

A BRIEF GUIDE TO
BUDDHIST
MEDITATION CENTRES
IN THAILAND



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PREFACE

As the world rushes towards the 21st century and the stress and strain of daily life become greater, more and more people are looking for ways to bring peace and tranquility into their lives.

For some years now the trend has been to turn towards Eastern philosophies, and while many people have already found the answer in Buddhism, others are beginning to recognize that the path of the Buddha can lead them to what they are seeking.

This quest for a peaceful existence has resulted in an influx in the number of foreigners visiting Thailand in spiritual pursuit. They come because they know that Thailand is a Buddhist land, one which supports the study and practice of Buddhism; a land in which they can receive training and guidance under recognized masters. The huge number of Buddhist temples and monks supported by the people of Thailand can, however, leave spiritual seekers confused as to which is the best place to go for study and meditation.

This problem has been recognized and some fifteen years ago a young American named Jack Kornfield, who was at the time ordained under the name Suñño Bikkhu, compiled a small directory of temples where foreigners could find what they were seeking. What made his selection of temples ideally suitable for foreign visitors was that they had reputable instructors who were able to transmit the teachings, either in English or through an interpreter, in a way which foreigners could comprehend. They had gathered previous experience in teaching foreigners, the temples offered a suitable diet and the conditions were generally compatible with the foreigners' needs.

With time comes changes, however, and several of the temples listed in Jack Kornfield's book are no longer suitable for one reason or another. At the same time, new temples have opened up and others have become popular.

Thus, in response to the needs of the ever-growing number of foreigners seeking meditation instruction and training under Buddhist monks in Thailand, the National Identity Board has undertaken to produce

a revised publication entitled "A Brief Guide to Buddhist Meditation Centres in Thailand".

Although the new publication has been based to some extent on the former one, there have been changes made. Temples no longer valid have been taken out and several new temples have been added. All information given has been revised and up-dated, and discourses given by several well-known and respected meditation masters have been included. As well, a list of Thai temples in foreign countries is given, as is a glossary of Pali terms which meditators are likely to come across in the course of their studies.

It is felt that this brief guide will be of valuable assistance to foreigners seeking meditation instruction and practice in Thailand. On the role of Buddhism in Thailand, and temples not included in this guide, the National Identity Board would like to suggest that interested persons seek information by contacting the World Fellowship of Buddhists which is located at 33 Sukhumvit Road, Bangkok, 10110, Tel: 251-1188-90.

In compiling this guide, the National Identity Board has sought and received help and cooperation from several persons and organisations. These include the abbots and secretaries of the temples listed who have graciously supplied information on their temples and given permission to reprint the discourses included; the World Fellowship of Buddhists; and Chao Khun Prayudh Payutto (Phra Thep Vetti) of Wat Phra Piren, who allowed his "Dictionary of Buddhism" to be used for compiling the Glossary of Terms included at the back of this guide. Acknowledgement and appreciation of their kind assistance is gratefully expressed herewith.

National Identity Board,
Prime Minister's Office,
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INTRODUCTION

All of you have believed in Buddhism for many years now through hearing about the teachings of Buddhism from many sources — especially from various monks and teachers. In some cases Dhamma is taught in very broad and vague terms to the point where it is difficult to figure out how to put it into practice in daily life. In other instances, Dhamma is taught in high language or special jargon to the point where most people find it difficult to understand, especially if the teaching is done too literally from scriptures. Lastly is Dhamma taught in a balanced way, neither too vague nor too profound, neither too broad nor too esoteric — just right for the listener to understand and employ himself, to personally benefit from the teachings. Today I would like to share with you teachings of the sort I have often used to instruct my disciples in the past, teachings which I hope may possibly be of personal benefit to those who are here today listening.

He Who Wishes to Reach the Buddha-Dhamma

He who wishes to reach the Buddha-Dhamma in the first place must be one who has faith or devotion as a permanent aspect of his religion and who understands the meaning of Buddha-Dhamma as follows:

Buddha: this means the knower of the Truth, he who has purity, radiance, peace in his *heart*.

Dhamma: this is the mind-aspects of purity, radiance, peace which arise from morality or virtue, concentration and wisdom.

Therefore, he who is to reach the Buddha-Dhamma is one who perfects or reaches virtue, concentration and wisdom within himself.

Walking the Path to the Buddha-Dhamma

Naturally the man who really wishes to reach his home or some other destination is not one who merely sits and thinks of travelling home. He himself must actually undertake the process of walking step by step, and in the proper direction as well, in order to actually reach home. But if he takes the wrong path or direction, he will inevitably run into difficulties such as swamps or other obstacles that are hard to get around. Or

else, he may run into dangerous situations in this wrong direction, thereby possibly never reaching home. However, he who reaches home can enter and relax and sleep comfortably — home is a place of comfort for both body and mind. Now he really has reached home. But if the traveller only passed by the front of his home or only walked around it, he would not receive any benefit from having walked all the way home. In the same way, walking the path to reach the Buddha-Dhamma is something each one of us must do individually ourselves, for no one can do it for us. And we must walk along the proper direction of virtue, concentration and wisdom until we find the blessings of purity, radiance and peacefulness of mind that are the fruits of walking the path. However, if one has only knowledge of books and scriptures, sermons and sutras, that is, only knowledge of the map or plans for the journey, even in hundreds of lives one will never know the purity, radiance, and peacefulness of mind. Instead, he will waste time and never get to the real benefits of practice. Teachers are those who only point to the direction of the path. After listening to the teachers, whether we will walk the Path and practice ourselves and thereby have the fruits of practice is strictly up to each one of us.

Another way to look at it is to compare practice to the bottle of medicine a doctor leaves for his patient to take. On the bottle is written the name of the doctor, the particular disease of the patient and detailed instructions on how to take the medicine. No matter how many hundred times the patient reads the directions on the medicine bottle, he is bound to die if that is all he does. He will gain no benefit from the medicine. And before he dies, he may complain bitterly that the doctor was no good, that the medicine didn't cure him! He will think that the doctor is a fake or that the medicine is worthless, yet he has only spent his time examining the bottle, reading the directions. He himself has never believed and followed the advice of the doctor. But if, believing the doctor, the patient actually follows instructions and takes the medicine regularly as prescribed, he will recover. And if he is very ill, it will be necessary to use a lot of medicine often, whereas if he is almost well, not much medicine will be needed to finally cure him. The fact that

we must use a lot of medicine often is the result of the great degree of our illness and what is needed to balance this. This is natural and you can see that this is so if you examine it carefully yourself.

Doctors and medical men prescribe medicine to eliminate disease from the body. The teachings of the Buddha are prescribed to cure disease of the mind, to bring it back to its natural healthy state. So the Buddha can be considered to be a doctor who prescribed cures for the ills of the mind. He is, in fact, the greatest doctor in the world. Mental ills are found in each one of us without exception. When you realize that you have mental ills, does it not make sense to look to the Dhamma as support, as medicine to cure your ills? Think about it! Walking the path of the Buddha-Dhamma is not done with the body. You must walk with the mind to reach the benefits. We can divide those who are walking into three groups:

Lower level: This is composed of those who understand that they must practice themselves and who know how to do so. They take the Buddha, Dhamma and Sangha as their refuge and have resolved to practice diligently according to the teachings. These people have discarded merely following customs and tradition, and instead use reason and examine for themselves the nature of the world. These are the group of "Buddhist believers".

Middle level: This group is composed of those who have practiced until they have an unshakeable faith in the teachings of the Buddha, in the Buddha-Dhamma, and in the Sangha. They also have penetrated to the understanding of the true nature of all compound formations. These people practice gradually reducing clinging and attachment. They do not hold on to things and their minds reach deep understanding of the Dhamma. Progressively according to the degree of non-attachment and wisdom, these are known as Stream-Enterers, Once-Returners, and Non-Returners, or simply, Noble Ones.

Highest level: This is the group of those whose practice has led them to the body, speech and mind of the Buddha. They are above the world, free of the world, and free of all attachment and

clinging. These are known as Arahats or Free Ones, the highest level of the Noble Ones.

How to Purify One's Morality

Morality is the discipline of restraint of body and speech that is also known as virtue. On a formal level, this is divided into groups of precepts for lay people and for monks and nuns. But to speak in general terms, there is one basic characteristic — this is *intention*. When we are mindful or self-recollecting, we have right intention. We must take care to keep the mind in the middle of the path, practice self-recollection as we are taught, and the mindfulness will generate good morality. It is natural when we put on dirty clothes and our bodies are dirty that our minds too will feel uncomfortable and depressed. But if we keep our bodies clean and wear clean, pressed clothes, it makes our mental state light and cheerful. So, too, when morality is not kept, virtue unpure, because our bodily actions and speech are dirty, this is a cause for making the mind unhappy, distressed, and heavy. We are separated from proper practice and this prevents us from penetrating into the essence of the Dhamma in our minds. But the wholesome bodily actions and speech themselves depend on mind, properly trained, since mind orders body and speech. Therefore, we must continue practice by training our minds.

Practice of Concentration Training

The training in concentration is practice to make our minds firm and steady. This brings about the state of peacefulness of mind. Usually our untrained minds are moving and restless, hard to control and manage. Mind follows sense distractions wildly like water flowing this way and that, seeking the lowest level. Agriculturalists and engineers, though, know how to control water so it becomes of greater use to man. Men are clever, they know how to dam water, make large reservoirs and canals — all of this merely to channel water and make it more usable. In addition, the water stored becomes a source of electrical power and light, further benefits from controlling its flow so that it doesn't just run wild and eventually settle in a few low spots, its usefulness wasted. So, too, the mind that is dammed and controlled, trained constantly,

will be of immeasurable benefit. The Buddha himself taught, "The mind that has been controlled brings true happiness, so train your minds well for the highest of benefits". We can look at animals around us and see the same thing. Elephants, horses, cattle, buffalo, before they can be useful to us in work, must be trained. After they are trained, and only then does their strength become meaningful to us. In the same way, the mind that has been trained will bring many times the blessings of an untrained mind. The Buddha and his Noble Disciples all started out as we, with untrained minds, but afterwards, look how they became the objects of reverence for us all, and how much benefit we can gain through their teaching. Indeed, see what benefit has come to the entire world from these men who have gone through the training of the mind to reach the freedom beyond. The mind controlled and trained is better equipped to help us in all professions, in all situations. The disciplined mind will keep our lives balanced, make work easier, and make reason grow and govern our doings. In the end, our happiness will increase accordingly as we follow the proper mind training.

The training of the mind can be done in many ways, with many methods. But the method that is most useful and which can be done by all types of people is known as "mindfulness of breathing". That is the developing of mindfulness of the in-breath and the out-breath. In this monastery we concentrate our attention at the nose-tip and keep track of the in-and out-breaths with the mantra-word BUD—DHO. While doing walking meditation, the same as while sitting, we keep constantly mindful of the in-and out-breaths as they are felt at the nose-tip, marking each one with the mental note BUD—DHO. If the meditator wishes to use another word, or simply to be mindful of the air moving in and out, this is also fine. Adjust the practice to suit yourself. The essential factor in the meditation is that the noting or mindfulness of the breath be kept up in the present moment so that one is mindful of each in-breath and out-breath, just as it occurs. This practice of meditation must be pursued as continuously as possible so that it will bear fruit. Don't meditate for a short time one day and then one or two weeks, or even a month later, meditate again. This will not bring results.

The Buddha taught us to practice often, to practice diligently, that is, to be as continuous as we can in the practice of mental training. Also, we should find a suitably quiet place free from distractions to do our practice. Gardens and under shady trees in our backyards, or in our fields where we can be alone are good places. If a monk or a nun, we should find a suitable hut or grove or forest or cave. The mountains offer exceptionally suitable places for practice. In any case, wherever we are, we must make an effort to be continuously mindful of breathing in and breathing out. If the attention is wandering to other things, try to pull it back to the object of concentration. Try to throw away all other thoughts and cares. Don't think about anything — just watch the breaths. If we are mindful of thoughts as soon as they arise and keep diligently returning to the meditation object, the mind will become quieter and quieter. When the mind is peaceful and concentrated, release it from the breath as the object of concentration. Now begin to examine the body. The body is the same as the five aggregates: material form, feelings, perceptions, mental formations and consciousness. Examine these five as they come and go. You will see clearly that they are impermanent, that this impermanence makes them unsatisfactory, undesirable and that they come and go on their own — there is no “self” running things. There is to be found only nature moving according to cause and effect. All things in the world fall under the characteristics of instability, unsatisfactoriness, and being without a permanent ego or soul. Seeing the whole of existence in this light, attachment and clinging to the groups will gradually be reduced. This is because we see the true characteristics of the world and we therefore call this the arising of wisdom.

The Arising of Wisdom

When we use our trained and concentrated minds to examine the body and mind as the five groups, we will see surely and clearly that both mind and body are impermanent, unsatisfactory and soul-less. Wisdom sees this truth of the various manifestations of body and mind. Wisdom sees all compounded things in this light and causes us not to

cling or grasp. Whatever we receive, we receive mindfully. We are not excessively happy. When things of ours break up or disappear, we are not unhappy and do not suffer painful feelings — for we see clearly the impermanence of things. When we encounter illness and pain of all sorts, we have equanimity because our minds have been well-trained. The true refuge is the trained mind. All of this is known as wisdom which knows the true characteristics of things as they arise. Wisdom arises from mindfulness and concentration. Concentration arises from a base of morality or virtue. All of these things, virtue, concentration and wisdom, are so interrelated that it is not really possible to separate them. In practice, it can be looked at this way: First, there is restraint on the mind to be attentive to breathing. This is the arising of morality. Then mindfulness of breathing is done continuously until the mind is quiet. This is the arising of concentration. Then examination showing the breath as impermanent, unsatisfactory, and soul-less, and the subsequent non-attachment is the arising of wisdom. Therefore, the practice of mindfulness of breathing can be said to be a course for development of morality, concentration and wisdom. These all come together. When morality, concentration and wisdom are all developed, we call this walking the Eightfold Path that the Buddha taught was our only way out of suffering. The Eightfold Path is above all others because it leads directly to Nirvana, to peace, if practiced as described above. We can say this practice reaches the real Buddha-Dhamma truly and exactly.

Benefits from Practice

When we have followed the meditation as explained above, fruits of practice will arise in the following three stages:

First, for those practitioners who are at the level of Buddhists by faith, there will arise faith in the Buddha, Dhamma and Sangha. This faith will become the real inner support of such a person. Also he will understand the cause-and-effect nature of things, that wholesome action brings wholesome result and that unwholesome action brings unwholesome result. So for such a man there will be a great increase in happiness and mental peace.

Second, for those who have reached the noble attainments of Stream-Winner, Once-Returner and Non-Returner, they will have unshakable faith in the Buddha, Dhamma and Sangha. They will be light-hearted and be pulled toward Nirvana.

Third, for those Arahats or Perfected Ones will be the happiness free from all suffering. These are the Buddha, free from the world, completed in the Faring of the Holy Way.

We all have had the good fortune to be born as human beings and to hear the Buddha's Teachings. This is an opportunity that millions of other beings do not have. Therefore do not be careless or heedless. Hurry and develop merits, do good follow the path of practice in the beginning, in the middle, and in the highest levels. Don't let time roll by unused and without purpose. Try to reach the truth of the Buddha's Teachings even today. Let me close with a Lao folk-saying: "Many rounds of merriment and pleasure past, soon it will be evening. Drunk with tears now, rest and see: soon it will be too late to finish the journey".

From a discourse given by
Acharn Cha, Wat Nong Pa Pong
Translated by
Jack Kornfield



Whether walking.....

TEMPLES OF BANGKOK AND CENTRAL THAILAND

'Truly wisdom springs from meditation;
without meditation, wisdom wanes;
having known these two paths
of progress and decline
let one conduct oneself
so that wisdom may increase'
Dhammapada 282

Rudiments of Samadhi or Mental-Collectedness

Mental-collectedness or mental-evenness is included in many sets of Buddhist teachings. As the Three Trainings we find **Sila**, good behaviour, **Samadhi**, mental-collectedness, and **Panna**, wisdom or the ability to know. In the Eightfold Path to Enlightenment we find **Samma-Samadhi**, right collectedness of mind as the concluding constituent, and in many other sets of teachings mental-collectedness is also found. In many **suttas** or dialogues there are also sayings of Lord Buddha which preach development of mental-collectedness. For example, in a certain passage Lord Buddha said: "O monks, develop mental-collectedness, for a man whose mind is collected and intent knows things as they really are", thus mental-collectedness is very important in the practice of Buddhist teaching. Mental-collectedness, however, should be cultivated not only in religious matters but also in all general work. Collectedness of heart and mind is required in all kinds of work, in the general conduct of one's life as well as in carrying out religious observances. Quite a few people think that **Samadhi**, mental-collectedness is only for religious endeavour, i.e. for those who wish to practice as monks, novices and the regular temple-goers. This understanding is incorrect, so the general meaning of **Samadhi** will be given here first.

By **Samadhi**, collectedness, evenness of awareness, is meant ordinarily the steady settling of the awareness on an object of attention. The settling of the mind in this manner is the ordinary meaning of **Samadhi** which is required in all kinds of work to be done: in studying as well as working. To succeed in study one needs mental collectedness for reading, writing or listening to a lecture given by a teacher or a lecturer. In other words, one should read, write and listen attentively, with a collected and alert mind. This attention or ability to concentrate is a co-ordination of physical and mental activities. For example, in reading, the body must be ready to read. The book must be opened, the eyes must be on the letters and the mind must also read. It won't do if the eyes alone read but the mind does not. If the mind thinks about something else, the eyes that look

at the letters will stay fixed. The eyes do not recognise the letters and do not get the message. It is necessary that the mind reads too. When the mind as well as the eyes read, then one gets the message from what one is reading. Understanding what one reads can be called a sort of knowledge — knowledge arising from reading. When the mind and the eyes read in co-ordination, that is in a state of togetherness or collectedness, the reading will be fast, the message will be quickly understood and well-remembered. This reading mind is the mind in the state of ordinary mental-collectedness, that is the mind is not scattered and is set only on the reading. The same thing happens in writing. To succeed well in writing one must write with one's mind while the hand is writing. If the mind does not write, thinking about many other matters instead, one does not succeed in writing and one does not even form the letters well. The mind must write too, that is it must pay attention to writing while the hand moves. It is the same with listening; while the ears listen the mind must listen too. If the mind does not listen one would not understand the sound that reaches the ears. So the mind must listen, and the mind will listen well only when it is collected and clear; it will listen attentively. Thus, it can be seen that mental-collectedness is needed in studying, reading, writing and listening. It is the same with working: mental-collectedness is needed in doing physical work, also in speaking as well as in planning one's work. With mental-collectedness one succeeds in doing one's work well. Looking at it this way we see that mental-collectedness forms an essential basis for all kinds of work. This is the general use of mental-collectedness which is needed in studying as well as in doing all other kinds of work.

Now we shall talk about the development of mental-collectedness, for in order to put one's mind in a state of mental-orderliness one requires some practice or training. The ordinary mental-collectedness which we all have to a certain degree is not comprehensive enough. The mental power is still weak, struggling and wavering; it can be easily swayed by the various thoughts and feelings that pass through the mind. These feelings are mental and perceived constantly through

the eyes, the ears, the nose, the tongue, the skin and the mind itself, namely through the six organs of sense. In this way sensual love, hatred and delusion take turns at occupying the mind. While the mind, which is already fickle, is being disturbed by the various feelings mentioned above, it is difficult to maintain mental-collectedness in studying or in doing any work. It may be seen that sometimes one can hardly concentrate one's attention on reading, writing or on listening to a lecture because one's mind is dashing to various objects of attraction, repulsion and delusion and it becomes so disturbed that mental balance is not possible. This state of mental disturbance renders one unable to read, to write or to listen well and, as a result, the study suffers. It is the same with working: one cannot work well while one's mind is fretting under the power of the feelings and under the conditions arising from the feelings known as **Kilesa** or defilements, such as sensual love, hatred and delusion. The mind that has been trained to be collected tends to be like that. The integrity of such a mind cannot be very strong even while it is not disturbed by any attracting feeling. Consequently, it is advisable that one develops mental-collectedness.

There are two main objectives in the development of collectedness of mind: one is to neutralise or counter-balance the effect of the present arising of feelings and disturbances and the other is to develop more comprehensive mental-collectedness so that disturbances do not arise in the future. Regarding the first objective, the feeling or the disturbance arising in the mind is sometimes the feeling of sensual love. As the feeling of this love distracts the mind and disturbs the mental-evenness, one must learn to quieten one's mind in the face of sensual love which is detrimental to the study or the work to be done as well as to the keeping of oneself within the boundaries of the law and morality. This is one of the things taught by Lord Buddha: one must learn to have a controlled mind so that it will not be disturbed by attachment to any feeling. Sometimes anger arises in the mind, heating it up and agitating it. This feeling is also dangerous as it is detrimental to one's mental-integration. Thus one should

learn to always be collected and to be able to quieten the mind in times of anger. Sometimes delusion comes up; this defilement may appear as dreamy drowsiness, as fretful irritability or as mental uncertainty. One should learn to develop mental-collectedness and free one's mind from delusion.

Now we come to the principle of teaching mental development in Buddhism. During daily life, a way to bring more collectedness to the mind and to quieten the mind when it comes under the power of sensual love, hatred or delusion mentioned previously is to change the feeling for the mind. As it is already known that the feeling of sensual love can give rise to loving fondness, the feeling should be replaced by a feeling free from sensual love. Sensual love may be replaced by loving kindness, **metta**, which is pure love found among friends, relatives and among parents and their children. The same method can be used to neutralise delusion. Delusion is to be replaced by a concrete thought or feeling free from delusion, or by keeping one's wits about oneself. The state of the mind depends on the kind of thought or feeling on which the mind dwells. When the mind dwells upon sensual love, the feeling of love or fondness will arise. If the mind does not dwell on sensual love but on an opposite kind of thought, then equilibrium and tranquility will arise. Similarly, we feel angry because our mind dwells on an angry thought or feeling. When the mind changes its footing and dwells on an opposite thought or feeling, anger will subside. The same thing can be said of delusion: when the mind dwells on a foundation other than delusion, delusion then becomes ineffective. Lord Buddha pointed out various thoughts or feelings to set the mind on when the mind comes under the influence of certain feelings. With this knowledge and also some practice in mental-collectedness, one should know to calm the mind in times of disturbance and succeed in doing so. This is one of the objectives of mental development which deserves practice.

Secondly, one practices mental-collectedness in order to augment and fortify one's mental power and ability. This is similar to taking physical exercise to increase physical strength. When one takes

physical exercise regularly one's physical strength will become better. Similarly, mental-wholeness will become greater with regular exercise of mental-collectedness by employing one of the methods for increasing the establishment of mental-collectedness. The stability of mental-integration can be increased in this way, just as physical strength can be increased by taking physical exercise regularly. This is the training in mental-collectedness.

Now in the same manner there are two ways in the development of mental-collectedness. One of them is for the neutralisation of the existing mental attachments or afflictions mentioned previously. Those who have had reasonable experience of mental-collectedness should be able to discipline their mind well and will not succumb to the objects of thought arising from sensual love, hatred and delusion. Those people will be able to calm down their minds and keep them safe. The mental objects and defilements will cause no harm to their study or work, nor to law and order or morality. Besides, mental-collectedness is needed in carrying out any work to be done. To begin with, mental-togetherness is needed in studying: it is also needed in reading, in writing and in listening. Mental-integration gives one more capacity for study and work and this will enable one to study better and to work better. What has been said shows the general principles of the practice and use of mental-collectedness, which include the general meaning of mental-collectedness, its development and its application.

Now here is a brief description of meditation that is the way to develop mental-collectedness. It is prescribed in the texts that for developing collectedness of mind one should seek a suitable place which is not subject to noise and disturbance. A quiet place in a forest, at the foot of a tree or in a quiet building is suitable for the purpose. The intention is to find any reasonably peaceful place. One should then go there and sit down with legs crossed, traditionally with the right foot on the left foot, hands are put on the lap; the right hand placed on the left hand. The body should be straight. One may, however, sit with one's legs folded to one side, etc. This is up to

one's comfort and ease. One should then close the eyes and collect one's faculties together and be aware of the touching sensation of the breath. One can know whether the breathing is in or the breathing is out. If it should be asked where one should be aware of this breathing in and out, the answer would be that an easy spot where one can be aware of this is the outermost point of one's nostrils or the upper lip which the air touches on being breathed in. The inhaled air touches the outermost points of the nostrils and the upper lip while the abdomen expands, and the exhaled air touches at the same spots when the abdomen contracts. Easily feel the air which goes in from the tip of the nostrils to the abdomen which expands, and feel the air going out from the contracting abdomen to the end of the nostrils. First get to know the process of breathing in and out as described above. In breathing in the breath starts from the nostril cavities and goes to the swelling abdomen; and in breathing out the breath leaves the contracting abdomen and flows to the tip of the nose. This is known as the path of the wind (namely the breath). Now it is not necessary to follow the breath down to the abdomen; it is only necessary to rest one's attention upon the tip of the nose so that one knows if breathing is in or out. One should naturally collect one's mental awareness together and be conscious of the touching sensation of the breath. Initially, in developing this collected-awareness, counting may be used as an aid: thus, breathing in 1, breathing out 1; breathing in 2, breathing out 2; 3-3; 4-4; 5-5. Then back to 1 again, thus, 1-1; 2-2; 3-3; 4-4; 5-5; 6-6. Back to 1 again, thus 1-1; 2-2; to 7-7. Back to 1 again, thus, 1-1; 2-2; to 8-8. Back to 1 again, thus 1-1; 2-2; to 9-9. Back to 1 again, thus 1-1; 2-2; to 10-10. then back to the beginning and thus 1-1 to 5-5, and 1-1 to 6-6, etc. Repeat this counting several times until the mind is reasonably collected and the awareness is reasonably steady. After that it is not necessary to count in pairs, count singly 1, 2, 3, 4, 5; 1, 2, 3, 4, 5, 6, etc. When the mind has become well-collected and the awareness is really even, one should stop counting and one can just be aware of the breath at the tip of the nose or on the upper lip.

The counting method described above is the method taught by the teachers in treatise of **Visuddhi Magga** (the Path of Purity).¹ Other ways of counting may be used, such as 1-1 up to 10-10 and then come back to 1-1 again. One may count beyond 10-10, if one wishes. However, the teachers recommend counting up to 10-10 only because they think that counting to a much higher number than ten would require too much contrived attention from the mind. So they recommend counting with a limit that does not require too much effort in counting. Another method recommended by the teachers is to say to oneself "**Bud**" on breathing in, and "**dho**" on breathing out. Thus: **Bud-dho, Bud-dho**, etc. **Dham-mo** or **San-gho** may be used in the same way. When the mind has become collected, one stops saying to oneself **Bud-dho** etc., and one is aware of the air touching the tip of the nose or the upper lip. Practice this until the mind remains collected for a long while. What I have told you today is only the first steps of the drill. Let those interested in mental-wholeness and mental-purity (as well as success in study and work) put them into practice.

May all beings be free from enmity.

May they be happy and free from fear.

1 By Venerable Buddhaghosa C. 955 BE (412 AD), Sri Lanka

Form a discourse given by
Somdet Phra Nanasamvara
of Wat Bovornives Viharn

WAT PLENG VIPASANA

- NAME : Wat Pleng Vipassana
- LOCATION : Bangkoknoi District, Thonburi.
Bus Nos. 56, 28 and 40 pass.
- TEACHER : Phra Khru Sangvorn Samathivatra
- SIZE : Monks : 60-80
Nuns : 30-40
- DESCRIPTION : Situated on the edge of the Bangkok metropolitan area, this monastery is relatively quiet. There are few trees in the concrete laid precincts, a lot of stray dogs and roosters.
- ACCOMMODATION : Individual meditation huts of varying sizes and mostly fitted with screens.
- FACILITIES : Individual Thai-style bathrooms with running water and electricity. A telephone is available for use. Quite suitable for laymen and laywomen and for long term stays.
- FOOD : Meditators, laymen and laywomen eat separately twice a day from food supplied by the monastery. Food is Bangkok quality and quite varied.
- LANGUAGE : The Vice-Abbott, Phra Prasert, speaks good English.
- DAILY ROUTINE : Individual practice for meditators. No group meetings or chanting.
- TEACHING METHOD : Individual interview with the teacher or his assistant as desired or at least once a week. The teacher is quite busy and often absent from the monastery.

- MEDITATION SYSTEM :** Insight meditation based on observing the interaction of the mind and body and making mental notes such as “movement is body, awareness of movement is mind”. Abhidhamma (metaphysics) is incorporated into the teachings.
- SPECIAL FACILITIES :** There is an excellent English library of Buddhist and religious books. A small booklet, in English, by Phra Khru Sangvorn, is available on request.
- OTHER INFORMATION :** Several Westerners have stayed at this monastery over the years, but few remain for more than a year. The monastery is often used as a Bangkok base. Meditators are not obligated to practise Phra Khru Sangvorn’s system of meditation and can take advantage of the liberty and facility to follow their own techniques. Wat Pleng Vipassana has many branch temples outside of Bangkok.

WAT MAHA THAT

- NAME** : Wat Maha That (Section 5)
- LOCATION** : Opposite Sanam Luang which is also the terminal for many bus routes.
- TEACHER** : Chao Khun Thepsitimuni.
- SIZE** : Monks : 300-400
Nuns : 0-10
Meditation Section : 15-30 meditators.
- DESCRIPTION** : This monastery, one of Thailand's largest, is a centre for Canon and Pali studies.
- ACCOMMODATION** : The meditation area has limited space and its urban setting can be noisy. Rooms in the meditation section are close together but adequate in size.
- FACILITIES** : Thai style bathroom with running water and electricity. A telephone is available for use. Lay people are welcome but stays of longer than two months are discouraged.
- FOOD** : Monks partake of alms food twice a day. The quality is good and lay people can eat the leftovers. Food shops are abundant in the area and temple boys can be used for errands.
- LANGUAGE** : Chao Khun Thepsitimuni speaks a little English and there are generally monks around who can translate.
- DAILY ROUTINE** : The meditator is left to practice on his/her own. There are no group sittings, chanting or meetings. Interviews with

- the teacher can be arranged if desired. Discipline is not strictly enforced.
- TEACHING METHOD :** Interviews are generally held every few days and the experiences expected to be encountered during meditation are explained in advance.
- MEDITATION SYSTEM :** During alternate forty minutes to one hour sitting and walking sessions, meditators practice Insight Meditation (Vipassana) in accordance with the method given by renowned Burmese master, Mahasi Sayadaw. Concentration is established on the rise and fall of the abdomen and mental notes are made of sense or mind objects as they come to consciousness.
- SPECIAL FACILITES :** Maha Chulalongkorn Buddhist University is located within the grounds of this monastery. Here many Buddhist scholars can be found, together with a library containing books on Buddhism in English.
- OTHER INFORMATION :** Several Westerners have stayed in this monastery before moving on to others. There is an English monk, Phra George, in residence who is well informed on Buddhism and Buddhist monasteries in Thailand and capable of giving teachings and guidance. Books in English describing this system of meditation are available for purchase.

WAT BOVORNIVES VIHARN

- NAME : Wat Bovornives Viharn
- LOCATION : Two blocks from the Democracy Monument. Bus Nos. 15, 17 and 45 pass.
- TEACHER : Chao Khun Sasana Supon
- SIZE : Monks : 150-200
No women, few laymen
- DESCRIPTION : This is an important centre for the Dhamayuti Sect, and although it is not strictly a meditation temple per se, it is a study centre and a centre where Westerners tend to congregate. The setting is urban, shady with few open spaces and a bit noisy.
- ACCOMMODATION : Large screened rooms in a dormitory type building.
- FACILITIES : Western style bathrooms with running water and electricity. A telephone is available. This monastery is suitable for longterm stays of laymen, and although there no special facilities for laywomen, it might be possible to make arrangements.
- FOOD : Monks partake of alms food either once or twice a day. The food is Bangkok quality, quite good, and laypeople can eat the monks' left overs.
- LANGUAGE : The teacher speaks English as do several other monks. There are generally Western, or non-Thai, monks

- around who can translate.
- DAILY ROUTINE** : Generally laypeople are left alone to practice by themselves but can join in the morning and evening chanting (8.00 a.m. to 9.00 a.m. and 8.00 p.m. to 9.00 p.m.). Strict observance of monastic vows is followed.
- TEACHING METHOD** : Lectures are given in English once a week and the teacher is generally available to answer questions. There are often experienced Western meditators in residence who can answer questions.
- MEDITATION SYSTEM** : Mindfulness of breathing (Anapanasatti) and other meditation subjects as taught in the scriptures.
- SPECIAL FACILITIES** : Mahamonkut Buddhist University is located in the grounds of this monastery. There is also a meditation museum and a library with books on religion and Buddhism in English. Books are available for purchase at the Mahamonkut Bookstore which is across the road from the monastery.
- OTHER INFORMATION** : Several Westerners have ordained in this temple and Western monks are generally in residence. Many monks from provincial temples use this monastery as centre when visiting or passing through Bangkok. Westerners requesting ordination are first expected to spend some time in the monastery as a temple boy and then later as a novice in order to become familiar with the rules of discipline.

WAT CHOLAPRATAN

- NAME : Wat Cholapratan.
- LOCATION : About half an hour north of Bangkok in Nonthaburi Province on the No. 91 bus route.
- TEACHER : Phra Acharn Kow (Meditation Teacher).
- SIZE : Monks : 100
Nuns : 50
Meditators : 20-40
- DESCRIPTION : The setting is somewhat urban with many buildings close together and little shade.
- ACCOMMODATION : Separate cottages for meditators.
- FACILITIES : Individual bathrooms with running water and electricity. Suitable for both laymen and laywomen.
- FOOD : Meditators eat alms food, individually, twice a day. The food is Bangkok quality and laypeople can partake of the monks' leftovers.
- LANGUAGE : Although mainly Thai is spoken, it is almost always possible to find a translator, particularly during the Rains Retreat.
- DAILY ROUTINE : There is no set routine and meditators are left to practice individually at their own pace. There are no group meetings or chanting, but interviews with the teacher can be arranged.
- TEACHING METHOD : Occasional lectures and question and answer sessions.

MEDITATION SYSTEM : Insight Meditation (Vipassana) in accordance with the method given by renowned Burmese master, Mahasi Sayadaw. Concentration is established on the rise and fall of the abdomen and mental notes are made of sense or mind objects as they come to consciousness.

OTHER INFORMATION : Several Westerners, both monks and laypeople have stayed here over the past few years. Weekend meditation retreats have recently been introduced for the benefit of non-Thai speaking practitioners. Instruction is given by Western monks from renowned monasteries throughout the country who are well established in their practice.

WAT ASOKARAM

NAME	:	Wat Asokaram
LOCATION	:	About 25 kms. south of Bangkok on the tidal flats of the town of Paknam in Samut Prakarn Province.
TEACHER	:	Than Chao Khun Rachawarakhun
SIZE	:	Monks : 60 Nuns : 30
DESCRIPTION	:	Quiet and spacious with bushy vegetation.
COTTAGES	:	Fair sized individual cottages with screens are scattered throughout the temple grounds.
FACILITIES	:	Individual bathrooms with electricity and running water. Most suitable for laypeople.
FOOD	:	Meals are taken twice a day from food collected on alms rounds. Food for laypeople is supplied by the temple.
LANGUAGE	:	Instruction is given in Thai. Translators can usually be found.
DAILY ROUTINE	:	Chanting is held at 8.15 a.m. and 4.00 p.m. This is not compulsory, however. Lectures and group sittings are occasionally held.
TEACHING METHOD	:	Teaching is done by lectures. The teacher is available, by appointment, for individual consultation.
MEDITATION SYSTEM	:	Concentration is established through the practice of Ānāpānasati (Mindfulness of Breathing). The meditator then

proceeds to examine the body in the light of impermanence (anniccā), selflessness (anatta) and suffering (dukha).

PAST WESTERNERS : A few Westerners have stayed here, but mostly for short periods only.

SPECIAL NOTES : The accessibility of this temple to Bangkok, its quiet, peaceful atmosphere, makes it popular amongst meditators who wish to get away from the city for a while.

WAT VIVEKASROM

- NAME** : Wat Vivekasrom
- LOCATION** : An hours bus ride south of Bangkok in the province of Cholburi, on the road to Byng.
- TEACHER** : Phra Acharn Asabha
Phra Thavee
- SIZE** : Monks : 30-60
Nuns : 20-40
- DESCRIPTION** : Situated on the edge of town. Shaded and quiet. Cottages close together.
- ACCOMMODATION** : Small, individual cottages with screens for each meditator. Each cottage has a raised walkway attached.
- FACILITIES** : Each cottage has its own Thai-style bathroom with running water and electricity. Suitable for both laymen and laywomen and for long-term stays.
- FOOD** : Meditators, laymen and laywomen eat separately, once or twice a day, from food collected on alms round. Food is plentiful and of a good variety. Lay people can take food from the monastery kitchen or order from nearby shops.
- TEACHER** : The main teacher was sent from Burma to reestablish Insight Meditation in Thailand. He speaks both Thai and Burmese but practically no English. It is possible that a translator can be found, but language can be a problem.

- DAILY ROUTINE** : Meditators practice alone and leave their cottage only for almsround of food, or to see the teacher. Meditation is encouraged 20 hours a day and talking, reading and meetings are discouraged.
- TEACHING METHOD** : Teaching is done by daily individual interview with the teacher.
- MEDITATION SYSTEM** : During alternative walking and sitting sessions meditators practice Insight Meditation (Vipassana) in accordance with the method given by renowned Burmese master, Mahasi Sayadaw. Concentration is established on the rise and fall of the abdomen and mental notes are made of sense or mind objects as they come to consciousness.
- OTHER INFORMATION** : This monastery has long been popular amongst both Western monks and lay people. The practice is intensive and meditators are expected to try and complete the course of 16 stages to Nirvana in two months. If more time is needed and the meditator is progressing, the teacher will allow an indefinite period of practice.

WAT DHAMMAKAYA

- NAME** : Wat Dhammakaya.
- LOCATION** : Klong Luang District, Pathum Thani Province. Bus Nos. 29, 34, 39 and 59 to Rangsit then 1008 to Wat Dhammakaya. Temple buses leave between 7.00-8.00 a.m. from the Victory Monument on Sundays.
- TEACHER** : Dhajajayo Bikkhu and Dhattajivo Bikkhu.
- DESCRIPTION** : Situated on an 80 acre plot of land about 40 km. outside of Bangkok in neighbouring Pathumthani Province. Beautifully landscaped with quiet, peaceful surroundings and shady trees.
- ACCOMMODATION** : Meditators follow the dhutanga tradition sleeping in the open under the shelter of a 'krod' — a type of umbrella with a mosquito net covering.
- FACILITIES** : Communal bathrooms with running water and electricity. A telephone is available for use. Quite suitable for laymen and laywomen, and for long term stays.
- FOOD** : Meditators, laymen and laywomen eat twice a day from food supplied by the monastery. Softdrinks are served in the evening. Food is good quality and varied.
- LANGUAGE** : The abbot and several other monks and laypeople speak good English.

- DAILY ROUTINE : Meditation begins at 4.00 a.m. followed by chanting at 5.00 a.m. Sessions of meditation, chanting, verbal instruction and questions and answers continue throughout the day to 10.00 p.m. Breakfast is at 7.00 a.m. and lunch at 11.00 a.m.
- TEACHING METHOD : Dhamma Classes are given daily along with question and answer sessions.
- MEDITATION SYSTEM : Tranquility is developed through concentration on a crystal ball and repetition of the mantra 'Samma Araham'. Through the aid of visualization the 'crystal ball' is moved gradually through the body to settle at a spot slightly above the navel. There concentration is focused and grandually developed to the highest state.
- SPECIAL FACILITES : Wat Dhammakaya prints several publications in both Thai and English and has an extensive collection of books on Buddhism.
- OTHER INFORMATION : This monastery, which is very popular amongst student groups and laypeople, strictly adheres to its own system of praticite. Its popularity attracts large numbers of visitors which can be distracting.



standing.....



TEMPLES OF NORTHEASTERN THAILAND

'If by giving up lesser happiness;
one may behold a greater one;
let the wise man give up the lesser happiness;
in consideration of the greater one.'
Dhammapada 290

THE WAY TO PEACE

The word "Buddhism" means calmness — that is to say: peace, in every possible way. Even though there are many different schools and sects of Buddhism divided between what are known as Hinayana and Mahayana, nonetheless the central point is the same for them all, namely: Peace. They differ only in that the theme or principles of this or that teacher are taught in such and such a way or by such and such a technique, but they do not leave the fundamentals of 'Santidhamma' or Peace and Happiness. Buddhism is therefore consistent with the aims and wishes of the world but the world doesn't understand the fundamentals of Buddhism. That is why there are so many strange ideas all differing from one another according to the whims and ideas of each individual person, or of the leaders of the various religions, who do not teach the same principles. However that may be, please understand that the way of the Buddha, however it might be expressed, is the sole way to Peace.

Lord Buddha knew very well what it is to be born as an ordinary human being, for he was a human being himself just like everyone else. Having been born there must be both body and mind — that is to say: both Rupa (form) and Nama (name, mental processes). This body and mind came to be ourself, the person that we are. Whether this person is good or bad depends upon ourself — body and mind.

Whether it makes progress or falls back depends on this body and mind; hence the Buddha taught us to get to understand ourselves first of all each one of us individually. What I mean by this is that each of us has a body and mind — this body and mind which live together as one person — and of these the mind is the more important. The mind is the one who gives the orders, rather like a master, whereas the form (i.e. our body) is the servant. The mind is therefore much more important than the body.

It is a basic principle in Buddhism that birth follows death, that is to say: birth refers to the mind which, in the sense that it still creates Karma, is not yet dead. Thus so long as the mind is not dead

the body is not so important. A new body is easily found in much the same way as when the house that we live in is burnt down or just tumbles down, we go and ask for shelter or we can build a new one. When the body and mind are still working (joined, or related) together, it is like our living in a house. If our house becomes dilapidated and falls down, we cannot live in it and we experience discomfort. If the house we live in is in a good state of repair and clean, we live in comfort. It is the same with the body and mind which are living together, and so it is necessary to nourish both body and mind to keep them in good health — only in this way will one obtain happiness in the present.

But do not forget that the body and mind which live together perform deeds together which are both good and bad, right and wrong, as I explained right at the beginning of this talk, with the mind being the one who gives orders to the body. The body is the one who performs the actions wrongly or rightly and so they both do their work together. In the final analysis, so long as they are both living together, if we do what is good, that good will bring benefits in other words happiness to us. For example, we earn our livelihood by means which are not immoral, we do not think ill or harm one another, and so we are able to live in harmony. If, however, we carry on our daily business or profession in a way which causes trouble both to ourselves and to others, we become hot and bothered in both body and mind.

Do not forget, therefore, that the body and mind, living together in this way must bear the burden of sharing the inheritance of our deeds. But the pity of it all is that although when living together they both play their part in doing good and bad and share the resultant burden of happiness and unhappiness, ultimately, when they break up, the body wants to know nothing of it. The mind is the one who has to receive all the burden by itself: good or bad. If good, the fruit is to our benefit and brings happiness, so we derive some profit; but if bad, we receive only vexation and suffering and that is a great pity.

The mind is the one who bears the brunt of the burden, and

when we come to understand the reasons and see that this is the truth of the matter, we should not allow ourselves to become infatuated and intoxicated and so forget ourselves, so that we just look after the well being of the body alone. We should look after the well being of our mind as well. The body is something which will break up and dissolve and disappear completely, but the mind is the owner and still has to go on receiving the results of our actions as explained already.

The body and the mind while existing and relating together performing those works, both good and bad, can be compared to the various types of fruits in the sense that so long as the fruits are still on the tree they have to be nourished so that they grow larger and riper until eventually they fall down. Having fallen from the tree their flesh must necessarily waste away until all that is left is the seed. It is the same with regard to the body and the mind and their combined activities. When the time comes for the body to break up, the good and bad of every kind which they have jointly performed will be brought together, accumulated, summed up, as it were, in the one place — the seed. Now just this seed: if it is a good one and grows again where there is water and fertile soil, it will sprout and shoot up to become something good once again. Our mind is very similar. If we do what is good it will result in coolness and happiness and so it develops and gives birth to a new generation and the goodness will later make its appearance again. If we do what is bad then in the same way the fruits will be trouble and pain.

We understand that we nourish and take care of the body in many ways, so that it will always develop and grow up handsomely. The fact of the matter is that this is not for its progress, but for its deterioration. Just consider ourselves in our mother's womb: as our age becomes mature so we are born — which just means that we have deteriorated from our original state. After ageing we are born. After birth we continue to age gradually. What we call 'youth', the blossom of life, is in truth nothing but a state in the process of ageing. There is the first flowering of life, then middle age, and by the time we reach 60 or 70 years of age we know that we are old men and women. That

nourishing of the body, instead of developing it in strength and beauty, ultimately only brings about its deterioration and decay as its age advances.

On the other hand, our mind can be developed and made to grow in beauty. We can see this clearly in that when we are newly born we don't know our parents and we can't understand their language. When we have grown older, after practising and training ourselves, we can recognize our parents and relatives and much else beside — including what is good and bad, what is coarse and what is fine. We become learned and skilful in the various arts and sciences and their numerous branches.

In our present age, as we all know, the sciences have developed to such an extent that men are able to produce a rocket which is capable of going to the moon — something which in previous ages was quite impossible and which is unknown in the history of the world. It can be like this because the minds of men have developed and progressed — we nourish our minds so that they develop and grow in this way. But all of this only has to do with the world. It has little to do with Dhamma. Worldly things will always turn around and later on give rise to trouble.

Man has not built rockets for peaceful purposes alone; because they could be used to start another world war, they turn out to be troublesome. That is why it is so opportune in every way that we have been able to come together as a Buddhist Society wanting to cultivate our own minds to attain peace and happiness, and for the sake of realizing the heart of the Teaching of the Lord Buddha. We train and discipline our minds so that they become peaceful and happy, and this is not harmful to the world or the nation or anyone at all. It is so suitable in every possible way.

So let all Buddhists, all members of the Buddhist Society — every one of you — take interest in training and disciplining your minds so that you find peace and happiness by practising Dhamma. In other words: come to see that the world is impermanent and brings trouble and suffering. It is only Dhamma that will bring true peace. Do not

get the idea that "we are lay people and have a lot of business to do and so it will be impossible to find peace". To understand things in that way is quite wrong. It was to troubled people that the Lord Buddha gave his teaching so that they could find peace. If we were too comfortably off, the Buddha would have no chance to teach us. It is because we feel hot and bothered and ill at ease that we bathe ourselves. If we were only to complain of hunger and of feeling hot but did not go and eat or bathe then we would have no chance at all of easing our discomfort. Let us, therefore, make the best use of our present troubles and turn our plan to peace.

Form a discourse given by
Acharn Tate at the Chinese Buddhist Society, Sydney, Australia

WAT PA BAN THAT

- NAME : Wat Pa Ban That
- LOCATION : Outside of Ban That Village 16 km. south of Muang District, Udorn Thani Province, 8 km. west of the paved highway in Tambol Ban That.
- TEACHER : Acharn Maha Bua.
- SIZE : Monks : Approximately 16
Nuns : Approximately 4
- DESCRIPTION : This temple covers a very large, quiet forested area with many shaded paths and secluded spots. The total area is about 100 acres and the nearest village is about a half hour's walk away.
- ACCOMMODATION : Individual cottages, well separated.
- FACILITIES : Separate outhouses. Bathing is done at the well. There is no running water but electricity is available. Laypeople may find some difficulty but arrangements can be made.
- FOOD : Monks eat together, once a day, from their bowls. Food gathered on the one hour alms round is supplemented with what is brought to the temple. Traditional northeastern style i.e. glutinous (sticky) rice and spicy side dishes.
- LANGUAGE : Acharn Maha Bua speaks little English.
A translator can usually be found. Lectures are in Thai and the northeastern dialect (Laos).

- DAILY ROUTINE** : The meditator is left to practice on his own for most of the day. There may be some chores, such as sweeping, to be done around the temple. There is little talking or contact between meditators and strict observance of all vows and rules of order. No chanting or group meeting except the fortnightly 'pathi-mokha' for monks.
- TEACHING METHOD** : Teaching is done by occasional lectures and is supplemented by strict discipline and temple rules.
- MEDITATION SYSTEM** : Emphasis is placed on development of concentration through mindfulness of breathing (Ānāpānasatti) and repetition of a mantra to establish one-pointedness of mind. The meditation object then changes to examination of the body leading to insight and detachment.
- PAST WESTERNERS** : Several Westerners have practiced here, most for at least a year, some for longer. Usually three or four Westerners can be found.
- OTHER INFORMATION** : Entry to Wat Ba Ban That is selective and usually requires at least a year of preparation at Wat Bovornives in Bangkok. A commitment to stay for several years is also requested. Only Dhammayuti monks are allowed. Westerners should not go directly but should check with the Abbot at Wat Bovornives in Bangkok for arrangements to visit Wat Ba Ban That.

WAT NONG PA PONG

- NAME : Wat Nong Pa Pong.
- LOCATION : Bangaw Village, Warin District, Ubol Ratchathani Province, 10 km. from Warin Railway Station. There is a bus from the station to the village.
- TEACHER : Acharn Cha.
- SIZE : Monks : 40-80
Nuns : 40-60
- DESCRIPTION : A quiet, thickly forested temple covering over 100 acres. Cottages well separated. Large meeting and eating hall. The nearest village is fifteen minutes walk away.
- COTTAGES : Individual, fair sized, high off the ground. A few have screens.
- FACILITIES : Individual Thai-style bathrooms under each cottage. Bathing is also done at numerous wells. No running water. Electricity only in the meeting hall. Laymen are welcome and can live like the monks. Conditions for laywomen are fairly difficult and more crowded.
- FOOD : A morning alms round from half to two hours. All eat together from bowls once a day. Diet is fairly coarse and spicy with much glutinous rice. Women eat after monks and laymen have finished.
- LANGUAGE : Teaching is done mostly in the north-eastern dialect (Laos) with some Thai

used. Translators can usually be found.

- DAILY ROUTINE** : Required activities : 3.00 a.m. — 4.00 a.m. one hour group sitting; 4.00 a.m. — 4.30 a.m. morning chanting; 6.00 — 7.30 a.m. alms round; 8.00 a.m. — 9.00 a.m. meal; 3.00 p.m. — 3.30 p.m. chores; 6.00 p.m. — 7.00 p.m. group meditation; 7.00 p.m. — 8.00 p.m. evening chanting and reading from the scriptures on monks' discipline. Other time is free for individual practice. Monks' rules and vows are very strictly observed. Some talking and socializing is allowed.
- TEACHING METHOD** : Lectures are given every few days after the evening chanting. A teacher is available to answer questions most of the time.
- MEDITATION SYSTEM** : Emphasis is on all round mindfulness in all postures (Satipatthāna), observing mental defilements and letting go of them. Mindfulness of breathing (Ānāpānasati) is taught to establish enough concentration to examine the five aggregates in the light of impermanence, suffering and voidness of self. One is cautioned not to try to gain anything from meditation.
- PAST WESTERNERS** : Several Westerners have stayed over the years, most for about six months, some for longer.
- SPECIAL NOTES** : Ordination will not be given immediately in this temple and candidates must

spend several months as lay meditators and novices prior to entering monkhood. An acceptable alternative is to be ordained in another temple then go to stay at Wat Nong Pa Pong. Acharn Cha has several branch temples in and around Ubol Ratchathani Province. One is on an island, most are in rural villages. At the time of compiling this guide, Acharn Cha is seriously ill and personal meetings are rarely given.

WAT PA NANACHAT

- NAME : Wat Pa Nanachat (International Forest Monastery)
- LOCATION : 1 km. from Warin railway station in Ubol Ratchathani Province. 10 mins. walk from the nearest village, Ban Bung Wai.
- TEACHER : Acharn Pasanno, the temple abbot, who is a disciple of Acharn Cha from Wat Nong Pa Pong. Other senior monks can often be found in residence who can also be of assistance.
- SIZE : Monks : 10-15
Nuns : —
Laypeople : Varying
- DESCRIPTION : Set on 35 acres of thick forest land used as a cremation site by local villages. About 25 huts scattered throughout. Large meeting hall. Good toilet and washing facilities. Suitable for women.
- ACCOMMODATION : Monks live in simple but adequate wooden huts built off the ground. No electricity. Laymen staying for long periods stay in huts. Those staying for short periods are accommodated in the kitchen. Women stay in a dormitory with electricity, running water and good washing and toilet facilities.
- FOOD : Food is eaten out of bowls once a day from what is gathered on the morning alms round. Other food is supplied by

- donation and is shared equally amongst all in residence.
- LANGUAGE** : Instruction is given in English. There are monks of various nationalities in residence.
- DAILY ROUTINE** : The daily practice is similar to that of Wat Nong Ba Pong, the parent temple.
- TEACHING METHOD** : The teacher is easily accessible throughout the day for personal interviews. Discourses are occasionally given.
- MEDITATION SYSTEM** : Mindfulness of breathing is taught to establish enough concentration to examine the five aggregates in the light of impermanence, suffering and voidness of self. All round mindfulness is encouraged in all postures and activities. One is cautioned not to try to gain anything from meditation.
- ADDITIONAL NOTES** : Wat Pah Nanachat was established about 10 years ago by Acharn Sumedho in accordance with Acharn Cha's instructions. Acharn Sumedho has now moved to England where he has established several new monasteries. The second abbot was Acharn Pabkaro who is now assisting running the monasteries in England. The next abbot was Acharn Jagaro who has now established a monastery just outside of Perth in Western Australia. The current abbot Acharn Pasanno, has been in charge for four years.
- MISCELLANEOUS** : People seeking ordination are required to spend a period of time observing the

eight precepts, then be ordained as novices prior to receiving full ordination.

WAT HIN MAK PENG

NAME	:	Wat Hin Mak Peng
LOCATION	:	Outside of Si Chiang Mai District, Nong Khai Province.
TEACHER	:	Acharn Tate.
SIZE	:	Monks : 25 Nuns : 6
DESCRIPTION	:	A quiet, forested temple on the banks of the Mae Khong River. Beautifully landscaped with separate cottages. Very tranquil and ideal for contempla- tive practice.
ACCOMMODATION	:	Individual cottages, well separated.
FACILITIES	:	Thai-style bathrooms and toilets. Electricity is available. Suitable for both laymen and laywomen.
FOOD	:	Northeastern style food of glutinous (sticky) rice and curries. Monks go for morning alms round and additional food is provided by lay visitors.
LANGUAGE	:	Generally the northeastern dialect, or central Thai is used for lectures and instruction. A translator can usually be found.
DAILY ROUTINE	:	Meditators are mostly left to practise on their own. Private meetings and interviews with the teacher can be arranged.
TEACHING METHOD	:	Teaching is done by occasional lectures and is supplemented by strict obser- vance of the disciplinary code and

- temple rules. Socializing is discouraged.
- MEDITATION SYSTEM :** Mindfulness of Breathing (Ānapanasī) and other meditation subjects as taught in the scriptures.
- PAST WESTERNERS :** Several Westerners have stayed in this temple and there are generally one or two in residence at any given time.
- SPECIAL NOTES :** Disciples of Acharya Tate have opened a branch of this temple in Perth, Western Australia.

WAT DOI DHAMMA CHEDI

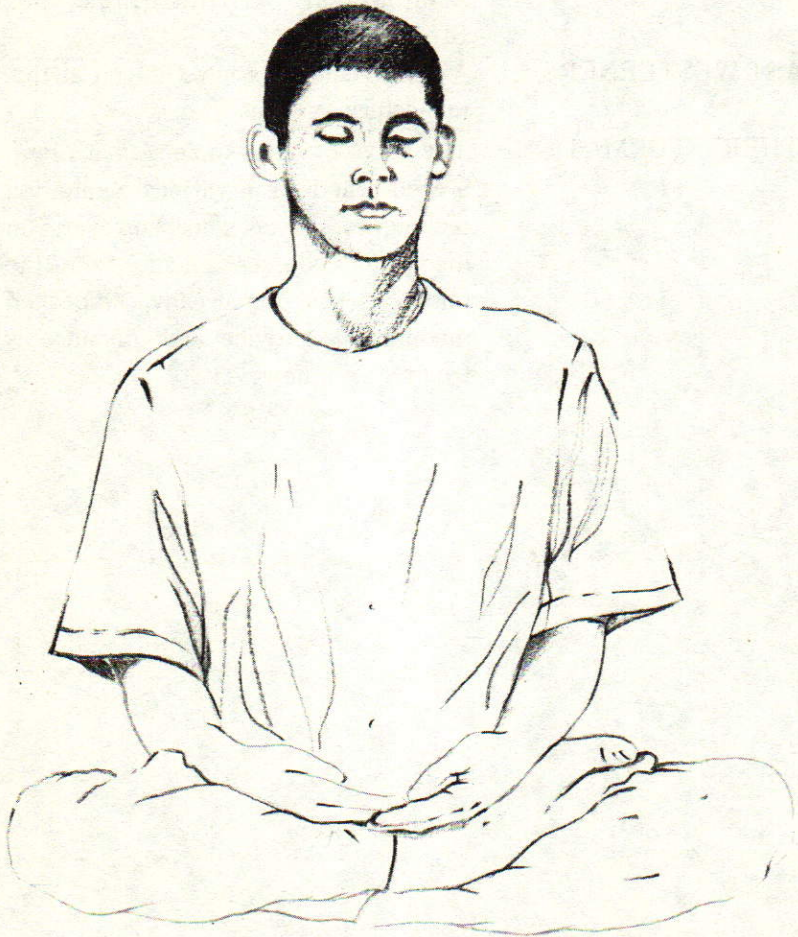
- NAME** : Wat Doi Dhamma Chedi
- LOCATION** : About 25 km. southeast of Muang District, Sakol Nakhon Province on the road to That Phanom.
- TEACHER** : Acharn Ben
- SIZE** : Monks : 20
Nuns : —
- ACCOMMODATION** : Individual meditation huts scattered throughout the forest.
- DESCRIPTION** : A quiet, forested temple tucked away on a hill overlooking the Mae Khong Plane. It is a small, very beautiful spot popular amongst local merit makers.
- FACILITIES** : Thai-style bathrooms and toilets. Electricity is available.
- FOOD** : Monks eat once or twice a day from food collected during the morning alms round. Diet is northeastern style, glutinous rice with highly spiced side dishes.
- LANGUAGE** : The local northeastern dialect is used along with central Thai. It may be possible to find a translator.
- DAILY ROUTINE** : There is no strict daily routine apart from morning and evening chanting. Meditators are left to practise on their own.
- TEACHING METHOD** : Individual interview with the teacher or his assistant as desired or at least once a week. Strict observance of

disciplinary code and temple rules.

MEDITATION SYSTEM : Meditators are free to practise whichever system they are familiar with. Newcomers are trained in Ānāpānasati (Mindfulness of Breathing).

PAST WESTERNERS : A few Westerners have stayed at this monastery over the years.

OTHER INFORMATION : The abbot of this temple, Acharn Ben, is well practised in various meditation techniques. He does not, however, run meditation courses as such and the temple is best for already established meditators. Advice and guidance is freely given, however.



sitting

TEMPLES OF NORTHERN THAILAND

'Hatreds never cease through
hatred in this world;
through love alone they cease.
This is an eternal law.'
Dhammapada 5

LAW

One can see that all phenomena, because of its rising and falling nature, is unsatisfactory. Our attachment to such phenomena is the cause of our suffering, and our non-attachment to such is our freedom from unsatisfactory states. *Vipassana*, seeing things as they are, is the method we use to gain our release.

This is the law of what we know as Buddhism, a law that we call the *four noble truths*. The truth that there is unsatisfactoriness, the truth of its origin, the truth of its extinction, and the truth of the path that leads to extinction of all unsatisfactoriness.

The path we call Vipassana, which means seeing clearly, seeing things as they really are. Vipassana requires that we do the correct thing by way of body and speech, which we call *morality*, doing the correct thing by way of the mind, which we call *samadhi* and having the correct understanding concerning our existence, which we call *wisdom*.

Understanding the law, the nature of things, is what constitutes right understanding, wisdom. Our understanding comes as the fruit of our practice; if we practise Vipassana our insight develops, our wisdom develops. We must have correct action and speech, and correct means of living, to establish a calm mind fit for practice. Correct effort, mindfulness, and concentration to establish samadhi, and correct thought and understanding to establish insight.

This is the law of preparation, doing, and attaining, for freedom from suffering, and whether we call it *Buddhism*, science, or nature itself, this is how it is, there is no other way.

In science there are many laws for different subjects, and although there is not always agreement between the laws, they all come under the "mother" law of nature, the law of dependent origination. That is "*whatever arises is dependent upon conditions. Take away these conditions and the arising ceases.*"

We also have laws in society which more than anything else reflect our ignorance of nature, they show that society is somewhat

distant from nature. That is why we have so many laws.

In all major religions there is the law of *do good receive good, do bad receive bad*; this we call *karma*, the law of karma. In Buddhism instead of just two kinds of karma, good and bad, we have a third kind, most important kind. This is the karma that leads to the cessation of karma, the karma that leads to an ending of all karma formations.

From good and bad karma we gain no freedom, because we are always getting effects, results. Some of these effects are good, some are bad. From happiness to misery, love to hate, loss to gain; all the time like a pendulum, from one side to the other. This is the consequence of good and bad karma, there is no end to the problems that arise. It is the karma of morality, good actions and bad actions, the karma of a "self" idea, karma of a personality. This is the karma of ordinary people, people who want goodness, who want to be happy, who want to be somebody or something, but who are ignorant of the true nature of things. Whatever the self creates, the self has to consume, which always turns out to be a bad deal.

In our ignorance we cling to our idea of a personality which in reality is made up of habits, desire and attachments. Our actions are not free from liking and disliking, are not free from attaching, so are not pure but defiled. And the results of our actions are likewise, not pure, desire creating desire, attachment creating attachment. There is no end to the "noise" of defilements, and there is no peace of mind, no satisfaction from this attachment.

With insight, right understanding, it can be seen as a trick, because either way, good or bad, you cannot win. Do positive and you suffer in a positive way, do negative and you suffer in a negative way. Either way the "self" idea, the personality, loses; ignorance just creates more ignorance. If you have a self then you create karma, if no self creating, then no karma, nothing to consume.

The root of karma is when touching occurs between the senses and the sense bases of the world. When touching occurs in ignorance then ignorance arises. Whenever we attach in a positive or negative

way to whatever touches the mind, then this attaching is an act of the self, the personality, the I, me, mine, and there are always results. If when touching occurs, we are free from defilements, free from I, me, mine, then no good or bad karma is created, and there is no good or bad result. This is the third kind of karma, the karma that leads to an end of karma, the karma of no-intent, the karma of no-result, the karma of non-attachment. When "*touching*" in ignorance ceases, "*touching*" with defilements ceases, then the whole karma process ceases.

Where we have no personality to react in a liking or disliking, pulling and pushing way, we are refraining from intent, from volition; the touching of the mind through our senses becomes an act of observation, an act of awareness, of the natural process. Without intent and volition that is associated with a "self" idea, a personality, our doings become pure behaviour; doings for which there are no karmic consequences.

When touching between sense sphere and sense base, e.g., eye-form, occurs the group of the body comes in to being, this ceases and the group of feeling arises; this ceases and the next group, perception, arises. Here we remember, we recognise, and, if we like or dislike in our thoughts, think about doing or saying something that is coloured by our likes or dislikes, then we create karma. If our mind is free from attachments of this kind, then the karmic process ceases, the next group of consciousness does not arise, and also the existence of the five groups cease, there becomes no owner of these five groups.

Because of ignorance we create karma, and from this karma, made in the group of mental formations, arises consciousness. Our first experience of this consciousness being in the womb of our mother, which in this case was rebirth consciousness. From this came our physical and mental form, our body and mind, and with this came our sense organs. Because of our sense organs we were able to experience the "*touching*" between eye and form, ear and sound, etc. From this "*touching*" arises feeling, from feeling arises desire for

more, from this comes attachment, we become hooked. From attachment arises our idea of a personality, with the personality comes suffering, sickness, old age, and because of our ignorance we create more karma, and when we finally die we end up where we started, and ready to come down the shute again.

This process of becoming can be considered on a life to life basis, and also on a day to day basis. We are forever being born angry, desiring, hating, etc. throughout our day because of our attachment, because of our personality. If we understand the true nature of things then we eradicate this ignorance which gives rise to a self idea, which gives rise to the whole process of becoming. When ignorance ceases the whole chain of events ceases.

This is the law of karma, which is also the law of nature. *“Whatever arises is dependent upon conditions, take away the conditions and the arising ceases”*. All our problems stem from the idea of a personality, this personality is not true nature, it is society, it is being a rat in the rat-race, being somebody, becoming somebody, ambition, greed, competition, love, anger, delusion, it is endless. There has never been a winner, a survivor, and there never will be; it is a race for phantoms, and the prizes are bubbles.

When we have no creating of karma we are left with pure behaviour, the doings of a pure being. Behaviour is like when we do the ordinary things in life like washing our face. There is no intent, no volition, only natural behaviour. There is result, like a clean face, but there is no karma made. For a pure being existence is like this natural behaviour, doing without internal dialogue, without defilements without personality. Life as such contains no suffering no birth, no sickness, old age, or death. No owner of the body or five groups, no one to suffer sickness or the aging process. Such a being has no age, even though the body may be 80 years old! The pure mind is ageless, beyond aging and beyond sickness, too. Although the body may be sick the mind remains untouched, suffers no disturbance no pain; when there is no personality there is no-one to suffer.

Our thorough understanding of the karma process, the process

of becoming, and the five groups, is the foundation for seeing things as they really are. In one day we are liable to be reborn and die many times because of our attachment to "touching" between the nerve endings or the body and the world. We are born happy then die, born angry then die, born hungry then die, and so on, never being still. Our catching on to this "touching" enables us to react without defilements and create karma that leads to the extinction of all karma, and the extinction of the cyclic process in which we trap ourselves.

Our whole existence is karma, our moment to moment living is karma created sometimes just a moment ago. Our body is our old karma, and the karma that we create comes up now, later, and later still arising depending on conditions, arising as the opportunity arises. When we can stop the personality, we can stop the world, let go of the puzzle. It is not easy or difficult but depends upon our seeing clearly, our right understanding.

Stop!.....This is the law!

From a discourse given
by Phra Apkhato Bikkhu
of Wat Boonsri Manikorn

WAT U MONG

- NAME : Wat U Mong.
- LOCATION : About 4 km. outside the city district of Chiang Mai Province. Near Chiang Mai University.
- TEACHER : Phra Acharn Pannanda. A German monk in residence, Phra Santi, also gives instruction.
- SIZE : Monks : 30
Nuns : 15
- DESCRIPTION : Peaceful forested setting with cottages scattered throughout.
- ACCOMMODATION : Individual cottages. Dormitory accommodation.
- FACILITIES : Thai-style bathrooms with running water and electricity. Comfortable and convenient for both laymen and laywomen.
- FOOD : Monks eat once or twice a day from food collected on the morning alms round. Lay people can take from monks' leftovers or arrange their own food. There are shops a short distance away.
- LANGUAGE : Any instruction given is done through Thai. Phra Santi speaks English and can translate.
- DAILY ROUTINE : Individuals are mostly left to practise on their own. There is no strict discipline imposed and talking and socializing are not outwardly

- discouraged.
- TEACHING METHOD :** There is no real organized teaching as such. This temple is a branch of Wat Suan Moke in Surat Thani Province and has same "Spiritual Theatre" and art objects scattered around. There are numerous signs nailed to trees aimed at stimulating contemplation.
- MEDITATION SYSTEM :** One is left mostly to meditate on his own. It is possible to become involved in the various art and sculpture projects being carried out, but this should be done mindfully and without any attachment. Retreats based on the Anapanasati system are periodically organized.
- PAST WESTERNERS :** Several Westerners have stayed here in the past for periods of over one year. One German monk, Phra Santi, has been a long term resident.
- OTHER INFORMATION :** The land of the temple is owned by an old Thai prince who also very much runs the temple. It is an ideal place for one who is already proficient enough in his/her practise that a teacher is not needed, or for one who wishes to relax or study alone in the forest.

WAT TAPODARAM

NAME	: Wat Tapodaram (Wat Ram Poeng)
LOCATION	: About 4 km. outside the city district of Chiang Mai Province.
TEACHER	: Phra Khru Phiphat Khanna Phibal
SIZE	: Monks : 95 Novices : 25 Nuns : 45
DESCRIPTION	: Although situated in a secluded area, the temple is somewhat cramped with little space or privacy. A few trees and some shade.
ACCOMMODATION	: Individual cottages of varying sizes. Some have screens and attached Thai style bathrooms.
FACILITIES	: Thai-style bathrooms with running water and electricity.
FOOD	: Monks eat once or twice a day from food collected on morning alms round and from what is brought to the temple by lay devotees. Sufficient and good quality.
LANGUAGE	: The language of instruction is Thai, however there is generally a translator available.
DAILY ROUTINE	: Individual practice begins at 4.30 a.m. Breakfast is at 6.30 a.m. followed by communal chanting at 8.00 a.m. Lunch commences at 10.30 a.m. Individual practice continues throughout the day and interviews are held 5.00 p.m.

- TEACHING METHOD :** Group lectures (in Thai) and individual interview with the teacher or his assistant.
- MEDITATION SYSTEM :** During alternative walking and sitting sessions, meditators practise Insight Meditation (Vipassana) in accordance with the method give by the renowned Burmese master, Mahasi Sayadaw. Concentration is established on the rise and fall of the abdomen and mental notes are made of sense and mind objects as they come to consciousness.
- PAST WESTERNERS :** Several Westerners have undertaken meditation courses organized by this temple, or at its branch temple, Wat Muang Mang.
- OTHER INFORMATION :** Meditation retreats are organized periodically. Participants are expected to live by the eight precepts, dress in white, and refrain from social contact, reading and writing.

WAT MUANG MANG

- NAME : Wat Muang Mang.
- LOCATION : In the main city district of Chiang Mai Province.
- TEACHER : Phra Khru Phithat Khanna Phibal
- SIZE : Monks : 30-50
Nuns : 30-50
Several lay meditators also stay in this temple.
- DESCRIPTION : Urban setting, little shade and somewhat noisy and crowded.
- ACCOMMODATION : Individual cottages for each meditator. There are separate rooms, close together, for women.
- FACILITIES : Individual bathrooms for women. Outdoor facilities for monks and laymen. Running water and electricity are available. Suitable for laypeople practising meditation.
- FOOD : Alms round is neither compulsory or necessary as the temple is supplied with food by the lay community. Food is taken twice a day and is adequate in both quality and quantity.
- LANGUAGE : Teachings are given in Thai or the northern dialect. Normally a translator can be found.
- DAILY ROUTINE : Practice is individual and intensive and done in one's own room. There is morning and evening chanting for monks which is not compulsory and lay people are welcome to participate.

- TEACHING METHOD** : Strict observance of the precepts and individual interviews with the teacher once a day.
- MEDITATION SYSTEM** : Vipassana (Insight Meditation), similar to the system taught by the Burmese master Mahasi Sayadaw. Concentration is established on the rise and fall of the abdomen and mental notes are made of all mind and sense objects as they come into consciousness.
- PAST WESTERNERS** : Several Westerners have stayed here including one nun who stayed for over a year. Most, however, have preferred to stay for short periods only.
- SPECIAL FACILITIES** : An Abhidhamma school, in Thai, meets here daily.

WAT THAM TONG

- NAME : Wat Tham Tong.
- LOCATION : About 70 kms. from the centre of Chiang Mai in Chom Thong District, Chiang Mai Province. approximately 5 kms. from Hod District.
- TEACHER : Acharn Chuchin Vimaro.
- SIZE : Monks : 12-15
Nuns : 15-20
- DESCRIPTION : Set in a natural amphitheatre on the side of a mountain about 5 kms. off the main road. Forested with running streams, waterfalls and caves. Well organised. Very quiet and peaceful.
- ACCOMMODATION : The temple is divided by a stream. Monks' huts are on one side, nuns' on the other. Huts are small, individual and screened. Ideal for solitary meditation.
- FACILITIES : Thai-style bathrooms and toilets. Electricity available. Suitable for both men and women.
- FOOD : Monks do not go for alms round but eat food brought to the temple by villagers and prepared by the nuns. Food is taken once a day and is quite adequate.
- LANGUAGE : The teacher does not speak English, but there is a Thai nun in residence who can translate.
- DAILY ROUTINE : The wake up bell is rung at 3.30 a.m. Meditators are left to meditate by

themselves until the breakfast bell is rung at about 8.30 a.m. After breakfast meditators return to their huts to continue individual sitting and walking practice.

TEACHING METHOD : New arrivals are given instruction in meditation and are left to practise in solitude. Interviews are given each evening. Experienced meditators assist with chores throughout the day and are expected to practise all-round mindfulness.

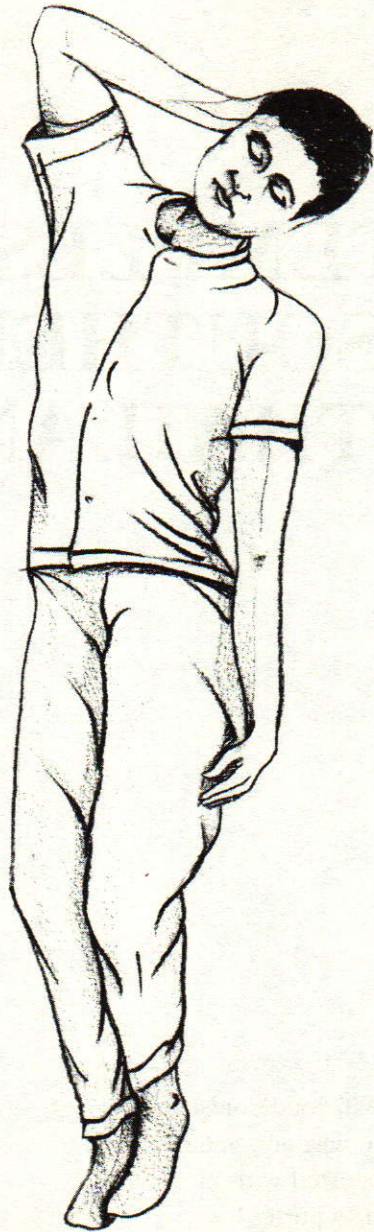
MEDITATION SYSTEM : This temple is a branch of Wat Maha That in Bangkok and follows the same system of meditation. The Four Foundations of Mindfulness are taught, commencing with Anapanasati (mindfulness of breathing) to establish concentration. Once concentration has been established, mindfulness is set on the rise and fall of the abdomen and mental notes are made of all mind and sense objects as they come into consciousness.

PAST WESTERNERS : Several Westerners have stayed here in the past, including nuns, one in particular who received ordination in this temple and stayed for over a year. Ordination as a monk cannot be received in this temple, but already ordained monks are welcome.

SPECIAL NOTES : The quiet solitude of this temple makes it ideal for meditators who are already established in their practice.

TEMPLES OF SOUTHERN THAILAND

'Transient are all conditioned things;
when this, with wisdom, one discerns;
then is one disgusted with ill;
this is the path to purity.'
Dhammapada 277



or lying still.....

THE THREEFOLD TRAINING

In this chapter we shall examine the method to be used for eliminating clinging. The method is based on three practical steps, namely Morality, Concentration, and Insight, known collectively as the Threefold Training.

The first step is morality (Sila). Morality is simply suitable behaviour, behaviour that conforms with the generally accepted standards and causes no distress to other people or to oneself. It is coded in the form of five moral precepts, or eight, or ten, or 227, or in other ways. It is conducted by way of body and speech aimed at peace and convenience, freedom from undesirable effects at the most basic level. It has to do with the members of a social group, and the various pieces of property essential to living.

The second aspect of the threefold training is concentration (Samadhi). This consists in constraining the mind to remain in the condition most conducive to success in whatever one wishes to achieve. Just what is concentration? No doubt most of you have always understood concentration as implying a completely tranquil mind, as steady and unmoving as a log of wood. But merely these two characteristics of being tranquil and steady are not the real meaning of Concentration. The basis for this statement is an utterance of the Buddha. He described the concentrated mind as fit for work (kammaniya), in a suitable condition for doing its job. **Fit for work** is the very best way to describe the properly concentrated mind.

The third aspect is the training in insight (Panna), the practice and drill that gives rise to the full measure of right knowledge and understanding of the true nature of all things. Normally we are incapable of knowing anything at all in its true nature. Mostly we either stick to our own ideas or go along with popular opinion, so that what we see is not the truth at all. It is for this reason that Buddhist practice includes this training in insight, the last aspect of the threefold training, designed to give rise to full understanding of and

insight into the true nature of things.

In the religious context understanding and insight are not by any means the same. Understanding depends to some extent on the use of reasoning, on rational intellection. Insight goes further than that. An object known by insight has been absorbed; it has been penetrated to and confronted face to face; the mind has become thoroughly absorbed in it through examination and investigation so sustained that there has arisen a non-rational but genuine and heartfelt disenchantment with that thing and a complete lack of emotional involvement in it. Consequently the Buddhist training in insight does not refer to intellectual understanding of the kind used in present day academic and scholarly circles, where each individual can have his own particular kind of truth. Buddhist insight must be intuitive insight, clear and immediate, the result of having penetrated to the object by one means or another, until it has made a definite and indelible impression on the mind. For this reason the objects of scrutiny in insight training must be things that one comes into contact within the course of everyday living; or at least they must be things of sufficient importance to render the mind genuinely fed up and disenchanted with them as transient, unsatisfactory, and not selves. However much we think rationally, evaluating the characteristics of transience, unsatisfactoriness, and non selfhood, nothing results but intellectual understanding. There is no way it can give rise to disillusionment and disenchantment with worldly things. It must be understood that the condition of disenchantment replaces that of desiring the formerly infatuatingly attractive object, and that this in itself constitutes the insight. It is a fact of nature that the presence of genuine, clear insight implies the presence of genuine disenchantment. It is impossible that the process should stop short at the point of clear insight. Disenchantment displaces desire for the object, and is bound to arise immediately.

Training in morality is simply elementary preparatory practice, which enables us to live happily and helps stabilize the mind. Morality yields various benefits, the most important being the preparing of the

way for concentration. Other advantages such as conducing to happiness or to rebirth as a celestial being, were not considered by the Buddha to be the direct aims of morality. He regarded morality as primarily a means of inducing and developing concentration. As long as things continue to disturb the mind, it can never become concentrated.

Training in concentration consists in developing the ability to control this mind of ours, to make use of it, to make it do its job to the best advantage. Morality is good behaviour in respect of body and speech; concentration amounts to good behaviour in respect of the mind, and is the fruit of thorough mental training and discipline. The concentrated mind is devoid of all bad, defiling thoughts and does not wander off the object. It is in a fit condition to do its job.

Even in ordinary worldly situations concentration is always a necessity. No matter what we are engaged in we can hardly do it successfully unless the mind is concentrated. For this reason the Buddha counted concentration as one of the marks of a great man. Regardless of whether a man is to be successful in worldly or in spiritual things, the faculty of concentration is absolutely indispensable. Take even a schoolboy. If he lacks concentration, how can he do arithmetic? The sort of concentration involved in doing arithmetic is natural concentration, and is only poorly developed. Concentration as a basic element in Buddhist practice, which is what we are discussing here, is concentration that has been trained and raised to a higher pitch than can develop naturally. Consequently, when the mind has been trained successfully, it comes to have a great many very special abilities, powers, and attributes. A person who has managed to derive these benefits from concentration can be said to have moved up a step towards knowing the secrets of nature. He knows how to control the mind, and thus has abilities not possessed by the average person. The perfection of morality is an ordinary human ability. Even if someone makes a display of morality, it is never a superhuman display. On the other hand the attainment of deep concentration was classed by the Buddha as a superhuman

ability, which the bhikkhus were never to make a display of. Anyone who did show off this ability was considered no longer a good bhikkhu, or even no longer a bhikkhu at all.

To attain concentration necessitates making sacrifices. We have to put up with varying degrees of hardship, to train, and practice, until we have the degree of concentration appropriate to our abilities. Ultimately we shall gain much better results in our work than can the average man, simply because we have better tools at our disposal. So do take an interest in this matter of concentration and don't go regarding it as something foolish and old fashioned. It is definitely something of the greatest importance, something worth making use of at all times, especially nowadays when the world seems to be spinning too fast and on the point of going up in flames. There is far more need for concentration now than there was in the time of the Buddha. Don't get the idea that it is just something for the people in temples, or for cranks.

Now we come to the connection between the training in concentration and the training in insight. The Buddha once said that when the mind is concentrated, it is in a position to see all things as they really are. When the mind is concentrated and fit for work, it will know all things in their true nature. **It is a strange thing that the answer to any problem a person is trying to solve is usually already present**, though concealed, in his very own mind. He is not aware of it, because it is still only subconscious; and as long as he is set on solving the problem, the solution will not come, simply because his mind at that time is not in a fit condition for solving problems. If, when setting about any mental job or work, a person develops right concentration, that is, if he renders his mind **fit for work**, the solution to his problem will come to light of its own accord. The moment the mind has become concentrated, the answers will just fall into place. But should the solution still fail to come, there exists another method for directing the mind to the examination of the problem, namely the practice of concentrated introspection referred to as the training in insight. On the day of his enlightenment

the Buddha attained insight into the Law of Conditioned Origination, that is, he came to perceive the true nature of things or the "what is what" and the sequence in which they arise, as a result of being concentrated in the way we have just described. The Buddha has related the story in detail, but essentially it amounts to this : as soon as his mind was well concentrated, it was in a position to examine the problem.

It is just when the mind is quiet and cool, in a state of well being, undisturbed, well concentrated, and fresh, that some solution to a persistent problem is arrived at. Insight is always dependent on concentration though we may perhaps never have noticed the fact. Actually the Buddha demonstrated an association even more intimate than this between concentration and insight. He pointed out that concentration is indispensable for insight, and insight indispensable for concentration. To produce concentration at a higher intensity than occurs naturally requires the presence of understanding of certain characteristics of the mind. One must know in just which way the mind has to be controlled in order that concentration may be induced. So the more insight a person has, the higher degree of concentration he will be capable of. Likewise an increase in concentration results in a corresponding increase in insight. Either one of the two factors promotes the other.

Insight implies unobscured vision and consequently disenchantment and boredom. It results in a backing away from all the things one had formerly been madly infatuated with. If one has insight, yet still goes rushing after things, madly craving for them, grasping at and clinging on to them, being infatuated with them, then it cannot be insight in the Buddhist sense. This stopping short and backing away is, of course, not a physical action. One doesn't actually pick things up and hurl them away or smash them to pieces, nor does one go running off to live in the forest. This is not what is meant. Here we are referring specifically to a **mental** stopping short and backing away, as a result of which the mind ceases to be a slave to things and becomes a free mind instead. This is what it is like when desire for

things has given way to disenchantment. It isn't a matter of going and committing suicide, or going off to live as a hermit in the forest, or setting fire to everything. Outwardly one is as usual, behaving quite normally with respect to things. Inwardly, however, there is a difference. The mind is independent, free, no longer a slave to things. This is the virtue of insight. The Buddha called this effect deliverance, escape from slavery to things, in particular the things we like. Actually we are enslaved by the things we dislike too. We are in enslave insofar as we cannot help disliking them and are unable to remain unmoved by them. In disliking things, we are being active, we are becoming emotional about them. They manage to control us just as do the things we like, affecting each of us in a different way. So the expression "slavery to things" refers to the reactions of liking and disliking. All this shows that we can escape from slavery to things and become free by means of insight. The Buddha summed up this principle very briefly by saying: "Insight is the means by which we can purify ourselves." He did not specify morality or concentration as the means by which we could purify ourselves, but insight, which enables us to escape, which liberates us from things. Not freed from things, one is impure, tainted, infatuated, passionate. Once free, one is pure, spotless, enlightened, tranquil. This is the fruit of insight, the condition that results when insight has done its job completely.

Have a good look at this factor, insight, the third aspect of the threefold training. Get to know it, and you will come to regard it as the highest virtue. Buddhist insight is insight that results in backing away from things, by completely destroying the four kinds of attachment. Those four attachments are ropes holding us fast; insight is the knife that can cut those bonds and set us free. With the four attachments gone, there is nothing left to bind us fast to things.

Will these three modes of practice stand the test? Are they soundly based and suitable for all in practice? Do examine them. When you have another look at them you will see that these three factors do not conflict with any religious doctrine at all, assuming that

the religion in question really aims at remedying the problem of human suffering. The Buddhist teaching does not conflict with any other religion, yet it has some things that no other religion has. In particular it has the practice of insight, which is the superlative technique for eliminating the four attachments. It liberates the mind, rendering it independent and incapable of becoming bound, enslaved, overpowered by anything whatsoever, including God in heaven, spirits, or celestial beings. No other religion is prepared to let the individual free **himself** completely, or be entirely **self-reliant**. We must be fully aware of this principle of self-reliance, which is a key feature of Buddhism.

As soon as we see that Buddhism has everything that any other religion has, and also several things that none of them has, we realize that Buddhism is for everyone. Buddhism is the universal religion. It can be put into practice by everyone, in every age and era. People everywhere have the same problem : to free themselves from suffering, suffering which is inherent in birth, aging, pain, and death, suffering which stems from desire, from grasping. Everyone without exception, celestial being, human being, or beast, has this same problem, and everyone has the same job to do, namely to eliminate completely the desire, the unskillful grasping which is the root cause of that suffering. Thus Buddhism is the universal religion.

From a discourse given by Acharn Buddhadasa Bikkhu of Wat Suan Moke.

WAT SUAN MOKE

- NAME : Suan Mokkhabalaram
- LOCATION : 7 km. from Chaiya District Market, Surat Thani Province and 50 km. along the main highway leading north from Muang District, Surat Thani.
- TEACHER : Acharn Buddhadasa
Acharn Poh (Assistant : Oversees foreign community.)
- SIZE : Monks : 30
Laypeople : 10
- DESCRIPTION : Set on 120 acres of forest land at the base of Nang I Mountain. Nature is emphasized and outdoor facilities are used wherever possible. A Spiritual Theatre features copies from various traditions of Buddhist art and copies of ancient Indian "stupa art" are scattered around the grounds. A second piece of land has been acquired and is being developed into an International Hermitage.
- ACCOMMODATION : Small dormitories and individual huts scattered throughout the forest. Individual rooms for women. Necessary bedding is provided.
- FACILITIES : Private toilets and communal bathing for women. Privies and outdoor bathing wells for men. All Thai-style.
- FOOD : Monks eat once or twice a day from food collected on morning alms round.

- Lay people eat two vegetarian meals per day at the foreign kitchen. There is a small charge.
- LANGUAGE** : Interviews and instruction given in English. Translators of other languages can usually be found. Interviews with Acharn Buddhadasa can be arranged.
- DAILY ROUTINE** : Meditators are left to practise on their own. All activities are optional.
- TEACHING METHOD** : Ten day retreats are held at the start of each month. Meditation instruction is given along with lectures, interviews, group sittings, walking meditation, the practice of silence and morning hatha yoga. Activities at other times vary in accordance with the needs and interests of the meditator but generally consist of early morning and late afternoon group sittings, yoga, dhamma discussions and talks, given with the help of a translator by Acharn Buddhadasa.
- MEDITATION SYSTEM** : Mindfulness of breathing (Anapanasati). Related methods are advised for other postures of the body. It is emphasized that concentration and insight must be developed together in order to follow the Buddha's path.
- SPECIAL FACILITIES** : There is a small but growing library with a large variety of books on Theravada and Mahayana Buddhism as well as other approaches to dhamma. Most books are in English; some are in

German. Acharn Buddhadasa is a prolific writer and many of his works and lectures have been translated.

PAST WESTERNERS : This monastery has become extremely popular amongst Western monks and laypeople. Generally three or four Western monks can be found in residence. About 40 to 60 people attend retreats. Length of stay varies and is up to the individual.

REQUIREMENTS : All visitors are expected to focus their time and energy on practice and study. Visitors should dress neatly, live simply, respect Thai customs, abstain from disturbing others and be mindful of personal property and safety. All are encouraged to contribute their knowledge, experience and skill for the help and support of others.

WAT PANG BUA

- NAME** : Wat Pang Bua
- LOCATION** : Rawaeng Beach, Samui Island, Surat Thani Province.
- TEACHER** : Acharn Pho (Assistant Abbot of Wat Suan Moke).
- SIZE** : Monks : 2
- DESCRIPTION** : Isolated forest temple in a quiet peaceful setting
- ACCOMMODATION** : Individual cottages and dormitory accommodation used during meditation retreats.
- FACILITIES** : Communal Thai-style bathrooms and toilets. No running water or electricity.
- FOOD** : Monks eat once or twice a day from food collected during morning alms round. During meditation retreats food is supplied by the communal kitchen.
- LANGUAGE** : There is no resident teacher at this monastery, but foreign monks can give guidance in English. Meditation retreats are given in English.
- DAILY ROUTINE** : Monks and meditators are generally left to practise on their own.
- TEACHING METHOD** : Ten day meditation retreats are organised generally at the beginning of April, July and November. The retreats consist of meditation instruction, lectures, private interviews, group sitting and walking meditation, the practice of silence and morning

hatha yoga.

MEDITATION SYSTEM : Anapanasati (Mindfulness of Breathing) is used to develop concentration. Once concentration has been developed Vipassana (Insight Meditation) is used to observe the interaction of the mind and body and for making mental notes.

PAST WESTERNERS : At present there are two foreign monks staying at this temple. Other Westerners come and go from time to time.

SPECIAL NOTES : Samui Island is popular resort in the Gulf of Thailand off the coast from Surat Thani Province. Meditation retreats organised at this temple offer an excellent opportunity for interested persons to get to know meditation systems prior to continuing on at other temples such as Wat Suan Moke. Here one can mix meditation with their holiday.

WAT THAM SUA

- NAME** : Wat Tham Sua.
- LOCATION** : Outside the town of Krabi in Krabi Province.
- TEACHER** : Acharn Chamnian
- SIZE** : Monks : 70
Nuns : 70
- DESCRIPTION** : A natural amphitheatre enclosed on all sides by cave-filled cliffs. Forested and very tranquil.
- ACCOMMODATION** : There is a large community hall which is used also as a dormitory, several small cottages for monks and meditators, plus caves which are also used as dwelling places.
- FACILITIES** : Thai style bathrooms and toilets. Women live and bathe separately from others.
- FOOD** : Monks leave at dawn for a long alms round at a nearby village. Food is taken twice a day and alms food is supplemented with food from the temple kitchen.
- LANGUAGE** : Teachings are given in Thai. Acharn Chamnian is endeavouring to learn English and a translator can generally be found.
- DAILY ROUTINE** : Meditators are left to practise by themselves during the day and mindfully perform temple chores. Tapes are played over loud speakers around 3.00

- p.m. and 8.00 p.m. Monks, nuns and meditators meet together for communal meditation and dhamma talks.
- TEACHING METHOD** Lectures are given daily over loud speakers set up throughout the temple grounds and at appointed times throughout the day and evening. Private interviews with the teacher can be arranged.
- MEDITATION SYSTEM :** Strict Insight Meditation (Vipassana) is practised to develop all round mindfulness of mental and bodily actions.
- PAST WESTERNERS :** This temple has been visited by several Western monks and laypeople, some of whom have stayed for long periods.
- OTHER INFORMATION :** There are many caves in this region which are popularly used for meditation retreats. Accessibility to the temple is somewhat difficult, thus helping to keep it isolated and quiet.

WAT TOW KOTE

- NAME** : Wat Tow Kote.
- LOCATION** : On the outskirts of Nakhon Sri Thammarat in Na Canton, Muang District, Nakhon Sri Thammarat Province.
- TEACHER** : Acharn Dhammadaro.
- SIZE** : Monks : 50-100
Nuns : 150-250
- DESCRIPTION** : Situated on 15 acres of level, sandy and well shaded land which is also used as a cemetery. In the centre of the land is an open area which is used for group meditation. Cottages are close together.
- ACCOMMODATION** : Small and close together. Some cottages have screens.
- FACILITIES** : Outdoor Thai-style bathrooms with running water and electricity. Bathing is done at wells. Quite suitable for both laymen and laywomen.
- FOOD** : Monks and meditators eat twice a day from food collected on alms round. Laypeople eat after monks. Diet is quite adequate.
- LANGUAGE** : Instruction is given in Thai but there is usually a translator in residence.
- DAILY ROUTINE** : Walking meditation begins with the wake up bell which is rung at 4.00 a.m. One is then left free to meditate on one's own until 3.00 — 4.00 p.m. when there is an hour of group standing

meditation. Nuns meditate together from 4.00 — 5.30 p.m. This is followed by a combined group meditation from 7.00 — 8.00 p.m. There is a Dhamma lecture each evening from 8.00 — 9.00 p.m.

TEACHING METHOD : Lectures every evening as well as occasionally over a loud speaker during the day. Teacher is available to answer individual questions.

MEDITATION SYSTEM : Strict insight practice following the Four Foundations of Mindfulness with special emphasis on seeing, arising and ceasing of the feeling sensation and mind in the body.

PAST WESTERNERS : Several Westerners, both monks and laypeople, have practised here over the years. Some have stayed for a long period.

ADVICE TO MEDITATORS

(What to Take with you, etc.)

Generally temples throughout Thailand will be able to provide you with all the basic necessities. There are a few things, however, which will help to make your stay more comfortable. These are:

Clothes : They should be loose fitting and easy to look after. Chinese style pyjamas, fisher-men's and farmers' trousers are most suitable. These are readily available everywhere from about 40 – 50 baht upwards. Loose fitting tops, such as T – shirts, and simple sandals or rubber thongs are also recommended. An umbrella (fold-up type) will be useful in the rainy season, as will a sweater or two in the cold season. When packing, remember that Thailand is a tropical country with an average temperature ranging from 23.7°C to 32.5°C. Washing dries in a very short time, so there is no need to burden yourself down with too many items.

Medicines : Malaria has not been completely eradicated, so anti-malaria pills are suggested. Mosquito coils and repellants are recommended, but just in case you forget them, have some balm and ointments for bites ready. The highly spiced Thai diet can occasionally play tricks on your stomach, so it would be wise to have antacid pills as well as pills

for both diarrhoea and constipation. Antibiotics and disinfectants for cuts and abrasions will also come in handy, as will band-aids and minor first aid items. Medical science in Thailand is highly developed and there are hospitals in every province and clinics in every district, so there is no need to worry about treatment if you should happen to get ill.

Food Items : Everything you need will be provided, but such things as coffee, tea, sugar, milk, ovaltine, etc., will be appreciated when cravings arise. A thermos, hot plate, cup and kettle, though not absolutely necessary, could come in useful. And when you are finished with them, it would be a nice gesture to leave them behind for future visitors.

Toilet Items : Toilet paper, soap, mirror and all toilet articles. Don't forget the razor blades. A small plastic scrubbing brush, available in all markets, will come in handy when doing the laundry.

Advice : You should always try to be aware of local customs and show respect for traditional values. Behave properly and if you are not sure what to do, follow the Thais. Be conservative in your dress. Despite the tropical heat, Thais do not wear shorts, singlets, etc. in public places. Women in particular should dress with modesty. Equip yourself with lots of patience and

always be prepared to laugh at yourself. Laughter is the best medicine and Thailand is known as the Land of Smiles.

ORDINATION AS A MONK

Although it is not necessary to be ordained as a monk to follow the path of the Buddha, the monastic life is a life most conducive to the practice of meditation. It is one free from the worry of worldly cares and distractions; one that creates an environment in which to live a life-style that the layman cannot experience.

Ordination is considered by Thai Buddhists the most worthy act a man can perform. So worthy is it, in fact, that every Thai male will, at some time in his life, generally after completing his studies and before marriage, spend a period in monkhood. Ordination traditionally takes place with much celebration before the commencement of the rainy season and the newly ordained monk remains in the monastery for a period of three months. During that time he learns to chant the Pali scriptures, studies the Buddha's teachings and receives instruction in meditation. Upon completion of the rainy season he disrobes and re-enters society, wiser for the experience, 'ripe' and ready to fulfill his responsibilities as an adult. Some boys receive novitiate ordination as a child and remain novices throughout their youth before receiving higher ordination as a monk. Some men spend their entire life draped in the saffron robes of the Buddhist order.

Monks are generally given the greatest respect, for ordination shows that the person has given up worldly desires and ambitions in pursuit of the highest wisdom and purifications.

The sight of a foreigner ordained as a monk brings pleasure to the Thais. It is a sign that the foreigner accepts and respects their beliefs and wishes to experience what they consider to be a very important aspect of their lives. The number of westerners seeking ordination has increased greatly in recent years, as has the number choosing to stay in robes for longer periods, some even for the remainder of their lives.

To become a monk requires conviction. To remain a monk requires patience and understanding. These attributes can be

cultivated and will arise naturally after periods of meditation.

For one who has the conviction to be ordained as a monk, it is wise to spend some time in a monastery first, either as an upasaka or as an anagarika. This will help to gain familiarity with the social aspects of a monk's life, to gain an understanding of what is expected from a monk, thus helping to avoid unintended social faux pas at a later time. This type of preparation is actually required by some temples before they will accept candidates for ordination. There are several temples in Bangkok where this type of experience can be gained. These include Wat Benchama-bopit (The Marble Temple), Wat Bovornives, Wat Maha That, Wat Pleng Vipassana and Wat Phra Chetuphon (the Temple of the Reclining Buddha), for example.

In selecting a temple, it should be known that there are two major sects of Buddhism in Thailand. These are the Mahanikaya Sect and the Dhammayutika Sect, the former being the original sect of Buddhism in Thailand and the latter a breakaway sect. Both are equally respected by Thai Buddhists and both have a fairly even number of western monks. Monks ordained in the Mahanikaya Sect are generally, however, not permitted to stay in Dhammayutika temples. The same does not apply the other way round. It is good to obtain more detailed information on these two sects before ordination.

Although there is no binding commitment, it is traditionally accepted that a meditator should stay with his teacher for a period of five years. It is, therefore, important to be sure that you have chosen the right temple before accepting the vows of a monk. The 'right temple' depends on individual personality and what is right for one need not necessarily be right for another. Such things as physical location, accessibility, facilities and amenities, diet, meditation system and daily routine need to be carefully considered.

Once the temple has been selected and the decision to become a monk made, the meditator should approach the temple abbot, or his secretary, and inform him of his wishes. The meditator will be accepted as a 'naga', an applicant for ordination, and given training in

the ordination procedure. (The ordination ceremony is performed in Pali, the language of the ancient scriptures.)

Ordination is not a difficult process. There are three main requirements: the applicant should be twenty years of age or over, free from debt, and have the consent of his immediate family. There is no contract to sign and no commitment to spending a minimum period as a monk is required.

Upon completion of the ceremony, the applicant is accepted as a fully ordained monk, dedicated to spending his days living on alms food, using the eight requisites of a Buddhist monk and following the ten precepts laid down by the Buddha for one who has taken higher ordination. These precepts, which are also followed by a novice, are:

1. To abstain from destroying living creatures.
2. To abstain from taking that which is not given.
3. To abstain from sexual behaviour.
4. To abstain from harsh and false speech.
5. To abstain from intoxicants.
6. To abstain from eating after midday.
7. To abstain from taking part in dancing, singing, music and entertainment.
8. To abstain from wearing garlands, perfumes and cosmetics.
9. To abstain from lying on a high or large sleeping place.
10. To abstain from using gold and silver.

In addition to the above ten precepts, the monk also has another 227 rules of discipline (patimokkha) to follow. There are an additional 13 rules (dhutanga) for monks who wish to pursue a more austere form of practice.

Monks are given an identification card which they should keep with them at all times as, not only it is needed when registering at other temples, it also gives a discount on bus and train travel.

Monks and meditators intending to stay in Thailand for extended periods need a visa. This can be arranged through the World Fellowship of Buddhists (WFB), with a letter of guarantee from the

temple abbot. The WFB is actually a good contact to have as a monk and it is advisable to call in and see them upon arrival in Bangkok.

As a monk, it is not usually necessary to apply for permission to stay at a temple. Sometimes, particularly during the rainy season (the peak period for ordinations), a temple may become overcrowded, but permission to stay will usually be granted.

The life of a monk has its highs and lows and the path requires constant effort. There are always periods of discouragement, but with a balanced view of your emotional changes these can be easily traversed. With this in mind there should be no problem and the time spent as a monk will become one of the most valuable and rewarding experiences in you life.

ON BECOMING A NUN

When the religious order was first established, women were excluded. After several requests, and after carefully considering the social values of the day, the Buddha agreed to allow women to be admitted to the order. The first woman accepted into the Sangha was Paccabadi Gotami, the Buddha's step mother who was ordained by the Buddha himself. In establishing the Bhikkhuni Sangha, the Buddha stipulated that future ordinations should be conducted with a fully ordained bhikkhuni present as a witness.

For over two thousand years women sought and were given ordination. In later years, however, the number of women seeking to live the holy life began to dwindle until the day came when there were no longer any fully-ordained bhikkhunis living in the world. Without a bhikkhuni present as a witness, ordination could not be given to female applicants and the Bhikkhuni Sangha ceased to exist.

Effort have been made to reestablish ordination for women, but so far without success.

Women have not been deprived of the opportunity to live the holy life, however, and whiterobed Mae Chis can be found following ascetic practices in many temples throughout Thailand. In fact, in some temples they outnumber monks.

Ordination for women these days means undertaking to live by the eight precepts, dressing in white and shaving the head. A woman intending to stay for only a short period does not have to shave her head.

The life of a nun in a meditation temple does not differ greatly from that of a monk. Nuns, although living in separate areas of the temple, follow a daily routine which includes meditation and chanting sessions, and interviews with the teacher. They generally do not go for alms rounds, however, and usually eat after the monks.

Generally nuns do not receive the same high degree of respect as monks, but as a foreigner, the reception will always be warm and

welcoming wherever you go. Women's liberationists may find plenty to support their cause, however, so to avoid conflicts, it is better to leave radical thoughts at home.

Thailand offers a rare and unique opportunity for women to experience and live the contemplative life. Several western women have taken advantage of this opportunity in the past few years and lived the life of a Thai Mae Chi, many quite successfully. The opportunity still remains and should be used to good advantage.

Sometimes the struggle may become difficult, but with patience and understanding, and a sense of anatta (selflessness) and humour, all obstacles can be overcome.

THAI TEMPLES ABROAD

'The mind is very hard to perceive;
extremely subtle, flits wherever it listeth.
Let the wise person guard it;
a guarded mind is conducive to happiness.'
Dhammapada 36

THAI TEMPLES ABROAD

For several years Thai monks have been performing missionary activities in the west in response to the growing interest in Buddhism. Monks travelling abroad are not seeking converts, but rather providing interested persons with the opportunity to learn more about what the Buddha taught. They are highly qualified and well versed in the Pali scriptures, as well as in the practice of meditation.

To provide centres where monks can stay and where interested persons can study and practise Buddhism, temples have been established. As a result, Thai Buddhist Temples can now be found in several different countries in Europe, as well as in Asia, Australia and the U.S. Apart from having monks in residence, these temples are also occasionally visited by other renowned monks and meditation instructors.

Meditation retreats are often conducted and meditators intending to visit Thailand are most welcome to call in at any of the temples and seek advice on Thai Buddhist practices. Thai nationals and young students living and studying abroad tend to congregate at these temples and it is possible for meditators to perhaps pick up a few words of Thai and some knowledge of Thai customs prior to their visit.

Meditators who have been studying and practising in Thailand are also able to continue their practice when they return home, assured that they will have the company of good friends (kalyanamit-tata) to support them.

For interested persons, a list of Thai temples abroad is given herewith. It is possible that other temples will be opened in the future and further information can be obtained by contacting the World Fellowship of Buddhists in Bangkok.

UNITED STATES OF AMERICA

WAT BUDDHAMONGKOL

9033 GEORGIA AVE.
SILVER SPRING, MD. 20910 U.S.A.

WAT BUDDHAWARARAM

4801 JULIAN ST.
DENVER, CO. 80221 U.S.A.

WAT BUDDHAGAYA HAWAII TEMPLE

45-695 HALEKOU RD
KANEEOHE HAWAII 96744 U.S.A.

WAT BUDDHAVAS OF HOUSTON

6007 SPRINDLE RD. HOUSTON,
TX. 77086 U.S.A.

WAT BUDDHARANGSI OF MIAMI

8004 S.W. 96 AVE. MIAMI,
FL. 33173 U.S.A.

WAT BUDDHANUSORN

1016 DAISY CT. SUNNYVALE,
CA. 94086 U.S.A.

WAT BUDDHARAM

P.O. BOX 504 MURFEESBORO,
TN. 37130 U.S.A.

WAT BUDDHADALLAS

DALLAS, TEXAS 75218 U.S.A.

WAT BUDDHA—SASNA TEMPLE

2084 ANTHONY AVE.
AT 18 ST. BRONX
NEW YORK 10457 U.S.A.

WAT BUDDHARATANARAM

KELLER, FORT WORTH
TEXAS 76248 U.S.A.

WAT BUDDHA BUCHA

4067 ENGLISH OAK DRIVE
DORAVILLE, GA. 30340 U.S.A.

WAT WASHINGTON BUDDHAVANARAM

4401 SOUTH 360 ST.
AUBURN WA. 98001 U.S.A.

WAT DHAMMARAM

7059 WEST 75 ST. CHICAGO
IL. 60638 U.S.A.

WAT DHAMMAKUNARAM OF UTAH

2636 VAN BUREN AVE. OGDEN,
UT. 84401 U.S.A.

WAT DHAMMARATANARAM

RT. 5 BOX 40 I JJ
SAN ANTONIO, TEXAS 78211
U.S.A.

WAT DHAMMAPRATHIP

6411 PICKETT ST.
ALEXANDRIA VA 22306 U.S.A.

WAT MONGKOLRATANARAM

1911 RUSSELL ST. BERKELEY,
CA. 94703 U.S.A.

WAT MONGKOLRATANARAM

5306 PALM RIVER ST. TAMPA,
FL. 33619 U.S.A.

WAT VAJIRADHAMMAPRATHIP

75 CALIFORNIA RD. MOUNT VERNON
NY. 10552 U.S.A.

WAT THAI LOS ANGELES

12909 CANTARA ST., N. HOLLYWOOD
CA. 91605 - 1198 U.S.A.

WAT PHRASRIRATANARAM

4000 HARTFORD ST.
ST. LOUIS, MO. 63116

U.S.A.

WAT PROMKUNARAM OF ARIZONA

8102 W. TRAFALGAR AVE.

PHOENIX, AZ. 85035

U.S.A.

WAT THAI WASHINGTON

1415 SOUTH 302 ST.

FEDERAL WAY, WA. 98003

U.S.A.

WAT MAI VIRGINIA

VIRGINIA U.S.A.

WAT MACHIMWARARAM

8564 GRANT UNE RD.,

ELK GROVE, CA. 95624 U.S.A.

MEDITATION CENTER

564 CIRCULO LAZOA

ANAHEIM HILLS,

CA. 92807 U.S.A.

MONASTIC RESIDENCE

1210 W. LEADORA, GLENDORA,

CA. 91740 U.S.A.

UNITED KINGDOM

THE BUDDHAPADIPA TEMPLE

14 CALONNE RD.,

WIMBLEDON PARKSIDE

LONDON, SW 19, 7 NR

ENGLAND

CHITHURST FOREST MONASTRY

PETERFIELD

HANTS

GU 31, 5 EU

ENGLAND

AUSTRALIA

WAT BUDDHARUNGI

88 — 90 STANMORE RD.

SYDNEY,

AUSTRALIA

BODHINYANA MONASTRY

LOT. 1 KINGSBURY DRIVE

SERPENTINE, WESTERN AUSTRALIA

AUSTRALIA

**THE BUDDHIST SOCIETY OF —
WESTERN AUSTRALIA**

4 MAGNOLIA ST.,

NORTH PERTH, W.A. 6006

AUSTRALIA

WAT DHAMMARANGSI

MELBOURNE, VIC.,

AUSTRALIA

INDIA

WAT THAI BUDDHAGAYA

BODH GAYA, GAYA, BIHAR

INDIA

**THE MAHACHULA ALUMNI
ASSOCIATION IN POONA**

PRASAD LODGE 2 CHATTURSHRINGI POONA

INDIA

WAT THAI NALANDA

NALANDA R.S.,

NALANDA, BIHAR,

INDIA

INDONESIA

CETIYA BUDDHA — METTA

JELUN TERUSAN LEMBANG D — 59

JAKARTA, INDONESIA

SWEDEN

WAT BHUDDARAM

LAGMAN LEKARES VAG 23, 6

145 58 NORSBORG

SWEDEN

NETHERLANDS

WAT BUDDHARAM

NETHERLAND

The Practices of Insight and Metta

I — Sitting

Meditation is a clear seeing of the nature of mind that comes about when we are no longer deluded by the thoughts, memories and impulses that occur within it. To see clearly involves a degree of calm and insight, which is the name (*samatha* — *vipassana*) given to the following approach to meditation.

Calm is developed by stability and peace. So we use a bodily posture that maintains a steady attentiveness with a peaceful and persistent effort. To a practised meditator, the lotus postures, full or half, are the best that the body can maintain. The body is by its nature uncomfortable in any position, but these postures are as good as you can get. If they feel very uncomfortable, use a chair or a 'meditation stool' — the most important factor is to keep the spine straight without strain. If the chin is tilted very slightly down it will help, but do not allow the head to loll forward as this will give rise to drowsiness. Place the hands palms upwards so that one gently rests on the other, thumbs touching in a 'mudra'. Take some time to get the right balance, and then slowly sweep your awareness down the body, noticing sensations, relaxing any tension, particularly in the face, neck and hands. Allow the eyelids to droop — they may close or half close.

How does it feel? Expectant or tense? Then relax the mind. Let go of memories, anticipation and doubts about whether you are doing it right. It will certainly not be perfect, but keep things at a 'good enough' level. The mind will probably calm down somewhat; slower, more reflective or fanciful thoughts may arise. Now channel these thoughts into a skillful form — begin by wishing yourself well — meditation is a path of noble intention however undramatic the results.

If you find difficulty in wishing yourself well (!) think of someone you like or respect, reflect on the feeling and direct it towards your physical form.

These are two methods of calm beginners might like to practise for a few periods of 15 mins. or so, and they are always a skillful means to cool down some of our greed for 'enlightenment'.

When you can maintain a fair degree of calm, you can further refine the attention by focussing it on the breath, first following the sensation of the breath as it flows in through the nostrils and fills the chest/abdomen, and subsequently maintaining attention at one point, either the solar plexus, or more refined still, the nostrils. Breath is a tranquillizing sign, steady and relaxing if you don't force it. As you relax, the breathing becomes very steady and 'deep'; this is helped by an upright posture. How much you apply attention to one point is a matter of your own judgement: as your mind wanders, keep patiently returning to the breath, but if you get very restless or agitated, relax and practise being at peace with yourself, listening without necessarily believing in the voices of the mind. If you feel drowsy, then put more energy into the posture and do not refine the attention or tranquillize the mind!

Sometimes you may practise this attention on breath — Anapanasati — for the whole meditation period, but generally we use it as an exercise which may take up only half or a quarter of the period. At some time during this period, you have to consider that this is as calm as the mind is going to be right now, and then allow your attitude to change into that of witnessing the flow of mental conditions without criticism or praise. This is an exercise in mindfulness, which entails equanimity and a shrewd, practical wisdom. Rather than focussing on one physical thing, we contemplate the characteristics of the mental process. Observe the characteristic of change that all conditions begin and end. You may also become aware of the inconclusive content and the restless nature of mental conditions, or experience frustration, doubt, dullness — in brief, unsatisfactoriness. With experience we also come to notice that there is no owner or creator of

the conditions that we experience, and yet there is awareness — who is aware? This is the characteristic of non-self. These three characteristics (anicca, dukkha, anatta) form the basis, the focussing point with which we contemplate the mind in vipassana.

While the mindfulness is undeveloped, we have to apply some control to the mind, such as concentration on breath, to prevent the awareness from being overwhelmed by infatuations, fantasies or aversion. It is always helpful to just come back to the breath or the body to stabilise and soothe the mind, but when there is the natural discipline to prevent the mind from becoming overloaded, we can contemplate peacefully the nature of things. In this way, the meditator develops a wise attitude towards the body and mind rather than identifying with any aspect of them. This is the great happiness of Insight.

II — Walking

The fundamental 'technique' for Insight is to use clear consciousness of the body (rupa) to develop awareness of the mind's responses, interpretations and habits (nama). Exclusive concentration is not necessary, as the practice is to understand the distractions and movements of the mind that lead to suffering, and by understanding, bringing that suffering to an end.

As we bring attention to bear, we find that consciousness is not a static perception of an object by a subject, but a changing process. Both the object — knees, hands, back, breath and the responses that seem to come from the subject — painful, numb, warm, et cetera, are changing, and they occur against a moving background of thoughts and other sense objects. If you concentrate very fixedly, the background disappears but the basic pattern of changing mental states occurs; all that we experience is mind.

So, changing posture is hardly a change in meditation, but it is recommended — as a relief from the strain of maintaining one posture; as a balance to counter some of the introverted tendencies and drowsy dullness that may arise in sitting; and because it happens anyway. For a body there is walking, sitting, standing and lying

down, and the path of Insight is to be mindful of them all.

The walking meditation exercise that forest bhikkhus use is to choose a straight, level track of about 25 — 30 paces' length or clearly defined pathway between two trees, and to walk up and down this path in a composed manner. In more confined spaces, one has to adjust the path to suit what is available.

One first composes attention on the feeling of the body standing upright with the arms hanging naturally and the hands lightly clasped in front or behind. Then, allowing the eyes to gaze at a point about three metres in front at ground level — not to see something but to avoid visual distractions — one walks gently, at a deliberate but 'normal' pace, to the end of the path, stands composed on awareness of the body standing for the period of a couple of breaths, turns, and paces back again. In the course of the walking, attention is directed towards the process of walking, as, in sitting, it is towards breathing. There can be awareness of the flow of physical sensations, or a more closely directed attention centred on the feet.

Adjust the pace to suit the movement — vigorous when the mind is drowsy or trapped in obsessive thought, steady and gentle when there is restlessness and impatience. At the end of the path, stop, breathe in and out, let go of restlessness, calm, bliss, memories or opinions one has about oneself, and begin again.

Walking brings energy and fluidity into the practice, so it is good to make one's pace firm and just let conditions flow through the mind. Rather than expecting one pointedness, contemplate change. There is a greater degree of sensory impingement than in sitting meditation, so consciousness remains at the mundane level and we don't 'get anywhere' — you may find it tedious. But it is just this aversion to the mundane and the desire to get something that walking meditation helps us to be free from. Freedom arises through witnessing those very forms of aversion and craving as changing, unsatisfactory and ownerless conditions that come to an end when we are quietly aware and don't add to them.

The ability to recognise imperfection without resentment and

criticism, the qualities of patience and equanimity to highs and lows are the fruits of a mature practice. When there is this balance, the mind does not cling with delight or aversion to any condition 'internal' or 'external'. Without that congestion it becomes bright and clear, free to respond with sensitivity to the moment. Loving-kindness, compassion, joy and equanimity are the natural responses of that mind, and they become an unforced way of relating to the world.

This is not a comprehensive or exclusive guide but a suggested outline for practice. Meditators are strongly recommended to seek a trustworthy and experienced 'spiritual friend' or teacher for ongoing advice.

III – Metta

Mindfulness can continually instill consciousness with awareness, but at first, even in meditation, we are motivated by desire. We look for heavenly realms, seeking birth in conditions of serenity, refined states of consciousness, or joy and love for all beings. We try hanging on to such states and call them our true self, but however high we get, we still come down. We get annoyed with others if they disturb our meditation, disappointed with ourselves if we fail to reach the heights, become conceited if we do, and worry about our 'progress'. The skilful means of mindfulness and concentration help to dispel the basic ignorance that keeps us from being aware of the real nature of our discontent. We see the direct relationship between desire and dissatisfaction, but we can still fall into the trap of being averse to desire which is just another form of desire, *vibhavanha*, the desire to get rid of something. We want to be the person who doesn't have desire, whose mind isn't always running away from boredom and discomfort into irritation or fantasy; but actually we don't 'have' any conditions at all, we are just aware of them.

With insight, we give up gaining and seeking and learn to give. Practice becomes not how much you can gain, but what you can let go of, and giving, a sheer benevolent feeling, comes as a blessed relief. It is the simple alchemy of ceasing discontent by not going into aver-

sion for whatever comes up. This does not imply approval of conditions, nor is it an indulgent cop-out. It is just refusing to allow aversion to attach selfhood to impermanent conditions. Metta allows us to grow out of self by continually harmonising and bringing to peace all that which is discontent. We learn to have a kindly attitude to what consciousness would conceive as unimportant, shameful or bad about itself or others, not because we ought to buy a way of letting go of suffering. Giving space to the forces of desire, we can let them fade out.

Use the breath as a vehicle for the practice — breathe in great patience and kindness, and let go, the out breath, of all the tension and worry and the negativity that you are hanging on to. Begin with what you know, however trivial and confused. Be at peace with that, don't indulge in laziness, doubt or guilt. A bored mind, an aching knee, or even the lack of metta that one feels — allow these to be, and practise being at peace with them. Develop this into a radiating kindness toward these conditions; they are beings other than you.

Visualisation of the breath as a light, or of your awareness being a warm light that you gradually sweep over the body helps to make the practice a tangible feeling rather than just thought. People sometimes develop metta meditation into thought forms or visualisations of people they know. This goes in stages, working from people you respect and love through the indifferent to those people you dislike; then the meditation can broaden to include all suffering beings, people under going imprisonment, insanity or deprivation etc. Visualising and spreading light through the body can even help to relieve some of its aches and tensions. Kindness and compassion come naturally from the same root, but it is easy to lose the way and assume that one has to be full of compassion, which comes from a desire to improve oneself. So we may become patronising, self-righteous, or hate ourselves for not being full of compassion; whereas compassion is just the natural overflowing of the heart as self-delusion starts to wear out. Clinging to the positive, we think that metta means we have to love everybody, but 'kindness' just means an

equalising of 'self' and 'others', treating all beings as of the same kind.

From this quite naturally a moral convention evolves. We practise metta within the conventions of the human form by doing good and refraining from doing evil. Apart from anything else, commitment to a moral life affords you the opportunity to watch selfish impulses fade out rather than act on them and get caught in the despair of thinking that they are your real identity. We practise restraint, use metta, and allow negativity to be without acting upon it, and our defilements become a source of insight and a vehicle of Liberation.

May all beings be at peace

May all beings be happy.

IV — Hints on aches, pains and common problems.

1) Try to maintain an upright alert posture — Slumping only increases the pressure on the legs and discomfort in the back.

2) Use the chest muscles to push gently upwards through the breast bone. This helps to maintain good posture without overtaxing the posture muscles in the back. With this, the neck and head settle naturally so that they do not loll forward creating pain in the neck and shoulders and drowsiness in the mind.

3) For the legs — change posture — practise some stretching exercises (like touching the toes with both legs stretched out, while sitting).

4) If you feel drowsy — try meditating with your eyes open — move your attention systematically around your body — focus on the whole body and physical sensations rather than on a refined sign like the breath.

5) Tension, headaches — Lighten concentration (perhaps to awareness of abdominal breathing) — practise **metta**, particularly towards the area of tension.

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Some Questions and Answers

Westerners tend to have many questions concerning the meditation practice. Following are some typical questions with their answers given by Acharn Cha of Wat Nong Pa Pong and translated by Jack Kornfield.

Question: I'm trying very hard in my practice but I don't seem to be getting anywhere.

Answer: This is very important. Don't try to get any where in the practice. The very desire to be free or to be enlightened will be the desire that prevents your freedom. You can try as hard as you wish, practice ardently night and day, but if it is still with the desire to achieve in mind, you will never find peace. The energy from this desire will be cause for doubt and restlessness. No matter how long or how hard you practice, wisdom will not arise from desire. So, simply let go. Watch the mind and body mindfully but don't try to achieve anything. Don't cling even to the practice of enlightenment.

Q: What about other methods of practice? These days there seem to be so many teachers and so many different systems of meditation that it is confusing.

A: It is like going into town. One can approach from the north, from the southeast, from many roads. Often these systems just differ outwardly. Whether you walk one way or another, fast or slow, if you are mindful, it is all the same. There is one essential point that all good practice must eventually come to — not clinging. In the end, all meditation systems must be let go of. Neither can one cling to the teacher. If a system leads to relinquishment, to not clinging, then it is correct practice.

You may wish to travel, to visit other teachers and try other systems. Some of you have already done so. This is natural desire. You will find out that a thousand questions asked and knowledge of many systems will not bring you to the truth. Eventually you will get bored. You will see that only by stopping and examining your own

mind can you find out what the Buddha talked about. No need to go searching outside yourself. Eventually you must return to face your own true nature.. Here is where you can understand the Dhamma.

Q: Is it necessary to sit for very long stretches?

A: No, sitting for hours on end is not necessary. Some people think that the longer you can sit, the wiser you must be. I have seen chickens sit on their nests for days on end! Wisdom comes by being mindful in all postures. Your practice should begin as you awaken in the morning. It should continue until you fall asleep. Don't be concerned about how long you can sit. What is important is only that you keep watchful whether you are working or sitting or going to the bathroom.

Each person has his own natural pace. Some of you will die at age fifty, some at age sixty-five, and some at age ninety. So, too, your practice will not be all identical. Don't think or worry about this. Try to be mindful and let things take their natural course. Then your mind will become quieter and quieter in any surroundings. It will become still like a clear forest pool. Then all kinds of wonderful and rare animals will come to drink at the pool. You will see clearly the nature of all things (sankharas) in the world. You will see many wonderful and strange things come and go. But you will be still. Problems will arise and you will see through them immediately. This is the happiness of the Buddha.

Q: You have said that samatha and vipassana or concentration and insight are the same. Could you explain this further?

A: It is quite simple. Concentration (samatha) and wisdom (vipassana) work together. First the mind becomes still by holding on to a meditation object. It is quiet only while you are sitting with your eyes closed. This is samatha and eventually this samadhi-base is the cause for wisdom or vipassana to arise. Then the mind is still whether you sit with your eyes closed or walk around in a busy city. It's like this. Once you were a child. Now you are an adult. Are the child and the adult the same person? You can say that they are, or looking at it another way, you can say that they are different. In this

way samatha and vipassana could also be looked at as separate. Or it is like food and feces. Food and feces could be called the same and they can be called different. Don't just believe what I say, do your practice and see for yourself. Nothing special is needed. If you examine how concentration and wisdom arise, you will know the truth for yourself. These days many people cling to the words. They call their practice vipassana. Samatha is looked down on. Or they call their practice samatha. It is essential to do samatha before vipassana, they say. All this is silly. Don't bother to think about it in this way. Simply do the practice and you'll see for yourself.

Q: How can we overcome lust in our practice. Sometimes I feel as if I am a slave to my sexual desire.

A: Lust should be balanced by contemplation of loathsomeness. Attachment to bodily form is one extreme and one should keep in mind the opposite. Examine the body as a corpse and see the process of decay or think of the parts of the body such as lungs, spleen, fat, feces, and so forth. Remember these and visualize this loathsome aspect of the body when lust arises. This will free you from lust.

Q: How about anger? What should I do when I feel anger arising?

A: You must use loving-kindness. When angry states of mind arise in meditation, balance them by developing feelings of loving-kindness.

If someone does something bad or gets angry, don't get angry yourself. If you do, you are being more ignorant than they. Be wise. Keep in mind compassion, for that person is suffering. Fill your mind with loving-kindness as if he were a dear brother. Concentrate on the feeling of loving-kindness as a meditation subject. Spread it to all beings in the world. Only through loving-kindness is hatred overcome.

Sometimes you may see other monks behaving badly. You may get annoyed. This is suffering unnecessarily. It is not yet our Dhamma. You may think like this: "He is not as strict as I am. They are not serious meditators like us. Those monks are not good monks." This is a great defilement on your part. Do not make comparisons. Do not discriminate. Let go of your opinions and watch

your opinions and watch yourself. This is our Dhamma. You can't possibly make everyone act as you wish or to be like you. This wish will only make you suffer. It is a common mistake for meditators to make, but watching other people won't develop wisdom. Simply examine yourself, your feelings. This is how you will understand.

Q: Could you explain a little more about karma?

A: Karma is action. Karma is clinging. Body, speech, and mind all make karma when we cling. We make habits. These can make us suffer in the future. This is the fruit of our clinging, of our past defilement. All attachment leads to making karma. Suppose you were a thief before you became a monk. You stole, made others unhappy, made your parents unhappy. Now you are a monk, but when you remember how you made others unhappy, you feel bad and suffer yourself even today. Remember, not only body, but speech and mental action can make conditions for future results. If you did some act of kindness in the past and remember it today, you will be happy. This happy state of mind is the result of past karma. All things are conditioned by cause — both long term and, when examined, moment to moment. But you need not bother to think about past, or present, or future. Merely watch the body and mind. You must figure karma out for yourself. Watch your mind. Practice and you will see clearly. Make sure, however, that you leave the karma of others to them. Don't cling to and don't watch others. If I take poison, I suffer. No need for you to share it with me! Take what is good that your teacher offers. Then you can become peaceful, your mind will become like that of your teacher. If you will examine it, you will see. Even if now you don't understand, when you practice, it will become clear. You will know by yourself. This is called practising the Dhamma.

When we were young, our parents used to discipline us and get angry. Really they wanted to help us. You must see it over the long term. Parents and teachers criticize us and we get upset. Later on we can see why. After long practice you will know. Those who are too clever leave after a short time. They never learn. You must get

rid of your cleverness. If you think yourself better than others, you will only suffer. What a pity. No need to get upset. Just watch.

Q: I have been meditating many years now. My mind is open and peaceful in almost all circumstances. Now I would like to try to backtrack and practice high states of concentration or mind absorption.

A: This is fine. It is a beneficial mental exercise. If you have wisdom, you will not get hung up on concentrated states of mind. It is the same as wanting to sit for long periods. This is fine for training, but really, practice is separate from any posture. It is a matter of directly looking at the mind. This is wisdom. When you have examined and understood the mind, then you have the wisdom to know the limitations of concentration, or of books. If you have practised and understand not-clinging, you can then return to the books. They will be like a sweet dessert. They can help you to teach others. Or you can go back to practise absorption. You have the wisdom to know not to hold on to anything.

GLOSSARY OF TERMS

-A-

ABHIDHAMMA The Higher Doctrine ; Further Dhamma; the analytic doctrine of the Buddhist Canon.

ĀCARIYA a teacher; regular instructor.

ACCHARIYA adj. wonderful; marvellous; astonishing; exceptional; extraordinary; (T) genius.

ADOSA non-hatred; non-anger; amity; hatelessness.

ADUKKHAMASUKHA neither pain nor happiness; indifferent feeling; neither painful or pleasurable.

AHOSIKAMMA Defunct Kamma; an act or thought which has no longer any potential force.

AKUSALA adj. unwholesome; demeritorious; immoral; karmically unwholesome; unskilful. n. demerit; bad action.

AKUSALAKAMMA an evil action; an unwholesome action.

AMATA the deathless state; ambrosia; Nibbana; immortal.

ĀMSA 1. a part; side. 2. shoulder. (T) shoulder piece; chest cloth; the sleeveless one shouldered singlet of a monk.

ANĀGĀMĪ a Never-Returner; Non-Returner; one who has attained the

third stage of holiness.

ANĀGĀRIKA a homeless one; one who enters the homeless life without formally entering the Sangha.

ĀNĀPĀNASATI mindfulness on breathing; mindfulness regarding breathing.

ANATTĀ no soul; soulless; not self; non-self; non-ego.

ANICCA impermanent; transient.

ANUMODANĀ thanksgiving; chanting the holy stanzas of blessing; rejoice; approval; congratulation.

ANUPĀDISESANIBBĀNA Nibbana without any remainder of physical existence. Nibbana without the Groups remaining.

APATTI an ecclesiastical offence; offence.

APPANASAMADHI fixed concentration; established concentration; full concentration; attainment concentration; absorption concentration.

ARAHANTA an Arahant; Arahant; worthy one; the Holy One; perfected one; one who has attained Nibbana.

ARAHATTAPHALA the Fruit of the Worthy One; the final stage of holiness; final emancipation.

ARAÑÑAVĀSĪ one who

dwells in the forest; forest dwelling monk; the forest order.

ARIYAMAGGA the (four) Noble Paths; Sublime Paths of the Holy Life; the Noble Eightfold Path.

ARIYAPUGGALA a noble individual; noble one; holy person.

ARIYASACCA the Noble Truth; (Cattāri Ariyasaccāni) the Four Noble Truths; the Four Holy Truths.

ARŪPALOKA the formless world; the world of the formless; the Formless Realms; the Immaterial Sphere.

ATTĀ 1. self; soul; ego; personal entity. 2. mind; the whole personality.

AVIJJĀ ignorance; nescience; lack of knowledge; delusion.

ĀYATANA the Twelve Spheres; The Twelve Bases; (internal): sense organs; the (six) senses; sense-bases; sense-fields; (external); sense-objects and mind-object.

-B-

BHATTA food; meal; boiled rice.

BHAVA becoming; existence; process of becoming; state of existence.

BHĀVANĀ development; mental culture; meditation.

BHAVAṄGA life-continuum; the subliminal consciousness constituent of becoming; the passive state of mind; functional state of subconsciousness.

BHAVATANHĀ craving for existence; craving for rebirth; craving for sensual pleasures connected with the view of eternalism.

BHIKKHU a Bhikkhu; Buddhist monk.

BHIKKHUNĪ a Bhikkhuni; Buddhist nun.

BHŪMI 1. ground; plane; stage; level. 2. state of consciousness; a plane of existence; a plane of consciousness.

-C-

CARIKAMA walking up and down.

CATTĀRI ARIYASACCĀNĪ the Four Noble Truths; the Four Holy Truths.

CATUTTHAJJHĀNA the fourth Jhana; the fourth absorption.

CETASIKA mental concomitants; mental factors; mental states; mental activities; the adjuncts or consciousness; mental adjuncts; mental coefficients.

CETIYA 1. a person, place or object worthy of worship; reminder 2. (T) a sepulchral monument; pagoda; shrine; dagoba; bell-shaped stupa (with a slender spire); tapering-spined stupa Phra Chedi.

CHĀYĀ (T) the Pali monastic name of a Buddhist monk; ordination name. 2. shade; shadow.

CITTA thought; mind; state of consciousness.

CĪVARA 1. the yellow robe (of a Buddhist monk or novice); any of the three garments of a monk. 2. (T) the upper or inner robe.

CUTICITTA death consciousness; dying or death consciousness; the consciousness disconnecting the present life.

-D-

DVĀRA 1. door; avenue. 2. sense-door; sense-avenue. 3. door of action.

DĀNA giving; gift; alms-giving; charity; generosity; benevolence; liberality; a gift; donation; alms; benefaction.

DESANĀ preaching; discourse; sermon; instruction. v. to preach; expound the Doctrine; give a sermon.

DEVA (lit.) a shining one; god; deity; divine being.

DIṬṬHI 1. a theory; view; belief; opinion; speculation; dogma. 2. misbelief; erroneous opinion; false theory.

DOSA hatred; anger; ill-will; aversion.

DUKKHA 1. suffering; misery; woe; pain; ill; sorrow; trouble; discomfort; unsatisfactoriness; problematic situation; stress; conflict; adj. unsatisfactory; miserable; painful; subject to suffering ill; causing pain. 2.

physical or bodily pain.

-G-

GĀTHĀ 1. a verse; stanza of 4 half-lines. 2. (T) a magic spell.

GOTAMA name of the clan to which the Buddha belonged.

-H-

HASITUPPĀDACITTTA smile-producing consciousness.

HETU a cause; causal condition; root-cause.

HĪNAYANA the Lesser Vehicle; the Smaller Vehicle; the Southern School of Buddhism; Theravada.

-I-

INDRIYA 1. the sense-faculties; the sense-forces; 2. Spiritual Faculties; faculties.

-J-

JĀTAKA 1. a birth story; the stories of the Buddha's previous lives; 2. "Birth Stories"; name of the tenth division of the Khuddaka Nikaya.

JĀTI birth; rebirth.

JHĀNA meditation; absorption; a state of serene contemplation attained by meditation; (misc.) trance; ecstasy.

-K-

KALYĀṆAMITTATA good friendship; good company; association with the virtuous.

KĀMESUMICCHĀCĀRA

sexual misconduct; sensual misconduct; unlawful sexual intercourse; adultery.

KAMMA 1. Karma; Kamma; a volitional action; deed; good and bad volition. 2. work; job; activity; transaction.

KAPPA 1. an aeon; world-aeon; world-age; world-cycle; world-period. 2. the life-term; life-period; the duration of life.

KARUNA compassion; pity.

KASIṆA a meditational device; object of meditation; the method of inducing concentration by gazing at any of the ten objects, viz, earth, water, fire, air, blue, yellow, red, white, space and light.

KATHINA the Kathin ceremony; the annual robe-presentation ceremony (in the month following the end of the Rains Retreat); post-lenten robe-offering; Post Retreat Robe-Presentation.

KĀYA 1. the body; material body. 2. the body of psychic factors, namely Vedana, Sañña and Saṅkhāra.

KHANDHA aggregate; category.

KHANTI patience; forbearance; tolerance; endurance.

KILESA defilements; impurities; impairments.

KUSALA adj. wholesome; meritorious; moral; skilful; Karmically

wholesome. n. merit; good action; virtue; the good; the happy and auspicious; wholesome action.

KUTI an abode of a Buddhist monk or novice; a monk's cell; a monk's lodging; dormitory, living quarters of monks.

-L-

LAKKHANA a characteristic; sign; mark; distinguishing mark; quality; prognosticative mark.

LOBHA greed; covetousness.

LOKA the world; a world; plane of existence.

LOKIYA adj. mundane; worldly; belonging to the world.

LOKUTTARA adj. supra-mundane; transcendental; beyond these worlds.

-M-

MAGGA the Path; the Way; the Noble Path; the Noble Eightfold Path; the path leading to the Cessation of Suffering.

MĀGHAPŪJĀ Worship on the Full-Moon Day of the third lunar month in commemoration of the Great Assembly of Disciples.

MAHĀNIKĀYA the Mahamikaya Sect; "Great Sect"; Greater Sub-Order (of the Thai Monkhood); greater denomination.

MAHĀYĀNA "the Great

Vehicle"; the school of the Great Vehicle (of Salvation); the Northern school of Buddhism.

MĀNA mind; thinking function; thinking faculty.

MANTA a charm; spell; incantation; sacred or magical formula or invocation; verbal formulas used as incantations in the magic of sound.

MĀRA the Evil One; Death; the Tempter.

METTĀ loving-kindness; friendliness; good will.

MICCHĀDIṬṬHI wrong view; false view.

MOHA delusion; ignorance; dullness.

-N-

NĀGA 1. a serpent-like water-god. 2. (T) an applicant (or candidate) for ordination; ordinand.

NĀMA mind; name; mental factors; mentality.

NĀMARŪPA Mind and Matter; name and form; mind and body; mentality and corporeality.

NIKĀYA 1. collection; chapter or section of a Scripture; group. 2. a sect; school.

-O-

OVĀDAPĀṬIMOKKHA the Principal Teaching; the Fundamental Teaching; exhortatory Patimokkha.

-P-

PAÑÑĀ wisdom; knowledge; insight; discernment; reason.

PĀRĀJIKA 1. "Major Offences"; the first of the two divisions of the Suttavibhanga of the vinaya. 2. a grave offence involving expulsion from monkhood; Defeat. 3. one who has committed the grave offence of expulsion; defeated one.

PARINIBBĀNA the final or complete Nirvana; the complete extinction of all passions; the final release from the round of rebirth; the Great Decease of the Buddha; death (after the last lifespan of an Arhant).

PAṬHAMAJJHĀNA the first Jhana; the first absorption.

PAṬICCASAMUPPĀDA the Dependent Origination; the Law of Causation; the Chain of Causation; the Law or Dependent Arising; the Chain of Phenomenal Cause and Effect; the Conditional Arising and Cessation of All Phenomena; (the twelve links of) conditioned co-production.

PĀTIMOKKHA "The Fundamental Precepts"; the fundamental rules of the Order; the 277 disciplinary rules of Bhikkhus; a collection of the fundamental precepts of the Order recited every fortnight; Disciplinary Code.

PAṬIPADĀ path; way; method; mode of progress; means of reaching

a goal; practice; line of conduct.

PAṬIPATTI the practice.

PITAKA a basket; any of the three main division of the Pali Canon.

-R-

RĀGA lust; passion; excitement; greed.

RATANATTAYA the Triple Gem; the Triple Jewel; the Three Jewels.

RŪPA 1. matter; form; material; body; shape; corporeality; 2. object of the eye; visible object.

RŪPAJHĀNA Jhanas (Absorptions) of the Fine-material Sphere.

RŪPALOKA the world of form; the Form-Sphere.

-S-

SAKADĀGĀMĪ a Once-Returner; one who has attained the second stage of the Path and will be reborn on the earth only once before attaining the final emancipation.

SĀLĀ hall; pavilion; wayside shelter; study and merit making hall; public building; preaching hall; multi-purpose hall.

SALĀYATANA the six senses; sense-bases; sense-organs; sense-spheres.

SAMĀDHI concentration; one-pointedness of mind; mental discipline.

SAMAṆA a recluse; a Bud-

dhist monk.

SĀMAṆERA a novice; one who is ordained by taking the Three Refuges and observes the Ten Precepts.

SĀMAṆERĪ a female novice; a female apprentice of a nun.

SAMATHA calm; tranquility; quietitude of heart.

SANGHA community; assemblage; a chapter of (not less than four) Buddhist monks; the Sangha; the Order; the Buddhist clergy; the Buddhist church; the Holy Brotherhood.

SANGHĀDISESA an offence entailing initial and subsequent meeting of the Sangha; Formal Meeting.

SANĠHĀṬI the outer robe of a Buddhist monk.

SANĠKHĀRA 1. compounded things; component things, conditioned things; the world of phenomena; all things which have been made up by pre-existing causes. 2. volitional activities; formations; Karma formations; mental formations; mental predispositions; volitional impulses; impulses and emotions; volition; all the mental factors except feeling and perception having volition as the constant factor (as in the Five Aggregates and in the Law of Causation) 3. essential conditions; the sum of the conditions or essential properties for a given process or result; constructing or formative factors. 4. conductive factors; instigation.

SAÑÑĀ perception; idea; ideation.

SĀSANA teaching; message; doctrine; the Dispensation.

SATI mindfulness; attentive-ness; detached watching; awareness.

SATIPATṬHĀNA (the four) Foundations of Mindfulness; setting up of mindfulness.

SAŪPADISESANIBBANA Nibbana realized with the body remaining; Nibbana with the substratum of life remaining.

SĪLA morality; moral practice; moral conduct; code of morality; Buddhist ethics; a precept; rule of morality.

SOTĀPANNA a Stream-Enterer; Stream-Winner; one who has attained the first stage of holiness.

SUKHA 1. happiness; ease; joy; comfort; pleasure. 2 physical or bodily happiness or ease.

SUTTA; SUTTANTA the discourses; the original sermons and dialogues of the Buddha.

-T-

TANHĀ craving; desire; thirst.

TATHĀGATA 1. the Accomplished One; the Thus-come; the Thus-gone; the Truth-winner; an epithet of the Buddha 2. an Arahant. 3. a being.

THERA an elder; a senior member of the Order; a senior monk (of

at least three years standing).

THERAVĀDA the Doctrine of the Elders; Teaching of the Elders; the Southern School of Buddhism.

THERĪ a woman elder; a senior nun.

TILAKKHANA the Three Characteristics; the Three Signs of Being; also called the Common Characteristics.

TISARAṆA the threefold Refuge; Three Refuges; Triple Guide.

-U-

UPAJJHĀYA a spiritual teacher; preceptor.

UPĀSAKA lit. one who comes or sits near; a lay devotee; a devout or faithful layman; lay Buddhist.

UPASAMPADĀ full (or higher) ordination; taking up the Bhikkhuship; Full Admission to the Sangha; Ordination Ceremony; to be ordained; enter the monkhood; join the Order.

UPASIKA a female devotee; a lay woman disciple.

UPEKKHĀ 1. equanimity; even-mindedness; neutrality; poised; 2. indifference; neutral feeling; neither pleasurable nor painful feeling.

UPOSATHA 1. observance; the observance of the Eight Precepts. 2. bi-weekly recitation of the Vinaya rules by a chapter of Buddhist monks; the days for special meetings of the order,

and for recitation of Patimokkha. 3. the Uposatha hall; consecrated assembly hall.

UTTARĀSAṄGA the upper robe.

-V-

VIHĀRA Wat; a monastery; (misc.) temple; temple-monastery.

VIJĀ Knowledge; transcendental wisdom; the Threefold Knowledge.

VINAYA Discipline; the monastic regulations; the code of monastic discipline; the rules of discipline of the Order.

VIÑÑĀNA consciousness; act of consciousness; (T., misc.) soul; spirit.

VIPĀKA consequence; effect; result; resultant; fruit.

VIPĀKACITTA resultant

consciousness; karma resultant.

VIPASSANĀ insight; intuitive vision; introspection; contemplation; intuition; insight development.

VIPASSANĀ-BHĀVANĀ insight development.

VĪRIYA effort; energy; vigour; endeavour; exertion.

-Y-

YAMA the Lord of the Underworld; ruler of the Kingdom of the dead; death.

YAKKHA 1. a demon. 2. an attendant of Kuvera or Vessavana. 3. a messenger of Yama. 4. a fallen angel; deity. 5. Sakka. 6. any of the Four Great kings. 7. the individual soul.

YOGĪ one who devotes himself to spiritual things; an earnest student; one devoted to mental training; meditator.

the wise maintain a constant state of mindfulness.

