Under the Bodhi Tree

A Dhamma Talk on Practicing the Middle Way

Phra Ajahn Jamnian Seelasettho

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Edited and Published by
Students of Phra Ajahn Jamnian Seelasettho

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Sabbadānam dhammadānam jināti
The gift of the Dhamma excels all gifts

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Introduction

Phra Ajahn Jamnian Seelasettho came to Bodhgaya, India, the place of the Buddha's enlightenment, to give a Dhamma talk under the Bodhi Tree at the invitation of the Light of Buddhadharma Foundation International (LBDFI) on December 4, 2012.

LBDFI annually sponsors the International Tipitaka Chanting Ceremony, which has grown since its inception in 2006 to attract thousands of Theravadan monastics and lay Buddhists from around the world. During the ten-day gathering, the Mahasangha chants parts of the Tipitaka, (the Buddha's "three baskets" of wisdom) throughout the day at the Mahabodhi temple. In the evening, Dhamma talks are given by venerable teachers.

On that cool evening in December, Wangmo Dixey, Executive Director of LBDFI, introduced and welcomed "Luang Por" Jamnian ("Venerable Father," as he is affectionately called by his students) and his translator Amdee Vongthrongsri to the international audience of guests who braced against the chill with wool hats and scarves, eager to hear Luang Por's teaching.

Luang Por Jamnian spoke from the Dhamma seat, which was flanked with layers of fragrant flowers and intricately carved decorations of fresh fruit. Behind him rose the thick trunk of the sacred Bodhi tree, descended from the original tree under which the Buddha sat, victorious. Tall, sturdy limbs arched high over Luang Por Jamnian, stretching over the gathered four-fold Sangha of monks, nuns, and male and female laity. The Bodhi tree was softly lit as devotees circumambulated the marble path surrounding it. As Luang Por Jamnian's

Dhamma talk progressed, the area beneath the Bodhi tree gradually filled with pilgrims, monastics, tourists, and local villagers—sitting, standing, and leaning forward in rapt attention.

In his talk, Luang Por Jamnian speaks about practicing the middle way based on his own direct experience. He points out basic misunderstandings some people may hold about the path to liberation and recounts the discoveries that helped lead him to insight and understanding. He explains what we must do to train the mind, to see emptiness (*suññatā*), and attain freedom from suffering (*Nibbāna*). He talks about the primary teachings of the Buddha: the Noble Eightfold Path, the Seven Factors of Enlightenment, and the Four Foundations of Mindfulness, and explains how to practice them. Finally, he describes the qualities he has abandoned, and those he has lived by throughout his life. Luang Por Jamnian encourages us to apply the Dhamma *in the moment* as we are hearing it. This opens the opportunity to directly actualize the teaching at a profound level.

After giving the Dhamma talk, Luang Por Jamnian concluded with a series of chants. He chanted the words with a clear and rapid rhythmic staccato suffused with an energy that filled the space and captivated his listeners. This rhythmic chanting style in the early part of his chanting originates in Southern India, and was passed to Luang Por Jamnian from generation to generation through his father's Nepalese lineage. He first began chanting these blessings when he was eight years old. The chanting ended with a traditional call-and-response series of chants that can be found at the end of this article.

Luang Por Jamnian's teaching style focuses on the application of the Dhamma from personal experience in practice. For more scholarly elucidation of the Dhamma and Pāli terms referenced, students are encouraged to read the Tipitaka and commentaries.

Since many Pāli words occur throughout the article, a glossary is included. The first time a Pāli term appears, a brief translation is provided. Subsequent uses of the same term are rendered in either Pāli or English depending on the context and common usage.

The translator and editors have tried to be faithful to Luang Por Jamnian's words and style of teaching. For any and all errors throughout this endeavor, we take full responsibility and humbly ask for forgiveness. For any and all benefits that may arise from the editing and publishing of this book, we dedicate the merit to our venerable teacher, Luang Por Jamnian, and to all Dhamma teachers.

The Translator and Editors

Under the Bodhi Tree

A Dhamma Talk on Practicing the Middle Way

Phra Ajahn Jamnian Seelasettho

Today I am going to give you a short summary of Dhamma practice.

When I was a young monk, I spent over seven years practicing ardently without finding the truth. What I did not know at that time was that I was under the influence of the three cravings (*tanhās*) and the five aggregates of clinging (*upādāna khandhas*), which were overshadowing my meditation practice.

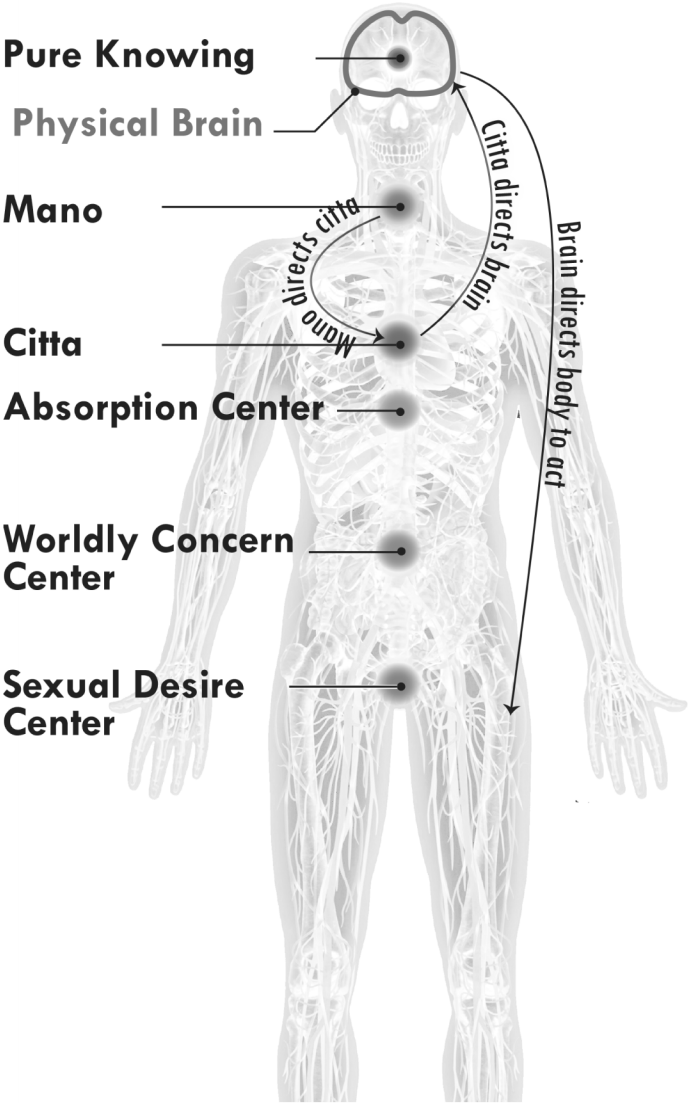
When I heard that five of my monastic teachers had abandoned the monkhood to start families, I realized that there must be an aspect of practice that we had been missing: some quality that we had not yet found. When I began to apply myself to ṭhe teachings of the Noble Eightfold Path (*Ariya Atthangika Magga*) the controlling power of the three cravings was released and the path to liberation became clear.

After this discovery, I reflected on the pitfalls that my five teachers had fallen into, and found that the key was hidden in the nature of the chakras.[1] As the consciousness moves from the fourth chakra, the heart-mind (*citta*[2]) center, to the first chakra, the lowest center, the mind becomes entangled in sexual desire. The

1. Luang Por Jamnian uses the term "chakra" in a unique way to demonstrate his teaching of the Dhamma. It is convenient shorthand to denote the location in the body where the mind lodges at times in certain states. His use of the term is not meant to embrace any system of teachings that may be associated with the word.

2. Luang Por Jamnian uses the term *citta* to refer to the ordinary mind as it abides in and travels through the lower four chakra centers. This makes it susceptible to the *kilesas* (defilements).

Buddha called this inferior, vulgar, and common (*hino kammo pothujjaniko*)[3]—that which belongs to common people who are obscured by defilements (*kilesas*) and have yet to experience the truth.



3. *Dhammacakkappavattana Sutta*

When the consciousness moves from the heart-mind center to the second chakra, the mind becomes influenced by worldly concerns (*lokiya*). Here, the five aggregates of clinging propagate the illusion that there is a solid and personal self, leading to misapprehending reality and clinging to "this is *me*, this is *mine*, this is happening to *me*."

When consciousness moves from the heart-mind center to the third chakra area, which is the center of meditative absorption (*jhāna*), clear seeing into the nature of reality (*vipassanna ñāna*), will not arise. Previously, I thought that one had to be skilled in meditative absorption before one could develop a fruitful vipassana practice. In meditative absorption, however, the mind is deeply concentrated and the three characteristics of existence (*tilakkhana*)—impermanence (*anicca*), dissatisfaction or stress (*dukkha*), and emptiness of self (*anattā*)—are hidden.

When consciousness abides in the heart-mind center, the mind has a tendency to proliferate about the past and the future. The mind becomes clouded by accumulated memories, which makes it hard to see clearly. The skillful practice is to contemplate the characteristics of the mind and of the associated ever-changing mental states, and to realize that their nature is inherently impermanent, empty of self, and unsatisfactory. By doing this, you can begin to notice that the mind is not who we are, and is not under our control. This leads to clearly seeing the nature of anattā, and then deeper into the nature of emptiness, and finally the cessation of all suffering, Nibbāna.

I used to think that the heart-mind or the citta was the master. But upon deeper investigation, I

came to realize the truth about the citta: it is rife with defilements, and it clings to the misperceived reality that the five aggregates are an independent entity—a self. Identifying with the citta is therefore not the way.

When consciousness (*viññana*) rises to abide in the fifth chakra (in the area of the throat), consciousness begins to transform itself into pure awareness (*ñāna*).[4] There one finds another kind of mind: the discerning mind (*mano dhamma*). The *mano dhamma*, or *mano*,[5] is the master of the citta because it has the capacity to train and purify the citta. As the Buddha taught:

> *Mano pubbangamā dhamma mano setthā mano maya.*
> All mental phenomena have mind as their forerunner; they have mind as their chief…[6]

This means that the mano is in charge, not the citta. The citta in the lower chakras is like a wild elephant. The mano in the higher chakras is like an elephant trainer who is able to control the impulses of the animal.

When pure awareness rises to the sixth chakra, it becomes possible for one to abide in mindfulness *(sati)* and sustained mindfulness (*mahāsatī*). These are the qualities that create the foundation to discover wisdom (*paññña*). When pure awareness comes to abide in emptiness—a state that is not bound by defilement—it is free to investigate the truth, and

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4. A more detailed explanation of the difference between viññana and ñāna can be found in the Special Note.

5. The term mano is most commonly translated as "mind." In this teaching, Luang Por Jamnian uses both mano and mano dhamma to refer to the discerning mind. He distinguishes it from citta—usually translated as "heart-mind"—which is the more emotional, instinctive, and reactive mind.

6. *Dhammapada* Verse 1

to see the dukkha that is inherent in all things. This process is described as two kinds of seeing that come together in the Noble Eightfold Path: producing vision (*cakkhu-karanī*) and producing insight (*ñāna-karanī*). Cakkhu-karani penetrates into the nature of anicca, dukkha, and anattā, and does not attach to any experience as "me" or "mine." Ñāna-karani is the penetrating wisdom that sees through to emptiness.

When consciousness moves higher, to the seventh chakra center, it engages with the brain. The brain orders the body to function. The mind does not have a physical form and cannot make any physical actions on its own. To move the left hand, the mind needs to send an order to the right side of the brain, which directs the left body to move. If we want to move the right hand, the command must likewise come from the left-brain.

Practicing in the Middle Way

Three types of sati come together to form the direct path (*ekāyana magga*): the sati from the *Satipatthāna* (Four Foundations of Mindfulness), the sati from the *Bojjhanga* (Seven Factors of Enlightenment), and the sati from the Noble Eightfold Path. They progress together along the Noble Eightfold Path, ultimately leading to the Middle Way.

The sati from the Four Foundations of Mindfulness is mindfulness of the body (*rūpa*), sensations (*vedanā*), mind (*citta*), and mental phenomena (*dhamma*). If one can see that all four are impermanent, unsatisfactory, and empty of self, this type of seeing progressively leads to the direct experience of anattā, suññatā, and Nibbāna, tracing the path toward freedom. When one

enters right mindfulness (*samma-sati*, a component of the Noble Eightfold Path), the mind becomes focused, steady, and unwavering.

The Seven Factors of Enlightenment

This steadiness developed in the practice of right mindfulness leads to an understanding of mindfulness as the first factor of enlightenment contained in the Seven Factors of Enlightenment (*sati-sambojjhanga*). Sati-sambojjhanga has as its object of mindfulness all mental and physical formations (*sankhāras*). When we understand their true nature and let go of clinging to *sankhāras*, it becomes possible to realize Nibbāna. We investigate all phenomena as they arise, (*dhammavicaya-sambojjhanga*, the second factor of enlightenment). This is the same kind of awareness that is practiced in the Four Foundations of Mindfulness, in which we see anicca, dukkha, and anattā, leading to suññatā, and ultimately to Nibbāna.

We continue by applying effort and persistence to bring the mind back to the middle (*viriya-sambojjhanga*, the third factor of enlightenment), maintaining vigilance and not becoming entangled in either of the two extremes,[7] which are obstructions on the path. When the mind is no longer caught by either of these two extremes, joy (*pīti-sambojjangha*, the fourth factor of enlightenment) naturally arises.

The fifth factor of enlightenment, tranquility

7. Here Luang Por is referring to the two extremes spoken of by the Buddha in the Dhammacakkappavattana Sutta, the Buddha's first sermon: the extreme of indulging in sensual pleasure, and the extreme of self-affliction. Luang Por elaborates upon these further in the latter portion of this talk.

(*passaddhi-sambojjhanga*), consists of letting go of attachment to the body, and tranquility of the body (*kaya-passaddhi*) arises. We abide in anattā, suññatā, and Nibbāna. Tranquility of the mind (*citta-passaddhi*) arises when the mind is no longer engaged in the two extremes, which cause dissatisfaction and are fueled by the three cravings and five aggregates of clinging.

The mind then develops concentration (*samādhi-sambojjhanga*, the sixth factor of enlightenment), and the mind remains stable and unperturbed by any pleasant or unpleasant experiences that might arise through internal or external sense doors. When we settle into *samādhi-sambojjhanga*, then the seventh enlightenment factor of equanimity (*upekkhā-sambojjhanga*) arises. In every mind moment, whatever experiences occur, the mind is aware and does not react, cling, or attach to them.

When sati from the Four Foundations of Mindfulness and sati from the Seven Factors of Enlightenment come together, sati from the Noble Eightfold Path propels us forward without regressing. We do not become distracted by the two extremes or get caught up in the idea of "good" or "bad."

The Noble Eightfold Path

The first aspect of the Noble Eightfold Path, right understanding (*sammā-ditthi*), is not to cling to whatever arises at the six sense doors. One can see that whatever arises is subject to impermanence, dissatisfaction, and emptiness of self, causing us to see through to suññatā and then Nibbāna.

Right thinking or right intention (*sammā-*

sankappa) is the motivation to seek freedom from being enslaved by the pleasures of the five worldly senses (i.e. sights, sounds, smells, tastes, and physical contact), and to be free from the three types of craving and from clinging.

Right speech (*sammā-vācā*), is how we talk to our citta, telling it that we have wasted our time being deluded and being on the wrong path: suffering under the influence of craving. So we say, "No more of this!" The Buddha used right speech sitting under the Bodhi Tree on the night of his enlightenment when he refused to be enticed by the three daughters of *Māra*, the personification of temptation: Tanhā (craving), Rāga (lust), and Arahti (boredom), and thus declared his freedom:

> Through many a birth I wandered in *samsāra*,[8] seeking but not finding the builder of this house. Painful it is to be born again and again. O Builder, you shall build no house again. The rafters are broken, the ridgepole is shattered. My mind has attained the unconditioned. Achieved is the end of craving.[9]

Right action is *sammā-kammanta*. We practice in order to let go of attachments and clinging, to purify the mind and cultivate wisdom. This is the work that the noble ones (*ariyas*) must continuously carry out until they become fully enlightened *arahants*.

Sammā-ājiva, right livelihood, is to understand that our lives are impermanent and unreliable. Whoever we are and whatever period we live in, we are only here for a short time: no one lives longer than 200 years. Right livelihood is also to understand that when we eat, we do so in order to maintain this body as a vehicle for seeking

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8. The endless cycle of rebirth.

9. *Dhammapada* verses 153 and 154.

freedom from suffering. We do not maintain this body for pleasure because pleasure is not the purpose of life. This body is not who we are nor is it in our control. If this body were really who we are, then we would be able to live forever or to command it to live for as long as we would like. But the body is not permanent. It is anattā.

The aspect of the Eightfold Path following right livelihood is right effort (*sammā-vāyāma*). We continuously apply effort to bring the mind back to the middle. Once we practice uninterruptedly, with continuous right effort, then right mindfulness arises to help sustain and strengthen our mindfulness.

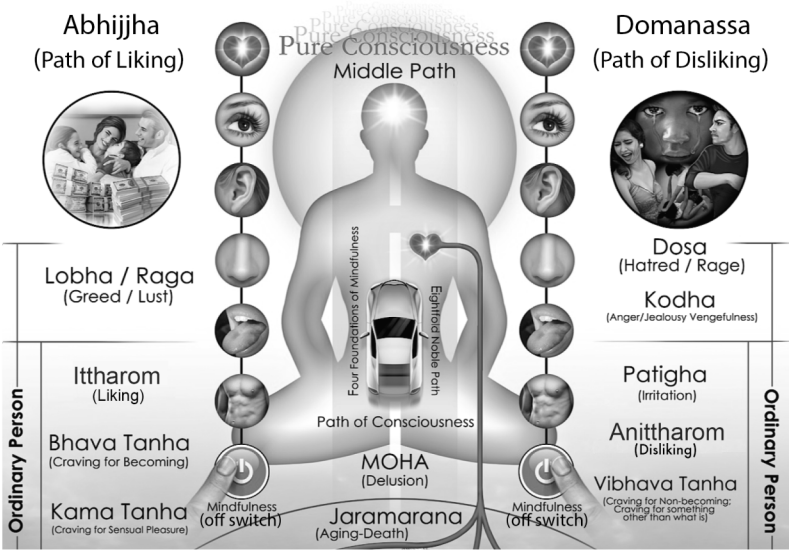
At this juncture, the sati from the Four Foundations of Mindfulness and the sati from the Seven Factors of Enlightenment come into synergy; they become one with *sammā-sati* from the Noble Eightfold Path and pave the way to the path (*magga*), fruits (*phala*), and Nibbāna. When right concentration (*sammā-samādhi*) arises, maintain it. Do not let the mind stray to or grasp at either "good" or "bad."

The Two Extremes and the Middle Way

The Buddha taught there are two extremes to be avoided by the wise. Letting oneself indulge in either creates the conditions for samsāric rebirth.

The first extreme is covetousness and greed (*abhijjhā*). It is rooted in the craving for sensual pleasure (*kāma tanhā*) and craving for existence (*bhava tanhā*). Craving for pleasant sights, sounds, odors, tastes, touch, and mental experiences delights the mind but causes endless dissatisfaction. Liking (*itthārom*) arises out of

bhava tanhā and *kāma tanhā*. The coarsest manifestations of abhijjhā—which are greed (*lobha*) and lust (*rāga*)—arise out of liking. When greed and lust are unrestrained, there is a potential for exploitation, a willingness to prey on others, to arise. All these defilements are abhijjhā, which the Buddha instructed us to eradicate.

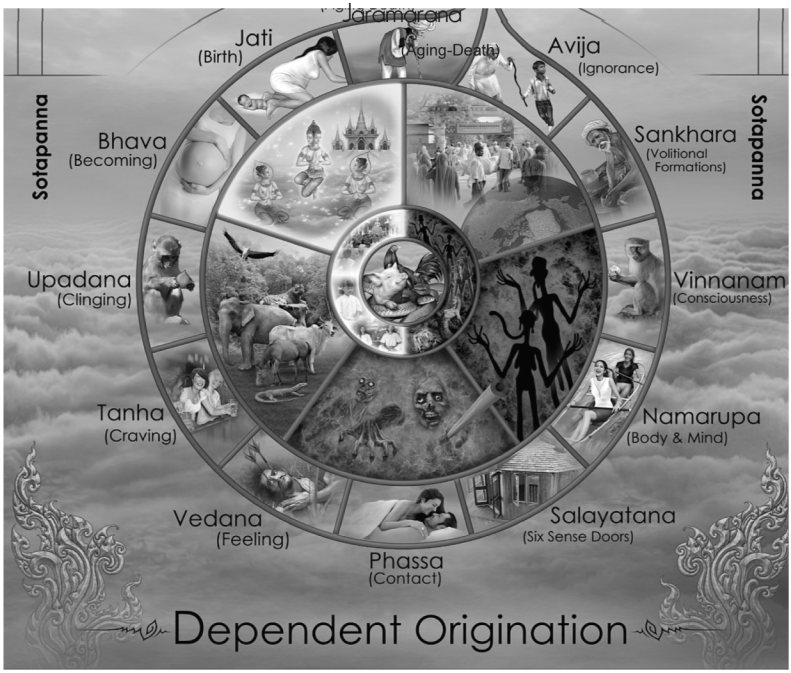


The second extreme is mentally painful feeling (*domanassa*), which is the extreme of disliking and displeasure. Rooted in craving for non-becoming, or a desire for things or conditions which we dislike to simply not be (*vibhava tanhā*), it is characterized by feelings of discontentment. A small feeling of discontentment can grow into disliking (*anitthārom*). Disliking can grow into resentment (*patigha*). Resentment causes unhappiness and irritation. Without sati, resentment develops into anger (*kodha*), jealousy, and vengeance, which then can develop into hatred and ill-will (*dosa*). The Buddha explained that clinging to either of these two extremes

keeps us on the wheel of samsāra. If we are not caught up in these two extremes and use the mano to train the mind to abide in the middle way, we will find cakkhu-karani and ñāna-karani, and freedom from dukkha, brought about by the arising of pure wisdom.

The lower four centers are all dukkha. They keep us deluded and attached to endless samsāric cycles of dukkha, birth, and death.

Let us now look at the innermost working of dependent co-arising (*paticca samuppāda*).



At the deepest level of the mind is the subconscious or dormant mind (*bhavanga citta*), which contains the unwholesome roots of lobha, dosa, and *moha* (delusion). In the center of the circular representation

of the paticca samuppāda are three types of animals, each representing a different type of defilement. The pig represents greed, the snake represents anger, and the rooster represents delusion. These animals lie dormant in our citta. When an internal or external sense experience occurs, inducing an emotional response, the corresponding animal comes out from the bhavanga citta, and takes action. Once the cycle of unskillful reaction has run its course, it returns to the bhavanga citta until triggered again. Stay on the Middle Path. Do not be caught by the two extremes. Notice as you are sitting and listening to this Dhamma talk, that there is no greed, hatred, or delusion in the mind. They are dormant. But as soon as something unpleasant occurs, then we may see one or more of these qualities arise in the mind.

Entering the Middle Way

Now let's contemplate the body. There are five contemplations of the outer body that the Buddha taught to all newly ordained monks, instructing them to practice each thoroughly. When monastics truly come to understand the qualities of anicca, dukkha, and anattā present in the outer body, they will learn to see beyond their physical attraction to the body, quelling any temptation to return to lay life. The five outer body contemplations are of the hair of the head, body hair, nails, teeth, and skin (*kesā, lomā, nakhā, dantā,* and *taco*).

This body is continuously changing. The body we had when we were children no longer exists. There is not even a moment that the body stays the same. We used to identify ourselves as youthful but that condition does not sustain itself. Bodies grow old and are subject

to change. What was new and fresh becomes old and stale; what was old and stale becomes subject to decay and disintegration. Aging, decay, and death are inevitable.

Contemplating the five parts of the external body helps to reveal the impermanent nature of the body. Similarly, turning one's attention to the inner components of the body—under the skin— helps reveal the dissatisfactory nature of the body. The twenty-seven parts of the inner body are each subject to disease and illness. The older we become, the more they will become sources of suffering. You should contemplate the unsatisfactory nature of the body. In every lifetime, we wish for happiness. However, the reality is that much of what is experienced in life is dukkha. The pleasures of life are fleeting. Seeing the true nature of the body and realizing how the body will only bring us increasing discomfort and suffering as it ages, should motivate us to go beyond dukkha into anattā.

Now let us contemplate anattā. See the body in the body both inside and out. When you understand the body in body, you will find emptiness. This will lead you to anattā, where you will be freed from the sense of self, freed from dukkha, and freed from the suffering created by the thirty-two parts of the body. When the citta experiences anattā and then suññatā, it will naturally find its way to Nibbāna. This is the natural progression.

I tested the power of anattā by training myself to both live with vedanā and also be independent from the suffering of it. I experimented by not lying down for nine years. I would stand, sit, and walk, but never lie down. Nevertheless, I was fine. After I moved to Wat Tam Sua in southern Thailand, I tested myself further by carrying

sixty kilograms of heavy objects on my body for twenty-eight years. In that part of the country, the weather is very hot and humid. My body experienced a great deal of dukkha. As long as the consciousness rested in the true nature of anattā, suññatā, and Nibbāna, it was as if dukkha did not exist. The consciousness was aware of the dukkha but not identified with it nor troubled by it. Being aware of suññatā itself is freedom from dukkha.

Abiding in anattā, there is no one to experience dukkha. Suññatā is also empty of dukkha. In Nibbāna, dukkha is extinguished. There is no one to cling to the idea that "I experience dukkha." When the knowing does not cling to the idea of "me" or "my experience of dukkha," there is no more dukkha.

Over the twenty-eight years of this training—until I turned sixty, I generally slept no more than two hours a day. However, the sleep-deprived body could not perturb the mind. The mind and body were unaffected by living conditions and by a busy schedule, and lived without suffering. Wherever I would go, whatever I would do, the mind would be at peace. When one abides in the knowing of anattā, suññatā, and Nibbāna, one can live with suffering but not suffer. There is no dukkha in "me." There is no "me" in dukkha. In that way, I lived comfortably and without difficulty even when I worked around the clock. When the body is sitting, the awareness sees the body as sitting, but there is no "me" or "mine" in the sitting body. When the body is standing, walking, lying down or working, there is no "me" or "mine" in any of these conditions and therefore there is no dukkha.

Listen to this Dhamma talk not only with your intellect, but follow along with your mind. When

you see a beautiful or youthful woman or man, use your wisdom-eyes to see through and beyond appearances. Their "beauty" and "youthfulness" are subject to decay. With this way of seeing, one experiences anattā and suññatā, and eliminates dukkha.

Apply this knowledge in your mind right now and you may experience Nibbāna. Nibbāna is a combined word: *nibba* means extinguish, bāna means the countless cycles of suffering caused by endless cycles of life, suffering over and over again.

Helpful Practices

There are four mental patterns that used to bring me a great deal of dukkha before I abandoned them. And there are five mental qualities that I have come to uphold and nurture as a part of my practice.

Four Qualities to Abandon

Feeling Hurt

The first of the qualities to abandon here and now is the feeling of being hurt or being let down. The Thai word for this is "*noijai*," and it is often accompanied by a feeling of being unloved when an expectation is not met. This is the feeling that can tend to arise when, for example, I did something and did not receive the result I was hoping for, or when I tried to do good things but my actions were not well received. This feeling causes suffering and disempowerment. By abiding in this feeling, you will lose energy and feel disempowered rather than loveable and powerful.

Feeling Disappointed

The second quality I abandoned is the feeling of disappointment. When things are not going well, disappointment can drag the mind down and cause a lot of suffering. It can cause families to break up, or cause someone to stop trying, or even to commit suicide.

Feeling Angry

The third quality I abandoned is anger. Anger belongs nowhere. No one ever benefits from anger; it only causes destruction and creates suffering for oneself and for others.

Self-Sabotage

The fourth quality I abandoned is what in Thai is called "*prachod*." "*Prachod*" is when we do something that is the opposite of what is good out of our own hurt feelings or frustrations. This attitude never gives the results that we really want. For example, a husband may be disappointed with his wife and say, "Let's break up." Even though that's what the husband says he wants, he may not mean it. But he might get those results.

These are the four patterns I gave up when I applied my mind to the Middle Way. These qualities are all disempowering and lead to unhappiness. By diligently abandoning these four qualities as they arise, you will become more happy and powerful.

Five Qualities that I live by: Emptiness, Clarity, Purity, Joy, and Happiness

Having completely abandoned the negative feelings that cause suffering, I now abide in these five mental qualities all of the time: emptiness, clarity, purity, joy, and happiness.

The first is emptiness. By that I mean emptiness of that which we call "good or wholesome" and also that which we call "bad or unwholesome." Within emptiness, one finds the second quality, clarity: the clear mind that is not tainted by any kind of emotion that may agitate it. When the mind is empty and clear, it is free from greed, hatred, and delusion. Emptiness and clarity leave no room for greed, hatred, and delusion. By abiding in emptiness and clarity, one realizes the third quality, purity.

The fourth quality is joy, which is the *pīti* one finds in the Seven Factors of Enlightenment. Whenever you experience pīti try to make it last. Pīti helps nourish the mind as much as food helps nourish the body.

The fifth quality is happiness (*sukkha*). It is a transcendent kind of happiness that is not based on sensual pleasure. It is not based on "me" or "mine," or dependent on anything or anyone. This kind of happiness is supreme happiness (*paramam sukham*) and is long-lasting.

Nibbāna has two qualities. The first is *Nibbānam paramam sukham*[10] (Nibbāna is the supreme happiness). There is no worldly happiness that is comparable to the bliss and peace that come from ending dukkha. The second is *Nibbānam paramam suññam* (Nibbāna is the supreme emptiness).

Pāramīs

Every one of us has been conditioned by parents, teachers, and society to strive to be virtuous, to do good things, and enjoy good results. But the harder we strive, the more we seem to become targets of jealousy

10. *Dhammapada* verse 204

and criticism, setting ourselves up for disappointment when we do not receive the desired result. The more we try to do good, the stronger the jealousy, criticism, and even discredit we could face. That is just the way it is. Few people are immune from this. Politicians are a good example of people who often fight and seek to destroy one another for the sake of a cause or ideology, discrediting others in order to win an argument or get their own way, driven by a cause that they consider good.

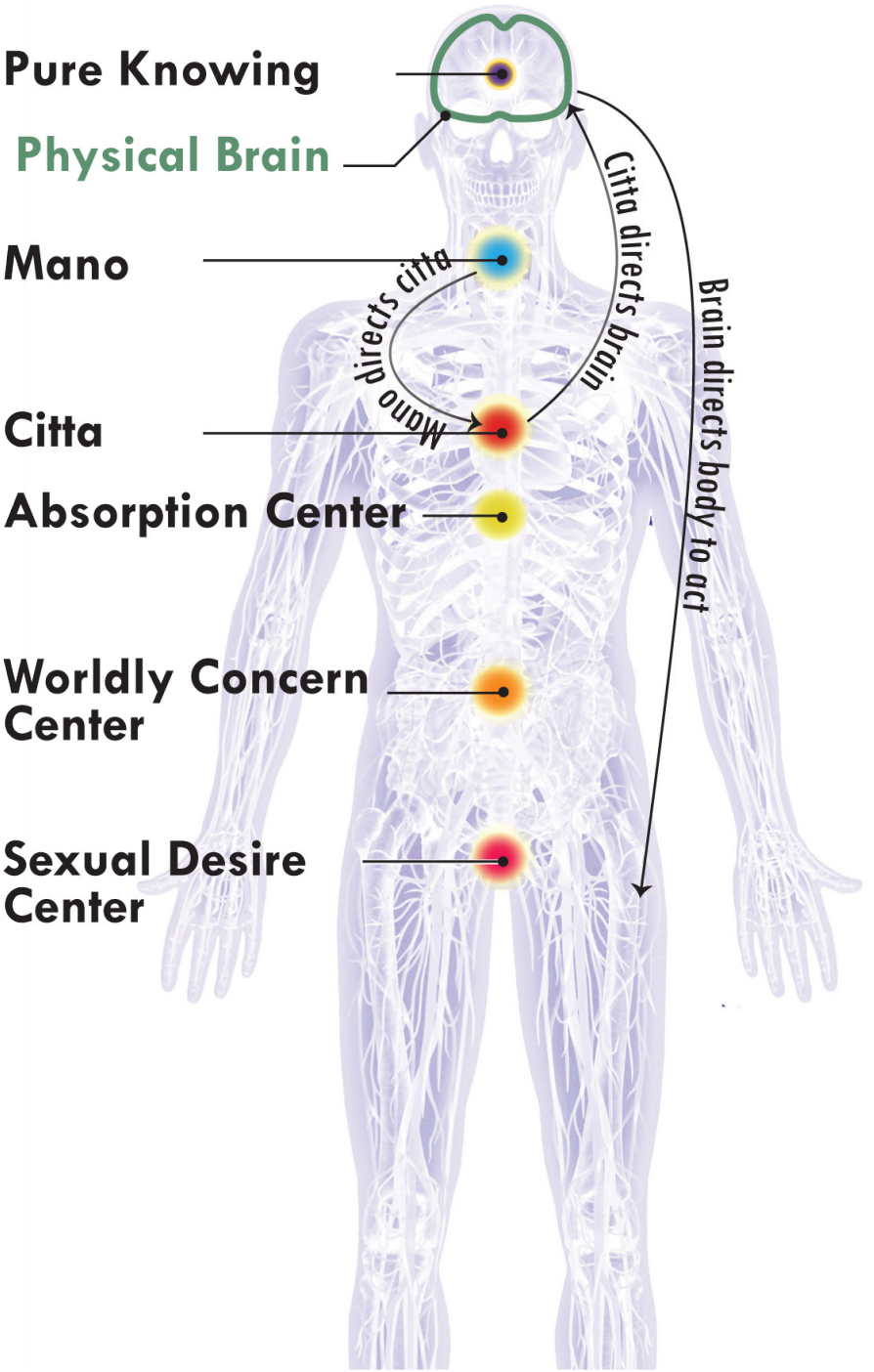
When you help anyone or any causes, set aside your expectations. Just aim to accumulate your own perfections (*pāramīs*). Give and help wholeheartedly without worrying about your own sacrifices. This way of helping will make the act an act of generosity, perfecting the pāramī of generosity (*dāna pāramī*). Someone else may also benefit from your charity, but in this way you benefit from the opportunity to perfect your own virtues.

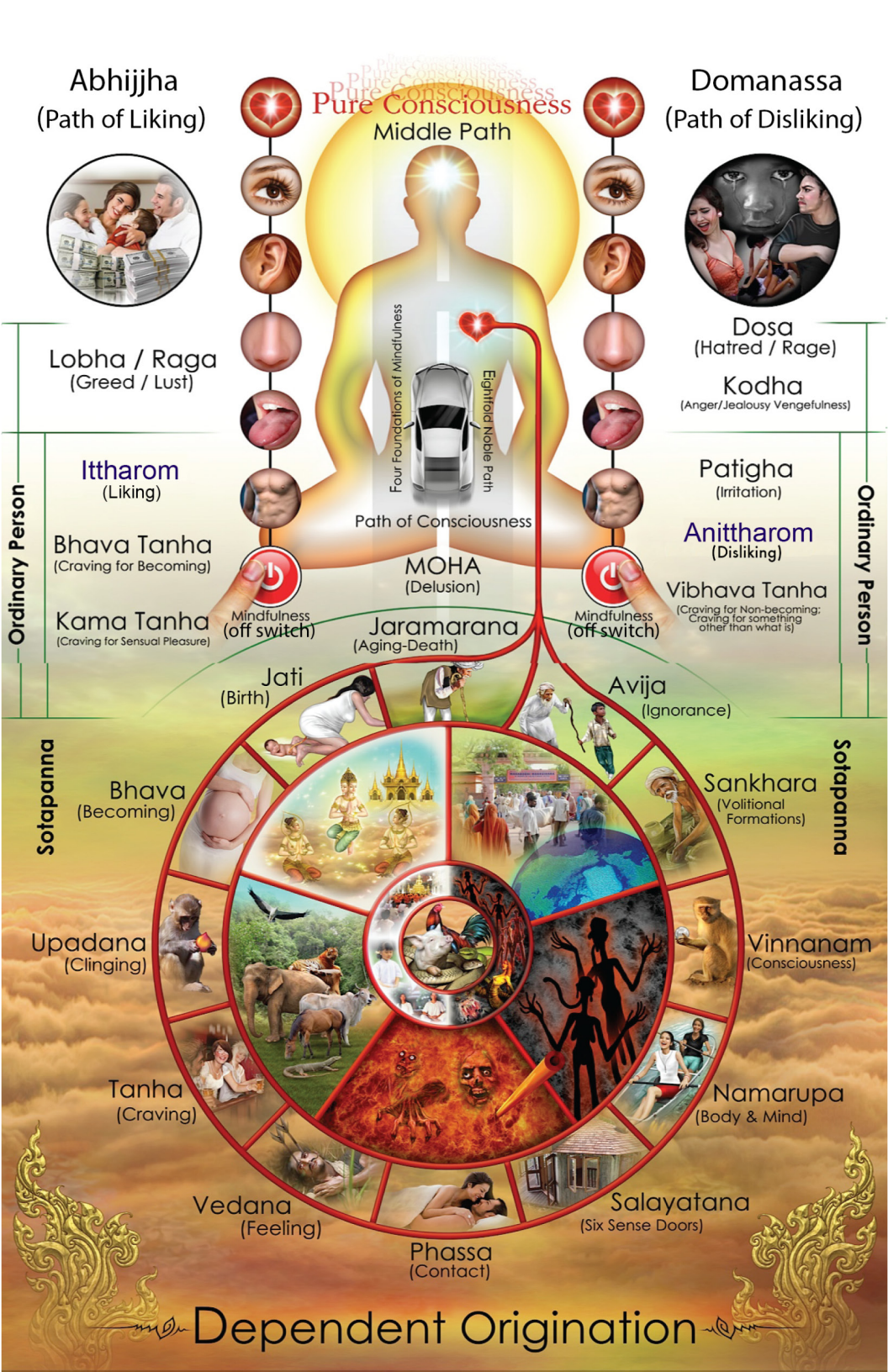
There are three levels of pāramī—ordinary, superior, and supreme. The ordinary level of morality (*sīla pāramī)* means that we avoid causing physical harm to any living beings. The superior level means that we are ever mindful that our actions—physical, verbal, and mental, are kind and do not cause harm to anyone (including ourselves). The supreme level means that we uphold the virtue to a degree that is higher than our own well-being or even our lives.

When faced with disagreement, criticism, or hostility in response to something good you have done, do not fight back and you will develop your perfection of tolerance or patience (*khanti pāramī*). If you endure unpleasantness without losing calm and without holding a grudge, you'll accumulate the pāramī

of equanimity (*upekkhā pāramī*). If you feel compassion for your adversaries who are mired in ignorance, you will develop the perfection of loving-kindness (*mettā pāramī*). If, while feeling distressed and burned-out, you persist and continue working to your goal until completion, you will increase the perfection of effort (*viriya pāramī*).

If you keep your focus on accumulating the pāramīs, you will never be at a loss, disappointed, or depressed. Therefore, we should aim to be good, virtuous and helpful, but should let go of any expectations of outcome or acknowledgement. The only motivation we should have is to accumulate the pāramīs.


Pure Knowing
Physical Brain
Mano
Citta
Absorption Center
Worldly Concern Center
Sexual Desire Center
Mano directs citta
Citta directs brain
Brain directs body to act


Abhijjha
(Path of Liking)
Pure Consciousness
Middle Path
Domanassa
(Path of Disliking)
Lobha / Raga
(Greed / Lust)
Four Foundations of Mindfulness
Eightfold Noble Path
Dosa
(Hatred / Rage)
Kodha
(Anger/Jealousy Vengefulness)
Ittharom
(Liking)
Path of Consciousness
Patigha
(Irritation)
Ordinary Person
Bhava Tanha
(Craving for Becoming)
MOHA
(Delusion)
Anittharom
(Disliking)
Kama Tanha
(Craving for Sensual Pleasure)
Mindfulness
(off switch)
Jaramarana
(Aging-Death)
Mindfulness
(off switch)
Vibhava Tanha
(Craving for Non-becoming; Craving for something other than what is)
Jati
(Birth)
Avija
(Ignorance)
Sotapanna
Bhava
(Becoming)
Sankhara
(Volitional Formations)
Upadana
(Clinging)
Vinnanam
(Consciousness)
Tanha
(Craving)
Namarupa
(Body & Mind)
Vedana
(Feeling)
Salayatana
(Six Sense Doors)
Phassa
(Contact)
Dependent Origination

Note Regarding the Talk
How does viññāna differ from ñāna?

During the preparation of this booklet, Luang Por Jamnian was asked by his translator and editors to clarify the distinction between the terms ***viññāna,*** *(usually translated as consciousness) and* ***ñāna*** *(translated as knowledge, comprehension, wisdom, or pure knowing). His full response is included here, for the benefit of the reader:*

Both consciousness and pure knowing are cognizing faculties, but they each function in different ways. *Viññāna*, as one of the five aggregates (which also include form, feeling, perception, and mental fabrication), is under the influence of clinging and craving. Such knowing or cognizing is seen through the lens of "me" and "mine." Pure knowing that is not tainted by those influences is *ñāna*, or true wisdom.

Consciousness or viññāna originates from the process of dependent co-arising, as do the other four aggregates. This process starts with ignorance (*avijjā*), the fundamental condition that allows mental fabrication (*sankhāras*), which is one of the five aggregates, to arise. Mental fabrication is the condition allowing consciousness, another of the five aggregates, to arise. Consciousness is the condition allowing *nāma-rūpa* (mind and matter) to arise. The function of *nāma* is to know, and the object of the knowing is matter or *rūpa*. Mind and matter is the condition allowing the six sense-bases (*salāyatana*) to arise. The six sense-bases are the condition allowing contact (*phassa*) to arise. The third aggregate of perception (*saññā*) also arises at this point. Contact is the condition allowing feeling (*vedanā*), another aggregate, to arise. Vedanā is the

condition allowing craving (*tanhā*) to arise. Craving is the condition that allows clinging (*upādāna*) to arise. At the point where craving and clinging arise, there is suffering. Clinging is the condition allowing becoming (*bhava*) to arise. Becoming is the condition allowing birth (*jāti*) and old age, sickness, and death (*jarāmarana*) to follow. *Bhava* causes form (*rupa*), which can be with or without physical form. *Bhava* can be with or without physical form but it is only with form (*rūpa*) that all five of the five aggregates are present.

Since consciousness is born after mental fabrication arises, it is innately under the influence of mental fabrication. Therefore it is tainted by defilement, craving, and clinging, and cannot see clearly. Ñāna or pure knowing, on the other hand, knows without the influence of any defilement. Therefore it can see clearly and is associated with wisdom, with clear seeing. The Buddha found this pure knowing when he found freedom from craving. In the Buddha's words,

> *Aneka jāti samsāram, Sandhavissam anibbisam*
> For as long as I did not find pure knowing, I wandered through innumerable births in samsāra.

> *Visankharagātam cittam,Tanhānam khayamajjhaga*
> My mind has reached the condition where there is no more fabrication. Craving has been completely eradicated.

As long as the Buddha had not found ñāna, he was subject to cycles of birth and death. When pure knowing or ñāna had arisen, his mind was freed from mental fabrication and was freed from the influence of craving. In the first teaching of the Buddha, the *Dhammacakkappavattana Sutta*, he also referred to the pure knowing as follows:

cakkhum udapādi, ñānam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi
the wisdom eye arose, ñāna, arose, paññā arose, higher knowing (*vijjā*) arose, and light arose.

This teaching shows a sequence of pure knowing arising, allowing wisdom and knowledge to arise, which in turn eradicate ignorance. Light arose because knowledge is like light that dispels the darkness of ignorance. Turning on a light eliminates darkness; likewise, whenever pure knowledge arises, ignorance will be obliterated.

So the type of knowing or cognizing consciousness that is under the influence of the defilements, of craving and clinging, and cannot see clearly, is viññāna. Ñāna is pure knowing, free from any obscuring or defiling influences, and can see the truth clearly.

Mantra Chants

The mantra is an invocation for harnessing and manifesting wholesome powers and mind states. There are three mantra chants given here. They are part of a longer set of chants called *Yan Gao* (Nine Suttas for Protections and Blessings) that Luang Por Jamnian chants regularly, just as he did on this auspicious occasion.

The first is about the power of the six great elements—earth, water, fire, air, space, and consciousness—which make up this body and mind. The mantra invokes three kinds of power for each of the six elements. These powers can be cultivated through development of the mind. *Bala*, the first type of power, is physical, energetic power, strength, or force. *Teja*, the second type of power, is more refined. It is the power attained by cultivating one's mental capacity through, for example, concentration meditation. Those who possess teja are often described as charismatic in appearance, having intensity of focus and sharp, piercing clarity of perception. *Iddhi* or *iddha*, the third type of power, refers to supernormal power that has the capacity to manifest something out of ordinary. The chant is expressed first in Pāli then Romanized Thai, and then English.

The second mantra chant is to invoke the protection of the Triple Gem, and it is written in Thai intermingled with Pāli, and then English.

The third chant is a chant for invoking success and prosperity. It is in phoneticized Pāli followed by Thai, and then by English.

Mantra to Strengthen the Six Elements

Siddhi pathavi bala teja iddha.
Thad din kong ka-pa-jao mi gamlang mi deht mi rit.
May my powerful earth element be imbued with strength, authority, and power.

Siddhi āpo bala teja iddha.
Thad nam kong ka-pa-jao mi gamlang mi deht mi rit.
May my powerful water element be imbued with strength, authority, and power.

Siddhi tejo bala teja iddha.
Thad fai kong ka-pa-jao mi gamlang mi deht mi rit.
May my powerful fire element be imbued with strength, authority, and power.

Siddhi vāyo bala teja iddha.
Thad lom kong ka-pa-jao mi gamlang mi deht mi rit.
May my powerful wind element be imbued with strength, authority, and power.

Siddhi āko bala teja iddha.
Agasathat kong ka-pa-jao mi gamlang mi deht mi rit.
May my powerful space element be imbued with strength, authority, and power.

Siddhi viññano bala teja iddha.
Viññanathat kong ka-pa-jao mi gamlang mi deht mi rit.
May my powerful consciousness element be imbued with strength, authority, and power.

Mantra to Invoke Protection of the Triple Gem

Buddham gantang, Dhammam gantang, Sangham gantang.

The power of the Buddha safeguards me.
The power of the Dhamma safeguards me.
The power of the Sangha safeguards me.

Buddham raksa, Dhammam raksa, Sangham raksa.

The power of the Buddha blesses me.
The power of the Dhamma blesses me.
The power of the Sangha blesses me.

Phra Buddham udh, Phra Dhammam udh, Phra Sangham udh.

The power of the Buddha shields me.
The power of the Dhamma shields me.
The power of the Sangha shields me.

Phra Buddha chao haam avudh, udh a-dhamm doi phra Buddham.
Phra Dhamma chao haam avudh, udh a-dhamm doi phra Dhamman.
Phra Sangha chao haam avudh, udh a-dhamm doi phra Sangham.

The power of the Buddha shields all danger and the unwholesome.
The power of the Dhamma shields all danger and the unwholesome.

The power of the Sangha shields all danger and the unwholesome.

Phra Buddham pidh, Phra Dhammam pidh, Phra Sangham pidh.

The power of the Buddha shuts out unwholesomeness.
The power of the Dhamma shuts out unwholesomeness.
The power of the Sangha shuts out unwholesomeness.

Phra Buddha chao plaeng riddh, pit adhamm doi phra Buddham.
Phra Dhammachao plaeng riddh, pit adhamm doi phra Dhammam.
Phra Sangha chao plaeng riddh, pit adhamm doi phra Sangham.

By the great power of the Buddha, all unwholesomeness is obstructed.
By the great power of the Dhamma, all unwholesomeness is obstructed.
By the great power of the Sangha, all unwholesomeness is obstructed.

Sabbe Buddha balappatta
Pacceka nañca yam balam
Arahata nañca tejena
Rakkham bandhāmi sabbaso.

From the strength attained by all the Buddhas,
The strength of the Solitary Buddhas,
By the power of all the Arahants,
I secure blessings and protection in every way.

Mantra to Invoke Success and Prosperity

Puñña la-pang.
Bun lea laap andai. Jong bang guedh mi. Geh ka-pa-jao.
May all wholesomeness and abundance manifest within me.

Maha teh-chang.
Maha dedh andai. Jong bang guedh mi. Geh ka-pa-jao.
May all great power and authority manifest within me.

Wan-na kit-ti.
Peu pan pudh pong. Git thi sab. Leung leu bai glai.
May my appearance be delightful and radiant. May my reputation spread far and wide.

Maha ya-sang.
Maha yot yai. Jong bang gudh mi. Geh ka-pa-jao.
May great status and respect manifest within me.

Maha la-pang. Bhavantu me.
Maha laap tang lai. Lai ma te ma. Maha ka-pa-jao. Mai kad sai. Tuk meu teun.
May all great wealth and abundance pour in toward me continuously at all times.

Biography

Luang Por Jamnian Seelasettho[11] is one of the most highly revered meditation masters in the Theravada tradition. His wisdom, loving-kindness, joyful presence, infectious laughter and charismatic character are well known in Thailand and throughout the world. He walks with a strong, confident gait and wears 30 kilos (about 66 pounds) of protective amulets around his chest. Everyone is greeted as a friend, with warmth, affection, and a radiant smile.

Luang Por Jamnian teaches many methods of vipassana meditation. Each focuses on seeing and understanding the impersonal nature of the mind and body, which are constantly changing, unsatisfactory, and empty of self. He encourages continuous investigation of desire, aversion, and delusion in the mind. "Every situation that arises is an opportunity to practice insight so we can steer ourselves back to the Middle Path." Luang Por Jamnian sees meditation as a living practice in which the development of insight must pervade every aspect of life, not just during hours devoted to formal meditation.

Luang Por Jamnian does all he can to alleviate suffering and awaken people to their own true nature. He sees all beings, regardless of age, gender, sexual orientation, religious or ethnic background (including those who have tried to harm him) as seekers of liberation endowed with pure consciousness.

Luang Por Jamnian intuitively senses what each person needs, and offers whatever that person is most capable of receiving — blessings, loving-kindness,

11. Alternate spellings of Jamnian are Jamnean, Jumnien and Jumnian.

protective amulets, personal advice, or Dhamma teaching. When disciples from all over the world telephone him twenty-four hours a day, Luang Por will often place his several mobile phones on his chest so callers are able to directly hear Dhamma talks, or chanting.

Luang Por Jamnian was born in 1936 in a rural village in Southern Thailand. At the age of five, he began practicing meditation under the guidance of his parents, both of whom were accomplished practitioners. His father, a local doctor, healer, and shaman trained his young son in herbal medicine, astrology, and shamanic practices. His mother and blind step-grandfather both taught him by example how to generate non-discriminating loving-kindness. All of these skills enabled Jamnian to spend his childhood serving and helping others. By the time he was eight, people of all ages and stature sought his help for physical and emotional healing, and for his wisdom on topics ranging from inter-personal and community relations to national politics.

At age twenty, Jamnian ordained as a Buddhist monk and continued practicing meditation with great dedication. One of his teachers, Ajahn Dhammadharo, instructed him in the Four Foundations of Mindfulness according to the Satipatthāna Sutta. Luang Por Jamnian's single-minded dedication to these practices led to a breakthrough in understanding. Along with the Four Foundations of Mindfulness, the Noble Eightfold Path, and the Seven Factors of Enlightenment remain at the core of his Dhamma teachings.

A significant part of Luang Por Jamnian's practice as a young monk was to pay respect to, and learn from,

the great forest masters of his generation. He had a particularly strong connection to, and deep reverence for, Luang Por Chah and Luang Por Clai. Whenever the opportunity arose, he wandered as a mendicant through the remote regions of Thailand and the border areas of Cambodia, Burma, and Laos.

During the civil war in Thailand that began in the early 1960's, Luang Por Jamnian moved to Surat Thani, the Southern province with the highest concentration of Communist rebels. His goal was to bring safety and peace to the region. With undiscriminating kindness, Luang Por Jamnian cultivated respect and trust by helping people on all sides of the conflict, including military personnel, local government officials, police forces, the Thai border patrol, local villagers, and communist insurgents. He facilitated many ceasefires between the officials and the Communists. Luang Por Jamnian negotiated political amnesty for the communist insurgents, who, with his help, renounced violence and surrendered to the government.

At the end of the civil war, Luang Por Jamnian established Wat Thum Sua (Tiger's Cave Monastery) located near Krabi, in Southern Thailand. He helped the local villagers, mostly Muslim, develop a strong municipal infrastructure by building roads and bringing electricity and water into the town. Krabi prospered, growing from a tiny town to one of the most popular tourist destinations in the country.

Luang Por Jamnian currently teaches the Dhamma throughout Thailand, the United States, Europe, Malaysia, Taiwan, Indonesia, Singapore, and India. He moved from Wat Tham Sua to Wat Khaolao, Ratchaburi province, west of Bangkok in 2010. His life

continues to be dedicated to helping others realize the truth of their own nature and to spreading the teachings of the Buddha with great compassion, wisdom, and a lighthearted smile.

Glossary

abhijjhā. Covetousness.

anattā. Not-self, devoid of a separate independence, ownerless, impersonal.

anicca. Impermanent, unsteady.

anitthārammana (anitthārom). Disliking, displeasure.

apo. Meditation by the power of the water element.

āko (ākasā). Meditation by the power of the space element.

Arati (also **arahti).** Discontentment; one of the three daughters of Māra (see Māra).

arahant. One freed of mental defilements, and released from the cycle of rebirth.

ariya. Noble, distinguished. Noble person; enlightened individual. An individual who has realized at least the lowest of the four stages of enlightenment.

ariya atthaṅgika magga. The Noble Eightfold Path leading to the extinction of suffering; these eight steps comprise the fourth of the Four Noble Truths: **1. sammā-ditthi,** right view or right understanding; **2. sammā-sankappa,** right thought or right intention; **3. sammā-vācā,** right speech; **4. sammā-kammanta,** right action; **5. sammā-ājīva,** right livelihood; **6. sammā-vāyāma,** right effort**; 7. sammā-sati,** right mindfulness; **8. sammā-samādhi,** right concentration.

ariya-magga. Noble Path (see **ariya atthaṅgika-magga**).

ariya sacca. The Four Noble Truths, the first and central teaching of the Buddha: suffering, which is to be understood; its origin, which is to be abandoned; its cessation, which is to be realized; and the path leading to

cessation, which is to be developed.

avijjā. Ignorance, obscured awareness. Lack of awareness of life as impermanent, unsatisfactory and void of "I" or "mine". Also not knowing the four noble truths, (see *ariya sacca*).

bala. Physical or energetic powers, strength, force.

bhava-tanhā. Craving for becoming (see *tanhā*).

bhavanga citta. Subconscious or dormant mind.

bojjhanga. The Seven Factors of Enlightenment:

1. **sati-sambojjhanga,** mindfulness;
2. **dhammavicaya-sambojjhanga,** investigation of *dhamma* (qualities);
3. **viriya-sambojjhanga,** energy, effort;
4. **pīti-sambojjhanga,** rapture;
5. **passaddhi-sambojjhanga,** tranquility,
6. **samādhi-sambojjhanga,** concentration.
7. **upekkhā-sambojjhanga,** equanimity.

cakkhu-karani. Producing vision.

chakka. Wheel, as in the first teaching of the Buddha, the *Dhammacakkappavattana Sutta* (Turning the Wheel of the Dhamma); also used to describe subtle centers associated with the body.

citta. Heart-mind; state of consciousness.

citta-passadhi. Tranquility of the mind.

dāna pāramī. See *pāramī.*

dantā. Teeth.

Dhamma. The truth. (as in Buddha Dhamma, the Buddhist doctrine or teachings of the Buddha)

dhamma. Mental phenomena.

dhammavicaya-sambojjhanga. See *bojjhanga*.

domanassa. Grief; sad-minded.

dosa. Hatred, aversion, anger, ill will. One of the three unwholesome roots.

dukkha. Stress; that which is difficult to bear; suffering; discontentment; pain.

ekāyana-magga. The direct, unified path as in the practice of being mindful of the four foundations of mindfulness: body, feelings, mind, and mental qualities.

hino kammo. That which is low; inferior.

iddhi. (Skt: **siddhi**) Supranormal or divine power developed by some meditators through the practice of concentration, of which only the transcendent power to end the outflows from the heart is necessary for the attainment of full liberation.

itthārammana (itthārom). Liking.

jhāna. Mental absorption; concentration meditation; the meditative practice of immersion in a chosen mental or physical object of attention during which sense activity and the five hindrances are temporarily suspended.

kamma. Action; volition of body, speech and mind; can be wholesome or unwholesome causing favorable or unfavorable results.

kāma tanhā. Craving for sensuality (see *tanhā*).

kaya-passaddhi. Tranquility of the body.

kesā. Hair of the head.

khandha. (Skt: **skandha**). Heap; aggregate; as in the five bases

of clinging. Said to comprise the entirety of the sense of self and personality: **1. rūpa,** *see below*; **2. vedanā,** *see below*; **3. saññā,** perception, influenced by memory; **4. sankhāra,** mental proliferation; fabrication; **5. viññāna,** *see below.*

kilesa. Defilements, unwholesome qualities that afflict the mind, including greed, hatred, delusion, conceit, wrong view, skeptical doubt, sloth and torpor, restlessness, shamelessness, and lack of moral dread.

khanti pāramī. See *pāramī.*

kodha. Wrath, anger, ill will.

lobha. Greed; one of the three unwholesome roots.

lokiya. Mundane, as opposed to *lokuttara* (transcendent).

lomā. Hair of the body.

magga. Path or road; the Noble Eightfold Path to the cessation of suffering or stress.

mahāsati. Continuous or sustained mindfulness.

mano. The aspect of mind consciousness; thought which processes concepts and can direct the citta.

mano dhamma. The discerning mind.

Māra. The personification of the negative emotional and psychological forces that oppose spiritual development; that which distracts humans from practicing the spiritual life by making the mundane seem alluring or the negative appear positive.

moha. Delusion; ignorance; one of the three unwholesome roots.

nakhā. Nails, of the fingers and toes.

ñāna. Knowledge; comprehension.

ñāna-karani. Producing insight.

Nibbāna. Extinction, cessation; unbinding from the fuel of becoming, freedom from mental defilements and further rebirth; liberation from all suffering.

paññā. Wisdom, understanding, knowledge, discernment, insight.

paramam sukham. Supreme happiness.

paramam suññam. Supreme emptiness.

pāramī. Perfections; virtues cultivated as a way of purification toward the goal of enlightenment. The ten perfections are: **1. dāna,** generosity, giving of oneself; **2. sīla,** virtue, morality; **3. nekkhamma,** renunciation; **4. paññā,** wisdom, insight; **5. viriya,** energy, diligence, effort; **6. khanti,** tolerance, forbearance, endurance; **7. sacca,** truthfulness, honesty; **8. adhitthāna,** determination, resolution; **9. mettā,** loving-kindness; **10. upekkhā,** equanimity, serenity.

passaddhi-sambojjhanga. See *bojjhanga.*

pathavi. Belonging to the earth.

paticca-samuppāda. Dependent origination or dependent co-arising, is the doctrine of mutually dependent co-arising based on cause and effect, often described as twelve facets: **1. avijjā.** see above; **2. sankhāra,** mental fabrications; karmic formations; **3. viññana,** *see below*; **4. nāma-rūpa,** mind and matter; **5. salāyatana,** the six sense bases; **6. phassa,** contact; **7. vedanā,** *see below*; **8. tanhā,** *see below;* **9. upādāna,** clinging; **10. bhava,** becoming; **11. jāti,** birth; **12. jarāmarana,** old age, sickness, and death.

patigha. Irritation.

phala. Fruit; result; also, fruition of the meditative path.

pīti. Rapture, spiritual joy, bliss, delight.

pīti-sambojjhanga. See *bojjhanga.*

rāga. Lust.

rūpa. Form; appearance; raw sensory data; also, statuary of the Buddha.

samādhi. Meditative concentration.

samādhi-sambojjhanga. *See bojjhanga.*

sammā-ājiva. See *ariya atthaṅgika magga.*

sammā-ditthi. See *ariya atthaṅgika magga.*

sammā-kammanta. See *ariya atthaṅgika magga.*

sammā-samādhi. See *ariya atthaṅgika magga.*

sammā-sankappa. See *ariya atthaṅgika magga.*

sammā-sati. See *ariya atthaṅgika magga.*

sammā-vācā. See *ariya atthaṅgika magga.*

sammā-vāyāma. *See ariya atthaṅgika magga.*

samsāra. The cycle of birth and death; relentless, perpetual wandering in the world of all conditioned phenomena.

sankhāras. See paticca-samuppāda.

sati. Mindfulness; recollection; carefulness in placing the attention.

satipatthāna. Foundations of mindfulness or Establishments of mindfulness; frames of reference for contemplation, classically four: *rūpa (see above), vedanā (see below), citta (see above)* and *dhamma (see above).*

sati-sambojjhanga. See *bojjhanga.*

sotāppanna. Stream-enterer: one who has attained the first stage of enlightenment by experiencing a taste of *Nibbāna* (liberation) for the first time.

sukkha. Happiness.

suññatā. Emptiness; voidness; that all things, without any exception, are void of self, are void of 'I' and 'mine.'

taco. Skin.

tanhā. Craving; from the word for thirst; chief cause of suffering and the cycle of rebirth; three types of craving: *kāma tanhā, see above; bhava tanhā, see above, vibhava tanhā, see below.*

teja. Sharp, piercing spiritual radiance, power, and energy.

tilakkhana. The three characteristics of existence, inherent in all conditioned phenomena: *annica* (impermanence), *dukkha* (suffering or unsatisfactoriness) and *anattā* (not-self).

upādāna. Clinging; classically, attachment in four categories: sensual clinging, clinging to views, clinging to precepts and practices, and clinging to the notion of a self or personality.

upādāna khandha. Aggregates that are ripe for clinging, grasping, attachment, providing further sustenance for becoming and birth (see *khandha*).

upekkhā pāramī. See *pāramī.*

upekkhā-sambojjhanga. See *bojjhanga.*

vāyo. Meditation by the power of the wind element.

vedanā. Feeling: painful, pleasant or neither-painful-nor-pleasant (see *khandha).*

vibhava tanhā. Craving for non-becoming (see *tanhā*).

viññāna. Consciousness (see *khandha*).

vipassanā. Insight; the clear-seeing of a calm and concentrated mind skilled in meditation, which leads to *paññā* (wisdom) and includes penetration of the Four Noble Truths, and embodiment of the path leading to cessation.

viriya pāramī. See *pāramī.*

viriya-sambojjhanga. See *bojjhanga.*

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Phra Ajahn Jamnian Seelasettho

"Every situation that arises is an opportunity to practice insight so we can steer ourselves back to the Middle Path"