

ANSWERING DHAMMA QUESTIONS

SUJIN BORIHARNWANAKET

This gift of the Dhamma is made possible by the
Adelaide Dhamma Study Group and is for free
distribution.

"Suppose, Aśoka, the river Ganges had become
full to the brim, ford and all, drinkable for cows and
a weakly man approached thinking, 'By the strength
of my arms, I shall cut across and safely reach beyond!'

ANANDA

Even so, Aśoka, he who rejoices not when the

ANSWERING DHAMMA QUESTIONS

not released, such a one is comparable to that
weakly man."

Udāyana, Sutta No. 14

Sutta No. 14

This gift of the Dhamma is made possible by the
generous support of the U.S. Government, the
National Endowment for the Humanities, and the
National Science Foundation. The Dhamma is also
supported by the Dhamma Foundation, the Dhamma
Foundation, and the Dhamma Foundation.

“Suppose, Ānanda, the river Ganges had become full to the brim, ford and all, drinkable for crows, and a weakly man approached thinking: ‘By the strength of my arms, I shall cut across, and safely reach beyond!’—but he would not be able to do so.

Even so, Ānanda, he who rejoices not when the dissolution of personality is being proclaimed, is not pleased with it, does not settle down to it, and feels not released, such a one is comparable to that weakly man.”

Majjhima Nikāya No. 64

answering dhamma questions

Sujin Boriarnwanaket

This gift of the Dhamma is made possible by the Adelaide D.S.G. and is for free distribution. It is published to commemorate the anniversary of 2,600 years since the birth of Prince Siddhattha who later became the Buddha Gotama, the Supremely Enlightened One. May all who read this benefit from it.

Adelaide - South Australia.

1977.

ANSWERING DHAMMA QUESTIONS

by Sujin Boriharnwanaket

at The Physiological Lecture Hall, Siriraj Hospital

17 August, 1970

translated by Chōtamanō Bhikkhu and Duangduen Baramedhum

- Q. What can one do so that one never has *dōsa* or anger even for a fraction of a second ?
- A. The word "*dōsa*" does not imply that one is red or black in the face with anger. In Buddhism even a slight feeling of unpleasantness is a characteristic of *dōsa*. Not only are there the chief defilements : *lōbha* (attachment), *dōsa* (aversion) and *mōha* (ignorance), but there are the lesser defilements, for example, stinginess : the inability to give away material things in order to benefit others. If there were not any *lōbha*, there would not be any cause for stinginess. Some people have many wants. They probably have a great many

material things, but they are unable to give any away to other people. Which kind of citta is able to give things away and which kind of citta is not? If we do not investigate our own citta, we shall not know how many defilements we have accumulated and how deep-rooted they are. There are other defilements, such as jealousy, overconfidence, and many others which are unwholesome. Therefore, whoever thinks of completely stopping anger from arising for even a fraction of a second through conventional practice, will not find it possible for the very reason that the eradication of defilements means the eradication of causes which give rise to *lōbha*, *dōsa*, and *mōha*. The eradication must be done stage by stage by realising the Noble Truths. Gradually one begins to tread the path which the Blessed One was the first one to realise, and which he expounded with great thoroughness. The results will certainly come in accordance with practice. However, anger cannot be eliminated as

soon as one starts to practise. Some people think that as soon as one begins to study dhamma, one will become much calmer, one will have less lōbha, and less dōsa. Some people may even expect that if one goes to the temple, one's defilements will become much less. If this statement is considered superficially, it may appear to be true. But defilements are similar to diseases. If there is not a great deal of defilements, they do not show. But they are latent and ready to cause harm. If one does not have many defilements, other people will not be able to see them. Therefore, for the eradication of all defilements, the way of practice must be developed by which one will clearly see realities as they truly are. One must eliminate defilements stage by stage.

In the realisation of the Noble Truths there are four stages. At the first stage of realisation of the Noble Truths, one has abandoned the wrong understanding which takes all nāma-dhamma and rūpa-dhamma for a "being", a "person", a "self". But one still has lōbha, dōsa, and mōha, for they are deeply rooted in one's citta (mind). Nāma-dhamma cannot be seen ; it is not the same as rūpa-dhamma. Rūpa-dhamma is gross. Through the eye-door,

colour is seen. What someone feels, whether lōbha or dōsa, can be estimated by means of the eyes through which the colour is seen. But the great bulk of lōbha and dōsa which is in the citta is nāma-dhamma. It is not colour. It cannot appear for other people to see at all. One has accumulated an enormous amount of defilement, so one cannot eradicate it all at once and then become an arthant. The first stage is only realising all realities as they truly are, then abandoning the wrong understanding which takes all realities for a "being", a "person", a "self". But one still has lōbha, dōsa, and mōha. Therefore, whoever still enjoys having some lōbha, that is to say does not want to eradicate it entirely, ought not to be afraid. For while he is treading the path of practice, he can still have lōbha, he can still have fun, he can still follow his own interests. But as an ariya he is a person who has developed his citta to the stage beyond ignorance which has been his condition since birth, and beyond the wrong understanding which takes all realities for a "being", a

“person”, a “thing” which has also come with him since birth. Thus wrong understanding is eradicated at the first stage of enlightenment. But he still has lōbha, dōsa and mōha latent.

If he keeps treading the path expounded by the Blessed One, he will attain the second stage of enlightenment. He becomes a sakadāgāmi. The sakadāgāmi still has lōbha, dōsa and mōha which are not easily eradicated, but they have become less. One can imagine how happy one will be to reach that stage, although one has not yet eradicated the defilements completely, and consequently one has not become an arahant. Only having a little lōbha, a little dōsa, a little mōha, one feels happier already. As for not having dōsa at all, one must reach another stage of realising the truths, that is, the stage of becoming an anāgāmi.

The anāgāmi has no dōsa, nor pleasure from colours, sounds, smells, tastes, and impressions

through body-sense. He is able to eradicate the causes which give rise to dōsa, and thus he becomes an anāgāmi.

He who has attained the last stage of realisation becomes an arahant worthy of highest respect. The arahant is one who has completely eradicated all unwholesome latent tendencies. However, it is improbable that everyone would wish to reach the final stage, as one knows one's defilements if one thinks about them, and one may only wish to lessen one's defilements, but not wish to eradicate them entirely. Therefore, it is by studying dhamma that one will be able to understand the way of practice so that one will obtain the results one desires. If one does not want to have dōsa at all, one must study the path of practice and tread it until one becomes an anāgāmi.

Q. Some people are inclined to compel others to enter samādhi. If nobody is interested in it, they are displeased. Does it mean that such people have not yet attained dhamma? Is the entering of samādhi the same as the attaining of dhamma?

A. The word "dhamma" means everything which is real. The Blessed One realised all realities as they

truly are. There is not anything which is real that the Buddha did not realise. Therefore, one cannot find that which is not dhamma. All things, regardless of what they are, are dhamma; but they are dhamma with different characteristics. There are both nāma-dhamma and rūpa-dhamma. The Buddha grouped dhamma in various ways. In one way, he explained dhamma by using the following words: kusalā dhammā, akusalā dhammā, abyākatā dhammā. One is most likely to hear these words at funeral rites or one may notice that they are often used. Thai and Pali are very closely bound, but the meanings may differ slightly. If one is interested in some Pali words and studies them, although not very seriously, one will be able to understand the meaning. For instance, kusalā dhammā means all wholesome realities; akusalā dhammā means all unwholesome realities; abyākatā dhammā means all realities which are neither wholesome nor unwholesome. Therefore, there are many different kinds of dhamma.

The question of whether entering samādhī is the same as attaining dhamma concerns kusala dhamma. Wholesome realities are of many kinds and many levels. The level of giving or generosity (dāna) is one level of practice which lessens miserliness, attachment to material things. Generosity is the ability to give things away for the benefit of others. Some people have accumulations for giving. Although they are very busy, they can still find time to give food to monks every morning, or they give money for the benefit of other people, or they give contributions for the public good (sādhārana-kusala). People such as these are people who have attained the practice of dhamma in giving. They are cultivating the conditions which will lessen stinginess. But they are not yet practising the way which leads to enlightenment in order to become ariyan saints. Another way of practice is observing sīla (moral precepts), that is, refraining from wrong conduct through body and through speech, as everyone already knows. If one looks into one's own heart, one will know which level of dhamma one is practising and which level one has attained.

Apart from dāna and sīla, there is bhāvanā.

Bhāvanā is mental development. One may not always have the opportunity to practise giving, and it may be that one will not always have money to give, or there will not always be someone to receive it; it may also be that one can observe sīla only on certain occasions. But mental development or eradication of defilements can be done all the time, depending on the level and the type of practice. If samātha-bhāvanā (tranquil meditation) is chosen for the purification of the mind, even for a moment, it is still much better than allowing the mind to be accumulated with terrific amounts of lōbha, dōsa, and mōha. Those who do not like anger will perhaps look for a way to repress it. Many people may have already applied the method of samādhi, although they do not realise it as such. For example, some people think of the virtues of the Buddha, but the recollection is very short because they only repeat the word "buddho, buddho". In order to develop calmness of mind to a greater extent than that, they should recollect all the virtues of the Buddha, the Perfectly Self—

Enlightened One. The recollection of anyone's virtues, especially of the most excellent person ever on earth, will cause the mind to become tranquil and cause one to study and practise the teachings as much as possible. But if one has limited time and one wants to get rid of anger quickly, one may think of the word "buddho, buddho" about twenty times. While one is mentally repeating the word "buddho", anger will not have an opportunity to arise. This is also a way to cause the mind to become tranquil temporarily. People who see the danger of anger or the danger of defilements may apply it. It is not, however, the way to eradicate all defilements completely.

There is another method which everyone can develop. This method is the highest level of kusala kamma (wholesomeness) in Buddhism. It is that for which the Perfectly Self-Enlightened One developed the pāramī (the perfections) to realise the way of dhamma practice for the benefit of other beings who want to develop themselves until they become ariyan saints, as did the Buddha and his disciples in the past. Such a

practice is as applicable today as it was 2500 years ago. The Buddha's teachings are still complete, and those who study the teachings can prove them to be true and can put them into practice at this very moment. This way of practice is vipassanā-bhāvanā (insight meditation). The word "vipassanā" may cause confusion in the understanding of most people who do not understand its meaning. Vipassanā is paññā (wisdom) which has been developed to experience a reality which appears as it really is. It is not the seeing of hells or heavens when one closes one's eyes, nor is it the performance of iddhi-pāṭihāriyā (supernormal-power). These are not the results of the development of vipassanā. Vipassanā, therefore, is a matter of great subtlety and difficulty. But it will enable those who practise to attain dhamma. Therefore, the answer to the question of whether or not the entering of samādhi is the attaining of dhamma is that, if it is right samādhi, so is it an attainment of dhamma at the level of samādhi.

Another question which is put forward is whether those people who try to compel others to enter samādhi have themselves entered samādhi so that they go as far as compelling other people to do so?

How can one force another person to do anything? Can one force him not to be attached, not to have aversion, not to be ignorant? Can one then force him to enter samādhi? Indeed, dhamma is not a matter of forcing. In Buddhism, even sīla is samādāna-sikkhā (observation of precepts). It is the intention of the person to refrain from unwholesome behaviour and observe sikkhāpada (training rules) through his own willingness. In Buddhism, there is no compulsion in anything, not even in giving. If someone has saddhā (confidence) to observe sīla, there is kusala cetanā (wholesome intention) on the part of that person who wants to refrain from unwholesome actions, who wants to eliminate his own defilements by means of that kind of practice. To compel other people to enter samādhi cannot be done, and if anyone gets angry because other people do not take any interest in entering samādhi, it is obvious that that person has not yet attained dhamma. It should be understood thus: that people who have attained dhamma must experience anattā (not self), and then they will never think of forc-

ing others to eliminate defilements. They will only show them the path of practice and explain dhamma so that the listeners will understand it better, and have saddhā to practise dhamma more and more. The Buddha-sāsanā (the Buddha's teachings) does not compel anyone to eliminate defilements. Even the Buddha himself explained dhamma so that those who listened would ponder over it and then practise it according to their saddhā, as far as they were able.

Q. Suppose all of us practised dhamma vigorously. Suppose we practised upekkhā (equanimity), non-attachment, contentment until we reached the stage of being an arahant who is truly equanimous. It may look as if we no longer have enthusiasm. Wouldn't this state of affairs hinder the development of society, especially from the point of view of science and industry?

A. In replying to this question I would ask you to reconsider the previous answer. The question supposes that all of us arduously practise dhamma, e.g. practise upekkhā, non-attachment, contentment, until we reach the stage of being an arahant. Even though one wants to do this, one cannot because all realities are anattā (not self). Is there

anybody who wants to be angry ? Of course not; there is none. But when there are conditions which cause anger to arise, it must arise. Who wants to have lōbha ? No one wants to have lōbha, but there are conditions which cause it to arise. So it is not a matter of doing what one wants. Whoever is able to practise the Buddha's teachings will help the world to be peaceful and more advanced, not vice versa.

It has been said before that even a sōtāpanna still has lōbha, dōsa, mōha; but to a less degree, as all of us wish to have. The sōtāpanna can still work. He may be a layman, a monk, a doctor, a merchant, or a businessman. His past accumulations will cause him to have an occupation just right for him. His fellow-beings will be much happier because the sōtāpanna does not misbehave, and he has less lōbha, less dōsa, and less mōha. As he is, he does not harm anyone.

If all the Buddha's teachings are truly followed, there will be no danger and the world will progress more. What is the reason for so little progress in the world at present? If there were no *lōbha*, no misbehaviour, no selfishness, science and industry would have made much more progress than they now have. What hinders development is *lōbha*, *dōsa*, *mōha*; not the absence of *lōbha*, *dōsa* and *mōha*. One is worthy of the highest respect if one can reach the stage of arahatship because the arahant does no harm. Even if one has not attained arahatship, but is only a *sōtāpanna* and a scientist by profession, one can certainly help to develop science further, and also in a beneficial way.

Q. I have heard that even seeing a rose and taking it to be beautiful, is ignorance. I don't understand this. Would you please give some explanation of this matter?

A. The statement is correct. Whoever thinks it is incorrect is one who has wrong understanding. It is true that seeing a rose as beautiful while looking at it is ignorance. If the matter is analysed more deeply, one will see that even seeing something and regarding it as something, not to mention its beauty, is ignorance. Ignorance here does not only mean indulgence in something with pleasure. Ignorance is technically interpreted as mōha or avijjā. Avijjā is the ignorance of all realities which we have had since birth. It has not just come during our development. Some people say that when they were children they were innocent of everything; they did not know that a rose was beautiful. Thus they presume that they did not have ignorance, mōha or avijjā. Such understanding is incorrect. One does not have to be an adult before one has avijjā, lōbha dōsa. All unwholesome

latent tendencies are already present at birth. If we did not possess ignorance, we would not have been born! When one reaches the stage of arahatship and is freed from the khāndhas at the moment of parinibbāna, all defilements, all nāma-dhamma and all rūpa-dhamma are completely extinguished. There are no longer latent tendencies to condition new birth.

Therefore, no matter who has been born, even the Blessed One in his last life during which he attained the state of a Perfectly Self-Enlightened One, must have had defilements as conditions at the moment of his paṭisandhi (birth). It was not because he was enlightened that he was born. This means that at the moment of paṭisandhi the defilements have not been eradicated. For this reason paṭisandhi occurred. Then after the attainment of the state of a Perfectly Self-Enlightened One when the Buddha has been freed from all defilements, parinibbāna was possible. Everyone, therefore, has ignorance, or mōha, or avijjā because it is the root of every kind of defilement. Lōbha and dōsa arise because there is mōha or avijjā as their root.

Therefore, the subject of avijjā alone is worthy of great reflection. It should be understood clearly how broad and deep the characteristic of avijjā is. Some people say that they have never taken anything for self, and that they know what nāma-dhamma is and what rūpa-dhamma is. Some doctors may have a deeper knowledge of rūpa-dhamma and nāma-dhamma. Some people may think that they do not take anything for self at all. But as long as one has not reached the stage of ariyan sainthood, there will still be the wrong understanding of taking realities for a "being", a "person", a "self".

The word "self" here has a very broad meaning. When we see something and take it as, for example, a piece of paper, there is the concept of a "thing", a "substance". To our way of thinking, the paper is not a "being", a "person", but a "thing", a "substance". It is something made up of various substances. But if we correctly see the

truth, through the eyes there is only seeing the colour of the visual object, regardless of what colour that paper may be, or what colour of ink one has written with. The eye-consciousness sees colour. This is real. This is a reality which appears through the eye-door. Impression through body-sense can be either hard or soft. This is a reality which can be experienced. If one regards the gathering of matters as a whole, it is taken as a "being", "that person", "this person", or a "thing".

But in Buddhism, the Blessed One realised the truth that the world of man or the universe, is in fact, realities appearing through the six door-ways: realities appear through the eye-door, realities appear through the ear-door, realities appear through the nose-door, realities appear through the tongue-door, realities appear through body-sense, and realities appear through the mind-door. There are, therefore, six worlds in all. Really perceiving the world means that one

experiences the true nature of realities through the six door-ways. One does not get confused and mix the realities which present themselves through each door-way. This has become a piece of paper because various realities are taken in conjunction. The piece of paper as it appears through the eye-door is only colour, and through body-sense is only hardness or softness. When all the details: size, colour, texture, etc., are brought together we know them to be a piece of paper which can be used for certain things, or we know that there is another object which is taken as a kind of cup. This is the gathering together of many types of rūpa. But it is not yet clearly comprehended that a reality which presents itself through each door-way has its own characteristic; each reality is its own world. Each reality appears through a particular door-way, then it falls away through that door-way. All realities are aniccā (impermanent). Impermanence is dukkha. Impermanence and dukkha are anattā (not self).

In Buddhism, the words: aniccā, dukkhā anattā, are familiar to us. But the true significance of aniccā, dukkhā, anattā, lies in the impermanence of all realities which arise because of conditions.

Neither rūpa—dhamma nor nāma-dhamma can arise without conditions. When they have arisen, they then fall away immediately. The word saṅkhāra-dhamma thus does not exclusively mean saṅkhāra of the body. It means all realities which appear through the eye-door, ear-door, nose-door, tongue-door, body-sense, and the mind-door, then fall away in rapid succession. All saṅkhāra are impermanent, dukkha, and anattā. Thus even seeing a rose and knowing it to be beautiful is ignorance. Of course it does not need to be a beautiful rose; it can be anything. If its characteristics are not separated through the six door-ways as they should really be, this is avijjā or ignorance, not knowing the realities as they truly are.

- Q. I don't understand the difference between the anāgāmi and the arahant. You said that the anāgāmi has eradicated the causes of lōbha, dōsa, mōha, and that he does not have any defilements at all. The arahant is one who, completely

tranquil, has eradicated the causes of lōbha, dōsa, mōha. I don't understand how the two are different.

A. The anāgāmi does not have dōsa at all, nor has he any lōbha for rūpa through the eye-door, for sounds, for smells, for tastes, for bodily sensations. However, he still has a subtle clinging to tranquillity, to becoming (bhava), and to existence. He is, therefore, not yet an arahant. The arahant has no clinging to the world or to life at all. He has no desire for being born again either in the brāhmalōka (the world of Brāhma) or in any other world. Although the anāgāmi has abandoned desire for the kāmālōka, which is the world of colours, sounds, smells, tastes, and impressions through body-sense, he still has the defilements which condition a rebirth in the brāhmalōka, which is not kāmālōka. The anāgāmi is, therefore, not yet an arahant.

Q. Is there really a next life, or is there anything that can be shown as proof that there is one?

A. Is this life real? The only thing which needs to be proved, since this life is real, is why a next life should not be real. When we think of life, we think of a long duration of existence, that is, from the moment of birth a day passing by, a month, a year, 20 years, 30 years passing by and so on until we reach the end of life. We think of this as one life. Why doesn't one think of a shorter duration of time? The past moment and the present moment are not the same moment. The proof is that each moment is passing. The shortest moment is a part of an hour, a minute, and a second. But according to the truth shown in Buddhism, each moment passes many times faster than the shortest conventional moment. Therefore life which exists, does exist just for the very short moment of the arising and falling away of each different citta. The citta follow one another in rapid succession. Each citta is the sustaining factor of life. When a citta has fallen away, there still are conditions which will cause the next citta to arise. A moment ago has passed completely. None can demand the return of even one rūpa or one nāma.

Things arise because of conditions, then they fall away immediately. Therefore, the arising and falling away of *nāma-dhamma* and *rūpa-dhamma* in each moment are caused by conditions. The past moment is a condition for the present moment. There is a yesterday, so there is a today. There is a today, so there is a tomorrow. Why is this? This is because today is a condition for tomorrow. If there were not a today, there could not be a tomorrow. It is the same with life. However, if we look as far as that, we shall have doubts, consequently we shall not be able to prove anything. But if we return to the shortest moment, we shall know the truth of each moment. This knowledge will help to clear up our doubts about all realities, about life, be it a previous life, or this present life, or a next life. All realities arise because of conditions. They are not under anyone's control at all.

We are born because of ignorance. We cannot choose the day of our birth. If we could

choose, it would be the same as choosing the day of our death. This is due to the fact that at death, the last citta (cuti-citta) which falls away is the condition for the next citta (patisandhi-citta) to arise immediately. There is no break in between. It is the same with today, with this very moment. Citta are realities which arise and fall away ~~immediately in rapid succession at every moment~~ of this life. When the cuti-citta of the present life has fallen away, it conditions the patisandhi-citta to arise immediately in the succeeding life. There is no one who can change the nature of citta. The characteristic of citta is that it is absolutely uncontrollable. Citta are realities which arise and fall away immediately in rapid succession. Therefore, as long as there are conditions which will give rise to citta, citta must arise. Whoever is not yet an arahant must certainly be reborn. He must be reborn although he does not know it. We have already been born in this life, although we do not know why. It is not possible for us to be born at the place and on the day we please. When there are conditions for birth, we must be born. When cuti-citta falls away at the end of life, there must be conditions which give rise

to the succeeding life for the person who is not yet an arahant. But there is not anyone who can actually take hold of nāma-dhamma to prove to others that they exist. Rūpa-dhamma and nāma-dhamma arise and fall away rapidly.

Q. This is a question for medical students. The question is about some scientific experiments which cause animals to lose their lives in order to make progress. Doesn't this kind of action obstruct the observation of the pānātipāta of the five moral precepts?

A. When one has not yet studied dhamma or when one is still a child, one is sure to kill animals. It depends on the individual. When there is ignorance as the condition, one is sure to have lōbha, to have dōsa, to have mōha according to one's nature. As for the reason for becoming medical students some people may not know why they have done so. They may think that it is just because they want to be medical students, or because they like the subject very much, or they may think that medicine is the subject out of

which they can make the best use. But the truth is that what each one is to be depends on his past accumulations because all dhamma are anattā, not a "being", a "person". Whether one will have any inclination or liking for art or for drawing, or for music or for any subject depends on the particular ability the person has accumulated in the past. Therefore, having an inclination for, or getting satisfaction from studying different subjects is not by virtue of a self's choosing. Because of the nature of dhamma, which are all anattā, they are not under anyone's control at all. It depends on each individual's citta which has the accumulations to get satisfaction from or have desire for a particular field. Since we are born with different accumulations, have different kinds of education, and have different kinds of livelihoods, it is natural that there are both sammā (right) livelihoods and micchā (wrong) livelihoods. Nobody wants to do bad things. But it is because one has accumulations

and skill in doing certain things that one does them. People who are puthujana (ordinary worldlings), who are not yet ariyan saints, naturally break the moral precepts. People who can keep the five moral precepts perfectly must be sōtāpanna or higher ariyan saints.

The above statement is not to encourage the killing of animals and the taking of lives. But it should be understood that people who will be able to abandon akusala kamma (unwholesome action) and keep the five sīla perfectly must be sōtāpanna or higher ariyan saints. Although not yet having become sōtāpanna, there have been many people in the past, there are many at present, and there will be many in future who because of their accumulations have confidence and intention to refrain from wrong actions and from causing harm to other people. It can be seen that there are people who have given up the household life and become monks. Although they are not yet ariyan saints, they have cetanā (intention) to eliminate defilements and to observe more than the five sīla. However each individual will lead his life according to his disposition and inclination so long as he is not an ariyan saint.

But medical students may have to kill animals for a good purpose. Their purpose is not the same as the wrong doers who harm both man and animals without benefitting anyone. So it is a matter of each one's accumulations and of the necessity for and the usefulness of the action. Since one is still not an ariyan saint and has accumulations to study medicine, the student does it. But he must know that the moment in which he is killing an animal, is pānātipāta (taking life). It is akusala kamma (unwholesome action). No matter who kills animals, whether he is a king or a medical student, a robber or a monk, such a person naturally commits akusala kamma. But it should be understood that this is not promoted for unprofitable reasons. It must be understood that the akusala kamma is done through necessity, through seeing the benefit in the educational field. Kusala kamma in other fields must be developed. Kusala kamma must not be overlooked. The same problem of livelihood occurs for fishermen.

However, not everyone is a fisherman. One who has accumulated conditions to be born and live in the environment or family which follows that type of livelihood, may have an inclination to follow it. Some people give it up, but others don't. Some develop new accumulations for more kusala kamma. If a person develops more kusala, and continually eliminates his defilements, he will certainly become an ariyan saint. Then he will be free from the kamma which will cause him to be born in the apāya bhūmi (unhappy realms).

Therefore if one is a medical student and has taken animals' lives, that student should develop more kusala, particularly the type of kusala kamma that will enable him to become an ariyan saint so that he will not be reborn in the apāya bhūmi. If he does not reach the stage of ariyan sainthood, it is likely that he will be reborn in the apāya bhūmi because everyone does both kusala kamma and akusala kamma.

- Q. A large number of people think that the majority of monks who have been ordained for many years do not observe the moral disciplines strictly. It is the same with lawyers. The more they know of the law, the better they can get round it.

Therefore monks who have been ordained for a long time, but later become laymen, sometimes behave more badly than laypeople who have never been ordained. Does this show that those people have not benefitted at all from studying dhamma?

- A. Students of dhamma should know the aim of entering the monkhood. In the Tipitāka, there is a statement which says: those who are ordained as monks have seen that the layman's life is burdened and does not enable one to develop kusala fully all the time. Monks do not have many things which cause their mind to be sad, worried or anxious as do laypeople. When they wake up, they meet with things which can give rise to kusala citta: there is chanting to recollect the Buddha's virtues, there is going on pindapāda (alms-round) which is beneficial for both the receivers and the givers, there is the study and practice of dhamma, there is discussion on dhamma. This is a beneficial kind of life from the moment of waking up to the moment of going to sleep. Indeed, it is an excellent life.

Therefore, the objective of ordination is to develop kusala more and more until one has

realised the truths, becoming an ariyan saint. One who is ordained in order to study and practise dhamma as much as he possibly can, is the one who is following the objective of ordination. If he is ordained, but does not practise dhamma, to eliminate defilements, on leaving the monkhood perhaps he will not behave well. But one who is ordained and has become an ariyan saint will not leave the monkhood. Realising the Noble Truths takes one a long time. One who develops his mind and realises the Noble Truths while in the monkhood will definitely not return to the state of layman again.

Q. How did the Buddha explain dhamma with regard to the cause of being born, to life, or to the real goal of being a human being?

A. The Buddha realised the noble truth of dukkha, the noble truth of the cause of dukkha, the noble truth of the cessation of dukkha, and the noble

truth of the way leading to the cessation of dukkha.

When we say we know dukkha, we only know ordinary dukkha. It is not the dukkha which the Noble Ones have realised. It is not the noble truth of dukkha. If it is the realisation of the noble truth of dukkha, the person who has realised it will become an ariyan saint. The dukkha we know is common, for example, illness is dukkha, stiffness caused by sitting a long time is dukkha, hunger is dukkha. This is dukkha vedanā (unpleasant feeling) which is a common thing. The world has this kind of dukkha which people generally know. But the ariyan saints know dukkha to a greater extent than that. That is, they know the noble truth of dukkha, the arising and passing away of all realities, and the cause of its birth. The Blessed One explained that as long as there still are defilements, avijjā (ignorance), tanhā (craving), there must be birth. When there is birth, there is a life which is dukkha from birth till death because life is only nāma-dhamma and rūpa-dhamma which arise and fall away quickly, succeeding one another. Although happi-

ness occurs now and again, it is not permanent. Dukkha is not permanent, nor is it upekkhā. Nothing is permanent. There is nothing in life which is permanently happy. We must see life as it really is, that is, we must see the arising and falling away even of happiness, of nāma-dhamma and rūpa-dhamma as they are.

The Buddha's purpose in explaining dhamma was to end dukkha completely, not temporarily as in the case of a sick man who is cured of illness for a short time, only to become ill again. This is not called the real freedom from dukkha. The real end of dukkha means the end of defilements. When there are no more defilements there is no more dukkha and no more birth. This should be the real goal of a human being.

- Q. The ariyan saint who has eradicated sakkāya-ditthi, that is, the abandonment of the idea of a "self", of belonging to a "self" or "selves" is completely without doubts and blind faith. Why are aversion, attachment and ignorance, which naturally accompany a "self", not eradicated?

A. One thinks like this because one does not realise how many defilements one has accumulated and how deep-rooted they are. This does not mean that when one has right understanding of all realities as not a "self", not a "being", not a "person", and has become a sōtāpanna, one will also become an arahant who has no lōbha, no dōsa, no mōha. One becomes an ariyan saint stage by stage. This shows how deep rooted are the defilements which have been accumulated. A puthujana is a person whose defilements are so strongly and deeply rooted that he needs to develop paññā (wisdom) to a high degree. Listening to or studying dhamma is not enough; one must practise satipatthāna. The Blessed One explained that satipatthāna is the only way which enables one to realise all realities as they are. Each citta arises, then falls away. Each feeling arises, then falls away. Happiness and unhappiness arise, then fall away, but one has never realised this truth at all. Through study we know that all realities are anattā,

all saṅkhārā-dhamma (compounded things) are impermanent; they arise, then they fall away. But we do not realise the citta which arose and passed away a moment ago. Is there any way which will enable a puthujana to become an ariyan saint through realising the characteristics of citta which arise and fall away rapidly through the eye-door, ear-door, nose-door, tongue-door, body-sense and mind-door. There is a way. Don't lose hope. Don't feel disheartened. Don't think the way is too long. Although the way is long, if one begins to walk on it, step by step, slowly, one is sure to reach nibbāna. One cannot attain nibbāna instantly. But one must develop paññā, one must experience the characteristics of nāma-dhamma and rūpa-dhamma, then one will realise the Noble Truths, completely eradicate sakkāya-diṭṭhi, the wrong understanding of taking nāma-dhamma and rūpa-dhamma as a "being", a "person", a "self". He thus becomes a sōtāpanna. But other defilements cannot be eradicated until one reaches higher stages of purity, finally arahatship. Then

one has completely eradicated all defilements. One no longer has unwholesome latent tendencies.

Q. Giving food to a monk who already has more than enough, or giving food to a person who is in need : which is more kusala ?

A. Some people desire great results from giving. They wish to be millionaires if born as human beings, or when they die, they wish to be born in heavens. But the aim of doing kusala kamma in Buddhism should be for the elimination of defilements, because one has truly seen the danger of defilements. Unwholesome actions, taking lives, stealing, and oppression of each other are committed because there are a great many defilements. Surely none wants to be like that, nor wants his defilements to become so strong that he is able to do such actions. Is there a way, therefore, that will help to lessen one's defilements? If one does not do kusala kamma, defilements will certainly become accumulated everyday. One clings to what one sees, to what one hears, to what one smells, to

what one tastes, to impressions one has through body-sense. One is not satisfied with little. There is always a desire, an increasing want. If there is no development of kusala, therefore, there will surely be more accumulations of akusala kamma. For this reason, one who has seen the danger of akusala will use any method to cultivate kusala in order to eliminate akusala.

The question asks which of the two actions is more kusala: giving food to the monk who already has more than enough and giving food to a person who is in need. The word "kusala" means the reality which is wholesome. The citta at the moment of giving is the citta which is wholesome, not stingy, not clinging. So the giving is possible. Consider the citta at the moment of giving: there is no clinging to the thing that is given. If there is clinging to the thing, one cannot possibly give it away. If anyone has the citta which is able to give away material things in order to be of benefit to other people, he is cultivating kusala kamma, because he knows that at the moment a kusala citta arises, at that moment there is an elimination of akusala. On

the contrary, if a kusala citta does not arise at any moment, at that moment one is accumulating more defilements.

When one has understood that a citta is kusala (wholesome) at the moment of giving, why does one have to choose or wonder whether a monk who has more than enough or a person who is in need should be the receiver of food? If one has a kusala citta at that moment and thinks of the benefit of the receiver then one should give away at once. When one sees a monk, would one give food to him if he already has a lot of food and none is needed at that moment? It depends on each individual's citta which arise at the particular time; he will give if his citta are aware that it is not beneficial to the receiver alone, as the pinda-pāda food is not for a single monk. At the monastery there are many people who attend upon monks and receive food through the generosity and kindness of the monks. When there is food left over after their meal, many lives, whether

attendants or pets within the monastery's compound, get benefit from the pindapāda food which is given. When someone who is in need appears before us and we have kusala citta to help, that is a wholesome thing which is a cause for rejoicing.

Therefore one should cultivate kusala on all occasions. When an opportunity to do kusala arises, if not taken at once, it will pass by. The opportunity to do kusala is rare. Each day one should try to consider whether one has a lot of kusala or a lot of akusala, whether one has a lot of kamma which will cause one to go to an unhappy realm or one has a lot of kamma which will cause one to go to a happy realm. Therefore, when one has an opportunity to develop kusala in any way, one should not let the opportunity go by. When kusala does not arise, akusala arises.

- Q. 1. When one is depressed, which bōjjhaṅga (factors of enlightenment) should one cultivate?
2. When one is agitated, which bōjjhaṅga should one cultivate?

A. Bōjjhaṅgas are dhamma which are factors of enlightenment. Thus they are not applicable to the questions. One's understanding of dhamma sometimes is misleading. When one hears of bōjjhaṅgas, one knows that they are wholesome dhamma, they are kusala, they are factors of enlightenment. One may not however, understand the characteristics of bōjjhaṅgas, which are sati, paññā etc., which must be developed until they reach the stage of perfection, becoming vipassanā-ñāṇa ready to be factors of enlightenment. But the student of dhamma may have acquired some knowledge of samātha-bhāvanā, vipassanā-bhāvanā, and sometimes his understanding gets mixed up. Consequently he thinks that one is able to cultivate bōjjhaṅga at any time one pleases. But, in fact, bōjjhaṅgas are dhamma which contain the characteristics of enabling one to attain enlightenment.

Q. According to psychological principles, people who can work really well must have "drive" so that they will be able to complete their work. Drive has defilements as its source. But Buddhism teaches one to abandon everything. Should one not have drive, one's mind is not concentrated. Working is

aimless. It looks as if the Buddhist teachings are a cause of laziness or a hindrance to success.

What is your opinion on this matter ?

- A. It has been said before that during the Buddha's time the Buddha's followers, who had great confidence and practised the dhamma of the Blessed One, were of different types of people such as kings, counsellors, ministers, doctors, merchants, businessmen of all kinds, and even slaves and labourers. Whoever listened to dhamma saw benefit, then practised accordingly. They were not lazy. Buddhism does not teach people to be lazy. But it teaches people to do their duties well.

The dhamma which the Blessed One explained contains the duties of parents towards their children, and the duties of people who are related to each other in one way or another. While one was doing one's duty, one could develop dhamma, one could develop satipatthāna, one could be a Buddhist follower, one could be a disciple, one could realise the Noble Truths. It did not

mean that once one had started to practise dhamma, one did not need to do anything, but remain in seclusion. The people of Rājagaha and Sāvatthi were not people who did not do anything at all. It was not like that. Although they were the Buddha's disciples or followers, kings, ministers, or people of any other occupation, they could listen to dhamma and practise dhamma as well as do their duties.

The eradication of defilements must be done stage by stage. Buddhism does not teach that at the preliminary stage one can eradicate lōbha, dōsa completely and become an arahant all at once. One is a sōtāpanna because one has accumulated paññā to experience realities as they really are, and does not have the wrong understanding which takes realities for a "being", a "person", a "self". A reasonably long period of study is required before one is free from wrong understanding and has the ability to understand realities as they are. It looks as if we are studying a new subject because we can analyse the world according to its different characteristics. If we analyse it according to its universal properties, the subject is astronomy. When we analyse our world according to the true nature of realities in

Buddhism, it is separated into six worlds: the world through the eye-door, the world through the ear-door, the world through the nose-door, the world through the tongue-door, the world through body-sense and the world through the mind-door. But these six worlds arise and fall away one after another so quickly that they appear simultaneously as one world of light, colours, sounds, smells, tastes, and impressions through body-sense. In reality each world can just appear one at a time through each particular door-way according to its conditions. However, the six worlds follow one after another so quickly that they deceive us like a very skilful magician who makes the audience see different things. But those who have realised the true nature of realities in dhamma will not be misled. When one has become an ariyan saint, one still follows one's own pattern of life, and does one's duties according to one's accumulations, and to the level of the attainment of truths.

- Q. Can past kamma produce results in this present life? Why isn't there a commandment to end one's past kamma before one is allowed to be born? Do we have any method to clear up our past kamma?

A. As the question is put, it is implied that all realities are not anattā, but attā, that there must be an ultimate attā (self) who can cause things to arise or to order such and such things. But all realities are anattā. Everything arises because of conditions. For instance, if one does not have cakkhu-pasāda (eye-sense), seeing cannot occur. In Buddhism, it is shown that seeing arises because of cakkhu-pasāda (eye-sense) together with other conditions, not only because of cakkhu-pasāda alone. As for seeing, all of us have eyes, but we do not see the same thing. Some people see pleasant things most of the time, whereas others may see just the opposite. Why is this? Nothing occurs without causes, without conditions. Realities arise at each moment because there are conditions which cause them to arise.

Seeing pleasant things is the result of kusala kamma. Hearing pleasant things is the result of kusala kamma. Smelling pleasant things is the result of kusala kamma. Tasting pleasant things

is the result of kusala kamma. Experiencing moderate cold, heat, softness, hardness through body-sense is the result of kusala kamma, but these realities are not under our control. All of us want to see pleasant things, hear pleasant sounds, smell pleasant smells. However, some experience pleasant things, but some don't, although we all have the same desire. This is because the conditions are different, that is, kamma that each one of us has done are different. They condition a particular kind of citta to arise at a particular moment.

Regarding the question whether the past kamma will yield a result in this present life, it must be understood what kamma is. Kamma is action. If an action is wholesome, the result must be wholesome. If an action is unwholesome, the result must be unwholesome. Kamma or action is cetanā (intention), whether it be a kusala cetanā or an akusala cetanā, whether it be an intention to do kusala action or to do akusala action. Once kusala kamma or akusala kamma have been done, they will condition vipāka-citta to arise to receive the results of kamma.

Everyone knows that rūpa-dhamma is a reality which cannot experience anything. From head to toe is rūpa, and not even a single hair

can experience anything. Even cakkhu-pasāda cannot see. It is only a condition which causes a citta to arise to see colour through the eye-door. If one closes one's eyes, though eye-sense exists, one cannot see. Sōta-pasāda which is rūpa cannot experience sounds, but it conditions a citta to arise to experience sounds.

Therefore it should be understood at which moments in our life we are receiving results of kamma. One begins to receive the results of kamma at the very first moment, that is patisandhi. One cannot choose where one is to be born, nor can one choose parents, relatives, family lines, rich or poor families. This is the result which kamma yields.

Patisandhi-citta is vipāka. Vipāka-citta is not kamma. Vipāka-citta which arises is the result of kamma. After patisandhi, there is development. Eyes, ears, nose, tongue, and body develop; no one creates them. But kamma conditions them to arise. Kamma conditions cakkhu-pasāda (eye-sense), sōta-pasāda (ear-sense), ghāna-pasāda (nose-sense), jivhā-pasāda (tongue-sense), kāya-pasāda (body-sense) which contact colours, sounds, smells, tastes, and impressions through

body-sense. Vipāka-citta arise to experience the ārammaṇa (sense-objects) which appear through the eye-door, ear-door, nose-door, tongue-door and body-sense. Such is the way one receives the results of kamma. Once one is born, kamma condition the development of eyes, ears, nose, tongue, body. The eyes, ears, nose, tongue, body condition the arising of the citta which sees, the citta which hears, etc. At any moment when there is the seeing of something pleasant, this is the result of kusala kamma. Therefore, no matter who a person is or to what family line he belongs, he is sure to see pleasant as well as unpleasant things. But the point is whether he sees more pleasant things than unpleasant. Poor people may have some opportunities to see pleasant things, to hear pleasant sounds, to smell pleasant smells, to taste pleasant tastes, because there are kusala which condition the kusala vipāka to arise. Rich people were born in rich families because of the results of good kamma. Nevertheless, they do not receive the results of good kamma all the time. When they fall ill, they are receiving the result of akusala kamma. When they hear something unpleasant, this is the result of akusala kamma.

Therefore, it must be understood that kamma is cetanā (intention), either kusala or akusala, which conditions an action. Although

kamma has passed, it conditions a result to arise appropriate to the action. The result of that action may come about in the life in which the action is performed or in the following life, or in other future lives. All kamma will not necessarily yield results in this life. This depends on the causes, that is the particular kamma. Except for the Perfectly Self-Enlightened One, none can ever tell whether the results of kamma done in this life or in other lives are a seeing citta or hearing citta. While seeing something unpleasant, one just knows that it is the result of akusala-kamma which causes the seeing of the unpleasant thing. But one does not know what akusala-kamma causes the result. There are many akusala-kamma. One does not know which akusala-kamma brings about the seeing of an unpleasant thing at this moment. One does not know whether the akusala-kamma has been committed in this life or in one of the previous lives. Paṭisandhi citta, seeing citta, hearing citta, smelling citta, tasting citta, tactile citta are vipāka-citta conditioned to arise by kamma. The working of the results of kamma differ

according to their characteristic and strength. Some kamma produce results in this life, some produce results in the next life, and some may produce results in other future lives. But there is no attā (self) who will order kamma to yield all their results before one is allowed to be reborn.

Q. This life one is born Thai. Suppose one had volunteered to go to fight the Viet Cong and killed a great many of them, then eventually one was killed by the Viet Cong. As one cannot choose where to be born, but kamma must repay kamma, the kamma one performed might cause one to be born as a Viet Cong in the following life. As a Viet Cong, one might join the troops to invade Thailand to destroy one's own descendants. Is this opinion feasible? If it is, can the soldiers who go to fight at the moment make any statement to refute it? If this opinion is not feasible, it means that kamma do not necessarily repay kamma. The excuse might be made that it is not necessary to be reborn as a Viet Cong. But some people say that if one does good, one will certainly obtain a good result. They compare it to growing rice plants, the result must be rice, not oranges or lemons.

A. If one were reborn a Viet Cong, could one's children become Thais? When one is Thai, one's children are definitely Thais. But when one is a Viet Cong, one's children are Viet Cong. This way of thinking is limited only to rebirth among the Thais and Viet Cong. But, in fact, there are 31 bhūmi. Bhūmi is level or birth-plane. The apāya-bhūmi has four levels: hell, animal, peta (hungry ghost), asurakāya (titan). So it is not sure whether one will be reborn among the Viet Cong or somewhere else. However, it is definite that if one is born among the Viet Cong, one is not a Thai descendant, but a Viet Cong descendant. But as long as one is Thai, one is a Thai descendant.

Q. As for doing merit through giving money to monks, would the one who gives a lot obtain better results than the one who gives a little? Giving a lot of money to a monk might increase lōbha in him, or cause him to leave the monkhood sooner. Wouldn't this shorten the monk's kusala cetanā (intention)?

A. This question shows concern for the receiver as it asks whether one's giving is beneficial or dangerous to the receiver. Giving is beneficial if the thing

given is useful. On the contrary if the thing given is not useful, the giving is harmful, even though the receiver is a monk because it is expressed in the disciplines for monks that certain things should be given to them, and certain things should not be given. Laypeople should know what is proper to give to monks and what is improper. Things which are harmful to them should not be given.

Q. How can we know that the Buddha had completely rooted out his defilements and was not to be reborn? How can we know who has attained nibbāna as did the Buddha?

A. Each one has one's own view which must differ according to one's understanding regardless of whether one is a Buddhist or of another religion. Some people, although they are Buddhists, still believe that the Buddha who was without any defilements, could go on helping other fellow-beings; he had not attained parinibbāna; he was still a Bodhisattava. This depends on one's opinion, one's belief which differ according to one's own thinking and understanding of dhamma. However one must understand the meaning of the word "Buddha". Buddha means the knower, the

one who has realised the truths as they really are. Doubts on whether the Buddha had eradicated all defilements should be cleared by studying dhamma deeply enough to judge whether the one who was able to expound such excellent teachings, such excellent practice, could still have defilements, or had done away with all defilements. One can prove dhamma by oneself. One still has defilements. The Blessed One showed the way to the stage of ariyan sainthood to puthujana whose defilements are deeply rooted. If one still has defilements, one can apply to oneself the method described by the Blessed One, and such is the way for one to prove by oneself whether the teachings are true. One can prove whether the teachings on citta, kusala, akusala, defilements, vipāka, receiving of the results of kamma, seeing, hearing....etc. are true. It is said that all the teachings of the Blessed One are one, not two. It means that his teachings are true at all times, unlike those of people who have not realised the truths. The teachings of

those who have not realised the truths can be changed upon further reflection. The Blessed One perceived the truths as they are. Thus the teachings he expounded are one, not two. He did not change his teachings. The more deeply one studies the teachings, the more one can see whether the teachings are those of one who was truly without defilements or not. One will have doubts so long as one does not study them. Although one has studied the teachings but does not practise them, one will still have doubts about the Noble Truths, and one will have doubts whether the Buddha, and his disciples who have really eradicated all defilements could attain parinibbāna. Such doubts will be cleared by practising dhamma, and realising dhamma by oneself.

Recommended reading list.

- THE PATH OF PURIFICATION (VISUDDHI MAGGA),
Buddhaghosa, (translator: Bhikkhu
Ñānamoli), Buddhist Publication
Society, Kandy.
(Also published by Shambala Publ.c.)
- BUDDHISM IN TRANSLATION, Henry Clarke
Warren, Atheneum, N.Y.
- BUDDHIST OUTLOOK ON DAILY LIFE, N.Van
Gorkom, Bangkok Study Group.
- MENTAL DEVELOPEMENT IN DAILY LIFE, N.Van
Gorkom, Bangkok Study Group.
- ABHIDHAMMA IN DAILY LIFE, N.Van Gorkom,
Bangkok Study Group.
- THE DHAMMAPADA, (translator: J.Mascaro),
Penguin.
- THE LION'S ROAR, David Murray, Doubleday.
- THE LIFE OF THE BUDDHA, Bhikkhu Ñānamoli,
Buddhist Publication Society, Kandy.
- THE BUDDHA AND HIS TEACHINGS, Nārada Thera,
Buddhist Publication Society, Kandy.
- MANUAL OF ABHIDHAMMA, Nārada Thera, B.P.S.
Kandy.
- SOME SAYINGS OF THE BUDDHA, F.L.Woodward,
Oxford University Press.

Glossary of Pali terms.

- abhidhamma - that part of the Buddha's teachings which analyses the many different states of mind and matter, literally "higher dhamma".
- akusula - unwholesomeness, not producing good.
- anāgāmi - a person who has reached the third stage of enlightenment, he eliminates sense desire and aversion.
- anattā - the teaching that there is no identity, self or essence in anything.
- anicca - the teaching that all compounded things are impermanent.
- arahant - a person who has reached the fourth stage of enlightenment, he is completely freed from all unwholesome tendencies. After death he is not born again.
- ārammana - the objects of the senses.
- ariyan - a person who has attained any of the four stages of enlightenment, a noble one.
- avijjā - ignorance of the way things are.
- bhava - becoming (coming to birth).
- bhāvanā - mental development, wholesome development of intellectual knowledge of the teachings, concentration and insight.
- bhūmi - realms or planes of consciousness.
- bodhisatta - a being who is developing so as to eventually become a Buddha.
- bojjhanga - a constituent of enlightenment, there are seven of these factors; mindfulness, wisdom, effort, rapture, tranquility, concentration, equanimity.
- brahma - a god, the name given to the creator in the Hindu system.
- buddha - a being who becomes fully enlightened by himself and can teach what he understands. They appear rarely in the world.
- cetanā - volition or intention (a mental factor).
- cetasika - the mental factors or mental formations which accompany a moment of consciousness.

citta	- a moment of consciousness, the chief experiencer in consciousness.
cuti	- death (at the end of a being's life).
dāna	- generosity.
deva	- a shining one or lustrous one, sometimes called an angel. A being who is in a happier existence than men.
dhamma	- all that is real, it also means the truth. In Abhidhamma all realities are called dhammas.
diṭṭhi	- wrong view, to have a view of things which is not the way that things really are, e.g. to believe in a self.
domanassa	- unpleasantness (it describes feeling).
dosa	- aversion, dislike or hatred (a mental factor).
dukkha	- the teaching that all compounded things can provide no lasting satisfaction, also translated as "suffering".
ekaggatā	- one-pointedness of mind, it is a mental factor accompanying every moment of consciousness.
hetu	- a root, the foundation of citta.
iddhi	- a psychic power which comes from perfecting absorption concentration.
issā	- envy or jealousy (a mental factor).
jhāna	- absorption concentration perfected by concentrating on an object to the exclusion of all others, it is wholesome mental development.
kāma	- sensuous desire.
kamma	- a deed when performed which is strong enough to bring a result, either wholesome or unwholesome, literally "cause".
karuṇā	- one of the four divine abidings, compassion for others' suffering. (a mental factor).
kāya	- the body, one of the khandhas.
khandha	- the five aggregates of existence.
kilesa	- defilement, those tendencies which are impure or unwholesome leading us to unhappiness.
kusula	- wholesomeness, that which produces good.
lobha	- attachment, like or greed (a mental factor).

lokuttara	- supermundane consciousness, pertaining to transcendence.
macchhariya	- stinginess (a mental factor).
māna	- conceit or pride (a mental factor).
mettā	- one of the four divine abidings, loving kindness. It can only be practised to towards living beings (a mental factor).
micchā	- means wrong as opposite to right (samma).
moha	- ignorance or delusion (a mental factor).
muditā	- one of the four divine abidings, sympathetic joy in the joy of others (a mental factor).
nāma	- mental phenomena, that which experiences something.
nibbāna	- the unconditioned reality, that which can only be experienced by fully developed wisdom.
paññā	- the wisdom which understands things as they really are. It is also a mental factor.
parinibbāna	- that which happens to an arahant at death. It is said he attains his parinibbana.
patisandhi	- birth (of a living being).
phassa	- contact of a sense with the object of that sense (a mental factor).
pindapada	- a monk's morning alms round for food.
pīti	- rapture or happiness (a mental factor).
preta	- a being of an unhappy plane known as the realm of hungry ghosts.
punna	- merit accrued by performing good deeds.
puthujana	- an ordinary worldling, one who is not enlightened.
rūpa	- material phenomena, that which does not experience anything.
saddhā	- confidence in the truth of the Buddha's teaching (a mental factor).
sakadāgāmi	- a person who has reached the second stage of enlightenment.
samādhi	- the concentration factor that occurs in developed absorption concentration (jhana).
samatha	- the practise of tranquility meditation through concentration. It has the function of suppressing unwholesome qualities.

sammā	- means right as opposed to wrong(miccha).
sankhara	- the term which includes all of the 52 mental factors except for memory and feeling.
saññā	- memory or perception (a mental factor).
sasana	- set of teachings (the Buddhasasana is the Buddha's teachings).
sati	- mindfulness or awareness (a mental factor).
satipaṭṭhāna	- the foundations or objects of awareness i.e. those things which awareness can be aware of.
sikkhapada	- the rules of training or discipline.
sila	- moral restraint, restraining from lying, killing, stealing, etc.
sobhana	- beautiful, it refers to the wholesome states of consciousness and wholesome mental factors.
somanassa	- pleasantness (it describes a type of feeling).
sotāpanna	- a person who has eradicated belief in a lasting self and doubt about the Buddha's teaching. The first stage of enlightenment.
sukha	- happiness or bliss (a mental factor).
taṇhā	- craving or desire.
upekkhā	- neutral or indifferentness implying mental equilibrium. One of the divine abidings (a mental factor).
vedanā	- feeling (a mental factor).
vicikicchā	- sceptical doubt about the truth of the Buddha's teachings (a mental factor).
vihāra	- a dwelling place or abode.
viññāna	- the term which includes all the different types of consciousness. One of the five khandhas.
vipāka	- the result of deeds, either wholesome or unwholesome, performed in the past.
vipassanā	- direct knowledge or insight into the not-self nature of all things.