

Revised and Additional Edition

CITTA IS BUDDHA

Venerable Phra Rājvuḍhācāriya

(Luang Pu Dulya Atulo)

Translated by Dr.Darawan Denudom



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Wat Buraparam,
Muang District, Surin Province, Thailand

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All Buddhas and all creatures are nothing but the single *Citta*¹. Besides this single Citta, nothing exists.

The single Citta which has no beginning does not take birth nor can be destroyed. It is not something green nor yellow. It has neither form nor appearance. It is not included in the things which exist or do not exist. It cannot be considered new nor old, long nor short, big nor small, because it is beyond all limitations, measurements, nominations, traces and comparisons.

This single Citta is the thing we simply see. But if we try to give reason to it, for example what it is, we will suddenly fall into error. This is like the void without boundary that one cannot sound the depth nor take measurements.

Only this single Citta is *Buddha*². There is no difference between Buddha and all creatures,

except that all creatures are attached to material forms which makes them search for the *Buddhabhāva*³ from outside. Their searches make them miss the Buddhabhāva. It is the way to use Buddha to search for Buddha and to use Citta to grasp Citta.

Even though they try their best for an aeon long, they will not be able to attain the Buddhabhāva. They do not realize that if only they give up their mental formations and stop their anxiousness for search, Buddha will appear before them. This is because this Citta is Buddha and Buddha is all living beings. When this Buddha appears in common living beings, it is not trivial; and when it appears in all Buddhas, it is not great either.

As for those practices of the six *Pāramitās*⁴ and of those other similar duties, or the accumulation of a great deal of wholesome deeds as numerous as the grains of sand of the *Ganges*⁵, be aware that if we are, in all aspects, perfect as revealed by the basic truth, i.e. we already are the single Citta

or we are as one to the Buddhas, then we have no need to try to add anything to that perfect thing by way of practising those duties which are meaningless, haven't we? When we have a chance to do the duty, do it; and when the chance passes by, just stay calm.

If we are not absolutely aware that Citta is Buddha or we are still attached to material forms, activities, and the performance of those wholesome deeds, we still have the false way of thinking and is not in line with that path at all.

Only this single Citta is Buddha. There is neither any other Buddhas nor any other Cittas. It is bright and flawless just like the void, i.e. it has no form nor appearance at all. To use our Citta to form imaginations is as if we just ignore the essence and then bind ourselves to material form which is superficial. The Buddha which is eternal is not the Buddha of attachment.

The practice of the six Pāramitās and of so many other similar duties, with the intention to

become a Buddha, is a step-by-step practice. But the said eternal Buddha is not the Buddha that we can attain by that kind of step-by-step practice. It is only *awakening* and *opening one's eyes* to that single Citta, with nothing to attain nothing; this is the real Buddha. Buddha and all creatures are this single Citta only; not anything else but this.

Citta is like the voidness without any chaos or any evilness inside. As we can see, when the sun shines over the empty space, it illuminates the four angles of the world. Naturally when the sun rises, it lightens the whole world; but the real voidness is not brighter. And when the sun sets, the real voidness is not darkened. The phenomena of light and of darkness changes from one to another. But the nature of the voidness is still undisturbed. So is the Citta of all Buddhas and all creatures.

If we regard Buddha as the representation of purity, brightness and enlightenment, or if we regard all creatures as the representation of ignorance, darkness and unconsciousness, these

thoughts, deriving from the attachment to materiality, will obstruct us from the supreme knowledge in spite of our practise through countless aeons as numerous as the grains of sand of the Ganges. It is this single Citta only that we can rely on, not any thing else of even an atom, because Citta is Buddha.

If we, the searchers of that path, do not awake to the essence, that is this Citta, we will blind our Citta with our own mental formations. We will search for Buddha outside of ourselves. We will still be attached to materiality, to the practice of the blind wholesome deeds and likewise, which is altogether dangerous and is not at all the way leading to that supreme knowledge.

The essence of this supreme thing, by its inner nature, is like a wood board or a stone, that is it has no movement internally, and externally it is like the void which is without boundary or barriers. It is neither abstract nor concrete. It has no specific location nor form; and it cannot

vanish.

This Citta is not attached to mental formations. It absolutely has nothing to do with materiality. So are all Buddhas and all creatures. Only if we can liberate ourselves from mental formations, we will be perfectly successful.

The real *Dhamma*⁶ is Citta; beyond that, there is no Dhamma. This Citta alone is Dhamma; apart from this, it is not Citta. But Citta is not Citta in itself; yet, it is not non-Citta. In saying that Citta is non-Citta refers to something that really exists. This thing is beyond words. Just cease all thinkings and explanations, then we may say that the stream of words has been suppressed and the movement of Citta has been absolutely eradicated.

This Citta is the pure *Buddhayoni*⁷ which is inherent in every human beings. All creatures possessing the mental ability and being movable, all Buddhas together with all *Bodhisattas*⁸, they all belong to this single nature, without any differences.

The differences occur from our wrong thinking which leads us to commit all *Kammās*⁹ incessantly.

Based on the supreme truth, the fundamental Buddhahood-nature of ours has no meaning of self even in an atom. It is the voidness, being everywhere, silent, and pure. It is the glorious and mysterious peaceful joy, and that is all.

Penetrate profoundly into this thing by awakening to it yourself. The thing before us is merely that thing in its most completeness and perfection. There is nothing else but this.

Citta is Buddha, the supreme thing. It gathers all things in it; starting from the noble Buddhas who attain enlightenment at the utmost, way down to the most humble creatures : reptiles and insects at the lowest. They equally share the *Buddhahood*¹⁰ and they all have the one essence as that single Citta. Consequently, all creatures are related and have the same essence as Buddha at all time.

If only we can successfully comprehend our own Citta and discover our own real nature with that understanding, then we certainly have no need to seek for anything at all.

If we truly keep our Citta at peace, abstaining even the least from any thinking which is the movement of Citta, then the real Citta will appear as voidness. We will actually find that it has no form, occupy no space, not even a spot. It is not at all defined as existence or non-existence since this thing cannot be perceived through our senses, for Citta which is human's real nature is *Garbha*¹¹ or birth which no one can create nor can it be destroyed.

In reacting to various environments, Citta changes itself into phenomena to ease the use of words. We name Citta as being *Sati-Paññā*¹² (mindfulness and wisdom); but while it does not react to environments, that is when it is not *Sati-Paññā* which thinks or creates things, it cannot be mentioned by the definition of existence or non-existence.

Moreover, even when Citta performs its duty in creating things to respond to the Law of causes and consequences, it still cannot be perceived by sense organs: eyes, ears, nose, tongue, body-sense and mind.

If we learn this truth, we must develop our Citta to absolute peace while remaining in that state of nothingness. We are really walking in the Buddhas' path. Thus, we should develop Citta to remain in absolute nothingness.

Those five main elements which make up *Viññāṇa*¹³ are something empty; and the four elements of the body are not something composed to be our selves. The real Citta has neither form nor movement. Our real original nature is the thing that neither begins at birth nor ends at death. But it is the one thing wholly and it has no movement in its deepest part.

Our Citta and things surrounding us are the one thing. If we can understand to this point, we will then attain the enlightenment in a single

flash. We will no longer be related to the three realms. We will be beyond the plane of existence, and will not, at the least, tend to be reborn. We will be our selves only, without any mental formations at all, and will be the one thing with the supreme being. We will attain the state that nothing can cause our mental formations any longer. Thus, this is the Dhamma which is the basic principle here.

*Sammāsambodhi*¹⁴ is the name of the enlightenment which reveals that no Dhamma is not void. If we understand this truth, what can all deceitful things be useful to us?

Philosophy is enlightenment. Enlightenment is the original Citta which has no form. If we can understand that the subject and its object, i.e. Citta and a substance, are the one thing, then this truth will lead us to the deep and mystic understanding which is beyond any words. Due to this understanding, we will be awakened to the ultimate truth by ourselves.

The ultimate truth of ours does not vanish from us even when we are misguided by ignorance; nor does it return to us at time we attain the enlightenment. It is the nature of *Bhūtatahatā*¹⁵ which has neither ignorance nor right understanding. It is just the voidness. It is the real essence of that single Citta. For this reason, how can sense objects formed by our Citta, both abstract and concrete, be outside the boundary of voidness?

According to the basic principles, voidness is without dimension of space, i.e. without defilements, deeds, ignorance or right understanding. We must understand clearly that, there is truly nothing; there is no common human beings nor any Buddhas because nothing exists in this voidness, not even the finest hair which can be seen by dimensions or by the law of space. It relies on nothing and does not attach to anything either. It is the impeccable beauty. It survives by itself; in other words, it is the supreme thing that nothing creates. It is truly the jewelry that is beyond all

evaluation. *If we separate the inner body by using the wisdom, the Noble Path and Citta; the causes must be omitted and the consequences must be paid. Then we free ourselves from debts, escaping from causes of rebirth.*

There are incalculable living beings and non-living beings in this universe, which can be summarized to only two categories: Rūpa and Nāma. The original Nāma is the voidness of the universe. The two things pair to give rise to ignorance which is the causes. Where there is Rūpa, there is Nāma and vice versa. Rūpa united to Nāma causes the eternal change which gives rise to time. Rūpa attracts each other which consequently makes itself move and rotate. Rūpa can move only when there is Nāma. Emptiness is in-between Rūpa, so Rūpa can move.

Since the *Sabhāvadhamma*¹⁶ is in this way, all things, objects, living and non-living matters are, therefore, subject to change or *Tilakkhaṇa*¹⁷: the arising and ceasing, and the succession at every

single moment, never staying still to remain actual. Citta-Viññāṇa derives from Rūpa-Nāma of the universe because it is deluding and deceitful and changes to blind us. It changes from non-living Rūpa-Nāma to living Rūpa-Nāma from living Rūpa-Nāma to living Rūpa-Nāma possessing Citta-Viññāṇa. Then Citta-Viññāṇa changes by separating from each other, leaving solely the empty Nāma without Rūpa. This is the ultimate deceit of Rupa-Nāma.

The cause of the rise of Rūpa-Nāma of the universe gives rise to Rūpa-Nāma of other realms, which includes the boundless incalculable stars. The Rūpa-Nāma of various realms causes the rise of Rūpa-Nāma of plants. The Rūpa-Nāma of plants gives rise to Rūpa-Nāma of animals that can move, the so-called living beings. In fact, the Rūpa-Nāma no matter it has life or not, can move because it has Rūpa and Nāma which causes reaction in itself and makes it, endlessly, move continually and have change. Since this is unseen to our eyes, we,

therefore, call them the non-living beings. When the Rūpa-Nāma of plants changes into Rūpa-Nāma of animals, it forms the beginning of lives of animals and causes the rise of Citta-Viññāṇa. Action causes Kammās.

The first-birth animals committed only ill deeds; animals ate animals, and they had anger, greed and ignorance arising from the internal and external conditions. Deeds which those animals committed were through their 5 sense-organs: eyes, ears, nose, tongue and body-sense, which come into contact with the 5 sense-objects: material forms, sound, smell, taste and touches; then completely sealed, contained, recorded, and pictured into the *Atomic-Rūpas*¹⁸ which are the *Subtle-Rūpas*¹⁹ lying latent into the emptiness in between eyes, ears, nose, tongue and body-sense. This is unseen to us.

When these first-birth animals died, their rebirths were caused only by their ill deeds so that they might pay the debts of those ill deeds. But when they were reborn, they did not want to pay

the debts that caused their rebirths; instead, they accumulated more debts which led them to multiple rebirths successive to their present births. So with the power of the ill deeds sealed into the 5 Subtle-Rūpas of both male and female which are the Subtle-Rūpas attached to these 5 contacts, it will whirl into the round Atomic-Rūpa, staying balanced by rotating itself endlessly and becoming the cave where Citta resides inside. It is called *Rūpa-Viññāṇa*²⁰ or can also be called *Inner Rūpa*²¹ because it comes from the empty Nāma, the emptiness divides these material Rūpas (eyes, ears, nose, tongue and body-sense) which are Subtle-Rūpas lying latent in the emptiness. So the Rūpa-Viññāṇa survives and lasts longer than material Rūpa. Evil deeds keep it rotating as such. Not any Gods can kill it. Only *Nibbāna*²² can destroy Rūpa-Viññāṇa.

All Kammas committed by animals were sealed into the 5 Subtle-Rūpa: eyes, ears, nose, tongue and body-sense which as a whole are called *Citta*. So Citta has its office attaching to the 5

Viññāṇas all of which become the working place of the central Citta, linking with external eyes, ears, nose, tongue and body-sense which are the medias of Citta. So Citta and Viññāṇa are different. *Citta is the thinker. Viññāṇa is the cave where Citta resides and is the vehicle that takes Citta to be born or to go anywhere.* Viññāṇa preserves Subtle-Rūpa, the Rūpa which derives from gross Rūpa, being in the forms of male and female, having eyes, ears, nose, tongue and body-sense, and being concealed in the evil *Viññāṇa* which causes rebirth and continuation of realms.

When an animal dies, the existence of the worldly body of that realm ends at the biological age of that worldly body. But the essential life, the *Atomic Rūpa-Viññāṇa*, will not end nor be destroyed. It must be reborn successively in various realms based on the causes and conditions which are cyclic. The essential life, the inner-Rūpa or the whirling *Viññāṇa*, causes Citta to arise and cease, to succeed and to wait for the external and internal

phenomena which will come into contact with eyes, ears, body-sense and mind; then citta will change according to the causes and conditions that come into contact. It accumulates all deeds, no matter good or bad, and becomes the foundation of the arising and ceasing that leads Citta to further formation until the ill deeds, the cause of rebirth, expire. Then the essential life, the inner Rūpa or *Viññāṇa* will stop rotating. The Subtle-Rūpa, “Rūpa-Viññāṇa,” caused by ill deeds from the first life will be disintegrated; being unable to maintain form, it scattered. As for the good deeds, *Cittadhamma*²³ attached to *Viññāṇa*, they will spread out with Atomic-Rūpa, leaving only voidness which separates the spaces between every Atomic-Rūpa. Thus, without Atomic-Rūpa this voidness is pure and radiant and is united as one to the pure and radiant voidness of the fundamental universe, thus it is called *Nibbāna*.

When the *Lord Buddha*²⁴ had succeeded in establishing the *Buddhist*²⁵ life which formed the

perfect life as he wished, he, then, freed himself from the *Vibhavatanhā*²⁶ and entered the *Anupādisesanibbāna*²⁷; that is to say, he had liberated himself from all defilements. He became entirely detached with extinction of aggregates. The means of Anupādisesanibbāna of the Lord Buddha is as follows. Firstly, he developed the *Jhāna*²⁸ and went the deepest to the *Saññāvedayitanirodha*²⁹, which means he entered the deepest extinction far beyond *Arūpajhāna*³⁰. At this first stage, he did not absolutely extinct all *Khandhas*³¹ but solely entered to maintain the process to Nibbāna or *Nirodha*³² for the last time of his life, or as simply said, to somewhat he tried to establish and persisted to create as the path, the model, just for the last time of his life. This can be called the thing that came from his endurance with subtle sufferings which common human beings who have gross Citta are not able to sense.

Thus, the process of the development of one's Citta up to the said Saññāvedayitanirodha is the process that only the Lord Buddha, the greatest

prophet of the world, has discovered and reveals to all beings so that they will follow him. After having attained this last stage, he, then, went back to the first stage, the First Absorption, and made his final decision to extinct all Khandhas one at a time. *Viññāṇakhandha*³³ of the life and of the body had already ended long before he entered the First Absorption because he must primarily end up *Saṅkhārakhandha*³⁴ or *Saṅkhāradhamma*³⁵. Then *Viññāṇakhandha* will consequently end. Thus, that gross *Viññāṇakhandha* will have no seed remaining.

The Lord Buddha began firstly to end up the inner *Saṅkhārakhandha* or *Saṅkhāradhamma* of which would give rise to *Vibhavaṇhā*. Then he advanced to the Second Absorption, extincted *Saññākhandha* and moved to the Third Absorption. Having ended up the deepest *Saṅkhārakhandha* or *Saṅkhāradhamma*, he then moved to the Fourth Absorption, leaving only the last *Vedanākhandha* of life. This is the process of the last stage of absolute

extinction.

When the Lord Buddha completely ended up the last major Saṅkhārakhandha or Saṅkhāradhamma, he, then, ended up Vedanākhandha which is *Cittakhandha*³⁶ or *Nāmakhandha*³⁷ which has inner Citta or *Bhavaṅgacitta*³⁸. He left the Fourth Absorption and ended up his last real *Cittakhandha* or *Nāmakhandha* at this stage. The Lord Buddha entered Nibbāna at this very stage. He did not enter Nibbāna in any Jhāna-Samāpatti (*stages of meditative attainment*). When he left the Fourth Absorption, *Cittakhandha* or *Nāmakhandha* completely ended simultaneously. None was left. That is he ended up *Vedanākhandha*³⁹ in the state Citta is awaken or with the normal conscious Citta of human beings perfect with mindfulness and self-awareness, not obsessed by any other states. It was the state intended not to be obsessed or blinded. It was one's own conscious state.

When the last real *Vedanakhandha* was absolutely destroyed, the Lord Buddha, then, was

the Pure One free from Saṅkhāradhamma or its seed. Not any Cittakhandha or Nāmakhandha of his was left. The only thing left is the Rūpakhandha which certainly could not survive because Rūpa is not the life. Without Nāma, Rūpa was merely a mass, an object. Thus were the stages of Jhana which *Venerable Anuruddha Thera*⁴⁰ followed to observe with his *Jhānacitta*⁴¹. It was the method of absolute cessation, the cessation by Citta, and by the Lord Buddha himself.

The overall Buddha teachings as described are merely the cultivation of the Buddha Citta to make it bloom to our eyes. If only we make ourselves entirely free from mental formations which altogether lead to the never-ending arise and cease and to the sufferings and anxiety of all creatures of this and other worlds, then we have no need at all to have ways to perform in order to achieve enlightenment or whatsoever.

The single objective of the overall Buddha teachings is to uprise us from conceptual thoughts.

Now, if we stop our thoughts and succeed in stopping thus, what use is all the Dhamma the Buddha teaches us? That means if we perform to the point that we can stop ourselves from the act of mental formation, then nothing can influence our Citta to think under the power of defilements and desire. It is the Citta free from formations and conceptions. It is thus the Dhamma, or Buddha, or the original nature of Tathatā. Hence, if we can understand all those issues profoundly, then no human speeches can persuade us or reveal it.

The enlightenment is the recollection of nothing. The enlightened ones speak nothing of what they perceive since it is beyond words.

Translated by

Dr. Darawan Denudom

October 1983

Remark

1. **Citta** : mind; thought; consciousness; a state of consciousness, is a synonym of *mano*, *viññāṇa*, divides all phenomena into consciousness (*Citta*), mental concomitants (*Cetasika*), Perseverance.

(Nyanatiloka, **Buddhist Dictionary** (Manual of Buddhist Terms and Doctrines). Reprinted, (Kandy, Sri Lanka : Karunaratne & Sons Ltd., 1997, pp. 48-49); Christmas Humphreys, **A Popular Dictionary of Buddhism**. Second edition, (London : Curzon Press, 1976, p. 57); P.M. Prayuddha P. Arayankura, **Students' Thai-Pali English Dictionary of Buddhist Terms**. Third edition, (Bangkok : Mahachulalongkornrajavidyalaya Press, 1986, p. 6).

2. **Buddha** : “Perfect Enlightenment”, Universal Buddhahood, is the state attained by a Universal Buddha (*Sammāsambuddha*), i.e. one by whom the liberating law (*Dhamma*) which had become lost to the world, had again been discovered, realized and clearly proclaimed to the world.

“Now, someone, in things never heard before, understands by himself the truth, and he therein attains omniscience, and gains mastery in the powers. Such a one is called a Universal Buddha, or Enlightened One.” (Nyanatiloka, pp. 186-187)

3. **Buddhabhāva** : See 2 and 10.

4. **Pāramitās** : “Perfection”. Ten qualities leading to Buddhahood : (1) perfection in giving or liberality (*dānapāramī*), (2) morality (*sīlapāramī*), (3) renunciation (*nekkhammapāramī*), (4) wisdom (*paññāpāramī*) (5) energy (*viriyapāramī*), (6) patience or forbearance (*khantipāramī*), (7) truthfulness (*saccapāramī*), (8) resolution (*adhiṭṭhānapāramī*), (9) loving-kindness (*mettāpāramī*), (10) equanimity (*upekkhāpāramī*). (Nyanatiloka, p. 147)

5. **Ganges** : The river Ganges or its personification as a goddess; the celestial river, the Milky Way, (Skt. *Ganga*); or holy places for Brahminists (Brahminism or Hinduism) in conducting the

ceremonies of pilgrimage. (See Encyclopedia.)

6. **Dhamma** : (1) the Dharma, the Dhamma; the Doctrine; the Teachings (of the Buddha). (2) the Norm; the Law; nature. (3) the Truth; Ultimate Reality. (4) the Supramundane, esp. Nirvāṇa. (5) righteousness; virtue; morality; good conduct; right behaviour. (6) tradition; practice; principle; rule; duty. (7) justice; impartiality. (8) thing; phenomenon. (9) a cognisable object; mind-object; idea. (10) mental state; mental factor; mental activities. (11) condition; cause; causal antecedent. (*P.M. Prayuddha*, p. 14)

7. **Buddhayoni** : See 2, 3, 4 and 8.

8. **Bodhisattas** : A Buddha-to-be; Enlightenment-being, candidate for Buddhahood; one who has resolved to attain enlightenment for the helping of his fellow-men. (*P.M. Prayuddha*, p. 28)

“Enlightenment-being” is a being destined to Buddhahood, a future Buddha. Bodhisattahood is neither mentioned nor recommended

as an ideal higher than or alternative to *Arahat-ship*; nor is there any record in the Pali scriptures of a disciple declaring it as his aspiration.

(*Nyanatiloka*, p. 41)

Bodhisattva (Sk.), *Bodhisatta* (P.): One whose 'being' or 'essence' (*sattva*) is bodhi, that is, the wisdom resulting from direct perception of Truth, with the compassion awakened thereby. (*Humphreys*, p. 46)

9. **Kammas** : Karma; Kamma; a volitional action; action; deed; good and bad volition. (*P.M. Prayuddha*, p. 1)

10. **Buddhahood** : See 2.

11. **Garbha** : See 2, 3, 4, 7 and 8.

12. **Sati-Paññā** : (*Sati*) mindfulness; attentiveness; detached watching; awareness. The system of Mindfulness built about the concept is mainly analytical, in contemplating the diverse factors in the body, the sensations, the thought-processes and phenomena, but goes further in a higher synthesis of consciousness in *Samādhi*.

(*Paññā*) understanding, wisdom; knowledge; insight; discernment; reason. (*P.M. Prayuddha*, p. 23; *Nyanatiloka*, p. 144; *Humphreys*, p. 144)

13. **Viññāṇa** : Consciousness; act of consciousness. As one of the five *Kandhas*, *Viññāṇa* is the normal consciousness, the relation between subject and object. It is the empirical mind, The vehicle (*Upādhi*) by which one recognizes the phenomenal worlds and gains the experience of life. (*Humphreys*, p. 272; *Nyanatiloka*, p. 226)

14. **Sammāsambodhi** : The Fully (or Perfectly) Enlightened One (See 2.), the insight, wisdom, and assimilation of truth essential to the attainment of the three higher stage of *Arahatship*. *Sammāsambodhi* is the Supreme spiritual insight of a Buddha. (*Humphreys*, p. 163)

15. **Bhūtatathatā** : Real, reality, real suchness, or thusness. Term used in *Mahāyāna* for the ultimate and unconditioned nature of all things. In one sense it is *Saññā*. Expressed positively, it is that which is expressed in all separate things

which is not different from them and which is not divided by them. It cannot be called the one as distinct from the many, for it is not distinct from anything. Nothing can be denied or affirmed concerning it, for these are modes of expression which exclude and thereby create opposition. It can only be understood by realizing that one can neither find it by searching nor lose it by trying to separate oneself from it. Yet it has to be found. (*Humphreys*, pp. 195-196)

(*Bhūtatathatā = Tathatā*)

16. **Sabhāvadhamma** : Principle of nature (Feminine and masculine), refers to the sexual characteristics of the body, and belongs to the group of corporeality (S. *Khandha*). It is a commentarial term for the faculties of femininity and masculinity. (*Nyanatiloka*, p. 36)
17. **Tilakkhaṇa** : The Three Characteristics; the Three Signs of Being; also called the Common Characteristics; impermanence; state of conflict and not-self. (*P.M. Prayuddha*, pp. 378, 410)

18. **Atomic-Rūpas** : The Derivatives; derivative or secondary material properties dependent on the Four Great Essentials; material qualities derived from the Four Great Essentials; derivative matter. (*Upādhāyarūpa*), (*P.M. Prayuddha*, p. 49)
19. **Subtle-Rūpa** : See 18 (*Upādhāyarūpa*).
20. **Rūpaviññāṇa** : Visible object; thing depend on the six senses; being of consciousness.
21. **Inner-Rūpa** : See 20.
22. **Nibbāna** : Nirvāṇa; Nibbāna; the extinction of the fires of greed, of hatred and of ignorance; the Unconditioned; the supreme goal of Buddhism; The Summum Bonum of Buddhism; the Final Emancipation; the extinction of all defilements and suffering. (*P.M. Prayuddha*, pp. 17-18)
23. **Cittadhamma** : Being of consciousness, mental state, mental factors; mental activities. See 1 and 6.
24. **Lord Buddha** : The Master, The Teacher, The Great Master, The Buddha, The Blessed One,

The Exalted One, The Enlightened One, The Awakened One. (*P.M. Prayuddha*, p. 26). See 2.

25. **Buddhist** : Nominally, one born into the Buddhist religion, or one who accepts Buddhism as his religion by public recitation of Pañca-sīla (the Five Rules of Morality). Actually, one who studies, disseminates and endeavours to live the fundamental principles of the Buddha-dhamma; the Buddhist assembly; the four assembly of Buddhists; Buddhists collectively. (*P.M. Prayuddha*, p. 27; *Humphreys*, p. 51)

26. **Vibhavataṇhā** : Craving for self-annihilation; craving for (or attachment to) sensual pleasures connected with the view of nihilism. (*P.M. Prayuddha*, p. 34); craving for non-existence. (*Nyana-tiloka*, p. 223)

27. **Anupādisesanibbāna** : Nibbāna without any remainder of physical existence. (*P.M. Prayuddha*, p. 44)

Nibbāna without the Groups remaining, in other words, the coming to rest, or rather

the “no-more-continuing” of this physico-mental process of existence. This takes place at the death of the Arahāt. (*Nyanatiloka*, p. 124)

28. **Jhāna** : Meditation; absorption; a state of serene contemplation attained by meditation; trance; ecstasy. (*P.M. Prayuddha*, p. 8)

“Absorption” (meditation) refers chiefly to the four meditative absorptions of the fine-material sphere (*Rūpajhāna* or *Rūpāvacarajhāna*). They are achieved through the attainment of full (or attainment, ecstatic) concentration during which there is a complete, though temporary, suspension of fivefold sense-activity and of the 5 hindrances (*Nivāraṇa*). The state of consciousness, however, is one full of alertness and lucidity. (*Nyanatiloka*, p. 83)

29. **Saññāvedayitanirodha** : Nirodhasamāpatti, “attainments”, is a name for the 8 absorptions; the fine-material and immaterial spheres to which occasionally added as 9th attainment, attainment of extinction (*Nirodhasamāpatti*).

(*Nyanatiloka*, p. 184); Sphere of neither perception nor non-perception.

30. **Arūpajhāna** : Formless Trances; the (four) Absorptions of the Formless Sphere; Immaterial states. (*P.M. Prayuddha*, p. 45). See 21, 28 and 29.

31. **Khandhas** : The Five Aggregates; the five groups of existence; the five causally conditioned elements of existence forming a being or entity, viz, corporeality, feeling, perception, mental formations and consciousness. (Pañcakhandha) (*P.M. Prayuddha*, p. 20)

32. **Nirodha** : The Cessation or Extinction of Suffering; cessation; extinction. See 21. (*P.M. Prayuddha*, p. 18)

Extinction, also cessation in sense of stopping of undesirable conditions. As the cessation or annihilation of all the attributes or finite existence, equates with Nirvāṇa . The elimination of Desire brings the cessation of suffering. (*Humphreys*, p. 79)

33. **Viññāṇakhandha** : Consciousness. See 31 and 37.
34. **Saṅkhārakhandha** : Mental formations (See 31.), volitional activities, formations; Karma formations; mental formations; mental predepositions; volitional impulses; impulses and emotions, Karmic results of ignorance; action; volition; all the mental factors except feeling and perception having volition as the constant factor (as in the Five Aggregates and in the Law of Causation). (*P.M. Prayuddha*, p. 38)
35. **Saṅkhāradhamma** : Things conditioned by causes; things produced by combination of causes; conditioned or compounded things. (*P.M. Prayuddha*, p. 38) See. 6 and 31.
36. **Cittakhandha** : See 31 and 33.
37. **Nāmakhandha** : Mind, name, mental factors, mentality, and in the Five Aggregates : feeling, perception, mental formations and consciousness. (*P.M. Prayuddha*, p. 17)

38. **Bhavaṅgacitta** : Life-continuum; the subliminal consciousness; constituent of becoming; the passive state of mind; functional state of subconsciousness. (*P.M. Prayuddha*, p. 28). The subconscious stream of becoming in which all experience is stored. (*Humphreys*, p. 43)
39. **Vedanākhandha** : Feeling, sensation; sense reaction to contact producing the craving or thirst for existence. The second of the Five Khandas. See 31. (*Humphreys*, p. 211)
40. **Venerable Anuruddha Thera** : He had studied the Kammatthāna (Meditation and insight practice) from the Field Marshal of the Dhamma army, i.e. Venerable Sāriputta. Such were the advices the Buddha gave to Venerable Anuruddha while the venerable was staying in deer park of the Pācinavarisa. He exerted his utmost efforts and was able to attain the Arahatship within that rains retreat period. He was praised by the Buddha as being foremost in the Dibba-cakkhu or clairvoyance power. (See H.H.

Somdet Phra Nyaṇasaṃvara, **Forty-Five Years of the Buddha** (Book One), First published, Bangkok : Mahamakuta Educational Council Press, 1993, pp. 177-180).

41. **Jhānacitta** : See 1 and 28.

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