

NOTES

Path One — Buddha Pūjā

1. That Phanom is a well known Chetiya on the bank of the Mekong River in Nakon Phanom province.
2. Klod. A large monk's umbrella hung up on any suitable support. A cylindrical mosquito net usually hangs down from the edge of the klod to give protection from insects and, to some extent, wind and rain.
3. The one *citta* is the same as the one Dhamma in which all duality has dropped away.
4. *Āsava* is generally divided into four categories: 1) *Kāmāsava*: sensual desires; 2) *Bhavāsava*: the desire for existence; 3) *Diṭṭhāsava*: views and opinions; 4) *Avijjāsava*: ignorance. *Āsava* is usually translated as “cankers” or “corruptions” — although etymology suggests that “outflows” would be the best translation.
5. *Tapa Dhamma*. Ascetic fire. *Tapa* is thought of as being like a bright fire that burns up the *kilesas*.
6. *Nirodha* means the Cessation of *Dukkha*. *Nirodha* and *Magga* (the Path leading to the Cessation of *Dukkha*) are the third and fourth of the Four Noble Truths.
7. The base level or the basic foundation of the heart.
8. In other words, feelings are phenomena that exist in accordance with the true nature of feeling. The *citta* is also true in accordance

with its natural state of knowing. Each of them exists separately in their own natural spheres.

9. *Vihāra-dhamma* means dwelling in and with Dhamma. In other words, Dhamma is constantly present in the *citta* in terms of thought, contemplation and attitude.
10. One wall of the hut hinged at the top so that it swings out and up to let in more air. Such huts are usually made of split bamboo and straw.

Path Two — Dhamma Pūjā

1. *Rāga* usually refers to lust or sexual excitement, but can have a wider connotation also.
2. The attainment of the cessation of feeling and memory is the temporary suspension of all consciousness and mental activity.
3. In Thai, the normal word for to lie down is “norn”. But for a Bhikkhu there is a special word “chum-wad”. To distinguish the difference I have used the phrase ‘to lie down properly’ for the latter word.
4. *Dhammānudhamma*.
5. *Nimitta* is a form of mental perception which is usually visual, but may occur in terms of any of the senses. It is somewhat like a dream image, but usually appears starkly clear and often in a normal state of consciousness, so that the *nimitta* may appear to be a physical object in the world. They arise from various causes which are usually internal, but can be external as well.
6. Literally: “... one who has a single time...” In other words, all times are the same in the present.

Path Three — Sangha Pūjā

1. The drum was shaped like an elongated barrel, a type common in Southeast Asia. The cave might more properly be called “cave of the drum used to announce that it is time for the midday meal.”
2. Boon Nah literally means “great or much merit”, and Nai Baap Nah means “Master Great Evil”.
3. This is only a way of speaking, for the hunter was most probably not a relative of the old man.
4. *Yakkha* is a demon or ogre, often with a cruel and murderous temperament.
5. *Sandiṭṭhiko*. Lit: “seeing for oneself”.
6. The *Paṭimokkha* is the set of 227 rules which form a Bhikkhu’s basic code of discipline.
7. This may be compared with an army officer who has decorations to display his status.
8. The requisites of a Bhikkhu being robe-cloth, food, shelter and medicine.
9. The winnowing basket is like a circular sieve. The meaning is that just as the ant just goes round and round the edge not knowing how to get off, so too do living beings go round and round the cycle of rebirth without knowing how to escape.
10. Astringent olive-like fruits that are eaten as medicines.
11. Acknowledgement (lit: receive/know), refers to the acknowledgement of sensation via the six senses, and of meaning and relationship.
12. *Anālayo* means “free from desires”, “free from attachment”. It is synonymous with *Nibbāna*.
13. *Attā hi attano nātho*: Let self be the refuge of self.
14. *Opanayiko* means “leading to” or “bringing near”.

Notes – Path Three

15. Usually, standing meditation occurs while one is on the *caṅkama* path. In other words, he would be walking when something arose that needed to be thought out. He would then stop and stand to work it out. After he understood it clearly he would begin walking as before.
16. The word *dharmas*, in this case, means practically everything that one can know. A possible translation might be “data”.
17. This is a pure state of knowing without any delusion of subject-object.