

Endeavoring for the Realization of Nibbāna

20th January, 1976

The Dhamma of the Lord Buddha was expounded correctly and properly. It was not hidden or obscure but was presented according to the truths existing on every level of Dhamma. It proclaims, for example, that virtue and vice, hell, heaven and Nibbāna really do exist, that *kilesas* are true, that they are real and that they prevail just like the other more apparent things. There are no contradictions, so why are these things a problem for us?

The Dhamma was openly presented. There was nothing esoteric and mystical about it. It was expounded entirely in accordance with truth – the facts that actually exist. It was presented on every level of truth, and yet we cannot understand it. It is as if the Lord is saying, “Look here! Look at this!” to the blind and deaf. Apparently we are like the blind, who can grope but cannot see. Wherever we go we always bump into *dukkha*, although the Lord already told us what *dukkha* was like. Though we might understand it, we still keep running into it. He told us that *dukkha* is harmful but we are constantly caught by it because our motives – and the way we follow them – are entirely for the amassing of *dukkha* which only burns us.

Concerning the virtue of Dhamma, the Lord has shown that it is *Sanditṭhiko* (visible here and now). *Sukha* and *dukkha* can both be seen and experienced within ourselves. Take death, for example. It is also *Ehipassiko* and *Opanayiko* – very important principles. *Ehipassiko* means ‘calling us to come and see’ the truthful Dhamma. It is not for us to beckon others to come and see the truthful Dhamma. *Ehi* means teaching the person himself – who listens to Dhamma and then practices it – to turn his heart round and look right here where the truth is. In worldly terms the truth is constantly proclaiming itself, constantly inviting and challenging. Because of its veracity, it challenges us to look here. *Ehi* means ‘look here’. It doesn't mean we should call others to come and look. How could they see when they don't look and have never known the truth? The truth is in them, but if they do not look at it or know it, how can they come and see the truth within us? *Ehipassiko* – the Lord taught us to look at the truth, the truth about ourselves which is right here.

Opanayiko means to ‘bring within’. Whatever we see or hear or touch, we should bring inside and make good use of. Whatever comes into contact with the eyes, ears, nose, tongue and body, or appears in the heart, must all be *opānāyiko* (brought inward). Whether it is concerned with virtue or immorality, whether satisfactory or not, internal or external, past or future, it is all *opānāyiko* – drawing into the heart, which is the principal cause of all internal affairs.

The *citta* is pre-eminent. Nothing surpasses the *citta* in importance. The business of the *citta* is there fore extremely pressing and imperative. *Mano pubbaṅgamā dhammā* (all *dhammas* originate from the heart). Just this much is enough to shake the entire physical world. Even the slightest motion must originate in the heart. All *dhammas* have the heart as their basis. Nothing but the heart can discern all the various phenomena. Nothing else is capable of this.

What are the various kinds of *dhamma*? Where are the *kusala* (wholesome) *dhamma* and the *akusala* (unwholesome) *dhamma*, if not in the heart? The *kusala dhamma* arises due to the ingenuity of the heart. It nurtures the heart with wisdom and enables it to cope wisely with all the various events that arise out of our ignorance though we may be totally unaware. *Akusala dhamma* also arises in the heart. We must use the *kusala dhamma* which is the way of *paññā*, investigating and correcting our ignorance – which we call *akusala dhamma* so that we can totally eliminate it from the heart.

Opānāyiko means drawing inward. We must draw the wisdom or foolishness of others, whoever they might be, into ourselves. The Lord taught us to ‘bring it inward’. *Ehipassiko* is to look right here at the origin of all causation, the heart, which is in a perpetual state of activity. This activity is much more incessant than any machinery which only operates according to its time schedule. The heart is never shut down but goes on until the last day of life and because it never ceases, we grumble and complain that it is *dukkha*.

But no matter how much we snivel, it is of no practical value because we are not rectifying it at the root cause. This is where the remedy should be applied. When we have corrected the cause, *dukkha* will gradually, cease in proportion to our ability, our wise judgment and our circumspect wisdom. Thus the Lord never taught about other things because it would be teaching one to chase after shadows – like saying, “Look over there! Look over there!” – which is just looking away from the real culprit, the original cause. Of paramount importance is to teach the principal cause, because that is where the *kilesas* originate.

What are we going to do? How are we going to cope? What is the origin of *dukkha* and the hardship which all beings must suffer? What is the origin of birth, ageing, illness and death? These are caused by the *kilesas* which are the source and the prime-mover. Where could they arise other than in the heart? They are right here. And that’s why the Lord didn’t teach about other places. Where do we seriously investigate the principle of reason (cause and effect) so as to gradually see the truth and steadily uproot the *kilesas*? We must do it here. This is where we bind ourselves and accumulate the *kilesas* because of our ignorance and stupidity.

And so when we uproot the *kilesas*, with the means of *satipaṇṇā* (mindfulness and wisdom) – which increase in their depth and discernment – we must also do that here. We have to maintain mindfulness at this place. This is the spot at which we must be extremely careful and vigilant. This is the point which we must closely protect and support. The point is the heart. This is what we nourish with mindfulness, with the practice of *bhāvanā* (mind development). We can increase our present mindfulness by careful cultivation. Protect it well. We must not allow this *citta* to go out and become involved with the external affairs and to then bring them back to burn ourselves with. This is the protection.

Eradication comes by probing and reasoning into the basis of truth. Whatever is detrimental we must try and correct with reason and analysis into its fundamental nature, so that we can put it right at the point where it arises and gradually ceases. The true principal culprit is the *citta*. It is the *citta* that takes up birth and ceaselessly wanders in *saṃsāra vaṭṭa* (the cycle of birth and death) for an unaccountable length of time. The accumulated corpses – through repeated births and deaths of just one person – are enough to fill the whole world. But we can neither comprehend nor account for them; they are beyond reckoning. We don’t know how to add it all up because of our blinding ignorance which totally conceals all the truth about ourselves. What remains is just deception and delusion, where no essence of truth can be

found.

The Lord therefore taught to correct it here. We should try to develop well our mindfulness so that it can catch up with our thoughts and imaginings. They are conceived in the *citta* and then agitate it constantly. Given that we already have mindfulness, as soon as there is the slightest rippling of the *citta* – when it begins to conceive – both *sati* and *paññā* (mindfulness and wisdom) will also in turn be aroused simultaneously. As we sit and watch right at the place where all the developments originate – right at the heart – we will notice it as soon as it begins to set in motion. We will then gradually see it. Truly, this is where the deception of the *citta* takes place.

The way the *citta* can understand the truth is, by the means of *paññā*. We must investigate into the nature of the *dhātu khandha* (body) until the truth of it is fully embedded in the *citta*. This is when the truth about each different part of the body becomes distinctly clear within the *citta*. We must investigate many, many times and then we will be fully impressed. Each time we investigate, we will learn and understand more, until with many repetitions the understanding will accumulate and become extremely profound until we become totally convinced.

Rūpa (form)! Listen! What is *rūpa*? Hair of the head, hair of the body, nails, teeth, skin, flesh, sinews and bones are all *rūpa*. This includes every internal part and organ which is on the physical and material side. The Lord called this the form aggregate, or simply the body. Alright! Look here! While exploring and probing we must have *sati* (mindfulness) following our perception of any part or organ of the body. Let *sati* direct the work of investigation and *paññā* screen it. As the knowingness is aware of the body, *paññā* should correspondingly screen the information for true understanding and *sati* should constantly acknowledge. This is our work.

We have done enough of the work of drifting and wandering, of thinking and imagining – without *sati*. They have been enormously harmful to our heart and have afflicted it severely. This sort of thinking and imagining has been of no benefit or practical value to us. But this other work is the way of totally uprooting the *dukkha* and peril that are within us. This work should be carried on with *sati* directing, with *paññā* doing the work of reflection and reasoning, and with the knowingness following the cognition of each bodily condition – by taking each particular condition as a guideline for the heart to follow. *Satipaññā* must constantly follow closely, as writing follows the ruled line. *Sati* must be constantly supporting and observing. This is the '*kammaṭṭhāna* sight-seeing trip' to the cemetery found within ourselves.

We must not let over-eagerness for a speedy realization – following our heart's desire – take over the truth under investigation. Keep our understanding to what we have already comprehended and continually keep on with our contemplation. We just want to differentiate and penetrate into the nature of the body, which is merely covered with a thin membrane of skin that deceives the eyes of the world and everyone of us. It's not even as thick as a palm-leaf. That's the skin. Whichever way we investigate will always be for the overcoming of our delusion. It can also be rather absorbing.

Alright! Let's look up to the top and down to the bottom, and outside and inside the body. Let's become engrossed in this sight-seeing trip. Don't merely go along, but have *sati* follow right behind, and *paññā* to scrutinize the perception of each particular part of the body. Then looking up or down or at any part will always be in accordance with the *Sacca dhamma*. This is

exerting to the utmost; this exertion is the work of removing and eradicating the poison of *upādāna* (attachment) that possesses and clings to every part of the body.

This is the reason why *dukkha* is everywhere. It is this *upādāna* which is the principal culprit. This universal *dukkha* refers to the *dukkha* in the heart caused by attachment, and not the *dukkha* of the body. As for bodily *dukkha* – which arises due to illness – the Lord Buddha and the *Sāvakas* also had to experience it because the *khandhas* fall under the laws of *anicca*, *dukkha* and *anattā*, and must obey them. But the *citta* that has transcended *anicca*, *dukkha* and *anattā*, or that is in a position to do so, must investigate these things so that it will not be affected through being unmindful. This is because visualizing what we are made up of is done for seeing the truth. It is of paramount importance because it will prevent all things from affecting the heart. In other words, this will keep *dukkha* from arising within us caused by our fabricating and imagining the fantasy that the body is ours and belongs to us. Investigate it. Probe right into it.

Alright! What is the nature of skin? What about the animal hides that are made into handbags and shoes?

Alright! Let's look at the whole lot: the flesh, sinews and bones.

Look! Both animal flesh and human flesh are alike. Look into it! What's the nature of bone? What's the difference between animal and human bone? Look right at the complete truth within yourself! Keep on looking! Just look at this body, which is the object that's inherently inviting and challenging. Why can't your heart comprehend it? Why isn't it bold and courageous? Once we have seen the truth, this is enough to begin challenging the deception. The truth, realized with *paññā*, is extremely powerful and capable of gradually wiping out those false views until they are entirely eliminated.

The truth that appears within the heart can arise by means of *satipaññā*. This truth is valid in two respects. In one respect, all the truth of *rūpa*, *vedanā*, *saññā*, *sankhāra* and *viññāṇa* is real – their very existence is a challenge itself. When *paññā* has fathomed and realized the truth of these conditions, it will then become the truth – the truth within the heart. Such is the way of uprooting the *kilesas*. Once these two truths merge, they are no longer harmful but are capable of totally eradicating all the poison and peril out of the heart.

While we were on the *kammaṭṭhāna* sight-seeing tour of the body, we have examined and contemplated its various organs, both large and small. Now we must continue with this *kammaṭṭhāna* trip to see how this body ends in transformation and dissolution. We must fix our attention at this place to see in what way it will decay and rot away until it's completely disintegrated and dispersed. The body must definitely go this way, though the method we use to fix our attention can vary following our own inclination and preference. Suppose that we wish to fix our attention at a particular object so as to see it clearly within the *citta*. Whatever object we take – skin, for instance – must be firmly held so that it appears in the field of perception. We must make that image appear in the *citta*, with *sati* pinpointing and concentrating at that point.

Alright! Whether that image appears, high or low, we must not speculate on its position. The object under investigation must be taken as the most important target to set our awareness on, with *sati* directing our attention.

Alright! Should that object undergo any change, let it be clearly perceived right here and now – at the time of the investigation. Whether high or low, let us just be aware that it is so.

Don't imagine that it's too high or too low or has already left the body. At first we think we are investigating inside the body: "This particular object is supposed to be inside the body, so why is it now outside?" We must not think like that. If we don't let go of the awareness that is being focused on the target of our investigation — even if it may be high or low, inside or outside — we will come to experience something unusual and marvelous from that object. For instance, if we concentrate on 'flesh', be it of any part of the body, we must do it so as to see it clearly within ourselves. Then it will gradually transform and break apart.

With *sati* firmly established — which is when we have undivided attention firmly fixed in front of us — the *citta* will know that it is doing the work and that *paññā* is doing the analysis. In a short while that object begins to transform, meaning it begins to decay and decompose.

Alright! Let's get to see it very clearly, without fear of death. Why should we be afraid — we are looking at the truth and not our own demise.

Alright! Disintegrate! This is how I investigated. Each of the different parts simply broke-up. It was really absorbing doing that investigation — this investigation of my own body. Yet, while being absorbed in the investigation, it seemed that the body had completely vanished. Awareness of the body was not apparent even though I was investigating the body.

Alright! The body decomposes. The head falls off and an arm breaks off right in front of our eyes. The other arm falls off exposing a piece of bone. Then everything inside ruptures and bursts out.

Alright! Keep on looking! Keep absorbed with this perception! It keeps on breaking up! Some of the liquids seep into the ground and some evaporate into the air. That's the way it goes, some of the fluids percolate into the ground and some escape into the atmosphere.

Once all the liquids have either permeated into the ground or vanished into the air, the body parts dry out. They gradually dehydrate until they finally turn into earth. Then both the earth and the bones of the body merge, coalescing together to become one and the same substance. We see it clearly.

The more solid parts, like the bones for instance, can then be steadily focused on; sometimes burning them with fire, at other times letting them slowly decompose and crumble to dust, until you can vividly see that they have completely merged with the earth, becoming one with it.

In my investigation the earth and water elements appeared the most distinct, but the earth element was especially profound and impressive to the heart. The water element appeared just as water, and both the air and fire elements didn't pose a problem. They were not the weighty objects of investigation and didn't appear so profoundly within the heart, as did the investigation of the body, which is rather a gross object. Once everything had entirely disintegrated and dispersed into the earth, the *citta* became peaceful and tranquil. Everything at that moment became serene and at peace. This can happen.

But while doing the investigation, don't speculate or fantasize. You should take only the truth within you as your possession, and a your living testimony. Don't take speculation and fantasy as your evidence and mode of practice, for they are others' possessions and do not belong to you. Your own possessions are what you have realized by yourself, and whatever they are, let them happen within yourself. In other words, let your genuine possession be what you have realized and practiced for yourself. Such is the way you should practice.

At other times, the results were not always like that, though they still happened following

natural principles. When the body had disintegrated and dispersed into the earth, some skeleton parts still remained in a partial state of decomposition. Then an anticipation appeared in the heart predicting that even these remains would also eventually turn to earth. So even though at that time there was absolutely no awareness of the body, there was still some thinking and conceiving in the *citta*. Shortly after that, the ground suddenly swelled up out of nowhere and swallowed up the rest of the remains, transforming them all into earth. When all of the skeleton remains had completely turned into earth, the *citta* for some unknown reason reacted in another way and caused all of them to disappear. The ground that had previously swelled and swallowed the partially decomposed skeleton remains, transforming them all into earth, was no longer evident.

Then the knowledge and realization arose that every part of the entire body is made of earth, and that they had all returned to the earth. A few moments later the *citta* again reacted in a mysterious way and all the earth simply vanished. Everything disappeared. All that remained was pure awareness. It was then completely empty, and there arose an indescribable feeling of wonder and amazement, because this kind of result from the investigation had never happened before. But then it actually happened and was vividly perceived and experienced. The *citta* then remained in the state of singularity, without a single moment of duality, because it was truly in an absolute state of oneness. As soon as the *citta* began to stir, duality would reappear with the thought process. But at that time there was absolutely no thought process. There was only the awareness of pure awareness – a transcendently marvelous state of awareness. During that time, everything was perfectly serene and at peace – and totally empty – completely devoid of the physical world: no trees, no mountains. Nothing! It could probably be said that they had all turned into space; but then again, the one who experienced this did not construe them to be so. Only the knowingness was there; that's all that can be said.

The *citta* remained for many hours in this state of calm. When it came out, everything remained serene and peaceful, even when particular objects were focused on. That kind of experience probably happens just once for each practitioner. Personally, it happened to me only once and never occurred again.

But even so, I could still investigate into the basis of truth according to the skill of the *citta*, until I succeeded every time. The transformation process into earth, water, air and fire was vividly distinct every time I investigated it. This kind of experience is capable of strengthening the *citta*, making it well acquainted with the truth – the genuine earth, water, air and fire – as well as being capable of gradually uprooting the view of 'I' and 'mine'. For in truth, we should consider the body as the elements, or as the earth element, for it is precisely that. It is not 'I' or 'mine' following our opinions and imaginings.

By repeatedly investigating and then continually understanding – constantly and perpetually keeping this going – the profundity of your understanding will steadily deepen until you clearly comprehend and detach yourself from the view of body as 'I' and 'mine'. Then there will be merely the body. If we call it 'body', that is merely a label. We could also call it a phenomenon, if we like. Once the *citta* has sufficiently understood, nothing can pose a problem. Whatever the heart may call it, it can't pose a problem, because the problem is solely within the heart. It's therefore necessary to correct our problems by disengaging ourselves from our delusion and fantasy and thus entering into the truth of Dhamma – the pure

awareness. Externally, there are merely elements, though we might suppose them to be a body. They are really the elements, plain and simple elements. Returning to the *citta*, it is purely *citta*. Both of them are the Truth – the all-embracing Truth.

Alright! Should *vedanā* (feeling) appear, let it do so, for it is also a variety of element or a form of *sabhāva dhamma* (natural processes) similar to the body. This is how they are related. *Saññā* is notion. As soon as concocting begins, we would realize that this originates from the *citta*, fabricating and forming opinions. When we understand this, the *citta* will disengage and *saññā* immediately cease. But if we are not aware of this it will continue on in succession, like a chain reaction. When we become aware of this, it will stop at the moment when *sati* catches up with it. It will then cease to concoct concepts and associations of ideas. This is what is meant by *sati* being up with; if it can't catch up with it, then the train of thoughts will perpetually go on and on.

The investigation of the body should be of the greatest concern. The Lord therefore taught the four *Satīpaṭṭhāna* (Four Foundations of Mindfulness) which are completely found within the body and *citta*. The *Sacca dhammas* are also found here. The Lord taught them with regard to this place – that is to say with regard to the *citta*. What is the purpose of all these investigations? They are for the purpose of making the *citta* realize and comprehend according to truth, so that it can then relinquish its deluded attachment to the view of 'self'.

Alright! When we have completely eliminated our false belief in the four elements of earth, water, air and fire – as well as those of *vedanā*, *saññā*, *sankhāra* and *viññāṇa* (feeling, memory, thoughts and sense awareness) which make up the five *khandhas* (aggregates), we must then investigate the delusion of the *citta*. See! It's still a problem.

This level of delusion is insidious due to the subtle nature of its *kilesas* causing a subtle misconception of the *citta*. We must move in closer and investigate. What do we use as the basis for this investigation? We are investigating the *citta*, and the *citta* is *nāma dhamma* (incorporeal). Not only the *citta* is *nāma dhamma*; so are *vedanā*, and the *kilesas* and *paññā* (wisdom). All *nāma dhammas* can coexist and interrelate. Since the *kilesas* and the *citta* are both *nāma dhammas*, they associate together.

Alright! *Paññā* must therefore do the searching for it is also *nāma dhamma*. We must investigate the *citta* in the same way as we did *vedanā*, *saññā*, *sankhāra* and *viññāṇa*, by differentiating and analyzing so as to see its true nature.

We must put the *citta* in the dock, and we must hit hard at the accused. It has gathered its corruptions into itself and is conceited, thinking that it is all-wise and all-knowing. Indeed, it knows everything about this physical world of forms, sounds, smells, tastes and tactile objects, and about the body, *vedanā*, *saññā*, *sankhāra* and *viññāṇa*; but the problem is that it doesn't know itself! This is where it gets stuck. This is where it is ignorant.

We must now turn *paññā* into the *citta*, dissecting and cutting it so as to penetrate it. We must thrust through to that knowingness, which is the conceited awareness that is the real delusion of the *citta*. After careful and thorough scrutiny and analysis of the conditions that are diffused within the *citta*, it is seen as just another *sabhāva dhamma* (natural process).

Alright! If the *citta* is ruined by the investigation, let it be so. Don't cherish and cling to it. If the *citta* stands up to the truth, it will remain and won't disintegrate. If it stands up to its true nature, it will be free from the corruptions and so arrive at the state of purity. Let's see whether the *citta* will be annihilated or not. Dig into it. Don't cherish anything, not even the

citta. Don't be afraid that the *citta* will be destroyed or dispersed or vanish. Once *paññā* has completely wiped out the infiltrators, every kind of *kilesa* will disappear for they are all the falsity existing within the *citta*. When the investigation really gets moving properly, those things that are vulnerable to dispersion will not be able to withstand; they will disintegrate. But the nature that cannot be annihilated under any circumstances, will always remain. How could this *citta* disappear?

Please notice that it is the *citta* that is dominated by the *kilesas*. Once *paññā* has totally shattered and cleared the *kilesas* away, the *citta* will be transformed into the state of purity. This is the genuine purity. How can it vanish? Were it to disappear, how could it be pure? Everything else dissolves and disintegrates, but this one is the genuine *amata* (the Undying). It is deathless by way of purity. This is not the *amata* that spins with the *vaṭṭa cakka* (the revolving wheel of birth and death). The other is called the undying, but it also whirls with the *vaṭṭa cakka*. This *amata* is undying and does not revolve. It is *vivaṭṭa* — undying and non-revolving. This is the real and true essence existing in the midst of our *khandhas*.

This is indeed the main culprit, the one that incites and agitates the *citta*, fooling it to be deluded by the world and the *dhātu* (elements), by the *khandhas* and the various *vedanā*, and by pain, illness, confusion and madness. In truth, these things voice no opinions. Whatever the body is, that's what it is. When *vedanā* arises, it does so in its natural way. It does not know that it is *vedanā*, that it is *dukkha* or *sukha* or neutral or whatever. It is this *citta* that forms the opinions and ideas about them and then falls for its own opinions and ideas, gaining no benefit but only afflicting itself with much harm.

We must therefore investigate them with *paññā* to see according to their true nature. What will then disintegrate? What have we got to lose? If the body should break, let it break. It is *annica*, *dukkha* and *anattā*, as the Lord always said. These *dhammas* reign over the entire physical world, so why shouldn't they rule over the *khandhas*? If it falls under the laws of *anicca*, *dukkha* and *anattā*, how can we interfere? Let go of it! If it can't withstand, let it break! Everything in this physical world is breaking and dissolving. Some sooner, others later, but surely our *khandhas* can't last for eons and eons for they fall under the same laws and limitations. So let's investigate to see according to truth before they break up. This is circumspect *paññā*. Let's get to comprehend clearly when *dukkha vedanā* appears.

Alright! Today we climb into the ring. That's it. Today we are going into the ring in order to realize the truth in accordance with the principle of Dhamma, not to fail and go under. You see! When *dukkha vedanā* arises, that's *dukkha vedanā's* business; and the investigation of *dukkha vedanā* in the *khandhas* is the business of *satipaññā*. We want to find out the truth, from this investigation; so how can we be obliterated? We neither do it for our downfall nor our own destruction, but we do it for victory and for the penetrative discernment and all-embracing realization of every aspect of truth within our hearts. Then we will be free from these things — this is the highest blessing.

The Lord said that “*Nibbāna sacchikiriya ca etammangalamuttamam*” (The realization of Nibbāna is the highest blessing). This is the way for the realization of Nibbāna. This is the way to do it. Nibbāna is concealed because the *citta* is being covered and totally obscured by the *kilesa*, *taṇhā* and *avijjā* (defilements, cravings and ignorance). We must therefore remedy this by the method of investigation and analysis to see in accordance with the truth. This is the way of revealing and uncovering all the things that have been hidden. It is called the way of

realizing Nibbāna to see it clearly within the heart. Once it is clearly perceived, it will be *etammangalamuttamaṃ* the highest blessing. What can be any higher than *Nibbāna sacchikiriya*? This is really the highest. From there on it is *Phutthassa lokadhammehi cittaṃ yassa na kaṃṇati asokaṃ virajaṃ khemaṃ etammangalamuttamaṃ* — whatever comes into contact with it, the *citta* is no longer shaken or disturbed. Nothing can reach it or affect it; then what can be said but *khemam*. The Lord said that this is the secure and blissful *citta*. It is the highest blessing.

The two blessings mentioned here are in the heart and nowhere else. It is the heart that is the blessing; yet it is also a curse under the same guise. Right at this moment we are turning the curse that has infiltrated our hearts into the blessing: *Nibbāna sacchikiriya*.

Alright! Let's remedy it! Let's unravel it! *Tapo ca brahmacariyaṅca Ariya Saccāna dassanaṃ*. Here, 'tapo' means the incineration of the *kilesas*. The fiery *kilesas* sear the *citta* so we must incinerate them with this *tapo* (conflagrant) *dhamma* which is *satipaṇṇā*. It's an affliction to the *kilesas* that scorches and burns them.

Ariya Saccāna dassanaṃ means the realization of the *Ariya Sacca* (Four Noble Truths). *Dukkha* is now fully understood within the *citta*, and *Samudaya* (the cause of *dukkha*) is completely relinquished. *Magga* (the Path) is fully developed to its ultimate level of *mahā-sati* and *mahā-pañṇā* (supreme mindfulness and supreme wisdom). What else is left to say? *Nirodha* (the total cessation of *dukkha*) has appeared. This is the way of seeing the *Sacca dhamma*. The one who truly sees and completely realizes the *Sacca dhamma* is the one who has realized Nibbāna and is no longer shaken by all the *loka dhamma* (worldly *dhamma*). This one is the *citta*.

We must try to seize this fundamental essence. The *citta* is of paramount importance. We have already investigated and dealt with the body and everything within the five *khandhas*. All we have to do now is to catch the one that's the principal culprit. If anything should break, let it break. That is the way of this world and has been like that from time immemorial. We have undergone repeated births and deaths for eons and eons, and we are still going down that same road we have gone down before.

That road is the way of nature. No one can interfere with it, but all must follow it. We already have an inkling of the truth of nature's way. What are we going to do now? The wisdom in this explanation ends here. Please take it up for consideration and meditate upon it. Don't remain heedless and complacent. *Nibbāna sacchikiriya ca etammangalamuttamaṃ* — endeavoring for the realization of Nibbāna is the highest blessing — must one day definitely be the possession of those Buddhist followers who relentlessly strive and exert themselves.