

A Note on Translation

Generally, the Eightfold Path is translated in English as:

Right View (Samma Ditthi)
Right Intention (Samma Sankappa)
Right Speech (Samma Vaca)
Right Action (Samma Kammanta)
Right Livelihood (Samma Ajiva)
Right Effort (Samma Vayama)
Right Mindfulness (Samma Sati)
Right Concentration (Samma Samadhi)

However, for the purpose of this booklet and this retreat, the words have been changed to reflect an alternate translation. Therefore,

Right View becomes **Effective Vision**
Right Intention becomes **Effective Choice**
Right Speech becomes **Effective Speech**
Right Action becomes **Effective Behavior**
Right Livelihood becomes **Effective Living**
Right Effort becomes **Effective Application**
Right Mindfulness becomes **Effective Observation**
Right Concentration becomes **Effective Collectedness**

In the case of the two additional factors as the fruit of the path –

Right Knowledge becomes **Effective Insight**
Right Liberation becomes **Effective Release**

Asavas

The **Asavas**, which are translated as the Defilements or Taints, which include Sensual Craving, Being or Craving for Existence/Non-Existence, and Ignorance, have been translated to **projections**. Generally, Asavas can mean inflows/outflows of the mind, or fermentations. This can be seen as the result of a mind that “leaks” and is not collected.

Therefore, it seems the word “**projections**” as mental “leaks” or outflows that arise and push forward the factors for conditioned existence due to non-mindfulness would be a good fit for the purposes of this material

The Seven Awakening Factors

In the case of the Awakening factors, there are certain word selections made –

Mindfulness becomes **Observation**
Investigation becomes **Understanding**
Energy becomes **Application**
Tranquility becomes **Relaxation**
Joy remains **Joy**
Collectedness remains **Collectedness**
Equanimity remains **Equanimity**

The Four Foundations of Mindfulness (or Effective Observation of the Four Aspects of Conditioned Existence)

Body remains **Body**
Feeling remains **Feeling**
Mind becomes **Mindset & Moods**
Dhamma becomes **Phenomena**

The Four Bases for Psychic Development

Chanda (wholesome desire) becomes **Cultivated Intention**
Energy becomes **Application**
Mind (or Consciousness) becomes **Mindset**
Analysis becomes **Reflection**

Five Faculties and Energies

Conviction remains **Conviction**
Energy becomes **Application**
Mindfulness becomes **Observation**
Collectedness remains **Collectedness**
Wisdom becomes **Intelligence**

Other Word Choices

Samatha is now **Restfulness**

Retreat Outline

This retreat is centered on the 6Rs, using the Brahmaviharas as one's object of meditation, with a sutta-based reflection on the fundamentals of the Dhamma that guide one to Nibbana, namely –

- ❖ The Four Foundations of Mindfulness (or Effective Observation of the Four Aspects of Conditioned Existence)
- ❖ The Five Aggregates
- ❖ The Three Characteristics
- ❖ The Four Noble Truths
- ❖ The Seven Factors of Awakening
- ❖ The Eightfold Path of the Noble Ones
- ❖ The Twelve Links of Dependent Origination
- ❖ Kamma, Consciousness and Rebirth

The suttas and themes that will be explored for each Dhamma talk are as per follows:

Day 1 – Effective Choice (Samma Sankappa) and Effective Application (Samma Vayama)

Effective Choice is the choice to be in a wholesome state, while Effective Application is the process in which mind roots out unwholesome states, brings to fruition wholesome states and maintains them. This will be shown through the process of what is known as the 6Rs, while using the Brahmaviharas as the object of one's meditation.

Sutta References:

And what, bhikkhus, is Effective Choice? Choosing renunciation, choosing non-ill will, choosing harmlessness: this is called Effective Choice.

SN45.8 – Vibhanga Sutta (Section on Effective Choice)

The Ganges River slants, slopes, and inclines to the east.

In the same way, a bhikkhu who develops and cultivates the Four Effective Applications slants, slopes, and inclines to Nibbana.

SN49.1-12 – Pācīnādi Sutta (Four Effective Applications)

Objective: Understand what Effective Choice means in relation to making an intention for this retreat, and to learn how to apply the Four Right Applications to keep one's observation unified with the object of meditation.

Day 2 – Effective Observation (Samma Sati)

Effective Observation is seeing how mind’s Attention moves when observing the Four Aspects of Conditioned Existence, namely the Body, Feeling, Mindset and the Phenomena in order to liberate the mind. This, as one will see, is done through proper Attention, with an emphasis on replacing the Five Hindrances with the Seven Factors of Awakening. One will also see how applying the 6R Process is also utilizing the Seven Factors of Awakening.

Sutta References:

It’s when a bhikkhu meditates by observing an aspect of the Body—keen, aware, and mindful, rid of desire and aversion for the world.

They meditate observing an aspect of Feeling—keen, aware, and attentive, rid of desire and aversion for the world.

They meditate observing an aspect of Mindset —keen, aware, and attentive, rid of desire and aversion for the world.

They meditate observing an aspect of Phenomena —keen, aware, and attentive, rid of desire and aversion for the world.

MN10 – The Satipatthana Sutta (Effective Observation of the Four Aspects of Conditioned Existence)

Bhikkhus, when you attend improperly, sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt arise, and once arisen they increase and grow.

Bhikkhus, when you attend properly, the awakening factors of mindfulness, investigation of principles, energy, joy, tranquility, collectedness, and equanimity arise, and once they’ve arisen, they’re fully developed.

SN46.35 - Yonisomanasikāra Sutta (How Proper Attention Brings About the Awakening Factors and Destroys the Hindrances)

On an occasion, bhikkhus, when the mind becomes sluggish, it is timely to develop the enlightenment factor of investigation, the enlightenment factor of energy, and the enlightenment factor of joy.

On an occasion, bhikkhus, when the mind becomes excited, it is timely to develop the enlightenment factor of tranquility, the enlightenment factor of collectedness, and the enlightenment factor of equanimity.

SN46.53 – Aggi Sutta (Balancing Mind with the Seven Factors)

Objective: Understand how to pay Attention in an effective manner so as to know Reality as it is and as it unfolds, while developing the Seven Factors of Awakening.

Day 3 – Effective Collectedness (Samma Samadhi)

Effective Collectedness is the maintaining of one’s Attention on an object of meditation. In Effective Collectedness, one utilizes Effective Observation and Effective Application to continue staying with that object.

Sutta References:

And he meditated without attraction or repulsion for those phenomena; independent, untied, liberated, detached, his mind free of limits.

MN111 – Anupada Sutta (Levels of Mental Collectedness)

Bhikkhus, the liberation of mind by lovingkindness has the beautiful (the fourth Jhana) as its culmination

Bhikkhus, the liberation of mind by compassion has the base of the infinity of space as its culmination

Bhikkhus, the liberation of mind by altruistic joy has the base of the infinity of consciousness as its culmination

Bhikkhus, the liberation of mind by equanimity has the base of nothingness as its culmination

SN46.54 – Mettasahagata Sutta (Brahmaviharas and the Four Spheres)

Objective: See and understand that effectively observing one’s object of meditation and keeping that observation collected leads the mind to Release.

Day 4 – Effective Vision (Samma Ditthi)

Effective Vision is the complete and thorough knowledge of the Four Noble Truths – that is:

There is Suffering in Life (Not Life is Suffering)

The Cause of Suffering – The Projections of Craving, Being and Ignorance

The Cessation of Suffering – The Destruction of the Projections

The Path Leading to Cessation – The Eightfold Path of the Noble Ones

With correct understanding and experience of this wisdom, one has rooted out the causes and conditions for Rebirth and attains the Unshakeable Release of mind.

Sutta References:

When, friends, a noble disciple understands Suffering, the origin of Suffering, the Cessation of Suffering, and the way leading to the Cessation of Suffering, in that way he is one of Effective Vision...and has arrived at this true Dhamma.

MN9 – Sammaditthi (Effective Vision)

Objective: Understand what Effective Vision is in regards to the Four Noble Truths, the experiential insight of which takes one off the Wheel of Samsara.

Day 5 – The Five Aggregates

The Projections are what cause Rebirth over and over, but when one sees the Five Aggregates with wisdom, destroying the Craving attached to them, and then non-identifies with them, destroying the fetters of Conceit and Ignorance as well, one thus invariably destroys the Projections. This leads to Effective Insight (Samma Nana)and Effective Release (Samma Vimmuti).

Sutta References:

Seeing this, a learned noble disciple grows disillusioned with Form, Feeling, Perception, Formations, and consciousness.

Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

MN109 – Mahāpuṇṇamasutta (Discussion of the Five Aggregates)

Objective: Understand that the Five Aggregates are to be penetrated with insight to destroy the Projections of Craving, Being, and Ignorance.

Day 6 – Consciousness and Rebirth

Consciousness is purely cognition and only measured by the six sense receptors through the faculties of Mentality Materiality. However, when this cognition becomes fueled by Intention that one takes personal, Rebirth occurs. This process can be stopped with correct understanding in meditation and daily life.

Sutta References:

They don't approve, welcome, or keep clinging to that equanimity (or compassion, joy, or tranquility). So their consciousness doesn't rely on that and grasp it. A bhikkhu free of grasping becomes extinguished.

MN106 – Āneñjasappāya Sutta (Detaching Consciousness)

But, bhikkhus, when one does not intend, and one does not plan, and one does not have a tendency towards anything, no basis exists for the maintenance of consciousness. When there is no basis, there is no support for the establishing of consciousness. When consciousness is unestablished and does not come to growth, there is no descent of name-and-form.

SN12.39 – Dutiyacetanasutta (Intention and Rebirth)

The consciousness of sentient beings—hindered by Ignorance and fettered by Craving—is established in a higher realm. That's how there is rebirth into a new state of existence in the future.

The intention and aim of sentient beings—hindered by Ignorance and fettered by Craving—is established in a higher realm. That's how there is rebirth into a new state of existence in the future.

AN3.76 and AN3.77 – Pathambhava Sutta and Dutiyabhava Sutta (Fuel for Existence)

Objective: Understand the mechanics of Consciousness and Intention to apply in one's meditation and daily life so as to stop the process of Rebirth.

Day 7 – Kamma and Cessation

Kamma is not just the inherited effects of our actions but also the present actions we commit. The key is to understand the process in such a way that one only experiences inherited effects without producing new causes to experience in another Rebirth.

Sutta References:

And what is the Cessation of kamma? From the Cessation of contact is the Cessation of kamma; and just this Eightfold Path of the Noble Ones— Effective Vision, Effective Choice, Effective Speech, Effective Behavior, Effective Living, Effective Application, Effective Observation, Effective Collectedness—is the path of practice leading to the Cessation of kamma.

AN6.63 – Nibbhedika Sutta (Penetrating the Four Noble Truths)

And what, bhikkhus, is old kamma? The eye is old kamma, to be seen as generated and fashioned by volition, as something to be felt. The ear is old kamma, to be seen as generated and fashioned by volition, as something to be felt. The nose is old kamma, to be seen as generated and fashioned by volition, as something to be felt. The tongue is old kamma, to be seen as generated and fashioned by volition, as something to be felt. The body is old kamma, to be seen as generated and fashioned by volition, as something to be felt. The mind is old kamma, to be seen as generated and fashioned by volition, as something to be felt. This is called old kamma.

And what, bhikkhus is new kamma? Whatever action one does now by body, speech, or mind. This is called new kamma.

And what, bhikkhus, is the Cessation of kamma? When one reaches liberation through the Cessation of bodily action, verbal action, and mental action, this is called the Cessation of kamma.

And what, bhikkhus, is the way leading to the Cessation of kamma? It is this Eightfold Path of the Noble Ones— Effective Vision, Effective Choice, Effective Speech, Effective Behavior, Effective Living, Effective Application, Effective Observation, and Effective Collectedness.

SN35.146 – Kammanirodha Sutta (Cessation of Kamma)

Then a bhikkhu accomplished in collectedness realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

They don't perform any new actions, and old actions are eliminated by experiencing their results little by little.

This wearing away is visible in this very life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

AN3.74 – Nigantha Sutta (Cessation of Kamma)

“But sir, when a bhikkhu has emerged from the attainment of the Cessation of Perception and Feeling, how many kinds of contact do they experience?”

“They experience three kinds of contact: emptiness, signless, and undirected contacts.”

SN41.6 – Kamabhu Sutta (Formations and Cessation)

Objective: Understand that kamma is not deterministic and that choices in the present moment are given to us by the effects our past choices and that the choices we make now, which are fettered by Craving, Conceit and Ignorance, lead to choices in the future that will continue to lead to Suffering. Ultimately, one sees how this

process applies to Cessation and Contact with the Nibbana Element during each of the Path and Fruition levels.

Day 8 – Eightfold Path of the Noble Ones

The Eightfold Path is the way leading to Release. It leads one to the Cessation of kamma, to the Cessation Craving and the Cessation of Suffering. There is the Eightfold Path one practices, and then there is the Elevated Path which is perfected and the automatic functioning of an Arahant.

Sutta References:

“And what things should be fully understood by direct knowledge? The answer to that is: the five aggregates affected by clinging, that is, the material form aggregate affected by clinging, the Feeling aggregate affected by clinging, the Perception aggregate affected by clinging, the Formations aggregate affected by clinging, the consciousness aggregate affected by clinging. These are the things that should be fully understood by direct knowledge.”

“And what things should be abandoned by direct knowledge? Ignorance and Craving for being. These are the things that should be abandoned by direct knowledge.”

“And what things should be developed by direct knowledge? Serenity and insight. These are the things that should be developed by direct knowledge.”

“And what things should be realized by direct knowledge? True knowledge and deliverance. These are the things that should be realized by direct knowledge.”

MN149 – Mahāsaḷāyatanika Sutta
(The Path and Fruition)

Objective: Knowing and understanding the practical application of the Eightfold Path to come to the Elevated Factors of Fruition -

The Path

Effective Vision,
Effective Choice,
Effective Speech,
Effective Behavior,
Effective Living,
Effective Application,
Effective Observation,
Effective Collectedness

The Fruition

Effective Insight

Effective Release

Day 9 – The Arahant

The Arahant is one who understands Reality as it is with wisdom rooted in Effective Vision. They interact and function in the world by automatically living the Elevated Fruition of the Eightfold Path, without having to think about doing so – to them, it is hardwired into their thoughts, speech and actions.

Sutta References:

When my mind had immersed in collectedness like this—purified, bright, flawless, rid of corruptions, pliable, workable, collected, and imperturbable—I extended it toward knowledge of the ending of defilements.

I truly understood: “This is Suffering” ... “This is the origin of Suffering” ... “This is the Cessation of Suffering” ... “This is the practice that leads to the Cessation of Suffering”.

I truly understood: “These are the Projections” ... “This is the origin of the Projections” ... “This is the Cessation of the Projections” ... “This is the practice that leads to the Cessation of the Projections”.

Knowing and seeing like this, my mind was freed from the Projections of sensuality, desire to be reborn, and Ignorance.

MN112 – Chabbisodhana Sutta (The Perspective of the Arahant)

And since for you, Bāhiya, in what is seen there will be only what is seen, in what is heard there will be only what is heard, in what is sensed there will be only what is sensed, in what is cognized there will be only what is cognized, therefore, Bāhiya, you will not be with that; and since, Bāhiya, you will not be with that, therefore, Bāhiya, you will not be in that; and since, Bāhiya, you will not be in that, therefore, Bāhiya, you will not be here or hereafter or in between the two—just this is the end of Suffering.

Udana 1.10 – Bahiya Sutta (Destroying Conceit)

Reverend, going totally beyond the dimension of neither Perception nor non-Perception, I entered and remained in the Cessation of Perception and Feeling.

But it didn't occur to me:

‘I am entering the Cessation of Perception and Feeling’ or ‘I have entered the Cessation of Perception and Feeling’ or ‘I am emerging from the Cessation of Perception and Feeling’.”

SN28.1 – 9 – Sariputta Vagga (How An Arahant Meditates)

Objective: Understand the way in which the Arahant sees the world and how to apply that understanding to recondition one's mind to see the world in the same way through daily activities and practice.