

## Title: Dhammacakkappavattana Sutta

I) The sensuous blissful plane is sevenfold, namely:

- (i) the human realm;
- (ii) the Realm of the Four Great Kings;
- (iii) the Realm of the Thirty-three Gods;
- (iv) the Realm of *Yam* a Gods;
- (v) the Delightful Realm;
- (vi) the Realm of the Gods who rejoice in (their own) Creations;
- (vii) the Realm of the Gods who lord over the Creations of Others.

II) The human realm:

The word *manussa*, human, literally means those who have sharp or developed minds. As the human mind is very sharp, this makes man much more capable of weighty moral and immoral action than any other class of living beings. The human being is capable of development up to Buddhahood, and also of such serious crimes as matricide and parricide. The human realm is a mixture of both pain and pleasure, suffering and happiness, but because it offers the opportunity for attaining the highest happiness, it is considered a blissful realm.

## Contemplation of the Dhammas

### Concentration

"Concentration" is the ability of the mind to stay with one object, to be stuck to it, as it were. Its characteristic is non-wandering or non-distraction. Its function is to integrate mental states, to keep them together. *Samadhi* manifests as peace and peacefulness. Its proximate cause usually is happiness or comfort. So, when meditators experience *sukha*, happiness or comfort, concentration will follow. There are eleven practices leading to the arising of concentration:

1. Purification of the bases
2. Balancing the faculties
3. Skill in the sign: This means skill in meditating on the *kasina* sign or any other signs which will cause the arising of *jhana*.

4. Inciting the mind: When the mind is sluggish, due to excessive lack of energy, it should be incited or encouraged by bringing into being the enlightenment factors of dhamma vicaya, viriya, and piti, investigation of the dhammas, energy and rapture.

5. Restraining the mind: When the mind is restless or too active, due to excessive energy, it should be checked by bringing into being the enlightenment factors of passaddhi, samadhi, and upekkha, (tranquility, concentration and equanimity).

6. Gladdening the mind: When meditators cannot get concentration, due to weak application of wisdom or non-attainment of peacefulness, they tend to become discouraged. At such a time, they should gladden their mind, for example, by contemplating on the qualities of the Buddha.

7. Reflecting with equanimity: When meditation is going well, when meditators do not experience sloth and torpor, restlessness and discouragement, they should not disturb their meditation by inciting, restraining, and gladdening their mind. They should just continue to practice with equanimity, like a charioteer looks forward, without interfering, when the horses are running well.

8. Avoiding people who don't have a collected mind:

This means avoiding people who are distracted and lack concentration.

9. Associating with people whose mind is collected:

People whose mind is collected are those who have either access concentration or absorption concentration.

10. Inclining towards concentration: Directing your mind towards concentration in all postures leads to attaining the desired qualities.