

THE TRUE POWER OF KANNĪ MEDITATION

The Essential Guide to
Ānāpānassati & Vipassanā

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“*Kannī Pāragū*” description:

In the “*Kannī Pāragū*”, *Kannī* is the name of the type of meditation tradition practiced by Burmese orthodox Buddhist monks. *Pāragū* means specialist, expert, or doctorate. Thus, “*Kannī Pāragū*” stands for *Kannī* meditation specialist or Dr. of *Kannī* meditation who practices meditation until attaining *Magga Ñāṇa* (Knowledge of ultimate enlightenment). The founder of *Kannī* meditation, Ven. U Sobhita used the titled “*Pāragū*” on his all books. “*Kannī Pāragū*” is mentioned to honor him on behalf of all his disciples.

* The *Pāḷi* texts in the book are based on a complete edition of the *Pāḷi Piṭaka* from the Sixth Buddhist Synod (*Chaṭṭha saṅgāyana*) held in Yangon, Myanmar.

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THE TRUE POWER OF KANNĪ MEDITATION

The Essential Guide to
Ānāpānassati & Vipassanā

Venerable Sumaṅgala
Edited by Eunsook Cha

How to Become a Wise KANNĪ PĀRAGŪ:
Teachings from the Theravāda
Buddhist Scriptures

Do you have the potential to attain *Magga ñāṇa*?
What knowledge will you equip yourself with
in preparation for your next incarnation?
Spiritual knowledge has
the ability to transcend the restraints of mortality.

The Corporate Body of
the Buddha Educational Foundation

*Tumhehi kiccamātappaṃ
akkhātāro Tathāgatā
(Pañcasatabhikkhuvatthu,
Dhammapada Pāḷi).*

You should strive to do
your job for your own sake.
The Buddha is only a teacher.



The Venerable Sumaṅgala

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FOREWORD

In such an age bursting rapid development, human beings are facing a great deal of suffering and inconvenience. This life soon becomes incompatible with the natural world, as they finally lose their way of life heading toward the whirlpool of material sensual pleasure and instant gratification.

Nowadays, pleasurable materials are created in great abundance, modern scientists can create whatever human beings desire. Those inventions are only the trappings of innocent people, which only results in increasing disadvantageous defilements. That is similar to the idea of giving many pleasurable distractions to a prison convict in order to convince him that incarceration would be a better life as opposed to eventually being returned to a life free from bondage, or in our case, preferring the mundane world over enlightenment. There is no path, no way and no exit from sensual pleasures. The human beings are going on an unseen path without any direction, all the while they are entering into the realm of death. This is the destiny of worldly people. Human beings are the same as the chickens in a poultry farm. They lost their way to escape from the whirlpool of *saṃsāra*.

Here, I am not a butcher to attract you by giving you food and catching you. Actually, I want to be a keeper of sanctuary who feeds the animals to survive and gives them longevity. In this book, I give you insight meditation techniques to cure your universal disease. If you practice very hard consistently, you can develop your *samādhi* and attain *Magga ñāṇa* (Knowledge of Path to Nibbāna).

The human mind is mentioned as the sixth sense-door in the Buddha's teaching. This is not a philosophy created by the Buddha, but rather it is the reality of Nature, and the natural law of the mind. The Buddha

saw the truth, and he taught the truth as it is.

The realization of Nibbāna through meditation is neither a strange thing nor an incomprehensible phenomenon. At the time of the Buddha, there were many monks that realized Nibbāna through *Arahatta magga* and *Phala ñāṇa*. They were called 'arahanta'. Their supernormal wisdom was exponentially deeper than the ordinary mind by virtue of the fact that they could know everything and could see everywhere. The *Arahantas* practiced concentration meditation (*samatha*) and insight meditation (*vipassanā*). The meditation methods which have been used to achieve these powerful states of insight are still being taught in this Kannī tradition. However, this state of enlightenment cannot be reached easily by normal human beings. To attain this stage, one must have at least 1st level of concentration called *jhāna* (absorption concentration). In this tradition, we teach mindfulness through breathing meditation for 35 days. Within about 10 days, a *yogī* can acquire a conceptualized light sign (*nimitta*). As long as the concentration is maintained, he can see the remote things with his blindfolded eyes. If he continues to practice *vipassanā*, he can get the strength to bear the life's hardships. Finally, he can achieve the total cessation of all suffering. Then, he becomes his own creator and has the ability to control his mind.

This book is a lighthouse guiding you to the way to become free from this hectic mundane life. Surely, this book gives you a wise road map as a gift and a panacea for your suffering from the *sarṅsāra* disease. I am sure meditation will allow you to find inner peace and a clear mind. It is also the golden key to open the gate of Nibbāna. You may have heard of insight meditation before, and you may have even practiced it for a long time, but I am here to tell you that your previous efforts have been in vain, as if you were trying to milk a cow from its horn. Likewise, a treasure hunter without a map cannot become rich. You need a certain thing that is the golden key to *vipassanā*. Without the

key, you even cannot dream about a potential gold mine. This practice is from the hidden manuscript of the Buddha's teaching from the orthodox tradition of Theravāda Buddhism, the manual of a famous reclusive monk in Burma.

Everyone has the conceptual idea about 'I', 'my', and 'mine'. This concept is very much reflected in the future existence. Thus, you are the judge of yourself, creator of yourself. I will show you how this causing to misbehave leads to long term consequences. This conception causes energy of deportation in the future life because the mind is very powerful. In the entire universe, everything is the product of thought. The energy of thought will never ending. Even when the body is totally dissolved, it causes a new life as the consequences of action. Wholesome deeds have good consequence and unwholesome deeds generated bad consequence. At the last moment of this life, if the 'conception of I' takes the person or thing as an object, the energy of this thought causes the result near the object.

Within the 25 days of thorough practice, you will experience deep concentration. If you continue meditating for about 2 months, you are already taking advantage of the universal panacea. You can achieve the benefit of concentration within a short period of practice. I will give you the gateway to eternal liberation as well. Firstly, you should try to practice to judge for its reality. Even if you have gotten a golden chance in your mouth, you should not criticize without chewing it once or twice. Therefore, your task is 'just trying it'. Within the 25 days, you will attain *upacāra samādhi* (access concentration). Aside from this, you will get life wisdom and knowledge coming in handy on your life journey, especially when you are in trouble. The wisdom of life will encourage you to contemplate philosophical questions pertaining to the ways of human nature, the way of the world and the meaning of life, for sure.

If there is anyone who seeks for the deliverance from suffering and dissatisfaction and he reads this book and practices according to the Buddha's teaching mentioned in this book, I feel that my duty of *sāsana* (instructions of the Buddha) was fulfilled. May all human beings free from the cycle of suffering.

The Venerable Sumaṅgala
Dhammadāyada Vihāra,
Pyin Oo Lwin, Myanmar

EDITOR'S PREFACE

From years of experience, a gold digger can identify the best spot in the mine which will yield the greatest amount of gold. Through his years of experience as a monk and teacher, the Ven. Sumaṅgala has compiled this comprehensive resource containing the wisdom of the orthodox Theravāda Buddhist scriptures, providing unearthed treasures of knowledge which will be valuable to those who are yearning for enlightenment.

Being a successful gold digger not only depends upon finding the perfect gold mine, but also having the proper tools needed to extract the gold. The Ven. Sumaṅgala shares techniques taught to monks for millennia, giving the serious student the best equipment available with which to achieve awakening. So, if your goal is to become a self-sufficient angler in the sea of spiritual knowledge, come cast your line upon the rich waters of the Theravāda Buddhist scriptures with the guidance of the Ven. Sumaṅgala and be prepared to discover limitless wisdom on the path to Nibbāna. There are diverse ethnic groups living together on the planet surface. On this planet, this book illuminates signposts to new routes for how you can live your life, so you can find your way back on the right path whenever you get lost in life. In this book, you will find many buried treasures like a gold digger, such as universal truth and wisdom so you can live a happy and peaceful life. The universal truth that is the Buddha's teaching will be revealed in this book.

As his foreign *yogī*, I learned the Buddha's teachings and meditated under guidance of the revered master, Sumaṅgala in Mandalay in 2015, 2016 and 2017. His guidance touched many facets of my life and his instructions were crystal clear and understood. So I asked him earnestly to publish a guide to meditation for foreign *yogīs* like myself. With

his firm determination to spread the Buddha's teachings, he and I devoted much time and effort to this work. First, I recorded his teachings so I did not miss anything and played it back several times. Then, I handwrote and retyped them based on his recorded teachings and sometimes I typed direct from his dictation during my stays in Myanmar. After completing the first rough draft, the entire manuscript was vetted through email. The biggest barrier to successful proofreading was that we are long-distance residents between Korea and Myanmar. In spite of these difficulties, I am very proud that this book is published for English-speaking readers.

As hidden contributors for this book, I would like to express my gratitude to the Ven. U Sandhima and the Ven. U Rajinda who showed me the *Dhamma* gate to the spiritual journey in Myanmar. Thanks to them, I met my first *Abhidhamma* teacher, the Ven. Dr. U Zawtika at Oo Yin Monastery in Mandalay. Due to his profound considerations, I was introduced to the Ven. Sumaṅgala. I would like to express my particular thanks to my spiritual teacher, Dr. U Zawtika who has given me so much. He connected me to the *Dhamma* and it led me to this book. Foremost, my special gratitude goes to Michael Maraāt, the best copy editor ever, who put his valuable suggestions and effort selflessly into this project.

The Ven. Sumaṅgala, my great master, sowed the *Dhamma* seeds in my heart so that I can navigate my way through a mundane hectic life. No matter what situation I meet, his teaching will guide me as my great GPS (Global positioning system) through my life journey. This book is dedicated to my teacher with the highest veneration hoping to see the *Dhamma* seeds in full bloom far and wide.

Professor Eunsook Cha,
Department of English,
Hanyang Women's University, Seoul, Korea

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There are many people who helped me in publishing this book and to whom I would like to express my gratitude, but there are two people that I feel deserve special mention. I would especially like to give special thanks to Jae-jin Song, president of GaGgum Publishing Co. who gave me his superb editorial contributions and tireless expert guidance leading to the publishing of this book. He made this book widely accessible with his mastery in the art of editing.

Last but not least, to Eunsook Cha, I offer my wholehearted gratitude for the time we have spent together. Quite honestly, this book could not have been published in English, and be known to the world, without her strong will to spread the Buddhist teachings in today's fast-paced modern world. In fact, Kannī tradition has been passed down by word of mouth through the disciples' teaching up until the present day.

First, I handwrote a manuscript in English about Kannī meditation which Eunsook painstakingly retyped from more than 300 page long manuscripts. Sometimes, she typed so quickly with great accuracy as I dictated. Then, she corrected them grammatically and contextually. More surprisingly, she found English equivalents that exactly correspond to *Pāli* terms. Doing it all on my own would have been a virtual impossibility. She put her infinite inspiration and enormous time into this book as if she carves the finished diamond out of rough stone. I really admire her energy and enthusiasm. So, I can confidently say that this book is the result of her persistent effort, great patience, professional knowledge, clear determination and faith combined with wisdom in the Buddha, the *Dhamma*, and the *Saṅgha*. With help from the same good spirits that guided all those involved in the making of this publication, perhaps this book may become a new milestone for a spiritual journey of meditation.

Finally, my special gratitude goes to The Corporate Body of the Buddha Educational Foundation in Taiwan which has contributed to the production and distribution of this book.

May the Buddha's teaching reach far and wide! May all beings be well and free!

The Venerable Sumaṅgala

HISTORY AND INTRODUCTION TO KANNĪ TRADITION MEDITATION

Kannī meditation practice is a logical and systematic method to attain *Magga ñāṇa* (Path to Nibbāna) in a short period of time. About 90 years ago, this meditation was a tradition revealed only to monks. This Kannī meditation is included in *samatha* leading *vipassanā* meditation. Although being a *samatha* leading meditation, it is practiced only to attain *upacāra samādhi* (access concentration) and switches to *vipassanā*. Being supported by the *upacāra samādhi*, its *yogī* can clearly see the characteristics of *vipassanā* objects (*nāma* and *rūpa*). It is used in *ānāpānassati* meditation as the permanent practice till the 4th method of the 1st stage.

It takes 35 days to practice *samatha*, and 20 days for *vipassanā*. In *samatha*, it is practiced using the 1st, 2nd, 3rd, 4th method according to the *Pāḷi* texts and commentaries. The practice of applying a *nimitta* (light sign acquired from *ānāpānassati*) was excluded from the commentary. Within 15 days of practising the 1st method, a *yogī* can attain the *nimitta*, send the *nimitta* and see the object through the power of *nimitta*. And by practising *samatha* meditation, this makes the *nimitta* stronger and stable and the *yogī* can increase greater faith and confidence in the practice and himself. After the 4th method, *yogī*'s *samādhi* (concentration) becomes as strong as *upacāra samādhi*. Finally, the *nimitta* is put inside the heart base through the *samatha* practice of the 4th method. In this stage, the *yogī* can see the object of meditation (*nāma* and *rūpa*) as a visible haze (*rūpa kalāpa*) all the time. Then, switch over to *vipassanā* practice. To see the visible haze of an object, *nāma* and *rūpa*, it will take a long time for *yogīs* in other traditions. They will only be able to see the visible haze in *Udayabbaya ñāṇa*. Therefore,

up to this stage, Kannī *yogīs* are 4 steps advanced in their knowledge compared to that of other *yogīs*. By using the visible haze as the *vipassanā* object, the *yogī* will see the arising and vanishing of *nāma* and *rūpa* clearly. Thus, the *yogī* will attain *Nāma-rūpa pariccheda ñāṇa* without difficulty. Throughout the *vipassanā* practice, by using the visible haze as a permanent object, the *yogī* will attain the *Vipassanā ñāṇa* quickly. Then the *yogī* will attain the *Magga ñāṇa* faster and easier than other traditions' *yogīs*.

The technique which is unique to this Kannī meditation method is that *yogīs* blindfold themselves during the meditation practice because being blindfolded helps the *yogīs* to see a light *nimitta* clearly which arises due to concentration of *ānāpānassati*. In *ānāpānassati* practice, *yogīs* are strictly instructed to look at the breathing air that touches on the place, tip of between nostrils. By using the *nimitta*, they will see *rūpa kalāpa* and can understand *anicca* (impermanence). So the *yogīs* can attain *Magga ñāṇa* quickly if they follow instructions faithfully, compared to other meditation traditions.

Generally, this meditation course takes 55 days, except for a special course lasting only 10 days is offered during holidays, designed for government officials, or business men and busy lay people. In the 10 day course, *yogīs* have to practice at least 8 hours a day; one hour sitting, alternating with half an hour walking rotationally until 9 pm. In this special course, *yogīs* practice 7 days for *samatha* and 3 days for *vipassanā*. In *vipassanā*, *yogīs* are taught to attain *Paccaya pariggaha ñāṇa* (Knowledge of the cause and effect of *nāma* and *rūpa*).

Kannī tradition meditation was brought to Myanmar by the Ven. Sīla Tissa, not Shīla Tissa. *Sīla* means morality in *Pāḷi*. In Sri Lanka, Kings' names were Saddhā Tissa, and Brahma Tissa, etc. Here, it is known as Sīla Tissa. He was a Tibetan man who was born about 150 years ago in Tibet. He made a pilgrimage to Sri Lanka, Cittala Hill;

Cittala Hill was dwelling of many *arahantas* which at one time numbered 20,000 according to citations in *Visuddhimagga*. He was ordained there as Sīla Tissa, and learned meditation from his teacher, Ven. Cittala Mahāthera, who was an *arahanta*. Therefore, he learned the Buddha’s literal teachings. Then, he went to visit Burma about 120 years ago. He met Lonetaw sayādaw, Ayātaṅk sayādaw, and Latpan sayādaw, Ven. Ādiṣṣa, at Dawthineoatkyoung *Vihāra* in Phayāgyī Kyoungtike Monastery. At that time, Kannī sayādaw-to-be was a young monk who lived near them. Latpan sayādaw took Sīla Tissa to his monastery, Oat pho valley, residing on the border between Ahlon and Shwebo District. Latpan sayādaw taught Ven. Sīla Tissa Burmese and asked Sīla Tissa to teach him how to practice meditation. Then, Sīla Tissa showed the meditation method to Latpan sayādaw. Ven. Sīla Tissa talked in great detail about the method of meditation. Afterward, Ayātaṅk sayādaw, Lonetaw sayādaw, and Latpan sayādaw practiced meditation under the Ven. Sīla Tissa’s direction. The Ven. Sīla Tissa stayed there until his final days.

Kannī sayādaw-to-be became an abbot of Komepyu Village Monastery in the Kannī District, and then later moved to Kinntoungtoya Monastery. When he wanted to practice meditation, he remembered Latpan sayādaw, whom he met when he was young. Kannī sayādaw-to-be sought out Latpan sayādaw and practiced meditation under his guidance for many years. After that, Kannī sayādaw-to-be dwelled in the forest monastery in Wetkone, near the town of Kannī. He taught this meditation method to monks only. He later wrote a book about that meditation method, called *Yogi Pāragū* (Dr. *Yogi*), which is full of *Pāḷi* terms and texts. Now, it became possible for monks to understand how to practice according to this method. During that year, many sayādaws learned and practiced that method privately. Myaezin sayādaw learned that meditation method from Kannī sayādaw. Myaezin sayādaw taught that meditation method to monks only. In 2002, Myaezin sayādaw guided the first 60-day-course

meditation for laymen only on the request of his younger brother, a famous author, Dhammacariya U Htay Hlaing, a member of the advisory board to the Religious Affair Ministry. From that time, this meditation method was called the Kannī meditation method. During that year, a few books were published about Kannī method in Myanmar. U. Htay Hlaing also wrote Kannī *samatha* meditation books in Burmese. However, it couldn't clearly explain the meditation technique. He died in 2007 before he wrote about Kannī *vipassanā* meditation.

In Myanmar, the founder (the Ven. Kannī sayādaw U Sobita) of this Kannī tradition was believed to become *arahanta*. Many great sayādaws having been designated as *arahanta*, revealed that they had practiced the Kannī meditation method. Beginning nearly 100 years ago, this method has become widespread through oral transmission in Myanmar. So you, as reader, now have the golden opportunity to attain *Magga ñāṇa* by practising the method contained in the book you now hold in your hand.

PART ONE SAMATHA SPECIALIZING IN ĀNĀPĀNASSATI

- CHAPTER 1 Introduction to Buddhist Meditation
- CHAPTER 2 How to Start Meditation Practice
- CHAPTER 3 Permanent Meditation
- CHAPTER 4 What Are the Obstacles to the Practice?
- CHAPTER 5 Unavoidable Mental Murmuring Which Destroys One's Concentration
- CHAPTER 6 Draining of Your Concentration
- CHAPTER 7 The 37 Affiliated Factors of Enlightenment & 7 Enlightenment Factors
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CHAPTER ONE

Introduction to Buddhist Meditation

Meditation is one of the most popular words nowadays. As far as we know, many religious groups have a practice called ‘meditation’. That kind of meditation is meant to cultivate mental relaxation. The great difference between those practices and Buddhist meditation is another kind of spiritual and ethical guidance to the way of liberation from delusion and suffering. Buddhist meditation is for the purification of the mind to become free from defilements and bondage to be freed from *sarṇāra*, which is the endless cycle of rebirth. This idea was introduced by the Buddha himself, some 2600 years ago in ancient India. However, since about 600 years ago, after the demise of the Buddha, this teaching has completely vanished in India and is now safeguarded and maintained in Myanmar, ‘The Golden Land of Pagoda’, from that time on.

Buddhist meditation is useful for us in many ways, from simple relaxation to freedom from mental suffering. Moreover, meditation is actually able to bring a state of complete freedom from all stress and disturbances experienced every day in daily life. However, the final goal of meditation is to achieve the state of true peace, happiness, and liberation from all suffering, which is called Nibbāna.

According to the Buddha’s teachings (*Mūlapaññasa aṭṭhakathā, Dhammadāyada sutta vaṇṇanā*), so-called meditation is mentioned as ‘*bhāvanā*’ which literally means ‘development’ or ‘cultivation’. So the word ‘*bhāvanā*’ means ‘consistent practice for mental development or mental cultivation’. There are two kinds of *bhāvanā*: *samatha bhāvanā* and *vipassanā bhāvanā*.

1. *Samatha Bhāvanā* (Tranquility Meditation)

Samatha means tranquilizing all mental defilements. This practice is done by focusing the mind on a fixed object to get *samādhi* (concentration). This concentration can give simply a tranquil and peaceful mind (See details in Chapter 3, 5. Purpose of Developing Concentration). There are 40 kinds of *samatha* meditation, although the Buddha did not encourage practising all of these meditations. These meditations are to be used just as a basis for *vipassanā* meditation. Within these 40 types, *ānāpānassati* (awareness of breath) meditation is included, but this is designed for dual practice (*samatha* and *vipassanā*) as taught by the Buddha himself.

2. *Vipassanā Bhāvanā* (Insight Meditation)

This is unavailable in any other religion and is available only in pure Buddhist meditation. In fact, *vipassanā* meditation is strictly called, ‘spiritual and ethical, compulsory and obligatory guidance’ of orthodox Theravāda Buddhism. Therefore, this practice is cherished and driven by the act of self-determination. It means this meditation is always culminated in the final goal of a pure Buddhist, not as just a mental developing practice. Here in *vipassanā*, *vi* means ‘especially’, *passanā* means ‘being aware of (awareness)’. These words mean ‘being aware of every kind of object as the 3 characteristics, namely, impermanence (*anicca*), dissatisfaction (*dukkha*), and non-self’ (*anatta*) (See details in Part Two, *Vipassanā*).

3. *Sāsana* Related to *Vipassanā* and Mindfulness

Sāsana means all the teachings of the Buddha. There are three *sāsana*: *pariyātti sāsana* (learning the Buddha’s teaching), *paṭipatti* (practising) *sāsana* and *paṭivedha sāsana* (penetrated *dhamma*). These three kinds of *sāsana* are now shining. Generally, if a country is rich, people in

the country are also rich. Currently, *sāsana* in Myanmar (Burma) is flourishing. So the *sāsana* may be shining in all Myanmar people.

Then, how can you examine or test whether *sāsana* is shining or not in every person's mind? How do you know *sāsana* is established in an individual?

The *arahantas* (noble men: those who attained highest level of *Magga ñāṇa*) and commentators (3rd commentary of *Mahāvagga, Saṃyutta nikāya*) said,

“*Yohi Buddhesu dharante supi cattāro satipaṭṭhāne nabhāveti tassa saddhamma antarahito nāma hoti devādattā dīnaṃviya.*” “Even when the Buddha was alive, a person who did not practice the Four *Satipaṭṭhāna dhamma* (4 Foundations of Mindfulness Meditation), *sāsana* would be extinguished within him.” Therefore, practising *satipaṭṭhāna* (the setting up of mindfulness) determines the existence of *sāsana* in him. Here, *paṭṭhāna* means ‘place nearby’, ‘fix closely’, or ‘setting forth’.

If the person practices *satipaṭṭhāna*, *sāsana* exists in him. If the person does not practice *satipaṭṭhāna*, *sāsana* would be extinguished in him. Now, you are going to practice tranquility and insight meditation according to the Kannī tradition, therefore, *sāsana* will exist in your heart. But the existence of *sāsana* is mentioned by practice of the four *satipaṭṭhāna*. Then, if you practice *vipassanā* meditation, how can *sāsana* exist in you? They mentioned *satipaṭṭhāna* but you practice *vipassanā*. Is it different? No, it is not different, it is the same. Because *satipaṭṭhāna* has two divisions according to the *Mahāsatipaṭṭhāna sutta* (Great discourse of the setting up of mindfulness).

(1) *Satipaṭṭhāna*: Simply being mindful. The Buddha said *kāye kāyānupassī* (awareness of the body as body), *vedanāsu vedanānupassī* (awareness of feelings as just feelings), etc. It means being aware of *rūpa* as *rūpa*, being aware of feelings as they are. It is just being mindful, which is included in *samatha*.

(2) “*Samudaya dhammānupassī, vā vayadhammānupassī, samudaya vayadhammānupassī.*” It means to be aware of arising, to be aware of vanishing, to be aware of arising and vanishing and the cause of arising and vanishing. This is *vipassanā* because arising and vanishing is *anicca*. That is to say, meditating on *anicca* is *vipassanā*. So when someone has practiced *satipaṭṭhāna* completely, we can say he has finished *vipassanā* meditation. Also, when someone has practiced *vipassanā* completely, we can say he has finished all four *satipaṭṭhānas*.

According to the commentary, for the person who practices *vipassanā*, *sāsana* will exist in his heart. In this orthodox Theravāda tradition, *vipassanā* meditation is accomplished by observing the *satipaṭṭhāna* practices. *Satipaṭṭhāna* is the only way to overcome all kinds of suffering that all human beings may encounter. The Buddha assured us of that in The Great Foundation of Mindfulness Discourse (*Mahāsatipaṭṭhāna sutta*) about 2,600 years ago.

As stated in the *Mahāsatipaṭṭhāna sutta*, “*Ekāyano ayaṃ, bhikkhave, maggo sattānaṃ visuddhiyā, sokaparidevānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya ñāyassa adhigamāya nibbānassa sacchikiriyāya, yadidaṃ cattāro satipaṭṭhānā.*” This means, “Monks, this way of practice is the only way for beings to purify the mind, to overcome the lamentation and sorrow, to extinguish physical and mental suffering, to attain *Magga ñāṇa* knowledge and to realize Nibbāna (total cessation of defilements). That way of practice is referred to as The Four Foundations of Mindfulness.”

“*Katame cattāro? Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ, vedanāsu vedanānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ, citte cittānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ, dhammesu dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.*”

“What are these Four Foundations? Monks, in this dispensation (in the teaching of the Buddha), a monk is contending with having a strong effort in his practice, having knowledge, having mindfulness, removal from attachment to sensual pleasure and distress of the five aggregates, and is aware of the followings again and again:

- ① Being aware of material among the materiality (mindfulness of the body, *kāyānupassanā satipaṭṭhāna*).
- ② Being aware of feeling among the feelings (mindfulness of feelings, *vedanānupassanā satipaṭṭhāna*).
- ③ Being aware of consciousness among the consciousness (mindfulness of consciousness, *cittānupassanā satipaṭṭhāna*).
- ④ Being aware of reality among the *Dhamma* (mindfulness of the *Dhamma*, *Dhammānupassanā satipaṭṭhāna*).”

How do you know if someone is a real Buddhist or not? Practice of the Four Foundations of Mindfulness Meditation is an indicator of a person being a true Buddhist. Practising the 4 *satipaṭṭhānas* is a key factor in being a Buddhist who lives according to the Buddha’s wish. If someone practices the 4 *satipaṭṭhāna*, you can say he is a Buddhist. Even though you were born into a Buddhist family, you are not a real Buddhist if you do not practice the 4 *satipaṭṭhāna*.

According to the Buddha’s teaching (*Yuganaddha sutta*, 4th *Nipāta*, *Aṅguttara nikāya*), there are 4 methods of *vipassanā* (insight meditation):

(I) *Samatha pubbaṅgama vipassanā* (concentration leading insight meditation):

First, practice one of the 40 kinds of *samatha* meditation. When a *yogī* achieves sufficient concentration, he then switches to *vipassanā*. In other words, *samatha* will be the leader and *vipassanā* will be the follower. *Samatha* is like a ladder to reach the top of the tree (Nibbāna). Without a ladder, it is hard to climb up the tree and it takes a long time. With

a ladder, you can reach the top of the tree quickly and easily. *Samatha* is also like a car. If you practice *samatha*, it is the same as if you go someplace riding in a car. If you practice *vipassanā* only, it is the same as if you were to go there on foot. However, even when you drive a car, it takes a long time if you don't know the way. Even when you walk, you can get there easily if you know the way. However, you can reach the destination, either by walking or by driving a car.

(II) *Vipassanā pubbaṅgama samatha* (*vipassanā* leading *samatha* meditation):

Without the entire *samatha* practice, start with *vipassanā* directly. The *yogī*'s mind catches *anicca* (impermanence) all the time. Only on thing that the mind notices is *anicca*, then, the mind does not go outside for a long time. At that time, the *yogī*'s mind is engaged completely on the track of concentration and it becomes one-pointed. It becomes *samatha* and *samatha* arises in the *yogī*'s mind at that time. This is *vipassanā pubbaṅgama samatha*. Finally, the *yogī*'s mind is fixed on the arising elements and he comes to know that all 4 *dhammas* are *anicca*.

(III) *Yuganaddha* (pairing *samatha* and *vipassanā* meditation):
Yuga means 'yoke' and *naddha* means 'tied or fastened'. practice *vipassanā* and *samatha* as a pair. The Buddha practiced this method until attaining the 4th *jhāna* and continued up to *vipassanā*. In this practice, a *jhāna lābī* (one who attains absorption concentration) absorbs the 1st *jhāna* and gets out of the *jhāna* state becoming aware of the *jhāna* factors, such as *vitakka* (initial application of the mind), *vicāra* (sustained application of the mind), *pīti* (joy), *sukha* (bliss) and *ekaggatā* (one-pointed mind) and being aware of them as impermanence, suffering, and non-self, etc. For example, *vitakka* is *anicca*, *vicāra* is *anicca*, or *pīti* is *anicca*, etc. This is *yuganaddha*.

(IV) *Dhammuddhacca pahāna* (removing the wavering mind on

impurities): *Uddhacca* means ‘fluttering mind or wavering mind’ and *pahāna* means ‘removing’ or ‘overcoming’. This method is to remove the impurities of *vipassanā* from the mind. When a *yogī* attained the weak *Udayabbaya ñāṇa* (Knowledge of contemplation on arising and vanishing), *upakkilesa* (defilements such as overeffort, overjoy, overmindfulness, etc. or impurities of *vipassanā*) may arise. A *yogī* then enjoys those defilements and he is no longer aware of the *anicca* (impermanence), *dukkha* (misery and unsatisfactoriness), instead, he becomes more aware of the impurity *dhamma* such as light thus he loses his concentration. This is *uddhacca* (wavering mind). Finally, the *yogī* loses his way and he realizes this is not the right way. After knowing that these are not the object of *vipassanā*, the *yogī* once again becomes aware of *nāma* (mind) and *rūpa* as *anicca* and *dukkha*. When the *yogī* acquires 7 suitable things (*sappāya dhamma*), he becomes concentrated again and practices on the right track. This method (*dhammuddhacca pahāna*) is included in the second (II) method (*vipassanā pubbaṅgama samatha*).

Although there are four methods of *vipassanā* meditation, they can be counted as two methods: *samatha* leading *vipassanā* and *vipassanā* leading *samatha*, because the fourth (IV) method is included in the first (I) and the second (II) methods. The third (III) method is included in the first (I) method. Generally, people practice only two methods, *samatha* leading *vipassanā* and *vipassanā* leading *samatha*. The purpose of practising *samatha* is to absorb into the *jhāna* and the purpose of *vipassanā* is to attain *Magga ñāṇa*.

In the Kannī tradition, *yogīs* practice only the first (I) method, *samatha pubbaṅgama vipassanā* according to the sacred manuscripts of orthodox Theravāda Buddhism in Myanmar and switch over to the *vipassanā*. Through the practice of *samatha* until reaching the *upacāra samādhi* (neighborhood or lesser *jhāna*), it is easier to attain *Magga ñāṇa*

(Knowledge of the path to Nibbāna). The reason why this tradition teaches up to only *upacāra samādhi* instead of first *jhāna* is because it is difficult to attain *jhāna* due to the weather changes, different environments, health conditions, or food. Another reason is that it takes a long time to attain *jhāna*. So, a *yogī* switches to *vipassanā* before the *jhāna* occurs. At the time of Kannī sayādaw, he was believed to become an *arahanta* (one who has attained *Arahatta magga ñāṇa* and realized Nibbāna) all over Myanmar.

The most important thing to be noted carefully is that: Only when his concentration is as high as the first *jhāna*, the *yogī* can attain *Magga ñāṇa*. It is mentioned in the commentary of *Paṭisambhidā magga*, 1st *aṭṭhakathā*:

“*Vipassanāniyamena hi sukkha vipassakassa uppannamaggo pi, samāpattilābhino jhānaṃ pādakaṃ akatvā uppannamaggo pi, paṭhamajjhānaṃ pādakaṃ katvā pakiṇṇakasaṅkhāre sammasitvā uppāditamaggo pi paṭhamajjhānikā va honti.*”

The preceding statement means that *Magga ñāṇa* of a pure *vipassanā* practice *yogī*, *Magga ñāṇa* of a *jhāna* attainer who practices *vipassanā* without using *jhāna* and *Magga ñāṇa* of a *jhāna* attainer after getting out from the *jhāna* absorption and practice by taking *nāma* and *rūpa* as an object, according to the law of *vipassanā* (editor’s note: the law of *vipassanā* means here, ‘when *Magga ñāṇa* arises, concentration level must be the same as the first *jhāna*’), are paired with the first *jhāna*. It means that those *Magga ñāṇa* are at the same level of concentration, the first *jhāna*. It also means only when concentration is at the first *jhāna*, *Magga ñāṇa* can arise. This is a very important hidden secret of *vipassanā*. It is clear that the entire meditation practice till *Magga ñāṇa* is accomplished by concentration. Therefore, the important thing for a *yogī* to do is a try to acquire the 1st *jhāna* level of concentration early.

CHAPTER TWO

How to Start Meditation Practice

Before meditation practice, all *yogīs* have to pay homage to the Buddha and take 8 or 9 precepts to purify their mind. By observing the precepts, defilements do not arise as an *akusala* action verbally and physically. The followings are 9 precepts to be recited in front of the Buddha statue (on behalf of a living Buddha):

- (1) I observe the precept of abstaining from killing any living beings.
- (2) I observe the precept of abstaining from taking what is not given by the owner.
- (3) I observe the precept of abstaining from indulging in sexual conduct.
- (4) I observe the precept of abstaining from telling lies.
- (5) I observe the precept of abstaining from taking any intoxicant or drug which cause forgetfulness.
- (6) I observe the precept of abstaining from taking any food after midday.
- (7) I observe the precept of abstaining from enjoying dancing, singing and playing musical instruments which are obstacles to the Noble Practice, and also abstaining from wearing flowers, using perfumes and beautifying with any cosmetics.
- (8) I observe the precept of abstaining from staying on any high or luxurious seat or bed.
- (9) I do establish the practice of cultivating loving-kindness on all living beings.

Let's start meditation. However, before starting any kind of *samatha* and *vipassanā*, a *yogī* must do a certain preliminary performance. This is called *parikamma* (preliminary action such as asking permission): *pari*, meaning 'before or preliminary', and *kamma* which means 'action'.

These include the following:

Ask the Buddha, *Pacceka* (solitary) Buddha, *ariyas* (ones who have attained one of the 4 levels of *Magga ñāṇa*) and *arahantas* for their forgiveness for any offense done to them by one in uncountable previous lives. Then entrust the five aggregates of *nāma* and *rūpa* (the mind and body) to them. The 5 *khandhas* (aggregates) are: corporeality (*rūpa*, form), feeling (*vedanā*), perception (*saññā*), mental conditioning (*sarīkhāra*), and consciousness (*viññāṇa*).

Ask the same forgiveness of your parents, teachers and benefactors. Also, entrust your body and mind to the *Dhamma* (the teachings of the Buddha) teacher. Then, ask for meditation practice from the Buddha. Practising preliminary meditation is called *pubbakicca* (preliminary function). Sometimes it is called *sabbatthaka kammaṭṭhāna* (essential in all practices).

There are four things to practice as preliminary meditation. In *Khuddasikkhā*, it is mentioned that one must protect one's mind from the defilements by these four meditations before *vipassanā*: “*Buddhānussati, mettā ca asubha ca, maraṇassati, catūhi dhammehi attano cittaṃ rakkhitabbaṃ*” (*Kuddhasikkhā-abhinava ṭīkā*).

These are the four-guardian meditation:

1. *Buddhānussati* (recollecting the Buddha's attributes)
2. *Mettā bhāvanā* (developing of loving-kindness)
3. *Asubha bhāvanā* (recollection of foulness)
4. *Maraṇassati* (recollection of death)

They are also called ‘*Caturārakkha kammaṭṭhāna*’ (Four guardian meditations).

1. *Buddhānussati* (Recollecting the Buddha's Attributes)

Buddhassa guṇa anussaranaṃ ti Buddhānussati. Buddhānussati means

recollecting the Buddha's *guṇa*. *Guṇa* means one's appreciable quality or attributes. So Buddha *guṇa* means attributes of the Buddha. Therefore, *Buddhānussati* is the act of recollecting one of the Buddha's attributes. The Buddha has three kinds of attributes (*guṇa*): ① *cariyā guṇa* (Buddha's performance to fulfill the 10 Perfections in previous lives), ② *rūpakāya guṇa* (physical attributes), and ③ *nāmakāya guṇa* (mental attributes).

(1) *Cariyā* (conduct; behavior) *guṇa*

Deeds of the Buddha's previous fulfillment of 10 Perfections (*pāramī*). The 10 Perfections are generosity (*dāna*), morality (*sīla*), renunciation (*nekkhamma*), wisdom (*paññā*), effort (*vīriya*), patience (*khanti*), truth (*sacca*), determination (*adhiṭṭhāna*), loving-kindness (*mettā*), and equanimity (*upekkhā*). Each of the 10 Perfections is classified into 3 classes such as *pāramī*, *upapāramī*, and *paramattha pāramī* to make a total of 30. For example, for the Perfection of donation.

- ① *Dāna pāramī* (ordinary perfection): Just donation of wealth.
- ② *Dāna upapāramī* (minor perfection): Donation of body part.
- ③ *Dāna paramattha pāramī* (ultimate perfection): Donation of life (sacrifice of life).

These 30 things to fulfill are *Cariyā* (performance) *pāramī*. The commentary says that the Buddha donated his eyes, blood, etc. for many lives. The Buddha sacrificed five great things including children, wife, properties including throne, his body parts, and his life. Every time he donated, he wished to attain Omniscience. The Buddha fulfilled all *pāramī* through all his many lives (four incalculable world cycles: 4 *asaṅkheyya* of *kappa*). These are known as *Cariyā pāramī*.

There is a story (*Khuddaka nikāya*, *Jātaka* book: *Khanti Vādhi Jātaka*) about the Perfection of patience (*Khanti pāramī*).

The Buddha-to-be, at that time, was the son of a rich family that owned about 800 million dollars' worth of properties. He learned great morals from a famous professor at Takkasilā University. After his parents died,

he donated all his properties, including his valuable treasures, by giving everything to those in need. Then he became a hermit and went to the Himalayas to practice *dhamma*. After many years, the hermit went down to a nearby country (*Varanasī* = *Vanera*) in order to get some sour-salt for health. The chief of the army met the hermit by chance, offered him some food, and let the hermit (the Buddha-to-be) stay in the royal garden.

One day the king of that country, Kalābu, went for a stroll through the garden with all his courtesans. The ladies performed dances and sang to impress the king. After enjoying the entertainment, the king took a nap laying his head in his favorite lady's lap. While the king was sleeping, court ladies looked around the garden. They met the hermit, they asked him to preach the *Dhamma*. They listened intently to his *Dhamma* talk.

When the king awoke, he did not find anyone except for the lady who let him lie on her lap. The lady told the king that all the court ladies were listening to the *Dhamma* from the hermit (Buddha-to-be). The king felt a surge of anger against the hermit and went there to do him harm. The king met the hermit and asked in anger, "What kind of ideology do you espouse, hermit?" The hermit replied, '*Khanti Vādī*' (patience speaker).

The king asked again, "What does that mean?" The Buddha-to-be explained, "It is to be patient (tolerant) or endure an assault from other people." Then the king told the hermit, "Now I would like to test whether that *dhamma* (patience) really exists in you."

The king commanded his executioner to beat the hermit (Buddha-to-be) many times with a whip which was used to tame a wild horse. The Buddha-to-be was bleeding and endured severe pain. The king asked again, "What kind of ideology do you espouse?" The Buddha-to-be replied, "I'm a *Khanti Vādī*". Then the king commanded his henchman to cut

the Buddha-to-be's hands and asked the same question one more time. The Buddha-to-be gave the same answer and added, "My patience does not exist on the skin, in my hands but deep in my heart". Then the king commanded to cut off his legs and then his nose and ears and asked the same question again. All the time the Buddha-to-be gave the same answer calmly without losing his temper. Finally, the king gave up the torture and kicked the chest of the Buddha-to-be and cursed, "Live like that by uplifting your patience!", and went away. Then, the hermit died of excessive bleeding.

In this story, the Buddha-to-be maintained his *vāda* (ideology) of patience through suffering extreme pain until he dies.

There is another story about *Mettā pāramī* (*Khuddaka nikāya*, *Seyya jātaka*). When the Buddha-to-be was a king, he always practiced loving kindness and governed his country with loving kindness. He kept no weapons and no army. One day, a minister perpetrated some wrong deeds, and as a result, the Buddha-to-be commanded him to leave his country. The minister complained to the Buddha-to-be, but he eventually went to another country. The country was awful. The minister asked the king in the other country to defeat the Buddha-to-be's country. The Buddha-to-be did not resist the king. The Buddha-to-be surrendered without fighting. The king in the other country put the Buddha-to-be into an iron cage and let the cage hang upside down. The enemy king's intention was to make him angry. However, the Buddha-to-be was never angry and rather sent the enemy king loving kindness. Then the Buddha-to-be attained *jhāna*. At that time, the enemy king suffered through his whole body from high fever. Nothing could cure it. Finally, the enemy king's rage totally melted away and he let the Buddha-to-be escape from the cage and return to his country.

(2) *Rūpakāya guṇa* (physical attributes)

The Buddha has a very beautiful appearance. Even the *māra* (one of

upper abode *devās*) cannot replicate the body of the Buddha. The Buddha's physical attributes are differentiated into two kinds: (a) 32 major marks, (b) 80 minor marks. There are always six rays radiating from the Buddha's entire body. His six hues [white (*odāta*), red (*lohita*), yellow (*pīta*, or gold), dark blue (*nīla*), crimson (*mañjeṭṭha*) and mixed with 5 colors (*pabhassara*)] are represented on the flag of Buddhism. The Buddha has four white eyeteeth. A golden light radiates from the head. There is very soft, long silver white hair in the middle of his two eyebrows. The Buddha's breathing is very subtle. He has an extremely developed physique. The Buddha has immeasurable power and wisdom but the Buddha lived as a human being. The Buddha thinks as a normal human being. His wisdom is not arisen when he does not use it. It does not work all the time. It works only when he wants to use it. However, the Buddha is always mindful and his wisdom foreruns all mental and physical actions.

(3) *Nāmakāya guṇa* (mental attributes)

Nāmakāya guṇa are *Arahaṇ*, *Sammāsambuddha* (the Omniscient one), etc. The first *guṇa*, *Arahaṇ* means the Buddha who has supremely attained *arahattaship*. He is worthy of special veneration by all men, *devās*, and *Brahmas*. *Arahaṇ* also means the one who totally eradicates all defilements without any dust or any habit. So, '*Arahaṇ*' is a key word among the Buddha's 9 attributes. These 9 attributes (*guṇa*) are not named by *devās* or his parents but because of *Dhamma*. As soon as he attained Omniscience, they were named according to the law of *Dhamma*. Nobody named them. When he became the Buddha, he attained these *guṇa* and named them.

The Nine Attributes of the Buddha are (*Ambaṭṭha sutta*, *Dīgha nikāya*):

(1) *Arahaṇ*: The Buddha who is worthy of special veneration by all beings, human beings, *devā*, and *Brahma*.

(2) *Sammāsambuddha*: The Buddha who truly comprehends by himself

all the *Dhamma* that should be known. They are called *Ñeyya dhamma*:

- (a) *Sarikhāra* (all *nāma* and *rūpa*)
- (b) *Vikāra* (characteristics of being in flux)
- (c) *Lakkhaṇā* (characteristics)
- (d) *Paññatti* (abstract name)
- (e) *Nibbāna*

(3) *Vijjācaraṇasampanna*: The Buddha who is proficient in three supreme knowledges or eight supreme knowledges and fifteen perfect practices of morality.

(i) 3 Supreme Knowledges:

- ① *Pubbenivāsānussati ñāṇa* (Knowledge of previous life)
- ② *Dibbacakkhu ñāṇa* (Knowledge of divine eyes): the Knowledge of death and rebirth of beings.
- ③ *Āsavakkhaya ñāṇa* (the same as *Arahatta magga ñāṇa*)

These *ñāṇas* are called *Pudīā* after initials of the above three *ñāṇas*' names.

(ii) 8 Supreme Knowledges = 3 Supreme knowledges + 5 Supreme knowledges

- ④ *Vipassanā ñāṇa*
- ⑤ *Manomayiddhi ñāṇa* (Accomplishing everything with his mind)
- ⑥ *Iddhividha ñāṇa* (Miscellaneous power)
- ⑦ *Dibbasota ñāṇa* (Divine ear)
- ⑧ *Cetopariya abhiññāṇa* (*Paracittavijā*) *ñāṇa*: supernormal power of knowing other's mind.

(iii) 15 Perfect Practices of Morality:

- ① *Indriya sīlasaṅvara* (observing the precepts)
- ② *Indriyesu guttadvāratā* (guarding the faculties): Controlling the faculties of eyes, ears, nose, tongue, body and mind to be tranquil.
- ③ *Bhojanamattaññutā* (knowing the amount of diet)
- ④ *Jāgariyānuyoga* (always being with alert)

7 qualities of noble persons: ⑤ faith (*saddhā*), ⑥ mindfulness (*sati*), ⑦ wide knowledge (*bahusacca*), ⑧ effort (*vīriya*), ⑨ wisdom (*paññā*), ⑩ shame of *akusala* act (*hīri*), ⑪ fear of *akusala* act (*ottappa*)

4 *rūpa jhānas*:

⑫ ~ ⑮ 1st *jhāna*, 2nd *jhāna*, 3rd *jhāna*, 4th *jhāna*

(4) *Sugata*: The Buddha who has attained Buddhahood after fulfilling the perfections as former Buddhas. The Buddha who has attained Nibbāna after following the right path. The Buddha who speaks only what is true and beneficial.

(5) *Lokavidū*: The Buddha who knows the three worlds such as *satta-loka* (the animate world), *okāsa-loka* (the inanimate world), and *saṅkhāra-loka* (the conditioned world).

(6) *Anuttaro purisadammasārathi*: The Buddha who is incomparable in taming those who deserve to be tamed.

(7) *Satthā devāmanussānaṃ*: The Buddha who leads the way and is the teacher of men, *devā*, and *Brahma*.

(8) *Buddha*: The Buddha who knows and teaches the Four Noble Truths.

(9) *Bhagavā*: The Buddha who is the most Exalted One.

These are the major attributes, and ‘*Arahaṃ*’ is a key word among the 9 *guṇa*. These 9 major attributes were taught by the Buddha himself. But, the Buddha’s *guṇa* are uncountable. If the Buddha would have talked about the other Buddha’s *guṇa* only, not about any other subjects, the world cycle (aeon, *kappa*) may be destroyed but talking about the Buddha’s *guṇa* cannot yet be finished. Even if the *kappas* collapsed, there would still be many Buddha’s *guṇa* left to talk about (*Soḍadaṇḍa sutta*, *Dīgha nikāya*, *Sīlakkhandhavagga aṭṭhakathā*).

Bhagavā (the most Exalted one), the 9th *guṇa*, means the Buddha who is endowed with the 6 supernatural powers. These are:

(i) *Issariyā* (mastery of one’s mind; lordship): Ability of governing both mundane and supramundane consciousness.

- Supramundane *issariyā*: The Buddha can control and change even the mind process.

- Mundane *issariyā*:

(a) *Aṇimā* (atomization) - The Buddha can make his body so minute as to be able to walk inside a mustard seed.

(b) *Mahimā* - The Buddha can make his body extremely huge or gigantic, even larger than the body of the biggest *devā* (Asurinda).

(c) *Laghimā* - The Buddha can make the body become light or weightless.

(d) *Patti* - The Buddha can make the body as quick and swift as the mind. He is able to travel with the mind and arrive anywhere he would like to go.

(e) *Pākammaṇ* - Having the power to create according to his wish; producing what he wants by resolving.

(f) *Yatthakāmāvasāyitā* - The Buddha can complete his power as soon as he wishes.

(g) *Vasitā* - Mastering his power; power of attaining *jhāna* in a short moment.

(h) *Īsitā* - The Buddha can make other people to follow his wishes when teaching *Dhamma*.

(ii) *Yasa* (fame and glory of the *Bhagavā*): Fame that has 9 *guṇa* spreads through 10,000 universes.

(iii) *Sirī* (noble splendor of appearance of the *Bhagavā*): Charming physically and having an auspicious appearance (*rūpakāya guṇa*).

(iv) *Kāma* (power of accomplishment; The Buddha can do what he wants to do): The Buddha can teach a person to understand Nibbāna, but only when they are ripe to attain the knowledge. Due to the desire based on the salvation of all sentient beings out of *saṃsāra*, he succeeded in attaining Omniscience when he was a Buddha-to-be along the period of Perfection.

(v) *Payatta* (energetic effort): Unrivaled and energetic effort. The Buddha slept only 1 hour and 15 minutes a day.

(vi) *Lokuttara dhamma* (knowledge of the nine supramundane *dhamma*): Such as Buddha's Nibbāna and Buddha's *Magga* and *Phala ñāṇa* (4 *Magga* and 4 *Phala ñāṇas*).

In addition to above mentioned attributes of the Buddha, there are 10 kinds of *ñāṇa* and physical strength described in *Mahāsihanāda sutta*, *Mūlapaṇṇāsa aṭṭhakathā*. The ten kinds of *ñāṇa* (ten knowledges) are as follows:

① *Thānathānañāṇa*: The knowledge of knowing correctly whether it is reasonable or not. Through this knowledge, the Buddha knows those beings who can be liberated or those who cannot be liberated from the four *āsavas* or those who can become *arahantas* or those who cannot. The Buddha uses this knowledge in looking at a person to find out whether he has the defilements which obstruct the attainment of *jhāna*, *magga* and *phala* and whether he is deep-seated in wrong views (*niyatamicchā-diṭṭhi*) or not.

② *Kammavipākāñāṇa*: The knowledge of knowing the past, present and future actions and their results. The Buddha uses this knowledge in order to ascertain precisely whether a being has the unwholesome *kamma*-result such as being born with rebirth consciousness which is without a good root or with two good roots (*alobha*, *adosa*) which obstruct the attainment of *jhāna*, *magga* and *phala* or not.

③ *Sabbatthagāminipatipadāñāṇa*: The knowledge of knowing practices that lead to the corresponding planes of existence and also the Middle path that leads to Nibbāna. The Buddha uses this knowledge in order to ascertain exactly and completely whether a being has committed one of the five heinous deeds (*Pañcānantariyā-kamma*), such as killing one's mother, which would obstruct the attainment of *jhāna*, *magga*, and *phala*.

④ *Anekadhātunānā dhātuññāṇa*: The knowledge of knowing correctly the five aggregates (*khandha*), the twelve sense bases (*āyatana*) and the eighteen elements (*dhātu*) which make up animate beings as well as the various elements that make up inanimate objects.

By looking at beings with the three knowledges mentioned above ①, ②, ③, the Buddha knows whether they are free from the three types of obstruction (defilements, unwholesome *kamma* results and heinous deeds). After knowing that they are free from these three types of obstruction, and that they can be liberated from the round of rebirth, the Buddha uses this fourth (*Anekadhātunānā dhātuññāṇa*) knowledge to comprehend the aggregates, sense-bases and the different elements present in the beings.

⑤ *Nānādhimuttikatāññāṇa*: The knowledge of comprehending the different inclinations, dispositions and desires of beings. The Buddha uses this knowledge to ascertain exactly whether their mental faculties (faith, effort, mindfulness, concentration and wisdom) are mature or not.

⑥ *Indriyaparopariyātaññāṇa*: The knowledge of comprehending the maturity and immaturity of mental faculties in beings. The Buddha, in order to preach suitable discourses to beings, uses this knowledge to see exactly and completely whether their mental faculties (faith, effort, mindfulness, concentration and wisdom) are mature or not.

⑦ *Jhānavimokkhasamādhī samāpattiññāṇa*: The knowledge of knowing the defilement, purity, decreasing and development of the *jhāna*, *magga*, *samādhī*, and *samāpatti*. The Buddha uses this incomparable supreme knowledge when he knows that particular beings, even though they are far away, have highly-developed faculties which can lead them to attain *jhāna*, *magga*, and *phala*.

⑧ *Pubbenivāsānussatiññāṇa*: The knowledge of knowing many former existences of oneself and others. The Buddha, after seeing beings

with highly developed faculties by the knowledge of *Jhānavimokkha-samādhisamāpatti-ñāṇa*, uses this *Pubbenivāsānussatiñāṇa*, in order to know accurately about the former existences of beings.

⑨ *Cutūpapātañāṇa*: The knowledge of knowing beings who are about to die and beings who have been just conceived in their mothers' wombs. This knowledge is included in *Dibbacakkhuñāṇa*.

⑩ *Āsavakkhayañāṇa*: The knowledge called *Arahatta magga ñāṇa* (the fourth Path consciousness) which brings about the extinction of all moral intoxicants. The Buddha, with the power of this knowledge, extinguishes the four *āsavas- kāmāsava (lobha)*, *bhavāsava (lobha)*, *diṭṭhāsava (diṭṭhi)*, *avijjāsava (moha)* together with their mental tendencies.

The Buddha's physical strength is measured by the elephant of that period.

- ① *Kālāvaka*: This elephant's physical strength is equal to 10 men's strength.
- ② *Garigeyya*: It is 10 times of No. ①.
- ③ *Pandhara*: It is 10 times of No. ②.
- ④ *Tamba*: It is 10 times of No. ③.
- ⑤ *Pirigala*: It is 10 times of No. ④.
- ⑥ *Gandha*: It is 10 times of No. ⑤.
- ⑦ *Marigala*: It is 10 times of No. ⑥.
- ⑧ *Hema*: It is 10 times of No. ⑦.
- ⑨ *Uposatha*: It is 10 times of No. ⑧.
- ⑩ *Chaddanta*: It is 10 times of No. ⑨. This elephant is equal to 10,000,000,000 men.

The Buddha's physical strength is 10 times of a *chaddanta* elephant, 10 times of 10,000,000,000 human beings, that is, 100,000,000,000 human beings.

(1) How to practice

Sit down in a cross-legged position while thinking of all the Buddha's attributes. Breathe normally. When the mind is still and calm, focus your attention to the space between the eyebrows and visualize the Buddha's image there, observing it through your mind while envisioning that it is the real live Buddha endowed with the 9 attributes.

When the mind feels calm and peaceful, remove the image and focus the mind continuously between the eyebrows allowing the mind to notice *Arahaṃ*, while at the same time knowing the meaning of *Arahaṃ*. Do not move the body, even the fingers must stay perfectly still. Even though the pain is agonizing, be patient. If the suffering has intensified, change the body posture slowly, focusing the mind in the space between the eyebrows (the original place). Recite '*Arahaṃ, Arahaṃ, Arahaṃ...*' Whenever you meditate, practice *Buddhānussati* at least 10 minutes. This is to be practiced the entire day, from the moment one awakes until the time one goes to bed. Throughout the day during every activity, focus the mind between the eyebrows and be aware of *Arahaṃ* with mindfulness. In that time, do not visualize any images, just experience awareness knowing *Arahaṃ*.

(2) The Benefits of Developing *Buddhānussati*

By practising *Buddhānussati*, the *yogī* can attain much *kusala* (wholesomeness or goodness), wisdom, faith, *pīti* (joy), freedom from any disturbance and danger, quick understanding about *anicca* (impermanence), *dukkha* (suffering, misery, unsatisfactoriness) and *anatta* (non-self), and attainment of *arahattaship*.

- Ⓐ Increasing faith in the Buddha.
- Ⓑ Increasing *paññā* (wisdom): The Buddha is the supreme one, so

one who practices Buddha's *gura* can understand *Dhamma* easily.

© Increasing *puñña* (merit).

© Increasing *sati* (mindfulness) because *sati* takes Buddha's *gura* (reciting *Arahaṃ, Arahaṃ...*) as an object all the time. Here, *sati* means remembering the Buddha, the *Dhamma*, and the *Sarīgha*. Remember only *kusala*. One always remembers Buddha's *gura*. So the mindfulness is clearer and stronger.

© Increasing patience and being able to bear suffering mentally and physically. The Buddha had strong patience. If someone practices Buddha's *gura*, he can bear suffering.

© A meditator can avoid *akusala* (unwholesomeness) when he faces the condition to commit *akusala* deeds, because one thinks he stays with the Buddha.

© By practising *Buddhānussati*, one can dwell in Buddha's attribution so his body deserves to offer: "*Buddhaguraṇussatiyā ajjhāvutthañcassa sarīrampi cetiyagharamiva pūjārahaṃ hoti*" (*Visuddhimagga* 1). A person's body which has the heart, the place of mind being aware of Buddha's *gura*, deserves all kinds of offerings.

© Attaining *Magga nāra* if one practices *vipassanā*. If one does not practice *vipassanā* but practices *Buddhānussati*, one will be reborn in a good destination.

(3) Stories about the Benefits of *Buddhānussati*

Here are some stories which illustrate the benefits of *Buddhānussati*:

(I) About a young boy who was reborn in a good destination due to seeing the Buddha at the last moment of his life (*Maṭṭhakuraṇḍalī* story, *Dhammapada aṭṭhakathā* 1):

In the Buddha's time, there was a Brahman who had an only son. The Brahman was very stingy. He never went to pay homage to the Buddha

and never made a donation. One day his son became very sick. The Brahman did not want to take him to the clinic because he was very stingy. Finally, when his son was nearly dying, he took his son to the physician. When the doctor saw him, he gave up hope because his disease was serious. His son was nearly dying but the Brahman did not want to take his son home. If his son dies at home, many relatives will visit his house and they will know how rich he is. The Brahman did not want to show his wealth to his relatives. So the Brahman left his dying son outside the house.

At that time, the Buddha used to look around the entire universe with compassion in the morning and night time as his daily routine. The Buddha saw the son and knew he would die soon. The Buddha knew that the son would be reborn in a *devā* realm and attain *Magga ñāṇa* if he sees the Buddha before he dies. The next morning, the Buddha went to that street where the boy was lying in front of the house. He could not see the Buddha. So the Buddha radiated a hue and shone on the house. The boy could see the ray and he inquired where the ray came from. As the boy was nearing his own death, he saw the Buddha, but he could not pay homage to the Buddha physically. The boy admired the Buddha's figure and paid homage with his mind. The Buddha left the boy. As soon as the Buddha left, at that moment the boy felt true bliss and he died. Just at the moment of dying, he admired the Buddha. It is *kusala*, he died with a *kusala* mind. Because of this *kusala*, he was reborn in a good destination. From that time on, his father was crying at the cemetery every day over the boy's grave.

A *devā* (a guardian angel), his real son, was also crying near the place. The Brahman wondered who is crying. The Brahman asked him, "Why are you crying? I want to know." The *devā* answered, "I need the moon and the sun. I am crying because I don't get the moon and the sun." The Brahman said, "You are a fool. You cannot get the moon

and the sun.” The boy replied to the old man, “You are more foolish than I because your boy had already died and you are crying here for him. So you are fool.” The Brahman asked, “Who are you?” The *devā* said, “I am a *devā* who was reborn from your son.” The Brahman did not believe what the *devā* said. He said, “My son never paid homage to the Buddha and never made a donation. How were you reborn in the *devā* realm? I don’t believe you.” The *devā* asked again, “If you do not believe me, ask the Buddha tomorrow.” Next day, the Brahman and *devā* went to see the Buddha. The Buddha told about the story and preached the *Dhamma*. After listening to the *Dhamma*, the Brahman and *devā* attained the first *Magga ñāṛa*.

The benefit is attaining the first *Magga ñāṛa*. The main reason was his mind at the moment of dying. He admired the Buddha even though he did not know the *Arahaṃ* or Buddha. Just seeing the Buddha’s figure was a very glorious thing. It is *Buddhānussati*. Seeing and admiring the Buddha’s glorious figure is *Buddhānussati* on *rūpakāya*. Reciting ‘*Arahaṃ, Arahaṃ, Arahaṃ*’ is *Buddhānussati* on *nāmakāya*. The boy could be reborn in a good place and attain *Magga ñāṛa* because of the benefit of *Buddhānussati*.

(II) About a queen who became *ariya* after listening to singing of a Flamingo (*Vipassīsamaññā vaṇṇanā, Mahāpadānasuttaṃ, Mahāvagga Pāḷi*):

King Asoka’s chief queen (Asandhimittā), who was very devoted to the Buddha, wanted to see the Buddha. The king called a dragon and asked it to show the Buddha’s image and the dragon complied. Then, the queen wanted to listen to Buddha’s voice. The King’s minister told her that the crane’s singing is the most charming sound in the world and that its voice is the same as the Buddha’s voice. The minister captured a crane and made it sing. The sound of the crane singing was so sweet and beautiful and the queen was filled with joy. However, the queen

thought that the Buddha's voice would be more charming and more beautiful than the bird's singing, and filled her whole mind and body with joy just thinking of Buddha's voice. After removing the joy, she practiced *vipassanā* and attained the first *Magga ñāṇa*.

(III) About a frog (*Maṇḍūka*) that was reborn in a *devā* realm from listening to the Buddha's voice (*Maṇḍūkadevāputtavimānavatthuvaṇṇanā, Vimānavatthu aṭṭhakathā*):

One day, the Buddha dwelled near a very large pond and every day many animals went there and drank water. One evening while the Buddha was preaching, a frog was listening to the Buddha's voice while the Buddha delivered *Dhamma*, but the frog did not realize that it was the Buddha or *Dhamma* that it was hearing. The frog just listened to the sweet voice. At that time, an ox cart driver stopped his cart, came over putting his horsewhip in his hip pocket and sat down to listen to Buddha's *Dhamma*. As he sat down, the handle of the whip hit the frog and the frog was killed. As the frog died, the frog was enjoying the Buddha's voice and was admiring him. Due to that merit, the frog was reborn in a *devā* realm. As soon as the frog became a *devā*, he saw how he had been reborn in a good place. He knew that listening to Buddha's voice at his last moment of death was meritorious. Then, he went down to the Buddha and paid homage to the Buddha. The Buddha preached for him and he attained the first *Magga ñāṇa* (*Khuddaka nikāya, Vimānavatthu aṭṭhakathā*).

Even animals can attain *Magga ñāṇa* if they listen to the Buddha's voice and admire him. Our human beings take precepts and know the method of how to practice. Besides, they know the Buddha's *gūṇa*. How much merit have they got? Surely, human beings will have more benefits than animals. Why cannot human beings attain *Magga ñāṇa*?

(IV) About a young girl (Mī talatho) who saved her life and became a queen due to the merit of *Buddhānussati*:

In the year AD 1042, there was a king who ruled the southern part of Burma. He was a Brahman and he did not have faith in the Buddha's teaching. So he declared that all people should not have faith in the Buddha's teaching and not to show respect to the Buddha's statue or image. Nobody was allowed to pay homage to the Buddha. However, there was a girl who was a daughter of a rich man called Danazeya. Since she was young, she has paid homage to the Buddha. She was not afraid to die, so she paid homage to the Buddha secretly in her house.

One day, she went to an irrigation canal to take a shower and she found a Buddha statue in the water. She brought the statue to her house. She knew that if the king knew of this, he would kill her. But she did not care about dying. The king heard she had paid homage to the Buddha at her home. The king commanded an elephant to trample her, but the elephant did not obey. Then, the king asked the girl, "If your Buddha has power, show me a miracle and I will pay homage to your Buddha." The girl took the precepts and recited the Buddha's *gūṛa*. The statue was shining with golden rays. After that, the king paid homage to the Buddha and had a strong faith. He also let all people respect the Buddha's teaching and allowed them to have faith in the Buddha. The king married her and she was called Queen *Badrā*. Originally, the king had been a Brahman but he converted to Buddhism.

Seeing the Buddha or listening to the Buddha's voice is really practising *Buddhānussati* on the *rūpa kāya* (physical body) attribution. So even a frog, who does not know about the Buddha or the *Dhamma*, by just listening to the Buddha's voice, can be reborn as a *devā* and attain *Magga ñāṛa*. Why, then, could not a human being who has faith in the Buddha and the *Dhamma* and observes the eight precepts attain *Magga ñāṛa* by developing *Buddhānussati*?

When finishing meditation, wish for Nibbāna and share your merit

with guardian *devā* of your body, maternal guardian *devā*, paternal guardian *devā*, your monastery, your living room, town, king of *devā*, king of death, *māra* and his followers, forebears, people to whom you are directly related. In particular, give thanks to guardian deities of the world and the Buddhist religious guardians (*Dhātaraṭṭha*, *Virūlhaka*, *Virūpakkha*, *Kuvera* = *Vessavaṇa*: ruler of *yakkha*). When sharing the merit verbally to human beings, visualize their faces.

2. *Mettā Bhāvanā* (Developing of Loving-Kindness)

Generally, *mettā* means love but really *mettā* is not love. *Mettā* is mixed with many things. Because of this, the real meaning of *mettā* is confusing. In the Buddha's teaching, *mettā* is derived from 'pema' (love). There are three kinds of *pema*.

(1) *Taṇhā pema* (desire; thirst - mutual love between husband and wife): Love driven by pure lust which is an impure and hot sex (*rāga*). This love is for worldly people of the opposite sex. The original factor of *taṇhā pema* is lust which is hot and impure. These persons cannot be separated from each other for long periods of time. Only when they are together, they are happy. Otherwise, they are suffering.

(2) *Gehassita pema* (mutual love among the members of the family): Love between family members, brothers and sisters, children and parents. It is purer than *taṇhā pema*, but not the best love because there is an attachment to children or sisters, etc. The original factor is greed. My son, my mother, my family, etc., this is not really pure but purer than lust.

(3) *Mettā pema*: This is a real loving kindness and pure love toward persons in general. This does not distinguish the receiver as my loved one, my benefactor, my enemy or stranger, while wishing their prosperity and happiness. This is the one with whom you are going to develop

the best pure love.

The original factor of loving kindness is one of *cetasika*. It is called *adosa* (non-hatred mind), but not all *adosas* are loving kindness. Every *adosa cetasika* is not loving kindness. Whenever someone does wholesome deeds, this *adosa cetasika* arises. At that time, it is not *mettā*. Only when wishing the others' prosperity in one's mind and the non-hatred *cetasika* is accompanied with your mind is it called *mettā*. When you listen to the *Dhamma*, *adosa* arises. That time, the *adosa* is not loving kindness. When your mind makes someone as an object while wishing he may become wealthy and healthy, only at that time loving kindness is developed.

So *mettā* is very difficult to arise when compared with other types of mind such as *lobha*, *dosa*, happiness or sadness, etc. These are easy to arise. For example, whenever we encounter something we dislike, *dosa* arises easily. Whenever we are confronted with a pleasant feeling, *lobha* sets in immediately. So make sure these stages of mind do not arise. Do not lead the mind to these types of feeling. This is a basic formula to control the mind. This is the nature of mind. But as for *mettā*, whenever the mind meets any kind of object, *mettā* cannot arise spontaneously. Only when practising *mettā bhāvanā*, *mettā* will arise. Therefore, *mettā* needs to be developed separately. To be more accurate, the mind is always close to feelings of *lobha*, *dosa*, happiness or sorrow, etc. The mind does not give rise to *mettā* except during the period of practising *mettā bhāvanā*. If someone feels anger, first, he should try to understand this nature of mind and then develop *mettā* until his anger has disappeared.

There are 4 *vavatthāna dhamma* which means, 'the thing that makes one thing known as it is'. These are 4 parameters to know *mettā* as it is.

- ① *lakkhaṇā* (essential characteristic): Wish for other people's prosperity and well-being.
- ② *Rasa* (basic function): *Mettā* brings the prosperity of others.
- ③ *Paccupaṭṭhāna* (manifestation): *Mettā* makes other people peaceful and happy like cold spring water.
- ④ *Padaṭṭhāna* (proximate cause): Familiarity each other.

Mettā has two enemies. The first one is a near enemy, *rāga* (lust) and the second is a remote enemy, anger. When a *yogī* sends *mettā* to a hated one, first his anger disappears from him but he does not know that, and continuously practices. Then clinging arises to him. At that time, *mettā* is destroyed and *rāga* arises. He must know this and stop practising until his *rāga* towards him has vanished.

Loving kindness is the opposite of anger. Anger is a very destructive factor because anger causes many people to do wrong things even killing their mother. Because of anger, people even commit murder. Greed is the second reason. Anger is the number one reason. He cannot kill someone with just greed because it is anger which makes someone to do wrong things. So anger is very destructive. The Buddha's brother-in-law Devādatta is now in Hell because he tried to kill the Buddha due to anger towards the Buddha. So many criminal things have happened as a result of anger. That's why anger is the worst thing. Anger destroys other people but actually the first thing is the destruction of the one who feels anger. When anger arises in a person, it destroys seven factors of wholesome *dhamma* in that person: faith, effort, knowledge, mindfulness, wisdom, shame of unwholesome deed, and fear of unwholesome deed. In *Kodhana sutta*, it is written:

“*Duṭṭho dhammaṃ na passati, duṭṭho atthaṃ na jānāti (Kodhana sutta, Sattaka nipāta, Aṅguttara nikāya).*” This means, “Anger cannot know the cause and cannot see the result”. So when anger arises in someone's mind, he could commit any *akusala*.

According to the Buddha's teaching, there is a *hadaya vatthu* (heart base) in the middle of the heart. *Hadaya vatthu* is a group of *rūpa kalāpa* (material group: visible haze seen by *vipassanā samādhi*). The mind arises from these unseen particles which cannot see by normal eyes. If anger arises in someone, that anger can damage these *kalāpa* because anger is hot and strong. The Buddha said, if anger arises, firstly, anger damages the one bearing the emotion, secondly it harms other people.

Loving kindness is very cool and peaceful like cool spring water which is very cold without exception. Whoever drinks spring water will experience the cool relief of the refreshing liquid, the wise or the fool, the rich or the poor alike. Like this, *mettā* must be made available equally amongst loved ones, enemies, and strangers. When someone practices developing loving kindness, he has to practice equally to all people like spring water. Therefore, send loving kindness even to enemies.

(1) How to Develop *Mettā Bhāvanā*

There are some disciplines one has to abide by when developing *mettā bhāvanā*.

(1) Do not send *mettā* to a dead person. When you develop loving kindness, you must use a living person as an object. A dead body is already gone and there is no object, thus your meditation cannot be completed without an object. This is for a meditator who tries to attain *jhāna* through *mettā bhāvanā*. But actually one can develop loving kindness with a dead person. Let's say, one of my friends died and he was reborn as *peta* (hungry ghost). He will exist on the street, in a wrecked house or in the trees belonging to the human world. When that ghost wants to escape from that life (being a ghost). The ghost knows it needs merit to say, '*Sādhu, Sādhu, Sādhu*'. Then, that ghost will appear near a meditator

(maybe his friend of his previous life) and will show his body as he was in human life to his old friend (meditator). At that time, the meditator can send loving kindness to the dead person.

Therefore, if one sees the dead person as a human being when he practices, send *mettā* and finally share merits with him. The best thing is sharing merits with the dead person. When someone shares his merit, the dead person will be reborn in a happy realm.

(2) Do not send *mettā* to the most loved one first because *lobha* (greed) will arise soon instead of *mettā*. Loving kindness is calm and peaceful, but loving kindness towards loved ones is sometimes mixed with attachment.

(3) Do not send *mettā* to an enemy or an abominator first, because it is difficult to evoke *mettā* at that time and only anger may arise.

(4) Do not especially send *mettā* to a person of the opposite sex because *rāga* (lust) may arise instead of *mettā*, because loving kindness has two enemies: the near enemy and the remote enemy. The near enemy is lust and the remote enemy is anger. When someone develops loving kindness, he knows when anger arises. So the remote enemy does not have any problem because he realizes it immediately. However, when the near enemy, *rāga*, starts arising, he does not realize it and continues practising. At that time, his loving kindness is spoiled. Because of that, do not send *mettā* to the opposite sex at first. However, if a person understands this nature, he can develop *mettā*.

The Buddha mentioned in the *Mettā sutta*, “One must develop loving kindness toward every creature without discrimination, as a mother’s love for her only son”. As a mother, she safeguards her son against danger, anger, and suffering. Even animal mothers have loving-kindness for their offspring. Mother’s love is the standard of loving kindness. That kind of loving kindness needs to be developed for every creature. But strictly speaking, even the mother’s love is not always loving kindness.

Because sometimes when greed or attachment arises, loving kindness is destroyed. But generally the Buddha's standard is mother's love.

Honestly speaking, real practice of loving kindness to oneself is easy because everybody loves himself more than anyone else. The mother loves her only son but she loves herself first. So the best way to develop loving kindness is first developing loving kindness toward oneself because everybody loves themselves the most. The Buddha said, “*Yasmā pana attapemena samaṃ pemaṃ nāma natthi*” (*Sagāthāvagga atthakathā, Saṃyutta nikāya*), which means, “There is no love similar to loving oneself.”

When *mettā* is generated, send loving kindness to respected people such as teachers, and then send *mettā* to loved ones and finally, to enemies or hated ones. When sending *mettā*, the meditator needs to know when loving kindness is completed. *Mettā bhāvanā* is completed only when it becomes ‘*sīmā sambheda*’, which means removing the distinction between loved one, enemy, stranger and himself. At that time, the meditator will get *upacāra samādhi* of loving kindness.

For clarification, here is an example:

You, your lover, your enemy and a stranger live together in one place. You are the leader among these four people. One day, a king declares that he wants to kill one of you. You must offer one person to the king. What will you do? Will you give the life of your enemy or stranger, or will you sacrifice yourself for the other people? There are no right answers to this question. You could only feel that I do not want to give anyone to be killed because all four people including me are equal. Only this answer is loving kindness, *sīmā sambheda*. *Sīmā* means ‘boundary’ and *sambheda* means ‘removing’. Therefore, *sīmā sambheda* means removing the discrimination as my loved one, stranger, or my enemy. Generally, for a meditator, it is enough to practice when anger is removed and *mettā* arises.

There are many kinds of methods to send loving kindness or *mettā bhāvanā*. There is a famous method according to the *Paṭisambhidāmagga*. The Buddha sometimes did not teach in detail, although later, the Venerable Sāriputta explained the details. These are recorded as *Paṭisambhidāmagga* which means the path of discrimination or distinction.

People believe that there are 528 different types of *mettā*, but this is incorrect. In fact, *mettā* is just one *cetasika*. 528 is the number of ways (methods) for developing *mettā*.

To practice *mettā bhāvanā*, one must have a person as an object. There are 12 numbers of subjects which can become an object. Those objects include all the creatures of the entire universe. There are 2 divisions:

- ① 5 kinds of creatures with non-distinction or by non-classification.
- ② 7 kinds of creatures with distinction or by classification.

So, the number of possible objects is 12. Without distinction, there are 5 objects. With distinction, there are 7 objects. When you send *mettā*, you have to include all of 12 objects.

Non-distinction 5 objects are:

- (i) *Sabbe sattā*: All creatures; every creature who is clinging to the body and mind.
- (ii) *Sabbe pāṇā*: All creatures that inhale and exhale.
- (iii) *Sabbe bhūtā*: All creatures that have a visible body, such as human beings or animals.
- (iv) *Sabbe puggalā*: People who are capable of falling down to Hell; all human beings except *ariyas*.
- (v) *Sabbe attabhāvapariyāpannā*: All creatures including a person having a body.

All creatures are included in these 5 objects.

There are also 7 objects with distinction:

- (i) *Sabbe purisā*: All men.
- (ii) *Sabbā itthiyo*: All women.

- (iii) *Sabbe devā*: All Gods, deities; celestial males and females.
- (iv) *Sabbe ariya*: All Noble ones.
- (v) *Sabbe anariya*: All non-noble ones, worldly people.
- (vi) *Sabbe manussā*: All human beings.
- (vii) *Sabbe vinipātikā*: All creatures facing suffering in lower realms, such as hungry ghosts.

All creatures are included in these 7 objects. So, the total numbers of objects eligible to be sent loving kindness are all told 12. There are four ways of sending loving kindness. Here, ‘sending’ means developing because *mettā* has gone through to others and the person feels that loving energy. So it is called as ‘sending’.

- ① *Averā hontu*: May escape from all dangers.
- ② *Anīghā hontu*: May be free from bodily suffering or injury.
- ③ *Abyāpajjā hontu*: May be free from mental distress.
- ④ *Sukhī attānaṃ pariharantu*: May accomplish oneself happily.

As I have already mentioned, the total number of objects of loving kindness is 12 and there are four ways to develop loving kindness. If you practice one way to 12 objects and four ways, you can get 48 ways. However, you don’t need to practice all these 48 ways. Just develop one way loving kindness. You can choose which way will develop.

One can develop *mettā* according to the direction. There are 10 directions (north, south, east, west, northeast, southeast, northwest, southwest, zenith, and nadir). If you practice each direction 48 ways, you can get 480 ways and if you include those without direction 48, 480+48=528 ways. When practising these techniques, it is important to be sure to proceed from the end of the list to the first direction and then send again, do not omit any one direction.

Developing *mettā bhāvanā* (sometimes used as sending *mettā*) is real mind work, so merely reciting the *mettā* words is not *mettā bhāvanā*. When reciting, a *yogī* should generate a loving kindness state (feeling)

in the mind wishing his happiness. So, when developing *mettā*, the state of mind must become the same mind as the words you are reciting.

In this tradition, after sending *mettā* to the ten directions, then you will send it to the intended individuals. Visualize each person's face and send them *mettā*. When a *yogī* starts meditating, it is best to develop *mettā* through '*sabbasaṅgāhika*' (sending *mettā* in one paragraph included all methods and all objects without distinction). Whenever you practice meditation, you must use *sabbasaṅgāhika*. This procedure should be followed in order to create *mettā* in the *yogī*'s mind.

"I want to be free from danger and enemies, to be healthy and happy. So, from my guardian *devā* to all creatures who possess body and life in this whole universe may they be free from danger and enemies, be healthy and happy."

Sending loving kindness has only two things: '*Hitasukhāgamana patthanā*' and '*Ahita dukkhānāgama patthanā*.' When you practice one thing, it must be loving kindness. Generally, it is sending a wish to someone to generate fortune.

- Ⓐ *Hitasukhāgamana patthanā*: Wishing someone to generate happiness.
- Ⓑ *Ahita dukkhānāgama patthanā*: Wishing someone not to generate misfortune and sorrow.

Why is *mettā bhāvanā* developed? The answer is to prevent anger from arising and to gain patience. Why is anger prevented? Because *mettā* is the opposite of hatred. If the meditator feels anger, he cannot concentrate. Concentration can only be achieved when the mind is at peace. The feeling of anger is hot. When the feeling of anger arises, the mind cannot be peaceful and one cannot concentrate. Because of that, anger would prevent making concentrated mind. Therefore, loving kindness is the opposite of anger and loving kindness has to be developed.

The Buddha taught (*Buddhavaṃsa aṭṭhakathā*) that patience is the

holiest and best *dhamma*: “*Khantīparamaṃ tapo titikkhā, nibbānaṃ paramaṃ vadanti buddhā*”. Patience has to be applied to oneself and then to others. When pain arises during meditation, one must bear it. Without loving kindness, you cannot have patience. Mothers have patience with their children, because mothers love them. One can show patience only to a loved one. To attain patience, you must develop loving kindness. Because of these two reasons, loving kindness must be developed.

There was a famous sayādawgyi who attained *arahattaship*. He told the person who tries to send *mettā*:

“If someone hates you, you must not be angry. Instead, put some pebbles in a glass of cold water. Regard the pebbles as someone’s heart filled with anger which is hot feelings. You can imagine that cold water cooled the pebbles. At that time, visualize him and send loving kindness to the person. Soon he will be kind to you. The cold water made his heart cool and the *mettā* you sent will affect him. Sending *mettā* is like that. If you send *mettā* to anyone, he will feel it and it will have a positive effect on him.”

Developing loving kindness has strong power and it affects those who receive it if the mind is concentrated on that person. Concentration here means *jhāna* or near *jhāna* developing mindfulness and loving kindness. A strongly concentrated mind has a strong power and its *mettā* also has a strong power. Therefore, when someone sends *mettā*, he must be focused and that concentration of power affects the person as an object. Even though *mettā* has no thread, it affects the person who is visualized when sending loving kindness.

(2) The Benefits of *Mettā Bhāvanā*

There are 11 benefits in *Mettā sutta* (*Catukka nipāta, Aṅguttara nikāya*):

- ① The ability to sleep soundly.

- ② Wake up peacefully, fully rested.
- ③ Absence of bad dreams. The types of dream are causing by flux of blood, air (inside of the body), etc. Dreams are a reflection of what you have experienced before, a kind of prediction given by *devā*. Dreams can show future events.
- ④ *Devā* will safeguard him.
- ⑤ *Devā* loves him because he always shares his merit.
- ⑥ Most people also love him.
- ⑦ His face is always very clear, pure, serene, and charming.
- ⑧ He can concentrate easily because his mind is always peaceful and calm.
- ⑨ He cannot be affected by fire, arms, or any poison due to loving kindness.
- ⑩ When he dies, he does not fall into a comatose state.
- ⑪ When he practices *vipassanā*, he will attain *Magga ñāṇa*. If he practices *mettā bhāvanā*, he attains concentration and switches to *vipassanā*, then, he can attain *Magga ñāṇa*. If he does not practice *vipassanā*, he will be reborn into a *Brahma* realm.

Mettā is the most wholesome *dhamma*. The mind has the strongest power and the second strongest is *mettā*. Developing *mettā* while milking a cow is more precious than donating three times of one hundred rice pots. Additionally, the Buddha taught that a person who is developing *mettā* all the time will be incapable of being frightened by any ghost or *yakkha*. It is impossible to break a double edged sword in half by grabbing the blade with your bare hands. If you were to attempt this, it is guaranteed that you would sustain severe cuts to your hands from the razor sharp edges of the sword. Similarly, no ghosts or *yakkhas* can ever frighten a person who practices loving kindness, because his mind filled with *mettā* is very strong and keen, just like the sword.

The Buddha did not explain the detailed reasons for that. One must know that fear is weak anger. So when a person develops *mettā*, the enemy of *mettā* (anger) cannot arise. In other words, the weak anger, fear, cannot arise. Because of developing *mettā* everywhere, human beings as well as non-human beings will love and help that person. So, whenever a *yogī*'s meditation is not in progress, he should try to develop *mettā* as much as possible.

3. *Asubha Bhāvanā* (Recollection of Foulness)

Asubha meditation is the contemplation of the 32 impure parts of the body in their true nature or a dead body. They are hair, nails, skin, veins, kidneys, heart, gall bladder, etc. This practice is not available without having a corpse in the meditation center.

4. *Maraṇassati* (Recollection of Death)

The fourth guardian meditation is *maraṇassati*. It means recollection of death. Sometimes we may see the word, *maraṇānussati*. The difference is *ānu*, which means 'always' or 'again and again'. But the word Buddha used is *maraṇassati*. '*Maraṇānussati*' is found in *Kathāvatthu* taught by the Ven. Moggaliputta Tissa. Then, it is mentioned in *Milindapañha* and *Visuddhimagga* (Path of purification).

Maraṇassati is *maraṇa+sati*. *Maraṇa* means death, *sati* means recollection. So *maraṇassati* is recollection of one's own death. What is death? Death is the total cessation of the continuity of *jīvitindriya* (the faculty of life), so called 'life' in a period that is regarded and limited as a life. The function of *jīvitindriya* is to maintain the life of *nāma* and *rūpa*. It keeps them going until the end of their life span of a moment of mind. Inside a creature, there is no life (being alive),

but there are only *nāma jīvita* in *nāma* and *rūpa jīvita* in *rūpa*. They are called as *jīvitindriya*. They maintain the other co-arising *rūpa* and *nāma* to survive in their life span of one mind moment. Due to this supporting, *nāma* and *rūpa* continuously survive. Not knowing this fact, people say that human beings have ‘life’ (life means being alive) and are alive. Although the old *nāma* and *rūpa* vanished, new *nāma* and *rūpa* arise in every mind moment due to the supporting of the previous kammic energy, so called *janaka kamma*. When the *janaka kamma* is exhausted, due to the lack of supporting, the new *nāma* and *rūpa* cannot arise. If this process stops, there is no life. This is called ‘death’.

Generally, there are two types of death (four causes of physical death):

(1) Timely death (*Kāla maraṇa*)

① *Kammakkhaya maraṇa* (Death of expiration of kammic power): Death due to the exhaustion of *janaka kamma*. This *kamma* cannot cause and support *nāma* and *rūpa*, so they cannot arise again after they have vanished.

② *Āyukkhaya maraṇa* (Death of expiration of life span):

Death due to the exhaustion of life span. At the time of the Buddha, human beings’ life span was 100 years. When the Buddha preached *Dhamma* in the sky above Kappilavatthu palace, he said, “*Appaṇṇ vassasataṇṇ āyu, idānetarahi vijjati*” (*Gotamabuddhavaṇṇsa, Buddhavaṇṇsa, Khuddaka nikāya*). It means, “Now the human life span is short, a hundred years. According to the books, after the demise of the Buddha, in each 100 years the human life span was reduced by 1 year. Over the 2600 years long after the demise of the Buddha, 26 years have been reduced from the 100 (100-26=74). Therefore, the current life span is 74 years in Myanmar. The human life span was gradually reduced because of greed, anger, and delusion. When human beings are very greedy, it makes them hot and angry.

It reflects on levels of environmental pollution. The weather conditions are not good so the crops do not have many nutriment. A great number of human beings suffer from illness and disease. So the life span has shrunk as a consequence.

③ *Ubhayakkhaya maraṇa* (Death of dual expiration): Death due to both kammic power and life span expired simultaneously.

(2) Untimely death (*Akāla maraṇa*)

④ *Upacchedaka maraṇa* (death caused by destructive heavy *akusala kamma*): A life span is cut short due to destructive heavy *akusala kamma*. Although his life span still has many years left, he dies. Although his *janaka kamma* which supports *jīvita* (life) is still strong, a heavy *akusala upaghātaka* (destructive) *kamma* cuts it short so it cannot support *jīvita*. This cause accounts for sudden ‘untimely’ death such as being killed in a car accident or a plane crash, or in a shipwreck.

These four kinds of deaths can be mentioned with an analogy of a lamp used with oil and wick. To extinguish the light, there are 4 causes.

(a) Due to exhaustion of the oil: Death caused by exhausted *kamma* (*Kammakkhaya maraṇa*) is similar to this.

(b) Due to burning out of the wick: Death caused by exhausted life span (*Āyukkhaya maraṇa*) is similar to this.

(c) Due to these two causes (oil and wick) used up simultaneously: Death caused by exhausted previous two causes (*Ubhayakkhaya maraṇa*) is similar to this.

(d) Due to outside interferences such as a gust of wind or blowing out by someone: Death caused by the cutting short of the life span closely due to the destructive heavy *akusala kamma* (*upakkama maraṇa*) is similar to this.

Many people say, ‘tomorrow’, ‘tomorrow’. If they know tomorrow is far more than the next life, they would not say it like that. Tomorrow will reach in 24 hours or 1,440 minutes or 86,400 seconds. So, tomorrow will arrive in 86,400 seconds. According to ultimate reality, in a snap of the fingers, a total of 1,000,000,000,000 consciousness are arising and vanishing continuously one after another: “*ekaccharakkhaṇe koṭisatasahassasarikhyā uppajjivā nirujjhati (Vibhāṛiga aṭṭhakathā)*”. Life is a moment of the mind. If a new consciousness does not arise, it becomes death. Therefore, before tomorrow comes, many numbers of next lives can arrive because future lives are the result of previous lives’ *kusala* and *akusala* actions. Before tomorrow comes, many *kusala* actions can be done to result in many future lives. Therefore, today, this life is the most important for every person.

(1) Why should We practice *Maraṇassati*?

All human beings are sure to die. There is nobody who does not die once we are born in this world. Everybody must die one day. Death is inevitable and unavoidable for everyone.

Death and life are like two sides of a coin. They always exist together. Death can come to any person at any moment. So we need to face this unavoidable death in the best way. We must practice *maraṇassati* as the best method. Why is *maraṇassati* the best method?

Everybody enjoys sensual pleasure and forgets being close to death. They never think that they will die one day. Nobody expects death. However, death does not wait for everyone to be ready! When death arrives unexpectedly, they feel fear, sorrow and die unwillingly. When they are dying of anger or sorrow and with fear, their *kusala kamma* is unable to ensure that they are reborn in a good destination because it is managed by *akusala kamma* at that moment. They will surely be

reborn in one of the four *apāyas* as *tiracchāna-yoni* (the realm of animals), *petti-visaya* (the realm of hungry ghosts), *asurakāya* (demon world) or *niraya* (Hell). Even though they have done many *kusala* deeds as much as to be reborn ten times in a *devā* realm, they will be reborn only in one of the four *apāyas*.

The Buddha said that one who dies with anger, he will be reborn in Hell. One who dies with comatose state (unconscious continuously for a long time or because of pain relief drugs) will be reborn in the animal kingdom. One who dies with *lobha* (clinging to properties or longing for someone) will be reborn as a *peta* (hungry ghost). It means generally craving causes arising in the world of hungry ghost:

“Yebhuyyena hi sattā tarḥhāya pettivisayaṃ upapajjanti, tarḥhāya ca paṭipakkho alobho. Adosena niraye upapatti na hoti. Dosena hi caṇḍajātītāya dosasadisaṃ nirayaṃ upapajjanti. Dosassa ca paṭipakkho adoso. Amohena tiracchānāyoniyaṃ nibbatti na hoti. Mohena hi niccasammūḷhaṃ tiracchānāyoniṃ upapajjanti” (*Dhammasaṅgāṇī aṭṭhakathā*).

There was an *arahanta* called Soṇa Thera whose father became a monk when he was old. One day his father was sick and lying in bed. In his mind’s eye, he saw a black dog at the moment of dying. The dog came to him and bit him. He saw the dog and shouted for help. That was a *nimitta* (sign) of the destination where his father is going to be reborn. His *arahanta* son knew that his father would be reborn in Hell. So, he gave some flowers to his father and asked him to offer these flowers to the Buddha. And the *arahanta* brought his father in front of the Buddha statue. Then the father, the old monk, got the smell of the flowers and remembered Buddha. At that time, his mind changed to *kusala*. Then he saw some angels come to him. He shouted to his son, “Your step mothers (angels) are coming.” So, the *arahanta* knew that was the *nimitta* of a good destination. At that moment, his mind

took the object of *devā nimitta* and the monk died. He was reborn in a *devā* realm (*Bahudhātukasuttavaṇṇanā, Uparipaṇṇāsa atthakathā*). Likewise, the destination to be reborn can be changed depending on the mind of the last moment.

Someone may say that practising *marāṇassati* is unlucky and inauspicious. No! That is wrong. Death is inevitable for everyone. Every person must die one day. Therefore, death is the most obvious truth. It is ‘*sacca*’ (truth). The Buddha taught in *Dhammacakkappavattana sutta* that “*Jāti pi dukkhā, maraṇaṃ pi dukkhaṃ*” It means ‘Birth is unsatisfactory, death is unsatisfactory’. Death is also included in the Noble Truth of suffering. So developing ‘death’ is auspicious.

In *Abhiṇhapaccavekkhitabbaṭhāna sutta* and *Ayyikā sutta*, the Buddha taught everyone to recollect death. “*Sabbe sattā maraṇa dhammā, maraṇa pariyoṣānā, maraṇaṃ anatīṭā.*” “All sentient beings are subject to death, unable to overcome death and have death as the end limit.” Everyone must always recollect like this. Therefore, developing the *marāṇassati* is abiding by the Buddha’s teaching. So it is very auspicious. That’s why we all have to practice the *marāṇassati* happily and enthusiastically.

Here, a *yogī* who practices *vipassanā* can complain that, “We know about death, so we are meditating. But do we still need to practice *marāṇassati*?” The answer is ‘Yes’. Because when a *yogī* meditates for a long time, pain will arise and he will be dull in meditation. At that time, he should practice *marāṇassati* to make himself increase *vīriya* (effort). The Buddha said other people’s downfall is the reason to get *saṃvega* (knowledge of the fear of death and rebirth) which is the basic cause of *vīriya*. Therefore, everyone should practice *marāṇassati*.

A person who practices *marāṇassati* has the knowledge that he must die surely sooner or later. When he is dying, he will not be afraid. Because he anticipates death and he has accumulated many merits done by *marāṇassati* practice. As a result of this, he knows he will be reborn

in a good destination. So he dies without fear. Therefore, his merit will ensure that he will be reborn in a good destination. That's why everyone should practice *marañassati*.

For a person who has the expectation only to be reborn in a good destination in the hereafter (next life), 'how to die' is important. That kind of person has to practice *marañassati* and he will be reborn in a good destination and then his expectation is completed. This is the best death. For a person who is looking for *saṃsāra*, 'how to live' is important. For him to become liberated from *saṃsāra dukkha*, he must practice *vipassanā*. So practising *vipassanā* is the best living. One must practice *marañassati* by reciting and recollecting like this, "*Dhuvanṃ me marāṇaṃ, addhuvanṃ me jīvitaṃ, marāṇaṃ me bhavissati*" (*Dhammapada atthakathā* 2). "My life (continuity of being alive) is not everlasting, the potential of death is everlasting."

Death keeps no calendar anyone. To attain the proper perception of mortality, always remember that you could die at any moment. When someone practices *marañassati*, the goal is to achieve the perception of mortality (I will die at any time). If someone has fear of death when he practices *marañassati*, he is completely misunderstanding the meaning of *marañassati*. He does not practice it the right way. If a *yogī* cannot achieve the perception of death, he should continue to practice as the following examples according to the instructions of the commentaries.

(i) *Vadhaka paccupaṭṭhāna* (an executioner approaching near):

Regard death as an executioner approaching towards oneself (a *yogī*). The executioner has the permission to execute criminals. He has a sword in his hand. He never puts back his sword into a sheath without cutting someone. He is close to the *yogī* and aimed the sword at the neck of the *yogī*. So the executioner will definitely kill the *yogī*. The *yogī* will die when the executioner kills him. He is surely killed. But he does not know when the executioner kills him. Like this, everyone is

certain to die one day, but nobody knows exactly when it will happen. As it is quite clear, no one can escape from death. The Buddha said, “*Natthi jātassa amaraṇaṃ*” (*Visuddhimagga* 1). “There is no immortality for those who were born.”

The sun rises in the east. Why? The answer is to set in the west. The sun never goes down in the east. It does not stop in its way. Never! Every day, the sun rises in the east and sets in the west. Like this, once we are born, we must die. As a mushroom cap is coming out of the ground and it brings powder of the earth on its cap, everyone is under the sentence of death from the moment of birth. Everybody says, “I am 80 years old or 90 years old.” They are thinking about their living only. In fact, ‘80’ years old means that it is ‘80’ years closer to death. Nobody thinks of being dead. To be accurate, life (being alive) and death are two sides of the same coin. They always co-exist. Therefore, all living things which were born must die. However, nobody can pinpoint the time of death.

Once the ‘Sun’ sets,
A step to the ‘realm of Death’,
Do not think it is a Nap.
When it has many sunsets,
surely be leaving for Death,
could not be interrupted, that! (anonymous poet of Ava Dynasty)

Death can occur at any time or at any moment. Death is the most certain thing in life. However, we don’t know when it will happen. Therefore, a *yogī* must practice *maraṇassati* enthusiastically to achieve the perception of the possibility of his own death.

(ii) *Sampatti vipatti* (dissolution of accomplishment):

Sampatti means wealth and being in a good destination. Here, wealth, health and youth exist before dissolution. When dissolution arrives, nothing

can exist any more. Everything ends in dissolution. Youth ends in old age. Health ends in disease. Health or youth do not last forever. Worldly possessions such as wealth, title, money cannot help anything. And birth ends in death. As all the pots made by the potter are broken, everyone will die one day because we are mortal beings. We were born into this world so we must eventually die. Everything vanishes, nothing lasts forever. We do not know what will happen tomorrow. However, one thing is for sure, all creatures which are born must die. Recollect death taking this example as a model.

(iii) *Upasaṃharaṇa* (taking others' death as a model): It is certainly true that we realize our own death through a series of rehearsals observing other people's death.

(a) *Yasa mahatta* (having lots of followers): The universal monarch in the Buddha's teaching who rules the entire world including all four continents. He has all the people in the world as his followers. Even he must die, so why not me with no followers? Surely, I must die.

(b) *Puñña mahatta* (having lots of merit): At the time of the Buddha, there were five wealthy men who possessed vast wealth. Jotika was the wealthiest among them. When he wanted to build his house, the king of the *devās* came down to the human world and created a huge palace due to his merits. The palace was made of 7 gems together with three stages of walls made of steel. The king of the *devās* employed an army of demon (*yakkha*) to safeguard his palace. Even though he has great merit, he was dead. So why must not I die, not having any merit?

(c) *Thāma mahatta* (having great strength): Before the Buddha's time, there were 10 prince brothers who had great strength, called Vāsudevā. They, just 10 brothers, conquered regions all over the continent. Even they having great strength must die, why would not I die?

(d) *Iddhi mahatta* (having great psychic power): At the Buddha's time, the Venerable Moggallāna was the most powerful psychic monk, after the Buddha. Even the Venerable was killed by thieves. Why would not I die, having no psychic power?

(e) *Paññā mahatta* (having great wisdom): The Venerable Sāriputta was the wisest monk after the Buddha. Even he died of disease, why would not death come to me? Even the *Pacceka* Buddha (Solitary Buddha) died. This kind of lesser Buddha appears with the absence of Omniscience. This Buddha cannot teach others to attain *Magga ñāṇa*. Generally, this kind of Buddha appears alone and lives alone without disciples and enters into *Parinibbāna*. Why would not I die even the *Pacceka* Buddha died?

(f) Even the unrivaled and Omniscient Buddha had to enter into *Parinibbāna* by abandoning the body due to the dissolution of it, how can I escape from death? Nobody can avoid dying, even the Buddha could not avoid death. Everyone dies. Why should not I die? I will have to die.

(iv) *Āyudubbala* (being delicate of life): If there is no inhaling after exhaling, we will die. After breathing in, if there is no breathing out, we will die. Life is very fragile and delicate. Without heat, we will die. If it is very cold, we will also die. Without water, we will die. If something is missing, we can die at any moment. We are capable of dying at any time, because life is very fragile.

(v) *Kāyabahusādhāraṇa* (the body being attached to many things outside and inside): Inside the body, there are many organs on which many bacteria live. When these organs are destroyed or are out of function due to the effects of bad bacteria, we will die. Outside the body, we are related to many things such as living things and materials, enemies, and exposed to dangers such as hot wind, cold rain or heavy snow, etc. Due to those things' strong effect, we will die. There are many

dangerous situations in our life such as internal dangers, like diseases, or external dangers such as accidents or other catastrophes. We can die from these dangers at any time. We never know when our last moment will be.

Our body is something like a shooting target that is posted at a junction. When an archer who is coming with a chariot sees that target, he shoots an arrow at it. Then, when an archer on horseback sees the target, he shoots at it. Also, an archer on foot sees the target, he shoots at it. Therefore, the target posted on the road of a junction is the place for target practice for all the archers coming there. Like this shooting target, our body is the testing target of all outside and inside things. Therefore, due to one of these shots, we must die one day.

(vi) *Khaṛa paritta* (one moment of a mind):

Life or *jīvita* is very short. It is the existence of *nāma* and *rūpa*. There are *nāma jīvita* and *rūpa jīvita* in every creature. They are keeping the co-existed *rūpa* and *nāma*, and prolong them till the last moment of their life span. If this process stops, there is no life. This is death. Their life span lasts for just a moment of arising and vanishing of *nāma* and *rūpa*. According to the commentary (*Vibhaṅga aṭṭhakathā*), in a snap of the fingers, 1,000,000,000,000 of *citta* (*nāma*) are arising and vanishing continuously one after another. So, just one moment of mind is a life span of a creature.

A moment of *rūpa* is seventeen times longer than *nāma*. So every *nāma* and *rūpa* dies very quickly and are born immediately after death. However, this process happens so fast that human beings cannot see it with their eyes. People think that life lasts continuously from one month until 80 or 90 years, etc. But this is not the proper way to describe life. That continuous repetition of one series (microscopic level of arising and vanishing of a mind) of mind process is a life of human beings. These series of *rūpa* and *nāma* is supported by one of their previous

kamma. This *kamma* is called *janaka kamma*. Even for a *Brahma* who lives for many world cycles (aeon), his life lasts only for a moment of the mind's arising and vanishing. Here is an example as illustrated by the wheel of a train:

When a train is stopping, a little part of the wheel touches on the rail. Only this small part bears the weight of whole train on the narrow rail. When the train is traveling to a 500-mile destination, the small parts of the wheels touch on the rail along the journey. No matter how many hours it takes, the train chugs down the tracks touching that very small part of the wheels on the rail. Human life span is like this. Life is just a moment of mind like the moment a part of the train's wheels touch on the tracks. How many years can we live? We can live only on the continuity of that moment of mind. If a new mind would not arise, it is death. Therefore, everybody can die at any moment. The *yogī* should try to practice to get this perception.

(vii) *Animitta* (signless):

There is no sign, no prediction, no formula about death. The commentary said, “*Jīvitam byādhi kālo ca, Dehanikkhepanam gati; Pañcete jīvalokasmiṃ, animittā na nāyare*” (*Sagāthāvagga aṭṭhakathā*). It means “Life (being alive), sickness, time, where to bury the body, destination to be reborn, these 5 things are without sign and could not be known in the sentient world.” *Gati* means, ‘destination to be reborn’. In which year we will die? Nobody knows. What kind of disease? Nobody knows. When will be reborn? Nobody knows. Where to put the dead body when someone dies? Nobody knows. Where is the destination to be reborn? Nobody knows. It is very important for everyone to be reborn in a good destination such as a celestial world or human world. Only then, one will get the good result of *kamma* from the previous life. That is why a person should practice *marāṇassati* to be reborn in a good life. These five things have no signs or no formula and nobody

can expect that in the living creatures' world. So a *yogī* must practice to attain wisdom by reciting like this: "I will surely die one day." There are many benefits of developing *marāṇassati*. Endeavor to attain the *Magga ñāṇa*. We can die tomorrow while eating food or at a moment of breathing. Don't be idle and master the *Dhamma*.

(viii) *Addhāna* (practice by dividing the period):

Addhāna means 'period' dividing the day and night into some period to practice *marāṇassati*. In each period, regard it as if there will be the possibility of mortality. According to the Buddha's teaching, even in a period of taking a breath, there is no possibility of immortality. Thus, a *yogī* must practice *marāṇassati* to attain the perception that everyone could die at any moment.

- ① One day and night
- ② One day
- ③ Half day
- ④ Between meals
- ⑤ A stroke of chewing
- ⑥ Taking a breath (a breathing spell)

Monks who practice *marāṇassati* by dividing the period regard it as the possibility of immortality as in the previously mentioned periods. The Buddha told them that number ① to number ④ are practices for lazy monks. Only practising those number ⑤ and ⑥ deserve to attain *Magga ñāṇa*. Therefore, according to the Buddha's teaching, the possibility of immortality is very short, just a moment. The possibility of death can occur at any moment.

(2) How to practice

Recite with knowing the meaning of that, "As all human beings are dying one after another like dropping morning dew, I will also have

to die. As for me, having been in my mother's womb will only result in death. I will surely die, I will definitely die.”

Practising to immortal *Dhamma* is *vipassanā*. From this point, a *yogī* has to trace Nibbāna. Nowadays, the human world (material world) is highly developed because of greed. Everyone wants to have material things and tries to get them because of *lobha* (greed). There are no limits to their greed. If someone wants to be a rich man, he tries to work very hard to attain it. But his greed is never satisfied. The more he has, the more he wants. So all murders, wars, criminal offences are rooted in *lobha*. Everyone except *ariyas* is rooted in *lobha*. The second Noble Truth (the truth of the arising of *dukkha*) is *lobha*, that is, about the reason of *dukkha* (dissatisfaction; unsatisfactoriness). Good things come and bad things come. Good luck alternates with bad luck. This is a law of nature. So you should limit yourself, your *lobha*. You have to judge which should be a proper limit.

(3) The Benefits of Developing *Maraṇassati*

- ① Being always mindful.
- ② Learning a lesson (fear of *saṃsāra*) that arises gradually step by step.
- ③ To find an immortal *dhamma*, *yogī* practices strenuously. If one practices *maraṇassati* all the time, eventually he will get some idea. If there is death, there surely would be immortality. There is death and it should exist as the opposite of being mortal. The *yogī* has to try to get this immortal *dhamma*. So he has to make an extreme effort to find this immortal *dhamma*. It is Nibbāna. Attaining Nibbāna is not death, it is entering into *Parinibbāna*. Entering into *Parinibbāna* and death are different. Although both are the same in the cessation of mentality and physicality, death continues with rebirth into a next life. Nibbāna

is no more life.

④ Giving up clinging to life. He does not care any more about other affairs such as business, property, house, etc. except for *dhamma*.

⑤ He does not want to accumulate any material things.

⑥ He is not stingy in sharing his materials with other people. There is one exception. When you have only one, not wanting to share it is not being stingy.

⑦ When he is dying, he never dies of delusion. He will die happily. Finally, he can attain *Magga ñāṇa* if he practices *vipassanā*. If he cannot attain *Magga ñāṇa*, he will be reborn in a *devā* realm.

There is a story about a merchant who was reborn in a *devā* realm due to practising *marāṇassati*. In the Buddha's time, there was a merchant who was to die within the next 7 days (*Mahāddhanavānija vatthu, Magga vagga, Dhammapada Pāḷi*). At the Buddha's insistence, the Ven. Ānanda told him that he will die in 7 days. The merchant became frightened and shocked, and he murmured in every moment, "I will die." "I will die." His fear of death was reduced a little bit. Then, he offered food to the Buddha and the *Sarīgha* for the entire 7 days. On the 7th day, the Buddha came to his house and delivered *Dhamma*. The Buddha said, "*Ajjeva kiccamātappaṃ ko jaññā marāṇaṃ suve; Na hi no saṅgarama tena, mahāsenena maccunā*" (*Bhaddekaratta sutta, Majjhima nikāya*). It means, "If you have something to do, you must do that today. Nobody knows whether we will die tomorrow or not. Everyone must consider when they will die." After listening to the *Dhamma*, the merchant attained *sotāpanna*.

The merchant knew he would die. He knew he would surely die so he was afraid of death. His murmuring that he will die is a practice of *marāṇassati*, but he did not know it was *marāṇassati*. Due to the benefits of *marāṇassati*, he attained the first *Magga ñāṇa* after listening to Buddha's *Dhamma*. Therefore, one should develop *marāṇassati* like

that merchant, really knowing that he would surely die at any moment.

⑧ He hates *akusala* (unwholesome) deeds.

⑨ He reaches to the understanding of *anicca* (impermanence).

⑩ Leading to understand suffering and non-self. *Maraṇa* (death) exists permanently. It means always the potential of death exists. The possibility of everlasting life does not exist. Practising *maraṇassati* leads to the understanding of *dukkha* and *anatta*. The only permanent thing is *sukha* (bliss). However, nothing is everlasting except for Nibbāna. Therefore, only Nibbāna is *sukha*. Whichever is impermanent, that is *dukkha* (*Yadaniccaṃ taṃ dukkhaṃ: Ajjhattāniccasutta, Anicca vagga, Saṃyutta nikāya 2*). Every *sukha* that is defined by worldly people is subject to change into suffering.

⑪ He acquires the perception that all lives are not enjoyable.

When a *yogī* feels dull in meditation, he should develop *maraṇassati*. If he becomes afraid of *saṃsāra* (cycle of birth and death), then he will try to meditate very hard.

CHAPTER THREE

Permanent Meditation

“*Cariyānukūlaṃ, taṃ tassa nīccaṃ pariharitabbatā uparimassa ca uparimassa bhāvanākammassa padaṭṭhānattā pārihāriyakammaṭṭhānanti vuccati*” (*Kammaṭṭhānadāyakaṇṇanā, Visuddhimagga 3*). “Conforming with one’s own habit and being close to the higher stage of meditation, and what we ought to practice, is always called *pārihāriya kammaṭṭhāna*.”

Among the 40 subjects (*kammaṭṭhāna*) of *samatha* meditation, this one, *ānāpānassati* is suitable for people who have habits of thinking and focusing on external things and is one of the most effective meditation subjects for developing concentration in a short time. It was praised and practiced by the Buddha himself. Nowadays, many people are encouraged to have thoughtful habits and practising *ānāpānassati* is one of the best habits to be developed. Also, *ānāpānassati* is a dual meditation filled with both *samatha* and *vipassanā*. Therefore, *yogīs* should develop *ānāpānassati* as their permanent or special meditation object (*pārihāriya kammaṭṭhāna*) for developing concentration. *Pārihāriya* means specific or special and *kammaṭṭhāna* means meditation subject.

1. What is *Ānāpānassati*?

Ānāpānassati is the basic foundation to attain *Magga ñāṇa*. There are 40 subjects of *samatha* practices. Although the Buddha mentioned the other *samatha* practices only by name, the Buddha talked about *ānāpānassati* in great detail as to where and how to practice, as well as how to sit.

In one *Ekadhamma sutta*, the Buddha said, “Monks! practice only one meditation. When you practice it again and again, you can attain

Magga and *Phala ñāṇa*. That *dhamma* (meditation) is *ānāpānassati*.” The Buddha spoke again in the *Ānāpānassati sutta*, “*Ānāpānassati, bhikkhave, bhāvitā bahulīkatā cattāro satipaṭṭhāne paripūreti. Cattāro satipaṭṭhānā bhāvitā bahulīkatā satta bojjhaṅge paripūrenti. Satta bojjhaṅgā bhāvitā bahulīkatā vijjāvimuttiṃ paripūrenti.*” It means, when monks practice *ānāpānassati* and develop it many times, the Four Foundations of Mindfulness are completed. If the Four Foundations of Mindfulness are practiced and developed many times, the seven enlightenment factors are completed. If the seven enlightenment factors are practiced and developed many times, *Magga* and *Phala ñāṇa* are completed. This is dual meditation, *samatha* and *vipassanā*. Before all Buddhas attained Buddhahood, they practiced *ānāpānassati* as their foundation. So *ānāpānassati* is the main practice of all Buddhas.

After practising *maraṇassati* as a guardian meditation (here *asubha kammaṭṭhāna* is inconvenient to practice), start *ānāpānassati* meditation. Here, *ānāpānassati* means; *āna* is breathing in and *apāna* is breathing out. *Sati* is being aware (awareness). So *ānāpānassati* means awareness of breathing in and out.

The Buddha said practising just *ānāpānassati* can surely attain *Magga* and *Phala ñāṇa*. According to the Buddha’s teaching, *ānāpānassati* contains four stages. There are four methods in each stage (*samatha* and *vipassanā*) so it will be a total of sixteen steps.

These four stages are:

- ① The first stage is taught for just *samatha* practice. A *yogī* can attain the first to the 4th *jhāna*. In this tradition, a *yogī* does not practice to attain *jhāna* but only *upacāra samādhi* (access concentration). This is included in mindfulness of the body (*kāyānupassanā*).
- ② The second stage is taught for *samatha* and *vipassanā*. This is included in mindfulness of feeling (*vedanānupassanā*).

③ The third stage is taught for *samatha* and *vipassanā*. This is included in mindfulness of consciousness (*cittānupassanā*).

④ The fourth stage is only for *vipassanā* to attain *Magga ñāṇa*. This is included in mindfulness of the *Dhamma* (*dhammānupassanā*).

Four methods of the first stage in Kannī tradition:

(a) Counting methods.

(b) Knowing the length of the breath (sending a *nimitta*).

(c) Breathing to be aware of the whole part of breath (sending the *nimitta* through the body up and down to the upper space or lower space).

(d) Calming down the breath, then, starting *vipassanā* meditation.

When a *yogī* practices *ānāpānassati* meditation until realizing Nibbāna, he will have to complete 8 items. The eight items along the path to Nibbāna based on the meditation of *ānāpānassati*:

(1) *Garāṇā* (counting) - Counting the breath in the entire first method of the first stage.

(2) *Anubandhanā* (pursuit) - Following the breath with the mind in the 2nd and 3rd methods without counting, just knowing the breathing. The breath exists but in a very delicate and subtle form. At that time, a *yogī* cannot count the breath and only stays mindfully at that point where the breath touches and also he is aware of the breath from the very beginning to the very end. It is called *anubandhanā*. No matter how subtle the breath becomes, the *yogī* must be still and mindful of the contact of the breath. Then, he can become free from the five hindrances. At that moment, a *nimitta* arises.

(3) *Phusanā* (contacting or touching) - Knowing the touching point of the breath or that touching point itself.

(4) *Ṭhapanā* (fixing; setting up) - Application of the mind; fixing the mind onto the object. When the *nimitta* is very strong and exists in front of the face all the time, breathing cannot be counted. At that

time, fix and be aware of the mind on the *nimitta*.

This *yogī* can say he is practising *gaṇanā* or *anubandhanā* method. But it cannot be said he is practising *phusanā* or *thapanā* method. When the *yogī* practices by counting the breath in *gaṇanā* method, *phusanā* is included. When he follows the breath without counting in the *anubandhanā* method, *phusanā* is included. When being aware of the *nimitta* only in the *anubandhanā* method, *thapanā* is included.

(5) *Sallakkhaṇā* (observing) - Observing is insight. A *yogī* who has reached *jhāna* should go on to develop insight meditation (*vipassanā*). When insight reaches its climax (understanding of arising, persisting, and vanishing), the *yogī* is on the right track of *vipassanā* by observing objects with *anicca*, *dukkha*, and *anatta*.

(6) *Vivaṭṭanā* (sinking in the *asaṅkhata* object): *Magga* - When *Magga* *ñāṇa* arises, the *yogī* realizes Nibbāna. At that moment, *Magga* *ñāṇa* cuts and eradicates the defilements. The supramundane paths turn away the fetters that bind one to the cycle of birth and death.

(7) *Pārisuddhi* (purification) - Fruition knowledge (*Phala* *ñāṇa*)

(8) *Tesaṅca paṭipassanā* (retrospection; looking back) - A *yogī* looks back upon his entire path of progress and his attainments (*paccavekkhaṇā*, reviewing). At that time, the *yogī* reviews the moment of realizing Nibbāna.

The *yogī* who practices *ānāpānassati* to attain *Magga* *ñāṇa* has to pass through the above-mentioned 8 items.

We do not try to attain *jhāna* in this tradition, but only to *upacāra samādhi*. When a *yogī* attains *upacāra samādhi*, switch to *vipassanā*. Only when the *yogī* attains *upacāra samādhi* (neighborhood *jhāna*), he can get *paṭibhāga nimitta* (conceptual sign). Then he can see *rūpa kalāpa* (visible haze) when he keeps practising *vipassanā*. In this practice, the *yogī* must get *uggaha nimitta* having finished method 1. In our retreats, 15 days are reserved for the development of this stage. In the second method, a *yogī* can send the *nimitta* and see remote places (pagodas

on land and in space). In the 3rd and 4th methods, he practices with the *nimitta* to fix it inside of the body and then starts practising *vipassanā*. The 3rd and 4th methods are compulsory before practising *vipassanā*. This will take 3 days. *Vipassanā* practice takes 20 days.

In this tradition, the *yogī* practices *samatha* alone about 33 days. During this time, he must try to get strong concentration nearly *upacāra samādhi* to practice *vipassanā*. So he will attain *Magga ñāṇa* faster than any other tradition *yogīs* going through without *samatha* practice. The answer is simple. Only when the *yogī* gets the first *jhāna* concentration (*samādhi*), he or she qualifies for attaining *Magga ñāṇa*. In this tradition, the *yogī* has to access to *upacāra samādhi* before he or she starts *vipassanā*. In other methods, the *yogī* can have this level of concentration when he attains *Udayabbaya ñāṇa* (Knowledge of arising and vanishing).

2. How to practice *Ānāpānassati* According to the *Pāḷi* Texts

● Method 1: Being Aware of Inhalation & Exhalation

To start the first stage of Method 1, how to practice *ānāpānassati* is mentioned in the *Ānāpānassati sutta*:

“*Kathaṃ bhāvitā ca, bhikkhave, ānāpānassati kathaṃ bahulīkatā mahapphalā hoti mahānisaṃsā? Idha, bhikkhave, bhikkhu araṇṇagato vā rukkhamaḷagato vā suññāgāragato vā nisīdati pallaṅkaṃ ābhujitvā ujjuṃ kāyaṃ paṇidhāya parimukhaṃ satiṃ upaṭṭhapetvā.*” “Monks, how is *ānāpānassati* practiced and done many times to get advantages and extended advantages? In this dispensation, a monk goes into the forest and sits under a tree or in a secluded place. Sitting down in a cross-legged position, straighten the back and stretch the body, pay attention to the object of meditation.”

“*So satova assasati, satova passasati.*” (Method 1)

(He takes an in-breath mindfully, and out-breath mindfully.)

“*Dīghaṃ vā assasanto dīghaṃ assasāmīti pajānāti.*” (Method 2)
(When he takes a long in-breath, he knows that he is taking a long in-breath.)

“*Dīghaṃ vā passasanto dīghaṃ passasāmīti pajānāti.*” (Method 2)
(When he takes a long out-breath, he knows that he is taking a long out-breath.)

“*Rassaṃ vā assasanto rassaṃ assasāmīti pajānāti.*” (Method 2)
(When he takes a short in-breath, he knows that he is taking a short in-breath.)

“*Rassaṃ vā passasanto rassaṃ passasāmīti pajānāti.*” (Method 2)
(When he takes a short out-breath, he knows that he is taking a short out-breath.)

“*Sabbakāyapaṭisaṃvedī assasissāmīti sikkhati.*” (Method 3)
(To make clear the entire in-breath, I would breathe in, thus he practices.)

“*Sabbakāyapaṭisaṃvedī passasissāmīti sikkhati.*” (Method 3)
(To make clear the entire out-breath, I would breathe out, thus he practices.)

“*Passambhayaṃ kāyasaṅkhāraṃ assasissāmīti sikkhati.*” (Method 4)
(To calm down a rough in-breath, I would breathe in, thus he practices.)

“*Passambhayaṃ kāyasaṅkhāraṃ passasissāmīti sikkhati.*” (Method 4)
(To calm down a rough out-breath, I would breathe out, thus he practices.)

For more detail, see the following explanation:

Ⓐ “Monk! Go into the forest, go under a tree or go to a secluded place”.

Ⓑ “Sit down in a cross-legged position” that a *yogī* can sit for a long period of time. If someone can sit in the lotus position, with the feet turned up and resting on the opposite thighs (as the Buddha sits) for a long time, he may do that.

Ⓒ “Straighten the back and stretch the body. Pay attention to the object of meditation mindfully and take breathing in and breathing out mindfully.”

- ④ According to the commentary (*Paṭisambhidāmagga*), ‘Pay attention to the object of meditation’ means awareness of *nāsikagga* (tip of the flesh between the nostrils) or *mukhanimitta* (the rim of the nostrils on the upper lip) that place where breathing air would touch.
- ⑤ According to the Kannī tradition, sit and put on a blindfold, ideally one made from a material which is comfortable and does not allow any light to penetrate to the eyes.
- ⑥ Relax the whole body and mind.
- ⑦ Place the palms face down or up gently on the lap.

3. When You Start Practising

Formally, first pay homage to the Buddha, perform the preliminary actions developing *metta bhāvanā*, and sit in a cross-legged position comfortably. This position is taught by the Buddha himself, so sitting in this posture is desirable. However, the most important thing is to find a comfortable position, because the mind and the body are directly related to each other.

Here, a cross-legged position does not mean a full cross-legged position. If a *yogī* sits on his hips and the thighs and the legs are put equally in front of the body, it does not matter whether the legs are crossed over each other and put over the opposite thigh or not. The important thing is not to sit on a chair or put the legs on a chair, or stretch out the legs. Try to make the body achieve balance by making the hips and the knees work as a triangle on the floor. Just sit with both feet laying on the floor in relaxed position. Do not put the feet on the thighs opposite each other. The *yogī* can stack his hands in his lap with his palms facing up. To do this, he should place his right hand on the top of his left hand, palms facing up, and the tips of the thumbs touching lightly, or whatever position he finds comfortable.

Keep the back upright. There should be a slight curve in the lower part of the back. Imagine the top of the head being pulled upward. Straighten the spine, following its natural tendency to be slightly hollowed, the spine should be relaxed. There is one exception to this. For disabled people or unhealthy people, they may sit in any position which is comfortable to them. However, note that any posture that the Buddha did not specify may result in longer periods of time in which sufficient concentration can be achieved.

Close the eyes softly, never look with opened eyes. Do not move the body, even swallowing, because simply swallowing saliva can distract you from maintaining concentration. By sitting in this posture, a *yogī* can practice more comfortably for a long time during his meditation without any pain once he gets used to it.



Kannī meditation posture

After sitting a most comfortable position, breathe normally 4 or 5 times. The *yogī* has to be able to keep his mind from thinking of anything. After the mind has calmed down, send the mind to the breathing and take a breath 3 or 4 times. Take a breath in normally (if the normal breathing speed is slow, do not change it, if the normal speed is fast,

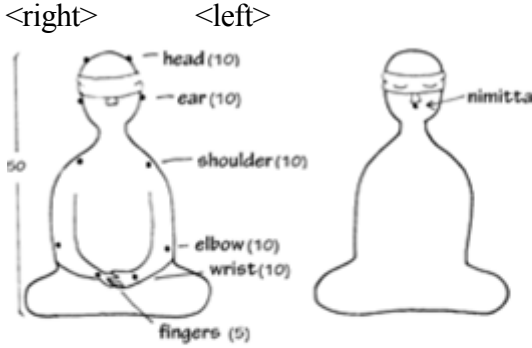
make it a little slower) with the intention that the air would touch a point on the nose. The *yogī* compulsorily has to find the air touching point on the *nāsikagga* (flesh tip of nose between the nostrils) or *mukhanimitta*. Then start the meditation with an inhalation.

As soon as the air touches the point (the rim of the nostril on the upper lip), be aware of it. Look at the air that touches the point not the flesh of the nostril. He may not see the air with his eyes, but he must try to look at the air in the mind while at the same time he must recite as ‘in-breath’ along the breathing with a knowing mind, as breathing in until the breathing air has ended. He must not look at the flesh of the nostril, but just the air. This (looking at the air) is compulsory.

Only when the *yogī* feels the air touching point and looks at the air, the mindfulness (*sammāsati*) and concentration (*sammāsamādhi*) will be completed. And take an out-breath with intention and be aware of the touching point. Look at the air and count as ‘one’ in the mind as soon as the air touches the point until the breathing has ended. Now you get one pair as in-breath and out-breath. Continue breathing and count in the same way as before until getting ‘eight pairs’. When getting eight pairs, count on the left thumb as ‘one score’ (*vāra*). When getting the next 8 pairs, count on the left index finger as ‘two scores’.

After counting on the left five fingers, keep doing this on the right 5 fingers. At that time, the *yogī* will get 10 scores and he makes mind noting on the left wrist all the while continuing breathing and counting. When he gets the next ‘10 scores’, note on the elbow, the next ‘10’ on the shoulder, the next ‘10’ on the ear and the next ‘10’ on the left corner of the head. At that time, the *yogī* gets ‘50’ scores. Then, continue to practice and fold the right fingers. Note on the right side, the same as the left fingers. When the *yogī* reaches to the right corner of head, he gets altogether ‘100’ scores. Continue to practice as long as you can.

< Method 1 >



1. When inhaling, recite 'in-breath' mindfully.
2. When exhaling, recite 'one'. Count breathing out as one.
3. Count up to 8 and note on the left thumb as 1.
4. Restart counting up to 8.

Without knowing, without seeing, this is not right breathing. The point at which the air touches the nostril is the most essential point of concentration when the *yogī* practices meditation according to the instruction from the commentary (*Ānāpānassati kathā, Satokāriṇīnāṇa niddesavaṇṇanā, Paṭisambhidāmagga* commentary 2):

“*Phuṭṭhaphuṭṭhokāse pana satiṃ ṭhapetvā bhāventasseva bhāvanā sampajjati.*” It means when the air touches a point, be aware of it (feeling of touching at the point), only by awareness, meditation could be completed. Reciting, knowing, looking must be completed at the same time until the air ends. When the air is used up, stop reciting. But the mind must be aware of the same point. And again breathe out with the intention that air passes through the air touching point.

For example, when a carpenter cuts the wood using a hand-saw,

he looks and takes notice on the wood where the blade of the saw meets the wood. By being aware of that point, he will know the saw going back and forth, and how much it has cut the wood. Like this, when the *yogī* is aware of the air touching point, he will know breathing going in and out from the start to the end and he will see the air that touches the point. If the speed of breathing is fast, make the breathing slow down a little bit. If the speed is slow, one must not change the speed and practice as described above. When the *yogī* keeps breathing and counting, sometimes his mind can go outside. Then count the same number again. Sometimes his mind goes outside for a few minutes, but the *yogī* does not know that. In that case, start counting from 1.

Note: Some *yogīs* cannot find the air touching point on the tip of the nostrils. Then they can focus their mind on the tip of the nose (flesh tip of nose between nostrils: *nāsikagga*) and breathe with intention in every breath being aware of the point that air touches the tip of the nose. Do not despair, and breathe patiently. Finally, the *yogī* will know the real air touching point. While the *yogī* is practising, the air touching point can be changed to another place. Do not be aware of that new point, but just be aware of the old first touching point for one sitting period.

Sometimes a *yogī* will find a different touching point in another period. He must be aware of that point along that period. Do not change the point for one entire period. Sometimes breathing goes through the left nostril and sometimes through the right nostril. If the stomach is full, it is easy to practice breathing in and breathing out. It means it is easier to practice *ānāpānassati* after a meal.

Generally, *ānāpānassati* is very suitable for chubby people, because they don't need to devote their energies to breathing in and out. Their

breathing is easy and quick due to their inside pressure. It is easy to get concentration for lazy people, because their mind does not go outside and stay on the meditation object. So they can focus on the place for a while without difficulty. The only thing to do is fixing their mind at the air touching point and being aware of it.

Concentration is a one-pointed mind and being aware of only one point. There is no need to do many things. The lazy meditator needs only energy and maintaining being alert. However, if they don't make any effort, they will fall asleep quickly.

It is not wise to get big numbers. Although the *yogī* counts 200 numbers without focusing on the air touching point, he is not better than the *yogī* who gets 80 numbers with mindfulness of the air touching point. A more important thing is that the *yogī* tries to put his mind to focus only on the air touching point. Only through focusing on the touching point, the *yogī* can get concentration.

Here is the nature of breath. When you practice *ānāpānassati* and your mind is concentrated, your breathing becomes a little slow and subtle. When you get more concentration, your breathing becomes very slow and more subtle. Finally, you cannot feel the air touching point. You may think your breathing has stopped. But do not worry about that. Just be aware of the air touching point and you will feel the point. During the practice of meditation, when suffering arises, first, be patient. Finally, if you cannot focus on the air touching point, then you can move your position while you are aware of the touching point and still count the last number repeatedly. After changing your position, count numbers continuously.

While practising *ānāpānassati*, the *yogī* may hear some sounds. Try to simply ignore those sounds. Just focus on the touching point. It is called '*āvattana*' (the mind returned to the object). Sometimes, the *yogī* is aware of that sound and investigates what it is. It means the mind

goes there. The mind does not return to the object and stays there. It is called *anvāvaṭṭana*. The *yogī* must be *āvaṭṭana* all the time.

When the *yogī* is practising *ānāpānassati*, the breath will get softer and softer. Then, look at the air intentionally that touches the point with the power of mind. Later, it may fade away and finally disappear. However, do not worry and look at the same point peacefully. The most important thing to know is that you don't need to worry or hurry. Just practice normally as usual. Then you can see something in your mind's eye but don't pay attention to anything. Just be aware of the touching point normally. Gradually, focus the mind on the point with the power of mind. Focus on the point while staying calm.

Maybe sometimes your nose is blocked and it is difficult to breathe. Do not worry about it. Breathe slowly as much as possible, and do not be aware of other parts of the body. Be aware of only the air touching point. Slowly your nose will be cleared up again. To come to this stage, you must sit at least 8 hours a day while being aware of the air touching point. Count numbers from 1 through 8 again and again.

To sum up, how to practice *ānāpānassati* is as follows:

- ① Try to find the air touching point.
- ② Breathe normally but a little slowly.
- ③ First, take a breath in and out naturally and control it slowly.
- ④ Take a breath in with the intention that the air touches the point when it goes in.
- ⑤ As soon as the air touches, take notice of it, look at it and recite 'inhale' until the end of breathing-in air. When the breathing stops, stop reciting.
- ⑥ Look at that point but do not visualize the flesh or nose. Just try to see the air. This is compulsory. Whenever practising, surely be aware of the touching point and look at the air that touches the point.

- ⑦ Notice the sensation of the air touching the point.
- ⑧ There is no need to feel the air whether it is warm or cold. Just know that feeling.
- ⑨ When reciting ‘inhale’, your mind is focused on the air touching point. When trying to see the air, it will protect your mind not to go outside. As long as your mind is aware of that point, your mind won’t waver.
- ⑩ Counting makes your mind more mindful. It is also compulsory. Without counting, practice is easy and you can get concentrated very fast. However, this kind of concentration is unqualified and useless. It just results in staying calm.
- ⑪ When you breathe out, as soon as the air touches, you have to take notice and count ‘one’ till the air ends. Reciting protects your mind from going outside or daydreaming.
- ⑫ The air touching point can be moved to another place in a different sitting period. However, you cannot change the point during the same period.
- ⑬ Sometimes you cannot feel the air touches but you must not worry. Just focus on the original place.
- ⑭ Sometimes you cannot catch the point, but you do not need to worry about that, either. Just focus on that point. Later you will come to feel it again and you will be able to catch the original point.
- When you practice *ānāpānassati*, keep the following things in mind:
- Ⓐ Only the practice without any worries will make your mind be calm and peaceful. If you have the opposite of calmness or greed, even any subtle greed, your mind will become unstable. Because of greed, your mind cannot be peaceful. Only a peaceful mind can lead to concentration.
- Ⓑ Do not have any craving for getting big counting numbers.
- Ⓒ Remove any subtle anger or anxiety. Sometimes a *yogī* feels angry

because of not getting big numbers. However, just practice with a peaceful mind.

Ⓓ Do not try to find any fault with yourself concerning your practice, whether this is wrong or right.

Ⓔ Just practice with confidence and a joyful mind.

Ⓕ Whatever you do, always focus on your point and count 1 through 8.

- **A Story about the Buddha's Closest *Dāyaka* Anāthapiṇḍika**

Here is a story about a rich man, Anāthapiṇḍika who was the Buddha's closest *dāyaka* (supporter), and donor of the monastery, lived in Sāvatti. He donated only the best quality things to the Buddha. At that time, the Buddha was in Rājagaha. One day, the rich man went to his brother-in-law's house in Rājagaha for merchandise. When he arrived at the house, his brother-in-law just said, "Hello!", and he did not pay any attention to him. His brother-in-law did not talk about anything and continuously managed his labors to do some work. But on other days, he had always talked a lot. So, the *dāyaka* thought that perhaps he was busy preparing for the king's visiting or maybe his daughter's wedding ceremony.

After his work was finished, his brother-in-law came to him. The *dāyaka* asked his brother-in-law why he was so busy and he replied, "I will offer food for the Buddha and the *Sarīgha* tomorrow." As soon as he heard the word of 'Buddha', the *dāyaka* was full of joy and become unconscious because of blissfulness. When he once again became conscious, he asked, "Did you say the Buddha?" The brother-in-law replied, "Yes." Then the *dāyaka* was full of joy and lost consciousness again. He experienced this three times, because it is hard to hear of the word 'Buddha', and it is far more difficult to get to see a Buddha. When he heard that his brother-in-law will offer food to the Buddha

tomorrow, he was so happy and overjoyed. After that, he did not care about anything except the Buddha. He thought, “I surely have to see the Buddha. Can I go there to see the Buddha now?” It was 10 o’clock at night.

His brother-in-law invited him to see the Buddha the next day early in the morning. However, he could not wait until the next day morning. He could not sleep, because he was very excited thinking about meeting the Buddha. He tried to sleep but woke up early. Then, his body was shining brightly and emitted rays of light because of joy. So, he thought it was morning and he went down to the stairs. But he realized that it was still midnight and he went back to sleep. He woke up again and slept again three times that night. Whenever he woke up, the room was bright because of the ray of light. Finally, he woke up and left the house to see the Buddha. It was still dark, but the light from his body illuminated the whole house. The doors were already opened by *devās*. They knew that he would be the closest Buddha’s disciple. When he got out of the house, the light of his body glowed all the way.

At that time, the Buddha was staying in the forest. Between the town and the forest, there was a cemetery nearby. Dead bodies of people who has passed away the previous night were thrown through over the walls of the cemetery without burying them. When the *dāyaka* walked through the cemetery, he stumbled over a corpse accidentally. He did not see the corpse, but he was able to smell the rotting bodies and flies were flying here and there. So, he knew that it was a corpse over which he had stumbled. He became frightened and the light went out from his body. He wanted to go back. Then the guardian *yakkha* of the cemetery told him without showing its appearance, “Don’t worry! Don’t be scared. Go on, go on!! Each step to the Buddha is 16 times more valuable than even the most valuable gems.” So, he thought he had a companion. He became encouraged and felt joyful again. The

light appeared again and radiated. He experienced this three times.

When he arrived near the monastery where the Buddha was staying, he thought, “Nowadays, there are many of those who have declared themselves to be Buddhas. I don’t know which one is the real Buddha. Nobody knows my name given by my mother, Sudatta. If that Buddha is a real Buddha, he may address me with that name.” Then the Buddha came out from the monastery and walked in front of the monastery. When the *dāyaka* went near the monastery, the Buddha said, “Come on Sudatta!” So he was very happy and he knew this is a real Buddha. He approached the Buddha and paid homage to Him. The Buddha preached *Anupubbikathā* (Six proceeded *Dhamma* talk; Gradual discourse) to him which means *dānakathā* about charity, *sīlakathā* about morality, *saggakathā* about *devā* realm, *kāmānādinavakathā* about fault of sensual pleasure, and *nekkhamme ānisaṃsakathā* about the benefits of renunciation, *maggakathā* about *Magga ñāṇa*. After that, he attained *sotāpatti magga* (entering the path towards the stream).

In this story, when the *dāyaka* was full of joy, light arose around him. When he was frightened, the light disappeared. When he was full of joy again, the light arose once again. So, a *yogī* must practice with a joyful mind to get a *nimitta*.

4. The Benefits of Practising *Ānāpānassati*

Most people have jobs. They expect to get benefits from their work. The more benefits they get, the harder they will work. Now, a *yogī* practices *ānāpānassati* and he needs to know what kind of benefits he will get. If the *yogī* knows about the benefits, he will be absolutely willing to practice much more than before.

There are five benefits gained by practising. The Buddha mentioned the benefits of *ānāpānassati* in two *suttas*: *Phala sutta* I & II in

Ānāpānasaṅṅyutta and in the commentary of *Ambalaṅṅhika Rāhulovāda sutta*. In the first *sutta*, the Buddha said, “A monk who practices *ānāpānassati* will attain *arahatta magga*. If he cannot, he will get *anāgāmi magga* (the path of non-return).” In the second *sutta*, if he cannot attain anything, he will be reborn into the *Brahma* realm as one kind of *Brahmas*. This *Brahma* realm is called *Suddhāvāsa* (Pure Abodes). The *Brahmas* in that realm are born there due to *anāgāmi magga*. In that realm, only *anāgāmīs* and *arahantas* live. They will come to being one of these *Brahmas*.

- (i) *Antarā parinibbāyī*, who will become an *arahanta* and enter into *Parinibbāna* before the middle of the total life-span.
- (ii) *Upahacca parinibbāyī*, who will become an *arahanta* and enter into *Parinibbāna* after the middle of the total life-span.
- (iii) *Asaṅkhāra parinibbāyī*, who will become an *arahanta* and enter into *Parinibbāna* without practising meditation hard.
- (iv) *Sasaṅkhāra parinibbāyī*, who will become an *arahanta* and enter into *Parinibbāna* through hard meditation practice.
- (v) *Uddhaṅṅsota akaniṅṅhagāmī*, who will go upward step by step to the *akaniṅṅha* realm (top of these) and become an *arahanta*.

The benefits of *ānāpānassati* practice according to the commentary of *Ambalaṅṅhikā Rāhulovāda sutta* are as follows:

(1) With just one sitting, he attains *arahatta magga* because of his *pāramī* (perfection).

(2) When he nearly dies, he attains *arahatta magga*. It is called *samasīsī arahanta*. *Sama* means ‘equal’ and *sīsī* means ‘head cut’. Head means *avijjā* (delusion), head of *kilesa* and rebirth, head of *vaṅṅga* (cycle of reexistence: *saṅṅsāra*). Then, he enters into *Parinibbāna*. There are three kinds of *samasīsī arahanta* (one who attains two ends simultaneously, that is the end of delusion and the end of *vaṅṅga* at the same time, but

not the same moment of mind): *iriyāpatha samasīsī*, *roga* (disease) *samasīsī*, and *jīvita* (life) *samasīsī* (*Pañcapakāraṇa aṭṭhakathā*).

① *Iriyāpatha samasīsī*: He wants sitting (or standing, walking, lying down) practice until he gets *arahatta magga*. As long as he does not get *arahatta magga*, he will never give up his sitting meditation. As soon as he attains *arahatta magga*, he moves from the sitting posture.

② *Roga samasīsī*: He won't stop practising even when he falls ill. He does not care about disease. When he attains *arahatta magga*, all his diseases are cured.

③ *Jīvita samasīsī*: Just before he dies, he attains *arahatta magga*, and immediately after that, he enters into *Parinibbāna*.

Here is a story (*Godhika sutta*, *Sagāthāvagga Pāḷi*). In the Buddha's time, a monk named Ashin Godhika practiced *samatha* and attained *jhāna*. After that, he tried to switch to *vipassanā* but he could not practice because of a disease. Due to this disease, his *jhāna* went down. He attained *jhāna* 6 times, but he could not practice *vipassanā*. He thought, "If I die without *jhāna* as a *puthujjana* (ignorant persons or ordinary beings), I will be reborn in Hell. I will commit suicide." If he dies when he is still in *jhāna*, he will be reborn into the *Brahma* realm. He cut himself with a knife and he endured severe pain. He removed the pain and practiced *vipassanā*. He attained *arahatta magga*. As soon as he attained *arahatta magga*, he entered into *Parinibbāna*. That is called *jīvita samasīsī*. Nobody knows he became an *arahanta*, because he was not alive as an *arahanta*. This is known according to the Buddha's saying.

(3) If he attains nothing when he is alive, he will be reborn in a *devā* realm where there is *Dhamma* preaching on every Uposatha Day. *Brahmas* and *devās* preach *Dhamma* and he will hear the *Dhamma*. He remembers that he practiced that meditation during his previous human

life. It is mentioned in the *Pāḷi* text (*Sotānugata sutta*) like this: his thought that ‘I had practiced this meditation when I was a human being’ would take longer time than becoming an *arahanta*. The *devā* will attain *Magga ñāṇa* quickly, and he becomes an *arahanta* without practice.

(4) Attain *Paccekabodhi ñāṇa* (Solitary Buddha’s knowledge of comprehending the 4 Noble Truths): There is a story. A Vārānasī king, Cātumāsika Brahmadaṭṭa was sitting on the bank of a river. There was a Pāricchattaka tree on the bank. A leaf fell down from the tree. He looked that leaf and knew that it is *anicca* and he became *Pacceka Buddha* (*Paccekabuddha apādāna, Apādanā Pāḷi*).

(5) If he cannot attain *Paccekabodhi ñāṇa*, he will become a quick-witted *arahanta* like the Venerable Bāhiya Dārucīriya.

There was a story of the Ven. Bāhiya Dārucīriya who attached thin flat pieces of wood around his lower body as a robe (*Bāhiyadārucīriya-vatthu, Dhammapada aṭṭhakathā*). Because of this, he is called Dārucīriya. In his previous life, he was a monk in *Kassapa* Buddha time. He was practising *Dhamma* with his six monk friends. They climbed up a hill using wooden ladders. When they arrived at the top of the hill, they dropped all the ladders. There was no way to return. For them, there were only two ways: attaining *Magga ñāṇa* or dying. Then they practiced meditation. It means they sacrificed their life for practice. On the second day, the leader monk attained *arahatta magga*. The second leader attained *anāgāmī* on the third day. As soon as they attained *Magga ñāṇa*, they obtained psychic power. These two monks went to the north continent for alms round and gave food to other monks. The rest of them would not accept the food and they said, “Didn’t we agree not to accept alms from anyone until we had become *arahanta*? We cannot eat your food. We must try to become *arahanta* and then we will collect alms by ourselves.” They practiced but they did not have enough *pāramī*. They

died as a *puthujjana*. The Ven. Bāhiya was one of those monks. Because of this *kusala*, he was reborn as a human being in a rich family. He had never been reborn in the 4 nether lands between two Buddhas' time (*Kassapa* Buddha and *Gotama* Buddha).

At the *Gotama* Buddha's time, Bāhiya Dārucīriya was a merchant. He traded many goods by ship and traveled by sea. One day, his ship was caught in a storm and was destroyed. Fortunately, he was able to grab onto a piece of wooden wreckage and could escape from the storm, because he was lucky. However, strictly speaking, he was even luckier. In that life, he had to surely attain *arahatta magga* because he did strong *kusala* in his previous life to attain *arahatta magga*. That *kusala* was safeguarding for him. This power is called *ñāṇa vipphārā iddhi* (*Arahatta Magga ñāṇa*) or *ñāṇa vipphāriddhi*, the power of the spreading of knowledge (*arahatta magga*). That kind of person is called *pacchimabhavika*. It means a person who has the last life to enter into *Parinibbāna*. That kind of person never dies before he attains *Arahatta magga ñāṇa*. Nobody can kill him. Any *akusala* cannot kill him because *arahatta magga* is the strongest one. Bāhiya never wore robes. Instead, he wrapped thin flat pieces of wood as a robe. So everybody called him Dārucīriya. People thought he is an *arahanta* because he was not wearing clothes. They offered him clothes and food, but he did not accept clothes. So they admired him more and more. Finally, he himself thought he was a real *arahanta*.

At that time, a monk who attained *anāgāmī* in his previous life after practising *vipassanā* together with Bāhiya-to-be was reborn as a *Brahma*. This *Brahma* went to Dārucīriya and told him, "You are not an *arahanta*. You should go to the Buddha." He went to the Buddha to listen to his *Dhamma*. He traveled nearly 1,000 miles overnight. The next morning, he arrived at Buddha's monastery. At that time, the Buddha was going into the town for alms round and he followed the Buddha.

As soon as he saw the Buddha, he was full of joy and paid homage to the Buddha and asked to preach *Dhamma* to him. The Buddha observed his mind and noticed that he was too tired and overjoyed to listen to the *Dhamma*. So the Buddha refused and continuously walked away from him. He followed the Buddha and asked him to preach *Dhamma* three times. At the last time, the Buddha observed his mind and the Buddha knew he was now ripe to attain *Magga ñāra*. Also, the Buddha knew that his death would come soon.

The Buddha taught a stanza:

“*Diṭṭhe diṭṭhamattaṃ bhavissati, sute sutamattaṃ bhavissati, mute mutamattaṃ bhavissati, viññāte viññātamattaṃ bhavissati. Evañhi te, bāhiya, sikkhitabbaṃ. Yato kho te, bāhiya, diṭṭhe diṭṭhamattaṃ bhavissati, sute sutamattaṃ bhavissati, mute mutamattaṃ bhavissati, viññāte viññātamattaṃ bhavissati, tato tvaṃ, bāhiya, na tena; yato tvaṃ, bāhiya, na tena tato tvaṃ, bāhiya, na tattha; yato tvaṃ, bāhiya, na tattha, tato tvaṃ, bāhiya, nevidha na huraṃ na ubhayamantarena. Esevanto dukkhassā*” (Udāna Pāḷi). “You must practice like this; when you see something, let there be just seeing. When you hear something, let there be just hearing. When you touch something, let there be just touching. When you know something, let there be just knowing. Then, when you practice like that, seeing, hearing, touching and knowing will not arise together with lust (*raga*). When your mind does not arise together with lust, your mind does not become greedy, hateful and delusive (*lobha, dosa, moha*). When your mind does not become greedy, hateful and delusive, you will not come to being (rebirth) in this world or another world, or in these two worlds. Not coming to being (rebirth) is the cessation of suffering (Nibbāna).”

He listened to and was aware of the stanza that the Buddha taught. When the Buddha had finished reciting, Dārucīriya attained *arahatta magga*. He, as well as the Buddha, knew that he attained *arahattaship*.

Then he asked the Buddha permission to become a monk. The Buddha asked him, “Do you have a robe and an alms bowl?” He answered, “No, I don’t.” The Buddha replied, “You have to find a robe and a bowl.” He went away to find them. On that day, there was nobody selling any robe or bowl. So, he had to pick through the rubbish pile in order to get clothes for a robe. At that time, a bull, actually a *yakkhinī* (a female *yakkha*) gored him to death with its horns. The *yakkhinī* had been waiting to kill him for a long time, but she could not kill him before he could become *arahanta* due to the power of *arahatta magga* that he had attained.

When Dārucīriya became an *arahanta*, his power of *arahatta magga* was over so *yakkhinī* could kill him. Due to his practising meditation for 7 days in his previous life, he could attain *arahatta magga* just after listening to the *Dhamma*. In his previous life, he practiced only for 7 days, but that was sufficient and resulted in him attaining *arahattaship*. It is because he practiced meditation by sacrificing his life. That’s why it made him have strong power.

Therefore, when you experience a severe pain during practice, do not give up and try to practice by sacrificing your life. But here, sacrificing your life means not really abandoning your life but just making a firm determination, “I may die but I won’t stop. I will practice continuously.” Making this resolution is sacrificing your life. (In the mundane world, if there was anyone who had sacrificed his life, firstly, he would make up his mind to sacrifice his life. However, there was really no one who died during practice. Never, ever).

5. *Ānāpānassati* as a Manual of All Buddhas’ Practice

Ānāpānassati is neither a kind of breathing exercise nor a health exercise. In fact, this is a sacred and very powerful meditation. This meditation

is a very sacred practice, because all the Buddhas who have appeared in the past became omniscient by practising this meditation.

It was mentioned in the sub-commentary (*Sāraṭṭhadīpanīṭikā, Visuddhimagga, Mahāṭīkā* 1): “*Imameva hi kammaṭṭhānaṃ, bhāvitvā sabbepi sammāsambuddhā sammāsambhodhiṃ adhigacchanti.*” “All the Buddhas became omniscient by practising this meditation. So, all the Buddhas that will become omniscient will practice this *ānāpānassati*.” Attaining Omniscience by practising *ānāpānassati kammaṭṭhāna* is the law of the Buddha. Also, our *Gotama* Buddha practiced *ānāpānassati* to become omniscient. *Gotama* Buddha-to-be practiced this meditation since he was a child and attained 1st *jhāna*.

When *Gotama* Buddha-to-be was a five-month-old young baby, his father, King *Suddhodana*, performed the ceremony of plowing the paddy field. His attendants took the prince to the field. They put the prince under a tree which was far from the king. After that, they watched the ceremony. The young prince looked around him. No one was there. He practiced *ānāpānassati* there and attained the first *jhāna* and observed in *jhāna*. He was just five months old. Then the attendants came back and saw the prince. They did not know he was abiding in *jhāna*. One special thing was that the shadow of the tree did not move from the tree. The sun moved to the west but the shadow was still there. They told the king about what they saw. The king went there and looked at his son. The king admired his son and paid homage to him. It was because of the power of *ānāpānassati*.

The Buddha-to-be renounced the world and practiced asceticism for 6 years under a tree. At that time the Buddha-to-be did not practice this method of *ānāpānassati*, instead, he practiced traditional *ānāpānassati*. There were many hermits who practiced *ānāpānassati* based on their own ways.

The kind of *ānāpānassati* that the Buddha-to-be practiced is called

appāṇaka jhāna (holding one's breath in a form of meditation): Do not let breathing-in air go outside, see that it stops at the nose. Then the air goes out from the ear. After that, close the ear by using the mind. Then the air goes out from the head. The Buddha-to-be suffered pain as if striking his head with a hammer, he tried to stop the air going outside from the head. The air pushed through his abdomen and he suffered pain like cutting his stomach with a knife. He did not give up, but practiced more severely.

First, the Buddha-to-be went on daily alms round (*piṇḍapāta*) for, but he thought it was disturbing his practice. So he tried to find fruit in the forest. Then again, he thought this, too, was disturbing. So he collected fruit from under the tree. Again, he thought it was a waste of time. He ate the fruit that fell on his hand when he was sitting for meditation. And again, he was thinking it was disturbing and finally, he did not eat the fruit which had fallen on his hand and took a handful of bean porridge. Later, he ate half handful of porridge to survive. (Editor's note: The Buddha-to-be thought everything was disturbing to his practice. So, he did not try to eat anything. However, he ate some porridge for practice when someone, one of the 5 ascetics, offered him porridge.) Then 5 ascetics were taking care of him.

At that time, his health condition was very weak. He could not walk or stand up. When he tried to walk, he fell down on the ground. He lost consciousness for a long time. Some *devās* thought that he was absorbed in *jhāna*. Some thought he attained *arahattaship*. Some thought he died.

At that time, the Buddha-to-be had not any thought of going back to his palace. The more he could not get *Sabbāññuta ñāṇa* (Omniscience), the harder he tried. But the Buddha-to-be did not review his practice. His *vīriya* (effort) and faith were overpowered and wisdom was weak. So he could not know this is not the right way to attain *Bodhi ñāṇa*.

It was because of his previous *akusala kamma* that he proceeded in this manner. In his previous life at the time of *Kassapa* Buddha, he was a young Brahman who was very proud of himself because he was educated and was of the upper class. At that time, *Kassapa* Buddha-to-be practiced for 7 days and attained Omniscience and the Brahman, *Gotama* Buddha-to-be felt envy because he knew that attaining Omniscience is very hard.

Therefore, he marked that “*Kuto nu bodhi muṇḍassa, bodhi paramadullbhā*” (*Pubbakammapiḷḅkā, Apadāna Pāḷi, Khuddaka nikāya*), which means, “How this bald-headed person can attain *Bodhi nāṇa*”. The *Bodhi nāṇa* is sacred and difficult to attain. Because of that *akusala kamma*, the *Gotama* Buddha-to-be practiced in vain using a wrong method for nearly 6 years.

Finally, he realized that he could not attain *Bodhi nāṇa* in that way. He reviewed his practice and remembered absorbing the 1st *ānāpānassati jhāna* when he was a baby. He knew that he could attain *Bodhi nāṇa* through that practice. So, he changed to practice that kind of *ānāpānassati*. He needed strength so he went around for alms food. He practiced this method just for two weeks before he attained Omniscience.

On the day of his enlightenment, under the banyan tree (*ficus benghalensis*) in Sujata’s village, he received Sujata’s milk rice in a golden cup and ate it. He, then, went to the bank of the river, *Nerañjarā* and made the determination that if he would become a Buddha, the golden cup won’t sink into the water and will flow upward against the stream. He threw the cup into the river. The cup was flown upward about 6 miles and sank down in the bottom of the river and stayed under the old Buddha’s three golden cups. The Buddha-to-be went back under the banyan tree and practiced *ānāpānassati*.

In the evening after Sujata’s meal, he went to the *Bodhi* tree (a banyan tree that grows at the same time the Buddha-to-be was born.

It was called 'Bodhi' because the Buddha attained Omniscience, *Bodhi ñāṇa* under that tree) in Bodh Gaya on the road that *devā* built. On the way, he received 8 bundles of grass for a mat offered by Suddhiya, a grass cutter. When he arrived at the banyan tree, he entered into the shade from the south. He saw the entire universe inclined and he entered from the west and north and he saw the same as before. When he entered from the east, the universe was normal. So the Buddha-to-be thought it is the right place to attain Omniscience. When he spread the grass under the *Bodhi* tree, a glorious throne made of many kinds of gems appeared on the ground.

The Buddha-to-be sat on the throne and made a firm determination to remain seated during the meditation until attaining Omniscience even though his blood and flesh would dry up and only his bones would remain. He practiced *ānāpānassati* and attained the 4th *jhāna*. In the first watch, continuously he attained the knowledge of recollecting (*Pubbenivāsānussati ñāṇa*) previous life. In the middle watch (parts of the night- 1st watch: 6 p.m.~10 p.m., 2nd watch: 10 p.m.~2 a.m., 3rd watch: 2 a.m.~6 a.m.) of the night, the Buddha-to-be attained *Dibbacakkhu ñāṇa* (divine eye). The Buddha-to-be practiced *vipassanā* and in the third watch, he attained *Āsavakkhaya ñāṇa* (*Arahatta magga*) and became a Buddha.

Late in his life, the Buddha asked his disciples to practice *ānāpānassati* in some occasions. This *ānāpānassati* is very sacred and powerful because all Buddhas practiced it as a manual practice of all Buddhas. So, that is why the Buddha wanted his disciples to meditate using this method. The Buddha attained Omniscience after practising *ānāpānassati*. After he became the Buddha, he sometimes practiced *ānāpānassati* because he wanted his followers and disciples to practice this kind of *ānāpānassati*. Then, the Buddha asked monks to practice *ānāpānassati* many times. So, we also have to practice this method.

In a rainy retreat, the Buddha lived in the forest. He said, “I will seclude myself in my room. No monks come to me except the monk who brings my meal.” The Buddha lived in the forest for three months. After 3 months, he came out of the room and said, “I have secluded myself for three months. If someone from another sect asks you, ‘What did your Buddha do in his room alone for 3 months?’ you must answer that the Buddha stayed alone at the secluded room practising *ānāpānassati*. It is dwelling as the *Brahma* and dwelling as the other Buddhas.”

In *Ānāpānassati suttaṃ* (*Uparipaṇṇāsa Pāḷi*), it was mentioned *ānāpānassati* is very heavy and difficult to practice. It is not for normal or feeble people but only for the Buddha, and Solitary Buddha and sons of the Buddha (*arahantas*). The Buddha also mentioned in the *sutta*, “*Nāhaṃ bhikkhave, muṭṭhassatissa asampajānassa ānāpānassati bhāvanaṃ vadāmi.*” It means, “I’ve never taught *ānāpānassati* to a feeble person or a heedless person”. The Buddha also mentioned that one who practices *ānāpānassati* will die knowing his last breath.

Now, you are practising this *ānāpānassati* and you must realize that you are very lucky to practice this. Not because of your choice but because of your previous *kamma*. Maybe you practiced this *ānāpānassati* in the time of a Buddha. That *kusala kamma* will result you to attain *Magga ñāṇa* now. Therefore, do not miss the golden opportunity and practice meditation very hard until attaining *Magga ñāṇa*.

6. The Purpose of Developing Concentration

Practising *ānāpānassati* is really developing concentration. When concentration is developed, a *yogī* attains certain benefits. The Buddha talked about the benefits of developing concentration or why a *yogī* develops concentration in *Samādhibhāvanā* (development of concentration) *sutta*.

(1) “*Atthi, bikkhave, samādhībhāvanā bhāvitā bahulīkatā diṭṭhadhammasukhavihārāya saṁvattati.*” If the development of concentration is practiced again and again, dwelling peacefully in the present moment is available. When a *yogī* develops concentration, he will get the benefit of staying peacefully in the present.

The Buddha said,

“*Idha, bhikkhave, bhikkhu, vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃjhānaṃ upasampajja viharati*” (*Pañcarīgikasamādhisuttaṃ, Aṅguttara nikāya*). When developing concentration is performed again and again, all sensual pleasures and all *akusala dhamma* cease to arise, together with *vitakka* and *vicāra*. In addition, joy arises together with happiness due to lack of *akusala* and the *yogī* reaches the first *jhāna* and absorbs the *jhāna* and remains peaceful. The *yogī* can remain peaceful with *jhāna* when he practices developing concentration.

There are generally two kinds of *jhāna*: the material *jhāna* (*rūpa jhāna*) and the fine material *jhāna* (*arūpa jhāna*). In the material *jhāna*, there are four or five stages as the first *jhāna*, second *jhāna*, third *jhāna*, fourth *jhāna* and fifth *jhāna*. Most people think about flying in the air when they hear of *jhāna*. Actually, all *jhānas* cannot fly. *Jhāna* is *ārammaṇāpanijjhāna*. It means being aware of the object strenuously and closely with one-pointed mind. This is called *jhāna*. Therefore, there can be *jhāna* even in *akusala* action, but it cannot reach the level of the 1st *jhāna*, etc. It is just *jhāna*.

When someone is fishing with a fishing rod, he looks and is aware of a float bobbing up and down. He is very interested in the float and he does not know anything of what happens in his surroundings. This is a kind of *jhāna*. Also, when someone is painting, he only concentrates on his painting brush. It can be also *jhāna*. However, in the high level of concentration, *jhāna* is rated the level of concentration as the 1st

jhāna, the 2nd *jhāna*..., etc. *Jhāna* has two types: *ārammaṇūpanijjhāna* and *lakkhaṇūpanijjhāna*.

(i) *Ārammaṇūpanijjhāna*: Briefly, it is called *ārammaṇa jhāna*. It is *jhāna* out of developing concentration (*samatha*). *Samatha jhānas* are rated as the first *jhāna*, second *jhāna*...fifth *jhāna*. *Jhāna* has five factors: *vitakka*, *vicāra*, *pīti*, *sukha*, and *ekaggatā*. When the mind keeps away from all *nīvaraṇa* (hindrances) and only those five factors of *jhāna* arise in the mind, it is called *jhāna*.

In the '*Uppaṭṭipāṭhika sutta*', those *jhāna* factors remove the opposing *akusala cetasika*. So, the mind is purified at that time.

- ① Concentration removes the perception of sensual pleasure.
- ② *Vitakka* removes the *thina-middha* (sloth and torpor).
- ③ *Vicāra* removes *vicikicchā* (skeptical doubt).
- ④ *Pīti* removes *byāpāda* (ill will).
- ⑤ *Sukha* removes *uddhacca* (restlessness) and *kukkucca* (remorse).

In the *Suttanta piṭaka*, it mentions 4 stages of *jhāna*. In *Abhidhamma*, *jhāna* is counted as 5 stages. Actually, it is the same as the maximum stage of *jhāna* which means fourth *jhāna* and fifth *jhāna* are the same. Only the steps are different. In the first *jhāna*, the factors are *vitakka*, *vicāra*, *pīti*, *sukha*, and *ekaggatā*. Both are mentioned in the four steps of *jhāna* and five steps of *jhāna*. When a *yogī* practices to attain the second *jhāna*, a quick-witted *yogī* removes two factors, *vitakka* and *vicāra*, and a normal *yogī* in the 5 step *jhāna* removes only *vitakka*. For the third *jhāna*, a quick-witted *yogī* removes *pīti* and a normal *yogī* removes only *vicāra*. For the fourth *jhāna*, a normal *yogī* removes *pīti* and remains *sukha* and *ekaggatā* in the 5 step *jhāna*. A quick-witted *yogī* removes *sukha* and remains *upekkhā* and *ekaggatā* in the 4 step *jhāna*. For the fifth *jhāna*, a normal *yogī* removes *sukha* and leaves *upekkhā* and *ekaggatā*. Therefore, the 4 step *yogī*'s *jhāna* and five step *yogī*'s *jhāna* are the

same in the top level (4th *jhāna* = 5th *jhāna*).

Relation between the 4 step *jhāna* and 5 step *jhāna*

5 step <i>jhāna</i>			4 step <i>jhāna</i>			
Steps	Factors					Steps
1st <i>jhāna</i>	V	VC	P	S	E	1st <i>jhāna</i>
2nd <i>jhāna</i>	-	VC	P	S	E	-
3rd <i>jhāna</i>	-	-	P	S	E	2nd <i>jhāna</i>
4th <i>jhāna</i>	-	-	-	S	E	3rd <i>jhāna</i>
5th <i>jhāna</i>	-	-	-	-	E	4th <i>jhāna</i>

V: *vitakka* VC: *vicāra* P: *pīti* S: *sukha* E: *ekaggatā*

In the first *jhāna*, *dukkha vedanā* (pain on the body) ceases. The *yogī* can sit in meditation without bodily pain. In the second *jhāna*, *domanassa vedanā* ceases. The *yogī* can sit in meditation without mental pain. So, *domanassa* is mental pain. Also, *vacī saṅkhāra* (*vitakka* and *vicāra*) ceases because when someone talks, firstly, *vitakka* finds the facts and *vicāra* arranges the words. These two are called *vacī saṅkhāra*. In the third *jhāna*, *sukha vedanā* ceases. *Sukha vedanā* means physical peace. In the fourth *jhāna*, *somanassa* ceases. *Somanassa* means mental peace. So equanimity arises, and the *yogī* stays with equanimity. In the fourth *jhāna*, *kāyasaṅkhāra* is removed. Breathing is called *kāyasaṅkhāra*.

In *nirodha samāpatti* (absorption in Nibbāna), *manosaṅkhāra* ceases. Sometimes it is called as *cittasaṅkhāra*. *Vedanā* and *saññā* are called *manosaṅkhāra*. So, the person in *nirodha samāpatti* resembles a dead man. He can dwell in that state for 7 days without eating and sleeping. During *nirodha samāpatti*, no *citta*, no *cetasika*, no *rūpa* born of *citta* (the *rūpa* caused by *citta*) arise like a dead body. But the difference between a dead body and *nirodha samāpatti* is that there are no *citta*, *cetasika* arisen in a dead body. Only the *rūpa* born of *utu* arises. Other *rūpa* does not arise. The body heat (*usmā*) ceases. *Pasāda rūpa* does

not arise in a dead body. In *nirodha samāpatti*, all *citta* and *cetasika* do not arise. All *rūpas*, except *rūpa* born of mind (the *rūpa* caused by *citta*), arise. The body heat (*usmā*) exists. *Pasāda rūpa* arises. So, the corpse is *utuja rūpa* (*rūpa* born of temperature). It can arise continuously even until the world has ended.

	Dead body	<i>Nirodha samāpatti</i>
① <i>citta, cetasika</i>	X	X
② <i>rūpa</i> born of <i>kamma</i>	X	√
<i>rūpa</i> born of <i>citta</i>	X	X
<i>rūpa</i> born of <i>utu</i>	√	√
<i>rūpa</i> born of <i>āhāra</i>	X	√
③ body heat	X	√
④ <i>pasāda rūpa</i>	X	√

Beside the four *rūpa jhānas*, there are four *arūpa jhānas* (*jhāna* of the mind-only *Brahmas*):

- ① *Ākāsañāṇcāyatana* (the sphere of boundless space) *jhāna*
- ② *Viññāṇañcāyatana* (the sphere of boundless consciousness) *jhāna*
- ③ *Ākiñcaññāyatana* (the sphere of nothingness) *jhāna*
- ④ *Nevasaññā nāsaññāyatana* (the sphere of neither perception nor non perception) *jhāna*

These *jhānas* can be absorbed for a long time. When the *yogī* absorbs in the *jhāna*, he can stay peacefully.

(ii) *Lakkhaṇūpanijjhāna*: Briefly, it is called *lakkhaṇā jhāna* (absorption in characteristics). It is found in insight meditation practice. It is the manifestation of the awareness of the meditation object as *anicca*, *dukkha*, and *anatta*. Later, the mind does not move to other objects, knowing and focusing on the characteristics of the object. At that time, five factors of *jhāna* arise and the mind can be aware of the object peacefully and stably. Then, the *yogī* gets *vipassanā jhāna*, but *vipassanā jhāna* cannot

be said to be the same as the first *jhāna*, the 2nd *jhāna*, etc. *Vipassanā jhāna* can be found in higher *Udayabbaya ñāṇa*, *Bharīga ñāṇa*, higher *Paṭisarīkhā ñāṇa*, and *Sarīkhārupekkhā ñāṇa*. In those *ñāṇas*, the *yogī* can meditate taking an object peacefully and continuously without the wavering mind. In *Vipassanā ñāṇa*, the *yogī* cannot absorb in *jhāna*. Because *vipassanā* meditation is always mindful and takes an object and knows the characteristics of the object.

(2) “*Samādhi bhāvanā bhāvitā bahulīkatā satisampajaññaya samvattati.*” If developing of concentration is practiced again and again, mindful consideration or clear comprehension is available. Here, the clear comprehension is the basis of *vipassanā* meditation. When the *yogī* practices concentration, he will attain four steps of clear comprehension (*sampajañña*):

(a) *Sāttthaka sampajañña*: It means, ‘knowing whether it will be of benefit or not, suitable or not, good or bad before any action’. Here ‘benefit’ means *kusala* (merit).

(b) *Sappāya sampajañña*: It means, ‘according to the *sāttthaka sampajañña*, this action should be done and known more about when, how, why or where, what, etc.’

(c) *Gocara sampajañña*: It means, ‘keep *sāttthaka sampajañña* and *sappāya sampajañña* all the time or anywhere being mindful and accompanied with *sappāya sampajañña* and *sāttthaka sampajañña*’. For a *vipassanā* meditator, *gocara sampajañña* means ‘always move and act with a meditating mind’.

(d) *Asammoha sampajañña*: When the *yogī* is mindful and knows as mentioned *sāttthaka sampajañña* and *sappāya sampajañña*, he will know all things without delusion. It means ‘knowing the human being as it is, which means only mind and matter’. If he practices *vipassanā*, he will attain *Magga ñāṇa*.

(3) “*Samādhi bhāvanā bhāvitā bahulīkatā ñāṇadassana paṭilābhāya*

saṅgvattati.” If developing of concentration is practiced again and again, attaining the knowledge of vision is available. Here, *ñāradassana* means *Dibbacakkhu abhiññā* (Supernatural power of divine eyes).

(4) “*Samādhi bhāvanā bhavitā bahulīkatā āsavānaṃ khayāya saṅgvattati.*” If developing of concentration is practiced again and again, eradication of the defilements is available. Here, just developing concentration cannot result in the attainment of *Magga ñāṇa*. Due to developing concentration, when *asammoha sampajañña* is attained, insight meditation has to be practiced. And then, defilements can be eradicated.

7. Strenuous Practice to Attain *Magga Ñāṇa*

In the mundane world, one cannot get something without payment. If someone wants to have valuable things, he has to pay a high cost. People cannot get fame, wealth, or health without payment. Just like this, if you want to attain *Magga ñāṇa*, you have to put energy and effort into practising meditation. Attaining *Magga ñāṇa* is the most valuable thing. So you must make the highest effort to attain *Magga ñāṇa*.

All people in this age must try hard to attain *Magga ñāṇa*. No one can attain *Magga ñāṇa* quickly and easily. But in the Buddha’s time, many people attained *Magga ñāṇa* just by listening to the *Dhamma* without sitting meditation. Those people are divided into four different types as mentioned in *Puggalapaññatti* (the 4th book of *Abhidhamma piṭaka*):

① *Ugghaḍḍitaññū*: This person can attain *arahatta magga* by listening before the completion of a Buddha’s *Dhamma* stanza taught by the Buddha himself. He can gain enlightenment after a short explanation of the *Dhamma*.

② *Vipañcitaññū*: This person can attain *arahatta magga* by listening to the end of a Buddha’s stanza. He can gain enlightenment only

after a lengthy explanation.

In this age, most people belong to one of the following types:

③ *Neyya*: This person will attain *Magga ñāṇa* by meditating strenuously with enough practice and time. If he does not practice sufficiently, he cannot attain *Magga ñāṇa*. It means he has the potential to attain *Magga ñāṇa*. So basically any person who becomes a *neyya* can be a person who attains *Magga ñāṇa*.

④ *Padaparama*: This person won't attain *Magga ñāṇa* in this life no matter how much he practices meditation. He has no kammic cause to attain *Magga ñāṇa*. That kind of person is called *dvihetuka* (having two causes, *moha* and *lobha* to be reborn) *puggala* which means, 'At the time he was in the womb, his mind was included with *moha cetasika* and *lobha cetasika*, excluded of *paññā cetasika* because of very feeble *paṭisandhi*.' However, if he meditates and follows the virtuous path, he can be available to attain *Magga ñāṇa* in the next life.

In this age, there is no one belonging to the *ugghaṭṭitaññū* or *vipaṇcitaññū* kind of person. Almost all of the people belong to *neyya* people. Therefore, everyone has to practice strenuously to attain *Magga ñāṇa*. Even the Buddha himself said,

“*Nayidaṃ sithilamārabha, nayidaṃ appena thāmasā; Nibbānaṃ adhigantabbaṃ sabbadukkhappamocanaṃ*” (*Navasutta, Nidānavagga, Saṃyutta nikāya*). It means, “This Nibbāna that is free from all sufferings cannot be achieved with loose effort and with a little strength.”

You should not practice blindly, as if going on a road you have never walked before. The path to Nibbāna is already mentioned and all the solutions for the problems are already shown. The only thing you have to do is putting your effort on the practice, because you will only be able to get *Magga ñāṇa* with supreme effort.

The Buddha himself practiced for 6 years without caring for his

personal life to get Omniscience. On the day of enlightenment, the Buddha sat under the *Bodhi* tree until he attained Omniscience. He made a strong determination that he will not move from the place, even if his blood and flesh would dry out. Only his bones and nerves were left. He tried to practice attaining Omniscience with strong effort (*sammappadhāna vīriya*: supreme effort). At the period of the fulfillment of the perfections, the Buddha even sacrificed his life to attain *Sabbaññuta ñāṇa* (Knowledge of Omniscience). When the Buddha attained *Sabbaññuta ñāṇa*, he devoted his whole life for the salvation of living creatures. Therefore, the Buddha's methodology is trying hard, continuing going onward and keeping up the effort.

On one occasion, the Buddha and the elder disciples such as Venerable Sāriputta, Venerable Moggallāna, Venerable Mahākassapa, Venerable Ānanda, Venerable Anuruddha, and Venerable Revata were dwelling in Sāla Grove in Rājagaha (*Mahāgosinga suttam*, *Majjhima nikāya*). One day, the elders gathered in their meeting place. In the evening, when they finished their daytime practice, they were talking about *Dhamma*. They reached the topic concerning what kind of monk can make his disciples become more admiring of the Buddha's teaching. They debated each other. The Venerable Sāriputta said the monk who can put his mind in any kind of *bojjhariga* at any time can create more admiration. The Venerable Moggallāna added that the one who can preach *Dhamma* to be understood more clearly can create more admiration. The Venerable Mahākassapa mentioned that the monk who observes the practice of the 13 austerities can be honored. The Venerable Anuruddha said only the monk who attains *Dibbacakkhu* (divine eye) *abhiññā* (special knowledge) to look all over the ten thousand universes at one time can be respected. The Venerable Ānanda said the monk who has full of knowledge and can recite all Buddha's teachings can create more admiration. Finally, the Venerable Revata said only a monk who enjoyed

staying seclusion and practice *vipassanā* can create more admiration. They did not agree with one another.

Finally, they decided to ask the Buddha about this. At that time, the Buddha came to them and asked, “What were you talking about before I came?” Eventually, the Buddha knew what they discussed. But, they told the Buddha about that case and asked for the Buddha’s decision. The Buddha asked them to tell him each of their ideas. Then the Buddha said, “Your ideas are good but listen to me as to what kind of monk can make people gain more admiration of this *sāsana* (teaching).” Finally, the Buddha said, “A monk who gets up early in the morning, cleans the surrounding area of the pagoda, goes around for alms food, comes back and has lunch and washes the bowl, takes the sitting clothes, goes to daytime practice, spreads the sheet, and does the sitting meditation with determination, ‘I won’t get up as long as I do not attain *Magga ñāṇa*’. That kind of monk will make people have more admiring for the *sāsana*” (*Mahāgosinga suttanta*, *Mahāvagga Pāḷi*, *Majjhima nikāya*).

The Buddha’s methodology is clear to practice. A *yogī* must practice strenuously to attain the *dhamma* that is attained through strenuous practice of the Buddha. In ancient times, a Burmese educated man said, “*Anāyakovinasanti nasanti vahunāyakā*.” It means without a leader, the group will be devastated. The group will be also devastated when there are many leaders. So the *yogī* who practices meditation alone needs a leader. But there is no person except you. Therefore, you can place three things as your leader. The Buddha mentioned it in the *Ādhipateyya sutta*. There are 3 *ādhipateyya* (lordship) *dhamma*:

① *Attādhipateyya* (the self-dependence): *Ādhipateyya*, a person who is to be a venerated one. In front of a respected person, any person dares not do wrong things even they dare not to have a wrong thought. A *yogī* refrains from malpractice. So, he presents himself as a leader, that kind of person is to be obeyed and respected. Such a *yogī* came

to a meditation center to practice meditation according to his own will.

Therefore, the *yogī* regards himself as a leader and must try to practice to the end. Everyone thinks that when they are alone committing wrong doings, there is nobody to know. But there is you who knows your wrong doings. Do not take yourself lightly. He is a witness. He is not another kind of person, such as an inferior. He is the noble one. He should know that. The *yogī* has to practice *vipassanā* to attain *Magga ñāṇa* according to the Buddha's wish. So the *yogī* always keeps in his mind that he should practice by himself to attain *Magga ñāṇa*. He must encourage himself not to ask others. So *yogī* has to practice *dhamma* in a very humble way and respectfully. In this mundane world, we must appreciate a person who asks to practice *dhamma*.

② *Dhammādhīpateyya* (the *dhamma*-dependence): The Buddha said, "You should not feel sad. There is no teacher when I am gone. The *dhamma* and *vinaya* (discipline) I have propagated will be your teacher." Therefore, the *dhamma* has to be respected as a teacher. This *dhamma* that leads to Nibbāna is very sacred and that is attained by the Buddha sacrificing his life to practice. So this practice of *dhamma* is to be paid respect. Eventually, this will guide a *yogī* to Nibbāna. Therefore, *yogī* puts the *dhamma* at the place of respected one and should respect it.

③ *Lokādhīpateyya* (the world-dependence): Put the *loka* (world) as a respected one. When a *yogī* practices alone, sometimes he will do wrong things. He can think he is alone in the meditation lodge. However, there are deities including his guardian and people who have psychic power. They will see him and bring disgrace on him. Therefore, the *yogī* puts the *loka* (world) as a respected one.

CHAPTER FOUR

What are the Obstacles to the Practice?

The main reason to practice *samatha* meditation is making *akusala* (unwholesomeness) *cetasika* calm and removing them. *Vipassanā* meditation is for becoming an *arahanta* after eradicating defilements (unwholesome mental *cetasika*). Thus, all meditation practices are trying to suppress the unwholesome mental *cetasikas* called defilements. Therefore, they are the meditators' enemies. They hinder and prevent one from getting concentration, *jhāna* and *magga*. Due to their works, the defilements are called *nīvaraṇa* or *āvaraṇa* (hindrances). Those defilements are obstacles to getting concentration and are counter-productive to meditation.

1. What are *Nīvaraṇa* (Hindrances)?

The hindrances (*nīvaraṇa*) are a group of defilements which are obstacles to the mind and cause blindness to our mental vision. 'Hindrances' hinder and envelop the mind in many ways obstructing its development (*bhāvanā*). In the presence of them, the *yogī* cannot reach neighborhood (access) concentration (*upacāra samādhi*) and full concentration (*appanā samādhi*). Likewise, excluded by the presence of the hindrances, the continuous momentary concentration (*khaṇikā samādhi*) which leads to stronger neighborhood concentration is required for mature insight (*vipassanā*). Apart from these higher stages of mental development, any earnest attempts at clear thinking and pure living will be seriously affected by the presence of six hindrances. There are six *nīvaraṇa* (*Samaññaphala sutta*, *Sammohvinodanī aṭṭhakathā*, *Dīgha nikāya*):

- (i) *Kāmacchanda nīvaraṇa* (clinging, longing, and greed of sensual

desire):

(ii) *Byāpāda nīvaraṇa* (destroying of mind): Feelings based on anger, resentment, hostility, etc.

(iii) *Thina-middha nīvaraṇa* (sloth and torpor; clumsy mind or action): A dull, drowsy state that is characterized by lack of energy.

(iv) *Uddhacca-kukkucca nīvaraṇa* (wavering mind): Restlessness and remorse. The mind that is agitated and unable to settle down.

(v) *Vicikicchā nīvaraṇa* (hindrance of doubt): Originally doubt about the Buddha, the *Dhamma*, the *Saṅgha*. Also doubt about one's ability to understand and implement the meditation instructions.

(vi) *Avijjā nīvaraṇa* (hindrance of delusion): Obstacles for only *vipassanā*; lack of knowledge of the Four Noble Truths.

Sensuous desire is compared with water mixed with manifold colors, ill-will with boiling water, sloth and torpor with water covered by moss, restlessness and regret with agitated water whipped by the wind, doubt with turbid and muddy water. Just as in such water, one cannot perceive his own reflection. In the presence of these mental hindrances, *yogī* cannot clearly discern his own benefit.

(1) *Kāmacchanda nīvaraṇa* (clinging, longing, and greed of sensual pleasure): “*Ṭṭaṃ viya kāmacchando daṭṭhabbo*” (*Majjhīmapaṇṇāsa ṭīkā*) It means “*kāmacchanda* named as a loan is the basis of all hindrances”. Here, ‘loan’ means if someone borrows a loan from a creditor, he has to follow the creditor’s will against his own wish before he pays back the debt. The debtor is like a *yogī*, while the creditor is like sense pleasure. Debtor will follow the creditor. Likewise, *kāmacchanda* is the same as a loan that a *yogī* borrows from pleasurable things because whenever the *yogī* meets pleasurable things, he will have to center his attention on enjoying them instead of being aware of meditation objects.

The original factor of *kāmacchanda* is *lobha*. The cause of *kāmacchanda*

nīvaraṇa is the inappropriate intention of the mind whenever a pleasant sign arises. Sensory desire refers to that particular type of wanting that seeks happiness through the five senses of sight, sound, smell, taste, and physical feeling. There are 8 types of *kāmacchanda*:

- ① *Kāmacchanda* (sensory desire; greed): *Kāma* means anything pertaining to the five senses of sight, hearing, smell, taste, and touch. *Chanda* means desire. *Kāmacchanda* means ‘longing or greedy involvement with the world of the five senses’.
- ② *Kāma rāga* (hankering or longing for sensual pleasure): The passion of a sensual nature; excitement.
- ③ *Kāma mucchā* (delusion): Confused state of mind due to strong desire; infatuation with sensual pleasure.
- ④ *Kāma pariḷāha* (consuming passion): The burning sensual pleasure due to strong desire; strong illusion.
- ⑤ *Kāma sineha* (sexual love): Love for sensual pleasure.
- ⑥ *Kāma ajjosāna*: Indulging sensual pleasure to the last piece.
- ⑦ *Kāma tarḥhā* (sense craving): Attachment to sensual pleasure.
- ⑧ *Kāma nandī*: Happiness to enjoy sensual pleasure.

If these types of mind arise in anyone, he or she has *kāmacchanda*. Generally to remove *kāmacchanda*, whenever a pleasant sign arises, he has to regard them as an unpleasant sign.

(2) *Byāpāda nīvaraṇa* (malevolent mind): The original factor of *byāpāda* is *dosa*. ‘*Byāpāda*’ refers to the desire to destroy. *Byāpāda nīvaraṇa* is the cause of the biggest disadvantage. It includes sheer hatred of a person, or even a situation. At that time, it always causes the mind to become blind to the facts, to know the result (pros and cons) and forces him to destroy the hateful one. It easily corrupts the ability to judge fairly. The cause of arising is the inappropriate intention of the mind whenever the feeling of dislike (about feelings when seeing, hearing, or touching, etc.) arises. There are five kinds of malevolent mind:

① *Āghāta* (hatred): Desire for revenge. There are 9 kinds of *āghāta* according to the past, the present and the future. Desire for myself, for loved ones and for the enemies from each tense, that is, past, present and future. For example, my, I, my enemy; “He destroys my fortune. I hate him. He destroyed my property. He will destroy my property.”, etc.

② *Paṭighāta* (repulsion): Stronger anger than *āghāta*.

③ *Kodha* (anger)

④ *Anattamanatā cittassa* (irritation, curtness): Dissatisfaction about some conditions.

⑤ *Kopa* (grudge, ill-temper): There are two *kopa*: Reasonable *kopa* such as dissatisfaction. *Aṭṭhāna kopa* (irrational or inappropriate anger) such as complaints about rainy days or cold weather.

(3) *Thina-middha nīvaraṇa* (hindrance of sloth and torpor: clumsy mind or action): The original factors of *thina-middha* are *thina* and *middha cetasika* (mental concomitants). Their functions are to dull the mind (inactive). Sloth means mental unreadiness, and hesitance. Torpor is bodily unreadiness, sleepy nodding, and sleepiness. Sloth and torpor are caused by the following reasons:

① *Arati* (not being pleased; discontent): *Arati* is not being pleased in cultivating *samādhi*. Such a feeling will be followed by dissatisfaction and a *yogī* may become discouraged from doing mental practice. The *yogī* becomes sleepy and loses his energy because of discontent. He does not enjoy meditating.

② *Tandī* (laziness): The *yogī* is downhearted. He does not want to practice because of his laziness.

③ *Vijambhitā* (drowsiness; yawning): The *yogī* who is weary may idly stretch his body to show his feelings of laziness and drowsiness. He often stretches out his arms and cannot help yawning during meditating.

④ *Bhattasammada* (too much eating): Overeating may cause a chance of arising *thina-middha*. *Thina-middha* is not the result of gluttonousness. Many people think *thina-middha* is nature arising after eating too much. Eating too much food can cause only chance *thina-middha* to arise. That is a real *kilesa* (defilements), enemy of meditators which obstructs them from getting the benefit of practice. It is advisable to consume just enough in order to avoid *thina-middha*. Worldly people feel sleepy because of *thina-middha*. If a *yogī* does not know the fact, he will think arising of *thina-middha* is the law of nature. In any *arahanta*, every *kilesa* is eradicated, therefore, an *arahanta* never becomes *thina-middha*. Their slumber is not because of *thina-middha* but to give his body rest.

⑤ *Cetaso ca līnattaṃ* (downheartedness; immobility of mind): Idleness of mind.

There are four types of *thina* (*Kāyasuttavaṇṇanā*, *Mahāvagga*, *Saṃyutta nikāya*):

(a) *Olīyanā* (sluggishness): Laziness to support the existing posture: His body is bent forward but he does not want to straighten up.

(b) *Sallīyanā* (stolidity): This is the state that *olīyanā* state is arising all the time.

(c) *Akammaññatā* (unwieldiness or immobility of mind): The mind cannot perform movement because the mind is unhealthy.

(d) *Līnaṃ*: Hesitating

There are five types of *middha*:

① *Onāha*: Means ‘to become confused or unable to think clearly’. If the mind and *cetasika* try to take an object, the *middha* prevents it from being focused, causes lack of clarity and the mind is shrouded partially.

② *Pariyonāha* (lethargy; mope): Totally enveloping or covering

③ *Anto-samorodha* (‘*Anto*’ means inside or inner. ‘*Samorodha*’ means

barricading; barricading within): Completely prevents taking of an object. The *yogī* cannot know the air touching point.

Ⓓ *Pacalāyika* (blinking; wavering of the eyelids): Being sleepy

Ⓔ *Soppa*: Sleep

(4) *Uddhacca-kukkucca nīvaraṇa* (wavering mind): The original factors of *uddhacca-kukkucca* are these two *cetasikas* themselves. The state of restlessness is lack of stillness and mental agitation. The mind is not peaceful. Because of tiredness of mind, a meditator cannot make a right decision. Remorse is to be sorrowful about what has been done and what has not been done. Restlessness and regret obstruct the performing of *kusala*, and at such moments there cannot be mindfulness of *nāma-rūpa*. A person who has *uddhacca-kukkucca nīvaraṇa* at the moment of dying can be reborn in Hell.

(5) *Vicikicchā nīvaraṇa* (hindrance of doubt): The original factor of *vicikicchā* is its *cetasika*. *Vicikicchā* is not the same as what we mean by doubt in conventional language. *Vicikicchā* is doubt about the Buddha, the *Dhamma*, the *Sarīgha* and realities about *nāma-rūpa*, about cause and effect, about the Four Noble Truths, and about Dependent Origination.

(6) *Avijjā nīvaraṇa* (hindrance of delusion): The original factor of *avijjā* is *moha*. *Avijjā* blinds the mind from seeing the truth and leads the mind to know wrongly. They are a lack of knowledge of the Four Noble Truths, a lack of knowledge of the past and the future, and a lack of knowledge of the specific conditionality in the nature of dependent arising. *Avijjā nīvaraṇa* is applied to *vipassanā*. Therefore, there are 5 hindrances in *samatha*.

2. How to Remove the Hindrances

(1) *Kāmacchanda nīvaraṇa* (clinging, longing, and greed of sensual

pleasure): We always face *kāmacchanda nīvaraṇa* but it is weaker than *byāpāda nīvaraṇa*, so it is easier to remove. It can be removed at once by doing the following:

① When a *subha nimitta* (pleasant sign) arises, think of an *asubha nimitta* (unpleasant sign). *Subha nimitta* means: When making contact with five sensual objects, the contact feeling that arises such as its beauty, sweetness, niceness, goodness, softness, etc. in the mind is called *subha nimitta*.

② Whenever *yogī* sees, smells, hears, tastes, or touches anything, think that it is *asubha*. The contemplation of the body's impurity is an antidote against the hindrance of sense-desire and the mental perversion which sees what is truly impure as pure and beautiful. Always take *asubha bhāvanā*.

③ Be moderate in eating food. The *yogī* has to take his food after wise consideration: not for the purpose of enjoyment, of beautifying the body, but only for the sake of maintaining and sustaining this body to avoid possible harm and to practice *Ariya dhamma*.

④ Guard the sense doors. When the *yogī* sees a form, he does not seize upon its appearance as a whole, nor on its details. If his sense of sight was uncontrolled, *akusala* mind (*dosa* and *lobha*) would flow into him. If he likes that object (form), *lobha* will arise. If he does not like that object, *dosa* will arise. Therefore, the *yogī* practices for the sake of its control, he watches over the sense of seeing, hearing, tasting, smelling, or touching and he enters upon its control. There are perceptible forms by the eye, ear, nose, tongue, and body which are desirable, lovely and pleasing associated with desire arising lust. If the *yogī* does not delight in them, he will not be attached to them. If delight is absent, there is no bondage.

⑤ Have a wise friend. In particular, friends who have experience and can be a model and help in overcoming sensual desire, especially

in meditating on impurity.

⑥ Have a suitable conversation about the overcoming of sensual desire. It also applies to every conversation which is suitable to advance one's progress on the path; talk which is conducive to complete detachment, to freedom from passion, to tranquility, enlightenment and to Nibbāna.

(2) *Byāpāda nīvaraṇa* (destroying of mind): Ill-will is brought about by aversion rather than attraction. When it arises, the *yogī* should try to find the original cause, not merely suppressing it; even though he finds the cause, it is very hard to remove it from the root. If the *yogī* has this hindrance, he cannot practice well as a seriously sick person cannot eat food at all. The antidote is meditation on loving kindness (*mettā*). When it is ill will towards a person, *mettā* teaches one to see more in that person than all that hurts you, to understand why that person hurts you, and encourages one to put aside one's own pain to look with compassion on the other. Whenever the feeling of aggression arises, it can be eliminated by cultivating *yoniso manasikāra* (wise attention) because only *yoniso manasikāra* is the prevention of hindrances. To sum up, there are six ways of removing the hindrance destroying mind:

① Overcome by applying *mettā*, loving kindness. So cultivate loving kindness. Whenever the sign of anger arises, do not allow the anger to arise, instead, take the sign of *mettā*.

② Always develop *mettā*.

③ Consider that we are the owner and heir of our action (*kamma*). Reflect on kammic consequences of our deeds. When someone hits you, *akusala* mind does not arise if you have patience. That hitting is his *akusala*. But if you cannot be patient and hit him back, you will get that *akusala*.

④ Compare anger and *mettā*. Anger results in disadvantages. Almost every killing and act of destruction is due to being angry. Anger

can make a friend to become an enemy. Even if you defeated your enemies by destroying them, you cannot entirely conquer them. Instead, making a friend of enemies will be the best method of removing enemies.

⑤ Have a wise friendship.

⑥ Have a suitable conversation.

(3) *Thina-middha nīvaraṇa* (hindrance of sloth and torpor; clumsy mind or action): To remove these *nīvaraṇa*, the *yogī* has to take *yoniso manasikāra* (proper attention) with the following 3 kinds of effort. If the *yogī* does not have *yoniso manasikāra*, *thina-middha* arises. Sloth and torpor is overcome by putting energy or effort (*vīriya*). A skillful *yogī* keeps a sharp look-out for the first signs of sloth and torpor and is able to spot its approach, taking evasive action before it's too late. That allows him to meditate to get benefits. According to the *Pāḷi* text (*Kāyasuttavaṇṇanā*, *Mahāvagga*, *Saṃyutta nikāya*), there are three kinds of effort to be applied:

① *Ārambha vīriya* (*vīriya* required to commence a task): *Ārambha* means 'beginning'. Putting forth exertion, will, and energy; initial applying of effort.

② *Nikkama vīriya* (*vīriya* required to sustain the task): Energy without craving or lust. *Nikkama* means 'strong exertion, strength, endurance'. When the *yogī* becomes lazy and unwilling to practice, he has to overcome laziness and commence meditation with *yoniso manasikāra*.

③ *Parakkama vīriya* (*vīriya* required to complete the task): Exertion; endeavor; effort; *Parakkama* means 'strong energy to practice to the end'. When the *yogī* overcomes laziness, he can practice and get more concentration. Then he is pleased with the results and practices to the end with *parakkama vīriya*.

To remove *thina-middha* according to the Buddha's instruction: In *Pacalāyamāna sutta*, when the Venerable Moggallāna practiced

meditation before he became an *arahanta* in Kallavālaputta village in Magadha, he was troubled by fatigue and drowsiness during meditation. At the time, the Buddha appeared in front of him and asked him. “Are you sleepy Moggallāna?” The Venerable was frightened because he was sleepy. “Yes, venerable Sir.” The Buddha replied, “Then, do like this to remove the *thina-middha*.”

- (a) Move the mind from the meditation object and take another object. Then, it is possible that torpor will disappear by doing so.
- (b) If that torpor does not disappear, you should think and reflect in your mind about the *Dhamma* as you have learned it.
- (c) If that *thina-middha* does not disappear, you should recite the *Dhamma* by mouth.
- (d) If it does not help, rub your hands and pull on the ears.
- (e) If it does not help, open your eyes.
- (f) If it cannot be removed, consider the light as if looking at a very bright radiance.
- (g) If that does not help, stop meditating and walk. Here, ‘walk’ means not just walking for relaxation. In fact, it means ‘meditating in the walking posture’. Still, if you feel sleepy, you should sleep because your body is very tired. When you sleep, lie down on your right side as a lion, and position your left leg a little bit forward while putting your right foot on the floor with determination when you get up.

Note: The lion is a sacred animal, a king of the jungle in the Buddha’s time, not the lion in Africa. The lion never eats grass even it is dying of hunger. It hunts animals to feed him twice a month. It always lives in the cave alone. Whenever it wakes up, it roars loudly from the entrance of the cave to be heard by all the animals in the forest. It means to warn, “I will hunt for food and you can go away to escape”. Then,

the lion catches the last animal. Even if there is a large one, such as an elephant or smaller one as a rabbit, it does not matter to the lion. The lion catches it strenuously with full power. It means the lion performs its duty enthusiastically, whether it is a rabbit or an elephant. It never betrays its action. One important thing is that the lion's fat cannot be stored in any kind of cup since it will ooze out by itself. It can only be stored in a pure golden cup. The cup has to be made of the most superior kind of gold. So the lion was a sacred and great animal. Now, the gene of that kind of lion does not exist.

These things are to be done to overcome sloth and torpor according to the commentary (*Mahāsatipaṭṭhanāsuttavaṇṇanā*):

- (i) Refrain from overeating. Notice when to stop eating, because overeating is one of the main causes of *thina-middha*.
- (ii) Change your meditation postures. Try to refresh by getting up and going for a walk or washing your face.
- (iii) Think of the perception of light.
- (iv) Go outside or into an open space.
- (v) Have wise friends.
- (vi) Have a suitable conversation.

(4) *Uddhacca-kukkucca nīvaraṇa* (wavering mind; cause of agitated mind):

Take the example of a service man. The service man cannot judge by himself. His action depends on the wishes of his owner. Like this, a *yogī* who has this hindrance cannot practice well by his own wishes.

- ① Have enough knowledge of the Buddhist scriptures (doctrine and discipline).
- ② Ask questions about them until having complete understanding.
- ③ Be skillful in the discipline of meditation and know how to do, what to do, and what not to do.

④ Associate with elder people who are mature and have lots of experience, who possess a sense of dignity, self-restraint and calmness. Here, experience is not just seeing and hearing an event. Looking at an event (problem) till to the end is not called experience. Experience is arriving at the solution to eliminate that problem.

⑤ Have a noble friendship.

⑥ Have a suitable conversation.

(5) *Vicikicchā nīvaraṇa* (hindrance of doubt):

Take the example of a merchant traveling with many valuable things in a desert that has many robbers lurking along his path. When he reaches a junction, he cannot choose which road he has to take if he does not know the way exactly. He stops there and considers which way he will choose. Finally, he takes a road but he finds that is the wrong way and comes back. Later, he takes another road but it was also the wrong way. Then, he returns again. It takes much time and the robber can approach him and steal his valuable things. Like this, if the *yogī* does not know his practice, he has doubts about his practice. So he has to go to the meditation master and ask him if he is practising meditation on the right track. If he does not practice in a right way, *anicca* (impermanence) tortures him before he attains *Magga ñāṇa*. This means he will die before he attains *Magga ñāṇa*.

① Have enough knowledge of the Buddhist scriptures (doctrine and discipline).

② Ask questions about them until having complete understanding.

③ Be skillful in the discipline of meditation and know how to do, what to do, and what not to do.

④ Have firm convictions concerning the Buddha, the *Dhamma* and the *Sarīgha*.

⑤ Have wise friends.

⑥ Have a suitable conversation.

CHAPTER FIVE

Unavoidable Mental Murmuring Which Destroys One's Concentration

Each and every *yogī* has happened to experience firsthand that the mind cannot be focused on the meditation object during the meditation sitting. The mind goes outside here and there. Then, *yogīs* usually say that the mind goes outside. In fact, the mind takes a new object other than the meditation object. It is only 'thought'. It is literally named '*vitakka*'. *Vitakka* is a literal term but Myanmar *yogī* call it '*vitak*'. It refers to thoughts imagining during the meditation period. Here, *vi* means 'specially' and *takka* means 'circling *dhamma*'. So *vitakka* means 'specially circling *dhamma*'. Although the body of the *yogī* is sitting in a meditation room, his mind goes around here and there. His mind is always circling in this life or another life, up and down, to Hell and Heaven because of *vitakka*. Even the Buddha had experienced this before he had become a Buddha.

The original factor of *vitakka* is mental *cetasika*, referred to by that name '*vitakka*'. Its function is finding an object and putting the mind on that object.

During meditation practice, *vitakka* is the first, most important factor of mind. It makes the mind put on the meditation object. However, when the *yogī* lacks mindfulness, it turns to an outside object, a thought. As long as the mind cannot take the meditation object continuously for a long time, the mind cannot be concentrated. That is why *vitakka* (thoughts) are the most important things to avoid during meditation. In some discourses, *vitakka* is called '*sarikkappa*' (thought). Generally, it is called '*vitak*' (thought).

1. Two Kinds of *Vitakka* (Thought)

There are two kinds of *vitakka*:

① *Kusala vitakka* (wholesome or good thought) or *sammāsariṅkappa* (right thought).

② *Akusala vitakka* (unwholesome or bad thought) or *micchā sarīkappa*.

Note: *Vitakka* is generally referred to *akusala* thought. When someone wants to refer to *kusala* thought, it is used as *kusala (sammā) vitakka*.

(1) *Kusala vitakka*

They are wholesome thoughts, or good thoughts, and are generated by *kusala cetasika*. In the 8 Fold Noble Paths, *kusala vitakka* is counted as *sammāsariṅkappa*. There are 3 kinds of *kusala vitakka* (wholesome thoughts):

① *Nekkhamma vitakka*: Thinking of renunciation and thoughts of wholesome deeds. When *akusala vitakka* arises, think about the opposite of that *vitakka*. The opposite of *kāma vitakka* (a thought concerning some sensuous pleasure) is *nekkhamma vitakka*. *Nekkhamma vitakka* is thinking about renunciation or becoming a recluse, giving charity, or meditating. Whenever *akusala vitakka* does arise, do not accept it and remove it. It means the mind has to go back to the original meditation object.

② *Abyāpāda vitakka*: Thinking about loving-kindness (*mettā*), which is the opposite of *dosa* (anger). It is called *mettā*.

③ *Avihiraṅsa vitakka*: Thinking about compassion (*karuṇā*). It is called *karuṇā*.

There are four immeasurables (*appamaññā*):

(a) Loving-kindness (*mettā*): The wish that all sentient beings are happy without any exception. Loving-kindness counters ill will.

(b) Compassion (*karuṇā*): The wish for all sentient beings to be free from suffering. It counters cruelty. It may be confused with sadness

(sadness is *akusala*, unwholesome).

(c) Appreciative joy (*muditā*): The wholesome attitude of rejoicing in the happiness and virtues of all sentient beings. It counters jealousy and makes people less self-centered (egocentric).

(d) Equanimity (*upekkhā*): The attitude of regarding all sentient beings with a neutral mind, irrespective of their present status (condition).

The wholesome attitude of equanimity counters clinging and aversion that they have to get the result of their previous *kamma* (action). Nobody can interfere with it and give up to save them. This *upekkhā* must not arise first of all. In the event that this *upekkhā* arises first, before without making an effort, it is not a real *upekkhā*. In fact, it is a feeble spirit (laziness) or anger. Real *upekkhā* must be like this. When seeing someone is in trouble, or in need of help, he feels compassion and tries to save him in many ways. But he does not get improvement or cannot help him due to conditions. Because of that condition, he (helper) thinks that he suffers this trouble due to his previous *kamma* and gives up helping him and makes *upekkhā*. This *upekkhā* is the highest level amongst the four immeasurables.

(2) *Akusala vitakka*

Akusala vitakka is unwholesome thoughts and generated by *akusala cetasika*. There are nine *akusala vitakka* (unwholesome thoughts):

① *Kāma vitakka*: Thinking about sensual pleasure such as physical beauty, or a sweet sound. When thinking about getting material wealth and how to get them, the *yogī* has *kāma vitakka* associated with *lobha* (greed).

② *Byāpāda vitakka*: Thinking about hatred or ill will to destroy others to the end or to kill others based on *dosa*. Generally, most *yogīs* confuse *byāpāda vitakka* with *byāpāda nīvaraṇa*. *Byāpāda vitakka*'s original factor is *vitakka*. *Byāpāda nīvaraṇa*'s original factor

is *dosa* (anger). Because of anger (*byāpāda nīvaraṇa*), *byāpāda vitakka* arises.

③ *Vihiraṇsa vitakka*: Thinking about harming or ill-treating others motivated by *dosa* (ill will); Thinking about torturing is the opposite of *avihiraṇsa* (compassion) *vitakka*.

These three are very rough defilements.

④ *Ñāti vitakka*: A thought concerning one's relatives and dear ones.

⑤ *Janapada vitakka*: A thought concerning one's native land.

⑥ *Amarā vitakka*: A thought concerning lots of different affairs, not the same trend such as business, health, etc. For example, he thinks about business, and about health, and about travel. There is not the same trend. This is *amarā vitakka*. Thoughts about *amarā vikkhepa micchā diṭṭhi* are also called *amarā vitakka*.

This is a story about *amarā vikkhepa*. There is a kind of fish that is quite difficult to catch. It is called 'amarā'. When a person is asked about this, he answers about that. Someone asks about that, he answers yet a different question. He always avoids answering the question, because he has no answer. This is not a *micchā diṭṭhi*, but finally he likes this kind of action. He takes it as a technique. Then, it becomes *micchā diṭṭhi*. The name of *amarā vitakka* is derived from the fish, *amarā*.

⑦ *Parāmuḍdayatā paṭisaṇṇyutta vitakka*: Thoughts about helping others when they are in case of trouble, when in fact, they are not in trouble. He makes his own story. For example, he has a rich friend but he thinks "How can I help him if he becomes poor!" So this is not real compassion.

⑧ *Lābhasakkārasiloka paṭisaṇṇyutta vitakka*: Thought about how to gain, offering, obedience and reputation; a thought rooted in greed, arrogance, or pride, etc.

⑨ *Anavaññatti paṭisaṇṇyutta vitakka*: A thought of not to be looked

down on him, to be surpassed. He thinks, “Someone will look down on me if I do this” and “They will think I am poor, stupid, etc.” So he pretends that he is rich, or famous. This kind of thinking is ‘*anavaññatti paṭisaṃṣutta vitakka*’. This thought is associated with inferiority complex or conceit, arrogance, egotism, etc.

Kāma vitakka, *byāpāda vitakka*, and *vihiraṃsa vitakka* are rough defilements that keep the cycle of *saṃsāra*. They are called *vaṭṭamulaka oḷārika akusala*. The other six are soft (weak) defilements. They are called *vaṭṭamulaka sukhuma akusala*. If someone thinks about the first 3 *vitakka*, they result in rebirth as *akusala paṭisandhi*. The other six cannot be reborn into a new life, but they support when other *akusala kammās* are arising. They make end results worse and severer.

There are two natures of thought:

(a) Focusing on one subject: This *yogī* can remove the *vitakka* easily. He can change his subject to the meditation object. This kind of thought does not decrease concentration so much.

(b) Thinking here and there: This is the wandering mind. This thought cannot be controlled. The concentration is really decreased due to this thought. This is the kind of *amarā vikkhepa vitakka*.

2. How to Remove Sensual Thoughts

When the Buddha practiced austerity for six years, the Buddha experienced *vitakka* but could manage to remove them. Later, when he became the Buddha, he thought about that. Teachings about removing *vitakka* is mentioned in two discourses, *Vitakkasaṅṭhāna sutta* and *Dvedhāvīvitakka sutta* as follows:

“Monks who practice *vipassanā* based on *samatha* should often abide by these five facts”:

(1) If the *akusala* thoughts compared with greed, hatred or delusion

arise when the *yogī* bears some facts in his mind, he must think of other things related to *kusala*. Then the *akusala* thoughts will disappear. For example, to remove a big wooden nail, a carpenter must hammer a small wooden nail beside it.

① When sensual thoughts (*kāma vitakka*) arise, the *yogī* should imagine its opposite thoughts of renunciation (*nekkhamma vitakka*).

② When thoughts of destroying (*byāpāda vitakka*) arise, the *yogī* should imagine its opposite thought of loving kindness (*abyāpāda vitakka*).

③ When thoughts of torturing (*vihīṇsa vitakka*) arise, the *yogī* should imagine its opposite thoughts of compassion (*avihīṇsa vitakka*).

These three *kusala vitakka* (wholesome thoughts) will not give suffering to the *yogī* and will not prevent wisdom. Rather, these wholesome thoughts will let the *yogī* increase wisdom and lead to realize Nibbāna. Therefore, although these kinds of thoughts are imagined several times, *akusala* thoughts will not be increased. However, when the *yogī* keeps these thoughts for a long time, his body will be tired. When the body is tired, the mind will be wavering. When the mind is wavering, concentration cannot be attained. Therefore, when unwholesome thoughts arise, replace it with wholesome thoughts. When the mind sinks into the wholesome thoughts, refocus the mind on the air touching point on the nose.

(2) When *akusala vitakka* arises, think about its fault, for example, “These thoughts are *akusala*. They will result only in a bad destination. This will prevent wisdom. They will destroy themselves and others.”

For example, young boys and girls beautified themselves by wearing fancy clothes and make-up. When someone would pitch a dead dog on their neck, they would remove it at once, because a dead dog is very ugly and smells horrible. Like this, when *akusala vitakka* arises, the *yogī* must reject it right away, because sensual thoughts are very horrible, the same as the dead dog.

(3) When *akusala vitakka* arises, the *yogī* has to find out the original cause of *vitakka* (thoughts). The Buddha gave an example:

A man was walking. A few minutes later, he was standing. Later, he thought why I am standing, I should sit. Then he sat down. Then he thought again why I am sitting. I should lie. Then he was lying. Here, the walking position is rougher than standing or sitting. Sitting is rougher than lying. Like this, the *yogī* needs to find the softer state of mind and stay at that state.

For example, when *byāpāda vitakka* arises, someone thinks I will kill him. It is very rough. Then he thinks, “Why should I kill him? If I kill him, I will be punished. Then, I will beat him instead of killing him”. He thinks again, “Why should I beat him? If I beat him, his companion will attack me. I will curse him. Why should I? It is shameful.” Later, he thinks, “I do not want anything to happen to him”. It is getting softer and softer. The mind is just a measure.

This Buddha’s instruction was explained: When *kāma vitakka* (*akusala vitakka*) arises, take an object the nearest old one. Recollect backward through the thoughts, one by one. Finally, you can reach the thought that first started coming out from the meditation object. Then, you can notice this kind of thought and think, “I must not have this kind of thought next time”. Every time this kind of thought arises, you will notice this thought and go back to the meditation object.

(4) When unwholesome thought arises, the *yogī* must not be aware of it and must not accept it, rather he must prevent it and remove it immediately, because this thought is inferior and contaminates the mind. It is like when someone does not want to look at something that faces him, he should turn his face away from it. For example, a calf of a farmer enters into another farmer’s field and eats the plants or vegetables. The calf will be beaten or a fine levied by the court of law against the owner of the calf. Therefore, the owner of that calf should beat

this calf or tie it to the pole with a rope in order that it will not run away or eat other farmers' vegetables. Like this example, the *yogī* must control or tie his outgoing mind on the meditation object. At any time, the mind can go outside and be put back on to the meditation object. No matter how many times it goes out, pull it back!

The Buddha taught like this (*Pārāzika aṭṭhakathā* 1, *Ānāpānassati samādhī kathā*): “*Yathā thambhe nibandheyya, vacchaṃ damaṃ nara idha; Bandheyyevaṃ sakaṃ cittaṃ, satiyārammaṇe daḷha.*” “In the world, a man who wants to tame his crazy calf, he has to tie the calf to the pole.” Likewise, in the Buddha's teaching, a monk who wants to tame his mind should fasten his outgoing mind tightly through the mindfulness, as rope around the air touching point on the nose. As for the farmer, if the rope is cut off, he cannot control the calf. Likewise, if the *yogī* is not heedful, he cannot control his mind any more.

(5) Still, if the *yogī* cannot remove the *vitakka*, push up the palate with tongue and clench the teeth in order to suppress or burn the outgoing mind by the meditated mind. Then the unwholesome thoughts will be removed. Sometimes the Buddha's teaching does not give details to guide understanding, because his disciples can understand easily and quickly so he does not need to teach them every detail. The Ven. Sāriputta's discourses are also difficult to understand, because his teachings are not connected directly to each other. We must find the direct connection ourselves. But the Ven. Moggallāna teaches in detail.

When the Buddha mentions *vitakka*, it must be generally understood *akusala vitakka*. When the Buddha wants to talk about *kusala vitakka*, he uses ‘good’, or ‘*sammā*’. So *kusala vitakka* is *sammā sarīkappa* (wholesome thoughts) and *akusala vitakka* is *micchā sarīkappa*. In the Middle Path (*Majjhimāpaṭipadā*), the Buddha used *sammā sarīkappa*, but in the *sutta*, he used just ‘*vitakka*’.

CHAPTER SIX

Draining of Your Concentration

All people enjoy their favorite activities or choice. If someone is happy to do something and always tries to do that, he cannot refrain from doing that action. Then he will enjoy that action. For worldly people, every enjoyment is sensual pleasure leading to a bad result, they want to enjoy everything they like. But the *yogī* who tries to develop morality and concentration needs to maintain to progress his practice. Some kinds of enjoyment lead the meditation to decrease. So the *yogī* has to refrain from that kind of enjoyment. Therefore, those kinds of enjoyment are called Decreasing *dhamma*. The Buddha taught about the Decreasing *dhamma* in *Bhaddaka sutta* (*Chachakka sutta*, *Majjhima nikāya*) for *yogīs* as follows:

1. Six Habits to Refrain from during Meditation (Decreasing *Dhamma*)

The Buddha told, “There are 6 enjoyments not to be followed by meditators.” These are called Decreasing *dhamma* (*parihāniya dhamma*: *dhamma* conditions leading to ruin).

(1) *Kammārāmatā* (workaholic): The *yogī* must only do meditation, and as much as possible limit himself to only doing the laundry, taking a shower, and cleaning the room. In other words, be mindful and present in all tasks. Even as he is walking, he needs to be mindful as if he is carrying a glass filled with water. If the *yogī* does the laundry or takes a shower without mindfulness for at least 10 minutes, his concentration will be destroyed for 24 hours.

(2) *Bhassārāmatā* (enjoyment of talking): The Buddha taught:

“*Sannipatitānaṃ vo bhikkhave dvayaṃ karaṇīyaṃ, dhammī vā kathā, ariyo vā tuṛhībhāvo*” (*Sippasutta, Udāna*). There are only two things to do when *bhikkhus* or *yogīs* meet each other: talking about *Dhamma* only or being silent. If there is nothing to talk about, be silent while still being mindful. It is a noble silence. The *yogī* must always be mindful when he is meditating. During a hard meditation course, *yogīs* should not talk so that they can develop deep concentration. Talking is called *vacīsariḅhāra* (performing of talking) which gives rise to *vitakka* and *vicāra*. According to thousands of *yogīs*’ experience, if the *yogī* talks for 10 minutes, his concentration from a 2-hour sitting meditation is gone. So the *yogī* has to refrain from talking. Talking causes a decrease in concentration. When someone talks idly, first he must find a subject to talk about and then the mind bears on that subject. So the mind uses *vitakka*, and *vicāra*, which are mental concomitants (*cetasika*). Then, *vitakka* and *vicāra* cannot be aware of the meditation object. Therefore, the *yogī*’s concentration decreases.

Developing concentration is something like blowing up a balloon. At first, there is no air in the balloon, so there is no need to care about it. When the balloon is filled with air, it needs to be tied up tightly. Unless it is not tied up tightly, the balloon will become deflated. The more air that is filled inside, the more it needs to be tied up tightly. The tighter one ties the balloon, the more securely it keeps the air in the balloon. Likewise, when the *yogī* has finished meditation, he must keep his concentration by being aware of the air touching point. Therefore, *yogīs* must keep silent to maintain concentration. Here, keeping silent has two types:

- ① The first type is about worldly people or some kinds of practice not related to the Buddha’s teaching. Their keeping silent is just closing the mouth not to speak although there are many things to talk about. They cannot suppress the desire of talking. So they express

their talking by using gesture such as shaking hands or nodding. This type of silence is not the Buddha's way.

② The second type is the Buddha's way. It is a 'noble silence'. Noble silence means keeping silent like monks or meditation *yogīs*. They are always aware of a meditation object. Therefore, there is no desire to talk and no subject to talk about for them. They do not talk and stay in silence. The *yogī* must always keep noble silence.

(3) *Niddārāmatā* (enjoyment of sleeping): Everyone has to sleep enough to stay healthy. But some *yogīs* feel sleepy all the time. They indulge in sleeping. Then, they become *niddārāmatā*. Lack of sleep cannot make a *yogī* sit meditation for a long time. He feels as if a 5-minute sitting meditation is actually lasting for an hour. For a *niddārāmatā yogī*, sloth and torpor always torture him and he cannot get deep concentration. Enough sleep helps to concentrated meditation so that the *yogī* can sit for a long period easily and peacefully. As for the *yogī* who has lack of sleep, he cannot sit even a minute without difficulty. Therefore, the *yogī* should take a nap after lunch, but not to fall into a deep sleep. Generally, six hours of sleep is advisable for a *yogī*. The more concentration the *yogī* has, the less sleep he does. When the *yogī* is concentrated, he will never sleep during any hours of the day.

A famous *arahanta* sayādaw said, "If a *yogī* is sleepy, he should go to the non-drowsy place". If someone hears the words of 'non-drowsy place', he will think it is a joke. But actually there is a 'non-drowsy place'. When the *yogī* practices meditation strenuously without a wavering mind, he can focus the mind on the meditation object all the time. Then his mind is clear from hindrances and becomes peaceful and calm. The joy of meditation (*pīti*) arises. This *pīti* is called '*vivekaja* (born of clear mind) *pīti*' which means joy due to the overcoming of the five hindrances. From that time, the *yogī* will never be sleepy. No matter how many hours he can meditate, he won't feel sleepy. Although he sleeps for

a few hours or does not sleep, he will not feel sleepy. Then, it will not be harmful to his health. The *yogī* is encouraged to reach the level that he can practice without sleeping. In the Buddha's time, the Ven. Sāriputta had not slept for 35 years and the Ven. Mahākassapa did not sleep for his entire life. Many other monks existed without sleeping for many years.

(4) *Saṅgaṇikārāmatā* (enjoyment of companion or friend): The *yogī* has to meditate alone without any companions or friends. If the *yogī* wants to find someone to meditate with, then he cannot concentrate deeply. Only a reclusive *yogī* can get deep concentration.

(5) *Samṣaggārāmatā* (enjoyment of mingling with other people and social events): If a reclusive *yogī* has to meet with other people or even with his family members, he must not mingle with them and spend too much time. He must finish his task quickly, and keep meditating. If the *yogī* converses on a matter, he cannot be aware of a meditation object when he restarts meditating after coming back home. Instead, he will be thinking about what they said and what he told them. If they had told him some bad news, the *yogī* cannot sit in meditation well that day. Don't be concerned about worldly social events. If the *yogī* is interested in worldly affairs, craving will arise.

(6) *Papañcārāmatā* (enjoyment of expanding the thought with *lobha*, *dosa*, etc.): Some *yogīs* think about their business during meditation. They also plan their business for the future during the meditation period. A period of meditation is time to plan a new business idea to them. They do not think about their affairs in the non-meditation time. But as soon as they start sitting and meditating, they start thinking about their business. In their thoughts, they expand their business. That kind of *yogī* never gets concentration. There are three expanded *dhamma*:

(a) Greed - Thinking about what to do after finishing meditation.

(b) Conceit - "I am the best person.", or "My meditation is the best."

(c) Wrong view - This is the vain-glory of 'I' and 'mine'.

The *yogī* makes thoughts by these 3 factors. If only one factor arises, it will be multiplied by three factors.

Then, which kind of enjoyment can the *yogī* have? This is the enjoyment of meditation. It is called *bhāvanārāmatā* (delight in meditation). Only that kind of enjoyment will increase the *yogī*'s practice. So, the *yogī* who tries to attain Nibbāna must refrain from the 6 Decreasing *dhamma* and try to become *bhāvanārāmatā*.

2. Green Sunglasses You are Wearing (*Vipallāsa*)

Each person has his own choices to make in his life. These choices are not the same for all people. Generally, there is a big difference between the life of worldly people and life of *ariya*. Their choices are not the same. Worldly people just measure their best choice according to sensual pleasure. The more sensual pleasure they have, the better it is. *Ariyas* have lack of sensual pleasure. They are totally different. But the choice of *ariya* is the right one. Worldly people don't like the choice of *ariya*'s or the Buddha's. All people like sensual pleasure because worldly people's wisdom is covered by *vipallāsa* (falsification). It means that when their mind is covered by *vipallāsa*, they cannot see the truth clearly. This is because of heavy *avijjā* (delusion).

In Burma, during the Second World War, the owners of horses used to make horses pull carts. However, there was no grass to feed the horse at that time. The owner could only get hay, dried grass. To feed the horse with dried grass, first, the owner put green-colored sunglasses on the horse. Then, he put some water on the hay to make it wet like fresh grass. The horse saw the hay through the green sunglasses and it thought it is green grass. So, the horse ate dried grass joyfully. *Vipallāsa*

is exactly like those green sunglasses.

There are 12 *vipallāsa*:

Vipallāsa occurs in three factors: *saññā* (perception), *citta* (mind), and *diṭṭhi* (view). Due to our erroneous judgment, we make some serious mistakes on many levels as we attempt to make sense of the world formed around us. As a result, we fail to see the three important characteristics of all conditioned phenomena, that is, impermanence (*anicca*), suffering or unsatisfactoriness (*dukkha*), and non-self (*anatta*). *Vipallāsa* (falsification) is the manifestation of delusion (*avijjhā*) and the fundamental of rebirth. The falsification of the mind works on three levels of scale:

(1) *Saññā vipallāsa* (falsification perception) causes us to misperceive the information coming to us through the doors of the senses.

(2) *Citta vipallāsa* (falsification mind) is the second level of manifestation that occurs in the mind when worldly people are contemplating on an object of the mind. The mind tends to elaborate upon perception with these thought patterns, and when our thoughts are based upon falsified perception, they also will be distorted.

(3) *Diṭṭhi vipallāsa* (falsification view): Such thought patterns can become habitual, and evolve into falsification views.

Each has 4 types:

- ① Taking *anicca* (impermanence) as *nicca* (permanence).
- ② Taking *dukkha* (unsatisfactoriness) as *sukha* (satisfaction).
- ③ Taking *anatta* (non-self) as *atta* (self).
- ④ Taking *asubha* (unpleasant; loathsomeness) as *subha* (pleasant).

All together there are 12. Because of these 12, worldly people cannot see the truth until their death.

According to the measure of Buddha's view (reality), now we (all meditation *yogī*) are in:

- ① The best age.

- ② The best realm.
- ③ The best continent or the best place.
- ④ The best time and the best period.

All *yogīs* who practice meditation, they are in the above-mentioned situations.

(1) Why are We in the Best Age?

When the world cycle (*kappa*, one aeon) is destroyed by fire, water, or wind until totally decimated, it took incalculable years. That scene of destruction was sustained for incalculable years. Then, it started reforming everything such as mountains, forest, earth, etc. and it took incalculable years. When the world was in perfect shape, it had been maintained for incalculable years.

In this stage, all living creatures came into being. In this age, morality is fully established and observed by every human being and existed firmly. It is like a four-legged table which has all four legs. This age is called '*Kata yuga*' (*yuga*, era) in a *Gotama purana* book. This *yuga* lasts 1,728,400 (432,100 x 4) years.

After morality was corrupted as a 4-legged table, it has 3 legs. This is called '*Treta yuga*'. This *yuga* lasts 1,296,300 (432,100 x 3) years. Then morality was more seriously corrupted as the 4-legged table and it has only 2 legs. In this age, immorality overwhelms the world. This age is called '*Dvāpara yuga*'. It lasts 864,200 (432,100 x 2) years. Finally, '*Kali yuga*' which stands on one leg has arrived. In this age, there is no morality in the world. Immorality is fully established. All people are wicked. This age lasts 432,100 years. The Buddha appeared in the 2,570th year of this *Kali yuga* according to the book of *Gotama purana* (*Pāliabhidāna*).

In fact, we are in the early stages of *Kali yuga*, the worst period

of the world cycle. We all can be wicked people according to the nature of world. Fortunately, we are at the best of the best period in the worst of the worst period. Because the omniscient Buddha had appeared and the teachings of the Buddha, the *Dhamma* are in full flourish. Because of that, we can listen to the *Dhamma* and practice *vipassanā*. The *Dhamma* cannot be found except during the Buddha's time. Actually, we are beyond the 8 inopportune periods and in the 9th period of the Buddha's teaching. Therefore, we are in the best age and the best period.

We are reborn here in this age not accidentally, but definitely due to our previous '*kamma*' (result of wholesome deeds), and so our previous energy of volition in *vipassanā* meditation is ripe to give fruit to *Magga ñāṇa*. Therefore, a golden opportunity to attain Nibbāna is in our grasp. Thus, we all have to practice *vipassanā* strenuously to get Nibbāna in this very life.

(2) Why are We in the Best Realm?

We, human beings, believe that the *devā* realms are the best destination and better than the human realm. According to a *devā*'s saying, the best destination of *devās* is this very human world (*Pañcapubbāganimitta sutta*). Because we can manage to be reborn in the *devā* realms as long as we live in the human world. Besides, only human beings can become a Buddha. There is no Buddha from *devā* beings. Human beings can practice meditation in the human world. However, the *devās* cannot practice because of too much sensual pleasure. They cannot even observe the precepts.

In *Pañcapubbāganimitta sutta*, when a *devā* is nearly dying, the following 5 signs are apparent:

- ① He is not bright, no more radiance.
- ② He sweats.

- ③ His flowers don't shine.
- ④ His clothes don't shine.
- ⑤ He, himself is not happy at that time.

With these 5 signs, his companions know he is going to die soon. The *devā* is waiting for his death. His companions encourage him, “Go to the good destination. Try to get a good gain. Keep it firmly. Come back here.”

The Buddha said, “The best destination is the human world.” The good gain is faith in the Buddha, the *Dhamma*, and the *Sarīgha*. ‘Keep it firmly’ means trying to practice hard to become an *ariya*. *Sotāpanna* (stream winner) will live only 7 more lives in *saṃsāra*. In the *Gahaṭṭhavandhanā sutta*, it is mentioned like this:

One day, Sakka, the king of all *devās* paid homage to the 4 Directions (front, back, left and right) and Nadir (underneath the horizon) before he got into the chariot for a trip. The *devā* and Mātali, the driver of the chariot, asked the king, “Your majesty, you are our lord, we pay homage to thee. To whom do you pay homage?” Then, the king of the *devā* replied, “There are many human beings who observe precepts while looking after their parents and families by means of legal livelihood. I pay homage to those human beings.”

Therefore, you, who observe nine precepts and practice *vipassanā* are the ones that deserve the veneration of the king of *devā*. Thus, you are now in the best realm, the human world. There are three reasons why the human world is better than the *devā* realm:

- ① *Sūra* (courageous; valiant): Human beings are brave to perform *Dhamma*, eg. The Buddha-to-be abandoned his properties when fulfilling perfections, he even sacrificed his life.
- ② *Satimanta* (having firm mindfulness): We can only be mindful in the human world. The Buddha teaches mindfulness only in the human world. So, we can practice *satipaṭṭhāna* (Foundations of

Mindfulness) in the human world.

③ There is no practising meditation in *devā* realm.

In the human world, you can fulfill the striving for perfection. You can do everything whatever you want. You can be reborn in the *devā* realm, become a *Brahma* and finally you can become a Buddha if you try very hard. So this human world is the best. ‘Now’ is the best period, or time, because the Buddha’s teachings are blossoming.

(3) Why are We in the Best Time?

Now, you are practising *vipassanā*, the best of all wholesome deeds in the world. This will result in your ability to attain *Arahatta magga ñāṇa* in this very life. Even if you miss this, you will attain at least *sotāpatti magga* and become a *mahā sotāpanna* (great stream winner). Then you will be reborn in only 7 lives in the future. In the 7th final life, you will become an ‘*arahanta*’ (a person who attained *Arahatta Magga ñāṇa*), and enter into *Parinibbāna*. Then, *nāma* and *rūpa*, so-called ‘you’, become ultimate cessation. The whirlpool of *saṃsāra*, the cycle of rebirth will be totally finished. Although you might unfortunately miss this chance, the merit of this *vipassanā* practice will result between now and one hundred billion world cycles. You can get this chance in future lives. Therefore, you are really in the best age, the best realm and the best time.

3. The Best Way to Offer to the Buddha

When the Buddha-to-be, the hermit Sumedha met the Buddha *Dīpankarā*, he had attained *Abhiññā* (Supernormal power) and believed in kammic action. Therefore, if he asked meditation practice from the Buddha, and if he tried it, he would have become an *arahanta* and been liberated

from *saṃsāra*. The chance of liberation was in his hand, but he did not get the benefit for his advantage. Instead, he prayed to Buddha *Dīpankarā* to become a Buddha for the salvation of all living creatures. Although he realized that to become a Buddha, fulfillment of the perfections for many uncountable world cycles would be very difficult, he chose this way for the sake of all living creatures. It was not for only him to become a Buddha when he would attain Omniscience, but he wanted to be a savior for all creatures.

Therefore, he abandoned his advantage of going the easy way and chose a difficult one. This is the witness of Buddha's great compassion for all living beings. Because of that, he tried to become a Buddha and when he became the Buddha, he devoted his life to save all living beings. For forty-five-long years, the Buddha gave teachings day and night without stopping. When the Buddha was nearly entering (dying) into *Parinibbāna*, he taught and saved Subhadda Paribbajaka (monk of other sect) from *saṃsāra* misery as his last disciple. And finally, he asked his disciples to practice until the point to attain the *Arahatta magga* as his last words. It is that:

“Handa dāni, bhikkhave, āmantayāmi vo vayadhammā sarīkhārā appamādena sampādeṭha” (*Mahāparinibbāna sutta, Dīgha nikāya*). “Now, oh, monks, this is my last admonishment to you. All conditioned things are subject to flux. Strive on with diligence.” It means ‘be mindful to fulfill’ (*Magga ñāṇa*).

The Buddha used his life for the salvation for living beings until his last moment. Unlike other Buddhas, Gotama Buddha determined that his body would become relics to be offered by all creatures. The Buddha intended that by paying homage to the relics they would be reborn in a good destination as the last opportunity. This is also the witness of Buddha's great compassion for all creatures. Now, we were reborn as human beings and able to listen to and practice the Buddha's

teaching. It is the gratitude to the Buddha. The Buddha himself told many times that,

“*Dhammadāyādā me, bhikkhave, bhavatha, mā āmisadāyādā. Atthi me tumhesu anukampā - kinti me sāvaka dhammadāyādā bhaveyyuṃ, no āmisadāyādā*” (*Dhammadāyada sutta, Majjhima nikāya*). It means, “Oh, monk, become my *Dhamma* heir, not material heir. I will always have compassion for you, that is how you will become *Dhamma* heir, not material heir.”

This is the Buddha’s compassion. It means this is the only way for a monk to be liberated from *saṃsāra* by getting the heritage of the *Dhamma* from the Buddha. The Buddha’s compassion is only the liberation of all living creatures from *saṃsāra*. For this compassion, the Buddha tried to become a Buddha and stayed as a Buddha. Therefore, the Buddha is the incomparable benefactor for us. So, how do you pay back to the Buddha’s gratitude as a Buddhist? Repaying his gratitude in a worldly way is to pay back an amount equal to that value. But the material way cannot be used for the Buddha. The Buddha does not like such type of pay back. The Buddha does not want anything from his disciples but their liberation. Therefore, to pay back the Buddha’s gratitude can be done by practising the *Dhamma* that the Buddha attained by sacrificing his life in uncountable world cycles for our own liberation. That is mentioned by the Buddha himself at the last moment of his life.

The Buddha was lying to the right side on the couch heading to the north facing to the west between two Sāla Groves in the garden of Malla King. At that time, all *Brahmas* and *devās* all over the universe knew that the Buddha was going to enter into *Parinibbāna*. They offered and spread all kinds of perfume, and deities were playing the celestial musical instruments. Even the insentient trees bloomed flowers and the flowers were scattered on the Buddha’s body. The whole garden was

glorious and gorgeous. At that time, the Venerable Ānanda thought the Buddha was offered the best *pūjā* (offerings) by human beings and deities at his last time. Knowing the Venerable Ānanda's thought, the Buddha told like this, “*Na kho, ānanda ettāvātā tathāgato sakkato vā hoti garukato vā mānito vā pūjito vā apacito vā*” (*Mahāparinibbānasutta, Dīgha nikāya*). It means, “Ānanda, offering like this is not respecting me, venerating me, loving me, it is not the best offering to me.”

“*Yo kho, ānanda, bhikkhu vā bhikkhunī vā upāsako vā upāsikā vā dhammānudhammappaṭipanno viharati sāmīcippaṭipanno anudhammacārī, so Tathāgataṃ sakkaroti garuṃ karoti māneti pūjēti apaciyati, paramāya pūjāya.*” “Ānanda, a monk or a female monk, man or woman stays practising the *Dhamma*, always practising *Dhamma* in order to attain *Magga ñāṇa*. It is he who is respecting me, venerating me, loving me, the best offering to me.”

Therefore, in two ways of repaying gratitude, the Buddha likes the way of repaying by practising meditation. All *yogīs* practice just for their sake of being liberated from *saṃsāra*. Although all *yogīs* practice for their own advantage, that practice is an offering to the Buddha. The best way to offer to the Buddha is offering the *Dhamma* that the Buddha tried hard to attain through sacrificing his life. So every *yogī* must know that his practice of *ānāpānassati* is the best offering to the Buddha. In fact, we are offering to the Buddha that with which the Buddha likes best. Therefore, every *yogī* has to set aside the wish of liberation, and practice more respectfully in every stroke of *vipassanā* with knowing that “I am offering in the manner the Buddha likes best”.

CHAPTER SEVEN

The 37 Affiliated Factors of Enlightenment & 7 Enlightenment Factors

The 37 *dhamma* pertaining to enlightenment (*Bodhipakkhiya dhamma*), or requisites of enlightenment are comprised of the entire doctrine of the Buddha. These are called *Bodhipakkhiya dhamma* and are like a road map to attain *Magga ñāṇa*. *Vipassanā* practice is trying to attain *Magga ñāṇa*.

Firstly, suppress the *akusala cetasika*, and then remove them from the mind and eradicate them from the root. When the *akusala cetasika* cannot control the mind, all *kusala cetasika* become powerful and *paññā* (higher wisdom) becomes able to discern reality. Finally, *paññā* becomes higher and higher. The more highly concentrated, the more detailed *paññā* can discern reality. Then, finally *amoha* (absence of delusion) *cetasika* becomes *Magga ñāṇa*. The following are the process of *vipassanā*:

- ① Suppression of the *akusala cetasika*.
- ② To drive them away from the mind.
- ③ When the *akusala cetasika* is controlled by the mind, all *kusala cetasika* become strong.
- ④ *Ekaggatā* (one-pointed mind) becomes powerful.
- ⑤ *Paññā* discerns the reality clearly.
- ⑥ Attainment of *Magga ñāṇa*.
- ⑦ Eradication of *akusala cetasika* from the root.

Throughout *vipassanā* practice, all 37 factors are completed in their respective group step by step and are fulfilled when *arahatta magga* arises. The 37 *Bodhipakkhiya dhamma* are:

(I) The Four Foundations of Mindfulness (*Cattāro satipaṭṭhāna*):

- ① Mindfulness of the body (*Kāyānupassanā satipaṭṭhāna*) - *Sati*
- ② Mindfulness of feelings (*Vedanānupassanā satipaṭṭhāna*) - *Sati*
- ③ Mindfulness of consciousness (*Cittānupassanā satipaṭṭhāna*) - *Sati*
- ④ Mindfulness of the *Dhamma* (*Dhammānupassanā satipaṭṭhāna*) - *Sati*

(II) The Four Supreme Efforts (*Cattāro sammappadhāna vīriya*)

- ① Effort to prevent unarisen *akusala dhamma* - *Vīriya*
- ② Effort for the removal of already arisen *akusala dhamma* - *Vīriya*
- ③ Effort to increase already arisen *kusala dhamma* - *Vīriya*
- ④ Effort for the cultivation of unarisen *kusala dhamma* - *Vīriya*

(III) Four means to accomplish the Four Bases of Success (*Cattāro iddhipāda*)

- ① *Chanda iddhipāda* - Accomplishment of will
- ② *Vīriya iddhipāda* - Accomplishment of effort
- ③ *Citta iddhipāda* - Accomplishment of mind
- ④ *Paññā / vīmarīsā iddhipāda* - Accomplishment of wisdom

(IV) The Five Faculties or controlling factors (*Pañca indriyāni*)

- ① *Saddhā indriya (saddhindriya)* - Faith faculty
- ② *Vīriya indriya (vīriyindriya)* - Effort faculty
- ③ *Sati indriya (satindriya)* - Mindfulness faculty
- ④ *Samādhi indriya (samādhindriya)* - Concentration faculty
- ⑤ *Paññā indriya (paññindriya)* - Wisdom faculty

(V) The Five Mental Powers (*Pañca balāni*): To suppress and instill firmness against hindrances or obstacles

- ① *Saddhā bala* - Faith power (removes craving)
- ② *Vīriya bala* - Effort power (removes laziness)
- ③ *Sati bala* - Mindfulness power (removes heedlessness)
- ④ *Samādhi bala* - Concentration power (removes restlessness)
- ⑤ *Paññā bala* - Wisdom power (removes delusion)

(VI) The 7 Enlightenment Factors (*Satta bojjhaṅga* or *satta sambojjhaṅga*):

- ① *Sati sambojjhaṅga* - Enlightenment factor of mindfulness. The original factor is *sati* (mindfulness): To recognize or remember the *Dhamma* (phenomena or reality).
- ② *Dhammavicaya sambojjhaṅga* - Enlightenment factor of wisdom. The original factor is *paññā* (investigation): Keen investigation of the *Dhamma*.
- ③ *Vīriya sambojjhaṅga* - Enlightenment factor of effort. The original factor is *vīriya* (effort).
- ④ *Pīti sambojjhaṅga* - Enlightenment factor of rapture. The original factor is *pīti* (rapture).
- ⑤ *Passaddhi sambojjhaṅga* - Enlightenment factor of tranquility. The original factor is *passaddhi* (tranquility): Relaxation of both mind and body.
- ⑥ *Samādhi sambojjhaṅga* - Enlightenment factor of concentration. The original factor is *samādhi* (concentration): Calm, one-pointed state of concentration of mind.
- ⑦ *Upekkhā sambojjhaṅga* - Enlightenment factor of equanimity. The original factor is *upekkhā* (equanimity): To be fully aware of all phenomena equanimously.

(VII) The Eightfold Noble Paths (*Ariyā aṭṭhaṅgika magga*)

- ① *Sammādiṭṭhi* - Right understanding or view
- ② *Sammāsaṅkappa* - Right thought
- ③ *Sammāvācā* - Right speech
- ④ *Sammākammanta* - Right action
- ⑤ *Sammājīva* - Right livelihood
- ⑥ *Sammāvāyāma* - Right effort
- ⑦ *Sammāsati* - Right mindfulness
- ⑧ *Sammāsamādhi* - Right concentration

These 37 enlightenment factors, *Bodhipakkhiya dhamma*, are constituted by 14 *kusala cetasikas* out of 25. The Buddha named them accordingly to their tasks and performance. In these 37 *dhamma*, mindfulness is included 8 times under different names, and *vīriya* (effort) is included 9 times under different names. Others are mentioned 5, 4, 2 and 1 time. There are only 14 *kusala cetasikas*, as well as the contrary *akusala cetasika*, which also total 14. These are *lobha* (greed), *dosa* (hatred), *moha* (delusion), *māna* (conceit), *diṭṭhi* (wrong view), *vicikicchā* (doubt), *uddhacca* (restlessness), *kukkucca* (remorse), *thīna* (sloth), *middha* (torpor), *issā* (jealousy, envy), *macchariyā* (stinginess), *ahirīka* (shamelessness of wrongdoing), and *ottappa* (fearlessness of wrongdoing). By practising *vipassanā*, the *yogī* can begin to eradicate these 14 *akusala cetasika* from the root. When all these 14 are completely removed, this *yogī* is called *arahanta*. Therefore, the *yogī* is required not to practice *satipaṭṭhāna* (the Four Foundations of Mindfulness) and *bojjhaṅga* separately.

First, when the *yogī* practices *ānāpānassati* and gets a *nimitta*, generally 7 *kusala cetasika* (*sati*, *vīriya*, *paññā*, *pīti*, *passaddhi*, *samādhi*, and *upekkhā*) are produced and firmly established, in particular, *sati* becomes *satipaṭṭhāna*. Then, when the *yogī* gets the *paṭibhāga nimitta* (counter image) by practising meditation, those 7 *kusala cetasikas* (wholesome mental concomitants) become *indriya* (faculty; controlling faculty). At that time, *sati* is called *satindriya* (the faculty of mindfulness).

When the *yogī* switches to *vipassanā*, weak *Udayabbaya ñāṇa* (knowledge of seeing the arising and vanishing of *nāma* and *rūpa*) will occur. At that time, 7 *kusala cetasikas* become *bojjhaṅga*. *Sati* in this stage is called *sati sambojjhaṅga* (mindfulness as a factor of enlightenment). The remaining 6 also become *bojjhaṅga*. At this time, *paññā* (*amoha cetasika*; non-delusion, wisdom) starts seeing or knowing the arising and vanishing of *nāma* and *rūpa*. It is seen as the four *ariyā*

sacca (Noble Truths) in the mundane sphere. At that moment, these 7 *cetasikas* establish their equilibrium and pairs (wisdom and faith, effort and concentration). When the *yogī* is on the right track, *vipassanā* wisdom reaches greater heights and finally he attains *Magga ñāra* (*Ñāradassana visuddhi*: Purification of vision of knowledge). The *yogī* realizes and sees the cessation of *nāma*, *rūpa* and becomes an *ariya* (a noble one; one who has attained higher knowledge of supramundane, *Magga ñāra*).

● **The 7 Enlightenment Factors (*Bojjharīga* or *Sambojjharīga*)**

The term '*bojjharīga*' is composed of *bodhi* + *arīga*. *Bodhi* means *paññā*, enlightenment, Four Noble Truths, *Dhamma*, or a person who knows that *Dhamma*. *Arīga* means parts of that *Bodhi*. *Sambojjharīga* means parts of *Bodhi* or parts of *paññā* or parts of *magga* (*Saṃyutta nikāya aṭṭhakathā* 3). Every 7 *sambojjharīga*'s original factor has their own name.

At the beginning of meditation practice, *sati* is just mindfulness. It cannot be called *sambojjharīga*, and has not become *sambojjharīga*. When the *yogī* starts to discern the Noble Truths, it becomes *sambojjharīga*. Without these 7 *kusala cetasikas* (wholesome mental factors) becoming *sambojjharīga*, the *yogī* cannot attain *Magga ñāra*. So the Buddha said that *bojjharīga* is the most important. As long as he does not know the Four Noble Truths, his *cetasika* does not become *bojjharīga*.

The commentary (*Bojjharīgapabbavaṇṇanā*, *Mahāsatipaṭṭhānasutta vaṇṇanā*, *Dīgha nikāya*) said that only when the *yogī* attains weak *Udayabbaya ñāra*, these 7 factors become *sambojjharīga*. The 7 factors of enlightenment are as follows:

(1) *Sati sambojjharīga* (Enlightenment factor of mindfulness):

The original factor of *sati sambojjharīga* is mindfulness. All of the Buddha's teachings for 45 years are divided into 3 *Piṭakas* (*Vinaya suttanta*,

Abhidhamma). Here, *Piṭaka* means ‘division’ or ‘basket’. The essence of these 3 *Piṭakas* are the 37 enlightenment factors. The essence of these 37 factors is mindfulness (*sati*). Every *dhamma* will never be completed without *sati*. Without mindfulness (*sati*), the *yogī* cannot get any result.

Sati means remembering and making the object more clearly. That’s why *sati* is mentioned 8 times in 37 factors. So, *sati* is included and predominates in the Buddha’s teachings and all meditations.

The characteristic of *sati* is not ‘floating away’ which means ‘never outside’. *Sati* has to be always sunk inside of the object. Therefore, *sati* means remembering inside, not outside. When the *yogī* takes an object with mindfulness, his mind sinks into the object. Whenever the *yogī* gets *paññā*, he can see in more detail. The function of *sati* is to ‘not forget’. It safeguards the mind, preventing *kilesa* from getting into the mind. Remembering is just *kusala dhamma*. Only that remembering can be called *sati*. Remembering *akusala dhamma* cannot be referred to *sati*. So, there is no *kusala* arisen without mindfulness. Practising *Dhamma* is developing *kusala* therefore mindfulness is the core of *Dhamma*. Therefore, the Buddha emphasizes on *sati* in the 3 *Piṭakas*.

Finally, all practices are guided by mindfulness. Only when the *yogī* is mindful, he can start *dhamma* practice. Remembering or missing someone or something is not mindfulness (*sati*). It is just *kāma vitakka* (sensual thought). It is unwholesome thought. The commentary said, ‘*Sati* is like salt.’ Salt is an essential ingredient for cooking, we cannot cook something delicious without salt. In another example, *sati* is like a prime minister because the president cannot work well without the prime minister’s help: *lonadhupanam viya sabbavyañjanesu, sabbakammika- amacoo viya* (*Mahāsatipaṭṭhānasuttavaṇṇanā*, *Mahāvagga*, *Dīgha nikāya*).

Sati sambojjharīga is just being mindful. When the *yogī* practices meditation, his mind can take an object all the time. The mind does

not go outside and then the mind becomes strong (concentrated). That *sati* is *satipaṭṭhāna*. If the *yogī* practices more and more, his mind never goes outside and will become more concentrated. The mind never shakes. That mindfulness becomes *satindriya*.

When the *yogī* practices continuously and his mind becomes stronger and more powerful, he starts to see the Noble Truths. Only that mindfulness is *sati sambojjharīga*. This is nearly to attain *Magga ñāṇa*. To fully attain *Magga ñāṇa*, all *dhammas* are powerful as *bojjharīga*. Only then, he can fully attain *Magga ñāṇa*. This is the final state: *Sati* → *Sati paṭṭhāna* → *Satindriya* → *Sati sambojjharīga*.

To develop *sati sambojjharīga*, according to the Buddha's teaching (*Kāyasutta*):

- ① If a *yogī* has no *sati sambojjharīga* which means he does not have any recollection of *dhamma*, he must know that he does not have *sati sambojjharīga*.
- ② If a *yogī* has *sati sambojjharīga*, he has to know that "I have *sati sambojjharīga*".
- ③ If a *yogī* has no *sati sambojjharīga* and then *sati sambojjharīga* arises, he must know that cause of arising *sati sambojjharīga*.
- ④ When *sati sambojjharīga* arises and is fulfilled, he must know that.

To develop *sati sambojjharīga*, according to the commentary (*Mahāsatipaṭṭhānasuttavaṇṇanā*, *Mahāvagga aṭṭhakathā*, *Dīgha nikāya*): *Sati sampajañña* (being mindful together with wisdom) - *Sampajañña* is *paññā* (wisdom). *Paññā*, as used here, is discrimination which means complete knowledge of distinction and variations of the object. When *yogī* wants to do something, he has to consider with mindfulness and realize whether it should be done or not, it is beneficial or not, or if it is good or not, etc. according to his practice or meditation. This is *sampajañña*. Mindfulness is always followed by this *sampajañña*.

Whenever *yogī* does any action mentally, verbally, or physically, he should always act in this manner. There are 4 *sampajañña* (*Satisampajaññakathā*, *Sāmaññaphala sutta*, *Sīlakkhandhavagga*, *Dīgha nikāya*):

(a) *Sāttḥaka* (purpose) *sampajañña*: Discerning if it will be of benefit to do or not to do. Here, ‘benefit’ means suitability for his practice and wholesome or unwholesome deeds. Refraining from activities irrelevant to the meditation.

(b) *Sappāya* (suitability) *sampajañña*: Discerning if it is the suitable time, place, or way; considering when, where and how. Pursuing activities in a dignified and careful manner.

(c) *Gocara* (domain) *sampajañña*: Always staying with meditation, being mindful with *sati sampajañña*, and being with *sampajañña* during the non-meditation periods. Maintaining sensory restraint consistently with mindfulness.

(d) *Asammoha* (non-delusion) *sampajañña*: This is real *paññā* which can see the true reality.

After the *yogī* has fulfilled the first 3 *sampajañña*, he will get *asammoha sampajañña*; which means ‘knowing things without delusion’. Now, *yogī* realizes that there is no ‘I’ as a human being, instead, there are only *nāma* and *rūpa*, or 4 elements performing any movement. Finally, he comes to attain *Magga ñāṇa*. To become *satisampajañña*, the *yogī* must abide by the following instructions:

- ① While stepping forward and backward, he moves with *sampajañña*.
- ② While looking upward and downward, he moves with *sampajañña*.
- ③ While moving his hands, he moves with *sampajañña*.
- ④ While having meals, he eats with *sampajañña*.
- ⑤ While handling items, he moves with *sampajañña*.
- ⑥ While defecating, he does it with *sampajañña*.
- ⑦ While lying, sitting, standing, walking, talking and staying silent,

he moves with *sampajañña*.

(2) *Dhamma vicaya sambojjhaṅga* (Enlightenment factor of investigation on the *nāma* and *rūpa*):

This is a real *paññā*, *amoha cetasika*. This is not concerned with *samatha*. The *paññā* needs only in the stage of *vipassanā*. This is an investigation according to the Buddha's teaching into the nature of existence or natural law.

(3) *Vīriya sambojjhaṅga* (Enlightenment factor of effort):

Vīriya sambojjhaṅga is *vīriya cetasika*. The original factor is *vīriya*. The quest for enlightenment requires tireless strength and enthusiastic effort. Literally, *vīriya* calls *ātāpa* (to burn the defilements). When the *yogī* is lacking of *vīriya*, *thina-middha* arises. If he puts forth *vīriya*, *thina-middha* melts away like heating a stick of butter. If he puts out too much *vīriya*, it causes wavering of the mind and the mind would not be able to stay on one object. The function of *vīriya* is uplifting and supporting, so as not to fall down from the object. It supports the mind (*citta*) and mental factors (*cetasika*) and matter (*rūpa*) to take an object. Without *vīriya*, the *yogī* cannot take an object. Its characteristic is trial or trying. *Vīriya* is needed in any action. There are 3 steps of *vīriya*:

① *Ārambha vīriya*: Initial *vīriya* or putting forth of effort.

② *Nikkama vīriya*: Developing *vīriya* to overcome laziness.

③ *Parakkama vīriya*: *Vīriya* to accomplish.

To develop *vīriya sambojjhaṅga*, according to the *Pāḷi* text (*Kāyasutta*):

① If a *yogī* has *vīriya sambojjhaṅga*, he must know that "I have *vīriya sambojjhaṅga*".

② If a *yogī* does not have *vīriya sambojjhaṅga*, he must know that he has not.

③ If a *yogī* has no *vīriya sambojjhaṅga* and then *vīriya sambojjhaṅga* arises, he must know the cause of the arising *vīriya sambojjhaṅga*.

④ When *vīriya sambojjhaṅga* arises and is fulfilled, he must know that.

At the time *Magga ñāṇa* has arisen, all 37 *bodhipakkhiya* are completed. After that, if the *yogī* takes *nāma* and *rūpa* object (*sarīkhāra*), some factors are reduced. Only when *arahatta magga* arises, all 37 *bodhipakkhiya* are totally fulfilled.

To develop *vīriya sambojjhaṅga*, according to the commentary (*Mahāsatipaṭṭhānasuttavaṇṇanā*):

(a) *Apāyabhaya paccavekkhaṇā* (reviewing; reflection): Viewing the danger of the four *apāyas* (① Hell, ② animal kingdom, ③ hungry ghosts, ④ *asurakāya* - demon world: ①, ② and ③ are pure *akusala* resulted. ④ is a mixture of *kusala* and *akusala* results. For example, some *asura* are as a result of *kusala* in the daytime and *akusala* at night. They enjoy existence as *devā* while they also experience suffering.) It means, “If I don’t have *vīriya* and attain *Magga ñāṇa*, I may be reborn in one of these dangerous places so I have to practice hard”.

(b) *Gamana vīthi paccavekkhaṇā*: Viewing the practice as the way with which the *yogī* enters Nibbāna. This is the way of the Buddha and the *arahanta* who attained their *Bodhi ñāṇa* with strenuous effort. It is not deserving of a lazy person. Now, the *yogī* must teach himself to make *vīriya* to arise like this: “I am on that way, therefore, to deserve this way, I have to strive with diligence.”

(c) *Ānisaṃsa dassāvitā*: Viewing the result of meditation practice. In daily life, if people invest in properties, they will make a very little profit. But if I invest in meditation, the profit will be immeasurable. If I just endure the suffering due to sitting meditation, I can attain Nibbāna beyond compare. Nibbāna is infinitely greater than material investment. “Even the Buddha could not give Nibbāna, I can get Nibbāna through this meditation by a few investments of effort, so

I should practice strenuously.”

(d) *Piṇḍapātapacayanatā*: Reflecting on the gratitude of supporters such as donations of food, robes, medicines, or dwellings, especially for monks. When the donors offer these recluses items, the monks do not think the donors will expect some profit from them. The monk is not their father, mother, or relatives. The donors don't intend to get anything from that monk, but they will get Nibbāna due to their offerings. So, that monk receives their offerings and has to return them to get merits. If this merit cannot yield results as great as they wish, the monk has to try to practice harder to make them get the merits as they expected. Monks always have to keep in mind the result of their offerings as mentioned above.

In Sri Lanka, the Buddha's teaching was spreading rapidly. There was a monk who dwelled in a cave near a village. In that village, there were a widow and her daughter. The monk named Mahāmitta always went to the widow's house for alms food. The widow admired him like her own son. Her daughter also regarded him as her elder brother. They offered food all the time. One day, that monk went to their house earlier than usual. He arrived near the house before the widow went to the forest. Before she left, she asked her daughter, “There is good rice in the bag. Cook some rice to offer to your brother. I have already eaten some one-night-old rice. You also have good food.” Then she left home.

The monk overheard this and thought that “I should not have this kind of food with defilements. I do not deserve to take that food now. I am only a *puthujjana* (ordinary person).” Then he went back to the cave. He practiced meditation and he became an *arahanta* before noon. He went the house again and received the food as an *arahanta*. Only then, the monk deserved the food offering

(*Mahāsatiṭṭhānasuttavaṇṇanā*, *Mahāvagga aṭṭhakathā*, *Saṃyutta nikāya*). In this story, the woman's volition is very pure. So the monk felt fear to take that food as a *puṭhujjana*. He should receive her food with a pure mind. Then, he practiced meditation. His fear encouraged him to attain *Magga ñāṇa*. By becoming an *arahanta* himself, he made the result of offering food immeasurable times larger than offering him as a *puṭhujjana*.

(e) *Sāttha mahatta paccavekkhaṇā*: Reflecting on the teacher's supremacy or stature. In fact, the *yogī*'s real teacher is the Buddha, because the meditation master could not know the *Dhamma* by himself. By reading the Buddha's teachings, he could know the *Dhamma*. Therefore, the real teacher is the Buddha. The Buddha is the absolutely unrivalled supreme one. So the *yogī*, the pupil of the Buddha, should not be lazy and must practice with energetic *vīriya*.

(f) *Dāyajjamahatta paccavekkhaṇā*: Reflecting on highness of the nature of heirship to receive heritage (the Buddha's teaching). To get this kind of heritage, the *yogī* must make an effort. Without effort, he cannot get this heritage. So, he must practice with strong effort.

(g) *Jātimahatta paccavekkhaṇā*: Reflecting on lineage of monkhood. Whenever he becomes a monk, he is higher no matter how poor he is. He becomes the same level as the Buddha's son. To confirm this, he must try hard.

(h) *Sahadhammika mahatta paccavekkhaṇā*: Reflecting on companion monks at the time of the Buddha's. We, monks, are the same as the monks of the Buddha's time. They are our companions. They are very strenuous people and we are their friends. So we must practice with *vīriya*.

(i) *Tadadhimuttatā*: Always think of attaining *vīriya*. The *yogī* always leans his mind towards growing *vīriya*.

In fact, (e), (f), (g), (h) and (i) are taught for monks by the Buddha.

(4) *Pīti sambojjharīga* (Enlightenment factor of rapture): The original factor is *pīti*. This *pīti cetasika* is included both in *kusala* acts and *akusala* acts. Everything is *akusala* related to sensual pleasures except *Dhamma*. When *pīti* arises due to practice, the *yogī* will get concentration soon. Only when the *yogī*'s mind can take a meditation object without defilements, the *pīti* arises itself because his mind enjoys a lack of *kilesa*. This is a law of nature. At that time, his meditation gets stronger. After *pīti* arises, *passaddhi* and *sukha* will follow. Also, *passaddhi*, *sukha*, and all other good *cetasikas* arise. *Pīti* is very important to get concentration in *samatha* meditation.

To develop *pīti sambojjharīga*, according to the *Pāḷi* text (*Kāyasutta*): It is the same as *sati sambojjharīga* and *vīriya sambojjharīga*. Earlier *pīti* are the cause of later *pīti*. You have some *pīti*. Those are the cause of later *pīti*. If the *yogī* wants to get later *pīti*, he uses this cause. So *pīti* itself is a cause. It means you can develop *pīti* by yourself. When *pīti* arises, the meditator can develop it so that *pīti* can last longer. 'Develop' means that the whole mind focuses on that *pīti* and feels it continuously. 'Continuously' means relaxing the mind and not to be aware of other objects and feeling that sensation to become more and more obvious. The first *pīti* arisen due to a lack of defilements is called *vivekaja pīti*. There are generally two *viveka* (free from worldly attachment): *kāya viveka*, *citta viveka*, and *upadhi* (basis of existence or rebirth) *viveka*.

- ① *Kāya viveka*: Free from sensual objects.
- ② *Citta viveka*: Free from defilements (8 *phala samāpatti*; absorption).
- ③ *Upadhi viveka* (Nibbāna): Free from 4 *upadhis* (*khandha*, *kāma*, *kilesa*, and *kamma*).

Although the *yogī* is in the condition of *kāya viveka*, he may not be in the *citta viveka* because *kāya viveka* cannot become *citta viveka* all the time. Only meditation can lead to be in the condition of *citta viveka*. The Buddha said that a *yogī* must not live with a friend. Here,

taṇhā (craving) is a friend. *Taṇhā* is a *yogī*'s worst friend. Because of attachment, the *yogī*'s mind cannot be free from defilements. All defilements are born out of sensual pleasure from smelling, seeing, hearing, touching, or tasting.

To develop *pīti sambojjhāra*, according to the commentary (*Mahāsatipaṭṭhānasuttavaṇṇanā*):

(a) practice *Buddhānussati*.

(b) practice *Dhammānussati*: Recollecting the attributes of *Dhamma*

① *Svākkhāto Bhagavatā Dhammo* (well proclaimed): The *Dhamma* well expounded by the *Bhagavā*. The ten *Dhamma* comprising four *Magga ṇāṇa*, four Fruitions (*Phala ṇāṇa*), Nibbāna and *Tipiṭaka* [The Three Baskets: discipline (*Vinaya piṭaka*), discourses (*Suttanta piṭaka*) and teachings of reality (*Abhidhamma piṭaka*)], are well expounded by the *Bhagavā*.

② *Sanditthika* (getting benefits right now): The *Dhamma* comprising four *Magga ṇāṇa*, four Fruitions (*Phala ṇāṇa*) and Nibbāna can be seen and realized vividly by oneself, not vicariously, if one practices it. It can be seen by a noble person himself when he has done away with greed, wrong view, etc. This is a beneficial *Dhamma* here and now.

③ *Akālika* (taking advantage without delay; immediate effect): Giving a good result immediately. This *Dhamma* is a kind of doctrine which is conducive to immediate results to those who practice it.

④ *Ehipassika* (deserving for invite to practice): Worthy of the admiration of those who have practiced and seen the *Dhamma* so much so that they can unfailingly invite others to practice and see the *Dhamma* for themselves.

⑤ *Opāneyyika* (deserving of offerings reserved for welcome guests): Worthy of being perpetually borne in the mind. The *Dhamma*

comprising four levels of *Magga ñāṛa*, the four Fruitions (*Phala ñāṛa*) and Nibbāna, when realized once in one's mind, can extinguish all the flames of *apāya* and *saṃsāra*. So one should practice to attain these supramundane *Dhamma* even in the situation when one's clothes are on fire or one's hair is in flames. These supramundane *Dhamma* are worthy of being perpetually born in the mind.

⑥ *Paccattaṃ veditabbo viññūhi* (only the wise man can bring and enjoy it): It can be experienced by the wise individual.

(c) practice *Saṅghānussati*:

① *Suppaṭipanno Bhagavato sāvakaṣaṅgho* (*bhikkhus* who practice well): Here, *suppaṭipanno* is *suppaṭipanna* (good way). The noble disciples of the *Bhagavā* practice diligently the threefold training of morality, concentration and wisdom.

② *Ujuppaṭipanno Bhagavato sāvakaṣaṅgho* (*bhikkhus* who practice straightly): The noble disciples of the *Bhagavā* undertake the practice of the threefold training of morality, concentration and wisdom honestly and straightly.

③ *Ñāyappaṭipanno Bhagavato sāvakaṣaṅgho* (*bhikkhus* who practice correctly): The noble disciples of the *Bhagavā* undertake the practice of the threefold training of morality, concentration and wisdom with the sole intention of realizing Nibbāna.

④ *Sāmīcippaṭipanno Bhagavato sāvakaṣaṅgho* (*bhikkhus* who practice properly): The noble disciples of the *Bhagavā* undertake the noble practice so that they will be worthy of veneration, reverence and devotion by humans, *devās*, and *Brahmas*.

“*Yadidaṃ cattāri purisayugāni aṭṭha purisapuggalā, esa bhagavato sāvakaṣaṅgho*” (*Gihisutta, Upāsakavagga, Aṅguttara nikāya*). The disciples of the Buddha are four pairs of individuals. The four pairs of individuals are: 1st Path and 1st Fruition are one pair.

So the 4 Paths and 4 Fruitions are four pairs of noble beings.

(i) *Sotāpatti maggaṭṭha* - *Sotāpatti phalaṭṭha* (Attainer of the 1st *Magga ñāṇa* and the 1st *Phala ñāṇa*).

(ii) *Sakadāgāmi maggaṭṭha* - *Sakadāgāmi phalaṭṭha*

(iii) *Anāgāmi maggaṭṭha* - *Anāgāmi phalaṭṭha*

(iv) *Arahatta maggaṭṭha* - *Arahatta phalaṭṭha*

⑤ *Āhuneyya*: The noble disciples of the *Bhagavā* are worthy of receiving offerings brought even from afar.

⑥ *Pāhuneyya*: The noble disciples of the *Bhagavā* are worthy of receiving offerings especially set aside for guests.

⑦ *Dakkhiṇeyya*: The noble disciples of the *Bhagavā* are worthy of receiving offerings donated for well-being in future existence.

⑧ *Añjalikaraṇīya*: The noble disciples of the *Bhagavā* are worthy of receiving the obeisance and reverential salutation of the whole world.

⑨ *Anuttaraṃ puññakkhettaṃ lokassā*: The noble disciples of the *Bhagavā* have incomparably fertilized the field for all to sow the seeds of merits. This is the most important attribute of *Sarīgha*.

Briefly, this is the field of merits.

(d) practice *sīlanussati*: Reviewing about morality. A monk always reviews morality. If there is no stain on his morality, he enjoys meditating and has power.

(e) practice *devātānussati*: The *devās* are reborn in their realm due to their morality and their merits. “I am also the same as a *devā*. Because I have that kind of morality and merit.”

(f) practice *upasamānussati* (indirectly saying *Nibbāna*): Recollection of calmness of *Nibbāna*. The *yogī* can compare his first meditation period with a later meditation period. He can notice that a great deal of defilements are removed after meditating. By this, the *yogī* views his status of lacking of defilements.

(g) Listen to or read a joyful story about Buddha's teachings.

In Sri Lanka, a monk went to pay homage to four places to remember in Bodh Gaya. He had to cross a rough sea to come to Bodh Gaya. During his voyage, he saw huge waves arising. He thought that the waves were very huge, but that they would end. But the Buddha's *Paṭṭhāna* (teaching about cause and effect of *nāma* and *rūpa*, their relations and the mode of resulting) has no limit and no end. He thought that *Paṭṭhāna* is taught by the Buddha, so the Buddha's Omniscience is endless. Then, *pīti* (rapture) arose when he recollected Buddha's Omniscience, and he continued to practice *vipassanā*. Finally, he attained *arahattaship* (*Mahāgatigamiyatissatheravattu*, *Pītisambojjharīga*, *Aṭṭhasālinī*, *Nidānakathā*). Therefore, rapture was very powerful.

When you perform a *kusala* act, such as making a donation, you must do so with a joyful mind, because joy has strong power. Whatever you do, do not expect a result. Just do it with a joyful mind. Joy is enough of a force to allow one's body to fly through the air.

In Sri Lanka, there was a village where a mother and her daughter lived together. The village was near a hill. There was a pagoda on the top of the hill. On the full moon day, the mother was going to pay homage to the pagoda. Her daughter wanted to go there with her mother, but she could not because she was pregnant. She was really willing to go there with her mother, so she sat in front of her house, and dwelled upon arising the desire to visit the pagoda. All of sudden, her body was lifted up and flew to the pagoda (*Aṭṭhasālinī*, *Dhammasarīgārī aṭṭhakathā*).

It was the result of *pīti*. At that moment, the mind is also very strong. A strong mind can get powerful results. The mind arises in the mind process. Whenever the mind arises, volition also arises. Whenever the mind is strong, volition is strong. So, when the mind is joyful, the

mind is strong. When you perform a *kusala* act with a joyful mind, *cetanā* (volition) always arises together with the mind, *javana citta* (cognitive mind). This *citta* produces the result due to the *cetanā*.

The Buddha said, “Even if you feed a small bird once, you will get hundred times result” (*Dakkhiṇāvibhaṅga sutta, Uparipaṇṇāsa Pāṭi*). Donation is resulted not because of offering things, but because of volition (*cetanā*). Good volition makes good results.

(5) *Passaddhi sambojjhaṅga* (Enlightenment factor of tranquility): After the *pīti sambojjhaṅga* and *passaddhi sambojjhaṅga* arise, *passaddhi sambojjhaṅga* is advanced *passaddhi cetasika*. *Passaddhi* means peacefulness. It subdues the heat of defilements. There are two *passaddhi*, (a) *kāya passaddhi* and (b) *citta passaddhi*.

(a) *Kāya passaddhi*: ‘*Kāya*’ means group (group of all *cetasikas*). *Kāya passaddhi* means peacefulness of all *cetasikas*.

(b) *Citta passaddhi*: *Passaddhi* of mind. If the *citta passaddhi* and *kāya* (body of *cetasika*) *passaddhi* arise, the body (physical body) becomes *passaddhi* (calm down). The mind and all mental concomitants (*cetasika*) become peaceful. The physical body (*kāya*) also becomes peaceful and tranquil. When the mind and body become *passaddhi*, the following five pairs of *kusala cetasikas* arise. These *cetasikas* destroy all opposite *akusala cetasikas*. These 5 pairs are:

① *Lahutā* (*kāya lahutā & citta lahutā*): *Lahutā* means lightness.

Its function is destroying heavy defilements.

② *Mudutā* (*kāya mudutā & citta mudutā*): *Mudutā* means softness.

Its function is destroying rough defilements.

③ *Kammaññatā* (*kāya kammaññatā & citta kammaññatā*):

Kammaññatā means capability. Its function is destroying incapability.

④ *Pāguññatā* (*kāya pāguññatā & citta pāguññatā*): *Pāguññatā*

means proficiency. Its function is destroying unskillfulness.

⑤ *Ujukatā* (*kāya ujukatā & citta ujukatā*): *Ujukatā* means rectitude.

Its function is destroying iniquity.

If the mind and *cetasika* are tranquil, the *rūpa*, body is also tranquil. The mind and *cetasika* are very powerful under the condition of softness or lightness or familiarity or rectitude. At that time, the *yogī* becomes very honest. Due to these conditions, they are called light *cetasika*. Originally, there are no born light *cetasika*. They are born according to the condition. If they are originally born, a *yogī* does not need to practice meditation. Only he needs to develop these kinds of *cetasika*.

According to the *Pāḷi* text (*Kāyasutta*), the way to develop *passaddhi sambojjhaṅga* is the same as others. To develop *passaddhi sambojjhaṅga*, according to the commentary (*Mahāsatiipaṭṭhānasuttavaṇṇanā*):

① *Paṇṇāta bhojana* (good food): Good food causes the *yogī* to get *passaddhi*. If he ate a bowl of chili, it will be hard to practice, because the chili makes him hot.

In the Buddha's time, 60 monks asked the Buddha about meditation and they went to a forest to find a place to meditate near the Himalayas (*Mahāpunnama suttaṃ, Uparipannāsa Pāḷi*). At that time, a woman came from her village to see them. She asked, "What are you doing here?" They said, "We are looking for a place to practice". That woman offered, "Here, we will make a monastery for all of you. We will support you." She promised to build the monastery and had all villagers support them.

One day she visited the monastery but there were no monks. They practiced outside in the forest. Later, they came back to the monastery but they did not talk to each other. She asked them, "Did you quarrel with each other?" They replied they are practising *Dhamma*. The woman asked them, "Please teach me what you practiced. I want to practice." They taught her *kāyagatāsati* (mindfulness of the 32 parts of the body). She practiced for a few days and became

an *anāgāmi* and also attained *jhāna*, and psychic powers. So she thought that her teachers also had powers like her. She absorbed them by her psychic power and found that they had not gotten it yet. So she inquired again why they did not get *Magga ñāṇa*. She came to know they did not get *ñāṇa*, because they have not had suitable food. So, she prepared suitable food for each monk. Later, they became *arahantas*. Here, suitable food means not expensive or gourmet food, but the one that his body needs to stay in shape biologically.

ⓑ *Sappāya utu* (suitable weather): At the beginning of meditation, a *yogī* needs fair weather. It is hard to get deep concentration in a very hot or cold place.

ⓒ *Sukha iriyāpatha*: Practice in a suitable posture; walking or standing or sitting or lying down.

ⓓ Be in moderate mind. Do not be hurry and anxious at any case. Do not worry about anything.

ⓔ Be away from a person who is anxious or a person who worries about something.

ⓕ Having friends with a peaceful mind.

ⓖ Always lean the mind towards being arisen *passaddhi*.

(6) *Samādhi sambojjharīga* (Enlightenment factor of concentration): The original factor of *samādhi sambojjharīga* is *samādhi* (concentration). *Samādhi* is the '*ekaggatā cetasika*' (one-pointedness mental concomitants), the one-pointedness of wholesome mind. In other words, *samādhi* is the purification of mind. Therefore, to attain *samādhi*, develop the following:

① *Avyagga nimitta*: The object to cause an unwavering mind.

② *Samatha nimitta*: The object to cause tranquility.

The *samādhi (ekaggatā cetasika)* has two characteristics: *avisāra* (not scattering) *lakkhaṇā* and *avikkhepa* (unwavering) *lakkhaṇā*.

a) *Avisāra lakkhaṇā*: Nature of not moving to another object. It (*ekaggatā cetasika*) does not move to another object.

b) *Avikkhepa lakkhaṇā*: Nature of unwavering. Unwavering of co-arising *cetasika* and *citta* (mind). In other words, unwavering of other *cetasika* and *citta* that arises with itself (*samādhi*).

The function of *samādhi* is concentrating or making unwavering of co-arising mind factors (*cetasika*). To have a one-pointed mind, one must be aware of an object for a long time. Without mindfulness, one cannot stay on that object. As long as one is mindful on that object, the mind can take that object for a long time and arrives at a stage of one-pointedness. For this reason, *samādhi* follows the mindfulness. One cannot get concentration without mindfulness. To be concentrated, calmness is required. First of all, the *yogī* needs calmness and poise. Without calmness, his mind will be wavering.

To develop *samādhi* (to get concentration), one must be aware of the meditation object only. To be aware of only the object, mindfulness is compulsorily exerted. Only the mindful mind can take an object properly. As long as the *yogī* is mindful, the mind can take that object for a long time without wavering. Then, *samādhi* will result. To be mindful, calmness and peacefulness are required. Therefore, mindfulness is the basic foundation to attain *samādhi*. *Samādhi* always follows mindfulness. The longer mindfulness is maintained the stronger concentration is attained.

Developing *samādhi sambojjhaṛīga* is the same as others according to the *Pāḷi* text (*Kāyasutta*).

To develop *samādhi sambojjhaṛīga*, according to the commentary (*Mahāsatiṭṭhānasuttavaṇṇanā*):

(a) *Vatthuvisadakiriyā*: Clean outside (house, room, body, etc.) and inside of yourself (disease).

(b) To develop *samādhi sambojjhaṛīga*, a *yogī* must use adjustment of the 5 faculties (*indriyasamattapāṭipadanatā*).

(c) Be skillful on your meditative object. When something arises, think of it as an *asubha nimitta* to prevent it from giving rise to *kilesa*.

(d) A *yogī* should make his mind delighted. When his mind is lacking wisdom, his mind becomes blunt and distressed. He needs to encourage it by considering aging, decay and death and considering suffering in previous lives due to being reborn in the 4 *apāyas*, suffering in the future and present suffering of livelihood. There are 8 objects of fear for *saṃsāra*: birth, aging, disease, death, misery in the *apāya* and suffering from the past, present, and future. These 8 objects are *saṃvega vatthu* (bases of being afraid of *saṃsāra*). When you cannot practice meditation with joy, recollect the *saṃvega vatthu*.

(e) When the *yogī*'s mind is over alerted or wavering greatly, he should suppress that mind in the meditating period. This is called suppressing the mind (*Samaye cittassa niggaṇhanatā*). If his mind has excess energy, he has to make his mind calm down and become concentrated, and keep equanimity.

(f) When the mind becomes weak and dull, uplift it. Pour immense effort, investigate the object and make it joyful.

(g) Accordingly, he should put his mind in a state of equanimity. Then he will be on the right track. He has to keep his balance to make equanimity.

(h) Stay away from a person with lacking of concentration.

(i) Put oneself in the company of a concentrated person.

(j) Recollect the *jhāna* that he experienced.

(k) Lean the mind always toward being concentrated.

(7) *Upekkhā sambojjhaṅga* (Enlightenment factor of equanimity): Equanimity is evenness of mind, unshakable freedom or peacefulness of mind. The original factor is *tatramajjhataṭṭā cetasika* which means even or neutral mind. This *cetasika* can arise together with every wholesome

mind but cannot be called *upekkhā* at that time. Someone realizes all creatures are subject to their *kamma* and no one can stop them. At that time, *tatramajjhataṭṭā* that arises together with the mind is called *upekkhā*. There are 10 kinds of *upekkhā*:

- ① *Chalārīṅupekkhā* (unperturbed equanimity): This arises in *arahantas*. They are always aware with even mind whenever they meet feelings of ‘like or dislike’ or ‘happy or unhappy’ through 6 sense doors.
- ② *Brahmavihārupekkhā* (equanimity as a divine abiding): It is one kind of *upekkhā* included in the four sublime states of *Brahmas* (*Brahma vihāra*) such as *mettā*, *karuṇā*, *muditā*, and *upekkhā*. This *upekkhā* is *brahmavihārupekkhā*. Here, this *brahmavihārupekkhā* is the original factor.
- ③ *Bojjhaṅgupekkhā* (equanimity as an enlightenment factor): This is the *Dhamma* body of *upekkhā sambojjhaṅga*. When the *yogī*’s faculties become a part of *magga* and equal in pair, *upekkhā sambojjhaṅga* arises.
- ④ *Vīriyupekkhā* (equanimity of effort): It is *vīriya* that appears at the time that *vipassanā upekkhā* arises.
- ⑤ *Vipassanupekkhā* (equanimity about insight): It arises before *Udayabbaya ñāṇa*.
- ⑥ *Sarīkhārupekkhā* (equanimity about *sarīkhāra*): It is *Vipassanā ñāṇa*.
- ⑦ *Vedanupekkhā* (equanimity as feeling): It is evenness of feelings neither *sukha* nor *dukkha*.
- ⑧ *Tatramajjhattupekkhā* (equanimity as specific neutrality): It is *vipassanupekkhā* which arises before the *Udayabbaya ñāṇa*.
- ⑨ *Jhānupekkhā* (equanimity of *jhāna*): It is the *upekkhā* that arises in the highest (4th or 5th) *jhāna*. It is called *jhānupekkhā*.
- ⑩ *Pārisuddhupekkhā* (equanimity of purification): It is the equanimity that is purified from all opposite *dhammas*.

Here, ① and ②, ③, ⑧, ⑨, ⑩ are the same original factors.

To develop *upekkhā sambojjharīga*, according to the commentary (*Mahāsatipaṭṭhānasuttavaṇṇanā*):

- (a) Have a moderate attitude toward sentient beings without clinging or *dosa* (hatred).
- (b) Make the mind have equanimity (evenly between poor and rich or happy and unhappy).
- (c) Keep the mind moderate on material things and living beings.
- (d) Refrain from a person who attaches too much to material things and creatures.
- (e) Stay in the company of a wise person who can have his mind in the state of equanimity.
- (f) Lean the mind always toward equanimity.

When the *yogī* practices *vipassanā* and attains *Magga ñāṇa*, 4 *satipaṭṭhāna*, 5 *indriya*, and 7 *bojjhaṅga* are fulfilled. For a pure *vipassanā yogī*, when he starts practising *vipassanā*, he is always aware of the object and aware of every arising object. At first, all mental factors (*cetasika*) are normal and not strong. They are referred to according to just their names. For example, mindfulness (*sati*) is mindfulness (*sati*). Concentration (*samādhi*) is concentration (*samādhi*), etc. When the practice is accelerated, the factors are strong. When *sati* is strong enough, but not to be aware of all the objects very closely and strongly, it becomes *Paṭṭhāna* (setting up of mindfulness: always able to be aware of the object) *sati*. It is called *Satipaṭṭhāna* (the 4 Foundations of Mindfulness).

When meditation is getting deeper and deeper, *sati* and other factors are unable to be shaken by *kilesa* (defilements). When they can dominate their tasks, they are called *satindriya* (the faculty of mindfulness). That effort (*vīriya*) is called *vīriyindriya* (faculty of effort). When the *yogī* gets weak *Udayabbaya ñāṇa* (Knowledge of arising and vanishing), he sees the *anicca* (impermanence), *dukkha* (unsatisfactoriness), and *anatta*

(non-self) and then he starts understanding *sacca* (truth).

At that time, mental factors (*cetasika*) are a part of *bodhi* (*sacca*), so they become *bojjhaṅga* (factors of enlightenment). They are called *bojjhaṅga*, such as *sati sambojjhaṅga*, *vīriya sambojjhaṅga*, or *samādhi sambojjhaṅga*, etc. At this point, all 7 mental factors become *bojjhaṅga dhammas*. They are in the state of equanimity and powerful and meditation arrives on the right track. Now, the *yogī* is prepared to achieve higher *Vipassanā ñāṇa* and finally he will attain *Vipassanā ñāṇa*.

CHAPTER EIGHT

Adjustment of the 5 Faculties of Meditation Factors

As soon as the Buddha attained Omniscience, all 14 of the Buddha's special *ñāṇa* are completed. Among them, 8 *ñāṇa* (4 Noble Truths and 4 *Magga ñāṇa*) are also attained by *arahantas*. The Buddha's knowledge or wisdom which cannot be achieved by his disciples (*arahantas*) is comprised of six types. They are called *Cha asādhāraṇa ñāṇa* (the Six incomparable types of knowledge). These six are:

(1) *Sabbaññuta ñāṇa* (the Knowledge of Omniscience): The knowledge that knows precisely everything to be known. Through this *ñāṇa*, the Buddha knows everything and there is nothing in the universe he cannot understand, whether in the past, the present or the future without delusion and cause of defilements.

(2) *Anāvāraṇa ñāṇa* (Uninterruptable knowledge): *Anāvāraṇa* means 'free of obstacles or without any obstacle'. The *Sabbaññuta ñāṇa* is knowing the real nature of everything penetrably and uninterruptedly, so it is called *Anāvāraṇa ñāṇa*.

(3) *Mahākaruṇāsamāpatti ñāṇa* (Knowledge of supreme compassion): Knowledge of great compassion without discrimination beyond comparison to liberate all creatures' suffering. The Buddha's compassion is boundless and granted equally to all creatures beyond comparison with any other teacher's. He looked all around the world with equal compassion twice a day.

(4) *Yamakapāṭihāriya ñāṇa*: Knowledge of twin miracle performance (opposite pair: often interpreted as fire and water). It is a supernatural power to perform the twin miracle of emitting fire and water from every part of his body reciprocally even from the hair follicles. On rare occasions he performed this miracle through his jhānic power to confound his

relatives who were devious, conceited and skeptical, and all of the other sects who publicly declared to compete with the Buddha in jhānic power. Therefore, the Buddha could not avoid making miracles. However, the Buddha did not allow the monks to show miracles to convert others, and actively discouraged his disciples from performing them to prove the superiority of his teachings. The Buddha showed his miracle or power only three times in his 45 years preaching.

(5) *Āsayānusaya ñāṇa*: Knowledge of one's 4 kinds of temperaments (*diṭṭhi*, *vicikicchā*, *Vipassanā ñāṇa*, and *Magga ñāṇa*) and 7 kinds of latent defilements (lust for sensuality, maliciousness, conceit, delusion, doubt, wrong view, and lust for life). *Āsayānusaya ñāṇa* is that knows every creature's mind which leans to wrong view or *sammā* view (*Vipassanā* and *Magga ñāṇa*). Before he preached, the Buddha analyzed and understood the mental attitude of the people, their understanding capacity, their mental background, hindrances and development, their capability of realizing the *Dhamma* and their characters and habits carried over from previous births in *saṁsāra*.

(6) *Indriyaparopariyāta ñāṇa*: Knowledge of knowing the maturity of the sense faculties. It is a perfect realization of all creatures that were capable of attaining *Magga ñāṇa* (called *neyya puggala*) in the details of the five sense faculties such as faith (*saddhā*), mindfulness (*sati*), concentration (*samādhi*), effort (*vīriya*) and wisdom (*paññā*). His realization of all these qualities enabled him to see the purity and impurity of other people's minds and to preach the *Dhamma* for their benefit.

When the Buddha taught a person to attain *Magga ñāṇa*, first the Buddha would look at the person's mind through the *Indriyaparopariyāta ñāṇa* to determine whether the 5 faculties were mature enough to attain *Magga ñāṇa* or not. The faculties mean the meditation factors at the level of solely governing strength in their respective functions. The *yogī* must

have the five faculties strong, powerful, and balanced. They are:

① *Saddhindriya* (firm and strong faith based on right understanding): *Saddhindriya* means the stage of *saddhā* that cannot be shaken by wrong view. *Saddhā* removes wrong view.

② *Vīriyindriya* (strong and strenuous effort in the practice): *Vīriyindriya* means the stage of *vīriya* that cannot be shaken by laziness. *Vīriya* removes laziness.

③ *Satindriya* (sustained and uninterrupted mindfulness): *Satindriya* means stage of *sati* that cannot be shaken by forgetfulness. *Sati* removes heedlessness.

④ *Samādhindriya* (deep concentration): *Samādhindriya* means the stage of *samādhi* that cannot be shaken by wavering. *Samādhi* removes distraction.

⑤ *Paññindriya* (penetrative wisdom, insight): *Paññindriya* means the stage of knowledge that cannot be shaken by delusion. *Paññā* removes ignorance.

These faculties must be balanced to attain *Magga ñāṇa*. Four of the five faculties are two pairs of the opposite qualities in the personalities, namely: faith and wisdom, energy and concentration. Faith must be balanced with wisdom, effort with concentration. Mindfulness does not need to be in balance with any other factors. It is the most important faculty that checks the other four to be in balance. So the *yogī* needs to adjust each pair to be in balance. This is called *indriya samatta paṭipādanatā*. “*Indriya samatta paṭipādanatā, saddhādānaṃ indriyaṃ sama bhāva kara naṃ (Ānāpānassatisamādhikathāvaṇṇanā, Sāraṭṭha dīpanīṭikā 2)*” It means balancing the nature of faculties such as faith, etc.

To get concentration, it is necessary to equalize the functions of each pair of faculties in order to achieve a balance of strengths. Mindfulness

is the primary factor in observing the pairs and revealing the means required to adjust each faculty of a pair in order to reach equilibrium. Mindfulness can never be seen as being too much; the more mindfulness, the better. It is only when the *yogī* is being mindful that he will be able to accurately determine which faculty is overpowering and which is underpowered. Check them through mindfulness and make them always to be in balance.

“*Sace hissa saddhindriyaṃ balavaṃ hoti, itrāni mandāni, tato viriyindriyaṃ paggahakiccaṃ, satindriyaṃ upaṭṭhānakkiccaṃ, samādhindriyaṃ avikkhepakiccaṃ, paññindriyaṃ dassanakiccaṃ kātuṃ na sakkoti (Ānāpānassatisamādhikathāvāṇṇanā, Sāraṭṭhadīpanīṭikā 2).*” It means if the faith faculty (*saddhindriya*) is overpowered, the others become weaker; *paññā* (wisdom) is unable to do any investigating. *Vīriya* (effort) is unable to perform support. *Samādhi* (concentration) is unable to do unwavering. *Sati* (mindfulness) is unable to be aware. In a pair, if one thing becomes stronger, the other must become weaker.

Faith and wisdom (knowledge) are one pair, balancing the emotional and the intellectual sides of the spiritual life. “*Balasaddhoḥi mandapañño muddhappasanno hoti avatthusmiṃ pasīdati*” (*Mahāsatiṭṭhānasutta vaṇṇanā*). When faith becomes overpowered, wisdom becomes weak, and then faith becomes inferior. He regards *vipassanā* practice as a ritual tradition and fails to abide the *vipassanā* technique and see realities as they truly are. In this pair, faith must become the primary faculty and then observe the thing, determining whether it is worthy or not. If it is trustworthy, believe it deeply. However, when faith is stronger than wisdom, wisdom cannot observe or judge but the *yogī* believes deeply. In this case, the *yogī* will be cheated and will fall into wrong views and will be reborn in a bad destination. “*Balanapañño mandasaddho kerāṭṭikapakkhaṃ*” (*Mahāsatiṭṭhānasuttavaṇṇanā*). When wisdom is overpowered, faith becomes weak, he will fall into a dark, wicked evil

side.

This error is something like a disease that is caused by an overdose of medicine. Medicine is taken to cure the disease, but there is no medicine for the disease caused by medicine. There is nothing to do with this error of overpowered wisdom. This *yogī* is something like a judge who was bribed. This judge will make a wrong decision, because he was bribed by the accused. The judge will release the accused anyway, so he won't accept the facts as told by the witness. He refuses to recognize the facts as believable. This is wickedness.

The second pair is effort and concentration, balancing the activating and the restraining aspects of mental cultivation. “*Balavavīriyaṃ mandasamādhīṃ vīriyassa uddhaccapakkhattā uddhaccaṃ abhibhavati*” (*Mahāsatiṭṭhānasuttavaṇṇanā*). When effort is overpowered, *samādhī* becomes weak and effort will be on the wavering side and restlessness overwhelms the mind. *Yogī* will be absent to see what is arising in the meditating moment. Because the nature of effort is not to rest on one object and it is always strenuously thinking about some other new things to do. If this is not convenient, it will do things another way. The *yogī* won't be able to calm down his mind and get concentration.

“*Balavasamādhīṃ pana mandavīriyaṃ samādhissa kosajjapakkhattā kosajjaṃ abhibhavati*” (*Mahāsatiṭṭhānasuttavaṇṇanā*). If concentration is overpowered, effort becomes weaker. Concentration enters into laziness and the mind will be overwhelmed by laziness. Then the *yogī* becomes lazy because *samādhī* (concentration) is focusing on one point and not wavering to other objects and the mind sees the same object all the time. And it becomes dull. At that time, due to the lack of *vīriya*, *thina-middha* arises and the *yogī* becomes sleepy and falls asleep. Sometimes he enjoys watching the vision what he sees in his body and forgets realizing *vipassanā* process. As an example, in a bullock-cart driven by two oxen, if the right side ox is dragging and left side ox

is stopping, the cart will be pulled down to the left side of the road and fall down a steep hill. Accordingly, if the left side ox is dragging hard, the cart will fall down into the right side of the road. Only when the two oxen work equally, the cart will run smoothly in the right way.

Like this, the *yogī* has to adjust the two pairs:

① faith and wisdom, ② concentration and effort equally by being aware of the object with mindfulness. Mindfulness must be always at full attention. It is always best to have mindfulness at its fullest, there can never be too much mindfulness. The stronger the mindfulness, the deeper the concentration.

In *samatha*, stronger faith will lead to good concentration quickly. *Paññā* (wisdom) works only in *vipassanā*. When the mind is wavering, notice that *vīriya* (effort) is being overpowered and reduce it. Let the mind calm down and put forth concentration peacefully. Focus on the object, the air touching point. If the *yogī* feels sleepy, boost effort and strenuously focus the mind on the touching point. By adjusting this, the *yogī* can attain concentration.

There was an anecdote about a stubborn physician being killed due to *paññā* being overpowered and it became wicked. It was during the time of King Mindon, the supporter of the Fifth Buddhist *Sarīgha* Synod in Burma in 1871, 2400 years after the demise of the Buddha. This king was very pious and venerated to the *Sarīgha*. He held *pariyātti* (learning of the Buddha's teaching) examinations and offered alms rice (uncooked) to the candidate monks, but later he offered money instead due to difficulty of collecting rice. So, many monks had a lot of money. They used the money in improper ways and many monks disrobed. People disliked monks at that time.

A Burmese traditional physician from a village was included in that group of people. He learned *Pāḷi* literature to a small degree. He read about the medication in a *Pāḷi* text and treated his patients accordingly,

and he became well known. He moved to Naypyidaw, Mandalay and treated his patients there, and he was respected by many people. However, he gossiped to his followers and patients about the monks.

One day there was a music show in a quarter near the palace. He went there and talked loudly about the monks' faults and the monks who were not real *Sarīgha*. He said, "Do not pay homage and respect to them, because you cannot get any advantages by giving them offerings." He pointed out the reason according to the *Pāḷi* text: "The Buddha told the Ven. Ānanda that due to women becoming *bhikkhunīs*, the *sāsana* will last only 1000 years. Now, *sāsana* lasts for over 2600 years. According to the Buddha's words, today's *sāsana* is not a genuine one. Therefore, today's *bhikkhu* are also not real *Sarīgha* (*Mahāpajāpatī Gotamī* story in *Bhikkhunī khandhaka*)." An educated nun replied to him, "Do not talk like that because it is based on 5 commentaries. The *sāsana* will exist 5000 years," she added. However, the physician did not accept it. He tried to confirm his position through citing the *Pāḷi* texts, because he disliked the monks.

He refused all the facts and grasped his *Pāḷi* text and denounced the monks. So he was reported to the authorities and was arrested. After investigating him, he was sent to the court of law. The judge persuaded him to abandon his wrong belief that all the monks are not *Sarīgha* and therefore unworthy of offerings. The physician refused because he had no *saddhā* (faith) in the monks and he had a passing familiarity with *Pāḷi* texts. Here, *paññā* is overpowered in his mind and became wicked to denounced the *Sarīgha*. So he rejected all the truth that the judge explained to him. In the end, he was sentenced to death.

CHAPTER NINE

What is a *Nimitta*?

According to the *Pāḷi* text and the commentary (*Ānāpānassatisamādhi-kathā, Paṭisambhidhāmagga*), a *nimitta* is sometimes referred to *ānāpānassati* and sometimes to the breathing air touching point. In *ānāpānassati*, mindfulness is the thing that ties up the mind to a meditation object, therefore, it is *upanibandhana* (closely connected with or close connection). So, one part of the upper lip that breathing air touches and tip of nostril are called *upanibandhana nimitta*.

Here, the *nimitta* means ‘about meditation’ according to the *Pāḷi* text (*Nimitta suttam, 3rd Nipāta, Arīguttara nikāya*). It means judging (observing) by the *nimitta* the *yogī* can know which stage of his meditation he has reached. During meditation practice, when a *yogī* gets enough concentration, he will see a light sign or something (mental image) in his mind’s eye. It is the result of keeping proper mental focus during meditation and is called the meditation sign (*nimitta*). So the *nimitta* is an indicator of concentration, but *nimitta* is not a material thing, not a *nāma*, not an *arūpa*, not a *kusala* thing, and not *jhāna*. The *nimitta* is not a reality, it is neither *nāma* nor *rūpa*.

Nimitta is called ‘*navattabbārammaṇa*’ (*Visuddhimagga*) in *Pāḷi*. It means that it is not to be noted as anything, *nimitta* is not counted as anything. However, there is nothing in the world that arises due to something that does not exist. “*Na hi asabhāvassa kutoci samuṭṭhānaṃ atthi*” (*Visuddhimagga mahāṭṭikā* 1). It means that there is nothing that arises without causes. Here, the *nimitta* really arises in this stage. Therefore, the *nimitta* must have causes. What is the cause of a *nimitta*? “*Kevalañhi samādhilābhino upaṭṭhānākāramattaṃ saññajametaṃ*” (*Kasiṇaniddeso, Visuddhimagga aṭṭhakathā* 1). It is just the result of *bhāvanā saññā*

(conception of meditation) of a well-concentrated *yogī*. Therefore, the cause of *nimitta* is *bhāvanā saññā*.

Then, what is a *nimitta*? When the *yogī* starts *ānāpānassati*, he looks at the air that touches a point on the rim of the nostril (*nāsikagga* or *mukhanimitta*: the nostril or upper lip). Later, if his concentration is strong, he thinks he sees something in front of the nose that is the air going out and coming in. If his concentration is getting stronger and stronger, he comes to see the thing that he thinks he saw earlier very clearly. That is due to the conception of meditation (*bhāvanā saññā*). The thing he comes to see is a *nimitta*. The *nimitta* arises because of each *yogī*'s *bhāvanā saññā*. In this stage of practice, generally almost all the *yogīs* get a *nimitta*. It is seen in the *yogī*'s mind, but the *yogī* sees it as he sees it with his eyes. So, the *Pāḷi* text, *Abhidhammatthasārāgaha* mentioned it as '*Cakkhunā passantasseva manodvārassa āpāthamāgataṃ*' 'Seeing in the mind as seeing by the eyes.' It means, 'not the same as thought or image appeared by visualization'. The *yogī* can see the *nimitta* very clearly.

The *nimitta* is not the same for each *yogī*. If there are 100 *yogīs*, there will be 100 types of *nimitta*. In the commentary of *Visuddhimagga*, it mentions 14 types of *nimitta* in their times. There are 14 shapes of different *nimitta*: a cotton ball, a cloud, a pearl necklace, a ruby necklace, a straw, a stick or wooden stick, fireworks, a lotus flower, king's golden jewelry, a spider web, a cart wheel, a full moon, the sun, and wind. Briefly, there are 2 kinds of *nimitta*: ① light *nimitta* such as fireworks, sparkling stars and ② air *nimitta* such as clouds. The *yogī* can experience a *nimitta* when his concentration is at a deeper and stronger level. There are two ways of getting a *nimitta*. The first type of *yogī* gets a *nimitta* when he has sufficient concentration. The second type of *yogī* cannot get a *nimitta* at first, instead he sees the 'light' first.

Before he sees the *nimitta*, he will see the sunlight or moonlight

surrounding his head. He thinks he is sitting under the bright sunshine. But he does not see the formation of light. Only after days and days, he will get a *nimitta*. This is because he does not look at the air touching point strenuously when breathing in and breathing out. So whenever the *yogī* practices, he must be aware of the point. He has to look and try to see the air. Only then, he will get a *nimitta*. There are some *yogīs* who never get a *nimitta* even though they have enough *samādhi*. They will see only lighting in front of them. This is due to lack of *kamma* resulted.

There are 3 stages of *nimitta*:

(1) *Parikamma nimitta* (preparatory image): At the beginning of meditation, the *samatha* meditator looks at the meditation object mindfully. That object he is looking at is the *parikamma nimitta*. There is a *parikamma nimitta* in other *samatha* meditations as well. For example, if *tejo* (fire) is an object, the meditator looks at *tejo* such as a candle flame. This candle flame is a *parikamma nimitta*. But in *ānāpānassati*, the *yogī* is aware of the breathing air only that he cannot see. Therefore, there is no *parikamma nimitta* in *ānāpānassati*. However, they regard the first stage *nimitta* as a *parikamma nimitta*. When the *yogī* attains strong concentration, first a *nimitta* arises. According to this Kannī tradition's sayādawgyi, this is referred to only as *upaṭṭhānakāramattaṃ* (just popping up). For the *yogī* who has weak concentration, this *upaṭṭhānakāramattaṃ* does not stay long and is not bright. This *upaṭṭhānakāramattaṃ* is called a *parikamma nimitta*. This *nimitta* cannot be used to see the image of the remote area.

(2) *Uggaha nimitta* (acquired image): When *upaṭṭhānakāramattaṃ* stays longer and brighter, it can be sent and used to see an image in the distance. This *nimitta* is called an *uggaha nimitta*. Whenever the *yogī* practices *ānāpānassati*, he can get an *uggaha nimitta* during his sitting period.

(3) *Pañbhāga nimitta* (counterpart image): When the *yogī*'s concentration is getting much stronger, and the *yogī* becomes proficient at concentration, his mind becomes still, a *nimitta* can be seen all the time. Even when he stops meditating, the *nimitta* is always in front of his face. In that condition, the *yogī* can send the *nimitta* and see things from a remote area clearly and easily by wishing it, because the *nimitta* always follows the mind. In that stage, the *yogī*'s mind becomes purified from hindrances. It is similar to an *uggaha nimitta*, but it is much cleaner and free from any impurity. In 90% of *yogīs*, the *pañbhāga nimitta* is the same like a shining ball of light or the sun or a full moon. But a few *yogīs* get a very bright light not as a figure.

Now, the *yogī*'s concentration enters into *upacāra samādhi* (access *jhāna*) and then the *yogī* attains *citta visuddhi* (purification of mind). At that time, the *yogī* cannot be aware of the breathing but only the *nimitta*. The *yogī* must try to get a *pañbhāga nimitta*. Only then can he continue to Method II.

CHAPTER TEN

Method 2 - Knowing the Length of Inhalation and Exhalation

“*Dīghaṃ vā assasanto dīghaṃ assasāmīti pajānāti. Dīghaṃ vā passasanto dīghaṃ passasāmīti pajānāti. Rassaṃ vā assasanto rassaṃ assasāmīti pajānāti. Rassaṃ vā passasanto rassaṃ passasāmīti pajānāti*” (*Mahāsatipaṭṭhāna sutta*). When he takes a long in-breath, he knows that he is taking a long in-breath. When he takes a short out-breath, he knows that he is taking a short out-breath. When he breathes in long, he knows that he is inhaling a long breath and when he breathes out short, he knows that he is exhaling a short breath.

In the first method, the *yogī* was aware of only the touching point. Now the *yogī* has to be aware of the length of the breath if it is short or long. In the *Pāḷi* text (*Mahāsatipaṭṭhāna sutta, Mahāvaggaṭīkā*), the Buddha did not mention about the *nimitta* but it is mentioned in the commentary. However, the *yogī* in the Kannī tradition needs to know that this stage is sending a *nimitta*. Then, how can you send a *nimitta*? The *nimitta* cannot be sent. If the *yogī* thinks he has to send a *nimitta* in his mind and tries to send the *nimitta*, he won't pass this stage. The *yogī* must send it through only by being aware of his breath. There is no need to perform the act of sending.

In Method 2, Kannī sayādawgyi (founder of the Kannī tradition) and his disciple teachers are not in agreement in their teaching. sayādawgyi taught *yogīs* to get a *nimitta* until the end of this stage. But other sayādaws regarded all *yogīs* getting a *nimitta* in the beginning of this stage. So the *yogī* who does not attain a *nimitta* in this stage, he must follow Kannī sayādawgyi's way. To attain a *nimitta*, the *yogī* must know about

nine steps.

In this stage, the sayādawgyi taught to take a long out-breath, because they said human beings generally breathe long compared to other creatures. Therefore, in this Method 2, the *yogī* always practices with a long in-breath and a long out-breath. To practice the nine steps, he must know three kinds of occurrences:

- ① *Addhānākāra* (length of breathing in and out)
- ② *Chandavasākāra* (*kusala* desire arisen)
- ③ *Pāmojjasvāsākāra* (the step of *pīti* arisen)

The *yogī* has to practice to complete these three occurrences. Then, he has to pass through the following 9 steps.

(1) Some *yogī* know only breathing out.

(2) Some *yogī* know only breathing in.

(3) Some *yogī* know breathing out and breathing in. All *yogīs* must practice to know whenever they are breathing in and breathing out. ‘Know’ means here to know breathing and looking at the touching air on the nostril.

(4) When the *yogī* knows all breathing in and out, later breathing becomes more subtle. It is called *sukhuma* (subtle).

(5) The *yogī*’s mind does not go outside and he can manage the meditation. So he is delighted with his practice and he wants to practice more and more. It is called *chandavasākāra* (the step of desire arisen).

(6) Then, the *yogī* keeps practising. Breathing is more subtle. It is called *sukhumatara* (more and more subtle).

(7) All mental feelings such as worries, anger, sorrow, etc. and physical hot feelings are calmed down. His meditation is now on the right track.

(8) Joy arises. It is called *pāmojjasvāsākāra* (the step of *pīti* arisen).

(9) Then a *nimitta* arises (*uggaha nimitta*). This *nimitta* will be seen in the mind (*manodvāra*), but he sees it as if he sees it by the

eye consciousness (*cakkhu viññāṇa*). The sub-commentary mentioned it like this: “*Cakkhunā passantas-seva manodvārassa āpāthamāgataṃ, tadā tamevārammaṇaṃ uggahanimittaṃ nāma (Abhidhammattha sarīgaha).*”

In the beginning of Method 2, if the *yogī* has not attained a *nimitta* yet, he has to practice according to this step. Firstly, he needs to know which step he has reached and carry out the process to complete other steps.

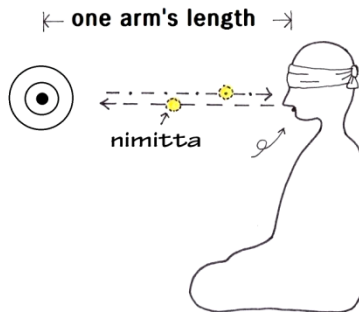
1. Sending a *Nimitta*

The *nimitta* cannot be sent, but in this method a *yogī* practices a technique that causes the *nimitta* to move to a place. The *yogī* has to practice with joy. He has to practice based on the *Pāḷi* texts, that is, being aware of breathing air. To practice, the *yogī* sits one arm-length distance in front of a wall, marking a ‘target’ at the same height of his nose. Let the body straighten and relax. Look at the point on the wall thinking, “I will send out the breath to reach that point (or target).” He needs to make himself blindfolded, while breathing in and out normally. Do not think of the *nimitta*, forget it totally. Even when the *nimitta* appears, you must neglect it.

Here, all *sayādaws* used this word ‘send’. I will also use this word ‘send’. But the *yogī* needs to know he cannot send a *nimitta* and must not try to send a *nimitta* because nobody can send it. When his mind is calmed down, he must start to practice the technique to move the *nimitta*. He takes an in-breath fully and looks at the point with closed eyes to make sure of the destination where the air is to reach. After that, immediately breathe out with the intention to reach the point that the air goes straight to the target. As soon as the air goes out of his nostrils, he watches the top of the air stream and goes along with the

air being aware of it until the breathing has ended. When the breathing is finished, he believes that his mind reached that point and immediately put the mind on that point to make sure. Even if he sees the *nimitta*, do not pay attention it. Only focus on the head of air. Wait for 2 seconds and look at the point with closed eyes. If his mind reaches there, he will see the *nimitta* on that point.

< Method 2 >



1. Breathe normally when ready to start.
2. Breathe in slowly.
3. Look at the target with closed eyes.
4. Breathe out with the intention to the target on the wall.
5. Imagine the exhaled breath goes straight to the target.
6. Wait 2 or 3 seconds and look at the target with closed eyes.
7. See the *nimitta*.
8. Breathe and bring your mind back to the nose.
9. Focus the mind on the nose.
10. Every time you breathe in and out, the mind must be right there on track to the target.

Even if he has the *nimitta*, if he does not see it on that point, that means his mind does not reach that point. Then, he starts breathing in. As soon as he takes an in-breath, he thinks that he takes the air

from that point and is aware of the head of the inhaling air stream coming into his nostrils and come together with the air. When the breathing-in air has ended, he thinks that the mind reaches the nostril. Put the mind on the air touching point. Wait about two seconds and look at the air touching point. The *yogī* must practice like this again and again until the *nimitta* reaches the target every time it is ‘sent’.

However, there will be *yogīs* who attain a *nimitta* once and it disappears during the practice. There also will be *yogīs* who see the light only. As for them, if they practice Method 2 diligently, they will get a *nimitta* soon. For them, Method 2 is more helpful than Method 1. For the *yogī*, who has never gotten a *nimitta* before, he should prefer Method 1 only.

In this tradition, getting a *nimitta* is crucial. From Method 2 to Method 4, the *yogī* cannot keep practising without getting a *nimitta*. Without a *nimitta*, the *yogī* cannot see the *rūpa kalāpa* as a visible haze. In this stage, the *yogī* can see remote places such as *Brahma’s* realm using the *nimitta*. As a Buddhist, it is not difficult to recognize this ability. However, it is hard for many other religious people to believe it.

After 15 days of practising *ānāpānassati*, most *yogīs* get a *nimitta*. When the *yogī* gets a *nimitta* for at least about 10 minutes in each sitting period, he should practice to move the *nimitta*. This practice is sending the mind not the *nimitta*. In this method, the *yogī* wants the *nimitta* to move to someplace, but the *nimitta* cannot be sent. So he must move or send his mind to that place. When his mind reaches that place, the *nimitta* will appear there. If the *yogī* has strong concentration and a good *nimitta*, he can send his mind easily, and the *nimitta* will reach there quickly. However, the mind always takes an object and cannot exist by itself. So he must give his breathing air as the object of the mind.

As soon as he takes the place as an object (he strenuously thinks of the place), the mind will be there at once and the *nimitta* will appear

there. Therefore, to finish this method without difficulty, the *yogī* has to get a good *nimitta*.

2. Pre-Endowment Factors to Attain *Magga Ñāṇa*

The Buddha mentioned in *Padhāniyaṅga sutta* about pre-endowment factors to attain *Magga ñāṇa* which is endowed with five qualities by a practitioner. These five qualities are called ‘*Padhāniyaṅga dhamma*’ (elements of effort). Here, ‘*padhāna*’ means meditation, a firm energy to attain *Magga ñāṇa* or *Vipassanā ñāṇa*, ‘*padhāniya*’ means meditators who try to attain *Magga ñāṇa*, and ‘*aṅga*’ means a quality to be striven for. There is a brief story about *Padhāniyaṅga dhamma* in this *sutta*:

Once, there was a famous prince called Bodhi Rājakumāra, who had built a magnificent palace. When the palace was completed, Bodhi (Prince Bodhi) invited the Buddha and 4 *Saṅgha* (monks) to the palace for blessings and an offering of alms food. Prince Bodhi told the Buddha about an idea that one has to endure hardships in order to obtain bliss and happiness (*sukha*). The Buddha did not reject his idea right away, because even the Buddha had held the same belief as Prince Bodhi at some time previously.

The Buddha told the prince that he himself practiced asceticism strenuously to attain Omniscience for six years until nearly dying. There is no one who practiced harder than the Buddha in the past, at present and in the future. However, the Buddha did not attain *Bodhi ñāṇa* because his method of asceticism was totally wrong. That kind of practice is called self-mortification. It is mentioned in the *Dhammacakkappavattana sutta* (Turning the wheel of the *Dhamma*) which talks about *Majjhimāpaṭipadā*. The *Majjhimāpaṭipadā* is the Noble 8 Fold Paths which are a salient characteristic of Buddha’s teachings. The Buddha taught about this in *Dhammacakkappavattana sutta* which is Buddha’s

first discourse. There are extreme right and left in the Middle Path. The Middle Way does not mean moderate practice. It is neither a right extreme nor a left extreme. Therefore, it is called the Middle Way. The left extreme is self-mortification. It is not a real torture itself. Someone practices some kind of method, because he thinks that he will get liberation from the *loka* (mundane world), but that practice really cannot give that result. Even the Buddha-to-be practiced *appāṇāka jhāna* (restraint of breathing out and breathing in through the mouth and the nose so that the air could not go out or come in) for nearly six years as self-mortification. Persons who subscribe to this practice look like some kind of tortured person without common sense, such as sleeping on a thorn bed or standing under the scorching sun for a long time, staying very near the fire in a hot summer day or diving in the cold water in a cold winter's morning.

When a *yogī* practices strenuously one method in order to get some wisdom, if it is not a real right way, that practice is just torture for the *yogī*. His intention is not to torture himself but to attain some wisdom by certain practices. It is the same as sleeping on a thorn bed, practising without eating or diving into cold water in winter. Starving himself is a kind of mortification. Under the Buddha's teaching, practising until death is not mortification. In a wrong method, practising strenuously is self-mortification. The right extreme is indulging in sensual pleasure. The Buddha-to-be experienced this when he was a young prince. Therefore, he practiced *ānāpānassati* as a right way.

In a wrong way, a follower who practices desperately hard becomes *dukkha* because he practices in vain. A follower who is lazy without making an effort becomes *sukha* because he is not exhausted. In a right way, a follower who is lazy becomes *dukkha* because he does not take the benefit of his practice. A person who tries to practice strenuously becomes *sukha* because he gets the benefit of his practice (*Majjhima*

nikāya *ṭikā*).

Then the Buddha asked Prince Bodhi if he could teach a person who has no faith, is unhealthy, is dishonest, has no effort or enthusiasm and has lack of wisdom. The Prince, who was an expert elephant driver and very skilled at handling an elephant hook, replied that he would be unable to teach a person that lacks all of the 5 qualities or even one the Buddha had listed. The Buddha then asked the Prince if it would be possible for him to teach a person who possessed faith, health, sincerity, energy and wisdom. The Prince replied that he could teach a person to drive an elephant even though they embodied only one of the 5 factors. The Buddha then explained to the Prince that there are 5 factors about meditators. These 5 qualities are required to be endowed in a person practising *vipassanā* meditation in order for them to attain *Magga ñāṇa*.

According to *Bodhirājakumāra sutta* (*Majjhimapaṇṇāsa Pāḷi*, *Padhāniyaṅga sutta*, 5th *Aṅguttara nikāya*, *Pañcaka nipāta*), these five qualities are:

(1) *Saddhā* (faith in *Ti-Ratana* of the Buddha, the *Dhamma*, and the *Sarīgha*): It causes the *citta* (mind) to believe in the Buddha, the *Dhamma*, the *Sarīgha*, *paṭiccasamuppāda* and the Noble Eightfold Paths and practice. This belief is not a blind faith and there is a strong reason for this. When *saddhā* arises, *citta* and all other *cetasikas* (mental concomitants) become clear.

“*Saddho hoti, saddhāhati sabbaññuta bodhiṃ, arahaṃ, sammāsambuddho, vijjācaraṇa sampanno, sugato, lokavidū, anuttaro purisa dhammasārathi, satthā deva manussānaṃ, buddho, bhagavā.*”

Faith in the Buddha’s Omniscience and the nine attributes, as well as faith in the *Dhamma* and the *Sarīgha*, are a necessity along with the meditator’s desire to have confidence about practising *vipassanā* and confidence in himself. Through practising this, he will attain *Magga ñāṇa*. Therefore, this faith is a mandatory quality.

(2) *Appābādha* (health; lack of disease): Health refers to lack of disease of both body and mind. To digest food, *tejo* (heat) in the stomach has to be kept not too cold and not too hot, but be moderate. Suitable food must be taken for bodily health. As long as the *yogī* can digest his food, he can be said to be healthy.

“*Appābādho hoti appātariko; samavepākiniyā gahaṇiyā samannāgato.*” It means the *yogī*’s stomach temperature must not to be hot, or not to be cold, but be moderate.

(3) *Amāyāvī* (honesty; sincerity): “*Asaṅho hoti amāyāvī, yathābhūtaṃ attānaṃ āvikattā satthari vā viññūsu vā sabrahmacārīsu.*” It means a *yogī* must not deceive and must not cheat. Sincerity refers to honest presentation about the progression of *dhamma* practice. It is the relationship between the *yogī* and the meditation master. The *yogī* should never be deceitful. He must be always honest to the Buddha, to the teacher who guides the way to Nibbāna, and to his meditation friends. He should tell them about his actual status when he commits *akusala* deeds or has *kilesa*, or which stage of knowledge he experienced. This quality is much more important for the *yogī* to attain *Magga ñāṇa*. The *yogī* also needs to be innocent. ‘Innocent’ means here that even if he commits an improper deed (generally verbally and physically), he must confess it to the teacher or the elder and promise to refrain from that deed in the future. Buddhist monks have to abide by this principle and confess if they have even a minor offence on the full moon day or on the new moon day.

Pure morality (*sīla*) is the basic foundation of any meditation, especially for concentration. The Buddha said that only the purification of morality can bring happiness and a peaceful mind in meditation. Only the peaceful mind can allow the *yogī* to fully concentrate and only the fully concentrated mind can see things as they truly are. In observing morality, telling an untruth (*musāvāda*) is the easiest and quickest way to break the

speech precept. It seems to be the lightest offence but it is really the heaviest one. The Buddha taught his son Rāhula when he was 7 or 8 years old: “*Musāvādino na kātabbaṃ kammaṃ natthi.*” “Rāhula, for the person who is not ashamed of uttering deliberate lies, there is no evil deed (*akusala*) that cannot be done by him.”

The Buddha said that the person who tells an untruth easily to others does not feel any difficulty in committing large or small evil deeds, either verbally or physically. So everyone must not tell an untruth, even in a joke. Every noble person wants to hear the truth and know the truth to judge it. Even if it may result in any harm or disadvantage if the noble person is telling the truth, he does not tell an untruth. A noble person avoids telling an untruth and should never tell an untruth.

The anecdote about the Burmese King Thālon’s sayādaw: The king’s sayādaw (a Burmese Buddhist monk’s title; a royal teacher) who was a monk, was very famous. One day a thief was caught and said, “I am a nephew of Tounphilā sayādaw.” So the servicemen dared not to punish him. They went to the sayādaw and asked about that. Then the sayādaw replied that “Who told you he is not my nephew?” They thought the thief is sayādaw’s real nephew. So, they released the thief. In this case the thief was not his real nephew. But if the sayādaw refused to go along with that, the thief would be punished. So, he had to ask this question to avoid telling he is not his nephew, and also, he did not want to commit *musāvāda* (tell a lie) by saying that he is his nephew. Therefore, sayādaw answered with this counterquestion to avoid this dilemma. The sayādaw did not tell an untruth (*musāvāda*). He did not answer directly, instead, he replied with a counterquestion. He did not answer yes or no.

There is another story about the king’s sayādaw (would be Tounphilā) who was famous as an *arahanta*. Before he left the city, he was offered a big monastery by the king. One day, he visited a very famous Shweomin

sayādaw’s forest monastery. The Shweomin sayādaw was older than sayādaw Tounphilā. He always lived in the forest. The forest sayādaw was also believed to be an *arahanta*. They both wrote a commentary. The king’s sayādaw wanted to ask about that commentary. His idea was to compare which one was better because people use the better one.

The Shweomin sayādaw always lived alone. He was sweeping the monastery when the king’s sayādaw arrived at the forest monastery. But the king’s sayādaw visited there with many safeguards and followers. He asked the monk who was sweeping alone outside of the monastery, “Where is sayādaw?” The king’s sayādaw thought he was not the sayādaw, because he looked like an old, normal monk. “Is he inside the monastery?” The Shweomin sayādaw replied, “Go into the monastery. The sayādaw will go there soon.” After that, the Shweomin sayādaw went into the monastery. The king’s sayādaw offered many things to the Shweomin sayādaw. The Shweomin sayādaw accepted the offerings and said that “I will offer these to the Buddha.” And he put aside them. Then, “Aren’t you afraid of living alone?”, the king’s sayādaw asked. The Shweomin sayādaw replied, “I live alone because I am afraid.” Living alone was not fearful for him. He was really afraid of living with many people in a city because he would be unable to practice *dhamma*.

Finally, they talked about their books. The king’s teacher’s commentary was very detailed. The Shweomin sayādaw’s commentary was not detailed, but common people could understand it. The king’s teacher decided to put his commentary in the pagoda. His book was not published. The forest sayādaw made the king’s sayādaw realize the nature of monkhood. The king’s sayādaw did not go back to his monastery. He went directly to the forest.

(4) *Vīriya* (effort; energy): The root of all achievements. The *yogī* needs to put forth energy in every moment and practice to

be able to remove his *kilesa* away from him.

“*Āraddha vīriyo hoti akusalanaṃ dhammānaṃ pahānāya kusalanaṃ dhammānaṃ upasampadāya vihāro hoti.*” This means, “Always be filled with diligence to eradicate evil deeds that have already been committed. Also, be filled with diligence to develop wholesome deeds that have already done.” Do more good deeds.

(5) *Paññā* (wisdom):

The Knowledge of the arising and vanishing of *nāma-rūpa* (*Udayabbaya ñāṇa*). “*Paññāvā hoti udayattha gāminiyā paññāya samannāgato*” (*Majjhima nikāya*). “Complete with the full knowledge that penetrates the arising and vanishing of *nāma-rūpa*.” This is known as *Udayabbaya ñāṇa*. If a *yogī* possesses wisdom, he is sure to make progress until he attains at least the lowest path knowledge, *sotāpatti magga ñāṇa*. This is the first stage of enlightenment.

“*Imehi pañcahi padhāniyaṅgehi samannāgato bhikkhu tathāgataṃ vināyakaṃ labhamāno, sāyaṃmanusiṅgā pāto visesaṃ adhigamissati, pātamanusiṅgā sayāṃ visesaṃ adhigamissati.*” If a monk was endowed with these five qualities and he had the Buddha as his teacher, then if he was taught in the evening, he would attain *Magga ñāṇa* the next morning. If he was taught in the morning, he would attain *Magga ñāṇa* in the evening. Like this, only when a *yogī* is endowed with these 5 qualities, he will attain *Magga ñāṇa*. Here, *paññā* is not needed for a *samatha yogī*, only the remaining four factors are needed to be endowed with.

3. Controlling the *Nimitta*

During the practice of sending a *nimitta*, if the *nimitta* is too small, it cannot reach the target and it will fade away on its way to the target. If the *nimitta* is very large, it cannot also reach the target. Therefore,

the *yogī* has to adjust the size of the *nimitta* to make an appropriate one.

First, the *yogī* sits normally. He sends the *nimitta* at one arm's length in front of him. If the *nimitta* is large, look at the *nimitta* and give the command with the intention that it should become smaller. The command will be like this: "Become smaller, smaller, smaller..." Then, the *nimitta* will be shrunk little by little. Make the *nimitta* comparable to the size of a ping-pong ball. When the *nimitta* becomes the size of a ping-pong ball, give the command for it to become larger until becoming the size of a compact disc. If the *yogī*'s *nimitta* is small, give the command that it should become larger until becoming the size of a compact disc. If he gets the size of a CD, give the command it should become smaller like a ping-pong ball. The best size of a *nimitta* that to send is the size of a ping-pong ball.

The *yogī* can also control the *nimitta* to become brighter, dimmer, clear, or clearer, etc. The *yogī* is able to command the *nimitta* as he wishes. Give the command for each task separately. If he orders two different tasks at the same time, the *nimitta* will disappear.

Here, use the breathing air to reach the *Brahma* realm. In fact, the air cannot reach there, but the *yogī* must assume that the air has reached there as soon as the breathing is used up from the nose. He must believe that. To send the air, make up his mind that the air will go from the nose in one stroke like a flying arrow. To practice this method, the *yogī* should train sending the *nimitta* from near to a remote place more and more far away.

- (a) Send the *nimitta* at one arm's length, then 2 arm's length, 3 arm's length... and then to the wall of the room.
- (b) Send the *nimitta* outside of the room.
- (c) Send the *nimitta* outside of the house. Until reaching this stage, the *yogī* must not look at the place but look at the *nimitta*.

(d) Every time when sending *nimitta*, if the *nimitta* reaches the target at the last period, look at the target or place or thing. And send the *nimitta* to a more faraway place, to another pagoda in a remote village.

4. Pilgrimage to a Remote Pagoda through the *Nimitta*

Now, the *yogī* starts going on a pilgrimage to a remote pagoda through sending a *nimitta*. The previous 4 factors (faith, health, honesty and effort) are mentioned in *Padhāniyaṅga dhamma*. As for the first factor, all *yogīs* are endowed with faith, because they have already practiced with faith. However, the *yogī* need more faith in the 3 Gems (the Buddha, the *Dhamma*, and the *Saṅgha*) to go on a pilgrimage through the *nimitta*. They must believe this method which is sending a *nimitta* and seeing a pagoda with the mind. If they don't believe that a *nimitta* can make seeing the sight, they cannot succeed at this stage. They must also have confidence in themselves. Then, they can see a remote pagoda through the *nimitta*.

How to start going on the pilgrimage:

- ① Firstly, blindfold oneself. Sit as you would sit in normal practice.
- ② Try to get a *nimitta*.
- ③ When a *nimitta* arises, keep practising to make the *nimitta* stronger.
- ④ Now, do not think of that *nimitta*. Neglect the *nimitta*.
- ⑤ Think of the place you want to go on a pilgrimage to. This is to ensure the target you want to see.
- ⑥ Breathe in until filling the chest.
- ⑦ Look at the target again in your mind. After that, immediately exhale with the intention to reach the target.
- ⑧ As soon as he sends the air, the *yogī* has to imagine that he goes together with the air. Do not concern yourself about the nose

or body.

⑨ Be aware of the head of breathing air stream going along together with it.

⑩ When the air is used up, believe that the mind arises on the target. Put the mind on the target.

⑪ While sending the air, if you see the *nimitta*, neglect it and only be aware of the air. Believe that the air goes straight to the target.

⑫ Wait about 2 seconds. Look at the target with closed eyes. When your mind goes there, you will see the pagoda.

⑬ Look at the pagoda as if you are very near that pagoda.

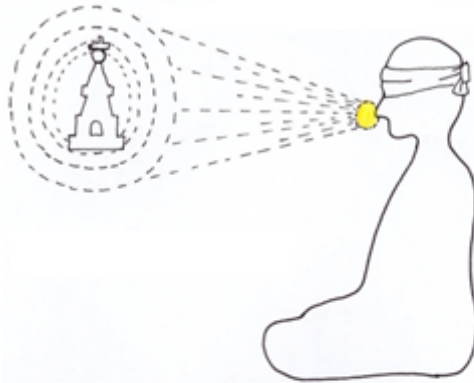
While seeing the pagoda, do not try to figure out what it is. Only when the *yogī* sees the clear vision by the *nimitta*, he must look at it. If the vision is not clear, breathe in, let the *nimitta* return, and try again. Before sending the *nimitta*, do not imagine the object such as which kind it is, which color it is, or which position it is. Just be aware of the pagoda existing in that place. Some *yogīs* see the object, but the color is not the same as it is. That is because he concerns himself with that color. Before going on the pilgrimage, the *yogī* has to ask permission from the guardian *devās* of the pagoda or the place you want to see. He needs to recite as follows:

“I am now practising the *dhamma* due to my belief in the Buddha, the *Dhamma*, and the *Sarīgha*. I want to go on a pilgrimage to this pagoda through a *nimitta*. I won't cause any disturbance, but I just want to see the pagoda. Please allow me to see the pagoda.”

Before the *vipassanā* practice, if the *yogī* experienced seeing the remote pagoda, he will be delighted. This *ānāpānassati* Method 2 is not a real pilgrimage practice. It is a practice of the Buddha's teaching knowing the exhalation of air as a long one when he makes a long out-breath. The Buddha asked the *yogī* to know a long out-breath when

he takes a long out-breath. Here, in this stage, the *yogī* practices to take a long out-breath farther and farther to the destination until knowing the ending point of the air (It means the out-breath is used up in that place). The *yogī* has to practice to know a long in-breath from its starting point to the ending point of out-breath. The *yogī* takes an out-breath to the *Brahma* realm until the air reaches the *Brahma* realm and takes an in-breath from the starting point of the *Brahma* realm. In this case, the *yogī* has a *nimitta*. If the mind reaches there, the *nimitta* also reaches there making a vision of the sight with the power of mind.

Pilgrimage to the remote pagoda through the *nimitta*



- (1) Sit as you would in normal practice.
- (2) Try to get a *nimitta*.
- (3) Send the mind to the place you want to see.
- (4) Breathe in.
- (5) Look at the target in the mind.
- (6) Breathe out with intention.
- (7) The mind follows the breath's path.
- (8) Put the mind on the target.
- (9) The *nimitta* shows the place.

In this stage, *yogī* must practice many days until starting *vipassanā* because when they see the pagoda, they will be delighted and get more

power to practice meditation. The *yogī* who sees the pagoda through a *nimitta* and one who does not see the pagoda are very different. The former *yogī* can focus their mind on the point of the object when they practice *vipassanā* and they will see the visible haze of *rūpa*. But the latter *yogī* cannot see it. So this step is essential to practice *vipassanā*. This pilgrimage through a *nimitta* makes the *yogī* delighted. This is nutriment for a *yogī*'s mind.

5. How to Handle the *Nimitta* (*Nimittābhimukha Paṭipādanatā*)

When the *yogī* practices to send a *nimitta*, he must abide by the instructions mentioned in *Kasīnaniddesa*, *Visuddhimagga*. In the commentary, it is mentioned as *nimittābhimukha paṭipādanatā*. It means leading to cause the *nimitta*. The *yogī* must practice as the following examples:

- (1) A honey bee in the forest
- (2) Pouring edible oil into a bamboo tube
- (3) A pupil of a physician
- (4) Collecting a spider web

I. A honey bee in the forest

There were many bees in the forest. In summer time, when the flowers blossomed, one of the bees was flying to gather nectar with intention to suck all the nectar so that the others could not get nectar. When the bee arrived in the forest, it did not know where the flowers were. The bee tried to find flowers everywhere, but it could not find them, because it did not inquire as to the location of the flowers before leaving the hive, instead it eagerly wanted to get the nectar and flew off. Then, the bee had to go back to the hive to ask. Later, the rest of the bees came back with lots of nectar. Only when it knew the location of the flowers, and went there to get nectar, the bee would be successful. But

this bee was late and he got no nectar. So, the *yogī* must not hesitate to send a *nimitta* like the bee. First, he must learn all the techniques and send the *nimitta* with a peaceful mind and without anxiety to reach the target. Anxiety is a kind of greed. It makes the mind unpeaceful.

II. Pouring edible oil into a bamboo tube

In the old days, there was no other vessel to store oil. When a man poured edible oil, he rushed to pour the oil into a bamboo tube, but he completely missed the opening of the tube and spilled the oil. Next time, he tried to pour the oil slowly, being afraid of spilling the oil outside of the tube. However, this time, the oil did not flow into the tube but flowed along the rim of the tube and the oil again spilled on the ground. As in the example, the *yogī* must practice to send a *nimitta* without using excessive force. He must send the *nimitta* without being afraid of worries. Instead, he must send the *nimitta* confidently and with a peaceful mind.

III. A pupil of a physician

In the old days, a physician taught his pupils a surgical technique. The pupils were taught to cut the vein of a lotus leaf while it floated on the surface of water. They cut it with force. So the lotus leaf sank into the water. Next time, they cut the leaf with a little force. So the vein was not cut. When they cut carefully with proper force, the vein was cut. As in this example, the *yogī* must send the *nimitta* carefully and peacefully without physical force.

IV. Collecting a spider web

In a country, the king wanted to give money to his people. He announced that if someone could collect 10 arm-lengths of spider web threads, they will be paid 1,000 dollars. So, every person went to the forest to find spider webs and pulled them down eagerly. Then, all the spider webs were cut. One man pulled the spider web threads slowly and patiently so as not to break the threads. Then, another person pulled the threads

away from him in the other direction so that he could not get the webs. Like in this example, the *yogī* must send a *nimitta* steadily without hesitation, according to the teacher's instructions.

The *yogī* who cannot send a *nimitta* must practice according to the above-mentioned examples. The *yogī* who can send a *nimitta* successfully must abide by the following example:

In *Sūda sutta*, the Buddha gives an example of a chef of a king. The chef prepared some food carefully and cooked it well for the king. He served the food for the king and waited and watched the king. The chef did not notice which dish the king took or not. He was just looking. Every day he cooked well and served the king. So he did not know the king's favorite food. So, he did not get any reward from the king. Another chef prepared the food carefully and cooked it very well and served the food for the king. He watched which dishes the king did not take and which dishes the king took many times. So, the next day, he cooked only the dishes the king liked. By doing this, the king was very happy to have his food. The king gave him a reward.

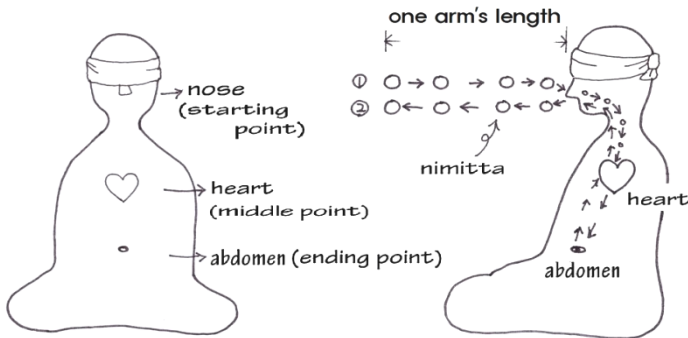
According to *Sūda sutta*, the *yogī* who practices *samatha* or *vipassanā* meditation must follow the way that he got concentration and practiced well in the previous days. As in this example, the *yogī* who has sent a *nimitta* successfully must practice as he had done, not to practice in other ways. practice carefully as previous days. The *yogī* who cannot send a *nimitta* tries to practice as follows: Send (breathing out) the air with two or three strokes. That is, breathe out and pause halfway and breathe the rest of air (while paused, do not breathe in and just pause).

CHAPTER ELEVEN

Method 3 - Becoming Aware of the Entire Breathing Cycle

“**S**abbakāyapaṭisaṃvedī assasissāmīti sikkhati, sabbakāyapaṭisaṃvedī passasissāmīti sikkhati (Mahāsatipaṭṭhāna sutta, Dīgha nikāya).” To make the entire breathing clear, he breathes in, thus he practices. To make the entire breathing clear, he breathes out, thus he practices. It means knowing every part of breathing-in and knowing every part of breathing-out is taking an out-breath and an in-breath by knowing three parts of it. When the *yogī* takes an in-breath, he needs to know the beginning, the middle and the end of breathing. Here, *sabbakāya* means ‘from head to toe’, *paṭisaṃvedī* means ‘knowing the entire (starting, middle and the end of) breath’.

< Method 3 >



- ① Breathe in until the breath reaches the abdomen.
- ② Breathe out from the abdomen through the nose until the breath reaches 1/2 foot in front of you.

First, the starting point of breathing-in is the nose, middle is the heart and the end is the center of the abdomen. The starting point of breathing-out is from the center of the abdomen, the middle is the heart and the end is the nose. The *yogī* does not need to stop at the nose, heart and abdomen, but he must be aware of the air along the way to the ending point. This practice is not difficult for the *yogī* who has finished practising moving the *nimitta* up and down.

1. Sending a *Nimitta* through the Body Upward or Downward

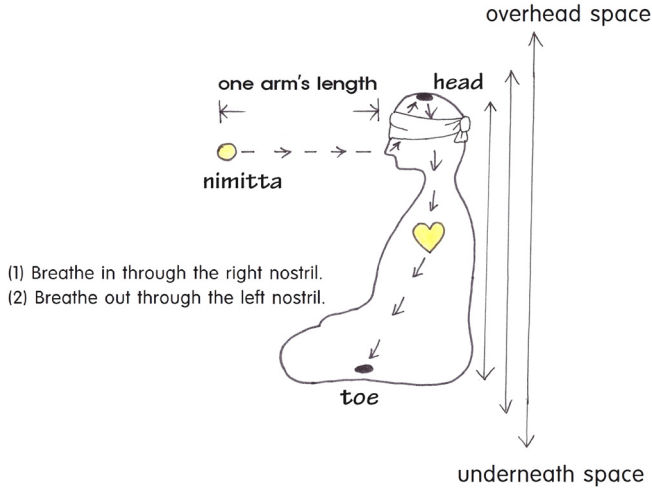
When the *yogī* starts to practice, he sends a *nimitta* one and half feet in front of the face. If he sees the *nimitta*, he takes an in-breath without caring about the *nimitta* until it reaches the center of the abdomen. When taking an out-breath, start from the center of the abdomen to the nose. When he practices this method faster and faster, the *yogī* will see the *nimitta* going up and down. Do not be aware of the *nimitta*. Only be aware of breathing by following it. So the *yogī* will know starting, middle and end of breathing-in and breathing-out. It is called complete *paṭisaṃvedī* (knowing).

To know *sabbakāya* (all parts of the body), next time, move the *nimitta* one and half feet in front of the face and when the *nimitta* exists there, forget it. Inhale assuming that the air reaches onto the head and put the mind on the head. The *nimitta* will arrive on the head.

Forget the nose and breathe out thinking that the air goes down from the head and passes through the body to the floor or toe. practice up and down from head to toe many times. The *yogī* must regard that the breathing air goes through the inside of the body. To reach a longer distance, breathing air extends outside the body downward through the earth and through the water, through the air until the space underneath.

For upward motion, until reaching the air, to the space further and

further with the same distance up and down from the body. During the practice being aware of the breathing air, *yogī* will see the light inside the body.



Sayādawgy named 3 different visions of *yogī*. The *yogī* must compulsorily practice to see *maṇḍalupaṭhāna* and *aḍḍhupaṭhāna*.

- ① *Maṇḍalupaṭhāna*: It means seeing as a white pole inside of the body because the *nimitta* moves up and down.
- ② *Aḍḍhupaṭhāna*: This *yogī* is more concentrated than the first *yogī*. He will see his body divided into 2 parts and see it as a waterfall in the middle of the body.
- ③ *Sakulupaṭhāna*: This *yogī* has stronger concentration. He will see the whole body as light.

Practising sending the air only inside of the body is called *odhi* (limit) or *maṇḍala*. Practising sending the air above the head and under the foot about 12 arm-lengths is called *antodhi* (half limit). To cover a longer distance, breathing air extends outside the body downward through

the earth and through the sea to the underneath space. For upward travel, until reaching the sky, until reaching the upper space further and further with the same distance up and down. This is called *anantodhi* (unlimited or infinite) or *mahā maṇḍala*.

When the *yogī* practices strenuously, he can arrive at the dragon kingdom. When sending the *nimitta* downward through the earth, below about 15,000 feet, he will reach to the dragon kingdom. Some meditators firstly can meet some dragons. Some can meet a dragon which has human features. At that time, the *yogī* can ask where to go to pay homage to a pagoda in their kingdom. They will show the way, take you together with them. So, the *yogī* must send his loving-kindness to the dragon in order to visit the dragon kingdom easily before practice and ask permission to visit there. This will be a mind visa, not a paper visa.

2. Penetrating the Body by a *Nimitta*

Let the *nimitta* go through your eyes, ears, shoulders, etc. and inside of the body parts. There are many kinds of medicine to cure diseases. Some medicines work and some do not work. But none of them can cure the disease of human beings that is carried from their uncountable previous lives. That disease is *kilesa* which is accumulated defilements. Although any kinds of medicine cannot cure that *kilesa* disease, the Buddha's medicine can cure that disease. The Buddha said,

“*Ye keci osadhā loke vijjanti vividhā bahū, dhammosadhasamaṇṇ natthi; etaṇṇ pivatha bhikkhavo (Milindapañha).*” “There are many kinds of different medicine in the world, but nothing is like *dhamma* medicine. So monks, take *dhamma* medicine.” *Bhikkhu*, here, does not mean only monks but anyone who practices the Buddha's teachings such as laywomen, laymen, monks, nuns, *devās*, and *Brahmas*. They are counted as *bhikkhu*.

The Buddha said that there are the 8 causes of physical disease (*Kāmasuttaniddesa, Aṭṭhakavaggo, Māhaniddesa Pāḷi*):

- ① Caused by the malfunction of air (wind) inside of the body (*vātasamuṭṭhāna*).
- ② Caused by the malfunction of bile (*pittasamuṭṭhāna*).
- ③ Caused by the malfunction of phlegm (*semhasamuṭṭhāna*).
- ④ Caused by illness due to the combination of the above three factors of wind, bile and phlegm (*sannipātikā*).
- ⑤ Caused by the change of climate conditions or seasons (*utupariṇāma*).
- ⑥ Caused by a lack of care of the body (*visamaparihāraja*).
- ⑦ Caused by intentional effort; improper movement of oneself such as eating bad food, accidents such as bumping into something, etc. (*opakkamika*)
- ⑧ Caused by the result of *kamma* (*kammavipākaja*).

Disease caused by *kamma* cannot be cured. Even the Buddha cannot provide a cure. For other disease, when you take Buddha's medicine, they can be cured. This method is known to cure 7 kinds of diseases except 'due to *kamma*'. Many *yogīs*' experiences of being cured have been recorded since a long time ago.

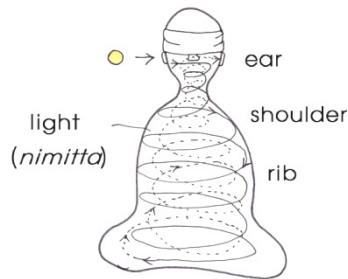
● How to practice

- ① Sit down peacefully. Blindfold oneself.
- ② Send a *nimitta* one arm's length in front of you. If the *nimitta* arises there, do not pay attention to it. Breathe in and the mind is aware of the air.
- ③ Breathe the air into the right nostril and inside of the head.
- ④ Breathe out through the left nostril.
- ⑤ Breathe again and again so as to cause the *nimitta* to circle inside and outside of the body.
- ⑥ Next time, let the air go inside through the right ear and go

out through the left ear.

⑦ Then, let the air go through the right shoulder, rib, hip, etc.

⑧ Finally, let the air go through starting from the eye, continuously change to the ear, shoulder, rib, hip, etc. circling in a slow spiral downward and upward.



- Breathe through the left ear then right ear
...shoulder, rib, etc.

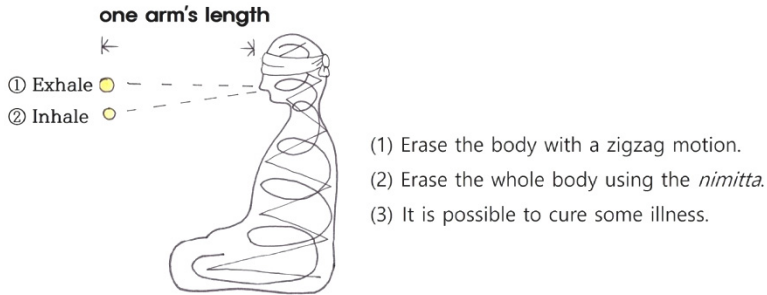
When the breathing air moves inside the body, the *yogī* will see the *nimitta*. After that, when he makes his practice faster and faster, finally he sees the *nimitta* as a light going along a spiral.

3. Erasing the Body

When the *yogī* sends a *nimitta* at one arm's length in front of him, he has to neglect it. Put the air onto the head by the acceleration of breathing in the same as in the up and down practice. Imagine that there is a picture of a man on a blackboard in the mind. Erase this picture by using a cloth in the hand until nothing is left. Like this, move your mind drawing zigzag lines from top to the lower parts of the body. Don't leave any space, even a tiny space, when you draw lines.

When finished erasing the upper body, look at it and finish erasing the rest of the body parts from head to toe. Then look at the whole

body peacefully. He will see the figure filled with light or an iced body, or white-colored body. The best result is seeing a bright body. In this practice, the *yogī* has a chance to cure some illness, that is, the *yogī* puts the *nimitta* on the organ of the body that feels sick and erases it several times. Then the illness can become cured.



Before attempting the practice of erasing the body with the mind, the *yogī* can see inside of all organs with the light of the *nimitta* with closed eyes. After completing practice, he will see it as a clear, crystal body shape. If his concentration is not strong enough, he will see a white colored human figure. This means that the *nimitta* is fastened inside of the body.

These Methods 2 and 3 are not playing with a *nimitta* as a game. It is practising the meditation course according to the Buddha's teaching. In *Mahāsatipaṭṭhāna sutta*, the Buddha taught:

“*Ajjhattaṃ vā kāye kāyānupassī viharati bhiddhā vā kāye kāyānupassī.*” It means being aware of outside *kāya* and inside *kāya*. *Kāya* means *rūpa* and *nāma kāya*. Here, a *nimitta* is not *rūpa*, but it is the result of air (breathing). Breathing is air *rūpa*. So regard the *nimitta* as air. When a *yogī* sends a *nimitta* outside the body, it means being aware of external *rūpa*. Sending a *nimitta* into the body means being aware of internal *rūpa*. Therefore, sending a *nimitta* to a pagoda

or different places means being aware of external *rūpa*.

In Method 2, ‘sending a *nimitta* outside’ means ‘being aware of external *rūpa*.’ In Method 3, ‘sending a *nimitta* into the body’ means being aware of internal *rūpa*. This is also an initial practice to insert the *nimitta* inside the body to practise *vipassanā*.



CHAPTER TWELVE

Method 4 - Laying the *Nimitta* into the Heart Base

The Buddha said, “*Passambhayaṃ kāyasaṅkhāraṃ assasissāmīti sikkhati. Passambhayaṃ kāyasaṅkhāraṃ passasissāmīti sikkhati (Mahāsatipaṭṭhāna sutta).*” “He practices soft breathing-in to cause breathing to calm down. He practices soft breathing-out to cause breathing to calm down.”

In Method 1, the *yogī* is a *satokārī* who is trying to be just mindful about the breathing. In Method 2, the *yogī* is a *satupaṭṭhāna kārī* (doer) who is trying to be aware of the object followed by the mind. It means the mind has to follow the breathing air. In Method 3, the *yogī* is a *satidukkara kārī* who is trying to be mindful of difficulty in breathing. So he has been trying very hard. His mind and body are shaking and are rough. Also, the breathing air is rough.

In this Method 4, the *yogī* practices to calm down his breathing. This Method 4 is based on the *Pāḷi* text calming down the breathing by practice. It is practically absorbing concentration which has *upacāra samādhi*. The *yogī* who has *paṭibhāga nimitta* can absorb *upacāra samādhi*. The *yogī* who does not have *upacāra samādhi* can absorb according to their *samādhi* level. This is a practice to put the *nimitta* into the heart base. According to *Mahāsatipaṭṭhāna sutta*, to be aware of *ajjhata kāya* (inside *rūpa*), the *yogī* puts the *nimitta* inside the heart base. According to *Mahāsatipaṭṭhāna sutta*,

“*Ajjhattaṃ vā kāye kāyānupassī viharati, bahiddhā vā kāye kāyānupassī viharati, ajjhatabhiddhā vā kāye kāyānupassī viharati.*” It means, “Be aware of inner *rūpa*, be aware of outer *rūpa* and be aware of inner

and outer *rūpa*.” A *nimitta* is not *rūpa*, but it is caused by breathing air. The breathing air is air element or *rūpa kāya* (Here, *kāya* means group). The *nimitta* is regarded as *rūpa kāya*, that is air *kāya*. Therefore, being aware of the *nimitta* is becoming aware of *kāya*. Sending the *nimitta* outside the body is being aware of *bahiddhā kāya* (outside *rūpa*).

In this Method 4, the *yogī* practices to insert the *nimitta* into the body in order to be aware of inner *rūpa* (*nimitta*). The one important thing is that the *nimitta* must be inside the heart base when the *yogī* practices *vipassanā*. In only this condition, he can practice *vipassanā*. Without putting the *nimitta* inside the heart, he must not start practising *vipassanā*. Only when the *nimitta* is inside the heart, he will be able to see the visible haze of *rūpa kalāpa* in *vipassanā*. No matter how strong the *nimitta* is, the *yogī* cannot see the visible haze *rūpa* unless he puts the *nimitta* inside the heart. Therefore, Method 4 is a compulsory practice for a *vipassanā yogī*.

First, practice breathing meditation counting the number of breaths until you achieve deep concentration. When you gets a *nimitta*, send the *nimitta* one arm’s length in front of you and be aware of the *nimitta*. In other methods, you are never aware of the *nimitta*. However, here the important thing is that the *yogī* must be always aware of and look at the *nimitta*.

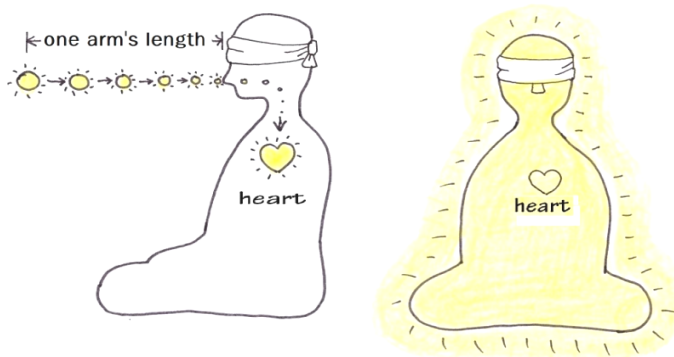
The *yogī* must realize that “My breathing is rough. I will breathe slowly in order to make my breathing calm down.” Then he will breathe in softly and breathe out softly. But do not be anxious about making breathing gentle. Only be aware of seeing the *nimitta*. Gradually, his breathing is calmed down and also the *nimitta* is faint and comes closely, near to him. Finally, the *nimitta* becomes sparkly as if composed of tiny lights. When he is breathing in, the sparkling light comes in through the nostril. When he is breathing out, the sparkling light goes out of his nostril. At that time, he must be only aware of the *nimitta*. At last,

the *nimitta* will fade out and disappear. For someone who does not have a strong *nimitta*, it becomes faded and disappears sooner.

No matter how early or how late it disappears, the *yogī* must put his mind into the heart and be aware of the middle of the heart. He may see the *nimitta* or not. After the *nimitta* is situated in the heart base, he must not practice Method 1, because if the *yogī* practices Method 1 (breathing meditation), the *nimitta* can get away from the heart. Always focus on the heart base. Be mindful of the heart even though the *nimitta* has disappeared. The important thing is that he does not intentionally put the *nimitta* into the heart by himself. practice till the *nimitta* enters by itself.

Do not pay attention to the rest of the body even if something happens or if suffering is apparent. Just be aware of the *nimitta* on the heart base. Do not let any thought arise in this stage. Be aware of the *nimitta* strenuously with one-pointed mind. The *yogī* needs to stay there as long as he can. Sometimes the *yogī*'s body can shake or move or sometimes move roughly. Keep the body stable. Do not let the body move or shake. Therefore, to practice this method, if the *yogī* sits on a higher place, he must sit in the middle of the place.

< Method 4 >



To complete Method 4, the *yogī* has to practice according to this process. First, practice *ānāpānassati* until attaining a *nimitta*. In this stage, he must maintain *citta pariggahita* (taken, seized) and *kāya pariggahita*. It means to control the mind not to go outside and not to move his body. Also, in the previous Methods 1, 2, and 3, the *yogī* had to control his mind and body. But in Method 4, it is more important not to move the body. When he practices *ānāpānassati*, his body is calmed down and his breathing is also calmed down. It is called *santa* (calmed, tranquil) which means ‘calm down’. Then he continuously practices and becomes progressively more calm. It is called *upasanta*.

If the *yogī* keeps practising, his breathing becomes subtle. He will wonder if his breathing has stopped or not. This stage is called *vicetabbataṇṇ* (wondering stage). At that time, he feels as if his body seems to move to the left and right. Sometimes he feels his body seems to inflate and become bigger and bigger. Sometimes he thinks his upper body moves around from left to right. Sometimes he feels his legs appear longer or shorter. Sometimes he thinks his body is pressed down to the floor. This stage is called arriving at the *rūpa upacāra*. To reach this stage, the *yogī* maintains his body not to produce any movement. If his body moves, the *yogī* cannot get full concentration.

In this stage, the *yogī*’s body possibly shakes or moves in the following 8 kinds of way. These are called impurities of *pabhāvana* (developing meditation; arising of meditation).

- ① *Ānamana*: It means ‘falling forward’. The *yogī*’s head falls forward. Sometimes his forehead hits the floor.
 - ② *Vinamana*: The body is moving around very roughly.
 - ③ *Sannamana*: The upper body and head are moving toward left and right roughly.
 - ④ *Paṇamana*: The head is moving backward until hitting a wall.
- The above four are stronger action.

- ⑤ *Iñjana*: The body is moving forward lightly.
- ⑥ *Phandana*: The body is moving around slightly.
- ⑦ *Calana*: The body and head are moving left and right gently.
- ⑧ *Kampana*: The head is moving backward very lightly.

In this stage, the *yogī* must keep his body still and stable until he gets strong concentration.

There are 3 steps in developing *ānāpānassati* meditation:

- (a) Try to know the breathing-in and breathing-out. practice to cultivate the mind that knows the breathing-in and breathing-out. This stage is developing the mind (*citta*) only.
- (b) Develop mindfulness that is aware of breathing-in and breathing-out. This is a practice for *sati*.
- (c) Develop concentration that goes through mindfulness.

Ānāpānassati means developing the above 3 things. If the *yogī* practices *ānāpānassati*, he is developing these 3 things.

Finally, if the *yogī* keeps practising, the *nimitta* will enter into his heart base. Then he will see the body as a heap of fire. He can not see it as a body shape. It is arriving at *nāma upacāra*. Now, he attains *upacāra samādhi* (neighborhood *jhāna*). At that time, defilements do not attach to the *yogī*'s mind. He attains *citta visuddhi* (purification of mind). This stage is also called *upacāra samādhi*. To attain *upacāra samādhi* in this stage, the *yogī* must get these two: *nāma upacāra* and *rūpa upacāra*. *Rūpa upacāra* means *samādhi* stage of physical group. *Nāma upacāra* means *upacāra samādhi* stage of *nāma* group. Only when *nāma* and *rūpa* group altogether arrive at the stage of *upacāra samādhi*, a *yogī* attains *upacāra samādhi*.

In the end of Method 4, the *nimitta* enters into the heart base. The *yogī* only sees a heap of fire or light, not a body shape. This is called 'arriving at *nāma upacāra*'. The *nāma upacāra* has three steps:

- (i) A *yogī* sees bones and the inside organs of the body such as

heart, liver, etc. This stage is called ‘arriving at *asubha* stage’.

(ii) A *yogī* sees the whole body as any colored shape, golden color, or white color, etc. This stage is called ‘arriving at *vaṇṇa* (vision) stage’.

(iii) A *yogī* sees the whole body as a heap of fire. This stage is called ‘*suññata* (cessation) stage (*samatha suññata*)’.

When the *yogī*’s body looks like it is inflating and going to fly into the space, it is called ‘arriving at *rūpa upacāra*’. Now, the *yogī* is ready to practice *vipassanā*. These Methods 4 and 3 are compulsory practice for the *yogī* to continue to practice *vipassanā*. Only when the *yogī*’s *nimitta* is put into the heart, he can practice *vipassanā* and see the *rūpa kalāpa* as a visible haze. Otherwise, when he is aware of the object in *vipassanā*, the *nimitta* will follow his mind and cover that object. So the *yogī* cannot see the *rūpa kalāpa*.

● A *Yogī* Who Does not Deserve to Attain *Magga Ñāṇa*

The Buddha taught all the ways to practice to attain *Magga ñāṇa* and showed the solution to resolve the problems during the practice. When a *yogī* practices according to the Buddha’s teaching, he seems to attain *Magga ñāṇa* easily. But there are some kinds of *yogīs* who do not deserve to attain *Magga ñāṇa*.

In *Ātāpī sutta (Itivuttaka Pāḷi)*, the Buddha mentioned that some kinds of *yogī* do not deserve: “*Anātāpī anottāpī, kusīto hīnavīriyo; Yo thina-middhabahulo, ahirīko anādaro; Abhabbo tādiso bikkhu, phuṭṭhuṃ sambodhimuttamaṃ.*” It means ‘one who does not burn *kilesa*, one who is not afraid of committing *akusala*, one who is lazy to practice meditation, one who decreases in *vīriya*, one who has a lot of *thina-middha*, one who is shameless of committing *akusala*, one who does not revere to the Buddha, those kinds of *yogīs* do not deserve to realize the most

sacred Nibbāna.’

There are 7 kinds of *yogīs* who do not deserve to realize Nibbāna:

- ① *Anātāpī*: A *yogī* who does not have energetic effort. Here, *ātāpī* means strenuous effort that burns out the defilements.
- ② *Anottāpī*: A *yogī* who is not afraid of doing *akusala* act.
- ③ *Kusīta*: A lazy *yogī* who does not practice any more.
- ④ *Hīnavīriya*: A *yogī* who does not practice with enough effort.
- ⑤ *Thina-middha bahula*: A *yogī* who has excessive *thina-middha*.
- ⑥ *Ahirīka*: A *yogī* who does not think about shame of doing *akusala* act and about his teachers who teach the *Dhamma*, firstly the Buddha.
- ⑦ *Anādara*: A *yogī* who does not feel respect to the *Dhamma*.

Note: Whenever *akusala* arises, *moha* (delusion) is also included.

(1) *Anātāpī*: Whenever the defilements (*nīvaraṇa*) arise, a *yogī* must be aware of them and remove them strenuously. But this *yogī* does not remove them and accepts continuously the arising of *kilesa*. He does not deserve to attain Nibbāna.

(2) *Anottāpī*: A *yogī* must be afraid of the results of *akusala* acts and *kilesa*. Whenever he faces to do *akusala* act, he thinks of its results and must be afraid of doing them. But this kind of *yogī* does not care about the result and commits *akusala*. He also does not deserve to attain Nibbāna.

(3) *Kusīta* (inactive): A lazy *yogī* who neglects his practice. That kind of *yogī* can never attain Nibbāna.

(4) *Hīnavīriya* (devoid of zeal): This *yogī* is the most pitiful one, because he practices strenuously and refrains from any fault. He shames *akusala* and he does not have any *thina-middha*, but he needs a little bit more *vīriya* to attain *Magga ñāṇa*. For example, let’s say, if the *yogī* sits in meditation for one hundred hours mindfully, he will attain

Magga ñāṇa. But this kind of *yogī* sits in meditation mindfully for only 99 hours and 55 minutes. He is 5 minutes short of *vīriya* and he cannot attain *Magga ñāṇa*. So when the *yogī* practices meditation, he must not make time limitation for the effort. He must not stop meditating before he attains *Magga ñāṇa*. The *yogī* can attain *Magga ñāṇa*, only when *vīriya* is completely fulfilled.

(5) *Thina-middha bahula*: This kind of *yogī* is always sleepy. Generally, a *yogī* feels sleepy after lunch or at night but this *yogī* sleeps all the time. So he cannot practice well. He cannot get *Magga ñāṇa*.

(6) *Ahirīka* (shameless): This kind of *yogī* does not feel shame at doing *akusala*. Even if the *yogī* accepts the arising *akusala vitakka* and continuously thinks of it, it can mean *ahirīka*. Some *yogīs* accept *kāma vitakka* without knowing its arising and keep thinking of it. They cannot get concentration.

(7) *Anādara*: A *yogī* must pay respect to the *dhamma* and it is the primary requisite. The *dhamma* must be practiced respectfully. Even in the mundane world, someone has to pay respect to somebody who is grateful to him. This meditation *dhamma* is the most beneficial to the *yogī*, because only this meditation practice can save the *yogī* from *saṃsāra*. So the *yogī* must practice the *dhamma* respectfully. Only the *dhamma* will pay good results to those who practice the *dhamma* well. The requisites of practice are two things:

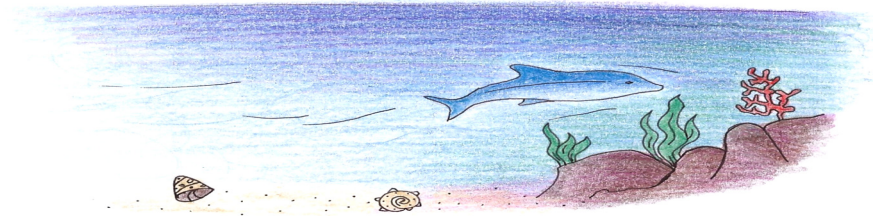
- (a) Materials which are used during practice.
- (b) A person who gives the *dhamma*.

These two things must be respected.

Therefore, the *yogī* who is hoping to attain *Magga ñāṇa* must not become one of these 7 kinds of *yogīs*.

PART TWO VIPASSANĀ

- CHAPTER 1 Why Do We Have to practice *Vipassanā*?
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CHAPTER ONE

Why Do We Have to practice *Vipassanā*?

Generally speaking, the answer is that the Buddha taught to practice *vipassanā*, so we have to follow what the Buddha taught. When someone asks the Buddha to ordain him, the Buddha said in *Vinaya piṭaka* (*Mahāvagga*), “*Svākkhāto dhammo, caratha brahmacariyāṃ sammā dukkhassa antakiriyāyā.*” It means, “try to practice hard to reach the end of suffering”. ‘The end of suffering’ means the cessation of *dukkha*.

In the *sutta* (*Samathavipassanā sutta, Saṃyutta nikāya*), the Buddha asked himself, “*Katamañca, bhikkhave, asaṅkhataṃ?*” It means, “What is the unconditioned thing?”

The answer is “*Yo, bhikkhave, rāgakkhayo dosakkhayo mohakkhayo - idaṃ vuccati, bhikkhave, asaṅkhataṃ.*” It means cessation of *rāga* (lust), cessation of *dosa* (anger), and cessation of *moha* and *avijjā* (delusion) are unconditioned things. It is called *asaṅkhata*, Nibbāna. *Rāga*, *dosa*, and *avijjā* are *dukkha*. So, cessation of *dukkha* is *asaṅkhata*, Nibbāna. According to the Buddha’s admonition, we have to practice to reach Nibbāna.

The Buddha asked himself again, “*Katamo ca, bhikkhave, asaṅkhata-gāmimaggo?*” It means, “Monks, what is the way to *asaṅkhata*?” The Buddha answered himself, “*Samatho ca vipassanā ca. Ayaṃ vuccati, bhikkhave, asaṅkhata-gāmimaggo.*” It means, “*Samatha* and *vipassanā*, these are called the way to *asaṅkhata* (Nibbāna).” The only way to achieve Nibbāna is practising *samatha* and *vipassanā*. Therefore, we must practice *samatha* and *vipassanā* to attain Nibbāna.

How do we practice *vipassanā* related to Nibbāna? To answer this question, let’s start explaining from the beginning. There are only 4 things in the entire universe:

- ① *Citta* (mind)
- ② *Cetasika* (mental concomitants arising together with *citta*)
- ③ *Rūpa*
- ④ Nibbāna

Citta and *cetasika* are called *nāma*. Briefly, there are only 3 things: *nāma*, *rūpa* and Nibbāna. Nibbāna is the final destination. Therefore, there are only *nāma* and *rūpa* in the whole universe. They are called *saṅkhāra*.

1. *Saṅkhāra* (Mental Conditioning)

The word *saṅkhāra* is derived from *sari* + *kāra*. Here, *sari* means ‘rightly’, *kāra* means ‘doing together’ and moves to *khāra*. So, *saṅkhāra* means ‘these things arisen together to do their task’, thus, it is called *saṅkhāra*. According to the commentary (*Paṭisambhidāmagga aṭṭhakathā* 1, *Sutamayaniddesa vaṇṇanā*), *saṅkhāra* is classified as four kinds:

- ① *Saṅkhata saṅkhāra*: It means all resulted things that arise as a result of causes. Everything in the universe is *saṅkhata saṅkhāra*. It is sometimes literally called as *saṅkhata*.
- ② *Abhisāṅkhata saṅkhāra*: It means all *nāma* and *rūpa* that arise due to *kamma* (action). It is included in *saṅkhata saṅkhāra*.
- ③ *Abhisāṅkharaṇaka saṅkhāra*: It means all *akusala* and *kusala* acts. It is also included in *saṅkhata saṅkhāra*.
- ④ *Payogābhisāṅkhāra*: It means effort arisen together with *nāma* and *rūpa*. It is also included in *saṅkhata saṅkhāra*.

Everything in the universe is only *nāma* and *rūpa* and all are *saṅkhata saṅkhāra*. Although they arise as results, they become a cause and make results. Therefore, all *nāma* and *rūpa* are mentioned as *saṅkhāra* when they are referred to as causes. They are also mentioned as *saṅkhata* when they are referred to as results. They arise by causes. Nibbāna

has no cause. It is an everlasting realistic *dhamma*. Is there anything which has existed without cause? Yes, it is Nibbāna. As an example, let's suppose there is a heap of fire. If someone sets it on fire, the fire will burn. It means fire has the nature of arising. If there is no nature of cessation, the fire will be burning all throughout the day and night and months and years. However, eventually that fire has to go out, because it has the nature of cessation.

Here, the nature of cessation is not the other thing, but the cessation of causes. So it arises if there is cause. It does not arise if the cause has ceased. Nibbāna is like that. Every *nāma* and *rūpa* has the nature of arising so it has also the nature of cessation. Nibbāna is a total cessation of *nāma* and *rūpa*. Therefore, Nibbāna is the nature of reality, the ultimate reality and has no cause. Even if the Buddha had not found and attained enlightenment and hadn't taught the *Dhamma* about 2600 years ago, Nibbāna itself already existed because Nibbāna has no cause. It is called *asaṅkhata*. Here, 'a' means 'not' or 'no'.

Nāma and *rūpa* always exist in their respective group and work together and vanish together. *Kamma* (action), *citta* (mind), *utu* (heat), and *āhāra* (nutriment) are the causes to arise *rūpa*. *Rūpa* does not have creative power, so it cannot dominate 'so-called' human beings composed of *nāma* and *rūpa*. When we see one thing, eye sensitivity (in the eye, comprising many billions of these *rūpas* forming the retina) is struck by the seeing object (picture; *rūpa*) and seeing consciousness arises. These objects, *rūpa* and eye sensitivity meet together (*phassa*; contact), and knowing consciousness arises and investigates whether it is beautiful or ugly, etc. In this seeing process, there is no 'I' who wants to see, who looks at, and who sees it. There are just *nāma* and *rūpa*.

When walking, first the mind that wants to walk arises. This mind causes wind element and that wind causes actional *rūpa*. When these *rūpas* arise, those *rūpas* arise not at the same place of the former *rūpa*.

They arise at a little microscopic distance from the original *rūpa* due to the wind element born of *citta* (desire). So by arising, they have moved a little further from the previous place. This is called ‘going’ or ‘walking’. There is no ‘I’ in walking. There are just *nāma* and *rūpa*. These *nāma* and *rūpa* are arising and vanishing faster than a flash of lightning. Also, new *nāma* and *rūpa* arise, do their tasks and vanish all the time through days, months and years. This is the beginning of *saṃsāra*.

Nāma plays the key role. There are 2 kinds of *nāma*: *citta* and *cetasika*. *Citta* has creative power, but it just takes an object and knows the object. *Cetasika* such as intention, feeling, desire, mindfulness and so on, arises together with *citta* and controls that *citta*.

There are 52 *cetasikas* in human beings, and 14 of these do unwholesome actions. The other 25 do wholesome actions. In the unwholesome 14, *moha* (or *avijjā*; delusion), *lobha* (greed), *diṭṭhi* (wrong view) are the worst. *Avijjā* (delusion) covers the mind not to see the truth. It is called *appaṭipatti avijjā* (delusion of suffering and its cause). *Avijjā* also makes us take untruth for truth. It is called *micchāpaṭipatti* (delusion of wrong way and its cause). *Lobha* makes the mind greedy to occupy everything. *Diṭṭhi* makes the mind have wrong conception as ‘I’, ‘My’, ‘He’, or ‘They’. Because of these 3 *cetasikas* (*lobha*, *diṭṭhi*, *avijjā*), human beings always do wrong things.

There is a *cetasika* called *cetanā* (volition) always arising together with *citta* at any moment of the mind. This *cetanā*, before it’s vanishing, inserts its energy into the mind process. That energy results in the future. So the energy included during doing a wholesome action definitely leads to a result to be reborn in a good destination. Also, unwholesome actions will result in a bad destination.

Strictly speaking, the Buddha said, the mind arises and vanishes as fast as microscopic level: “*ekaccharakkhaṇe koṭisatasahassasaṅkhyā*

uppajjitvā nirujjhati” (Pheṇapiṇḍūpamasuttavaṇṇanā, Khandhavagga aṭṭhakathā). It means the mind arises continuously 1 trillion times at the moment in the blink of an eye. But the sub-commentary (*Vibaraṅgamulaṭṭhaka, Abhidhammāpiṭaka*) mentioned that it does not mean numbers, but so many incalculable measurements. The mind always arises in the process of generally 14 moments of mind, in which there are 7 impulsive mind (*javana*) moments. The *cetanā* that arises together with this impulsive mind makes the result. In the one trillion minds, 100 billion impulsive minds are included. So 100 billion *cetanās* also arise together.

In the commentary, “*ekāya cetanāya kamme āyūhite ekā paṭisandhi hoti*” (*Dhammasaraṅgaṇī aṭṭhakathā*). It means one *cetanā* takes one pregnancy. So when you kill just one mosquito at the moment in the blink of an eye, this *cetanā* will result in you being reborn many times in the next lives. This resulted rebirth won’t be in a good destination. If you do a good deed, you will be reborn in a good destination. However, the number 1 billion is too much. So you would reduce it to 10 numbers. So if you kill just one mosquito, you will be reborn 10 times in a bad destination. This is the minimum. You cannot reduce by more than this number. The Buddha told a story in a *sutta*:

A woman visited her friend’s house. The hostess of the house tried to kill a goat to cook for her guest. But the guest asked her, “Please do not kill the goat. I killed like that to make goat meat in one of my previous lives so I was reborn in Hell. After escaping from Hell, I was reborn in animal lives as many times as the number of goat hairs and was killed by someone in every life.” So she told the hostess not to kill the goat, because she had knowledge of recollecting previous lives.

In our life, how many mosquitos have we killed? Every one surely has killed at least one mosquito. We have to repay for that *akusala*.

There is not only bad results for killing, but there are more such as telling lies, taking what is not given by the owner, drinking intoxicants, indulging in sexual misconduct, etc. How many lives do we have to repay for all these *akusalas*? Fortunately, we are reborn in this good destination. But we have to be reborn at least 10 *akusala* lives in next, next life. Even if we are reborn in a good destination, we will have such kind of *akusala*. So *akusala* results are accumulated more and more in each future life.

Finally, we will be surely reborn in *akusala* life (one of the 4 *apāyas*). How can we escape from such an *akusala* life? The Buddha said, “*Cattāro apāyā sakagehasadisā*” (*Dhammapada atthakathā*). It means four *apāyas* (*asurakāya*, the animal kingdom, hungry ghosts and Hell) are the same as our own home. Luckily, we are reborn in this good destination now. It is something like visiting someone’s house. We must go back to our home, one of Hells, hungry ghosts, the animal kingdom, and a place (*asurakāya*) of one’s suffering and enjoyment mixing together. Being reborn in a good destination again is very rare. So we need to repay all these debts.

(1) How Could Human Beings Repay the Debt of Many Millions of Bad Lives?

Here is the only one way to eliminate all their debts. That is entering into *Parinibbāna*. It is called attaining *Anupādisesa Nibbāna* (the absolute extinction of *sarīkhāra*). To attain *Anupādisesa Nibbāna*, one must attain *Saupādisesa Nibbāna* (the absolute extinction of defilements). *Saupādisesa* means total eradication of all defilements (*akusala* such as *moha*, *dosa*, *lobha*, *diṭṭhi*, etc). The only *dhamma* that can eradicate defilements is attaining *Magga ñāṇa* throughout this entire universe. The only way to attain *Magga ñāṇa* is practising *vipassanā*. Therefore, *vipassanā* is

the exceptional road for escaping from bad destinations, so we have to practice right now while we are still in this good destination.

(2) What is the Difference Between Entering into *Parinibbāna* and Death?

As a general view, entering into *Parinibbāna* and death are the same as far as stopping their lives. However, in death, as soon as the last moment of mind vanishes for a dead person, immediately after that, continuously the process of mind arises in a new life such as a human in a womb or arising with a complete body in the *devā* realm or in Hell. This is death. Entering into *Parinibbāna* is at the last moment of mind vanished continuity of mind and matter and all the energy of *kusala* and *akusala* also totally ceased. There is no more rebirth or no more life. It cannot be said that he is reborn somewhere. Eventually he is entering into *Parinibbāna*. The most important thing to say is that there is no *arahanta* and no one who dies or enters into *Parinibbāna*. It is just total cessation of continuity of *nāma* and *rūpa*.

2. What is *Vipassanā*?

Generally speaking, *vipassanā* is *vi* + *passanā*. *Vi* means ‘specially’, *passanā* means ‘seeing or looking’. *Vipassanā* means ‘looking specially’. How specially? Everybody looks at oneself. It is I. I am young. I am fine. But there is no ‘I’, just so-called ‘I’. *Vipassanā* is an insight that cuts through conventional perception to perceive mind (*nāma*) and matter (*rūpa*) as impermanent things, unsatisfactoriness, and non-self (impersonality).

Paṭisambhidāmagga aṭṭhakathā (Ñāṇakathā) mentioned that:

(1) “*Aniccatādivasena vividhehi ākārehi dhamme passatīti vipassanā. Paññāyetaṃ nāmaṃ.*” It means, being aware of every kind of thing

as impermanence, unsatisfactoriness, and non-self, etc. It is *vipassanā*. *Paññā* (wisdom) is the name of *vipassanā*. In every discourse, the Buddha used *paññā* when he wants to refer to *vipassanā*.

In *Vipassanā dīpanī*, it meant *vipassanā* as:

(2) “*Paññattiṃ thapetvā vividhehi ākārehi dhamme passatīti vipassanā.*” It means, being aware of every kind of thing through removing perception as I, my, mine, etc. It is *vipassanā*. This definition applies for the beginning stage of *vipassanā* then later being aware of things as *anicca*, *dukkha*, etc.

Therefore, number (2) *Paññattiṃ thapetvā vividhehi ākārehi dhamme passatīti vipassanā* (removing perception) is for lower *Vipassanā ñāṇa* and number (1) is for higher *Vipassanā ñāṇa*.

For a new meditator, at first he will see the *vipassanā* object with conception, i.e., head, body, I, etc. Later, when he gets some concentration, he will see arising and vanishing of the object. *Vipassanā* meditators should not be aware of everything as an object of meditation, but have to take only an object from which they can attain *Vipassanā ñāṇa*. These things are called *vipassanā bhūmi*. It means things (*dhammas*) that can cause *Vipassanā ñāṇa* such as *khandha* (aggregates), *āyatana* (sensory organs), *dhātu* (elements), or *sacca* (Noble Truth). In other words, a *vipassanā bhūmi* is a field for growing the seeds of mindfulness. Only when the *yogī* takes and is aware of these things as meditation objects, he will attain *Vipassanā ñāṇa*. While the *yogī* is taking these things as meditation objects, he must take by the mind only those objects presently arising in every movement of sitting, lying, walking, standing as well as seeing, saying, eating, etc.

Vipassanā meditation is a very thorough self-observation. It focuses on the mind and body (*nāma* and *rūpa*), which can be experienced directly by strenuous attention to the mental and physical process of the present moment of arising. Through this intense examination of *nāma*

and *rūpa*, the *yogī* understands the ever-changing flow of mind and body processes. So practising *vipassanā* is an anatomy of *nāma* and *rūpa* arising and vanishing in the present microscopic moment of mind and body. In *vipassanā* meditation, there are two parts:

① Seeing, looking or being aware of the object is the part of concentration.

② Noticing or knowing what you see is the part of *vipassanā*.

The longer the *yogī* practices meditation seeing strenuously with one-pointed mind, the stronger concentration he has. He will see more and more detailed processes of the object. Depending on seeing the object, his wisdom becomes higher and higher. Finally, he will attain *Magga ñāṇa*. When the *yogī*'s mind is concentrated, defilements start to keep away from the mind. The mind also becomes purer and purer.

The concentration that the *yogī* uses in the *vipassanā* practice is called *khaṇikā samādhi* (momentary concentration). Momentary concentration means the mind only stays or takes a meditation object only in a moment. However, the mind always takes another new arising object as *anicca* (impermanence) continuously one after another. There is no interrupting hindrances arisen (or mind does not go outside to other non-meditation object) and it becomes the same as that the mind takes only one object as *anicca*. Then, the mind stays unshaken and firm on the object, the same as *jhāna samādhi*. In *Sāraṭṭhadīpanīṭikā* 2, it is mentioned as follows: “*Khaṇikacitttekaggatāti khaṇamattaṭṭhitiko samādhi. Sopi hi ārammaṇe nirantaraṃ ekākāreṇa pavattamāno paṭipakkhena anabhibhūto appito viya cittaṃ niccalaṃ ṭhapeti.*” The mind is always aware of *anicca* as the meditation object, and becomes the same as it takes the same object continuously. Then it can stay on the *vipassanā* object solely for a long time as *appanā samādhi* (*jhāna samādhi*).

The concentration (to get in *ānāpānassati*) of the *yogī* who practices

first *ānāpānassati* and switches to *vipassanā* later, helps make *khaṇṇikā samādhī* stronger as soon as he switches to the *vipassanā* meditation. Insight is not the result of a mere intellectual understanding. It is attained through the direct meditative observation of *yogī*'s own bodily and mental processes. By practising the mind like this, the *yogī* can concentrate and see the object in microscopic view and gain knowledge (*paññā*) through the seeing mind. This *paññā* is developed until attaining *Magga ñāṇa*.

3. How to practice *Vipassanā* Meditation

First, observe the precepts and purify the mind while developing morality. This is the only foundation of both *samatha* and *vipassanā*. Without morality, the mind cannot be concentrated. By practising this, *akusala cetasika* (unwholesome mental concomitants: 14 *cetasikas*) cannot enter into the mind when the *yogī* is in the midst of practice.

By concentrating the mind, the *yogī* can see the objects (*nāma, rūpa*) in microscopic view. Then *paññā* (wisdom: *amoha, kusala cetasika*) is developed and becomes *Vipassanā ñāṇa* (insight knowledge). At the top end of *Vipassanā ñāṇa*, *paññā* becomes *Magga ñāṇa* and the *yogī* can realize or see Nibbāna (cessation of *nāma* and *rūpa*). Meanwhile, *Magga ñāṇa* eradicates all *akusala cetasikas*.

The mind process stops once in *saṅkhāra* at the moment of the realization of Nibbāna, here 'mind process stops' means that the worldly mind accompanied with 14 unwholesome *cetasikas* stop. Except for *diṭṭhi cetasika* (wrong view), *vicikicchā cetasika* (skeptical doubt), *issā cetasika* (envy), *macchariyā cetasika* (stinginess), the mind process arises again when *paccavekkhaṇā citta* (reviewing mind) arises. Now, the *yogī* becomes *sotāpanna* (first *ariya*: a noble one).

The attainable *ñāṇas* from listening to the *Dhamma* to Omniscience

are all together 73 including *Vipassanā ñāṇa*. According to the *Paṭisambhidā magga* which includes all the venerable *Thera* Sāriputta's teachings, they are as follows:

(1) *Sutamaya*: Knowledge attained from listening: *Suta* means 'heard' and *maya* means 'accomplished by'. *Sutamaya* means 'getting from listening'.

(2) *Sīlamaya*: Knowledge attained from morality.

(3) *Samādhībhāvanāmaya*: Knowledge attained from concentration.

(4) *Dhammañhiti ñāṇa* or *Paccaya pariggaha ñāṇa*: Knowledge of the cause of *nāma* and *rūpa*.

(5) *Sammasana ñāṇa*: Knowledge of the three characteristics.

(6) *Udayabbaya ñāṇa*: Knowledge of arising and vanishing.

(7) *Bhaṅga ñāṇa*: Knowledge of dissolution.

(8) *Ādīnava ñāṇa*: Knowledge of fault; *Bhaya ñāṇa* and *Nibbidā ñāṇa* are included.

(9) *Sarīkhārupekkhā ñāṇa*: Knowledge of equanimity without any feelings; *Muñcitukamyatā ñāṇa* and *Paṭisarīkhā ñāṇa* are included.

(10) *Anuloma ñāṇa*: Knowledge in conformity with the *Magga ñāṇa*.

(11) *Gotrabhū ñāṇa*: Knowledge of deliverance from the worldly condition or change of lineage.

(12) *Magga ñāṇa*: Knowledge by which defilements are abandoned and are overcome by destruction.

(13) *Phala ñāṇa*: Knowledge which realizes the fruit of the path to Nibbāna.

(14) *Paccavekkhaṇā* (looking back; consideration) *ñāṇa*: Review back to the realization moment of Nibbāna and checking the defilements that has been eradicated and that still remained.

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(72) *Sabbaññuta ñāṇa*: Omniscience of the Buddha.

(73) *Anāvvaraṇa ñāṇa*: Unobstructed knowledge; free of obstacles; without any obstacle.

In the above-mentioned list, *Vipassanā ñāṇas* are: *Sammasana*, *Udayabbaya*, *Bharīga*, *Ādīnava*, *Sarīkhārupekkhā*, *Anuloma*, *Gotrabhū*, *Magga*, *Phala*. However, the Buddha never counted *Vipassanā ñāṇa* in number.

Note: *Ñāṇa* is *Ñātatthena ñāṇaṇṇ* which means just knowing. *Ñāṇa* is just a name. So it is called *ñāṇa* (knowledge). *Paññā* is *pajānanaṭṭhena paññā* which means knowing details. *Paññā* is knowing and understanding. It is called wisdom.

CHAPTER TWO

Preliminary Meditation before Starting *Vipassanā*

Before starting *vipassanā*, *yogī* has to practice 4 preliminary meditations. They are called, ‘*pubbakicca*’. The four preliminary meditations are ① *rūpa pariggaha*, ② *nāma pariggaha*, ③ *paccaya pariggaha*, and ④ *addhāna pariggaha*.

1. *Rūpa Pariggaha*

Rūpa means ‘material objects’, *pariggaha* means ‘being aware of all around’. So *rūpa pariggaha* means ‘being aware of all matters’ (*rūpa*). It is finding out what is *rūpa*, the object of *vipassanā*. Before practising *vipassanā* and taking *rūpa* as its object, *yogī* has to know what *rūpa* is. *Rūpa* is a *Pāḷi* word which means matter that is always in flux. Flux means, ‘arising of not the same continuity of *rūpa* as the former continuity’. *Rūpa* refers to the object of sense impressions such as color, sound, taste, scent and tactile sensations experienced as temperature, pressure and motion. In other words, it generally refers to the manifested form of the 4 elements such as earth, air, fire and water. Within us, ‘so-called’ human beings, there are 28 kinds of *rūpa*, constant flux *dhamma*. Among these, only 18 *rūpas* are real *rūpa*. To be taken as an object of *vipassanā*, the remaining 10 *rūpa* are not real *rūpa*. All *rūpas* have the same nature of flux.

In this stage, *rūpa pariggaha*, when the *yogī* knows the nature of flux, we can say his knowledge is completed in this tradition. No need to be aware separately which is hot (*tejo*) and which is hard, etc. Only

understanding the nature of flux is knowing all *rūpas*. Then the *yogī* needs to know why it is called *rūpa*.

“*Kiñca, bhikkhave, rūpaṃ vadetha?*”, the Buddha himself asked the question mentioned in *Khandha-saḷāyatanavagga Pāḷi*. It means, “Why is it called *rūpa*?”

“*Ruppatīti kho bhikkhave, tasmā ‘rūpa’nti vuccati.*” It means, “it is in flux, so it is called *rūpa*”.

“*Kena ruppati?*” It means, “Why is it in flux?”

“*Sītenapi ruppati, uḷḷhenapi ruppati, jighacchāyapi ruppati, pipāsāyapi ruppati, ḍaṃsamakasavātātapasarīsapasamphassenapi ruppati. Ruppatīti kho, bhikkhave, tasmā rūpa’nti vuccati.*” It means that when it (*rūpa*) is in contact with cold, in contact with heat, in contact with hunger, in contact with thirst, in contact with wild animals, in contact with insects, in contact with hot wind, in contact with rainwater, it is constantly in a state of flux. The meaning of *ruppati* is that the arising of new continuity of *rūpa* which is not the same as the old continuity of *rūpa*. When *rūpa* makes contact with these things, the new *rūpa* continuity, not the same continuity as that of the old *rūpa*, arises. Human beings can walk, move, smell, see, etc. due to the nature of flux.

For example, when a person looks at a certain thing, a visual object strikes *cakkhu pasāda rūpa* (sensitive parts in the eye, particles of the retina), this *pasāda rūpa* is in flux. Seeing consciousness arises because of flux. If the *pasāda rūpa* is not in flux, which means exists constantly, he cannot see that object. Hearing, touching, smelling, and tasting are like this.

There is one thing we need to know. There are four *dhammavavatthāna* (analytical parameter) to testify one thing whether it is *paramattha* (reality) or not. *Nāma* and *rūpa* are the ultimate reality. So they can be examined by these analytical parameters. These 4 are:

(1) *Lakkhaṇā* (characteristic): It is an individual property of *nāma*

and *rūpa*, such as hot and cold of fire, hard and soft of earth, etc.

(2) *Rasa* (function)

(a) *Kicca rasa* (performance of a concrete task): For example, *pathavī* (earth element) makes itself the place to have other *rūpas* exist on it.

(b) *Sampatti rasa* (achievement of a goal): The outcome of the action completed.

(3) *Paccupaṭṭhāna* (appearance or manifestation)

(a) *Upaṭṭhānākāra* (seeing in a *yogī*'s mind)

(b) *Phala* (its manifestation)

(4) *Padaṭṭhāna* (proximate cause)

Every *dhamma* has to have these 4 features. *Nibbāna* has only three except for the nearest cause (*padaṭṭhāna*). *Nibbāna* exists forever by itself without cause.

Generally, *rūpa* are divided into two groups: ① *Mahābhūta rūpa* (great essentials - *pathavī* element, *āpo* element, *tejo* element, and *vāyo* element), and ② *Upādā rūpa* (derivative of *Mahābhūta rūpa*). They are dependent on the 4 great essentials to arise.

In human beings, there are 28 kinds of *rūpa* altogether. They are:

(I) *Mahābhūta rūpa* (4 great essentials) and *upādā rūpa* (24 derivatives). The *Mahābhūta rūpa* are as follows:

① *Pathavī* (element of solidity): Its characteristic is hardness (*kakkhaḷatta lakkhaṇā*). Its function is acting as a foundation for the other coexisting primary elements. It is a place of other *rūpa*'s standing or existing. Every *rūpa* exists on *pathavī*. Without *pathavī*, nothing can be brought into existence. Solidity causes expansion. Because of this element, material objects can occupy space. The hardness (of rock), softness (of paste), roughness, smoothness, heaviness and lightness in materials are the qualities of solidity. In earth, hardness,

softness and roughness are prominent. But the earth is not the *pathavī* element. In fact, the solidity element is constituted to be a greater ratio and is predominant in the earth. Actually, the other three elements are also included in earth.

② *Āpo* (element of cohesion or fluidity): Its characteristic is stickiness or oozing out (*paggharaṇa lakkhaṇā*). Its function is the increasing and developing of things. *Āpo* makes every *rūpa* be united because of stickiness. You cannot see or feel the *āpo* element. You can only know by your knowledge. When you stick two things together, the bond of adhesion is the *āpo* element. You cannot see or feel adhesion. Its power is just flowing and sticky. It is not the water itself. In water, *āpo* is predominant. *Tejo* and the other two are included in *āpo*.

③ *Tejo* (element of heat): Its characteristic is heat (*urūhata lakkhaṇā*). Its function is *paripācana* (burning). It preserves the vitality of all beings and plants. This is the most important element because *tejo* is one of the 4 arising causes (*kamma*, mind, heat and nutriment) of everything and it is included in every material thing and living beings until the end of their life span. It makes them burn, decay and destroy. First, *tejo* makes things arise and then makes them decay and destroy as well. Whatever is arising due to *tejo* cannot avoid decaying and be destroyed because of the *tejo*. Therefore, everything is subject to decay and impermanence. *Tejo* is not fire itself, but it is predominant in fire. *Āpo* and the other two are included in *tejo*.

④ *Vāyo* (element of supporting): Its characteristic is supporting (*vitthambhana lakkhaṇā*). Its function is moving and blowing. *Vāyo* is not the air itself, but it is predominant in air (wind). *Pathavī* is included in *vāyo*. We can stand straight, and living beings can walk or move because of *vāyo*. A stroke (illness) is the result of cutting short of *vāyo*.

Generally, they say earth, water, fire and wind (air) are essential to form the universe. But, in fact, they are not the basic unit (reality). These 4 are formed by ‘*Mahābhūta rūpa*’ (great essentials): *pathavī*, *āpo*, *tejo*, and *vāyo*. These 4 *Mahābhūta rūpas* are the real (eternal microscopic essential elements) basic units (ultimate reality) of everything in all universes. They are included in every *rūpa*.

These 4 great essentials are included in every *rūpa*. They exist all together, indivisible with 4 derivative elements. These 4 derivative elements are *varṇa* (color), *gandha* (smell), *rasa* (taste) and *ojā* (nutrition). These 8 are called *avinibbhoga* (indivisible cell: *kalāpa*). These 8 things are never divided. All these 8 indivisible units can be seen in any living beings and materials in the entire universe. Living beings exist as the composition of mind and matter. Material things exist by themselves without mind. Material things have only *rūpa*. They can never be divided.

(II) *Upādā rūpa* (derived materiality) - They are all together 24 as follows:

(1) *Pasāda rūpa* (clearness of sensory organs): Things of clarity (*rūpa*) can reflect when the respected object hits them (*pasāda rūpa*) and they are in flux. For example, if a mirror is stained with dust, it cannot reflect any picture. Only when it is clear, it can show reflections. Like that, when *pasāda rūpa* is in contact with their respective object, they are in flux and generate a result. For example, when a visible object hits the clearness *rūpa* of the eye (*cakkhu pasāda rūpa*), they are in flux and generate the vision. If they are not in flux, vision cannot arise. This is the law of cause and effect. The cause is ‘hitting’ and effect is ‘seeing’, etc. Therefore, there are only the subject (the one that hits), object (the one that is hit by) and results of sensory organs in human beings.

① *Cakkhu pasāda* (clearness of eye): Its respected object is visible things. When the object hits *cakkhu pasāda*, they are in flux and

reflect as arising consciousness of seeing. Here, the seeing organ is the eye. We cannot see with just the eye. Valid *pasāda rūpa* is formed on the retina. The retina is the compound of clearness.

② *Sota pasāda* (clearness of ear): When sound hits *sota pasāda*, it is reflected and in flux and generates hearing. It exists inside the ear-canal in the place shaped like a ring.

③ *Ghāna pasāda* (clearness of nose): When odor hits *ghāna pasāda*, it is reflected and in flux and generates smelling. It exists in the place shaped like a hind foot of a goat in the nostril.

④ *Jivhā pasāda* (clearness of tongue): When taste hits *jivhā pasāda*, it is reflected and in flux and generates tasting. It exists in the place shaped like a lotus leaf in the middle of the tongue.

⑤ *Kāya pasāda* (clearness of body): It exists inside and outside of the body except for finger and toe nails and the edge of hair. When a *yogī* sits for a long time, these *rūpa* press each other and he experiences some suffering. Even as the wind touches his skin, he feels suffering.

(2) *Gocara* or *visaya rūpa* (pasture of consciousness)

① *Varṇa rūpa* (visible object): Seeing consciousness arises because of a visible object. Seeing is a result of the visible object. The visible object is pasture of seeing consciousness.

② *Sadda rūpa* (sound): Hearing consciousness arises because of *sadda rūpa*.

③ *Gandha rūpa* (smell): Smelling consciousness arises because of odor (*gandha rūpa*).

④ *Rasa rūpa* (taste): Tasting consciousness arises because of *rasa rūpa*.

(3) *Bhāva rūpa* (two sexual phenomena):

① *Itthi bhāva* (femininity): To be known as a female.

② *Puṃ bhāva* (masculinity): To be known as a male.

When a woman gets pregnant, since that time this *rūpa* is included. That *rūpa* does not arise later. It means every creature's sex is determined at the moment of conception as a female or male due to their *kamma*. In the first arising of conception, there are only 30 *rūpas*: 10 of *bhāva rūpa*, 10 of *hadaya* (heart) *rūpa*, and 10 of *kāya rūpa*. This *bhāva rūpa* is similar to *pasāda rūpa*. They can be found in any part of the human body. They exist in the whole body, inside or outside of the body. All creatures are the same sex (man or woman) in every life. Exception is due to their wholesome *kamma* and unwholesome *kamma*. If the conditions are strong enough, they can change their sex in the future lives.

(4) *Hadaya rūpa* (*hadaya vatthu* - heart base): All mind and mental concomitants (mind process) arise from the *hadaya rūpa*. Do not think of it as simply the heart. Every moment, a little new blood is produced in the middle of the heart and the *hadaya vatthu* contains in that blood. At the *hadaya vatthu*, the mind and *cetasika* arise. When you talk or act something, the mind arises here. When you feel sad, you can feel it only at the *hadaya vatthu*. When you sleep, there is only arising and vanishing of life continuum mind (*bhavarūpa citta*). So the *hadaya vatthu* is a starting point and original place of the mind. The heart is the most tired organ in the body and it never stops, never rests until death.

(5) *Jivita rūpa* (life phenomena): It maintains the other co-arising *rūpas* in their life span (moment of mind). Their life span is 17 moments of the mind. Without *jivita rūpa*, other *rūpas* cannot be alive. Living things' fundamental *rūpa kalāpa* is an indivisible 8 units plus *jivita rūpa*. This *jivita rūpa* does not exist in material things.

(6) *Āhāra rūpa*: When someone eats food, this *āhāra rūpa* meets with *ojā* and produces new *rūpa*. *Kabaḷikāra āhāra* or *kabaḷīrikāra āhāra* is just chewable food. *Ojā* is the nutritive essence of it.

(7) *Pariccheda rūpa* (space): There is a space between each *rūpa*. That gap is *pariccheda rūpa*. The Buddha said (*Pheṇapiṇḍīpamasutta vaṇṇana, Khandha-saḷāyatanavagga Pāḷi*), “Our human body is like a sponge or foam.” The sponge cannot be used to make something because there is no essence. The human body is like that, no essence. Even in the smallest space between separate *rūpa*, we can find nothing. There is no core. Because of this, it is ‘*anatta*’ (non-self). Where is ‘I’? Where is ego? Everybody says, ‘I’, ‘I’. However, it is just a thought (mind).

(8) *Viññatti rūpa* (material quality of communication; communication *rūpa*)

① *Kāya viññatti rūpa* (bodily intimation): When you walk or move, *kāya viññatti rūpa* arises. When you are sitting normally, at the moment of sitting, just *rūpa* arises. When someone wants to walk, just having the desire to do so cannot create motion. When the mind makes an effort to walk, the mind causes ‘air born of mind’. Then, that air causes *viññatti rūpa* (bodily intimation). The spreading of ‘air born of mind’ causes forward motion. It is called walking. In fact, it is the arising in the microscopically different place of *viññatti rūpa*. *Rūpa* never move to a new place, they arise and vanish in the same place.

② *Vacī viññatti rūpa* (vocal intimation): When you say something, *vacī viññatti rūpa* arises.

(9) *Vikāra rūpa* (distinct condition of material; condition of lightness or softness)

① *Lahutā* (materials in light condition): *Lahutā* means ‘being light or being fast’. It suppresses the heaviness of the body. When *rūpa* is light, the body becomes light. When someone feels joy, he is light because *lahutā rūpa* arises.

② *Mudutā* (materials in soft condition): It removes stiffness in the body. When the *yogī* feels angry, his body is rough. In this

case, the *yogī* cannot practice meditation because his body is not soft. When he feels joy, his body becomes soft. At that time, the *yogī* can sit and take meditation.

③ *Kammaññatā* (healthy condition of *rūpa*; healthy enough to perform movements such as walking, sitting, meditating, etc.): It gives strength to hold up the body parts and makes movement or action perform well.

(10) *lakkhaṇā rūpa* (the state of process): *Rūpa* at the state of the following processes of characteristics. *Rūpa* has four processes:

- ① *Upacaya* (producing): Start arising; first arising stage of *rūpa*.
- ② *Santati* (continuity): Developing stage.
- ③ *Jaratā* (decay): Old stage.
- ④ *Aniccatā* (impermanence): Ceasing; dissolving stage.

All these 28 types of *rūpa* are not found separately in sentients or insentients. Four *Mahābhūta* (great essentials) always exist together with four derivatives. They can be never divided. So they are called *avinibbhoga* (indivisible 8). The form of 8 indivisible microscopic material groups is called a *kalāpa*. The *yogī* will see the group of atomic particles as a visible haze. Here, it does not mean the size. It is just mentioned as vision. One *kalāpa* is an indivisible *rūpa*. *Kalāpa* has the following 4 features:

- (a) All *rūpas* in a *kalāpa* arise together: Indivisible *rūpa*.
- (b) They also cease or dissolve together.
- (c) They all depend on the 4 great essentials presented in the *kalāpa* for their arising.
- (d) They are so thoroughly mixed that they cannot be divided and they co-exist.

Components of a *kalāpa* (basic unit) are 4 great essentials and 4 derivatives. These are *pathavī*, *āpo*, *tejo*, *vāyo*, *vaṇṇa* (color), *gandha*

(smell), *rasa* (taste), and *āhāra* (nutriment). The characteristic of *rūpa* is real. Take for example the object of a table. The characteristic of hardness is real, but the label ‘table’ is not real. *Citta*, *cetasika*, and *rūpa* arise only if certain conditions are met. Thus they are conditioned *dhamma* (*saṅkhāra dhamma*).

In these 28 *rūpa*, the first counted 18 are real *rūpa* caused by *kamma*, *citta* (mind), *utu* (heat), and *āhāra*. All these 18 *rūpas* are called ‘*nippahanna rūpa*’ (produced materiality by *kamma*): 4 *mahābhūta rūpas*, 5 *pasāda rūpas*, 4 *gocara rūpas*, 2 *bhāva rūpas*, 1 *hadaya rūpa*, 1 *jīvita rūpa*, and 1 *āhāra rūpa*. They all are called ‘*dhātu*’ such as *pathavī dhātu*, *tejo dhātu*, etc. These 18 are the object of *vipassanā*. Here, ‘*dhātu*’ means ‘bearing their own nature (characteristic)’. Their nature is never in flux. Therefore, *pathavī* element is always roughness and hardness. *Tejo* element is always heat... etc. However, they (*rūpa*) have no mass, shape, form or weight: “*Subbe hi pi dhamma taṃ taṃ kiriyāmatamevā, na te na dhamme na dravvaṃ vā santhana vā viggaho vā hontu*” (*Abhidhammadīpanī*). But when they are formed together, billions of quantities can be felt as hard, rough, warm or visible. Due to millions of *vaṇṇa rūpa*, they are formed together and can be seen as a shape or figure. Due to millions of *tejo*, they are formed together and can be felt as hotness.

There are 4 kinds of *tejo* in a human being:

- ① Body heat (*dāha tejo*)
- ② Digestive heat (*pācaka tejo*)
- ③ Decay heat (*jīrana tejo*)
- ④ Fever (*santappana tejo*)

These 18 *rūpas* are constituted into ‘so called’ human beings. Our human beings are just a compound of *nāma* and *rūpa*. This *rūpa* is just a kind of energy.

How can we see or touch these 18 *rūpas* arising? When we see someone with our eyes, that is actually seeing just *rūpa*. But, when we see it with *vipassanā* eye, we will see these 18 *rūpas* only as arising and vanishing because the reality is arising and vanishing. We can see the body at every time, at every moment until the last moment of life. Some are arising, some are persisting, and some are vanishing just as a gently flowing stream and a burning candle. If we light a candle at night, we think that the same candle was burnt to the bottom till the next morning. In fact, a respective portion of wax, wick and fire are burning out at every moment, and a new portion was burning one after another. But this process is very fast and cannot be seen with a normal eye. Therefore, people see and think just the whole candle was burning through the night. Like this, the *rūpas* are arising, vanishing and increasing every microscopic moment. When we are young, we were a very few *rūpas*, but we become a lot of *rūpas* as we are growing up.

All *rūpas* arise due to the four main causes: *kamma*, *citta*, *utu* (*tejo rūpa*: heat), and *āhāra* (nutriment). Here, *utu* is inside *tejo*. It means every *rūpa kalāpa* has *tejo*, because of this, new *rūpa* arises. Therefore, there is no creator. In every mind arising moment, *rūpa* born of mind arises. In every mind moment, *rūpa* born of *kamma* arises. After *rasa* (taste) *rūpa* meets with nutriment from food inside the body, at every moment, *rūpa* born of nutriment arises. In each *rūpa*, there is *tejo* (*utu*). This *utu* causes *rūpa* born of *utu* in every mind moment. Therefore, the *rūpas* are increased constantly in the human body in every mind moment.

If *kamma* is strong, it makes *āhāra* power stronger and causes better *rūpa* to arise. However, our life depends on *kamma*, *vīriya* (effort), and wisdom. *Kamma* is like a seed. You cannot get the result of effort without a seed even though you make a strong effort. When the internal

āhāra meets *āhāra* (nutriment) from outside by eating food, it causes new *rūpa*.

At the Buddha's time, there was a *yakkha* (ogre) who was as powerful as a *devā*. The *yakkha* asked the Buddha, "If there is no creator, how does a human embryo become bigger? How is it available without a creator?" The Buddha said, "*Paṭhamam kalalam hoti, kalalā hoti abbudam Abbudā jāyate pesi, pesi nibbattatī ghano. Ghanā pasākhā jāyanti, kesā lomā nakhāpi ca*" (*Indakasuttaṃ, Sagāthāvagga, Saṃyutta nikāya*). It means, first, it arises as a very tiny clear drop. Then it becomes foam then it becomes jelly and it becomes flesh, it becomes 5 branches and later it becomes hair, nails, etc. There is no creator for human beings. First, it arises as a very tiny clear drop, which you cannot see with a normal eye. It is a very small clear fluid or liquid which becomes a little thick as a foam and later jelly. Eventually, it becomes flesh, head, later hair, etc. and finally is developed as a whole body.

● How to practice

Briefly, there are 3 places of objects to meditate *vipassanā* in this Kānnī tradition.

① Edge of the *nimitta* (from the top to the bottom): At this stage, the body figure cannot be seen. Only light or *nimitta* can be seen. After completing Method 4, the *nimitta* dwells inside the heart base. When the *yogī* starts meditation, he can see his whole body as fire depending on the meditator's strength of concentration. He can take the object at the edge of the *nimitta*, that is, the top of the body or the bottom of the body. It is called *baharantara* (*Yogī Pāragū* by U Sobhita)).

② Between the shoulders: *bāntara*

③ On the heart base: *antara*

The first two are too far to be able to catch the right place exactly.

So, the third one is to be taken as a meditation object. It is called *antara* which means ‘middle point’. The edge of the *nimitta* is called the ‘remote edge’. Between the shoulders is called the ‘near edge’.

After the *yogī* finishes the 4th method of *ānāpānassati*, he will see his whole body as a figure filled with a very small visible haze. This is the sign of having reached the highest level of concentration if he sees this haze. Some *yogīs* will see the body as a whole. This is called ‘*sandhi*’. However, the *yogī* must divide the body in the mind into the upper part, middle part, or bottom part in order to see the *rūpa*. Try to take a look at each part of the whole body to see the *rūpa*. This is called ‘*pabba*’ (part or section). If the *yogī* cannot see the *rūpa*, he has to cut the part of the body into tiny sections and look at each part to see the *rūpa*. This is called ‘*odhi*’. The *yogī* who has a *paṭibhāga nimitta* will see his body as a figure of visible haze. This is seeing real *rūpa*.

Every time the *yogī* practices *vipassanā*, he has to start with being aware of the center of the heart base which is only the size of one knuckle inside the heart. It is because the *nimitta* is fixed in the middle of the heart.

Whenever he practices, he has to be able to see the visible haze everywhere in the body. Therefore, when the *yogī* starts looking at the center of the heart, he sees a bright light or a visible haze, he looks at those particles and must realize it (with his mind) as *rūpa*. All the time, the *yogī* must try to see the visible haze and realize it in his mind that it is *rūpa* which is just a formation caused by conditions. Meanwhile, the mind notes that ‘*rūpa, rūpa, rūpa*’ thinking of the meaning.

When the *yogī* feels pain or discomfort on his body such as itching, hot, cold, or hurt, etc., immediately move the mind to that point and catch and be aware of that point. Notice it is just a flux and the mind notes ‘*rūpa, rūpa, rūpa*’. If he feels another point of suffering, move

to that place and be aware of it. Here, to put it more precisely, suffering is *vedanā* (feeling) not *rūpa*. He looks and is aware the place of *vedanā*, but not that actual *vedanā*. Actually, he is aware of the *rūpa* (flux) at that very place. The *rūpa* at that place is the cause of *vedanā* because that place of *rūpa* is in flux and that *rūpa* touches *pasāda rūpa*. Its touching caused the *vedanā*. So the *yogī* is aware of that place (the spot of *vedanā*) not that *vedanā* but the cause of *vedanā* (it is *rūpa*). When the *yogī* is sitting, *rūpas* in that place in which the part of body touches the floor are due to the body weight or heat, they are in flux. That *rūpa* touches the *kāya pasāda* (body sensitive *rūpa*) and it causes *vedanā*. Therefore, looking and being aware of the suffering place is not to be aware of *vedanā*, but to be aware of the original *rūpa* in flux there.

If there is nothing to suffer, move back the mind to the center of the heart and be aware of that. The mind notices that he suffers (heat *rūpa*) or sees, or feels (wind *rūpa*), or hears (heart beating sound; sound *rūpa*). Realize that they are just *rūpa* (being in a state of flux) with the mind noting '*rūpa, rūpa, rūpa*'.

Here is an important point. Looking and seeing are *samatha*, that is, only seeing the *rūpa kalāpa*. Knowing that is *rūpa* is *vipassanā* practice. At this point, he must try to look at his body and he will see only a visible haze in every place of the body. He should know that this is *rūpa*. Before he practices *vipassanā*, he knew that his body is a solid substance or living being, but now he sees only a visible haze called *rūpa*. So his body is just *rūpa*. If he attains this knowledge, he understands *rūpa* as it is.

The *yogī* must practice not only sitting meditation but also being aware of every time or any movement and watching the place (spot) that he knows or feels some suffering anywhere in his body. When he walks, he will suffer and know some pain in the leg. Then he must

be aware of and watch that place, and know it is '*rūpa*' with the mind noting '*rūpa, rūpa, rūpa*'. He will see the visible haze of *rūpa*. He must realize and notice with the mind that it is *rūpa*. Every time, anywhere he is aware of and watches the body, he will see just the visible haze. When he eats, he knows or suffers one part of the mouth. Then he must be aware of, and watches that place and knows that it is *rūpa*.

According to the Buddha's teaching, *yogī* must be aware of everything arising each moment in *vipassanā* meditation. Here, why is the *yogī* aware of only *rūpa*? According to this tradition, the qualified *yogī* always sees the *rūpa* (as a visible haze) at any part of his body at any time. The *yogī* will see the *rūpa* as one of the following 5 examples (*Udayabbayañāṅakathā, Visuddhimagga 2*):

- (a) As snow melting down quickly from the tree when the sun is rising in winter.
- (b) As a wave made by a stick dropped onto the surface of water in the quiet lake.
- (c) As rain drops falling on the water surface and it disappears quickly when raining heavily.
- (d) As a flash of lightning in the sky. It arises quickly and vanishes right away.
- (e) As mustard seeds falling down when they are put on the blade of a sword.

He has a *rūpa* object all the time. Therefore, for this *yogī*, *rūpa* is more prominent than any other objects such as sound, smell, or thought, etc. For the *vipassanā yogī*, he must be aware of and watch the object that is more clearly seen than any other. In other traditions of meditation, *yogīs* cannot see the *rūpa* like this. They are just aware of the sensation. But the *yogīs* who belong to the Kannī tradition always see the *rūpa* in any part of their body. So *yogīs* must be aware of and watch the

rūpa. Therefore, they can understand *anicca* (impermanence) easily by seeing the vanishing of the *rūpa kalāpa* in the Kannī tradition.

When the *yogī* cannot see the *rūpa* (visible haze), he may see some flesh, or bones, or just skin instead of a visible haze. Whatever he sees on the body, they are just *rūpa*, not flesh, bone or skin. Therefore, he is aware and realizes that it is *rūpa* and makes the mind noting as *rūpa, rūpa, rūpa* at any time he meditates on the body. At this point, if he sees something except visible haze, he must know that his concentration is decreased. Then he has to try to boost his concentration by focusing on the object with the power of the mind.

Do not allow the mind to go outside to any other objects. Whenever the *yogī* is aware of and watches the object, he must use his mind power. Seeing the object with mind power is about 3,000 times stronger than seeing through normal eyesight.

During meditation, the *yogī* must refrain from crying, getting angry, laughing loudly, hard muscular labor, or moving without being mindful. If the *yogī* does any of those activities, his concentration will be completely destroyed. At that time, it is very difficult to regain his concentration. When he practices *rūpa pariggaha* until attaining the knowledge that *rūpa* is not the body, no mass, no shape, but being in flux, he realizes that his body is the heap of just constant flux.

2. *Nāma Pariggaha*

Nāma pariggaha is *nāma* + *pariggaha*. *Nāma* means mind, *pariggaha* means overall awareness of *nāma*. Therefore, *nāma pariggaha* means practising of being aware of all *nāma* to know what it is. Here, *rūpa pariggaha* and *nāma pariggaha* are practiced to know about *nāma* and *rūpa*. Before practising *vipassanā*, *yogī* needs to know what the objects are.

(1) *Nāma*

There are two kinds of mind. One is (1) *citta* (mind) and the other is (2) *cetasika* (mental concomitants). There are two definitions of *nāma*.

(i) *Ārammaṇaṃ namaṭīti*: It means that it always takes the object and is ready to take the object. So it is called *nāma*. According to this definition, *citta* and *cetasika* are *nāma*.

(ii) *Attani ārammaṇika dhamme nāmaṭīti*: It means making other things (*citta* and *cetasika*) that are used to take the object to take itself as an object.

According to the second definition, Nibbāna is called *nāma* because Nibbāna makes the *citta* and *cetasika* take itself as an object. That is, at the moment of realizing of Nibbāna, *magga citta* and *phala citta* take Nibbāna as an object. There are two *nāma* such as *citta* and *cetasika*:

(1) *Citta*

Citta means considering an object (*Ārammaṇaṃ cintetī ti cittaṃ*). So it is called *citta*. There are many names of *nāma* such as:

① *Viññāṇa* (knowing specially)= *Ārammaṇaṃ vijānātīti*: It means it knows the object specially, so it is called *viññāṇa* (*ārammaṇa vijānātīti viññāṇa*).

② (*Āyātanaṃ*) *manāyatananti mano*: It means the cause of pairing *dhamma*.

③ *Citta* (*ārammaṇaṃ cintetī ti cittaṃ*): It means considering an object. Generally, there are seven kinds of *nāma*.

(a) *Cakkhaviññāṇa*: Knowing by eye or eye consciousness or seeing.

(b) *Sotaviññāṇa*: Knowing by ear or ear consciousness or hearing.

(c) *Ghānaviññāṇa*: Knowing by nose or nose consciousness or smelling.

(d) *Jivhāviññāṇa*: Knowing by tongue or tongue consciousness or tasting.

(e) *Kāyaviññāṇa*: Knowing by the body or body consciousness or

touching.

Ⓕ *Manodhātu* (mind element): Five doors cognition consciousness (*pañca dvārāvajjana citta*) and two receiving (object) consciousness (*dvi sampañcchana citta*).

Ⓖ *Manoviññāṇa*: Knowing specially by distinction: knowing details such as which color, or who, names, etc. All human beings are being dragged into a whirlpool of *saṁsāra* because of *manoviññāṇa*. This mind is knowing through the effect of other *saññā*, *lobha*, *dosa* and finally it knows many different ways.

The mind is numerated as 89 numbers, but these are not the quantity of mind, just mentioned as the state of the mind. When the mind is controlled by *kusala* (wholesomeness), *akusala*, and *jhāna cetasika*, it can be counted briefly as 89 and as 121 in detail. The mind generally arises as: (1) *kusala* mind, (2) *akusala* mind, (3) *sukha* mind, (4) *dukkha* mind, (5) *kriyā* mind.

(1) *Kusala* mind can remove the *akusala* mind. It will result in *sukha* (happiness) advantage. Although *kusala* can remove the *akusala* mind, only the *Magga ñāṇa* can eradicate the *akusala* mind.

(2) *Akusala* mind is always against the *kusala* mind. It is undesirable and it is the fault as it makes a bad result. However, it can be eradicated from the root when *arahatta magga* arises. Fortunately, *akusala* mind cannot eradicate *kusala* mind.

(3) *Sukha* mind: When the mind is faced with a desirable object, *sukha* mind arises. It is desirable because it makes mind and body to increase motivation physically or mentally and feel happy.

(4) *Dukkha* mind: When the mind is faced with an undesirable object, *dukkha* mind arises. It makes mind and body decrease motivation and feel unhappy.

(5) *Kriyā* mind: It arises without volition. Only this mind arises to the Buddha and *arahantas*.

Kusala mind has 8 types and *akusala* mind has 12 types:

(I) 8 types of *kusala* (wholesome) consciousness:

- ① Unprompted with pleasure, with knowledge.
- ② Prompted with pleasure, with knowledge.
- ③ Unprompted with pleasure, without knowledge.
- ④ Prompted with pleasure, without knowledge.
- ⑤ Unprompted with equanimity, with knowledge.
- ⑥ Prompted with equanimity, with knowledge.
- ⑦ Unprompted with equanimity, without knowledge.
- ⑧ Prompted with equanimity, without knowledge.

(II) 12 types of *akusala* (unwholesome) consciousness: 8 are rooted in *lobha* (greed), 2 are rooted in *dosa*, and 2 are rooted in *moha*.

(a) 8 types of consciousness rooted in *lobha* (greed):

- ① Unprompted with pleasure, with wrong view.
- ② Prompted with pleasure, with wrong view.
- ③ Unprompted with pleasure, without wrong view.
- ④ Prompted with pleasure, without wrong view.
- ⑤ Unprompted with equanimity, with wrong view.
- ⑥ Prompted with equanimity, with wrong view.
- ⑦ Unprompted with equanimity, without wrong view.
- ⑧ Prompted with equanimity, without wrong view.

(b) 2 types of consciousness rooted in *dosa* (hatred):

- ① Unprompted with displeasure, with anger.
- ② Prompted with displeasure, with anger.

(c) 2 types of consciousness rooted in *moha* (delusion):

- ① With equanimity, with doubt.
- ② With equanimity, with restlessness (*uddhacca*).

The causes to arise *akusala* mind such as *lobha*, *dosa*, *māna*, *diṭṭhi* are more than the causes of *kusala* mind. So the mind always enjoys *akusala* action. The Buddha said, '*pāpasmim ramati mano*' (*Pāpavagga*,

Dhammapada). It means the mind enjoys *akusala*. The mind always leans to *akusala*.

Differences between *kusala* and *akusala*:

- ① After doing a *kusala* act, one feels happy.
- ② After doing an *akusala* act, one feels unhappy.
- ③ *Kusala* cannot be found as fault.
- ④ *Akusala* can be found as fault.
- ⑤ *Kusala* will result in good fortune.
- ⑥ *Akusala* will result in bad fortune.

(2) *Cetasika*

Ceta means ‘mind’ and *sika* means ‘arise together’. Its definition is as follows:

(1) *Citta samiṇṇ nissitaṇṇ*: Arises depending on *citta*.

(2) *Cetasi bhavanti cetasika*: Arises relying on the mind, so it is called *cetasika*.

(3) *Cetasi niyuttāti cetasika*: Arises pairing with the mind, so it is called *cetasika*. Whenever the mind arises, this (*cetasika*) arises. They cannot be separated from each other.

Cetasika (mental concomitants):

- ① Always arises together with the mind.
- ② Always takes the same object as the mind.
- ③ Always vanishes together with the mind.
- ④ Controls the mind. Exists on the same base with the mind.
- ⑤ Mixes with the mind. They can be called as ‘manners (action) of the mind’.

There are 52 types of *cetasika* all together in human beings. Any one of 52 *cetasikas* arises together with the mind and ceases together with the mind when they arise. It takes the same object of the mind depending on the mind. They are divided as follows:

(i) Universal *cetasika* 7: Always they arise together with the mind

except during sleep (7 *sabbacittasādhāraṇa cetasikas*).

(ii) Random *cetasika* sometimes with *kusala*, sometimes with *akusala* (6 *pakiṇṇaka cetasikas*).

(iii) Unwholesome *cetasika* 14 (14 *akusala cetasikas*).

(iv) Wholesome *cetasika* 25 (25 *kusala cetasikas*).

I. Universal *cetasika* 7

They are ① *phassa* (contact), ② *vedanā* (feeling), ③ *saññā* (perception), ④ *cetanā* (volition), ⑤ *ekaggatā* (one-pointed mind: It is *samādhī*.), ⑥ *jīvita nāma* (life sustaining), and ⑦ *manasikāra* (attention). They always arise together with the mind at any moment.

(1) *Phassa* (contact): The contact of object and the mind. For example, when a visible object is detected by the eye, eye consciousness arises. The joining of these 3 is called *phassa*. Without *phassa*, the mind process cannot be continued.

(2) *Vedanā* (feeling): All kinds of feelings physically and mentally. *Vedanā* is also essential in the mind process. When someone makes contact with a desirable object, pleasant feeling arises. Due to this feeling, *lobha* (greed) arises and tries to get the object continuously. Then, *akusala* arises. Similarly, when the mind contacts undesirable objects, *dosa* (anger) arises and *kusala* or *akusala* arises. Sometimes, the mind is not aware of *phassa* (contact) due to delusion.

(3) *Saññā* (conception; perception): Just noting. When the mind meets some objects, it notes them as they are, for example, white or black, male or female. Next time, when the mind meets this object again, it makes the mind know as it had noted it before. It really does not know it is right or wrong. For example, a farmer makes a scarecrow in his paddy field. When a bird or animal sees that scarecrow, they think it is a human being and will go away. In their mind, perception recognizes that it is a human being because it happens to see human

beings wearing the same kind of clothes. Now the animal sees the scarecrow again, *saññā* remembers that it is a human being and the animal goes away. Like that, *saññā* of human beings makes a note, wrongly, that the composition of *nāma* and *rūpa* as a human being or creature, he or I, etc.

(4) *Cetanā* (volition): *Cetanā* is a key factor of the mind process. That dominates all actions mentally, verbally, and physically. It has two functions:

(a) It does its own task.

(b) It pushes other minds and *cetasika* to accomplish their own action.

“*Santāne daṃṃ kammaṃ nāma nanirujjhati sabbaso visesaṃ nidetvā hi samayaṃ pi vipaccituṃ.*” “Before it vanishes, it puts some energy into the mind process. That will result as a new life.” In every action whether it is good or bad, *cetanā* will result in the future. Because of that, everyone has resulted to be reborn in a good or bad destination from uncountable previous lives.

(5) *Ekaggatā* (one-pointed mind): It is always used as *samādhi*. It has two functions. One is taking a certain object alone. The other is making the other mind and *cetasika* not to waver and to take the object that has taken by itself.

(6) *Jīvita nāma* (life sustaining): It safeguards all *nāma* and *cetasika* arising together to sustain at the moment of the mind. This *jīvita nāma* and *jīvita rūpa* are referred to as *jīvitindriya*. They are referred to as life, not death. If someone says these *jīvitindriya* have ceased, then people say, ‘he is dead’.

(7) *Manasikāra* (attention): It makes the mind exist in a certain state. According to the *manasikāra*, *kusala* and *akusala* mind arise. It is a junction. When the mind meets with an object, a proper *manasikāra* makes a *kusala* mind arise. Improper *manasikāra* causes *akusala* mind.

II. Random *cetasika* arising sometimes with *kusala*, sometimes with *akusala*: 6 *pakiṇṇaka cetasikas*

They are *vitakka*, *vicāra*, *adhimokkha* (determination; determine the object), *pīti*, *paggaha* (*vīriya*; effort), *chanda* (desire or enthusiasm). Sometimes they arise together with *akusala*, sometimes with *kusala*. *Vitakka* is an initial application which means firstly it searches the object and puts the mind on that object to take. After the mind takes the object, it continuously takes that object. This is *vicāra*. *Vitakka* is like a bird taking off from the ground and *vicāra* is flying into the air.

III. Unwholesome *cetasika* 14 (*akusala cetasika*)

Akusala cetasikas are counted as 14. They are *lobha* (greed), *dosa* (anger), *moha* (delusion), *māna* (conceit), *diṭṭhi* (wrong view), *ahirīka* (shamelessness of wrongdoing), *anottappa* (fearlessness about the result of *akusala*), *vicikicchā* (doubt about the Buddha, the *Dhamma*, the *Saṅgha* and Dependent origination), *uddhacca - kukkucca* (restlessness and worries), *thina - middha* (sloth and torpor), *issā* (jealousy, envy), and *macchariyā* (stinginess). When you are angry, it is really that your mind is controlled by anger, not ‘you’.

IV. Wholesome *cetasika* 25 (*kusala cetasika*)

Kusala cetasikas are counted as 25. They are:

saddhā, *sati*, *alobha*, *amoha* (*paññā*), *passaddhi* (*kāya passaddhi*, *citta passaddhi*), 2 *mudutā*, 2 *lahutā*, 2 *kammaññatā*, 2 *pāguññatā*, 2 *ujukatā*, (a) *mettā*, (b) *karuṇā*, (c) *muditā*, (d) *upekkhā* (These 4, (a), (b), (c), (d) are called *brahmavihāra dhamma*: dwelling as a *Brahma*), *hirī* (fear about *akusala* act), *ottappa* (shrinking back from doing wrong), (e) *sammāvācā* (right speech), (f) *sammākammanta* (right action), (g) *sammājīva* (right livelihood). [These 3, (e), (f), (g) are included in the 8 Fold Noble Paths. These 3 are called *virati* (abstinence) which means refraining *cetasika*].

When someone is preparing to tell a lie, *sammāvācā* arises and he

refrains to tell a lie. Like this, *sammākamanta* arises and does not commit physically unwholesome actions which are not concerned with livelihood, *sammāājīva* arises and refrains from doing an *akusala* act that is concerned with livelihood.

(2) How to practice

In *nāma pariggaha*, a *yogī* practices to know the mind as object-knowing consciousness. To start practising, first the *yogī* performs *parikamma* and develops loving-kindness. He is aware of the heart base and he will see visible haze (*rūpa*). Then he is aware of the knowing of that visible haze and takes that knowing (mind) as a meditation object. He realizes it as consciousness (mind) and meditates (being aware) on the knowing mind with the mind noting, ‘knowing’, ‘knowing’. Here, seeing is knowing because seeing is knowing through the eye. He takes the knowing as an object and is aware of it and the mind notices it.

Practice like this: Take an object, through the 1st consciousness and know the object. Meditate (being aware) on the 1st consciousness that knows the object by means of the 2nd consciousness. These two minds are always one pair. Then, he sees the visible haze next time and takes the seeing (consciousness) as an object and meditates on it with the 2nd consciousness. He meditates like this again and again.

If the *yogī* cannot see the visible haze at the heart base, visualize an object (the thing that is seen in the previous day in the *rūpa pariggaha*). Focus the mind on that object (maybe *rūpa kalāpa* or heart base or some parts of the body). Then, look at the object carefully, try to make a clear vision of the object and be aware of, or meditate on the mind that sees the object (vision). Here, literally saying, it is to meditate the former *citta* by the latter *citta*. In other words, it is aware or meditates *cakkhu viññāna* by means of mind consciousness. The mind also notices

it reciting ‘knowing’, ‘knowing’, all day long. practice like that.

At this moment, it is important to make clear ‘knowing’ of the object and being aware of it. Make one pair of minds. Here, ‘to make a pair of mind’ means the former mind that knows or sees the vision that you visualized and the latter mind that meditates on the former mind. Sometimes it will take 10 or 15 minutes depending on the *yogī*, but it does not matter. At first, it takes a long time but gradually it will get faster and faster. Eventually, the object mind (the 1st consciousness) and meditated mind (the second consciousness) arise quickly as a pair. In brief, the object is always mind (as knowing, not feeling, seeing or hearing, etc.).

This stage is about being aware and watching the former mind with the latter mind. Be aware and watch like this all the time, in every movement, and at any place. When some suffering arises in the body, immediately catch that point and be aware of it, take the mind that knew the suffering as an object and be aware of it. The mind notes as ‘knowing’, ‘knowing’. If there is nothing to know in the body, move the mind to the heart base and be aware of it and watch noticing the mind all the while. Do not stop the mind at one place. Whenever a new object arises, try to catch and be aware of it. Finally, he will get the Experiential knowledge (*Bhāvanāmaya nāṇa*) through this practice that the mind is just knowing the object and catching the object. The mind is nothing more than that. Now, the *yogī* comes to know what *nāma* is .

In *vipassanā* practice, the *yogī* must not take the object that arose in the past because it has already vanished. Here, past (times) means the moment arisen just before the present moment. Also, he must not take the object in the future because the object in the future has not arisen yet. So the object in the future cannot be subject to awareness. Therefore, take the object that is arising in the very present moment

because it can be seen, known and observed.

In taking a present object to be aware, the *yogī* must not cling (*asaṅghīraṃ*) to craving and must not regard it with wrong view. Here, ‘must not cling to craving’ means ‘do not assume the object (part of his body) as my body, my leg, my bone, my heart, or my head, etc. but be aware of it just as *rūpa* (flux). Be aware of every present arising object just as *rūpa* (flux). In saying, ‘must not regard it with wrong view’ actually means ‘do not think that it is ‘I’ who practice *vipassanā*; it is the body, it is the head, ‘I’ hurt my leg, or ‘I’ see the heart. But regard every object arisen on the body as ‘*rūpa*’ (flux). Everything seen, heard, suffered on the body is just ‘*rūpa*’.

Everybody works for their benefits. Only when someone works in the right way, he will get benefit. Working in the right way is very important. Working in the right way is more important in mind applications than in material applications. So if someone wants to get any benefit, he should follow the right method. In *vipassanā* practice, the *yogī* cannot attain *Magga ñāṇa* without practising in the right way. To follow the right way, it is important to listen to the teachings from one who has already been enlightened. Therefore, if you want to attain *Magga ñāṇa*, you should follow the Buddha’s way of practice because the Buddha practiced in the right way and attained Omniscience. The Buddha delivered a discourse for anyone who practices *vipassanā* to attain *Magga ñāṇa*. It is mentioned in the *Bhaddekaratta sutta*.

The Buddha said in that *Bhaddekaratta sutta* (*Majjhima nikāya*), “*Aūtaṃ nānvāgameyya, nappaṭikarīkhe anāgataṃ; Yadaūtaṃ pahīnaṃ taṃ, appattañca anāgataṃ Paccuppannañca yo dhammaṃ, tattha tattha vipassati; Asaṅghīraṃ asaṅkappaṃ, taṃ vidvā manubrūhaye.*” It means, ‘do not follow the past, also do not expect the future. The past things are dissolved. The future things have not arisen yet. Only be aware of present things’. At the moment the present things are arising, meditate

on them with unshaken and undestroyed *vipassanā* (meditation). Before they disappear, a wise *yogī* always practices these two ways. Here, unshaken and undestroyed *vipassanā* means ‘meditating with the mind that is not affected by wrong view and not clung to by craving’. That means being aware of the object not as *atta* (soul), I, my body, my practice, etc.

Anyone who practices *vipassanā* according to the above-mentioned stanza and meditates about *rūpa pariggaha* and *nāma pariggaha* will understand clearly that ‘so-called’ human beings are the components of just *nāma* and *rūpa*.

Kannī tradition *yogīs* are taught to practice *vipassanā* according to the *Bhaddekaratta sutta*, the Buddha’s teaching. In *rūpa pariggaha*, they practice to understand the nature of *rūpa*, flux. They are aware of any object on the body as *rūpa* in flux. All *yogīs* have to be aware of anything that is heard, seen, known or suffered as the *rūpa*, not ‘I’, not my body, or not my leg. They must catch the presently arising objects when they meditate in the present. If there is no arising object, the *yogīs* should not be aware of the objects in the past or in the future. *Vipassanā* meditation is just concerned with the present moment observing body and mind with bare attention.

In *nāma pariggaha*, the *yogī* is aware of the mind that knows the object that arises in the present as just ‘knowing’ but not as ‘I’. There is no *yogī* who is sitting to meditate. Actually, the group of *rūpa* (flux) that is called ‘the body’ and ‘the mind’ (including *kusala citta* and 13 as universal 7 and random 6, plus 23 *cetasikas* excluded *karuṇā* and *muditā* out of 25 *kusala cetasikas*) is being aware of the meditating objects (total 36). Only *rūpa* and *nāma* are the object of meditating. So there is no *vipassanā* meditation without *nāma* and *rūpa*.

(3) The Five Aggregates (*Khandha*)

In the Buddha's teaching of *vipassanā*, the Buddha used the word, '5 *khandhas*' instead of *nāma* and *rūpa* whenever referring to human beings. 'So-called' human beings are a composite of 5 aggregates. There are 11 qualities to be possessed by some *dhamma* that can be counted as *khandha*. The *dhamma* that:

- ① exists in the present or
- ② exists in the future or
- ③ exists in the past or
- ④ is a kind of superiority (*parīta*) or
- ⑤ is a kind of inferiority (*hīna*) or
- ⑥ exists near which means 'could be understood easily by *ñāṇa*' or
- ⑦ exists remote which means 'could not be understood easily by *ñāṇa*' or
- ⑧ exists inside (*nāma* and *rūpa*) in oneself or
- ⑨ exists outside (*nāma* and *rūpa*) in other persons or
- ⑩ is fine which means 'cannot be seen' or
- ⑪ is rough which means 'can be seen' or any kind of *dhamma* can be counted as *khandha*.

So the mind (*nāma*) and *rūpa* are counted as *khandha*. They are *rūpa* as *rūpakkhandha*, *vedanā cetasika* as *vedanakkhandha*, *saññā cetasika* as *saññakkhandha*. The rest of the 50 *cetasikas* are counted as *saṅkhārakkhandha*. Consciousness (*viññāṇa*) is counted as *viññāṇakkhandha*. Although the *khandha* means 'heap or group', it can be counted for just one *cetasika*. Therefore, a 'so-called' human being, which is composed of *nāma* and *rūpa*, has 5 *khandha*. In other words, human beings are a composite of 5 *khandhas*. These five aggregates are:

(1) *Rūpakkhandha* (heap of *rūpa*): *Rūpakkhandha* means heap of *rūpa* but they cannot be grouped physically. It is just a mental assuming

of *rūpa*. There are many kinds of *rūpa* and they arise only on their concerned occasions. Therefore, it is difficult to mention details which *rūpa* arises on a certain occasion. Generally, to mention all kinds of *rūpa*, here, the Buddha used *rūpakkhandha*.

(2) *Vedanakkhandha* (group of feeling or sensation): *Vedanā* is a mental concomitant (*cetasika*) that feels everything arising on sensory organs. Whether it is good or bad, pleasant or unpleasant, or neutral, it is felt by means of *phassa*. Here, *phassa* is in contact with an object, respective sensory organs and arising consciousness due to the *phassa*, *vedanā* (feeling) of arising. *Vedanakkhandha* means generally, all kinds of feelings within the mind or body.

(3) *Saññakkhandha* (group of perception): *Saññakkhandha* is also the mental assuming of *saññā*. Here, *saññā* means perception of sense objects such as color, form, or name. The first time, the *saññā* meets some objects and it notes as it is. Next time, if it meets it again, it recognizes as it was noted before. Perception functions as memory.

(4) *Sarīkhārakkhandha* (group of mental conditioning): *Sarīkhārakkhandha* means a mental assuming of *sarīkhāra*. *Sarīkhāra* are the 50 mental concomitants out of 52 *cetasikas* in our mind excluding *vedanā* and *saññā*. In *sarīkhārakkhandha*, *cetanā* (volition) coordinates the *citta* and the other *cetasikas* play the key role in all bodily, verbal, and mental actions. We, a composite of *nāma* and *rūpa* are resulted in a new life because of these *sarīkhāra*. All physical and mental actions are performed by these *sarīkhāra*.

(5) *Viññāṇakkhandha* (group of consciousness): *Viññāṇakkhandha* is also a mental assuming of *viññāṇa*, the most fundamental and essential theme of mind. Without *viññāṇa*, there is no mind to say one way or the other. The outcomes of the mind are the manifestation of *viññāṇa*. Because of the mind, we know that we hear, smell, see, touch or feel. Without consciousness, we are the same as a robot without electric current.

Without consciousness, there can be no mental factors (*cetasika*) because they are interrelated, interdependent and coexistent (*Mahāpunnama suttaṃ, Uparipannāsa Pāḷi*).

When the *yogī* blindfolds himself with closed eyes and starts meditation, he cannot see any of his body parts such as head, leg, hand, etc. He can feel and see only the visible haze of *rūpa*. These are the reality of things (*paramattha dhamma*). Head, hands, legs are the conceptual things (*paññatti dhamma*). These feelings (sensations) such as itching or pain in the body, and the visible haze, are just the arising of present objects. They are not the ones from the body which was born from its mother. They are the new ones (*rūpa*) arising at the very present moment of meditating that arise and depend on the body born from its mother. These original (normal) *rūpas* are generally ‘*rūpa* born of *kamma*’. They arise from the first moment of conception and new *rūpas* arise in every mind moment. They arise due to the cause of *kamma* only until the time of death. Although the *rūpa* born of *kamma* ceases at the time of death, the *rūpa* born of *utu* still remains. They can even arise until the end of the world cycle. Therefore, the dead body is the formation of just *rūpa* born of *utu*. The another born of *rūpa* cease as soon as a person dies.

The *nāma* and *rūpa* that are the objects of meditation are also literally called *upādānakkhandha* (every newly arising *nāma* and *rūpa* at the present moment that are potential objects of craving and wrong view) which means the aggregate that would be the object of craving (*taṇhā*), and wrong view (*diṭṭhi*) unless the *yogī* does not meditate. The original (normal) aggregate born from its mother is called *khandha* (aggregate). The object of meditation is called *upādānakkhandha*. This means ordinary people take the object (vision, sound, taste, touch, etc.) with craving and wrong view, but a *vipassanā yogī* takes those objects as just *nāma*

and *rūpa*. Objects of meditation are the same as quantities of original aggregates. They are (*Mahāpunnama suttaṃ, Uparipannāsa Pāḷi*):

- ① *Rūpupādānakkhandha*
- ② *Vedanupādānakkhandha*
- ③ *Saññupādānakkhandha*
- ④ *Sarīkharupādānakkhandha*
- ⑤ *Viññāṇupādānakkhandha*

The 5 *upādānakkhandhas* listed above are the object of *vipassanā*. They all together are called *pañcupādānakkhandha*. Wherever or whenever, the *yogī* has to be aware of these 5 objects to meditate, the object must be these above-mentioned *upādānakkhandha*.

He practices *nāma pariggaha* being aware of the mind that takes and knows the object as ‘knowing’. When the *yogī* practices like this for a long time in his meditating mind, he knows there is only one pair, the object (*rūpa*) and the mind that know the object. Later, the *yogī* comes to know that *nāma* is just ‘knowing’, nothing more than that. Then he can catch the object (*rūpa*) quickly that is arising at the present moment.

At that time, the mind seems to run, catch and bite the arising object. Then, the *yogī* begins to know that the mind has the nature of leaning to taking the object. Eventually, the *yogī* realizes that there are only object (*rūpa*) and knowing mind at every moment of arising of a new object, *rūpa*. There is that object (*rūpa*) and the knowing mind only. There is no person who knows the object, *rūpa*. There is no one who is aware of the object. There is no *yogī* who is meditating. Now the *yogī* gets the *Nāma-rūpa pariccheda ñāṇa* (Knowledge of discerning *nāma* and *rūpa*). In other words, *yogī* gets the ‘Knowledge of the purification of wrong view’ (*Diṭṭhi visuddhi*). This means the wrong view that there are I, he, she, creature, etc. is extinguished.

A human is composed of *nāma* and *rūpa*, and apart from the *nāma*

and *rūpa* or five aggregates, there is no such a thing as an immortal soul or an unchangeable ‘thing’. All of these aggregates of existence are in a state of constant flux and thus, impermanent. They vanish as soon as they appear. *Nāma* and *rūpa* cannot be disassociated from one another. Therefore, human beings are not a static and unchangeable self.

(4) *Diṭṭhi Visuddhi* (Purification of Wrong View)

- *Micchādiṭṭhi* (Wrong view)

After the *yogī* knows *nāma* is just knowing and *rūpa* is just flux, he understands there is nothing to point to as a ‘so-called’ human being. At that time, he gets purification of wrong view. It is also called *nāma-rūpa pariccheda ñāṇa*.

In the commentary (*Arūpadhammānaṃ, Upaṭṭhānākārahathā, Visuddhimagga 2*), “*Nāmarūpamattato uddhaṃ añño satto vā puggalo vā devo vā brahmā vā natthīti niṭṭhaṃ gacchati.*” It means there is just *nāma* and *rūpa*, nothing more than this. There is no individual, no *devā*, no *Brahma*. When the *yogī* gets *nāma-rūpa pariccheda ñāṇa*, all kinds of wrong views in the *yogī*’s mind are removed and his mind becomes purification of wrong view.

There are many kinds of *diṭṭhi* (*micchā*) and the Buddha taught in many places. Generally, *diṭṭhi* that are accustomed to happen in worldly people are 16 kinds, and 300 numbers in detail. *Diṭṭhi* means wrong intentions, wrong perceptions and wrong decisions regarded as ‘this is mine, this is ‘I’, this is myself, this is my *atta* (ego) wrongly on the aggregates, sensory organs, elements, sensory faculties, etc. and also wrong view on dependent originations. *Micchādiṭṭhi* means corrupted view.

To make a clear understanding of *diṭṭhi* (wrong view), check it with

the 4 parameters of a realistic *dhamma*. These 4 are characteristic, function, manifestation and proximate cause.

- ① Characteristic of *diṭṭhi* is wrong attention or wrong view.
- ② Function of *diṭṭhi* is to view incorrectly or wrongly.
- ③ Manifestation of *diṭṭhi* is an extremely wrong view about the *Dhamma*.
- ④ Proximate cause of *diṭṭhi* is a wish or willingness not to approach with faith and not to pay obedience to the Buddha, the *Dhamma* and the *Saṅgha*.

Wrong views of mental, verbal and physical action, volition, wish, intention and performances are the unwanted, unpleasurable disadvantage and causes of suffering. There are many wrong views taught in the Buddha's teaching. Generally, all wrong views are based on the following two things:

- Ⓐ There is an ego that is eternal and everlasting. Even when the body is destroyed, it takes a new body in a new life.
- Ⓑ Life and everything is finished when a person dies.

There are 16 kinds of wrong view which occur and also *pubbekatahetu* (everything has been caused only by the previous *kamma*), *issaranimmāna hetu* (the creator created everything in the universe), *sīlabbata parāmāsa diṭṭhi* (faith in practising other wrong way such as acting like dogs or cows) will prevent liberation from suffering of *saṅsāra*. Therefore, removing wrong views from one's mind is very important and crucial. That's why the Buddha taught this in *Satti sutta* (*Devātā saṅṅyutta*): “*Sattiyā viya omaṭṭho, ḍayhamānova matthake; sakkāyadiṭṭhippahānāya, sato bhikkhu paribbaje.*” It means, “A monk must be always mindful to eradicate a wrong view of ‘ego’ as a person who is burning fire on his head and who is punching a sword in his chest.”

Generally, the 16 kinds of *diṭṭhi* are:

- (1) *Atta diṭṭhi* (personality belief): Wrong view about *atta* (some

creatures, soul). Some believe that human beings are *jīva atta* (individual soul or self; living being). The *atta* is created by *Brahma*. Everything is done by *atta*.

(2) *Assāssa diṭṭhi* (pleasure of sensual things): Wrong view about pleasurable things in human beings. The Buddha taught that there is lots of suffering but a very few pleasurable things in human beings (*appasāda bahu dukkhā*).

(3) *Sakkāya diṭṭhi*: Wrong view about I. Everything is done by 'I'. There are 20 kinds of *sakkāya diṭṭhi*. In 5 aggregates, there are 4 wrong views in each, so all together 20. For example, in *rūpakkhanda* (aggregates of matter):

① *Rūpaṃ attato samanupassati*: It means, the concept of *rūpa* as 'I'.

② *Rūpavantaṃvā attānaṃ samanupassati*: It means, the concept of 'I' has such appearances.

③ *Attani vā rūpaṃ*. It means, *rūpa* is inside 'I' (*atta*).

④ *Rūpasamiṃ vā attānaṃ*. It means, 'I' (ego) is inside *rūpa* (body). Whenever someone goes, 'I' go. Whenever someone sees, 'I' see. We think of *rūpa* formation as our leg: It is 'my' leg. In fact, there are only *nāma* and *rūpa*, but we believe that it is a kind of living being called 'I'.

Like these 4, instead of *rūpa* (*rūpakkhanda*), replace others such as *vedanā*, *saññā*, *viññāṇa*, *saṅkhāra* (*vedanakkhandha*, *saññakkhandha*, etc.). Therefore, there are 20 altogether. In these 5 *khandhas*, every number 1 is *uccheda diṭṭhi* (annihilation), every other number 2, 3, 4, and 5 are *sassata diṭṭhi* (eternity). Take fire and heat, for example. Many people thinks fire is the same as heat. Heat is inside of the fire like flower has a scent, or a tree casts a shadow.

In every *diṭṭhi*, *sakkāya diṭṭhi* is prominent. If *sakkāya diṭṭhi* exists,

other *diṭṭhis* also arise. If *sakkāya diṭṭhi* does not arise, other *diṭṭhi* cannot arise. *Sakkāya diṭṭhi* has been totally eradicated only in an *ariya*. For non-*ariya*, *sakkāya diṭṭhi* always arises in every movement, every seeing, every hearing, and every thinking, etc.

The commentator said, “*Antamaso vīsati vutthukaṃ sakkāya diṭṭhi upādāya diṭṭhi nāma sakkāṃ upānetuṃ natthi ekantaṃ nirayasamiṃ yeva nimujjhāpeti.*” It means, for all *diṭṭhis* starting from at least *sakkāya diṭṭhi*, which have 25 kinds, dispatching to a good destination is never the outcome, they will always pull down into the 4 *apāyas*. Because of that, every human being except *ariyas* is inevitably going to *apāyas*, even if he performs wholesome deeds. The Buddha said, “*Cattāro apāya sakageha sadisā*”. It means, “Everyone’s home is something like 4 *apāyas*”: four unfortunate realms such as the animal kingdom, hungry ghosts, *asurakāya* (demons) and Hell.

(4) *Micchādiṭṭhi* (wrong view): There are 10 kinds of *micchādiṭṭhi* (*Natthidinnasutta*, *Sotāpattivagga*, *Saṃyutta nikāya*).

(a) *Natthi dinnaṃ*: No donation. It means donating is meaningless. They think that donation cannot give any advantage. So they think there is no need to donate and it is just waste of money.

(b) *Natthi yitthaṃ*: No meaning of large scale donation. Large scale donation is meaningless.

(c) *Natthi hutaṃ*: No meaning of trivial sacrifice such as butchery for an offering. Small scale donation such as giving food is meaningless.

(d) *Natthi mātā*: No mother. There is no mother.

(e) *Natthi pitā*: There is no father. There is no mother. They were reborn by themselves. There is no need to care for their parents. That is not *akusala* even though they treat their parents wrongly. So they treat them in a bad way.

(f) *Natthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko*. It means there is no result of good and bad deeds.

(g) *Natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā, ye imaṅca lokaṃ paraṅca lokaṃ sayaṃ abhiññā sacchikatvā pavedenti.*

It means, “There is no person or monks who are the same, who practice and can see and tell the truth of this world and another world by their wisdom”.

(h) *Natthi ayaṃ loko:* There is no this life.

(i) *Natthi paro loko:* There is no next life.

(j) *Natthi sattā opapātikā:* There is no creature that arises immediately in full body (fully developed body as an adult) in the next life.

(5) *Loka vāda paṭisaṃyuttā diṭṭhi:* Wrong view about the universe: The universe has neither an ending nor starting point. The Buddha said *loka* has an undiscernable beginning.

Now, they try to find something about the universe but that is futile. They cannot find the end of the universe and it is just waste of time and money. This is a never-ending story. Instead, they must try to reach the end of *loka* (cessation of suffering) by practising *vipassanā* without any cost.

Story of Hermit Rohitassa: In the Buddha’s time, there was a hermit, Rohitassa, who had supernormal powers (*Rohitassa vagga, Catukka nipāta, Aṅguttara nikāya*). When he was sitting in meditation, he was thinking about the end of the universe. He came to the *devā* realm and asked the king of *devās*. “Please tell me of the end of universe.” The king told him, “Ask the upper *devā* realm”. Finally, he reached to the *Brahma* realm. He asked to the king of *Brahma*, “When is the end of the universe?” The *Brahma* had enormous power but he did not know the answer of that. So the *Brahma* replied, “I cannot know such an answer. Only the Buddha knows that. You came to the wrong place. So you have to ask the Buddha.” The hermit came down and asked the Buddha. The Buddha told him, “I define the world. Inside your fathom long body, there is cause of the world, and cessation of the world, and the

way that leads to the cessation of the world.”

Here is another story. There was a hermit who also had supernormal powers. He could fly at the speed of crossing over the entire universe in the period of an arrow penetrating two toddy trees nearby. He decided to find the end of universe. From that time, he flew through the universes. Even though he halted only for lunch and flew for his whole life for about 100 years, he could not reach the end of the universes. He died in the distance between only two universes. That hermit died and was reborn in a *devā* realm. He came to the Buddha and asked, “Where is the end of the universe?” The Buddha replied, “In the fathom long of your body, there is the beginning of *loka* and ending of *loka*. So the end of the universe is in your body. You cannot find it outside.” They are going on the endless journey. The Buddha said, “You cannot find the end of universe by this means of flying and searching.”

(6) *Ahantimānavinibandhā diṭṭhi*: It is wrong view about ‘I’ controlled by conceit. For example, ‘I’ am the best.

(7) *Mamaṅgamānavinibandhā diṭṭhi*: It is wrong view about ‘mine’.

(8) *Pubbantānu diṭṭhi*: It is wrong view about previous lives.

(9) *Aprantānu diṭṭhi*: It is wrong view about the future lives.

(10) *Antaggāhikā diṭṭhi*: It is wrong view about some kinds of inannihilation.

(11) *Attavāda paṭisaṅgyuttā diṭṭhi*: It is wrong view about I. For example, “Is there I or not?” “Is there *atta* or not?” “Which kind of *atta*?”

(12) *Bhava diṭṭhi*: It is wrong view about clinging to existence.

(13) *Vibhava diṭṭhi*: It is wrong view about clinging to non-existence or cessation of existence.

(14) *Sakkāyavatthukā uccheda diṭṭhi*: It is wrong view about annihilation. It is believed that everything is finished when human beings die.

(15) *Sakkāyavatthukā sassata diṭṭhi*: It is wrong view that life is eternal. They are not interested in entering into Nibbāna, because they want to be reborn in a new life.

(16) *Saññojanikā diṭṭhi*: Pairing with useless things. For example, some kinds of attachment in life.

The following 3 fixed *diṭṭhis* are the worst among all kinds of *micchādiṭṭhi*. They reject cause and result. They will be definitely reborn in Hell hereafter. So these *diṭṭhis* are called ‘*niyata micchādiṭṭhi*’. ‘*Niyata*’ means ‘certain’ or ‘fixed’ (*Pañcapakāraṇa aṭṭhakathā, Aritthasikkhṭtpada vaṇṇanā, Sāraṭṭhadīpanīṭkā*).

(i) *Ahetuka diṭṭhi* (wrong view of ‘no cause’): It rejects the causes (*kamma*). Everything becomes by itself without causes. Everything has its same limited world cycle to the end. As if a thread roll was thrown, it will run till the end of the thread and stop. Like this, everything in the world will end at its limitation without cause and without effect.

(ii) *Akiriya diṭṭhi* (wrong view of ‘no wholesome or unwholesome deeds’): It rejects the result of action. Although whosoever does whatever wholesome or unwholesome deed, it cannot be called a wholesome or unwholesome deed and it cannot cause a good result or bad result.

(iii) *Natthika diṭṭhi* (wrong view of ‘no result of *kamma*’): It rejects both cause and effect. They say everything is just composed 7 elements such as *pathavī, āpo, tejo, vāyo, sukha* (bliss), *dukkha* (misery and unsatisfactoriness), and *jīva* (life). Therefore, there is no doer, no knower, or no action. Those elements can do nothing. Even if a person kills another person, this cannot mean killing. The weapon just dropped down between 7 groups of elements.

Those kinds of people will do whatever they want. For them, there

is no Hell, no fault. Whatever they do, they think that is right. They will be reborn hereafter in Hell. A person who has *niyata micchādiṭṭhi*, he will be reborn in the worst, lowest Hell (*avīci*: suffering is continuous, never intervallic). They are not free from their punishment. Even if the world is destroyed, their punishment is not over. They will be moved to another globe by their *akusala kamma* and receive punishment there. A person who commits a heavy *akusala* such as killing monks, matricide, or patricide, they will be reborn in the worst Hell. However, when the world is destroyed, his punishment is over.

These 16 *diṭṭhis* are in total 300 in detail. All the religions, isms and philosophies are included in these 16. There is nothing arisen without causes in the world. So *diṭṭhi* has causes to arise (*Diṭṭhikathā, Paṭisambhidāmagga Pāḷi*):

- ① Because of delusion.
- ② Due to lack of understanding about 5 aggregates.
- ③ Due to lack of understanding about *phassa* (contact).
- ④ Due to *vitakka* (thoughts).
- ⑤ Due to other people's false teaching.
- ⑥ Due to bad companions.
- ⑦ Due to *ayoniso manasikāra* (wrong attention).
- ⑧ Due to *saññā* (perception).

3. *Paccaya Pariggaha*

Paccaya means cause, condition, or support and *pariggaha* means being aware of all around. So *paccaya pariggaha* means 'practice to find present cause of the arising and vanishing of *nāma* and *rūpa*'. In *rūpa pariggaha* and *nāma pariggaha*, the *yogī* got to know what is *nāma* and *rūpa*. Now he must practice to know their causes to arise in this life (Life means here the first moment of a new life in the mother's womb).

This practice is called *paccaya pariggaha*.

Nāma and *rūpa* might have causes to arise because of so-called creatures are “*Eka sadisa bhāva pattito*.” It means, “They (*nāma* and *rūpa*) all are the same as whole one”. All creatures are composed of two things: *nāma* and *rūpa*, but they are always seen as one in every movement and every time of existence. Therefore, they must have causes. Otherwise, they will be seen as different features not as one. Sometimes *nāma* is prominent and dominates and sometimes *rūpa* is prominent and dominates. Their movements will be not seen as one. However, these two components are working as one in every moment when going, eating, and thinking, etc.

For example, every person can see with their eyes, can hear with their ears. But they cannot hear with the eyes, they cannot see with the ears. Everyone is the same. If there is no cause, maybe someone will see with the ears, or hear with the eyes. But all are the same for each person and everyone. That is because there must be the same conditions and they must have the same causes. The causes of *nāma* and *rūpa* must not be something of a creator or a *Brahma*. It is impossible because there are only *nāma* and *rūpa* in all the universes. The *yogī* knows there are no human beings, *Brahmas*, or creatures. Now, he understands there are only *nāma* and *rūpa* through the practice of *nāma* and *rūpa pariggaha*. *Nāma* and *rūpa* are just knowing and in flux. If a creator exists, he must be composed of *nāma* and *rūpa*. Therefore, he does not in reality have creative power. If *nāma* and *rūpa* are created by God, etc., all creatures might be of the same type, formation and condition. However, they do have diverse variation, therefore their causes must not be as a result of creators.

To find the cause of arising *nāma* and *rūpa*, let’s observe among 2 divisions such as the living creatures that have *kamma* action (just action without result) and material things that have no *kamma* action.

In living creatures, the arising of new *nāma* and *rūpa* is witnessed apparently as a clear evident. For example, everybody can see a pregnant woman and hear the crying of a delivered baby. Now, the arising of *nāma* and *rūpa* has clear evidence. In material things, the arising of new *nāma* and *rūpa* cannot be known. There is no witness. For example, nobody knows when mountains or hills arise. So the cause of arising of new *nāma* and *rūpa* is just *kamma* action. If accordingly we consider for ‘craving’, ‘strong attachment’, and ‘delusion’ as the cause of *nāma* and *rūpa*, they will be known as the cause of arising new *nāma* and *rūpa*.

In this life, every living being is supported by nutriment. So every human being was also supported by nutriment in their previous lives. Therefore, nutriment of previous life is one cause of arising of *nāma* and *rūpa*. The following 5 things can be known as 5 causes. The 5 causes are delusion, craving, strong attachment, *kamma*, nutriment (*avijjā*, *taṇhā*, *upādāna*, *kamma*, *āhāra*) which give cause to arise *nāma* and *rūpa* in this life. The causes of the first new *nāma* and *rūpa* (the first moment of conception) in this life must be in the previous life. So these are called the 5 past causes.

In *Abhidhamma*, the 5 past causes are mentioned as follows: *avijjā* (delusion), *saṅkhāra* (conditioned things), *taṇhā* (craving), *upādāna* (clinging), *kammabhava* (action that causes becoming or birth). Here, *āhāra* (nutriment) is not mentioned because *āhāra* is needed in every life, so it is always one of the causes and is therefore omitted.

When we compare each other, past causes that are found in *paccaya pariggaha* and one in *Abhidhamma*, *kamma* vs *saṅkhāra* + *kammabhava* are seen as different from one another. *Kamma* is in *paccaya pariggaha* (*avijjā*, *taṇhā*, *upādāna*, *āhāra*, and *kamma*). *Kammabhava* and *saṅkhāra* are in *Abhidhamma* (*avijjā*, *saṅkhāra*, *taṇhā*, *upādāna*, and *kammabhava*). However, they are not different. In every action, *kamma* has bodily, verbal, and mental actions and *citta* and *cetasika* are also included.

Therefore, when someone talks about *kamma*, all bodily, verbal and mental action, *citta*, *cetasika*, and previous instant actions are included. Volition (*cetanā cetasika*) is the most significant mental factor (*cetasika*) in generating *kamma*.

The mind always arises in mind processes. In such a process, 7 impulsive minds (*javana citta*) are included in one mind process. Kammic action (bodily, verbal or mental action) is generated only when these seven impulsive minds arise. In these seven impulsive minds, the 7th impulsive mind produces its kammic results in the next birth. *Cetanā* always arises together with the mind at any moment. The *cetanā* arisen together with the 7th impulsive mind is called *kammabhava* (rebirth). The other 6 are just *sarīkhāra*. *Kamma* is called *nāma* and *rūpa* that arise at the moment of action because action is done by *nāma* and *rūpa*. So *sarīkhāra* all together with *kammabhava* is called *kamma*.

When someone takes an action bodily, verbally or mentally, *nāma* and *rūpa* arise at the moment of action, it is called *kammabhava*. The *nāma* and *rūpa* that arise before this action and after this action are called *sarīkhāra*. An action together with both *nāma* and *rūpa* of before and after that action is called *kamma*. So *kamma* is *sarīkhāra* + *kammabhava*. All *cetanā* included in that action are called *kammabhava*. The rest of *cetasikas* except for *cetanā* arisen together with that *cetanā*, and the mind itself arisen at that time are called *sarīkhāra*. So *kamma* is *sarīkhāra* + *kammabhava*.

Here, *kammabhava* in a certain action means the *nāma* and *rūpa* that can give the result in a new life (conception). In that action, the rest of the others which cannot cause in a new life are called *sarīkhāra*. These *sarīkhāra* cannot result in a new life but just provide support when a new life comes into being. These 5 causes (*avijjā*, *taṛhā*, *upādāna*, *āhāra*, and *kamma*) cause consciousness of a new life (conception).

There are other causes to arise continuously from conception to death.

This continuity between birth and death is called *pavatti* (life span). The causes for *pavatti rūpa* (*rūpa* of life span) are *kamma*, *citta*, *utu* (heat: *tejo*, fire element), and *āhāra*. Without the supporting of *kamma*, one cannot survive and it is easily incomprehensible. Without mind, any action cannot be done. When *utu* is very cold, one cannot survive. When it is very hot, one cannot survive as well. So *utu* (body temperature) is one cause to survive. About *āhāra*, the Buddha said that, “*Subbe sattā āhāra ʔhitika.*” It means all living beings have supporting (*āhāra*) as their cause. Supporting *āhāra* has two kinds (*Āhārasuttaṃ, Āhāravagga, Nidānavagga Pāḷi*):

(1) *Rūpa āhāra (kabaḷīṅkāra)*: Nutriment in chewing food; material food.

(2) Mental supporting: There are three kinds.

① *Mano sañcetanā āhāra*: It means *cetanā*. Here, volition is *āhāra*. *Cetanā* is the cause of rebirth.

② *Phassāhāra (phassa āhāra)*: It means contact. Without contact, the mind process cannot proceed.

③ *Viññāṇāhāra (viññāṇa āhāra)*: It means mind. Without mind, nothing can happen in a human being.

These 4 *āhāras* (*rūpa āhāra, mano sañcetanā āhāra, phassa āhāra, viññāṇa āhāra*) are the cause of *pavatti rūpa*. The causes of *pavatti nāma* (*nāma* in the whole life from conception to death) are respectively listed as four causes. For example, take the consciousness of seeing. When we see anything that is visible, consciousness of seeing arises. It arises depending on four causes such as the eyes, a visible object, intention, and seeing (movement action). These four conditions cause the consciousness of seeing to arise. Here, throughout the whole life, the mind (*citta*) and *kamma* are the causes of arising of *nāma* and *rūpa* but they cannot be seen. However, heat and nutriment are easily

comprehensible as the cause of *nāma* and *rūpa*. If *kamma* and *citta* cause *nāma* and *rūpa* to arise, they will also cause death. So if their cause of death is witnessed, then their causes of arising can be also known.

There are three stories about *kamma* (*Tayojana vatthu, Pāpavagga, Dhammapada atthakathā*). At the time of the Buddha, some monks traveled around on foot everywhere. When they came back, they told about their experiences to the Buddha.

(a) When they walked through a village, they saw a house was burning a little distance from them. Then, a crow was flying over the road in front of the house. At that moment, a ring of fire rose up into the sky and fell on the crow's head. The crow was burned to death.

(b) Some monks traveled by ship. In the middle of the ocean, the ship stopped all of sudden without any reason. Even though the ship raised all sails, the ship did not move. The ship also did not sink to the bottom of the sea. Finally, they decided to draw lots on which were written nothing, except for one which had bad luck. Everybody except captain's wife in the ship picked one rolled blank paper. The captain's wife picked the misfortune. They drew lots two more times. However, the result was the same, the captain's wife picked misfortune three times. According to their tradition, they had to throw that the woman alive into the ocean. They tied a sandbag around her neck in order that she would sink quickly. As soon as the woman was thrown into the ocean, the ship started to move.

(c) A group of 7 monks visited a village. When they entered into the village, they found a cave. They entered into the cave. As soon as they got into the cave, a huge rock fell down and blocked the entrance. There was no wind blowing or no shaking of the ground. All of the villagers tried to move the huge rock, but they were not able to do. So the monks were kept there for 7 days. After 7 days, that rock rolled

open by itself without a gale or shaking of the ground.

They all asked the Buddha about the causes of those happenings. The Buddha replied that, the captain's wife and crow died because of their *kamma*. The crow was a farmer in its previous life. He killed his cow by burning its neck. Due to this *akusala*, he was reborn in Hell. After that in every life, he died in that way. The captain's wife was the wife of a hunter in her previous life. In that life, she had a dog. The dog always followed her wherever she went. All of the people in her neighborhood made fun of her for taking the dog. So she tamed her dog not to follow her. But the dog was not tamed and followed her. One day, she took the dog to a nearby river and tied a sandbag around the dog's neck and threw it into the river. After that life, she was reborn in Hell and after that she died like this in every succeeding life.

The seven monks were cowboys in their previous lives. One day they saw an iguana. They tried to catch it and the iguana went into a small burrow. Then they blocked the burrow. They decided to come again in the evening and catch it. But they forgot about the iguana for 7 days. The iguana was captive in the burrow for 7 days without any food. Later, they let the iguana escape from the burrow. Because of this *kamma*, they happened to be caught for 7 days in their 7 previous lives.

If the *citta* (mind) can be a cause in a new life, it can also be the cause of death. About 100 years ago, in a western country, a psychologist, doctor, judge, and a head of the prison cooperated all together to test if the mind can cause a person to die. There was a prisoner who killed many people by slitting their throats. The judge sentenced the prisoner to death. The judge read out the decision to the prisoner, "You killed other people by slitting their throats. So you must be punished in the same way". They left the prisoner in a single room for many days.

One day, they showed him a saw, sharp knife, hammer, sword and other things to let the prisoner see them. The judge ordered again. “Now, you will be punished by slitting your throat.” They blindfolded him while lying on his back and cut slightly the skin of his neck with a small sharp blade. And the doctor said, “I will cut your neck according to the manner in which you committed your crimes.” They arranged a water pipe to flow water over his neck as if he was bleeding profusely and then left him alone. About 10 minutes later, they came back and checked on the prisoner. The prisoner was dead. There was no bleeding. The prisoner thought he was bleeding and would die soon because of his mind. He finally died. So the mind can make a person die. A human being can die without any reason only due to the mind. Therefore, the mind can reciprocally cause to arise *nāma* and *rūpa* throughout the life.

One day in the Buddha’s time, a man was trying to hang himself. A passer-by saw him and tried to save his life. When he tried to unfasten the rope, the rope changed into a snake. So he stepped back in a fright. When he was going to run away, he saw the rope as it was. He tried to save him again but the rope changed into a snake again. The passer-by tried to save his life three times but each time he saw the rope as a snake. Then he gave up trying to save the man. The man eventually succeeded in hanging himself. On his way back home, the passer-by met the Buddha and told the story. He asked the Buddha whether the rope changed into a snake or the snake changed into a rope again.

The Buddha explained that neither the rope changed into a snake nor the snake changed into a rope. Actually his previous bad *kamma* made a passer-by see the rope as a snake because the hanged man killed a man by hanging in his past life. This *akusala* (unwholesome) *kamma* resulted badly in this life and it prevented someone from saving his life.

Among the Buddhists, there is a firm belief that someone who committed suicide will do that again in his future, for five hundred and five *asarikkheyya* (uncountable) lives, because this *akusala* is very heavy. Therefore, *kamma* can cause life and can stop life, so everyone has to accumulate good *kamma*. Even the Buddha could not avoid the result of bad *kamma*.

In the human world, everyone has to pay back equal to his loan and it is fair. But in the law of *kamma*, one has to pay back a million times more. If one kills someone, he will be killed in uncountable lives. Likewise, if you help someone once, you will be helped in many lives (*Vipākuddhāra kathā, Atthasālinī aṭṭhakathā*): “*Ekāra cetanāra kamme āyuhite eka paṭisandhi hoti.*” It means, one *cetanā* that is arisen during an action results in one new life. One important thing is that *kamma* which resulted in *akusala* (unwholesome deeds) occurs many times more than *kamma* which resulted in wholesome deeds. Therefore, unwholesome deeds are not worthy of a *yogī* and one should do only wholesome deeds.

There is a story about *kamma*. One day a fisherman caught three fish. He put them in his boat. The first fish believed *kamma* only. The second fish believed only *vīriya* (effort). The third fish believed *kamma*, *vīriya*, and his wisdom. The first fish did not struggle to escape from the boat because it believed *kamma*. The fish thought, “If I have a good *kamma*, I will escape.” Then the fish was waiting for its *kamma*. The second one put a strong effort to escape without wisdom. This fish always tried to escape again and again. The fisherman was angry at this fish and killed that fish. He also killed the fish that believed *kamma* only. The third one waited for a chance and tried to escape from the boat. If the boat turned over due to a wave, that fish would jump out and escape.

You won’t step on thorns if you believe in your *kamma*. If there are many tigers in a forest, you should not be foolish to enter into

the forest relying on your *kamma*. If someone has *akusala kamma*, this *kamma* will have its result. At that time, if he went into the army and fought in battle, he would be killed soon in the battle, because his *kamma* was waiting for the result to die. Then he must die, surely. If he did not go into the army and stayed in his town, he would escape from death. However, if he has a result of heavy *akusala kamma*, that *kamma* makes him join the army. He could not escape from the heavy *kamma*. If he has weak *kusala kamma*, that is, not heavy *kamma*, he could avoid the dangerous situation. Therefore, if someone has a very heavy *kamma*, he cannot avoid it. He has even more of a chance to die.

In Sri Lanka, there was a king. He had a teacher who was a monk. The teacher could predict the future. He said to the king, “Your life will end in one year. You will die next year.” The king believed what his teacher said. Then, he offered food, donated many things, repaired pagodas, and built a bridge, etc. He also let birds and animals free from their cages. These kinds of merit are very valuable. Instead of dying in a year, the king lived much longer and died at the age of 100. His donations and good behavior gave him longevity. A light *akusala kamma* can be avoided as a result of doing great *kusala*. Even though he had some *akusala kamma*, he would live longer if he donated many things that support the lives (such as food or medicine) of other people, animals, or birds, etc.

Here is an anecdote from the Buddha’s time. One day the Buddha was in his monastery and saw an old couple giving food to many poor people and beggars. The Buddha saw the old couple and told Ānanda, “They used to be the rich. When they were young, if they had practiced *dhamma*, they would attain the third *Magga ñāṇa*. Even in their middle age, if they had learned and practiced meditation, they would become *ariya*. But they did nothing.” They have *kamma* but they did not make it become reality by wisdom and effort. So, they did not attain anything

(*Mahādhanaseṭṭhiputta vatthu, Dhammapada Pāḷi*).

Kamma results depending on causes and conditions. The Buddha said that there are many causes and many results. The essence is that everybody has *kusala kamma* and *akusala kamma* waiting for their results. It can be managed by *vīriya* (effort) and *paññā* (wisdom). If *akusala kamma* is light, you can get rid of it. Every *kusala* and *akusala kamma* that had already been done cannot be undone. They will give a result upon maturation. One can avoid getting *akusala* results by performing many powerful *kusala kamma*. In doing so, these *kusala kamma* will result, and pending *akusala kamma* cannot get a chance to give results because they are exhausted and finished. Therefore, making much effort and developing wisdom are not futile. Therefore, do not rely on *kamma* blindly. Do not just believe everything is solely depending on *kamma*. Blind faith in *kamma* is a kind of *diṭṭhi* (wrong view). It is called *pubbekatahetu diṭṭhi* which means ‘wrong view that everything is the result of things done in a previous life’. This is one kind of *diṭṭhi* only relying on the result of *kamma*. The result of *kamma* can be affected by one’s effort and wisdom.

Kamma is something like potential seeds, wisdom is something like soil, and effort is something like water. Everyone must do things at a suitable time. Young age is the time to learn, middle age is the time to do business, and late middle age is the time to practice meditation. That is a general saying. According to the Buddha (*Mūlarāsi vaṇṇanā, Atthasālinī aṭṭhakathā*), the practising of meditation is compulsory duty for every level of age.

There is the priority of *kamma vipāka* (result of *kamma*):

① *Diṭṭhadhamma vedanīya kamma* (ripening during the life-time; immediate effect): It can be resulted in this very life because *cetanā* (volition) with the first impulsive (*javana*) mind is very strong and heavy. For example, offering to the Buddha as *kusala*, killing mother

or father as *akusala*.

② *Uppapajja vedanīya kamma* (ripening in the next birth; subsequent effect): It results hereafter. Volition arisen together with the 7th impulsive mind will result hereafter.

③ *Aparāpariyā vedanīya kamma* (ripening in later births; indefinite effect): Volition arisen together with the 2nd, 3rd, 4th, 5th and 6th impulsive mind will result between the third life and entering into Nibbāna.

④ *Ahosi kamma* (ineffective): This *kamma* has not resulted in its time, therefore, it is overdue.

Some *kamma* is heavy and yields results in this very life. There are also waiting *kamma* and light *kamma*. Some *kamma* is just doing without volition and never yields results. They are called *kaṭattā kamma* which means just doing or no results. There are also two other types of *kamma*:

① *Āciṇṇaka kamma*: Habitual actions of *kusala* and *akusala* during life.

② *Āsanna kamma*: Nearest *kamma* just before death. If there is no *āciṇṇaka kamma*, *āsanna kamma* arises and will result. If you have *āciṇṇaka kamma*, it will result as *āsanna kamma*. If you don't have habitual *kamma*, some heavy *kamma* will result as the nearest *kamma* (*āsanna kamma*), because *akusala* and *kusala kamma* are waiting to result at any time. If *akusala kamma* is strong, it will result early. If the *kusala kamma* is strong, it will result early.

In the Buddha's time, there was a *devā* and his attendants, some 1,000 *devis* in Tāvatiṃsa. One day, they were playing and some angels were climbing up a celestial tree. Later, the *devā* looked at the angels. They were fewer than ever. He observed any changes with his wisdom. Where did they go? They, the 500 angels were reborn in Hell and only 500

were left. Then he knew 500 angels as well as himself will be reborn in Hell after 7 days. He was afraid of death and went to the Buddha. He asked the Buddha to save them.

The Buddha taught the *Dhamma* (*Subrahmasuttaṃ, Devāta saṃṃyutta, Sagāthāvagga Pāḷi*): “*Nāññatra bojjhā tapasā (bojjharīgatapasā), nāññatrindriyasaṃvarā. Nāññatra sabbanissaggā, sotthiṃ passāmi pāṇina.*” It means, ‘except for developing *bojjharīga dhamma*, and controlling faculties, I cannot see any other *Dhamma* for the liberation of all creatures’. After listening to this *Dhamma*, the *devā* and all 500 *devis* became *sotāpanna*. They would not be reborn in Hell any more.

Physical *akusala* is heavy but mental *akusala* is heavier than any other things. It takes time for someone to kill physically most of the people in a town. But a spiritually powerful man can do that in a second. So the Buddha said mind *akusala* is stronger and heavier than physical *akusala*. Mental *akusala* (unwholesome thought) and *micchā diṭṭhi* (wrong view) are the worst, heaviest *kamma*. Whatever you do, the mind is always the forerunner and the mind can create the world. Therefore, a *yogī* should purify his mind to become pure (*Dibbacakkhuñāṇa niddesa, Paṭisambhidāmagga Pāḷi*).

● How to practice

To practice *paccaya pariggaha*, sit normally and do the normal *parikamma*. You need to remember all these lessons mentioned in *paccaya pariggaha* and be aware and look at the center of the heart. Whatever you see, know, or suffer in your heart, he has to be aware of the thing that is arising because of the 5 past causes. The mind notices causes which have arisen from the past. If you feel suffering on your body, you have to watch it immediately and look at that object. You have to realize this is a result from the 5 past causes. The *yogī* mind notices (reciting in the mind) ‘caused by the five past causes, *avijjā, taṇhā, upādāna,*

kamma, and *āhāra*'. After the *yogī*'s mind is calmed down, he must recite only 'caused by the 5 causes', all day long.

If there is nothing to be aware or know on the body, go back to the heart base and be aware of what is arising at the moment. Not only in a sitting posture, but also in any posture or in any movement, the *yogī* has to be aware of the body if there is any suffering. He realizes that this *rūpa* is caused by the past causes and then his mind notices causes derived from the five past causes. Finally, the *yogī* is aware of all arising objects (not feeling but suffering on the body) and his mind notices these as 'arising because of causes'.

4. *Addhāna Pariggaha*

Addhāna means tense, time, or period such as past, present, future and *pariggaha* means being aware of all around. *Addhāna pariggaha* means 'practice to know the causes of *nāma* and *rūpa* of the past and future lives'. The *yogī* has known about the past causes (delusion-*avijjā*, craving-*taṛhā*, clinging-*upādāna*, *kamma*, and nutriment-*āhāra*). Simply, there are the 5 past causes to conceive in this life, so by commonsense, he will know there must be the past causes before the past to conceive in the past life. In this life, there are also 5 causes (*avijjā*, *taṛhā*, *upādāna*, *kamma*, and *āhāra*), so *nāma* and *rūpa* will arise to conceive in the future.

Due to the cessation of *nāma* and *rūpa* from the past before the past, the past life *nāma* and *rūpa* have arisen. Due to the cessation of *nāma* and *rūpa* from the past life, the present life *nāma* and *rūpa* arise. Therefore, due to the cessation of this present life *nāma* and *rūpa*, they will arise in the future.

Due to the cessation of yesterday's *nāma* and *rūpa*, today's *nāma* and *rūpa* have arisen. Due to the cessation of the morning's *nāma* and

rūpa, the afternoon's *nāma* and *rūpa* arise. Finally, the *yogī* knows that a microscopic present *nāma* and *rūpa* arise due to the cessation of a microscopic past *nāma* and *rūpa*. Now microscopic present *nāma* and *rūpa* vanish and microscopic future *nāma* and *rūpa* will arise. Then, the *yogī* can get the knowledge that every *nāma* and *rūpa* is only the transient nature arising and vanishing one after another. Now, the *yogī* gets the idea of *anicca* (impermanence).

The *paccaya pariggaha* has to be practiced not only by the *yogīs*, but also the Buddha himself practiced it to become a Buddha. Before the Buddha attained *Sabbaññuta ñāṇa* (Omniscience) under the *Bodhi* tree, the Buddha practiced *ānāpānassati* and attained the 4th *jhāna*. Then he attained *Pubbenivāsānussati ñāṇa* (Knowledge of recollection previous life) on the first watch of the night. Later, he attained *Dibbacakkhu ñāṇa* in the middle watch. When the Buddha attained the *dibba cakkhu* (the divine eye) on the night, he looked around the creatures existing in the 10,000 universes. He saw there were no beings but only the *nāma* and *rūpa* existed. So the Buddha attained the Purification of Wrong View. However, he thought all creatures were reborn in good or bad lives such as *devā* realms or Hell due to a creator.

When the Buddha attained *Cutūpapāta ñāṇa* (Knowledge of the dying and getting rebirth in the next life) after *Pubbenivāsānussati ñāṇa*, he saw that all creatures are reborn due to their *kamma* in different lives. *Kamma* is simply a mental, verbal or bodily action. Every action is done by *nāma* and *rūpa*. Because of desire, *rūpa* acts. So *kamma* is only *nāma* and *rūpa*.

The Buddha realized that this result arising *nāma* and *rūpa* was due to the previous *nāma* and *rūpa*. Here, 'arising *nāma* and *rūpa*' means getting conceived in new life. Therefore, there are only the cause and effect of *nāma* and *rūpa*. So there is no creator, but just cause and effect of *nāma* and *rūpa*. There is nothing more than that.

By understanding this, the Buddha attained the Knowledge of purification of doubt.

The Buddha looked around all beings through his divine eyes and he saw there are only 12 factors of mind and matter that dominate all beings. Then, the Buddha practiced *vipassanā* meditation taking these 12 factors as objects. These 12 factors are called *Paṭiccasamuppāda* (Dependent origination). The Buddha got *Vipassanā ñāṇa* and finally attained *Arahatta magga ñāṇa* and became the Omniscient Buddha. Later, the Buddha taught about *Paṭiccasamuppāda* on the appropriate occasion. As soon as the Buddha became enlightened, he reviewed these 12 factors and he realized that craving (*taṇhā*) is the key cause to being reborn continuously in *saṃsāra* (cycle of rebirth). Therefore, the Buddha uttered this stanza happily in his mind (*Udāna vatthu, Jarāvagga, Dhammapada Pāḷi*):

*“Anekajāti saṃsāraṃ, sandhāvissaṃ anibbisaṃ;
Gahakāraṃ gavesanto, dukkhā jāti punappunaṃ
Gahakāraka diṭṭhosi, puna gehaṃ na kāhasi;
Sabbā te phāsukā bhaggā, gahakūṭaṃ visarikhataṃ;
Visarikhāra gataṃ cittaṃ, taṇhānaṃ khayamajjhagā.”*

That is: “Not having had the proper intuitive knowledge or wisdom to find out who the house-builder/carpenter of my body house (my body of 5 aggregates or composition of *nāma* and *rūpa*) was, I had to wander undergoing the horrible suffering of rebirth again and again in the beginningless cycle of continuous lives (*saṃsāra*). I have found you, house-builder/carpenter! You had built the house of my body in all of my incalculable previous lives, but now; you won’t build it again! I have pulled down the ridge poles and beams of defilements and broken them together with the pinnacle of delusion into pieces. I have now become fully enlightened by realizing the unconditioned state of Nibbāna

and having extinguished the fire of *taṛhā* (craving), I have attained Omniscience. Now!”

This uttering is a formula of all Buddhas. Only when the Buddhas attained Omniscience, they saw craving (*taṛhā*) and uttered the above-mentioned stanza. So *taṛhā* is the main cause of rebirth. After the Buddha attained enlightenment, the Buddha taught many times about *Paṭiccasamuppāda* (Dependent origination; arising depending on their causes).

(1) How to practice

In the practice, the *yogī* first asks the Buddha, the *Pacceka* Buddha and *arahantas*, *ariyas* to forgive previous offences if any. Entrust the 5 aggregates of *nāma* and *rūpa* to them. practice *Buddhānussati*, *mettā bhāvanā*, *maraṇassati* for a while. Start *vipassanā* practice. Sit normally and pay attention to the heart base taken object place of the size of one knuckle to catch what is arising at that moment. Be aware of what is arising.

For the *yogī* who is qualified in *ānāpānassati* Method 4, he will see the visible haze. Take it as object. The *yogī*'s mind's eye will see a very fine mist or dust floating in the atmosphere like a broken TV screen. Notice their movement arising and vanishing one after another, being known that the first *nāma* and *rūpa* arose in this life due to the 5 past causes and continuous *nāma - rūpa* of the first *nāma - rūpa* are still arising till now. Simultaneously the *yogī* makes the mind note it as 'this object is still arising due to the five causes (*avijjā*, *taṛhā*, *upādāna*, *āhāra*, *kamma*)'. Recite, 'still arising, still arising.' Here, reciting is not just reciting, but the *yogī*'s mind has to know that 'this' my body of *nāma* and *rūpa* has arisen in this life due to the five past causes. And due to the present four (*kamma*, *citta*, *āhāra*, *utu*) causes, they

(*nāma* and *rūpa*) continuously arise until now. They are still arising because of their causes. He knows the above mentioned and recites ‘still causing’, ‘still causing’. At that time, if something arises in the body, then catch it as soon as it arises and recite ‘still arising’.

If there is nothing of which to be aware, return to the heart base and be aware of it. In this stage, the *yogī* sees his previous life through his mind’s eye like watching a film. If the *yogī* sees some pictures, he must know that those are his previous life scenes. Some *yogīs* will see only one person, then, the person will be himself. Sometimes, he will see many people but he knows which one is himself.

Generally, the *yogī* can see his previous life in the animal kingdom. When he sees his previous life, he must make his mind decide which previous life he wants to see. He wishes to see his previous life in reverse. Sometimes, the *yogī* came from the animal kingdom to become a human. At that time, he must want to know what reason he was reborn as a human being. And then he will see the scene of animal lives doing *kusala* act, because that *kusala* act resulted as human life. He must know that he gets *kusala* result due to the *kusala* cause. Sometimes, he can see reciprocally. So by seeing like this, the *yogī* will know the result arising due to causes. It makes a firm cause and arising theory.

For some *yogīs* who do not have strong concentration, they will see bones, the heart, light, etc. Even if they can see nothing, they can hear sounds, feel heat, feel vibration from the object. Then just be aware of the object. ‘Being aware’ here means just not knowing but looking at the exact place (object) with one-pointed mind. Notice the cessation or vanishing of sound, heat, vibration, which he takes as an object and makes the mind noting that this is ‘still causing’. At that time, if something arises on the another part of the body, he must take it as object and look at it with one-pointed mind. Not only in the sitting posture he must be aware of it during all movements all the day long.

(2) *Paṭiccasamuppāda* (Dependent Origination)

Paṭiccasamuppāda (arising depending on causes) is *Pāḷi* term, a combination of three words. *Paṭicca* means ‘because’, ‘due to the causes’, or ‘dependent upon’. *Sam* means ‘rightly’ or ‘well’ and *uppāda* means ‘arising of effect due to cause’. So, it means ‘arising of specific effects depending on their causes’ which is a 12-stage-process that leads from delusion to rebirth’.

The main purpose of teaching *Paṭiccasamuppāda* is to declare the Buddha’s knowledge (law of nature) and conception about the *loka* (world; sphere; nature of *nāma* and *rūpa*) that all things arise due to their causes.

At the Buddha’s time, there were many corrupted conceptions about creatures. Some said there is no cause to allow the creature to arise. Some said creatures arise due to a creator. Some said there is a soul in the creature and this soul is never destroyed, even though the creature dies, the soul transfers to a new body in the next life. Some said the soul and creature are totally destroyed when the creature dies.

The Buddha declared that there is no creator or no soul and due to the existence of their causes ‘so-called’ creatures just arise. Also, these causes and effects do not merely exist, but run continuously never stopping. Therefore, the Buddha’s teaching has completely changed the conception of no cause and the conception of creator or soul.

The Buddha taught *Paṭiccasamuppāda* starting from the beginning, middle, or from the end. Everybody knows *Paṭiccasamuppāda* is just *avijjā paccaya sarīkhāra* (due to the existence of delusion, *sarīkhāra* arises); *sarīkhāra paccaya viññāṇaṃ* (due to the existence of *sarīkhāra*, *viññāṇa* arises), etc. In the discourse of *Paṭiccasamuppāda sutta* and *Pathama assutavato sutta (Nidāna vagga, Saṃyutta nikāya)*, the Buddha taught that:

“*Sutavāriyā sāvako, Paṭiccasamuppādaṃ yeva, sādhuḥkaṃ yoniso*

manasikaroti- (A learned *ariya*, disciple of the Buddha understands Dependent origination rightly and wisely with attention like this-)

Iti imasmiṃ sati, idaṃ hoti,

(If that [cause] exists, this [result, effect] exists.)

Imassuppādā idaṃ uppajjati,

(Due to that [cause] arising, this [effect] arises.)

Imasmiṃ asati idaṃ na hoti, (If that does not exist, this does not exist.)

Imassa nirodhā, idaṃ nirujjhati.”

(Due to the cessation of that, this ceases.)

“*Yadidaṃ-* (Those things are these-)

Avijjā paccayā saṅkhārā;

(Due to the existence of delusion, *saṅkhāra* arises.)

Saṅkhāra paccayā viññāṇaṃ,

(Due to the existence of *saṅkhāra*, *viññāṇa* arises.)

Viññāṇa paccayā nāmarūpaṃ,

(Due to the existence of *viññāṇa*, *nāma* and *rūpa* arise.)

Nāmarū papaccayā saḷāyatanaṃ,

(Due to the existence of *nāma* and *rūpa*, *saḷāyatana* arises.)

Saḷāyatana paccayā phasso;

(Due to the existence of *saḷāyatana*, *phassa* arises.)

Phassa paccayā vedanā; (Due to the existence of *phassa*, *vedanā* arises.)

Vedanā paccayā taṇhā; (Due to the existence of *vedanā*, *taṇhā* arises.)

Taṇhā paccayā upādānaṃ,

(Due to the existence of *taṇhā*, *upādāna* arises.)

Upādāna paccayā bhavo; (Due to the existence of *upādāna*, *bhava* arises.)

Bhava paccayā jāti; (Due to the existence of *bhava*, *jāti* arises.)

Jāti paccayā jarāmarāṇaṃ, (Due to the existence of *jāti*, *marāṇa* arises.)

Soka paridevā dukkha domanassupāyāsā sambhavanti.

(Sorrow, grief, physical unsatisfactoriness, mental unsatisfactoriness, and deep inner sorrow, these arise.)

“*Evametassa kevalassa dukkhakkhandhassa samudayo hoti.*”

(In such a way, just misery group arises. That’s all.)

Note: *avijjā* - delusion, *saṅkhāra* - conditioned things, *viññāṇa* - consciousness at the time of conception, *saḷāyatana* - six sensory organs, *phassa* - contact, *vedanā* - sensation, *taṇhā* - craving, *upādāna* - clinging, *bhavā* - action that causes conception; *kamma* that directly causes rebirth, *jāti* - birth, *jarā* - decay; aging, *maraṇa* - death, *soka* - anxious sorrow, *paridevā* - crying out in sorrow, *dukkha* - physical unsatisfactoriness, *domanasa* - mental unsatisfactoriness, *upāyāsa* - deep inner sorrow

Bhava = *kammabhava** (*kamma* process) + *upapattibhava* (rebirth process)

① *Kammabhava*: One part of *kamma* (physical, verbal, and mental action) that directly causes rebirth. *Cetanā* (volition of action) in this life will give the result in the future. *Kammabhava* causes rebirth in next life, but strictly speaking, *cetanā* in that *kammabhava* gives the result.

② *Upapattibhava*: Existence of all living beings.

The Buddha taught that *nāma* and *rūpa* arise because of causes. However, there are many different conceptions about cause and effect. It is important to know about what the Buddha’s conception (reality) was. These are (*Aninganasutta vaṇṇanā*, *Mūlapaññasa ṭīkā*, *Paṭiccasamuppādavibhārīga*, *Suttantabhājanīya*, and *Sammohavinodanī*):

(1) Because of one cause, one effect arises.

(This is called ‘*eka hetu*’. The Buddha rejected it.)

(2) Because of one cause, many effects arise.

(This is called ‘*eka hetu*’. The Buddha also rejected it.)

(3) Because of many causes, only one effect arises.

(This is called ‘*nānā hetu*’. The Buddha also rejected it.)

(4) Because of many causes, many effects arise.

(This is called ‘*nānā hetu*’. The Buddha accepted it.)

In *Paṭiccasamuppāda*, causes proceed in sequence, so it is called '*paraṃṃ hetu*' (sequence causes). According to the Buddha's teaching, there are many causes to allow an effect to arise, and this is reality. But, the Buddha mentioned *avijjā* (delusion) as the cause of *sarīkhāra* (conditioned things) in *Paṭiccasamuppāda*. There are many causes of *sarīkhāra* but *avijjā* is the main cause and it plays the most important role in this case. *Avijjā* is not the first cause to start *saṃsāra*, and it also has its cause. It is *āsava* (mental intoxication). There are 4 *āsavas* (*kāma*, *bhava*, *diṭṭhi*, and *avijjā*) and one of these is *avijjā* itself. Therefore, *avijjā* is the key factor to circulate *saṃsāra* (cycle of rebirth). For this reason, the Buddha mentioned *avijjā* first in *Paṭiccasamuppāda*. According to the Buddha's teaching, everything (*nāma* and *rūpa*) happens as the result of its cause.

Many *yogīs* have heard about this many times, so they think this is not profound and it is not valued because it is easy to hear everywhere. In fact, this perception (*dhamma*) is the unique teaching of the Buddha. Nobody can know it by his own knowledge. This perception is universal reality, which is profound and abstruse. Only the Buddha can know this reality. Many *yogīs* have heard about this because the Buddha taught it in many *suttas* (a discourse of the Buddha). Not to speak of ordinary people, even the Venerable Sāriputta, who was a foremost disciple in wisdom, did not understand this reality (cause and effect). The Venerable Sāriputta did not know this *dhamma* even until one month before the attainment of *arahattaship*.

Before he became the Buddha's disciple, Sāriputta was a reclusive of another sect. They, Sāriputta-to-be and Mahā Moggallāna-to-be, were the followers of Sañjaya who was a non-Buddhist teacher. They knew that their teacher's ideology was faulty, but they could not find genuine *Dhamma*. So they were waiting for the true *Dhamma*. At that time, they had not heard about cause and effect. One day, 15 days before he became an *arahanta*, Sāriputta-to-be saw an extraordinary monk whose

name was Assaji. As soon as he saw this monk he knew that he had real *Dhamma* because his action was modest and mindful. Sāriputta-to-be followed that monk and asked about his teacher, his teacher's ideology and his teacher's teaching. The Venerable Assaji replied that he was newly ordained and he did not know well about his teacher's teaching. Then he mentioned a short stanza which was to become famous wherever the Buddha's teaching spread in the centuries:

“*Ye dhammā hetuppabhavā tesaṃ hetuṃ Tathāgato āha, tesaṃca yo nirodho - evaṃvādī mahāsamano*” (*Sāriputtathera, Apadāna, Apadāma Pāḷi*). This is its translation:

“The Buddha tells of the thing that arises due to cause, and their causes of arising, and also tells of their cessation and cause of their cessation. My teacher is such a great recluse who believes in this law.”

After hearing this stanza, Sāriputta-to-be attained *Sotāpatti magga ñāṇa* and became *sotāpanna*. When he came back to his place, he told to Mahā Moggallāna-to-be what he heard from Assaji. Mahā Moggallāna-to-be also attained *sotāpanna* as soon as he heard half of the stanza.

This real *Dhamma* that all things arise due to their causes is very difficult to understand for ordinary people, except the Buddha. Therefore, the *yogī* must know the value of this *Dhamma*. Then, why did not all people become *ariyas* after hearing about cause and effect many times? This is because most people try to understand this without wisdom. If he was taught about *Paṭiccasamuppāda* according to 4 methods, he will understand more clearly. The four methods are *ekatta*, *nānatta*, *abyā kata*, and *evaṃ dhammatā* (*Jāti paccaya ādiniddesa, Sammohavinodanī*). The first method is ‘*ekatta*’ which means the same one or singleness. This method rejects the belief in *uccheda vādhā* (annihilationism). Some other sects say that a doer is one and a sufferer is another. It means the doer who committed evil deeds did not get

the result. According to the *ekatta* method, although a creature died and was reborn in a new life as a new creature, *nāma* and *rūpa* are in the same continuity between two lives. So we can think of that as a same creature. Someone committed *akusala* act in his previous life, he was reborn in a new life. Bodies in two lives (previous life and current life) are not related each other. But that action was done by the same continuity and this new body of that continuity must accept the *akusala* result because he was reborn due to his *akusala*.

The second method is '*nānatta*' which means not the same one, but a separate one. This method rejects the belief in *sassata vādha* (eternalism). Some other sects say a doer suffers from the result of his doing in the hereafter. According to this method, when someone does a certain deed, the *nāma* and *rūpa* of at the moment of that time vanished and the *nāma* and *rūpa* in the new life are different ones, not the same ones as the previous life.

The third method is '*abyā kata*' which means doing without intention. This method rejects the belief in *atta ditṭhi* (wrong view about 'I'). *Nāma* and *rūpa* don't have any intention to produce new *nāma* and *rūpa*. They just do their tasks (arising and vanishing) without knowing any other things. The hair on our skin does not know they are on the surface of the skin and the skin does not know either the hairs are on the skin. Every *nāma* and *rūpa* just do their tasks.

The fourth method is '*evaṃ dhammatā*', which is a relationship of one-to-one correspondence between cause and effect (*evaṃ dhammatā*). This method rejects *ahetuka vādha* (no cause). Every cause leads only to the relevant effect. It has no effect on irrelevant things. This is the law of nature. Butter is made from milk, not from other things. If there is milk, butter can be made. As long as milk exists, butter can always be made. Like this, *sarīkhāra* (conditioned things) arises because *avijjā* (delusion) exists. Whenever the *avijjā* arises, *sarīkhāra* will arise. This

is nature and this is absolutely unavoidable. When *Paṭiccasamuppāda* is explained by these 4 methods, it is quite clear that all things arise due to their causes without any other creators. As long as the causes exist, the effect will arise at any time and everywhere.

In the Buddha's teaching, continuous cycles of birth and death are called *samsāra vaṭṭa*. This cycle runs in a different way, as the cycle of cause and effect or the cycle of *kamma* and *vipāka* (kammic action and its results). There are three kinds of *vaṭṭa* (cycle) (*Bhava paccaya jāti, Ādipada niddesa, Sammohavinodanī aṭṭhakathā*):

- ① *Kilesa vaṭṭa* (cycle of defilements) - *Avijjā* (delusion), *taṇhā* (craving), *upadāna* (clinging).
- ② *Kamma vaṭṭa* (cycle of *kamma*) - *Kammabhava* (kammic action that results as conception in a new life), *sarīkhāra* (the rest of kammic action).
- ③ *Vipāka vaṭṭa* (cycle of results) - *Upapatti* (being reborn in a new life), *viññāṇa, nāma, rūpa, saḷāyatana* (six sensory organs), *phassa, vedanā, jāti, jarā, maraṇa*.

In the past (previous) life, *avijjā, taṇhā, upadāna, sarīkhāra, and kammabhava* are the cause to be reborn in this life. Because we do not know the bad result of suffering (*dukkha, avijjā*), we want *nāma* and *rūpa* (new life or rebirth), then clinging arises due to the performance of kammic action such as donating or stealing. Therefore, *sarīkhāra* and *kammabhava* arise. As the result of rebirth in this life, we do not know that this life is just suffering (*dukkha*) and again perform the kammic action. Therefore, *avijjā, taṇhā, upadāna, sarīkhāra, and kammabhava* are the past causes (*kamma vaṭṭa*).

In the present life, the results are conception and *viññāṇa* (the first consciousness in this life). When we are born, we get *nāma* and *rūpa* and six sensory organs. Then, they contact by sense objects and feeling

arises. *Taṛhā* or *dosa* will arise and kammic action will be performed. Therefore, *viññāṇa*, *nāma*, *rūpa*, *saḷāyatana*, *phassa*, and *vedanā* are *vipāka vaṭṭa* in the present life. Always *avijjā* and *kilesa* in action (*kamma*) are latent causes. Again, *avijjā*, *taṛhā*, *upadāna*, *saṅkhāra*, and *kammabhava* become causes. Due to these present causes (*kamma vaṭṭa*), future results (*vipāka vaṭṭa*) will arise again. Therefore, *kamma* (action) and *vipāka* (result) will continuously recircle in the incomputable world cycle until entering into *Parinibbāna*.

There are 16 doubts about life for a *puthujjana* (worldly being; the opposite of an *ariya*) according to *Sabbāsavasuttaṃ*, *Mūlapaññasa Pāḷi*: 5 about the past life, 6 about the present life, and 5 for the future life.

Doubt about the past:

- (1) Was there 'I'?
- (2) Wasn't there 'I'?
- (3) If there was 'I', what kind of I was it?
- (4) If there was 'I', what type of I was it?
- (5) If there was 'I', how did that 'I' happen continuously in the past?

Doubt about the future:

- (1) Will 'I' be?
- (2) Won't 'I' be?
- (3) If there will be 'I', what kind of 'I' will that be?
- (4) If there will be 'I', what type of 'I' will that be?
- (5) If there will be 'I', how will it become continuously?

Doubt about the present:

- (1) Is this 'I'? (He does not know he is a composition of *nāma* and *rūpa*, so he thinks he is a kind of soul.)
- (2) Isn't this 'I'?
- (3) If this is 'I', what kind of 'I' is this?
- (4) If this is 'I', what type of 'I' is this?

- (5) Where does this ‘I’ come from?
- (6) Where will this ‘I’ go to?

The *yogī* can transcend these 16 doubts if he knows he is just a composition of *nāma* and *rūpa* through *Vipassanā ñāṇa*. There is nothing to call ‘I’ or ‘He’. There are only *nāma* and *rūpa*. These *nāma* and *rūpa* will arise continuously due to their causes as long as their causes exist. When their causes cease, then they won’t arise at all. These *nāma* and *rūpa* are reborn in different destinations such as *devā* realms, animal kingdoms, or Hell, etc. due to their previous good or bad *kamma*. This *kamma* is also just *nāma* and *rūpa*, because only mind and body exist when doing an action.

If the *yogī* practices and knows in this manner, he will not have any doubt about life. Now, the *yogī* gets the maximum of *paccaya pariggaha ñāṇa*. This *ñāṇa* is also called *Dhammaññiti ñāṇa*, *Yathābhuta ñāṇa* and *Sammādamssa ñāṇa*. Then he becomes a lesser *sotāpanna*.

“*Iminā pana ñāṇeṇa sarīpannāgato bhikkhuno ida sāsane laddhassāso laddhapaññittho niyatagatiko cūlasotāpanno hoti*” (*Kankhāvitaraṇa visuddhi niddesa, Visuddhimagga II*).

The *yogī* endowed with this *Paccaya pariggaha ñāṇa* (Knowledge of cause and effect) gets comfortable and reliable steps in this *sāsana* and a fixed destination (good destination). It is called a lesser *sotāpanna*. If the *yogī* keeps this *ñāṇa*, he will be born no longer in the animal realm, or Hell, or as hungry ghosts, or as *asurakāya*.

CHAPTER THREE

Sammasana Ñāṇa

S*ammasana* means ‘to classify, examine the past, present and future *dhamma* and conclude them as *anicca*, *dukkha*, and *anatta*.’ After the *yogī* completes the practice of the 4 preliminary meditations (*pubbakicca*), now he starts the practice of *vipassanā* meditation. In fact, *Sammasana ñāṇa* (Insight knowledge of three characteristics) is not a real *Vipassanā ñāṇa* and really, *Vipassanā ñāṇa* is attained in *Udayabbaya ñāṇa*. In the beginning of *Sammasana ñāṇa*, the *yogī* does not yet know *anicca*, *dukkha*, and *anatta*. This will only occur in the mature stage of *Sammasana ñāṇa*.

In the process of practice to attain *Magga ñāṇa*, all defilements in the mind have to be removed. Then, the *yogī* will attain wisdom and through the practice, this wisdom is gradually developed as *Vipassanā ñāṇas*. After the attainment of all *Vipassanā ñāṇas*, the mind is totally cleared or purified and the wisdom is fulfilled. That wisdom is called *Magga ñāṇa*. There are two points of view on practice till to attain *Magga ñāṇa*: ① the purification point of view and ② the knowledge point of view.

1. Knowledge Point of View (3 *Pariññā*)

In the knowledge point of view (*Khaggavisānasuttaniddesavaṇṇanā, Cūlaniddesa aṭṭhakathā*), there are three kinds of knowledge required before attaining *Magga ñāṇa*. They are ① *ñāta pariññā* (understanding through knowledge), ② *tīraṇa pariññā* (analytical knowledge), and ③ *pahāna pariññā* (knowledge that dispels the opposing defilements).

(1) *Ñāta pariññā*: *Ñāta* means ‘things that ought to be known’,

pari means ‘divided or classified’ and *ñā* means ‘just knowing’. So, *ñāta pariññā* means ‘knowing things that ought to be known such as *nāmas* and *rūpas*’. This is covered with the knowledge of characteristics of *nāma* and *rūpa*, and it is called, *lakkhaṇā paṭivedha ñāṇa* (Penetrated knowledge of characteristics). In this stage, from *rūpa pariggaha* to *paccaya pariggaha*, the *yogī* can know only characteristics and functions of the object, *nāma* and *rūpa*. So, he cannot know clearly about *anicca* (impermanence), *dukkha* (suffering, misery, or unsatisfactoriness), and *anatta* (non-self), which are the common characteristics of every *nāma* and *rūpa*. This stage lasts until the end of *paccaya pariggaha* being aware of causes.

(2) *Tīraṇa pariññā*: *Tīraṇa* means ‘to analyze and examine’. *Pariññā* means ‘knowledge through analysis’. In this stage, the *yogī* knows the common characteristics of *nāma* and *rūpa*. They are *anicca*, *dukkha*, and *anatta*. Every *nāma* and *rūpa* has two kinds of characteristics:

- ① Individual characteristics: Specific characteristics of each *nāma* and *rūpa* such as characteristic of *tejo* as heat and characteristic of *pathavī* as hardness.
- ② Common characteristics owned by any *nāma* and *rūpa*. They are *anicca*, *dukkha*, and *anatta* (*Uppādasuttavaṇṇanā*, *Duka nipāta*, *Aṅguttara nikāya aṭṭhakathā*).

In this stage, the *yogī* can see the arising and vanishing of *nāma* and *rūpa*. The *yogī* knows the common characteristics, *anicca*, *dukkha*, and *anatta*. This stage lasts from *Sammasana ñāṇa* to weak *Udayabbaya ñāṇa* (Knowledge of arising and vanishing).

(3) *Pahāna pariññā*: *Pahāna* means ‘removing’. The mind is developed by the *pahāna pariññā* process. Finally, it becomes perfect or qualified knowledge that dispels the opposing defilements such as craving. In this stage, the *yogī* gets the *vipassanā* knowledge and *vipassanā paññā* (wisdom) and removes the opposing concept of *anicca*, *dukkha*,

and *anatta*. When the *yogī* knows *anicca*, he abandons the perception that *nāma* and *rūpa* are permanent. When he knows *dukkha*, he removes the perception of *nāma* and *rūpa* as *sukha*. Worldly people perceive impermanence as permanence, impurity as purity, suffering as happiness, and soullessness as having an everlasting soul. If one perfectly discerns the true nature of the phenomenal world, these perceptions become dispelled. This stage lasts throughout *Gotrabhū ñāṇa* (Change of lineage knowledge; maturity knowledge) just prior to achieving *Magga ñāṇa*.

In *pahāna pariññā*, *Vipassanā ñāṇa* (*anupassanā*) removes the 7 opposing *dhamma* (*Sammasanañāna niddesa*, *Visuddhimagga*):

- ① *Aniccānupassanā*: It removes *nicca* (permanence).
- ② *Dukkhānupassanā*: It removes *sukha* (bliss).
- ③ *Anattānupassanā*: It removes *atta* (non-self).
- ④ *Nibbidānupassanā*: It removes *rati* (sensual pleasure).
- ⑤ *Virāgānupassanā*: It removes *rāga* (lust).
- ⑥ *Nirodhānupassanā*: It removes *samudaya* (coming into existence; rebirth).
- ⑦ *Paṭinissaggānupassanā*: It removes *ādāna* (taking conception).

2. Purification Point of View (7 *Visuddhi*)

After three *pariññā*, the *yogī* has to know about the process of *vipassanā* practice from the purification point of view. The meditator's mind is purified through seven steps until attaining *Magga ñāṇa*. These seven steps are called the seven purifications (*visuddhi*) (*Rathavinītasutta vaṇṇanā*, *Opammavagga*, *Mūlapaṇṇāsa Pāḷi*). They are:

(1) *Sīla visuddhi* (Purification of morality): Before *vipassanā* practice, the *yogī* had already observed 8 or 9 precepts to purify his mind. By observing the precepts, defilements cannot arise as an *akusala* action verbally and physically. *Sīla* means here controlling not to be arisen

physical and verbal *akusala* action. *Sīla* can prevent ‘*vītakkaṃa kilesa*’ (breaking-out defilements).

In history, there was an anecdote about the morality of a monk: One day in the Ava Dynasty, a king tried to test his teacher Tounphīlā sayādaw’s morality. At that time, the Tounphīlā sayādaw lived alone in the forest. One night, a very beautiful young girl came to the forest monastery at midnight and knocked on the door. The girl was wearing only a see-through dress. As soon as the sayādaw saw her, he shouted, “Why are you here? Get out!” She said, “A man follows me. I am very afraid of him. Please help me.” She was begging for his mercy and she was crying and crying. It was very cold outside. So the sayādaw let her enter into the room. The sayādaw had feelings of compassion. But he still sat on his chair. The girl was sleeping on the floor near the entrance.

The sayādaw was meditating on the chair. Later, he heard the young girl was screaming and convulsed. So the sayādaw looked at her and asked her for the reason. She told the sayādaw, “I am suffering with high fever, please help me.” The sayādaw said, “I have no medicine, stay there.” Then, she rushed to sayādaw and grabbed his leg. The sayādaw tried to push her away forcefully but she grabbed him with all of her might. Finally, the sayādaw took a sharp knife and cut his leg. The girl was so surprised that she ran away from his room. The next morning, the king visited sayādaw and asked him if he did not have any problem to live alone in the forest. The sayādaw did not reply, and he picked up that knife. He made an oath that the knife will not sink if he is innocent and threw the knife into the lake. The knife did not sink into the water and floated running through on the water. The king was amazed and asked the sayādaw for his forgiveness. Then, the king paid homage to the sayādaw.

(2) *Citta visuddhi* (Purification of mind): After the *yogī* observes

the precepts, he starts meditation. In his mind, *akusala kilesa* does not arise and he can pay attention to the meditation object. That is called *citta visuddhi*. The defilements arise in three types of action:

- ① Latent defilements (*anusaya kilesa*): Except for *arahantas*, these defilements exist in all human beings' minds.
- ② Gross defilements (*pariyuṭṭhāna kilesa*): In this stage, defilements have arisen very strongly in the mind like rain pouring down or squalling.
- ③ Breaking-out defilements (*vītakkaṃ kilesa*): In this stage, defilement arises as physical action.

Sīla can prevent *vītakkaṃ kilesa* and *samatha* meditation can prevent *pariyuṭṭhāna kilesa*. *Magga ñāṇa* eradicates *anusaya kilesa*.

“*Citta visuddhi nāma saupacāra aṭṭhasamāpattiyo.*” It means *citta visuddhi* (Purification of mind) is called *upacāra jhāna* and the eight absorption *jhāna* (4 *rūpa jhāna* and 4 *arūpa jhāna*).

(3) *Diṭṭhi visuddhi* (Purification of wrong view): Purification of wrong view about ‘I’ (present I), ‘you’, ‘human’, ‘man’, ‘woman’, ‘deity’, ‘*Brahma*’, ‘creature’, etc., acquired through *rūpa pariggaha*, *nāma pariggaha*, and practice.

(4) *Karīkhā vitaraṇa visuddhi* (Purification of beyond doubt): Knowledge beyond doubt about the Buddha, the *Dhamma*, the *Sarīgha*, the existence of creator, the practice (way to purification), about past ‘I’, about future ‘I’, about past and future ‘I’, about *Paṭiccasamuppāda* (Dependent origination).

(5) *Maggāmagga ñāṇadassana visuddhi* (Purification about path or not-path): Knowing the process of *vipassanā* whether it is the right way or wrong way to Nibbāna.

(6) *Paṭipadā ñāṇadassana visuddhi* (Purification of the way to Nibbāna): Knowing the way to Nibbāna. In this stage, *yogī* is well established on the right track to Nibbāna.

(7) *Ñāṇadassana visuddhi* (Purification of knowledge from all defilements): To attain *arahatta magga*, the *yogī* has to attain these *visuddhi* four times. Firstly, he can attain only *sotāpatti magga*. Secondly, he attains *sakadāgāmi magga* and thirdly, *anāgāmi magga*. Only in the fourth time, the *yogī* attains *arahatta magga*. Only in that stage, all of the defilements are completely eradicated from the root. He is called an *arahanta* (*Magga ñāṇa* is always immediately followed by *Phala ñāṇa*).

Sammasana ñāṇa is mentioned like this:

“*Atītānāgata paccuppannānaṃ dhammānaṃ sarikhīpitvā vavatthāne paññā sammasane ñāṇaṃ*” (*Sammasanañāṇa niddesa, Paṭisambhidā-magga*).

The *ñāṇa* that is collectively examined the past, present, future things (*dhamma*) is called *Sammasana ñāṇa*. Due to its task (examination), it was given this name. *Sammasana ñāṇa* takes only present *nāma* and *rūpa* as an object. And it comes to realize that all objects taken arise and vanish (*anicca*). Therefore, it makes the conclusion that also future *nāma* and *rūpa* will arise and vanish as the past *nāma* and *rūpa* have arisen and vanished. So it is called *naya vipassanā* (example as a method: taking the example of meditating on arising and vanishing of the present object as a method). Although it took the present object, it has made a conclusion for all three time periods: past, present and future. That’s why it is called *Kalāpa sammasana ñāṇa* (Knowledge of grouping comprehension) which means ‘knowing the three characteristics of all groups of reality’.

In *Sammasana ñāṇa*, the *yogī* has to be aware of the object to see *anicca*, *dukkha*, and *anatta*. First, he can see their (*nāma* and *rūpa*) individual nature (heat, movement, or hardness, etc.). He cannot see the common characteristics of *anicca*, *dukkha*, and *anatta*. Each *nāma* and *rūpa* has two kinds of characteristics as already mentioned before:

① Individual characteristics such as hardness or softness of *pathavī*, cold or heat of *tejo*, etc.

② Common characteristics: *anicca* (impermanence), *dukkha* (misery and unsatisfactoriness) and *anatta* (non-self, no self).

In *vipassanā*, the *yogī* must meditate on the common characteristics. These characteristics are included in all *nāma* and *rūpa*, so he needs to know what they are.

Common characteristics of every *nāma* and *rūpa* are:

(i) *Anicca*: *Anicca* is *a + nicca*. ‘A’ means not and ‘*nicca*’ means permanent. One thing that is not permanent is *anicca*, *anicca* means the transience of everything. A certain thing arises and persists and vanishes. That thing is called *anicca*. So, the characteristic of *anicca* is arising, persisting and vanishing. If something has these 3 characteristics, it is called *anicca*. In *Pāḷi*, arising is *udaya*, and vanishing is *vaya* or *bharīga*. Persisting is *aññathatta* which means neither arising nor vanishing, existing in another way. It is also called *thiti* (existing or persistence).

Briefly, the characteristic of *anicca* is called *upādthibarī* which means *uppāda* (arising), *thiti* (persisting), and *bharīga* (vanishing). Sometimes a certain thing which has arisen does not persist and vanishes immediately. This thing is dissolution after arising. This is also called *anicca*. So, dissolution after arising is also the characteristic of *anicca*. It is called *hutvā abhāva*. In the early stage of *vipassanā*, the *yogī* can see the arising, persisting, and vanishing as the characteristics of *anicca*. Only when he gets higher *Vipassanā ñāṇa*, he will see the characteristics of *hutvā abhāva* (dissolution after arising). So, this characteristic is a higher level of *anicca*. After the *Bharīga ñāṇa*, the *yogī* will see only this characteristic (*hutvā abhāva*).

Here is an example about *anicca*: When someone blows soap bubbles out of a tube, a bubble comes out from the tube. It is the arising of the bubble. He can see it floating in the air. It is persisting. Then, it

quickly bursts, the bubble vanished. The bubble is referred to as *anicca*.

When the *yogī* is aware and sees arising and vanishing of the object, he knows one of these four things. So if the *yogī* knows one of these things, he understands (knows) *anicca* (*Mahāsatiipaṭṭhānasutta vaṇṇanā, Mahāvagga, Dīgha nikāya*).

- ① It is impermanent (*anicca yantā*).
- ② It exists for a short time (*tāvakālika*).
- ③ It is in flux, not the same as its first arising (*vipariṇāma*: change).
- ④ It is the opposite of permanence (*nicca paṭikkhepatā*: inconsistent with permanence).

(ii) *Dukkha* (misery and unsatisfactoriness): *Dukkha* is defined as *du khamati dukkhaṇ*. This means, ‘this thing is difficult to bear, so it is called *dukkha*’. When *dukkha* arises in someone, he has difficulties to bear it mentally and physically. There are 7 types of *dukkha* (*Dukkhasacca niddesavaṇṇanā, Paṭisambhidāmagga aṭṭhakathā*):

- ① *Dukkha dukkha*: This is an original *dukkha*. As soon as it arises, it is known as *dukkha*. This type of *dukkha* is mental and physical pain.
- ② *Vipariṇāma dukkha*: *Dukkha* of change. Only when it is changed, it is known as *dukkha*. Everything is *dukkha* in the world. The *sukha* (bliss) that everyone generally thinks of is really *vipariṇāma dukkha*. There is no *sukha* in the universe except Nibbāna. Something that is everlasting can be *sukha*, but nothing is everlasting except Nibbāna. Only Nibbāna is everlasting. Therefore, Nibbāna is *sukha*, the eternal ultimate reality.
- ③ *Paṭicchanna dukkha*: Hidden *dukkha*. Only when it is mentioned, it is known as *dukkha*. If someone has a toothache, nobody knows. Everyone sees he is fine but he is not fine. If someone asks him, he will answer, “I am not fine. I have a toothache.” That toothache is a hidden *dukkha*.

④ *Apañicchanna dukkha*: Revealed *dukkha* such as bleeding or tortured by someone.

⑤ *Pariyāya dukkha*: Indirect *dukkha* such as birth. Birth is not a real *dukkha* but one becomes old, sick and eventually dies because of birth. So, it is called indirect *dukkha*.

⑥ *Nippariyāya dukkha*: Direct *dukkha* such as death.

⑦ *Sarikhāra dukkha*: Continuously torturing by arising and vanishing. This *dukkha* exists in all *nāma* and *rūpa*. When the *yogī* practices *vipassanā*, he must practice to see this *sarikhāra dukkha*. Only when the *yogī* meditates on the *sarikhāra dukkha*, he can get *Magga ñāṇa*. Here, the characteristic of *sarikhāra dukkha* is continuously torturing by arising and vanishing (*udayabbayappaṭi pīḷanakāya* or *samapaṭi pīḷanakāya*). This is the characteristic of *dukkha*, and the object of *vipassanā* meditation.

There are 8 *dukkha* sources: *Jāti* (rebirth), *jarā* (aging), *byādhi* (sickness), *marāṇa* (death), *apiyehi sampayogo* (association with hateful ones), *piyehi vippayogo* (separation from loved ones), *yam piccharṇ na labhati* (not getting what one wants), and *pañcupādānakkhandha* (five clinging aggregates).

(iii) *Anatta* (non-self, no self): *Anatta* means *natthi atta* (no I or ego, or no soul) and *na atta* (not I or ego, or not soul). *Natthi atta* means there is no *atta* in human beings. *Na atta* means it is not *atta*. A human being is not an *atta* but only a composite of mind and matter. The characteristic of *anatta* is ‘not following one’s will or wish’: *avasavattanakāya*.

When the *yogī* practices meditation up to this point, he sees only *nāma* and *rūpa*. In ‘so called’ human beings, there is no *atta*, no core. To understand the *anatta*, the *yogī* has to know six kinds of *atta* that are accepted by general people. At the Buddha’s time, Brahmans believed

all human beings are created by the great *Brahma* from the *Brahma* realm. He is called *Parama atta* (Supreme being) and sometimes they called him *Atman*. And, they believed that human beings are called *jīva atta* (living creature) created by that *Brahma*. Here, *jīva atta* means living creature. There are six kinds of *atta* according to their belief (*Sammasanañāṇa niddesa, Paṭisambhidāmagga*):

① *Vedaka atta*: That kind of *atta* suffers from all feelings in the body. If someone is sad, they think that is *vedaka atta*.

② *Kāraka atta*: A kind of the living entity that affects every physical, vocal, and mental action inside the human body. That performs every action. Every action is done by *kāraka atta*.

③ *Nivāsī atta*: A kind of living entity. That lives in the human body eternally. When someone dies, this *atta* takes a new body. This *atta* never dies and lives eternally.

④ *Sāmi atta*: A kind of living entity inside the human body that controls and directs as it wishes. That owns the body.

⑤ *Adiṭṭhāyaka atta*: This *atta* lives inside the human body and governs or manages human beings.

⑥ *Sayaṇvesī atta*: A kind of *atta* that lives in the human body.

Every action of human beings is done according to its own wish. In fact, there is not a kind of *atta* that resides both in and outside human beings. To confirm this fact, the Buddha taught *anatta*. The *vipassanā* meditation is practice to get wisdom of *anatta* in order to attain *Magga ñāṇa*. So, in *vipassanā* meditation, *anatta saññā* and *anatta paññā* are compulsory to know. In the beginning of the *Sammasana ñāṇa*, the *yogī* cannot see *anatta*.

The Buddha said (*Meghiyasutta, Udāna Pāḷi*), “*Anicca saññino meghiya anatta saññā saṅgathati anatta saññī assamimānaṃ samugghāto ditthaeva dhamme nibbānaṃ pāpunāti.*” This means when the perception of impermanence is understood, the conception of non-self or no-self

will be understood. When the conception of non-self or no-self is understood, the conceit of 'I' can be eradicated and Nibbāna can be attained in this very life. So, if someone understands *anicca*, he will also understand *anatta* and can remove the conceit of 'I' as a wrong view. After that, he can attain Nibbāna in this life. Getting *anatta saññā* is most important. But only when one gets *dukkha saññā*, he will get *anatta saññā*. Therefore, the first important thing is to attain *anicca saññā*. In the beginning of *Sammasana ñāṇa*, the *yogī* cannot even get *anicca saññā*. He will see the existing *nāma* and *rūpa* in *vipassanā* practice. To get *anicca saññā*, the *yogī* must see the object arising and vanishing. Only when he sees this arising and vanishing, he will know this object is *anicca*. So, he meditates on the object as '*anicca*'. Then he gets *anicca saññā*.

After the *yogī* sees many times that all arising objects are vanishing, then he will know every object is not permanent. Thus, he will get *anicca saññā*. After that, when he practices, he sees arising and vanishing many times. He starts to feel that the arising and vanishing of every object which he is aware tortures his mind. Then, he feels tortured by arising and vanishing in every stroke of meditation. Later, when he experiences continuous torture his mind, then he will get *dukkha saññā*.

After getting *dukkha saññā*, the *yogī* continuously practices *vipassanā* and he sees the arising and vanishing as *dukkha*. He sees every arising and vanishing many times as *dukkha*. Finally, he knows the process of arising and vanishing cannot be controlled, because it is going on arising and vanishing by itself. When some desirable feelings arise, he wants to extend these feelings but he cannot. When some undesirable feelings arise, he wants to shorten them but he can't. *Nāma* and *rūpa* are arising and vanishing according to their process. Then, he starts to know they do not follow his will or wish. Every time he is aware of an object, he sees only arising things are vanishing. Nothing is left.

There is no 'I'. Then he gets *anatta saññā*.

There are 3 kinds of knowing:

- ① *Viññā(na)* - Knowing by getting an object.
- ② *Saññā* - Knowing by noting it.
- ③ *Paññā* - Knowing the details and the reality of object.

For example, ① knowing a gold coin as a child, ② knowing a gold coin as an adult, ③ knowing a gold coin as a goldsmith. Therefore, to get *paññā*, a *yogī* has to be aware of the object closely and strenuously with one-pointed mind. The proximate cause of *paññā* is concentration.

Note: *Paññā* is knowing in detail by analysis. *Saññā* is knowing generally depending on noting it as previous experiences.

• **How to practice**

A *yogī* first asks the Buddha, the *Pacceka* Buddha and *arahantas*, *ariyas* for forgiveness of previous offences to them if any. Entrust the five aggregates of *nāma* and *rūpa* to them. practice *Buddhānussati*, *mettā bhāvanā*, *mararāssati* for a while. Start *vipassanā* practice.

Sit normally and pay attention to the heart base and take one finger size place as an object. Be aware of what is arising. For a *yogī* who is qualified in *ānāpānassati* Method 4, he will see the visible haze as very fine mist or dust floating in the atmosphere like a blackout running TV screen. Be aware of their movement, arising and vanishing one after another and make the mind noting that it is *anicca* by reciting the formula three or four times with knowing the arising and vanishing of objects and understanding the meaning three or four times.

For some *yogīs* who do not have strong concentration, they will see bones, the heart, or light. Even if they can see nothing, they will hear sound, feel heat, feel vibrations from the object. They must be aware of them as the object. 'Being aware' here means not just knowing

but looking at the exact place (object) with one-pointed mind and knowing the vanishing of sound, heat, vibration, which he takes as object.

Recite the formula with knowing the meaning three or four times. After that, make the mind note it as '*anicca, anicca, anicca*'. At that time, if something arises on another part of the body, he must take it as an object and look at it with one-pointed mind only after he saw the vanishing of former object. Then, later this *ñāṇa*, one of the three characteristics will clearly appear in the *yogī*'s mind, not just *anicca*. Therefore, he must be aware of the object by knowing (seeing) one characteristic which may be *anicca*, or *dukkha*, or *anatta* as appearing in his mind.

Yogī must try to see the arising and vanishing of it and when it vanishes, the mind knows it and notes it as *anicca*. Here, there is a difference between preliminary meditation of *vipassanā* practice (It means *rūpa pariggaha*, *nāma pariggaha*, *paccaya pariggaha* and *addhāna pariggaha*) and *Sammasana ñāṇa*. In that practice (preliminary meditation), *yogī* must take a new object as soon as it arises and be aware of it. *Yogī* must not stay for a long time on one object. However, here in *Sammasana ñāṇa*, the *yogī* must be aware of the object until he sees the vanishing of it and notes that it is *anicca*. Only after that, *yogī* must take another object. When the *yogī* is aware of a delicate object, no matter how severe pain arises, he must not move to another object, but still be aware of the delicate object until it vanishes. Like this, *yogī* must be aware of any object until seeing the vanishing and noting it as *anicca*. Then, when he knows the *anicca* of every object many times, finally he comes to know everything arisen is *anicca*. Then, he will get *anicca paññā*.

In *vipassanā* practice, there are two functions:

- ① Taking the arising *nāma* and *rūpa* as an object and looking at (being aware of) it with one-pointed mind. This is *samatha*.

② Seeing the vanishing of that object and knowing as it is *anicca*. This is *paññā* and *vipassanā*.

These two must be included in every stroke of *vipassanā* meditation. Just seeing cannot achieve *vipassanā ñāṇa*, it can only increase concentration. Just reciting as ‘*anicca, anicca..*’ without seeing the vanishing of object is useless.

According to the Buddha’s teaching in a *Pāḷi* scripture, it is mentioned, “To attain *Sammasana ñāṇa*, *yogī* must be aware of an object until seeing its vanishing.” But in the commentary, they mentioned other ways to practice. First, there are 7 ways to meditate on *rūpa* and 7 ways to meditate on *nāma* (*Sammasanañāṇakathā, Visuddhimagga*).

● The Recitation Formulas for *Sammasana Ñāṇa*

☞ Due to the conditions set by the 5 past causes (*avijjā, taṛhā, upādāna, kamma, āhāra*), *nāma* and *rūpa* arising and vanishing themselves as a visible haze, are impermanent: *Anicca, anicca, anicca*.

☞ Due to the conditions set by the 5 past causes (*avijjā, taṛhā, upādāna, kamma, āhāra*), *nāma* and *rūpa* arising and vanishing themselves as a visible haze, are, due to being tortured continuously by arising and vanishing, very miserable and unsatisfactory: *Dukkha, dukkha, dukkha*.

☞ Due to the conditions set by the 5 past causes (*avijjā, taṛhā, upādāna, kamma, āhāra*), *nāma* and *rūpa* arising and vanishing themselves as a visible haze, are coreless (no core), not following one’s wish, ungovernable, non-self: *Anatta, anatta, anatta*.

(1) The 7 Ways to Meditate on *Rūpa* (*Rūpa sattaka*)

① *Ādhānikkhepana*: It means noticing *rūpa* which has arisen at the time of conception does not continuously exist at the time of death. They (*rūpa*) dissolve only at the time of conception. This is *anicca*.

② *Vayovuḍḍhatthangama*: It means the dissolution of old *rūpa*. The commentators divided the life span into three divisions. They assumed *rūpa* of the first one third ($\frac{1}{3}$) cannot exist until the second one third ($\frac{1}{3}$). Also, the *rūpa* of second one third ($\frac{1}{3}$) cannot exist to the third one third ($\frac{1}{3}$). They dissolve within their period. Like this, any old *rūpa* cannot exist in present time.

③ *Āhāra* (nutriment): Being aware of *rūpa* born of nutriment. The *rūpa* arisen after a meal in the morning cannot exist in the afternoon when he is hungry.

④ *Utuja*: *Rūpa* born of *utu*. The *rūpa* arisen in winter does not exist until summer. The *rūpa* arisen in summer does not exist until the rainy season. The *rūpa* arisen in the rainy season does not exist until winter. Also, the *rūpa* arisen in the heat cannot exist when it becomes cold, etc.

⑤ *Kammaja*: *Rūpa* born of *kamma* (resulting from *kamma*). In the seeing process, when the object strikes in *cakkhupasada rūpa* (sensitive part of the eye), eye consciousness arises. It means ‘seeing’. These *cakkhupasada rūpas* are born of *kamma*. They do not exist after seeing. When the *yogī* sees something, then later immediately hears something, and later immediately smells something, he cannot sense these three things at the same time. *Cakkhupasada rūpa* (sensitive part of the eye) does not exist until hearing and *sotapasada rūpa* (sensitive part of the ear) does not exist until smelling. They vanish immediately in each stage of consciousness.

⑥ *Cittaja*: *Rūpa* born of mind. When a *yogī* feels happy, soon after that he becomes angry. The *rūpa* arisen when the mind is happy cannot exist until the mind is angry. The *rūpa* that arises at the time of happiness vanishes only at that time of happiness.

⑦ *Dhammatā rūpa*: It means non-faculty (without mind; material things) *rūpa*. Let’s take leaves on the tree for example. At first,

leaves are green but they change into yellow and become red. The *rūpa* when the leaves are green does not exist after they changed into yellow. The *rūpa* existed when they are yellow also does not exist after they changed into red. It vanishes only when it is yellow or red. So it is *anicca*.

Tilakkhaṇā āropetvā means placing the three characteristics (*anicca, dukkha, anatta*) on the object. It is practiced as normal awareness of *nāma* and *rūpa*. Firstly, the *yogī* can see their individual characteristics (*tejo* as heat). Later, the *yogī* starts to know the common characteristics. Here, the *yogī*'s knowing of common characteristics (*anicca, dukkha, anatta*) is the second layer over the first knowing (individual characteristics). In other words, it is something like putting again on the first layer (individual characteristics). So it is called *āropetvā* which means 'placing on'.

(2) The 7 Ways to Meditate on *Nāma* (*Nāma sattaka*):

① *Kalāpa*: After being aware of *rūpa* (object), meditate on that mind (the mind that is aware of the *rūpa*) without knowing the detailed mind factor (*cetasika*) and make the mind note it as *anicca*.

② *Yamaka*: After being aware (meditating) of *rūpa* (object), meditate on that mind (the mind that is aware of the *rūpa*) while knowing it in detail and making it as *anicca*. It is knowing one of mind factors in detail such as *vedanā*, or *phassa*, or *saññā*, or *viññāṇa*.

③ *Khaṛika*: After the meditator's first mind (meditated mind) knows the vanishing of the object, it vanishes. It is meditated by the meditator's second mind and the second mind is meditated by the third mind. The third mind is meditated by the fourth mind. The fourth mind is meditated by the fifth mind. It is called *khaṛika* (momentary).

④ *Paṭipāti* (succession): The same as *khaṛika* but until the tenth

mind is meditated by 11th mind.

⑤ *Diṭṭhi ugghātana*: When a *yogī* practices, sometimes he thinks that “I practice meditation. I am sitting.” But there is no ‘I’. The *yogī* must dismiss this initial thought by thinking that ‘the *sarīkhāra* that are not ‘I’ are being aware of the *sarīkhāra* that are not ‘I’.

⑥ *Māna smugghātana*: Being aware of removing the conceit. When the *yogī* thinks that “I am a good meditator,” he must remove that conceit. Like that, the impermanent *nāma* and *rūpa* are aware of the impermanent *nāma* and *rūpa* (*sarīkhāra*). There is nothing to be proud of by ‘I’. Everything is always vanishing. Everything is impermanent.

⑦ *Nikanti priyādāna*: Drying out *nikanti* (very delicate greed). Sometimes the *yogī* attaches to his meditation when the meditation result is good. It is not really the same as enjoyment of meditation. At that time, he must think continuously that ‘vanishing *sarīkhāra* being aware of continuously vanishing *sarīkhāra*’.

These practices (*nāma* and *rūpa sattaka*) are not the compulsory practice. Only when the *yogī* sees the vanishing of his mind, he follows this method. However, he has to practice to see the arising and vanishing of the object.

In the Kannī tradition, when the *yogī* practices *vipassanā* and is aware of one object in his body, he must always see the microscopic vision of the object. Anywhere he looks in his body, he must see the visible haze. Only then he is qualified enough to get *Vipassanā ñāṇa* and later *Magga ñāṇa*. So, he does not need to find any other object except the visible haze. He must try to get the *anicca* conception on this visible haze. So, his object is always the visible haze. He should always focus his mind on the heart base. Only when he cannot see the visible haze of the object, there he has to move, catch and be aware of another arising object on another place of the body. For the qualified

yogī, first, he must be aware of the heart base and has to try to get *anicca saññā* (knowledge of *anicca*). Whenever he sees the visible haze, if he knows *anicca*, he must be aware of the whole body as one object and tries to see *anicca*. In his mind's eye, he will see his whole body as arising and vanishing visible haze. Then, he must try to get *anicca saññā* on the whole body.

After that, he moves to the heart base taking the visible object and tries to get *dukkha saññā*. After he attains *dukkha saññā* (knowledge of suffering) on the heart base, he takes his whole body as an object and must be aware to attain *dukkha saññā* on the whole body. After he attains *dukkha saññā*, he moves to the heart base again and practices to get *anatta saññā*. When he gets *anatta saññā* (knowledge of non-self) on the heart base, then, moves outside (another parts of the body) and takes the whole body as an object and tries to get *anatta saññā* on the whole body. When he gets *anatta saññā*, he knows all three characteristics on the whole body. Then, he moves to the heart base and must be aware of the object with which *ñāṇa* that arises in his mind.

The *yogī* can say, “All *nāma* and *rūpa* are arising and vanishing, but I can touch and handle my body at any time.” Yes, he can touch one part of his body. In fact, he touches only the arising *rūpa* at that microscopic moment using some microscopic *rūpa* arising on the parts of his hand. However, the moment is a very short time to see with his eyes and to feel by his mind, and these short moments are arising continuously. Therefore, he thinks it is the same body: “I can touch, I can see, and I can move.” A *yogī* can see the body because there are billions of *vaṇṇa rūpa* (visible *rūpa*) in the body which are also arising and vanishing at the microscopic moment.

When the *yogī* meditates, he does not need to consider and examine this theory. He must just be aware and watch the object. When his

mind gets knowledge, it arises as if bubbles are coming up on the water surface. This knowledge is called *Bhāvanāmayā ñāṇa* (Experiential wisdom). Getting knowledge just by thinking is not *Bhāvanāmayā ñāṇa* (wisdom). Only when the *yogī* has finished sitting meditation for a while, he can examine *rūpa*. Only experiential knowledge can cause *Vipassanā ñāṇa* and then *Magga ñāṇa*. Intellectual level of knowledge is also necessary before practising *vipassanā*. Getting the knowledge of what is *rūpa* and *nāma* is very important to attain *Magga ñāṇa*. Without this knowledge no matter how much he sees the arising and vanishing *rūpa*, the *yogī* cannot attain *Magga ñāṇa*.

When the *yogī* practices *vipassanā* until the attainment of *Magga ñāṇa*, his mind applies ‘18’ stages of *Vipassanā paññā* accordingly. These are called ‘*Mahā vipassanā 18*’. They are also called *anupassanā* (wisdom; realization). They are as follows (*Sammāsanañāṇa niddesa kathā, Visuddhimagga*):

(1) *Aniccānupassanā* (*anicca + anupassanā*) - It removes *nicca* (permanent).

(2) *Dukkhānupassanā* - It removes *sukha* (satisfaction).

(3) *Anattānupassanā* - It removes *atta* (self, ego or soul).

(4) *Nibbidānupassanā* - It removes *rati* (attachment; sensual pleasure): abandoning of attachment.

(5) *Virāgānupassanā* - It removes *rāga* (lust): abandoning of delight.

(6) *Nirodhānupassanā* - It removes *samudaya* (rebirth; the origin of suffering).

(7) *Paṭinissaggānupassanā* - It removes *ādāna* (taking conception).

(8) *Khayānupassanā* - It removes the perception of unbroken thing as a whole (gross).

(9) *Vayānupassanā* - It removes *āyūhana* (effort to get a new life).

(10) *Vipariṇāmānupassanā* - It removes *dhuva* (everlasting).

(11) *Animittānupassanā* - It removes sign or shape (hand, leg, head,

etc.) of *saṅkhāra*.

(12) *Appaṛihitānupassanā* - It removes *paṇidhi* (craving or thirsting for *sukha*).

(13) *Suññatānupassanā* - It removes *abhinivesa* (clinging onto perception of self).

(14) *Yathābhūtañāṇadassana* - It removes *vicikicchā* (doubt) about self.

(15) *Adhipaññādharmavipassanā* - It removes *taṇhā* and *diṭṭhi*.

(16) *Ādīnavānupassanā* - It removes *ālaya abhinivesa* (perception that *nāma* and *rūpa* are reliable things).

(17) *Paṭisaṅkhānupassanā* - It removes *moha* (delusion).

(18) *Vivaṭṭānupassanā* - It removes *saṅgyoga abhinivesa* (defilements paired with *saṅkhāra*).

Although there are altogether ‘18’ *anupassanā*, they all are included in ‘7’ *pahānānupassanā* (stage of *pahāna pariññā*). And even total of ‘7’ *anupassanā* are included in *aniccānupassanā*, *dukkhānupassanā* and *anattānupassanā*. (6), (8), (9), (10), and (11) are included in *aniccānupassanā*. (4), (13), and (16) are included in *dukkhānupassanā*. (5), (7), (12), (17), and (18) are included in *anattānupassanā*. Therefore, in *vipassanā* meditation, getting *anicca saññā*, *dukkha saññā* and *anatta saññā* is most important and essential. When the *yogī* practices to get *anicca saññā*, *dukkha saññā*, and *anatta saññā*, the perception of continuity hides the characteristic of impermanence, the body posture (changing the posture) hides the characteristic of suffering and unsatisfactoriness. The perception of solidity or wholeness hides the characteristic of *anatta* (*Patipadāñānadassanavisuddhi niddesa*, *Visuddhimagga*).

(i) *Anicca lakkaṇā* (characteristic) was hidden by the perception of continuity.

To realize the characteristic of *anicca*, the *yogī* must remove or unfold

the continuity. When the *yogī* practices *Sammasana ñāṇa*, firstly he will see the object as the body, leg, hand, etc. He cannot see the *anicca*. He will see or know the whole body goes, the whole hands move, or the whole legs move, etc. because he does not have strong concentration yet. Later, if he practices for a long time, he does not see as the whole legs move or the whole hands shake. He will see the hand or leg moves as parts (as a film patch). In that time, the continuity is not seen.

Then, the *yogī* will realize *anicca* of each part of the hand or leg or every part (Here, 'part' means not pieces, but the whole leg or hand arising and vanishing in a short moment as a shadow arisen and vanished quickly). And he gets *anicca saññā* because the continuity is removed (unfold). But the *yogī* does not need to try to remove the continuity intentionally. He has to be aware of the object with a concentrated mind. When he gets strong concentration, the continuity will be removed by itself.

(ii) *Dukkha lakkaṇā* (characteristic) was hidden by *iriyāpatha* (various positions).

Body postures (walking, standing, lying down or sitting) hide the characteristic of *dukkha* (suffering, misery or unsatisfactoriness). In normal daily life, people change their body posture without knowing when they keep a certain position for a long time such as sitting, standing. So, they do not experience suffering in a certain posture. Therefore, they do not know the *dukkha* of the body. This means *dukkha* is hidden by the body posture (changing). However, when the *yogī* practices sitting meditation for a long time, his body feels suffering such as itching, stiffness, etc. because *iriyāpatha* did not hide *dukkha*. Therefore, to see *dukkha lakkaṇā*, the *yogī* must not change and move his body in the meditation sitting.

(iii) *Ghana paññatti* (perception of solidity or wholeness) hides the *anatta* (not soul, non-soul) *lakkaṇā*.

There are 4 kinds of *ghana paññatti*:

- ① *Santati ghana* (perception of one-continuity).
- ② *Samūha ghana* (perception of one-person).
- ③ *Ārammaṇa ghana* (perception of one-object).
- ④ *Kicca ghana* (perception of one-function).

(1) How *santati ghana* hides the characteristic of *anatta*: Hidden by *santati ghana*, the *yogī* cannot realize *anatta*. Worldly people do not know each different stage of desire to see, looking, seeing again and again and consider the seeing process, so they think of those stages as just one happening. Due to the covering by conception of continuity, they firmly believe that there is ‘a person’ or ‘I’ who can look and see as they wish. They think the same way in speaking, hearing, or smelling, etc. When the *yogī* gets concentration, he knows the difference between his desire to see and looking and seeing. Also, he knows they are not the whole one. So for him, the perception of continuity is dissolved. The *yogī* comes to know that desire to see and looking cannot finish another action (seeing) to be completed. There is no person or I who can see, hear, smell, etc. as his wish. Then he gets *anatta saññā*.

(2) How *samūha ghana* hides the characteristic of *anatta*: *Samūha ghana* hides *anatta saññā*. Normal worldly people think that *nāma* and *rūpa* as ‘a whole’ or ‘a person’, or they are not different factors. When they walk or handle something, they think that desire to do and action *rūpa* are one whole thing. When they touch something, they think that the hand touches the thing as a whole. When the *yogī* practices *vipassanā* and gets concentration, he comes to know that the desire of mind (consciousness), the action *rūpa* and the knowing consciousness appear as separate. In every movement, he comes to know *nāma* and *rūpa* work separately. Then, he knows every bodily, verbal and mental action cannot be done just by someone’s wish. Only when the causes are arising together, a certain action can be accomplished. Then, he knows the

‘*avasavattanakāya*’ (would not be accomplished by one’s wish) of the characteristic of ‘*anatta*’.

(3) How *ārammaṇa ghana* hides the characteristic of *anatta*: A mind takes only an object. A certain consciousness can take only a respected object. Seeing consciousness takes a visible object. Hearing consciousness takes sound. But non meditators can think they can see, hear, smell or touch by the same one mind if they want. It is because of the *ārammaṇa ghana*. When the *yogī* gets strong concentration, the *ārammaṇa ghana* is dissolved. The desire to see, looking, a visible object and seeing consciousness separately and clearly appear one by one at a stroke of meditating. When the *yogī* feels the first suffering, the mind is aware of the first suffering only. Then, if the second suffering arises, the mind is aware of the second suffering differently and separate from the first. The *yogī* comes to know that the mind being aware of a certain object cannot be aware of other objects at a same time and understands the characteristic of *anatta* that cannot be accomplished by one’s desire.

(4) How *kicca ghana* hides the characteristic of *anatta*: *Nāma* and *rūpa* are different in their function. In the period of seeing, the eyes are able to see, seeing consciousness is seeing, and a visible object is the object to see. But in a non-meditator’s mind, these things seem to appear as one action. For example, when you cook curry, edible oil makes its own function, salt makes its own function, meat makes its own function, chili makes its own function and ginger makes its own function. However, when the curry is cooked and we have it, we will get only one taste of curry (it means every taste does not appear separately).

Therefore, to get *anatta saññā*, the *yogī* must dissolve these 4 *ghana*. But when he practices, he does not need to do other things, only be aware of the arising object to see its vanishing. Then, when he is strongly concentrated, all these *ghana* will be seen and dissolved by themselves.

CHAPTER FOUR

Udayabbaya Ñāṇa

At this point, the *yogī* has learned the basics of how to practice *vipassanā*. Now, it is time to start entering into the *vipassanā* field. The important thing to note here is that the stage of *Sammasana ñāṇa* is not yet real *vipassanā*. Because, in the beginning of *Sammasana ñāṇa*, a *yogī* cannot see the three characteristics (*anicca*, *dukkha*, *anatta*). After practising continuously, he sees the 3 characteristics in *Udayabbaya ñāṇa* (Knowledge of arising and vanishing). From the early stage of *Udayabbaya ñāṇa*, it becomes real *vipassanā*. From now on, through the practices *yogī* attains *Vipassanā ñāṇas*, and then finally will attain *Magga ñāṇa*.

Udayabbaya is *udaya* + *vaya* (*Abhidhāna*). *Udaya* means arising, *vaya* means vanishing. *Udayabbaya ñāṇa* means knowing the rapid arising and immediate vanishing of *nāma* and *rūpa*. At the beginning of *Sammasana ñāṇa*, the *yogī* has to practice to see the arising and vanishing strenuously with strong intention. When he sees the arising and vanishing, he understands *anicca*, *dukkha* and *anatta*. After he has seen the arising and vanishing of *nāma* and *rūpa* many times, he realizes one of the three characteristics as soon as he sees the arising and vanishing of *nāma* and *rūpa* at every stroke of *vipassanā* meditation. Every time when he sees the arising of *nāma* and *rūpa* and it vanishes right away, he knows one of these three characteristics.

Then, he could decide that every *nāma* and *rūpa* which is arising definitely will vanish and it has three characteristics. After that, his mind does not need to make an effort to see the arising and vanishing of the present object. Although he is aware of the arising object without effort, he sees the arising and vanishing of it and sees (knows) one of the three characteristics. At that time, *upekkhā* (effortlessness) arises

in his mind. This is called *vipassanā upekkhā* (effortlessness of meditation).

“*Yo yad atthi yaṃ bhūtaṃ, taṃ pajahati, upekkhaṃ paṭilabhati. Evaṃ āgatā vicanane majjhathabhūtā upekkhā, ayaṃ vipassanā upekkhā nāma*” (*Atthasālinī, Tatiyajjhānaṃ, Rūpavācarakusalavaṇṇanā*). The existence of effortless observation is mentioned in quotes found in *Majjhīma nīkāya*, which states when the object is examined it will be determined to be classified as one or all three characteristics. That effortlessness (*upekkhā*) is called *vipassanā upekkhā*. To see arising and vanishing, first, *yogī* has to practice with a strenuous effort and his intention. Finally, there is no need to make an effort and he knows it without effort. After he practices without a strenuous mind, although he could be comfortably aware of the object and knows their arising and vanishing, *Udayabbaya ñāṇa* arises. From now on, the *yogī* is aware of the object without effort. Although he is aware of the object without effort, he sees their arising and vanishing and knows one of the three characteristics. After that, this *ñāṇa*, seeing the arising and vanishing of *nāma* and *rūpa*, is called *Udayabbaya ñāṇa*.

“*Jātaṃ rūpaṃ paccuppannaṃ, tassa nibbattilakkhaṇāṃ udayo, vipariṇāmalakkhaṇāṃ vayo, anupassanā ñāṇaṃ*” (*Udayabbayañāṇa niddesa, Paṭisambhidāmagga*). It means ‘starting of the present arising *rūpa* is *udaya*, vanishing of it is *vaya*, seeing these two (*udaya* and *vaya*) is *Udayabbaya ñāṇa*’.

After the arising of *upekkhā*, the *yogī*’s *Vipassanā ñāṇa* becomes stronger and he sees *nāma* and *rūpa* arise faster than ever. No matter how much faster the *nāma* and *rūpa* arise, the *Vipassanā ñāṇa* can catch it and be aware of it and see the arising and vanishing. Then, he knows one of the three characteristics.

“*Santati paccuppanne khana paccuppanne vā dhamme udayabbaya dassanā bhiniveso kātabbo na atītā nāgateti vuttaṃ paccupannānaṃ dhammaṃti*” (*Udayabbayañāṇakathāvaṇṇanā, Mahāṭṭhā, Visuddhi-*

magga). The *yogī* has to be aware of the object that arises in the continuous present and momentary present by the *Udayabbaya ñāṇa*, not an object in the past or future.

Here, the *vipassanā* object is the momentary (arising) *nāma* and *rūpa*. However, he cannot see the momentary arising *nāma* and *rūpa* at first due to the lack of concentration. So, he is aware only of the continuous (arising) *nāma* and *rūpa*. After that, his concentration is stronger and he can see the momentary arising and vanishing of the object (*nāma* and *rūpa*). After the *yogī* can see the momentary arising and vanishing of the object in his mind, the knowledge (*Vipassanā ñāṇa*) arises.

In every stroke of meditation, a *yogī* sees the beginning point of arising of the object clearly like a pop-up bubble, and the vanishing clearly like the extinguishing of a candle flame. In the weaker stage of *Udayabbaya ñāṇa*, the *yogī* sees only the arising and vanishing of a continuity *rūpa* and in the stronger stage of *Udayabbaya ñāṇa*, he sees the arising and vanishing of momentary *rūpa*. Every time he is aware of the object as soon as it arises, he can catch only the vanishing of it. Every object arises and vanishes immediately after it has arisen. Therefore, every object arisen is a new one for the *yogī*. In his mind, every object arises and vanishes at once at its arising place.

Like this, all the objects are not accumulated in some places. When they arise, they do not come from some other places. When they vanish, they do not move to another place, either. In fact, they (*nāma* and *rūpa*) are arising here immediately and totally vanishing here due to the functioning of many causes at a same time. All arising *nāma* and *rūpa* are new ones. If the *yogī* gets this knowledge, he reaches the apex of *Udayabbaya ñāṇa*. It is mentioned in the *Pāḷi* text (*Guhatthakasuttaniddesa, Mahāniddesa*) like this:

“*Adassanato āyanti, bharīgā gacchanti dassanaṃ; vijjuppādova ākāse, uppajjanti veyanti cā.*” It means, all *nāma* and *rūpa* come from an

unseen place and go to an unseen place. They arise and vanish as a flash of lightning in the sky. All arisen old *nāma* and *rūpa* vanish and new ones arise at every moment. The apex of *Udayabbaya ñāṇa* is determined by this knowledge.

1. The Quality of *Udayabbaya Ñāṇa*

“*Pañcannaṃ khandhānaṃ udayaṃ passanto pañcavīsati lakkhaṇāni passati, vayaṃ passanto pañcavīsati lakkhaṇāni passati; udayabbayaṃ passanto paṇṇāsa lakkhaṇāni passati*” (*Udayabbayañāṇaniddesa, Paṭisambhidāmagga*). This means, ‘when a *yogī* who attained *Udayabbaya ñāṇa* is aware of the arising of the 5 aggregates, he realizes the 25 causes of their arising. Also, when he is aware of the vanishing of the 5 aggregates, he realizes the 25 causes of their vanishing. When he is aware of the arising and vanishing of the 5 aggregates, he realizes the 50 causes of their arising and vanishing’.

In each *khandha*, there are 5 causes of arising and 5 causes of vanishing, therefore, there are altogether 25 causes (characteristics) of arising, 25 causes of vanishing, and 50 causes of arising and vanishing. As for *rūpakkhanda*, the 5 causes of arising are:

(1) Having (arising or including) *avijjā* (delusion): When an action is being done.

(2) Having (arising or including) *taṇhā* (craving): When an action is being done.

(3) Having (arising or including) *kamma* (action): When an action is being done.

(4) Having nutriment in this life.

(5) Arising of present *rūpa* object.

As for *rūpakkhanda*, the 5 causes of vanishing are:

① *Avijjā* ceases.

- ② *Tarḥā* ceases.
- ③ *Kamma* does not arise (not doing).
- ④ No nutriment.
- ⑤ Vanishing of present *rūpa*.

Like this, there are other *khandhas*. In *vedanakkhandha*, *saññakkhandha* and *sarikkhāraakkhandha*, the number ④ cause is *phassa* instead of nutriment. Other causes are the same as in *rūpakkkhandha*. In *viññāṇakkhandha*, the number ④ cause is *nāma* and *rūpa* instead of nutriment. According to the Buddha's teaching, only the *yogī* who has attained this *ñāṇa* is called a wise man. No matter how much he has learned of all subjects, he cannot be recognized as a wise man, if he has not attained this *ñāṇa*.

In this stage, the *yogī* comes to know every arising *nāma* and *rūpa* is new one. So, if the new mind will not arise after the old mind vanished, that creature will die permanently. Therefore, all creatures can die in every moment. That *yogī* will see the *nāma* and *rūpa* as five examples (See Chapter 6) if he has not seen them before in *rūpa* and *nāma pariggaha*. The *ñāṇa* of this stage is called '*taruṇa vipassanā*' and this *yogī* is called '*āraddha vipassanā*', which means 'the *yogī* who has initially striven' or 'the *yogī* who has already started *vipassanā* practice'.

To the *yogī* who gets this *taruṇa vipassanā*, impurities of *vipassanā* (*vipassanupakkilesa*) arise in his mind. These impurities do not appear in a lazy *yogī*, a *yogī* who drops down the practice and practices wrongly and a *yogī* who gets higher *ñāṇa*. There are 10 kinds of *vipassanā upakkilesa* (impurities of *vipassanā*): *obhāsa*, *ñāṇa*, *pīti*, *passaddhi*, *sukha*, *adhimokkha*, *paggaha*, *upaṭṭhāna*, *upekkhā*, and *nikanti*.

(1) *Obhāsa* (light): Even in the *paccaya pariggaha* and *nāma* and *rūpa pariccheda ñāṇa*, the light arises in the *yogī*, but that is not counted as *upakkilesa*. Only in the *Sammasana ñāṇa*, when *nāma* and *rūpa* arises

faster, the *vipassanā* mind can catch it and be aware of it, and the light arises in that time, it is called impurity. Here, impurity means the *yogī* runs out of track from his practice, being aware of arising and vanishing of *nāma* and *rūpa*. When the light arises, he forgets his practice and he is aware of the light with joy. He thinks, “This is a very special thing. I have never been like that, because I attained *Magga ñāṇa*.” So, he does not continue to be aware of arising *nāma* and *rūpa*. He is only looking at the light happily. This light pulls him down from the right track. Therefore, the light is counted as impurity. The rest of the 8 impurities except *nikanti* are the same nature as the light.

They themselves are not an impurity. Only when the *yogī* is delighted by them and misses being aware of the arising and vanishing, they are counted as impurity. For other traditions, this light may be regarded as *vipassanā upakkilesa* because they had never had an experience like this. But in the Kannī tradition, the *yogī* gets a light as *nimitta* since they practiced *ānāpānassati*. They know what to do about it. For them, the light does not become an impurity.

(2) *Ñāṇa* (insight knowledge): *Ñāṇa* means *Vipassanā ñāṇa*. In this stage, *Vipassanā ñāṇa* becomes sharp and strong. The *yogī* sees the arising and vanishing of *nāma* and *rūpa* very clearly as fruit cut by a sharp knife. The object has vanished clearly in his vision. He can catch even a very subtle object arising and know one of the three characteristics. So, he is delighted by what he saw and he does not make an effort. Then it becomes impurity.

(3) *Pīti* (rapture): In this stage, the *yogī* enjoys his practice and *pīti* arises. When *pīti* arises, the *yogī*'s movement becomes smooth. He feels some kind of energy pushing him and he can move smoothly and lightly. Being ecstatic with inspiration, he wants to spend most of his time enjoying *pīti*. At that time, excessive faith in the *Dhamma* also arises together with *pīti*. He only wants to stay enjoying *pīti* and

does not want to meditate continuously. He has run out of track. Thus, the *pīti* becomes an impurity. Due to excessive faith, he is about to cry. Sometimes tears fall down without the *yogī* noticing. These kinds of tears are desirable. This is called *dhamma pīti*. These tears are cold and helpful to eradicate defilements. Here is a story about a *yogī* who took my meditation course and experienced *dhamma pīti* while she was meditating:

“During the Calm Meditation period, I was taught how to send the light image (*nimitta*) seen by my mind and how to see the Buddha statue in the pagodas through my third eye, which I have never experienced before. My project was to see the Buddha statue in the *sīmā* (a building used for monks’ ordination) which is in a very far place. I devoted myself to concentrating deeply for the entire day in my room but I did not see anything. However, I saw the Buddha statue clearly smiling at me for a very short moment by the time I gave up and let go of my greed for seeing the statue. I drew the image immediately that I saw, and went to sayādawgy to be assured of the truth of my vision. I described to him what I saw and I was taken to the *sīmā*. Upon seeing the Buddha statue in the *sīmā*, I was so impressed that I burst into tears. I could not stop crying from joy for a while. The image was exactly the same as I saw while meditating. It was a pure surprise and an experience that I would never forget.”

There are five kinds of *pīti*:

- ① *Khuddikā pīti* (minor joy): Joy arises as a flash. The *yogī* feels very peaceful and starts to tear. Sometimes he cannot speak as he is overcome with joy. This kind of feeling arises as a flash once or twice.
- ② *Khaṛīkā pīti* (momentary joy): Joy arises as a flash many times.
- ③ *Okkantikā pīti* (flood of joy): The *yogī* cannot know where the *pīti* comes from. *Pīti* arises from the lower body through the chest

to the upper body and vanishes like waves in the ocean coming nearer and nearer and sweeps over the sea beach.

④ *Ubbegā pīti* (uplifting joy): This *pīti* is very strong and causes the body to leap into the air. In the commentary, they mentioned an anecdote of a pregnant woman who flies onto the hill like this: At the moment of this kind of *pīti*, she levitated and flew up the hill in front of a pagoda.

⑤ *Pharaṇā pīti* (fulfilling joy): The joy spreads all through the body and feels soft and warm unwilling to care about anything else. He wants to feel only that feeling for a long time.

(4) *Passaddhi* (serenity and peace): When *pīti* arises, *nīvaraṇa* (hindrances) cannot attach to the mind and the mind becomes peaceful. The body is also peaceful and calm due to the peace of mind. The *yogī* feels satisfied with his peaceful state.

(5) *Sukha* (happiness bodily and mentally): A sublime happiness pervades the *yogī*'s body and mind, because the mind and body are calm and peaceful. Uneasiness and pain disappear. In this stage, some *yogīs* can fix some disorders of physical function such as some kind of illness. Thus, he is misled by these experiences into concluding this to be a supramundane quality. Here, the *yogī* is deceived by impurities without recognizing it.

In this stage, 6 pairs of *kusala cetasika* arise in the *yogī*'s mind and they remove the opposite state of them in the mind. These 6 pairs are *kāya passaddhi* and *citta passaddhi*, *kāya lahutā* and *citta lahutā*, *kāya mudutā* and *citta mudutā*, *kāya kammaññatā* and *citta kammaññatā*, *kāya paguññatā* and *citta paguññatā*, *kāya ujukatā* and *citta ujukatā*. Here, *kāya* means not the physical body but a group of *cetasika*. *Mudutā* (softness) removes hardness. *Lahutā* (lightness) removes heaviness. *Kammaññatā* (health; soundness) removes incapability. *Paguññatā* (habitual practice) removes unskillfulness or clumsiness. *Ujukatā*

(straightness) removes dishonest. In that stage, the *yogī* thinks he seems to have attained a holy state and he thinks of himself as if he is reborn as a new good person. He does not want to do any wicked thing. He just wants to keep that stage.

(6) *Adhimokkha* (resolution): Because of *sati* and *paññā*, he can decide every vanishing object is *anicca*, *dukkha*, and *anatta*. His mind is very clear to understand that every arisen object is *anicca*. So, he has a strong belief in practising. Later, he becomes inspired by an intense faith in the Triple Gems (the Buddha, the *Dhamma*, and the *Sarīgha*). He wants to talk and teach his experience to others. Sometimes, he imagines he is teaching or preaching the *Dhamma* to someone. He forgets practising continuously. Because of that, someone calls *adhimokkha* as ‘*vipassanā saddhā*’ (excessive faith in meditation).

(7) *Paggaha* (exertion; effort): In this stage, the *yogī*’s effort is paired with *upekkhā*, but it is still strong. He does not feel sleepy as before. Though he is energetic, there is no restlessness of mind. He can go on meditating for a long time and may practice too strenuously or rigorously.

(8) *Upaṭṭhāna* (mindfulness): *Sati* is also paired with *upekkhā*, but it is strong and firm. The *yogī* discovers that mindfulness comes effortlessly. Whenever he focuses his attention on some objects, mindfulness has already arrived there, almost automatically. Even though he can be aware of a very subtle arising object, he knows one of the three characteristics. Due to this effortlessly achieved awareness, the *yogī* imagines himself to possess the perfect mindfulness of an *ariya*, thus he is deceived. Also, when he sometimes thinks of previous experiences, he remembers everything. Therefore, he follows his thoughts and forgets to practice.

(9) *Upekkhā* (equanimity): In this stage, the *yogī* has experienced every arising object as eventually vanishing. So, he knows everything that is arisen will surely vanish. He also knows that every object is

impermanent. His practice is not strenuous as *upekkhā* has arisen without effort as on previous occasion. Here are two *upekkhā*. First is *vipassanā upekkhā*. It means *upekkhā* of 7 *vipassanā* impulsive minds (*javana citta*) and second is *upekkhā*, the *cetanā cetasika* that arises together with *manodvāravajjana* (determining mind of heart base) that arises immediately before the *vipassanā* mind (*javana citta*).

In each stroke of meditation moment, adverting consciousness (*āvajjana citta*) decides this object is *anicca* and the follower, *Vipassanā ñāṇa* also decided as it is. Therefore, the *āvajjana* mind does not find it difficult to decide the object is *anicca*, because it has experienced it many times. So, *vipassanā javana citta* can decide easily to classify the object as *anicca*. It can be experienced by some *yogīs*. When the *yogī* practices *vipassanā*, he is aware of the object making the mind note it as *anicca*, *anicca*, and *anicca*. Normally, he can note it easily whenever he sees the vanishing, he knows and makes the mind note it as *anicca*.

In this mind process, *āvajjana citta* inquires and decides it is *anicca*, then, the following *Vipassanā ñāṇa* also decides to classify it as *anicca*. When a sick *yogī* is meditating, he is aware of the object and sees vanishing it and knows it is *anicca*. Then he has to make the mind note it as *anicca*. At this time, *manodvāravajjana* cannot work properly because of sickness. Therefore, he makes mind-note with difficulty like this: ‘A.....nic...c.....a.....’

(10) *Nikanti* (subtle *lobha*): Subtle attachment. The *yogī* becomes happy and attaches without knowing to all of the *vipassanā upakkilesa*, and is satisfied to remain as he is. So, he cannot continue to practice.

All 10 of these *upakkilesa* won’t appear to every *yogī*. Only the *yogī* who practices on the right track, or who tries to practice strenuously can experience them. In some *yogīs* who practice improperly on the wrong track, *upakkilesa* will not arise. Here, *upakkilesa* are numerated

in numbers sequentially, but in practice they will not arise in this order. Generally 2, or 3, or 4 *upakkilesa* arise, not all 10. Although *upakkilesa* is altogether ten, they are multiplied to 30 when they are seized by three *gāha* (seizer: *taṇhā*, *māna*, *diṭṭhi*).

The *yogī* is attached to the above mentioned *vipassanā upakkilesa* (the 10 impurities of insight) and thinks he attained *Magga ñāṇa*. All 9 impurities are not *akusala*. They are desirable, but the last one (*nikanti*) is a real *akusala* resulting in the arising of the previous 9 impurities. The nine impurities are good, but the *yogī* is attached to these and if they cause him to stop practising, in that case these become impediments. The diligent *yogī* should carefully make notice and reject all the impurities of insight whenever they arise by being aware of the arising and vanishing of *nāma* and *rūpa* again.

The *yogī* who knows that these are obstacles to be avoided will continue to become aware and watch the arising and vanishing. The mind decides that these are impurities to be avoided. The knowledge of this decision is *Maggāmagga-ñānadassana visuddhi*, which is the Purification knowledge of vision on what is path or not-path. After that, his *Vipassanā ñāṇa* becomes stronger and he knows the arising and vanishing of *nāma* and *rūpa* are much clearer and faster.

Now, he has become a real *vipassanā* meditator. In this stage, the *yogī* can attain Nibbāna at any moment. Try to practice harder, more and more.

(1) Story about 900 Monks

In the Buddha's time, 900 monks who reached this stage attained Nibbāna very fast. At that time, the Buddha sent out his hue and let them see the Buddha image and recited one stanza of *Dhamma*. After listening to the *Dhamma*, they became *arahantas* at once:

“*Suññāgāraṃ pavīṭṭhassa, santacittassa bhikkhuno; Amānusi rati hoti, sammā dhammaṃ vipassato. Yato yato sammāsati, khandhānaṃ udayabbayaṃ; Labhatī pītipāmojjaṃ, amataṃ taṃ vijānataṃ*” (Dhammapada aṭṭhakathā, Sambahulabhikkhu vatthu). “For a *bhikkhu* with a calm mind who enters into a secluded place and meditates well, pleasure that is not deserved to a (normal) human being arises in him (his mind). He gets happiness and joy whenever he is aware of the arising and vanishing of the five aggregates. That joy itself is the cause to realize Nibbāna for the wise who discern the *dhamma* (arising and vanishing).”

(2) How to practice

A *yogī* first asks the Buddha, the *Pacceka* Buddha and *arahantas*, *ariyas* for forgiveness of previous offences to them if any. Entrust the five aggregates of *nāma* and *rūpa* to them. practice *Buddhānussati*, *mettā bhāvanā*, *marāṇassati* for a while. Start *vipassanā* practice.

Sit normally and pay attention to the heart base and take one finger size place as an object. Be aware of what is arising. For a *yogī* who is qualified in *ānāpānassati* Method 4, he will see the visible haze as very fine mist or dust floating in the atmosphere like a blackout running TV screen. Be aware of their movement, arising and vanishing one after another and make the mind noting that it is *anicca* by reciting the formula three or four times with knowing the arising and vanishing of objects and understanding the meaning three or four times.

For some *yogīs* who do not have strong concentration, they will see bones, the heart, or light. Even if they can see nothing, they will hear sound, feel heat, feel vibrations from the object. They must be aware of them as the object. ‘Being aware’ here means not just knowing but looking at the exact place (object) with one-pointed mind and knowing

the vanishing of sound, heat, vibration, which he takes as object.

Recite the formula with knowing the meaning three or four times. After that, make the mind note it as ‘*anicca, anicca, anicca*’. At that time, if something arises on another part of the body, he must take it as an object and look at it with one-pointed mind only after he saw the vanishing of former object. Then, later this *ñāṇa*, one of the three characteristics will clearly appear in the *yogī*’s mind, not just *anicca*. Therefore, he must be aware of the object by knowing (seeing) one characteristic which may be *anicca*, or *dukkha*, or *anatta* as appearing in his mind.

(3) The Recitation Formulas for *Udayabbaya Ñāṇa*

☞ Due to the arising themselves of causes, *nāma* and *rūpa* arise themselves as a visible haze: *Anicca, anicca, anicca*.

☞ Due to the vanishing themselves of causes, *nāma* and *rūpa* vanish themselves as a visible haze: *Anicca, anicca, anicca*.

2. How to Overcome Severe Pain During Meditation

It is called *vedanā kyawthi* (overcome) in Burmese. Generally, most all Myanmar *yogīs* have heard these words and use them in a wrong way. According to the *Pāḷi* texts, it is called ‘*vedanā vikkhambhana*’ which means ‘make to go away or remove the pain’. It was started by the Venerable Mogok sayādaw. When he was dying, he was mindfully patient of severe pain and addressed his disciples as ‘try to overcome the pain’ and he entered into *Parinibbāna*. Mogok sayādaw knew the *Pāḷi* words and the meaning of these words but all *yogīs* say ‘overcome the pain’ without knowing the real meaning. But it must be called ‘remove the pain by using wisdom’.

In the knowledge of *yogīs*, when they practice meditation, a severe pain arises: First, they are able to be patient, later, the pain is getting more severe. It is difficult to bear and they are struggling to bear the pain by clenching their teeth or shaking their body because they are taught not to change their posture. Finally, the pain will get weaker and weaker and then it will disappear. Then they say that ‘I have overcome the suffering now’. In this case, most *yogīs* will get no concentration and no *Vipassanā ñāṇa* at all. They are just bearing the pain like experiencing severe torture.

In fact, removing the pain is that when the *yogī* practices meditation, he regards that this is not I, and just *nāma* and *rūpa* are meditating. For example, when his leg is getting sore, he must think that pain arises on *rūpa*, the so-called leg. He is aware of that exact point and looks at it. When he sees something, he tries to see its arising and vanishing and then see only the vanishing with mind-note, ‘*anicca, anicca, anicca.*’ Do not focus the mind on the pain. Just focus on the vanishing. Later, he won’t notice the pain and just sees the vanishing. Then, the pain will get weaker little by little and finally it will be gone.

If the *yogī* cannot see anything, just be aware of the exact point and neglect the other side of the body. Look at that point strenuously with one-pointed mind. First, he will know the pain as a whole all around his leg. He cannot notice where the exact point is. But he tries to focus (aware) on the most painful spot. If the pain has spread to all those parts, focus the mind on the middle (center) place of that *vedanā* part (ex. leg, hand, etc.). He must believe that *vedanā* (suffering) will cease. Forget the pain and keep meditating being aware of *vedanā* as an object with mind noting, ‘*anicca*’, ‘*anicca*’. Just be aware of the suffering mind strenuously with the meditating mind. Focus on the *vedanā* spot and if the pain is getting severe, reduce the mind force and be aware of it faintly as if looking from a distance. When the pain becomes

less severe, focus on the mind more strenuously. By doing like that, focus the mind increasing and decreasing on the *vedanā*.

Later, he will start to feel that the pain is prickling, like many ants are biting the skin. It is because a very small pain vanishes and another pain arises continuously one by another. At that time, he must intend to see the first pain's vanishing, not focusing on the present pain's arising and its suffering. He tries to see the vanishing of the past pain as if he can see it. Continuously focus on only the past pain's vanishing. Neglect the present pain's arising and suffering. After that, he will feel that the *vedanā* sometimes vanishes painlessly after one or two strokes. The *yogī* is continuously aware of the same process, and finally this painless state is experienced many times, continuously. And the pain becomes weaker and weaker. Finally, it is gone. Only in this case, it is called 'remove or overcome the pain.' It means he knows the *vedanā* not as pain but as *anicca*.

Removing the *vedanā* is only available at the stage of *Udayabbaya ñāṇa*. In fact, removing the *vedanā* is the ability of concentration not of *Vipassanā ñāṇa*. It means when the *yogī* has concentration at the level of *Udayabbaya ñāṇa*, he can remove the *vedanā*. Therefore, a *samatha yogī* (tranquility *yogī*) can remove the *vedanā* by his concentration at the level of *upacāra samādhi* or near *upacāra samādhi*.

CHAPTER FIVE

Bharīga Ñāṇa

“*Ārammanaṃ paṭisarīkhā bhariḡānupassane paññā vipassane ñāṇaṃ*” (*Paṭisambhidāmagga*). Meditating on the vanishing of the *ñāṇa* that sees and knows the vanishing of a certain meditated object is *Bharīga ñāṇa*.

Bharīga means vanishing so *Bharīga ñāṇa* (Knowledge of vanishing) means knowledge that sees the vanishing of *nāma* and *rūpa*. After overcoming the *upakkilesa*, that *yogī*'s meditation is getting deeper and *ñāṇa* becomes sharper. It leads him to the right meditating process quickly. He sees *nāma* and *rūpa* objects arise more quickly. Although the *nāma* and *rūpa* are arising very quickly, the *yogī* who practices *vipassanā* sees the arising and vanishing of *nāma* and *rūpa* and realizes one of the three characteristics.

Finally, the mind cannot see the arising moment and existing moment of *nāma* and *rūpa* and does not see the continuity, figure, or shape of *nāma* and *rūpa*. His mind stays on being aware of vanishing of *nāma* and *rūpa*. Then, he can see only the vanishing of *nāma* and *rūpa*. He feels as if this awareness is faster than the experience he is examining (being aware). This is the knowledge of vanishing (*Bharīga ñāṇa*). Whenever an object arises, he is aware of it. But he cannot see that object. The object has already vanished. The *Pāḷi* canon (*Visuddhimagga*) referred to this phenomenon like this:

“*Tassevaṃ sallakkhetvā taṃ ñāṇaṃ tikkhaṃ hutvā vahati, sarīkhārā lahuṃ upaṭṭhahanti, ñāṇe tikkhe vahante sarīkhāresu lahuṃ upaṭṭhahantesu, uppādaṃ vā ṭhitiṃ vā pavattaṃ vā nimittaṃ vā na sampāpuṇāti. Khayavayabhedanirodheyeva sati santiṭṭhati. Tassa evaṃ uppajjitvā, evaṃ nāma sarīkhāragataṃ nirujjhati ti passato etasamiṃ thāne bhariḡānupassanaṃ ñāṇaṃ vipassanāñāṇaṃ uppajjati.*” “Thus, *yogī* is

aware of the arising object, then *Vipassanā ñāṇa* becomes fast and the arising of *sarīkhāra* (object) also happens quickly. Arising, persisting, continuity and sign of *sarīkhāra* are not discerned. Only extinguishing, dissolving, or vanishing is discerned. For the *yogī* who is aware of that *sarīkhāra* are arising and vanishing like this in this stage, *Vipassanā ñāṇa* which calls *Bharīgā* arises now.”

In the meditator’s world, every *yogī* knows *Bharīga ñāṇa* means knowing the vanishing of the meditation object, but this is incorrect. Actually, the *yogī* who has attained *Bharīga ñāṇa* can see not only the vanishing of object but also the vanishing of the meditating mind. Although the mind cannot be visible in this stage, the *yogī* who has attained *Bharīga ñāṇa* can see the vanishing of the mind. When he is aware of the arising object on some parts of his body, he can see a bolt of lightning going from his heart to that place of the object.

Before the *yogī* sees the vanishing of the mind, there was a stage that is directly opposite from the normal mind process of the *yogī*’s experience when the objects hit the body (sensory organs). This experience is in accordance with the commentary. This is the evidence to check whether the *yogī* gets *Bharīga ñāṇa*:

“*Rūpārammaṇaṅhi cakkhupasādaṃ ghaṭṭetvā tarīkhaṇaṅñeva manodvāre āpāthamāgacchati; bhavaṅgacalanassa paccayo hotīti*” (*Atthasālinī, Kāmāvacarakusalapadabhājanīya*).

Here, the *yogī* sees the vanishing of this object when he is aware of the object arising. Also, he sees that meditating mind is vanishing by the next continuous meditating mind. In every stroke, the *yogī* sees the vanishing of the object and the vanishing of mind that sees the object.

1. How *Bharīga Ñāṇa* Arises

“*Ārammaṇaṃ paṭisaṅkhā bhaṅgānupassane paññā vipassane ñāṇaṃ*” (*Bhaṅgānupassanāñāṇa niddesa*, *Visuddhimagga aṭṭhakathā*). It means ‘the *paññā* having seen any certain object that is aware of vanishing is *Bhaṅga ñāṇa*’.

“*Ārammaṇapaṭisaṅkhāti yaṃkiñci ārammaṇaṃ paṭisaṅkhāya jānitvā, khayato vayato disvāti attho. Bhaṅgānupassane paññāti tassa, ārammaṇaṃ khayato vayato paṭisaṅkhāya uppannassa ñāṇassa bhaṅgaṃ anupassane yā paññā, idaṃ vipassane ñāṇanti vuttaṃ*” (*Visuddhimagga*). *Ārammaṇapaṭisaṅkhā* means having known a certain object and having seen that the object has exhausted and vanished: *bhaṅgānupassane paññā* means there is *paññā* that was seen and known the exhausting and vanishing of the 1st *ñāṇa* that saw the exhausting and vanishing of a certain *vipassanā* object. This *paññā* is named *Vipassanā (Bhaṅga) ñāṇa*.

“*Rūpārammaṇatā cittaṃ upajjitvā bhijjati, taṃ ārammaṇaṃ paṭisaṅkhā tassa cittassa bhaṅgaṃ anupassati*” (*Paṭisambhidāmagga, Bhaṅgañāṇa niddesa*). The mind takes *rūpa* and is aware of the arising and vanishing of *rūpa*. Again, the *yogī* is aware of the vanishing of the mind that has taken and is aware of the *rūpa* object. For other objects, *sadda* (sound), *rasa* (taste), etc. are the same meaning. For example, put other objects, *sadda* or *rasa* in the place of *rūpa* like *saddarammaṇatā* or *rasarammaṇatā*, etc.

The first *Vipassanā ñāṇa* that knows the vanishing of object is called *ñāta* (just knowing). The second *Vipassanā ñāṇa* that saw the vanishing of *ñāta* is called *ñāṇa*. So, the *yogī* who attained this *ñāṇa* sees the vanishing of the object and the mind as he looks at the waves forming when rain drops are falling on the surface of the water. In every stroke of meditation, he sees the vanishing of the object and the vanishing of *ñāta* as a pair.

Literally, there are 3 steps of *Bhaṅga ñāṇa (Paṭisambhidāmagga)*:

(1) *Vatthusarīkamanā ceva*: This means moving of the object. In

other *ñāṇa*, the meditating mind only takes the object that is arising. However, it takes the mind as an object in this *ñāṇa*.

(2) *Āvajjanā balañceva*: This means stronger adverting consciousness. Before this *Bharīga ñāṇa*, the mind adverted to an arising object. Now, the mind adverts to the object and also the meditating mind itself.

(3) *Paññāya ca vivaṭṭanā*: This means first *vipassanā paññā* only knows arising and vanishing. Now, the mind is draining in the flow of seeing the only vanishing. So, the *yogī*'s mind cannot go outside and just knows the vanishing. In the commentary, it is mentioned that he sees the object in this stage like sesame seeds dropping onto the burning pan. As soon as the seeds hit the pan, they burst.

At that time, everything inside or outside of the *yogī*'s mind is dissolving at any moment. Before this stage, he could see only the vanishing of object. Now, he begins seeing the dissolving of the mind itself. There is nothing not dissolving for the *yogī*. In his mind, everything in the world is being destroyed like snow melting under the sun and disappears.

There are the 8 qualities of *Bharīga ñāṇa* (*Bharīgañāṇa niddesa vaṇṇanā*, *Paṭisambhidāmagga aṭṭhakathā* 1):

(i) *Bhava diṭṭhi pahānāya*: It removes wrong view. Here, it removes the *sassata diṭṭhi* (wrong view of eternal ego).

(ii) *Jīvitaniḥanti pajahati*: It removes the attachment to living life. He sees everything is destroyed. If the flow of dissolution stops, it is death. So, he knows that death will come at any time. He can remove the clinging to life.

(iii) *Bhāvanārāmatā*: Always be alert during meditation and enjoy the practice.

(iv) *Visuddhā jīvita*: He does not earn improper livelihood. He can abstain from *micchā vanijjā*, wrong trades. (*Vanijjāsuttavaṇṇanā*, *Pañcakanipāta aṭṭhakathā*):

- ① Trading of animals to slaughter for meat.
- ② Trading of slaves.
- ③ Trading of poison.
- ④ Trading of drugs.
- ⑤ Trading of weapons.

(v) *Ussukka pahānāya*: It removes caring for other affairs except meditation.

(vi) *Vigatamala maccheyo*: It removes the stinginess not to share his property to others.

(vii) *Arati, rati pahānatā*: It removes not enjoying *kusala* act and enjoying *akusala* act.

(viii) *Khanti sorijja paṭilābho*: Increasing of patience and *sorijja*. *Sorijja* means the qualities that make someone know the meditator (a person who practices *sorijja dhamma*) as a wholesome person.

When the *yogī* attains *Bharīga ñāṇa*, his mind is changed as mentioned above. In this process, he will get *dukkha* and *anatta ñāṇa*. Now, the sense of the body disappears, all that is left is a series of dissolving, there is no body.

2. How to practice

A *yogī* first asks the Buddha, the *Pacceka* Buddha and *arahantas*, *ariyas* for forgiveness of previous offences to them if any. Entrust the five aggregates of *nāma* and *rūpa* to them. practice *Buddhānussati*, *mettā bhāvanā*, *marāṇassati* for a while. Start *vipassanā* practice.

Sit normally and pay attention to the heart base and take one finger size place as an object. Be aware of what is arising. For a *yogī* who is qualified in *ānāpānassati* Method 4, he will see the visible haze as very fine mist or dust floating in the atmosphere like a blackout running TV screen. Be aware of their movement, arising and vanishing one

after another and make the mind noting that it is *anicca* by reciting the formula three or four times with knowing the arising and vanishing of objects and understanding the meaning three or four times.

For some *yogīs* who do not have strong concentration, they will see bones, the heart, or light. Even if they can see nothing, they will hear sound, feel heat, feel vibrations from the object. They must be aware of them as the object. ‘Being aware’ here means not just knowing but looking at the exact place (object) with one-pointed mind and knowing the vanishing of sound, heat, vibration, which he takes as object.

Recite the formula with knowing the meaning three or four times. After that, make the mind note it as ‘*anicca, anicca, anicca*’. At that time, if something arises on another part of the body, he must take it as an object and look at it with one-pointed mind only after he saw the vanishing of former object. Then, later this *ñāṇa*, one of the three characteristics will clearly appear in the *yogī*’s mind, not just *anicca*. Therefore, he must be aware of the object by knowing (seeing) one characteristic which may be *anicca*, or *dukkha*, or *anatta* as appearing in his mind.

● **The Recitation Formula for *Bhaṅga Ñāṇa***

☞ Due to the vanishing themselves of causes, *nāma* and *rūpa* are vanishing themselves as a visible haze: *Anicca, anicca, anicca*.

CHAPTER SIX

The 9 Ways to Activate the Meditation Faculties to Attain *Magga Ñāṇa*

Even the *yogī* starts *Sammasana ñāṇa*, if he did not see the vanishing of the object, he must apply these steps accordingly. It is a special method for the *yogī* who cannot see the vanishing of the object. He must apply the following steps. In the commentary (*Indriyatikkhakāraṇa Navakathā*), these steps are mentioned to be applied in *Udayabbaya ñāṇa* state.

(1) *Khayamevappassati* - While practising meditation in this stage (*Udayabbaya ñāṇa*), the *yogī* must accept the perception that all arising objects will vanish and the meditation object of which he is aware also vanishes, and tries to find the vanishing of that. Do not accept the opposite perception that the object will not vanish. He must believe that everything will arise and vanish.

(2) *Tattha sakkacca kiriyāya sampādeti* - Practising meditation with respect carefully and enthusiastically to see the vanishing. This *vipassanā* practice is a great benefit to everyone because it will save us from the cycle of suffering. Nobody else can save oneself; even the Buddha cannot do that. So we, ourselves must practice it carefully and seriously. Then the *yogī* will be able to realize the true nature of *nāma-rūpa*.

(3) *Tattha sātacca kiriyāya sampādeti* - *Yogī* must not stop practising until attaining *Magga ñāṇa*. Do not take breaks during meditation. Whenever the *yogī* stops meditation, he will have to start a new session from the very beginning, thus losing all benefit from the previous session. To make a fire, a man has to rub two stones quickly and continuously until the stones become hot and spark a fire. If he stops rubbing the

stones, they will become cold and won't make sparks.

Likewise, when the *yogī* stops meditating, his concentration goes down to the minimum point. When he starts meditating in the next sitting, his concentration will begin again from the minimum point. Every time the *yogī* stops meditating, his concentration is newly started from the first step. Here, concentration is focusing the mind on a point. The longer the mind stays at one point, the stronger concentration is. So do not stop until reaching a higher stage or stronger concentration. While being awake, the *yogī* must constantly and continuously be aware of whatever arises in his mind and body as it really is. Try to be mindful for the whole day without a break.

(4) *Sappāya kiriyāya sampādeti* - During meditation practice, the *yogī* always has to act with suitable things. There are 7 kinds of suitability which the *yogī* depends upon:

① *Āvāsa sappāya* (suitable place, his dwelling): Dwelling in a place that may be helpful and peaceful to practice.

② *Gocara sappāya* (suitable surrounding): *Gocara sappāya* means suitable surrounding. The place when the *yogī* performs his daily routine must be suitable to get concentration. The mind needs to be nourished with surroundings in order to think the right way which does not generate defilements when confronted with diverse sensory stimulation such as visible forms, sounds, flavors, odors and tactile sensations. So the neighborhood must be possible for monks to get their daily food, as donating alms food.

③ *Bhāsa sappāya* (suitable speech): Talk about only the *Dhamma*. But 'noble silence' is the best for a *yogī*.

④ *Puggala sappāya* (suitable person): A helpful companion able to assist during practice to get concentration; a quiet person; one who deals with only suitable (wise and honest) people.

⑤ *Utu sappāya* (suitable climate): Practising in comfortable weather.

For a beginner, it is difficult to concentrate in hot or cold weather.

⑥ *Bhojana sappāya* (suitable food): A *yogī* must have suitable food. ‘Suitable’ means hygienic, enough and appropriate, cold food in summer, hot food in winter in accordance with the weather. Food is also important to get *passaddhi sambojjaṅga*. Taking suitable food is one reason to become *passaddhi* (*Aññatara bhikkhu vatthu, Dhammapada aṭṭhakathā, Mātika Dāyikā-magyi*).

⑦ *Iriyāpatha sappāya* (suitable posture): practice with the most comfortable posture. Some *yogīs* can concentrate while they are walking, some while sitting, etc. A *yogī* must know which posture is suitable for him.

(5) *Samādhissa nimittaggāhena sampādeti* - Being skillful in getting the causes of concentration and always practising with the purpose of getting concentration. A *yogī* must remember the way in which he attained deep concentration. He must remember that process and practice repeatedly using that acquired skill to enable him to attain deep concentration.

(6) *Bojjhaṅgānañca anupavattanāca sampādeti* - Developing *bojjhaṅga* (the seven factors of enlightenment) *dhamma* accordingly. It means that when the mind is dull, *yogī* must practice *Dhamma vicaya sambojjhaṅga* (investigation of the three characteristics, or comparing *kusala* and *akusala*, or comparing right or wrong), *vīriya sambojjhaṅga* (effort or energy) and *pīti* (rapture) *sambojjhaṅga* (the factor of enlightenment). When the mind is wavering, *yogī* must practice *passaddhi* (tranquility) *sambojjhaṅga*, *samādhi* (concentration) *sambojjhaṅga*, and *upekkhā* (equanimity) *sambojjhaṅga*. Here, ‘developing *bojjhaṅga dhamma*’ means simply to make an increased *vīriya*, *pīti*, *passaddhi*, *samādhi*, and *upekkhā*.

(7) *Kāyae ca jīviteca anapekkha taṃ sampādeti* - *Yogī* must be able to abandon or sacrifice his body and his life in favor of attaining *Magga ñāṇa*. When some deadly pain or disease is arising during

meditating, the *yogī* must not stop meditating. There is or will be no *yogī* who dies while he is meditating in the world. The *yogī* can cure his disease only during meditation. Here, ‘*yogī* would sacrifice his life’ means does not really give up his life but just determine to give up his life when the *yogī* is suffering from a severe pain like almost dying. He must make a firm determination, “I won’t stop meditating even if I die. Rather I will give up my life.” Immediately after making that commitment, pains will go away, never to arise again. If he stops meditating whenever he reaches this level of concentration, this pain will arise again. That’s why the *yogī* must have strong faith and determination.

Be patient and continue to meditate until the pain disappears. When mindfulness is interrupted, it will not allow deep concentration to arise. When concentration is weak, insight knowledge of the true nature of bodily and mental processes will not unfold. *Yogī* must not be concerned about his body and health excessively. Strive your utmost and practice strenuously for the whole day without taking a rest or a break, without any concern about the body.

At the Buddha’s time, there were two brothers from a wealthy family. After their parents died, the elder brother ordained as a monk and gave his share of 20 crores (about 200 million dollars) of wealth to his younger brother. The elder brother went to a secluded forest to practice *vipassanā* meditation. The younger brother married. His wife did not want to pay back the share of her brother-in-law (the monk) if he disrobes. Then she hired a group of professional contract killers and ordered them to kill the monk. The killers came to his monastery and surrounded him. The monk asked them, “What’s the matter?” They said, “We will kill you to make some money”, and explained about his sister-in-law’s instigation. Then the monk replied, “Do not kill me. I won’t disrobe.” They did not believe him and were going to kill him. The monk begged them to wait so that he can practice meditation to attain *Arahatta magga*

ñāṇa. But the killers did not believe what he said and they thought he will run away. All of sudden, the monk took a big stone and cut his legs under his laps and said, “Now, can you trust me? I cannot run away. Let me practice.” The killers sat down and waited. The monk neglected severe pain and kept practising *vipassanā* step by step. Before dawn, he attained *Arahatta magga ñāṇa* and died of excessive bleeding (*Mahāsatipaṭṭhānasutta vaṇṇanā, Mahāvagga aṭṭhakathā*).

Here is another anecdote about a farmer who lived in Sri Lanka: A farmer took five precepts from an *arahanta* and he went to a remote forest. A big python suddenly wrapped around him. The farmer pulled out a sword to kill the snake. Ultimately, he decided not to kill the snake because he realized the precepts from the *arahanta* which should not kill any creatures. He threw the sword away and then the snake unwrapped itself and went off on its way.

(8) *Uppannādukkhānaṃ abhibuyyāca nikkhammena sampādeti* - When pain arises, *yogī* must put more effort into his practice to overcome the pain by having a strong desire to escape from *saṃsāra* and being aware of it more energetically, attentively and precisely.

(9) *Antarā abyosānenaca sampādeti* - *Yogī* must not stop his practice of mindfulness meditation until he achieves *Magga ñāṇa* and attains *arahattaship* in this very life.

Yogī must apply the above mentioned methods accordingly to see the arising and vanishing of *nāma-rūpa*. However, he must have already seen the *rūpa kalāpa* (visible haze) since *rūpa pariggaha* in this Kāṇī tradition.

CHAPTER SEVEN

Bhaya Ñāṇa

In this stage, a *yogī* sees that everything, including *nāma* and *rūpa* of himself, is vanishing in an uncontrollable stage as a disaster, and nothing could exist any longer than a moment. The whole world appears to him as a disaster of vanishing. Now, the *yogī* realizes that this condition is fearful because they are out of control and could cease in any moment. This is the knowledge recognition of the fearful stage of everything (*nāma* and *rūpa*). This knowledge is *Ñāṇa bhaya* and it is called *Bhaya ñāṇa* (Knowledge of fear). *Bhaya* means fearfulness. There are three kinds of *bhaya* (*Pāḷi Abhidhāna*):

- ① *Ottappa bhaya* - Being afraid to do *akusala*.
- ② *Ārammaṇa bhaya* - Fearful object.
- ③ *Ñāṇa bhaya* - Knowledge that realizes something to be fearful or dangerous.

Here, *Bhaya ñāṇa* is a kind of number ③ (*ñāṇa bhaya*). *Bhaya ñāṇa* means Knowledge of fear. But actually, *Bhaya ñāṇa* is not included in the name of *Vipassanā ñāṇa*. In the order of *Vipassanā ñāṇa*, *Bhaya ñāṇa* has no name and no place for it. Instead, in *Ādīnava ñāṇa* this name is mentioned together with *Ādīnava ñāṇa* as '*Bhayatupaṭṭhāne paññā ādīnave ñāṇaṃ*' (*Paṭisambhidāmagga*). It means, *Ādīnava ñāṇa* that regards *nāma* and *rūpa* as fearful things. This is a stage of *Ādīnava ñāṇa*. Every *yogī* knows *Bhaya ñāṇa* as a state of fear, but that is incorrect. *Bhaya ñāṇa* is just the state of realizing and making a decision. In *Visuddhimagga*, *Bhayatupaṭṭhāna ñāṇa*, it is mentioned as follows: "*Atītāsarīkharāniruddhā piccuppannā nirujjhanti anagata nibbatthanaka sarīkharepi evameva nirujjhissantīti passato etasamiṇṇ thāne bhayatupaṭṭhāna ñāṇa nāma uppajjhati.*" It means, the past *sarīkhāra*

is dissolved and the present *sarikhāra* is also dissolved, so the *sarikhāra* which will arise in the future will be also dissolved. At that moment, the *ñāṇa* named *Bhayatupaṭṭhāna ñāṇa* (Awareness of fearfulness) arises. So, *Bhaya ñāṇa* is not a frightening thing. It is just a decision that everything is vanishing.

In this stage, whenever the *yogī* meditates, he can see that all objects of *nāma* and *rūpa* are vanishing and not only *vipassanā* objects, but also other material things are vanishing. And this condition is uninterrupted. Nobody can stop this vanishing. So the *yogī* thinks it is fearful. Whenever he meditates, his feeling is not happy as before because his mind goes with Knowledge of fear. In fact, *nāma* and *rūpa* are not fearful. Before practising meditation, he has even craved them. Now, he knows these are not everlasting and are always vanishing uncontrollably.

For example: Fire is not an enemy. In every house, they use fire to cook. So fire is not fearful. When people watch the news, they witness the fire has burned down a city but they are not afraid of it. Also, in their town, when the fire was burning many houses from a distance, they are not afraid of that fire. But in one night, there is a fire breaking out next to their house. How do they feel? They will be very fearful. Why? They think that fire will burn their house. Because of their thought, they are afraid of that fire this time. Like this, *nāma* and *rūpa* are not fearful. However, they are always passing away and uncontrollable. If new *nāma* and *rūpa* do not arise, the *yogī* will die. That's why the *yogī* has been afraid of them.

Devās and *Brahmas* who live to a great age think that they will not die. They have never experienced any *devā* dying. So they think they are eternal beings. But the Buddha taught them everything is impermanent. After they listened to this *Dhamma*, they were very afraid because they have to lose their life and their wealth one day. Fear arose in their mind because of their knowledge of death. Here, *nāma* and

rūpa are not really fearful. But they will cease to be at any moment. So, the *yogī* is not happy anymore because he comes to know that. This *Bhaya ñāṇa* gets this name when *Ādīnava ñāṇa* is not ripe.

According to the commentary, *Bhaya ñāṇa* and *Ādīnava ñāṇa* are divided into 15 parts of life as follows:

- ① *Uppāda*: Start arising; being born.
- ② *Pavatta*: Continuity between life span.
- ③ *Nimitta*: Shade of *sarīkhāra* such as head, hand, etc.
- ④ *Āyūhana*: Effort to get a new life.
- ⑤ *Paṭisandhi*: Connecting the old and new life; the first *nāma* and *rūpa* of new life.
- ⑥ *Nibatti*: Arising in new life as conception.
- ⑦ *Uppapatti*: Arising in new life as complete body, being reborn as this state.
- ⑧ *Gati*: Destination to be born in new life.
- ⑨ *Soka*: Sorrow, grief.
- ⑩ *Paridevā*: Crying and mourning.
- ⑪ *Upāyāsā*: Lamentation or deep suffering.
- ⑫ *Byādhi*: Illness.
- ⑬ *Jāti*: Birth.
- ⑭ *Jarā*: Aging, decay.
- ⑮ *Maraṇa*: Death.

These 15 are the division of life. The arising of ① *uppāda* to ⑤ *paṭisandhi* is dangerous. If they do not arise, there will be secure. The *ñāṇa* that is just knowing the arising of these 5 is dangerous is called *Bhaya ñāṇa*.

● How to practice

A *yogī* first asks the Buddha, the *Pacceka* Buddha and *arahantas*, *ariyas* for forgiveness of previous offences to them if any. Entrust the five

aggregates of *nāma* and *rūpa* to them. practice *Buddhānussati*, *mettā bhāvanā*, *marāṇassati* for a while. Start *vipassanā* practice.

Sit normally and pay attention to the heart base and take one finger size place as an object. Be aware of what is arising. For a *yogī* who is qualified in *ānāpānassati* Method 4, he will see the visible haze as very fine mist or dust floating in the atmosphere like a blackout running TV screen. Be aware of their movement, arising and vanishing one after another and make the mind noting that it is *anicca* by reciting the formula three or four times with knowing the arising and vanishing of objects and understanding the meaning three or four times.

For some *yogīs* who do not have strong concentration, they will see bones, the heart, or light. Even if they can see nothing, they will hear sound, feel heat, feel vibrations from the object. They must be aware of them as the object. ‘Being aware’ here means not just knowing but looking at the exact place (object) with one-pointed mind and knowing the vanishing of sound, heat, vibration, which he takes as object.

Recite the formula with knowing the meaning three or four times. After that, make the mind note it as ‘*anicca, anicca, anicca*’. At that time, if something arises on another part of the body, he must take it as an object and look at it with one-pointed mind only after he saw the vanishing of former object. Then, later this *ñāṇa*, one of the three characteristics will clearly appear in the *yogī*’s mind, not just *anicca*. Therefore, he must be aware of the object by knowing (seeing) one characteristic which may be *anicca*, or *dukkha*, or *anatta* as appearing in his mind.

● The Recitation Formula for *Bhaya Ñāṇa*

☞ Due to the vanishing of causes, *nāma* and *rūpa* vanishing themselves as a visible haze are fearful, are danger: *Anicca, anicca, anicca*.

CHAPTER EIGHT

Ādīnava Ñāṇa

Ā*dīnava ñāṇa* means Knowledge of fault. In this stage, a *yogī* sees the vanishing of every *nāma* and *rūpa* and his mind knows that this is a bad thing. This kind of thought is the knowledge of fault. For example, someone wants to go shopping to buy something. He finds something that he likes to buy at the shop. He wants to buy it and examines it carefully before he buys. He finds some damages, and then he does not want to buy that thing. These damages are the fault of that item. Like this, it appears in the *yogī*'s mind that continuous vanishing of *nāma* and *rūpa* is a fault of theirs. In the *Pāḷi* text, this *ñāṇa* is mentioned as *Bhayatupaṭṭhāne paññā ādīnave ñāṇa*. This means the knowledge of fault that regards *nāma* and *rūpa* as fault. These *Ādīnava ñāṇa* and *Bhaya ñāṇa* are the same one that has two different names.

In 15 parts of life, knowing that the arising of these early 5 parts (*uppāda, pavatta, nimitta, āyūhana, paṭisandhi*) is dangerous is *Bhaya ñāṇa*. Knowing of the other 10s' arising as *dukkha* (suffering) is *Ādīnava ñāṇa*. At that time, the *yogī* knows this arising of *nāma* and *rūpa* is *dukkha*. Only when they do not arise, it becomes *sukha*. Knowing that is *sukha*, which is not arising of all 15, is *Santipada ñāṇa* which means, the footprints of Nibbāna.

The knowledge of 15 arising as *sāmisanti* is *Ādīnava ñāṇa*. The *yogī* knows that all defilements arise because of these 15 (*nāma* and *rūpa*). *Sāmisanti* means 'together with defilements' (*kilesa*). This thing always arises with defilements. Only when they do not arise, *sarīkhāra* will not arise. Knowledge of not arising of these 15 as *nirāmisanti* is *Santipada ñāṇa*. *Nirāmisanti* means 'not together with defilements'. The knowledge of arising of these 15 as *sarīkhāra* is *Ādīnava ñāṇa*. The

knowledge of not arising of these 15 as Nibbāna is *Santipada ñāṇa*. These *nāma* and *rūpa* arise as a result of causes. As long as their causes exist, they will arise. Only when their causes do not exist, they will not arise.

When the *yogī* reaches the maximum of *Ādīnava ñāṇa*, he attains the knowledge of *Santipada ñāṇa*. Here, *Santipada ñāṇa* is known as the footprints of Nibbāna. Now, the *yogī* can trace Nibbāna. ‘Trace’ means he does not know Nibbāna but his mind knows that it is peaceful itself only when these things do not arise. He knows now that peace is the cessation of *nāma* and *rūpa*, not other things. However, he does not know yet what Nibbāna is. He knows peace can be found only when *sarīkhāra* does not arise.

The commentary (*Paṭisambhidāmagga*) mentioned that “*Dvinan ñāṇaṃ kusalatā nānā ditthīsu nakanapati*”. It means the *yogī* who understands these two *ñāṇas* (*Santipada* and *Ādīnava ñāṇa*) will be never shaken by other religions. Whoever gets these two *ñāṇas* cannot believe in any other religion. He can follow the footprints of Buddhism humbly and respectfully. He will never convert to other religions. Everything is vanishing and nothing lasts forever. He knows he can feel happy only when the *nāma* and *rūpa* do not arise. There is no *sukha* (bliss) because *sukha* is just the cessation of *nāma* and *rūpa*.

Santipada ñāṇa is not mentioned as *Vipassanā ñāṇa* but this *ñāṇa* must be attained. Only this *ñāṇa* can trace Nibbāna. Someone will think *Santipada ñāṇa* is very far away to attain but he can experience easily by practising. When the *yogī* has severe pain during his practising, he has to be patient for a long time. Then, finally this pain will have gone. As soon as the pain has gone, he gets *sukha*. The *yogī*’s mind thinks that Nibbāna may be that kind of peace. This kind of peace has nothing to enjoy pleasurable things. But that is the cessation of unpleasurable things which are *dukkha*. Nibbāna is that kind of happiness which means

the cessation of *dukkha* (*sarikkhāra*). Now he gets *Santipada nāṇa*.

Relations Between 3 *Nānas* & 15 Parts of Life

15 Parts of Life															Being aware of it same as	<i>Bhaya nāṇa</i>	<i>Ādāna va nāṇa</i>	<i>Santipada nāṇa</i>	
①	②	③	④	⑤	⑥	⑦	⑧	⑨	⑩	⑪	⑫	⑬	⑭	⑮					
√	√	√	√	√												danger	√		
					√	√	√	√	√	√	√	√	√	√	√	<i>dukkha</i>		√	
X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	<i>sukha</i>			√
√	√	√	√	√	√	√	√	√	√	√	√	√	√	√	√	<i>sāmi-santi</i>		√	
X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	<i>nirāmi-santi</i>			√
√	√	√	√	√	√	√	√	√	√	√	√	√	√	√	√	<i>sarikkhāra</i>		√	
X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	Nibbāna			√
√ arising x not arising																			
① <i>uppāda</i> , ② <i>pavatta</i> , ③ <i>nimitta</i> , ④ <i>āyūhana</i> , ⑤ <i>paṭisandhi</i> , ⑥ <i>nibatti</i> , ⑦ <i>uppapatti</i> , ⑧ <i>gati</i> , ⑨ <i>soka</i> , ⑩ <i>paridevā</i> , ⑪ <i>upāyāsā</i> , ⑫ <i>byādhi</i> , ⑬ <i>jāti</i> , ⑭ <i>jarā</i> , ⑮ <i>maraṇa</i>																			

• How to practice

A *yogī* first asks the Buddha, the *Pacceka* Buddha and *arahantas*, *ariyas* for forgiveness of previous offences to them if any. Entrust the five aggregates of *nāma* and *rūpa* to them. practice *Buddhāmussati*, *mettā bhāvanā*, *maraṇassati* for a while. Start *vipassanā* practice.

Sit normally and pay attention to the heart base and take one finger size place as an object. Be aware of what is arising. For a *yogī* who is qualified in *ānāpānassati* Method 4, he will see the visible haze as very fine mist or dust floating in the atmosphere like a blackout running TV screen. Be aware of their movement, arising and vanishing one

after another and make the mind noting that it is *anicca* by reciting the formula three or four times with knowing the arising and vanishing of objects and understanding the meaning three or four times.

For some *yogīs* who do not have strong concentration, they will see bones, the heart, or light. Even if they can see nothing, they will hear sound, feel heat, feel vibrations from the object. They must be aware of them as the object. 'Being aware' here means not just knowing but looking at the exact place (object) with one-pointed mind and knowing the vanishing of sound, heat, vibration, which he takes as object.

Recite the formula with knowing the meaning three or four times. After that, make the mind note it as '*anicca, anicca, anicca*'. At that time, if something arises on another part of the body, he must take it as an object and look at it with one-pointed mind only after he saw the vanishing of former object. Then, later this *ñāṇa*, one of the three characteristics will clearly appear in the *yogī's* mind, not just *anicca*. Therefore, he must be aware of the object by knowing (seeing) one characteristic which may be *anicca*, or *dukkha*, or *anatta* as appearing in his mind.

● The Recitation Formula for *Ādīnava Ñāṇa*

☞ Due to the vanishing of causes, *nāma* and *rūpa* vanishing themselves as a visible haze are faults, are enemies: *Anicca, anicca, anicca*.

CHAPTER NINE

Nibbidā Ñāṇa

In some books, it is spelled as *Nibbinda*. This is a wrong word, *Nibbidā* is correct. This name is not mentioned in *Vipassanā ñāṇa* at all. But a *yogī* has to attain this knowledge because he has to discard *nāma* and *rūpa* to attain *Magga ñāṇa*. Without boring them, he cannot withdraw his attachment. So it is essential for *vipassanā* practice.

Why is it not included in *Vipassanā ñāṇa*? Because this *ñāṇa* can be also attained through other practices. They are *mararassati*, *asubha bhāvanā*, *āhārepaṭikūla saññā* (perception of the loathsomeness of food), *sabba bhavesu anabhirati saññā* (contemplation on every life as a lack of pleasurable things) and *aniccānupassanā* (practice to get *anicca saññā* on *nāma* and *rūpa*). Whenever the *yogī* practices these kinds of things, he also can get *Nibbidā ñāṇa* (Knowledge of *nāma* and *rūpa* as boredom). These are mentioned in the 5th *Nipāta*, *Aṅguttara nikāya*, *Nibbidāsuttaṃ*. Therefore, *Nibbidā ñāṇa* is common to every practice.

Nibbidā ñāṇa is Knowledge of *nāma* and *rūpa* as boredom. Since *Bharīga ñāṇa*, the *yogī* has seen the dissolution of *nāma* and *rūpa* inside and outside the body. This dissolution is the fault of *nāma* and *rūpa*. Every time he thinks of *nāma* and *rūpa*, he regards them as boring things because there is nothing pleasurable in those things. There is only vanishing. In this stage, the *yogī*'s mind is not bored with practice but thinking of *nāma* and *rūpa* as boring things. This is boredom out of knowledge. Some *yogīs* feel bored to practice because of their laziness. Here, they are not lazy but due to the knowledge of weariness on *nāma* and *rūpa*, they do not want to practice any more. If they do not practice continuously, they will become bored. And they are afraid of practice, and will quit practising for many years. This stage will not exist for

a long period. By practising, they will overcome this stage.

During the Buddha's time, 500 monks came to the Buddha and asked for meditation. Then the Buddha looked at their previous lives. They learned about *anicca* from one of the Buddhas. So the Buddha recited this stanza (*Anattalakkhanā vatthu, Dhammapada atthakathā 2*):

*“Sabbe sarīkhārā aniccāti
yadā paññāya passati
atha nibbindati dukkhe, esa maggo visuddhiyā.”*

“Impermanence is all conditioned things.

When one perceives this with true insight,
he becomes bored with suffering (*dukkha*) of *nāma* and *rūpa*.
This is the path of purification.”

When the *yogī* reaches the maximum of *Bharīga nāṇa*, he knows that all *sarīkhāra* are impermanent. The *yogī* feels boredom of *nāma* and *rūpa*'s *dukkha* (suffering). That knowledge is the way to Nibbāna or the cause of purification of defilements. After the recitation, they became *arahantas*. In the next day, another 500 monks came to the Buddha. As the Buddha knew that they learned the *dukkha saññā* in their previous life, the Buddha recited this stanza:

*“Sabbe sarīkhārā dukkhāti
yadā paññāya passati
atha nibbindati dukkhe, esa maggo visuddhiyā.”*

“Suffering is all conditioned things.

When one perceives this with true insight,
he becomes bored with suffering (*dukkha*) of *nāma* and *rūpa*.
This is the path of purification.”

*“Sabbe Dhammā anattāti
yadā paññāya passati
atha nibbindati dukkhe, esa maggo visuddhiyā.”*

“Impersonality (non-self) or not self is all conditioned things.
 When one perceives this with true insight,
 he becomes bored with suffering (*dukkha*) of *nāma* and *rūpa*:
 This is the path of purification.”

Here, you cannot use the words ‘*sabbe sarīkhāra*’ in *anatta* because Nibbāna is not *sarīkhāra*. If they say *sabbe sarīkhāra*, Nibbāna will be excluded. In order to include Nibbāna in *anatta*, they use *sabbe Dhamma anatta*. However, the Buddha did not refer to Nibbāna here. The Buddha intended to mention the boredom of only *nāma* and *rūpa*. These *Nibbidā ñāṇa*, *Ādīnava ñāṇa* and *Bhaya ñāṇa* are different in immaturity and maturity. However, they are the same in knowing the fault of *sarīkhāra*. The ancient teachers said they are actually only one *dhamma* but they have three different names. It is also mentioned in the *Pāḷi* text (*Visuddhimagga*, *Nibbidāñāṇakathā*):

“*Bhayatupaṭṭhānaṃ ekameva tīṇi nāmāni labhati, sabbasarīkhāre bhayato addasāti bhayatupaṭṭhānaṃ nāma jātaṃ. Tesuyeva sarīkhāresu ādīnavaṃ uppādetīti ādīnavānupassanā nāma jātam. Tesuyeva sarīkhāresu nibbindamānaṃ uppānanti nibbidānupassanā nāma jāta’nti.*”

“The *ñāṇa* that is seeing *sarīkhāra* as danger itself gets 3 names. When seeing *sarīkhāra* as fear, *Bhaya ñāṇa* arises. When seeing *sarīkhāra* as fault, *Ādīnava ñāṇa* arises. When seeing *sarīkhāra* as boredom, *Nibbidā ñāṇa* arises.”

Also, the *Pāḷi* text mentioned about *Bhayatupaṭṭhāna ñāṇa* (Knowledge of fearfulness), *Ādīnava ñāṇa* and *Nibbidā ñāṇa*. These *dhammas* have the same original factor. Only the spelling is different (*Visuddhimagga*).
 “*Pāḷiyampi vuttaṃ - ‘yā ca bhayatupaṭṭhāne paññā, yañca ādīnave ñāṇaṃ yā ca nibbidā, ime dhammā ekatthā, byañjanameva nāna’nti.*”

- **How to practice**

A *yogī* first asks the Buddha, the *Pacceka* Buddha and *arahantas*, *ariyas* for forgiveness of previous offences to them if any. Entrust the five aggregates of *nāma* and *rūpa* to them. practice *Buddhānussati*, *mettā bhāvanā*, *marāṇassati* for a while. Start *vipassanā* practice.

Sit normally and pay attention to the heart base and take one finger size place as an object. Be aware of what is arising. For a *yogī* who is qualified in *ānāpānassati* Method 4, he will see the visible haze as very fine mist or dust floating in the atmosphere like a blackout running TV screen. Be aware of their movement, arising and vanishing one after another and make the mind noting that it is *anicca* by reciting the formula three or four times with knowing the arising and vanishing of objects and understanding the meaning three or four times.

For some *yogīs* who do not have strong concentration, they will see bones, the heart, or light. Even if they can see nothing, they will hear sound, feel heat, feel vibrations from the object. They must be aware of them as the object. ‘Being aware’ here means not just knowing but looking at the exact place (object) with one-pointed mind and knowing the vanishing of sound, heat, vibration, which he takes as object. Recite the formula with knowing the meaning three or four times. After that, make the mind note it as ‘*anicca, anicca, anicca*’. At that time, if something arises on another part of the body, he must take it as an object and look at it with one-pointed mind only after he saw the vanishing of former object. Then, later this *ñāṇa*, one of the three characteristics will clearly appear in the *yogī*’s mind, not just *anicca*. Therefore, he must be aware of the object by knowing (seeing) one characteristic which may be *anicca*, or *dukkha*, or *anatta* as appearing in his mind.

● The Recitation Formula for *Nibbidā Ñāṇa*

☞ Due to the vanishing of causes, *nāma* and *rūpa* vanishing themselves as a visible haze are boredom: *Anicca, anicca, anicca*.

Muñcitukamyatā Ñāṇa

“*I*minā pana nibbidāñāṇena imassa kulaputtassa nibbindantassa ukkaṇṭhantassa anabhiramantassa sabbabhavayonigativinñāṇaṭṭhiti-sattāvāsagatesu sabhedakesu sarīkhāresu ekasarīkhārepi cittaṃ na sajjati, na laggati, na bajjhati, sabbasmā sarīkhāragatā muccitukāmaṃ nissaritukāmaṃ hoti.” “Athassa evaṃ sabbasarīkhāresu vigatālayassa sabbasmā sarīkhāragatā muccitukāmassa uppajjati muñcitukamyatā ñāṇanti (*Muñcitukamyatāñāṇakathā, Visuddhimagga*).”

For a *yogī* who is not delighted in any life, even in *sarīkhāra*, his mind does not attach and cling to anything. He wants to escape and keeps away from all *sarīkhāra*. At that time, for the *yogī* who does not attach and wants to escape from *sarīkhāra*, *Muñcitukamyatā ñāṇa* (Knowledge of a person who wishes to abandon *nāma* and *rūpa*) arises.

In some books, it is spelled *Muccitukamyatā ñāṇa*, which means the Knowledge of desire to escape from *nāma* and *rūpa*. *Muñcitukamyatā ñāṇa* means the Knowledge of desire to abandon *nāma* and *rūpa*. The *yogī* who practices *vipassanā* intends to escape from *nāma* and *rūpa*. But in this stage, the *yogī*'s mind is more apparent to abandon than to escape from *nāma* and *rūpa*, so this knowledge must be *Muñcitukamyatā ñāṇa*. Mahāsī sayādaw made a decision according to the *Pāḷi* grammar rules that *Muñcitukamyatā ñāṇa* is a right one.

In this stage, whenever the *yogī* is aware of the object, he sees only vanishing of *nāma* and *rūpa* continuously without stopping. Even though he is sleeping and then wakes up, he sees only vanishing. Every part of the body is just vanishing of *nāma* and *rūpa*. Everywhere he looks, there is only vanishing. He does not want to keep this arising and vanishing. He wants to throw it away. He does not even want to

be a human being. For example, someone buys a jacket. First, he likes that jacket and buys it. He is pleased to wear that jacket but later, his jacket was stained with spots of mud. He does not want to wear it and throws it away quickly. Like this, he does not want to keep *nāma* and *rūpa* any longer. Even the *yogī* does not want to be a human being. In this stage, the *yogī* does not want to be born in any realm. Only when he does not want to be reborn as human beings or in *devā* realms, his knowledge is sufficient to attain *Magga ñāṛa*. The commentary mentioned that the *yogī* does not want to be reborn as any kind of living being or in any realms.

According to the commentary (*Visuddhimagga, Muñcitukamyatāñāṛa kathā*), the *yogī* does not want to be reborn in any one of the following things:

(1) Three planes of existence: The sensual plane, the fine-material plane, and the mind only plane, that is, the immaterial plane.

(2) Four forms of birth: Birth from an egg in the case of birds, birth from a womb in the case of mammals, birth from moisture as worms, and birth by suddenly arising of full composition of *nāma* and *rūpa* in the case of deities and beings in Hell.

(3) Seven destinations of consciousness: These 7 are destinations of consciousness in the universe.

① *Nānattakāya nānatta saññī*: Beings that differ in body type (*nānattakāya*) and in perception (*nānatta saññī*: *Saññī* means a person who has *saññā*. *Saññā*, here is the mind and mental factors.) such as human beings or the sense-world gods.

② *Nānattakāya ekatta saññī*: Beings that differ in body type but are the same as perception, that is, creatures in the four lower realms (4 *apāyas*: *asura*, animals, *peta*, and Hell) and the first *jhāna* realm, in which a person who attained the first *jhāna* when he was a human being was reborn.

③ *Ekattakāya nānatta saññī*: Beings the same in body type, different in perception such as the *ābhassara* (*Brahma* realms) *Brahmas*: The second *jhāna* realm, in which a person who attained the second *jhāna* when he was a human being was reborn.

④ *Ekattakāya ekatta saññī*: Beings the same in body type, similar in perception such as the *Vehapphala* (one of the *Brahma* realms) *Brahmas*: creatures in the third and fourth *jhāna* realms or abodes (*Suddhāvāsa*, Pure abode), in which a person who attained the third and fourth *jhāna* when he was a human being was reborn.

⑤ *Ākāśānañcā yatana saññī*: Beings of the realms in infinite space. They practiced this name of meditation and attained the same name of *jhāna* when they were human beings. They took *ākāsa* (space) as an object. After death, they were reborn in *Ākāśānañcā yatana*, one of fine material *Brahma* realms. The inhabitants of these realms lived for 20,000 world cycles.

⑥ *Viññāṇañcā yatana saññī*: Beings of the realms of infinite consciousness. They practiced this name of meditation and attained the same name of *jhāna* when they were human beings. Their objects were the mind of *Ākāśānañcā yatana jhāna*. The inhabitants of these realms lived for 40,000 world cycles.

⑦ *Ākiñcaññā yatana saññī*: Beings of the realms of nothingness. They practiced this name of meditation and attained the same name of *jhāna* when they were human beings. They took nothing as an object. The inhabitants of these realms lived for 60,000 world cycles.

(4) Nine abodes (*sattāvāsā*) of living beings: The above-mentioned seven destinations of consciousness and the following 2 abodes.

⑧ *Asaññasatta Brahma*: Beings of the realms of non-perception. They did not like to have the mind when they were human beings. Because of the mind, people are suffering. So they did not want to have the mind. By this intention, they practiced *samatha* meditation.

After that, they attained the 4th *jhāna* which is the top of the 4th *rūpa jhāna* (5th *rūpa jhāna*). They had no mind but *rūpa* only (*asaññasatta*).

⑨ *Nevasaññā nāsaññā yatana saññī*: Beings of the realms of neither perception nor non-perception. The inhabitants of these realms lived for 84,000 world cycles.

⑤, ⑥, ⑦ and ⑨ are in *arūpa jhāna*, they are 4 layers of upper level. ⑧ is lower than those ⑤, ⑥, ⑦ and ⑨. ⑧ equals to ④. Number ⑨ (*Nevasaññā nāsaññā yatana saññī*) is the top level of the universe.

‘*Saññī*’ means a person who has *saññā* (perception). *Saññī* is the living beings’ name. It means when he was a human being, he practiced *samatha* and he attained that *ñāṇa*. So in his next life, he was reborn in the *Brahma* realm (abode) that has the name of their *jhāna*. ⑤ is the name of *jhāna*. When he was a human being, he practiced meditation and attained this *jhāna*. When he died, he was reborn in the *Brahma* realm. That *Brahma* realm’s name is the same as his *jhāna*. ⑥ *Viññāṇaṅcā yatana saññī* is the name of *jhāna* and also abode. *Saññī* is that living being’s name. ⑤, ⑥, and ⑦ hated their body. They practiced *samatha* and attained the 4th *jhāna*. They died with this *jhāna* and were reborn in those 3 *Brahma* realms (*Ākāsānaṅcā yatana*, *Viññāṇaṅcā yatana*, and *Ākiñcaññā yatana*) without a body, they have only mind.

At this point, we need to think about how much the mind is powerful. In a human life, the *Brahma*-to-be did not want to get the mind and wanted to discard it. By this intention, they practiced *samatha* and attained *jhāna*. As the result, they were reborn in *Brahma* realms for 500 world cycles to live without the mind. How much power human beings’ mind have!

In fact, the *yogī* will have enough knowledge to attain *Magga ñāṇa*

even if he obtains the Knowledge of desire to escape from just rebirth. At that time, the *yogī* will get *Muñcitukamyatā ñāṇa*. *Muñcitukamyatā ñāṇa* and *Paṭisarīkhā ñāṇa* are not mentioned in *Pāḷi* texts. Only the name of *Sarīkhārupekkhā ñāṇa* is mentioned as the name of “*Muñcitukamyatā paṭisarīkhā santiṭṭhānā paññā sarīkhārupekkhāsu ñānaṃ*”. It means the *ñāṇa*, due to the desire to escape from existing, being aware of the *sarīkhāra* again and arising continuously with equanimity is *Sarīkhārupekkhā ñāṇa*.

1. How to practice

A *yogī* first asks the Buddha, the *Pacceka* Buddha and *arahantas*, *ariyas* for forgiveness of previous offences to them if any. Entrust the five aggregates of *nāma* and *rūpa* to them. practice *Buddhānussati*, *mettā bhāvanā*, *marāṇassati* for a while. Start *vipassanā* practice.

Sit normally and pay attention to the heart base and take one finger size place as an object. Be aware of what is arising. For a *yogī* who is qualified in *ānāpānassati* Method 4, he will see the visible haze as very fine mist or dust floating in the atmosphere like a blackout running TV screen. Be aware of their movement, arising and vanishing one after another and make the mind noting that it is *anicca* by reciting the formula three or four times with knowing the arising and vanishing of objects and understanding the meaning three or four times.

For some *yogīs* who do not have strong concentration, they will see bones, the heart, or light. Even if they can see nothing, they will hear sound, feel heat, feel vibrations from the object. They must be aware of them as the object. ‘Being aware’ here means not just knowing but looking at the exact place (object) with one-pointed mind and knowing the vanishing of sound, heat, vibration, which he takes as object.

Recite the formula with knowing the meaning three or four times.

After that, make the mind note it as ‘*anicca, anicca, anicca*’. At that time, if something arises on another part of the body, he must take it as an object and look at it with one-pointed mind only after he saw the vanishing of former object. Then, later this *ñāṇa*, one of the three characteristics will clearly appear in the *yogī*’s mind, not just *anicca*. Therefore, he must be aware of the object by knowing (seeing) one characteristic which may be *anicca*, or *dukkha*, or *anatta* as appearing in his mind.

- **The Recitation Formula for *Muñcitukamyatā Ñāṇa***

It will be good if I escape or keep away from the *nāma* and *rūpa* vanishing themselves as a visible haze: *Anicca, anicca, anicca*.

2. Why Should We practice Meditation Strenuously with One-Pointed Mind?

One sayādawgy quoted the story about *anicca* (impermanence). In one meditation center of Kannī *vipassanā*, a sayādawgy joined at the first meditation course as the *yogī* who was the head of all *Sarīgha* association in the international division. After completing his first course, he sometimes visited the center. One day, he told about this story.

At the 6th *Sarīgha* council in Burma, the Burmese government invited important people of 100 countries, including missionaries, monks and lay people. The Soviet Union (USSR) was one of the *Sarīgha* council attendees. After that, some people in Burma were invited to visit the USSR. Three monks and three lay people went there by airplane. The Soviet Union host took a video about everything from the airplane along the route to the hotel.

As soon as they arrived and got out of the airplane gate, a group welcomed them and mentioned they recorded everything with a video

camera. From the landing to the hotel, they also recorded everything. Then, they invited Myanmar guests to the auditorium in the hotel. They started playing their recording all the way from the airport to the hotel. First, they played the video recorder using a normal lens. Later, they showed the recording using a super power lens which is 2,000, 4,000, 10,000 etc. times stronger than a normal lens. At that time, all the videos are seen as dots and finally visible haze. They told that they have recorded all the elements number 1 to 100, etc. Also, they recorded every house, every tree or every creature by 3000 times power lens. When they looked at the video, they saw only visible haze. So they concluded that the Buddha's teaching that "Everything (all conditioned things) is impermanent (*Sabbe sarīkhārā aniccā*)" is absolutely right.

This is my view about this story. The pictures they have taken by a 3,000 time-stronger lens revealed only visible haze. In this tradition, when the *yogī* is aware of his body with one-pointed mind after the 4th stage, he sees his body as only visible haze. So the vision that the *yogī* is aware strenuously with one-pointed mind is the same as the video taken by a 3,000 time-stronger lens. This means Kannī tradition *yogī*'s awareness with one-pointed mind (mind power) is 3,000 times stronger than normal-eye power.

The qualified *yogī* can understand this. So the *yogī* needs to practice strenuously with one-pointed mind. How much power is different! Even if the *yogī* has concentration, if he does not look at an object with one-pointed mind strenuously, the power cannot be applied. Just looking is not powerful. Only when the *yogī* is aware of the object with one-pointed mind, his power is strong and will work as it has. Therefore, every *yogī* must be aware of the object with one-pointed mind with a strong force, not physically but mentally like threading a needle. This method will be understood only through the practice. There is proof in the *Pāṭi* text that concentrating the mind is 'focusing the object with one-pointed

mind through the eyes’.

In the Buddha’s time, there was a martial arts teacher of all princes in Majjhima region (ancient India) who can cut 60 fresh bamboos with an iron rod inside using only a sword. He became blind after his performance of cutting bamboos due to using his over concentrated mind. Therefore, the *yogī* should be aware of the meditation object with one-pointed mind along the practice.

CHAPTER ELEVEN

Paṭisaṅkhā Ñāṇa

When a *yogī* gets the *Muñcitukamyatā ñāṇa*, he wants to escape from the *saṅkhāra*. Therefore, he does not want to be aware of (meditate) *nāma* and *rūpa* and stops meditating. Although he stops meditating, *saṅkhāra* (*nāma* and *rūpa*) appear to him and he sees the three characteristics of them. Due to his inability to neglect *saṅkhāra*, he suffers from sadness, unhappiness, etc.

Only when he knows *saṅkhāra* is nothing but simply impermanence and unsatisfactoriness, he will not attach them and will be able to neglect them. If he is able to abandon them, he will be peaceful. Therefore, he has to do nothing but to meditate on them again in order to escape from them.

“*So evaṃ sabbabhavayonigatiṭṭhitinivāsagatehi sabhedakehi saṅkhārehi mucchitukāmo sabbasmā saṅkhāragatā mucchituṃ puna te evaṃ saṅkhāre paṭisaṅkhānupassanāñāṇena tilakkhaṇāṃ āropetvā pariggaṇhāti*” (*Paṭisaṅkhānupassanāñāṇakathā, Visuddhimagga*). It means, ‘the *yogī* who wishes to escape from all kinds of lives, realms and all kinds of *saṅkhāra*, in order to escape from them, is aware of that *saṅkhāra* again examining three characteristics by *Paṭisaṅkhānupassanā ñāṇa*’.

Paṭi means ‘again’, *saṅkhā* means ‘awareness and knowing’. So *paṭisaṅkhā* means ‘reawareness of the *nāma* and *rūpa* and more confirmed about them’. Here, awareness of the *nāma* and *rūpa* again is to know about their three characteristics (*anicca*, *dukkha*, and *anatta*) in more detail. In the list of *Vipassanā ñāṇa*, *Muñcitukamyatā* and *Paṭisaṅkhā ñāṇa* are not included. Only this name, ‘*Muñcitukamyatā paṭisaṅkhā santiṭṭhanā paññā saṅkhārupekkhāsu ñāṇaṃ*’, exists in the place of

Sarikkharupekkhā nāṇa. This is combination of three names. It means due to desire to escape, be aware of *nāma* and *rūpa* again with *upekkhā*. So, the *yogī* knows about *anicca*, *dukkha*, and *anatta* in more detail.

In *anicca*, the *yogī* knows about 10 facts *anicca* in detail. For *dukkha*, 25 in detail and for *anatta*, 5 in detail (*Paṭisaṅkhānupassanāñāṇakathā*, *Visuddhimagga*).

● 40tos Meditation

The characteristics of *anicca*:

- ① *Aniccato*: As impermanence.
- ② *Palokato*: As seriously destroying things. It means *nāma* and *rūpa* are seriously destroyed.
- ③ *Pabharīguto* (predestroying): As things that have been destroyed before being aware.
- ④ *Calato*: As shaking things. It never exists constantly, always arises and vanishes.
- ⑤ *Vipariṇāmadhammato*: *Vipariṇāma* means flux. That flux means not the same as beginning.
- ⑥ *Vibhavato*: As not developing things. *Nāma* and *rūpa* arise as one and vanish as one. It is never increased as two.
- ⑦ *Addhuvato*: As not everlasting things. It means *nāma* and *rūpa* are not firm, not everlasting.
- ⑧ *Maraṇa dhammato*: As things that are subject to death (possibility to die).
- ⑨ *Sarikkhatato*: As things that are conditioned by causes.
- ⑩ *Asārakato*: As things that are no core and no essence.

The characteristics of *dukkha*:

- ① *Dukkhato*: As unsatisfactory things.
- ② *Rogato*: As disease itself.
- ③ *Gaṇḍato*: As sore. It looks like a 'sore'. They arise just to make

disadvantage.

- ④ *Aghato*: As unwholesome things.
- ⑤ *Aghamūlato*: As the origin of unwholesome things.
- ⑥ *Ābādhāto*: As disease that gives *dukkha*.
- ⑦ *Bhayato*: As fearful things because of non-stop destroying.
- ⑧ *Upasaggato*: As torturing from both inside (disease, sorrow) and outside (destroying related to materials).
- ⑨ *Atāṇato*: As unsafeguarded things. *Nāma* and *rūpa* cannot make safeguard for a person who clings to them.
- ⑩ *Aleṅato*: As uncovering things. *Nāma* and *rūpa* cannot make shelter for a person who clings to them.
- ⑪ *Ādīnavato*: As fault things or bad things. *Nāma* and *rūpa* are not good because they are always in flux.
- ⑫ *Asaraṇato*: *Asaraṇa* means non refuge. *Nāma* and *rūpa* do not deserve to be taken refuge.
- ⑬ *Sāsavato*: As object of supporter of mental intoxication.
- ⑭ *Jātidhammato*: As arising things.
- ⑮ *Jarādhhammato*: As aging things.
- ⑯ *Byādhidhammato*: As potential disease.
- ⑰ *Ītito*: As danger that is arriving. Any danger can come to people at any time without warning.
- ⑱ *Mārāmisato*: As object of *māra*; victim of *māra* (*Māra* means defilements or evil deity).
- ⑲ *Sokadhammato*: As the things that cause sorrow.
- ⑳ *Paridevādhammato*: As the things that cause crying.
- ㉑ *Upāyāsadhhammato*: As the things that cause lamentation.
- ㉒ *Sarṅkilesikadhammato*: As object of *kilesa*.
- ㉓ *Sallato*: As like a thorn.
- ㉔ *Upaddavato*: As disaster that does not make precaution and arises and destroys.

⑤ *Vadhakato*: *Vadhaka* means like an executioner because if they (*nāma* and *rūpa*) ceased, human beings will die.

The characteristics of *anatta*:

① *Anattato*: As unfavorable things. It does not follow according to one's wish.

② *Parato*: As a stranger. It resembles a stranger.

③ *Tucchato*: As vain things.

④ *Rittato*: As nothingness.

⑤ *Suññato*: As the void. Nothing at all. There is no I, no essence, no soul, no core and no ego in the three time periods, even though it has no causes to arise in the past, present and future. Here, there is a difference between emptiness or nothingness and *suñña* (void of everything). Both emptiness and nothingness have nothing only in the present. They will exist in the future or they existed in the past. They have the causes to arise at any time. But *suñña* does not exist in the past, present or in the future. It has not any causes to arise at any time.

In this stage, the *yogī* knows the three characteristics in more detail by one of these 40 (*anicca* 10, *dukkha* 25, *anatta* 5). But do not need to know all of these 40 in detail. If the *yogī* knows only one in each three characteristics, he is well enough to know of this *ñāṇa*. In the practice, the *yogī* will experience two stages. In the earlier stage of this *Paṭisarīkhā ñāṇa* (knowledge of reawareness), a severe sensation of pain will arise, the same as in *Sammasana ñāṇa*. In later stage, the *yogī* will experience comfortable meditation. The commentators gave an example of a fisherman to this *ñāṇa* as follows:

One day a fisherman used a conical basket to catch fish. When he saw bubbles in the water, he put down the basket right on that spot. Fish will be caught into the basket. Later there were ripples on the still surface. So he knew that fish was caught. In order to get that fish,

he put his hand into the basket through the hole on the top of the basket. He touched the head of fish and grasped the neck of fish. He knew that the fish is very big. He was happy. He pulled out his hand to see the fish. As soon as he saw the fish, there were 3 frills around the neck. He knew that this is a snake and it will bite him. He was afraid of getting a snakebite, so he realized the fault of grasping the snake. He was unwilling to grasp it continuously. He wanted to throw it away but the snake coiled around his hand. In order to uncoil the snake, he held up his hand and waved the hand so hard three or four times. Then, the snake uncoiled from his hand. Finally, he could throw it away. Now he escaped from the danger of snake.

Let's look at it this way: The *yogī* who is happy for becoming a human and getting a body is similar to the fisherman who is happy thinking that he gets a big fish. When the *yogī* practices meditation and he knows his body is not the body but just *nāma* and *rūpa*, and he sees the three characteristics and all are vanishing (*Udayabbaya* and *Bharīga ñāṇa*), it is similar to the fisherman who sees the three frills on the neck and knows it is not a fish but a snake. When the *yogī* is afraid of *nāma* and *rūpa*, he gets *Bhaya ñāṇa*, which is similar to the fisherman who is afraid of the snake. *Ādīnava ñāṇa* and *Nibbidā ñāṇa* are similar to the fisherman who knows the fault of handling the snake and does not want to handle the snake any more. When the *yogī* wants to throw the body (*Muñcitukamyatā ñāṇa*), it is similar to the fisherman who wants to throw away the snake.

Then, the *yogī* is aware of the *nāma* and *rūpa* (*Paṭisarikkhā ñāṇa*) again. It is similar to the fisherman who is waving the snake strongly in order to uncoil the tail of the snake. When the *yogī* neglects the *nāma* and *rūpa*, he gets *Sarīkharupekkhā ñāṇa*. It is similar to the fisherman who has thrown the snake away and is looking at the way without any feelings.

When someone buys something, first he examines it carefully and buys it. He uses it happily for a long time. At last, it becomes old and ragged, so it cannot be used anymore. Now he wants to discard it. He examines it again to know if he can use it a little longer or not before throwing it away. The *yogī* meditates the *nāma* and *rūpa* again before he abandoned them whether they have something useful such as *nicca*, *sukha* and *atta*. This is *Paṭisarīkhā ñāṛa*. Like the story, *paṭisarīkhā* is rechecking and examining *nāma* and *rūpa*. The *yogī* who is aware of *pavatti* (continuity of vanishing) of *nāma* and *rūpa* sees the 25 detailed facts in *dukkha* characteristics.

The *yogī*, who is aware of *sarīkhara nimitta* (hand, head, foot, etc. These are not real.) of *nāma* and *rūpa*, knows *anicca* in more detail. The *yogī* who is aware of the *nimitta* and *pavatti* understands clearly 5 details in characteristics of *anatta*. These 40 details of three characteristics are called 40 kinds of *bhāvanā*. Some calls 40to (*taulaysel*) in Burmese.

1. Being Aware of the *Nāma* and *Rūpa* as *Asubha*

In *Paṭisarīkhā ñāṛa*, the commentary (*Visuddhimagga*) instructed to be aware of the *nāma* and *rūpa* as *asubha*. According to the commentary, it is mentioned to be aware of them as follows:

(1) *Ajaññaṇṇ*. As disgusted things. *Nāma* and *rūpa* are undelightful things. Worldly people think that *nāma* and *rūpa* (Human beings are the composition of *nāma* and *rūpa*) are delightful but they are subject to decay, decease or death without fail. They do not last forever and vanish all the time. Everybody thinks that *nāma* and *rūpa* are pleasurable and give happiness. They only give diametrically disadvantage. No matter how much on takes care of them, they do not give favor to that person.

(2) *Duggandhaṇṇ*. As ill smelling, stinking. *Rūpa* (human beings) have a bad smell. However, people think they smell sweet because they

bathe and wear perfume. In fact, they smell bad and disgusting. Human excreta are not sweet. They do stink and smell terrible. If someone stays without washing and bathing himself for 10 or 15 days, he will look like a crazy man or a beggar who is wandering on the street.

(3) *Jegucchaṃ*. As horrible things.

(4) *Paṭikālaṃ*. As loathsome things. *Nāma* and *rūpa* are loathsome things because human beings are composed of disgusting things. With normal worldly people's eyesight, they look good. Actually, they are composed of 300 bones, 700 muscles, and 700 nerves and covered with a very thin layer of 2 folds skin sheets. Outside plain sheet is very thin. If this skin is put together, it will be a size of plum seed. It makes complexion. Because of this skin, people can see if he is good-looking or she is beautiful. If that skin is removed from human beings, it will look like a slice of beef or mutton selling in a butcher's shop. Every part of the inside body is horrid. If any one's one of the organs comes out of the body, dogs and crows will catch and eat it. Moreover, uncleanly things such as sweat, blood, saliva, phlegm, urine or stool always ooze out of the body. Human being's body (*rūpa*) is something like a bundle of stool packed inside in a beautiful silk scarf. From the human vision, it seems to be a delightful package but it is filled with all horrid things inside. Those horrible things ooze out from the body (group of *rūpa*) at every moment.

(5) *Amaṇḍanārahaṃ*. As unpleasant things to see without wearing clothes.

(6) *Virūpaṃ*. As an ugly feature. Human being's body has a foul appearance. However, it looks good because of being cleaned, sprayed with perfume and wrapping with beautiful clothes. Frankly speaking, the body is filled with horrible things. Without wearing clothes and taking a shower, how beautiful women or men are? If that man enters into an audience of civilized people, would they welcome him and give

the seat in front of all? They must kick him out of the audience because he looks bad. If the *rūpa* is not a loathsome thing, everybody would welcome him and give a good seat.

(7) *Vigaccharā*. As bonds. For ones who care for *rūpa*, that *rūpa* (body) never gives advantage. Always it results disadvantage and especially binds down the one who cares and is excessively obsessed with his body. *Nāma* and *rūpa* always go to decay and are in a state of flux depending on its nature. For the people who do not care for their body, they do not take *nāma* and *rūpa* into account. But for the people who are watching and caring them, they will regard as their lost or misfortune if the *nāma* and *rūpa* fall into decay or flux. Normal people will not care too much if something wrong happens with their body. A caring and clinging person will be very distressed even with small injure. For example, a woman who eagerly wants to be beautiful will be very distressed when pimples come out on her face.

Therefore, *rūpa* (body) is really *asubha* (unpleasant). That is why *ariyas* and the Buddha did not attach and cling to it. In the *sutta* (*Sāmāvatīvattthu, Dhammapada aṭṭhakathā*), Magaṇḍī (the father of a beautiful Brahman girl) asked the Buddha to marry his beautiful daughter. Then the Buddha replied him, “I, *Tathāgatā*, do not want to even touch your daughter with my leg.” These words are the Buddha’s real state of mind. It is not an insulting remark because the Buddha sees and realizes that the human *rūpa* (body) is really *asubha*.

For example, there is a girl who gets leprosy on her body except on her face, hands and feet. Nobody knows it except herself. If that girl bathes, sprays perfume and wears expensive clothes, everybody will want to step closer to her and stay with her because they do not know she has a disease. They see only her beautiful face and expensive clothes. However, anyone who knows she is a leper will never want to stay close to her or sit next to her. Like this, the Buddha really sees and

realizes the loathsomeness of human *rūpa*.

Practising is the same as normal meditation but whenever the *yogī* sees the object of body parts such as the heart, bones, etc., be aware of it and recite it as '*asubha, asubha, asubha*'.

Note: Here, being aware of the human body (*rūpa*) as *asubha* is just to make it helpful for attaining higher *Vipassanā ñāṇa*. In fact, only the *anāgāmī* persons realize and know the *rūpa* as *asubha* because everything is *asubha* for them. There are no *subha* (pleasant) things in the world.

• How to practice

This *Paṭisarikhā ñāṇa* is re-practising former 6 *ñāṇas*: *Udayabbaya ñāṇa*, *Bhaṅga ñāṇa*, *Bhaya ñāṇa*, *Ādīnava ñāṇa*, *Nibbidā ñāṇa*, *Muñcitukamyatā ñāṇa*. So the *yogī* has to practice firstly *Udayabbaya ñāṇa* for one period for each *ñāṇa* one after another. Finally, practice *Muñcitukamyatā ñāṇa* all the time. For each *ñāṇa*, the *yogī* has to use each formula of recitation.

• The Recitation Formulas for *Paṭisarikhā Ñāṇa*:

Looking back again to be aware of his former six *ñāṇas*:

① For *Udayabbaya ñāṇa*: Due to the arising and vanishing of causes, *nāma* and *rūpa* arising and vanishing themselves as a visible haze are impermanent: *Anicca, anicca, anicca*.

② For *Bhaṅga ñāṇa*: Due to the vanishing of causes, *nāma* and *rūpa*, vanishing themselves as a visible haze, are impermanent: *Anicca, anicca, anicca*.

③ For *Bhaya ñāṇa*: Due to the vanishing of causes, *nāma* and *rūpa*, vanishing themselves as a visible haze, are danger, are fearful: *Anicca, anicca, anicca*.

④ For *Ādīnava ñāṇa*: Due to the vanishing of causes, *nāma* and

rūpa vanishing themselves as a visible haze are fault, are enemies: *Anicca, anicca, anicca.*

⑤ For *Nibbidā ñāṇa*: Due to the vanishing of causes, *nāma* and *rūpa* vanishing themselves as a visible haze are boredom: *Anicca, anicca, anicca.*

⑥ For *Muñcitukamyatā ñāṇa*: It will be good if I escape or keep away from the *nāma* and *rūpa* vanishing themselves as a visible haze: *Anicca, anicca, anicca.*

2. Why Should We practice Meditation Respectfully and Carefully Being Aware of the *Nāma* and *Rūpa* as *Anicca*?

The story of the value of *anicca*: Here is the story about the value of ‘*anicca*’ that a *yogī* recites always when he meditates. Every time the *yogī* practices meditation from the beginning, he was aware of the object and recited ‘*anicca, anicca, anicca.*’ This *anicca* can get free of charge from his mouth. He does not need to buy from others. He can easily recite it. So he will regard *anicca* as nothing or vain. If he understands the value of *anicca*, he will not do like that. *Anicca* is a very valuable thing in life.

In one discourse (*Velāma suttam, Navakanipāta, Ariḅuttā nikāya*), the Buddha asked Anāthapiṇḍika, a donor of Buddha’s *vihāra* (monastery), “Do you still donate breakfast to about 500 monks every morning?” Anāthapiṇḍika replied, “Yes, Venerable Sir, I still donate food. But I am very unhappy to offer the monks that cheap food”. At that time, the rich man (Anāthapiṇḍika) lost all his property and he became poor. Golden pot to the value of 250 million dollars was flowing away into the river. Another 250 million dollars were lost from the debtor. Now he does not have money. He cannot offer good food for the monks. He could offer only the brown rice and sour boiled bean paste. So

he was unhappy.

The Buddha knew that and told him again. “Don’t be sorry, rich man. When you donated food to the monks, you offered them respectfully with your own hands not to give them as throwing it.” And the Buddha told again.

“When I was a Brahman in one of my previous lives, I donated 84,000 golden cups filled with gems, 84,000 silver cups filled with golden coins and donated 84,000 chariots with elephants and accessories and 84,000 chariots with horses. 84,000 servants with clothes and jewelry, and 84,000 crores of clothing. My donation is not superior.

Donating one meal to *sotāpanna* is superior to my donation. And donation to *sakadāgāṇī* is superior to donation to hundred *sotāpanna*. Donation to *anāgāṇī* is superior to donation to 100 *sakadāgāṇī*. Donation to *arahantas* is superior to donation to 100 *anāgāṇī*. Donation to *Pacceka* Buddha is superior to donation to 100 *arahantas*. Donation to one Buddha is superior to donation to 100 *Pacceka* Buddha. Donation to the Buddha and the *Sarīgha* is superior to donation to the Buddha only. Donation a monastery to the *Sarīgha* is superior to donation to the Buddha and the *Sarīgha*. Here, monastery means not a big one made of many luxurious things but a small one made of wood and bamboo to cover sitting monks from the rain. Taking three refugees is superior to donation to a monastery to the *Sarīgha*. Taking three refugees with precepts is superior to taking three refugees. Sending loving-kindness for a period of smelling incense is superior to taking three refugees with precepts. So sending loving-kindness is the most superior *dhamma*. However, there is one thing more superior to loving kindness. It is not another thing.”

When the *yogī* is aware of *nāma* and *rūpa*, he sees the vanishing of the object and knows that it is *anicca* and recites ‘*anicca, anicca, anicca*’. That the word ‘*anicca*’ is the most superior thing in the world. So how much *anicca* is precious! Nothing can take you to the door

of Nibbāna no matter how much merit you have. Only awareness of an object as *anicca* can lead to the Nibbāna. So, **clear understanding of *anicca* is the golden key to open the Nibbāna gate.**

CHAPTER TWELVE

Sarikhārupekkhā Nāṇa

“**E**vamevāyaṃ sabbasarikhārehi muñcitukāmo hutvā paṭisarikhānu-
passanāya sarikhāre pariggaṇhanto ahaṃ mamāti gahetabbaṃ adisvā
bhayañca nandiñca vippahāya sabbasarikhāresu udāsīno hoti majjhatto.
Tassa evaṃ jānato evaṃ passato tīsu bhavesu catūsu yonīsu pañcasu
gaṭīsu sattasu viññāṇaṭṭhitīsu navasu sattāvāsesu cittaṃ paṭilīyati
patikuṭati pativattati na sampasāriyati, upekkhā vā pāṭikulyatā vā saṇṭhāti.
Iccassa sarikhārupekkhāññāṇaṃ nāma uppannaṃ hoti”
(*Sarikhārupekkhāññākathā, Visuddhimagga*).

Sarikhārupekkhā is *sarikhāra* + *upekkhā*. *Upekkhā* means neglect without any feelings such as *dosa* or *lobha*. It is equanimity. When the *yogī* gets *Muñcitukamyatā ñāṇa* in order to escape from the *nāma* and *rūpa*, he is aware of them again by *Paṭisankhā ñāṇa*. The *yogī* did not find anything to clinging as ‘I’ or ‘mine’ in *nāma* and *rūpa*. The mind does not bias with likes or dislikes and hate or fear, only situated in the middle. He does not feel sorry about dissolution of *nāma* and *rūpa* and outside material things. He is not happy about the development of outside things, and also his good meditation progress.

At that time, the *yogī*’s mind is at equanimity and sometimes feels horrible about *nāma* and *rūpa*. The mind does not attach and does not cling to the *nāma* and *rūpa*. The mind does not waver in the sensual pleasure. The mind is equanimous and moderate effort. At that time, *Sarikhārupekkhā ñāṇa* (Knowledge of equanimity without any feelings) arises. Here, to get *upekkhā* (neglect without *dosa*), the *yogī* has to be aware of *nāma* and *rūpa* as *suññata* (void of everything) because the Buddha said to Mogharāja in *Āneñjasappāya sutta* to do so.

The Buddha also taught how to look at the world as being void in the phrase ‘*Suññato lokam avekkhassu mogharāja sada sato*’... etc. If you are able to be always aware of the void of the world, death will not find you (It means you enter into Nibbāna). The commentator also instructed here to be aware of *nāma* and *rūpa* as the void of everything, as follows (*Mogharājamānava pucchā, Cūlaniddesa Pāḷi, Niddesa*):

(1) *Dvikoṭṭika*: Being aware of two aspects (I, *atta* and parts of *atta*): *Nāma* and *rūpa* are not *atta* and not the parts of *atta*. It means in every movement, in everything such as hearing, seeing, moving, head, hand, etc., there is no *atta*, thus, there is no part of *atta* (*attaniya*).

(2) *Catukoṭṭika*: Being aware of 4 aspects.

① It means there is no ‘I’.

② There is nothing to be cared about as his father, or his son, etc. by others.

③ There is no ‘He’.

④ There is nothing to be cared about as my father, etc. by me.

(3) *Chaākāra*: Being aware of 6 aspects. All *nāma* and *rūpa* are:

① Void of *atta*.

② Void of *attaniya* (part of *atta*).

③ Void of permanence (*nicca*).

④ Void of eternity (*sassata*).

⑤ Void of firmness (*dhuva*).

⑥ Void of non-flux nature (*vipariṇāma*).

(4) *Aṭṭhakāra*: Being aware of 8 aspects. All *nāma* and *rūpa* are:

① Not permanence essence, have no permanence essence and lack of permanence essence.

② Not firmness essence, have no firmness essence and lack of firmness essence.

③ Not *atta* essence, have no *atta* essence and lack of *atta* essence.

④ Not eternal essence, have no eternal essence and lack of eternal

essence.

⑤ Not permanent essence, have no permanent essence, and lack of permanent essence.

⑥ Not firming essence, have no firming essence and lack of firming essence.

⑦ Not blissful essence, have no blissful essence and lack of blissful essence.

⑧ Not immutable essence, have no immutable essence and lack of immutable essence.

(5) *Dassākāra*: Being aware of 10 aspects. All *nāma* and *rūpa* are:

① *Rittato* (vain): Cessation of all goodness, permanence, happiness, etc.

② *Tucchato*: Nothingness; insubstantial.

③ *Suññato*: Void of *atta* essence (Therefore, they even cannot be spoken of as a soul or *atta*).

④ *Vivittato*: Result is not inherent in cause. For example, seeing is not already installed in the eyes.

⑤ *Anattato*: Non-self (*atta*) that does not follow one's wish.

⑥ *Anissariyā dhamma*: Ungovernable; not having control.

⑦ *Akāmākāriya dhamma*: Not to be done as one's wish.

⑧ *Alabbhanīya dhamma*: *Nāma* and *rūpa* are not the thing that cannot be expected to become like this or not to become like that; not subject to control by desire.

⑨ *Avasavattana dhamma*: Not subject to anyone's wishes.

⑩ *Parato*: A stranger (*Nāma* and *rūpa* are stranger). For example, they never take account of me.

(6) *Dvādassakāra*: Being aware of 12 aspects. All *nāma* and *rūpa* are:

① Not a creature.

② Not a life.

③ Not a lad.

- ④ Not a man.
- ⑤ Not a woman.
- ⑥ Not I.
- ⑦ Not mine.
- ⑧ Not a human being.
- ⑨ Not another property.
- ⑩ Not anyone's property.
- ⑪ Not *atta*.
- ⑫ Not *atta*'s property.

When the *yogī* is aware of the *nāma-rūpa* with *Paṭisarīkhā ñāṇa*, he sees nothing to cling to as 'I' and 'mine'. The *yogī* feels neither happiness nor sadness. His presence of mind is clear. *Nāma* and *rūpa* are clearly appeared. The *yogī* can remove gladness due to the gain of *nāma* and *rūpa* and remove fear due to the loss of *nāma* and *rūpa*. His mind becomes in the middle of these two feelings and can practice with equanimity about *sarīkhāra*. When *Paṭisarīkhā ñāṇa* has fully strengthened, awareness becomes automatically clear.

When *sati*, *vīriya*, and *samādhi* are balanced in the *yogī*'s mind, then the *ñāṇa* is getting strong. He can be aware of the *nāma* and *rūpa* with equanimity but they are still very powerful. His mind flows quietly without being in a flutter and he can stay concentrated for a long time without shaking of the mind and body, not even one thought arises. Like a quiet streaming river, the mind is peaceful and smooth.

At this stage, the *yogī* will find that practice can be maintained for long periods without feeling bodily pain, and can be aware of the object easily and comfortably. The mind is undisturbed by thoughts and follows the arising and vanishing with ease. The mind can be observed without effort, and the arising and vanishing of objects are very clear and fast. The noting mind becomes extremely subtle.

The *yogī*'s mind does not go outside being aware of the heart base

(*sarīkhāra*) very strongly. In regard to any object, there is no fear, no satisfaction, no exultation at all. The mind view is changed oppositely. Before now, the mind enjoyed sensual pleasure and was not interested in *Dhamma*. But now, the mind does not enjoy sensual pleasure anymore and only enjoys *Dhamma*. *Sarīkhārupekkhā ñāṇa* has 3 qualities as mentioned in the *Pāḷi* text:

- (1) Be free from likes or dislikes.
- (2) Be free from love or hatred.
- (3) Always be with equanimity (neutral).

In the *Kannī* method, it is counted as 6 qualities by adding 3 more qualities:

- (4) Always focus on the heart base.
- (5) The longer it exists in the heart base, the more it becomes smooth and calm.
- (6) The mind does not move from the heart base.

When the *ñāṇa* reaches the maximum state, the mind sees *asarīkhata* (unconditioned) *Nibbāna*. If the mind sees *Nibbāna*, it abandons the *sarīkhāra* and enters into *Nibbāna*. If the mind does not see *Nibbāna*, it is aware of the *sarīkhāra* again.

In the *Pāḷi* text, it is mentioned, “*Sarīkhārupekkhā* has a name as *muñcitukamyatāpaṭisaṅkhā-santiṭṭhanā paññā sarīkhārupekkhāsu ñāṇa*.” *Sarīkhārupekkhā ñāṇa* and *Paṭisaṅkhā ñāṇa* and *Muñcitukamyatā ñāṇa* are the same *dhamma*. According to the *ñāṇa*’s maturity, they have 3 names. The *Pāḷi* text also mentioned, “*Ime dhammā ekatthā byañjanameva nānaṃ*” (*Sarīkhārupekkhāñāṇa niddesa, Paṭisambhidāmagga Pāḷi*). It means, these three are the same meaning. Only the words are different.

After a *yogī* got the Knowledge of boredom (*Nibbidā ñāṇa*) in *sarīkhāra* (*nāma* and *rūpa*), arising the desire to escape and abandon them is *Muñcitukamyatā ñāṇa*. Being aware again of the *sarīkhāra* to accomplish

the desire is *Paṭisarikhā ñāṇa*. Finally, the state of continuous knowing them spontaneously without strenuous effort, equanimity is *Sarikhārupekkhā ñāṇa*.

The commentary gave an example of *Sarikhārupekkhā ñāṇa* as a crow. In ancient times, people who traveled by ship carried a crow with them. When they lost their way in the ocean, they let the crow go from the cage. The crow flew in any direction as long as it can fly to find shore. If it is exhausted after having not found any seashore, it came back to the ship. After taking some rest, it starts to fly to another direction until it finds the seashore. But if it did not find the shore, it would come back again. The crow would fly many times like this. Without finding the shore, it would come back again and again. But the last time, if it sees the shore, it does not come back to the ship and flies directly to the shore.

1. How to practice

A *yogī* first asks the Buddha, the *Pacceka* Buddha and *arahantas*, *ariyas* for forgiveness of previous offences to them if any. Entrust the five aggregates of *nāma* and *rūpa* to them. practice *Buddhānussati*, *mettā bhāvanā*, *marāṇassati* for a while. Start *vipassanā* practice.

Sit normally and pay attention to the heart base and take one finger size place as an object. Be aware of what is arising. For a *yogī* who is qualified in *ānāpānassati* Method 4, he will see the visible haze as very fine mist or dust floating in the atmosphere like a blackout running TV screen. Be aware of their movement, arising and vanishing one after another and make the mind noting that it is *anicca* by reciting the formula three or four times with knowing the arising and vanishing of objects and understanding the meaning three or four times.

For some *yogīs* who do not have strong concentration, they will

see bones, the heart, or light. Even if they can see nothing, they will hear sound, feel heat, feel vibrations from the object. They must be aware of them as the object. 'Being aware' here means not just knowing but looking at the exact place (object) with one-pointed mind and knowing the vanishing of sound, heat, vibration, which he takes as object.

Recite the formula with knowing the meaning three or four times. After that, make the mind note it as '*anicca, anicca, anicca*'. At that time, if something arises on another part of the body, he must take it as an object and look at it with one-pointed mind only after he saw the vanishing of former object. Then, later this *ñāṇa*, one of the three characteristics will clearly appear in the *yogī*'s mind, not just *anicca*. Therefore, he must be aware of the object by knowing (seeing) one characteristic which may be *anicca*, or *dukkha*, or *anatta* as appearing in his mind.

2. The Recitation Formulas for *Sarikkhārupekkhā Ñāṇa*

(1) Due to the arising and vanishing of causes, arising and vanishing themselves as a visible haze *nāma* and *rūpa* which are not to be loved, not to be hated, to be neglected, are suffering and unsatisfactory due to being tortured of continuous flux: *Dukkha, dukkha, dukkha*.

(2) Due to the vanishing of causes, damaging themselves as a visible haze *nāma* and *rūpa* that are not to be loved, not to be hated, to be neglected, are impermanent: *Anicca, anicca, anicca*.

(3) Due to the vanishing of causes, *nāma* and *rūpa* damaging themselves as a visible haze, which are to be neglected and be fearful are impermanent: *Anicca, anicca, anicca*.

(4) Due to the vanishing of causes, *nāma* and *rūpa* damaging themselves as a visible haze, which are to be neglected and fault are impermanent: *Anicca, anicca, anicca*.

(5) Due to the vanishing of causes, *nāma* and *rūpa* damaging themselves as a visible haze, which are boredom, are impermanent: *Anicca, anicca, anicca*.

(6) Due to the vanishing of causes, *nāma* and *rūpa* damaging themselves as a visible haze, which are good to be escaped from, good to be kept away from, are impermanent: *Anicca, anicca, anicca*.

☞ Due to being tortured of arising and vanishing, it is *dukkha*: *Dukkha, dukkha, dukkha*.

☞ Not my body, ceasing, no essence, not following one's wish, ungovernable, not self, it is *anatta*: *Anatta, anatta, anatta*.

3. Briefly Contemplating *Sarīkhārupekkhā Ñāṇa*

Nāma and *rūpa* vanishing themselves as a visible haze, are not to be loved, not to be hated, to be neglected,

☞ are not my body, ceasing, not my property, ceasing, it is impermanent: *Anicca, anicca, anicca*.

☞ are very miserable due to being tortured by arising and vanishing, it is *dukkha*: *Dukkha, dukkha, dukkha*.

☞ are no essence, not follow one's wish, ungovernable, not 'I', it is *anatta*: *Anatta, anatta, anatta*.

Sarīkhārupekkhā ñāṇa is like this. When *Sarīkhārupekkhā ñāṇa* is strong, it tries to find Nibbāna. If it does not find the Nibbāna object, it takes back again *sarīkhāra* object. As long as it does not find Nibbāna, it takes back again *sarīkhāra* object. Finally, when it finds Nibbāna, it totally abandons the *sarīkhāra* object and enters into Nibbāna. Therefore, when the *yogī* reaches the *Sarīkhārupekkhā ñāṇa*, sometimes the object fades out and becomes clear and fades out again. It means *Sarīkhārupekkhā ñāṇa* searches Nibbāna object (just Nibbāna itself) and comes back to the *sarīkhāra* object again.

CHAPTER THIRTEEN

Anuloma Ñāṇa, Gotrabhū Ñāṇa, Magga Ñāṇa & Phala Ñāṇa

A*nuloma ñāṇa* (Adaptation knowledge) is the last *Vipassanā ñāṇa* which is not the one to be developed to arise, separately as other *ñāṇas*, but a *yogī* has to practice *Sarīkhārupekkhā ñāṇa* again to arise this *Anuloma ñāṇa*. It is the result of *Sarīkhārupekkhā ñāṇa*. *Anuloma ñāṇa* adapts to *Vipassanā ñāṇa* to arise *Magga ñāṇa* or it adapts *Vipassanā ñāṇa* to accord with *Magga ñāṇa*.

Anuloma ñāṇa is the last act of noticing belonging to *vuṭṭhāna gāminī vipassanā* (insight beyond *sarīkhāra* and leading to the path). It arises in the *magga javana citta vīthi* (mental impulses in the consciousness process of the path) and continues to *Magga ñāṇa* and lets the mind reach Nibbāna. Therefore, it is called *gāminī vipassanā*. *Magga ñāṇa* is not aware of *sarīkhāra nimitta* (head, hand, body, etc.) and extinguishes the continuity of life span (*pavatta*), the result of defilements. Therefore, it is called *vuṭṭhāna* (uprising or escape). It is the fully developed access concentration (*upacāra samādhi*) with the vanishing of *rūpa kalāpa* as its object. The *yogī* has to practice *Sarīkhārupekkhā ñāṇa* to reach the maximum state. When *Sarīkhārupekkhā ñāṇa* reaches the highest state, *Anuloma ñāṇa* will arise. *Anuloma ñāṇa* does not need to be practiced separately.

When *Sarīkhārupekkhā ñāṇa* reaches its apex, there are two or three *vipassanā* mind processes to arise. This *Sarīkhārupekkhā ñāṇa* as an apex is called *sikhāpatta sarīkhārupekkhā*. Here, *sikhā* means ‘apex or top’, and *patta* means ‘to reach’ or ‘to attain’. Before the *magga citta vīthi* (path consciousness process) arises, the last *vipassanā citta vīthi*

(*vipassanā* process) arises. They are called *sadisanupassanā vīthi* (the same *vipassanā citta* process) which arises 2 or 3 times. These *vipassanā vīthi* are the same as each other. If the *vipassanā citta* in the first *sadisanupassanā vīthi* is aware of the object as *anicca*, the other two processes are also aware of the object as *anicca*. If the *vipassanā citta* in the first *sadisanupassanā vīthi* is aware of the object of *sarīkhāra* as *dukkha*, the other two processes are also aware of the object as *dukkha*. If the *vipassanā citta* in the first *sadisanupassanā vīthi* is aware of the object of *sarīkhāra* as *anatta*, the other two processes are also aware of the object as *anatta*.

After three *sadisanupassanā vīthi*, *bhavaṅga citta* (life-preserving factor of consciousness) arises many times appropriately. Then, continuously *Magga ñāṇa* process arises. In *Magga ñāṇa* process, the *manodvārāvajjana* is aware of the object as same as *sadisanupassanā vīthi* is aware. Then, *parikamma citta* (preparatory consciousness) arises one time and *upacāra citta* (access consciousness) arises one time. After that, *anuloma citta* arises. Those 3 *cittas* altogether are called *anuloma citta*. Those three are:

- ① *Prikamma* (preliminary of *anuloma*).
- ② *Upacāra* (access of *anuloma*).
- ③ *Anuloma* (conformity consciousness).

These three *anuloma cittas* (They can be said as *ñāṇa* because the key factor is *ñāṇa*, that is arisen together with *citta*. They take the same object and *ñāṇa* is *cetasika* depending on *citta*) take the *sarīkhāra* object (*nāma* and *rūpa*). The mind takes the *sarīkhāra* object until the *anuloma citta* arises. The *yogī* is still in *puṭhujana* (worldly people). When *Anuloma ñāṇa* vanishes, the mind abandons this *sarīkhāra* object and immediately after that, *gotrabhū citta* arises and it takes *Nibbāna* (ceasing of *sarīkhāra*) as an object. In other words, it sees *Nibbāna*. It also means *sarīkhāra*

(*nāma* and *rūpa*), are no longer arising and ceasing at that moment. (Without arising *Anuloma ñāṇa*, *Gotrabhū ñāṇa* cannot arise and another thing is that *anuloma citta* takes the *saṅkhāra* object. But *gotrabhu citta* takes Nibbāna as object. It means that *anuloma citta* or *ñāṇa* adapts next arising *citta* or *ñāṇa* to be able to realize Nibbāna. So, it is called *Anuloma ñāṇa*.) The *ñāṇa* that arises together with the *gotrabhū citta* is called *Gotrabhū ñāṇa*. Now, the *yogī* becomes *ariya puggala* (a noble person) and his lineage has changed *puthujana* to *ariya*. That *ñāṇa* arisen that time is called Lineage changing knowledge.

“*Uppādaṃ abhibhūyitvā amuppādaṃ pakkhandatīti gotrabhū*” (*Ñāṇakathā, Mahāvagga, Paṭisambhidāmagga*). It means, ‘beyond arising *saṅkhāra*, it runs into the cessation of arising, therefore it is called *gotrabhū*.’

After *Gotrabhū ñāṇa* (Lineage changing knowledge) vanishes, immediately *magga citta* arises. *Magga citta* also takes Nibbāna as an object. The *ñāṇa* that arises together with *magga citta* is called *Magga ñāṇa* (Path knowledge). When *Magga ñāṇa* arises, it eradicates *kilesa*. *Magga ñāṇa* arises only one time and vanishes. It is also called *ñāṇadassana visuddhi* (Purification knowledge of vision). Then, *phala citta* arises. The *ñāṇa* that arises together with *phala citta* is *Phala ñāṇa* (Fruition knowledge). *Phala ñāṇa* arises twice. *Phala citta* also takes Nibbāna as an object. After that, *bhavaṅga citta* (life-preserving factor of consciousness) arises a few times appropriately. For some *yogīs* who have quick witted, *anuloma citta* arises only 2 moments, that is, *upacāra citta* (access consciousness) and *anuloma citta* (no *parikamma citta*). For these *yogīs*, *phala citta* arises three times. Now, the *yogī* becomes *sotāpanna*, 1st *ariya*. Then, *paccavekkhaṇā citta* (reviewing consciousness) arises. That *citta* retakes the *saṅkhāra* object.

At that time, this *yogī*'s *ñāṇa* goes down to *Udayabbaya ñāṇa*. The *yogī* sees the arising and vanishing of *nāma* and *rūpa*. Arising of *Gotrabhū ñāṇa*, *Magga ñāṇa*, *Phala ñāṇa* is called realization of

Nibbāna. In this stage, when *Gotrabhū ñāṇa* arises, the moment of dropping the *sarīkhāra* object is clear to the *yogī*. And realizing Nibbāna or taking Nibbāna object with *magga* and *phala citta* is also clear to the *yogī*. When *Paccavekkhaṇā ñāṇa* arises, dropping the Nibbāna object and retaking the *sarīkhāra* object are clear to the *yogī* (*Khaggavisāṇa suttavaṇṇanā, Cūlaniddesa aṭṭhakathā*).

● A Brief Summary of *Vipassanā* Process till *Magga Ñāṇa*

In the process of *vipassanā* practice, *Vipassanā ñāṇas* are something like the name of station on a journey. When a passenger travels along the whole journey by railway to the destination, he will reach each of all stations even though he does not know the name of stations. Like this, it is not important to know the name of each *ñāṇa*. If you practice strenuously, you will get each *ñāṇa* and finally attain *Magga ñāṇa*.

In the Buddha's time, many monks and people practiced sitting meditation and attained *Magga ñāṇa*. They did not know names of each *Vipassanā ñāṇa*. How could they know the name of *Vipassanā ñāṇa*! However, they attained *Magga ñāṇa*. The Buddha did not mention anything about *Vipassanā ñāṇas* in order. The 10 *Vipassanā ñāṇas* from *Sammasana ñāṇa* to *Anuloma ñāṇa* were mentioned in some books. Some books counted from *Nāma-rūpa pariccheda ñāṇa, Paccaya pariggaha, Sammasana ñāṇa ... etc. to Anuloma ñāṇa*. It is important to notice that *Gotrabhū, Magga, and Phala ñāṇa* are not *Vipassanā ñāṇa*. They are supramundane *dhmma* which realizes directly into Nibbāna.

As for a Kannī tradition meditator, when he finished the 4th method of *Ānāpānassati*, he gets a *paṭibhāga nimitta*. By the strength of this *nimitta*, he sees a visible haze on his whole body when he meditates. Whenever he is aware of his body, he sees only visible haze. Then he comes to know his body (*rūpa*) is not solid things and only a heap

of this visible haze, and the visible hazes do not exist for a long time but new hazes are arising at every moment. When he continued to practice *nāma pariggaha*, he comes to know that mind (*nāma*) is just knowing. In every stroke of meditation, he realizes there is a pair of objects, a visible haze and knowing mind. There is nothing else, no person, no 'I'. Finally, he can conclude that the 'so-called' human being is composed of just *rūpa* (visible haze) and knowing mind. Now he gets *Nāma-rūpa pariccheda ñāṇa* purified wrong view.

When he thinks of their (*nāma, rūpa*) causes, he knows they have their own causes because the visible haze and knowing mind have vanished and new ones arise without stopping. In this stage, when the *yogī* thinks about the causes of past lives, he comes to see the scene of his previous lives with his mind's eye like watching a movie. He also sees some pictures of action about when he was wishing about the cause to be reborn in the next life. Then, he realizes that he was reborn in the next life due to that action (*kamma*) generated from one of his past lives' action. The action is the act of *nāma* and *rūpa*. Therefore, the *nāma* and *rūpa* of next life were reborn due to the past life *nāma* and *rūpa* causes. So there is no creator, no *Brahma*, or no God who has brought human beings into existence. Now the *yogī* becomes purified in his doubt about 'I'.

The *yogī* sees all the time that old visible haze and new visible haze continuously arise and vanish one after another when he continues to practice and is aware of the visible haze of his body. Then, he knows all visible hazes are not permanent, but impermanent (*anicca*). After he sees all visible hazes are arising and vanishing all the time, he feels that this arising and vanishing process of visible hazes tortures his mind. Then, he gets *dukkha* conception. Later, he realizes this arising and vanishing process happens without his desire and cannot be controlled. Now he understands '*anatta*'. This is strong *Sammasana ñāṇa*.

At this time, his strenuous awareness to see arising and vanishing and to know *anicca*, *dukkha*, and *anatta* are decreased. He is aware of the visible haze (object) with neutral mind. This is *vipassanā upekkhā*. After that, his meditation becomes more powerful and he sees the arising and vanishing of visible haze (object) clearly and quickly. This is *Udayabbaya ñāṇa*.

Due to the acceleration in meditation process, the *yogī* cannot catch the arising moment and he can see only the vanishing of the object. This is *Bharṅga ñāṇa*. At this stage, he sees only the vanishing of everything. He sees everything as moving haze not solid mass. He realizes that there is nothing not to be destroyed. Everything is arriving at vanishing disaster. He knows that it is uncontrollable situation. This is *Bhaya ñāṇa*. Due to the vanishing disaster, he understands that everything is unpleasurable and faulty. This is *Ādīnava ñāṇa* and *Nibbidā ñāṇa*. He wants to abandon everything of his body. He does not want to even be as a human being. He wants to escape from these circumstances. This is *Muñcitukamyatā ñāṇa*. Although he stops the meditation to escape from that stage, he cannot be free from it. Therefore, he has to be aware of the meditation object again to get relief of that suffering. This is *Paṭisarikhā ñāṇa*.

He becomes more comfortable and his meditation is getting deeper. He can meditate with an even mind and deeply practice sitting meditation for a long time. This is *Sarikhārupekkhā ñāṇa*. Meditation becomes deeper and smoother. Finally, the acceleration of meditation is suddenly getting faster than ever for a few strokes and all *sarikhāra* (mind and object) shut down all at once, at the same time. These are *Gotrabhū*, *Anuloma*, *Magga*, and *Phala ñāṇa*. The *yogī* becomes *ariya* (the noble one). After 4 or 5 moments of mind, he sees the arising and vanishing of the visible haze again.

CHAPTER FOURTEEN

What is Nibbāna?

Nibbāna is neither a place nor a life, but is the 4th ultimate reality (*Dukkha nirodha gāminī paṭipadā ariya sacca*) of nature (all of the universe). It is the constant object of *magga* and *phala citta* accompanied with *ñāṇa*. Strictly speaking, it is the absolute peacefulness that the *magga* and *phala citta* took as the object to eradicate *kilesa* (mental defilements). Then, it is the state of absolute extinguishing, voidness and no more arising and vanishing of *nāma* and *rūpa*, and the opposite of any nature of *sarikkhāra* (*Āyatanavibhaṅga*, *Abhidhammabhājanīya vaṇṇanā*, *Sammohavinodanī aṭṭhakathā*). As it is an ultimate reality, it has 4 parameters (*Saccavibhaṅga sutta*, *Suttantabhājanīyavaṇṇanā*, *Sammohavinodanī aṭṭhakathā*): ① Characteristics (extinguishing of all mental defilements), ② Function (completed function, non-withdrawal from extinguishing), ③ Manifestation (signlessness of self), ④ Proximate cause (Here, Nibbāna has no cause of arising but the cause of arriving, *sampāpaka*, is the Eightfold middle path).

Nibbāna is *ni + vāna*. *Ni* means ‘lack of’ or ‘void’, and *vāna* means ‘*taṇhā*’ (craving). Nibbāna is also defined as ‘*Vānato nikkhantanti nibbānaṃ*’ (Nibbāna is beyond craving) in *Brahmayācanakathāvaṇṇanā*, *Sīlakkhandhavagga*, *Dīgha nikāya*, which means beyond being the object of craving or eradication of craving. Craving is called *vāna* because it is like a tailor stitching the previous life and new life together. Everyone is reborn in a new life because of *taṇhā*. In *arahantas*, *taṇhā* is eradicated from the root and they will never reborn in a new life. They have no more new life forever. It is called entering into *Parinibbāna*. Here, the important thing to know is that there is no person or individual to be

called *arahantas* and no person who entered into *Parinibbāna* because a so-called *arahanta* is the continuous arising and vanishing of the composited *nāma* and *rūpa*. Therefore, there is no question about who entered into *Parinibbāna*, and where they have gone. Nibbāna is never overcrowded with *arahantas*. Then, where is Nibbāna?

“*Api ca khvāhaṃ, āvuso, imasmiṇṇyeva byāmamatte kaḷevare sasaññimhi samanake lokañca paññapemi lokasamudayañca lokanirodhañca lokanirodhagāminiñca paṭipadanti*” (*Rohitassasutta, Sagāthāvagga, Saṃyutta nikāya*). “Oh, deity, in fact, I, the Buddha, promulgate the *loka* (*dukkha ariya sacca*), cause of *loka* (*dukkha samudaya ariya sacca*), cessation of *loka* (*dukkha norodho ariya sacca*) within these fathom-long body that has perception and the mind.” It means Nibbāna will be realized within this composition of *nāma* and *rūpa*.

Realization of Nibbāna has two modes (*Carikāsuttaṃ, Brahmavagga, Majjhimapaṇṇāsa Pāḷi*): ① *Nāmakāya sacchikaraṇa* - Realizing Nibbāna by *nāmakāya* (*Magga ñāṇa* and associated the mind and mental factors), ② *Ñāṇa sacchikaraṇa* - Penetrating defilements and making clear it and being aware of Nibbāna.

Realizing Nibbāna means seeing (by the mind’s eye) the absolute extinction of *sarīkhāra*, *nāma* and *rūpa* like a constant happening. At that moment, the mind can know nothing because Nibbāna has nothing to be known by the eye, ear, nose, tongue or body but the absolute cessation of *sarīkhāra* (mind and matter). At that moment, the defilements (unwholesome *cetasika*) are eradicated by *Magga ñāṇa* through the objective power of Nibbāna. Therefore, Nibbāna is not a place to see or live, not a realm to be reborn. Although Nibbāna is just absolute extinction of *sarīkhāra*, Nibbāna is mentioned as 3 types according to the *yogī*’s realization:

(1) *Animitta* (signless) *Nibbāna* : In the *sadisaṇupassanā vīthi*, the *yogī* is aware of the *sarīkhāra* as *anicca* and *Amuloma ñāṇa* also takes

the object as *anicca*. And then, the *yogī* realizes Nibbāna. Here, Nibbāna is called *animitta* Nibbāna. This kind of realization is called *animitta vimokkha* (signless or conditionless deliverance). *Animitta vimokkha* means deliverance regarding as the cessation of sign of *sarīkhāra* such as *rūpa*, *vedanā*, etc. For this *yogī*, the Nibbāna that he realized is called *animitta* Nibbāna. *Animitta* means signless of *sarīkhāra*. Here, the entrance of Nibbāna is called *animitta vimokkha mukha* (entrance of signless deliverance).

When the *yogī* realizes the Nibbāna through *animitta vimokkha*, he is called *saddhānusāri*. *Saddhānusāri* means the person who is free from *sarīkhāra* through being aware of impermanence. Some teachers don't know the exact meaning of *saddhānusāri* and say a *yogī* can liberate only with 'saddhā (faith)' without practising meditation. They even say a *yogī* does not need to practice *vipassanā* to attain Nibbāna. Originally, *saddhā* (faith) is faith to the Buddha, the *Dhamma* and the *Sarīgha*. It is the basic foundation of practice. For *saddhānusāri*, *saddhā* is not that kind of 'faith', but firm belief in vanishing of *nāma* and *rūpa*.

(2) *Appaṇihita* (wishless) *Nibbāna* : In the *sadisaṇupassanā vīthi*, the *yogī* is aware of the *sarīkhāra* as *dukkha* and *Anuloma ñāṇa* also takes the object as *dukkha*. Then, the *yogī* realizes Nibbāna. This kind of realization is called *appaṇihita vimokkha*. Here, Nibbāna is called *appaṇihita Nibbāna*. *Appaṇihita* means the cessation of sensual wish such as lust, hatred or delusion. When the mind contemplates *dukkha*, it acquires the idea of no desire and consequently achieves the wishless deliverance. Here, the entrance of Nibbāna is called *appaṇihita vimokkha mukha*.

(3) *Suññata* (void) *Nibbāna*: In the *sadisaṇupassanā vīthi*, the *yogī* is aware of the *sarīkhāra* as *anatta* and *Anuloma ñāṇa* also takes the object as *anatta*. Then, the *yogī* realizes Nibbāna. This kind of realization is called *suññata vimokkha*. Here, Nibbāna is called *suññata Nibbāna*.

Suññata vimokkha means liberation regarding the *sarikhāra* as non-self. *Suññata* means ‘void of’, ‘not the fact of’ or ‘not concerned with self or ego’. Here, the entrance of Nibbāna is called *suññata vimokkha mukha*.

Although there is just one Nibbāna, Nibbāna, the ultimate extinguishing of defilements according to the condition, is divided into two (*Nibbānadhatu suttam*, *Itivuttaka Pāḷi*, *Khuddaka nikāya*): ① *Saupādisesā Nibbāna dhātu* and ② *Anupādisesā Nibbāna dhātu*.

① *Saupādisesā Nibbāna dhātu* is sometimes called *Kilesa Nibbāna* (cessation of defilements). ‘*Sa*’ means together, ‘*upādi*’ means aggregates, and ‘*sesā*’ means to remain. Therefore, *saupādisesā Nibbāna dhātu* means realization of the ultimate cessation of defilements with remaining five aggregates such as *rūpa* (body) and *nāma* (life). In the mundane world, it is called realization of Nibbāna that was realized by the *arahantas* and other 3 *ariyas*.

② *Anupādisesā Nibbāna dhātu* is Nibbāna that the Buddhas and *arahantas* permanently entered into, after the ultimate cessation of continuity of *nāma* and *rūpa* without remaining five aggregates.

1. How to Realize Nibbāna

In the *Pāḷi* text, the process of realizing Nibbāna is mentioned as follows: “*Pañcakkhandhe aniccato passanto anulomikaṃ khantiṃ paṭilabhati. Pañcannaṃ khandhānaṃ nirodho niccaṃ nibbānanti passanto sammattaniyāmaṃ okkamati*” (*Vipassanākathā*, *Paññāvagga*, *Paṭisambhidāmagga*). When the *yogī* is aware of the impermanence of five aggregates (*khandha*) of *nāma-rūpa*, he gets *Anuloma ñāṇa*. When he sees the cessation of five aggregates as a permanent state, then he is overwhelmed by this arising and vanishing, the mind enters into Nibbāna as the state of void of arising and vanishing. Here, entering into Nibbāna

means arising of *Gotrabhū*, *Magga*, and *Phala citta* (ñāṇa).

“*Tassa taṃ cittaṃ aparāparaṃ manasikaroto pavattaṃ samatikkamivā appavattaṃ okkamati, appavattamanupatto, mahārāja, sammāpaṭipanno ‘nibbānaṃ sacchikarotī’ ti vuccatī’ ti.*” It means the mind is being aware of the continuity of vanishing on and on, and later it runs into the opposite of continuity of arising and vanishing beyond the continuity of *sarikhāra*. Thus, the *yogī* who practices rightly sees non-arising and vanishing, it is called realization of Nibbāna. Running into non-arising and vanishing means ‘the object, *nāma* and *rūpa*, and the mind cease’. The mind that runs into (non-arising and vanishing) is *gotrabhū citta* and *magga citta* (*Nibbānasacchikaraṇapañha, Milindapañha*).

At first (early period of *Sarikhāruppekkhā ñāṇa*), the *yogī* sees and is aware of *nāma* and *rūpa*’s continuity of vanishing, later, he realizes the vanishing of *nāma* and *rūpa*, and also the cessation of the mind itself. This moment is called the realization of Nibbāna. Therefore, it was mentioned as ‘*sammāpaṭipanno*’ in the *Pāḷi* text (*Nibbānasannihitapañha, Milindapañha*). It is the key word for this definition. It means ‘the one who practices on the right way, on the right track’. Whenever the mind becomes unconscious, the object of the mind cannot be called Nibbāna because this experience (the cessation of mind) is similar to many other conditions. Only the *yogī* who has experienced *vipassanā upekkhā*, also the *yogī* who has known well about three characteristics, experiences *Bharīga ñāṇa* and *Sarikhāruppekkhā ñāṇa*. Then, when the mind becomes unconscious like above mentioned, the *yogī* can say, “I experienced the realization of Nibbāna”.

When the *yogī* realizes Nibbāna, he cannot see it, cannot touch it, cannot hear it and feels nothing. If someone says, “Nibbāna is very peaceful”, that is not a real Nibbāna. In the state of Nibbāna, there is nothing to enjoy and nothing to feel. A book says that “Nibbāna

is very peaceful”, which means indirectly the cessation and extinguishing of all *akusala* defilements. So, during the realization of Nibbāna, the *yogī* does feel nothing. After being aware of *saṅkhāra* again, he can know Nibbāna is peaceful comparatively. For example, when someone sleeps soundly without dreaming, he does not know anything whether it is peaceful or not, good or bad. Only when he wakes up, he compares his experience in slumber with present conditions and he can say, “Sleeping is peaceful or nice.”

‘Nibbāna is peaceful’ means only comparatively saying. In the commentary, it is mentioned when the *yogī* realizes Nibbāna, he sees very bright lights. Because of that, many people think Nibbāna is a very bright place. Also, a *sayādawgy* (a very highly degreed master monk) mentioned, when the *yogī* realizes Nibbāna, he sees very bright lights. But, actually, Nibbāna has no lights. There is no sun, no moon, not any element, or not any lights in Nibbāna. The *Kannī sayādawgy* wrote in his book, there are 6 kinds of lights. In those light descriptions, the 6th position is lightning in the sky as bright as the sun at noon. This kind of lightning is seen immediately before realizing Nibbāna. Immediately before a *yogī* realizes Nibbāna, he sees the very bright lights as a *nimitta*. After that, he realizes Nibbāna. This is only for the *Kannī* tradition *yogīs*. But at the moment of realizing Nibbāna, he can see nothing.

There are many different views about realizing Nibbāna. *Mūlapaṇṇāsa aṭṭhakathā* (the commentary, *Paṇṇāsa*; fifty texts) mentioned, “*viññānaṃ anidassanaṃ, anantaṃ sabbato pabhaṃ*” Nibbāna can be known through *manoviññāna* (knowing consciousness). It cannot be seen through seeing consciousness. It is always shining with bright lights. So, some *sayādaws* quote the words that “Nibbāna is always very bright like lights?”. This commentary also mentioned that when Nibbāna is realized, the *yogī* suffers as if hundreds of water pots are pouring down on him.

However, at the moment of realization of Nibbāna, the *yogī* feels nothing, not cold, not hot, etc. He can really feel nothing. In fact, in this tradition, immediately before realizing Nibbāna, the *yogī* starts to feel a little cold as he has never experienced it before and then realizes Nibbāna. After that moment, he is aware of the *sarīkhāra* again and then he feels cold and peaceful. It is only for the *yogī* who has strong concentration.

As for a *Suddha vipassanā* (Pure insight meditation practice) *yogī*, he does not have any reason to experience like that. He just has an experience similar to unconscious state. But realizing Nibbāna is not the same as unconsciousness.

When the *yogī* realizes Nibbāna, he can know nothing because Nibbāna has not other objects than cessation and extinguishing of *sarīkhāra* to be taken by the mind. There is nothing to know by the mind. There is no *rūpa*, no air, no *āpo*, no *tejo*, no sun, no moon, etc. in Nibbāna. So, when the *yogī* realizes Nibbāna, he knows nothing but he is not unconscious. The mind arises and takes Nibbāna as an object. At that time, *gotrabhū citta*, *magga citta* and *phala citta* are arising one after another. These *cittas* take Nibbāna as an object. But in Nibbāna, there is nothing to know by the mind but just cessation and extinguishing. Therefore he knows nothing. That is why some says Nibbāna is nothing. But it is not really nothingness.

According to their saying, a place such as a vacuum, where there is nothing inside, is to be called Nibbāna. Nibbāna is the permanent total cessation of *sarīkhāra* (*nāma* and *rūpa*). In the entire universe, there is only arising and vanishing of *sarīkhāra* every moment and everywhere. There is no place that *sarīkhāra* are not arising and vanishing. If Nibbāna is nothingness, there is no need to practice to enter into Nibbāna. Many *yogīs* think that they can attain Nibbāna easily at any time. However, it is quite difficult to attain even reaching the first *jhāna*.

Then, how many *yogīs* can attain the first *jhāna*! Entering into Nibbāna is the most incomparable difficulty.

The *Gotrabhū ñāṇa*, *Magga ñāṇa*, and *Phala ñāṇa* take Nibbāna as an object not from outside. These 3 *ñāṇas* sink into Nibbāna and realize the total cessation moment like the permanent state (happening). Due to the energy of Nibbāna, they (consciousness) also become something like ceasing. Therefore, at that moment, *yogīs* know nothing. If *Gotrabhū*, *Magga*, *Phala ñāṇa* take Nibbāna object (when the *yogī* realizes Nibbāna) from outside, the 3 *ñāṇas* will see the arising of *sarīkhāra* and the cessation of *sarīkhāra* and then the arising of *sarīkhāra* again. When *Magga ñāṇa* takes Nibbāna as an object, it cuts the *diṭṭhi cetasika* and *vicikicchā cetasika* from the root.

Realizing Nibbāna is looking at Nibbāna. It means entering into Nibbāna and touching it and being known it by the mind. *Magga* (path) is called *appanā* which means entering into Nibbāna and being aware of it. When realizing Nibbāna, this is not looking at the state of cessation of *nāma-rūpa* from outside but entering into the cessation and touching and seeing it by the mind body (*nāmakāya*). Therefore, the Buddha taught as '*phuṭṭhuṃ sambodhiṃ uttamaṃ*' (*Itivuttaka*, *Khuddaka nikāya*). Here, '*phuṭṭhuṃ*' means 'touching' (by the mind body). So, when the *yogī* realizes Nibbāna, his mind is experiencing nothing to know. Knowing nothing does not mean unconsciousness. Here, the mind arising (*gotrabhū*, *magga* and *phala citta*) without focusing on any other objects does know nothing and just realizes Nibbāna. The example is like this:

When you are watching a video that plays for one hour, the story ends at 55 minutes but the video is still playing. At that time, you are still watching the screen, but you do not see any picture at all. Therefore, you will say that you see nothing, but you really see the finishing of the story on the black screen. Experiencing Nibbāna is similar to this. There is nothing to see in Nibbāna, no *nāma*, no *rūpa*, no arising,

but there is only total cessation like the constant state of vanishing. Therefore, Nibbāna is not nothingness, not the emptiness but the cessation of *sarīkhāra* (everything), the void of *sarīkhāra*.

Though *Gotrabhū ñāṇa* realizes Nibbāna, it cannot eradicate *kilesa* (unwholesome mental impurities). *Magga ñāṇa* eradicates *diṭṭhi* (wrong view), *vicikicchā* (doubt), *issā* (envy), and *macchariyā* (stinginess) *cetasika*. They won't ever arise again. This *Magga ñāṇa* is called *Ñāṇadassana visuddhi* (Purification knowledge of vision). *Magga citta* arises just once and immediately after that *phala citta* arises 2 or 3 times. For the quick-witted person, the *yogī's parikamma citta* does not arise, so *phala citta* arises 3 times. For others, *parikamma citta* arises, so *phala citta* arises only twice. Then, life continuum (*bhavaṛīga*) *cittas* arise at appropriate times and reviewing *citta* (*paccavekkharā citta*) arises.

Now, the *yogī* becomes *sotāpanna puggala* (stream entrant). He will be reborn only in the next 7 lives in *saṃsāra*. *Sota* means 'stream' (to Nibbāna) and *āpanna* means 'entered upon or arrived'. So, *sotāpanna* means 'entered into the stream to Nibbāna'. From this stream, he cannot fall backward. Therefore, even the lowest standard first *ariya*, *sotāpanna* never becomes *puthujjana* (worldly person) again. In the next life, he will be reborn as a human being or a celestial being. Even if he does not know he was an *ariya*, he never falls down from *ariyāhood*. *Diṭṭhi* (wrong view) is never applied to him again in this life. He will be reborn without wrong view, doubt, envy and stinginess defilement (*diṭṭhi*, *vicikicchā*, *issā*, and *macchariyā cetasika*).

In this process of realizing Nibbāna, the *yogī* reaches the highest *Sarīkhārupekkhā ñāṇa*, in which the object, *sarīkhāra* are vanishing very quickly (here, the *yogī* sees the vanishing of *rūpa kalāpa* all the time inside and outside the body). When *sadisanupassanā vīthi* has arisen, the vanishing process is happening very quickly and this is very clear.

His heart stops beating and breathing also immediately stops. After that, *rūpa kalāpa* stops right away. The *yogī* forgets everything as if he were in a state of unconsciousness. It will take only 4 moments of the mind to complete this process.

After *gotrabhū*, *magga*, *phala citta* have arisen, when *paccavekkhaṇā citta* arises, the *yogī* has regained consciousness. At that time, he will see the *rūpa kalāpa* is arising and vanishing very slowly because the *yogī*'s knowledge is going down to the *Udayabbaya ñāṇa*. Whenever an *ariya puṅgala* (noble person; one who has attained *Magga ñāṇa*) starts meditating, he begins from *Udayabbaya ñāṇa*. So, he will see the arising and vanishing, not just vanishing. When the *yogī* is recollecting that moment, dropping the *rūpa kalāpa* object is a vivid memory. Being in the unconsciousness stage, that is, realization of Nibbāna, is also easily recalled. Seeing the *saṅkhāra* again (being conscious) is easily evoked, as easy as a diver escapes from the water.

The process of realizing Nibbāna is like that. When the *yogī* thinks he attained *Magga ñāṇa*, he must check this process because the *yogī* who has reached higher *Vipassanā ñāṇa* will sometimes happen to experience an unconscious moment. There are other conditions to become unconscious for a few moments. The first is because of joy like an extremely wealthy man, Anāthapiṇḍika, in the Buddha's time, the second is due to quietude, and the third is sloth and torpor.

2. How to Check Realizing Nibbāna

To examine the realization of Nibbāna, there are three ways:

- (1) By *phala samāpatti* (absorption with fruition consciousness).
- (2) By *sīla* (precepts).
- (3) By *kilesa* (defilements).

(1) By *Phala Samāpatti* (Absorbing Fruition Consciousness):

Whoever realizes Nibbāna, he can absorb the *phala samāpatti*. After he knows that he realized Nibbāna, he must make a determination to realize the Nibbāna again with time limitation and practice *vipassanā* again until the realization of Nibbāna. It is called the awareness of Nibbāna with fruition consciousness.

The *yogī* has to make a firm determination that he will realize Nibbāna for 10 minutes or he will absorb *sotāpatti phala* (realizing Nibbāna with *phala citta*) for 10 minutes. He must start meditating. His meditation will begin from *Udayabbaya ñāṇa* and *Vipassanā ñāṇa* will arise step by step along with *Anuloma ñāṇa*, *Gotrabhū*, and *Phala ñāṇa* and then he will realize Nibbāna for the decision period. When the time has ceased, he will get up from the *samāpatti* (absorption). *Magga citta* (path consciousness) will not arise because the 4 *magga citta* (*sotāpatti*, *sakadāgāmi*, *anāgāmi*, and *arahatta magga citta*) arise only once in a life. Here, one thing to be noticed is that *jhāna* can be absorbed too.

When the time has elapsed, *Vipassanā ñāṇa* arises and he begins to know *sarikkhāra*. If he can do all the process, he really realizes Nibbāna or attains *sotāpatti magga*. But the *yogī* can absorb *phala samāpatti* only when he has sufficient concentration. So, the *yogī* has to make a determination as soon as he realizes Nibbāna. He cannot absorb for a long time after the realization of Nibbāna. After attaining Nibbāna once with a *magga* mind, he can experience Nibbāna at any time. In fact, there are two ways to experience Nibbāna while the *yogī* is alive after becoming an *ariya*. The first way is to experience it with the mind (*phala samāpatti*). The mind that experiences Nibbāna after becoming an *ariya* is called *phala citta*. The *phala citta* can really know Nibbāna because Nibbāna is an ultimately real existence. The second way to experience Nibbāna can only be done by an *anāgāmi* or *arahanta* who

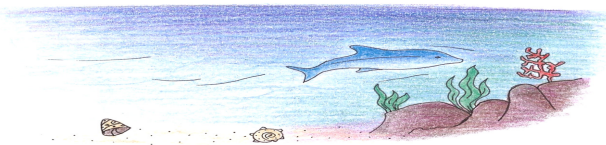
attains all *rūpa* and *arūpa jhāna* with the highest level of concentration. This way is called *nirodha samāpatti* (absorbing in cessation). It can be absorbed for the duration of 7 days.

(2) By *Sīla* (Precepts):

If the *yogī* thinks he realizes Nibbāna, he has to examine himself with the five precepts. As for *ariyas*, they never commit offenses against the five precepts. They observe the five precepts sacrificing their lives. They never tell a lie or untruth even a joke. They never kill any creatures intentionally. For example, if someone threatens him by ordering him to kill an ant or you will be killed, he will prefer to be killed but he won't care (*Bahudhātukasutta vaṇṇanā, Uparipannāsa aṭṭhakathā*).

(3) By *Kilesa* (Defilements):

When someone attains the first *Magga ñāṇa*, wrong view (*diṭṭhi*), doubt (*vicikicchā*), envy (*issā*), and stinginess (*macchariyā*) are eradicated from the root of him. By checking with *kilesa*, *sotāpanna* never doubts about the Buddha, the *Dhamma*, and the *Sarīgha*. He has strong faith in the Buddha. And he never feels envy about someone else's wealth. He will never be stingy to share his surplus property to fellow *dhamma* meditators. If he still has these *kilesa*, he is not a *sotāpanna*, he has not become an *ariya*.



CHAPTER FIFTEEN

The Formulas for Recitation to Meditate for Each *Vipassanā Ñāṇa*

These sayings are especially taught by the *thera* (elder or *bhikkhu*) of the Kannī tradition. A *yogī* starts meditating to get *Vipassanā ñāṇa* by reciting (mind noting) the respective formula and having known the meaning of this formula in the mind. This reciting and knowing make the mind learn the *ñāṇa* and for a *yogī* who has strong concentration, this helps to get that *ñāṇa* quickly. The reciting of this formula is useful only for Kannī *yogīs*. However, these formula sayings are at first mentioned briefly about the *ñāṇa* and at the end of every formula asking to become aware of seeing *anicca* (impermanence). Every formula is to see the *anicca* of *nāma-rūpa*.

According to the progress of meditation, examine the level of meditation experience and quest for the level of *Vipassanā ñāṇa* and then use the appropriate formula sayings. Be aware that these formula recitations are only to be used at just the beginning of each sitting.

In *vipassanā* meditation, there are two parts in every awareness. The first one is looking at the object diligently with one-pointed attention and seeing it. This is *samatha*. The second one is knowing the object as what it is and noting it with the mind. This is *vipassanā*. Therefore, in every realizing movement, it is important to know what the object (*nāma* or *rūpa* or *anicca* or *dukkha*, etc.) is. But just reciting ‘*rūpa*’, ‘*rūpa*’ without knowing is meaningless. Knowing the object is *nāma* or *rūpa* or arising, etc. is essential to get the *Vipassanā ñāṇa*.

1. The Recitation Formulas for *Pariggaha*

- ① *Rūpa pariggaha*: ‘Matter (*rūpa*)’, ‘matter (*rūpa*)’, ‘matter (*rūpa*)’.
- ② *Nāma pariggaha*: ‘Knowing’, ‘knowing’, ‘knowing’.
- ③ *Paccaya pariggaha*: The 5 past causes, *avijjā*, *taṇhā*, *upādāna*, *kamma*, and *āhāra* are conditioned. ‘Conditioned’, ‘conditioned’, ‘conditioned’.
- ④ *Addhāna pariggaha*: ‘*Nāma* and *rūpa* are still arising due to the conditioning of the 5 past causes, *avijjā*, *taṇhā*, *upādāna*, *kamma*, and *āhāra*.’

2. The Recitation Formulas for *Vīpassanā Ñāṇa*

(1) For *Sammasana ñāṇa*:

☞ Due to the conditions set by the 5 past causes (*avijjā*, *taṇhā*, *upādāna*, *kamma*, *āhāra*), *nāma* and *rūpa*, arising and vanishing themselves as a visible haze, are impermanent: *Anicca, anicca, anicca*.

☞ Due to the conditions set by the 5 past causes (*avijjā*, *taṇhā*, *upādāna*, *kamma*, *āhāra*), *nāma* and *rūpa*, arising and vanishing themselves as a visible haze are very miserable and unsatisfactory due to being tortured continuously by the arising and vanishing, : *Dukkha, dukkha, dukkha*.

☞ Due to the conditions set by the 5 past causes (*avijjā*, *taṇhā*, *upādāna*, *kamma*, *āhāra*), *nāma* and *rūpa*, arising and vanishing themselves as a visible haze, are coreless (no core), not following one’s wish, ungovernable, non-self: *Anatta, anatta, anatta*.

(2) For *Udayabbaya ñāṇa*:

☞ Due to the arising themselves of causes, *nāma* and *rūpa* are arising themselves as a visible haze: *Anicca, anicca, anicca*.

☞ Due to the vanishing themselves of causes, *nāma* and *rūpa* are vanishing themselves as a visible haze: *Anicca, anicca, anicca*.

(3) For *Bhaṅga ñāṇa*:

☞ Due to the vanishing themselves of causes, *nāma* and *rūpa* are

vanishing themselves as a visible haze: *Anicca, anicca, anicca.*

(4) For *Bhaya ñāṇa*:

☞ Due to the vanishing of causes, *nāma* and *rūpa*, vanishing themselves as a visible haze are fearful, are danger: *Anicca, anicca, anicca.*

(5) For *Ādīnava ñāṇa*:

☞ Due to the vanishing of causes, *nāma* and *rūpa*, vanishing themselves as a visible haze are fault, are enemies: *Anicca, anicca, anicca.*

(6) For *Nibbidā ñāṇa*:

☞ Due to the vanishing of causes, *nāma* and *rūpa*, vanishing themselves as a visible haze are boredom: *Anicca, anicca, anicca.*

(7) For *Muñcitukamyatā ñāṇa*: It will be good if I escape or keep away from the *nāma* and *rūpa* vanishing themselves as a visible haze: *Anicca, anicca, anicca.*

(8) For *Paṭisarīkhā ñāṇa*: Looking back again to be aware of his former six *ñāṇas*

① For *Udayabbaya ñāṇa*: Due to the arising and vanishing of causes, *nāma* and *rūpa* arising and vanishing themselves as a visible haze are impermanent: *Anicca, anicca, anicca.*

② For *Bhaṅga ñāṇa*: Due to the vanishing of causes, *nāma* and *rūpa*, vanishing themselves as a visible haze are impermanent: *Anicca, anicca, anicca.*

③ For *Bhaya ñāṇa*: Due to the vanishing of causes, *nāma* and *rūpa*, vanishing themselves as a visible haze are danger, are fearful: *Anicca, anicca, anicca.*

④ For *Ādīnava ñāṇa*: Due to the vanishing of causes, *nāma* and *rūpa*, vanishing themselves as a visible haze are fault, are enemies: *Anicca, anicca, anicca.*

⑤ For *Nibbidā ñāṇa*: Due to the vanishing of causes, *nāma* and *rūpa*, vanishing themselves as a visible haze are boredom: *Anicca, anicca, anicca.*

⑥ For *Muñcitukamyatā ñāṇa*: It will be good if I escape or keep away from the *nāma* and *rūpa*, vanishing themselves as a visible haze: *Anicca, anicca, anicca*.

(9) For *Sarikhārupekkhā ñāṇa*:

① Due to the arising and vanishing of causes, *nāma* and *rūpa*, arising and vanishing themselves as a visible haze, which are not to be loved, not to be hated, to be neglected, are suffering and unsatisfactory due to being tortured of continuous flux: *Dukkha, dukkha, dukkha*.

② Due to the vanishing of causes, *nāma* and *rūpa*, damaging themselves as a visible haze, that are not to be loved, not to be hated, to be neglected, are impermanent: *Anicca, anicca, anicca*.

③ Due to the vanishing of causes, *nāma* and *rūpa*, damaging themselves as a visible haze, which are to be neglected and be fearful are impermanent: *Anicca, anicca, anicca*.

④ Due to the vanishing of causes, *nāma* and *rūpa*, damaging themselves as a visible haze, which are to be neglected and fault are impermanent: *Anicca, anicca, anicca*.

⑤ Due to the vanishing of causes, *nāma* and *rūpa*, damaging themselves as a visible haze, which are boredom, are impermanent: *Anicca, anicca, anicca*.

⑥ Due to the vanishing of causes, *nāma* and *rūpa*, damaging themselves as a visible haze, which are good to be escaped, good to be kept away from, are impermanent: *Anicca, anicca, anicca*.

⑦ Due to being tortured of arising and vanishing, it is *dukkha*: *Dukkha, dukkha, dukkha*.

⑧ *Nāma* and *rūpa* are not my body, ceasing, no essence, not following one's wish, ungovernable, not self, it is *anatta*: *Anatta, anatta, anatta*.

● Briefly contemplating *Sarikhārupekkhā ñāṇa*:

Nāma and *rūpa* that are vanishing themselves as a visible haze, not to be loved, not to be hated, to be neglected,

☞ are not my body, ceasing, not my property, ceasing, it is impermanent:
Anicca, anicca, anicca.

☞ are very miserable due to being tortured by arising and vanishing, it is *dukkha*: *Dukkha, dukkha, dukkha.*

☞ are no essence, not following one's wish, ungovernable, not 'I', it is *anatta*: *Anatta, anatta, anatta.*

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Pāḷi Canon

Commentary

Sub Commentary

1. *Sīlakkhandhavagga Pāḷi* *Abhinava ṭīkā*
2. *Mahāvagga Pāḷi* *Mahāvagga aṭṭhakathā Mahāvagga ṭīkā*
3. *Pāthikavagga Pāḷi* *Pāthikavagga ṭīkā*
4. *Mūlapaṇṇāsa Pāḷi* *Mūlapaṇṇāsa
aṭṭhakathā 1, 2*
5. *Majjhimapaṇṇāsa Pāḷi* *Majjhimapaṇṇāsa ṭīkā*
6. *Ekakanipāta Pāḷi*
7. *Tikanipāta Pāḷi* *Tikanipāta aṭṭhakathā*
8. *Catukkanipāta Pāḷi*
9. *Pañcakanipāta Pāḷi*
10. *Sattakanipāta Pāḷi*
11. *Aṭṭhakanipāta Pāḷi*
12. *Dasakanipāta Pāḷi*
13. *Khuddakapātha Pāḷi*
14. *Dhammapada Pāḷi*
15. *Udāna Pāḷi*
16. *Itivuttaka Pāḷi*
17. *Suttanipāta Pāḷi* *Suttanipāta
aṭṭhakathā 1, 2*
18. *Theragāthā Pāḷi* *Theragāthā
aṭṭhakathā 1, 2*
19. *Apadāna Pāḷi*
20. *Buddhavaṃsa Pāḷi* *Buddhavaṃsa aṭṭhakathā*
21. *Cariyāpiṭaka Pāḷi*
22. *Jātaka Pāḷi* *Jātaka aṭṭhakathā*

23. *Mahāniddesa Pāḷi*
24. *Cūlaniddesa Pāḷi*
25. *Paṭisaṃbhidāmagga Pāḷi* *Paṭisaṃbhidāmagga*
aṭṭhakathā 1, 2
26. *Milindapañha Pāḷi*
27. *Netti Pāḷi* *Nettivibhāvinī*
28. *Dhammasaṅganī Pāḷi* *Atthasālinī*
29. *Vibhaṅga Pāḷi* *Sammohavinodanī*
30. *Kathāvatthu Pāḷi*
31. *Visuddhimagga Pāḷi* *Visuddhimagga*
aṭṭhakathā 1, 2 *Mahāṭikā*
32. *Yogi Pāragū* (Kannī meditation technique book) by the late venerable
Kannī sayādaw U Sobhita

GLOSSARY OF *PĀḲĪ* TERMS

* Included in this list are *PāḲī* terms that appear in the text.

<i>Abhiññā</i>	Supernormal power; special knowledge: Generally it refers to the 6 kinds of supernormal physic power such as divine eye, divine ear, magical powers, penetration of the minds of others, remembrance of one's former existences, extinction of all cankers
<i>Abhidhamma</i>	The ultimate teaching (<i>paramattha desanā</i>) in which mind and matter are microscopically analyzed; name of the Third <i>Piṭaka</i>
<i>Abhinivesa</i>	Awareness; attention deeply and strenuously: Generally, it refers to a wrong view about <i>atta</i> (I, mine) that is firmly grasped by craving.
<i>Abyāpāda</i>	Hatelessness, non-ill-will, goodness
<i>Āciṛṇṇaka kamma</i>	Habitual <i>kamma</i>
<i>Ādāna</i>	Grasping; seizing on worldly objects; clinging to the world
<i>Addhāna</i>	Period; a long path; time or journey
<i>Addhāna pariggaha</i>	Practice to know the causes of <i>nāma</i> and <i>rūpa</i> of the past and future
<i>Adhimokkha</i>	One of 7 universal <i>cetasikas</i> ; to determine the object
<i>Ādhipateyya</i>	Lordship; controlling influence, especially the influences which induce one to follow virtue, prime motivation. <i>Ādhipateyya</i> refers to a quality that has a strong controlling influence on our actions, speech and thoughts. There are 3 <i>ādhipateyya</i> : <i>atta ādhipateyya</i> , <i>Dhamma ādhipateyya</i> , and <i>loka ādhipateyya</i> .
<i>Adhiṭṭhāna</i>	Firm determination

<i>Ādīnava nāṛa</i>	Knowledge of fault
<i>Adosa</i>	Non-hatred
<i>Āghāta</i>	Rage; desire for revenge
<i>Āhāra</i>	Mental and physical (nutriment) supporting
<i>Āhārepaṭikūla saññā</i>	Perception of the repulsiveness of the bodily nutriment
<i>Ahirīka</i>	Shamelessness in doing unwholesome deeds
<i>Ājīva</i>	Livelihood
<i>Ajjhatta</i>	Inside the body; inside oneself: <i>Ajjhatta rūpa</i> (oneself's <i>rūpa</i>)
<i>Akāla maraṇa</i>	Untimely death
<i>Akāmakāriya</i>	Not subject to doing by will
<i>Akammaññatā</i>	Unreadiness, unwieldiness
<i>Akaniṭṭha</i>	Greatest, highest; the name of the highest abode of <i>Brahma</i> : One of the five <i>Suddhāvāsa</i> worlds (<i>Akaniṭṭha</i> , <i>Sudassī</i> , <i>Sudassā</i> , <i>Atappā</i> , and <i>Avihā</i>)
<i>Akusala</i>	Unwholesome
<i>Alabbhanīya</i>	Not subject to control by desire
<i>Alobha</i>	The opposite of <i>lobha</i> (greed)
<i>Amarā</i>	A kind of elusive, slippery fish
<i>Amarā vikkhepa</i>	Name of a wrong view (always avoiding to answer the question, elusive as an <i>amarā</i> fish); unlimited wavering of mind
<i>Amāyāvī</i>	Not trick; honesty
<i>Amoha</i>	Absence of bewilderment; non-delusion
<i>Anāgāmī</i>	Non-returner; one who never returns to the sensuous sphere through conception; a person who reaches the third stage of enlightenment and who has cut off the lower five chains (<i>sakkāya diṭṭhi</i> , <i>sīlabbata parāmāsa</i> , <i>vicīcchā</i> , <i>kāma rāga</i> , <i>byāpāda</i>)

<i>Anāgāmi magga</i>	Path of the non-returner; the 3rd stage Path
<i>Ānāpāna</i>	Inhaled and exhaled breath
<i>Ānāpānassati</i>	Awareness of breath; concentration by breathing in and breathing out. <i>Āna</i> means breathing in and <i>apāna</i> means breathing out.
<i>Anatta</i>	Non-self: One of the 3 basic characteristics of nature along with <i>anicca</i> and <i>dukkha</i> .
<i>Anatta saññā</i>	Perception of non-self
<i>Anattamana</i>	Irritated; displeased
<i>Anattamanatā cittassa</i>	Dissatisfaction about some conditions
<i>Anavaññatti</i>	Wanting not being despised by others
<i>Anāvaraṇa</i>	Uninterruptible; free of obstacles
<i>Anāvaraṇa ñāṇa</i>	Uninterruptible Omniscience of the Buddha
<i>Anicca</i>	Impermanence; ephemeral; changing: The constant, rapid arising, and immediate vanishing of <i>nāma</i> and <i>rūpa</i> which can only be perceived by a sharp mind in <i>vipassanā</i> meditation.
<i>Aniccānupassanā</i>	Contemplation of impermanence
<i>Anicca saññā</i>	Perception of impermanence
<i>Animitta</i>	Signless
<i>Anissariyā</i>	Not having control
<i>Aññathatta</i>	Persisting
<i>Antarā</i>	Between; midway; during
<i>Antarā parinibbāyī</i>	One who reaches Nibbāna within the first half of the life
<i>Anto</i>	In, within, inside
<i>Anottappa</i>	Fearlessness about the result of <i>akusala</i>
<i>Anubandhanā</i>	Pursuit; following the breath with the mind
<i>Anuloma ñāṇa</i>	Knowledge in adaptation with <i>Magga ñāṇa</i>
<i>Anupādisesa</i>	Extinction of the 5 aggregates

<i>Anupādisesa Nibbāna</i>	Nibbāna realized without remaining of 5 aggregates
<i>Anupassanā</i>	Looking at; contemplating; consideration; realization
<i>Anupubbikathā</i>	Gradual discourse; 6 preceded <i>Dhamma</i> talk: A method by which the Buddha taught the <i>Dhamma</i> to suitably receptive lay people. The common formula is generosity (<i>dāna kathā</i>), virtue (<i>sīla kathā</i>), <i>devā</i> realm (<i>sagga kathā</i>), fault of sensual pleasure (<i>kāmānaṃ ādīnava kathā</i>), advantage of renunciation (<i>nikkhamme ānisaṃsa kathā</i>) and the way to Nibbāna (<i>magga kathā</i>).
<i>Anusaya kilesa</i>	Latent mental defilements
<i>Apāya</i>	Void of happiness: The <i>apāyas</i> do comprise four inferior worlds such as <i>asurakāyas</i> , animal kingdom, <i>petas</i> (hungry ghosts), and Hell.
<i>Apiyehi sampayogo</i>	Association with hateful ones
<i>Āpo</i>	Element of cohesion or fluidity
<i>Appamaññā</i>	Immeasurable; boundlessness; infinitude - four <i>appamaññā</i> : <i>mettā</i> , <i>karuṇā</i> , <i>muditā</i> , and <i>upekkhā</i>
<i>Appaṇihita</i>	Desireless; cessation of sensual wish
<i>Appābādha</i>	Health; lack of disease
<i>Appanā</i>	Fixing of the mind on an object; absorption
<i>Appāṇaka</i>	Holding one's breath in a form of ecstatic meditation (<i>jhāna</i>); breathless: <i>appāṇaka jhāna</i>
<i>Appanā samādhi</i>	Full concentration; the concentration existing during absorption (<i>jhāna</i>)
<i>Arahaṃ</i>	1st attribute of the Buddha
<i>Arahanta</i>	A monk who has attained <i>Arahatta magga</i> and <i>phala</i> , and eradicated all mental defilements
<i>Arahatta</i>	The <i>dhamma</i> that becomes an <i>arahanta</i> ; final and absolute emancipation
<i>Arahatta magga</i>	Path of <i>arahattaship</i> ; the 4th Path (Path to Nibbāna)

<i>Arahatta phala</i>	The 4th stage of Fruition (<i>phala</i>)
<i>Ārāmatā</i>	State of enjoying
<i>Ārambha</i>	Beginning; attempt
<i>Ārambha vīriya</i>	Initial attempt; making an effort
<i>Ārammaṇa</i>	Object (color, sound, odor, taste, tangible object, and cognoscible object)
<i>Ārammaṇūpanijjhāna</i>	<i>Jhāna</i> which is being aware of the object strenuously and closely with one-pointed mind
<i>Arati</i>	Dislike, discontent
<i>Ariya</i>	Noble person; those who has attained the first to fourth <i>Magga ñāṇa</i>
<i>Ariyā aṭṭhaṅgika magga</i>	The Eightfold Noble Path leading to liberation from suffering, or called <i>Majjhimapaṭipadā</i> (The Middle Path): containing of <i>sammādiṭṭhi</i> (right view), <i>sammā sarikkappa</i> (right thought), <i>sammāvācā</i> (right speech), <i>sammākammanta</i> (right action), <i>sammāājīva</i> (right livelihood), <i>sammāvāyāma</i> (right effort), <i>sammāsati</i> (right mindfulness), <i>sammāsamādhi</i> (right concentration)
<i>Ariyā-sacca</i>	Noble Truth: There are 4 Truths: ① the truth of suffering (<i>dukkha ariyā-sacca</i>), ② the truth of the origin of suffering (<i>dukkha samudaya ariyā-sacca</i>), ③ the truth of the cessation of suffering (<i>dukkha nirodha ariyā-sacca</i>) and ④ the truth of the path leading to the cessation of suffering (<i>dukkha nirodha gāmini paṭipadā ariyā-sacca</i>).
<i>Arūpa</i>	Without form or body; non-material
<i>Arūpa jhāna</i>	Formless or immaterial <i>jhāna</i>
<i>Asammoha</i>	Non-delusion; without ignorance
<i>Asammoha sampajañña</i>	Thorough comprehension of body movements

such as not moving of ‘I’ or ‘self’ but due to the mind and matter; without delusion

Asaṅkhāra parinibbāyī One kind of *Brahmas* who could reach Nibbāna without exertion in Abode of *Suddhāvāsa*

Asaṅkhata Unconditioned; not proceeding from a cause: Nibbāna

Asaṅkheyya Incalculable: incalculable world cycles; an immense period

Āsanna kamma Death-proximate *kamma*

Āsava Mental intoxication: The 4 *āsavas* which intoxicate the mind are *kāmāsava*, *bhavāsava*, *diṭṭhiāsava*, and *avijjāsava*.

Āsavakkhaya Extinction of 4 *āsavas*

Asubha Unpleasant, ugly, nasty, impure

Asubha bhāvanā Recollection of foulness; contemplation of the disgusting

Asubha nimitta Unpleasant sign

Asura Demons; evil ghosts

Atta Soul; self

Attaniya Belonging to the soul; parts of soul

Aṭṭhāna Wrong place or position; impossibility

Aṭṭhāna kopa Inappropriate anger

Āvajjana Turning to; paying attention; adverting the mind

Āvaraṇa Obstruction; covering

Āvāsa Residence; dwelling place

Avasavattana Not subject to anyone’s wishes

Āvaṭṭana Turning to the object of mind

Avīci No intermission: the worst Hells in which sufferings last without pause

Avijjā Delusion

Avijjā nīvaraṇa Hindrance of delusion

Avihiṃsa The opposite of *vihīṃsa*; humanity, mercy

<i>Avikkhepa</i>	Unwavering
<i>Avinibbhoga</i>	Indivisible <i>rūpa</i> (<i>kalāpa</i>); inseparables
<i>Avisāra</i>	Not scattering or spreading
<i>Avyagga</i>	Not having various objects (concentrated); the opposite of wavering
<i>Āyatana</i>	Sensory bases; sensory organs; cause of arising of the mind
<i>Ayoniso manasikāra</i>	Wrong attention
<i>Āyudubbala</i>	Fragility of life
<i>Āyūhana</i>	Striving; effort to get a new life
<i>Āyukkhaya maraṇa</i>	Death caused by the expiration of the life span
<i>Bahiddhā</i>	Outside: <i>bahiddhā kāya</i> (outside <i>rūpa</i>)
<i>Bala</i>	Power; strength
<i>Bhaṅga</i>	Vanishing
<i>Bhaṅga ñāṇa</i>	Knowledge of vanishing; knowledge of dissolution
<i>Bhaṅgārupassanā</i>	Contemplation of dissolution
<i>Bhassa</i>	Speech, conversation; useless talk
<i>Bhassārāmatā</i>	Pleasure in talking
<i>Bhatta</i>	Feeding, food; meal
<i>Bhatta sammada</i>	Too much eating; drowsiness after meal
<i>Bhāva</i>	Nature (feminine and masculine), refers to the sexual characteristics
<i>Bhava</i>	Becoming; existence; process of existence. Continuous and uninterrupted arising of <i>nāma</i> and <i>rūpa</i> called <i>saṃsāra</i> . There are 2 kinds according to the cause point of view: 1. <i>Kammabhava</i> - kammic action that causes rebirth. 2. <i>Upapattibhava</i> - resultant aggregates that arise in a new life due to the <i>kammabhava</i> . According to the existence (place- <i>bhūmi</i>), there are 3 <i>bhava</i> : <i>kāmbhava</i> , <i>rūpabhava</i> , and <i>arūpabhava</i> .

Bhāvanā Development, cultivation: consistent practice for mental development or mental cultivation: *samatha bhāvanā* (tranquility meditation) related to concentration of mind (*samādhi*) and *vipassanā bhāvanā* (insight meditation) related to wisdom (*paññā*). Development of *samatha* will lead to the states of mental absorption and development of *vipassanā* will lead to liberation.

Bhāvanāmaya ñāṇa Knowledge acquired by practice

Bhāvanā saññā Perception on meditation

Bhāvanārāmatā Delight in meditation; delight in development

Bhavarīga Life-preserving factor of consciousness. Whenever any other processes of mind (seeing, hearing, knowing, moving, etc.) does not arise, *bhavarīga citta* arises not to die human beings. It preserves the mind continuity not to stop. When a person is sleeping without any process of consciousness arising, *bhavarīga citta* is arising. Unless it does not arise, a person will die. *Bhavarīga* always refers to *bhavarīga citta*. *Bhavarīga citta*, *paṭisandhi citta* and *cuti citta* are the same one. They take the same object that the previous life's last dying consciousness was taken.

Bhaya Fearfulness; danger

Bhaya ñāṇa Knowledge of fear

Bhojana Food; meal

Bhūmi Place; ground; plane

Bhūtā Living being; actually exist

Bhikkhu Buddhist monk; a fully ordained disciple of the Buddha

Bhikkhunī Buddhist nun; a fully ordained female disciple of the Buddha

Bodhi Knowledge; enlightenment; awakening

<i>Bodhipakkhiya</i>	Belonging to enlightenment: usually referred to as the 37 <i>Bodhipakkhiya dhamma</i>
<i>Bojjhaṅga</i>	Factors of knowledge or wisdom
<i>Brahma</i>	Celestial being superior to <i>devās</i> of 6 abodes, who was reborn in that abode due to attaining <i>jhāna</i> in a human life
<i>Buddha</i>	Supremely self enlightened super human being (always referred to the omniscient Buddha). Generally, it means the ‘knower’ having known. There are 3 Buddhas: <i>Sammāsambuddha</i> (omniscient Buddha), <i>Pacceka</i> Buddha (solitary Buddha), and <i>Anubuddha</i> (<i>arahanta</i> and other <i>ariyas</i>). Sometimes ‘ <i>Suta Buddha</i> ’ is used to mention as a learned <i>bhikkhu</i> (monk).
<i>Buddhānussati</i>	Recollecting the Buddha’s attributes
<i>Byādhi</i>	Sickness; illness: Often in sequence <i>jāti jarā byādhi maraṇa</i> (birth, old age, illness, death).
<i>Byāpāda</i>	Ill-will, malevolence
<i>Byāpāda nīvaraṇa</i>	Obstacles of destroying mind
<i>Byāpāda vitakka</i>	Thought about hatred-ill will to destroy others
<i>Cakkhu</i>	Eye
<i>Cakkhu viññāṇa</i>	Eye consciousness
<i>Cariyā</i>	Performance; proper conduct
<i>Cetanā</i>	Volition; intention
<i>Cetasika</i>	Mental concomitants or mental factors which are bound up with the simultaneously arising consciousness (<i>citta</i>) and conditioned by its presence. There are 52 different <i>cetasikas</i> which each has their own characteristic and function.
<i>Chanda</i>	Desire; enthusiasm; will
<i>Citta</i>	Mind; consciousness

<i>Cittānupassanā</i>	Mindfulness of consciousness
<i>Dāna</i>	Generosity; charity
<i>Dassana</i>	Seeing, looking, sight
<i>Dāyaka</i>	Supporter; benefactor; donor
<i>Devā</i>	Deities; celestials; guardians. cf. <i>devi</i>
<i>Devātā</i>	Celestial being
<i>Dhamma</i>	The teachings of the Buddha except <i>Vinaya</i> (discipline), Reality, Truth, Mundane factors (4 <i>maggas</i> and 4 <i>phalas</i> and Nibbāna), practice, <i>Khanda Āyatana</i>
<i>Dhammānupassanā</i>	Mindfulness of the <i>Dhamma</i>
<i>Dhammānussati</i>	Recollecting the attributes of the <i>Dhamma</i>
<i>Dhatarat̥ṭha</i>	King <i>devā</i> of eastern deities (<i>Gandhabba</i> : celestia musicians and dancers)
<i>Dhātu</i>	Element
<i>Dhuva</i>	Stable; fixed
<i>Dibba</i>	Divine, celestia, magnificent
<i>Dibbacakkhu</i>	Divine eye
<i>Diṭṭhi</i>	View: <i>sakkāya diṭṭhi</i> (wrong view), <i>sammādiṭṭhi</i> (right view)
<i>Diṭṭhi visuddhi</i>	Purification of wrong view
<i>Domanassa</i>	Distress, grief; mental pain
<i>Dosa</i>	Hatred; anger
<i>Dukkha</i>	Misery; unsatisfactoriness; suffering: physical pain
<i>Dukkha saññā</i>	Perception of suffering
<i>Dvihetuka puggala</i>	An individual who has no opportunity to attain <i>jhāna</i> , <i>maggā</i> or <i>phala</i> in the present life. At conception, his mind was excluded of <i>paññā cetasika</i> because of very feeble <i>paṭisandhi</i> .
<i>Eka</i>	One
<i>Ekaggatā</i>	One-pointed mind

<i>Ekatta</i>	The same one
<i>Gāha</i>	Seize
<i>Gaṇanā</i>	Counting; count
<i>Gandha</i>	Smell
<i>Gati</i>	Destination to be reborn
<i>Ghana</i>	Solid; compact
<i>Ghāna</i>	Nose
<i>Gocara</i>	Field where the cattle are wandering; pasture; meditation object; place of earning food
<i>Gocara sampajañña</i>	Maintaining constant thorough understanding of object both while meditating and while performing worldly activities
<i>Gotrabhū ñāṇa</i>	Knowledge of deliverance from the worldly condition or change of lineage
<i>Guṇa</i>	One's appreciable quality; virtue; attributes: <i>cariyā guṇa</i> (Buddha's performance of the 10 Perfections in previous lives), <i>rūpa kāya guṇa</i> (physical attributes), and <i>nāma kāya guṇa</i> (mental attributes)
<i>Hadaya</i>	Inside the heart as seat of thought and feeling
<i>Hadaya vatthu</i>	Heart base; the substance of the <i>hadaya</i>
<i>Hetu</i>	Cause; condition
<i>Hirī</i>	Fear about <i>akusala</i> act
<i>Iddhi</i>	Powers; psychic powers; accomplishment of desire
<i>Indriya</i>	Faculty; governing factors
<i>Iriyāpatha</i>	Four postures; 4 ways of position: standing, walking, sitting, lying down
<i>Issā</i>	Envy, jealousy
<i>Issariyā</i>	Supremacy; lordship: It is the innate power of the Buddha to bend things to his will.
<i>Itthi</i>	Woman, female- pl. <i>itthiyo</i>

<i>Itthi bhāva</i>	Existence as woman; womanhood
<i>Janaka</i>	Producing; production
<i>Janaka kamma</i>	Regenerative <i>kamma</i> : Reproductive <i>kamma</i> which produces mental aggregates and material aggregates at the moment of conception as well as throughout the life-time of the individual.
<i>Janapada</i>	Inhabited country; village
<i>Jarā</i>	Aging; decay;
<i>Jaratā</i>	Being of aging
<i>Jāti</i>	Birth, rebirth
<i>Javana</i>	Impulse; arising with force; swift
<i>Jhāna</i>	Absorption; a meditative state of deep concentration
<i>Jīva</i>	Soul; life; being alive; creature
<i>Jivhā</i>	Tongue
<i>Jīvita</i>	Life (individual), lifetime, span of life
<i>Jīvitindriya</i>	Faculty of life (<i>jīvita nāma</i> and <i>jīvita rūpa</i>)
<i>Kabaḷinkāra āhāra</i>	Chewable food; eatable, material food; nutriment from chewable food
<i>Kāla maraṇa</i>	Timely death
<i>Kalāpa</i>	Group; unit; smallest indivisible unit of matter; group of <i>rūpa kalāpa</i> (material group: atomic particles seen as a visible haze)
<i>Kāma</i>	Sensual pleasure; desire: material <i>kāma</i> (<i>vatthu kāma</i>), defilement <i>kāma</i> (<i>kilesa kāma</i>)
<i>Kāmacchanda</i>	Sensual desire
<i>Kāmacchanda nīvaraṇa</i>	Hindrance of sensual desire
<i>Kāma mucchā</i>	Infatuation with sensual pleasure
<i>Kāmānādīnavakathā</i>	Talk about fault of sensual pleasure
<i>Kāma nandī</i>	Happiness to enjoy sensual pleasure
<i>Kāma pariḷāha</i>	Burning sensual pleasure due to strong desire

<i>Kāma rāga</i>	Hankering for sensual pleasure
<i>Kāma sineha</i>	Love for sensual pleasure
<i>Kāma taṇhā</i>	Attachment to sensual pleasure
<i>Kamma</i>	Action; intentional acts
<i>Kammabhava</i>	Rebirth due to kammic power
<i>Kammārāmatā</i>	Pleasure in working
<i>Kammakkhaya maraṇa</i>	Expiration of kammic power
<i>Kammanta</i>	Doing; acting; working
<i>Kammaññatā</i>	Capability; adaptability; wieldiness
<i>Kammaṭṭhāna</i>	Meditation object of developing practice
<i>Kamma vaṭṭa</i>	Continuous cycling (cause and effect) of action (<i>kamma</i>), <i>kammabhava</i> , and <i>sarikkhāra</i>
<i>Karikkhā</i>	Doubt; uncertainty
<i>Kappa</i>	World period; an inconceivably long space of time; limitation; life span
<i>Karunā</i>	Compassion
<i>Kathā</i>	Talk; talking
<i>Kāya</i>	Body; group
<i>Kāyānupassanā</i>	Mindfulness of the body; observation of the body
<i>Kāyasarikkhāra</i>	Breath that is conditioned by the body; breathing
<i>Khaṇa</i>	A moment; wink of time
<i>Khandha</i>	Aggregates; heaps: <i>rūpakkhandha</i> , <i>vedanakkhandha</i> , <i>saññakkhandha</i> , <i>sarikkhārakkhandha</i> , and <i>viññāṇakkhandha</i>
<i>Khaṇika</i>	Momentary
<i>Khaṇikā samādhi</i>	Continuous momentary concentration
<i>Khanti</i>	Patience
<i>Khuddikā pīti</i>	Slight sense of joy
<i>Kicca</i>	Function
<i>Kilesa</i>	Defilements: There are 10 defilements (greed- <i>lobha</i> ,

hate-*dosa*, delusion-*moha*, conceit-*māna*, wrong view-*diṭṭhi*, skeptical doubt-*vicikicchā*, mental torpor-*thina*, restlessness-*uddhacca*, shamelessness-*ahirīka*, lack of moral dread-*anottappa*).

<i>Kodha</i>	Anger
<i>Kopa</i>	Temper, anger
<i>Kriyā</i>	Acting; manner of action
<i>Kriyācitta</i>	<i>Citta</i> (mind) of merely acting without greed and hatred
<i>Kukkucca</i>	Remorse; worry about what is done and has not done
<i>Kusala</i>	Wholesome; good
<i>Kusala citta</i>	Wholesome consciousness
<i>Kuvera</i>	One of the four heavenly kings (=Vessavaṇa) and protector of the north; ruler of <i>yakkhas</i>
<i>Lābha</i>	Receiving, getting, gain, possession: <i>Lābha sakkāra siloka paṭisaṅgyutta vitakka</i> (a thought concerning gain, offering, obedience and reputation)
<i>Lahutā</i>	Lightness
<i>Lakkhaṇā</i>	Characteristic
<i>Lakkhaṇūpanijjhāna</i>	<i>Jhāna</i> which examines characteristics such as the perception of impermanence
<i>Līna</i>	Hesitating
<i>Lobha</i>	Greed
<i>Loka</i>	World; mundane world; the 5 aggregates
<i>Macchariyā</i>	Stinginess; avarice
<i>Mudutā</i>	Softness
<i>Magga</i>	Path
<i>Magga ñāṇa</i>	Knowledge by which one can realize Nibbāna and eradicate defilements step by step. By the 4th <i>Magga ñāṇa</i> , all defilements are totally eradicated
<i>Maggakathā</i>	Talk about the path to Nibbāna

<i>Mahābhūta rūpa</i>	Four primary elements; great essentials: <i>pathavī</i> , <i>āpo</i> , <i>tejo</i> and <i>vāyo</i>
<i>Mahatta</i>	Greatness
<i>Māna</i>	Conceit
<i>Manasikāra</i>	Attention
<i>Mano</i>	Mind; consciousness; <i>citta</i>
<i>Manodhātu</i>	Mind-element; 5 doors cognition consciousness + 2 receiving consciousness
<i>Manoviññāṇa</i>	Knowing consciousness
<i>Manussa</i>	Human beings
<i>Māra</i>	A deity who is accustomed to destroy wholesome deeds and who used to disturb the Buddha; one of upper abode <i>devās</i>
<i>Maraṇa</i>	Death; physical death
<i>Maraṇassati</i>	Recollection of death
<i>Mettā</i>	Selfless love; loving-kindness; the opposite of anger; wish for other people's prosperity and well-being
<i>Mettā bhāvanā</i>	Developing of loving-kindness
<i>Micchā</i>	Wrongly, false
<i>Micchādiṭṭhi</i>	Wrong view
<i>Middha</i>	Torpor
<i>Moha</i>	Delusion; dullness of mind
<i>Muditā</i>	Sympathetic joy; the pleasure that comes from delighting in other people's well-being
<i>Mudutā</i>	Softness; malleability
<i>Mukhanimitta</i>	The rim of nostrils on the upper lip
<i>Muñcitukamyatā ñāṇa</i>	Knowledge of a person who wishes to abandon <i>nāma</i> and <i>rūpa</i> (<i>Vipassanā ñāṇa</i>)
<i>Musāvāda</i>	Telling lies
<i>Nāma</i>	Mental concomitant + mind; the immaterial factors such

	as feeling (<i>vedanā</i>), perception (<i>saññā</i>), volition (<i>cetanā</i>), contact (<i>phassa</i>), attention (<i>manasikāra</i>)
<i>Nāma pariggaha</i>	Practising of being aware of all <i>nāma</i> to know what they are
<i>Ñāṇa</i>	Knowledge
<i>Nānā</i>	Various
<i>Ñāṇadassana</i>	Vision of knowledge
<i>Ñāṇadassana visuddhi</i>	Purification knowledge of vision (<i>Magga ñāṇa</i>)
<i>Ñāṇa vipphārā iddhi</i>	The power of spreading of knowledge
<i>Nandī</i>	Enjoyable craving
<i>Nāsikagga</i>	Top of the middle part between nostrils
<i>Ñāta pariññā</i>	Knowing things that ought to be known such as <i>nāmas</i> and <i>rūpas</i>
<i>Ñāti</i>	Relation; relative
<i>Ñāya</i>	Method; knowledge; wisdom
<i>Nekkhamma</i>	Renunciation
<i>Neyya puggala</i>	One who cannot attain <i>Magga ñāṇa</i> by just hearing either brief utterances or detailed explanations: He needs to practice step by step systematically according to what is explained in the teachings of the Buddha.
<i>Ñeyya dhamma</i>	Anything that should be comprehended
<i>Nibbāna</i>	Absolute extinction of defilements; enlightenment; liberation; the goal of Buddhist practice
<i>Nibbidā ñāṇa</i>	Knowledge of <i>nāma</i> and <i>rūpa</i> as boredom
<i>Nicca</i>	Permanence
<i>Niddā</i>	Sleep
<i>Niddārāmatā</i>	Enjoyment of sleeping
<i>Nikanti</i>	Subtle attachment
<i>Nikkama</i>	Exerting

<i>Nikkama vīriya</i>	Effort for deliverance
<i>Nimitta</i>	Conceptualized light sign obtained in meditation; <i>parikamma nimitta</i> , <i>uggaha nimitta</i> , and <i>paṭibhāga nimitta</i>
<i>Nipphanna</i>	Accomplished: <i>nipphanna rūpa</i> (<i>rūpa</i> caused by <i>kamma</i> , <i>citta</i> , <i>utu</i> , <i>āhāra</i>); 18 of total 28 <i>rūpas</i>
<i>Nirodha</i>	Cessation
<i>Nirodha samāpatti</i>	Absorbing in Nibbāna by <i>Arahatta Magga ñāṇa</i> ; cessation of perceptions and feelings
<i>Nīvaraṇa</i>	Obstacles; hindrances: The 5 mental factors to hinder a meditator not to attain concentration and <i>Vipassanā ñāṇa</i> are called as <i>nīvaraṇa</i> (sensuous desire- <i>kāmacchanda</i> , ill will- <i>byāpāda</i> , sloth and torpor- <i>thina-middha</i> , restlessness and regrets- <i>uddhacca-kukkucca</i> , and skeptical doubt - <i>vicikicchā</i>).
<i>Niyata</i>	Fixed in its consequences; assured; certain
<i>Obhāsa</i>	Light
<i>Odhi</i>	Division; divide
<i>Ojā</i>	Nutrition
<i>Okkantikā pīti</i>	Flood of joy
<i>Olīyanā</i>	Adhering to sluggishness
<i>Onāha</i>	Drawing over, covering, shrouding
<i>Ottappa</i>	Fear of wrongdoing
<i>Pacalāyika</i>	Nodding, wavering of the eyelids; being sleepy
<i>Paccavekkhaṇā ñāṇa</i>	Knowledge that reviews which defilements have been eradicated and which have not been eradicated yet
<i>Paccaya</i>	Cause; arising due to cause
<i>Paccaya pariggaha ñāṇa</i>	Knowledge of discerning the cause of <i>nāma</i> and <i>rūpa</i>

<i>Pacceka</i>	Single, by oneself: <i>Pacceka</i> Buddha (Silent Buddha; Solitary Buddha); the Enlightened one by himself
<i>Pacceka bodhi ñāṇa</i>	Knowledge of Solitary Buddha who comprehends the Four noble truths
<i>Pacchima</i>	Last; final
<i>Pacchimabhavika</i>	Person who has the last life to enter into <i>Parinibbāna</i>
<i>Paccupaṭṭhāna</i>	Manifestation appeared by the <i>yogī</i> 's mind
<i>Padaparama</i>	One who has no potential at all to attain <i>Magga ñāṇa</i> in this life. No matter how hard he tries and no matter how much time he spends in meditation in this life, he cannot attain <i>Magga ñāṇa</i> .
<i>Padaṭṭhāna</i>	Proximate cause; nearest cause
<i>Paggaha</i>	Exertion; energy
<i>Pāguññatā</i>	Proficiency; being familiar with
<i>Pahāna</i>	Abandoning; removing
<i>Pahāna pariññā</i>	Knowledge that dispels the opposing defilements such as craving
<i>Pakiṇṇaka</i>	Mixed: It is the name of a group of 6 mental concomitants. They pair sometimes with <i>kusala</i> and sometimes with <i>akusala</i> .
<i>Pāṇā</i>	Living being; creature; anyone who has inhalation and exhalation
<i>Pañcupādānakkhandha</i>	5 clinging aggregates: <i>Pañca</i> + <i>upādānakkhandha</i>
<i>Paññā</i>	Wisdom
<i>Paññatti</i>	Concept; name; idea: There are 4 ultimate realities (<i>paramattha</i>) in the world: <i>citta</i> (mind), <i>cetasika</i> (mental concomitant), <i>rūpa</i> (material) and <i>Nibbāna</i> . All the names in the world to use or call (according to the conception in the mind upon that <i>paramattha</i>) them

are called '*paññatti*' or '*attha paññatti*'. These *paññatti* are also called '*sadda paññatti*' or '*nāma paññatti*' (all of the names we call and words we use).

Papañcārāmatā Enjoyment of expanding the thought with *lobha*, *dosa*, etc.; obstacles to practice meditation

Para Stranger; outsider

Parakkama Exertion; endeavor; effort

Parakkama vīriya Effort required to complete the task

Paramattha Ultimate realities; absolute truth. There are 4 *paramattha dhamma*: *citta*, *cetasika*, *rūpa* and Nibbāna. *Citta*, *cetasika* and *rūpa* are *sarīkhāra dhammas*, conditioned *dhammas*; they do not arise by themselves. Nibbāna is the unconditioned *dhamma*, *asarīkhata dhamma*; it does not arise and vanish. *Vipassanā ñāṇa* is actually knowing the characteristics of *paramattha dhamma* as they really are.

Paramattha pāramī Ultimate perfection; highest level of perfection amongst three levels (*pāramī*, *upapāramī*, *paramattha pāramī*)

Pāramī Perfections; virtues that are necessary for the realization of awakening; highest state: 10 *pāramī* (*dāna*-generosity, *sīla*-morality, *nekkhamma*-renunciation, *paññā*-wisdom, *vīriya*-effort, *khanti*-patience, *sacca*-truth; truthfulness, *adhiṭṭhāna*-determination, *mettā*-loving-kindness, and *upekkhā*-equanimity). Chiefly, these are to be fulfilled by a Buddha-to-be to attain Omniscience.

Pariccheda Space between two *rūpas*: It is also called *ākāsa* (space).

Paridevā Crying

Pariggaha Being aware of all around

<i>Pariggahita</i>	Awareness of <i>nāma</i> and <i>rūpa</i> : taken; seized; occupied
<i>Parihāniya</i>	Causing decrease or loss; decreasing
<i>Parihāniya dhamma</i>	Decreasing <i>dhamma</i>
<i>Pārihāriya kammaṭṭhāna</i>	Permanent meditation or meditation object
<i>Parikamma</i>	Preliminary action; preparations for meditation
<i>Parikamma nimitta</i>	The <i>nimitta</i> perceived at the very beginning of concentration
<i>Pariḷāha</i>	Burning; fever; fever of passion
<i>Parinibbāna</i>	Ultimate cessation of defilements; entering into Nibbāna
<i>Parinibbāyī</i>	Having the act of entering into <i>Parinibbāna</i>
<i>Pariññā</i>	Knowing with discrimination: <i>ñāta pariññā</i> , <i>tīraṇa pariññā</i> , and <i>pahāna pariññā</i>
<i>Pārisuddhi</i>	Purity, purification of defilements
<i>Paritta</i>	A few; weak sense desire; protection; protective <i>sutta</i> : <i>Khaṇa paritta</i> (a few as a moment)
<i>Pariyātti</i>	Learning of the Buddha's teaching
<i>Pariyonāha</i>	Enveloping; covering
<i>Pasāda</i>	Clearness; clearing
<i>Passaddhi</i>	Tranquility; serenity
<i>Passanā</i>	Being aware of (awareness)
<i>Pathavī</i>	Element of solidity; the earth as solid
<i>Paṭibhāga</i>	Likeness, resemblance, counterpart
<i>Paṭibhāga nimitta</i>	Conceptual sign; resembled sign; stable counter image attained through meditation
<i>Paṭiccasamuppāda</i>	Dependent origination; the chain of conditioned arising. The process, beginning with delusion, by which one keeps making life after life of suffering for oneself.
<i>Paṭighāta</i>	Strong anger regarded as feud
<i>Paṭipadā</i>	Path; way
<i>Paṭipatti</i>	Practice of <i>dhamma</i>

<i>Paṭisambhidā magga</i>	The path of discrimination or distinction
<i>Paṭisaṃvedī</i>	Feeling or knowing the entering (middle and the end of breath)
<i>Paṭisaṃyutta</i>	Connected with; coupled; paired with
<i>Paṭisandhi</i>	Connecting the old and new life; conception
<i>Paṭisaṅkhā ñāṇa</i>	Knowledge of reawareness; discerning again
<i>Paṭivedha</i>	Penetration (attained through meditation not thought); penetrative wisdom: <i>paṭivedha dhamma</i> = <i>magga</i> & <i>phala</i>
<i>Paṭṭhāna</i>	Setting up, fixing closely: <i>sati paṭṭhāna</i> (setting up of mindfulness): name of the 7th book of the <i>Abhidhamma</i>
<i>Pavatta</i>	Arise; come into being
<i>Pavatti</i>	Arising; arising in this life; arising continuously
<i>Payatta</i>	Energetic effort; diligence
<i>Pema</i>	Love, affection- <i>taṅhā pema</i> (mutual love between husband and wife), <i>gehassita pema</i> (love between the members of a household), <i>mettā pema</i> (pure love toward persons): <i>Mettā pema</i> is referred to as <i>mettā</i> (loving-kindness).
<i>Peta</i>	Hungry ghost
<i>Phala</i>	Fruit; effect; consequences
<i>Phala ñāṇa</i>	Fruition of <i>Magga ñāṇa</i> (Path knowledge which realizes Nibbāna)
<i>Phala samāpatti</i>	Absorption in Nibbāna by <i>Phala ñāṇa</i>
<i>Pharaṇā</i>	Pervade, pervaded, pervading
<i>Phassa</i>	Contact
<i>Phusanā</i>	Touching: Knowing the air touching point
<i>Piṭaka</i>	Basket; the 3 main divisions of the <i>Pāḷi</i> Canon ‘the three baskets (basket as container of tradition) of oral tradition included <i>Vinaya</i> , <i>Suttanta</i> , and <i>Abhidhamma</i> .

(1) *Vinaya Piṭaka: Saṃvarāsaṃvara kathā* (teaching to keep away from offense; guarding the faculties; teaching of discipline); *Ānā desanā* (teaching of orders); rules and origin of rules for monks (*bhikkhus*) and nuns (*bhikkhunīs*). There are 227 rules for the *bhikkhus*, 311 for the *bhikkhunīs*.

(2) *Suttanta Piṭaka: Diṭṭhivinivecana kathā* (teaching of unfolding the wrong view); *Vohāra desanā* (vocabulary or conventional teaching); the collection of discourses attributed by the Buddha and a few of his closest disciples, containing over 10,000 central teachings of Theravāda Buddhism.

(3) *Abhidhamma Piṭaka: Nāmarūpapariccheda kathā* (teaching of differentiating *nāma* and *rūpa*); *Paramattha desanā* (teaching of ultimate reality); the Buddhist analysis of mind and mental processes; a wide-ranging systemization of the Buddha's teaching that combines philosophy, psychology, and ethics into a unique and remarkable synthesis. Consists of 7 books. Three *Piṭakas* are also divided into 5 *Nikāyas* (collection) according to the length of discourse. Therefore, all three *Piṭakas* and all 5 *Nikāyas* are the same books. They are just different in name.

Pīti

Joy, zest, rapture. There are 5 kinds of *pīti*: *khuddikā pīti* (minor rapture), *khaṇikā pīti* (momentary joy), *okkantikā pīti* (overwhelming rapture), *ubbegā pīti* (uplifting rapture), *pharaṇā pīti* (pervading rapture).

Piyehi vippayogo Separation from the loved ones

Pubbakicca

Preliminary function; preliminary meditation: *Pubba* means 'in advance' and *kicca* means 'affairs'.

<i>Pubbarīgama</i>	Preceding, preceded by
<i>Pubbekata</i>	By reason of what was formerly done; deeds done in a past life
<i>Pubbekatahetu</i>	Rooted in past action
<i>Pubbenivāsānussati nāṇa</i>	Knowledge of recollecting the previous existences; knowledge of remembrance of former births
<i>Puggala</i>	An individual as opposed to a group (<i>Saṅgha</i>); person
<i>Pūjā</i>	Honor; offering
<i>Puṃ bhāva</i>	Existence as a man; manhood
<i>Puñña</i>	Merit
<i>Purisa</i>	Man
<i>Puthujjana</i>	Ordinary, average person; worldly being
<i>Rāga</i>	Passion; lust
<i>Rasa</i>	Taste; basic function; essential property
<i>Ratana</i>	Gem; jewel: <i>Ti Ratana</i> (Three Gems: the Buddha, the <i>Dhamma</i> , the <i>Saṅgha</i>)
<i>Rati</i>	Pleasure
<i>Ritta</i>	Devoid; empty
<i>Roga</i>	Disease, illness
<i>Rūpa</i>	Matter, body; appearance: <i>Rūpa</i> are the nature which always arises by 4 causes namely <i>kamma</i> , <i>citta</i> , <i>utu</i> , and <i>āhāra</i> . So <i>rūpa</i> are always in a state of flux.
<i>Rūpa kalāpa</i>	Group of atomic particles seen as visible haze: The most basic particle of matter; material groups: <i>Rūpa</i> cannot arise alone but in groups of 8 called <i>rūpa kalāpa</i> . Every <i>rūpa kalāpa</i> has three stages arising, persisting and vanishing.
<i>Rūpa pariggaha</i>	Being aware of all matters; contemplation of <i>rūpa</i> to know <i>rūpa</i> thoroughly and clearly using wisdom
<i>Ruppati</i>	Arising of not the same continuity

<i>Sabba</i>	Whole; entire
<i>Sabbakāya</i>	Entire body; from head to toe; the whole breath of inhalation and exhalation
<i>Sabbaññūta</i>	Omniscient
<i>Sabbaññūta ñāṇa</i>	Knowledge of Omniscience
<i>Sabbatthaka</i>	Concerned with everything: <i>sabbatthaka kammaṭṭhāna</i> (essential in all meditation)
<i>Sacca</i>	Truth
<i>Sadda</i>	Sound
<i>Saddhā</i>	Faith; confidence; conviction
<i>Saddhāmusāri</i>	A person who entered into Nibbāna through being aware of objects as <i>anicca</i>
<i>Saggakathā</i>	Talk about a <i>devā</i> realm
<i>Sakadāgāmi</i>	One who has attained the 2nd Path (<i>Magga ñāṇa</i>) and to be reborn on the earth only once
<i>Sakka</i>	King of <i>devās</i>
<i>Sakkāra</i>	Offering; hospitality: <i>Lābha sakkāra</i> (gain and honor, usually combine with <i>siloka</i>)
<i>Saḷāyatana</i>	<i>Sa</i> + <i>āyatana</i> (situated arising place). There are internal <i>āyatana</i> and external <i>āyatana</i> . Six internal <i>āyatanas</i> are <i>cakkhāyatana</i> (<i>cakkhupasāda</i> - sensitive part of eye), <i>sotāyatana</i> (<i>sotapasāda</i> - sensitive part of ear), <i>ghāṇāyatana</i> (<i>ghāṇapasāda</i> - sensitive part of nose), <i>jivhāyatana</i> (<i>jivhāpasāda</i> - sensitive part of tongue), <i>kāyāyatana</i> (<i>kāyapasāda</i> - sensitive part of body), <i>manoāyatana</i> (<i>manopasāda</i> - sensitive part of mind). Six external <i>āyatanas</i> are <i>rūpāyatana</i> (<i>vaṇṇa</i> - visible object), <i>saddāyatana</i> (<i>sadda</i> - sound object), <i>gandhāyatana</i> (<i>gandha</i> - odor object), <i>rasāyatana</i> (<i>rasa</i> - taste object), <i>phoṭṭhabbāyatana</i> (<i>phoṭṭhabba</i> - tangible

	object), <i>dhammāyatana</i> (<i>dhamma</i> - mind object: 52 <i>cetasika</i> + 16 subtle <i>rūpa</i> + Nibbāna)
<i>Sallakkhaṇā</i>	Observing; examining; being aware of
<i>Sallīyanā</i>	Fixed sluggishness; stolidity
<i>Sama</i>	Equal, the same
<i>Samādhi</i>	Concentration; <i>kusala cittekaggatā</i> (one-pointedness of wholesome mind): <i>appanā samādhi</i> (full concentration), <i>upacāra samādhi</i> (neighborhood concentration), <i>khaṇikā samādhi</i> (momentary concentration)
<i>Samādhi bhāvanā</i>	Developing of concentration
<i>Samāpatti</i>	Absorption or attainment of the 8 <i>jhānas</i>
<i>Samasīsī</i>	One who attains two ends simultaneously reaching enlightenment and death
<i>Samatha</i>	Tranquility; serenity
<i>Sambheda</i>	Removing
<i>Sambojjhaṅga</i>	7 factors of enlightenment: <i>sati sambojjhaṅga</i> , <i>dhamma-vicaya sambojjhaṅga</i> , <i>vīriya sambojjhaṅga</i> , <i>pīti sambojjhaṅga</i> , <i>passaddhi sambojjhaṅga</i> , <i>samādhi</i> and <i>upekkhā sambojjhaṅga</i>
<i>Samāharaṇa</i>	Bring closer (as an example)
<i>Sammā</i>	Rightly, properly; good
<i>Sammāājīva</i>	Right livelihood
<i>Sammākamanta</i>	Right action
<i>Sammāpaṭipanno</i>	One who is rightly practising
<i>Sammappadhāna</i>	Supreme effort
<i>Sammāsamādhi</i>	Right concentration
<i>Sammasana ñāṇa</i>	Insight knowledge of three characteristics (<i>anicca</i> , <i>dukkha</i> , and <i>anatta</i> of the mind and matter)
<i>Sammāsaṅkappa</i>	Right thought

<i>Sammāvācā</i>	Right speech
<i>Samorodha</i>	Barricading: <i>Anto-samorodha</i> (barricading within)
<i>Sampajañña</i>	Clear comprehension with discrimination: The commentaries analyze it in terms of 4 contexts for one's comprehension: <i>sāttbaka</i> (purpose) <i>sampajañña</i> , <i>sappāya</i> (suitability) <i>sampajañña</i> , <i>gocara</i> (domain) <i>sampajañña</i> , <i>asammoha</i> (non-delusion) <i>sampajañña</i> .
<i>Sampatti</i>	Wealth; being in a good destination; completeness
<i>Saṃsaggārāmatā</i>	Enjoyment of mingling with other people and social events
<i>Saṃsāra</i>	Cycle of rebirth; conditioned world; world of suffering
<i>Samudaya</i>	Coming into existence; rebirth
<i>Samūha</i>	Mass; aggregation
<i>Saṃvega</i>	Shock (fear) of death and rebirth; an anxious sense of urgency in trying to find a way out of the meaningless cycle
<i>Saṅgāhika</i>	Including; holding together
<i>Saṅgaṇikārāmatā</i>	Enjoyment of companion or friend
<i>Saṅgha</i>	The community of Buddhist <i>bhikkhus</i> and <i>bhikkhunīs</i>
<i>Saṅghāmissati</i>	Recollection of the <i>Saṅgha</i> ; attributes of the <i>Saṅgha</i>
<i>Saṅkappa</i>	Thought
<i>Saṅkhāra</i>	Conditioned things; things arisen together to do their task (<i>kāyasaṅkhāra</i> , <i>vacīsaṅkhāra</i> , <i>cittasaṅkhāra</i> or <i>manosaṅkhāra</i>)
<i>Saṅkhāra-loka</i>	Conditioned world
<i>Saṅkhārupekkhā ṇāṇa</i>	Knowledge of equanimity without any feelings (<i>Vipassanā ṇāṇa</i>)
<i>Saññā</i>	Perception
<i>Saññī</i>	A person who has perception
<i>Santa</i>	Calmed, tranquil, peaceful

<i>Santati</i>	Continuity
<i>Santipada</i>	Footprint of Nibbāna
<i>Sappāya</i>	Suitable
<i>Sāsana</i>	Teaching of the Buddha
<i>Sasarikhāra parinibbāyī</i>	<i>Brahmas</i> of <i>Suddhāvāsa</i> who reach Nibbāna with exertion
<i>Sati</i>	Mindfulness; awareness
<i>Satipaṭṭhāna</i>	Foundation of mindfulness: <i>kāyānupassanā satipaṭṭhāna</i> (mindfulness of body), <i>vedanānupassanā satipaṭṭhāna</i> (mindfulness of feelings), <i>cittānupassanā satipaṭṭhāna</i> (mindfulness of consciousness), <i>dhammānupassanā satipaṭṭhāna</i> (mindfulness of the <i>dhamma</i>)
<i>Sattā</i>	Creatures
<i>Sattaka</i>	Group of seven
<i>Satta-loka</i>	Animate world
<i>Sattāvāsā</i>	Nine spheres of beings
<i>Sīla</i>	Moral conduct; morality
<i>Sīlamaya</i>	Knowledge attained from morality
<i>Siloka</i>	Fame: <i>Lābha sakkāra siloka</i> (gain, honor, fame)
<i>Sīmā</i>	Boundary; ordination hall for <i>bhikkhus</i>
<i>Sīmā sambheda</i>	Removing boundaries
<i>Sineha</i>	Affection; love
<i>Sirī</i>	Noble splendor of appearance; beauty
<i>Soka</i>	Sadness
<i>Somanassa</i>	Mental peace or happiness
<i>Soppa</i>	Sleep; dream
<i>Sota</i>	Ear; streaming
<i>Sotāpanna</i>	One who has entered the stream of Path: The stream-winner, who has attained the first stage of Path

	(<i>Magga ñāṇa</i>), has eradicated wrong view
<i>Sotāpatti</i>	Entering the stream: <i>Sota</i> means ‘stream’ or ‘path’, <i>apatti</i> means ‘arrive’ or ‘enter’
<i>Sotāpattimagga</i>	Path of stream-entry
<i>Subha</i>	Pleasant
<i>Subha nimitta</i>	Pleasant sign
<i>Suddhāvāsa</i>	Pure Abodes: five planes of existence in the form realm (<i>rūpa loka</i>) into which only non-returners can be reborn
<i>Sukha</i>	Bliss, happiness; satisfaction
<i>Suñña</i>	Void; empty
<i>Suññata</i>	Void; cessation
<i>Sūra</i>	Valiant; courageous
<i>Sutamaya</i>	Knowledge attained from listening
<i>Sutta</i>	Buddhist scripture; discourse of the Buddha
<i>Tandī</i>	Weariness, laziness, sloth
<i>Taṛhā</i>	Craving, desire; literally ‘thirst’
<i>Tathāgata</i>	The Perfect One; the Enlightened One; the Buddha
<i>Tatramajjhataṭṭā</i>	Complete equanimity
<i>Tejo</i>	Element of heat; fire
<i>Thāma</i>	Strength, power
<i>Ṭhapanā</i>	Fixing: fixing the mind into the object
<i>Thina</i>	Sloth
<i>Thina-middha</i>	Sloth and drowsiness or torpor
<i>Ṭhiti</i>	Existing; persistence
<i>Tipiṭaka</i>	Three baskets; The <i>Pāḷi</i> canon has three divisions (<i>Suttanta Piṭaka</i> , <i>Abhidhamma Piṭaka</i> , <i>Vinaya Piṭaka</i>)
<i>Tīraṇa pariññā</i>	Comprehension of the characteristics of <i>nāma</i> and <i>rūpa</i> , such as impermanence, suffering, non-self; analytical knowledge of 3 characteristics
<i>Ti-Ratana</i>	The Three Gems: The Buddha, the <i>Dhamma</i> , the <i>Śaṅgha</i>

<i>Tuccha</i>	Empty; vain; insubstantial
<i>Ubbegā</i>	Excitement
<i>Ubhayakkhaya</i>	Expiration of two things at a same time
<i>Ubhayakkhaya maraṇa</i>	Death due to expiration of kammic power and life span simultaneously
<i>Udayabbaya ñāṇa</i>	Knowledge of arising and vanishing of <i>nāma</i> and <i>rūpa</i>
<i>Uddhacca</i>	Restlessness; wavering mind
<i>Uggaha nimitta</i>	Acquired image
<i>Ugghatitaññū</i>	One who can attain <i>Arahatta magga</i> and <i>phala</i> just by hearing a very short stanza
<i>Ujukatā</i>	Rectitude; straightness
<i>Upacāra</i>	Access; neighborhood
<i>Upacāra jhāna</i>	Access concentration; neighborhood <i>jhāna</i>
<i>Upacāra samādhi</i>	Neighborhood concentration just before entering any of the absorptions or <i>jhāna</i>
<i>Upacaya</i>	Increasing
<i>Upacchedaka maraṇa</i>	Death caused by the destructive heavy <i>akusala kamma</i>
<i>Upādāna</i>	Clinging
<i>Upaghātaka kamma</i>	Destructive <i>kamma</i>
<i>Upahicca parinibbāyī</i>	A <i>Brahma</i> in Pure Abodes who reaches Nibbāna after crossing half of the life time
<i>Upakkilesa</i>	Defilements, impurities
<i>Upanibandhana</i>	Closely tied with
<i>Upapatti</i>	Rebirth in a new life
<i>Upapattibhava</i>	<i>Nāma</i> and <i>rūpa</i> called life and caused by <i>kamma</i>
<i>Upasanta</i>	Calmness, tranquility; extinction
<i>Upāyāsa</i>	Deep sorrow inside; more severe than <i>soka</i> or <i>paridevā</i>
<i>Upekkhā</i>	Equanimity; neutral feeling

<i>Uppāda</i>	Arising; coming into existence
<i>Usmā</i>	Body heat
<i>Utu</i>	Temperature, heat; inside <i>tejo</i>
<i>Vacī</i>	Speech, words; speaking
<i>Vacīsariḅhāra</i>	Factors that make perform speaking or words: <i>vitakka</i> and <i>vicāra</i>
<i>Vadhaka</i>	Killing, murderous; a murderer
<i>Vaṛṇa</i>	Vision such as color, appearance
<i>Vāra</i>	Turn, time
<i>Vaṭṭa</i>	Round, circular; cycle of <i>saṃsāra</i>
<i>Vaya</i>	Vanishing
<i>Vāyāma</i>	Striving; effort; exertion
<i>Vāyo</i>	Element of supporting the coexisting materials; wind, air
<i>Vedanā</i>	Feeling
<i>Vessavaṛa</i>	The king of <i>yakkhas</i>
<i>Vicāra</i>	Sustained application of the mind on an object
<i>Vicaya</i>	Investigation; examination
<i>Vicikicchā</i>	Doubt about the Buddha, the <i>Dhamma</i> , the <i>Sariḅha</i> , and Dependent origination
<i>Vihiraṃsa vitakka</i>	Thinking about harming or ill-treating others
<i>Vikāra</i>	Change
<i>Vinipātikā</i>	All those who have fallen into the lower worlds
<i>Viññāṇa</i>	Consciousness
<i>Vipāka</i>	Result of one's action
<i>Vipallāsa</i>	Falsification; distortion
<i>Vipaṅcitanāṅṅū</i>	One who can attain <i>arahatta magga</i> after hearing long explanations of the <i>Dhamma</i>
<i>Vipassanā</i>	Insight meditation; to see clearly; to see things as they really are; insight into the truth of <i>anicca</i> , <i>dukkha</i> , and

	<i>anatta</i>
<i>Vipatti</i>	Wrong state; false manifestation
<i>Virati</i>	Abstinence
<i>Vīriya</i>	Effort; energy
<i>Virūḷaka</i>	King of the south
<i>Virūpakka</i>	King of the west
<i>Visaya</i>	Locality; region; realm
<i>Visuddhi</i>	Purity; purification: There are 7 purification (<i>sīla visuddhi, citta visuddhi, diṭṭhi visuddhi, karīkhāvitaraṇa visuddhi, maggāmaggañāṇadassana visuddhi, paṭipadāñāṇadassana visuddhi, ñāṇadassana visuddhi.</i>
<i>Visuddhi magga</i>	Path of purification
<i>Vitakka</i>	Initial application of the mind towards an object; mental factor that directs the mind towards an object: <i>kusala vitakka</i> and <i>akusala vitakka</i>
<i>Vīthi</i>	Process (mind)
<i>Vivaṭṭanā</i>	Turning away; looking back
<i>Viveka</i>	Detachment
<i>Yakkha</i>	Demon
<i>Yakkhinī</i>	Female <i>yakkha</i>
<i>Yasa</i>	Fame and glory
<i>Yasa mahatta</i>	Greatness of fame
<i>Yogī</i>	One who practices meditation; practitioner; meditator
<i>Yoniso manasikāra</i>	Proper attention; wise consideration
<i>Yuga</i>	Era
<i>Yuganaddha</i>	Pairing <i>samatha</i> and <i>vipassanā</i> meditation

ABOUT THE AUTHOR & THE EDITOR

Sayādaw Sumaṅgala was born on January 28, 1955 in downtown near Yangon, Myanmar. Since then, he was raised there and studied mathematical statistics as a selected student at Institute of Economy in Yangon. After graduation, he worked for the government petroleum enterprise as an assistant shop manager from 1980 to 1990. He was inspired to live close to the Buddha and resigned from his job voluntarily in order to see this desire come to fruition. In 1996, he was ordained as a monk with the intention to practice meditation devoutly and became a member of Buddhist *Saṅgha* Order.

From 1998 to 2004, he offered his services as an English teacher at Sitagu International Buddhist Academy in Sagaing. The venerable Sumaṅgala's observations and insights are informed by his own spiritual journey, which began with him guiding meditation courses as an assistant monk of *Kammaṭṭhānā cariyā* at Yankin Aye Nyein Meditation Center (Mandalay). In 2005, on the day after 2550 the Buddha's demise, in occasion of honoring the Buddha by practising meditation for the entire 24 hours with other members, only he could complete meditation without stopping, moving, sleeping, and eating. He guided meditation as a patron monk to the nearly 4,000 *yogīs* at Yankin Aye Nyein Meditation Center between the years 2010 and 2015.

In 2011, he went to practice meditation at the Buddha's birthplace, enlightenment place, the first discourse preaching place (*Dhammacakkappavattana*), the place entering into *Prinibbāna* in Bodh Gaya, India. He made his second trip in 2013 to the Uruvena Cave, India where the Buddha practiced austerity and practiced meditation for 9 days. During these days, he practiced alone in the cave for 3 nights without sleeping. In the place of Buddha's enlightenment, he practiced

meditation under the Bodhi tree for 6 straight nights. Recently, he traveled to the temple of the Buddha's tooth relic in Sri Lanka and then Sri Maha Bodhi of Anuradhapura, the place transplanting a right branch of banyan tree in India which the Buddha became enlightened. He also practiced meditation there in the temple. He has been currently meditating with a firm determination to reach Nibbāna at the forest monastery at Pyin Oo Lwin, Myanmar.

Eunsook Cha holds two Master's degrees in English Education from Sungkyunkwan University in Seoul, Korea and Curriculum and Instruction (ESL/Bilingual education endorsement) from National-Louis University, Evanston, Illinois, U.S.A. and has been a professor of Business English in her native Korea since 2004. She is also the author of several popular textbooks on the subject of learning English as a second language.

During a residency in Chicago, Illinois, U.S.A. in the 1990's and 2000's, she was introduced to Buddhism through the Hanmaum Seon Center and began studying the teachings of its founder, Dae Haeng Kun Sunim, becoming a practising Buddhist in 2003. Ms. Cha has traveled extensively throughout the world, tracing the major paths of pilgrimage in the Buddhist tradition, and has had the opportunity to study with some of the great teachers of the practice, including, His Holiness The Dalai Lama in India and Venerable U. Zawtika while studying *Abhidhamma* at Oo Yin Monastery, Mandalay, Myanmar.

In 2012, Ms. Cha made her first visit to the country of Myanmar at the suggestion of the Venerable U Sandhima, who happened to be propagating Buddha's teaching in Seoul, Korea at that time. There, she made the acquaintance the Venerable U Rajinda, who after overhearing her speaking of the *Dhamma* with an English speaking resident, he suggested that she become a student of *Abhidhamma*. She went on to study for two years with the Venerable U Zawtika at Oo Yin Monastery,

Mandalay. She was named *Mettānandī* by Ven. Dr. Dhammapiya at Ngar Gyan Pyan Sāsana Yeiktha in Yangon. During her trip to the country in 2015, Ms. Cha began studying meditation with the Venerable Sumaṅgala in Mandalay and in gratitude for his generous teachings, she looked for some way to repay his kindness.

After noticing that there was no formal primer for the studying of meditation in *Kannī* tradition, Ms. Cha offered her services in compiling and codifying a manual for practising meditation as taught in Myanmar, the only place where the practice is considered to still be taught in its purest form as handed down by the Buddha. The results of this labor of love are the book you now hold in your hands.

EPILOGUE

* This is the 34 - day meditation retreat in Mandalay, Myanmar which Editor, Eunsook Cha, attended in January, 2015. She found the experience to be the most powerful healing tool for transformation, as the process focused on strengthening concentration and developing mindfulness.

A Korean *Yogī*'s Incredible Meditating Journey - *Everything but Nothing*

No one can guarantee their future life. Nobody knows what will happen even tonight. From the moment we are born, we commence to embark on the mortal journey of life, of which our final, inescapable destination is death.

I decided to practice meditating geared toward self-awareness and mindfulness so that I can get a one-way ticket to reach to that last destination safely. Traveling from my house in Seoul, Korea, all the way through to Yankin Aye Nyein Meditation Center in Yankin Hill, Mandalay, Myanmar, took more than 21 hours. To me, Yankin Hill seemed to be as far away as Mars for all the hours spent in flight and on the bus. In spite of all the trials and tribulations I had to endure during the actual trip, I went there dreaming of a spiritual journey from despair to happiness. The meditation center was nesting in the forest, where birds can be heard singing on the tree branches all day long. Doves cooed softly as they sing “Wonderful! Wonderful!” I arrived on January 14th, 2015, and the weather was bright and breezy. Everyone welcomed me warmly and helped me to instantly feel well taken care of and worry free. I was given an upstairs room at the house where I would be spending the bulk of my time here, except for when I was studying and meditating. Everything was perfect for me even though I felt a little bit uncomfortable in the confined space which was furnished with only a small wooden bed.

As soon as I arranged my stuff in the room, the first *Dhamma* (the Buddha's teaching or truth of nature) teaching class just for me got started under the guidance of the Venerable Sumaṅgala, Yankin Aye Nyein Meditation Center sayādawgyi (a great Buddhist monk). Actually, he was a great *dhamma* messenger and a hidden treasure, most invaluable to me. I was completely absorbed in his teaching. The way of *Dhamma* was truly profound and mysterious. He always took special care to ensure that I could understand the deep meaning of *Dhamma* since he knew it was my strong interest. Like teaching the first step to a baby, he kindly led me step by step, so as not to veer off the track. There were many surprises along the way which not only kept me on my toes, but continued to enlighten me every moment. Sayādawgyi's any single word was the *Dhamma* itself so it moved me to tears. It was the most profound and powerful experience in my life, for sure.

From day one, I enjoyed each and every class of sayādawgyi's and used to look forward to taking his *Dhamma* class every morning. Sometimes I could not wait to see him until the next morning because I had an insatiable thirst for knowledge of the *Dhamma*. I thoroughly enjoyed each class, which touched me deeply.

There is a Japanese proverb that says, "Better than a thousand days of diligent study is one day with a great teacher." I really admired his enthusiasm for teaching the *Dhamma*. sayādawgyi was truly a standout *Dhamma* teacher because of his sheer dedication to all *yogīs*. Without a little knowledge of *Abhidhamma*, I could not understand it despite his great *Dhamma* teachings. Thanks to my scholarly *Abhidhamma* teacher, the Venerable U Zawtika at Ooyin Monastery in Yankin Hill, I was presented with a most enlightening *Dhamma* class, however, it helped that I had some previous knowledge of *Abhidhamma* I would not have been able to understand the great lessons bestowed upon me. In other words, *Abhidhamma* acts like a mental map to understanding *Dhamma*,

but only if you understand *Abhidhamma* in and of itself.

On the second day of meditating, the rain was pouring down all day long, as it had done so for the three previous days. It looked like a flower sparkling to celebrate my meditation. However, sitting meditation from 4:15 am to 9:30 pm was not easy in spite of one-hour sitting meditation and thirty-minute walking meditation. I was suffering from back pain, muscle pain, shoulder ache, numbness in the feet, coughing, headache, fever and a sore throat. I came here to experience peace, happiness, or perfect freedom but there was only suffering. Every moment I experienced seemed to be worst nightmare. Sitting for such long periods of time caused my body to ache for the first five days. I wanted to go back home dreaming a much easier life but, on the other hand, I wanted to test my patience and limitations. Furthermore, I did not want to chance being deprived of a single precious treasure gained from successful practice by stopping meditating at this point. After a painful, five-day struggle, my body was getting started to adapt to my new surroundings. Finally, peace came to me so I could concentrate on meditation. To see the beautiful rainbow, I had to put up with a few rainy days.

I undertook Calm Meditation practice (*Samatha*) through conducting breathing in and out (*Ānāpānassati*) for about 25 days. After that, I practiced Insight Meditation (*Vipassanā*) for 9 days. During the Calm Meditation period, I was taught how to send the light image (*nimitta*) seen by my mind and how to see the Buddha image in the pagodas through my third eye which I have never experienced before. My project was to see the Buddha image in *sīmā* (a pagoda used for monks' ordination). When I heard about this for the first time, I thought it was a totally ridiculous idea. Because I am a highly educated person having two Masters Degrees, one in Bilingual education in America, the other is English education in Korea. I even worked in education in Chicago, America

for ten years. Through all that conditioning, it meant that my way of thinking had shifted towards more westernized standards of the fact. I did not believe things easily without any scientific evidence or indisputable proof. But I wondered if all human beings really can have extrasensory perception, or ESP.

I devoted myself to concentrating deeply for the entire day but I did not see anything. However, I saw the Buddha image clearly smiling at me for a very short moment by the time I gave up and let go of my greed for seeing the image. I drew the image immediately that I saw, and went to the sayādawgyi to be assured of the truth of my vision. I described to him what I saw and I was taken to the *sīmā*. Upon seeing the Buddha image in the *sīmā*, I was so impressed that I burst into tears. I could not stop crying of joy for a while. The image was exactly same as I saw while meditating. It was a pure surprise and an experience that I would never forget.

The Venerable Sumaṅgala explained that everything has not happened through serendipity but the power of mind. He said, “The mind is like a searchlight. If you want to see it, the searchlight will illuminate it. The mind does not have any distance limitations, no matter how far it is from the object. Your wish is my command - this is the power of human mind.” This meditation experience helped me to understand the meaningfulness of life’s many wonders. I also got to know that the mind is very powerful tool when I concentrated deeply.

During the course of Insight meditation practice (*Vipassanā*), I recalled my three past existences which were vividly seen. The previous incarnations were Buddhist nun, guide, and deer. However, whatever I saw from my previous life, it is not important. I think this practice will help me to understand my current life more clearly because the current ‘I’ is a product of all past lives. Therefore, if I scrutinize thoroughly my present state of mind, habits, personality, or likes and dislikes, I think

I can fairly accurately guess my former life and predict my life after death.

Before I came to this center, I had been troubled with insomnia (sleeplessness) for years. I could no longer endure it and went to see my doctor who prescribed sleeping pills so I could get some sleep but they caused headaches and upset stomach. Without the sleeping pills, I could maybe sleep for an hour and then go off to work, but I would frequently make mistakes while I was teaching, not to mention that I was also running the risk of falling asleep behind the wheel while driving to and from work everyday. I was at my wits end, if I did not take the medication, I could not get any sleep, and if I took the pills I was able to get some sleep, but my waking hours were quite unbearable due to the headaches and nausea, I frequently chose sleeplessness as the better option. However, all my sleeping problems were gone from the first day of *Ānāpānassati*. I fell into a deep and peaceful slumber solidly for six hours from 10 pm to 4 am. For the first time in five years, I could sleep like a baby every day. Without any sleeping problems, I could make deep and restful sleep for the whole thirty-four days of meditation at Yankin Aye Nyein Meditation Center. Beyond this, one of the most surprising things was that I lost four kilograms (8.8 pounds) of weight out of 52 kilograms. I felt like a new person. Indeed meditation helped cure all my chronic insomnia and back pain so it was a universal panacea to me. I think meditation is involved in simplicity, loving-kindness, and peace of mind. These factors seemed to enable me to sleep soundly at night.

It has taken me so long to practice meditation after having experienced life's trials and tribulations. I had lost everything that I accomplished. I lost all my property in an instant. My fiancé's death divested me of all my hopes for the future. I could not be by my father's side when he passed away because I was traveling in New Zealand. I did not

give my mother love and attention well until the last moment of her life. My life was filled with tear stained incidents before coming here. “How many times I must cry in a lifetime to no longer shed tears?”, “How many times I must shed tears to no longer have my heart crushed?”, “What is life and death?”, “Why should I experience all of those difficulties?” and “What am I?”, I continually muttered.

To solve problems never being resolved and to fill my empty heart, I went backpacking in India, many countries in Europe, Oceania, Japan, China, and Southeast Asia nations for many years. I wanted to meet a great teacher who could give me the answers to my questions. Sadly, nothing or no one could quench my thirst for the truth. The more I wanted to know, the deeper my questions were. Finally, after wandering the globe for years as a vagabond, I met my great teacher, the Venerable Sumaṅgala. He gave me wise and constructive answers based on the *Dhamma*. I realized that knowledge on the *Dhamma* I know is nothing but skin deep.

Throughout my 34-day meditation journey, I experienced the world of perfect freedom filled with joy and wonders. My spirit and body seemed to purify after observing the phenomena of rising and vanishing and mindfulness of breathing. Somehow I could understand the law of impermanence and suffering of life. For the first time in my life, I felt real serenity and tranquility of mind while I was meditating. Because my determination to meditate was firm, clear, and sincere then I could be able to put all sad memories aside and find peace of mind. Meditation is like a mental massage in my stressed-out busy life. I became more aware, focused, and calm. Meditation showed me who I am, and help me to live authentically and compassionately, mindfully and purposefully rather than just running around frantically doing things and keeping busy everyday.

There is not always next time. Time waits for no man or woman.

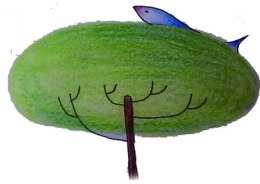
Time will continue to roll forward towards our final destination, it stops for no one. Teachers won't be around forever, and if you don't find them now, you will regret it in the future. Our body also does not wait and is getting older and weaker, and then it is more difficult to practice cultivating your mind. We think we can get everything if we want but there is nothing to take when you die except for the *Dhamma*. Only a mindfulness meditation will purify and freshen up your mind and body practiced on a daily basis. Get your priorities right and think about what you are supposed to. Grab it and seize the hour and seize the day spending some quiet time to meditate!!

In conclusion, I would like to first reiterate my message to you as to the many benefits I have experienced through meditation and mindfulness. All of the things that 'they' say are true, and I'm living proof that with hard work, dedication and a lot of patience, you, too, will be able to enrich your entire experience in life. It's never too late to start, but the longer you wait in life, the more difficult it will be to achieve the desired results. Remember, just as the body grows old and becomes less flexible, so does the mind become less able to adapt to new tasks, so it's better to start sooner than later.

Another important factor is to find a skilled teacher, one who is compassionate and will inspire you to learn the full meaning of *Dhamma*. A great teacher will be able to guide you on your spiritual journey and reach that place of understanding that you have been seeking for so long. But remember, a great teacher can only be effective when he/she is ready to teach and when the student is ready to learn. It takes a great commitment from both sides to achieve success in learning, along with studying and understanding, it is also important to practice diligently. Just as practice and discipline is required to master a musical instrument, the same dedication and hard work is necessary to develop a clear mind and a good quality of life.

*“Ārambhatha nikkamatha,
Yuñjatha buddhasāsane;
Dhunātha maccuno senaṃ,
Naḷāgāraṃva kuñjaro.*

*Yo imasmiṃ dhammavinaye,
Appamatto vihassati;
Pahāya jātisaṃsāraṃ,
Dukkhassantaṃ karissatī.”*
(Aruḥavatī sutta)



*“Wherever the Buddha’s teachings have flourished,
either in cities or countrysides,
people would gain inconceivable benefits.
The land and people would be enveloped in peace.
The sun and moon will shine clear and bright.
Wind and rain would appear accordingly,
and there will be no disasters.
Nations would be prosperous
and there would be no use for soldiers or weapons.
People would abide by morality and accord with laws.
They would be courteous and humble,
and everyone would be content without injustices.
There would be no thefts or violence.
The strong would not dominate the weak
and everyone would get their fair share.”*

*** THE BUDDHA SPEAKS OF
THE INFINITE LIFE SUTRA OF
ADORNMENT, PURITY, EQUALITY
AND ENLIGHTENMENT OF
THE MAHAYANA SCHOOL ***

With bad advisors forever left behind,
From paths of evil he departs for eternity,
Soon to see the Buddha of Limitless Light
And perfect Samantabhadra's Supreme Vows.

The supreme and endless blessings
of Samantabhadra's deeds,
I now universally transfer.
May every living being, drowning and adrift,
Soon return to the Pure Land of Limitless Light!

*** The Vows of Samantabhadra ***

I vow that when my life approaches its end,
All obstructions will be swept away;
I will see Amitabha Buddha,
And be born in His Western Pure Land of
Ultimate Bliss and Peace.

When reborn in the Western Pure Land,
I will perfect and completely fulfill
Without exception these Great Vows,
To delight and benefit all beings.

*** The Vows of Samantabhadra Avatamsaka Sutra ***

Taking Refuge with a mind of Bodhichitta

**In the Buddha, the Dharma and the Sangha,
I shall always take refuge
Until the attainment of full awakening.**

**Through the merit of practicing generosity
and other perfections,
May I swiftly accomplish Buddhahood,
And benefit of all sentient beings.**

The Prayers of the Bodhisattvas

**With a wish to awaken all beings,
I shall always go for refuge
To the Buddha, Dharma, and Sangha,
Until I attain full enlightenment.**

**Possessing compassion and wisdom,
Today, in the Buddha's presence,
I sincerely generate
the supreme mind of Bodhichitta
For the benefit of all sentient beings.**

**"As long as space endures,
As long as sentient beings dwell,
Until then, may I too remain
To dispel the miseries of all sentient beings."**

DEDICATION OF MERIT

May the merit and virtue
accrued from this work
adorn Amitabha Buddha's Pure Land,
repay the four great kindnesses above,
and relieve the suffering of
those on the three paths below.

May those who see or hear of these efforts
generate Bodhi-mind,
spend their lives devoted to the Buddha Dharma,
and finally be reborn together in
the Land of Ultimate Bliss.
Homage to Amita Buddha!

NAMO AMITABHA

南無阿彌陀佛

財團法人佛陀教育基金會 印贈

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