

Two Papers on Meditation presented at
the World Buddhist Summit



Breakthrough in
SAMATHA MEDITATION
and
VIPASSANĀ MEDITATION

Pa-auk Tawya Sayadaw
and
Dr. Mehm Tin Mon

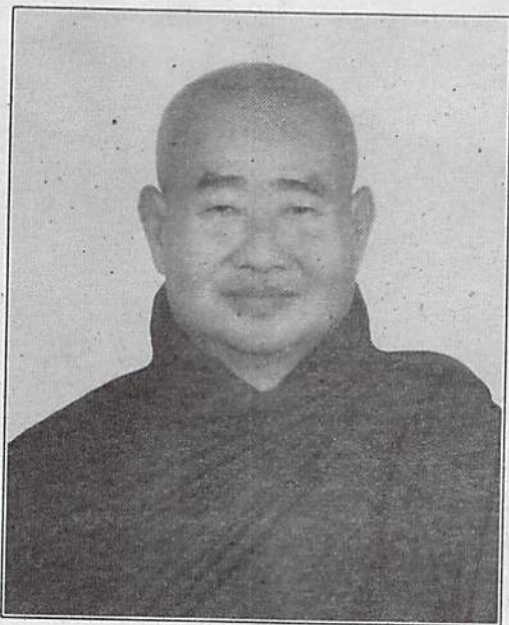
Samatha-Vipassanā can now be practised
successfully as directed by the Buddha

Second Edition

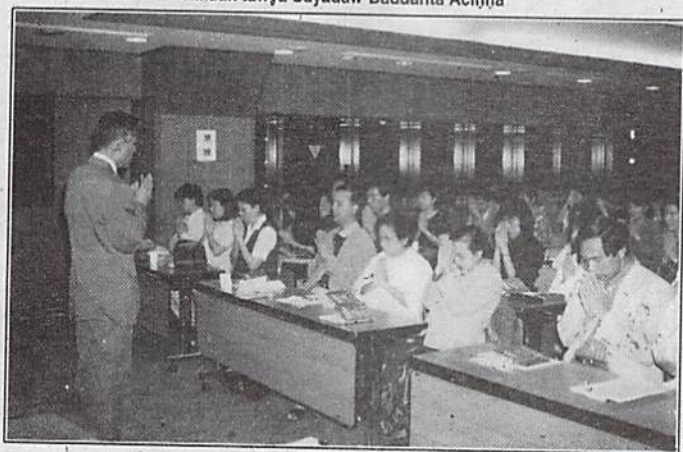
Pa-auk Tawya Sayadaw
Dr. Mehm Tin Mon

Breakthrough in
SAMATHA-VIPASSANĀ

- The Essence of the Buddha's Teachings is Morality, Concentration and Wisdom.
- The Right Concentration is attained only by practising Samatha correctly.
- Only with the Help of the Right Concentration can Ultimate Realities that constitute Mind and Body be discerned definitely.
- Only when the Arising and Dissolving of Ultimate Realities are discerned vividly can Vipassanā be conducted properly.
- Only when the Causal Relations of Pativassmuppāda are penetratively observed can one proceed to the Path-Wisdom.
- Only when the Vipassanā procedure is conducted in detail as directed in Buddhist Canons can one attain Enlightenment!
- Only when Nibbāna is realized distinctly by the Path-Wisdom and its Fruition-Wisdom can one enjoy the full Benefits of the Buddha's Teachings!
- To practise Samatha-Vipassanā successfully as directed by the Buddha please come to the International Pa-auk Forest Meditation Centres without delay.



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Pa-uk tawya Sayadaw Baddanta Acinna



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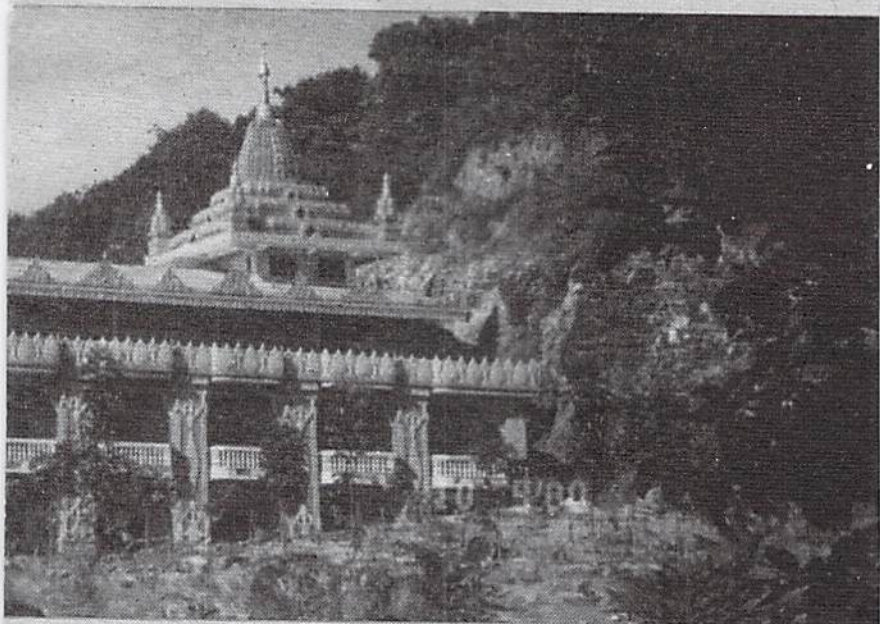
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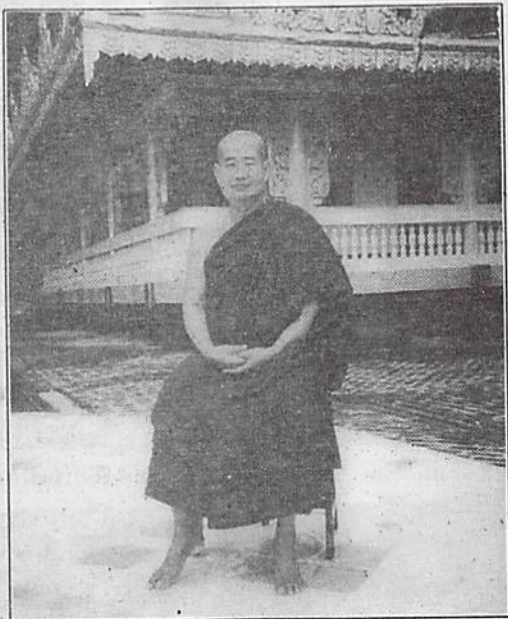
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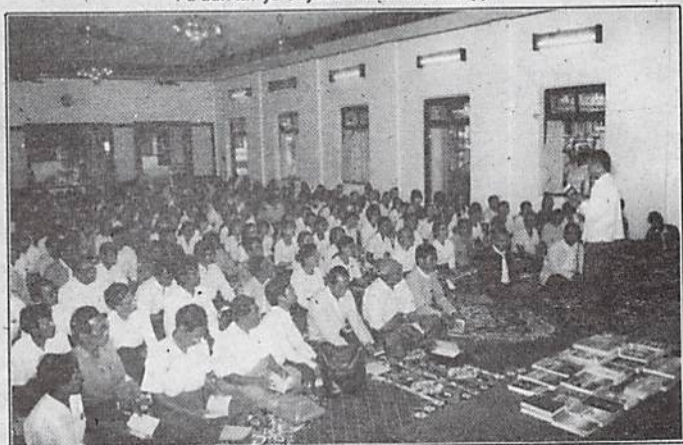
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Dr. Mehm Tin Mon teaching Abhidhamma in Yangon

Two Papers on Meditation
Presented at the World Buddhist Summit
held in Yangon, Myanmar

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SAMATHA MEDITATION
and
VIPASSANĀ MEDITATION

Pa-auk Tawya Sayadaw
and
Dr. Mehm Tin Mon

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Pa-auk Tawya Sayadaw + Mehm Tin Mon, Dr.
Breakthrough in Samatha Meditation and Vipassanā
Meditation.

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(1) Breakthrough in Samatha Meditation and
Vipaṣṣana Meditation.

PREFACE

Two papers entitled “Breakthrough in Tranquillity Meditation (*Samatha Bhāvanā*)” and “Breakthrough in Insight Meditation (*Vipassanā*)”, which were read and discussed with great interest in the World Buddhist Summit held in Yangon, Myanmar, on December 9 to 11, 2004, are printed and published in the form of the present book for the benefit of the public who like to know a brief and concise account of the practical aspects of Buddhism called Samatha-Vipassanā.

The papers actually represent the essential summary of Tranquillity Meditation and Insight Meditation which are being conducted in minute detail strictly in accordance with the teachings of the Buddha in the International Pa-auk Forest Buddha Sāsana Centres throughout Myanmar.

This book will introduce the readers to the proper way of undertaking Samatha-Vipassanā as taught by the Buddha, developing the right concentration and penetrating into the ultimate realities called “*Paramatthas*”; defining each ultimate reality precisely by its characteristic, function, manifestation and nearest

cause, investigating the causal relations of Dependent Arising (*Paṭiccasamuppāda*) that beautifully describes the round of rebirth, and contemplating all mentality and materiality (*nāma-rūpa*), causes and effects, internal and external, pertaining to the past, the present and the future, as impermanent (*anicca*), painful (*dukkha*) and not-self (*anatta*) in various ways.

The contents and the scope of the two papers will demonstrate clearly that the Samatha-Vipassanā meditation is being maintained and practised fully in its original pure form in the Union of Myanmar. In fact Myanmar preserves and maintains all the teachings of the Buddha both in words and practice (*Pariyatti and Paṭipatti*) and can share them with the world for the welfare of all mankind.

Undertaking Tranquillity Meditation to develop the right concentration and practising Insight Meditation to develop wisdom to the highest level means walking on the noblest Path that leads to ever-lasting peace and eternal happiness called Nibbāna. Everyone is welcome to take part in this delightful noble task which will surely bring great benefits in this very life.

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December 9 to 11, 2004

**Breakthrough in Tranquillity
Meditation**
(Samatha Bhāvana)

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“ SYNOPSIS ”

The objective of the Training of Concentration (*Samādhi-sikkhā*) is to purify the mind from hindrances (*nīvaraṇas*) and other defilements (*kilesās*) to attain the purity of the mind (*cittavisuddhi*) and to make the mind very powerful to undertake vipassanā effectively.

According to *Aloka Sutta*¹ and *Pacalāyamāna Sutta*² the wisdom associated with even preparatory concentration (*parikamma-samādhi*) starts radiating light. We found that the light becomes brighter as the concentration rises and at the level of access concentration (*upacāra samādhi*) it becomes so bright and penetrative that it can penetrate into internal organs and then to ultimate realities (*paramatthas*). Without the right concentration (*sammāsamādhi*) the ultimate realities cannot be observed by direct knowledge and consequently vipassanā cannot be properly performed. Especially the fourth rūpāvacara jhāna is found to be the best weapon to undertake vipassanā effectively.

Breathrough in Tranquillity Meditation 9

All the forty samatha meditation subjects prescribed by the Buddha are found to give rise to the right concentration as described in Pāli texts. **Mindfulness of Breathing** ³ (*Ānāpānassati*) is observed to suit many meditators to develop concentration to the fourth jhāna level. Unlike other meditation subjects *ānāpānassati* becomes subtler at each higher stage until it is no longer distinct. So strong mindfulness and keen wisdom are essential. Also strong faith (*saddhā*), great effort (*vīriya*), perseverance, intense concentration (*samādhi*), correct guidance and right understanding (*paññā*) are necessary to develop *ānāpānassati* successfully.

Any deviation from the instructions of the Buddha is found to delay progress. Correct interpretation of meditation signs (*nimittas*), balancing faculties (*Indriyas*) and enlightenment factors (*Bojjhaṅgas*), and developing mastery over each jhāna are found to be mandatory.

With the support of the fourth rūpāvacara jhāna of *ānāpānassati*, a yogī can develop the four **Guardian Meditations**⁴ to

the required level very quickly to enjoy all the benefits. Also he can readily develop the **ten kasinas**⁵ to attain the four rūpāvacara jhānas and then go up to attain four arūpāvacara jhānas.

Defining the four elements ⁶

(*Catudhātuvavatthāna*) is found to be most effective to develop access jhāna quickly. The yogī can then discern all the **32 body parts**⁷ (*koṭṭhāsas*) both internally and externally. Then reflecting on the foulness of the internal or external **skeleton**⁸ he can develop the first rūpāvacara jhāna. Again taking the white colour of the skull of a meditator sitting in front as the **white kasina**⁹ he can also develop the fourth rūpāvacara jhāna.¹⁰ This jhāna is found to radiate brighter light than the ānāpānassati fourth jhāna and it serves as a better weapon for undertaking vipassānā.

“MAIN PAPER “

Introduction

We are glad to announce the good news that many meditators, who have meditated and who are meditating in our Internatioal Pa-auk Forest Buddha Sāsana Meditation Centres, could develop the right concentration (*Sammā-samādhi*) by undertaking mindfulness of breathing (*Ānāpānassati*) or by defining the four elements (*Catudhātuvavatthāna*). They could then proceed successfully to undertake all the four Guardian Meditations and all the ten Kasiṇa Meditations.

The Need to develop Mental Concentration (*samādhi*)

The noble Eightfold Path comprises the training of morality (*sīla-sikkhā*), the training of concentration (*samādhi-sikkhā*) and the training of wisdom (*paññā-sikkhā*).

The training of morality purifies the mind from gross, violent defilements (*vītikkama-kilesās*). The training of concentration purifies the mind from the arisen and agitating defilements (*pariyuṭṭhāna-kilesās*). The training of wisdom purifies the mind from latent defilements (*anusaya-kilesās*).

Thus, after developing and maintaining pure morality the pariyuṭṭhāna kilesās, including the hindrances (*nīvaraṇas*), keep on agitating and inflicting the mind, making the mind restless and distracted.

So the Buddha exhorted his disciples in Dhammapada to culture and tame the mind in order to enjoy peace and happiness.

The mind is very subtle and delicate and very hard to see. It moves lightly and swiftly from one sense object to another and lands wherever it pleases. It is difficult to control the mind but the wise should control and tame it. A well tamed mind brings happiness."¹⁰

In Samādhi Sutta,¹¹ the Buddha exhorted bhikkhus to develop concentration to be able to see things as they really are.

*Samādhim bhikkhave bhāvētha
samāhito bhikkhave bhikkhu
yathābhūtaṃ pajānāti."*

"Oh bhikkhus, try to develop mental concentration. The bhikkhu who has developed concentration will be able to see things (the four Noble Truths) clearly and correctly as they really are."

According to our experience, even if a meditator can focus his mind on a meditation subject continuously for one hour or more, he cannot penetrate into his body to see even his internal body parts, let alone the ultimate realities (*paramatthas*), unless he attains at least the *neighbourhood or access concentration* (*upācarā samādhi*).

When a meditator truly attains access concentration or higher concentration (*jhāna*), he can penetrate into his body to see his internal organs such as flesh, sinews, bones, liver, heart, etc., and then penetrate further to see the ultimate realities. So he can undertake insight meditation (*vipassanā*) properly.

Thus in order to accomplish the training of concentration, to culture and tame the mind to the right concentration, and to proceed to *vipassanā* properly, we need to develop mental concentration.

According to the statement of the Buddha in *Satipatthāna Sutta*,¹² the right concentration (*sammāsamādhi*) is equivalent to the concentration associated with any of the four *rūpāvacara kusala jhānas*.

According to the statement of Visuddhi- magga ¹³:

“ *Citta visuddhi nāma sa upacārā atṭha- samāpattiyo* ”

“ *The neighbourhood concentration as well as the concentration associated with any of the eight jhāna attainments is called the purity of the mind.* ”

So the neighbourhood concentration should be included in the right concentration. A meditator uses either access concentration or jhāna concentration as the foundation of vipassanā and undertakes vipassanā defining mentality -materiality as impermanent (*aṇicca*), painful (*dukkha*) and not-self (*anatta*). The concentration that is associated with insight knowledge (*vipassanā*) in this way is called “ *khanikasamādhi* ”.

The Buddha described forty meditation subjects for samatha bhāvanā. Any one of the forty subjects can be chosen to develop the right concentration, provided the instructions of the Buddha are correctly followed under the guidance of a competent meditation teacher.

Undertaking Mindfulness of Breathing (*Ānāpānassati*)

Ānāpānassati is one of the most effective meditation subjects for developing concentration quickly. It is much praised by the Buddha^{14, 15} and used in many meditation centres as the special meditation subject (*pārihāriya kammaṭṭhāna*) for developing concentration. If properly practised according to the Buddha's instruction, it can develop the mind up to the fourth rūpāvacāra jhāna in the fourfold jhāna method.

Ānāpānassati should be developed in four steps according to Ānāpānassati Sutta, namely, (1) awareness of the long breath, (2) awareness of the short breath, (3) awareness of the whole breath, and (4) tranquillizing the breaths. In practice, following the advice given in the Commentaries, a meditator is taught first to be aware of the in-breath (*assāsa*) and the out-breath (*passāsa*) by the Counting method¹⁷ (*Gaṇanānaya*) to develop mindfulness quickly.

The meditator (*yogi*) should be aware of the in-breath and the out-breath by their gentle touch either at the tip of the nose or at

the nostrils or at the upper lip, wherever the touch is distinct while he sits erect, relaxed, with closed eyes, and breathing normally.

“Only if the meditator practises ānāpānassati by establishing his mindfulness on the breath at the point of distinct contact with the in-breath and the out-breath will the ānāpānassati concentration and meditation be fully accomplished in him.”¹⁶

He should focus his mind at one point (touching point) on the breath to develop *ekaggatā* (one-pointedness of the mind), a mental factor which represents concentration (*samādhi*). He should not let his mind wander away to other sense objects or to any bodily sensation which is not the subject of *ānāpānassati*.

The Counting Method

In counting the breath, he should breathe in, breathe out and count one; breathe in, breathe out and count two, and so on up to eight in reverence of the Eightfold Noble Path. When the mind remains calmly fixed on the breath for about one hour at every sitting, he can stop counting and continue to be aware of the breath calmly. When he can focus on

the breath for one hour or more at every sitting, he should proceed to the next step.

Awareness of the Length of Breath as well as the whole Breath

The length of the breath should be determined by the duration taken by the breath. If it takes a long time to breathe in or out, the breath is taken to be long. If it takes a short time to breathe in or out, the breath is taken to be short.

The breath may be long or short for some time or for the whole sitting. Whatever it is, after the yogī is aware of the length of the breath, he should also be aware of the whole breath body from the beginning to the end by its touch at the tip of the nose or at the nostrils or at the upper lip. He should not follow the breath either inwards or outwards. He should act like a gate-keeper.

A gate-keeper does not examine people either inside or outside the town for they are not his concern. But he does examine each person as the person arrives at the gate. Similarly the meditator pays no attention to the breath that has gone inside or outside the nose, because it is not his concern. But it is

his concern each time the in-breath or the out-breath arrives at the nostril-gate.

He should also act like a sawyer. The sawyer focuses his attention on the saw's teeth at the point of contact with the log without giving attention to the saw's teeth that are approaching or receding, though they are not unknown to him as they do so.

In the same way the meditator establishes mindfulness on the breath at the point of contact with the nostrils or with the upper lip, without giving attention to the in-breath and the out-breath as they approach or recede, though they are not unknown to him as they do so.

When he can calmly and mindfully focus his mind on the beginning, the middle and the end of the in-breath and the out-breath for one hour or more at every sitting, he should proceed to the fourth step.

Tranquillizing the Breaths

As he mindfully watches the in-breath and the out-breath to be aware of the whole breath, his breathing becomes more and more gentle and subtle. For while other meditation subjects become clearer at each higher stage,

ānāpānassati does not. In fact, as he goes on developing it, it becomes subtler for him at each higher stage, and it even comes to the point at which it is no longer manifest or distinct.

When it becomes unmanifest, the meditator should not get up from his seat and go away. He should go on sitting as he was and temporarily substitutes the place where the breaths normally touched for the actual breaths as the object of meditation.

As he gives his attention in this way, his mindfulness increases slowly, and the breaths will reappear after no long time. Then he should go on focusing his attention on the in-breath and the out-breath at the point of contact to be aware of the whole breath.

The Appearance of the Sign of Concentration

In mindfulness of breathing, all the three types of meditation sign or image (*nimitta*) are attainable. They are the preparatory sign (*parikamma-nimitta*), the acquired sign (*uggahanimitta*) and the counter sign (*paṭibhāga-nimitta*).

The natural in-going breath and the out-

going breath are taken as the preparatory sign. The grey dirty image that appears at a certain degree of mental concentration is also regarded as the **preparatory sign**.

A white image like cotton or silk cotton that appears at a higher degree of concentration is called the **acquired sign**. This is a general description. The image of other colours or shapes may also appear. Different signs may appear to different people due to the difference in perception.

As the concentration develops further, the image or sign may become very clear and bright like the evening star. This sign is taken to be the **counter sign**. Again the sign may appear in other forms like an evening star, a round ruby, a pearl, a silk cotton seed, a braid string, a puff of smoke, the moon's disk, etc..

Although the ānāpāna kammatthāna is a single meditation subject and a single kind of meditation, it gives rise to various forms of nimitta due to the difference in perception of different persons, and also due to the change in perception from time to time in a person.

Generally the nimitta which is as white as a pure cotton mass is called the acquired sign. It is not clear like glass. When the sign changes from pure white to a clear and bright sign like the evening star or like a clear and bright piece of glass, it is called the counter sign.

When the sign appears in the form of a ruby, the sign like an unclear ruby is the acquired sign, and the one like a bright ruby is the counter sign. The meditator should understand in the same way in the remaining signs.

The meditation sign may appear in an earlier step or it may appear in front of the face. The meditator should not pay attention to these signs as they are not stable. The meditation sign should appear at the point of contact of the breath with the nostrils. Some signs may extend from the nostril either inwards or outwards like a rod. In these cases, the meditator should not let his mind follow the sign inwards or outwards; he should keep his meditating mind immersed in the sign that exists nearest the nostril.

When the meditating mind remains fixed calmly in the sign for one hour, two

hours, etc., at every sitting, the sign will gradually and slowly become more and more clear and bright. When the sign is specially clear and bright, it becomes the counter sign.

The Development of Absorption (*appanā*)

From the time the counter sign appears, the hindrances (*nīvaraṇas*) are removed from the mind. The remaining defilements are subdued. The mind is pure and the mindfulness (*sati*) remains attentively and closely fixed at the *ānāpānatibhāga nimitta*.

A precaution should be pointed out here. In both the steps when the acquired sign and then the counter sign become stable and homogenous with the in-breath and the out-breath, and the meditator is trying to establish his mindfulness firmly and calmly on the sign, he should avoid looking at the sign and then at the breath. He should completely stop looking at the breath as before, and fix his meditating mind at the *ānāpāna nimitta* entirely.

In case the nimitta disappears, he should watch the in-breath and the out-breath as before. When the nimitta reappears and becomes stable, he should again try to be aware of the nimitta

only. If he practises in this way, the nimitta will be firm, and the concentration will gradually rise to the neighbourhood concentration.

In reality just as the chief queen takes great care to guard the embryo of the future universal monarch, and just as farmers diligently guard their rice-plants and barley-plants with ripe grains, so should the meditator carefully guard the *ānāpāna paṭibbhāga nimitta*.

He should reflect on that counter sign again and again many times. By such repeated reflection, he should try to guard the access concentration so that it is not destroyed. He should balance the five faculties (*Indriyas*) by keeping them under control with mindfulness and balancing energy (*vīriya*) with concentration (*samādhi*) and faith (*saddhā*) with understanding (*paññā*).

He should also balance the seven enlightenment factors (*Bojjhaṅgas*). At the time when the meditating mind slackens from the meditation object (counter sign) and his morale is low, he should develop the three enlightenment factors concerning the investigating wisdom (*dhammavicaya*), energy

(*vīriya*) and joy(*pīti*). By doing so, he is upholding his mind and uplifting his slackening morale.

On the other hand, when the meditating mind is enthusiastic, restless and wandering for such reasons as the energy is in great excess, he should develop the three factors concerning tranquillity (*passaddhi*), concentration (*samādhi*) and equanimity(*upekkhā*). By doing so, the meditator is suppressing his enthusiastic and restless mind and restraining his wandering mind.

Mindfulness (*sati*) controls and guards the meditation object from disappearing. It also controls and guards the meditating mind to be constantly aware of the meditation object and not to get lost from meditation. So it is desirable at all times (*sabbathīka*).¹⁹

When the meditator can develop concentration so that he can calmly and firmly establish his meditating mind on the very clear and bright object of the counter sign for one hour, two hours, etc., the sign should become extraordinarily clear and bright at the full absorption stage. Emerging from full absorption, he should then turn his attention towards the heart-base (*hadaya-vatthu*) in the heart. If he

practises several times, he can easily discern with his wisdom the clear mind-door (bhavaṅga citta) which depends on the heart-base for its arising. He can also discern with his wisdom the counter sign that appears at the mind-door.

Then he should try to develop his concentration so that it rises higher and higher and observing the mind-door and the counter sign together he should reflect on the jhāna factors which take the counter sign as their object. He will gradually discern them with his wisdom without much difficulty.

Five Jhāna Factors

- 1 *Vitakka* - initial application of the mind to the counter sign;
- 2 *Vicāra* - sustained application of the mind and repeated reflection of the counter sign;
- 3 *Pīti* - joy and fondness of the counter sign, or rapture;
- 4 *Sukha* - pleasant feeling and blissful enjoyment of the counter sign;
- 5 *Ekaggatā* - unification and establishment of the mind calmly on the counter sign.

When the jhāna factors are fully developed, it can be assumed that the first rūpāvacara kusala jhāna has arisen in the meditator. He should then enter upon the jhāna often without reviewing it much. He should also practise to develop mastery in five ways with respect to the first jhāna.

Five Ways of Mastery

- 1 *Āvajjanavasī* - the ability to discern the jhāna factors by the wisdom associated with manodvārāvajjana citta;
- 2 *Samāpajjanavasī* - the ability to enter upon the jhāna at will at any desired period;
- 3 *Adhiṭṭhānavasī* - the ability to remain in jhāna- absorption for any desired period;
- 4 *Vutṭhānavasī* - the ability to emerge from the jhāna absorption at the end of the specified period;
- 5 *Paccavekkhaṇavasī* - the ability to review the jhāna factors at will by the wisdom associated with the javana citta.

After the meditator has acquired mastery in five ways with respect to the first jhāna, he can develop the second jhāna by eliminating *vitakka* and *vicāra*. Again after acquiring mastery in five ways with respect to the second jhāna, he can develop the third jhāna by further eliminating *pīti*. Similarly after acquiring mastery in five ways with respect to the third jhāna, he can develop the fourth jhāna by further eliminating *sukhā*. He can also make certain of attaining the fourth jhāna by discerning the jhāna factors (*upekkhā* and *ekaggatā*) and other special characteristics of the fourth jhāna.

Four Guardian Meditations

(*Caturārakkha-kammaṭṭhānas*)²⁰

The four guardian meditation subjects are:

- 1 *Mettā bhāvanā* - development of loving-kindness;
- 2 *Buddhānussati* - recollection of the Buddha's attributes;
- 3 *Asubha bhāvanā* - recollection of foulness;
- 4 *Maraṇānussati* - recollection of death.

These four meditation subjects serve as "sabbatthaka kammaṭṭhānas"; that is, the medi-

tation subjects generally desirable in all matters. They are developed to protect oneself from internal dangers (*kilesās*) and external dangers.

Developing Loving-Kindness

(*Mettā-bhāvanā*)²¹

To make oneself an example and develop sympathy and consideration for others, one should first pervade oneself with loving-kindness for some time as follows.

- (1) *Ahaṃ avero homi,*
- (2) *Avyāpajjo homi,*
- (3) *Anīgho homi,*
- (4) *Sukhī attānaṃ pariharāmi.*

- 1 May I be free from enmity,
- 2 May I be free from mental suffering,
- 3 May I be free from bodily pain,
- 4 May I be well and happy.

Next the meditator should develop loving-kindness towards his teacher or preceptor or a person like him whom he adores and respects and who has the same sex like him. He should call to mind that person's generosity, affectionate words, etc., to inspire love and endearment and also that person's morality,

learning, etc., to inspire respect and reverence. Then he should develop loving-kindness towards that person in the following manner.

- Ayam sappuriso* (1) *Avero hotu*,
(2) *Avyāpajjo hotu*, (3) *Anīgho hotu*,
(4) *Sukhī attānam pariharātu*.

May this good man be (1) free from enmity, (2) free from mental suffering, (3) free from bodily pain and (4) well and happy.

If the meditator has already attained the fourth jhāna by his practice of Ānāpānassati, he first develops that jhāna by reflecting on the counter sign of ānāpānassati. When the meditation light becomes very brilliant and dazzling, he emerges from the fourth jhāna and focuses his mind on the person whom he loves and respects. The person will clearly appear in the brilliant light. He should visualize the person to be about six feet in front of him. Then focussing his attention on that person, he develops loving-kindness in four ways as mentioned earlier.

This development of loving-kindness will progress smoothly and quickly as it has the powerful support of the fourth jhāna samādhi of ānāpānassati. After developing lov-

ing-kindness in four ways, the meditator chooses one way, e.g., 'May this good man be free from mental suffering.' He should visualize the happiest form of that person and reflect repeatedly 'may this good man be free from mental suffering.'

When his mind is calm, quiet, tranquil, and well concentrated on the form of the respectable person for one hour or more, he should examine the jhāna factors in his mind-door. If all the five jhāna factors appear clearly in his wisdom - eye, it can be assumed that the first jhāna in mettābhāvanā is attained. He should practise to gain mastery in five ways with respect to this jhāna and then develop the second and third mettā jhānas as described in *ānāpānassati*.

According to the instructions given in *Visuddhi Magga*²² and *Mahāṭikā*²³ one should develop loving-kindness up to the third jhāna towards each person. As there are four ways of developing loving-kindness, one should attain the third jhāna in each way.

When the meditator attains success in the manner described above, he should

develop loving-kindness in the same way towards another respectable and adorable person. He should develop loving-kindness successfully towards at least ten such persons.

Then he should develop loving-kindness in the same way towards very dear persons including parents, brothers, sisters, relatives and friends, one after another. The person should be of the same sex as the yogī, and the third jhāna should be attained in each of the four ways of developing loving-kindness.

Next the yogī should develop loving-kindness in the same way towards at least ten neutral persons and then to his enemies, one after another. Before one develops mettā towards an enemy, one should develop it first towards respectable and adorable persons, then towards dear persons, and then towards neutral persons. When the mind is tender, malleable, and well-developed, and the meditation light is very intense and bright, then one visualizes the enemy in the meditation light and develops loving-kindness towards him.

If one cannot attain jhāna due to resentment towards the enemy, one must drive

away the resentment by reflecting in ten ways as described in *Visuddhi Magga*.²⁴ One should cultivate mettā in this way towards all one's enemies one after another.

When one can develop mettā equally towards the four types of persons:

1 *Atta* - oneself

2 *Pīya* - dear person including adorable and respectable persons,

3 *Majjhatta* - neutral person whom one neither loves nor hates,

4 *Verī* - enemy or person one hates,

and when one can eliminate the demarcations differentiating them, then one is said to have broken the barriers between persons or attained '*sīmāsambheda*'.

Thus the sign and access are obtained by this yogī simultaneously with the breaking down of the barriers. But when the breaking down of the barriers has been effected, he reaches absorption in the way described before without trouble by cultivating and developing repeatedly that same sign.

According to *Visuddhi Magga* the

attainment of *sīmāsbhedā* is successful only in one whose mind has reached *jhāna* in developing *mettā* towards the four types of persons. Again the development of 528 modes of *mettā* can be fully successful only in one whose mind has reached absorption and who has attained *sīmāsbhedā*. The *yogī* can now develop 528 modes of *mettā* as described in *Paṭisambhidā Magga*²⁶ and dwell in the sublime state pervading any quarter with *mettā*.

Recollection of the Enlightend One (*Buddhānussati*)²⁷

For a meditator who has already attained the fourth *jhāna* by practising *Ānāpānassati*, he should first develop the fourth *jhāna* which is accompanied by very bright and penetrative light. With the help of this light he recalls or visualizes a Buddha statue which he adores and respects. When he sees the statue clearly in the light, he should pay homage to it, assuming it to be the real living Buddha.

He should then change his attention from the Buddha's image to the Buddha's attribute and reflect on it again and again. He reflects on all the nine attributes of the Bud-

dha one after another, and then choose the one attribute which he likes best and reflects on it repeatedly, e.g., '*araham, araham*'. When his concentration rises, the Buddha's image will disappear while his mind remains focused on the special attribute. If it is so, he should not try to recall or search for the Buddha's image; he should just focus his mind on the attribute.

With the strong support of the fourth jhāna concentration, he will soon attain the access jhāna in Buddhānussati. When his mind remains calmly focused on the attribute for one hour or more without any distraction, he should view the jhāna factors. He will realize that he has reached the access jhāna as he can see the jhāna factors to be quiet and well developed.

A meditator who attained access jhāna in Buddhānussati, attains fullness of faith and respect in the Buddha, good mindfulness, wisdom, much joy and happiness. He feels as if he were living in the Buddha's presence and so can avoid immoral actions. His body, permeated and inhabited by the Buddha's attributes, becomes as worthy of veneration as

a chamber of relics. So he is protected from all dangers.

Recollection of Foulness (*Asubha Bhāvanā*)²⁸

The recollection of foulness is also a very beneficial meditation subject. It is much praised by the Buddha for it is the most effective meditation subject for subduing lust (*rāga*). Indeed the *rāga* ogre is most afraid of foulness for it is conquered by the perception of foulness (*asubha-saññā*).

Again for a meditator, who has already attained the *ānāpāna*-fourth *jhāna*, he can easily and quickly develop the first *jhāna* in *asubha bhāvanā*. He first develops the fourth *jhāna* that he has attained. When the meditation wisdom associated with the fourth *jhāna* *samādhi* radiates very bright, glittering light in all directions illuminating the surroundings, the meditator recalls the sign of the most repulsive corpse having the same sex as he does that he has seen formerly. He strives to observe that corpse under the bright light.

When he can see the corpse clearly under the bright, penetrative light, he focuses

his meditative mind calmly on the corpse in its most repulsive position, trying to discern the sign of foulness in the corpse as directed in *Visuddhi Magga*.²⁹

He reflects on the sign of foulness repeatedly: “*paṭikūla, paṭikūla*” or “repulsive, repulsive”. When the meditating mind remains calmly fixed on the sign of foulness for one hour, two hours, etc., the sign of the corpse changes from the acquired sign to the counter sign. The sign of the corpse which the meditator sees clearly as if he is looking at the corpse with open eyes is the acquired sign. This sign appears as a hideous, ugly, dreadful and frightening sight.

When the counter sign arises, the *bhāvanā-manasikāra* is well developed and exalted, and the sign of the corpse becomes calm and steady. So the counter sign appears like a prosperous man with plump limbs lying down after eating his fill.³⁰

Observing the counter sign the yogī reflects many times as “*paṭikūla, paṭikūla*” or “repulsive, repulsive” until his meditating mind remains established calmly on the sign for one hour, two hours, or more. Then he re-

views the jhāna factors to find them clearly evident. It is assumed that the yogī now attains the first jhāna. He should practise well to gain mastery in five ways with respect to this jhāna.

A meditator who has reached jhāna in any one of the ten kinds of corpses attains the perception of foulness (*asubha-saññā*) and can well suppress his greed (*lobha*). So he is free from lust, passions, and frivolity, and resembles an Arahant.

Mindfulness of Death (*Maraṇānussati*)

According to the instructions given in *Visuddhi Magga*³¹ and *Mahāsatipatthāna Sutta* a meditator, who has successfully developed the first jhāna by reflecting on the foulness of a corpse (*asubha-bhāvanā*), can easily change his meditation to mindfulness of death.

The meditator first recalls the acquired sign or the counter sign of a corpse which he has developed before. He then reflects on its foulness to develop the first jhāna in *asubha-bhāvanā*. He then emerges from this jhāna and reflects on the nature of death thus, "This body of mine has the nature to disintegrate; I will

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surely die; I cannot escape from death.”

He should constantly focus his attention on the nature of his death, establishing mindfulness on death and developing a sense of urgency together with the knowledge of death. Soon he will observe with his mind-eye the disgusting corpse of his dead body in place of the external corpse. Then he discerns with his wisdom the nature of the cutting of life-faculty (*jīvitindriya*) in his dead body.

And focusing his meditative mind on the object of the cutting-off of life-faculty or in other words the cessation of bhāvaṅga consciousness which is associated with life-faculty (*jīvita*), he reflects repeatedly in one of the following ways that he likes best.

- 1 *Maraṇaṃ me dhavaṃ, jīvitaṃ me adhavaṃ*
My death is certain, my being alive is uncertain.
- 2 *Maraṇaṃ me bhavissati*
My death will certainly occur.
- 3 *Maraṇapariyosānaṃ me jīvitaṃ*
My being alive has only death as its end.

4 *Maraṇam maraṇam*

Death, death.

He should ardently strive to concentrate his meditative mind on the object of the cutting - off of life-faculty in his dead body for one hour, two hours or more. If he is successful, he will find that the jhāna factors become distinct. As the object of meditation is the nature of death and frightening, awaking the sense of urgency, only access jhāna (*upacārajhāna*) arises.

As the benefits of *maraṇānussati*, the yogī acquires the perception of disgust and disenchantment with all kinds of existences; he cuts off attachment to life and properties; he avoids evil doing and much storing; he develops the perception of impermanence (*anicca-saññā*), and consequently the perception of suffering (*dukkha-saññā*) and the perception of not-self (*anatta-saññā*). Finally he develops the sense of urgency (*saṁvega*) to undertake meditation promptly.

Development of Concentration by Kasiṇas

A meditator, who has attained the

Sammāsamādhi in ānāpānassati, can easily and quickly undertake kasīṇa meditations to develop the fourfold rūpāvacāra jhānas following the procedure described in Visuddhi Magga³³ or the Path of Purification.³⁴ He need not prepare special devices for the ten kasīṇas. He can observe readily available objects to develop the ten kasīṇas.

To develop pathavī (earth) kasīṇa, he draws a circle about one or two feet in diameter with a stick on a clean patch of ground. He stands at a suitable distance from the circle where he can see the whole circle with moderately open eyes. He develops the concentration (fourth rūpāvacara jhāna) that he has attained by reflecting on the counter sign of ānāpānassati until bright, glittering light is radiated. He emerges from the jhāna, focuses his attention on the earth inside the circle, reflecting repeatedly "pathavī, pathavī" or "earth, earth".

The yogī, with the support of the fourth rūpāvacara jhāna, has excellent memory. He can attain the acquired sign of the earth kasīṇa in about ten minutes. He can then go to the meditation hall and reflect on the acquired sign as "pathavī, pathavī" or "earth, earth" until a

clear, smooth and bright counter sign arises. When the counter sign becomes stable, he extends or enlarges it gradually by his will power in this way: "May the counter sign grow larger by one finger, two fingers, ---- and so on" till it extends indefinitely in all directions. He now focuses his mind on the extended counter sign and reflects on "pathavī, pathavī" or "earth, earth" till absorption (*jhāna*) occurs. He practises to gain mastery in five ways with respect to this first rūpāvacara *jhāna*. He can then develop the fourfold rūpāvacara *jhāna* in the same way as described in *ānāpānassati*.

The same procedure can be used to develop the remaining nine *kaṣiṇas*. After developing the fourfold rūpāvacara *jhāna* in all the *kaṣiṇas* the yogi can proceed to develop the four arūpāvacara *jhānas* in nine *kaṣiṇas* excluding *ākāsa kaṣiṇa* as described in *Visuddhi Magga*.³⁵

He can also practise in fourteen

special ways to develop supernormal powers (*lokiya abhiññā*).³⁶

Conclusion

It is possible to develop the meditation subjects which the Buddha prescribed for tranquillity meditation (*samatha bhāvana*) to get the full results mentioned in the Buddhist Canons by following the instructions of the Buddha precisely and strenuously.

Ānāpānassati is found to be a good meditation subject to develop concentration effectively to the fourth rūpāvacara jhāna level in a relatively short period. After attaining the right concentration through a meditation subject, one can easily proceed to develop other meditation subjects provided one does not deviate from the Buddha's instructions.

We have also found that “*catudhātu-vavatthāna*” is the most effective meditation subject for developing the neighbourhood concentration in the shortest period. When one truly attains the neighbourhood concentration, one attains the purity of mind (*cittavisuddhi*). According to Āloka Sutta and Pacalāyamāna Sutta, the mind associated with upacāra samādhi radiates very bright and penetrative light. With the help of this light one can observe all the

32 body parts (*koṭṭhāsa*) in oneself as well as in others. So one can easily undertake *kāyagatāsati* to develop the first *rūpāvacara jhāna*. Then by focusing one's mind at the white colour of the skull of a meditator sitting in front of oneself, one can undertake the *odāta* (white) *kaṣiṇa* meditation to develop the four-fold *rūpāvacara jhānas*.

The white *kaṣiṇa* fourth *jhāna* is found to be accompanied by brighter meditation light than the *ānāpānassati* fourth *jhāna*. So it serves as a unique foundation for undertaking insight meditation (*vipassanā*).

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Breakthrough in Insight Meditation
(*Vipassanā*)

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“SYNOPSIS”

As vipassanā deals with ultimate realities (*paramatthas*), mind and matter, both internal and external, are analyzed with wisdom associated with the right concentration into their ultimate components - *cittas*, *cetasikas* and *rūpas* - and each of these ultimate realities is defined by its characteristic, function, manifestation and approximate cause to develop the ‘Knowledge of defining mentality-materiality’ (*Nāmarūpaparicchedañāṇa*) and the ‘Purity of View’ (*Diṭṭhivisuddhi*)¹ correctly. The compactness of mental groups (minds) and material groups (*rūpakalāpas*) must be broken (*ghana-vinibbhoga*) to penetrate into the ultimate realities and the characteristic of not-self (*anatta*)^{2,3}.

Next the four causes - *kamma*, *citta* (consciousness), *utu* (heat), *āhāra* (nutriment) - that give rise to materiality, and the causes

that give rise to the cognitive series of consciousness in the six sense doors are discerned by direct knowledge. Also the causes and the effects of Dependent Arising (*Paṭiccasamuppāda*) are discerned and verified to clarify all doubts⁴ pertaining to the past, to the present, and to the future, and to develop the 'Knowledge of discerning the causes of mentality-materiality' (*Paccayapariggahañāṇa*) and the 'Purification by overcoming Doubt' (*Kaṅkhāvitaraṇa-visuddhī*). It is clearly stated in Visuddhi Magga⁵ and Abhidhamma Commentary⁶ that one cannot emancipate from the round of misery without discerning the causal relations of Dependent Arising.

Again, in undertaking vipassanā, all mentality and materiality, causes and effects, internal and external, pertaining to the past, the present and the future, are defined as impermanent (*anicca*), painful (*dukkha*), and not-self (*anatta*) in turn as directed in Paṭisambhida Magga Pāḷi⁷, Saṃyutta Pāḷi⁸, Visuddhi Magga^{9,10}, etc. Many practical methods for investigating, discerning, and defining forma-

tions in various ways are employed to get the result described in literature, to develop the ten insight knowledges (*Vipassanāñāṇas*), to achieve the higher purification of the mind, and to realize the highest goal of emancipation which is still possible in the Buddha's Dispensation (*sāsana*).

In the course of 21 years (from 1983 to 2004) many meditators from Myanmar and abroad have undertaken samatha-vipassanā courses in our International Pa-auk Forest Buddha Sāsana Centres and many achieved great success with great satisfaction. All are cordially invited to come and meditate in these centres which are open all the year round.

"MAIN PAPER"

Introduction

We are glad to announce the good news that many meditators from Myanmar and abroad have been undertaking vipassanā successfully in minute detail as described in the Buddhist Canons and Visuddhi Magga in our International Pa-auk Forest Buddha Sāsana Meditation centres.

With the help of the bright, penetrative light radiated from the mind associated with the right concentration (*sammāsamādhi*), meditators penetrate into the ultimate realities (*paramatthas*) that make up mind and body, define each consciousness (*citta*), each mental factor (*cetasika*), and each kind of ultimate materiality (*rūpa*) by means of their respective characteristics (*lakkhaṇa*), functions (*kiicca*), manifestations (*paccupaṭṭhāna*) and approximate causes (*padaṭṭhāna*), and then discern the causes that give rise to these mentality-materiality including the cause-effect relations of Dependent Arising (*Paṭiccasamup-*

pāda). Then they reflect on the three characteristics of formations in many special ways as described in Visuddhi Magga to develop insight knowledge (*Vipassanāñāṇa*) one by one correctly so that the ultimate goal of vipassanā - the realization of Nibbāna - can be attained.

Purification of the Mind

According to Rathavinīta Sutta¹¹ and Visuddhi Magga¹², the mind is systematically purified in seven stages:

- 1 *Sīla-visuddhi* - purification of morality,
- 2 *citta-visuddhi* - purification of the mind by concentration,
- 3 *Diṭṭhi-visuddhi* - purification of view,
- 4 *Kaṅkhāvitarāṇa-visuddhi* - purification by overcoming doubt,
- 5 *Maggāmagga-ñāṇa-dassana-visuddhi*
- purification by knowledge and vision of what is the path and what is not the path,
- 6 *Paṭipadā-ñāṇadassana-visuddhi*
- purification by knowledge and vision of the way,
- 7 *Ñāṇadassana-visuddhi* - purification by knowledge and vision.

Purification of the Mind from Wrong View

After achieving the purity of morality (*sīlavissuddhī*) by diligently observing *catupārisuddhī sīla* and the purity of mind (*cittavissuddhī*) by developing the right concentration, a meditator or yogī should proceed to the third stage of purification (*ditthivissuddhī*). Here he must get rid of the wrong view of personality belief (*sakkāyaditthī*) or ego-illusion (*attaditthī*), thinking that 'I', 'person', 'self', 'soul' or ego exists. To do this, he must analyze his body and mind into their ultimate components and define each ultimate material entity (*pathavī, āpo, tejo*, etc.) and each ultimate mental entity (*citta* and *cetasikas*) in order to realize vividly that only the five aggregates of grasping (*upādānakkhandhas*) exist and that no soul, no self or no ego really exists.

So a yogī must perform the task of defining mentality-materiality when he enters the field of vipassanā. To begin with what is easier, the defining of materiality is first conducted in our meditation centres.

Defining Materiality

(*Rūpa-kammaṭṭhāna* or *Rūpa-pariggaha*)

According to *Mahā Gopālaka Sutta*¹³ all the primary materiality (*bhūtarūpa*) and derived materiality (*upādārūpa*) must be defined in order to progress to the attainment of the Path-wisdom (*Magga-ñāna*).

The yogī first develops the right concentration that he has attained, and then defines the four primary elements by means of *catudhātuvavatthāna*. He defines *pathavī* (the element of extension) by discerning its qualities of hardness, roughness, heaviness, softness, smoothness and lightness, *āpo* (the element of cohesion) by discerning its qualities of cohesiveness and fluidity, *tejo* (the element of heat) by discerning its qualities of hot and cold, and *vāyo* (the element of motion) by discerning its qualities of pushing and supporting.

Starting from a place of his body where hardness is distinct, he reflects on the nature of hardness in every part of his whole body. He does the same for the remaining eleven

qualities. He practises to discern all the twelve qualities one by one in order repeatedly until he can discern all of them almost simultaneously. He then concentrates his mind on the twelve qualities, that represent the four elements, until the neighbourhood concentration (*upacāra samādhi*) arises. At this time he is aware of only the four elements and not his body.

As he keeps on focusing his mind on the elements, a grey colour, and then a white colour, and then a clear mass like glass or ice generally appear. This clear mass represents *pasāda rūpas*. When he continues to discern the four elements in the clear mass, the mass breaks into very tiny particles of material groups (*rūpa-kalāpas*) which arise and dissolve very rapidly. He continues to discern the four elements in the tiny particles with his wisdom as he has discerned them in his body. After that he should discern the derived materiality in the particles. He should analyze the particles in accordance with the five sense-doors (*pañca-dvāras*).

Table 1: Defining the materiality in the eye-door

1 Eye-decad	2 Body-decad	3 Sex-decad	4 Citta-ja-octad	5 Utu-ja-octad	6 Āhāra-ja-octad
1 pathavī 2 āpo 3 tejo 4 vāyo 5 colour 6 odour 7 flavour 8 nutritive essence 9 life 10 eye-sensitivity	1 pathavī 2 āpo 3 tejo 4 vāyo 5 vaṇṇa 6 gandha 7 rasa 8 oḷā 9 jīvita rūpa 10 kāya-pasāda	1 pathavī 2 āpo 3 tejo 4 vāyo 5 vaṇṇa 6 gandha 7 rasa 8 oḷā 9 jīvita rūpa 10 bhāva rūpa	1 pathavī 2 āpo 3 tejo 4 vāyo 5 vaṇṇa 6 gandha 7 rasa 8 oḷā	1 pathavī 2 āpo 3 tejo 4 vāyo 5 vaṇṇa 6 gandha 7 rasa 8 oḷā	1 pathavī 2 āpo 3 tejo 4 vāyo 5 vaṇṇa 6 gandha 7 rasa 8 oḷā
produced by kamma transparent	produced by kamma transparent	produced by kamma opaque	produced by citta opaque	produced by utu (tejo) opaque	produced by āhāra (oḷā) opaque

He can define in the same way 54 rūpas each in the ear-door, in the nose-door and in the tongue-door, replacing eye-sensitivity with ear-sensitivity, nose-sensitivity and tongue-sensitivity, respectively. In the body-door there are only 44 rūpas as only 5 kinds of rūpa-kalāpas, namely, body-decad, sex-decad and 3 kinds of octads, are present. The particles containing sensitive matter (*pasāda-rūpa*) are clear whereas the others are not clear.

Defining Mentality

(*Nāma-kammaṭṭhāna* or *Nāma-pariggaha*)

Mentality (*nāma*) means consciousness (*citta*) and mental factors (*cetasikas*) that make up the mind. According to the Abhidhamma Commentary¹⁴, billions of minds arise one after another per second, and cittas and cetasikas have no form and shape. So it may be asked: "How can one observe mentality?"

Abhidhammattha Saṅgaha describes that life-continuum (*bhavaṅga cittas*) serve as the mind-door, and the mind-door cognitive process can take past sense objects including cittas, cetasikas and rūpas which also have no

form and shape. So mentality and materiality can be observed by the cittas that arise at the mind-door (*manodvārika cittas*) when they are associated with the right concentration.

In order to discern mentality, a meditator must first observe

- (1) the physical base (*vatthu*) on which the mentality depends, and
- (2) the sense-object taken by the cittas and cetasikas¹⁵.

For clarity the mentality should be discerned according to the six sense-doors in terms of cognitive series of consciousness¹⁶.

According to Abhidhamma Commentary¹⁷ the visible object appears in the eye-door and the mind-door simultaneously; the sound appears at the ear-door and the mind-door simultaneously; and so on. So the meditator first develops the right concentration until very bright and penetrative light is radiated. He observes the eye-door (*cakkhupasāda*) and the mind-door (*bhavaṅga citta*) together, and then observes a visible object striking the two doors simultaneously. Then he discerns the

cognitive series of consciousness that arises as follows.

-Bh- "Tī-Na-Da-Pa-Ca-Sp-St-Vo-Ja-Ja-
Ja-Ja-Ja-Ja-Ja-Td-Td-" Bh-

Bh = *bhavaṅga stream* - life-continuum;

Tī = *atīta-bhavaṅga* - past bhavaṅga which passes by from the time the sense-object strikes the sense-door to the time the object appears at the door;

Na = *bhavaṅga-calana* - vibrating bhavaṅga which arises when the sense-object appears at the sense-door;

Da = *bhavaṅgu-paccheda* - arrested bhavaṅga; the bhavaṅga stream is cut off after this citta and vīthi-citta starts to arise;

Pa = *pañcadvārāvajjana* - five-door adverting consciousness; it apprehends or pays attention to the sense-object;

Ca = *cakkhu-viññāṇa* - eye-consciousness; it sees the sense-object;

Sp = *sampaticchana* - receiving consciousness; it receives the sense-object transmitted by the eye-consciousness;

St = *santīraṇa* - investigating consciousness; it investigates the sense-object;

Vo = *voṭṭhapana* - determining consciousness; it determines whether the sense-object is good or bad,

Ja = *javana* - impulsive consciousness; it knows the sense-object and enjoys it;

Td = *tadāmbana* - registering consciousness; it follows the javana citta and continues to enjoy the sense-object;

Bh = *bhavaṅga stream* - life continuum

Similar cognitive series arises at the ear-door, the nose-door, the tongue-door and the body-door when the corresponding sense-objects appear at the doors. We just need to change the eye-consciousness to the ear-consciousness, the nose-consciousness, the tongue-consciousness, or the body-consciousness in the respective cognitive series.

After the termination of each of the above five-door cognitive series, several consequent mind-door cognitive series arise taking the past sense-object in order to investigate the detailed features (size, form, shape, name) of the object. Indeed the mind functions like a super computer storing up billions

of sense-data in the mental stream and identifying each sense object presently observed by matching it with the stored-up data.

Independent mind-door cognitive series also arises when a mind-object appears in the mind door as follows:

-Bh- "Na-Da-Ma- Ja-Ja-Ja-Ja-Ja-Ja-
Ja-Td-Td"- Bh-

The symbols have the same significance as described earlier. 'Ma' stands for *mano-dvārāvajjana* which is identical with *voṭṭhapana*. 'Td' will be absent for sense objects of fairly great intensity. It appears only when the sense object is of very great intensity and very distinct.

After discerning each consciousness in the cognitive series, the meditator then investigates the mental factors that associate with each consciousness. He investigates whether the characteristic of *phassa* making contact between the consciousness and the sense-object is present in each consciousness. Next he investigates whether the characteristic of *vedanā*, i.e. the sensation or feeling as well as the enjoyment of the feeling, is present in each

consciousness. In this way he can discern all the mental factors which associate with each consciousness as shown in Table 2.

As described in Abhidhamma, up to 21 cetasikas can associate with greeḍ-rooted consciousness; up to 20 cetasikas can associate with anger-rooted consciousness, up to 33 cetasikas can associate with bhavaṅga cittas; and up to 34 cetasikas can associate with mahākusala cittas. After discerning each cetasika that associates with each citta, the yogī can discern all the cetasikas that associate with each citta almost simultaneously.

The Characteristic of Not-self becomes distinct

It is very important to analyze each mental group (mind) and each material group (*rūpakalāpa*) into their ultimate components in order to know the ultimate realities (*paramatthas*), to achieve "*ghana vinibbhoga*" breaking clown the compactness (analysis of groups or analytical understanding of each individual in a group), and to penetrate into the characteristic of non-self or no-soul (*anatta*).^{18,19}

Table 2: The mental factors which associate with each consciousness

Pañcadvārāvajjana	Cakkuhviññāṇa	Sampalicchana	Santiṭṭha	Monodvārāvajjana
10 cetasikas ^c	7 cetasikas	10 cetasikas	10 cetasikas	11 cetasikas
1 consciousness 2 phassa 3 vedanā 4 saññā 5 cetanā 6 ekaggatā 7 jvītindriya 8 manasikāra 9 vitakka 10 vicāra 11 adhimokkha	1 consciousness 2 phassa 3 vedanā 4 saññā 5 cetanā 6 ekaggatā 7 jvītindriya 8 manasikāra	1 consciousness 2 phassa 3 vedanā 4 saññā 5 cetanā 6 ekaggatā 7 jvītindriya 8 manasikāra 9 vitakka 10 vicāra 11 adhimokkha	1 consciousness 2 phassa 3 vedanā 4 saññā 5 cetanā 6 ekaggatā 7 jvītindriya 8 manasikāra 9 vitakka 10 vicāra 11 adhimokkha 12 pīti ^d	1 consciousness 2 phassa 3 vedanā 4 saññā 5 cetanā 6 ekaggatā 7 jvītindriya 8 manasikāra 9 vitakka 10 vicāra 11 adhimokkha 12 vīriya

The anatta characteristic is known only in the Buddha's Dispensation;

it is unknown outside the Buddha sāsana.²⁰

The anatta characteristic is not distinct and not known because it is covered up by "ghana" (compactness as group or lump). If the "ghana" can be broken up or analyzed, the anatta characteristic becomes clear and evident as it really is.^{18,19} (Abhi. tha-2, 47)

When the meditator has defined all the cittas, cetasikas, and rūpas internally in his mind and body, he defines the mentality-materiality externally in the same way in others to understand that everyone is made up of five aggregates.

The five Aggregates of Grasping (upādānakkhandhas) that have to be investigated in vipassanā are:

1 *Rūpupādānakkhandha* - the materiality aggregate of grasping consisting of 28 kinds of rūpas;

2 *Vedanupādānakkhandha* - the feeling aggregate of grasping comprising vedanā cetasikas associated with 81 lokiya cittas;

3 *Saññupādānakkhandha* - the perception aggregate of grasping comprising saññā cetasikas associated with 81 lokiya cittas;

4 *Saṅkhārupādānakkhandha* - the aggregate of mental formations of grasping comprising 50 lokiya cetasikas other than vedanā and saññā;

5 *Viññāṇupādānakkhandha* - the consciousness aggregate of clinging consisting of 81 lokiya cittas.

When the yogī clearly understands that there are only five aggregates that are arising and dissolving very rapidly and incessantly and there is no substantive entity that can be called a 'person', 'self', 'soul' or 'ego', he can dismiss the wrong view of 'personality-belief' (*sakkāya-dīṭṭhi*) and attains the purity of view (*dīṭṭhi-visuddhi*).

Knowledge of Defining Mentality-Materiality

The knowledge of defining each citta, each cetasika and each kind of rūpa by means of their characteristics, functions, manifestations and approximate causes is known as

'*nāmarūpa-pariccheda-ñāṇa*' - the knowledge of defining mentality-materiality.

Purification by overcoming Doubt

(*Kaṅkhāvitarāṇa-visuddhi*)

The meditator who has defined the mentality-materiality both internally and externally must further discern the causes that give rise to these mentality-materiality. Otherwise doubt or wrong view may arise in him. So he discerns the four causes- *kamma*, *citta*, *utu* (heat), *āhāra* (nutriment) - which give rise to materiality.

Discerning the Causes which generate Materiality

After developing the glittering and penetrative meditation light, he focuses his attention on his *citta* that arises in the heart depending on the heart-base as well as on his fore-finger. When he intends to bend his fore-finger and is actually bending it, he can observe thousands of *cittaja-rūpa* produced by the *cittas* that cause the finger to bend. Indeed he can understand that all the movements of his body are caused by *cittaja-rūpa*.

Next he focuses his attention on a rūpa-kalāpa and discerns a series of utuja rūpakalāpas produced by the *utu* (tejo) in the kalāpa. He can also discern another stream of āhāraja rūpakalāpas produced by the *āhāra* (nutriment) in the kalāpa in combination with the external nutriment. When he can discern the kamma that gives rise to the present existence, he can also observe kammaja rūpas being incessantly produced by that kamma.

Discerning the Causes which give rise to Mentality

Next he investigates with the right thought (*sammāsaṅkappa*) and the right understanding (*sammāditṭhi*) the causes which give rise to mentality. Again with the help of the glittering, penetrative meditation light he discerns clearly that the eye-door cognitive series of consciousness arises due to the contact between the eye-door and a visible object; the ear-door cognitive series of consciousness arises due to the contact between the ear-door and an audible sound, and so on.²¹

Sixteen Kinds of Doubt pertaining to the Past, the Future and the Present

Now there still exist five kinds of doubt or uncertainty about the past: "Was I in the past? Was I not in the past? What was I in the past? How was I in the past? Having been what, what was I in the past?" Also there exist five kinds of uncertainty about the future: "Shall I be in the future? Shall I not be in the future? What shall I be in the future? How shall I be in the future? Having been what, what shall I be in the future?" Again there exist six kinds of uncertainty about the present: "Am I? Am I not? What am I? How am I? From what existence comes this existence? What existence will follow the present existence?"^{22,23}

Discerning the Causal Relations of Paṭiccasamuppāda

To clarify these sixteen kinds of doubt, the meditator must discern vividly the cause-effect relations of Dependent Origination or Dependent Arising (*Paṭiccasamuppāda*). The Buddha has reminded Ānanda that beings have to undergo the round of rebirths life after life because they do not understand

properly and penetratively the causal relations of Dependent Arising.²⁴

Also in Visuddhi Magga²⁶ and Abhidhamma Commentary²⁷ it is clearly stated thus: "There is no one, even in a dream, who has emancipated from the round of misery without the ability to break through the Paṭiccasamuppāda causal relations of the saṃsāra machine with his wisdom sword which has been sharpened on the sacred whetstone of concentration."

Thus the causal relations of paṭicca-samuppāda must be discerned and verified by insight wisdom to clarify all doubts and straighten all wrong views. According to the instructions given in the Visuddhi Commentary:²⁸

(1) The past five causes - viz., ignorance (*avijjā*), kamma-formations (*saṅkhāra*), craving (*taṇhā*), grasping (*upādāna*), and kamma (*kamma-bhava*) - must be investigated and discerned first, and the arising of the present five effects - viz., resultant consciousness (*viññāṇa*), mentality-materiality (*nāma-rūpa*), six sense-bases (*saḷāyatana*), contact

(*phassa*) and feeling (*vedanā*) - due to the five past causes must be observed clearly with wisdom by insight meditation.

(2) The present five causes - viz., ignorance, craving, grasping, kamma-formations and kamma must be discerned next and the arising of the future five effects - viz., resultant consciousness, mentality-materiality, six sense-bases, contact and feeling due to the present five causes must be observed clearly with wisdom by insight meditation. Herein the causes constitute the truth of the cause of suffering (*samudaya-sacca*) and the effects constitute the truth of suffering (*dukkha-sacca*).

Therefore the meditator must observe with wisdom

(1) the arising of the present dukkha sacca due to the past samudaya sacca,

(2) the arising of the future dukkha sacca due to the present samudaya sacca.

To achieve this goal, the meditator, who could discern the arising and dissolving of mentality-materiality both internally and externally, develops the right concentration and observes his mentality-materiality in detail

while he is offering food to a Buddha statue. Then he goes to the meditation hall, observes the arising and dissolving of mentality-materiality and traces the mentality-materiality backwards until he can discern the arising and dissolving of mentality-materiality while he was offering food to the Buddha. If he can see the mentality-materiality as he has seen while offering food to the Buddha, then he can discern the near past mentality-materiality.

After that, he can go on tracing the series of mentality-materiality backward to observe the arising and dissolving of mentality-materiality in himself during prominent instances that took place yesterday, two days ago, --- a week ago, two weeks ago, --- a month ago, two months ago, --- a year ago, two years ago, --- until he can discern the mentality-materiality at the time of conception in his mother's womb.

So now he knows the present five effects pertaining to the present existence: rebirth consciousness and the associated mental factors, kammaja rūpas and the sense bases, the contact of the sense base with the sense object and the resultant feeling.

Then he goes on tracing the series of mentality-materiality backward in the immediate past existence. He can actually observe his past existence, the important events and the actions done in that existence. Then he focuses his mind on the mentality-materiality that arises at the time of near death when the marañāsanna nimitta was appearing. From this nimitta he discerns the kamma-formations and the kamma that condition the arising of the present existence. He can also discern the three supporting forces, that is, ignorance, craving and gasping, from the accompanying consciousness. Next he tries to discern whether these past five causes gave rise to the present five effects. He can see the arising of the five effects due to the five causes if they represent the true cause-effect relation.

Then he traces the series of mentality-materiality backward in his past existence until he discerns the rebirth consciousness, the associated mental factors, the kammaja rūpas, the sense bases, the contact of the sense base with the sense object and the resultant feeling. He then proceeds tracing the series of

mentality-materiality backward in his second past existence in order to find the five causes in that existence that give rise to the five effects in the first past existence. If he is successful, he can proceed to find the cause-effect relation of the third past existence and the second past existence.

He must also discern the cause-effect relation of the present existence with the future existence. So he offers food to the Buddha again, making a wish what he wants to be in the next existence. If he wishes to become a celestial being, then thinking the celestial existence to really exist is ignorance, the desire to become a celestial being is craving, and clinging to that desire is grasping (*upadāna*). His wholesome consciousness and volition for offering food to the Buddha are kamma-formations, and the kamma seed deposited in his mental and material stream is kamma-bhava. So now he has developed the five causes for conditioning a new existence to arise.

Then he intently tries to observe the new existence that will arise due to the five present causes. Usually he observes a new existence which

may or may not be the existence that he wished for. Anyhow, he discerns the rebirth consciousness, the associated mental factors, the kammaja rūpas and sense bases, the contact of the sense base and the sense object and the resultant feeling at the time of rebirth of the new existence. He tries to discern whether the present five causes give rise to the future five effects. If they are the true cause-effect relation, he can observe the arising of the five future effects due to the present five causes. He continues to discern the cause-effect relation of the first future existence and the second future existence in a similar way, and so on until he can observe no more future existence.

So now he has successfully discerned the Paṭiccaṣamuppāda causal relations of his three past existences, the present existence and the future existences in terms of five causes and five effects:

*“Five causes were there in the past;
Five fruits we find in the present life;
Five causes do we now produce,
Five fruits we reap in future life.”²⁸*

He further discerns the Paṭiccasamuppāda causal relations from one existence to another in terms of one cause and one effect as

- (1) dependent on ignorance (*avijjā*) arise kamma formations (*saṅkhāra*);
- (2) dependent on kamma formations arises the resultant consciousness (*viññāṇa*);
- (3) dependent on the resultant consciousness arise associated cetasikas (*nāma*) and kammaja-rūpa;
- (4) dependent on mentality-materiality (*nāma-rūpa*) arise six internal bases (*saḷāyatana*);
- (5) dependent on six internal bases arises contact (*phassa*) with sense objects;
- (6) dependent on contact arises feeling (*vedanā*);
- (7) dependent on feeling arises craving (*taṇhā*);
- (8) dependent on craving arises grasping or clinging (*upādāna*);
- (9) dependent on grasping arises kamma formations (*kamma-bhava*) and rebirth process (*upapatti-bhava*);
- (10) dependent on kamma formations (in

the present existence) arises birth (*jāti*) (in the future existence);

(11) dependent on birth arise decay-and-death (*jarā-marana*), worry (*soka*), lamentation (*parideva*), pain (*dukkha*), grief (*domanassa*) and despair (*voāyāsa*).²⁹

After discerning clearly all the causal relations from the most past existence to the last future existence, he can observe the whole series of the arising and dissolving of mentality-materiality extending from the most past existence to the last future existence. So he can get rid of all the 16 doubts described earlier as well as the wrong views such as the 'View of Uncausedness' (*Ahetuka-diṭṭhi*), the 'view of the Wrong Cause' (*Visama-hetuka-diṭṭhi*), the 'View of the Inefficacy of Action' (*Akiriya-diṭṭhi*), the 'View of Nihilism' (*Natthika-diṭṭhi*), the 'View of Eternity of the Soul' (*Sassata-diṭṭhi*) and the 'View of Annihilation of the Soul' (*Uccheda-diṭṭhi*).

Knowledge of Discerning the Causes of Nāma-Rūpa

When he has discerned the conditions of mentality-materiality in this way by means

of the causal relations of Dependent Arising and has abandoned uncertainty about the three periods of time, then all past, future and present states are understood by him in accordance with death and rebirth-linking. This marks the state of purification by overcoming doubt (*Kaṅkhāvitaraṇa-visuddhi*). The 'knowledge of discerning the causes of mentality-materiality' is known as '*Paccaya-pariggaha-ñāṇa*.'

Purification by Knowledge and Vision of what is the Path and what is not the Path
(*Maggāmagga-ñāṇadassana-visuddhi*)

Having defined the cittas, the cetasikas and the rūpas both internally and externally, and having discerned the causal relations of Dependent Arising, the meditator is ready to undertake vipassanā properly. However, he must further clarify his knowledge of the ultimate realities by again defining each of them in four aspects: by means of their individual characteristic (*lakkhāṇa*), function (*rasa*), manifestation (*paccupaṭṭhāna*) and the approximate cause for their arising (*padaṭṭhāna*) as pointed out in **Mahā Satipaṭṭhāna Sutta**³⁰ and the **Commentaries**.^{31,32}

After defining each citta, each cetasika and each rūpa, meditators admit that their knowledge about the ultimate realities becomes very clear.

Undertaking Vipassanā

The meditator can now undertake vipassanā beginning with what is easier. He first discerns the 18 real rūpas (*nippanna rūpas*) in the six sense doors and the 42 body parts (*koṭṭhāsas*) and contemplates the nature of impermanence (*anicca*), suffering (*dukkha*) and not-self (*anatta*) pertaining to each rūpa in each sense door as well as in each body part.

He discerns the nature of arising and dissolving of each rūpa with his wisdom and contemplates the nature of impermanence as '*anicca, anicca*', both internally and externally. He discerns the nature of being tortured incessantly by the dissolution of rūpas and contemplates '*dukkha, dukkha*', repeatedly. He discerns clearly with his wisdom the absence of a permanent, imperishable substance that can be called a 'self' or 'soul' and contemplates repeatedly '*anatta, anatta*'.

He should not focus his mind on the tiny particles (*rūpa-kalāpas*) in contemplating the three characteristic marks for these particles are not ultimate realities and they will disappear as meditation progresses. Instead, he analyzes the particles to observe the ultimate rūpas (*pathavī, āpo, tejo, vāyo, vaṇṇa, gandha, rasa, oḷā, etc.*) and focuses his attention on the rapid arising and dissolution of these ultimate rūpas.

When he can discern the three characteristic marks of rūpas quite rapidly and well, he discerns the three characteristic marks of mentality (*nāma*), pertaining to the six kinds of cognitive series of consciousness. Observing the rapid arising and dissolution of each cognitive consciousness and its concomitant cetasikas at every consciousness moment with his wisdom, he contemplates repeatedly '*anicca. anicca*'. He reflects in this way on all the cittas and the cetasikas in the six kinds of cognitive series both internally and externally. Similarly he discerns the nature of being tortured incessantly by the rapid dissolution of cittas and cetasikas and contemplates '*dukkha*,

dukkha'. Again he discerns with his wisdom the absence of a permanent, imperishable substance that can be called a 'self' or 'soul' and contemplates '*anatta. anatta*'.

Then he reflects on the three characteristic marks of mentality and materiality together pertaining to the six kinds of cognitive series of consciousness. Focusing his mind on each consciousness, its concomitants, the 54 types of *rūpa* associated with the physical base and the sense object, he contemplates repeatedly '*anicca, anicca*' on the nature of arising and dissolving, '*dukkha, dukkha*' on the nature of being tortured incessantly, and '*anatta, anatta*' on the nature of not-self and no soul.

Then he performs *addhāpaccuppanna vipassanā*. He contemplates the impermanent characteristic of materiality from birth to death at least once. He repeats contemplating the painful characteristic and then the not-self characteristic. He continues reflecting on any of the three characteristics that he likes both internally and externally.

He contemplates each of the three char-

acteristics of mentality from birth to death in the same way. He should cover all the six types of cognitive series of consciousness. Then he should reflect on mentality and materiality in the same way both internally and externally.

Next he performs *vipassanā* pertaining to the past, to the present and to the future. In all the past existences, the present existence, and the future existences in which he has discerned the causal relations of Dependent Arising, from birth to death, he contemplates in turn the impermanent, painful and not-self characteristics of materiality alone, mentality alone, and mentality-materiality together.

Next he performs *vipassanā* pertaining to the present five aggregates. He discerns the real *rūpas* (*nippahanna rūpas*) in the six sense doors and the 42 body parts of the present existence and contemplates their characteristics of impermanence, suffering and not-self in turn. He also focuses his attention on the arising and dissolution of external real *rūpas* and contemplates their characteristics of

impermanence, suffering and not-self in turn. This is the contemplation of the materiality aggregate.

Then he discerns the vedanā cetasika in each consciousness of the six-door cognitive series and, focusing on its arising and dissolving, he contemplates its characteristics of impermanence, suffering and not-self in turn. He contemplates both internally and externally. This is the contemplation of the feeling aggregate. He then contemplates on the perception aggregate, the aggregate of mental formations and the consciousness aggregate in turn in the same way.

Next he performs Vipassanā pertaining to the past five aggregates, the present five aggregates and the future five aggregates. "Any materiality whatsoever, whether past, present or future, internal or external, gross or subtle, inferior or superior, far or near, he defines all materiality as impermanent, as painful, and as not-self in turn."^{33,34} He discerns the real rūpas in the six sense doors and the 42 body parts of the past existences, the present existence and the future

existences successively and contemplates their characteristics of impermanence, suffering and not-self in turn, both internally and externally. He also contemplates on the feeling aggregate, the perception aggregate, the aggregate of mental formations and the consciousness aggregate in turn in the same way.

Undertaking Vipassanā in Forty Ways

Next, in order to strengthen the comprehension of impermanence, pain, and not-self, in the five aggregates in 40 ways, the meditator also comprehends these aggregates by seeing them as impermanent, as painful, as a disease, a boil, a dart, a calamity, an affliction, as alien, as disintegrating, as a plague, a disaster, a terror, a menace, as fickle, perishable, unenduring, as no protection, no shelter, no refuge, as empty, vain, void, not self, as danger, as subject to change, as having no core, as the root of calamity, as murderous, as due to be annihilated, as subject to cankers, as formed, as Māra's bait, as subject to birth, subject to ageing, subject to illness, subject to death, subject to sorrow, subject to lamentation, subject to despair, subject to defilement.³⁵

Vipassanā on the Causes and Effects of Paṭiccasamuppāda

Next he discerns the paramattha dhammas of the causes and the effects of Dependent Arising in the series of existence pertaining to the past, the present and the future and defines them as impermanent, painful and not-self. For example:

Because avijjā arises, saṅkhāra also arises.

Avijjā arises and dissolves; so it is impermanent,

Saṅkhāra also arises and dissolves; so it is impermanent.

Vipassanā by Means of Material Septad and Immaterial Septad

Next he comprehends materiality and mentality by attributing the three characteristics to them through the medium of the Material Septad (rūpasattaka) and the Immaterial Septad (*arūpasattaka*) as described in Visuddhi Magga.³⁶

When he comprehends materiality and mentality through the medium of the Material Septad and the Immaterial Septad thor-

oughly and skilfully, his practice on rūpakamaṭṭhāna and nāmakammaṭṭhāna comes to completion.³⁷

When his wisdom to define materiality and mentality as impermanent, painful and not-self is sharpened in many ways as described above, the arising and dissolving of these dhammas appear very rapidly and distinctly in his wisdom. He has now developed **sammasana-ñāṇa**, the 'knowledge of defining mentality-materiality as impermanent, painful and not-self', to the highest level. He has also penetrated a part of the eighteen Principle Insights (*Mahāvipassanā*) and consequently abandons things opposed to what he has already penetrated.³⁷

The Development of Udayabbaya-ñāṇa

Udayabbaya-ñāṇa is the knowledge that comprehends distinctly the mentality-materiality at the genetic instant as well as at the dissolving instant together with the three characteristic marks of impermanence, pain and not-self.

To develop this knowledge the meditator again defines all mentality-materiality to-

gether with the causes and the effects of Depending Arising as impermanent, painful and not-self. He contemplates the three characteristic marks in turn, both internally and externally, (1) in materiality alone, (2) in mentality alone, and (3) in mentality-materiality together, pertaining to the present, to the past, and to the future. He practises vipassanā by means of (1) reflecting the dhammas on arising (*samudayadhammānupassī*), (2) reflecting the dhammas on dissolving (*vayadhammānupassī*) and (3) reflecting the dhammas on arising and dissolving (*samudaya-vayadhammānupassī*).^{38,39,40} He practises thoroughly until he comprehends distinctly the mentality-materiality together with the causes and the effects at the genetic instant (*uppāda*), at the existing instant (*thīti*), and at the dissolving instant (*bhaṅga*).

The Appearance of Vipassanā Impurities

Now the Four Noble Truths, the Principles of Paṭiccasamuppāda, and the three characteristic marks become distinct in his wisdom. *Taruṇavipassanāñāṇa* arises in him.

The landmark of this state is the appearance of **Ten Impurities of Vipassanā** (*Upakkilesas*) in the form of bright body rays, clear knowledge, intense joy, tranquillity, bliss, resolution, exertion, mindfulness, equanimity and attachment.⁴¹ When these appear, he may wrongly think: "I have surely reached the Path, reached Fruition." So he takes what is not the path to be the path and what is not fruition to be fruition. He drops his meditation subject and sits just enjoying his bliss with attachment, conceit and wrong view.

Knowledge of the Path and non-Path

But if he is skilful in Pariyatti or properly guided by the teacher, he knows that they are the impurities of insight and that they will give rise to *taṇhā*, *māna* and *ditthi*. He examines each impurity and sees it as "This is not mine, this is not I, this is not my self." He cuts off his attachment to body rays, joy, bliss, etc., and exerts effort to develop insight (*vīpassanā*) that is the right path. This is "Purification by knowledge and vision of what is the Path and what is not the Path".

Purification by Knowledge and Vision of the Way (*Paṭipadā-ñāṇadassana-visuddhi*)

Having established the knowledge of the right path, the meditator strives on to develop eight insight knowledges from *udayabbayañāṇa* to *saṅkhārupekkhāñāṇa* and also the knowledge in conformity with truth (*anulomañāṇa*).

He again undertakes vipassanā defining the three characteristics in turn in (1) only materiality, (2) only mentality, (3) both materiality and mentality, (4) five aggregates (*khandhas*), (5) twelve bases (*āyatanas*), (6) eighteen elements (*dhātus*), covering all mentality-materiality that arise in the six sense doors.

Undertaking Fourfold Anupassanā

Next he performs the **fourfold anupassanā**. He again defines the three characteristics in turn in all mentality-materiality mentioned above, giving priority to materiality and proceeding to mentality. This is called *kāyā-nupassanāsatipatthāna*.

Next he defines the three characteris-

tics in turn in all mentality-materiality as above giving priority to feeling. This is called *vedanānupassanā*. For example:

The sense base arises and dissolves -
anicca. (dukkha, anatta)

The sense object arises and dissolves -
anicca (dukkha, anatta)

Feeling arises and dissolves -
anicca.(dukkha, anatta)

(Continue with all mentality associated with feeling.)

Next he defines the three characteristics in turn in all mentality-materiality as above, giving priority to consciousness (*citta*). This is called *cittānupassanā*. For example:

The sense base arises and dissolves -
anicca. (dukkha, anatta)

The sense object arises and dissolves -
anicca. (dukkha, anatta)

Consciousness arises and dissolves -
anicca. (dukkha, anatta)

(Continue with all mentality associated with consciousness.)

Next he defines the three characteristics in turn in all mentality-materiality as above,

giving priority to contact, volition, and so on. This is called *dhammānupassanā*. For example:

The sense base arises and dissolves -
anicca. (dukkha, anatta)

The sense object arises and dissolves -
anicca. (dukkha, anatta)

Phassa (cetanā, ...) arises and dissolves
- *anicca. (dukkha, anatta)*

(Continue with all mentality associated
with phassa, etc.)

Vipassanā by discerning Iriyāpatha-sampajañña

Iriyāpatha means various postures and *sampajañña* means the wisdom of reflection. The meditator must discern all *cittas, cetasikas* and *rūpas*, i.e. the five aggregates, while he is in any posture - going, standing, sitting, lying, stretching, bending, etc. He must be aware of the intention for any movement; he must be aware of the movement and the result of the movement. He must also discern all mentality-materiality (five aggregates) that arise in the six sense doors.

Then he defines the three characteristics in (1) only materiality, (2) only mentali-

ty, (3) both materiality and mentality, in the five aggregates that he has discerned in each posture as well as in the six sense doors in turn. He reflects on all mentality-materiality both internally and externally pertaining to the past, to the present, and to the future. He strives on until he can discern the mentality-materiality at the genetic instant, at the existing instant, and at the dissolving instant.

Next he discerns the causes and the effects according to Depending Arising in the mentality - materiality and verifies with his direct knowledge that

(1) because the cause arises, the effect arises;

(2) because the cause dissolves, the effect dissolves;

(3) because the cause arises and dissolves, the effect arises and dissolves.

(4) Again discerning the arising and the dissolution of the causes and the effects, he defines the three characteristics in turn both internally and externally pertaining to the the past, to the present, and to the future. Intermittently he also reflects on the repulsive na-

ture of the mentality-materiality. He strives on to perfect his *udayabbayañāṇa*.

Proceeding to Baṅgānupassanā

(*Contemplation of Dissolution*)

When he repeatedly observes in this way, examines and investigates mentality-materiality, causes and effects, to see that they are impermanent, painful, not-self and repulsive, his preceding meditation knowledge connects with his subsequent meditation knowledge. So his insight knowledge (*vipassanāñāṇa*) becomes very strong, very keen, sharp and pure. He no longer extends his mindfulness to their arising but brings it to bear on their dissolution.

"*Khaya vaya bheda nirodheyewa satisantiṭṭhati*"⁴²

"With the powerful support of the preceding insight knowledge the mindfulness associated with the subsequent insight knowledge becomes well established on the fading away, dissolution and cessation of formations."

(1) *Aniccam khayatṭhena* - observing the nature of fading away, breaking up, dissolving and disappearing of formations with

direct knowledge, he reflects "*anicca, anicca*" repeatedly.

(2) *Dukkham bhayatthena* - observing the frightful nature of fading away, breaking up, dissolving and disappearing of formations with direct knowledge, he reflects "*dukkha, dukkha*" repeatedly.

(3) *Anattā asāraikatthena* - observing the coreless, selfless and soulless nature of formations with direct knowledge, he reflects "*anatta, anatta*" repeatedly.

(4) He also reflects on the repulsive nature of formations intermittently.

As he has broken the compactness of mentality and materiality by penetrating into the ultimate realities in mental groups and rūpakalāpas when he developed *nāma-rūpaparicchedañāṇa* and the purification of view, rūpakalāpas are now no longer distinct. Since his insight knowledge is very keen and sharp, the ultimate realities (*paramattha dhammas*) of formations become very quickly distinct in his knowledge. As they appear and dissolve so quickly that he could no longer observe their arising and existing; he observes only their dissolution.

This 'knowledge of contemplation of dissolution' is called '*bhaṅgañāṇa*'.

Undertaking *Ñāta-Ñāṇa Vipassanā*

Ñāta' means the mentality-materiality, causes and effects that existed in the past, exist in the present, and will exist in the future, both internally and externally.

Ñāṇa' means the knowledge that discerns the formations known as *ñāta* as impermanent, painful and not self. It is the *paññā cetasika* that associates with the javana cittas of the mind-door cognitive series of consciousness.

According to the instructions in Visuddhi Magga⁴³ the meditator must now discern both *ñāta* and *ñāṇa* as impermanent, painful and not-self. For example:

(1) He discerns materiality, materiality dissolves - *anicca*. The discerning knowledge also dissolves - *anicca*.

(2) He discerns mentality, mentality dissolves - *anicca*. The discerning knowledge also dissolves - *anicca*.

He discerns the formations as *anicca*, *dukkha*, *anatta* in turn, (1) internally for some

time, (2) externally for some time, (3) on materiality for some time, (4) on mentality for some time, (5) on causes for some time, (6) on effects for some time, (7) on past formations for some time, (8) on present formations for some time, and (9) on future formations for some time. He can give priority to the dhammas that he can discern better. According to *Mahā Tīka* ⁴⁴ it is desirable to undertake vipassanā in several ways to make *bhaṅgañāṇa* perfect.

He should also discern only the dissolution of the causes and effects of Dependent Arising both internally and externally pertaining to three periods and reflect as:

Avijja dissolves - *anicca*; the discerning knowledge also dissolves - *anicca*.

Sankhāra dissolves-*anicca*; the discerning knowledge also dissolves-*anicca*, and so on.

The Arising of the Knowledge of Appearance as Terror (*Bayañāṇa*)

As he repeats, develops and cultivates in this way the contemplation of dissolution, all formations which constitute all kinds of

becoming, generation, destiny, station, or abode of beings appear as great terror. The constant torture inflicted by the incessant dissolution of formations becomes very distinct as great pain and great terror.

When he sees how past formations have dissolved, present ones are dissolving, and those to be generated in the future will dissolve, in just the same way, then what is called the 'Knowledge of Appearance as Terror' arises in him at that stage.

The Arising of the Knowledge of Realization of Fault and Unsatisfactoriness (*Ādīnavañāṇa*)

As he repeats, develops and cultivates the knowledge of appearance as terror he finds no asylum, no shelter, no place to go to, no refuge in any kind of becoming, generation, destiny, station, or abode. The three kinds of becoming appear like charcoal pits full of glowing coal, the four primary elements like hideous venomous snakes, the five aggregates like murderers with raised weapons, the six internal bases like an empty village, the six external bases like village-raiding robbers, the

seven stations of consciousness and the nine abodes of beings as though burning, blazing and glowing with the eleven fires. All formations appear as a huge mass of dangers and faults devoid of satisfaction or substance, like a tumour, a disease, a dart, a calamity, an affliction. ^{45,46}

Thus by the power of the contemplation of danger, *bhaṅgānupassanā*, all formations appear as frightening dangers, and the knowledge of realization of fault and unsatisfactoriness in them, arises in the meditator.

The Arising of the Knowledge of Feeling Bored and Disgusted (*Nibbidāñāṇa*)

When he sees all formations as dangers full of faults and unsatisfactoriness, he becomes dispassionate towards, is dissatisfied with, takes no delight in, becomes bored with all manifold formations belonging to any kind of becoming, destiny, station or abode. So the knowledge of feeling bored and disgusted with all sorts of formations also becomes apparent. ⁴⁷

The Arising of the Knowledge of Desire for Deliverance (*Muñcitukamyatāñāṇa*)

When he feels bored and disgusted with all formations which are dissolving incessantly, he is dissatisfied with, takes no delight in, is no longer attached to any single one of all the manifold formations in any kind of becoming, generation, destiny, station or abode. He desires to be delivered from the whole field of formations and escaping from it.

Just as a fish in a net, a frog in a snake's jaws, a jungle fowl shut in a cage, a deer fallen into the clutches of a strong snare, a man encircled by enemies want to be delivered and escape from these things, so too the meditator wants to be delivered from the whole field of formations and escape from it. So the knowledge of desire for deliverance also arises in him. ⁴⁸

The Arising of the Knowledge of Exertion for Deliverance (*Paṭisaṅkhāñāṇa*)

The yogi, who desires to be delivered from all formations in the thirty-one planes pertaining to three periods, again discerns those same formations, attributing to them the

three characteristics by the knowledge of contemplation for completing deliverance. He sees all formations as impermanent because they (1) cannot go beyond dissolution, (2) exist temporarily, (3) are limited by arising and dissolution, (4) disintegrating, (5) fickle, (6) perishable, (7) unenduring, (8) subject to change, (9) coreless, (10) subject to death.

He sees them as painful because they are (1) torturing incessantly, (2) hard to bear, (3) the basis of pain, (4) a disease, (5) a tumour, (6) a dart, (7) a calamity, (8) an affliction, (9) a plague, (10) a disaster, (11) a terror, (12) no protection, (13) no shelter, (14) no refuge, (15) a danger, (16) the root of calamity, (17) murderous, (18) subject to cankers, (19) Mara's bait, (20) subject to birth, (21) subject to ageing, (22) subject to illness, (23) subject to sorrow, (24) subject to lamentation, (25) subject to despair, (26) subject to defilement, and so on.

He sees all formations as not-self because they are (1) alien, (2) soulless, (3) vain, (4) void, (5) ownerless, (6) not subject to control, (7) changeable to suit one's desire, and so on.

He sees them as repulsive because they are (1) objectionable, (2) stinking, (3) disgusting, (4) repulsive, (5) unaffected by disguise, (6) hideous, (7) loathsome, and so on.

As he strives on in this way, the knowledge of exertion for deliverance becomes apparent in him. ⁴⁹

The Arising of the Knowledge of Equanimity towards Formations

(Saṅkhārupekkhāñāṇa)

He discerns repeatedly the formations, causes and effects in the thirty-one planes of existence by attributing to them the nature of impermanence, the nature of pain, the nature of foulness, the nature of not-self in turn, sometimes internally and sometimes externally, the nature of dissolution of formations becomes apparent very rapidly. He continues defining the three characteristics in turn on the nature of dissolution.

His meditating mind gradually abandons both terror and delight on formations and becomes equally indifferent and neutral. It becomes calmly established on the dissolution of formations.

Then if the meditating mind remains calm in discerning internal formations, he keeps on discerning materiality and mentality in turn internally. If, on the other hand, the meditating mind remains calm in discerning external formations, he keeps on discerning materiality and mentality in turn externally. Among the three characteristics, he gives priority to the one which he can reflect better.

At this stage faith (*saddhā*) and wisdom (*paññā*), energy (*vīriya*) and concentration (*samādhi*) must be specially balanced by mindfulness (*sati*). All the five faculties (*indriyas*) must be balanced to progress to enlightenment.

When the meditating mind is calmly established on the dissolution of formations, the meditator will not hear external sound. If the meditating mind that is calmly fixed on the dissolution of formations is immovable, the insight meditation becomes specially strong. The yogi can keep on discerning the formations which he can discern better, giving priority to the characteristic which he can reflect better. If he observes only the dissolution of

mentality without observing the dissolution of materiality, he concentrates on discerning the dissolution of mentality only.

*Bhayañca nandiñca vipphāya
sabbasañkhāresu udāsino hoti mijjhatto.*⁵⁰

The meditator, who sees clearly the faults of formations and is undertaking vipassanā by discerning the dissolution of formations with the keen intention to emancipate from all formations, finds nothing that can be cherished as "mine---I--- my self."

Abandoning the two extremes of 'terror' (*bhaya*) and 'delight' (*nandī*) towards formations, he becomes indifferent and neutral towards them. He neither takes them as 'I' nor 'mine' nor 'my self'; he is like a man who has divorced his unfaithful wife. The knowledge that takes him to this stage of equanimity is the 'knowledge of equanimity towards formations.'

This *sañkhārupekkhāñāṇa*, if it sees Nibbāna, the state of peace, as peaceful, relinquishes all formations and runs into Nibbāna. If it does not see Nibbāna as peaceful, it occurs again and again with formations

as its object, like the sailor's crow returning to the ship again and again if it does not see land. ⁵¹

If this knowledge is not mature yet, the meditator keeps on discerning (1) present formations for some time, (2) past formations for some time, (3) future formations for some time, (4) internal formations for some time, (5) external formations for some time, (6) materiality for some time, (7) mentality for some time, (8) causes for some time, (9) effects for some time, (10) impermanence for some time, (11) pain for some time, and (12) not self for some time, to make the knowledge mature.

Conformity Knowledge (*Anuloma-nāṇa*), **Change-of-Lineage Knowledge** (*Gotrabhuñāṇa*), **Path Wisdom** (*Maggañāṇa*), **Fruition Wisdom** (*Phalañāṇa*), **Reviewing Wisdom** (*Paccavekkhaṇaṇāṇa*)

As he repeats, develops and cultivates that equanimity towards-formations, his faith becomes more resolute, his energy better exerted, his mindfulness better established, his mind better concentrated, while his equanimity about formations grows more refined.

Then when his meditating wisdom emerges from the dissolution of formations called 'pavatta' and sees the unformed and undissolved nature of Nibbāna called 'apavatta', the following cognitive series of consciousness arises.

(Mandapaññā) - "Na-Da-Ma-Pa-U-Nu-Go-Magga-Phala-Phala"-Bh-

(Tikkhapaññā) - "Na-Da-Ma-U-Nu-Go-Magga-Phala-Phala-Phala-" Bh-

Na= *bhavaṅga-calana* - vibrating life-continuum

Da= *bhavaṅgu-paccheda* - arrested life-continuum

Ma= *manodvārāvajjana* - mind-door adverting consciousness

Pa= *Parikamma* - preparation of the Path (magga)

U= *upacāra* - proximity of the Path (magga)

Nu= *anuloma* - conformity to what preceeds and to what follows

Go= *gotrabhu* - change-of-lineage

Magga= *sotāpattimagga* - the Path of stream-entry

Phala= *sotāpatti-phala* - the Fruition
of stream-entry

Bh= *bhavaṅga* - life-continuum

When the object of formations as impermanence or pain or not-self appears at the mind-door, life-continuum vibrates twice (*Na-Da*) and is arrested or cut off. After that manodvarāvajjana (Ma) adverts the mental stream towards the object, apprehends it and decides whether it is anicca, dukkha or anatta.. Then one of the four sense-sphere wholesome consciousness associated with knowledge (*nāṇasampayutta mahākusala citta*) arises four times, functioning as preparation (Pa), proximity (U), conformity (Nu), and change-of-lineage (Go).

'Preparation' does the preliminary work of preparation for the arising of the Path.

'Proximity' functions as access to the Path.

'Conformity' conforms to the functions of truth both in the eight preceding kinds of insight knowledge and in the thirty-seven requisite factors of enlightenment (*Bodhipakkhiya*) that follow.

The knowledge associated with these three cittas (*parikamma*, *upacāra*, *anuloma*) is the highest insight knowledge known as the "knowledge of conformity" (*anulomañāṇa*).

Gotrabhu does not take formations as its object; it takes Nibbāna as its object and points out Nibbāna so that the Path-consciousness (*Magga citta*) can arise after it, also taking Nibbāna as its object. It is like the sailor's crow pointing out the land so that the ship can sail on towards the land. It is called change-of-lineage because it changes the lineage of the meditator from a worldling (*puthujjana*) to a noble person (*ariya*). Up to gotrabhu citta the yogi is still a worldling (one who is bound by all ten fetters). But as soon as Magga citta arises, the yogi becomes a noble person.

Although the knowledge of conformity (*anulomañāṇa*) is the end of the insight leading to emergence that has formations as its object, still the "change-of-lineage knowledge" (*gotrabhuñāṇa*) is the last of all kinds of insight leading to emergence.

Magga citta always arises just once performing its fourfold function-viz., (1) comprehension of the truth of suffering, (2) eradication of craving which is the cause of suffering, (3) realization of Nibbāna, and (4) full development of the eight constituents of the Path.

Soon after the Magga citta dissolves, its Fruition, i.e. Phala citta, arises twice without any lapse in time (*akāliko*) taking Nibbāna as its object. This cognitive series is for a yogi of sluggish wisdom (*mandapaññā*). For a yogi of swift wisdom (*tikkhapaññā*), parikamma is absent and Fruition consciousness (*Phala citta*) arises three times. As soon as Fruition citta arises, the yogi becomes a stream-enterer (*sotāpanna*).⁵² He can enjoy the unique bliss of Nibbāna as much as he likes and is fully guaranteed never to be reborn in woeful abodes.

The knowledges associated with the Path consciousness and the Fruition consciousness are known as the "Path wisdom" (*Maggañāṇa*) and the "Fruition wisdom" (*Phalañāṇa*) respectively.

After the magga-vīthi and a few bhavaṅga cittas have passed by, five *paccavekkhaṇa-vīthis* (reviewing cognitive series) normally arise. By these vīthis the yogi (1) reviews the Path, (2) reviews the Fruit, (3) reviews Nibbāna, (4) reviews the defilements (*diṭṭhi* and *vīcīcchā*) he has annihilated, and (5) reviews the defilements remaining to be annihilated. The knowledge associated with these javana cittas is called "reviewing wisdom" (*paccavekkhaṇāñāṇa*).⁵³

The Purification by Knowledge and Vision (*Ñāṇadassana-visuddhi*)

The effort to purify the mind step by step begins with the training of morality to attain *sīlavissuddhi*. When conformity knowledge is attained, the first six stages of purification, i.e. from *sīlavissuddhi* to *paṭipadāñāṇadassana-visuddhi* is completed. On attainment of the first Path and its Fruition, the final stage of purification called *Ñāṇadassana-visuddhi* is reached.

The "Purification by Knowledge and Vision" properly consists of the knowledge of

the four Paths, that is to say, the Path of Stream Entry, the Path of Once-return, the Path of Non-return, and the Path of Arahantship.

1 *Sotāpattimagga- the Path of Stream Entry*

This Path eradicates two defilements (*kilesās*)- viz., wrong view (*ditthi*) and sceptical doubt (*vīcīkicchā*), and three fetters (*samyojanas*) - viz., *sakkāya-ditthi*, *vīcīkicchā* and *sīlabbataparāmāsa*. It also eliminates the coarse aspects of other defilements so that a stream-enterer will not commit any evil action. He will never be reborn in woeful abodes.

2. *Sakadāgami-magga - the Path of Once-return*

This Path does not eradicate any defilement, but it reduces the strength of the remaining defilements. A Once-returner will be reborn in the sense-sphere only once.

3. *Anāgāmi-magga - the Path of Non-return*

This Path eradicates one more defilement, i.e. anger (*dosa*), and two more fetters- viz., sense desire (*kāmarāga*) and hatred (*paṭigha*). A non-returner will not be reborn in the sense-sphere; he will be reborn only in the Brahma realm.

4. *Arahatta-magga - the Path of Arahantship*

This Path eradicates all the remaining defilements and fetters. So an Arahant's mind is totally pure. An Arahant is one of the Great Ones with cankers destroyed, he bears his last body, he has laid down the burden, reached his goal and destroyed the Fetter of becoming, he is rightly liberated with the final knowledge and worthy of the highest offerings of the world with its deities.⁵⁴

It should be understood that the corresponding Fruition-consciousness (*Phala-citta*) will arise immediately after the dissolution of the respective Path-consciousness (*Magga-citta*) and the four Fruition persons can enjoy their respective Fruition of Nibbāna peace as much as they like.

Conclusion

Vipassanā is conducted in utmost detail according to the instructions of the Buddha described in Tipiṭaka Canons, Visuddhi Magga and in other Pāli Commentaries and Sub-commentaries. Various practical methods for investigating, discerning and defining men-

tality-materiality, causes and effects, internally and externally, pertaining to the past, to the present and to the future, are employed in order to get the results described in literature. Many meditators, with the powerful support of the right concentration, can penetrate into the ultimate realities and discern them as impermanent, painful and not-self. Close, proper guidance by the teacher is essential and constantly provided and intimate discussions are made to make sure that meditators are on the right path without any deviation.

Many meditators are highly satisfied as they can penetrate deeply into the field of vipassanā and discern the truth with direct knowledge. Several meditators have accomplished the whole course of vipassanā. Some educated Chinese meditators from Taiwan, Vietnam, Malaysia and Singapore remarked that they were very much delighted to undertake vipassanā in detail in accord with the Chinese version of Visuddhi Magga.

Venerable Āciṇṇa, Pa-auk Forest Chief Meditation Master, have written eight Pa-auk

110 Baddanta Āciṇṇa and Dr. Mehm Tin Mon

Meditation Manuals to be used by meditators as the guide, and five large volumes, totalling 3500 pages, describing in detail the samatha-vipassanā meditation conducted at Pa-auk Forest Meditation Centres with full explanation and references under the title of "Nibbānagāmini Paṭipadā".

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