

LIGHT OF WISDOM

MEDITATION IN
PA AUK FOREST MONASTERY



TRANSLATION OF DHAMMA TALKS ESPECIALLY ON
MAHAGOPALAKA SUTTA
BY

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COMPILER'S PREFACE

Originally the intention was to compile only two recorded *Dhamma* talks of Venerable Pa Auk Tawya Sayadaw given in Yangon in May'95: one was on *Dhātu Kammatthāna* and the other was on *Asubha Bhavana*. However due to some other circumstances a selection was later also made among other recorded *Dhamma* talks already available in the Pa Auk monastery. As it turns out, the compilation here is now from about 20 recorded talks instead of only 2. Among these tapes some are fully translated while others are excerpts only.

The tapes translated are *Dhamma* talks on the *MahaGopalaka Sutta* (from tape No. 12 - 22, 24, 28, 29); and a talk on the *Ānāpānasati Sutta* (tape No. 24). Talks that are either partially translated or excerpts only are from *Sunita Thera Apadana* (tape No. 2), *Hatthipāla Jataka* (tape No. 2), *Natha Sutta* (tape No. 1), *Ānāpānasati Sutta* (tape No. 2) and *Assaji Sutta* (tape No. 2). The translation is mostly done by Venerable Candima. Some are also done by Venerable Nanagavesaka.

Section One is from the series of talks (*MahaGopalaka Sutta*) on the gradual practice beginning with Meditation on Four Great Elements (Chapter 1). Chapter 2 explains about the light that is apparent to the meditator during his course of meditation. Being successful in Four Elements meditation, the meditator then progresses to Meditation on 32 Parts of the Body (Chapter 3) and eventually to the White *Kasina* Meditation (Chapter 4). With the support of the White *Kasina* meditation, the meditator further practises the Four Protective Meditation (Chapter 5), both as a further training in *Samādhi* and to get the benefit of 'the supportive power from concentration exercises' (*Upanissaya Satti*) when he practises *Vipassanā*. Then one inclines towards the practice of *Vipassanā* by beginning with discerning matter, *Rūpa Kammatthāna* (Chapter 6) followed by discerning mental factors, *Nāma Kammatthāna* (Chapter 7). After that the meditator discerns the relationship of causes and effects between past, present and future to attain *Paccaya Pariggaha Nāṇa* (Chapter 8). The subsequent chapters on *Vipassanā* are from tapes chosen selectively (and not in series); therefore some chapters may begin or end abruptly.

Alternately a beginner meditator may begin with *Ānāpānasati*, meditation on in-breath and out-breath. If a meditator chooses to begin with *Ānāpānasati* then the course of meditation would be similar as above except that the beginning meditation would be *Ānāpānasati*, progressing to Meditation on 32 Parts of the Body and so on; the 4 elements meditation would instead be practised immediately before the discerning of matter, *Rūpa Kammaṭṭhāna* followed by other *Vipassanā* practice. In Section Two, Chapter 13 describes how a meditator can progress to *Arūpa Jhāna* based on *Ānāpānasati* as the beginning meditation. Chapter 14, **From Ānāpānasati To Vipassanā** is only excerpts because the basic instructions would be similar to Chapter 13 while the *Vipassanā* practice would be similar to that of Section One; the excerpts are mainly those that are not mentioned previously.

This compilation is named **Light Of Wisdom**, referring to the key factor contributing to success in the course of meditation. As the Venerable Sayadaw mentioned in the *Dhamma* talk, ‘Only when there is light can one see a visual object. Similarly the meditator who is practising *Vipassanā* has to discern the colour of the *Rūpa Kalāpa*. At that time the light must be present. If there is no light, one cannot see the *Rūpa Kalāpa*...’ Also ‘...meditator who is practising *Vipassanā Bhavana Kammaṭṭhāna*, if without this light, is not able to meditate externally on the *NāmaRūpas* of the 31 realms, as a whole...’ For the definition of this Light, see the chapter **What is Light of Wisdom?**

With reference to this compilation: -

- 1) It is translated in ‘colloquial localized’ English. In some places, it may not be in the common grammatical form. Also many conjunctions, adverbs, interrogations are retained to avoid change in the meaning. We request the Venerable Sayadaw to excuse us for any inaccuracy in this translation and compilation.
- 2) The tapes are each one hour *Dhamma* talks. Although the range of topics covered is wide, some may not be dealt in detail. It is only a general outline of the practice. In time of actual practice at progressive levels, the meditator should refer to the guidebooks for meditators in Pa Auk Forest Monastery.

- 3) The audience of the talks are Burmese meditators. Therefore some of the proverbs, examples or comments in the talk may be unfamiliar.
- 4) The quotations of page numbers of Pali Text references in the *Dhamma* talks refer to the Burmese Pali *Trpīṭaka*. However reference numbers for the *Visuddhimagga* in English translated by Bhikkhu Ñānamoli are indicated in brackets. For example, (*Vism*, XX, 98) means the English *Visuddhimagga*, Chapter XX, paragraph number 98.
- 5) There may be many explanations as to how the practice is related to the Text in these talks. However it does not mean that a meditator must have a thorough knowledge of the Text before he practises meditation.

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SECTION ONE

CHAPTER 1

MEDITATION ON FOUR GREAT ELEMENTS

The Buddha taught *Dhātu Manasikāra* (meditation on four great elements) in the *Mahā Satipaṭṭhana Sutta*. The monk who wants to attain *Nibbāna* must be skilful with the practice of the *Satipaṭṭhāna*; both the *Lokiya Satipaṭṭhāna* and *Lokuttara Satipaṭṭhāna*.¹ This talk will be about meditation on the four great elements which is part of the *Satipaṭṭhāna* practice. Before I proceed, there are some points I would like to inform you.

There are three trainings, in brief, to be practised for the development of the *nāṇa paramī* of Buddha's disciples (*Sāvaka*): training in morality (*Sīla*), training in concentration (*Samādhi*) and training in wisdom (*Paññā*). From the point of view of the seven stages of purification *Sīla* training is *Sīla visuddhi*, *Samādhi* training is *Citta visuddhi* and *Paññā* training is from *Diṭṭhi visuddhi* till the remaining other four *Visuddhi*. Altogether there are seven stages of purification. The seven stages of purification and the three trainings are the same. If the *Sāvaka* wants to attain *Nibbāna* he must practise to fulfil these three trainings.

According to the Noble Eightfold Path, *Sīla* training is Right Speech (*Sammā Vācā*), Right Action (*Sammā Kammanta*) and Right Livelihood (*Sammā Ajīva*): 3 Noble Path factors. *Samādhi* training is Right Effort (*Sammā Vāyāma*), Right Mindfulness (*Sammā Sati*) and Right Concentration (*Sammā Samādhi*): 3 Noble Path factors. *Paññā* training is Right Thoughts/Right Application of the Mind (*Sammā Saṅkappa*) and Right Understanding (*Sammā Diṭṭhi*): 2 Noble Path factors. Altogether 8 factors of the Noble Path training. They are the same (with the 3 trainings). If the meditator is a layman he must observe at least the 5 precepts. Meditators must observe morality from the beginning of the meditation.

¹ The Foundation of Mindfulness relating to the mundane (conditioned) and the Foundation of Mindfulness relating to the supra-mundane (the unconditioned) Nibbana.

One type of disciple (*Sāvaka*) called *Ugghaṭitaññu puggala* is the type of person who can attain by listening to the *Dhamma* in brief only. *Vipacitaññu puggala* is another type of person who will attain after listening to the *Dhamma* in detail like *Dhamma cakka pavattana Sutta* and *Anatta lakkhaṇa Sutta*. These two types of person are not like the *Neyya puggala* who takes time to practise. The time to practise for the *Ugghaṭitaññu* and *Vipacitaññu puggala* is only when they are listening to the *Dhamma* talk. They can attain *Magga Phala Nibbāna* if they practise the 3 training's during the period of listening to the *Dhamma* talk. As for the *Neyya puggala*'s practice, it is not like this. They have to practise *Sīla* training and *Samādhi* training respectively after which only they have to practise *Paññā* training. He is not the person who can attain by only listening to the *Dhamma* talk. Therefore he has to learn from the teacher the practise of *Sīla* training. To establish *Samādhi* he has to learn *Samādhi* practice from a teacher.

Only after having established *Samādhi* he can further practise *Paññā* training. Why? Concerning this, in the *Vipassanā* stage, how many kinds of *Paññā* are there, in brief? The *Paññā* training in which the 4 kinds of *Sammā diṭṭhi* are practised is explained by the Buddha in *Mahā Satipaṭṭhāna Sutta*. **Yaṃ kho bhikkhave dukkhe ñaṇaṃ, dukkhasamudāye ñaṇaṃ, dukkhanirodhe ñaṇaṃ, dukkhanirodhagāminiyā patipadāya ñaṇaṃ. Ayaṃ vuccati bhikkhave Sammādiṭṭhi** - The four kinds of *Sammā diṭṭhi* are the insight of the Truth of Suffering (*dukkha sacca*), the insight of the Truth of Cause of Suffering (*samudaya sacca*), the insight of the Truth of the Cessation of Suffering (*nirodha sacca*) and the insight of the Truth of the Practice of the Way Leading to the Cessation of Suffering. The training in which to practise the fulfilment of the 4 *Sammā diṭṭhi* is *Paññā* training (*Paññā sikkha*). Then, when can this Four Noble Truth be known penetratively according to the *Paññā* training?

The Buddha himself taught about this answer in the *Samādhi Sutta* of *Khandha Vagga, Saṃyutta Nikāya*. **Samādim bhikkhave bhavetha, samahito bhikkhave bhikkhu yathā Bhūta pājānati** - *Bhikkhus*, develop concentration; those who have concentration see/understand things as they really are. What 'things' do they know *as they really are*? *The Buddha also taught the answer. One knows as they really are the 5*

aggregates (*Khandha*) called 'Rūpa, Vedanā, Sañña, Saṅkhāra and Viññāṇa' or 'Dukkha Sacca'. He also actually knows the causes of *Dukkha Sacca*. He also actually knows that the arising of *Dukkha Sacca* is because of the arising of the causes. He also actually knows that the cessation of the effect of *Dukkha Sacca* is because of the cessation of the causes. He also actually knows the nature of *Anicca, Dukkha, Anatta* of both cause and effect. What must one do to actually know like this? The Buddha taught to establish concentration, *Samādhi*. This is the answer.

Also in the Noble Eightfold Path, the Buddha taught *Sammā Samādhi* as one of the Path factors. The Buddha precisely explained that *Sammā Samādhi* is 1st *Jhāna*, 2nd *Jhāna*, 3rd *Jhāna* and 4th *Jhāna* in *Mahā Satipaṭṭhāna Sutta*. There is the *Ukkaṭṭha niddesa* way in which the best type of *Samādhi* is shown among these *Samādhi*. Otherwise, according to the *majjhedipaka* way, if the middle *Rūpavacara Samādhi* is mentioned both the lower *Kamavacara Samādhi* (which is *Upacāra Samādhi*) and the higher *Arūpavacara Samādhi* is included. In *Visuddhimagga* 2nd Volume, page 222 it is mentioned: **Cittavisuddhi nāma saupacāra aṭṭha samāpattiyo** (*Vism. XVII, 1*) - *Upacāra Samādhi* together with the 4 types of *Rūpavacara Samādhi* and the 4 types of *Arūpavacara Samādhi* called the 8 *Samāpatti* are known as *Citta visuddhi* according to the way of the seven stages of purification. In the seven stages of purification practice, after *Sīla visuddhi* one must try to have purification of mind to achieve *Citta visuddhi*. After *Citta visuddhi* one may change to *Diṭṭhi visuddhi* practice.

The Buddha taught *Sammā Samādhi* which is one of the Path factors in the Noble Eightfold Path. According to the Buddha, only when the Noble Eightfold Path is completed can one realize the attainment of *Nibbāna*. Even a *Suddha Vipassanā Yānika* must also develop his concentration but he does not develop his concentration until the *Jhāna Samādhi* level. The *Samādhi* which is approaching *Jhāna* and is the highest of the *Kamavacara Samādhi* is called *Upacāra Samādhi*. The meditator must at least develop *Upacāra Samādhi* if he does not develop to achieve *Jhāna Samādhi*.

There are two kinds of person: *Suddha Vipassanā Yānīka Puggala* and *Samatha Yānīka Puggala* who, intending to change to *Vipassanā*, tries to attain *Diṭṭhi visuddhi* first. The *Samatha Yānīka puggala* may be the person who has achieved *Jhāna* of any one of the 8 kinds of *Samāpatti*. The *Samatha Yānīka puggala* first enters into any of the *Jhāna* except *Neva Sañña nā Saññayatana Jhāna*. Then after emerged from the *Jhāna* he discerns the characteristic, function, manifestation and proximate cause of the *Jhāna* factors or the *Jhāna Saṃpayutta dhamma* accompanying the *Jhāna*. Then, dependent upon what does this *Nāma dhamma* (mental factors) arise? The meditator must discern the *Rūpa dhamma* (matter) dependent upon which the *Nāma dhamma* arises. That *Rūpa dhamma* is the *Mahā Bhūta Rūpa* (4 primary/great elements) and *Upādā Rūpa* (matter derivatives). Then it must be analysed that the *Mahā Bhūta* and *Upādā* are *Rūpa dhammas* and the *Jhāna dhammas* are *Nāma dhammas*. After having discerned like this, the *Pakinnaka Saṅkhāra*, i.e. the remaining *Nāma dhamma* and *Rūpa dhamma* will be discerned. This method is for the *Samatha Yānīka* who wants to discern *Nāma dhamma* first. But the *Samatha yānīka* may not want to begin with discerning *Nāma dhamma* but may want to begin discerning *Rūpa dhamma* (matter) first. In that case, for both the *Samatha Yānīka* who wants to begin discerning *Rūpa dhamma* first and the *Suddha Vipassanā Yānīka* who does not want to develop *Jhāna Samādhi* but wants to go directly to *Vipassanā*, which method of the meditation (*kammaṭṭhāna*) should they practise?

The answer can be found in *Visuddhimagga* on page 222, paragraph 664: **Suddha Vipassanā yānīko pana ayameva vā samatha yānīko catudhātu vavaṭṭhāne vuttānaṃ tesāṃ tesāṃ dhātu pariggahamukhānaṃ aññatara mukhavasena saṅkhepato vā vitthārato vā catasso dhātuyo pariggaṇhāti** (*Vism.* XVIII, 5) - both the *Samatha Yānīka* who wishes to begin discerning *Rūpa dhamma* first in order to change to *Diṭṭhi Visuddhi*, and the *Suddha Vipassanā Yānīka*, have to practise *Dhātu Kammaṭṭhāna*, meditation on four great elements. *Dhātu kammaṭṭhāna* in brief method or detail method is mentioned in the section on *Catu Dhātu Vavaṭṭhana* of *Visuddhimagga*. In the brief method 2 ways are mentioned, while in the detail method 17 ways are mentioned. One can choose any one of the ways to practise. **Catasso Dhātuyo pariggaṇhāti** - begin by discerning the 4 great elements. Why? In changing to *Diṭṭhi Visuddhi* one can begin

with discerning *Nāma kammaṭṭhāna* or *Rūpa kammaṭṭhāna*. The *Suddha Vipassanā Yānika* must begin with discerning *Rūpa Kammaṭṭhāna*. But the *Samatha Yānika* can begin with discerning *Nāma kammaṭṭhāna* because of the power of his *Jhāna Samādhi*. But if he wants to begin discerning *Rūpa kammaṭṭhāna*, he can. So both the *Samatha Yānika* who wants to begin discerning *Rūpa kammaṭṭhāna* and the *Suddha Vipassanā Yānika* have to practise meditation on the 4 great elements. In the *Samatha* stage, to develop concentration there are 40 ways of *Kammaṭṭhāna* (meditation). But in *Vipassanā* practice there are only two *Kammaṭṭhāna*: *Rūpa kammaṭṭhāna* and *Nāma kammaṭṭhāna*.

The Buddha taught concerning *Rūpa kammaṭṭhāna* **Tatṭha Bhagava Rūpa kammaṭṭhānaṃ kathento saṅkhepa manasikāra vasena vā vitthāra manasikāra vasena vā catu dhātu vavaṭṭhanaṃ katesi** - it means that *Dhātu kammaṭṭhāna* can be practiced either by the brief method or by the detail method, as one chooses. Therefore the talk tonight will be on the brief method of practice. How did the Buddha taught *Dhātu Manasikāra* meditation in *Mahā Satipatṭhāna Sutta*?

Puna caparaṃ bhikkhave bhikkhu imameva kāyaṃ yathā thitaṃ yathā panihitaṃ dhātuso paccavekkhati 'atthi imasmim kāye pathavīdhātu āpodhātu tejodhātu vāyodhātu ti - In this body, in whatever posture, however it is placed, whether it is standing, sitting, lying down or walking there are only Earth element (*pathavī dhātu*), Water element (*āpo dhātu*), Fire element (*tejo dhātu*) and wind element (*vāyo dhātu*). Discern each one of these elements. This instruction is explained by the Buddha with an example.

Seyyathāpi Bhikkhave dakkho goghātako vā goghātakantevāsī vā gāvim vadhitvā catumahāpathe bilaso vibhajtvā nisinno assa. Evameva kho bhikkhave bhikkhu imameva kāyaṃ yathā thitaṃ yathā panitaṃ dhātuso paccavekkhati 'atthi imasmim kāye pathavīdhātu āpodhātu tejodhātu vāyodhātu ti - Just as a skilful butcher or a butcher's apprentice, having slaughtered a cow, cutting it into portions such as flesh, bones, intestine, liver etc... and putting them at the junction of 4 roads, sat there. Similarly the bhikkhu meditator discerns by insight that in his body there is only Earth, Water, Fire and Wind elements, one after another,

respectively. The meaning of this simile is explained in the *Mulapaññāsa* commentary page 276 (also in *Vism XI, 30*):

Yathā goghātakassa gāviṃ posentassapi āghātanam āharantassapi āharitva tattha bandhitvā thapentassapi vadhantassapi vidhitam matam passantassapi tāvadeva gāvīti sañña na antaradhāyati, yāvanam padāletva bilaso vā vibhajati - before cutting the cow up into parts, during the period of feeding the cow, bringing the cow to the slaughterhouse, tying up the cow, slaughtering the cow and seeing the dead body of the cow, at that time the perception of ‘cow’ is not lost. At the time of feeding it, the perception of ‘cow’ exists in the mind of the butcher; at the time of bringing it to the slaughterhouse, perception of ‘cow’ exists; at the time of slaughtering it, perception of ‘cow’ exists; at the time of seeing its dead body, perception of ‘cow’ exists.

Vibhajitva nisinnam pana gāvi sañña antaradhāyati, mamsa sañña pavattati. Nassa evam hoti ‘Aham gāviṃ vikkinami, ime gāviṃ harantīti - but after cutting up into parts such as bones, flesh, liver etc... and piling them up to sell at the junction of 4 roads the perception of ‘cow’ is lost. Only the perception of ‘meat’ appears. At the time of selling, in the butcher’s mind he is selling ‘meat’, not ‘cow’. In buying it the man is buying meat, not cow. **Atha khvassa ‘aham mamsa vikkinami, imepi mamsam haranti’** - ‘I am selling meat, they are buying meat’, thus he thinks.

Evameva imassapi bhikkhuno pubbe balaputhujjanakale gihiBhūtassapi pabbajitassapi tāvadeva sattoti vā posoti vā puggaloti vā sañña nā antaradhāyati, yava imameva kāyam yathāthitam yathāpanihitam ghana vinibbhogaṃ katva dhātuso na paccavekkhati - before the mass of matter (*Rūpa*) has been analysed by his insight as just elements one after another, then in whatever posture it remains or is placed, the person who may be a layman or a monk is called *bāla puthujjana*, foolish worldlyling. **Sattoti vā posoti vā puggaloti vā sañña nā antaradhāyati** - the perception of ‘man’, ‘woman’, ‘person’, ‘animal’ does not disappear in the mind of this *bāla phuthujjana*. **Dhātuso paccavekkhato pana sattasaññā antaradhāyati, dhātuvaseneva cittaṃ santitthati** - the perception of man, woman, person, living beings disappears when the nature of the elements has been well analysed.

Concerning this the subcommentary to *Mulapannāsa*, 1st Volume, page 365 explained about **Ghana vinibbhoga**. In the compactness of matter, *Rūpa Jhāna*, there are 3 types: Compactness of continuity (*santati ghana*), compactness of grouping (*samuha ghana*), compactness of function (*kicca Jhāna*). *Santati ghana* can be understood by those who are practising *Rūpa kammaṭṭhāna*. For example in the *Cakkhu Dasaka Kalāpa*, if that *Kalāpa* is analysed there are 10 kinds of *Rūpa*. If attention is paid especially on *tejo dhātu* then one can discern that because of *tejo dhātu* there are four or five generations of new *Rūpa Kalāpas*. If unable to discern as 4 or 5 sequences of production but as just one continuity then the meditator is covered by *Santati ghana*, compactness of continuity. Similarly in the *Cakkhu Dasaka Kalāpa*, *ojā Rūpa* is present. With the support of *Āhāraja Kalāpa* it can produce 4 or 5 new generation of *Rūpa Kalāpa*. If seeing this sequence of production as one continuity then it is. If these production of *Utūja* and *Āhāraja Kalāpa* are seen as one continuity then it is said to be covered by *Santati ghana*. If each single *Kalāpa* can be discerned by insight and can be analysed, then *Santati ghana* is broken down. The mediator must be able to break this *Jhāna* compactness by means of insight.

Even though the breaking down of *Santati Jhāna* is achieved, it is not enough some *Kalāpas* consist of 8 *Rūpa* factors: *Pathavī, Āpo, Tejo, Vāyo, Vaṇṇa, Gandha, Rasa, Ojā*. If each of these 8 cannot be distinguished by insight then *Samuha Jhāna* is not broken down. Similarly if *Kalāpas* have 9 or 10 factors, then the 9 or 10 *Rūpa* respectively must be distinguished. If the meditator cannot distinguish that if 8 then 8 *Rūpa*, if 9 then 9 *Rūpa*, or if 10 then 10 *Rūpa* etc.. then *Samuha Jhāna* is not broken down. When each *Rūpa* factor is distinguished by insight then *Samuha ghana* is broken down.

As for *Kicca ghana*, when each *Rūpa* factor has been distinguished such as *Pathavī, Āpo, Tejo, Vāyo*, etc... then each of these *Rūpa* factors performs its own function. For example in the *Cakkhu Dasaka Kalāpa*, after having analysed its 10 *Rūpa* factors, what is the function of *Pathavī* there? **Patittha rasa** - the function of *Pathavī dhātu* is being the standing place or establishing of the remaining 9 *Rūpa* in the same *Cakkhu Dasaka Kalāpa*. One can realize that the other 9 *Rūpa* stood depending

on *Pathavī*, only after he is able to analyse the *Kalāpa*. As for *Āpo dhātu* its function is **Byuhana rasa** - it is to intensify the remaining other *Rūpa* factors in the same *Kalāpa*. As for *Tejo dhātu* its function is **Paripacana rasa** - the maturing and decaying of the remaining *Rūpa* factors. As for *Vāyo Dhātu*, **Samudirana rasa** - its function is the pushing of the remaining other *Rūpa* factors. Therefore each *Rūpa* factor has its own function respectively. When the respective function of each *Rūpa* factor has been analysed, *Kicca ghana* is broken down.

So, there are three *Ghana* for *Rūpa dhamma*: *Santati ghana*, *Samuha ghana* and *Kicca ghana*. But it is commonly said that there are 4 kinds of *Ghana*. The fourth one is *Ārammana ghana*. It is present only in *Sarammana dhamma*, the *dhamma* that can take object (*Ārammana*), as mentioned in the scriptures. *Rūpa dhamma*, matter is not the *dhamma* that can object. In *Dhammasangani*, the Buddha taught that *Paramatṭha Dhātu* (ultimate reality) can be separated into 2 types: *Sarammana dhamma* and *Anārammana dhamma*. *Sarammana dhamma*, the *dhamma* that can take object is *Citta cetasikas* (mental factors). *Anārammana dhamma*, the *dhamma* that cannot take object includes *Asankhata nibbāna* and *Rūpa dhamma*. *Ārammana ghana* is present in *Nāma dhamma*, the *dhamma* that can take object; but *Ārammana ghana* is not present in *Asankhata dhātu* and *Rūpa dhamma*, the *dhamma* that cannot take object, as it is commonly said.

Therefore what will happen when these 3 compactness of *Rūpa* are broken down? Only when compactness of *Rūpa dhamma* and *Nāma dhamma* have been broken down, one after another, then this will result in realization by insight the *Anatta lakkhaṇa* (characteristic of non-self) in its true nature to meditate only on *Anicca lakkhaṇa* or only on *Dukkha lakkhaṇa* or only on *Anatta lakkhaṇa*, one cannot attain *Magga ñāṇa*. To meditate on all three characteristics *anicca*, *dukkha*, *anatta* then it is possible to attain *Magga Phala ñāṇa*; it is precisely mentioned in *Visuddhimagga* page 301, 2nd Volume. To attain *Anatta ñāṇa* it is important to break down the compactness.

For the meditator who is practising *Rūpa kammaṭṭhāna*, what must he first do to break down the compactness? He must first see the *Rūpa Kalāpa*, after which he must analyse the *Kalāpa* by way of

characteristic, function, manifestation and proximate cause; only then will the three *ghana* be broken down. Therefore it is necessary to see the *Kalāpa* small particle *Rūpa*. After analysis of the *Kalāpa*, *paramattha* insight will arise. When the three *Jhāna* are broken down then at that time both the attachment to the *atta* which is perceived by the world (i.e. word concept such as ‘man’, ‘woman’, ‘beings’, etc...) and the attachment to *atta diṭṭhi* (wrong view of an indestructible soul, creator, created) will be removed. Therefore - **Tenāha bhagavā imameva kayam yathathitam yathāpanihitam dhātuso paccavekkhati ’atthi imasmim kāye pathavīdhātu āpodhātu tejodhātu vāyodhātu ti** - the Buddha himself taught in *Mahā Satipaṭṭhāna Sutta* that whether standing, sitting, lying down or walking, in whatever posture, in this body there is only Earth, Water, Fire and Wind elements. Meditate, discern these elements respectively. Such is the teaching given by the Buddha.

The simile of the butcher mentioned previously shows that it is necessary for *Dhātu kammaṭṭhāna* meditator to remove *Satta Sañña*, perception of beings. In *Satta Sañña* there are two types: 1) *Satta Sañña* accompanied with *atta diṭṭhi*, wrong view of an indestructible soul and 2) *Satta Sañña* of word concepts used by the world. To remove both *Satta Sañña* it is necessary to break down the compactness, *ghana*. To break down the compactness, first be able to see *Rūpa Kalāpa*. Then analyse these *Kalāpa* after which each *Rūpa* factor of the *Kalāpa* whether 8, 9 or 10 *Rūpa* factors must be discerned by way of characteristic, function, manifestation and proximate cause. In this way, the compactness will be broken down. Only then will *Anatta ñāṇa* arise. To accomplish this that is why the Buddha taught *Dhātu kammaṭṭhāna* in *Mahā Satipaṭṭhāna* , so explained by the commentary.

This explanation shows that it is necessary to know exactly the way of *Dhātu kammaṭṭhāna*, meditation on 4 elements by which one is able to see the *Rūpa Kalāpa* and analyse them so as to break down the compactness. The answer to this necessity can be found in the brief method of *Dhātu Manasikāra*, meditation on the 4 elements explained in *Visuddhimagga* in the chapter on *Catu Dhātu Vavatthāna Bhavanā*; which is briefly mentioned again in the chapter on *Diṭṭhi Visuddhi* which is a method both for the *Samatha Yānīka* who wish to begin with

Rūpa kammaṭṭhāna first and for the *Suddha Vipassanā Yānīka*. How was it explained?

Tasma imam̐ kammaṭṭhānam̐ Bhāvetukāmena tikkhapaññena tāva rahogatena paṭisallīnena sakalampi attano rūpakāyam̐ āvajjetvā yo imasmim̐ kāye thadda bhāvo vā khara bhāvo vā, ayam̐ pathavīdhātu, yo ābandhana bhāvo vā dravabhāvo vā ayam̐ āpodhātu, yo paripācana bhāvo vā unha bhāvo vā ayam̐ tejo dhātu, yo vittham̐bhana bhāvo vā samudīrana bhāvo vā ayam̐ vāyo dhātu ti, evam̐ samkhittena dhātuyo pariggahetvā punappunam̐ pathavīdhātu āpodhātuti, dhātumattato nissattato nijjīvato āvajjitabbam̐ manasikātabbam̐ pacca-vekkhitabbam̐ (*Vism, XI, 41*) - the brief method is meant for the *Tikkha Paññā* person, i.e. the person of sharp wisdom, as mentioned above. The detail method of *Dhātu kammaṭṭhāna* is suitable for persons of dull wisdom. But in the detail method the meditator has to learn by heart first for about 3 or 4 months. That is he has to understand the 32 parts of the body, learning them by heart. This method needs more time to practice. Most of the meditators do not have enough time so the brief method is instructed in this monastery. The meditator who wants to practise *Dhātu kammaṭṭhāna* first approaches a silent place. **Sakalampi attano rūpakāyam̐ āvajjetvā** - then he reflects or contemplates by insight in his own entire body. What does he contemplate?

Yo imasmim̐ kāye thadda bhāvo vā khara bhāvo vā, ayam̐ pathavīdhātu - he contemplates by insight discerning penetratively in his body the nature of hardness (*thadda bhavo*) and the nature of roughness both of which are the nature of *Pathavī Dhātu*. Both these nature is mentioned according to the *Suttanta* and commentary ways. But in the *Dhammasangani Pali (Abhidhamma)* the Buddha taught 6 kinds of *Pathavī Dhātu*. Why? Because He preached after knowing the temperament of the listeners. The listeners at that time were *devas* and *Brahmas*; it is their temperament to prefer 6 kinds of *Pathavī Dhātu*. They are subtle and wise. If hardness exists then softness exists; if roughness exists then smoothness exists; if heaviness exists then lightness exists. They are in opposition. Although they are preached according to the living beings' temperament, it can actually be examined. I would like to give an example for a better understanding.

Let's say, between a wet freshly moulded brick and a sun-dried brick - which one is harder? The sun-dried brick is harder while the wet brick is soft. Then, between a sun-dried brick and a finished brick from the kiln - which one is harder? The finished brick is hard and the sundried brick is soft. When compared with a wet freshly moulded brick, the sun-dried brick is hard; but when compared with a finished brick, from the kiln, the sun-dried brick is soft. When one object is compared with another thing softer, then it is hard; but when the same object is compared with something harder, then it is soft. If the same wet brick is compared with a hand doesn't that wet brick have its own degree of hardness? It does. But it does not have the degree of hardness as that of iron. However soft the brick may be, a slight touch on it then hardness is found. Because the existence of this degree of hardness, the Buddha taught on hardness in the *Suttanta* way.

As for roughness and smoothness, its example can be found between a coconut fibre floor mat and a loungyi (in Malaysia it is called sarong). Which one is rougher? Which one is smoother? The floor mat is rough while the loungyi is smooth. Then compare between a loungyi and a silk shirt. Which one is rough; which one is smooth? The loungyi is rough while the shirt is smooth. So when the loungyi is compared with a floor mat, it is smooth; but when the same loungyi is compared with a shirt, it is rough. Therefore one object may be said to be rough when compared with another thing smoother than it is; but the same object may be said to be smooth when compared with another thing rougher than it. However smooth something may be, when it is touched by the hand we can say it has its own degree of roughness. Therefore the Buddha taught roughness (*Khara bhava*) in the *Suttanta* way.

This is because in the world when something has a only little roughness in it, then it is called smooth; and when something has a higher degree of roughness in it, it is called rough. When something has little hardness in it, it is called soft; when something has a higher degree of hardness in it, it is called hard. Therefore the Buddha taught hardness and roughness according to the temperament of the world, *Loka*. When observing these hard and rough things, don't they have weight according to the degree of hardness and roughness? They may be heavy or light. So there are 6

kinds of *Pathavī*: hardness, softness, roughness, smoothness, heaviness and lightness.

In this monastery the meditator is taught to practise all six types of *Pathavī* because some cannot endure hardness. Sometimes hardness may be excessive. To overcome this he is taught to discern softness. If he changes to discern softness at that time then the intensity of hardness decreases. For some meditators, at the time of discerning roughness, when roughness is excessive in some parts (of the body like intestine, liver, heart), then their concentration will be distracted. To overcome roughness, the meditator is instructed to discern smoothness. If he changes to discern smoothness, at that time, then the intensity of roughness will be decreased. Sometimes the body becomes very heavy, so that the meditator cannot bear the heaviness of the body. At that time change to discern lightness; then intensity of heaviness will decrease. Therefore in this monastery all 6 *Pathavī* are taught, as according to *Dhammasangani* (*Abhidhamma*), so that the meditator can keep each opposite element balanced. But in actual practice hardness and roughness are the most predominant to the meditator's insight; therefore the commentary mentioned only these two nature.

Yo ābandhana bhavo vā dravabhavo vā ayam apodhātu - the nature of cohesion and the nature of flowing; they are water element (*apo dhātu*).
Yo paripācana bhāvo vā unha bhāvo vā ayam tejo dhātu - the nature of maturing and the nature of heat; they are fire element (*tejo dhātu*). Hotness and coldness is taught in the *Dhammasangani*. Let us consider the example of a child who is having fever. When we touch his body we say 'He is hot'. Later, when he recovers from the fever and if we touch to test his temperature, we say 'He has become cold now' (this is a local expression). Although we say it is cold, isn't there some degree of hotness when we touch his body? When there is little heat we say it is cold; when there is a lot of heat we say it is hot. Hot and cold is occurring continuously. Therefore the Buddha taught the nature of heat, *Unha tejo, Paripācana bhāva* means the nature of maturing. It is the function of fire element. **Yo vitthāmbhana bhāvo vā samudīrana bhāvo vā ayam vāyo dhātu** - the nature of supporting and the nature of pushing; they are wind element (*vāyo dhātu*).

Altogether there are 4 elements: 1) *Pathavī Dhātu*, the nature of hardness and roughness; 2) *Āpo Dhātu*, the nature of cohesion and flowing; 3) *Tejo Dhātu*, the nature of maturing and heat, in other words the nature of hot and cold; 4) *Vāyo Dhātu*, the nature of pushing and supporting. **Evam saṁkhittena dhātuyo pariggahetva** - discern these 4 elements by means of the brief method. Initially we need to practise to find and realize these 4 elements first. Then **punappunam pathavīdhātu apodhātuti, dhātumattato nissattato nijjivato avajjitabban manasikātabban paccavekkhitabban** - discern them as 4 elements but not as ‘person’, ‘living beings’, ‘*jīva atta*’. How to meditate? Meditate as ‘*Pathavī Dhātu, Āpo Dhātu, Tejo Dhātu, Vāyo Dhātu*’, ‘*Pathavī Dhātu, Āpo Dhātu, Tejo Dhātu, Vāyo Dhātu*’... This is the way. There is another way in the brief method.

The second way is **Atha vā pana ye ime catunnam mahābhūtanam nissattabhavadassanattam dhamma senapatina ‘atthiṅca paticca nharuṅca paticca mamsaṅca paticca dhammaṅca paticca ākāso parivārito rūpantvevasankham gacchati’ ti cattaro koṭṭhāsā vuttā. Tesu tam tam antarānusārinā nāṇahatthena vinibbhujitvā vinibbhujitvā yo etesu thadda bhāvo vā khara bhāvo vā, ayam pathavīdhātu ti purimanayeneva dhātuyo pariggahetva punappunam pathavīdhātu apodhātuti, dhātumattato nissattato nijjivato avajjitabban manasikātabban paccavekkhitabban** (*Vism, XI, 43*) - the general of the *Dhamma*, Venerable Sariputta, in order to show the absence of the perception of beings, man, woman, person, *jīva atta*, soul in the 4 great elements, taught the 4 parts of the body: bones, sinew, flesh and skin. Because of bones, sinew, flesh, skin being surrounded by space there comes to be the term ‘*Rūpa*’, ‘matter form’. Then separating the bodily parts (*koṭṭhāsa*) by the hands of wisdom discern them as 4 elements: the nature of hard and rough is *Pathavī Dhātu*; the nature of cohesion and flowing is *Āpo Dhātu*; the nature of hot and cold is *Tejo Dhātu*; the nature of supporting and pushing is *Vāyo Dhātu*. They are only elements. They are not a ‘being’, not a ‘soul’. Thus is the instruction. These are the procedures of the practice.

How to begin with the practice? One may begin with the nature of pushing. If the meditator does not wish to begin with pushing he may begin orderly, first with *Pathavī Dhātu*, according to his insight. Let us say he begins with *Pathavī Dhātu*. (While sitting in the sitting

meditation posture) bite or press the teeth together. Is it hard or soft? It is hard. If hardness is distinct at that place then gradually spread to discern hardness in the whole body: the feet, the bones which are touching or any place. Discern hardness in the whole body such that it feels like a stone or iron.

If you can do so then you can change to discern roughness. Rub the tongue over the upper surface (the tip) of the teeth and feel the roughness; or you can brush your hand over your clothing on your thigh and feel the roughness. Then try to see roughness throughout the whole body in a systematic way. Try to discern roughness combined with hardness. If unable to do so, it can be helped by discerning pushing.

Therefore I have said that most of the meditators who begin with discerning pushing can discern easier. Then, where should one begin with pushing? The pushing nature can be discerned at the place of the breath. If one prefers he can also discern it at the abdomen. Wherever pushing is distinct, he can begin from that place. For the pushing nature of the breath, discern by your mind the centre of your head. As you breathe, the breath pushes that part of the head. The place is not important. When pushing can be discerned in the whole head, then systematically, gradually discern pushing in the whole body: the pushing that exists between flesh, between bones, between sinews.

After discerning pushing, discern hardness again by biting or pressing your teeth together. You can also find hardness by closing your hands tightly (fist). From whatever place that hardness is distinct, then spread to discern hardness in the whole body systematically.

When hardness is clear then discern roughness. If unable to discern it then again discern pushing and hardness in the whole body systematically. By doing so you can find roughness. Then you can discern in the whole body pushing, hardness and roughness systematically. Why is one able to do so (i.e. able to discern roughness with the help of pushing and hardness)? For example to catch a wild elephant one may use a tamed elephant to lure it and then catch it. Similarly for discerning an element which is not yet discerned or is

difficult to discern, then discern it by combining with another element which has been discerned easily earlier on.

After these 3 nature (hard, rough and pushing) have been discerned, further discern heaviness. Press on the thigh by hand or else weigh down/press down the hip on the floor; heaviness will be distinct then. Heaviness is easier.

Supporting can be discerned when the body is in an upright, erect posture. If it is not distinct then loosen the body and move or sway it a little then keep the body upright and erect abruptly without moving it. The force that keeps the body upright is supporting. Discern it. But if you are unable to realize it, then sitting in an upright position discern it together with hardness. It may be similar to the idea that an old house which may collapse is supported by a big pole. The hands, feet or body may be in whatever position, this is only the force of maintaining the posture-supporting. When supporting nature is clear then one can further discern the next characteristic.

Pushing and supporting are *Vāyo Dhātu*. Hard, rough and heavy are *Garu pathavī dhātu*. As *Garu pathavī* are discerned, the meditator further discerns softness. Press the tongue against the inside of the lip to feel its softness. From this distinct softness at the lip, systematically discern softness in the whole body. Discern softness in the whole body so that it is mentally relaxed and the whole body soft like cotton wool or pudding. The reason to discern softness is that while discerning hardness, if hardness becomes excessive and unbearable then to overcome it softness should be discerned. Then the mind may become calm again. Although softness occurs, however soft it may be, there is still some or slight degree of hardness. It is not so hard but only some traces of hardness. Those characteristics already discerned should be discerned again and again before proceeding to the next stage each time. Also if unable to proceed to the next stage, that is if unable to discern the subsequent characteristic, then discern again and again those characteristics already discerned.

After softness then discern smoothness. Slide the tongue from side to side over the lower or upper lip. Discern the smoothness there. Then

systematically discern smoothness in the whole body so that it is like being applied with oil.

After this stage lightness may be distinct. If lightness is not distinct then discern it together with heaviness. While discerning heaviness of the hand on the knee, wiggle (i.e. raising and putting down) one forefinger. Then discern lightness there. After that discern lightness in the whole body systematically so that it is like a leaf. The nature of softness, smoothness and lightness are *Lahu pathavī dhātu*. Altogether (with *Garu pathavī dhātu*) there are six types of *Pathavī dhātu*. Pushing and supporting are *Vāyo dhātu*. Thus far 2 *Dhātu* (element) are already discerned.

Subsequently, hotness can be discerned by placing one hand over the other (for example the right hand over the left palm). Discern hotness in that touch. From the place where hotness is most distinct, discern hotness in the whole body systematically.

After that discern coldness by feeling the coldness of the breath as it enters the nostril. Then discern coldness systematically throughout the whole body. Hotness and coldness are *Tejo dhātu*. They are quite easy to discern. The purpose to discern both hot and cold is that sometimes hotness may become excessive and unbearable. This can be overcome by changing to discern coldness at that time. Now 10 nature of the elements have been discerned: 6 of *Pathavī dhātu*, 2 of *Vāyo dhātu* and 2 of *Tejo dhātu*. When these 10 has been discerned repeatedly, cohesion - like being wrapped around by ropes - may be found. If unable to discern cohesion then discern emphasizing only on pushing and hardness, again and again. In this way, cohesion - like being wrapped around with ropes - can be found.

As for flowing, saliva is always flowing at the base of the teeth or tongue. Discern flowing there. Then discern flowing throughout the body systematically. What is flowing? Blood, sweat, phlegm, pus etc.; there are 12 types of flowing. Whichever flowing it may be, discern it. But it is not to meditate on 'blood', 'sweat', etc... In this case it is to discern the nature of flowing only. If the nature of cohesion and flowing are not clear, then discern together with coldness or hotness. This is

because cohesion of *Āpo Dhātu* has the nature of holding together the remaining other 3 elements. Also when hotness moves throughout the body, flowing also spreads; when coldness spreads, flowing also spreads. When the other 3 elements are clear then *Āpo Dhātu* will become clear to the insight. Therefore *Āpo Dhātu* can be discerned together with one or three of the other elements. If flowing and cohesion are clear then all 4 *Dhātus* are completed. To re-arrange them in proper order is *Pathavī Dhātu, Āpo Dhātu, Tejo Dhātu, Vāyo Dhātu*.

There are disciplines to follow for meditation on the 4 elements as mentioned in the subcommentary to *Visuddhimagga*:

1) **Anupubbato** - Firstly, one must meditate according to the sequence order taught by Buddha. In the *Mahā Satipaṭṭhāna Sutta Pali* quoted above previously, the Buddha taught it as *Pathavī Dhātu, Āpo Dhātu, Tejo Dhātu, Vāyo Dhātu*. Then why does the meditator discern pushing first? This is because they are first taught in that manner and then when successful they have to rearrange to meditate according to Buddha's teaching (*Pathavī, Āpo, Tejo, Vāyo Dhātu*): so that the meditator can easily discern the more distinct ones first.

2) & 3) **Nāṭisighato, nāṭisanikato** - The meditator must meditate not too fast nor too slow. If he discerns too fast then the 4 elements which are the object of this meditation will not be clearly seen. If he discerns too slowly, he will not reach the end of this meditation.

4) **Vikkhepatibāhanato** - The meditator must prevent the mind from going out from the object of meditation, the 4 great elements. He must not contemplate or think about other objects other than the 4 great elements. Objects other than the 4 great elements include both concept (*Paññāṭti*) and ultimate reality (*Paramaṭṭha*). At the time of developing concentration (*Samādhi*) based on the 4 great elements, the mind must not contemplate or think about any other object, whether concept or ultimate reality, except the 4 great elements. There must not be a wandering mind. This prohibition is very important. Then the question: how long or until when should the meditator meditate only on the 4 great elements? Until the concentration of the meditator attains *Upacāra Samādhi* (access/*Neyya* bourhood concentration).

5) **Paññāṭtisamatikkamanato** - The meditator must try to be able to discern the ultimate reality, natural, individual characteristic of the 4 elements. In the beginning, the function (*Rasa*) of the element may be

discerned too, but at the time of developing concentration, the meditator should emphasize on seeing clearly the natural individual characteristic by insight. Therefore the mind (*Bhavanā Citta*) should be fixed on the natural individual characteristic of the 4 elements.

6) **Anupaṭṭhanamuñcanuto** - At the time when the mind is fixed on the natural characteristic of the 4 elements, some of the nature may not be clear. For example in *Pathavī* there are hardness, softness, roughness, smoothness, heaviness and lightness. Out of these 6, some may not be clear. Then, those that are not clear should not be searched for or looked for because it will interfere with concentration at this stage (this stage is the development of concentration stage which is not the learning stage at the beginning. At the learning stage the meditator has to 'learn' about the elements and therefore needs to discern it systematically, gradually then). Therefore if any 2 or 3 of the 6 types of *Pathavī Dhātu* such as hardness, roughness and heaviness are clear then it is enough for *Pathavī Dhātu*. But the meditator has to bear it if any hardness, roughness or heaviness is excessive. If he cannot bear it then he should change to discern the opposite: softness, smoothness and lightness. Similarly for *Āpo Dhātu* - out of cohesion and flowing, if only flowing is clear then it is enough. As for *Tejo Dhātu*, out of hotness and coldness, if only hotness is clear then it is enough. For *Vāyo Dhātu*, out of pushing and supporting, if only supporting is clear then it is enough. Therefore if these 4 nature: hardness, flowing, hotness and supporting are clear and the mediator can bear them, then the mind (*Bhavanā Citta*) should be concentrated fixedly on these 4 nature and only if any of the other nature are not clear then they may be left out temporarily.

7) **Lakkhaṇato** - The mind should concentrated on hardness, flowing, hotness and supporting, the 4 individual characteristic of the 4 elements. The mediator should go beyond the name concept of the 4 elements. If the mind is concentrated on the name concept of *Pathavī*, *Āpo*, *Tejo*, *Vāyo*, then the practice efficiency is not enough to discern the individual characteristics. The mind should be concentrated on the natural, individual, intrinsic characteristic of the 4 elements. For *Pathavī Dhātu*, it is hardness; for *Āpo Dhātu*, it is flowing; for *Tejo Dhātu* it is hotness; for *Vāyo Dhātu*, it is supporting. The mind should be concentrated on them, being beyond the name concept, *Paññānti*. It is not a meditation limited by word concept and also not a word recitation

meditation. This is also an important factor. 8), 9 & 10) Sometimes the *Samādhi* may not be good, then it should be kept in balance with *virīya* in accordance with **Adhicitta Sutta** (also known as *Nimitta Sutta*), **Anuttarasitibhava Sutta** (of *Anguttara Nikāya*) and **Bojjhanga Sutta**.

The above ten disciplines are mentioned in the *Mahā Tika* with reference to *Sammoha Vinodani*. Therefore it is essential to follow these rules for the practice of meditation on 4 elements. While performing any work, if one follows its rule of procedure then one can attain success satisfactorily. To bypass or cross over its rules then one may or may not be successful. So in this practice first be able to discern the 12 nature: hardness, roughness, heaviness, softness, smoothness, lightness, flowing, cohesion, hotness, coldness, supporting and pushing, one after another, throughout the body from head to feet. If able to discern them, then further discern as though you are standing behind yourself, looking at all the 12 nature one by one. When these 12 nature arise together or is like mixed together to the insight, then the seen or discerned hardness, roughness, heaviness, softness, smoothness, lightness is *Pathavī Dhātu*; the seen/discerned flowing and cohesion is *Āpo Dhātu*; the seen/discerned hotness and coldness is *Tejo Dhātu*; the seen/discerned supporting and pushing is *Vāyo Dhātu*. Emphasize only on 4 groups. Meditate on them as ‘*Pathavī Dhātu, Āpo Dhātu, Tejo Dhātu, Vāyo Dhātu*’, ‘*Pathavī Dhātu, Āpo Dhātu, Tejo Dhātu, Vāyo Dhātu*’,...

In other words at the beginning discern them by the hands of wisdom between bones, between sinew, between flesh, between skin, from head to feet. After this, meditate on them in the body as a whole. Try to be able to concentrate the mind only on the 4 elements: ‘*Pathavī Dhātu, Āpo Dhātu, Tejo Dhātu, Vāyo Dhātu*’, ‘*Pathavī Dhātu, Āpo Dhātu, Tejo Dhātu, Vāyo Dhātu*’,..., meditate neither too fast nor too slow. If meditate like this for many times, what will happen?

Tassevaṃ vayama manassa nacireneva dhātuppabhedavabhasanapañña-pariggahito sabhava dhammārammanatta appanaṃ appatto Upacāramatto Samādhi uppajjati (*Vism, XI, 42*) - if one makes effort like this then in not a long time, the distinguishing of the *dhātu* become clear by his own light of wisdom. Because of taking the profound

natural characteristic as the object, no matter how, he does not attain *Appanā Samādhi*; but he attains the type of *Kamavacara Samādhi* called *Upacāra Samādhi* .

Therefore *Appanā Samādhi* cannot be attained. However it is mentioned that the highest degree of *Kamavacara Samādhi* called *Upacāra Samādhi* arises. In this case there are two facts that need to be explained: 1) First is that there is light in wisdom 2) Secondly, only *Upacāra Samādhi* can be attained.

CHAPTER 2

WHAT IS LIGHT OF WISDOM?

Concerning that wisdom has light the Buddha taught in the *Nimitta Sutta* of *Anguttara Nikāya*, *Tika Nipata*: **Yato ca kho bhikkhave adhiccittamanuyutto bhikkhu kālena kālaṃ Samādhi nimittam manasi karoti, kālena kālaṃ paggaha nimittam manasi karoti, kālena kālaṃ upekkhā nimittam manasi karoti, taṃ hoti cittaṃ muduñca kammaniyañca pabhassarañca, na ca pabhañgu, Sammā Samādhi yati āsavānaṃ khayaya.** The mediator sometimes having attention on the *nimitta* that causes *Samādhi* (concentration), tries to develop *Samādhi* ; sometimes having attention on the *nimitta* that causes *virīya* (effort), he tries to have *virīya*; sometimes having attention on the *nimitta* that causes *upekkhā* (equanimity), he tries to have equanimity. It means he is practising to balance these three: *Samādhi* , *virīya*, *upekkhā*. What is the mind that is called *Adhicitta*? Both *Samatha Bhavanā Citta* and *Vipassanā Bhavanā Citta* are called *Adhicitta*. The monk who is trying to develop *Samatha Bhavanā* and *Vipassanā Bhavanā* called *Adhicitta* should pay attention sometimes on the *nimitta* that causes *Samādhi* ; sometimes on the *nimitta* that causes *virīya*; sometimes on the *nimitta* that causes *upekkhā*. If practise thus, what will happen?

Taṃ hoti cittaṃ muduñca kammaniyañca pabhassarañca - the *Samatha Bhavanā Citta*, *Vipassanā Bhavanā Citta* becomes pliant and adaptable. Being pliant and adaptable, if he wishes to be in *Samādhi* , *Samādhi* can be attained. If he wishes to change to *Vipassanā*, he can change to *Vipassanā*. If he wishes to know *Rūpa* he can discern *Rūpa*. If he wish to know *Nāma*, he can discern *Nāma*. If he wishes to know cause, he can discern cause. If he wishes to know effect, he can discern effect. It becomes concentrated with what he wishes to practise. The mind becomes adaptable. Not only that. Besides, the mind also becomes brilliantly bright - **pabhassara**. Thus the Buddha taught. Therefore is there brilliant brightness in the *Samatha Bhavanā Citta* called *Adhicitta*? Yes, there is. Is there brilliant brightness in the *Vipassanā Bhavanā Citta* called *Adhicitta*? Yes, there is.

One must pay attention not one sidedly only on the *nimitta* that causes *Samādhi* ; also not one sidedly only on the *nimitta* that causes *Virīya*;

also not one sidedly only on the *nimitta* that causes *Upekkhā*. One should pay attention equally on that of *Samādhi*, *virīya* and *Upekkhā*. If *virīya* is excessive, the mind may wander. If *Samādhi* is excessive, one becomes bored. If *Upekkhā* is excessive one may fall into *Moha*. Therefore it is necessary for the mediator to balance *Samādhi* and *Virīya*. There are 2 kinds of *Virīya*: *Kayika Virīya* and *Cetasika Virīya*. Both should be strong. Although the body is sitting, if he has no effort (*virīya*) to prohibit the mind from wandering around on so many objects, can he be successful? No, he cannot. Although there is the wish to try to meditate, if his body cannot endure (the sitting), i.e. he has no *kayika virīya*, can he be successful? No he cannot. Therefore *virīya* is necessary; *Samādhi* is also necessary. If *virīya* and *Samādhi* are existing, it is necessary to keep the mind balanced on the object of meditation. It is necessary not to be excessively enthusiastic and also not uninterested. If uninterested, the *Bhavanā Citta* will become weak. If he is excessively enthusiastic, his mind shakes and wanders. Therefore one should be able to maintain the mind balanced on the object of meditation. This is called *Tatramajjhata*. But here it is called *Upekkhā nimitta*.

Having made *Samādhi* and *Virīya* balanced, if one can use the power of *Upekkhā* then the *Samatha Bhavanā Citta*, *Vipassanā Bhavanā Citta* will become pliant (*modu*) and adaptable (*kammaniya*) for any *Bhavanā* practice. **Pabhassara** - the mind will become bright brilliantly. **Na ca pabhangu** - this *Citta* will not be destroyed by *kilesa* called the opposite *Nivarana*. **Sammā Samādhi yati āsavānaṃ khayāya** - his *Citta* will be well stable to attain *Arahatta Phala* where *Āsava* are eradicated. Thus taught the Buddha. According to this teaching, is there any light in *Samatha Bhavanā Citta* and *Vipassanā Bhavanā Citta*? There is light. However most people know only that *Vipassanā Bhavanā Citta* has light especially in *udayabbaya ñāṇa* (insight knowledge). The fact that *Samatha Bhavanā Citta* has light is rarely known. In *Anguttara Nikāya* there is one *Sutta* called *Pacalāyamāna Sutta*. Which is about Venerable Mahā Moggallāna's attainment of *Arahatta*. In this *Sutta* there is one instruction to the Venerable Mahā Moggallāna by the Buddha to create the *Āloka* light both in day and in night to overcome sloth & torpor (*Thina Middha*). According to the subcommentary there are 4 kinds of light. The Buddha also taught in *Āloka Sutta* and *Ābhā*

Sutta of Anguttara Nikāya that there are 4 kinds of light: 1) sunlight, 2) moonlight (which includes starlight), 3) light of fire, and 4) light of wisdom. As for the light of wisdom the subcommentary to the *Pacalāyamāna Sutta* mentioned that there are 4 types: 1) *Dibba Cakkhu Abhiñña* (Divine eye/psychic power) also has light. It is very powerful. 2) *Āloka Kasina* or all the *Kasina* have light. 3) Beginning from *Parikamma Samādhi* (preliminary concentration) which is close to *Upacāra Samādhi* up till the upper *Samatha Bhavanā Citta*, all these have light also. 4) In the *Upakilesa* called *vipassanobhāsa* - it is the bright light of *Vipassanā ñāṇa* (*Vipassanā* insight knowledge). These are the 4 lights mentioned.

If so, one may ask that since both *Samatha Bhavanā Citta* and *Vipassanā Bhavanā Citta* have light, why emphasize specifically that light of *Vipassanā Upakilesa* called *Obhāsa*. The reason being that the light that appears initially (earlier) is not similar to this light (*Obhāsa*) in degree and power. It is mentioned in *Visuddhimagga* on page 270: ‘**Na vata me ito pubbe evarūpo obhāso uppanna pubbo, addhā maggappattosmi phalapattosmi’ti. Amaggameva ‘maggo’ti, Aphalameva ca ‘phala’nti ganhati** (*Vism, XX, 107*) - Such light never arise in me previously. Surely it must be ‘*Magga* and *Phala*’ thus he wrongly thought. When it is not *Magga*, he thinks it is *Magga*; when it is not *Phala*, he thinks it is *Phala*. He has gone astray from the Way. Because of going astray, it is listed as an *upakilesa*. It is natural that the light appears at this stage.

But as to ‘light of wisdom’, the questions arise: ‘Is there light in wisdom?’, ‘Is there light in mental factors (*Nāma dhamma*)?’ This is explained in the subcommentary to *Visuddhimagga*, page 428, paragraph 733: **Vipassanobhāso ti Vipassanā citta samuṭṭhitam, sasantatipatitam utu samuṭṭhanaṅca bhāsuram Rūpam** - What is the light of *Vipassanā* insight? Two types of causes are mentioned. This bright light is caused by *Vipassanā Citta* (mind) and also by the *Tejo Dhātu* called *utu* which occur in one’s own continuity process of *Rūpa*. This explanation can be easily understood by the meditator who is meditating at the *Rūpa kammaṭṭhāna* stage:

- 1) For any person, any living beings who are composed of *Nāma* and *Rūpa*, every mind that arises dependent on *Hadaya vatthu*

(heart base) has the ability to produce *Cittaja Rūpa* (matter cause by mind). These *Cittaja Rūpa* arise as *Cittaja Kalāpa* in the whole life. If one of these *Kalāpa* is analysed, there are 8 kinds of *Rūpa* factors: *Pathavī, Āpo, Tejo, Vāyo, Vaṇṇa, Gandha, Rasa* and *Ojā* (Earth, water, fire, wind, colour, smell, taste and nutritive essence). The colour of it is called *Vaṇṇa Dhātu*. Every *Samatha Bhavanā Citta* (mind) and *Vipassanā Bhavanā Citta* (mind) can produce *Cittaja Rūpa*. So, in this case the *Vipassanā Bhavanā Citta* can produce *Cittaja Rūpa*. Every *Kalāpa* of *Cittaja Rūpa* has the *Rūparammana* called *Vaṇṇa dhātu*. This *Rūparammana* is ‘**Bhasuraṃ Rūpaṃ**’, a brilliantly bright *Rūpa*.

- 2) Also if discerned further, every *Cittaja Kalāpa* has the 4 element: *Pathavī, Āpo, Tejo, Vāyo*. In these 4 elements, the *Tejo Dhātu* is called *Utu*. This *Tejo Dhātu* called *Utu* can produce new generations of *Kalāpa*. Depending on how powerful the *Samatha Bhavanā Citta* and *Vipassanā Bhavanā Citta* is, this production of new generations of *Kalāpa* by *Tejo Dhātu* has the ability to spread out externally (*Bahiddhā*) from internal (*Ajjhata*). If analysed, every *Kalāpa* produced by *Tejo Dhātu* has 8 kinds of *Pūpa* factors: *Pathavī, Āpo, Tejo, Vāyo, Vaṇṇa, Gandha, Rasa* and *Ojā*. Every *Utuja Rūpa Kalāpa* has the *Rūparammana* called *Vaṇṇa Dhātu*. This *Rūparammana* is ‘**Bhasuraṃ Rūpaṃ**’, a brilliantly bright *Rūpa*.

This explanation shows that both - 1) the brightness of the *Vaṇṇa Dhātu* of every *Cittaja Rūpa Kalāpa* caused by the *Vipassanā Citta* and 2) the brightness of the *Vaṇṇa Dhātu* of every *Kalāpa* caused by the *Tejo Dhātu* called *Utu* which is present in the *Cittaja Rūpa Kalāpa* - are called *Vipassanobhasa*, the light of *Vipassanā ñāṇa*. The explanation above is similar for the light that appears in *Samatha Bhavanā Citta*. So, is this really the light of *Vipassanā ñāṇa*? No, it is not. It is used in the Text as a metaphor only. Instead of saying that the effect (*Rūpa*) has light which is caused by *ñāṇa* (insight), it is said that the cause in itself has light as a metaphor. It is actually the name of the *Vaṇṇa*, a *Dhātu*, *Rūparammana* present in *Cittaja Rūpa* and *Utuja Rūpa*.

For example we say that the bed is shouting noisily. (This is a local expression meaning someone is sitting on the bed noisily) Can the bed shout? No. Actually it is the person sitting on it who can make the noise. In literature some words are used as a metaphor so that the facts can be easily understood. Why is metaphor used in this case? It is because the more powerful the *Samatha Bhavanā Citta* and *Vipassanā Bhavanā Citta* are, the brighter is the light: showing the relationship of cause and effect between them. Therefore is it true that there is light in mental factors (*Nāma dhamma*)? No. As mentioned above it is the brightness of *Vañña Dhātu Rūparammana* present in both *Cittaja Rūpa Kalāpa* and *Utuja; Rūpa Kalāpa*.

Another point is this: for example this hall is lighted up by the bulbs. When the bulbs are lighted up, the light is reflected by other objects in the hall. In the same way when brightness of *Vañña Dhātu Rūparammana* present in *Cittaja Kalāpa* and *Utuja Kalāpa* occur, the *Vañña Dhātu* of the remaining other *Kalāpa* such as *Kammaja Rūpa* and *Āhāraja Rūpa* will also be bright together by reflection. Therefore the subcommentary mentioned **Sasantati patitaṃ** - this light occur in the continuity process of *Rūpa*.

The subcommentary further compares the power between the light of *Cittaja Rūpa* and the light of *Utuja Rūpa*. **Tattha Vipassanā citta samuṭṭhitaṃ yogino sarīraṭṭhameva pabhassaraṃ hutvā tiṭṭhati, itaraṃ sarīraṃ muñcivā ñāṇanubhāvānu Rūpaṃ samantato pattharati** - the brightness of the *Vañña Dhātu Rūparammana* of every *Rūpa Kalāpa* caused by the *Vipassanā Bhavanā Citta* exists only in the body. On the other hand the *Vañña Dhātu* of every *Utuja Kalāpa* as mentioned above are spread not only in the body but also externally in every direction. Therefore the light which is spreading externally is the light of *Vañña Dhātu Rūparammana* present in the *Utuja Kalāpa*. The brightness of this occurs in accordance to the power of insight - **ñāṇanubhāvānu Rūpaṃ**. If the power of wisdom is high, it will be very bright. If the wisdom is weak, it will not be so bright. Its power to be bright is according to the power of wisdom.

Tam tasseva paññā yati - this light can be seen only by the insight of the meditator. Another person cannot see this light. For example, can our

normal ordinary eyes see X-ray? No. Because our ordinary eyes cannot see X-ray, can we say X-ray does not exist? No, we cannot. X-ray photographs can be taken. **Tena Phutthokāse Rūpagatampi passatī** - as the light is spread externally (outside) any place that it touches/passes, if that place is discerned, then various types of objects can be seen. With what does he see these objects? **Passanato ca cakkhu viññāṇena passatī, udāhu manoviññāṇatī vīmaṃsitabbaṅtī vadantī** - one can see the various objects existing where the light passes. At the time of seeing, the respectable teachers taught in this case to investigate whether one sees by eye consciousness (*Cakkhu Viññāṇa*) or by mind consciousness (*Mano Viññāṇa*). Therefore the light caused by *Vipassanā nāṇa* can be used to discern or to see external objects. Also if *Samatha Bhavanā Citta* has light, it can be used to discern external object; but it is not as precise as *Dibba Cakkhu Abhiññā* (divine/psychic eyes). Although it is not as powerful as *Dibba Cakkhu Abhiññā* but yet it can see external objects. At the time of seeing, is the external object seen by eye consciousness or mind consciousness?

This is explained by the subcommentary to *Visuddhimagga* with the conclusion that: **Dibba Cakkhulābhino viya taṃ mano Viññāṇa viṭṭeyyamevāti vuttam viya dissatī** - this means that similarly as the person who attains *Dibba Cakkhu Abhiññā*, this meditator also sees the various external object by mind consciousness (*Mano Viññāṇa*). The conclusion is that it is not seen by the eye consciousness. It is seen by the *Manodvārika Javana Vithi Citta* which arises dependent on the *Hadaya vatthu* but not by the *Cakkhu Viññāṇa Citta* which arises dependent upon the eye transparent element.

If one is developing *Samatha Bhavanā Citta* and *Vipassanā Bhavanā Citta* then at that time he may see (these objects) if he discerns, especially the meditator who is practising *Metta Kammatṭhāna* (lovingkindness meditation). If he sends *Metta* such as ‘*Sabbe deva ...*’ ‘May all deities be free from danger, etc...’ then by spreading out the power of the light, he will find some deities accordingly. Similarly for ‘*Sabbe vinīpatika ...*’, when he take the beings of *Apāya* as his object, he will find some beings of *Apāya* accordingly. They are able to see them because of the power of the light which arise produced by *Samatha Bhavanā Citta*. These are seen by mind consciousness, *Mano*

Viññāṇa Citta. They are not seen by eye consciousness, *Cakkhu Viññāṇa Citta*. Similarly for the meditator who is practising *Vipassanā Bhavanā kammaṭṭhāna*, if without this light, he is not able to meditate externally on the *NāmaRūpas* of the 31 realms, as a whole. Therefore there is light in all *Samatha Bhavanā Citta* and *Vipassanā Bhavanā Citta*. The Buddha precisely taught that *Samatha Bhavanā Citta* and also *Vipassanā Bhavanā Citta* have light in the *Nimitta Sutta*.

Everytime when light appears, is it right to say that one is at *Udayabbaya ñāṇa* stage? No. Not every light is *Udayabbaya ñāṇa*. It is not true that the light exists only in *Udayabbaya ñāṇa*. Other *Samatha Bhavanā Citta* and *Vipassanā Bhavanā Citta* also have light. But the light that arises at the stage of *Udayabbaya ñāṇa*, by comparison, is not like the light that arose previously. If not the same, how are they different? The meditators who are practising can understand.

CHAPTER 3

MEDITATION ON 32 PARTS OF BODY

As mentioned previously that in the practice of *Dhātu kammaṭṭhāna*, meditation on the 4 elements, the highest degree of concentration that can be achieved is *Upacāra Samādhi* . No matter how, one can never achieve *Appanā Jhāna* concentration - why? **Sabhāva dhammarammanatta** - because the meditator is taking the nature of ultimate reality of the *Rūpa* as the object. The natural characteristic *dhamma* is very profound and difficult. *Jhāna* cannot be attained because one's object of meditation is this profound and difficult natural characteristic *dhamma*. However one can attain the highest degree of the *Kamavacara Samādhi* called *Upacāra Samādhi* .

Then the question: is this real *Upacāra Samādhi*? It is not real *Upacāra Samādhi*. The subcommentary explained that the commentator uses this name as a metaphor. The ground which is in close vicinity or near to the house is called neighbourhood (*Upacāra*), so similarly the *Samādhi* which is in close vicinity or near to *Jhāna* is called *Upacāra Samādhi*, neighbourhood concentration. In the practice of meditation on 4 elements, *Jhāna* can never be attained. So, is the concentration developed in this meditation neighbourhood to *Jhāna*? No, it is not (if there is no house, can there be a neighbourhood?). On the other hand, for any meditation (*kammaṭṭhāna*) that *Jhāna* can be attained, the concentration which is *Neyya* bourhood or near to *Jhāna* is called *Upacāra Samādhi* . But because the real *Upacāra Samādhi* and the '*Upacāra*' *Samādhi* attained through the practice of meditation on the 4 elements has the same degree of concentration, so it is called '*Upacāra*' *Samādhi* as a metaphor. In this stage of developing concentration, taking the natural characteristics as object of meditation, the light appears. When does this light appear? This light appears when the *Samādhi* attains the standard degree of concentration. But for many meditators they may find a grey colour before the light appears. If he is able to discern the 4 elements on the grey colour then gradually he may see white colour, like clouds. Again if he is able to discern the 4 elements on the white, it would become clear (like crystal or ice block).

If he is not able to discern it, what can he do? Discern hardness on the white and then again on the whole body, after which again on the white; repeatedly like this. After realizing hardness, further discern roughness. Realizing these 2, then discern the 3rd. After that the 4th until all 12 characteristics are realized on the white. Subsequently discern hardness, roughness, heaviness, softness, smoothness and lightness as *Pathavī Dhātu*; flowing and cohesion as *Āpo Dhātu*; hot and cold as *Tejo Dhātu*; pushing and supporting as *Vāyo Dhātu*. When practising on the 4 groups like this, the meditator will begin to find the clear element which is very clear like ice or glass. Further discern the 4 elements in the clear element. If unable to realize it then as previously instructed discern hardness on the whole body and then change to discern on the clear element. If able to realize like this successively, further develop the concentration based on the 4 elements in this clear element. For those who have past *Parami* and also for those who put in much effort the clear form may break down into small particle *Kalāpa*.

But if the meditator wishes to change to *Kasina* meditation or other *Kammaṭṭhāna*, then at that time he needs to relax his effort. That is he needs to discern the 4 elements on the clear form with medium effort. If he discerns with medium effort then brilliant light will appear from the clear element. This light is very useful. However there are some meditators who found the light first before seeing the white or clear element. Both are correct. If the light becomes brilliant appearing from the clear element then one can see the 32 parts of the body by the power of this light. Why can it be said like this? As mentioned previously, the *Visuddhimagga* mentioned that a *Suddha Vipassanā Yānīka* and also the *Samatha Yānīka* who wishes to change to *Diṭṭhi visuddhi* beginning from *Rūpa kammaṭṭhāna* has to begin with *Dhātu Kammaṭṭhāna*. When discerning like this what happens? **Athassa yāthāvasarasalakkhaṇato āvibhūtāsu dhātūsu** (*Vism, XVIII, 5*) - it mentions that if the characteristic of 4 elements appear as they really are in the insight, the meditator can further discern the *Rūpas* present in the 32 parts of the body such as the 44 kinds of *Rūpa* in hair, 44 kinds of *Rūpa* in bodily hair, etc... It is mentioned as **esa tāva dvattim sākāre nayo**. Can one be able to discern the 44 kinds of *Rūpa* of the hair without seeing the hair? So, it means that if he can find the hair, then he can discern the 44 kinds of *Rūpa* of the hair. What are the 44 kinds of *Rūpa* in hair? Meditators here are

instructed about this at the stage of *Rūpa kammaṭṭhāna* with charts. I will explain again a little about it in the section on *Rūpa kammaṭṭhāna*.

Concerning the above statements, if one can see the 32 bodily parts such as hair, bodily hair, nails, teeth, skin etc, he can temporarily stop from *Rūpa kammaṭṭhāna* and instead change to *Kasina* meditation. If he can practice on the 32 bodily parts, what should he do (to change to *Kasina*)? This is mentioned in *Sammoha Vinodani* on page 242. Firstly practise on the 32 bodily parts well. Practise well means if shine by this light (light of wisdom), the internal 32 bodily parts can be found. If found then, according to the Mahā Thera (senior monks) of the olden days, practise on the 32 bodily parts mainly as a group - **Porānakattherā kira ‘koṭṭhāsamanasikārova pamāna’nti āhaṃsu** (*Sammoha vinodani*). Therefore discern from hair to urine as a group first. If not successful then discern in group of five only. Discern hair, bodily hair, nails, teeth, skin; again and again. At the beginning it may not be clear. If it is not clear establish the concentration by meditation on the 4 elements again. When the light becomes powerful then discern the bodily parts again. After successful, further discern another group of 5 bodily parts; if again successful then follow by another group of 5 bodily parts etc... Discern rather precisely the form (shape) of the liver, heart. It is necessary that this is clear to the insight.

After being successful internally (*ajjhata* - i.e. one's own 32 parts) further discern externally (*bahiddhā* - i.e. the 32 parts of another person). To discern externally, one good method is that with the power of the light that has arisen after development of concentration by 4 elements, shine it on the person sitting in front of you (in the meditation hall). At the beginning of discerning externally it is better to begin with the person in front. Discern his 32 bodily parts by the power of the light. When successful discern internally, i.e. in oneself again and then discern externally i.e. in the person in front again; alternately again and again. After successful, change to another person. He may be the one sitting beside you (in the meditation hall). After successful discerning on the person sitting beside you, then discern the other meditators who are around you. When you are able to discern skilfully the 32 bodily parts in this way, then if you spread the light to a far distance you can discern cows, buffaloes, dogs, pigs, chickens, birds and human beings

which are under the light. Discerning like this how does it appear to the insight of the meditator?

Evameva dvattimsa koṭṭhāsa upaṭṭhahanti - if one looks at 32 poles of a fence from one side then he can see all the poles at one glance. In the same way because he can see from hair to urine at one glance, he just look only without mentally labeling ‘hair, bodily hair’, etc... In another simile, there is one garland with 32 kinds of flowers. One can see the 32 kinds of flowers having different colour at one glance. In this way when the 32 bodily parts become clear to the meditator’s insight, what will happen? **Vicarantā tiracchānagatāpi manussāpi sattāti na upaṭṭhahanti** - these human beings and animals as they go about are not seen as beings to the insight of the meditator. If so how do they appear to his insight? **Koṭṭhāsāti upaṭṭhahanti** - they appear as just 32 bodily parts to his insight. **Khādanīya bhojāniya koṭṭhāsantare pakkhipamānaṃ viya hoti** - when they eat food, it may become clear to his insight that they are putting food between the 32 bodily parts. If he is able to discern like this then he has become proficient in meditation on 32 bodily parts. Then what happens?

Koṭṭhāsānaṃ pagunakālatō paṭṭhaya tīsu mukhesu ekena mukhena vimuccissati - if he becomes proficient in meditation on 32 bodily parts, there are three entrances to *Nibbāna*. He will surely attain *Nibbāna* by entering from one of the entrances. He will surely be free from *Kilesa* then. Here, it does not mean that there are 3 paths to attain *Nibbāna*. It only means for the stage of developing from concentration. Since there are 40 kinds of meditation (*kammaṭṭhāna*) at the stage of developing concentration, one can say that there are 40 paths. But at the stage of *Vipassanā* there is only one path to reach *Nibbāna*; it is the path from *Diṭṭhi visuddhi* onwards till the higher *Vipassanā* insights. Now it meant only for the *Samatha* stage. What are the 3 entrances?

Kammaṭṭhānaṃ Vaṇṇato va paṭikkūlatō vā suññato vā upaṭṭhāti (*Sammoha vinodani*) - it is either *Vaṇṇa*, the appearance of colour; or *Paṭikkūla*, the appearance of loathsomeness; or *Suñña*, the appearance of the natural characteristic of elements. *Suñña* means that there is no ‘person’, or ‘beings’ but only a heap of elements. Therefore if one practises on the 32 bodily parts then 3 paths can be practised: 1) *Vaṇṇa*,

he can meditate on colour *Kasina*; 2) *Paṭikkula*, he can meditate on the loathsomeness; 3) *Suñña*, he can meditate on the nature of the elements.

Yathā nāma pūve pacitukāma itthī madditvā ṭhapitapiṭṭhato yaṃ yaṃ icchati taṃ taṃ pacatī - suppose a woman, who wants to make some sweet cakes, first grinds the glutinous rice, mixes it with water and stirs. After being stirred well it is so soft and flexible that it can be made into any kind of cake as she likes. Therefore it can be eaten as a pie by putting coconut filling and sugar; or as a glutinous rice dough; or any shape, any kind of cake. Another example: **Yathā vā pana same bhūmippadese ṭhapitaṃ udakapūraṃ kumbhaṃ yato yato āviñchanti, tato tatova udakaṃ nikkhamati** - placing a pot full of water on level ground one can easily pour it out at any direction. The water can easily flow out in any direction. **Evameva koṭṭhāsānaṃ pagunakālato paṭṭhaya tisu mukhesu ekena mukhena vimuccissati** - in the same way, one can actually be free from *Kilesa* by any one of the 3 entrance after practising the 32 bodily parts proficiently.

Ākankhamānassa Vaṇṇato, ākankhamānassa paṭikkūlato, ākankhamānassa suññato kammaṭṭhānaṃ upaṭṭhahissatiyeva - if he wishes to practise colour *kasina* meditation, he can do so. If he wishes to practise meditation on loathsomeness, he can do so. If he wishes to practise meditation on the nature of the elements he can do so.

From colour *kasina* meditation, the 4th *Jhāna* can be attained. Based on this 4th *Jhāna* one can further progress to *Arūpa Jhāna*. Hair is brown colour. Practising on brown *kasina* one will attain 4th *Jhāna*. Changing from that stage to *Arūpa Jhāna* one can attain all 8 *Samāpatti*. The teeth are white colour; bones are white colour. Practising on that white *Kasina*, 8 *Samāpatti* can be attained. Blood is red. Practising on red *Kasina*, 8 *Samāpatti* can be attained. Fats and urine are yellow. Practising on yellow *Kasina*, 8 *Samāpatti* can be attained. If one wishes to attain these 8 *Samāpatti* he must change to colour *Kasina*.

Otherwise if he practises as a loathsomeness meditation then he can attain 1st *Jhāna* only because, as loathsomeness is known by insight, without the help of *Vitakka* (application of mind on the object), the *Bhavanā Citta* (mind) cannot be stable on an object which is loathsome.

Therefore with *Vitakka*, it is only an ability to make the mind stable on the object. So only the 1st *Jhāna*, in which *Vitakka* is present, can be attained. As for *Suñña*, it is to meditate on the nature of elements.

To practise these 3 paths, the meditator must first choose one bodily part. He must practise well on that chosen bodily part. For example a meditator chooses bones. He must first be able to see the bones. The meditator who is skilful in meditation on 32 bodily parts internally and externally must discern one bone either internally or externally. The meditator chooses according to his wish. If the meditator finds it better to meditate externally, then begin externally. If internally is better then he should begin practising internally. Let us say he chooses the method of practising externally. When the light becomes powerful due to the practice of 4 elements, discern the 32 bodily parts internally and externally, alternately by the light. After successful, shine by this light on external bones. Keep the mind stable on that bone and pay attention on the loathsomeness of this bone. Meditating like this, 2 aims can be achieved: to be able to change to colour *kasina* and to be proficient on the loathsomeness of bones.

Paying attention on the loathsomeness of bones, meditate as '*Paṭikkula, paṭikkula...*', if you like Pali or else as 'loathsome, loathsome...'. Keep the mind concentrated and stable on the loathsomeness of bones or the bones which are loathsome. At the beginning one may be able to keep the mind stable for 10 or 20 minutes. Determine to increase gradually. Say, if after 10 minutes then 'May I be able to concentrate for 20 minutes'. After 20 minutes is successful, then 'May I be able to concentrate for one hour' etc, as long as you want. If the mind is absorbed for one hour in the bone which is loathsome, determine to be able to do so in 3 or 4 sittings. This is because there is a rule that beginner must be in absorption more but less in reflecting (on the *Jhāna* factors). According to this rule reflection on the *Jhāna* factor should be less first. Practise mainly absorption in *Jhāna*.

If successful in being able to be absorbed for one hour taking loathsomeness of bones as the object in 3 or 4 sittings, then for the next sitting again determine to be absorbed in the same object for one hour. After one hour, as the *Bhavanā Citta* (mind) which is meditating on the

loathsomeness arises dependent on *hadaya vatthu* in the heart, if you discern the place of *hadaya vatthu* then the 5 *Jhāna* factors are apparent.

- 1) *Vitakka*: application or putting the mind on the object.
- 2) *Vicāra*: sustaining the mind on the object.
- 3) *Piti*: Joy for the object.
- 4) *Sukha*: pleasant feeling or happiness associated with experiencing the object.
- 5) *Ekaggata*: one pointedness of mind on the object.

If the 5 *Jhāna* factors appear, practise the mastery (*Vasī*) on the 1st *Jhāna Samādhi*. Reflection on the 5 *Jhāna* factors is by *Manodvārika Javana Vīthi Citta*. *Manodvāravajjana Citta* can discern the 5 *Jhāna* factors. One should practice to be able to discern like this. *Javana* also can discern the *Jhāna* factors. Discerning them by *Javana* is called *Paccavekkhana vasī*. Reflecting by *Manodvāravajjana* is called *Āvajjana vasī*. So there are 2 ways in reflecting. The 5 mastery are: 1) *Āvajjana vasī*: discerning the *Jhāna* factors by *manodvāravajjana*; 2) *Samāpajjana vasī*: practise to be able to enter into *Jhāna* any time; 3) *Adhitthāna vasī*: practise to be able to stay in *Jhāna* for as long as you determine to stay. If you determine 1 hour then be absorbed for 1 hour; if 2 hours then be in *Jhāna* for 2 hours; 4) *Vutthāna vasī*: practise to be able to emerge from *Jhāna* at any time; 5) *Paccavekkhana vasī*: discerning the *Jhāna* factors by *Javana*.

Practise these 5 mastery very well. After successful in practising on external bones then change to meditating on internal bones. Or if the meditator begins with internal bones then change to meditate on external bones. Meditating alternately, internally and externally, practising the 5 mastery then meditate on external bones one person after another. If 5 *Jhāna* factors of meditating on one person's bones appear then change to the next person. If the *Jhāna* factors appear then change to meditate on the next person. If the *Jhāna* factors appear then change to meditate on the 3rd person and so on, one after another successively. If all become bones then he is proficient on bones meditation. When able to practise on bones meditation until he appearance of the *Jhāna* factors; and if in whichever direction you see, all are bones; if walking you find only bones; if sitting you find only bones; if standing or lying down you find only bones then the practice is

proper. It is making a preparation to change to *Kasina* meditation. If the bones become stable in his mind he can change to *Kasina* meditation.

CHAPTER 4

CHANGING TO WHITE *KASINA* MEDITATION

Concerning changing from bones to White *Kasina* meditation or changing from 32 bodily parts to colour *Kasina* meditation is taught by the Buddha in *Mahā Parinibbāna Sutta*: ‘**Attha kho imāni Ānanda abhibhāyatanāni, katamāni aṭṭha**’ - ‘Ananda, there are 8 kinds of *Abhibhāyatana Jhāna*. What are they?’ The first one: **Ajjhattam rūpasaññi eko bahiddha rūpāni passati parittāni suvaṇṇadubbaṇṇāni ‘tāni abhibhuyya jānāmi passāmī’ti evaṃ saññi hoti. idaṃ paṭhamam abhibhāyatanam** - one meditator monk discerns the colour of internal *Rūpa* of the bodily parts and also externally. In this discernment the *Kasina* is rather small, of beautiful or not beautiful colours. The perception as ‘I know, I see this *Kasina Rūpa*’ will arise in his continuity process. If that arises it is the first *Abhibhāyatana Jhāna*. Thus it is taught.

For the second *Abhibhāyatana Jhāna*: **Ajjhattam rūpasaññi eko bahiddhā rūpani passati appamānāni suvaṇṇadubbaṇṇāni, ‘tāni abhibhuyya jānāmi passāmī’ti evaṃ saññi hoti. idaṃ dutiyam abhibhāyatanam** - for the second *Abhibhāyatana Jhāna* the *Kasina* becomes infinite (*Appamana*). Here the Buddha taught meditating internally and externally. Concerning this teaching, many commentaries also mentioned in detail. By practising internally the *Samādhi* may attain to some degree only. But it cannot attain *Appanā Jhāna*. So to attain *Appanā Jhāna*, meditate on external 32 bodily parts.

The next one: **Ajjhattam arūpasaññi eko bahiddhā rūpani passati parittāni suvaṇṇadubbaṇṇāni, ‘tāni abhibhuyya jānāmi passāmī’ti evaṃ saññi hoti. idaṃ tatiyam abhibhāyatanam** - one meditator does not meditate on the colour of internal bodily parts but meditates on the colour of external bodily parts; but the *Kasina* is small.

Ajjhattam arūpasaññi eko bahiddhā rūpani passati appamāṇāni suvaṇṇadubbaṇṇāni, ‘tāni abhibhuyya jānāmi passāmī’ti evaṃ saññi hoti. idaṃ catuttham abhibhāyatanam - for another the *Kasina* is

infinite (*Appamana*). It is spread out in all direction. From what does he begin with? He takes the colour of the external bodily parts (as object); he does not take the colour of internal bodily parts as object. Therefore both internal and external bodily part can be the object of meditation. One can also meditate on external only. Out of these 2 ways, meditating internally can attain only some degree of concentration. *Jhāna* cannot be attained. *Jhāna* can be attained only by meditating on the *Kasina* from external bodily parts. By meditating only externally without meditating internally, one can attain *Jhāna*. It is taught as *Abhibhāyatana_Jhāna* because it can easily suppress the opposite *nīvaraṇa*. Also it is able to make even a small *Kasina* to be a *Kasina* which has infinite size. It is mentioned that the Buddha taught this *Jhāna* for those whose wisdom is very sharp. According to this teaching, any of the bodily part can be changed to Colour *Kasina* meditation.

Let us take the example of White *Kasina* meditation. After successful in the meditation on bones, if he sees a heap of bones in all the direction where he looks, then what should he do? He can begin from the external, if external is good for his meditation. If internal is better for him, he can begin from internal. However, as mentioned previously, meditating internally one cannot attain the *Appanā Jhāna*; therefore he needs to change to meditate externally. So, if external is better for the meditator he can begin from external. However when meditating on the bodily parts externally if the meditator finds difficulty and if the *nimitta* is not stable, without staying for a long time, what should he do? He should change to meditate internally as it is better for him. In this case the bodily part is bones. Since he has already been successful in *Paṭikkula* (meditation on loathsomeness), to make the bones stable, meditate on the bones as loathsomeness as a whole. When the 5 *Jhāna* factors appear and it (the bones) becomes white, then choosing the whitest place, meditate on that place, mentally labeling ‘White, white, ...’. While meditating like this, the shape of bones disappears and only white remains. If the mind is calm on the white, change to external. When meditating externally one should choose the whitest part, the best being the back part of the skull of the other meditator who is sitting in front with his back towards you. Meditate as ‘White, white, ...’, taking the white colour

as object. At that time he is able to meditate because it is supported by the meditation internally.

If the meditator is one who can begin from external, then first establish the concentration beginning from 4 elements meditation. When the light becomes powerful, meditate on the 32 bodily parts internally and externally one or two times. After that, when meditating on the external bones as loathsomeness if the 5 *Jhāna* factors appear and the bone becomes white then choose the whitest place such as the back of the skull. Concentrate the mind on the white colour, mentally labeling ‘White, white, ...’. Do not pay attention as loathsomeness again. Then if the mind is calm on white colour, all the bones (shapes) disappear and only white colour remains. In this stage there may be differences between some meditators. For some meditators, the white colour expands (spreads out) without putting special effort. For some meditators only a white circle remains. What is the difference? Their past *pāramī* is different. If the meditator in the past had developed *pāramī* from practising White *Kasina* or any kind of *Kasina* changing from 32 bodily parts then the *Kasina* can be easily expanded. If the *Kasina* does not expand easily, what should you do? You should make it expand. If it spreads out easily, do not make it smaller. Let it expand. Keep the mind concentrated calmly in the middle of the *Kasina*.

If the *Kasina nimitta* is not expanded, keep the mind fixed calmly on the *Kasina* that you can see. If, for example, the *Kasina nimitta* is about 6 inches in diameter, meditate as ‘White, white, ...’ only on that 6 inches *Kasina*; if the *Kasina* is 1 foot in diameter, meditate as ‘White, white, ...’ only on that 1 foot *Kasina*. When meditating like this the white will become brilliant. If it becomes brilliant then it has become *Paṭibhāga nimitta*. That is, from white it becomes very white; from very white it becomes brilliant and clean which is *Paṭibhāga nimitta*. At that time one should keep the mind fixed calmly on that White *Kasina Paṭibhāga nimitta* for at least half an hour. After being calm like this, expand the *Kasina* according to one’s power of wisdom. The commentary cautioned to expand the *Kasina* with limiting the size; do not expand without limiting the size. How to expand with limitation? Expand by determining ‘May the white circle diameter expand by 3 inches’. If it does not expand by 3 inches, then

try 2 inches; if do not expand by 2 inches then try 1 inch, gradually. Otherwise he can begin with 1 inch if he wants.

Expanding like this, the *Kasina nimitta* may shake. If it shakes, mentally label ‘White, white, ...’ to be calm again. Then, if it is calm, further expand the *Kasina* by determining ‘May it expand by 3 inches.’ If it shakes, mentally label ‘White, white, ...’ to be calm again. If it is calm, again further expand more. In this way expand it to all 10 directions (North, South, East, West, NE, NW, SE, SW, above, below). You will find that both internal and external are all white. At any direction that you look if it is all white, keep the mind fixed calmly in the middle of this white. Like hanging a hat on one spot of a white wall, similarly keep the mind fixed calmly on one place. The mind no longer wanders. When the concentration becomes powerful, then with the help of *adhiṭṭhāna pāramī* (determination/resolution), practise by determining to be absorbed calmly in the White *Kasina Paṭibhāga nimitta* for 1 hour or 1.5 hour or 2 hours (example ‘May I be concentrated calmly for 1 hour’ etc.). If you are successful at every determination then reflect on the 5 *Jhāna* factors: 1) *Vitakka*, initial application (or placing) of mind on the White *Kasina Paṭibhāga nimitta*; 2) *Vicāra*, continuous keeping of the mind on the White *Kasina Paṭibhāga nimitta*; 3) *Pīti*, joy for the White *Kasina Paṭibhāga nimitta*; 4) *Sukha*, happy feeling associated with experiencing the White *Kasina Paṭibhāga nimitta*; 5) *Ekaggatā*, one pointedness of mind on the White *Kasina Paṭibhāga nimitta*.

What is Jhāna?

The group of these 5 *Jhāna* factors is called *Jhāna*. Most people understand that *Jhāna* means psychic powers like walking underground, flying in the air. It is wrong. These are the scope of *Abhiññā*. *Jhāna* is concentrating intensely, firmly and powerfully on one object, in our example it is the White *Kasina Paṭibhāga nimitta*; if bones meditation then it is bones *paṭibhāga nimitta*.

At this stage *Vitakka* and *Vicāra* are important. In the Text, it mentioned a simile. *Vitakka* is like a bee, wishing to extract the nectar, flying swiftly from a distance towards a flower. *Vicāra* is like flying, circulating around the flower. Without *Vicāra* the mind may fall away

when it is kept on the *Paṭibhāga nimitta*. Why does the mind falls away? For example there is a smooth surfaced table. If a marble ball is put on the table, it is not stable on the table and rolls off the table. If it rolls off then put it on the table again. Doing this again and again, the marble becomes stable gradually. When it has become quite stable there should be a little sustaining of this stability. This sustaining to be stable is like *Vicāra*. Putting the marble on the table is like *Vitakka*. Why? The mind, wandering in *Samsāra* has no ability to be stable on one object. There is only little practice. Since there are much habit in ‘pasturing’ on the six sense bases according to their wish, when one keeps his mind on the meditation, it does not want to be ‘tied’ to one place. Therefore the mind falls away. The Buddha taught this putting the mind as *Sammā Sankappa*, Right Thoughts in the Noble Eightfold Path.

Ārammanābhiniropanalakkhano - it (*Vitakka*) has the characteristic of initial application of mind on the object. Many has translated ‘*Vitakka*’ as considering. This is the realm of vocabulary. What does ‘considering’ means? The putting of the mind on the White *Kasina Paṭibhāga nimitta* is called ‘considering’. If one puts his mind on gold, he is ‘considering’ about gold. If one puts his mind on silver, he is ‘considering’ about silver. If one puts his mind on his son, he is considering about his son; if daughter then he is ‘considering’ about his daughter. They use the word like this. This is the realm of vocabulary. If one has not realize about it yet, one may wrongly understand that ‘considering’ means thinking about this and that. It is not true. The nature of *Vitakka* is putting the mind on the object. In this case it is putting the mind on the White *Kasina Paṭibhāga nimitta* so as to know only white. Can the mind be put like this without the help of *Vicāra*? Can, but will fall away. When it falls away does one need the help of *Vicāra* to make the mind fixed calmly again? Yes, you need to sustain it again and again.

With the presence of Joy (*Pīti*) on the object, the meditation ability will be stronger. If the mind has no joy on the object then one will be bored and will become weary on the meditation sustaining like this. With joy (*Pīti*), then both happiness (*Sukha*) and one pointedness (*Ekaggatā*) should be present so that one is interested in his

meditation. Without joy, happiness and one pointedness one will not be interested in his work. The experience is not so good. Therefore joy, happiness and one-pointedness are the factors which help to make the *Jhāna* mind stable; so they are called *Jhāna* factors (*Jhānanga*). When the 5 *Jhāna* factors appear, practise 5 mastery of 1st *Jhāna*. One may ask, why expand the *Kasina*? The *Visuddhimagga* explained it as **Cīratthitika** (*Vism, IV, 126*) - if the *Kasina* is not expanded, the mind (*Bhāvanā citta*) cannot be maintained on the *Kasina* object for a long time; it may be maintained for a while only. If it is expanded the mind can be maintained stable on the expanded *Kasina* for a long time. For this purpose, the meditator must expand the *Kasina*. However in *Ānāpānassati* (meditation on in-breath and out-breath), it is not like this. Concerning *Ānāpānassati*, the Commentary cautioned that expanding the *Ānāpāna nimitta* is not beneficial at all. Therefore the *Ānāpāna nimitta* must not be expanded; but for *Kasina* meditation only if the *nimitta* is expanded can the mind be maintained for a long time. The meditation way is different.

The above instructions are for those whose *nimitta* is stable. But for some meditators, while meditating on the *Kasina* it may disappear, why? Because of either 1) the weakness of *Samādhi* (concentration) or 2) having unwholesome (*Akusala*) *Vitakka* or 3) having *nīvaraṇa*. What should one do if the *Kasina nimitta* disappears? Then, from where did one progress to White *Kasina* meditation? From bones meditation. Therefore practise to discern bones again. If the bones arise again, when it becomes white then change to White *Kasina* again. It may be successful very easily. But if the bones disappear, how should one do? From where did one progress to bones meditation? From 32 bodily parts. Therefore discern the 32 bodily parts again. The bones will be seen again if one practises the 32 bodily parts again. If the 32 bodily parts also disappear, how should one do? Meditate on the 4 elements again. This is the way to be able to find the *nimitta* easily step by step. For the meditator who has practised on the 4 elements, the 4 elements do not disappear as they are always present in the body. If he practises again, the 4 elements become clear; although one may have to wait for the light to appear. Therefore practise the 4 elements meditation again and if the light becomes powerful, discern the 32 bodily parts. If it becomes easy to meditate on

the 32 bodily parts, change to bones meditation. If successful, then change to White *Kasina* meditation. After practising continuously on White *Kasina*, when it becomes stable and when the 5 *Jhāna* factors appear then he attains first *Jhāna*.

Falling into *Bhavaṅga*

I have mentioned previously that when the 5 *Jhāna* factors appear at the stage of *Upacāra Samādhi*, just before attaining 1st *Jhāna* one may fall into *Bhavaṅga*. This is not only in White *Kasina* but also in bones meditation just before attaining 1st *Jhāna*, one may fall into *Bhavaṅga*. Also in meditation on 4 elements, before the *Upacāra Samādhi* matures, he may fall into *Bhavaṅga*. Concerning about falling into *Bhavaṅga*, *Visuddhimagga* mentioned **Duvidho hi samādhi upacāra samādhi ca appanā samādhi ca** (*Vism, IV, 32*) - at *Samatha* stage there are two kinds of concentration, *Upacāra Samādhi* and *Appanā Samādhi*. One may ask, isn't there also *Parikamma Samādhi* and *Khanika Samādhi*? But in this case, the commentary mentioned only the *Samādhi* which is the foundation of *Vipassanā*. As *Khanika Samādhi* or *Parikamma Samādhi* cannot be the foundation for *Vipassanā* so they are put aside. Therefore there are 2 kinds of *Samādhi* called *Upacāra Samādhi* and *Appanā Samādhi*. What is *Upacāra Samādhi*? It is the *Samādhi* close to *Jhāna Samādhi*. *Appanā Samādhi* is *Jhāna Samādhi*. What is the difference between them? **Dvīhākārehi cittaṃ Samādhi yati upacārabhūmi yaṃ vā paṭilābhabhūmiyaṃ vā** - the mind can be concentrated on the realm of *Upacāra* called *Upacāra Samādhi*. The mind can also be concentrated on the realm of *Paṭilābha* called *Appanā Samādhi*. Therefore there are two kinds of concentration of mind. **Tattha upacārabhūmiyaṃ nīvaraṇappahānena cittaṃ samāhitaṃ hoti** - out of these 2, while in *Upacāra Samādhi*, just before *Jhāna*, the *Bhāvanā* has the power to temporarily suppress (*Vikkhambhana Pahāna*) the opposite *nīvaraṇa*. *Vikkhambhana pahāna* means they are removed for a fairly long time; therefore the mind becomes well concentrated. It means that it is concentrated because the *nīvaraṇa* disappeared.

There are 5 kinds of *Nīvaraṇa*: *kāmacchanda*, *byāpāda*, *thīna-middha*, *uddhacca-kukkucca*, *vicikicchā*. These are *nīvaraṇa* concerning with *Jhāna*. For *Vipassanā* stage *Avijjā* is also included as a *nīvaraṇa*.

Kāmacchanda is attachment to living beings and non-living things. It is the *Citta* where *Lobha* (attachment) is predominant. *Byāpāda* is the *Citta* where *Dosa* (anger) is predominant. *Uddhacca-Kukkucca* means restlessness and remorse. *Vicikicchā* is the *Citta* where *vicikicchā* (sceptical doubts) is predominant.

Sceptical doubts such as: ‘is there any past life? is there real Buddha, real Dhamma, real Sangha? can one really attain *Nibbāna* by the 3 trainings, *Sīla*, *Samādhi*, *Paññā*? can White *Kasina* arise by one who is meditating ‘white, ...’ on the bones? is it true that *Jhāna* can be attained?’. He also has doubts concerning causes and its effects. These sceptical doubts are called *vicikicchā*. They are the biggest hindrance to attain *Jhāna*. If they arise, can one attain *Jhāna*? He can never attain *Jhāna*. Therefore these 5 *nīvaraṇa*. should be removed previously. One need to try to practise the meditation systematically with firm faith on the Buddha. By practising like this when one attain *Upacāra Samādhi* the *nīvaraṇa*. are removed; the mind is no longer oppressed by the *nīvaraṇa* Therefore it mentioned that the *Bhāvanā Citta* is well concentrated on the object which he is practising because the *nīvaraṇa* are removed. If one practises White *Kasina*, the mind is fixed stable on the object, i.e. White *Kasina Paṭibhāga nimitta*.

Why is it said to be *Paṭibhāga nimitta*? Because it is brilliant and clean. The very brilliant and clean is called *Paṭibhāga nimitta*. At the beginning of the practice, if one meditates as ‘White, white, ...’ on the bones, then the *nimitta* that arises at that time is called *Parikamma nimitta*. Meditating like this the shape of the bones disappears and only the white remains. The stage of very white *nimitta* is called *uggaha nimitta*. When it becomes brilliant and clean, both before and after expanding, it is called *Paṭibhāga nimitta*. The *Samādhi* which arises taking the *Paṭibhāga nimitta* as object, just before *Jhāna* is called *Upacāra Samādhi*.

Paṭilābhabhūmiyaṃ aṅgapātubhāvena - if one attains the *Appanā Jhāna Samādhi* called *Paṭilābhabhūmi* where the *Jhāna* factors are clear then the mind is well concentrated. Therefore in *Upacāra Samādhi* the mind (*Bhāvanā Citta*) is well concentrated because the *nīvaraṇa* are removed. As for *Appanā Jhāna Samādhi*, the mind, *Bhāvanā Citta* is

well concentrated because the *Jhāna* factors arise clearly. Are the concentration same? No, not the same. The causes are not the same, therefore the effects are also different.

Dvinnarū paṇa Samādhīnarū idarū nānākāraṇarū - these 2 *Samādhī* are different. How? **Upacāre aṅgāni na thāmajātāni honti** - in *Upacāra Samādhī*, the *Jhāna* factors are not yet strong. Although they appear, they are not very powerful yet. **Aṅganarū athāmajātattā, yathā nāma daharo kumārako ukkhipitvā thapiyamāno punappunarū bhūmiyarū patati, evameva upacāre uppanne cittarū Kālena nimittamārammaṇarū karoti, kālena bhavaṅgamotarati** - sometimes the *Samatha nimitta* is taken as object and sometimes fall into *Bhavaṅga*. If one practises meditation on 4 elements, sometimes he takes the 4 elements as object; sometimes he falls into *Bhavaṅga*. If one practises bones meditation, sometimes he takes the bones *paṭibhaga nimitta* as object, sometimes he falls into *Bhavaṅga*. Similarly for meditation on White *Kasina*, sometimes he takes the White *Paṭibhāga nimitta* as object sometimes he falls into *Bhavaṅga*. Why? Because at the *Upacāra Samādhī* stage the 5 *Jhāna* factors are not strong enough to maintain the mind. For example, a baby stands upright with the help of an adult, repeatedly falls down on the ground. In the same manner, in *Upacāra Samādhī* the 5 *Jhāna* factors called *Vitakka Vicāra Pīti Sukha Ekaggatā* are not strong enough. They do not have enough power to maintain the *Bhāvanā Citta* all the time. Therefore sometimes one may fall into *Bhavaṅga*; sometimes taking the *nimitta* of his meditation.

At the *Upacāra Samādhī* stage, when the *Jhāna* factors are not powerful if the mind is relaxed on the object, whether it is White *Kasina*, Bones or 4 Elements, he will fall into *Bhavaṅga*. What will happen if he falls into *Bhavaṅga*? Some meditators may say that they seem to experience *Nibbāna* because the meditator who falls into *Bhavaṅga* says that he knows nothing. There is a reason for saying that he knows nothing. The *Bhavaṅga Citta* is the *Citta* that takes the object which arises at the time of near-death consciousness (*Maraṇāsanna Javana*), near dying in the past life. It does not take the present object, whether it is White *Kasina*, bones or 4 elements which he is practising now.

(It is mentioned that a meditator may also practise the other nine *Kasina* to attain *Arūpa Jhāna* before switching to *Vipassanā* meditation.)

CHAPTER 5

FOUR PROTECTIVE MEDITATION

1) *METTĀ BHĀVANĀ* - Meditation on Loving-kindness

Tonight the talk will be on the 4 protective meditation. The meditator who wants to practise *Mettā* meditation needs to know the types of person to whom he or she should and should not meditate *Mettā* on. One type of person whom one should not meditate *Mettā* upon is a person of the opposite sex during *Mettā* meditation on specific person. However the opposite sex can be included during unspecified *Mettā* meditation such as May all living beings..., May all men..., May all women..., (*Sabbe Sattā*, *Sabbe Pāṇā*, ..., *Sabbe Pāṇā*, *Sabbā Itthiyo*, ...). For example, a female meditator should not meditate *Mettā* on a specific male person. Similarly a male meditator should not meditate *Mettā* on a specific female. If one does so, lust (*Rāga*) can arise and the meditation may be ‘destroyed’.

A dead person should not be meditated upon by *Mettā* as *Jhāna* cannot be attained. It is always prohibited to meditate *Mettā* on the opposite sex and a dead person individually, specifically. The persons who are not to be meditated upon initially at the beginning are: 1) the person who is the most loved one because grief may arise, 2) a neutral or indifferent person because there may be a little difficulty at the beginning, 3) a hated person because it is very difficult for *Mettā* to arise in the beginning. Therefore the first person to meditate *Mettā* upon should be a respectable person of the same sex.

In the *Mettā Sutta* the Buddha taught to the monks *Vipassanā* meditation based upon *Kasina* meditation. But the monks were disturbed by *devā* and when they returned to the Buddha, they were instructed to change their *Pārihāriya* meditation from *Kasina* to *Mettā* meditation. *Pārihāriya* means the meditation that is always practised. *Kasina* and *Mettā* may be closely associated with each other because the *Paṭibhāga nimitta* of *Kasina* is spread out all around in the 10 directions and *Mettā* also is spread out on all living beings of the 10 directions. Furthermore if the meditator is proficient in the mastery of the 4th *Jhāna* of White *Kasina*, he can easily change to *Mettā* meditation, attaining *Mettā Jhāna* easily. This is because the

supportive power (*Upanissaya*) of 4th *Jhāna* enhances the efficiency of *Mettā Bhāvanā*. One *Bhāvanā* can support another *Bhāvanā* by supportive power (*Upanissaya satti*).

Therefore enter into 4th *Jhāna* of White *Kasina* again. When the light of 4th *Jhāna* becomes brilliant then by the power of that light, shine on the person of the same sex to whom you will meditate *Mettā* upon. Then the meditation: **Ayañ sappuriso avero hotu, anigho hotu, abyapajjho hotu, sukhī attānañ pariharatu** - ‘1) May this righteous man be free from danger, 2) free from mental suffering, 3) free from physical suffering, 4) May he look after himself happily and healthily’. Meditate sending *Mettā* by means of these 4 ways for 3 or 4 times, after which choose one way which you like most. For example, ‘May he be free from mental suffering’. This is the one you like most and so should be used to meditate *Mettā* on the respectable person after shining the brilliant light on him. ‘May this righteous man be free from mental suffering, may he be free from mental suffering ...’. The *Bhāvanā Citta* (mind) should be placed on the form of the respectable person who is smiling, being free from mental suffering. This meditation (*Mettā*) takes concept (*Paññatti*) as the object, not ultimate reality (*Paramattha*). Therefore the mind should be fixed on *Sattā paññatti*, concept of living beings. When the mind is fixed or well concentrated on the form of the person who is smiling, being free from mental suffering then it is near to *Jhāna*. At the time of shining the light on that person, it is reminded to select the position of that person; whether it is smiling, standing or sitting in which it is the position of being in happiness.

Then meditate as mentioned before, ‘May this righteous man be free from mental suffering, ...’. When the mind is fixed concentratedly on the concept of living being for at least 1 hour, then if discerned, in this mind the 5 *Jhāna* factors *Vitakka*, *Vicāra*, *Pīti*, *Sukha*, *Ekaggatā* arise clearly. If these factors arise clearly, 1st *Jhāna* is attained. At this time the meditator who has previously practised White *Kasina* up to 4th *Jhāna* can easily progress to 2nd *Jhāna* (of *Mettā*). This is because of the supportive power from the 4th *Jhāna*. Therefore removing *Vitakka* and *Vicāra* from 1st *Jhāna* lead to the attainment of 2nd *Jhāna*. After attaining 2nd *Jhāna* if further remove *Pīti* the 3rd *Jhāna* is attained which has 2 *Jhāna* factors only: *Sukha* and *Ekaggatā*. It cannot reach

4th *Jhāna*, why? Can the mind, that is wishing for another ‘to be free from danger, free from mental suffering, free from physical suffering’, be in equanimity (*Upekkhā*)? *Upekkhā* is not established. Therefore the practice of *Mettā Bhāvanā* can only achieve 3rd *Jhāna Samādhi*. After 3rd *Jhāna* has been attained by way of wishing ‘May he be free from mental suffering’, continue to attain 3rd *Jhāna* successively by the other 3 ways of wishing, one after another. That is, be able to attain 3rd *Jhāna* successively by ‘May he be free from danger’; after that be able to attain 3rd *Jhāna* successively by wishing ‘May he be free from physical suffering’; then be able to attain 3rd *Jhāna* successively by ‘May he look after himself happily and healthily’.

After being successful like this, further choose another person who is also a respectable person and meditate *Mettā* on him by the four ways of wishing, attaining up to 3rd *Jhāna* at each way of wishing separately. After that change to the next person until 4 or 5 respectable person has been meditated upon up till 3rd *Jhāna*, for each person.

Then change to meditate *Mettā* on beloved person of the same sex such as father or mother, brothers or sisters, or relatives of the same sex. The *Mettā* on the respectable person and the *Mettā* on the beloved person should, be same. After that meditate on the neutral person who is neither hated nor loved, choosing 4 or 5 such person, meditating successively until 3rd *Jhāna*, one person after another, separately. After successful change to enemy person. This means for the meditator who has enemy or hated person. If there is none then it is not necessary to meditate on such person.

The question: how to send *Mettā* to an enemy? After meditating *Mettā* on the respected, beloved and neutral persons, when the *Mettā* is intense/powerful, shine by the light on the enemy person who is of the same sex, meditating *Mettā* on him, ‘May this righteous man be free from danger, free from mental suffering, free from physical suffering, look after himself happily and healthily’. Choose any one of these 4 wishes to attain *Jhāna*. If unable to attain *Jhāna* then he should reflect as mentioned in many ways in the *Visuddhimagga*: As in eating food, one removes the bones which he dislikes and eats only the meat which he likes. Similarly every human being has lovable or respectable

qualities. However at that time neglect any repulsive or bad quality of the enemy, meditate *Mettā* on him. If unable to attain *Jhāna* then change to next reflection. The Buddha taught in *Anamattakka Saṃyutta* that all living beings had been related to each other in this long round of *Samsāra* as parents, relatives, sons, brothers or sisters, etc. There are no persons who are not related to each other. ‘The hatred to each other may occur now but in past lives he or she may be very beloved to me as son or daughter; or I may have been his/her son or daughter’. Considering like this, meditate *Mettā* on him. In this way *Mettā Jhāna* may be attained.

However even if with this reflection one cannot attain *Jhāna*, one should have compassion on that person, why? It is because all living beings are unable to avoid old age, sickness and death. If one is a *puṭhujjana* then he is not free from *Apāya*. So all beings are pitiful. Reflecting like this one may attain *Jhāna* by meditating *Mettā* on him (the enemy).

If cannot, then another method is to analyse the elements. ‘What aspect of him am I angry with? am I angry with his hair? with his bodily hair? with his nails? with his skin? flesh? sinew? bones? marrow?’. Each of the 32 parts is to be considered. If anger does not disappear then discern the 4 elements of that hated person. This will be easy for those who have practised meditation on 4 elements. ‘Am I angry with the *Pathavī dhātu* in him? *Āpo dhātu*? *Tejo dhātu*? or *Vāyo dhātu*?’. By reflecting on the elements, anger can be appeased. If the meditator is proficient in discerning *NāmaRūpa* or the 5 *Khandhā* then having discerned the 5 *Khandhā* by insight, reflect ‘Which *Khandhā* am I angry with? *Rūpakkhandhā*? *Vedanākkhandhā*? *Saññākkhandhā*? *Sankhārakkhandhā*? *Viññāṇakkhandhā*?’. Reflecting like this anger may be appeased.

If not then one should reflect on the 11 benefits of *Mettā*. One should consider the 11 benefits to admonish oneself as to why one should have anger towards the enemy if one can get the 11 benefits of *Mettā* if one practises *Mettā* meditation. After considering like this, with the wish to get these benefits if he enters into *Mettā Jhāna* sending *Mettā* towards the enemy, he can attain *Mettā Jhāna* successfully.

Therefore in *Mettā Kammaṭṭhāna*, firstly one should begin by meditating *Mettā* on oneself, *Atta*. There are 4 persons in sequence: oneself (*Atta*), dear (*Piya*), neutral (*Majjhatta*) and enemy (*Verī*). Out of these 4, to attain *Mettā Jhāna* the first one should be left out because one cannot attain *Mettā Jhāna* by meditating *Mettā* on oneself. For the meditator who has already attained 4th *Jhāna* by White *Kasina*, if he wants to attain *Mettā Jhāna*, with the help of that 4th *Jhāna Samādhi*, he practises to enter into *Mettā Jhāna* by meditating on the respected person. After successful then practise on the beloved person. These 2 person are called dear person (*Piya*). After successful in entering *Mettā Jhāna* on these 2 types of person, then enter *Mettā Jhāna* by meditating *Mettā* on the neutral person of the same sex. Then, only when the *Mettā* becomes powerful, enter into *Mettā Jhāna* by meditating on the enemy. For those who have no enemy or hated person then it is not necessary to send *Mettā* to this kind of person. It is only for those who have enemy or hated person. Then for those who have hated person, what kind of enemy should he first send *Mettā* to? He should first meditate *Mettā* on the enemy towards whom he has a little anger only. Leave the most hated person to the end. Meditate on the enemy person after reflection on the faults of anger and benefits of *Mettā* as mentioned above. Meditate until the 3rd *Jhāna* is attained by each of the 4 ways of wishing *Mettā*. In each way, meditate until 3rd *Jhāna* is attained.

After successful in meditating one person after another until the most hated person, one must further practise *Sīmā Sambheda*. *Sīmā* means demarcation or boundary; *Sambheda* means to remove. What is this demarcation? If one can send *Mettā* to one person but not to another then there is still ‘demarcation’. One must practise to be equal without distinguishing. In this stage meditate on the 4 persons: oneself, beloved, neutral and enemy, one after another. One cannot attain *Jhāna* by meditating *Mettā* on oneself; therefore meditate on oneself as an example only such as ‘May I be free from danger; free from mental suffering; free from physical suffering; look after myself happily and healthily’ for about 3 or 4 times. It is only as an example, ‘Even as I wish to be free from danger, others too wish themselves to be free from danger; even as I wish to be free from mental suffering, others too wish themselves to be free from mental suffering, etc.’.

After 3 or 4 times like this, enter into *Jhāna* by meditating on the dear person by the 4 ways of sending *Mettā* until 3rd *Jhāna* is attained successively in each way, separately. After that enter into *Jhāna* by meditating on the neutral person by the ways of sending *Mettā* until 3rd *Jhāna* is attained by each way. Only after that, enter into *Mettā Jhāna* by meditating on the enemy by the 4 ways until 3rd *Jhāna* is attained in each way. After this again meditate *Mettā* on oneself; then meditate on another different dear person, neutral person, enemy successively. Try to attain *Mettā Jhāna* in this way on each person. After successful then meditate *Mettā* on oneself again. After this meditate on another dear person, neutral person and enemy successively. By meditating like this what will happen when the *Mettā* becomes powerful? The *Mettā* will become equal on these four kinds of person: self, dear, neutral and enemy; without having more *Mettā* on any person. It is said that he has *Simā Sambheda*, he has removed the demarcation. A simile is mentioned in the Books. If he is asked to point out one person out of these four to be killed and if he still points out one of them then his *Mettā* is still not equal. But if he has no wish to point out anyone because all are equal then the demarcation is removed.

Only after the demarcation is removed should one change to *Anodhiso Pharaṇā Mettā* by 5 ways and *Odhiso Pharaṇā Mettā* by 7 ways. Without being able to remove the boundary, if one meditates *Mettā*, pervading as ‘May all living beings ...’ (*Sabbe Sattā*), one cannot attain *Mettā Jhāna*. The 5 *Anodhiso Pharaṇā Mettā* are: All living beings, all breathing beings, all creatures, all persons, all those who have obtained existence. (*Sabbe Sattā, Sabbe Pāṇā, Sabbe Bhūtā, Sabbe Puggalā, Sabbe Attabhāvapariyāpannā*). ‘May all living beings be free from danger; be free from mental suffering, be free from physical suffering; look after themselves happily and healthily’. The commentary mentioned a simile to be skilful in *Mettā* Meditation. A farmer who is going to plough the field starts from a small place in the middle. Then gradually he ploughs wider and wider until the whole field. In the same way pervade *Mettā* by 5 *Anodhiso Pharaṇā Mettā* and 7 *Odhiso Pharaṇā Mettā* beginning from nearby and gradually wider. For example beginning from one monastery. Take these 12 groups of beings as object.

Among these 12 group, meditate *Mettā* beginning with the first 5 group mentioned above (*Anodhiso Mettā*). Then shine the light of the 4th *Jhāna* of White *Kasina* meditation within the monastery to be able to see the living beings. The deities (*Deva*), animals, human beings, beings of the suffering realm (*Apāya*); all are included. Seeing them by the light meditate *Mettā* on them such as ‘May all living beings be free from danger, ...’ until 3rd *Jhāna* is attained successively. For the meditator who has been successful in *Mettā Jhāna* previously in removing the demarcation (*Sīmā Sambheda*), it is very easy to attain *Mettā Jhāna* in this stage. After attaining the 3rd *Jhāna* by meditating with ‘be free from danger’ then further meditate *Mettā* until 3rd *Jhāna* with ‘be free from mental suffering’. After successful then with ‘be free from physical suffering’ until 3rd *Jhāna*. Then with ‘look after themselves happily and healthily’ until 3rd *Jhāna*. One has to meditate by each of the 4 ways successively on *Sabbe Sattā*; then 4 ways successively on *Sabbe Pāṇā*; 4 ways successively on *Sabbe Bhūtā*; then 4 ways on *Sabbe Puggalā*; then 4 ways on *Sabbe attabhava-pariyapanna*. They are called *Anodhiso Mettā* because there is no aim on any individual being.

After successful on these 5 groups, further practise by the 7 *Odhiso Pharaṇā Mettā*. *Odhiso* means there is some distinguishing. How is it distinguishing? 1) *Sabba Itthiyo* - all females. As mentioned previously it is not suitable to send *Mettā* specifically to one person of the opposite sex. But one can meditate *Mettā* to the opposite sex as a whole or group. Meditate by the 4 ways on *Sabba Itthiyo* until 3rd *Jhāna*. Then 2) *Sabbe Purisa* (all males) by 4 ways successively. Similarly 3) *Sabbe Ariya* (all Noble Ones); then 4) *Sabbe Anariya* (all non-Noble ones); then 5) *Sabbe Deva* (all deities). Say, if he is meditating towards those within the monastery then he needs to see the deities who are in the compound. After seeing them by the light, meditate *Mettā* on them. 6) *Sabbe Manussa* (all human beings). 7) *Sabbe Vinipatika* (all beings of *Apāya*) - all animals, Asuras and Petas are included. Look through the ground in the compound. If there are beings of hell, they are also included. Meditate *Mettā* on these beings as a whole to attain *Mettā Jhāna* by the 4 ways of wishing *Mettā*.

Now altogether there are 12 ways of pervading: 7 *Odhiso Mettā* and 5 *Anodhiso Mettā*. One should enter *Mettā Jhāna* by each of the 4 ways of wishing *Mettā* on each of these pervading. Therefore there are 48 ways of meditating *Mettā* for within the monastery compound. After successful in these 48 *Mettā* within the monastery, extend to, say, 2 or 3 other compounds (there are other monasteries near this monastery). Meditate by the 48 ways of pervading *Mettā*. After successful, extend it a little, gradually: one village, then 2 villages, one town, then 2 towns, 3 towns etc, gradually. Then the whole country, then the whole world, then the 31 planes of existence, one whole *Cakkavāla* (universe). After successful on one whole *Cakkavāla* by the 48 ways or pervading, further meditate *Mettā* up till *Ananta Cakkavāla* (infinite universe). In one 31 realms, it is called one *Cakkavāla*. There are many 31 realms, many *Cakkavālas*. Therefore meditate *Mettā* by the 48 ways of pervading to the *Ananta Cakkavāla*.

This is called *Vipphāra*; it (the *Mettā*) is pervaded widely, extensively and powerfully. This *Mettā* which is pervaded to all beings of the infinite universe is also called *Aparimana*, the *Mettā* which is limitless or immeasurable. ‘He has *Mettā* for this being but no *Mettā* for that being’; such limitation is removed. If one always enter into this limitless, immeasurable *Mettā* which is very powerful then, like the example of Venerable Visakha Maha Thera - human beings loved him; deities loved him. This is for the person who always enters into *Mettā Jhāna*. After pervading *Mettā* to the infinite universe, then pervade *Mettā* to all directions called *Disa Pharaṇā Mettā*. Shine the light to the East direction. There are *Ananta Cakkavāla* there. Meditate by the 48 pervading in that *Ananta Cakkavāla*. Similarly to the West, South, North, North-east, North-west, South-east, South-west, above, below; meditate *Mettā* by the 48 ways of pervading in all these directions. Altogether 480 ways of pervading *Mettā*. As mentioned above previously there are 48 ways of pervading to the infinite universe (i.e. without specific direction). Therefore altogether there are a total of 528 ways of pervading *Mettā*. The meditator who is able to meditate the 528 *Mettā* systematically very well, if he further practises the method of *Mettā Bhāvanā* taught in *Mettā Sattā*, then he will be successful. This is the practice of *Mettā* meditation which is one of the 4 protective meditation.

2) BUDDHĀNUSSATI - meditation on the attributes of the Buddha

After being successful in *Mettā* meditation, the meditator can easily change to *Buddhānussati*. Begin by choosing one of the nine attributes of the Buddha which you prefer. It is necessary to know the meaning of the attribute. For example, if one choose the attribute, *Araham* there are 5 definitions of 'Araham'. One needs to understand the meaning of the definition which he likes best among them. One of the definitions is that 'He is worthy of respect by humans and deities because he is peerless in Morality (*Sīla*), Concentration (*Samādhi*) and Wisdom (*Paññā*); so he is called *Araha*'. Taking that as the object of meditation, '*Araham, Araham, ...*'. How to meditate?

Firstly establish the concentration by White *Kasina* meditation up to 4th *Jhāna Samādhi*. After that when the light becomes brilliant shine on one Buddha *Rūpa* (Buddha image) which you respect (*i.e. inspiring to you*) - same as in *Mettā* meditation where you shine on one person whom you want to send *Mettā*, to attain *Mettā Jhāna*. Let the mental image of the Buddha *Rūpa* be about 6 feet to 9 feet away, not too far nor too near. First keep it in mind as if it is a real Buddha. Practising like this, if in the meditator's near past life he had met a living Buddha then the form of that real Buddha may appear. If it appears then taking the real Buddha as the object, you have to change to another attribute.

The question: is it good not to meditate on the *Rūpa* as *Buddhānussati* meditation? There are some discussions concerning this. However, there are 6 definitions for the attribute, **Bhagava**. **Siri** is one of them (*Vism, VII, 61*). *Siri* means glorious/respectable physical form. Therefore take the glorious physical form of the Buddha as the object is *Buddhānussati*. It is included in the nine attributes of the Buddha. One can meditate on an attribute changing from the physical form. One may ask, if the past life in which he met a living Buddha was very far in the past or he had not met a Buddha in his past life, what can he do if a past Buddha's physical form does not arise (in his mind)? He can similarly first meditate on the physical form of one Buddha *Rūpa* which he respect most and then change from meditating on that Buddha *Rūpa* to meditate on an attribute.

To change from meditating on the physical form to meditate on the attribute *Araham*, mentally label ‘*Araham, Araham, ...*’, taking the attribute of being worthy of respect by humans, *Devas, Brahmās* because of His peerless *Sīla, Samādhi, Paññā* as the object; changing from physical form to the attribute. At the time of meditating like this when the mind become concentrated on the attribute, *Araham*, the physical form (of the Buddha) may *Disappear*. If it *Disappears*, do not look for it. Only try to keep the mind concentrated on the attribute.

In this way when the mind becomes concentrated on the attribute for about 1 hour, then, as the mind which is concentrated arises dependent on *hadaya vatthu*, if you discern the *hadaya vatthu* (heart base) you will find *Vitakka, Vicāra, Pīti, Sukha* and *Ekaggatā*. This is the method for *Buddhānussati* meditation, taking the attribute *Araham* as the object. It is similar for meditating on other attributes such as **Sammāsambuddho, vijja-caraṇa sampanno**, etc.

3) **ASUBHA KAMMAṬṬHĀNA - Meditation on loathsomeness of corpse**

After successful in *Buddhānussati* meditation, one can change to meditate on *Asubha Kammatṭhāna*. There are 2 methods in *Asubha* meditation. One method is to meditate on *Asubha* as a *Samatha* object while the other method is to meditate on *Asubha* as a *Vipassanā* object. As a *Samatha* object, if the meditator is female then she must meditate on female corpse only; if the meditator is a male then he must meditate on male corpse only. This is a meditation to attain 1st *Jhāna* by taking the corpse as an object. Then at the *Upacāra Samādhi* stage when the mind is fixed on the corpse *Paṭibhāga nimitta*, the corpse may become a little beautiful; if the corpse is not the same sex, lust may arise. Therefore it is Instructed to meditate only on the same sex corpse so that the meditation is not ‘destroyed’ by lust. However in *Vipassanā*, the meditation is not to attain *Jhāna*. It is the stage only to discern the fault or *Disadvantage* called *ādīnava*. In that stage of discerning the fault, one can meditate on any corpse. The male can meditate on any corpse; the female can meditate on any corpse. More will be said about the *Vipassanā* method in the *Vipassanā* section. Now it is about the *Samatha* method.

In the *Visuddhimagga* it instructs to begin the *Asubha* meditation for those who have not attained any *Jhāna* yet. However in this monastery for those who have been able to practise the White *Kasina* up to 4th *Jhāna*, *Asubha* meditation can be practised with the help of 4th *Jhāna*. The meditator is instructed to take as object the most loathsome corpse of the same sex which the meditator had seen before. The meditator need not go to the cemetery to see a corpse, why? Because after establishing the 4th *Jhāna* by White *Kasina*, when the light becomes brilliant, shine on the most loathsome corpse of the same sex which the meditator had seen before. At the time of shining, if the meditator had seen the corpse from the head, then be able to discern from the head by the light; if the meditator had seen the corpse from the side, then be able to discern the corpse from the side by the light; if the meditator had seen the corpse from the leg, then be able to discern the corpse from the leg. Only when the corpse becomes clear to the insight then meditate as ‘*Paṭikkula, paṭikkula, ...*’ or ‘loathsome, loathsome, ...’ or ‘repulsive, repulsive, ...’ with insight.

Some meditators may find some difficulty. They said that they have not seen a corpse of the same sex. For them they need to go and see a corpse of the same sex to take the *Asubha nimitta*. In this case, as the meditator is already skilful in entering into 4th *Jhāna* by White *Kasina*, he can be successful easily to take the corpse as *nimitta* by looking at the corpse with opened eyes after emerging from 4th *Jhāna*. Otherwise if there is not enough time to enter into *Jhāna* by White *Kasina*, he can just look at the corpse with the ordinary eye, taking it as the object, labeling ‘loathsome, loathsome, ...’. Then by the power of the 4th *Jhāna Samādhi*, this *nimitta* can easily be clear in a short time (when he sits for meditation). When the corpse becomes clear in his insight as loathsome, meditate keeping the mind concentrated on it, labeling ‘loathsome, loathsome, ...’.

At the time of meditating like this, do not incline the mind towards the future stage of the corpse. If he inclines so, the corpse may become bones and from bones become dust. But it is not so for every corpse. It may be so for corpse which the meditator had seen a long time ago and if the corpse has now become dust. The meditator must practise on that corpse at the position which is most loathsome, keeping the

mind on the object without inclining towards the future, labeling ‘loathsome, loathsome, ...’. Loathsomeness must be clear to the insight. Most can attain *Samādhi* in one sitting because of the support from the 4th *Jhāna Samādhi* of White *Kasina*. If cannot, then practise like this for 2 or 3 sittings.

When the mind becomes concentrated on the corpse which is loathsome for about one hour then, as this concentrated mind arises dependent on the *hadaya vatthu* in the heart, if he discerns towards *hadaya vatthu* by insight, the *Jhāna* factors can be discerned. 1) *Vitakka*: initial application of mind on the corpse which is loathsome, 2) *Vicāra*: continuous sustaining of mind on the corpse which is loathsome, 3) *Pīti*: joy for the loathsomeness of the corpse, 4) *Sukha*: happy feeling associated with experiencing the loathsomeness of the corpse, 5) *Ekaggatā*: one-pointedness of mind on the corpse which is loathsome.

Then the question arises: at the time of meditating whether on bones or corpse, how can joy (*Pīti*) arise? how can happy feeling (*Sukha*) arise? It is because of the power of meditation (*Bhāvanā*) that *Pīti* and *Sukha* arise, in this case, taking the corpse which is loathsome as the object. Take for example the *ngapi* (in Malaysia called belacan: preserved fish paste or preserved shrimp paste) which you always eat. Is it loathsome? Yes, but because you prepare it by frying then there is no loathsomeness. Similarly because of the power of *Bhāvanā*, *Pīti* and *Sukha* can arise. When the mind is fixed on the corpse which is loathsome and when this *Bhāvanā* becomes mature gradually, then *Paṭibhāga nimitta* will be attained. In other words the *Samādhi* progressed to *Upacāra Samādhi* stage. If *Paṭibhāga nimitta* arise, the corpse which is loathsome can become temporarily beautiful. At that time because of the power of *Bhāvanā*, the *Jhāna* factors of *Pīti* and *Sukha* can arise.

4) **MARANĀNUSSATI - Meditation on death**

The meditator who is able to attain 1st *Jhāna*. by taking the corpse that is loathsome as the object can change to *Maranānussati* meditation easily. In the *Mahā Satipaṭṭhāna Sutta* the Buddha taught: **So imameva kāyaṃ upasaṃharatī ‘Ayaṃpi kho kāyo evaṃdhammo**

evambhāvī evaṃ anafīto'ti. The meditator who has been able to attain 1st *Jhāna* by *Asubha* meditation, if he discerns himself as a corpse as the object such as ‘I will also die. Death is certain. I cannot avoid death. This *Asubha* (loathsome nature) will definitely happen. I can never avoid this *Asubha*’ - then the form of himself rotten may appear. If it appears, meditate on this form, keeping the mind (*Bhāvanā Citta*) on it as **Maranāṃ me dhavaṃ. Jivitā me adhuvaṃ** - ‘my death is certain, life is uncertain’. One can meditate like this or ‘my being alive has only death as its end’. This is the method of *Maranānussati* meditation.

One must keep the mind concentrated on his corpse which is rotten/loathsome. After that he must change to discern the cutting off of the life faculty (*Jīvitindriya*) which is an ultimate reality (*Paramattha*). If the mind is concentrated for one hour etc. then if he discerns the mind which is concentrated, the 5 *Jhāna* factors will appear. However these *Jhāna* factors are not *Appanā Jhāna* factors. They are only the *Jhāna* factors of *Upacāra Samādhi*. This is the method of *Maranānussati*.

Altogether there are 4 Protective Meditation: *Mettā* meditation, *Buddhānussati* meditation, *Asubha* meditation and *Maranānussati* meditation. The meditator should enter into *Mettā Jhāna* one sitting a day, meditating as ‘*Sabbe Sattā*’ towards the beings in the monastery, in the village, in the infinite universe. It is to free oneself from danger at the time of meditating. Meditate *Buddhānussati* to free oneself from danger and also so that the mind becomes clear. To protect oneself from disturbances by *yakkhas*, ghosts, etc. or when the mind is not clear, it is to meditate *Buddhānussati*. *Maranānussati* should be practised when *saṃvega* is lacking and when he wants to do other plans. Meditate *Asubha Bhāvanā* especially when lust (*Raga*) arise. As mentioned above after the corpse, which he has seen before, arises in his insight he will also find the corpse of himself if he discerns by insight. Similarly if he also discerns the person to whom he has lust then he can see this person as *Asubha* too. The Buddha taught *Asubha* meditation especially to cut lust.

CHAPTER 6

CHANGING TOWARDS *VIPASSANĀ* - DISCERNING MATTER

(*RŪPA*)

When the meditator has already practised the 4 Protective Meditation, the factors are completed to change to *Diṭṭhi visuddhi*. The method to change to *Diṭṭhi visuddhi* is often taught in *Suttas*. After emerging from the 4th *Jhāna* of White *Kasina* he can begin with discerning *Rūpa* (matter) or he can begin with discerning *Nāma* (mental factors). Let us say one begins with discerning *Rūpa*. In this case, establish the concentration by 4 elements meditation. When the light becomes powerful discern the 32 bodily parts satisfactorily quickly. After 32 *Koṭṭhasa*, fix the mind on an external bone which is most loathsome. Meditate as bones meditation. When 1st *Jhāna* is attained pay attention only on the whiteness of the bone without paying attention on the loathsomeness of the bone. Meditate as White *Kasina* meditation until 4th *Jhāna* is attained successively. When the light of 4th *Jhāna* becomes brilliant you can change to *Diṭṭhi Visuddhi*.

Concerning the method of changing to *Diṭṭhi visuddhi*, the Buddha taught in *MahāAssapura Sutta*, *Mulapannasa*, *Majjhima Nikāya* about changing to *Vipassanā* from 4th *Jhāna*. **So evaṃ samāhite citte parisuddhe pariyodāte anangane vigatūpakkilese mudubhute kammaniye ṭhite aneñjappatte āsavānaṃ khayañāṇāya cittaṃ abhininnāmeti** - the meditator should develop the 4th *Jhāna* until his mind is:

- 1) *Parisuddha* - pure
- 2) *Pariyodāta* - brilliantly bright
- 3) *Anangaṇa* - free from lust
- 4) *Vigatupakkilesa* - free from defilements
- 5) *Mudubhūta* - pliant
- 6) *Kammaniya* - adaptable to the *Bhāvanā*. It means that whichever of the 4 Noble Truth that he wishes to know, if he inclines his mind towards that Truth then he will realize about it. Practise to be adaptable.
- 7) *Ṭhita* - stable mind
- 8) *Aneñjappatta* - unshakable mind

After developing the 4th *Jhāna* like this then *Āsavānaṃ khayañānāya cittaṃ abhininnāmeti* - then he inclines the mind towards *Arahatta Magga ñāṇa* where *asavas* are eradicated. Inclining like this what happens? So **idaṃ dukkhanti yathābhūtaṃ pajānāti, ayaṃ dukkhasamudayoti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodhoti yathābhūtaṃ pajānāti, ayaṃ dukkhanirodhagāminīpaṭipadāti yathābhūtaṃ pajānāti** - he realizes clearly as it really is ‘This is Suffering’, ‘This is the cause of Suffering’, ‘This is the cessation of Suffering’, ‘This is the practice of the way leading to the cessation of Suffering’.

According to this teaching it is clear that the Buddha intended for us to develop concentration in advance first before we try to realize the 4 Noble Truth. Only when there is concentration can one attain the insight which realizes it as it really is. Therefore after establishing concentration, if one wants to change to *Diṭṭhi visuddhi* beginning with *Rūpa Kammaṭṭhāna* so as to realize as it really is, the *Rūpa Khandhā* which is part of the Truth of Suffering, what should he do? After attaining 4th *Jhāna* of White *Kasina*, when the concentration is established, do not pay attention on the White *Kasina* anymore. Again discern the 4 elements in one’s own body.

Meditate on the four great elements (*Pathavi, Āpo, Tejo, Vāyo*: Earth, Water, Fire, Air - all 12 characteristics as in CHAPTER 1) in your body. If your whole body appears as a white form due to the concentration (*Samādhi*) previously established then continue to concentrate on discerning the four elements in that white form. Gradually it will become clear like a block of ice or crystal. For a meditator who has good past *pāramī*, if he continues to meditate, discerning the four elements in that clear form, then it will break down into small particles called *Rūpa Kalāpa*. If the clear form does not break down into small particle *Kalāpa*, then discern the *ākāsa* (small space) in the clear form by the light. For example, on the hands there are many pores which one cannot see if he does not pay attention. But if he looks attentively, he will find that there are small pores. In the same way, if he discerns on the clear form there are many small gaps or small spaces which are called *ākāsa dhātu*. As soon as he sees the small spaces between *Kalāpa* he begins to see the *Rūpa Kalāpa*.

There are generally two kinds of *Kalāpa*: transparent *Kalāpa* and non-transparent *Kalāpa*. The transparent *Kalāpa* are the *Kalāpa* which include eye transparent element, ear transparent element, nose transparent element, tongue transparent element and body transparent element (*Cakkhu pasāda*, *Sota pasāda*, *Ghāna pasāda*, *Jivhā pasāda*, *Kāya pasāda*). The body transparent element exists throughout the whole body. Body transparent element is the element dependent upon which the consciousness which knows tangibility arises. If someone were to touch any part of your body you can know it; therefore the body transparent element exists throughout the whole body. On the other hand the eye transparent element is only in the eye, the ear transparent element is only in the ear; the nose transparent element is only in the nose; the tongue transparent element is only in the tongue. However the body transparent element is in all six sense bases.

Before breaking down the compactness of matter (*Rūpa Ghāna*) you will find it as a clear form. If you discerned *Ākāsa* (spaces) between matter (*Rūpa*) then it breaks down into small particle *Kalāpa*. When it breaks down into small particle *Kalāpa*, discern the four great elements in the transparent and non transparent *Kalāpa*. If unable to discern like this then discern only hardness throughout the body like previously; then discern the hardness of one transparent *Kalāpa*. In this way discern again and again, back and forth, first hardness in the whole body then hardness in one *Kalāpa*. After realizing hardness then change to roughness, discerning in the same way. That is, discern again and again, back and forth first roughness in the whole body then roughness in one transparent *Kalāpa*. In the same manner discern the remaining characteristics successively, one after another (Including the previous two, there are twelve characteristics: Heavy soft, smooth, light, flowing, cohesion, hot, cold, supporting and pushing). After successful in this, practise to be able to discern the four elements of the *Kalāpa* in all six sense bases whenever you are meditating. When wisdom becomes sharp and able to discern like this, you can find the four elements. What should one further do after *Dhātu Kammatṭhāna*?

Theoretical explanation of the way

One may ask how can one attain Arahathship by *Dhātu Kammatṭhāna* way? If he is able to analyse *Pathavi Āpo Tejo Vāyo*, the four elements in each *Kalāpa*, then it is the completion of *Upacāra Samādhi* stage in *Dhātu Kammatṭhāna*. *Upacāra samādhi* can be attained by practising *Dhātu Kammatṭhāna* first. How to further the practice after attaining *Upacāra samādhi* if he wants to attain up till Arahathship ? If is briefly explained on pages 241 and 242 of *Sammoha vinodanī* commentary: **Ime cattāro mahā bhute patigghanantassa upāda rūpaṃ pākaṭaṃ hotī.** When one is able to discern the four elements in every transparent and non-transparent *Kalāpas* at six sense bases by insight, the 24 kinds of matter derivatives (*Upādā Rūpa*) become clear gradually. **Maha bhūtaṃ nāma upādā rupena paricchinnāṃ upādārūpaṃ mahābhūtena.** The four great elements and *Upādā Rūpa* distinguish each other and vice versa. Distinguishing the *Upādā Rūpa* and know ‘this is the four great elements’; distinguishing the four great element and know that ‘this is the *Upādā Rūpa*’.

How are they distinguishable? There are good smell and bad smell. There are red, white and yellow colour. Which one distinguish like that? It is the *Upādā Rūpa* (derivative matter). Does the *Upādā Rūpa* have colour and smell? Yes, the colour and smell of *Upādā Rūpa* distinguish the four great element. As soon as one sees the colour and smell, he also see the four elements. Only when one sees especially the colour, can he find the *Kalāpa*. He can analyse the four elements in the *Kalāpa* only when he sees the *Kalāpa*. The *Kalāpa* cannot be formed without including the four elements. Without colour one cannot analyse the *Kalāpa* by insight. The *Kalāpa* cannot be formed without the four elements. Therefore they four elements and *Upādā Rūpa*. support and reciprocate each other.

The commentary gave a simile. On a sunny day the shadow of a tree branch can be seen on the ground. One can know that ‘this is the shadow of the branch’ because of the sunlight, and ‘this is the sunlight on the ground’ because of the shadow. They reciprocate each other to be distinguished. If the sun is blocked by clouds and if there is no sunlight, can you know that this is the shadow of the branch? You cannot. Can you know that this is sunlight on the ground? You cannot. We can take another example of the black and white photo.

The white colour distinguishes the black colour and the black colour distinguishes the white colour. The image appears when the black and white colour come together. If there is all white only, the image cannot appear; also if all black, the image cannot appear. Similarly it is explained that the 4 great elements and *Upādā Rūpa* reciprocate each other. One must further practise to discern these *Upādā Rūpa*.

It is very difficult at the stage of discerning and analyzing the *Kalāpa*. These *Rūpa Kalāpa* perish away immediately after they arise. Because it is a difficult practice to discern and analyse the four great elements and its derivatives at the very short moment of their arising, only a meditator with good concentration and sharp wisdom can discern them. To solve this problem, firstly you should try to be able to see the four elements very quickly at the initial stage, before seeing the small particle *Kalāpa*. In the Buddha *Abhidhamma* it is mentioned that *Rūpa dhamma* last for 17 mind moments. The life time of *Rūpa dhamma* is so short.

Rūpas are not really a mass. But as a mass the *Rūpa Kalāpa* is the smallest. There is a debate as to whether the cells, electron, neutron, proton and nucleus in science are the same as *Kalāpa* or not. Whether they are the same or not, there may be a general agreement in science that matter is formed by group of elements. In Buddha *Abhidhamma*, the body is formed by the smallest group of elements called *Rūpa Kalāpa*. If one is able to analyse these *Rūpa Kalāpa* he can reach ultimate reality (*Paramattha*). These *Rūpa Kalāpa* are arising and perishing away very quickly. If meditate on *Anicca, Dukkha, Anatta* on the arising and perishing away of *Kalāpa* only, then one has not reach ultimate reality yet. To reach ultimate reality one must be able to discern and analyse these *Kalāpa*. If he can analyse *Pathavi Āpo, Tejo, Vāyo, vanṇa, gandha, rasa, oja*; eight factors in each *Kalāpa* then he has reached ultimate reality (*Paramattha*). When he knows like this he realized *Pathavi* the characteristic of hard, soft, rough, smooth, light, heavy ; *Āpo*, the characteristic of flowing and cohesion; *Tejo*, the characteristic of hot and cold; *Vāyo*, the characteristic of supporting and pushing; and also only the nature of colour, odour, taste and nutriment.

If these are formed together they become one *Kalāpa*. If many *Kalāpa* formed together they become 32 *Koṭṭhasa* (bodily parts) or, 42 *Koṭṭhasa* (bodily parts). When these 42 *Koṭṭhasa* are formed properly according to the past *Kamma* they become man, woman, human beings, living beings. They are formed by these natural characteristics. Only the nature of *Rūpa*; only the nature of *paramattha*. One has to discern the nature of *paramattha* by insight. It is often taught that only after reaching ultimate reality there will arise insight of *Anatta*. In Buddha *Abhidhammā* the nature of the *Kalāpa* is that they are perishing away immediately after their arising. They did not exist previously and they do not exist after perished away. They do not queue up to arise one after another. They do not heap up like corpse after they perish away. It is only the nature which arises temporarily between its non-existence previously and its nonexistence after it perished away. Realize this nature by insight. At that time the meditator's insight realizes ultimate reality. After that he has to further discern the four great elements and matter derivatives.

Athassa evaṃ ‘cattāri mahabhūtāni tevīsati upādarūpani rūpakkhandho’ti rūpakkhandhaṃ parigghanantassa āyatana dvāra vasena arūpino khandhā pākaṭā hontī. It is mentioned that the *Nāma dhamma* (mental factors) becomes clear to the insight of the meditator who discerned *Rūpa*; *Khandhā* (Aggregates of matter) by insight through *āyatana dvāra* (sense doors). In *Abhidhammā* two kinds of *dvāra* are commonly mentioned: *Kamma dvāra* and *āyatana dvāra* (sense doors). If *Kāya dvāra*, *vacī dvāra* and *mano dvāra* are mentioned then it is referring to *Kamma dvāra*. If *Cakkhu dvāra*, *Sota dvāra*, *Ghāna dvāra*, *Jivhā dvāra*, *Kāya dvāra* and *mano dvāra* are mentioned then it is referring to *āyatana dvāra*. By means of these *āyatana dvāra*, *Nāma dhamma* becomes clear. It means that the meditator must discern the *Nāma dhamma* according to the respective *vīthī* called *Cakkhu dvāra vīthī*, *Sota dvāra vīthī*, *Ghāna dvāra vīthī*, *Jivhā dvāra vīthī*, *Kāya dvāra vīthī* and *mano dvāra vīthī*. It is a rule. When the *Nāma dhamma* becomes clear what should the meditator further do?

Iti rūparūpa pariggaho pañcakkhandhā hontī. pañcakkhandhā dvādasāyatanaṃ hontī. dvādasāyatanaṃ aṭṭhārasa dhātuyo hontīti.

khandhāyatanadhātu vasena yamaka tālakhandham phārento viya dvekoṭṭhāse katvā nāma rūpaṃ vavatthapeti. When discerning *Rūpa* and *Nāma*, all *Rūpa dhamma* are *Rūpa Khandhā*; *Nāma dhamma* being divided into *Vedanā*, *Saññā*, *Saṅkhāra* and *Viññāṇa* are called four *Nāma Khandhā*. Therefore altogether five *Khandhā* have already been discerned. **Pañcakkhandhā dvādasāyatanāni honti** - if we divide the five *Khandhā* into 12 parts they are called 12- fold *āyatana*. **Dvādasāyatanāni aṭṭharasa dhātuyo hontīti**, - if again divide the 12 *āyatana* into 18 parts, it becomes 18 elements (*Dhātu*). What is the result? **Khandhāyatanadhātu vasena** - there exists the method by way of 5 *Khandhā*; there is the method by way of *āyatana*; there is the method by way of *dhātu*. **Yamaka tālakhandham phārento viya** - a simile is given as the opening of the shoots of toddy palm leaf. At the beginning of the rainy season they collect the ripe toddy fruits and put them aside. Then in the cold season, shoots begin to grow. To cook it, people put it in the fire. Then before eating they tear it open by parting it from the tip of the shoot. **Dvekoṭṭhāse katva nāma rūpaṃ vavatthapeti** - in the same way as this simile, the meditator divides the *Nāma* and *Rūpa* as two parts distinguishing them as ‘This is *Nāma*’, ‘This is *Rūpa*’. This is the stage of distinguishing the *Nāma* and *Rūpa* and defining the *Nāma* and *Rūpa*. After distinguishing and defining the *Nāma* and *Rūpa*, he attains *Nāma Rūpa Pariccheda ñāṇa*. The insight which realizes and distinguishes the *Nāma* and *Rūpa* is called *Nāma Rūpa. Pariccheda ñāṇa*. After attaining it what does he further do?

So ‘*idaṃ nāma rūpaṃ na ahetu, na apaccayani nibbātaṃ. sahetu sapaccayanibbattaṃ, ko panassa hetu, ko panassa paccayo’ti, upaparikkhandho ‘Avijjā paccayā taṇhāpaccaya kamma paccaya āhāra paccayā cā’ti tassa paccayaṃ vavatthapetvā ‘Atītepi paccayā ceva paccayā samuppannā dhamma ca, anāgatepi etarahipi paccayā ceva paccayā samuppannā dhammā ca, tato uddham satto vā puggalo vā natthi, suddha saṅkhārapuṇṇo evā’ti tīsu addhāsu kankham vitarati.* These *Nāma* and *Rūpa* do not arise without a cause. There are causes called *Janaka Hetu* which produce the effect directly. There are also the causes called *upatthambhaka* which support and encourage. Due to the cause called *Hetu* and *paccaya, Rūpa dhamma* and *Nāma dhamma* arise. **Ko panassa hetu, ko panassa paccayo** - when he discerns

with insight to know what are the causes (*Hetu*) which can produce the *Nāma* and *Rūpa* directly and what are the supporting causes (*Upatthambhaka*), then what does the meditator find? He realizes the causes of *Nāma* and *Rūpa* by insight: that due to the causes *Avijjā*, *Taṇhā*, *Kamma*, *Āhāra*, the *Nāma* and *Rūpa* arise.

Then let us consider this. *Nāma* and *Rūpa* arise because of *Avijjā*, *Taṇhā*, *Upādāna*, *Saṅkhāra*. If we take the present cause called *Āhāra* there are also included *Citta*, *utu* and *Āhāra* which are also the present cause. If we emphasize on *Nāma*, the present causes include sense base, object, contact, etc. For the present cause, put it aside for a while. Let us say about the past cause which are *Avijjā*, *Taṇhā*, *Upādāna*, *Saṅkhāra*, *Kamma*. When did these *Avijjā*, *Taṇhā*, *Upādāna*, *Saṅkhāra*, *Kamma* happen? Are the *Nāma* and *Rūpa* of present life produced by *Avijjā*, *Taṇhā*, *Upādāna*, *Saṅkhāra*, *Kamma* accumulated in the present life? No, they are not. The *Avijjā*, *Taṇhā*, *Upādāna*, *Saṅkhāra*, *Kamma* of the present life is the cause of future life. Only the *Avijjā*, *Taṇhā*, *Upādāna*, *Saṅkhāra*, *Kamma* accumulated in the past life are the cause of *Nāma* and *Rūpa* in the present life. Without discerning the past can one be able to realize that the present *Nāma* and *Rūpa* arise because of past *Avijjā*, *Taṇhā*, *Upādāna*, *Saṅkhāra*, *Kamma*? It is necessary to realize it in the *Paccaya Pariggaha* *Mina* stage.

Avijjā paccayā taṇhāpaccayā kamma paccayā āhāra paccaya cā'ti tassa paccayaṃ vavatthapetva - Distinguish and realize the cause of these *Nāma* and *Rūpa*. They are produced by *Avijjā*; produced by *Taṇhā*; produced by *Kamma*; produced by *Āhāra*. What must he do after that? **Atītepi paccayā ceva paccayā samuppannā dhammaṃ ca, anāgatepi etarahipi paccayā ceva paccayā samuppannā dhammā ca** - he realizes that : There are only cause and effect in the past; there are only cause and effect in the present, there are only cause and effect in the future. **Tato uddham satto vā puggalo va natthi**. There is nothing more than just cause and effect. There is no man, no woman, no person, no being, no human beings, no *Deva*, no *Brahmā*. **Suddha saṅkhārapuñjo evā'ti tisu addhāsu kankham vitarati** - If he discerned the past, there is only a heap of *Saṅkhāra dhamma* called cause and effect; if he discerns the present, there is only a heap of *Saṅkhāra dhamma* called cause and

effect; if he discerns the future there is only a heap of *Saṅkhāra dhamma* called cause and effect. After realizing like this, can one overcome the *kankha vicikicchā dhamma*, which is doubt about whether there is any past life and future life? Yes, he can. The meditator himself has seen or realized that the *Nāma* and *Rūpa* are due to the past *Avijjā, Taṇhā, Upādāna, Saṅkhāra, Kamma*. Similarly he realizes that future life arise due to the present *Avijjā, Taṇhā, Upādāna, Saṅkhāra, Kamma*. When he is able to discern more past lives, he also realizes that because of *Avijjā, Taṇhā, Upādāna, Saṅkhāra, Kamma* in a farther past life, the effect *Vīññaṇa, Nāma Rūpa, Salāyatana, Phassa, Vedanā* arise in a nearer past life. It is similar with future lives. If life continues in future he would see/realize that the *Avijjā, Taṇhā, Upādāna, Saṅkhāra, Kamma* in one future life produced a subsequent future life. For such a meditator does he agree if someone says that there is no past and future lives? He does not agree. He has overcome *kankha*, doubt. It is necessary to discern like this.

Concerning this, in the *Visuddhimagga* page 237 paragraph 687 second Volume, it mentioned **Vipassanena pana kammantaraṅka vipākantaraṅka ekadesato janitabbaṃ** (*Vism XIX, 97*) - in practising *Vipassanā* one should realize some of the *Kamma* and some of the *Vipāka* called *kammantara* and *Vipākantara*. If he does not realize even some of the *Kamma* and *Vipāka* then, **Ekadesato janitabbaṃ anavasesato jānituṃ na sakkā avisayatta. Sabbena sabbam ajanane paccayā pariggaho na paripurati.** In the *Mahā Tika* (*sub-commentary*) of *Visuddhimagga* page 380, it mentioned to know at least some of the *Kamma* and some of the *Vipāka* because to know all *Kamma* and all *Vipāka* is not the scope of *Sāvka* (Disciples). There are many *Kammas* which produce effect during our life. We experience various kind of pleasant object and unpleasant object. To experience unpleasant object is because of past *Akusala Kamma*. To experience pleasant object is because of past *Kusala Kamma*. Can a *Sāvka* (Disciple) know all the *Akusala* and *Kusala Kamma* ? They cannot know all. They can only know some of the *Kamma* and *Vipāka*. What does ‘Some’ here means? ‘Some’ means if his insight is powerful, many *Kamma* and *Vipāka* are known by him. If his wisdom is weak then only a few *Kamma* and *Vipāka* are known by him. To know all *Kamma* and

Vipāka totally are not the scope of *Sāvka* (Disciples). It is only the scope of *Sabbaññuta* (Buddha's Omniscience). If one does not realize at all any *Kamma* and *Vipāka*, what happens? **Sabbena Sabbaññ ajānane paccayā pariggaho na paripūrati** - if he does not realize at all any *Kamma* and *Vipāka* then he can never attain *Paccaya Pariggaha Ñāna*. For one who has discerned *Nāma* and *Rūpa* according to *Nāma Rūpa Pariccheda Ñāna* he has to further discern *Paccaya Pariggaha Ñāna*. At the stage of discerning *Paccaya Pariggaha Ñāna*, if he doesn't understand even some of the *Kamma* and its effect, will his *Paccaya Pariggaha Ñāna* be complete? No, it will not be complete.

When he discerns the past, there is only cause and effect; when he discerns the present there is only cause and effect; when he discerns the future there is only cause and effect. There is no being, there is no man, no woman, no human beings, no *Brahmā*, no *Deva*. There is no *atta* which creates. There is no *atta* which is created. There is nothing more than cause and effect. It is clear to his insight that there is only a heap of *Saṅkhāra dhamma* called cause and effect. When it becomes clear, he overcomes *kankha vicikicchā dhamma*, doubts on the three periods: past, present, future.

Ayaṃ pana vipassanā saṅkhāra sallakkhaṇa ñāta pariñña nāma. This stage is called *Ñāta pariñña*. In the *Aparijānana Sutta* of *Saṃyutta Nikāya*, the Buddha taught that if one cannot distinguish *Nāma* and *Rūpa* by the three *pariñña*: *Ñāta pariñña*, *Tirana pariñña* and *pahāna pariñña*, he can never attain *Magga*, *Phala*, *Nibbāna*. *Dukkha* can never be eradicated. At this stage he has just reached *Ñāta pariñña*. After attaining *Ñāta pariñña*, what is the result? **Evaṃ saṅkhāre sallakkhetvā ʻhitassa pana bhikkhussa dasabalassa sāsane mūlaṃ otiṇṇa nāma hoti.** He takes root firmly in the *Sāsana* of the Buddha who is endowed with 10 powers. Because the Buddha *Sāsana* is established through the Four Noble Truth, if one realizes *Dukkha saccā* and *Samudaya saccā* then he takes root firmly in the *Sāsana*. **Patitṭhaladdhā nāma** - he is firmly supported to be reborn in a happy state. **Culasotāpanno nāma hoti niyatagatiko.** He reached the stage called *culasotāpanna* where he will be reborn in a happy state (*Sugati*) definitely. It is only after attaining *Magga Phala* will he attain the *mahāsotāpanna* state.

It is only after having the two *Ñāṇa: Nāma Rūpa Pariccheda Ñāṇa* and *Paccaya Pariggaha Ñāṇa* can one attain the state of *culasotāpanna*. Isn't it good to try to attain these two *Ñāṇa* when there is this opportunity to be in the *Sāsana*? We all are sure to die one day. It is very burdensome to be living without knowing where we will be reborn after death. Be careful about this. How should one further meditate after this stage? **Tathārūpaṃ pana utu sappāyaṃ puggala sappāyaṃ bhojāna sappāyaṃ dhamma sāvana sappāyaṃ labhitvā ekāsane ekapallaṅkavaraga to tīni lakkhaṇāni āropetvā vipassanā vā patīpatiyā saṅkhāre sammāsanto arahattaṃ ganhāti** - if one has these four suitability: *Utu sappāya*, being in a suitable weather; *puggala sappāya*, having suitable teachers and friends; *bhojāna sappāya*, having suitable food; *Dhamma sāvana sappāya*, having the chance to listen to the *Dhamma* which can support one to attain *Arahatship*, then in one sitting if he continuously practises *Vipassanā* meditation on the *Saṅkhāra dhamma* which are the *rūpa, nāma*, their cause and effect, realizing their three characteristic: *Anicca, Dukkha, Anatta* and in accordance to the stages of insight gradually, then he can surely attain *Arahatta Phala*. As a conclusion, what was mentioned?

Idaṃ dhātu vasena abhinivīṭṭhassa bhikkhuno yāva arahattaṃ nigamanam - it is mentioned that the above way to attain up to *Arahatta Phala* is for those who are practising *Vipassanā Kammatṭhāna* through *Dhātu Kammatṭhāna* method. We need to follow these rules when we are practising *Dhātu Kammatṭhāna* meditation. Knowing these rules in brief to attain *Arahatta Phala*, how does one practise?

Practical instructions

Let us say we start from *Dhātu Kammatṭhāna*. The meditator who can analyse the four elements of the transparent *Kalāpa* and non transparent *Kalāpa* at all six sense bases has to further discern the derivative matter (*Upādā Rūpa*). There are colour elements called *Vaṇṇa Dhātu*. There are various colours: white, red, yellow, blue,

After discerning these *Vaṇṇa Dhātu* (colour) he has to further discern smell/odour called *gandha*. There are mostly bad smell in these

Kalāpas (*Duggandha Jeguccha*). If he is unable to discern smell by insight what should he do ? He should discern the four elements at the place where the nose transparent element is, inside the nose. Then he will find transparent *Kalāpa*. Discern the nose transparent element in the *Kalāpa*. Discern the nose transparent element and *Bhavaṅga* mind clearness together. (At this stage, the meditator who can analyse both the transparent and non-transparent *Kalāpa* at the 6 bases can discern the brilliant *Bhavaṅga* mind clearness in the heart.) After discerning them together, then discern smell of the *Rūpa Kalāpa* again. Why does he have to discern like this? The smell of the *Rūpa Kalāpa* is the *dhamma* which can be known by nose consciousness (*Ghāna Viññāṇa*). It is also the *dhamma* which can be known by *Mano Viññāṇa Dhātu* which arises dependent on *Hadaya Vatthu* based on *Bhavaṅga* mind clearness. Therefore it can be more successful by discerning with the help of *Ghāna Vinñāṇa*. After discerning the nose transparent element and *Bhavaṅga* mind clearness, analyse *Pathavī, Āpo, Tejo, Vāyo* and *vaṇṇa* first in one *Kalāpa* which he wants to analyse. Then further discern smell.

When successful in discerning smell in the *Kalāpa* gradually, next discern taste. If it is not clear in discerning taste, analyse the four elements at the tongue. When the *Kalāpa* there becomes prominent then after discerning one or a group of transparent *Kalāpa*, then discern *Bhavaṅga* mind clearness. After discerning them together, discern taste in *Rūpa Kalāpa* again. At that time taste in the *Kalāpa* discerned becomes prominent. There are six kinds of taste: sweet, sour, salty, bitter, astringent and chilly hot.

If you can discern the above seven elements in every *Kalāpa*, then further discern *Ojā dhātu*. *Ojā dhātu* is the *Āhāra dhātu*. This is the vitamin element. The *Āhāra dhātu* is the nutritive essence in the middle of the *Kalāpa*. This essence produces *Rūpa Kalāpas* continuously when the conditions are there. *Rūpas* produced by *Ojā* are not *Ojā*. Only the essence which produces the *Kalāpa* is called *Ojā*. The *rūpa* called *Ojā* is difficult to discern by most meditators.

After being able to discern these 8 factors in transparent and non transparent *Kalāpa* at all the six sense bases, further discern *Jīvita*

(life faculty). All transparent element *Rūpa Kalāpa* are produced by past *Kamma*. In every *Kalāpa* produced by past *Kamma*, *Jīvita* is present. *Kamma* is the parent and *Rūpa* caused by *Kamma* are the offspring. The parent and the offspring are far away from each other. How are they far away from each other? Let us say a meditator is 60 year old. Since the *Kamma* which produces his present *Kammaja Rūpa Kalāpa* was accumulated in the past life, *Kamma* and the present *Rūpa Kalāpa* are far away by at least 60 years. As this is the same as looking after an orphan, *Jīvita* looks after the *Kammaja Kalāpa*, which are far away from their parent, to sustain them during their life. It is just a *Jīvita* element which looks after *Kammaja Rūpa*. Discern it. It is the nature of being living. It is moving. It is also looking after the remaining *Rūpa* factors in the same *Kalāpa*. For example in the *Cakkhu Dasaka Kalāpa* there are 10 factors. The *Jīvita* in it looks after the other nine: *rasa Pathavī, Āpo, Tejo, Vāyo, vaṇṇa, gandha, rasa, Ojā* and *Cakkhu pasāda*. If he understands the *Jīvita* in the transparent *Kalāpa* then discern it in all six bases.

When you understand the transparent element at the respective six bases, then if putting each respective transparent element together with their other nine factors, altogether there are ten factors in each. If successful, further discern only the non-transparent or opaque *Kalāpa*. As for the non-transparent *Kalāpa*, only some of these *Kalāpa* have *Jīvita* while others do not have. For example *Cittaja Kalāpa* and *Utujja Kalāpa* are the non-transparent *Kalāpa* in which *Jīvita* is not present. Some *Kammaja Kalāpa* are non-transparent. In such a non-transparent *Kalāpa* *Jīvita* is present. However in every transparent *Kalāpa*, *Jīvita* is always present. But, as mentioned earlier, as for non-transparent *Kalāpa*, only some have *Jīvita* and some don't. If that *Kalāpa* is a *Kammaja Kalāpa* then *Jīvita* is present. For example the *Kalāpa* which includes *Tejo*, called 'Pacaka digestive fire', existing under the stomach is a *Jīvita Navaka Kalāpa*. In it *Tejo* is present, so is *Jīvita*. There are also some *Kalāpa* in which sex or gender determining *rūpa* (*Bhāva Rūpa*) is present. Those *Kalāpa* in which *Bhāva rūpa* is present are non-transparent; but *Jīvita* is also present. Therefore discern *Jīvita* in these *Kalāpa*. In discerning non-transparent *Kalāpa*, not every non-transparent *Kalāpa* includes *Jīvita*. It may be that in some *Kalāpa* where *Jīvita* is present, *Bhāva rūpa* may or may not be

present. If it is a *Jīvita Navaka Kalāpa*, *Bhāva rūpa* is not present. If it is a *Bhāva Dasaka Kalāpa* then *Bhāva rūpa* is present.

Bhāva rūpa for female is the sign or mark to be known as female; and *Bhāva rūpa* for male is the sign or mark to be known as male. The meditator should discern again and again to realize that because of these sign, ‘Male’ and ‘Female’ exist. After discerning and realizing it in all the 6 sense bases, you are successful. According to Buddha *Abhidhamma* the *Bhāva rūpa* is present at all 6 bases. As body clear element is present throughout the body, so too is *Bhāva rūpa* present throughout the body. Are men’s face and women’s face the same? Not the same. Are men’s hands and women’s hands the same? No. Are men’s legs and women’s legs the same? No. Are men’s body and women’s body the same? No therefore the *Bhāva rūpa* of Buddha *Abhidhamma* is present throughout the body.

After being able to analyse the transparent *Kalāpa* and non-transparent *Kalāpa* at all six bases, the meditator has to further analyse at the eyes. There are two kinds of transparent *Kalāpa* at the eyes. There are also two kinds of transparent *Kalāpa* at the ears, nose, and tongue. In the body and heart there is only one kind of transparent *Kalāpa*. The two kinds of transparent *Kalāpa* in the eyes are:

- (1) The *Kalāpa* that includes the eye transparent element dependent upon which *Cakkhu Viññāṇa*, knowing visible objects arises and
- (2) The *Kalāpa* that includes the body transparent element dependent upon which *Kāya Viññāṇa* knowing tangibility arises.

It is necessary to be able to analyse these 2 *Kalāpas*. How to differentiate between *Kāya Dasaka Kalāpa* in which body transparent element is present and *Cakkhu Dasaka Kalāpa* in which eye transparent element is present? One must discern both of them. Discern them taking their corresponding object. **Rūpābhighātāraha bhūta pasāda lakkhaṇā** - the nature which makes the 4 elements transparent and being sensitive to the striking (impingement) of visible object is called eye clear element. It is defined in the books. According to the definition, discern one transparent *Kalāpa* in the eye first. Then analyse its ten factors: *Pathavī, Āpo, Tejo, Vāyo, vaṇṇa, gandha, rasa, Ojā, Jīvita* and transparent element. Among them

concentrate on discerning the eye transparent element. When taking the colour of one transparent or non-transparent *Kalāpa* near to it, if the colour strikes the transparent element then this transparent element which is struck is eye clear element. So the transparent *Kalāpa* which contains eye transparent element is called *Cakkhu Dasaka Kalāpa*. It is sensitive to be struck by visible object.

Next in the eyes discern another transparent *Kalāpa*; then discern hardness (characteristic of *Pathavī*) of one transparent or non-transparent *Kalāpa* near it. If this hardness strikes (impinges) the transparent element then this transparent element being sensitive to be struck by hardness is body transparent element. The transparent *Kalāpa* which contains body transparent element is called *Kāya Dasaka Kalāpa*. Therefore colour may or may not strike the transparent element discerned at the eyes. If *Pathavī*, *Tejo* or *Vāyo* strikes it, it is called body transparent element. If colour strikes it then it is called eye transparent element. If analysed, there are 10 factors in the *Cakkhu Dasaka Kalāpa*. This is the *Kalāpa* in which eye transparent element is its tenth factor. *Bhāva Dasaka Kalāpa* which contains *Bhāva rūpa* is also present at the eyes. So far three kinds of *Kalāpa* are discerned in the eyes.

When able to discern all three *Kalāpa* in the eyes, further discern in the ears, nose, tongue and heart; all six bases. *Kāya Dasaka Kalāpa* and *Bhāva Dasaka Kalāpa* are always present in the six bases. Therefore discern these two *Kalāpa* in the ears similarly as in the eyes. *Cakkhu Dasaka Kalāpa* is only in the eyes but not in the ears. In the ears there is only *Sota Dasaka Kalāpa* which is a transparent *Kalāpa*. Discern one transparent *Kalāpa* in the ears and take the sound nearby as the object. If the sound strikes this transparent element then its nature which makes the 4 elements transparent and being sensitive to be struck by the sound is ear transparent element. This *Kalāpa* which contains ear transparent element is called *Sota Dasaka Kalāpa*.

Similarly in the nose the element which makes the four element transparent and being sensitive to be struck by smell is the nose transparent element. The *Kalāpa* which contains nose transparent element is called *Ghāna Dasaka Kalāpa*. Also in the tongue the element which makes the four elements transparent and being

sensitive to be struck by taste is *Jivhā Dasaka Kalāpa*. As for the body there are 2 kinds of *Kalāpa* discerned so far: *Kāya Dasaka Kalāpa* and *Bhāva Dasaka Kalāpa*.

In the heart (*Hadaya rūpa*) there are three kinds of *Kalāpas*: *Hadaya Dasaka Kalāpa*, *Kāya Dasaka Kalāpa* and *Bhāva Dasaka Kalāpa*. Discern them. The point to pay attention is that the *Bhavaṅga* clearness which can be called the Host *Bhavaṅga* is shining brilliantly. Around the Host *Bhavaṅga* mind clearness there are both transparent *Kalāpa*, and non-transparent *Kalāpa*. The transparent *Kalāpas* are the *Kāya Dasaka Kalāpa*. The *Kalāpas* which are non-transparent are *Hadaya Dasaka Kalāpa*, *Bhāva Dasaka Kalāpa*; *Cittaja*, *Utuja* and *Āhāraja Kalāpa*. The method for discerning *Kāya Dasaka Kalāpa*, and *Bhāva Dasaka Kalāpa* is the same for all six bases.

If you analyse the *Hadaya Dasaka Kalāpa*, you will find that *Hadaya* is its tenth factor; therefore it is called *Hadaya Dasaka Kalāpa*. The ten factors are Earth, water, fire, wind, colour, taste, smell, nutritive essence, life faculty and *Hadaya*. What is *Hadaya rūpa*? It is only the physical phenomena dependent upon which consciousness called *mano dhātu* and *manoviññāṇa* arise. From the concept point of view there is blood in the heart (*Hadaya Vatthu*). All consciousness including the *Bhavaṅga* mind clearness arise dependent on it. However in ultimate reality (*Paramattha*), if you analyse this blood there are only *Kalāpas*. These *Kalāpas* are non-transparent. Each *Kalāpa*, contains 10 factors. Therefore *Hadaya Dasaka Kalāpa*, contains 10 factors. The meditator has to practise repeatedly to understand that the *Bhavaṅga* mind clearness, the *mano dhātu* and *manoviññāṇa dhātu* arise dependent upon the *Hadaya rūpa*. If you practise like this you have already discerned the *Kāya Dasaka Kalāpa*, *Bhāva Dasaka Kalāpa*, and *Hadaya Dasaka Kalāpa*.

At this stage what has been discerned is: In the eyes there are three kinds of *Kalāpa*, which are *Cakkhu Dasaka*, *Kāya Dasaka* and *Bhāva Dasaka Kalāpa*, or 30 types of *Rūpa*. In the ears there are also 3 kinds of *Kalāpa*: *Sota Dasaka*, *Kāya Dasaka* and *Bhāva Dasaka Kalāpa* or 30 types of *Rūpa*. In the nose: *Ghāna Dasaka*, *Kāya Dasaka* and *Bhāva Dasaka Kalāpa* or 30 types of *Rūpa*. In the tongue: *Jivhā Dasaka*,

Kāya Dasaka and *Bhāva Dasaka Kalāpa*, or 30 types of *Rūpa*. But in the body there are only 2 kinds of *Kalāpa*: *Kāya Dasaka Kalāpa*, and *Bhāva Dasaka Kalāpa*, or 20 types of *Rūpa*. In the heart there are *Hadaya Dasaka*, *Kāya Dasaka* and *Bhāva Dasaka Kalāpa* or 30 types of *Rūpa*. These *Rūpas* are caused by/produced by past *Kamma*.

Rūpassa pana kammañ cittañ utu āhāroti ayañ kammādiko catubbidho paccayo. Tattha kammañ atītameva kmmasamuṭṭhānassa rūpassa paccaya hoti - in the *Visuddhimagga* it is mentioned that there are 4 causes of *Rūpa Dhamma* (matter): *Kammaja* (caused by *Kamma*), *Cittaja* (caused by mind), *Utujja* (caused by temperature) and *Āhāraja* (caused by nutriment or food). Among these four only past life *Kamma* can produce *Kamma Samuṭṭhāna Rūpa* (*Kamma* originated matter). The sub-commentary to *Visuddhimagga* also mentioned that if *Kamma* and its effect arise at the same time while one is performing the *Kamma*, then that means cause and its effect arise at the same time. In the world there is no such nature of both *Kamma* and its effect arising together. One can never find such a teaching of the Buddha In the *Tipitaka* that *Kamma*, the cause and *Kammaja Rūpa*, its effect arise together. It is only because of past *Kamma* or because he accumulated *Kamma* in the past that the effect arises in the present. The Buddha also taught that because one accumulated *Kamma* called *Kammavacara* so *Vipāka Citta* called *Cakkhu Viññāṇa* arises... etc. Therefore it is not the nature that the cause, which is *Kamma* and the effect called *Kammaja Rūpa* arise together at one mind moment. Then, when did they occur? They occurred in the past life. At this stage we have to temporarily accept that the *Kammaja Rūpa*'s cause occurred in the past life. In what way the *Kammaja Rūpa*, accumulated its *Kamma* in the past will be discerned In the *Paccaya Pariggaha Ñāṇa* stage. Those at the *Paccaya Pariggaha Ñāṇa* stage have to discern further to see which particular past *Kamma* produce its particular present *Nāma rūpa*. But at this Stage we accept that the 3 kinds of *Kalāpa*, or 30 kinds of *Rūpa* in the eyes, ears, nose, tongue and heart; and 2 kinds of *Kalāpa* or 20 kinds of *Rūpa* in the body are *Kammaja Rūpa*.

Discerning *Cittaja Rūpa* matter caused by mind

For those who have discerned the *Kammaja Rūpa*, what should they further discern? They should further discern the *Cittaja Rūpa*. Which

mind can produce *Cittaja Rūpa*? Every mind called *Bhavaṅga* mind clearness together with *mano dhātu* and *manoviññāṇa dhātu* has the capability to produce *Cittaja Rūpa*. To discern this capability, for those who can analyse the *Kammaja Kalāpa* in the six sense bases, then after analysing these *Kalāpa*, discern the *Bhavaṅga* mind clearness and then wiggle (i.e. bend and stretch) one of your fingers. Do not pay attention on the finger but concentrate at the *Bhavaṅga* mind clearness. Discern the arising mind which intends to bend and the mind which intends to stretch the finger. Also discern the *Cittaja Rūpa Kalāpa* of these intending mind which spreads throughout the whole body. The meditator is instructed to meditate like this (i.e. to wiggle the finger) so that one understands more quickly that: because of the mind, *Cittaja Rūpa* arise continuously. *Cittaja Rūpa* arise even though one does not wiggle the finger. These *Cittaja Rūpas* are non-transparent. If analysed, they contain *Pathavī, Āpo, Tejo, Vāyo, Vaṇṇa, Gandha, Rasa* and *Ojā*; eight *Rūpa* factors. These *Kalāpa* are spread out through all six sense bases. If you are able to discern that the *Cittaja Kalāpa* arises because of the intending mind which wants to bend and stretch the finger then you have to further discern that every *Citta* which arises dependent on the *Hadaya Vatthu* can always produce *Cittaja Rūpa*.

If you do not understand that they are spread throughout the six sense bases, then having discerned the *Bhavaṅga* mind clearness, move the eyes, move the ears, move the nose, move the tongue, move the body. By doing so you can see that the *Cittaja Rūpas* are continuously spread throughout these six sense bases. In the *Pathana Desana* the Buddha taught that the *Cittaja Rūpa* arises due to the mind. **Citta cetasika dhamma citte samuṭṭhānānaṃ rūpanaṃ sahaajāta paccayena paccayo** etc. Here the Buddha taught that both the cause which is the mind, and its effect which is the *Cittaja Rūpa*, arise together. However, as mentioned previously, *Kammaja Rūpa* and its cause, *Kamma*, do not arise together. When mind and *Cittaja Rūpa* arise together the life span of the mind is short while the life span of *Cittaja Rūpa* is longer, which lasts for 17 mind moments (*Cittakhana*). In one mind moment there are three submind moment: arising, static and perishing away phase (*Uppāda, Uthiti, Bhaṅga*). After three sub-mind moment the mind ceases. But the *Cittaja Rūpa* produced by the mind

lasts for 17 mind moments or 51 sub-mind moments. In the *Abhidhammattha Sangaha* it is mentioned that **Jāyanta meva samuṭṭhapeti** - mind has strength at its arising stage. Among the three sub-mind moment, mind produces *Cittaja Rūpa* only at the arising stage. Therefore the mind and *Cittaja Rūpa*. are co-arising (*Sahajata Dhamma*). When one has understood that *Cittaja Rūpa* arises in all six sense bases because of the mind he can further discern *Utuja Rūpa*.

Discerning *Utuja Rūpa*, matter caused by temperature/season

Utu means Fire Element (*Tejo Dhātu*) which has the natural characteristic of hot and cold. Today the weather is hot; today the weather is cold. Hot and cold are called *Tejo dhātu*. They are also called *Utu*. *Rūpa Kalāpa* arises because of this *Utu* called *Tejo dhātu*. The present analysis of *Rūpa* comes after discerning *Kammaja Rūpa* and *Cittaja Rūpa*. If we analyse it, every *Kammaja Rūpa Kalāpa* contains *Pathavī, Āpo, Tejo, Vāyo*, called the Four Great Elements. Every *Cittaja Rūpa Kalāpa* also contains *Pathavī, Āpo, Tejo, Vāyo*. As an example one may begin by discerning the eyes. If you analyse the *Cakkhu Dasaka Kalāpa*, there are 10 *Rūpa* factors. Pay attention especially on the *Tejo Dhātu* (fire element) among these 10. *Tejo dhātu* has strength only at its static phase. At the arising moment it is not strong while at its perishing phase there is no strength. It is the nature of *Rūpa* to last for 17 mind moment, so if we minus or take out the arising and perishing phase the remaining 49 sub-mind moment is the static phase. As *Rūpas* have strength only at this phase, new *Rūpa* arise again because of the *Utu* called Fire element. When you discern the *Cakkhu Dasaka Kalāpa*, analyse its 10 factors. After you have reached the ultimate reality stage (*Paramattha*), concentrate on its fire element (*Tejo Dhātu*) This Fire element can produce a new *Rūpa Kalāpa*. The new *Rūpa Kalāpa* is a non-transparent one. If analysed there are only eight factors: *Pathavī, Āpo, Tejo, Vāyo*, colour, smell, taste and nutritive essence. These eight factors are called *Utuja Rūpa* because they are produced by its cause, the Fire Element (*Tejo Dhātu*). Among these 8 factors there is also Fire element. This Fire element can produce a new *Rūpa Kalāpa* again. This new *Kalāpa* is also non-transparent with eight factors. Among these eight factors there is also Fire Element. This Fire Element can also produce a new *Rūpa Kalāpa* again. In this manner, the fire element, which is *Utu* is capable of

producing four or five generations of *Utuja Kalāpa*, generally. After understanding Fire Element of the *Cakkhu Dasaka Kalāpa* then discern the Fire Element of the *Kāya Dasaka Kalāpa*, *Bhāva Dasaka Kalāpa* and *Cittaja Rūpa Kalāpa* in the same way. The main difference between them is that the Fire element in the *Cittaja Kalāpa* produced by an ordinary sensual realm mind (*Kamavacara Citta*) can produce 2 or 3 generations of new *Rūpa Kalāpa*.

The fire element of the *Cittaja Kalāpa* produced by *Samatha Bhāvanā Citta* and *Vipassanā Bhāvanā Citta* which are powerful has the ability to produce many generations of *Rūpa Kalāpa* again, not only internally but also externally. The light of the meditator which is spread out externally are *Rūpa Kalāpa* produced by fire element. These *Rūpa* are non-transparent ones. If analysed there are eight factors and the brightness is of the colour element (*Vañña Dhātu*) among these eight. This is what we call 'light'. After discerning the fire element of *Cakkhu Dasaka Kalāpa*, *Bhāva Dasaka Kalāpa* and *Cittaja Kalāpa* in the eyes then in the same manner further discern the *Utuja Rūpa* in all the six sense bases.

Discerning *Āhāraja Rūpa* - matter caused by nutriment/food

If successful you can proceed to discern *Āhāraja Kalāpa*. The way to do it is firstly discern the four elements of just eaten undigested food. If you analyse the four elements of the food (in the stomach), it will become *Kalāpa*. While the food is in the stomach, before being digested, they are produced by *Utu* called *Tejo dhātu*; so this food is called *Utuja Rūpa*. Also before the food is being eaten, while it is still on the plate, they are also *Utuja Rūpa*. The meditator has to discern to realize that they are produced by *Tejo dhātu* repeatedly. After realizing this, analyse the undigested food in the stomach called *Utuja Rūpa Kalāpa* which are produced by *Tejo dhātu*. There are eight factors and *Ojā* (nutritive essence) is included. This *Ojā* is called *Utuja Ojā* because it is included in the *Utuja Kalāpa*.

There is a *Tejo dhātu* in the *Jīvita Navaka Kalāpa* which exist under the stomach. It is called *Pacaka Tejo* (digestive fire) because it has the ability to digest food. The *Ojā* which is included in every *Utuja Kalāpa* has the ability to produce new *Kalāpa* again if it is helped and

supported by the *Pacaka Tejo* called digestive fire. Those new *Kalāpa* are called *Āhāraja Kalāpa* because they are produced by its cause, *Ojā* (nutritive essence). These *Āhāraja Kalāpa* are also spread throughout the whole body, all the six sense bases. If analysed they are non-transparent *Kalāpa* with eight factors: Earth, Water, Fire, Air, Colour, Smell, Taste, and Nutritive Essence. They do more than just spread throughout the six sense bases.

Let us say they are spread to the eyes, then the *Ojā* of that *Āhāraja Kalāpa* supports the *Ojā* of the *Cakkhu Dasaka Kalāpa*. Then this *Ojā* of *Cakkhu Dasaka Kalāpa*, with the support of *thāraja oji* can produce a new *Ojā thambhaka rūpa* which has *Ojā* as the eighth factor. It has the ability to produce 4 or 5 generations of *Ojā thambhaka rūpa*. In the same way, *Ojā* of *Kāya Dasaka Kalāpa* in the eyes has the ability to produce new generations of *Kalāpa* if it is supported by *Āhāraja Ojā*. Also the *Ojā* of the *Bhāva Dasaka Kalāpa* in the eyes has the ability to produce four or five generations of *Kalāpa* if it is supported by *Āhāraja Ojā*. Similarly the *Ojā* of *Cittaja Kalāpa* and *Utuja Kalāpa* in the eyes are capable of producing new generations of *Rūpa Kalāpa* if it is supported by *thāraja Ojā*. It is mentioned that *Āhāraja Kalāpa* eaten at a time has the ability to spread in the body up to seven days. Therefore *Āhāraja Kalāpa* are spread continuously to the eyes; similarly to all the six sense bases. So you can realize at the eyes that the *Ojā* of the existing *Āhāraja Kalāpa*, if supported by a subsequent *Āhāraja Kalāpa*, has the ability to produce new generations of *Ojā thambhaka Kalāpas*, in which *Ojā* is the eighth factor. One has to meditate again and again to understand this process of *Āhāraja Kalāpas* which is arising successively.

Two branches of *Rūpa Kalāpa* production

Therefore in one *Kalāpa* its *Tejo dhātu* has the ability to produce new *Rūpa*, and *Ojā* in that *Kalāpa* also has the ability to produce new *Kalāpa* if it is supported by *Āhāraja Ojā*. Both *Tejo dhātu* and *Ojā* can produce new *Rūpas*; that is two branches or division of production in one *Kalāpa*. If you analyse the new *Kalāpa* just produced this way, they are non-transparent with 8 factors: *Pathavī, Āpo, Tejo, Vāyo, Vaṇṇa, Gandha, Rasa, Ojā* (Earth, Water, Fire, Wind, Colour, Smell, Taste and Nutritive Essence). 1) The *Tejo dhātu* among these eight can

produce new *Kalāpa*. The *Ojā* in it also can produce new *Kalāpa*. It is supported by *Āhāraja Rūpa*. In this way *Rūpa Kalāpas* are produced in two branches, again and again. 2) Similarly *Ojā* of the *Cakkhu Dasaka* can produce *Āhāraja Kalāpa* which has *Ojā* as its eighth factor, if it is supported by *Āhāraja Ojā*. If analysed there are eight factors and are non-transparent. In this *Kalāpa*, *Tejo dhātu* is also present which can produce new *Kalāpa* again. Its *Ojā* also can produce new *Kalāpa* if it is supported by *Āhāraja Ojā*; therefore there are two branches of production. In the same way, *Tejo dhātu* and *Ojā* of *Kāya Dasaka Kalāpa*, *Bhāva Dasaka Kalāpa*, *Cittaja Kalāpa*, *Utuja Kalāpa* and *thāraja Kalāpa* can produce new generation of *Rūpas*. So all these have two branches in producing new *Rūpa*. The meditator has to practise to understand this. As discerned in the eyes, the meditator should discern them in all six sense bases too.

If one were to ask, how many kinds of *Rūpa* arise in the eyes? 54 kinds of *Rūpa*. The method of counting just taught is mentioned in the 2nd Volume of *Visuddhimagga*, page 259, paragraph 714. There are 6 kinds of *Rūpa Kalāpa* or 54 kinds of *Rūpa* in the eyes, ears, nose and tongue. In the body there are 5 kinds of *Rūpa Kalāpa* or 44 kinds of *Rūpa*. In the heart there are 6 kinds of *Rūpa Kalāpa* or 44 kinds of *Rūpa*. After discerning these *Rūpa dhamma* in the respective sense doors systematically, you can further discern the 44 kinds of *Rūpa* of the hair, 44 kinds of *Rūpa* in the bodily hair. This method of discerning *Rūpa* is explained in the *Visuddhimagga*, 2nd Volume, pages 222 and 223. After discerning the real *Rūpas* in the six sense bases and 42 parts of the body you should further discern the non-real *Rūpas*. The meditation practice of discerning *Rūpa* is finished after you have discerned all real *Rūpas* and non-real *Rūpas*. It is true that non-real *Rūpas* are not the object of *Vipassanā* meditation but in the *Visuddhimagga*, 2nd Volume, page 225 paragraph 667, it is precisely instructed to discern both real and non-real *Rūpas* in the *Nāma Rūpa Pariccheda Ñāṇa* stage. There is a reason to it.

Let us say that at the earlier stage of meditation on the four great elements there arises the clear form. If you are able to concentrate to see the space existing on that form, then you will find *Rūpa Kalāpas*. You will then be able to analyse the *Kalāpas*. You can reach ultimate

reality (*Paramattha*) only after you are able to analyse the *Kalāpas*. If you cannot see the space then you will not be able to see the *Kalāpas*. Is space (*Ākāsa Dhātu*) a real or non-real *Rūpa*? It is nonreal. In the *Mahā Rāhulovāda Sutta*, the Buddha himself instructed Venerable Rahula to discern this non-real *Rūpa*. On *Rūpa*, the Buddha instructed him to discern *Pathavī, Āpo, Tejo, Vāyo* and *Ākāsa dhātu*, on *Nāma* he was instructed to discern *Viññāṇa dhātu*. The instruction to discern *Ākāsa dhātu* is similar to discerning the gaps or space between the *Rūpa Kalāpa*. Having discerned the space you will be able to see the *Rūpa Kalāpas* gradually. Therefore while discerning the real *Rūpa* it is possible that non-real *Rūpa* is included. If it is included, the *Visuddhimagga* instructed to discern both.

Kāya viññatti, vacī viññatti, ākāsadhātu, rūpassa lahutā, mudutā, kammaññatā, upacayo, santati, jaratā, aniccatāti imāni pana dasa rūpāni na sammasanupagāni (*Vism, XVIII, 13*) - the ten kinds of non-real *Rūpas* are bodily intimation (*Kāya Viññatti*), verbal intimation (*Vacī Viññatti*), lightness (*Lahutā*), physical pliancy (*Mudutā*), physical adaptability (*Kammaññatā*), upacaya (growth of matter), continuity (*Santati*), ageing of real *Rūpa* (*Jaratā*) and dissolution of real *Rūpas* (*Aniccatā*); they are not suitable for realizing the three characteristic, *Anicca, Dukkha, Anatta* in the practice of *Vipassanā*. They should not be discerned by the three characteristic. **Na rūparūpāni** - they are not real *Rūpas*. **Apica kho rūpānam ākāravikāra antara pariccheda mattato** - they are only the mode of real *Rūpa* called *Akāra* and the expression of real *Rūpa* called *Vikāra*. As for *Ākāsa*, it is only the nature of being the space which separates the *Rūpa Kalāpa*. It is not a real *Rūpa*. It is only a *Pariccheda Rūpa* which is the space between *Rūpa Kalāpa*, causing the *Rūpa Kalāpas* to be delimited separately. **Rūpāti sankharī gatāni** - they are only so called *Rūpa*. **Iti sabbāni petāni sattavīsati rūpāni rūpakkhandho** - we are instructed to discern all these *Rūpa dhamma* as *Rūpa Khandhā*. When discerning real *Rūpas* you will find *Rūpas* which are light (*Lahutā*), pliant (*Mudutā*) and adaptable (*Kammaññatā*). You will also find the arising, static and perishing phase. The space between *Rūpas* will also be seen. You will also find bodily intimation and verbal intimation. It is instructed to discern all these if you find them. That is why these non-real *Rūpas* are to be discerned in the *Nāma Rūpa Pariccheda Ñāṇa* stage. But

because they are not suitable object of *Vipassanā* meditation, they are left out in *Vipassanā* stage of realizing *Anicca, Dukkha, Anatta*.

Actually one can attain *Nāma Rūpa Pariccheda Ñāṇa* only after he has been successful in discerning mental factors and matter, i.e. both real and non-real *Rūpa* until he reached ultimate reality and has removed the idea of compactness (*Ghāna*). Also he attains *Paccaya Pariggaha Ñāṇa* only after being successful in discerning cause and effect in the past, present and future. *Vipassanā* meditation can be practised only for those who has attained these two *Ñāṇa*. In the *Visuddhimagga*, 2nd Volume page 223 the instruction is to discern all *Rūpas* as a whole, knowing that they are subjected to change, *Ruppana lakkhaṇa* - **So sabbānipī tāni ruppana lakkhaṇena ekato katvā ‘etaṃ rūpa’nti passati**. At what stage should one meditate like this? At the stage when he is able to see the *Rūpa Kalāpa*, analyse those *Kalāpa* and discerned all *Rūpas*.

What is *Ruppana lakkhaṇa*? It is being subjected to constant change. If the *Rūpa* is hot it is one type; if the *Rūpa* is cold, it is another type. If the *Rūpa* is hungry it is one type; if it is full it another type. Being bitten by snake is one type; being bitten by scorpion is another. The nature of being changed to various types of *Rūpa* is called *Ruppana lakkhaṇa*. In the same manner the changes of previous *Rūpa* continuity and the subsequent *Rūpa* continuity is called subjected to constant change. Similarly the previous *Nāma dhamma* and a subsequent *Nāma dhamma* are not the same. Now greed arise; now anger arises; now happy; now hate. Can they happen like this if the continuity is the same? No, it will not happen. If it happens then those who hate will hate forever and will never love, those who feel love will love forever and will never hate. Therefore these are not of the same continuity. The nature of being oppressed by constant change of *Rūpa* is very clear. The time to discern this nature is after one can analyse the 28 *Rūpas* and can discern them systematically.

CHAPTER 7

DISCERNING MENTAL FACTORS - *NĀMA DHAMMA*

Tadeva pariggahita rūpassa vasena arūpa dhamma pākāta hontī. Also – **Athassa evaṃ ‘cattāri mahabhūtāni tevisati upādā rūpāni rūpakkhandho’ti rūpakkhandhaṃ parigghanhantassa āyatana dvāra vasena arūpino khandhā pākātā hontī** - it is mentioned that after discerning Matter (*Rūpa Dhamma*), mental factors (*Nāma Dhamma*) become clear by means of the sense doors (*Āyatana Dvāra*). *Nāma dhammas* (mental factors) are occurring in the *Vīthī* (cognition process/thought process) which is a *Niyāma*, a natural law. It is a fixed natural law. They never change from this law. This is the natural law of the mind. That is why if one is going to discern the *Nāma dhamma*, one cannot discern them according to his own way. So he has to discern them according to the natural law as they occur. Five-sense doors thought process and mind door thought process are not the same (*Pañcadvāra Vīthī* and *Manodvāra Vīthī*). How do they differ?

In the *Vīthī* called *Pañcadvāra vīthī* (5-sense doors thought process), for example in *Cakkhu Dvāra vīthī* (eye-door thought process), *Cakkhu Viññāṇa* (eye consciousness) arises dependent on the eye transparent element called *Cakkhu Dvāra* (eye door). The remaining *vīthī citta Pañcadvāravajjana, Sampaticchana, Santirana, Votthapana, Javana, Tadālabhāna* and the subsequent *Manodvāra vīthī* etc., arise based on the *Bhavaṅga* mind clearness called *Mano Dvāra* arise dependent on the *Hadaya Vatthu*. At this stage that visual object strikes (impinge) both *Dvāra* simultaneously. For example on a sunny day, a bird perches on a tree branch. Because of that if the branch shakes, its shadow on the ground shakes simultaneously. Like this example the visual object strikes simultaneously the eye transparent element and the *Bhavaṅga* mind clearness. If the meditator is going to discern this *Vīthī Citta* (thought process) at that time, he should discern both *Dvāra* together and also the visual object.

To discern both the sense base and object is precisely mentioned in *Anupāda Sutta (Majjhima Nikāya)* Commentary. **Venerable Sariputta** discerned the *Nāma Dhamma* of the first *Jhāna* and practised *Vipassanā* on them by the *Anupāda Dhamma Vipassanā* method. He

discerned the *Nāma Dhamma* which are *Phassa*, *Vedanā*, *Saññā*, *Cetanā*, etc., of the 1st *Jhāna*, one by one. The Commentary explained that **Venerable** Sariputta can discern like this because he has already discerned the sense base and its object together. In our example above on *Cakkhu Dvāra Vīthī*, the sense base, i.e. the eye transparent element, is the *Rūpa dhamma* which the *Cakkhuvīññāṇa* arises dependent upon; therefore it is called *Cakkhu Vatthu* (eye base). The *Hadaya Vatthu* (heart base) is so called because it is the *Rūpa dhamma* which the remaining *Cakkhu Dvāra Vīthī Citta* arise dependent upon. In the instruction to discern the *Rūpa dhamma* called base (*Vatthu*), here it means the mind door (*Mano Dvāra*). Therefore discern the eye transparent element and *Bhavaṅga* mind clearness together; also discern the visual object. The eye transparent element and *Bhavaṅga* mind clearness are the base (*Vatthu*); the visual object is the object (*Ārammana*). After discerning the base and object together, discern the *Nāma Dhamma* which are arising in the eye door thought process (*Vīthī*).

If the meditator has to discern like this, does he need to be able to discern the *Bhavaṅga* mind clearness? He needs to do so. Does he need to discern the eye transparent element? He needs to do so. Without being able to say what is the eye transparent element and *Bhavaṅga* mind clearness it is not possible to discern the eye door thought process (*Cakkhu Dvāra Vīthī*) systematically. Concerning this, it is explained how the *Vipāka Citta* arise in the *Pavatti Kāla* (life time). The visual object strikes the eye transparent element because the eye transparent element is not damaged. It strikes both the eye transparent element and *Bhavaṅga* mind clearness simultaneously, with the presence of light. Only when there is light, one can see visual object. Similarly the meditator who is practising *Vipassanā* has to discern the colour of the *Rūpa Kalāpa*. At that time the light of wisdom must be present. If there is no light, one cannot see the *Rūpa Kalāpa*. That is why it is dependent upon the light.

There are two kinds of *manasikāra*: *Vīthī Patipātaka Manasikāra* and *Javana Patipātaka Manasikāra*. The *Vīthī Patipātaka Manasikāra* is the *Citta* reflecting on the object of *Pañcadvāravajjana Citta* which arises before *Cakkhuvīññāṇa*; so it is called *Pañcadvāravajjana Citta*

Vīthī Patipātaka Manasikāra. It is similar in *Sota Dvāra Vīthī* etc. The *Javana Patipātaka Manasikāra* is the *Votthapana Citta* which is the fundamental cause in deciding the *Javana*. *Votthapana* determines *Javanas* to be *Kusala* or *Akusala*. *Cakkhuvīññāṇa*; and the subsequent *Vīthī Citta* arise due to *Pañcadvāravajjana*. If *Pañcadvāravajjana* does not reflect on the visual object, these *Vīthī citta* do not arise. Therefore *Cakkhuvīññāṇa Citta* arises due to its cause, *manasikāra*. This *Cakkhuvīññāṇa citta*, with the presence of light arises together with its concomitants. Discern them arising together. Therefore it is not enough to discern *Cakkhuvīññāṇa* (eye consciousness) only. The eye transparent element, produced by past *Kamma* is arising and passing away constantly. The visual object strikes the eye transparent element during its static phase. When the visual object strikes the eye transparent element, two *Bhavaṅga* occur and then cease. *Bhavaṅgacalana* and *Bhavaṅgupaccheda* shake and then the latter ceases. As soon as this *Bhavaṅga* ceases, *Pañcadvāravajjana Vīthī Citta* which is an *Avajjana Citta* called *Kiriya Manodhātu* , arises reflecting on the mind object. It performs its function of reflecting on what the object is.

After this reflecting *Citta* (i.e. *Pañcadvāravajjana*), the cognitive *Citta* which may be *Kusala Vipāka Citta* or *Akusala Vipāka Citta* arises. If the object is pleasing then this is *Kusala Vipāka Citta*. If the object is unpleasant then this is *Akusala Vipāka Citta*. After that, *Vipāka Sampaticchana Citta* called *Vipāka manodhātu* arises, performing the function of receiving the sense object. After this, *Santirana Citta* called *Vipāka Mano Viññāṇa dhātu* arises; its function being investigating the object. After *Santirana* there arises one *Manoviññāṇa Dhātu* called *Kiriya Ahetuka* which determines the object to be pleasant or unpleasant as its function. This is a *Manodvāravajjana citta* called *Votthapana citta*. It is always accompanied by *Upekkhā vedanā* (neutral feeling). After that there arise *Kāmāvacara Javanas* which may be *Kusala Javana* (wholesome) or *Akusala Javana* (unwholesome). If the *Votthapana* decision is *Ayoniso Manasikāra* (of unwise attention) then there arises *Kusala Javana*. As for *Arahats* there are only *Kiriya javanas*. *Javana* arise as five or seven thought moments. Subsequently, one of the eleven kinds of *Tadārammana (=Tadālabana) Citta* will arise for *Kāmāvacara*

living beings, depending on the *Javana*. The 3 *Santirana* and 4 *Mahā Vipāka* can perform the function of *Tadārammana*. *Tadārammana* is the *Citta* which also takes the object of *Javana*.

To summarize, the *Vīthī citta* occurrence are *Pañcadvāravajjana*, *Cakkhu Viññāṇa*, *Sampaticchana*, *Santirana*, *Votthapana*, 7 *Javana* thought moments and two times *Tadārammana*. *Javana* may occur as 7 or 5 thought moments. This is the fixed law. The other sense doors have the same process. For example at the ear door, the occurrence is *Pañcadvāravajjana*, *Sota Viññāṇa*, *Sampaticchana*, *Santirana*, *Votthapana*, 7 *Javana* thought moments and two times *Tadārammana*. In the *manodvāravajjana* process, there may be not only *Kāmāvacara Javana Citta* but also *Mahaggata Javana Citta*. In this way discern all the *Nāma dhamma* at the six sense doors. One must discern these *Nāma dhamma* according to the fixed natural law called *Vīthī Citta*. *Nāma Dhamma* never arise outside this process.

How to discern these *Nāma dhamma*? The meditator who wants to discern the eye door thought process mind and its mental concomitants (*Cakkhu Dvāra Vīthī Citta Cetasika*) has to discern the eye transparent element and *Bhavaṅga* mind clearness together and pay attention on the colour of one *Rūpa Kalāpa* or a group of *Rūpa Kalāpa*. When the colour of the visual object (*Rūparammana*) strikes the eye transparent element and *Bhavaṅga* mind clearness, *Cakkhu Dvāra Vīthī Citta* and *Cetasika* arise. Then the *Mano dvāra vīthi Citta* and *Cetasika* such as the *Tadanuvattaka Manodvāra Vīthī Citta* will arise successively. Therefore meditators have to discern this way.

At the time of discerning *Nāma dhamma*, he needs to break down the compactness of continuity and discern them individually. There are 4 kinds of compactness (*Ghana*): compactness of continuity (*Santati Ghana*), compactness of grouping (*Samūha Ghana*), compactness of function (*Kicca Ghana*) and compactness of object (*Arammana Ghana*). *Santati Ghana* is the process of *Pañcadvāravajjana*, *Cakkhu Viññāṇa*, *Sampaticchana*, *Santirana*, *Votthapana*, 7 *Javana* thought moments, etc.. If one knows the whole process as one *Citta* only, without analysing that ‘this is *Pañcadvāravajjana*’, ‘this is *Cakkhu Viññāṇa*’, ‘this is *Sampaticchana*’, etc. then it is said that he is

‘concealed’ or ‘covered’ by *Santati Ghana*. If he can analyse that ‘this is *Pañcadvāravajjana*’, ‘this is *Cakkhu Viññāṇa*’, etc., one by one that means the *Santati Ghana* is broken down. Even though *Santati Ghana* is removed, one has still not reach ultimate reality yet. In *Pañcadvāravajjana* there are eleven mental factors which are consciousness, *Phassa*, *vedanā*, *sañña*, *Cetanā*, *ekaggatā*, *Jīvita*, *manasikāra*, *vitakka*, *vicāra*, *adhimokkha*. In the *Cakkhu Viññāṇa* there are eight mental factors: consciousness and seven mental concomitants. One must discern and analyse such that if there are eleven mental factors, then he can analyse eleven factors; if there are eight factors, he can analyse eight; if there are 12 mental factors, he can analyse 12 factors; if there are 34 mental factors, he can analyse 34 factors, one by one. If he can discern and analyse like this then *Samūha Ghana* is broken down. After that the meditator has to further practise to break down *Kicca Ghana*. *Kicca Ghana* is the respective function of each mental factors. For example *Phassa Kicca* is the contact of the object. It performs the function of being the connection between the object and mind. *Vedanā Kicca* is the function to feel/experience the object, etc. Compactness of function (*Kicca Ghana*) will be removed if the meditator can analyse and realize these functions of the mental factors. If *Santati Ghana*, (*Samūha Ghana* and *Kicca Ghana* are removed, then he has reached ultimate reality stage (*Paramattha*).

But the meditator has still to practise to break down these three components of the insight mind (*Ñāṇa*) which is discerning the eye consciousness and its mental concomitants. This insight mind at *Vipassanā* stage is called *Sārammana dhamma*, the *dhamma* that can take object. If the meditator has reached *Bhaṅga Ñāṇa* stage it is instructed to practise *Vipassanā* on both *Ñāta* and *Ñāṇa*. The five aggregates (5 *Khandhā*) with its causes are called *Ñāta*. The knowledge or insight which discern them (*Ñāta*) is *Ñāṇa*. Similarly in the method of *Rūpa Sattāka* and *Arūpa Sattāka*, it mentioned the *Vipassanā* practice of discerning the previous *Citta* by a subsequent *Citta*, that is discerning the previous *vīthī Citta* by a subsequent *Vīthi Citta*. Therefore the compactness of the insight mind which discerns the eye consciousness and its mental concomitants must be broken down. In this insight mind there occurs mainly the *manodvārika Javana vīthī Citta* again and again. This *Manodvārika javana vīthī*

citta occurs as *manodvāravajjana* and seven *Javana* thought moments. If the object it discerned is *Rūpa dhamma* and *Kāmāvacara nāma dhamma* then *Tadārammana* may or may not arise. If one can discern that ‘this is *manodvāravajjana*’, ‘this is 1st *Javana*’, ‘this is 2nd *Javana*’, etc., one by one then the *Santati Ghana* is broken down. After breaking down *Santati Ghana* if he is able to discern the consciousness and its mental concomitants, one by one then *Samūha Ghana* is broken down. That is, in *manodvāravajjana* there are 12 mental factors; in the *Javana*, if knowledge (*Ñāṇa*) and joy (*Pīti*) is present then there are 34 factors generally. After this the meditator should further practise to break down *Kicca ghana* by knowing what function the *Phassa* performs; what function *vedanā* performs, etc. To be able to break down *Kicca Ghana* one needs to be able to discern *Rūpa* and *Nāma* by their characteristics, manifestation, function and proximate cause.

The meditator must discern these to break down the three compactness of both the discerned *Nāma* and the discerning insight mind. It is necessary to be able to discern and to break down these compactness of *Nāma dhamma*. If one is unable to break down these compactness then he will not gain insight of ultimate reality (*Paramattha*). Without *Paramattha* insight, insight of *Anatta* will not arise. Without *Anatta* insight, one will not be able to attain *Magga Phala Nibbāna*. Therefore it is necessary to break down, by insight these 4 compactness of *Nāma Dhamma* which are occurring according to the natural law called *Vīthī*.

Which *Nāma dhamma* is easier to discern in the beginning? It is easier for the *Samatha Yanika* meditators to begin with *Jhāna Nāma dhamma*. Let us take an example of this *Nāma dhamma* based on White *Kasina Jhāna* meditation which has been successfully practised by the meditator previously. Meditate again on the White *Kasina* up till 4th *Jhāna*. Emerge to discern *Rūpa*. For those who want to discern *Nāma*, enter into 1st *Jhāna*. At that time you can easily see the five *Jhāna* factors because you are used to entering in this *Jhāna*. Practise so that the five *Jhāna* factors arise continuously. If you do not understand in practising like this then discern the *Bhavaṅga* mind clearness and take the white *Kasina Nimitta* as the object. This White

Kasina Nimitta does not disappear easily at that time. While taking the White *Kasina* as the object and discerning at the *Bhavaṅga* mind clearness, as soon as the *Kasina Nimitta* strikes the *Bhavaṅga* mind clearness these five *Jhāna* factors can be seen clearly. At that time begin to try to see the five *Jhāna* factors together as a group again and again. If successful, you have to discern the remaining mental concomitants called *Jhāna Sampayutta Dhamma* which arise simultaneously with the *Jhāna* factors.

- 1) *Citta* - What does 'consciousness' mean? 'Knowing, knowing', means capable of discerning the object. If one says he discerns the eye transparent element means he is knowing eye transparent element. If he is not able to discern the eye transparent element can it be said that he knows the eye transparent element? No. Similarly in this case, because the object is the *Paṭibhāga Nimitta* of White *Kasina*, the nature of taking the White *Kasina Paṭibhāga Nimitta* is called consciousness.
- 2) *Phassa* - The contact of the *Paṭibhāga Nimitta* is *Phassa*. The striking of the *Nāma dhamma* is not the same as two sticks striking each other. It is only the state of sense impression; it is not really touching.
- 3) *Vedanā* - It is the state of feeling or experiencing the pleasantness of the White *Kasina Paṭibhāga Nimitta*. In this case, in the first *Jhāna* there is only *Somanassa vedanā*, pleasant mental feeling.
- 4) *Saññā* - The nature of mentally marking the White *Kasina Paṭibhāga Nimitta* as white.
- 5) *Cetanā* - the nature of prompting the accompanying mental factors towards the White *Kasina Paṭibhāga Nimitta*.
- 6) Practise to discern these five mental factors, *Citta*, *Phassa*, *Vedanā*, *Saññā*, *Cetanā*, one by one first. You should discern only consciousness again and again before changing to discern the next mental factor. After practising like this, discern two mental factors together: consciousness and contact repeatedly before changing to the next two factors. Continue to discern three: consciousness, contact and feeling together repeatedly before changing to the next. Then discern four together: consciousness, contact, feeling and perception. Then all five. Practise to discern the arising of this *Phassa pañcamaka dhamma*. If successful then further discern the remaining mental concomitants one by one.

- 7) *Ekaggatā*: the nature of being stable and fixed on the White *Kasina Paṭibhāga Nimitta* object.
- 8) *Jīvita* - the nature of protecting or looking after the *Citta Cetasika Sampayutta Dhamma* of the White *Kasina Paṭibhāga Nimitta*. This *Jīvita* is the guard of the psychic life of *Nāma dhamma*.
- 9) *Manasikāra* - the nature of controlling to direct the mind and its concomitants towards the White *Kasina Paṭibhāga Nimitta*.
- 10) These are the one consciousness and seven universal mental concomitants. After discerning the continuous arising of these eight mental factors, you can further discern the following six *Pakiṇṇaka Cetasika*.
- 11) *Vitakka* - Applying (or putting) consciousness and its mental concomitants on the White *Kasina Paṭibhāga Nimitta*.
- 12) *Vitakka* is the putting of mind and its concomitants on the object. *Manasikāra* directs the mind and its concomitants towards the object. *Cetanā* prompts the mind and its concomitants to the object. What is the difference? The Venerable Sayadawgyi of Mahagandhayoong gave a simile of the boat race. There are three persons rowing on the race boat. One at back, one in the middle and one in front. The person sitting at the back has two function: to control the direction of the boat and to row the boat forward. The middle person has no function to control the boat. His function is only to row the boat forward. The front person is not only to row the boat forward but also to pick up the flower at the goal post. He is the busy one. The front person is similar to *Cetanā*. The middle person to *Vitakka* and the back person to *Manasikāra*. In this way, *Manasikāra* drives mind and its concomitants to reach the object. *Vitakka* puts the mind and its concomitants to the object which is directed by *Manasikāra*. The *Cetanā* is the busy one. It is similar to the assistant of a master carpenter. The reliable assistant of the master has to do his own work and also prompt other disciples to do their work. The meditator has to discern them by insight, according to their function separately.
- 13) *Vicāra* - Continuous sustaining of the mind and its concomitants on the White *Kasina Paṭibhāga* nirnitta.
- 14) *Adhimokkha* - the nature of deciding the White *Kasina Paṭibhāga Nimitta* as white.

- 15) *Viriya* - the effort to know the White *Kasina Paṭibhāga Nimitta*. It is the effort to arise *Phassa*, *Vedanā* and other concomitants.
- 16) *Pīti* - being joyous of the White *Kasina Paṭibhāga Nimitta*.
- 17) *Chanda* - being wishing to know the White *Kasina Paṭibhāga Nimitta*. It is wishing for other mental concomitants to arise (for example wishing for contact with the *Paṭibhāga Nimitta*, wishing to feel the *Paṭibhāga Nimitta* etc.).
- 18) The above (#9 to #14) are the 6 *Pakiṇṇaka Cetasika*. Now altogether there are 14 mental factors: 7 universals, 6 miscellaneous and one consciousness. If the meditator, is able to discern these 14 mental factors arising repeatedly then he can further discern the following 19 *Sobhana Sadhāraṇa Cetasika*.
- 19) *Saddhā* - Faith in the **Buddha, Dhama, Sangha**. It is also faith in the three noble trainings of *Sīla, Samādhi, Paññā*. Faith in the Dependent Origination (*Paticca Samuppāda*) is also included. So is faith that there is past life, past 5 *Khandhās*; that there is future life. It is the state of having faith. There are 3 trainings: *Sīla, Samādhi, Paññā*. To meditate on the White *Kasina Paṭibhāga Nimitta* is the practice of *Samādhi* training. The faith in this training is *Saddhā*. If one were to ask this meditator, ‘can one meditate successfully on White *Kasina*?’; how do you think he will answer? He will answer ‘Can’. If he answers ‘can’, does he have faith in the successful practice of White *Kasina* meditation? He has faith in it because he can actually meditate on White *Kasina*. He believes in *Samādhi* practice. In the *Jhāna* meditation stage, *Saddhā* is faith in *Samādhi* training. However, for *Dāna*, *Saddhā* is faith in *Kamma* and its effect. At the stage of discerning *Rūpa* and *Nāma*, discerning the ultimate reality of the four elements, having penetrative insight into the eye transparent element etc., are *Paññā* training. Therefore in the *Sīla* stage, *Saddhā* is faith in *Sīla*; in the *Samādhi* stage it is faith in *Samādhi*; in the *Paññā* stage, faith in *Paññā* and at *Dāna* stage, faith in the *Kamma* of generosity and its effect. If he meditates on the attributes of Buddha, it is faith in the attributes of the Buddha. At the stage of meditating on the attributes of the *Dhamma* and discerning this *Kusala Nāma dhamma*, it is faith in the attributes of the *Dhamma*. At the stage of meditating on the attributes of the **Sangha** and discerning this *Kusala Nāma dhamma*, it is the faith in the attributes of the **Sangha**. *Saddhā* is in

accordance with the respective condition. Therefore it is necessary to discern *Saddhā* according to the respective condition.

- 20) *Sati* - *Sati* is the keeping of the *Sampayutta Dhamma* on the object so that they do not float like gourd on water but sinks deep like stone in water. This function in other words is called *Asammoha Rasa*. It performs the function not to forget about the object. The ability which maintain the object not to disappear is called *Sati*. The disappearance of the object which one is meditating is due to lack of *Sati*. If mindfulness becomes powerful the meditation object becomes very clear to the insight. That is why in order to make *Sati* powerful one has to try firmly with effort and faith.
- 21) *Hiri* - it is being ashamed in performing unwholesomeness and wrong conduct.
- 22) *Ottappa* - it is being afraid of performing unwholesome and wrong conduct. This moral shame and moral fear is called *Hiri Ottappa*. At the stage of being in *Samādhi*, when one is in 1st *Jhāna* where the 1st *Jhāna Nāma dhamma* takes the White *Kasina Paṭibhāga Nimitta* as the object, then at the time of being concentrated in it, the mental attitude of shamefulness of unwholesomeness and wrong conduct, and the fearfulness of unwholesomeness and wrong conduct do not arise. Then one may ask, what is this *Hiri Ottappa*? The meditator has this moral shame and moral fear before he practises meditation. Because of moral shame and moral fear he practises meditation. At the time of meditation this moral shame and moral fear is already existing. Therefore it is just to say that the strength of *Hiri* and *Ottappa* is already existing. It does not mean that the mental attitude of shamefulness and fearfulness of wrong conduct are arising at that time.
- 23) *Alobha* is opposite to *Lobha*. *Alobha* is non-attachment to the object. It is not like *Lobha* which is attachment to the object. The meditator who is meditating on the White *Kasina Paṭibhāga Nimitta* is not attached to the *Nimitta* as ‘mine, mine’. This non-attachment is called *Alobha*.
- 24) *Adosa* is the state of not being harsh and rough. It is opposite to *Dosa*. If the 1st *Jhāna Nāma dhamma* arises continuously in the meditator then this nature of being not harsh and rough becomes clear. This is called *Adosa*.

- 25) *Tatramajjhata* - during meditation *Mana Diṭṭhi* do not arise. Pride and conceit is *Mana Diṭṭhi*. Sloth and torpor do not arise. The ability to maintain the mind between these two extremes is *Tatramajjhata*. If the power of *Tatramajjhata* becomes strong then there is the ability to be in equanimity towards all living beings and non- living things. Living beings have much suffering, why? Because their ability to have equanimity towards living beings and non-living things is still weak. The meditator should practise to make this ability stronger.
- 26) *Kāya Passaddhi* - tranquillity of mental concomitants at the time of meditating on the White *Kasina Paṭibhāga Nimitta*.
- 27) *Citta Passaddhi* - tranquillity of mind while meditating on the White *Kasina Paṭibhāga Nimitta*.
- 28) *Kāya Lahutā* - lightness of mental concomitants.
- 29) *Citta Lahutā* - lightness of mind. The mind arises swiftly and lightly, not slowly. One may ask, why does the mind become swift and light at this stage although it is already arising and passing away very swiftly. It is not like this. It means the ability to meditate on the object lightly and swiftly. He has no ability like this before but now he can meditate swiftly because he has become skilful in his meditation.
- 30) *Kāya mudutā*- pliancy of mental concomitants.
- 31) *Citta mudutā* - pliancy of mind. This means that when the mind becomes calm on the White *Kasina Paṭibhāga Nimitta* one can catch the mind and when it is trained by *Saddhā, Viriya, Sati, Samādhi, Paññā* etc., the ability of the mind to be pliant arises. What is special when that happens? Because of this concentration, one can easily discern *Dukkha Saccā*, if he wants; one can easily discern *Samudaya Saccā* if he wants to. He can reach this superior stage. For example when gold is in its pure stage it can be easily moulded into different shapes of ornament as one wishes. So too when the mind is pliant, it becomes suitable and ready. The Buddha further taught the mental factors which have the same nature of being suitable and ready as *Kāya Kammāññatā* and *Citta Kammāññatā*.
- 32) *Kāya Kammāññatā* - adaptability of mental concomitants in the practice of meditation.

- 33) *Citta Kammāññatā* - adaptability of mind in the practice of meditation. In this case it means the adaptability in the practice of meditation on the White *Kasina Paṭibhāga Nimitta*. As for *Dāna*, it is the adaptability in offering or giving. For *Sīla*, it is the adaptability in observing precepts.
- 34) *Kāya Pāguññatā* - proficiency of mental concomitants.
- 35) *Citta Pāguññatā* - proficiency of mind. For those who are meditating on White *Kasina Paṭibhāga Nimitta*, if they can meditate at any time easily then there is proficiency. The meditator who has been able to discern *Nāma dhamma* can easily enter into the 1st *Jhāna Samādhi* taking the White *Kasina Paṭibhāga Nimitta* as the object. This ability to enter into the 1st *Jhāna* easily is proficiency.
- 36) *Kayujjukatā* - uprightness of mental concomitants.
- 37) *Cittujjukatā* - uprightness of mind. When the mind is fixed on the White *Kasina Paṭibhāga Nimitta* hypocrisy and deceit (*Māyā* and *Sātheyya*) do not arise. Mind and mental concomitants are pure and upright at that time.
- 38) Altogether there are 19 *Sobhana Sadhāraṇa* mental concomitants. Among these 19, there 6 pairs of mental factors which should be trained to become powerful. These 12 mental factors are: *Kāya Passaddhi*, *Citta Passaddhi*, *Kāya Lahutā*, *Citta Lahutā*, *Kāya mudutā*, *Citta mudutā*, *Kāya Kammāññatā*, *Citta Kammāññatā*, *Kāya Pāguññatā*, *Citta Pāguññatā*, *Kayujjukatā* and *Cittujjukatā*. If these become powerful then there is skilfulness in meditation. The meditation becomes powerful.
- 39) *Paññā* - when discerning *Dukkha Saccā*, *Paññā* is the penetrative insight of *Dukkha Saccā*. When discerning *Samudaya Saccā*, *Paññā* is the penetrative insight of *Samudaya Saccā*. However at this stage, *Paññā* is the penetrative insight of the White *Kasina Paṭibhāga Nimitta*. This is *Jhāna Sammā Dīṭṭhi*. Reflecting on the *Jhānanga* (*Jhāna* factors) is also called *Paññā*. But in this case it is not the stage of reflection on the *Jhāna* factors. It is the discernment of the *Jhāna nāma dhamma* which arises taking the White *Kasina Paṭibhāga Nimitta* as the object. If one reflects and discerns to know what is the object of the *Nāma dhamma* then he will realize that it is the White *Kasina Paṭibhāga Nimitta*. This

penetrative insight of the White *Kasina Paṭibhāga Nimitta* is called *Sammā Diṭṭhi Paññā*.

Now altogether there are 34 mental factors. These 34 mental factors are the 1st *Jhāna Nāma* Dharmma. As for *Karuna Jhāna* and *Mudita Jhāna* there are 35 mental factors. The 34 mental factors do not arise themselves without a preceding *Avajjana Citta* called *Manodvāravajjana*. If we count the mental factors of the *Manodvāravajjana* there are 12: consciousness, *Phassa*, *Vedanā*, *Sañña*, *Cetanā*, *Ekaggatā*, *Jīvitā*, *Manasikāra*, *Vitakka*, *Vicāra*, *Adhimokkha*, *Viriya*. When these 12 mental factors decide the object, the subsequent *Javana*, called the 1st *Jhāna Nāma Dhamma* which has 34 mental factors, arises many times.

There are three method in discerning mental factors (*Nāma Dhamma*). The 1st method is to discern beginning with consciousness (*Citta*); the second method is to discern beginning with contact (*Phassa*) and the third method beginning with feeling (*Vedanā*). One has to discern the *Nāma dhamma* by one of these three methods. First the meditator has to discern the mental factors one by one. After being able to discern the consciousness arising repeatedly then discern consciousness and contact together repeatedly. Then follow by discerning consciousness, contact, feeling together repeatedly. In this way the meditator has to practise to discern all 34 mental factors eventually, 34 by 34 repeatedly. At the time of practising like this, if one can discern these 34 mental factors arising together on one object, what should the meditator do?

So Sabbepi to arūpa dhamme namana lakkhanena ekato katvā ‘etaṃ nāma’nti passati (*Vism*, XVIII, 3) - in the *Visuddhimagga*, page 223, paragraph 664, it is instructed to discern these *Nāma dhamma* as a whole when these 34 mental factors arise together. This is the section (*in Vism*) on discerning *Nāma* and *Rūpa*. The *Nāma dhamma*, being subtle and soft may not be clear to the meditator when he tries to discern them. If so he should not give up discerning *Nāma dhamma*; but what should he do? **Sace panassa tena tena mukhena rūpaṃ pariggahetvā arūpaṃ pariggaṇhato sukhumattā arūpaṃ na upaṭṭhāti, tena dhuranikkhepaṃ akatvā rūpameva punappunariṃ sammāsittabbariṃ manasikātabbariṃ pariggahetabbariṃ vavatthapetabbariṃ** (*Vism*, XVIII, 15) - he

should again discern only the *Rūpa dhamma* by his insight again and again, one by one. According to the instruction in *Visuddhimagga* the meditator to whom the *Nāma dhamma* is not clear should discern the *Rūpa dhamma* again. If he discerns the *Rūpa dhamma* again and again then the *Rūpa dhamma* will become clear to him, being not complicated. And when he sees them clearly, then the *Nāma dhamma* which are arising based on them becomes clear automatically.

It is explained like this with a simile. For example in the olden days the people use brass sheet as mirror. If he looks at the mirror and cannot see clearly he would polish the mirror. When the brass becomes clear he can see his image. In the same manner, if the *Nāma dhamma* is not clear to the meditator he then discerns only the *Rūpa dhamma* till the *Rūpa dhamma* becomes very clear. It is mentioned that the *Nāma dhamma* will become clear automatically when the *Rūpa dhamma* are very clear to the insight of the meditator. This is a rule to follow.

There are two kinds of person: a *Samatha Yanika* and a *Suddhāvīpassanā Yanika* person. In the section on discerning *Nāma* and *Rūpa*, the first person (*Samatha Yanika*) can discern *Nāma dhamma* first by the power of *Samatha Jhāna Samādhi*. He can also discern *Rūpa dhamma* first. If the meditator is a *Suddhāvīpassanā* person then he does not practise to attain *Jhāna*. If he wants to attain **Arahatship** by way of *Suddhāvīpassanā*, it is instructed that he must discern the four elements first. He can begin to meditate only on *Rūpa Kammatthāna*. In this case it is one rule to follow.

In the *Visuddhimagga*, page 227, paragraph 671 there are three methods of discerning *Nāma dhamma*: the method beginning with consciousness or beginning with contact or beginning with feeling. The rule to follow when discerning by these methods is: **Yasmā ca evaṃ suvisuddhā rūpa pariggahasseeva tassa arūpa dhammā tīhākārehi pākatā hontī** (*Vism*, XVIII, 23) - the *Nāma dhamma* becomes clear in three ways (by either consciousness or contact or feeling being clear first) to the insight of the meditator who has discerned the *Rūpa dhamma* very clearly only. So only the meditator who has discerned the *Rūpa dhamma* clearly should try to discern *Nāma dhamma*. It is prohibited

for those who has not completely discern the *Rūpa dhamma* yet to discern *Nāma dhamma*. **Suvisuddha rūpa pariggahasseva** - it is necessary to discern the *Rūpa dhamma* very clearly. One may ask, what will happen if one changes to *Nāma dhamma* without having discerned *Rūpa dhamma* clearly? This question is answered in the Commentary. **Sace hi ekasmim vā rūpadhamme upatthite dvīsu vā rūpaṃ pahaya arūpa pariggahaṃ ārabhati Kammatṭhānato parihāyati** (*Vism*, XVIII, 23) - his meditation may be ‘destroyed’ if he changes to discern *Nāma dhamma* after discerning only one *Rūpa Kalāpa*. He may know say, *Pathavī dhātu* only. Then he changes to discern that the hardness of *Pathavī* is *Rūpa dhamma* and knowing the hardness is *Nāma dhamma*. If he changes to discern *Nāma dhamma* after knowing only one *Rūpa* then his meditation is destroyed. Or if he knows only two *Rūpas* and then changes to discern *Nāma dhamma*, what will happen? **Kammattṭhānato parihāyati** - the meditation (*Kammattṭhāna*) is destroyed. It is a reminder.

The Buddha himself taught in the *Apparijanana Sutta* of *Samyutta Nikāya*: **Sabbam bhikkhave anabhijānam aparijānam avirājayam appajham abhabbo dukkhakkhayāya** etc.. One can never eradicate suffering without knowing fully *Nāma* and *Rūpa dhamma* by the three full understanding (*Ti Pariñña*). The meditator has to practise to be able to know *Nāma* and *Rūpa dhamma* fully by the three full understanding. In practising like this, the meditator begins to know ultimate reality when he can analyse the *Rūpa Kalāpa* because *Rūpa* is formed by *Rūpa Kalāpas*. As *Nāma dhamma* occurs according to the thought process called *vīthī*, the meditator can attain the insight of *Nāma Paramattha* (ultimate reality) when he is able to discern *Nāma dhamma* one by one, analysing and removing the compactness of the mind arising in every thought moment according to the natural law. By meditating on one *Rūpa* only and changing to discern *Nāma dhamma*, can he see the *Rūpa Kalāpa*? Can he analyse the *Rūpa Kalāpa*? Can he discern the 28 kinds of *Rūpa*? If he is not able to discern the 28 kinds of *Rūpa* even though he meditates for the whole life, are the Commentaries right or wrong to say that the meditation is destroyed? Therefore one must not reject these instructions because one can attain *Nibbāna* after knowing fully *Rūpa* and *Nāma dhamma* by the three full understanding.

It is mentioned, ‘He will develop and attain *Magga Ñāṇa, Phala Ñāṇa, Nibbāna.*’ Who will attain like this? This is the meditator who can discern *Rūpa dhamma* very well by insight. If he then tries to discern *Nāma dhamma*, he will develop and attain *Magga Ñāṇa, Phala Ñāṇa, Nibbāna.* It is mentioned like this. It is an important rule to do the work step by step. Actually the commentaries already existed during the Buddha’s time as *Pakiṇṇaka Desanā.* At that time some *Bhikkhus* who did not understand the Buddha’s teaching approached the Buddha to ask about it. The Buddha then explained it to them. These explanations are *Pakiṇṇaka Desanā.* Sometimes they asked Venerable Sariputta and Venerable Mahamoggallana. Their explanations are also *Pakiṇṇaka Desanā.* So these commentaries already existed as *Pakiṇṇaka Desanā* since the Buddha’s time.

One may ask, can a disciple (*Sāvka*) discern *Nāma Dhamma*? Yes, he can. Every disciple (*Sāvka*) who realizes the Four Noble Truth has discerned the *Nāma dhamma.* Let us take an example. The foremost disciple, Venerable Sariputta discerned the 1st *Jhāna Nāma dhamma,* as preached in the *Anupāda Sutta* of *Majjhima Nikāyā.* Why was this *Sutta* preached? At that time Venerable Mahamoggallana was very popular because he preached about his visit to the *Deva World* where he asked them (the deities) about their previous *Kusala Kamma* which brought them there. Then he also preached about his visit to *Apāya* (hell), asking the beings there about their previous *Akusala Kamma* which brought them there. Although Venerable Sariputta was sharp in wisdom he was not famous. The Buddha then praised Venerable Sariputta’s quality of sharp wisdom because he foresaw that if the people paid respect they would get benefits which support them to attain *Magga Phala Ñāṇa.* Therefore the Buddha preached this *Sutta* on Sariputta’s quality. In this *Sutta* the Buddha preached assuredly how Sariputta discerned the 1st *Jhāna Nāma dhamma.*

Idha bhikkhave sārīputto kamehi vivajjeva vivajja akusalehi dhammehi savitakka savicaram pīti sukham paṭhama Jhānam upasampajja viharati - the Venerable Sariputta entered into the first *Jhāna* where all hindrances have been suppressed since its neighbourhood concentration stage and the *Akusala dhamma* are abandoned temporarily. This is the quality of 1st *Jhāna.* Therefore abiding in 1st

Jhāna Samādhi with 5 *Jhāna* factors, abandoning hindrances and *Akusala dhamma* is called ‘absorbed in 1st *Jhāna*’. What did he further do after entering into 1st *Jhāna*? **Ye ca paṭhame jhāne dhamma vitakko ca vicāro ca pīti ca sukhañca cित्तेkaggatā ca phasso vedanā saññā cetaṇā cittaṃ chando, adhimokkho viriyam sati upekkhā manasikāro** - the Buddha preached these 16 mental factors: application of mind, sustained application of mind, joy, bliss, one-pointedness, contact, feeling, perception, intention, consciousness, wish, decision, effort, mindfulness, equanimity (*also called tatramajjhatata cetasika*) and attention. These 16 mental factors are present in the 1st *Jhāna Nāma dhamma*. The Venerable Sariputta distinguished these 16 *Nāma dhamma* one by one with insight. Then what happened?

Tyāssa dhammā anupada vavatthitā honti - these *Nāma dhamma* became clear to his insight. **Tyāssa dhammā viditā uppajjanti** - he knew clearly by insight the arising of these *Nāma dhamma*. **Viditā upatthahanti** - he knew clearly by insight the static phase of these *Nāma dhamma*. **Viditā abbattham gacchanti** - he knew clearly by insight the perishing away of these *Nāma dhamma*. Knowing like this what did he realize? **So evam pajānāti ‘evam kirame dhammā ahutvā sambontī, hutvā pativentī’** - when he analysed and distinguished these *Nāma dhamma* one by one he realized clearly that these *Nāma dhamma* arose instantly, not existing previously. Then they perished away immediately. They did not exist previously neither did they exist after perishing away. He could discern clearly that these *Nāma dhamma* existed for a very short moment only, between its non-existence previously and its non-existence after perishing away. When he discerned the arising phase, he knew clearly the arising phase. When he discerned the static phase, he knew clearly the static phase. When he discerned the perishing phase, he knew clearly the perishing phase. The Buddha himself preached in this *Sutta* that Venerable Sariputta knew like this.

Venerable Sariputta was a *Sāvaka*, disciple of the Buddha. Therefore if one ask, can a disciple (*Sāvaka*) discern *Nāma dhamma*?, how do you answer? Yes, he can. *Nāma dhamma* arise, never deviating from their natural law which is already mentioned above. *Niyama* means a fixed natural law. Fixed law means the *Nāma dhamma* process of one person is not different from that of another person. The *Cakkhu Dvāra*

Vīthi arising in any person occurs as *Pañcadvāravajjana*, *Cakkhu Viññāṇa*, *Sampaticchana*, *Santirana*, *Votthapana*, *Javana*, *Tadārammana*. The *Pañcadvāravajjana* of any person has 11 mental factors. The *Cakkhu viññāṇa* of any person has 8 mental factors. Is there any theory which says that the *Cakkhu Viññāṇa* of one person has 9 mental factors because he is the ‘righthand’ disciple while that of the ‘left-hand’ disciple has 8 mental factors? It does not arise deviating from the fixed natural law. One can discern these *Nāma dhamma* arise according to the natural law. If you can discern and remove the three compactness (*Ghana*) of these *Nāma dhamma* then you will realize the ultimate /reality (*Paramattha*). After realization of ultimate reality, *Anatta* insight will arise.

In what way did the Venerable Sariputta discern these *Nāma dhamma*? **Ettha pana taṃ ñāṇatā ceva ñāṇa bahutā ca mocetabba** (*Commentary to Anupāda Sutta*) - the meditator needs to abandon the idea that there is only one *Ñāṇa* (insight) and also to abandon the idea that there are many *Ñāṇa* arising together. **Taṃ ñāṇatā** - it is not true that the discerned *Nāma dhamma* and the discerning *Nāma dhamma* are the same. Also it is not true that the *Nāma dhamma* knows itself. One should not accept that there are many insight (*Ñāṇa*) arising in one mind moment.

To discern these *Nāma dhamma*, what did the Venerable Sariputta do first? He entered into 1st *Jhāna* first; then after emerging from this *Jhāna* he discerned the 1st *Jhāna Nāma dhamma*. Were the 1st *Jhāna Nāma dhamma* still present when he emerged from the 1st *Jhāna*? No. Remember this. He discerned the 1st *Jhāna Nāma dhamma* only when they were not present. For Arahats the discerning mental factors are *Mahā Kiriya Citta*. For common worldlings (*Puthujjana*) and ‘learners’ (*Sekha* - *Sotāpanna*, *sakādagāmi* and *anāgāmi*), it is *Kusala Citta* called *Mahā Kusala Manodvārika Javana Vīthi Citta*. It is a *Kāmāvacara Citta*; on the other hand, the discerned 1st *Jhāna Nāma dhamma* mental factors are *Mahāggata Citta*. They are not the same kind of *Citta*. One should realize about this. **Yathā hi teneva aṅgulaggena taṃ aṅgulaggam na sakkā phusitum** - now stretch out one finger and then touch the tip of this finger by the same finger. Can you do it? No, you can’t.

Evaṃeva teneva cittaṇa taṣṣa cittaṣṣa uppādo vā ʃhiti vā bhaṅgo vā na sakko jānītuntī, evaṃ tāva taṃ nāṇatā mocetabbā (*Comm. to Anupāda Sutta*) - similarly, can one know the arising, static and perishing away of a mind by the same mind? No, cannot. Therefore one has to abandon the idea that the discerned mind and the discerning mind are the same. A mind is known by the same mind, is this correct? No, it is not correct. **Yadī pana dve cittānī ekato uppajjeyyūṃ, ekeṇa cittaṇa ekassa uppādo vā ʃhiti vā bhaṅgo vā sakkā bhaveyya jānīturuṃ** (*Comm. to Anupāda Sutta*) - if perhaps 2 minds can arise simultaneously then it may be possible to know the arising, static and perishing away of the mind by the same mind. **Dve pana phassā vā vedanā vā Saññā vā cetanā vā cittānī vā ekato uppajjanakānī nāma natthi** (*Comm. to Anupāda Sutta*) - in one mind moment do 2 consciousness arise together? No they do not. Similarly 2 contact (*Phassa*) do not arise together; 2 feeling (*Vedanā*) do not arise together; 2 perception (*Saññā*) do not arise together; 2 intentions (*Cetanā*) do not arise together; 2 of the remaining other mental concomitants do not arise together. It is the natural law that one mind arises at one mind moment. **Evaṃ nāṇa bahutā mocetabbā** - therefore one should be free from the idea that there are many insights (*Nāṇa*) arising together. **Evaṃ sante yathanā mahātherassa anto samāpattiyaṃ solasa dhamma viditā pākatā hoṇṭī** - these 16 *Nāma dhamma* of the 1st *Jhāna Samāpatti* arose clearly in the insight of Venerable Sariputta, how?

Vatthārammanānaṃ pariggahitāya (*Comm. to Anupāda Sutta*) - it is explained in the Commentary that as he had discerned the sense base (*Vatthu*) and sense object (*Ārammana*) together therefore the *Nāma dhamma* became clear. This is one of the rules for all to follow. Let us say if one wants to discern the 1st *Jhāna* in our example; then he should already be able to discern the object (*Ārammana*), which is the White *Kasina Paṭibhāga Nimitta*. ‘Discern’ here means to be able to distinguish and meditate by insight. *Vatthu*, the sense base means especially the sense doors, *Dvāra*. Then the meditator should also already be able to discern the *Bhavaṅga* mind clearness called *Mano Dvāra*. When the meditator discerns the *Bhavaṅga* mind clearness, taking the White *Kasina Paṭibhāga Nimitta* as the object, then as soon as the *Nimitta* strikes (impinges) the *Bhavaṅga* mind clearness, the

first *Jhāna Nāma dhamma* arise. The meditator then discerns these *Nāma dhamma* when they arise.

Therena hi vatthu ceva ārammanañca pariggahitaṃ, tenassa tesañ dhammānaṃ uppādaṃ āvajjantassa uppādo pākato hoti, thānaṃ āvajjantassa thānaṃ pākataṃ hoti, bhedaṃ āvajjantassa bhedo pākato hoti - it is explained that because the Venerable Sariputta had discerned the base (*Vatthu*) and the object (*Ārammana*) together, if he discerned the arising of the 1st *Jhāna Nāma dhamma* then the arising would become clear to him; if he discerned the static phase of the 1st *Jhāna Nāma dhamma* then the static phase of them became clear to him; if he discerned the perishing away phase of the 1st *Jhāna Nāma dhamma* then their perishing away became clear to him.

This explanation is a rule in the method of discerning *Nāma dhamma*. In this case the sense base (*Vatthu*) means especially the sense door (*Dvāra*). There are 6 kinds of sense object (*Ārammana*). *Nāma dhamma* are part of *dhammārammana*. Concepts (*Paññatti*) are also included in *dhammārammana*. *Nibbāna* is also included in *dhammārammana*. If we divide the ultimate reality (*Paramattha*) according to objects, there are visual objects (*Rūpārammana*), sound objects (*Saddārammana*), smell objects (*Gandhārammana*), taste objects (*Rasārammana*), tangible objects (*Phoṭṭhabbārammana*) and mind objects (*Dhammārammana*): altogether 6 objects. What is 'object' (*Ārammana*)? In brief. anything to know is object. It is the place where mental factors (*Citta cetasika*) delight. One can say that the eye door consciousness mental factors (*Cakkhu Dvāra Vīthi citta cetasika*) are 'delighted' on visual objects. *Rūpārammana*. 'Delight' means being knowing the object.

The mind process (*Vīthi*) which arises taking the visual object (*Rūpārammana*) as object is *Cakkhu dvāra Vīthi*; there is also the subsequent *Manodvāra Vīthi* which takes the same visual object (*Rūpārammana*). Similarly the mind process. *Vīthi* which arises taking sound object (*Saddārammana*) as object is called *Sota Dvāra Vīthi*. The *Vīthi* which arises subsequently taking the same sound object (*Saddārammana*) is called *Tadānuvattaka Vīthi*, also called *Suddha Manodvāra Vīthi*; to remember easily, it is the subsequent *Manodvāra*

Vīthi which takes the same sound object (*Saddārammana*) as object. Similarly the *Vīthi* which arises taking smell object (*Gandhārammana*) as object is called *Ghāna dvāra Vīthi*. The *Vīthi* which arises subsequently taking the same smell object (*Gandhārammana*) as object is called *Manodvāra Vīthi*. The *Vīthi* which takes taste object (*Rasārammana*) as the object is called *Jivhā dvāra Vīthi*. There are *Manodvāra Vīthi* which arise subsequently to *Jivhā dvāra Vīthi*, taking the same taste object (*Rasārammana*) as object. The *Vīthi* which arises taking tangible objects (*Phoṭṭhabbārammana*) as object is called *Kāyadvāra Vīthi*. Subsequent to *Kāyadvāra Vīthi* is *Manodvāra Vīthi* which takes the same tangible object (*Phoṭṭabbārammana*) as object. The *Nāma dhamma* which arises taking the remaining *Rūpa* (which are the 5 transparent element called *Pasāda rūpa* and the 16 *Sukhuma rūpa*) is called *Manodvāra Vīthi*. In the same way. *Nāma dhamma* can arise taking *Citta Cetasika Nāma dhamma* as object. The *Nāma dhamma* which arises taking *Nāma Dhamma* as object is also called *Manodvāra Vīthi*. So there are 6 kinds of mind process *Vīthi* mentioned: *Cakkhu dvāra Vīthi*, *Sota dvāra Vīthi*, *Ghana dvāra Vīthi*, *Jivhā dvāra Vīthi*, *Kāyadvāra Vīthi* and *Manodvāra Vīthi*. These are 6 process of fixed natural law (*Niyama*).

Say. if the meditator is going to discern the *Cakkhu dvāra Vīthi*. then he must meditate following the rule that sense base *Vatthu* and the sense object *Ārammana* must be discerned together. It is mentioned in *Atthasalinī* commentary on page 114 concerning the 5 sense doors *Cakkhu dvāra*, *Sota dvāra*, *Ghana dvāra*, *Jivhā dvāra* and *Kāya dvāra* where there are 5 objects (*Pañcārammana*): *Rūpārammana*, *Saddārammana*, *Gandhārammana*, *Rasārammana*, *Phoṭṭhabbārammana*. What is mentioned about these 5 objects? **Ekekaṃ ārammana** - each sense object. **Dvisu dvisu dvāresu** - on 2 sense doors. **Āpathamagacchati** - come into the sphere. (Each sense object comes into the sphere of 2 sense doors). Therefore if we take the example of one visual object (*Rūpārammana*), how many sense doors are involved there? There are two sense doors: eye sense door (*Cakkhu Dvāra*) and mind door (*Mano Dvāra*). Therefore according to the statement that *Nāma dhamma* should be discerned after discerning the sense doors (*Dvāra*) and object (*Ārammana*), the meditator who is

going to discern the *Cakkhu Dvāra Citta cetasika* needs to have discerned the *Cakkhu dvāra* (eye door) called eye transparent element and the *Manodvāra* (mind door) called *Bhavaṅga* mind clearness together. Therefore the meditator who is going to practise *Nāma Kammaṭṭhāna* without realizing how the eye transparent element (*Cakkhu Pasāda*) is and how the *Bhavaṅga* mind clearness is cannot practise *Nāma Kammaṭṭhāna* correctly. The Text never mentions that the knowledge of *Citta cetasika* (mental factors) is the scope of *Sabbaññuta*, Buddha's omniscience and not the scope of *Sāvaka*, Buddha's disciple. If it mentions like this then it means that the Buddha taught the *Rūpa dhamma* and *Nāma dhamma* that cannot be discerned by *Sāvaka*, a disciple.

Therefore, firstly the meditator must discern the 2 *Dvāra*, which are *Cakkhu dvāra* called eye transparent element and *Manodvāra* called *Bhavaṅga* mind clearness. Secondly he must discern the visual object, *Rūpārammana*. After discerning so, when he takes the visual object as object, if this visual object strikes the eye transparent element and *Bhavaṅga* mind clearness then *Cakkhu Dvāra Vīthi* mental factors will arise. If *Votthapana*, the deciding or determining consciousness which is part of the *Vīthi* process is not able to pay wise attention (i.e. *Ayoniso Manasikāra*), then *Akusala Javana* (unwholesome) will arise. If it pays wise attention (i.e. *Yoniso Manasikāra*), *Kusala Javana* (wholesome) will arise. The *Manodvāra Vīthi* which takes the same visual object as object, arises subsequently based on *Bhavaṅga* mind clearness, dependent upon *Hadaya Vatthu*. Therefore the meditator (who wants to discern the *Cakkhu Dvāra Vīthi* mental factors and the *Manodvāra Vīthi* mental factors which take the same visual object as object) should discern the *Cakkhu dvāra* called eye transparent element and *Manodvāra* called *Bhavaṅga* mind clearness in advance. Secondly discern the *Rūpārammana*, the visual object. Taking the object as object means discerning. When taking it as object, *Cakkhu dvāra Vīthi* mental factors and the subsequent *Manodvāra Vīthi* mental factors which take the same visual object as object will arise.

What should the meditator do if he wants to discern the ear sense door thought process (*Sota Dvāra Vīthi*) mental factors and *Manodvāra Vīthi* mental factors which take the same sound object

(*Saddārammana*) as object? Firstly discern the *Sota Dvāra* called ear transparent element (*Sota Pasāda*) and *Manodvāra* called *Bhavaṅga* mind clearness together. Secondly take one sound as an object. Taking the object means discerning. When discerning like this, the sound strikes both ear transparent element and *Bhavaṅga* mind clearness together. At that time *Sota dvāra Vīthi* mental factors and the subsequent *Manodvāra Vīthi* mental factors which take the sound object (*Saddārammana*) as object will arise. This is the method to discern.

To discern nose door mind process mental factors and its subsequent *Manodvāra* mind process mental factors, firstly discern the *Ghana dvāra* called nose transparent element and *Manodvāra* called *Bhavaṅga* mind clearness together. Then take the smell of one *Rūpa Kalāpa* or a group of *Rūpa Kalāpa* as object. When that smell strikes the nose transparent element and *Bhavaṅga* mind clearness together then *Ghana dvāra Vīthi* mental factors and *Manodvāra Vīthi* mental factors which take the same smell object (*Gandhārammana*) as object will arise.

As for tongue door thought process, *Jivhā dvāra Vīthi* and *Manodvāra Vīthi* which take the same taste object (*Rasārammana*) as object, firstly discern the *Jivhā dvāra* called tongue transparent element (*Jivhā Pasāda*) and *Manodvāra* called *Bhavaṅga* mind clearness together. Then take the taste of one *Rūpa Kalāpa* or a group of *Rūpa Kalāpa* as object. When that taste object (*Rasārammana*) strikes the tongue transparent element and *Bhavaṅga* mind clearness together then *Jivhā dvāra Vīthi* mental factors and the subsequent *Manodvāra Vīthi* mental factors which take the taste object as object will arise.

As for *Kāya dvāra Vīthi* and the subsequent *Manodvāra Vīthi* which take the same tangible object (*Phoṭṭhabbārammana*) as object, firstly discern the *Kāya dvāra* called body transparent element (*Kāya Pasāda*) and *Manodvāra* called *Bhavaṅga* mind clearness together. Then take one *Phoṭṭhabba dhātu* called *Pathavī* or *Tejo* or *Vāyo* which exists in one *Rūpa Kalāpa* or a group of *Rūpa Kalāpa* as the object. This tangible object (*Phoṭṭhabbārammana*) will strike the Body transparent element and *Bhavaṅga* mind clearness simultaneously. For

example the seat which is touching. If the meditator discerns the 4 elements at the lower hips which is touching the floor, it will become small particles *Kalāpa*. Analyse the 4 elements of these *Kalāpa*. How many kinds of *Rūpa* are there? There are 44 kinds of *Rūpa* just at the lower hip. They are *Kāya Dasaka Kalāpa*, *Bhāva Dasaka Kalāpa*, *Cittaja Attha Kalāpa*, *Utuja Attha Kalāpa*, *Āhāraja Attha Kalāpa*; altogether 5 types of *Rūpa Kalāpa*, or 44 types of *Rūpa*. After analysing these 44 kinds of *Rūpa*, discern the body transparent element among them and also discern the *Bhavaṅga* mind clearness. After discerning these 2 together, take one *dhātu* (element) which may be *Pathavī* or *Tejo* or *Vāyo* existing in one *Kalāpa* nearest to the Body Transparent Element. This *Pathavī* or *Tejo* or *Vāyo* will strike the body clear element and *Bhavaṅga* mind clearness simultaneously. At that time the *Kāya dvāra Vīthi* mental factors and the subsequent *Manodvāra Vīthi* mental factors which take the tangible object (*Phoṭṭhabbārammana*) as object will arise. This is the method to discern the *Vīthi* which take the 5 sense objects (*Pañcārammana*) as object.

If the meditator wants to discern the *Nāma dhamma* which takes the 5 transparent *Rūpa* or the *Sukhuma Rūpa* or the *Citta cetasika* (mental factors) as object, he needs to discern only one sense door, *dvāra*. Discern the *Mano dvāra* called *Bhavaṅga* mind clearness. Say if he wants to discern the *Nāma dhamma* which arises taking the eye transparent element as object, then discern the eye transparent element, taking it as object. When this eye transparent element strikes the *Bhavaṅga* mind clearness, the *Manodvārika Javana Vīthi* mental factors will arise taking this eye transparent element as object. This *Manodvāravajjana* performs the function of reflecting on the object such as the eye clear element. It also performs the function of deciding. If the decision is *Yoniso manasikāra* (wise attention), then the *Javana* will be *Kusala Javana*. If the decision is *Ayoniso manasikāra* (unwise attention) then *Akusala Javana* will occur. *Yoniso manasikāra* means the ability to pay attention wisely or rightly.

For example if one discerns the eye transparent element as just the eye transparent element then it is right. If one discerns as *Rūpa*, it is right. If one meditates on its nature of arising and passing away, *Anicca*, it is

right. If meditated as *Dukkha*, being oppressed by constant arising and passing away, it is right. If meditated as *Anatta*, non-existence of a soul or substance which is indestructible, it is right. The eye transparent element does not exist alone. There are Earth, Water, Fire, Wind, colour, smell, taste nutritive essence and *Jīvita* which exist accompanying the eye transparent element: altogether 10 types of *Rūpa*. Among these 10, sometimes smell is bad smell. Sometimes the colour is repulsive colour. One can meditate *Asubha* by taking these *Rūpa* which has bad smell, repulsive colour as object. If meditating as *Asubha*, it is paying attention rightly, wisely - *Yoniso manasikāra*. If it is *Yoniso manasikāra* then *Kusala Javana* will arise. But if he clings to it as permanent (*Nicca*), happy (*Sukha*) etc., then because it is *Ayoniso Manasikāra*, the *Javana* will be *Akusala Javana*. Therefore it is mentioned in the Commentary that one who is going to discern the *Nāma dhamma* should have discerned the *Rūpa dhamma* clearly in detail previously. It is not extreme but is a very systematic method.

For more explanation, what is *dvāra* (door)? *Dvāra* means the door through which people come in and go out. Because these 6 (eye transparent element, ear transparent element, nose transparent element, tongue transparent element, body transparent element and *Bhavaṅga* mind clearness) are like doors through which mental factors come in and go out, so they are also called *dvāra* (door) as a metaphor. Some *dhamma* which are difficult to name are called by metaphor. The meditator who is going to practise *Nāma Kammatthāna* needs to have discerned these 6 doors. However it is necessary to have discerned the *Rūpa dhamma* first so as to be able to discern the 6 doors. Only if the compactness (*Ghana*) is broken down in *Rūpa Kammatthāna* then these 6 doors will appear as it really is. If the compactness is not broken down in *Rūpa Kammatthāna* it is not easy to discern the 6 doors. If the meditator who has not been able to discern the 6 doors then changes to discern these *Vīthi*, can he discern them, breaking down the compactness systematically? He cannot.

Furthermore, Venerable Sariputta's absorption in 1st *Jhāna* is already explained. Only after emerging from the 1st *Jhāna* he discerned the 1st *Jhāna Nāma dhamma* again. At that time he was only a *Sotāpanna*. The Buddha taught about Venerable Sariputta's practice to attain

Arahatship from the 1st to 15th day of Tabodwe (*Māgha Māsa*). Since he was only a *Sotāpanna*, the *Vipassanā Javana* of his continuity process are only the *Mahā Kusala Javana*. They are **Mahā Kusala manodvārika javana vīthi citta**. The 1st *Jhāna Nāma dhamma* of the absorption mind is *Mahāggata Citta*. Are these 2 mind (*Citta*) the same? They are not the same. At the time when the 1st *Jhāna Nāma dhamma* arise, the *Mahā Kusala Manodvārika Javana Vīthi Citta* which is discerning the *Jhāna Nāma dhamma* does not arise. At the time when the *Mahā Kusala Manodvārika Javana Vīthi Citta* arises, does this 1st *Jhāna Nāma dhamma* still exist? It does not exist anymore. Why? Is there such a nature that in one mind moment 2 mind (*Citta*) will arise? No. Therefore if the 1st *Jhāna Nāma dhamma* arises, *Mahā Kusala Manodvārika Javana Vīthi Citta* cannot arise. If the *Mahā Kusala Manodvārika Javana Vīthi citta* arises, 1st *Jhāna Nāma dhamma* cannot arise. Is the *Mahā Kusala Manodvārika Javana Vīthi Citta* able to discern the 1st *Jhāna Nāma dhamma* which does not exist anymore? Yes it is able to do so. If able to discern it, then isn't it being able to discern the nearest past? Yes, it is.

One may think that in *Vipassanā* it is to discern only the present and not to discern the past and the future. If so, can *Nāma dhamma* be discerned at the moment of its arising? As mentioned above, when the *Nāma dhamma* (which is the object of meditation) is arising, then the *Nāma dhamma* which will be discerning it has not arisen yet. When the *Nāma dhamma* which is discerning arises, the *Nāma dhamma* which is to be discerned does not exist anymore because there is no natural law that 2 mind (*Citta*) arise together in one mind moment. Therefore it is not possible to discern the *Nāma dhamma* at the very moment of its arising. It can be discerned only after they arise. Also the *Nāma dhamma* which has not arisen yet or which will be arising in the future can be discerned.

In the *Bhaddekaratta Sutta*, the Buddha taught: **Atītaṃ nānvāgameyya, nappaṭikaṅkhe anāgataṃ, yadātītaṃ pahīnaṃ taṃ, appattañca anāgataṃ** - ‘do not follow after the past 5 *Khandhā* because the past 5 *Khandhā* have already ceased. Do not expect for the future because the future 5 *Khandhā* have not yet arisen.’ Concerning this, the Commentary mentioned **Nānvāgameyya ti taṇhādīṭṭhīhi nānugaccheyya** - ‘do not

follow’ means do not follow it with *Taṇhā Diṭṭhi*. It means not to let *Taṇhā Diṭṭhi* arise. **Nappaṭikaṅkhe ti taṇhaditṭhīhi na pattheyya** - ‘do not expect’ means do not wish for the future with *Taṇhā Diṭṭhi*. For example do not wish like: ‘May I be a man’, ‘May I be a woman’, ‘May I be a human’, ‘May I be a deity’, ‘May I be a *Brahmā*’ etc. Teaching not to wish for the future like this, the Buddha did not teach not to discern the future.

Paccuppannaṅca yo dhamma, tattha tattha vipassati, asaṁhīraṁ asaṁkupaṁ, taṁ vidvā manubrūhaye - the meditator meditates on the *paccuppanna* (present) 5 *Khandhā*, *Nāma rūpa* at that moment or at that place by way of *Vipassanā*. This wise person should maintain his *Vipassanā Nāna* which is not destroyed by *Taṇhā Diṭṭhi* and not overcome by *Taṇhā Diṭṭhi*; or in another way ‘this wise person should meditate repeatedly on *Nibbāna* which is not destroyed by *Taṇhā Diṭṭhi* and not overcome by *Taṇhā Diṭṭhi* by means of entering into *Phala Samāpatti* repeatedly.’ In this teaching the Buddha taught as the *Dhamma* which is in the present, *Paccuppanna*; because of this statement some may think to discern only the present and not to discern the past. In this case what does ‘*Paccuppanna*’ means?

In the *Visuddhimagga*, it listed the objects of *Vipassanā* meditation at the stage of *Udayabbaya Nāna*. Among them all the *Paṭicca Samuppāda* factors are also included. Then let us look at how it is taught in *Paṭisambhidā Magga* concerning the method to discern *Paṭicca Samuppāda* factors. To understand better, let us say beginning with the 5 *Khandhā*. **Jātā rūpaṁ paccuppannaṁ tassa nibbatti lakkhaṇaṁ udayo, vipariṇāma lakkhaṇa vāyo, anupassana ñāṇaṁ** (*Paṭisambhidāmagga and Vism, XX, 94*) - the *Rūpa* which is arising is *Paccuppanna* (present). The characteristic of the arising of the *Rūpa* is *Udaya*. Being subjected to change, perishing away is *Vaya*. The insight which is meditating on this arising and perishing away, again and again is *Udayabbaya Nāna*. In this case concerning **Jātā rūpaṁ paccuppannaṁ**, the subcommentary mentioned **Paccuppannaṁ khanattaya pariāpannaṁ** - it mentioned that *Paccuppanna* means the *dhamma* which is part of the 3 moments: arising, static and perishing away (*Uppāda, Thiti, Bhaṅga*). It did not mention as what is arising at

the moment only. It means that the duration of the 3 moments is *Paccuppanna* (present).

To understand better, more will be explained. The 5 *Khandhā*, 12 *Āyatana* and 18 *Dhātu* are taught in the same way. The factors of *Paṭicca Samuppāda* are also taught. How is *Avijjā* taught? **Jātā avijjā paccuppannā, tassa nibbatti lakkhaṇā udayo viparināma lakkhaṇā vāyo, anupassanā ñāṇa** - *Avijjā* which is arising is *Paccuppanna* (present). The characteristic of arising is *Udaya*, perishing away is *Vaya*. Meditating on this arising and perishing away is the insight, *Udayabbaya Ñāṇa*. Consider this. It is only because that *Avijjā*, *Taṇhā*, *Upādāna*, *Saṅkhāra*, *Kamma* are accumulated in the past life that the *Vipāka Nāma Rūpa* arise in this life. But how is ‘*Avijjā*’ used here? **Jātā Avijjā paccuppannā** - *Avijjā* which is arising is present. The word ‘present’ (*Paccuppanna*) means arising, static, perishing away, i.e. the duration of the 3 moments. What it means is that if the meditator can discern *Avijjā* within its 3 moments of arising, static and perishing away then it is *paccuppanna* (present). The insight which is meditating on this present (*Paccuppanna*) is *Udayabbaya Ñāṇa*. It did not mention not to discern the past. If one can discern the arising, static and perishing away of the *dhamma* he is meditating upon then it is *Paccuppanna*, present. It is instructed to discern this kind of *Paccuppanna*.

Now let us take the example of *Bhava*: **Jato bhavo paccuppanno, tassa nibbatti lakkhaṇam udayo, vipariṇama lakkhaṇam vāyo, anupassanā ñāṇa** - the *Bhava* (life/existence) which is arising is *paccuppanna*. The characteristic of arising is *Udaya*; being subjected to change, perishing away is *Vaya*. The insight meditating on this arising and passing away repeatedly is *Udayabbaya Ñāṇa*. As for *Bhāva*, there is *Kamma Bhāva* and *Upapatti Bhava*. *Kamma Bhava* is the *Kamma* accumulated in this life with expectation for future life. *Upapatti Bhava* is the 5 *Khandhā* which will arise in future by the power of *Kamma Bhava*. Discern this future 5 *Khandhā*. What is mentioned concerning the future 5 *Khandhā*, specifically the *Upapatti Bhava*? **Jato Bhavo paccuppanno** This *dhamma* will arise in the future; why is it taught as *Paccuppanna*, present? When the meditator discerns the future, if he can see the 3 moments of arising, static, perishing away of the future 5 *Khandhā* then he is discerning the present (*Paccuppanna*). If he is able to

discern such a present (*Paccuppanna*), he attains *Udayabbaya Ñāṇa*. This is what it means. It does not mean not to discern past and future.

If one has not discerned the relationship between the *Paṭicca Samuppāda* factors he cannot attain *Nibbāna*. Therefore in the list of *Vipassanā* meditation objects, *Paṭicca Samuppāda* factors are included. These factors are the *Dhamma* taught by the Buddha linking the 3 periods: past, present and future. Therefore ‘do not follow the past’ really means not to give rise to *Taṇhā Diṭṭhi* on the past 5 *Khandhā*. And ‘do not expect the future’ means not to give rise to *Taṇhā Diṭṭhi* on the future 5 *Khandhā*.

Kathaṅca Bhikkhave atītaṃ nānvāgameti, ‘evamrūpo ahoṣiṃ atītamaddhāna’nti tattha nandiṃ samanvāneti - if one thinks ‘such was my *Rūpa* in the past’ and he finds delight of it then he follows after the past. Similarly with *Vedanā*, *Saññā*, *Saṅkhāra*, *Viññāṇa*, if he finds delight in their past then he follows after the past. On the contrary if he does not have delight for past 5 *Khandhā* then he does not follow after the past. This is taught by the Buddha in *Bhaddekaratta Sutta*.

The Buddha taught not to have *Taṇhā Diṭṭhi* on the past and future. If one does not want to have *Taṇhā Diṭṭhi* what should he do? He must try to attain *Vipassanā Ñāṇa*. If one is attached to *Taṇhā Diṭṭhi* then when can this *Taṇhā Diṭṭhi* be removed? The Commentary explained **Tattha saṃhīratīti vipassanāya abhāvato taṇhaditṭhihi akaddhiyati** - because *Vipassanā* insight does not arise, one is ‘dragged’ by *Taṇhā Diṭṭhi*. So if one does not want to have *Taṇhā Diṭṭhi* he must try to attain *Vipassanā* insight. If there is *Vipassanā* insight on present *dhamma* then *Taṇhā Diṭṭhi* does not arise on present *dhamma*. If there is *Vipassanā* insight on past *dhamma* then *Taṇhā Diṭṭhi* does not arise on past *dhamma*. If there is *Vipassanā* insight on future *Dhamma*, then *Taṇhā Diṭṭhi* does not arise on future *dhamma*. Therefore it does not mean not to discern the past and future. It really means not to have *Taṇhā Diṭṭhi* on any *dhamma* whether it may be past, present or future. To be able to have no *Taṇhā Diṭṭhi* one must try to be able to have *Vipassanā* insight. It is precisely mentioned in the *Uparipannasa* commentary to *Bhaddekaratta Sutta*.

The Buddha taught that the nearest past can be discerned by referring to Venerable Sariputta's discernment. Some may say that this is possible because Venerable Sariputta was foremost in wisdom, therefore he was able to do so, others are not like him. True that the wisdom is not the same but there are only three kinds of *Vipassanā* objects in *Vipassanā Bhūmi*. It means the place where *Vipassanā* insight is established. It is also called *Sammāsana cāra*. It also means that it is the pasture on which the *Vipassanā* insight meditates on the nature of the 3 Characteristics: *Anicca, Dukkha, Anatta*. As for the *Sammāsana cāra* of *Sammāsambodhi* Bodhisatta *nāṇa*, they must discern all *Paramattha Nāma Rūpa* existing in one lakh of universes (*Cakkavāla*), meditating on their nature of *Anicca, Dukkha, Anatta*. Then he becomes a Buddha. This is for *Sammāsambodhi*.

As for *Pacceka Bodhisatta*, they must practise *Vipassanā* meditating on the nature of *Anicca, Dukkha, Anatta* of the *Nāma rūpa* of themselves internally and of the *Nāma rūpa* in all of *Jambudīpa* externally and all the non-living things called *Anindriya* Buddha externally.

As for the *Sāvaka* (disciple) *Parami Nāṇa*, the *Anupāda Sutta* subcommentary mentioned: **Sasantanāgate sabba dhamme parasantānāgate ca tesam santānavibhāgam akatvā bahiddhā vabodhāya sāmāññata sammāsanam, ayaṃ sāvakanam sammāsana cāro** - one must meditate on the nature on *Anicca, Dukkha, Anatta* of all the *Nāma Rūpa* existing internally (in oneself, *Sasantanāgate*). 'All' means all kinds. It does not mean all as in totally. It is further instructed to meditate on the nature of *Anicca, Dukkha, Anatta* on *Nāma rūpa* existing in others (*Parasantānāgate*), not distinguishing as man, woman, beings, animals, *Devas, Brahmās*, etc., but as a whole because they are same externally.

Altogether there are 3 *Sammāsana cāra*. In the *Sammāsana cāra* for *Sāvaka* (disciples), Venerable Sariputta was the foremost, it is mentioned. But as a disciple (*Sāvaka*), all disciples must discern all those mentioned in the *Sammāsana cāra*. Therefore the Buddha taught: **Sabbariṃ bhikkhave anabhijānaṃ aparijānaṃ avirājayaṃ appajahaṃ abhabbo dukkhakkhayāya** etc. The Buddha taught that *Dukkha* can never cease if unable to realize the 5 *Khandhā, Nāma*

rūpa by the three full understanding (*Ti Pariññā*). So, is the *Sammāsana cāra* practice of Venerable Sariputta and the *Sammāsana cāra* practice of other disciples (*Sāvaka*) the same? It is the same. The nature of the 5 *Khandhā* is the same. But the Venerable Sariputta practised *Vipassanā* on the *Paramattha dhātu* (ultimate reality) one by one, by means of *Anupāda Dhamma Vipassanā* method. Other *Sāvaka* also can meditate by *Anupāda Dhamma Vipassanā* method according to their wish or they can practise *Vipassanā* by means of *Kalāpa Sammāsana* method, meditating on the nature of *Anicca*, *Dukkha*, *Anatta* (of ultimate reality) as a whole. Without discerning them (the ultimate reality) one by one, he can discern them as a whole taking the *Nāma rūpa* which are arising as object by insight meditating on their nature of arising and passing away, *Anicca*; being oppressed by constant arising and passing away, *Dukkha*; being having no soul, non-existence of an indestructible essence, *Anatta*. There are many method of discerning, such as by the method of *Nāma rūpa*, dividing it into 2 groups; by the method of 12 *āyatana*, dividing it into 12 groups; by the method of 18 *dhātu*, dividing into 18 groups; by the method of the factors of *Paṭicca Samuppāda*, from *Avijjā* up to *Bhava*, etc. Meditation by these different methods is called the *Kalāpa Sammāsana* method. *Arahatta Phala* can be attained by these methods. Therefore, if all are disciples (*Sāvaka*) then their *Sammāsana cāra* scope is the same.

After the meditator has discerned *Nāma* and *Rūpa*, what should he further do? It is mentioned in *Visuddhimagga* on page 227 **Sabbepi tebhūmake dhamme khaggena samuggaṃ vivaramāno viya yamakatālakandaṃ phālayamāno viya ca nāmañca rūpañcati dvedhā vavatthapeti** (*Vism. XVIII, 24*) - the meditator analyses/defines the *dhamma* in the 31 realms as 2 kinds: *Nāma* and *Rūpa*, just as one splits open a box with a sword or splits open a toddy palm shoot with a knife. **Nāmarūpamattato uddhaṃ añño satto vā puggalo vā devo va brahmā vā natthīti nitthaṃ gacchati** - he comes to the conclusion that there is nothing more than *Nāma Rūpa* only; there is no beings, person, *Devas*, *Brahmās*. One must analyse and define *Nāma* and *Rūpa* like this.

Firstly the discernment of *Rūpa* only is called *Rūpa Pariggaha*. Secondly the discernment of *Nāma* only is called *Nāma Pariggaha*.

‘*Pariggaha*’ means distinguishing. Distinguishing is to discern by insight. After discerning *Rūpa*, and *Nāma*, the following stage is *Nāma Rūp*, *Pariggaha* or *Rūpārūpa Pariggaha*, discerning both *Nāma Rūpa* as two kinds. Since the meditator has discerned the *Nāma dhamma* by means of *Āyatana dvāra*, therefore at this stage of discerning *Nāma rūpa*, discern as ‘*Rūpa dhamma, Nāma dhamma; Rūpa dhamma Nāma dhamma*’ etc., also by means of *Āyatana dvāra*. Only after discerning *Nāma rūpa* can there be analysis/defining of *Nāma rūpa*. The method of *Nāma rūpa* analysis is mentioned in some commentaries and some subcommentaries. What is special in analysis of *Nāma rūpa*? As mentioned in the Pali above, it has the ability to realize that there is no ‘being’, ‘person’, ‘*Deva*’, ‘*Brahmā*’ in the *Nāma rūpa*. This is the power of *Nāma rūpa Vavatthana Ñāṇa*.

Discerning only *Rūpa* is *Rūpa Pariccheda Ñāṇa*. Discerning only *Nāma* is *Nāma Pariccheda Ñāṇa*. Discerning *Nāma rūpa* is *Nāma rūpa Pariccheda Ñāṇa*. The analysis/defining of *Nāma* and *Rūpa* as there are no ‘being’, ‘person’, ‘*Deva*’, ‘*Brahmā*’ but only *Nāma Rūpa* is *Nāma Rūpa Vavatthana Ñāṇa*. One must practise these 4 stages successively. If successful then one can begin to meditate externally (*Bahiddha*). It is better to begin with *Rūpa* if the meditator has discerned internally *Rūpa* (*Ajjhatta*). If so, then from which external should one begin with? For the meditator who is able to discern the real and non-real *Rūpa* systematically in the 6 sense base, 42 *Koṭṭhāsa* internally, discern the nearest external, being the clothing you are wearing. You have already realized the 4 elements such as hardness, roughness, hot, cold, etc. Discern the 4 elements of that loungyi (sarong; robes if monk) you are wearing. If successful, they will become small particles *Kalāpa* in a short time because the meditator’s insight has become sharp at that time. If these small particle *Kalāpa* are analysed, there are 8 kinds of matter factors in each *Kalāpa*: *Pathavī, Āpo, Tejo, Vāyo, Vaṇṇa, Gandha, Rasa, Ojā*. The meditator must discern again and again to realize that these 8 factors arise because of *Tejo dhātu, Utu*.

If realized on the loungyi (sarong), then change to discern the shirt similarly. If realized on the shirt then change to discern the floor you are sitting on. Discern the 4 elements there and when it becomes small

particles analyse it. Then after that, the whole building. Then discern the trees, water, ground, forest, mountains, valleys, gradually. Shining by the light, analyse the 4 elements there. If the non-living things in the 31 realms are discerned as a whole, then these small particle *Kalāpa* has 8 factors if sound is not included; 9 factors if sound is included. Only that much is present. If he wants to discern living beings then discern oneself internally again (*Ajjhatta*). Analyse the 54 kinds of *Rūpa* in one's own eyes. Then analyse the 54 kinds of *Rūpa* in external *Rūpa*. It is similar for discerning the real and nonreal *Rūpas* of ear, nose, tongue, body and heart, all 6 sense bases, 42 *Koṭṭhāsa*. Discern internally and externally, alternately. If successful in discerning the real and non-real *Rūpa* in 6 sense bases, 42 *Koṭṭhāsa* externally, then one must discern the 31 realms as a whole from nearby surrounding until wider and wider.

If successful, then further discern *Nāma dhamma* (externally). In the stage of discerning *Nāma dhamma*, it is only to discern as a whole because it is the same externally. The *Vipassanā* insight does not discern what specific *Nāma dhamma* is arising in each person's continuity process. The *Nāma dhamma* is discerned as a whole because it is the same externally. For *Sāvaka Ñāṇa pāramī*, his *Vipassanā* insight cannot know what mental process is arising in another person. It is only the scope of *Para Citta Vijānana Abhiññā* (telepathic psychic powers). If one has not attained *Para Citta Vijānana Abhiññā*, the discernment by *Vipassanā* insight is not knowing precisely the mind of another person. It is only to discern the external *Nāma dhamma* as a whole, being the same. Practise it. The meditator can realize it only if he practises. As in the discernment internally of *Cakkhu Dvāra Vīthi* mental factors and the subsequent *Manodvāra Vīthi* mental factors which take the same visual object as object by discerning the eye transparent element and *Bhavaṅga* mind clearness together, similarly for external discern the *Nāma dhamma* which arise taking the visual object as object by discerning the eye transparent element and *Bhavaṅga* mind clearness together externally (discern like internally).

If you discern step by step such as - discerning only *Rūpa* internally, discerning only *Rūpa* externally; discerning only *Nāma* internally,

discerning only *Nāma* externally; defining *Nāma rūpa* internally, defining *Nāma rūpa* externally - then finally the stage of discerning the 5 *Khandhās* internally and externally is finished. The discerned *Rūpa* is *Rūpakkhandhā*, *Vedanā* is *Vedanakkhandhā*, *Saññā* is *Saññakkhandhā*, the remaining mental concomitants are *Sañkhārakkhandhā*, consciousness is *Viññāṇakkhandhā*. Now the meditator has already discerned the 5 *Khandhā* internally and externally. The Buddha taught in the *Dhātu Manasikāra* section in *Mahā Satipaṭṭhāna Sutta*: **Iti ajjattam vā kāye kāyānupassī viharatī, bahiddhā vā kāye kāyānupassī viharatī, ajjhata bahiddhā va kāye kāyānupassī viharatī.** This is the method. Discern *Rūpa* only internally. Discern *Nāma* only internally. Distinguish *Nāma rūpa* internally. Analyse *Nāma rūpa* internally. Discern *Rūpa* only externally. Discern *Nāma* only externally. Distinguish *Nāma rūpa* externally. Analyse *Nāma rūpa* externally. If successful then meditate internally and externally alternatively again and again.

Idhekacco āditova ajjattam pañcakkhandhesu abhinivisati - in the *Sāsana*, a meditator practices *Vipassanā* beginning from internal 5 *Khandhā*. **Abhinivisati**, to meditate is explained as **Pubba bhāge kassa bho nāmarūpa paricchedo vutto, pubba bhāge kassa bho sappaccaya nāma rūpa paricchedo vutto.** At the beginning, before the practice of *Vipassanā*, it is necessary to practise to attain *Nāma rūpa Pariccheda Ñāṇa* and *Paccaya Pariggaha Ñāṇa*. It means to meditate on the objects of *Vipassanā* which are *Rūpa dhamma*, *Nāma dhamma*, their cause and effect. After discerning them he needs to meditate on their nature of being arising and passing away, *Anicca*; being oppressed by constant arising and passing away, *Dukkha*; being no soul, non-existence of an indestructible substance, *Anatta*. After meditating like this what happen?

Yasmā pana na suddha ajjhata dassana matteneva magga vutthānam hotī - one can never attain *Magga Ñāṇa* by meditating on internal (*Ajjhatta*) 5 *Khandhā* only. **Bahiddhāpi datthabbameva** - one must subsequently meditate on the 5 *Khandhā* externally also. Meditating internally and externally like this, how should the meditator further discern? **Tasmā parassa khandhe pi anupadinna saṅkhare pi anicca**

dukkham anattanti passati. To meditate externally there are 2 different kinds of object: living beings and non-living things. It is instructed to meditate on the nature of *Anicca, Dukkha, Anatta* of external living beings, the 5 *Khandhā* and external non-living things call **Anupadīna saṅkhāra**. This is mentioned in *Aṭṭha Salini* on page 270. According to this instruction, the meditator needs to meditate on internal and external 5 *Khandhā*. Also it is necessary to meditate on external non-living things *Saṅkhāra* until the stage of *Rūpa Paramattha* (ultimate reality).

The size of Rūpa Kalāpa

One may ask, can one discern their ultimate reality? If you discern the 4 elements in the body according to the *Dhātu Kammaṭṭhāna* then it becomes small particle *Kalāpa* as soon as you discern the space (*Ākāsa*) of the clear element. If you are able to analyse the *Kalāpa* then you will reach ultimate reality (*Paramattha*). How big are these *Kalāpa*? It is defined that they are as small as about the size of *Paramānu* minute particle. In the olden days the word (*Paramānu*) meant the smallest thing. Therefore it is only an estimation and not exact size. We cannot say exactly about the size of *Paramānu* minute particles. In worldly books, the word '*Paramānu*' small particle is used. According to these books, the small dust which can be seen in the sunlight beam that enter into a house from a hole is called *Tajjārinu* minute particle. The dust which fly up when a car or chariot crosses is called *Ratharenu* small particle. The *Tajjārinu* minute particle is 1/36 of a *Ratharenu* small particle. If the *Tajjārinu* is divided into 36 parts, one part is called *Anu* minute particle. Then again if divide one *Anu* minute particle into 36 parts, one part is called *Paramānu* minute particle. *Rūpa Kalāpa* are comparable to this size. It is only an estimation because it is used to denote the smallest size in olden days. The *Paramānu* minute particle can be seen only by the eye of wisdom. They can never be seen by the ordinary eyes. It is mentioned like this.

A small particle *Kalāpa* which can only be seen by the eyes of wisdom is formed by at least 8 factors: Earth, Water, Fire, Wind, Colour, Smell, Taste and Nutritive Essence. So, if 8 matter factors are

formed together, it becomes one *Kalāpa*. Only when these *Kalāpa* are formed together then hair, bodily hair, nails, teeth, skin, etc., the 32 *Koṭṭhāsa*, 42 *Koṭṭhāsa* become apparent. Only when these 32, 42 *Koṭṭhāsa* are formed properly due to past *Kamma* then hand, leg, body becomes apparent; man, woman, person, beings become apparent. Therefore according to Buddha *Abhidhammā*, hands, leg, head are not *Rūpa dhamma*. If analyse the small particle *Kalāpa* which is approximately as small as *Paramānu* minute particle, there are 8 natural *Rūpa* factors. They are only the natural characteristics. If analyse the *Kalāpa* as 8 or 9 or 10 natural elements then the form or shape disappears and attain ultimate reality (*Paramattha*). When ultimate reality is attained, then it is only the natural characteristic; there is no more form or shape. Furthermore these *Kalāpa* perish away immediately after they arise.

After being able to discern *Nāma* and *Rūpa* internally and externally what should the meditator further do? Buddha taught about the subsequent practice in *Dhātu Manasikāra* in *Mahā Satipaṭṭhāna Sutta*. **Samudaya dhammānupassī vā kāyasmim viharatī, vayadhammānupassī va kāyasmim viharatī, samudaya vā dhammānupassī vā kāyasmim viharatī.** The Buddha taught to discern all three: 1) the nature of arising and arising; 2) the nature of cessation and cessation; 3) the nature of arising & cessation and arising & cessation. What is the nature of arising? **Avijjā samudayā rūpa samudayo, taṇhā samudaya rūpa samudayo, kamma samudaya rūpa samudayo, āhāra samudaya rūpa samudayo, ... Nibbatti lakkhaṇā.** Five discernment are mentioned: ‘Because *Avijjā*, *Rūpa* arise; because *Taṇhā*, *Rūpa* arise; because *Kamma*, *Rūpa* arise; because *Āhāra*, *Rūpa* arise. This is the nature of the arising of *Rūpa*’. If *Avijjā* and *Taṇhā* are mentioned, *Upādāna* is included. If *Kamma* is mentioned, *Sanhāra* is included. All the 5 past causes are included: *Avijjā*, *Taṇhā*, *Upādāna*, *Sanhāra*, *Kamma*. If *Āhāra*, which is a present cause, is mentioned then *Utu* and *citta* which are also causes within a lifetime (*Pavatti*), are also included. In discerning *Rūpa*, the discernment of *Kammaja Rūpa* (matter caused by *Kamma*) is included. As mentioned then, its cause, *Kamma* is accumulated in the past life.

CHAPTER 8

DISCERNING CAUSAL RELATIONSHIP

In this stage the *Rūpa* is already discerned by way of *Kammaja Rūpa*, *Cittaja Rūpa*, *Utujja Rūpa* and *Āhāraja Rūpa*. As for *Kammaja Rūpa*, when did the *Kamma*, which produces the *Kammaja Rūpa* occur? It is mentioned on page 50 of *Paṭisambhidāmagga*. **Purima kamma bhavasmirīṃ moho avijjā, ayūhana saṅkhārā, nikanti taṇhā, upagamana upādānaṃ, cetanā bhāvo, ime pañca dhamma purima kamma bhavasmirīṃ idha Paṭisandhiya paccaya.** In the commentary, *purima Kamma bhavasmirīṃ* is explained as **Purima kamma bhave, atītajātiyaṃ kamma bhave karīyamāneti attho.**

Therefore according to *Paṭisambhidāmagga*, because of *Avijjā*, *Taṇhā*, *Upādāna*, *Saṅkhāra*, *Kamma* which occurred in the past life, *Paṭisandhi* (rebirth consciousness) arises in this life. When did the causes, *Avijjā*, *Taṇhā*, *Upādāna*, *Saṅkhāra*, *Kamma* which can produce present *Paṭisandhi* 5 *Khandhā* especially for human beings, arise? It is precisely mentioned as *atīta jātiyaṃ* - in the past. Does the present *Nāma Rūpa* arise because of present *Avijjā*, *Taṇhā*, *Upādāna*, *Saṅkhāra*, *Kamma*? No. These causes, *Avijjā*, *Taṇhā*, *Upādāna*, *Saṅkhāra*, *Kamma* arose in the past. They are part of the past 5 *Khandhā*. Therefore if one does not discern the past 5 *Khandhā*, can he discern *Avijjā*, *Taṇhā*, *Upādāna*, *Saṅkhāra*, *Kamma* which are part of the past 5 *Khandhā*?

On the other hand if one can discern *Avijjā*, *Taṇhā*, *Upādāna*, *Saṅkhāra*, *Kamma* of the past life, they are included as past 5 *Khandhā* since they are part of the past 5 *Khandhā*. It is instructed to discern the relationship in the arising of the present effect because of the past cause; and the arising of the future effect because of present causes; and the arising of a further future effect because of nearer future causes. **Atītepi paccaya ceva paccaya samupannā dhamma ca anāgatepi etarahipi paccaya ceva paccaya samupannā dhammaca** - it is instructed to discern the relationship of cause and effect between the three periods: past, present, future. If the past is discerned there are only cause and effect; if the present is discerned there are only cause and effect; if the future is discerned there are only cause and effect.

Therefore, to be able to realize the past causes which are part of the past 5 *Khandhā*, one has to discern the past 5 *Khandhā*. Similarly to be able to realize future causes which are part of the future 5 *Khandhā*, one has to discern the future 5 *Khandhā*. If one wishes to discern a nearer past effect which is the 5 *Khandhā* produced by its respective farther past causes, he needs to discern the past 5 *Khandhā*. If he wishes to discern the future effects which is the future 5 *Khandhā* produced by present causes, then he needs to discern the future 5 *Khandhā*. Therefore it is necessary to discern. Furthermore as mentioned last night (in Chapter 7), what should be done by the meditator so as to have no *Tañhā Diṭṭhi* on the 5 *Khandhā* referring to the *Uparipannasa (Majjhima Nikāya)* Commentary and *Bhadekarattha Sutta*? It is mentioned that one is overcome by *Tañhā Diṭṭhi* because *Vipassanā* insight does not arise in him. One is not overcome by *Tañhā Diṭṭhi* because *Vipassanā* insight on the 5 *Khandhā* arises in him. **Vipassanāya bhavena tañhā diṭṭhihi nākaddhiyati** - because *Vipassanā* insight arises, one is not dragged by *Tañhā Diṭṭhi*. Therefore in order to have no *Tañhā Diṭṭhi* on present 5 *Khandhā*, one has to try with effort to gain *Vipassanā* insight on present 5 *Khandhā*. If he does not wish to have *Tañhā Diṭṭhi* on past 5 *Khandhā* what will he have to do? He must meditate *Vipassanā* on the past 5 *Khandhā*; also if he wishes to have no *Tañhā Diṭṭhi* on the future 5 *Khandhā* he must meditate *Vipassanā* on the future 5 *Khandhā*.

Also the Buddha taught in the *Mahānidāna Sutta*: **Gambhīro cayaṃ ānanda paṭicasamuppādo gambhīrāva bhāso ca. Etassa ānanda dhammasa ananubodha appaṭivedha evamayam pajā tantākuḷakajāta kulagaṇṭhikajāta muñjapabbaja bhutā apayam duggatim vinipātam saṃsāram nati vattati.** Buddha taught this *Sutta* because the Venerable Ananda at one time in the evening approached and asked the Buddha. Why did the Venerable Ananda approach the Buddha concerning *Paṭicca Samuppāda*? Because during the middle of that day the Venerable Ananda meditated *Vipassanā* on the *Paṭicca Samuppāda* in four ways: by *Anuloma* method, discerning as *Saṅkhāra* arises because of *Avijjā*, *Viññāṇa* arises because of *Saṅkhāra*, etc. He also meditated *Vipassanā* on it by *Paṭiloma* method, in reverse. He also meditated *Vipassanā*, discerning all the factors of *Paṭicca Samuppāda* by way of discerning

from the middle to the beginning; and then also from middle to the end. Therefore *Paṭicca Samuppāda* becomes very clear to his insight.

Then with the expectation to listen to a good *Dhamma* talk, he approached the Buddha to talk about *Paṭicca Samuppāda*. With that expectation, he said to the Buddha, ‘Lord Buddha, although the *Paṭicca Samuppāda* is said to be deep and profound, it seems to be easy and clear to my insight.’ Then the Buddha said to Venerable Ananda, ‘Do not say so, do not say so.’ Then the Buddha taught the *Dhamma* (as quoted in Pali above) - living beings, as they do not have penetrative comprehension by oneself the *Paṭicca Samuppāda* relationship with *Anubodha* and *Paṭivedha Ñāṇa*, they are entangled in *Samsāra* like a weaver’s thread, like a weaverbird’s nest; like *munja* grass or *pabbaja* grass (these grass feet-wiper, after being used for a long time, will become torn and entangled. At that time, if you open it you cannot know which is the beginning or end of the grass). Living beings are living in *Samsāra* like this. They cannot escape from *Apāya* and the rounds of existence, *Samsāra*. The Buddha preached like this.

In this case *Anubodha Ñāṇa* is mentioned as *Ñāta pariññā*. If both *Anubodha* and *Paṭivedha Ñāṇa* are combined it is mentioned as *Ñāta, Tirana, pahāna pariññā. Nāma Rūpa Pariccheda Ñāṇa* and *Paccaya Pariggaha Ñāṇa* are called *Ñāta pariññā*. The ability to discern all the factors of *Paṭicca Samuppāda* by way of its characteristic, function and proximate cause is called *Nāma Rūpa Pariccheda Ñāṇa*. If you can discern that link between the three periods you can realize the relationship of cause and effect; that is, the effect that arises because of the causes and because of the effect, causes arise again. This realization of cause and effect is *Paccaya Pariggaha Ñāṇa*. These *Nāma rūpa Pariccheda Ñāṇa* and *Paccaya Pariggaha Ñāṇa* are *Ñāta pariññā*. They are called like this because of knowing penetratively all the necessary objects of *Vipassanā* meditation. After *Ñāta pariññā* is *Tirana pariññā* which is *Sammāsana Ñāṇa* and *Udayabbaya Ñāṇa*. *Pahāna Pariññā* are the *Ñāṇa* (insight) from *Bhaṅga Ñāṇa* till the other higher *Vipassanā Ñāṇa*.

Sammāsana and *Udayabbaya* is called *Tirana Ñāṇa* because it realizes penetratively *Paṭicca Samuppāda* after having the ability to investigate, consider and decide the nature of *Anicca, Dukkha, Anatta* of the factors of *Paṭicca Samuppāda*. *Bhaṅga Ñāṇa* and the other

higher *Vipassanā Ñāṇa* are called *Pahāna pariññā* because at the moment of these insights it realizes penetratively the eradication of *Kilesa* which should be eradicated and the *Rūpa dhamma*, *Nāma dhamma*, *Saiṅkhāra dhamma* which should be known at this stage. These are three *Lokiya Pariññā*.

In the *Lokuttara Pariññā* when the *Ariya Magga dhamma* take the *Asaṅkhata Nibbāna* as the object the meditator knows only the *Asaṅkhata Nibbāna* as *Ārammana Paṭivedha*. The meditator knows the Four Noble Truth as *Asammoha Paṭivedha*. By the way of *Kicca Siddhi*, the function of knowing *Dukkha Saccā*, *Samudaya Saccā*, *Magga Saccā* has been done by *Kicca Siddhi*. It means that when the *Sotapatti Ariya Magga* knows/sees the *Asaṅkhata Nibbāna*, this *Ariya Magga* eradicates completely *Moha*, which conceal the Four Noble Truth so that one does not know it. Therefore the meditator can meditate on the Four Noble Truth easily at a subsequent time. Why? Because he has already eradicated *Moha* which conceals the Four Noble Truth so that one does not know it. Therefore the function of knowing is performed automatically then.

It can also be called *Ñāta pariññā* because knowing the Four Noble Truth has been done by *Kicca Siddhi* and because of knowing distinguishably *Dukkha Saccā* and *Samudaya Saccā*. This *Ariya Magga dhamma* is also called *Ñāta pariññā* by means of *Kicca Siddhi*.

This *Ariya Magga* also eradicate the *Moha* which conceals the *Anicca*, *Dukkha*, *Anatta* characteristics of these *Dukkha Saccā* and *Samudaya Saccā*. Therefore whenever the meditator meditates again on *Paṭicca Samuppāda* called *Samudaya Saccā* and the *Rūpa dhamma Nāma dhamma* called *Dukkha Saccā*, then the characteristics of *Anicca*, *Dukkha*, *Anatta* arise clearly. Therefore it is also called *Tirana Pariññā* by means of *Kicca Siddhi*.

Also, this *Ariya Magga dhamma* is called *Pahāna Pariññā*, being the actual (*Mukhya*) because it eradicates the respective level's *Kilesa* completely. It is also known as the respective level's *Asaṅkhata Nibbāna*; therefore it is called *Pahāna Pariññā*. The Buddha taught that because of lack of penetrative knowledge of *Paṭicca Samuppāda*

by the three *pariññā* of *Lokiya* and *Lokuttara*, living beings cannot escape from *Saṃsāra*.

Referring to this teaching, the Commentary mentioned, **Ñāḥasinā samādhi pavarasīlayaṃ sunisitena, :: Bhava cakkamapadāletvā, asanivicakkamiva niccanimmathanāṃ, :: Saṃsāra bhayamaṭṭo, na koci supinantarepyatthi** (*Vism*, XVII, 344). *Paṭicca Samuppāda* is the nature which always oppresses living beings like the thunderbolt. This is the nature of having endless old age and sickness. The turning of *Paṭicca Samuppāda* makes living beings to be old in *Saṃsāra*; to be sick in *Saṃsāra*; to die in *Saṃsāra*. It strongly mentioned that no one, even in a dream, can escape from *Saṃsāra*, rounds of suffering without cutting the *Paṭicca Samuppāda* (which has the nature of oppressing beings) by the sword which is wisdom well sharpened on the whetstone, *Samādhi*. It is mentioned *Visuddhimagga*, 2nd Volume, on page 220. It is similarly mentioned in the *Sammoha Vinodanī* commentary on *Bhava Cakka Kathā* at the end of *Paṭicca Samuppāda Vibhaṅga*. Therefore it is necessary to discern *Paṭicca Samuppāda*. To know *Paṭicca Samuppāda* it cannot be discerned without discerning the past and future *Khandhā*. Therefore the Buddha taught that no one can escape from *Saṃsāra* without knowing *Paṭicca Samuppāda*. It is also mentioned in the Commentary.

Then, how to discern past causes and future causes? Concerning this the Buddha taught the discerning of *Paṭicca Samuppāda* in 4 ways which are:

1) *Saṅkhāra* arises because of *Avijjā*, *Viññāṇa* arises because of *Saṅkhāra* etc., up till *Jāti*, *Jarā*, *Maraṇa*, *Soka*, *Parideva* by means of *Anuloma*, forward order.

2) Discerning in reverse order. Let us say there may be one future life. What is the cause of *Jarā*, *Maraṇa* in that future life? They arise because of *Jāti*. Then *Jāti* arises because of *Bhava* etc., until *Avijjā*; in this reverse order method.

3) Discerning from middle to the end (future).

4) Discerning from the middle to the beginning (past).

Altogether 4 ways. Another way is mentioned in the Commentary as -

5) **Atūte hetavo pañca, idāni phalapañcakaṃ, :: idāni hetavo pañca, āyatim phalapañcakanti** (*Vism*, XVII, 291). This is mentioned in *Visuddhimagga* 2nd Volume, page 214. It is similarly mentioned in *Sammoha*

Vinodanī Commentary. This stanza is mentioned in accordance with *Paṭisambhidāmagga*. According to this way, the method is grouping the causes and effects. So, there are 5 ways. One can choose any one of these 5 methods to discern *Paṭicca Samuppāda*. Most meditators here discern from the middle till the beginning which is the past.

For example, a man looking for vine in the forest finds the root of the vine first. Then he cuts the vine at the root and begins to scrape it from root to the top. When he finishes till the top he cuts what is enough for him. In the same way the Buddha taught the discerning of *Paṭicca Samuppāda* from *Avijjā* till *Jāti*, *Jarā*, *Marāṇa*. Then another man who is looking for vines finds the top of the vine first and he scrapes from the top till the root gradually. He then cuts it at the root and can use it. In this way the Buddha taught discerning from *Jarā*, *Marāṇa* till *Avijjā* in reverse order. Another man looking for vine finds the middle part of the vine first. He uses the vine after scraping it from the middle till the root and cutting it. In this way there is the method in discerning *Paṭicca Samuppāda* from the middle till the beginning, the past. Another man also finds the middle part of the vine first. But he uses the vine after scraping it from the middle till the top and cutting it. In the same way there is discerning from the middle till the end (future). One can meditate by one of these ways.

Let us say the way of discerning from the middle. Concerning this there are teachings of the Buddha about the present *Kamma vaṭṭa* which are the cause for future life. According to these teachings, the wish or aspiration we make to attain *Nibbāna* in future may happen. Everytime a good *Kamma* is performed, the wish or aspiration to attain *Nibbāna* is made then. It may be that *Nibbāna* is attained definitely, without a future life. However if *Nibbāna* is not attained yet, there are minor wishes or aspirations such as, ‘May I be reborn as human being’, ‘May I be reborn as *Devā*’, ‘May I be reborn as *Brahmā*’ etc., in the future before the attainment of *Nibbāna*. These aspirations are made after performing a meritorious deed. Discern the *Kamma*, the cause which is inclining towards *Samsāra*.

If the wish is made after *Jhāna* absorption then this *Jhāna* which you entered are included in the *Kamma Vaṭṭa*. If you aspire for future life as *Brahmā* after *Jhāna* absorption then the ignorance (or ‘wrong-

knowing’) of ‘*Brahmā*’ is *Avijjā*. In ultimate reality, ‘man’, ‘woman’, ‘living beings’, ‘human beings’, ‘*Deva*’, ‘*Brahmā*’ do not really exist. Then, if they do not exist, what really exist? They are just a heap of *Rūpa dhamma*, a heap of *Nāma dhamma* and it is also a heap of *Nāma rūpa* being mixed together. It is right if knowing that they are just a heap of *Rūpa dhamma*, a heap of *Nāma dhamma* and also a heap of *Nāma rūpa* being mixed together. It is also right if knowing them as just a heap of causes and a heap of effects because these *Nāma rūpa* arise due to their respective causes. Both the causes and effects are also *Anicca*, which are arising and passing away; *Dukkha*, being oppressed by constant arising and passing away; *Anatta*, being no soul, no indestructible essence. Therefore it is right if knowing that these *Rūpa dhamma*, *Nāma dhamma*, the causes and effects as *Anicca*, *Dukkha*, *Anatta*. Without this realization, if he knows the opposite way, then this knowing is said as wrong.

It is mentioned on page 157 of *Visuddhimagga* 2nd Volume about the definition of *Avijjā*. It is an explanation which is easy to be understood by meditators. **Paramatthato avijjamānesu itthi purisādisu javati, vijjamānesupi khandhādisu na javatīti avijjā** (*Vism*, XVII, 43). The mind takes as object that which does not really exist in ultimate reality such as ‘man’, ‘woman’, ‘living beings’, ‘human beings’, ‘*Deva*’, ‘*Brahmā*’. That which really exists in ultimate reality such as *Rūpa dhamma*, *Nāma dhamma*, cause & effect does not arise in the mind. That means not really knowing the *Rūpa dhamma*, *Nāma dhamma*, cause and effect according to ultimate reality; not really knowing *Anicca*, *Dukkha*, *Anatta*. There is wrong knowledge of, ‘man’, ‘woman’, ‘living beings’, ‘human beings’, ‘*Deva*’, ‘*Brahmā*’ which do not really exist in ultimate reality. What is this wrong knowledge call? It is called *Avijjā*.

Referring back to our example of the person who, after *Jhāna* absorption, makes a wish to be reborn as a *Brahmā*; that *Jhāna* may be 1st *Jhāna*, 2nd *Jhāna*, 3rd *Jhāna*, 4th *Jhāna* or any of the upper *Arūpa Jhāna*. The aspiration may be like this ‘May I be reborn as a *Brahmā*’, then the wrong-knowing of ‘*Brahmā*’ is *Avijjā*. The attachment to *Brahmā* life is *Taṇhā*. The clinging to *Brahmā* life is *Upādāna*. These 3 factors are part of *Lobha Dīṭṭhi* group generally for *puṭhujjana*. There are 20 mental factors if *Pīti* is included; 19 if *Pīti* is excluded. If

the wish is made keenly then *Thina, Middha* is excluded. If the wish is made superficially or not keenly then *Thina, Middha* may be included. There arise *Manodvāravajjana* and 7 *Javana* mind moments. *Tadārammana* may or may not arise. So, the *Manodvārika Javana Vīthi Citta* may arise many times as *Manodvāravajjana*, 7 *Javana* mind moments and *Tadārammana* 2 mind moments. This is called *Kilesa Vaṭṭa*. Surrounded by these three (*Avijjā, Taṇhā, Upādāna*), the person accumulates. What he accumulates? (The deed of) Entering into *Jhāna*. What is this *Jhāna*? It is *Saṅkhāra*. What are the *Jhāna Citta cetasika* (*Jhāna* mental factors)? They are *Saṅkhāra dhamma* which pass away as soon as they arise. They are also *Anicca*. They perish away only after passing the power or potentiality (*Satti*) which can produce *Brahmā Khandhā* in future to the subsequent process of *Nāma rūpa*. What is this power or potentiality called? It is called *Kamma*. Altogether there are a group of 5 causes: *Avijjā, Taṇhā, Upādāna, Saṅkhāra, Kamma*. The meditator must discern these 5 causes.

In this case, before entering into *Jhāna*, make a wish or aspiration for life as a *Brahmā*. After absorption, emerge from this *Jhāna*. After emerging discern *Avijjā, Taṇhā, Upādāna* which were making the wish for *Brahmā* life. Discern also how many mental factors there are in this absorbed *Jhāna Nāma dhamma*. Discern also the power or potentiality left by these *Jhāna Nāma dhamma* after perishing away. After that discern that ‘Why *Kamma Bhava* arise? Because of *Upādāna*’; *Upādāna* is clinging to the future life as *Brahmā*. Why does *Upādāna* arise? Because of *Taṇhā*. Why does *Taṇhā* arise? Because of *Vedanā*, the feeling that arises taking the *Nāma rūpa* of the future life as *Brahmā* as the object. Why does *Vedanā* arise? Because of *Phassa*. Why does *Phassa* arise? Because of *Salāyatana*, etc., discerning in reverse order.

Having discerned the *Nāma Rūpa* in reverse order until the first stage of foetus formation (*Kalala Rūpa*), then at that first stage of foetus formation there are 3 kinds of *Rūpa Kalāpa*: *Kāya Dasaka Kalāpa, Hadaya Dasaka Kalāpa* and *Bhāva Dasaka Kalāpa* or 30 kinds of *Rūpa*. As for its *Nāma* (mental factors), if *Ñāṇa* and *pīti* are included then there are 34 mental factors. These *Rūpa dhamma* are *Rūpa Khandhā* and *Nāma dhamma* is *Nāma Khandhā*. If *Nāma dhamma* is divided into 4 groups then there are 4 *Nāma Khandhā*. Altogether *Rūpa*

and *Nāma* become 5 *Khandhā*. At this discernment, since it is discerning the past *Nāma Rūpa* in reverse order, sometimes the image of the meditator when he was young may appear. If this image appears then discern and analyse the 4 elements of that image; gradually analyse mainly on the *Bhavaṅga* mind clearness and discern the *Nāma Rūpa* towards the past. This is the case based on the wish to be reborn as a *Brahmā*.

If the meditator does not aspire or wish for life as a *Brahmā* but instead aspires or wishes to be a *Bhikkhu* (monk) in the future life then the wrong knowing of ‘monk’ is *Avijjā*, The attachment to life as a monk is *Taṇhā*. Clinging to it is *Upādāna*. Surrounded by *Avijjā*, *Taṇhā* and *Upādāna* the aspiration is made by offering flowers and lights at a Pagoda. The *Kusala Citta* (wholesome mind) which is offering the flowers and oil lamp is *Saṅkhāra*. The power or potentiality that remains after *Saṅkhāra* perishes away is *Kamma*. Altogether there are 5 causes: *Avijjā*, *Taṇhā*, *Upādāna* *Saṅkhāra*, *Kamma*. After successful in discerning these 5 causes, the meditator must discern the *Nāma rūpa* in reverse order until the first stage of foetus formation (*Kalala Rūpa*), as above.

Let us say that before meditation, you offer flowers or oil lamp at a pagoda. The aspiration made may be to be a monk or nun, human beings, *Deva* or as one like before the attainment of *Nibbāna*. Only after making the wish, remember the arising of the mental factors carefully in oneself. Then at sitting meditation, after establishing concentration (*Samādhi*), discern the *Nāma* and *Rūpa*, in the present, internally and externally. After that shine the light on the image of making the wish at the pagoda as an external object (*Bahiddha*). If the image appears, change to discern the 4 elements of the image. Analyse the *Nāma Rūpa*. Discern the *Rūpa* in the six sense bases, 42 *Koṭṭhāsa* as a whole. Analyse especially the 54 kinds of *Rūpa* at *Hadaya Vatthu* systematically. If able to discern *Hadaya Vatthu*, then *Bhavaṅga* mind clearness is found. Discern the *Bhavaṅga* mind clearness forward and backward. The *Citta Cetasika* of the *Javana Vīthi Citta* which is offering the flowers and oil lamps will arise between two *Bhavaṅga* mind clearness. When they arise, check oneself whether this *Javana Vīthi Citta Cetasika* is the right *Vīthi Citta* which arises when one makes the wish. If able to check, the meditator will realize whether it

is right or wrong. If it is right, isn't it being able to discern the nearest past? Yes, it is.

The group of *Avijjā, Tanhā, Upādāna* (when making the wish) arise as *Manodvāravajjana*, seven *Javana* mind moments and if *Tadārammana* arise, then 2 *Tadārammana* also. *Manodvāravajjana* has 12 mental factors; if *pīti* is included, *Javana* has 20 mental factors of *Lobha Diṭṭhi* group; *Tadārammana* also has 20 mental factors. This *Manodvārika Javana Vīthi Citta* is *Nāma dhamma*. The *Rūpa of Hadaya Vatthu*, dependent upon which the *Javana Vīthi Citta* arise is *Rūpa dhamma*. The *Rūpa* of the six sense bases, 42 *Koṭṭhāsa* in the whole body are *Rūpa dhamma*. So there are two: *Rūpa dhamma* and *Nāma dhamma*.

For the *Kusala Citta Cetasika* which is offering the flowers and oil lamp, it arise as *Manodvāravajjana*, seven *Javana* mind moments and if *Tadārammana* arise then 2 *Tadārammana* mind moments. *Manodvāravajjana* has 12 mental factors. As for *Javana*, if *Pīti* and *Ñāṇa* are included there are 34 mental factors. This *Ñāṇa* is *Kammasakata Sammā Diṭṭhi* which is the belief and understanding of *Kamma* and its effect. If the *Kusala* was done happily and joyfully, then *pīti* is included; altogether 34 mental factors. *Tadārammana* may arise. This *Manodvārika Javana Vīthi Citta* is *Nāma Dhamma*. The *Rūpa* dependent upon which the *Javana Vīthi Citta* arise and the remaining *Rūpa* at the 6 sense bases, 42 *Koṭṭhāsa* in the whole body is *Rūpa*. There are altogether *Rūpa dhamma* and *Nāma dhamma*. If able to discern the nearest past *Nāma rūpa*, further discern *Nāma rūpa* towards the past gradually such as yesterday *Nāma rūpa*; the day before yesterday *Nāma rūpa*; a month ago *Nāma rūpa*; 2 months ago *Nāma rūpa*; one year ago *Nāma rūpa*; 2 years ago *Nāma rūpa* etc. Discern the *Nāma Rūpa* until the first stage of foetus formation (*Kalala Rūpa*).

To discern *Nāma rūpa* of Past Life

At this stage some of the meditator admitted that at the beginning of the meditation course they were doubtful although they had the wish to meditate. However after being able to discern as above where they found themselves becoming young gradually, they believed it. That is to say, the meditator who is an adult now, while discerning the past

Nāma rūpa then the mental temperament of his young life arise again. He then accepts that the past can be discerned. He continued discerning the *Nāma rūpa* of the young life until the *Nāma rūpa* when he was in the mother's womb and until the first stage of foetus formation. After having discerned the *Kalala Rūpa*, the first stage of foetus formation, if he shines by the light to the other side with the wish to know where these *Nāma rūpa* descended from, then the cause which produced these *Nāma rūpa* can be found normally.

However some meditators may be stuck at this stage. Although he shines by the light he found nothing on the other side. They said, 'The light cannot go through.' If so establish (develop) the concentration again step by step. When the *Samādhi* becomes powerful, shine again. If not successful even after trying again and again, then discern *Nāma dhamma* and *Rūpa dhamma* again and again, internally and externally. It is possible to happen like this because *Nāma rūpa* were not clear at the beginning stage of discerning them. So this time discern *Rūpa dhamma* and *Nāma dhamma* in more detail towards the past, internally and externally.

There is no mind moment (*Cittakhana*) between *Cuti* (death) of past life and *Paṭisandhi* (rebirth consciousness) of present life. If you can discern the *Nāma rūpa* of the *Paṭisandhi* of the present life then you can also discern the *Nāma rūpa* of *Cuti* of the past life. Further discern as *Nāma rūpa* only. In discerning so, the image/form at the time of near dying, very near *Cuti* usually appear. Either the *Kamma* object or *Kamma Nimitta* or *Gati Nimitta* which are going to produce the present life, appearing in the *Bhavaṅga* mind clearness may arise. If the form of near dying appears, discern the 4 elements of it. When it becomes small particle *Kalāpa*, analyse the *Rūpa dhamma*. Discern the *Hadaya Vatthu* and analyse the *Rūpa* of *Hadaya Vatthu*.

If the *Kammaja Rūpa* are not found there then discern just a little more backwards to the past. If you can analyse the *Rūpa* of the period just before being dead then you can discern the *Hadaya Vatthu*. If able to discern *Hadaya Vatthu* then the Host *Bhavaṅga* mind clearness, which is dependent upon *Hadaya Vatthu* will be found. Then what should the meditator do after finding the *Bhavaṅga* mind clearness? He will find one of the *Nimitta* (either *Kamma* object or

Kamma Nimitta or *Gati Nimitta*) arising in the period before or during *Maraṇāsanna Javana* (near death consciousness) by the power of the *Kamma* which will produce the effect.

First example of a meditator's report

To understand this stage better, examples of two meditators will be given here. One of the meditators was instructed to discern his immediate 1st past life. He is a man in this present life. The *Kamma* accumulated in the immediate 1st past life does not always cause the effect in the present life. This meditator was a monk in the 2nd farther past life. He practised meditation in that life. The meditation he practised then were 4 elements meditation, 32 bodily parts meditation, bones meditation and White *Kasina* meditation. After meditation he (the monk in the 2nd past life) made a wish to be reborn in a happy course of existence as human. As for this meditator (the man in present life) when he discerned his immediate first past life, the *Kamma* object of the *Kamma* accumulated in the 2nd farther past life in practising meditation appear. The *Kusala Javana Vīthi Citta Cetasika* of practising meditation appear at the time of *Maraṇāsanna Javana*. But at that time the *Kusala Javana Vīthi Citta* (1) of meditating on 4 elements arise; (2) of meditating on 32 bodily parts also arise; (3) of meditating on bones also arise; (4) of meditating on White *Kasina* also arise. Therefore he was instructed to discern exactly which *Kamma* is the one which would produce the effect. Then he could discern that the object of the *Maraṇāsanna Javana* is the *Kamma* of meditating on 4 elements.

Concerning the *Kamma* of meditating on the 4 elements, there arises the process of *Manodvārika Javana Vīthi Citta* as *Manodvāravajjana*, 7 *Javana* mind moments and maybe *Tadārammana*, taking the 4 elements as the object. *Manodvāravajjana* has 12 mental factors. *Javana* knows the 4 elements penetratively. This is the *Mahā Kusala Javana Citta* which knows the natural individual characteristic of the 4 elements. If *Ñāṇa* and *pīti* are included there are 34 mental factors. For this meditator it was 34 mental factors. Because there were 34 mental factors for this meditator, therefore *pīti* was included. This *Kamma* produced the present life. This *Kamma* is separated or distanced by one life. Therefore the *Kamma* accumulated in the immediate past life did not produce the present life. But the *Kamma* accumulated in the 2nd

farther past life produced the present life. So, at the appearance of *Kamma* object, it can be separated by lives. It is also mentioned in the Text. There is an event which says that by offering one flower one was not reborn in *Apāya* for 91 *Kalāpas*. If the *Kamma* is sowed on fertile farm and if the *Kamma* is very powerful then it can follow and produce the effect for many lives.

The meditator (as a monk in that past life) made the wish to be able to meditate in human life until he attains *Nibbāna* while he was accumulating this *Kamma*. When he made a wish like that, the wrong-knowing of ‘human being’ is *Avijjā* attachment to human life is *Taṇhā*. Clinging to it is *Upādāna*. In this group of *Avijjā Taṇhā Upādāna* the *Manodvāravajjana* has 12 mental factors. The *Javana* has 20 mental factors which are of the *Lobha Diṭṭhi* group. There is no *Tadārammana*. This process of *Vīthi Citta* is *Kilesa Vaṭṭa*. Surrounded by this *Kilesa Vaṭṭa* he practised meditation on the 4 elements. Other meditation did not produce the effect but 4 elements meditation did. The *Kusala Citta* of the meditation has 34 mental factors. These mental factors are *Saṅkhāra*. The power or potentiality left in process of *Nāma rūpa* by the *Saṅkhāra dhamma* as they perish away is *Kamma*. Altogether there are *Avijjā, Taṇhā, Upādāna, Saṅkhāra, Kamma*; 5 causes. After being able to find these *dhammas*, what must the meditator do? When he found the potentiality, *Kamma* then links (relates) the *Kamma* and the 30 *Kammaja Rūpa* existing in the *Paṭisandhi* first stage of foetus formation by discerning that side (the past) and this side (the present), the cause and effect. How to discern it? Discern whether there is any relationship between them.

Say, if seeing two persons sitting together, then you went to inquire how are they related to each other. Seeing the two men is one thing, making the inquiry is another. Inquiring about the relationship between the two persons is similar to discerning the relationship between cause and effect.

The past *Nāma rūpa* has been discerned. How is it realized? (1) Both the *Nāma* called *Avijjā, Taṇhā* and *Upādāna* and the physical base (*Vatthu Rūpa*) dependent upon which they arise are the *Nāma* and *Rūpa* and; (2) the *Nāma* called *Saṅkhāra*, and *Kamma* and the physical base (*Vatthu Rūpa*) dependent upon which they arise are the *Nāma*

and *Rūpa*. They are part of the past life *Nāma Rūpa*. In other words they are part of past life 5 *Khandhā*. At this stage the past *Nāma rūpa* and the *Nāma rūpa* of the present *Paṭisandhi* first stage foetus formation has been realized. Therefore the past cause are the *Nāma rūpa* or 5 *Khandhā* that arose in the past life. However they are not all of the 5 *Khandhā* of the past life. They are only one part of the past 5 *Khandhā*. There are also *Rūpa dhamma*, *Nāma dhamma* or 5 *Khandhā* in the first stage of foetus formation. Therefore only if able to discern the past 5 *Khandhā* can one further discern how they are related to the present 5 *Khandhā*. If you have not yet even seen the 2 men (mentioned above), it is difficult to investigate how they are related to each other. One has to practise to see the two men first. Only after seeing them one has to further know (or inquire) how they are related.

At this stage there is one point for the meditator to understand better. Thus far the meditator has been able to discern *Rūpa* systematically which are arising because of *Kamma* (*Kammaja Rūpa*); because of *Citta* (*Cittaja Rūpa*); because of *Utu* (*Utuja Rūpa*); because of *Citta* (*Cittaja Rūpa*) and because of *Āhāra* (*Āhāraja Rūpa*) in the six sense bases, 42 *Koṭṭhāsa*. Therefore for the meditator who has already realized these, then there are *Cittaja Rūpa* arising continuously because of *Citta*. *Citta* is the cause, *Cittaja Rūpa* is the effect. Understanding like this if he discerns the *Kamma Satti* (power or potentiality of *Kamma*) of that side and then discern the 30 *Rūpas* of the *Paṭisandhi* first stage of foetus formation of this side; now discern the past, now discern the present, again and again, then the meditator will understand whether the *Nāma rūpa* arise because of that *Kamma Satti* or not. Even as those *Cittaja Rūpa* arises continuously because of *Citta*, so too the meditator clearly realizes himself that *Kammaja Rūpa* arises continuously because of *Kamma Satti*. Realizing like this he comprehends that that *Kamma* produced this effect.

However there are also *Kamma* which do not produce effect. Concerning this, this meditator in his 2nd past life accumulated *Kamma* in the practice of 32 bodily parts meditation. He also accumulated *Kamma* in bones meditation. If he practised meditation on bones until he attained *Jhāna* then this *Jhāna* did not produce human life. But the *Mahā Kusala Javana* which arise at the *Upacāra Samādhi* stage before *Jhāna* has the power to produce *Kāmāvacara* life, for example

human beings. He also developed concentration up till 3rd *Jhāna* in White *Kasina* meditation. This 3rd *Jhāna* he developed did not produce human life. However the *Kusala Javana* which arise at the time of *Parikamma Samādhi* and the *Kusala Javana* which arise at the time of *Upacāra Samādhi* before *Jhāna* has the power to produce human life. Because all these *Kamma* have the power to produce human life this meditator was instructed to discern the relationship of cause and effect of the *Kāmāvacara Kusala Javana Citta Cetasika* in practising the meditation on 32 parts of the body; to discern the relationship of cause and effect of the *Kāmāvacara Kusala Javana Citta Cetasika* called *Parikamma Samādhi & Upacāra Samādhi* in the practice of meditation on bones; to discern the relationship of cause and effect of the *Kāmāvacara Kusala Javana Citta Cetasika* called *Parikamma Samādhi & Upacāra Samādhi* in the practice of meditation on White *Kasina*. After discerning like this, one after another, the meditator realized that the *Kamma* of meditation on 32 bodily parts did not produce this effect; the *Kamma* of meditation on bones did not produced the effect; the *Kamma* of meditation on White *Kasina* did not produce the effect. Only after this realization, finally when he discerned again and again the *Kamma* of meditation on the 4 elements, he realized that the *Kamma* of meditation on the 4 elements produced the effect in this life.

After this realization what should the meditator do? Discern by the eye of wisdom that due to the causes *Avijjā*, *Taṇhā*, *Upādāna*, *Saṅkhāra*, *Kamma* then the effect, the *Rūpa* of the *Paṭisandhi* first stage foetus formation is arising continuously. After discerning like this by the eye of wisdom then further discern 'Because there is *Avijjā*, *Rūpa* arises. *Avijjā* is the cause, *Rūpa Khandhā* is the effect. Because there is *Taṇhā*, *Rūpa* arises. *Taṇhā* is the cause, *Rūpa Khandhā* is the effect. Because there is *Upādāna*, *Rūpa* arises. *Upādāna* is the cause, *Rūpa Khandhā* is the effect. Because there is *Saṅkhāra*, *Rūpa* arises. *Saṅkhāra* is the cause, *Rūpa Khandhā* is the effect. Because there is *Kamma*, *Rūpa* arises. *Kamma* is the cause, *Rūpa Khandhā* is the effect.' This is the method in discerning the relationship between cause and effect. The other factors of the *Paṭisandhi* 5 *Khandhā* (*Vedanakkhandhā*, *Saññakkhandhā*, *Saṅkhārakkhandhā*, *Viññāṇakkhandhā*) can be discerned in the same way. As in being able to discern the *Paṭisandhi* 5 *Khandhā*, one can

discern the cause and effect of the *Nāma dhamma* that arise in *Cakkhu dvāra Vīthi*, *Sota dvāra Vīthi*, *Ghāna dvāra Vīthi*, *Jivhā dvāra Vīthi*, *Manodvāra Vīthi* in every mind moment by grouping as 5 *Khandhā*.

However among the *Vīthi Citta Cetasika* only *Vipāka Nāma Dhamma* and *Kammaja Rūpa* arise due to *Avijjā*, *Taṅhā*, *Upādāna*, *Sankhāra*, *Kamma* of the past life. For example *Kiriya Citta*, *Kusala Javana*, *Akusala Javana* arise not because of *Kamma*. So it is not necessary to discern their relationship with past life. It is only necessary to discern the relationship with their respective present cause. As an example in the *Cakkhu dvāra Vīthi* there arise *Pañcadvārāvajjana*, *Cakkhu Viññāṇa*, *Sampaṭicchana*, *Santirana*, *Votthapana*, 7 *Javana* thought moments and two times *Tadārammana*. The *Pañcadvārāvajjana* is a *Kiriya Citta*. It is not concerned with past causes. The *Votthapana* is a *Kiriya Citta*. It is also not concerned with past cause. The *Javana*, which is either *Kusala Javana* or *Akusala Javana*, is also not concerned with past causes. The *Vipāka Citta Cetasika* of this *Vīthi Citta* which are concerned with past causes are *Cakkhu Viññāṇa*, *Sampaṭicchana*, *Santirana* and *Tadārammana*. *Pañcadvārāvajjana*, *Votthapana* and *Javana* are concerned with present causes: such as sense base (*Vatthu*), object (*Ārammana*), contact (*Phassa*), etc.

The method mentioned above in discerning the relationship between cause and effect by grouping the cause as one group and grouping the effect as one group is instructed by the Commentaries in accordance with the rules mentioned in *Paṭisambhidā* Pali as **Atīte hetavo pañca, idāni phalapañcakam, :: idāni hetavo pañca, āyatim phalapañcakam**. Grouping of the causes and grouping of the effect to be easily discerned is this *Paṭicca Samuppāda* 5th method. There are 4 methods taught by the Buddha directly as in the simile of the man looking for vines; so together with the method mentioned in *Paṭisambhidāmagga* there are 5 methods. There is also mentioned in the *Visuddhimagga* to discern the turning of the three *Vatṭa*: *Kilesa Vatṭa*, *Kamma Vatṭa*, *Vipāka Vatṭa*, which is not very different from the 5th method.

At this realization the meditator must discern the relationship, linking past cause with present effect in all 6 sense bases. After this it is further taught as **Atītepi paccaya ceva paccaya samuppanna dhamma ca**. When the past is discerned then he realizes that there are only cause

and effect in the past. To realize like this it is necessary to discern the next further past life because the meditator has to discern to realize that due to the causes in the further past life, the effect arises in the nearer immediate past life. Can we say this is enough? It is not enough yet. If possible, it is better to discern more past life. Why is it better?

1) When living beings see how they had to row with what kind of paddle and how they were hit by the waves (the worldly *dhamma* in *Saṃsāra*), wouldn't one be disappointed? They would be disappointed. The pride (*Māna*) can be humbled too. He is always admonished by his own *Samvega* (religious urgency). This is one reason.

2) The next reason is that if the meditator can discern many past lives, his weariness of the *Saṃsāra* rounds of suffering will gradually mature. The maturity of this weariness, *Nibbidā Nāṇa* is a strong support in *Vipassanā Nāṇa*. This is the most powerful support to attain *Magga Nāṇa*, *Phala Nāṇa*. Therefore one should try so that the *Nibbidā Nāṇa* matures. With this aim it is better if able to discern many past lives.

When this meditator was instructed to discern the past, in his 2nd further past life as a monk he practised meditation on 4 elements, meditation on 32 bodily parts, meditation on bones and meditation on White *Kasina*. He made a wish to be reborn in a happy course of existence as a human being, as a *Deva*. The wrong-knowing of 'human being', '*Deva*' is *Avijjā*. Attachment to the life of human being, *Deva* is *Taṇhā*. Clinging to it is *Upādāna*. Surrounded by these 3, he accumulated the *Saṅkhāra*. When he discerned the cause which produce the immediate past life, he realized that it was also produced by the *Kamma* of meditation on 4 elements. This *Kamma* of meditation on 4 elements also produced this present life.

When he discerned the 3rd further past life, he discerned that he was an old man. The meditator was then instructed to discern which *Nimitta* appeared at the time of near death. Then he realized that the *Kamma* object of offering almsfood to a novice appeared in the *Bhavaṅga* mind clearness of the old man. Then he was instructed to change to discern the four elements of the image of offering almsfood. Then further analyse the *Nāma rūpa* there. When discerning the process of *Vīthi Citta Cetasika* arising between two *Bhavaṅga* mind clearness, he

was instructed to discern the *Avijjā*, *Taṇhā*, *Upādāna* of what aspiration he was making at that time. The wish was to be reborn as a *Sāsana* monk like that novice. The wrong-knowing of 'monk' is *Avijjā*. Attachment to life as monk is *Taṇhā*. Clinging to it is *Upādāna*. Surrounded by these three, what did he do? He offered almsfood. This is *Saṅkhāra*. and *Kamma*. The *Kusala Citta Cetasika* is *Saṅkhāra*; the power or potentiality left behind as they pass away is *Kamma*. Altogether completed five causes: *Avijjā*, *Taṇhā*, *Upādāna*, *Saṅkhāra*, *Kamma*. Because these 5 causes are completed he got to be a monk in his 2nd past life.

When he discerned the 4th further past life he was a man. In that life he made a wish to be reborn as a man by offering flower at a Buddha *Rūpa*. The wrong-knowing of 'man' is *Avijjā*. Attachment to man's life is *Taṇhā*. Clinging to it is *Upādāna*. Surrounded by these 3 he accumulated the *Kusala Cetanā* which is offering flower at a Buddha *Rūpa*. This *Kusala Cetanā* is *Saṅkhāra*. The power or potentiality left behind as they perish away is *Kamma*. Altogether, *Avijjā*, *Taṇhā*, *Upādāna*, *Saṅkhāra*, *Kamma*. When asked to discern what he had done in that life, then he realized that there also he had practised meditation on the 4 elements up till *Rūpa Kalāpa*. However he could not attain the stage of analysing the *Rūpa Kalāpa*. He had also practised meditation on 32 bodily parts, meditation on bones and White *Kasina* meditation then. He could attain 3rd *Jhāna* in White *Kasina*. In this way he could see the *Rūpa Kalāpa* at the stage of discerning *Rūpa* after establishing the concentration (*Samādhi*); but he was not able to analyse the *Rūpa Kalāpa* and so did not reach ultimate reality. But because he practised meditation on 4 elements, he had planted a good *Vijja* seed.

Planting the good seed - Vijja 'seed', Cāraṇa 'seed'

The Venerable Ledi Sayadaw in his *Pāramī Dipaṇi* book mentioned that there are two important points for *Sāvaka Pāramī Ñāṇa*. **Adhikaro ca chandata adhikara kusala** - is the good *Cāraṇa* seed and good *Vijja* seed accumulated to attain *Magga Phala Nibbāna*. These are not the kind of *Kusala* which cling to the *Saṃsāra* rounds of suffering. Among the *Kusala* which is accumulated with the intention to attain

Magga Phala Nibbāna, the practice of *Dāna*, the practice of *Sīla*, practice of *Samatha* are part of *Cārana* seed. The seed of the realization from the 4 elements up till *Nāma rūpa*, the cause and effect and the seed of *Vipassanā Ñāṇa* are part of *Vijja*. The duty of *Cārana* seed is to send one to meet and to have good teacher, good father, good mother who can teach *Dhamma* to attain *Nibbāna*. When meeting good teacher, good parents, good friends, the ability to accept their teaching is the duty of *Vijja* seed. The Venerable Ledi Sayadaw mentioned that among the seeds, if one practised meditation on 4 elements, it has the supportive power (*Upanissaya Satti*) to help attain *Magga Phala Nibbāna*. Which seed is the best? If *Vipassanā Ñāṇa* is attained then it is the best. If he did not get such a seed the second best is the seed of *Paccaya Pariggaha Ñāṇa*. *Pāramī Puññasambhara* are the practice of *Dāna*, *Sīla*, *Samatha* called *Cārana* seed and the practice of *Vipassanā* called *Vijja* seed which are accumulated with the wish for *Nibbāna*. It is mentioned that one can attain *Magga Phala Nibbāna* only if he has these *Pāramī* seeds. In many *Desanā* it is mentioned that *Pāramī* is necessary.

Discerning his future life

As for this meditator mentioned above, after discerning the past, he discerned the future. What wish did he make, performing what *Kusala*? He makes the wish to be reborn as a monk after offering oil lamp at the pagoda in this monastery. The wrong-knowing of ‘monk’ is *Avijjā*. Attachment to monk’s life is *Taṇhā*. Clinging to it is *Upādāna*. Surrounded by these 3 he accumulated the *Kusala Saṅkhāra*. *Kamma*, which is offering oil lamp at the pagoda. The group of *Kusala Cetanā* is *Saṅkhāra*. The power or potentiality left by the *Saṅkhāra dhamma* when they pass away is *Kamma*. Altogether there are completed 5 causes; *Avijjā*, *Taṇhā*, *Upādāna*, *Saṅkhāra*, *Kamma*. When instructed to discern *Avijjā*, *Taṇhā*, *Upādāna* precisely, its *Manodvāravajjana* has 12 mental factors and the *Javana* has 20 mental factors. In the *Saṅkhāra* group he can precisely discern that there are 12 mental factors in *Manodvāravajjana* and 34 mental factors in *Javana*. Sitting in meditation he discerned the actual aspiration made at the pagoda by offering oil lamp. When instructed to link the

cause and effect, he can discern the relationship between the *Kamma* of offering the oil lamps and the future 5 *Khandhā*.

After that he discerned whether there is another subsequent further future life or not. Why was he instructed to discern a subsequent further future life? In the detail section of *Udayabbaya*, the Buddha taught that as ‘because of *Avijjā*, *Rūpa* arise’, also ‘because *Avijjā* cease, *Rūpa* cease’ - **Avijjā, Samudaya, Rūpa samudayo, ... Avijjā nirodha Rūpa nirodho**. When does *Rūpa dhamma* cease? At the stage when *Avijjā* ceased then *Rūpa* cease. It is mentioned in the sub-commentary (*Maha Tika*) to *Visuddhimagga*, 2nd Volume, page 421. **Avijjā, nirodha rūpanirodhoti aggamagga ñāṇena avijjāya anuppāda nirodhato anāgatassa rūpassa anuppādanirodho hoti paccaya bhāve abhāvato**. In the *Satipaṭṭhāna Desanā*, at the ‘*Vayadhammānupassī*’ stage, it is to discern that ‘because *Avijjā* ceases, *Rūpa* ceases’ etc. According to the stages of insight, this meditation practice is included in the detail *Udayabbaya Ñāṇa*. As the meditator discerns ‘because *Avijjā* arises, *Rūpa* arises so too he discern ‘because *Avijjā* ceases, *Rūpa* ceases’. This cessation is that if *Avijjā* is eradicated in oneself then all *Kilesa* are eradicated. When are all *Kilesas* eradicated? When one attains *Arahatta Magga Ñāṇa*. Then can it be said that if one has not attain it yet in present life then the time of attaining *Arahatta Magga Ñāṇa* is in the future? Yes. *Rūpa dhamma* totally cease when *Arahatta Magga* is attained. They cease as a cessation in which it will never arise again. As there is no cause, so there is no effect.

There are two kinds of cessation of *Rūpa* and also two kinds of cessation of *Nāma*. The nature of constant arising and passing away is called *Khanika Nirodha*. Although they arise, they pass away; if the cause is not ceased they arise again and then pass away again. This is the nature of constant arising and passing away. This *Khanika Nirodha* is called *Uppāda Nirodha*. *Uppāda Nirodha* means the cessation which has arising again. But the cessation mentioned above is not *Khanika Nirodha*. It is *Anuppāda Nirodha*. *Anuppāda Nirodha* means it cease as a cessation which will never arise again. For the meditator at the attainment of *Parinibbāna Cuti*, *Nāma rūpa* will never arise again. The meditator must discern until *Parinibbāna Cuti*, where *Nāma rūpa* will never arise again. If able to discern it and as one has not attained *Parinibbāna* yet, then isn’t it the future?

Therefore can't one realize what the Buddha taught in the method to discern future in the practice of *Satipaṭṭhāna*? One can realize it.

As for the meditator mentioned above who makes the wish to be reborn as a monk in future, he is able to discern that he will cut off the rounds of *Samsāra* in the 2nd further future life as a monk. After being able to discern like this the meditator has to discern the detail method of *Udayabbaya* as 'because *Avijjā* arises, *Rūpa* arises'; 'because *Avijjā* ceases, *Rūpa* ceases' systematically by the guide book. The detail method of discernment is taught with charts (in the guide books). If you want to have practical experience then you should practise.

Second example of another meditator's report

To understand more about the method of discerning *Paṭicca Samuppāda*, the example of another meditator's experience will be given. In this present life, she is a lady. When she discerned the immediate past life and analysed the *Nāma rūpa* in that life, she was a man. What had she done as a man in that life? His parents tried to arrange his marriage. He agreed verbally to please his parents but actually he was very reluctant to get married. As soon as he met the girl he was going to marry, the wish not to get married became stronger. Therefore one day he ran away from home by riding a horse without caring for the consequences. As he is rather skilful in business he worked on any job in any place and became rich. When he was rich, he intended to meditate, living at one place. Then what happened? After living at one place with the intention to meditate, his mind was still attached to his business. His mind was not very calm on the meditation. Although he sat to meditate, he could not meditate intensively because his mind went to his business; so he then returned home. In this way, he could not meditate. This was her immediate past life.

In that life also he visited the Shwe Dagon Pagoda and paid respect at the pagoda. He made a wish to be a person who can meditate by offering oil lamp at the Friday corner of the pagoda. When he was at the age of about 55 years old, he was dying. Diseases oppressed him. When she (in this life) tried to discern the *Maranāsañña Javana* (near death consciousness) of that life, she saw that on one hand his mind

was attached to his property and on the other hand there was also dislike for not being able to meditate. At the time of near death, the image of making the aspiration to be able to meditate by offering lights to the Shwe Dagon Pagoda appeared. This *Kamma* object *Nimitta* appeared in his *Maranāsañña Javana* as though he is again offering oil lamp at the Shwe Dagon Pagoda. Since he could not meditate because of his business, if he were to be reborn as a man again then he would have to work again like that and will not have the chance to meditate as well. So his mind inclined towards the idea that being a woman is better.

When he made the wish by offering the lights there is no distinguishing between man and woman but only the life of being able to meditate. When this *Kamma* object appeared in near death consciousness, what happened? His mind inclined towards life as woman. Why? Because ‘men have to work for economic welfare resulting in having no time for meditation; it is better to be a woman’, thus he thought. Then when discerned exactly the mental factors which was wrongly knowing as ‘woman’, there are only 19 mental factors. *Pīti* was excluded. Although there is thought of woman’s life, he did not keenly wish for it. It is only leaning (or inclination) towards life as a woman so that he will have an opportunity to meditate.

Discerning inclination as part of *Kilesa Vaṭṭa*

As an explanation, naturally *Kilesa Vaṭṭa* which are *Avijjā*, *Taṇhā*, *Upādāna* arise first then *Sankhāra* and *Kamma*, the *Kamma Vaṭṭa* arise. Then followed by *Vipāka Vaṭṭa*. This 3 *Vaṭṭa* turns continuously. If one does not meditate *Vipassanā* on *Vipāka Vaṭṭa* in time then because of *Vipāka Vaṭṭa*, *Kilesa Vaṭṭa* will arise again. Based on this *Kilesa Vaṭṭa*, *Kamma Vaṭṭa* arise again. Because of *Kamma Vaṭṭa*, *Vipāka Vaṭṭa* arise again. It turns round like this.

Concerning this the Buddha taught in the *Cetanā Sutta* in *Nidāna Vagga*, *Samyutta*. **No ce bhikkhave ceteti, no ce pakappeti, atha ce anuseti. Ārammanametam hoti viññāṇassa thitiyā.** Although there are *Sankhāra Kamma*, whether *Kusala Sankhāra* or *Akusala Sankhāra* accumulated without the wish for one life in the *Samsāra* rounds of

suffering and there is no wish to be man, woman, human beings or *Deva* with *Tañhā Diṭṭhi*, if the *Anusaya dhātu* (inclinations or tendencies) has not been removed the Buddha taught that it is the *Kilesa Vaṭṭa*.

For this meditator it happened like this teaching. In his *Kamma* of offering lights at the pagoda, it was surrounded by the *Avijjā, Tañhā, Upādāna* to have a life being able to meditate. There was no exact wish to be a woman. At that time there was the latent power to incline towards woman's life if the condition was right. Because this power existed, the mind inclining towards woman's life arose. This power is called *Anusaya*. But as *Kamma*, this *Anusaya* is very difficult to realize. At the stage of discerning cause and effect, discern *Anusaya* as *Kilesa Vaṭṭa*. At the turning of the *Samāsāra* wheel discern to realize that the *Anusaya* exists as *Kilesa Vaṭṭa*, namely *Avijjā Tañhā Upādāna*.

In that life too, he had been ordained as a novice when he was young and when his parents were still alive. He had meditated on 4 elements and had attained 1st *Jhāna* of *Asubha Kammatṭhāna* (Loathsomeness meditation). Because of the momentum or effect of this meditation, the reluctance to marry arose later. He disrobed when he was about 15 years old, after which his parents arranged his marriage at about the age of 20 to 25 years old. At that time he ran away from home and had to work. When he was nearly dying at the age of about 55 years old he was inclined towards life as a woman.

We cannot say exactly how much *Kamma* has been performed in one life. The *Kamma* which is going to produce the effect will appear in the near death consciousness. For some meditators 3 or 4 *Kamma* object may appear. In our 1st example above, 3 or 4 *Kamma* object appeared. If so then discern the relationship of cause and effect of all of them to see whether it produced the effect or not. But for the present example there is only one *Kamma* object which is offering lights at the Pagoda, appearing in the *Maranāsāñña Javana*.

When she discern her 2nd past life she was a *Deva*. He (the *Deva*) was always surrounded by many female deities and 4 male deities. His body was more shining than the other *Deva*. He was not found to be

meditating. But in that life he had attachment to human life without exactly making a wish by offering flowers and light to the pagoda, which is possible in the *Deva* world. It is not necessary to make the wish because it is enough by mental inclinations. As he got human life after passing away from that *Deva* life so when discerned exactly it was, because there arose the mental inclination towards human life. Attachment to man's life arose. The wrong-knowing of 'man' is *Avijjā*. Attachment to man's life is *Taṇhā*. Clinging to it is *Upādāna*. The *Kusala* of offering flowers and light to the Pagoda is *Saṅkhāra*. The power or potentiality left when the *Saṅkhāra dhamma* pass away is *Kamma*. Altogether 5 causes: *Avijjā*, *Taṇhā*, *Upādāna*, *Saṅkhāra*, *Kamma*. She can discern the relationship between these 5 causes and the *Vipāka 5 Khandhā* of the immediate past life as a man.

In discerning her 3rd past life, she was a monk. He meditated beginning with meditation on the 4 elements. Then with the light he could discern the 32 bodily parts and then meditated on bones. He also meditated on White *Kasina up* till 4th *Jhāna*. He further analysed the *Nāma rūpa* until attaining ultimate reality. He was already able to discern *Nāma rūpa Pariccheda* since that life. There are many meditators who are like her.

When instructed to discern the *Nāma rūpa* of the 4th past life, she discerned that she was an old man. At the age of about 80 years old he made a wish for monk's life by offering almsfood daily. He lived as an old couple only. They seemed not to be rich. Because of that wish he attained a monk's life in the future life (i.e. the 3rd past life of this female meditator).

When she discerned her 5th past life she was a woman. Offering flowers to a pagoda she made a wish for man's life. The wrong-knowing of 'man' is *Avijjā*. Attachment to man's life is *Taṇhā*. Clinging to it is *Upādāna*. Surrounded by these 3, the group off *Kusala Cetanā* which is offering the flowers at the pagoda is *Saṅkhāra*. They left behind the force or strength in the process of *Nāma rūpa* when they passed away. This force is *Kamma*. Altogether *Avijjā*, *Taṇhā*, *Upādāna*, *Saṅkhāra*, *Kamma*; 5 causes.

According to the research on meditators, it is very rare that a man would wish for life as a woman. But sometimes it happens, for example the meditator mentioned above. Why does a male inclined towards life as a woman? If the meditator is close to the life as woman (i.e. near to a past life as a woman) then the wish to be a woman sometimes appears. If the meditator is a woman and also if she is close to life as man (i.e. near to a past life which was a man) then the wish to be a man may arise. But are both of these wishes good? They are not good.

The Buddha himself taught in the *Mātuḡāma Saṃyutta*. The woman who cannot overcome the wish for a woman's life cannot get beyond life as woman. The man who cannot overcome the wish for a man's life cannot get beyond life as a man. For this meditator she did not have the wish for a woman's life in her 5th past life, so did she get beyond life as a woman? Yes, she did. But on the other hand because she had wished for life as a man, can she get beyond life as man? No she cannot. Therefore be very careful of this. While in the rounds of *Saṃsāra*, when we are accumulating the *Kamma* like this, if the mind changes a little the whole process of *Nāma rūpa* also changes. They change mainly depending on the *Avijjā*, *Taṇhā*, *Upādāna* which are surrounding during the accumulation of *Kamma*.

Suppose if accumulating the *Kamma* with the wish to be an animal and if the *Kamma is Akusala*, wouldn't it be worse? Therefore it is better to be careful about the surrounding *Avijjā*, *Taṇhā*, *Upādāna*. But from the research on many meditators, their habitual attitude came along with them. When instructed to discern the *Bhavaṅga* mind clearness, analysing the *Nāma rūpa* in detail, many meditator say that the attitude of the past life and attitude of the present life are almost the same. For example if discerning the person in the past who is of anger temperament one can discern many angry attitudes in the past. Followed by that momentum until this life then he may become a person of anger temperament in this life. Similarly a person who is of *Lobha* (greed) temperament in the past and if accumulated *Kamma* is surrounded by greed and if this *Kamma* produces the effect then he will become a person of greed temperament. As for the anger temperament if he accumulated *Kamma* surrounded by anger then he may become an anger temperament person. Why? Because the effect

is produced based on whatever is surrounding the *Kamma*. If the *Kamma* is accumulated surrounded by *Taṇhā* which is attached to properties then when the *Kamma* produces the effect, the attachment to properties becomes powerful.

The effect of performing good *Kamma* but surrounded by attachment For example Jotika the millionaire. At one time there were two brothers who were sons of a rich man. The elder brother had made the wish only for *Nibbāna* when offering sugar cane. The younger brother wished to become a human being, *Deva* and *Nibbāna*: 3 happiness. The receiver was the same, a *Pacceka Buddha*. The object offered was also the same, one sugar cane each. The *Citta Cetasika* which was offering the sugar cane, making the wish and the surrounding *Avijjā*, *Taṇhā*, *Upādāna* were not the same. Since the elder brother made the wish only to attain *Nibbāna*, then when he was reborn in the life in which he would attain *Nibbāna* he was able to be ordained in the *Sāsana*, having relinquished all properties. He became an *Arahant*. The younger brother, who would become Jotika the millionaire in future, made the wish mixing with the attachment (*Taṇhā*) to a happy human life and the attachment to a happy *Deva* life. Can he be parted from human life and from a happy *Deva* life? No, he cannot be parted from them. Which one is better? Being able to be parted or not? The one who was able to be parted from them mentioned above (i.e. the elder brother) attained Arahantship in *Vipassī Buddha Sāsana*. Hasn't suffering ceased? It ceased.

Because Jotika the millionaire in the past (i.e. at that time the younger brother) made the wish for a happy human life, a happy *Deva* life and *Nibbāna* (3 happiness), he had to pass for more than 91 *Kappa* from the time of *Vipassī Buddha's* time till *Gotama Buddha's Sāsana*. In one *Kappa*, the heaping up of the bones of one living being (being reborn and die, repeatedly, one life after another) may be as high as *Vepulla* Mountain. He (**Jotika**) had to pass about 91 mountain heaps of bones. He had to face death which heaps up as 91 bones mountains because he accumulated *Kamma* surrounded by attachment to happy human life and happy *Deva* life. Is this good? No, good. Therefore the accumulation of *Kamma* surrounded by *Avijjā*, *Taṇhā*, *Upādāna* is not good.

As for this meditator, when she further discern her 6th past life, she was a king. In that life the queen consort died first. Being attached to the queen, what happened to the King's near death later? His mind was attached to the queen only. At one time the King had offered almsfood to the Sangha with the queen. He made the wish to meet with her in every life. The wrong-knowing of 'life' where he can meet her is *Avijjā*. Attachment to that life is *Taṇhā*. Clinging to it is *Upādāna*. Surrounded by these *Avijjā*, *Taṇhā*, *Upādāna*, he accumulated the *Kusala Cetanā* of offering almsfood which is *Saṅkhāra*. When these *Kusala Cetanā* passed away they embedded the *Kamma* potentiality or power in the process of *Nāma Rūpa* which will produce the effect in future. This force is *Kamma*. Altogether 5 causes completed: *Avijjā*, *Taṇhā*, *Upādāna*, *Saṅkhāra*, *Kamma*. At the time of dying, this *Kamma* appeared in the King's *Maranāsañña Javana*. Because of this *Kamma* where was he reborn? The 5th past life (of this meditator) mentioned above; i.e. he became a woman.

In this case he only wished to meet and to live with the queen. He did not make the wish to be reborn as a woman. Why did he get a woman's life? When instructed to discern more precisely she realized that at the time of process of *Citta* in *Maranāsañña Javana* (near death consciousness), the mind was attached to the queen very much. Therefore at that time the object of the queen arose in the mind; on another side the *Kamma* of offering the almsfood also arise. At the arising of the *Kamma*, when the object of the queen arose this object became the 'bridge' to make his mind inclined towards a woman's life. When seeing the woman object, the mind unnoticeably inclined towards life of a woman. Therefore because of this unnoticeable inclination the King attained woman's life in the 5th past life (of this meditator). According to this, it was not an actual wish for a woman's life; it was just an inclination in the mind. Such kind of inclination did not happen while accumulating the *Kusala Kamma*. Only when the *Kamma* object appeared again at the time of near death, did this inclination happened. Therefore in discerning the cause and effect know that inclinations are already existing as *Anusaya dhātu*. According to her (this meditator's) report, should one let one's mind be unrestrained or uncontrolled? No, one should not. Also when accumulating the *Kusala Kamma* the mind should not be unrestrained.

When discerning the 7th past life, she was a white Royal elephant then. The elephant had to carry the King on its back to wherever the King wants to go. Therefore his mind has the nature of being inclined towards a King's life. At one time it offered a lotus flower which it had plucked to a Buddha *Rūpa*. It had made the wish for the life as a King by that offering. How could the elephant do something like this and also made the wish? It is because it was very near to human life (i.e. in a near past life as a human). It is not easy for such a mind to arise if it was not near to human life and it had no intelligence. According to the research on meditators, many meditators who had been an animal in the past life, then in that animal life they were not happy, knowing which life they came from to become an animal; they had the expectation for a human life. As for this elephant it made the wish to be a King in human life by offering lotus flower to a Buddha *Rūpa*. The wrong knowing of 'King' is *Avijjā*. Attachment to a King's life is *Taṇhā*. Clinging to it is *Upādāna*. Surrounded by these three, it accumulated the group of *Kusala Cetanā* which is offering the lotus to a Buddha *Rūpa*. This is *Saṅkhāra*. The power or potentiality left behind when the *Kusala Cetanā* perished away is *Kamma*. At the time of near dying the object which was offering lotus to a Buddha *Rūpa* appeared in the *Marāṇāsanna Javana*. So, know that is how the wish is fulfilled when such a *Kamma* produces its effect. The object offered was only a lotus; but this (offering of) lotus had the power to bring it to become a King; so can we look down upon (underestimate) *Kamma*? **Kusalesu dhammesu cittuppādamattampi bahu pakāraṇi vadāmi.** In the *Mulapannasa Pali (Majjhima Nikāya)*, the Buddha taught that there are many benefits even just to think about *Kusala dhamma*.

Then the meditator further discerned her 8th past life. When discerning why she became an elephant, she discerned then in that life (the 8th past life), she was a hill tribesman living in the jungle. He always had a bow and arrow and wore only a loin cloth. He lived there shooting animals and eating them by roasting. As for his *Kamma* - one day while looking for animals he saw a white elephant some distance away. As he was following after this elephant, he lost it.

From that time whenever he was searching for animals, he always remembered to look for the white elephant. Then at the time of near

death the image of animals he killed and ate appeared. This is *Akusala Nimitta*. *Akusala Nimitta* appears to those who accumulated the *Akusala*, and if that *Akusala* is going to produce the effect. He saw a heap of flesh of the animals he killed; on another side the image of the elephant which he was looking for also appeared. He passed away abruptly when these two objects appeared in his mind. When he was looking for the white elephant he got angry at himself for not being able to find the elephant. Therefore the anger of not finding the elephant was one *Kamma* and the killing of animals is another. These are two *Kamma*. When discerning to know precisely which of these two *Kamma* produced the effect, it was the *Kamma* of being angry for not finding the white elephant which took place to produce the effect.

So, have you been angry? We have to consider what kind of effect that *Kamma* of being angry will produce. Because the image of the white elephant appeared in the near death consciousness, the inclination towards life of elephant arose. It became a ‘bridge’ to it. The *Dosa Akusala Cetanā* brought him to be reborn as an elephant. According to this experience, it is like life occurring by turn. If one was a hunter at one time then he has to face the possibility to be reborn as an animal, isn’t it? If somebody is a hunter then it may be that there will be another who will kill him (in future). Concerning this elephant, because it was near to human life (i.e. immediate past life), although it could not speak it had wisdom. Because of this wisdom he attained the life of a human being again. When discerning in this way she realized the relationship of the causes and effects.

For this case, since the mind was inclined to the life of an elephant, the wrong knowing of ‘elephant’ is *Avijjā*. The attachment to life as elephant is *Taṇhā*. Clinging to it is *Upādāna*. Then, the group of *Dosa Akusala Cetanā* are the group of *Saṅkhāra Kamma* to produce the effect. There occurred the mind which was inclined a little to the elephant object at the time of near death. But sometimes there is no inclination to life but only the committing of wrong conduct only. When committing like this there may be no wish to be reborn as animal or in hell. But there is no power to avoid the sending by this *Akusala Kamma* to be reborn as animal, *peta* (hungry ghost) or in hell. There is attachment to the wrong conduct. This attachment to wrong conduct which is the *Avijjā*, *Taṇhā*, *Upādāna* become the *Kilesa*

Vatṭa. This is not the *Kilesa* which is attached to life as animal, peta or hell-being. However it is the *Avijjā*, *Taṇhā*, *Upādāna* which is attached to wrong conduct; being the cause to be reborn in this kind of life.

For this meditator, when she discerned precisely the cause and effect of all these 8 past life, she found that since her 3rd past life as a monk, he (the monk) was able to discern cause and effect in 5 of his past lives (i.e. from 4th to the 8th past lives of the present lady meditator). This lady meditator attained *Nāma Rūpa Pariccheda Ñāṇa* and *Paccaya Pariggaha Ñāṇa* since her 3rd past life. It can be said that she is one with good *Pāramī* seed.

After discerning past lives she was instructed to discern her future lives. Although she is a woman in this life she made a wish to be a monk in future life after offering lights to the pagoda. To discern whether this *Kamma* will arise or not when she will be near dying, she discerned the *Nāma Rūpa* from present *Nāma Rūpa* towards the future *Nāma Rūpa*. When she discerned the *Bhavaṅga* mind clearness at the time *Maranāsanna Javana*, this *Kamma* of offering light appeared. This *Kamma* will produce the effect. Then she could discern the cause and effect between the future 5 *Khandhā* of the monk and the present cause. She further discerned to know whether there will be another subsequent future life or not. Then she realized that she could completely cut the *Saṃsāra* journey in that immediate future life as a monk. She can discern the cessation of *Nāma Rūpa* which will never arise again after *Cuti* because *Avijjā*, *Taṇhā*, *Upādāna*, *Saṅkhāra*, *Kamma* ceased.

When going in the rounds of *Saṃsāra*, isn't it fearful without knowing what form we will take, which way we will be going, what place we will be reaching? It is fearful. But yet one has to go as the *Saṃsāra* journey is not finished yet. So is there any method to know exactly the way now? There is. According to this method the Buddha taught that for those who have *Sīla* (morality/virtues), what he wishes for the future can be fulfilled. **Taṅca kho sīlavato vadami no dusīlassa** etc. The wish can be fulfilled for those who have *Sīla*. It is not fulfilled for those who have no *Sīla*.

A person after having met a *Khattiya Mahāsāla* (wealthy ruler), *Brahmana Mahāsāla* (wealthy Brahmin; elite) or *Gahapati Mahāsāla* (wealthy householder) then the inclination that it is better to be reborn as their friend or associates after passing away may arise. These kind of thoughts arise. What does he do with these intentions? **So tañ cittaṃ dahatti tañ cittaṃ adhitthāti tañ cittaṃ bhaveti.** He develops and determines these thoughts again and again. In our modern language it means making a wish or aspiration. What happens when this arise? **So kā sabbetā parāmaranā khattiya mahāsālanavā brahmana mahāsālanavā gahapatī mahāsālanavā sahayatā uppajjati.** After passing away he reaches to the life as friend or companion of *Khattiya Mahāsāla*, *Brahmana Mahāsāla* or *Gahapati Mahāsāla*. What kind of person can become like this? **Tañca kho sīlavato vadāmi no duṣiḷassa icchatī bhikkhave sīlavato cetopanidhi visuddhatā.** The Buddha taught that it is only for those who have morality and not for those who have no morality.

For those who have morality or his morality is purified then, because of that, all the wishes in his mind becomes fulfilled. Similarly the Buddha precisely taught that if one made the wish to be reborn a *Deva* in *Catumaharajika*, *Tāvatisāsa*, *Yāmā*, *Tusita*, *Nimmānarati* or *Paranimmita-vasavatti* after performing *Kusala* and if that *Kamma* produces the effect then he can attain to the *Deva Sugati* that he wants to be; but this is only for those who have *Sīla*. Those without *Sīla* cannot attain it. Therefore if he makes the wish by performing *Kusala* standing on the ground of *Sīla* can he get the life which he wishes for? Yes, he can. But if he wishes to attain to the *Brahmā* world when the foundation is *Dāna*, the mind becomes pliant and he further meditates on the Four *Brahma Vihāra* which are *Mettā*, *Karunā*, *Muditā*, *Upekkhā*; then if he makes the wish he can attain *Brahmā* world. But is it good to attain these lives? It is not the best. But if one wishes for it, one can attain these lives. Why is it not the best? It is being not free from: old age, sickness, death, sorrow, grief, physical pain, mental pain, lamentation. One may not be free from these *Dukkha*. Therefore the Buddha reminded, admonished that the performance of *Kusala* should be with the aim of *Nibbāna*. The Buddha exhorted to try to have *Vivaṭṭa Nissita Kusala* but not *Vaṭṭa Nissita Kusala*. That is, if one performs *Kusala*, the aspiration should be for the attainment of *Nibbāna*.

If so, why discern future? The past life is discerned to remove attachment to the cause and effect which are in many past lives; so too the future is discerned to remove attachment to the future life. Sometimes when people are in bad situations don't they long for the happy past? They may long for it. Sometimes when people are in bad situations don't they expect to get a life better than the present? They expect so. Therefore because of longing for the past and expecting the future, the three periods have to be discerned: the past 5 *Khandhā* as *Anicca, Dukkha, Anatta*, the present 5 *Khandhā* as *Anicca, Dukkha, Anatta* the future 5 *Khandhā* as *Anicca, Dukkha, Anatta* to attain *Aniccanupassanā Ñāṇa, Dukkhanupassanā Ñāṇa, Anattanupassana Ñāṇa*. By discerning so if he finds the faults which are *Anicca, Dukkha, Anatta* of the past, present, future 5 *Khandhā* continuously then this meditator will become weary and disgusted with past, present, future 5 *Khandhā*. Also because of having discerned externally, he will become weary and disgusted with external 5 *Khandhā*.

He also discerns the external non-living *Saṅkhāra* object. After discerning and analysing the 4 elements of gold, silver, iron, land, houses, building etc., they become *Kalāpa*. Analyse these *Kalāpa*. They are *Utuja Rūpa*. If sound is included, 9 *Rūpa* factors; if excluded 8 *Rūpa* factors only. One must meditate *Vipassanā* continuously realizing their 3 characteristic of *Anicca, Dukkha, Anatta*. By practising so when he finds the fault which is *Anicca, Dukkha, Anatta* of non-living *Saṅkhāra Dhamma* he will become weary and disgust of these *Saṅkhāra Dhamma*. With the aim for the maturity of *Nibbidā Ñāṇa* the meditator is instructed to discern past, present, future; all three periods. For the meditator who is meditating *Vipassanā* only on the present, is it possible to be weary of past life and future life? It is not easy to be so.

After successful in discerning *Paṭicca Samuppāda* like this the meditator is further instructed to discern the cause and effect by the 1st method in this *Paccaya Pariggaha Ñāṇa* stage. If the meditator wishes to, he will be instructed to practise on the remaining methods. One may ask what is the benefit in discerning the relationship between cause and effect? At this stage 2 *Ñāṇa* (insight knowledge) are attained: *Nāma Rūpa Pariccheda Ñāṇa* and *Paccaya Pariggaha Ñāṇa*. The *Nāma Rūpa Pariccheda Ñāṇa* has the power to remove *Sakkāya*

Diṭṭhi. This *Sakkāya Diṭṭhi* which is attachment and belief that there really exists man, woman, person, beings is removed because he can discern that there are no man, woman, person, being, human, *Devas*, *Brahmā* externally and internally, in the 31 realms. Also, for the meditator who can discern the future 5 *Khandhā*, *Sakkāya Diṭṭhi* on future 5 *Khandhā* is removed. *Nāma Rūpa Pariccheda Ñāṇa* is the weapon that can ‘defeat’ (remove) *Sakkāya Diṭṭhi* of the three periods - past, present, future. But *Nāma Rūpa Pariccheda Ñāṇa* has not the power to remove it totally. It can remove it only temporarily (*tadanga*).

The weapon which can defeat (remove) it totally is *Magga Ñāṇa*. However *Magga Ñāṇa* does not arise out of nothing. It is just like the golden umbrella on the summit of a Pagoda. It cannot stand on the air without the pagoda building. The *Magga Ñāṇa*, which is like the golden umbrella on top of the pagoda, will arise only when there is *Vipassanā Ñāṇa* which is like the pagoda building below it, supporting it with *Upanissaya Satti* (supportive power), step by step. Then, what is removed at the stage of discerning cause and effect in *Paccaya Pariggaha Ñāṇa*? *Atta Diṭṭhi* (wrong view of ‘self, ‘soul’) and *vicikicchā* are removed. At that time 16 kinds of sceptical doubts such as ‘Was there a past?’, ‘Will there be a future?’, ‘Is there really relationship between cause and effect?’ etc. will be removed. It is not only to remove these but also to know the 4 important ways concerning the discernment of *Paṭicca Samuppāda*. These four are *Ekatta*, *Ñāṇatta*, *Abyāpāda* and *Evam Dhammatā*.

»1) What is *Ekatta*? **Tattha Avijjāpaccaya saṅkhārā, saṅkhāra paccaya viññāṇanti evaṃ bījassa ankurādibhavana rukkha bhāvapatti viya santānānupacchedo ekattanayo nāma** (*Vism*, XVII, 310). Because of *Avijjā*, *Saṅkhāra* arise. Because of *Saṅkhāra*, *Viññāṇa* arise. Because of *Viññāṇa*, *Nāma Rūpa* arise. Because of *Nāma Rūpa*, *Salāyatana* arise. Effect arises because of the cause. Because of the effect, cause arises again. Because of the cause, effect arises again; an unbroken or uninterminated continuity of *Nāma Rūpa* process. The turning of the relationship between cause and effect is called the unbroken, uninterminated continuity process. If he finds it one uninterrupted continuity process means he knows the *Ekatta* way. For example the seed is sown first; then it becomes enlarged; then the shoots appear; then the leaves appear; then the stem; then the branch, etc., gradually

it grows until it becomes a tree. So, can we say that the process from the seed to the tree as one unbroken continuity process? Yes we can. In this way, when discerning the process of *Nāma Rūpa* of beings, there is *Avijjā* in the past. Because of past *Saṅkhāra*, present *Paṭisandhi Viññāṇa* arise. Because of *Viññāṇa*, *Nāma Rūpa* arise. Because of *Nāma Rūpa*, *Salāyatana* arise etc. The effect arises because of cause. Because of the effect, cause arises as again. If discern the process of cause and effect which are relating constantly it is seen as one uninterrupted continuity process.

In other words for the meditator who discern the past if he discerns the *Bhavaṅga* mind clearness, it is an uninterrupted continuity process which is arising and passing away. It is only one continuity but not just one mind. To understand easily, when ants are crawling towards one place you will see them as one line of ants; but is not one ant only. Similarly the process of *Nāma Rūpa* which are arising and passing away is only one continuity.

Sometimes the meditator may find 3 or 4 persons in the past when he discerns the past. Then at that time discern the 4 elements and analyse the *Nāma Rūpa* of each person one after another. After discerning he will understand which person's *Nāma Rūpa* continuity process in that past is in line with his *Nāma Rūpa* continuity. He clearly realizes which *Nāma Rūpa* continuity process is in the same line with his *Nāma Rūpa* continuity process. When he discerns generally the 4 elements and analyse the *Nāma Rūpa* of the other person there is no link or connection between these *Nāma Rūpa* and his *Nāma Rūpa*. Therefore are the continuity process of oneself and the continuity process of other person the same? It is not the same. The continuity process of oneself is one process; the continuity process of the other is another process. Is there any stopping or ceasing in one continuity process which are turning according to the relationship between cause and effect? No. These are occurring as one continuity process. Realizing like this is called *Ekatta* way.

Yaṃ Sammā passanto hetuphalasambandhena santānassa anupacchedāvabodhato uccheda diṭṭhīm pajahati. For the meditator who realizes the *Ekatta* way very well, since he knows that the process of *Nāma Rūpa* is continuously occurring by means of the relationship

between cause and effect, has he the power to remove *Uccheda Diṭṭhi*, the view that nothing exist after death? He has. For the meditator who has been able to discern the occurring of cause and effect in past lives and the arising of cause and effect in the future lives as ‘because of *Avijjā, Taṇhā, Upādāna, Saṅkhāra, Kamma* in the past, present *Nāma Rūpa* arise’; ‘because of *Avijjā, Taṇhā, Upādāna, Saṅkhāra, Kamma* accumulated in the present, *Nāma Rūpa* will arise in the future’, will he accept this wrong view of *Uccheda Diṭṭhi* where nothing exist after death? He will not accept.

Micchā passanto hetuphalasambandhena pavattamānassa santānānupacchedassa ekattagahaṇato sassata diṭṭhiṃ upādiyati. If one understood wrongly about the uninterrupted process of cause and effect, taking it as one (*Ekatta Gahana*), then he may incline to *Sassata Diṭṭhi*. How can he be inclined to *Sassata Diṭṭhi*? **Ekattagahaṇato ti hetuphalānaṃ bhedaṃ anupadhāretvā hetuṃ phalaṅca abhinnaṃ katva ubhinnaṃ ekabhāvassa abhedassa gahanena ‘Tadeva viññānaṃ sandhāvati saṃsāraṭī’ ti adinā sassata diṭṭhiṃ upādiyati** (*Sub-commentary Mahā Tika*). One may wrongly accept that there is only one *Nāma Rūpa*. It is the same *Nāma Rūpa* at birth. It is the same *Nāma Rūpa* as adult. It is the same *Nāma Rūpa* in dying. It is the same *Nāma Rūpa* in reaching the next life. He clings to the view that all are the same *Nāma Rūpa*. He does not realize that the nature of *Nāma Rūpa* is arising and passing away. He accepts as only one *Nāma Rūpa* without realizing its arising and passing away.

Hetuphalānaṃ bhedaṃ anupadhāretvā - he never considers the passing away of the cause and effect. **Hetuṃ phalaṅca abhinnaṃ katvā** - he accepts it as one without separating the cause and effect. He may take it that only this *Viññāna* change from that life to this life and from this life to that life. Because of this, at the stage of *Ekatta* way, it is necessary to discern to be able to realize the process which is arising and passing away. If seeing only the row of process without seeing the arising and passing away, it will be wrong. Therefore if *Ekatta* way is realized well, he can remove *Uccheda Diṭṭhi*. If it is not well realized, *Sassata Diṭṭhi* may arise. It will happen as ‘in the past it was I’, ‘in the future it will be I’, ‘only I have been circulating from the past to the future’.

»» 2) Then, the *Ñāṇatta* way.

Avijjādīnampana yathāsakaṃ lakkhaṇa vavathānaṃ Ñāṇattanayo nāma. There are factors of *Paṭicca Samuppāda* such as *Avijjā*, *Sanḅhāra*, *Viññāṇa*, *Nāma Rūpa*, *Salāyatana*, *Phassa*, *Vedanā*, etc. Distinguishing these factors by means of characteristic, manifestation, function and proximate cause is called *Ñāṇatta* way. Therefore meditation by these 4 means is also necessary in the *Paṭicca Samuppāda* stage. **Yaṃ sammā passanto nava navānaṃ uppāda dassanto sassata diṭṭhiṃ pajahati.** Since he can realize through his insight the arising of each new state, he can remove *Sassata Diṭṭhi*. *Sassata Diṭṭhi* is a kind of view which accepts that it is indestructible and exists forever as an essence. By *Ñāṇatta* way when discerning the continuity of *Nāma Rūpa* there is only arising and passing away. Is there any soul which exists as an indestructible essence? No. As there is no soul in the *Nāma Rūpa*, there is nothing except *Nāma Rūpa* only. In the 31 realms, if analysed there are only the heap of *Nāma Rūpa*. Nothing can be found in the 31 realms except *Nāma Rūpa*. Although one looks for a soul which is an indestructible essence in the *Nāma Rūpa*, it cannot be found. Therefore the meditator who realizes the continuity as arising and passing away successively has the power to remove *Sassata Diṭṭhi*, which accepts that *Nāma Rūpa* are permanent.

Micchā passanto ekasantānapatitassa bhinna santānasseva ñāṇattaggahanato Ucheda diṭṭhiṃ upādiyati. The *Nāma Rūpa* are occurring in one continuity; if one wrongly accepts them as occurring in different continuity then he may get cling to *Ucheda Diṭṭhi*. To understand better an example will be given. Long ago there was an author who wrote two books. Lets call them the First Book and the Second Book. When he published the First Book, people were pleased and accepted this book. Then he published the Second Book. The teachings of these two books were contradictory. After that the First Book was reprinted because many people liked it very much. As the teachings were contradictory he wrote a preface to the 2nd edition of the First Book. How did he write? One noticeable point in the preface which concerns our present topic above is this: He mentioned that the opinion of the author in the First Book was the opinion which existed in the past *Nāma Rūpa* continuity process of the author. This is not the opinion of the author existing in the present *Nāma Rūpa* continuity process. Did he not separate one continuity of *Nāma Rūpa* into two

continuities? On separating like this what will happen? *Uccheda Diṭṭhi* arise, doesn't it. This is accepting that when he is born, it is one person; when he is dying, it is another person. It is accepting that in this life one enjoys it; in the next life another will suffer for it. There is no connection. They accept like this. This is *Uccheda Diṭṭhi*. Therefore it is necessary to be able to accept that if it is of one continuity process then it is one continuity process. It is also necessary to be able to realize the nature of *Anicca*, *Dukkha*, *Anatta* in one continuity. It is said that one realizes the *Ekatta* way if he accepts the continuity process as one if it is one. One realizes the *Nāṇatta* way if he can discern the continuous arising and passing away of *Nāma Rūpa* which are occurring in one continuity. The continuity process is one only but is *Rūpa* one only or *Nāma* one only? No. It means only the continuity process is one continuity process.

»»3) The next one is *Abyāpāra* way.

Avijjāya saṅkhāra mayā uppadetabbā, saṅkhārānaṃ vā viññāṇaṃ amhehīti evamādiḍḍhāparābhavo abyāpāranayo nāma. For *Avijjā*, is there any endeavour to make the *Saṅkhāra Dhamma* arise such as 'I will make *Saṅkhāra Dhamma* to arise?' There is no such endeavour. There is also no endeavour from the *Saṅkhāra* to make the *Viññāṇa* arise, such as 'I will make *Viññāṇa* to arise'. From the other side there is also no endeavour from *Saṅkhāra* such as 'If *Avijjā* arises we will arise'. For *Viññāṇa* there is no endeavour such as 'if *Saṅkhāra* arises, we will arise'. There is no endeavour in both causes and effects. If one realizes this non-existence of endeavour, it is said that he realizes the *Abyāpāra* way. It is necessary to be able to discern this at the stage of discerning the relationship between cause and effect.

Yaṃ sammā passanto kārakassa abhāvābodhato Atta diṭṭhiṃ pajahati. For the cause there is no endeavour to make the effect to arise and also for the effect there is no endeavour to follow to arise when the cause arises. If realized very well and truly, there is no *Byāpāra* existing. Why? '**Nīrīhā nijjīva dhamma matṭa'ti passanto.** For the cause which are *Avijjā*, *Taṇhā*, *Upādāna*, *Saṅkhāra*, they are only the nature of ultimate reality (*Paramattha*). And the effect such as *Viññāṇa*, *Nāma Rūpa*, *Salāyatana*, *Phassa*, *Vedanā*, etc are also the nature of ultimate reality only. The cause does not put effort to produce the effect. For the effect, there is no effort to arise when the cause arises. There is no

Jiva Atta in both cause and effect. Realizing well and truly like this, since he has realized penetratively the non-existence of *Atta* which is the creator, it has the power to remove *Atta Diṭṭhi*. *Parama Atta* means the *Atta* which is creating and *Jiva Atta* means the *Atta* which is being created. These two *Atta* do not exist. Therefore if one realizes well and truly the *Abyāpāra* way that there is non-existence of these 2 *Atta*; that there is only the nature of *Paramattha* at both sides of cause and effect then the *Abyāpāra* way has the power to remove *Atta Diṭṭhi*.

Micchā passanto yo asatipi byāpāre avijjādinam sabbhāva niyama siddho hetubhāvo. Tassa aggahanato Akiriya diṭṭhim upādiyati. If the *Abyāpāra* way is not realized well, *Akiriya Diṭṭhi* may arise. *Avijjā* has no endeavour to make *Saṅkhāra dhamma* arise. If one has wrong opinion on this lack of endeavour, what is the wrong realization? **‘Sasambhāraggino uddhamukhatā sasambharā vāyuno tiriyaḡamana’** If a building is burning with a great fire, does the smoke go up or go down? It goes up. This is a natural law. The strong wind blowing across is also a natural law. As these are occurrences by natural law so too are the cause such as *Avijjā* and the effect *Saṅkhāra*. The power of this cause which can produce the effect (*Saṅkhāra*), is the power which is existing naturally. The nature which has such power is called cause. Having the wrong view, *Akiriya Diṭṭhi*, he may not accept the existence of these causes. **Kassaci kattuno abhāvā na kāci kiriya phala pabandhinī ti.** If he has the wrong opinion that because there is no being who is the creator, all the actions are not related with the effect then he may fall into (the wrong view of) *Akiriya Diṭṭhi*. It means that because there is no endeavour in the cause to make the effect such as *Saṅkhāra* to arise, one may have the view that there is no relationship between cause and effect and does not accept the natural law that effect arises because of cause but accept that as there is no relationship between cause and effect, all the occurrences arise as it is without causes, then he may incline to *Akiriya Diṭṭhi*.

It is right to say that there is no endeavour in the cause to make the effect arise. Then one may ask why do we say ‘because of *Avijjā*, *Saṅkhāra* arise’. The answer is that only when the cause, which is *Avijjā*, arises will the effect which is *Saṅkhāra* arise. As soon as the cause which is *Avijjā* ceases, the effect which is *Saṅkhāra* also ceases. In other word, generally if the causes which are *Avijjā*, *Taṇhā*,

Upādāna, Saṅkhāra, Kamma arise then the effect, *Viññāṇa, Nāma Rūpa, Salāyatana, Phassa, Vedanā* will arise. As soon as the causes *Avijjā, Taṇhā, Upādāna, Saṅkhāra, Kamma* cease then the effect *Viññāṇa, Nāma Rūpa, Salāyatana, Phassa, Vedanā* will also totally cease. The meditator who is able to meditate at the *Udayabbaya Ñāṇa* stage in a wider way will realize this. At that stage of meditation, it is to discern ‘because *Avijjā*, arises, *Rūpa* arises’, ‘because *Avijjā* ceases, *Rūpa* ceases’. When do *Avijjā, Taṇhā, Upādāna, Saṅkhāra, Kamma* cease? They will cease in the future when he attains *Arahatta Magga*. When cessation of *Avijjā, Taṇhā, Upādāna, Saṅkhāra, Kamma*, being never to arise again after *Parinibbāna Cuti* has been discerned, then this meditator can discern the cessation of *Nāma Rūpa*, in which it will never arise again. If he realizes clearly the nature that ‘when the causes arise, the effects arise’ and ‘when the causes totally cease, the effects also totally cease’ then he accepts that the causes *Avijjā, Taṇhā, Upādāna, Saṅkhāra, Kamma* are the causes which can produce the effects *Viññāṇa, Nāma Rūpa, Salāyatana, Phassa, Vedanā*, although there are no endeavour in the ultimate reality (*Paramattha Dhamma*).

If he does not accept like this but accept that there is no relationship between cause and effect and that each arising is by itself individually then he may cling to *Akiriya Diṭṭhi* wrong view. Therefore if one realizes the *Abyāpāra* way then he can remove *Atta Diṭṭhi*. On the other hand if he does not realize the *Abyāpāra* way very well, what view will arise? *Akiriya Diṭṭhi* will arise. So in the stage of *Paccaya Pariggaha Ñāṇa*, the meditator who is discerning *Paṭicca Samuppāda* needs to realize the *Abyāpāra Dhamma* very well. Therefore if the meditator has never discerned the relationship of cause & effect, *Paṭicca Samuppāda* then he has no ability to remove *Atta Diṭṭhi* and *Kiriya Diṭṭhi*.

»» 4) Then, *Evaṃ Dhammatā* way.

Avijjādīhi pana kāraṇehi saṅkhārādīnaṃ yeva sambhavo khīradīhi dadhīādīnaṃ viya, na aññesanti ayaṃ evaṃ dhamma tānayo nāma (*Vism. XVII, 312*). If the effect arise because of *Avijjā* then the effect is *Saṅkhāra*. Because of *Avijjā, Saṅkhāra* arises. Because of *Saṅkhāra, Viññāṇa* arise. Because of *Viññāṇa, Nāma Rūpa* arise etc., in sequence order. In other words, if grouping causes and effects, then if the causes which are *Avijjā, Taṇhā, Upādāna, Saṅkhāra, Kamma* arise, the effects which are *Viññāṇa, Nāma Rūpa, Salāyatana, Phassa, Vedanā*.

will arise. There is no natural law (*Dhammatā*) that another effect will arise. **Khīradīhi dadhiādinam viya** - for example curd, buttermilk etc come from milk when the milk becomes fermented. It will not change to any other thing except curd etc. In the same way the causes *Avijjā Taṇhā, Upādāna, Saṅkhāra, Kamma* produce only the effect *Viññāṇa, Nāma Rūpa, Salāyatana, Phassa, Vedanā*. In another way, if you discern by means of the 1st method of *Paṭicca Samuppāda* then you discern that ‘if *Avijjā* arises then *Saṅkhāra* will arise’, ‘if *Saṅkhāra* arises *Viññāṇa* will arise’, ‘if *Viññāṇa* arises, *Nāma Rūpa* will arise’ etc. There are only the causes and effects. If realized like this then you have realized *Evam Dhammatā* way.

What is the benefit of realizing well the *Evam Dhammatā* way? **Yam sammā passanto paccayānurūpato phalāvabodhā ahetuka diṭṭhim akiriya diṭṭhiṅca pajahati**. For the meditator who realizes penetratively that ‘due to the causes *Avijjā, Taṇhā, Upādāna, Saṅkhāra, Kamma* then only the linked effects *Viññāṇa, Nāma Rūpa, Salāyatana, Phassa, Vedanā* will arise’ then he has the ability to remove the 2 wrong views which reject *Kamma* and its effect which are: (1) *Ahetuka Diṭṭhi*, clinging to the view that there is no cause and (2) *Akiriya Diṭṭhi*, clinging to the view that whatever done is not done (i.e. ineffectiveness of actions). Therefore the good ‘weapon’ to remove *Ahetuka Diṭṭhi* and *Akiriya Diṭṭhi* is the discernment of the relationship of cause and effect which are occurring naturally (*Dhammatā*) as ‘because of *Avijjā*, *Saṅkhāra* arises; because of *Saṅkhāra*, *Viññāṇa* arises’. It has the ability to remove these 2 wrong views. Those who have not discerned the *Paṭicca Samuppāda* will not have the ability to remove these two wrong views. Therefore the discernment of the relationship of cause and effect *Paṭicca Samuppāda* is the best ‘weapon’ to remove many kinds of wrong view (*Diṭṭhi*).

Micchā passanto paccayānurūpam phalappavattim aggahetvā yato kutoci yassa kassaci asambhavaggahanato ahetuka diṭṭhiṅceva niyata vadaṅca upādiyati. If one understands wrongly without accepting the *Evam Dhammatā* way, what can happen to him? It is natural that curd comes from milk; it does not come from water. Oil comes from sesame seed; it does not come sand. It is natural. But he cannot accept this natural law. He cannot accept the arising of each effect due to their respective

cause. He accepts wrongly. Then what happens to him if he does not accept that the effect arises due to the related cause?

Yadi aññasmā aññassa uppatti siyā, vālikato telassa, ucchuto khīrassa kasmā uppatti na siya. Tasmā na koci kassaci hetu atthīti ahetuka Diṭṭhiṃ. He falls into the wrong view *Ahetuka Diṭṭhi* which accepts that there is no cause. **Avijjāmanepi hetumhi niyatāya tilagāvīsukkasonitādīhi telakhrasarīrādīni pavattantīti niyati vādañca upādiyātīti viññatabbam yathāraham.** As the causes are not clear to him, he clings to *Niyata vāda* which accepts everything being as it is. For example from sesame we get oil, from cows we get milk, from the insemination by parents we get our physical body. He accepts that this is only natural. The effect arises not because of the cause. He clings to the wrong view of *Niyata Vāda*. This happens when he does not realize the *Evaṃ Dhammatā* way well. What is *Evaṃ Dhammatā* way? It is such as ‘because of *Avijjā*, *Saṅkhāra* arises’. If something arises because of *Avijjā* then it is only *Saṅkhāra*, the effect. Because of *Avijjā* there is no arising of another different effect. This is according to the 1st method of *Paṭicca Samuppāda*. According to the 5th method, if effect arise due to the causes *Avijjā*, *Taṇhā*, *Upādāna*, *Saṅkhāra*, *Kamma* then that effect is only *Viññāṇa*, *Nāma Rūpa*, *Salāyatana*, *Phassa*, *Vedanā*. It does not give rise to other effects. This is the law of nature (*Dhammatā*) of the cause & effect which exists. This law of nature is called *Evaṃ Dhammatā* way. Only if one realizes *Evaṃ Dhammatā* way very well will there be the ability to remove *Ahetuka Diṭṭhi* and *Niyata vāda*.

Therefore for the meditator who meditates on, *Paṭicca Samuppāda* if he realizes rightly and penetratively the *Ekatta*, *Ñāṇatta*, *Abyāpāra* and *Evaṃ Dhammatā* ways then the ability to remove many kinds of wrong views (*Micchā Diṭṭhi*) will arise. If one realizes *Ekatta* way well *Uccheda Diṭṭhi* can be removed; if not *Sassata Diṭṭhi* may arise. If one realize *Ñāṇatta* way very well, *Sassata Diṭṭhi* can be removed; if not *Uccheda Diṭṭhi* may arise. If one realize *Abyāpāra* way well, *Atta Diṭṭhi* can be removed; if not *Akiriya Diṭṭhi* may arise. If one realize *Evaṃ Dhammatā* way well, *Ahetuka Diṭṭhi* and *Akiriya Diṭṭhi* can be removed; if not *Ahetuka Diṭṭhi* and *Niyata Vāda*, *Niyata Diṭṭhi* may arise. Therefore for those who has never discern the relationship between cause and effect in *Paṭicca Samuppāda*, they cannot attain

the ability to remove such kind of *Diṭṭhis*. Therefore in the *Mahā Nidāna Sutta* the Buddha taught that one can never be able to escape from the rounds of *Saṃsāra* if one does not know penetratively the relationship between cause and effect *Paṭicca Samuppāda* by the two insight (*Ñāṇa*): *Anubodha Ñāṇa* and *Paṭivedha Ñāṇa*. The Commentary also mentioned that there is no one who can escape from *Saṃsāra*, even in a dream without being able to cut the relationship of cause and effect *Paṭicca Samuppāda* with the sword of wisdom. Therefore what should the meditator who wants to escape from the rounds of *Saṃsāra* do? He should try to realize penetratively the relationship of cause and effect *Paṭicca Samuppāda* by *Anubodha Ñāṇa* and *Paṭivedha Ñāṇa*.

What is *Anubodha Ñāṇa*? The Mahāgandhayoong Sayadawgyi explained the meaning of it according to the sub-commentary. To know the 2 *Ñāṇa* (*Nāma Rūpa Pariccheda Ñāṇa* and *Paccaya Pariggaha Ñāṇa*) for one or two times only then the work is not finished yet. Only when one is able to discern again and again, repeatedly then these two *Ñāṇa* become perfect. These two *Ñāṇa* are linking *Ñāṇa*. One will understand better if the section on characteristic, function, manifestation, proximate cause is mentioned. Now that the *Nāma Rūpa Pariccheda Ñāṇa* and *Paccaya Pariggaha Ñāṇa* are attained what should you further do? You then change to *Vipassanā* practices such as *Sammāsana Ñāṇa*, *Udayabbaya Ñāṇa*. However as previously mentioned these two *Ñāṇa* are *Anubodha Ñāṇa*; so it is not enough yet. In *Visuddhimagga* 2nd Volume, page 222, it is instructed as **Lakkhaṇa rasadivasena pariggahetabbā** - it means to discern *Nāma* and *Rūpa* by way of characteristic, function, manifestation, proximate cause. It is similarly instructed in *Saṃyutta* Commentary.

The Venerable Anurudha who compose *Abhidhammattha Sangaha*, with respect to this instruction mentioned in the chapter on *Kammaṭṭhāna* of that book as **Lakkhaṇa-rasa-paccupatthāna-padatthāna vasena nāmarūpa pariggaho diṭṭhivisuddhi nāma** - the discernment of *Nāma* and *Rūpa* by way of characteristic, function, manifestation, proximate cause is *Diṭṭhi Visuddhi*. Therefore we must discern *Nāma* and *Rūpa* by way of characteristic, function, manifestation, proximate cause. In this monastery, the meditator is instructed to discern *Nāma Rūpa* by way of characteristic, function,

manifestation, proximate cause only when he has attained to the present stage (*Paccaya Pariggaha Nāṇa*). Why? It is like one strike resulting in two cuts (similar to the English proverb ‘hitting two birds with one stone’). Some characteristic, function, manifestation, proximate cause are very difficult to discern clearly if one has not realized penetratively the relationship of cause and effect *Paṭicca Samuppāda*.

Let us take the example of the eye transparent element (*Cakkhu Pasāda*). The individual intrinsic characteristic of eye transparent element is mentioned as **Rūpābhi-ghātārahatabhūtappasāda lakkhaṇaṃ datthukāmatānidāna Kammasamutthanabhūtappasāda lakkhaṇaṃ vā Cakkhu** (*Vism, XIV, 37*). Concerning the characteristic of eye transparent element, *Cakkhu Pasāda* two points is mentioned here:

»» 1) **Rūpābhi-ghātārahatabhūtappasāda lakkhaṇaṃ**

It means the characteristic which, making the 4 elements transparent, is sensitive to the striking of visible objects. According to this statement when discerning the 4 elements in the eyes, the meditator at this stage has already been able to see the *Kalāpas*. Then discern the 4 elements in one transparent *Kalāpa* in the eyes and analyse it. On one hand pay attention on the transparent element after analysing it. On the other hand take the colour of one *Kalāpa*. or group of *Kalāpa* as the object. The colour of the visual object come to strike (impinge) the transparent element. That transparent element struck is called eye transparent element. Because it is the transparence of the 4 elements which is sensitive to be struck by visual object, one should be able to discern the 4 elements existing in that *Kalāpa*. He also must be able to discern to see the nature of transparence. He must also be able to discern the striking on the transparent element by the colour of the visual object of one of the *Kalāpa* near to it. Only if one is able to discern like this can he realize the natural individual characteristic of eye transparent element (*Cakkhu Pasāda*) in the right way. This is one point.

»» 2) The second point mentioned is -

Datthukāmatānidāna Kammasamutthanabhu-tappasāda lakkhaṇaṃ.

There is *Kamma* accumulated with the aim of wishing to see visual objects. What is this wish to see visual object? It is *Rūpa Taṇhā*. It is attachment to visual objects. But according to the Text, attachment to one part of the body is same with attachment to the whole body. As an example, let us say one performed a *Kusala Kamma* with the wish to

be reborn as a human being. The wrong knowing as ‘human’ is *Avijjā*. Attachment to human life is *Taṇhā*. Clinging to it is *Upādāna*. In this *Avijjā, Taṇhā, Upādāna*, if one is attached to the whole life of human being or the whole body of the human being is same to the attachment to one part of the body of the human being. Therefore, isn’t the eye transparent element a part of the human life or human body? It is the same to say that attachment to eye transparent element in the human body is similar to attachment to the whole body of human being. Therefore he has attachment to see visual object. He has accumulated *Kamma* with the aim to see visual objects. This *Kamma* is based on *Rūpa Taṇhā*. *Taṇhā* does not arise without *Avijjā*. If there is *Avijjā* and *Taṇhā*, then *Upādāna* will also arise. The *Kamma* surrounded by *Avijjā, Taṇhā, Upādāna* is *Saṅkhāra* group. It is accumulated by oneself. The transparency of the 4 elements is produced by this *Kamma*, it is mentioned like this.

According to the statement above it (the natural individual characteristic of *Cakkhu Pasāda*) is the transparency of the 4 elements which arises because of the *Kamma* surrounded by *Avijjā, Taṇhā, Upādāna* accumulated with the wish to see visual objects (*Rūpārammana*). For the meditator who is unable to discern systematically that this 4 elements which is produced by past *Avijjā, Taṇhā, Upādāna, Saṅkhāra, Kamma* he cannot understand or realize the meaning of this statement well. Only if he has discerned the relationship of cause and effect *Paṭicca Samuppāda* then will the meditator understand well by his own insight. It is not easy to understand by his own insight if he is not able to discern the relationship of cause and effect *Paṭicca Samuppāda*. Therefore only after discerning the 4 element should one further discern the transparency of them. There are *Saṅkhāra, Kamma* accumulated based on *Taṇhā* such as *Rūpa Taṇhā* which would include *Sadda Taṇhā, Gandha Taṇhā, Rasa Taṇhā, Phoṭṭhabba Taṇhā* and *Dhamma Taṇhā*. It is explained that the transparency of the 4 elements which is produced by this *Saṅkhāra Kamma* and which has the nature of transparency is called eye transparent element. These two statements can be discerned and well understood only after having discerned *Paṭicca Samuppāda*.

Therefore the proverb, one strike results in two cuts is mentioned above concerning the practice here. In this monastery the meditators

discern *Rūpa* and *Nāma* by way of characteristic, function, manifestation, proximate cause only after *Paccaya Pariggaha Ñāṇa* stage. However it is not so for every person. For some meditators, they cannot find the past cause. He is not able to change to *Paccaya Pariggaha Ñāṇa* stage. As he cannot change, he is instructed to discern characteristic, function, manifestation, proximate cause as far as he can. In this case the farthest he can go is to discern the 1st characteristic of the 2 characteristic of eye clear element. That is, he is instructed to discern only the 1st characteristic of the eye transparent element which is the transparence being sensitive to be struck by visual objects. The second characteristic has to be left out temporarily. After discerning this characteristic he is instructed to further discern the remaining function, manifestation, proximate cause. It is the same for the other *Rūpa* and *Nāma*. That means, any discernment of characteristic, function, manifestation, proximate cause which links with past causes will be left out for him. He is instructed to discern characteristic, function, manifestation, proximate cause which are not linked with past causes. After discerning like this then he is instructed to discern *Nāma Rūpa* again because most meditators agree that between the discernment of *Nāma Rūpa* after discerning its characteristic, function, manifestation, proximate cause, and the discernment of *Nāma Rūpa* without characteristic, function, manifestation, proximate cause, the insight of the former is clearer. Therefore the meditator who is unable or has difficulty in finding the past cause is instructed to discern *Nāma Rūpa* by way of characteristic, function, manifestation, proximate cause so that their insight on *Nāma Rūpa* becomes clearer. If the meditator can find the past cause easily he is instructed to discern *Nāma Rūpa* by characteristic, function, manifestation, proximate cause only after discerning the relationship of cause and effect. *Paṭicca Samuppāda* in 3 periods: past, present, future.

As an example. the method of discerning the characteristic, function, manifestation, proximate cause of one *Rūpa* factor (i.e. Earth element, *Pathavī Dhātu* will be shown).

»» 1) Characteristic - **Kakkhalatta Lakkhaṇa Pathavī dhātu**. It means hardness. Hardness is the characteristic of *Pathavī Dhātu* (Earth element).

According to *Dhamma-sangani*, hardness, softness, roughness, smoothness, heaviness and lightness are characteristic of *Pathavī Dhātu*.

»» 2) Function - **Paṭiṭṭhārasa**. For example if we analyse the *Cakkhu Dasaka Kalāpa* there are 10 kinds of *Rūpa*. The *Pathavī* in it has the function to be the standing place or establishing of the remaining 9 *Rūpa* factors (in the same *Kalāpa*). Only when one sees the remaining 9 *Rūpa* factors can he understand this function of *Pathavī*. Without seeing the *Kalāpa* and without being able to analyse it one cannot understand this discernment.

»» 3) Manifestation - **Sampaticchana paccupaṭṭhāna**. It has the *paccupaṭṭhāna* as receiving below the remaining 9 *Rūpa* (of the same *Kalāpa*). *Paccupaṭṭhāna* means that which manifests in the insight of the meditator. How does it appear to the meditator's insight? It appears to the insight of the meditator as receiving below the remaining 9 *Rūpa* of the same *Kalāpa*. Therefore if one has not yet found the remaining 9 *Rūpa* factors, this *paccupaṭṭhāna* cannot be discerned. So, the meditator who is going to discern characteristic. function. manifestation, proximate cause needs to be able to analyse the *Rūpa Kalāpa* after seeing the *Kalāpa*. If the *Kalāpa* is *Atthaka Cittaja Kalāpa* then excluding *Pathavī* there are 7 factors. If the *Kalāpa* is *Jīvita Navaka Kalāpa*, then excluding *Pathavī* there are 8 *Rūpa*. Then the function of *Pathavī* is the standing place or establishing of the remaining 8 *Rūpa* and its manifestation as receiving below the remaining 8 *Rūpa* factors is realized by the meditator.

»» 4) Proximate Cause - **Avasesadhātuttayapadatthāna**. It means that the proximate cause is the other 3 Great Elements. The other three elements which are *Āpo Dhātu*, *Tejo Dhātu*, *Vāyo Dhātu* in the same *Kalāpa* never support any *Dhātu* of another different *Kalāpa*. The 4 elements of one *Kalāpa*. support each other. One element supports the other 3 elements; 3 elements support one *Dhātu*; 2 elements support the other 2 elements. There is no law of nature where they support elements of a different *Kalāpa*. So, to realize this proximate cause it is necessary to analyse the *Rūpa Kalāpa*.

Because there are precise instructions to discern the *Nāma Rūpa* by characteristic. function, manifestation and proximate cause in the Commentaries, it is necessary to be able to see *Rūpa Kalāpa* well to reach *Paramattha* so as to be able to discern by characteristic,

function, manifestation and proximate cause. In this way one must discern the *Rūpa* in the six sense bases which are 54 in the eyes. 54 in the ears. 54 in the nose, 54 in the tongue, 44 in the body and 54 in the heart by way of characteristic, function, manifestation and proximate cause, internally and externally. After discerning like this further discern the non-real *Rūpa*. After discerning these real and non-real *Rūpa* by way of characteristic, function, manifestation and proximate cause. internally and externally the meditator has to discern *Nāma Dhamma*.

In the stage of discerning *Nāma Dhamma* by way of characteristic, function, manifestation and proximate cause, the insight will be clearer if you discern the *Nāma Dhamma* by means of *Āyatana Dvāra*. Take for example in the *Cakkhu Dvāra Vīthi* there are 11 mental factors in its *Pañcadvārāvajjana*. Begin by discerning the consciousness. Then discern *Phassa, Vedanā, Saññā, Cetanā, Ekaggatā, Jīvitā, Manasikāra, Vitakka, Vicāra, Adhimokkha* successively. In this way discern these 11 mental factors one by one by way of characteristic, function, manifestation and proximate cause.

After discerning these *Rūpa Dhamma* and *Nāma Dhamma* in every mind moment at the six sense bases by way of characteristic, function, manifestation and proximate cause it is better for the meditator, if possible and if he is capable, to discern the past and future in the same way by characteristic, function, manifestation and proximate cause. The insight on *Nāma Rūpa* of the past, present and future becomes clearer only after discerning the *Nāma Rūpa* of the 3 periods in this way. Then the meditator should discern again only *Rūpa Dhamma*; then again *Nāma Dhamma* only; then distinguish *Nāma Rūpa* and then define *Nāma Rūpa*. Practise these 4 meditation so as to attain *Nāma Rūpa Pariccheda Ñāṇa*.

Previously at the time of discerning *Nāma Dhamma*, before the meditator has discerned the past cause, he was not able to discern the *Bhavaṅga Citta* which occurs between *Vīthīs*. At the present stage since the meditator has found the past causes and has been able to discern the cause for the arising of *Bhavaṅga Citta*, removing each compactness well and rightly, then he should discern the *Bhavaṅga Citta, Bhavaṅga Nāma Dhamma* which are occurring between two *Vīthīs*, mixed together.)

After successful in these 4 for the present life, internally and externally, the meditator has to discern only *Rūpa* in detail as a whole beginning from the farthest past life he had discerned; if 5 past life then beginning from the 5th past life; if 10 past life then beginning from the 10th past life; discern only *Rūpa* in each past life from *Paṭisandhi* to *Cuti* of that past life. Then in the present life from *Paṭisandhi* to *Cuti* and then if there is any future life, discern only *Rūpa* in the same way from *Paṭisandhi* to *Cuti*. If there is one future discern one future life; if two then discern two. In this way discern only *Rūpa* in detail as a whole from past lives till the present life, then from present life to the future lives, as many lives as he can discern.

Also discern *Nāma* only as a whole, especially the *Bhavaṅga* mind clearness. Begin to discern the *Paṭisandhi Nāma Dhamma* at the *Bhavaṅga* mind clearness. After discerning *Paṭisandhi Nāma Dhamma*, discern, analyse the *Vīthi Citta* one by one which are arising between two *Bhavaṅga* mind clearness by insight so as to be able to remove the compactness of them as a whole. In this way the meditator discerns *Rūpa* only, from past lives successively to the present life and from the present life to the last future life. Then discern only *Nāma*. Then distinguish the *Nāma* and *Rūpa*. Then define the *Nāma Rūpa*, internally and externally. After practising like this, the *Nāma Rūpa Pariccheda Ñāṇa* stage is fulfilled.

The meditator who attains this insight has to further discern the cause and effect *Paṭicca Samuppāda* again. As it is easier, the meditator is instructed to begin by the 5th method. For the meditator who has been successful in the 5th method, it will be easy if he changes to the 1st method. For the meditator who is not familiar with *Abhidhamma*, if he is instructed in the 1st method first then he may get confused. Therefore in this monastery the meditators are firstly instructed by the 5th method and then change to discern by the 1st method. But some meditators may be different. How are they different? It depends on the past cause. For some meditators, they liked the 5th method more in their past life. So these meditators in this life are pleased to discern by the 5th method. But they may get confused by the 1st method. For some meditators, if they had practised the 1st method in their past life then when they are taught the 1st method now they are pleased to discern by the 1st

method. Such circumstances exist. This is the temperament of living beings. Their liking or wish is different according to their temperament.

Many of the meditators understand quickly when they are instructed by the 5th method. Because of this the 5th method is instructed inevitably. After this if the meditator can discern by the 1st method very well, he can be taught the remaining 3 *Paṭicca Samuppāda* methods easily. The meditator also has to discern from past lives successively until the future by the *Paṭicca Samuppāda* 5th method. That is why both methods are taught here. The meditators are first taught to discern the relationship of cause and effect mainly upon internal continuity process of *Nāma Rūpa*. But when he reaches this stage, because he is going to change to *Vipassanā* meditation, he has to discern not only internally but also externally as a whole.

At the stage of discerning *Paṭicca Samuppāda* externally, discern the *Nāma Rūpa* as a whole because the external is the same. This *Paccaya Pariggaha Ñāṇa* is not the kind of insight which can discern all the relationship of cause and effect *Paṭicca Samuppāda* of one being by another being. At the stage of discerning externally, as in the *Nāma Rūpa Pariccheda Ñāṇa* stage it is not discerning the continuity process of mind arising presently of another being externally; discern as a whole because all are external. To know exactly the *Nāma Rūpa*, especially *Nāma*, arising in each being is the scope of *Para Citta Abhiññā* (telepathic psychic power). To know the relationship of cause and effect *Paṭicca Samuppāda* specifically externally is the scope of *Yathā Kammupaga Ñāṇa* which is part of *Dibba Cakkhu* (divine eye). If the meditator has this power of *Abhiññā* he can discern precisely the relationship of cause and effect *Paṭicca Samuppāda* of other beings because of the power of *Dibba Cakkhu* as taught by Buddha - **Yathākammūpage satte pajānati**, etc. This is the *Ñāṇa* which is able to know analytically the beings who attain the various lives according to their respective *Kamma*. So the *Vipassanā Ñāṇa* has the power to discern as a whole generally only. After having discerned the cause and effect from the successive past lives and successive future lives he attains *Paccaya Pariggaha Ñāṇa*.

CHAPTER 9

ON VIPASSANĀ: SAMMĀSANA ÑĀṆA

For those meditators who have attained *Paccaya Pariggaha Ñāṇa*, they are ready to change to *Vipassanā* meditation, There are two ways in *Vipassanā* meditation which are *Anupāda Dhamma Vipassanā* and *Kalāpa Sammāsana* ways, In the *Anupāda Dhamma Vipassanā* way the *Paramattha Dhamma* are meditated upon one by one, As an example if the *Cakkhu Dasaka Kalāpa* is analysed there are 10 *Rūpa* factors, Out of these 10, meditate by the 3 characteristic of *Anicca*, *Dukkha*, *Anatta* on *Pathavī* only; then on *Āpo* only; then on *Tejo* only, etc. Similarly for the 1st *Jhāna Nāma Dhamma* there are 34 mental factors in the *Javana*. Out of these 34, meditate by the 3 characteristic of *Anicca*, *Dukkha*, *Anatta* on consciousness only; then on *Phassa* only; then on *Vedanā* only etc.; meditate like this one by one, This way is called *Anupāda Dhamma Vipassanā*.

As for *Kalāpa Sammāsana* way, for an example there are 54 kinds of *Rūpa* in the eyes, Meditate on the three characteristic by *Anicca*, *Dukkha*, *Anatta* on these 54 *Rūpas* as a whole. Discerning the arising and passing away of these 54 *Rūpas* he meditates on the nature of *Anicca*; discerning that they are being oppressed by constant arising and passing away, he meditates on the nature of *Dukkha*; discerning that there is no-soul, no indestructible essence in these 54 *Rūpas*, he meditates on the nature of *Anatta*. As meditated in the eyes as a whole, similarly meditate in each sense base of ear, nose, tongue and body, 42 *Koṭṭhāsa* as a whole. Meditate internally as a whole, then meditate on the *Rūpas* of groups of living beings in 31 realms as a whole externally. The *Rūpa* of the external trees, water, ground, forest, mountains, groups of non-living things should also be meditated upon as a whole. This way of meditation as a whole is called *Kalāpa Sammāsana*. Meditate in the same way for *Nāma Dhamma*.

For the meditator who wants to attain *Sammāsana Ñāṇa* perfectly which is part of the stages of purification called *Maggāmagga Ñāṇa dassana Visuddhi*, what should he do? Out of these two ways the *Visuddhimagga* 2nd Volume on page 241 mentioned **Taṃ**

Sampādetukāmena kalāpasammāsana saṅkhātāya nayavipassanāya tāva yogo karanīyo (*Vism*, XX, 2). It is instructed to practise firstly the *Naya Vipassanā* called *Kalāpa Sammāsana*. It is called *Naya Vipassanā* and *Kalāpa Sammāsana*. As for *Kalāpa Sammāsana* - **Ayam kira jambudīpavāsīnaṃ abhilāpo** (*sub-commentary*) - the *Mahāthera* (senior monks) who lived in *Jambudīpa* (India) called this method *Kalāpa Sammāsana*. What is the way of *Kalāpa Sammāsana*? **Atīta divasena anekabhedabhinne dhamme kalāpato sankhipītvā sammāsanaṃ kalāpasammāsanaṃ**. The discernment of the various types of *Dhamma* as a whole of past, present, future etc., is called *Kalāpa Sammāsana*. ‘Discernment’ here means to realize as *Anicca Dukkha Anatta*. **‘Yam kiñci rūpa’nti adinā nayena hi dhammānaṃ vipassanā naya vipassana**. Those who know the recitation of *Anatta Lakkhaṇa Sutta* will understand this Pali. In that *Sutta* the Buddha asked the 5 monks, ‘Is the *Rūpa* permanent or impermanent?’ They answered, ‘Impermanent’ ‘Is the *Rūpa* which is impermanent, *Dukkha* or *Sukha*?’ They answered as *Dukkha*. And when asked should one perceive or take the *Rūpa* which is impermanent, suffering, subjected to constant change, as ‘I’, ‘mine’, ‘my soul’? They answered as should not. The interrogation was similar for *Vedanā*, *Saññā*, *Saṅkhāra* and *Viññāna*. They answered similarly. Only after questioning and answering like this the Buddha instructed the *Vipassanā* practice. How did the Buddha teach?

Tasmātiha bhikkhave yankiñci rūpaṃ atītānagatapaccuppannaṃ, ajjhattaṃ vā bahiddhā vā, olārikaṃ vā sukhumāṃ vā, hīnaṃ vā panītaṃ vā, yandure santike vā, sabbaṃ rūpaṃ, netam mama, nesohamasmī na meso attāti, evametam yathābhūtaṃ sammāppaññāya datthabbaṃ - The Buddha taught to meditate on all 11 kinds of *Rūpa* as ‘not mine’ (*Netam Mama*), ‘not I’ (*Nesohamasmī*), not my-self, not my-soul (*Na Meso Attā*). According to the Commentary of *Chandovada Sutta* it mentioned that the realization of ‘not mine; not I; not my-self’ has the same meaning as the realization of *Anicca*, *Dukkha*, *Anatta*. How is the same? ‘Mine, mine’ is the attachment called *Taṇhā*. *Taṇhā* is removed when the characteristic of *Dukkha* is very clear. Born and then died; born and then died. Let us take the example of a mother. Each time she gives birth to a baby, he dies. A son is born, then he dies; a son is born, then he dies etc. Then she understands ‘Oh, these

come to give me suffering.’ Similarly discerning that these *Nāma Rūpa Dhammas* are oppressed by constant arising and passing away, he also realizes, ‘Oh, these come to give me suffering (*Dukkha*).’ At that time attachment to the *Nāma Rūpa* as ‘mine, mine’ can be removed.

As for the attachment to the pride/conceit (*Māna*) ‘I, I’, it can be removed when the characteristic of *Anicca* is clear. *Rūpas* and *Nāmas* are arising and passing away. There are no *Rūpas* or *Nāmas* which can last long enough to be attached to it as ‘I, I’. They perish away immediately. If one tries to find ‘I’, one cannot find ‘I’. That is why there is no time to be proud of ‘I’. This *Māna* can be removed.

Furthermore, if one looks for a soul which exists permanently or an essence which is indestructible in the *Nāma Rūpa*, he can never find it. He then attains the insight that all are *Anatta*, no soul. If *Anatta Ñāṇa* is attained, attachment to self or soul is removed. That is why the instruction to meditate on the nature of *Anicca*, of *Dukkha*, of *Anatta* and the instruction to discern ‘not mine; not I; not my-self’ are the same. This *Vipassanā* meditation on the 11 kinds of *Rūpa* - past *Rūpa Dhamma* (*Añīta*), future *Rūpa Dhamma* (*Anāgata*), present *Rūpa Dhamma* (*Paccuppanna*), internal *Rūpa Dhamma* (*Ajjhatta*), external *Rūpa Dhamma* (*Bahiddha*), gross *Rūpa Dhamma* (*Olārika*), subtle *Rūpa Dhamma* (*Sukhuma*), inferior *Rūpa Dhamma* (*Hīna*), superior *Rūpa Dhamma* (*Panīta*), far *Rūpa Dhamma* (*Dūra*), near *Rūpa Dhamma* (*Santika*)- is called *Kalāpa Sammāsana* way; as it is called by the *Mahā* Thera senior monks of *Jambudīpa*.

Then the meditation on the nature of *Anicca*, *Dukkha*, *Anatta* of the *Nāma Rūpa* arising in these 11 ways is also called *Naya Vipassanā*. **Ayaṃ kira tambapanni dīpavasīnaṃ abhilāpo** - it is called like this (*Naya Vipassanā*) by the *Mahāthera* of Sri Lanka (*Tambapanni*). These two names meant the same. Out of the two methods (i.e. between 1) *Kalāpa Sammāsana/Naya Vipassanā* and 2) *Anupādā Dhamma Vipassanā*) it is instructed to start by *Naya Vipassanā* because if the *Ādikammika* person (i.e. the beginner) were to discern one by one then he may find many difficulties; at that time his insight

is not sharp yet. Therefore it is instructed to discern *Anicca*, *Dukkha*, *Anatta* as a whole.

If so, then as a whole which *Dhamma* is the object of *Vipassanā* meditation? It is explained that if one meditates on the *Rūpa* which are existing in the 11 ways as *Anicca* then it is a *Sammāsana Ñāṇa*. If meditated similarly as *Dukkha* then it is a *Sammāsana Ñāṇa*. If meditates as *Anatta* then it is a *Sammāsana Ñāṇa*. It is similarly explained for *Vedanā*, *Saññā*, *Saṅkhāra*, *Viññāṇa*. These 5 *Khandhā* are the object of *Vipassanā* meditation. What 5 *Khandhā*? The 5 *Khandhā* which exist in 11 ways (past, future, present, internal, external, gross, subtle, inferior, superior, far, near) is defined as the object of *Vipassanā Sammāsana Ñāṇa*. Accordingly, the 12 *Āyatana* is also the object of *Vipassanā*. If the *Nāma Rūpa* is divided into 5 groups it is 5 *Khandhā*; if divided into 12 groups then 12 *Āyatana*; if divided into 18 then 18 *Dhātus*. Therefore the 5 *Khandhā*, 12 *Āyatana*, 18 *Dhātus* are the object of *Vipassanā*. In other words, the 1st *Jhāna*, 2nd *Jhāna*, 3rd *Jhāna*, 4th *Jhāna* are included. The relationship of cause and effect *Paṭicca Samuppāda* beginning from *Avijjā* to *Jarā*, *Maraṇa* is also listed. In brief, the 5 *Khandhā*, 12 *Āyatana*, 18 *Dhātu* and the *Paṭicca Samuppāda* are the object of *Vipassanā*.

The *Lokuttara Dhamma* are included in the 5 *Khandhā*, 12 *Āyatana*, 18 *Dhātu*. But because the meditator is still a *Puthujjana*, *Kiriya Javana* cannot arise in his mental process, so leave it aside. Discern on the *Lokiya Citta Cetasika*. Also because the meditator is a human being he has to leave out the *Vipāka Nāma Dhamma* which will arise in the *Brahmā* realm. If one has attained *Jhāna*, meditate on them together also. If the meditator has not attain *Jhāna*, it is not possible to meditate on *Jhāna Dhammas*. The sub-commentary mentioned that *Jhāna Nāma Dhammas* are clear only in the mental process of the meditator who has attained *Jhāna*. So generally the object of *Vipassanā* meditation are the mundane mental factors (*Nāma Dhamma*) and matter (*Rūpa Dhamma*) which are able to arise in one's own continuity process.

Then, out of these, from which *Dhamma* should one begin to meditate *Vipassanā*? It is mentioned in *Visuddhimagga*, 2nd Volume, page 244.

Yepi ca sammāsanupagā tesu ye yassa pākātā honti sukkena pariggaham gacchanti, tesu tena sammāsanam ārabhitabbam (*Vism, XX,12*) - The list of objects of *Vipassanā* meditation mentioned above are the 5 *Khandhā*, 12 *Āyatana*, 18 *Dhātu*, relationship of cause & effect *Paṭicca Samuppāda*; *Jhāna Nāma Dhamma* are included in the 5 *Khandhā*. The meditator should begin meditating *Vipassanā*, *Anicca*, *Dukkha*, *Anatta* on any *Nāma Rūpa* among this list of *Lokiya Nāma Rūpa* which are clear to his insight and easy to discern.

This is an answer to the question, ‘from what *Dhamma* should one begin firstly on *Vipassanā* meditation?’, asked by those who have already attained *Nāma Rūpa Pariccheda Ñāṇa* and *Paccaya Pariggaha Ñāṇa*, now trying to attain *Sammāsana Ñāṇa*. He has already discerned the *Nāma Rūpa* of the 3 periods past, present, future. It is not the instruction for those who has not yet realized *Rūpa*, has not yet realized *Nāma*, has not yet realized cause and effect, entering the monastery to begin meditation today. After attaining *Nāma Rūpa Pariccheda Ñāṇa* and *Paccaya Pariggaha Ñāṇa*, the instruction is to begin *Vipassanā* meditation on the already discerned *Nāma Rūpa* which are clear to him. There are 5 *Pariggaha*:

- 1) *Rūpa Pariggaha*, discerning *Rūpa* only;
- 2) *Nāma Pariggaha*, discerning *Nāma* only;
- 3) *Rūpārūpa Pariggaha*, discerning *Nāma Rūpa*;
- 4) *Paccaya Pariggaha*, discerning cause and effect;
- 5) *Addana Pariggaha*, discernment that there is only cause and effect in the past and future. The answer or instruction above is for the meditator who is proficient in these 5 *Pariggaha*.

The word ‘*Ye*’ in the Pali above is explained as *Rūpārūpa Dhamma*, that is *Nāma Rūpa*. The object should be *Rūpa Paramattha* (ultimate reality) or *Nāma Paramattha* (ultimate reality). One will attain ultimate reality of *Rūpa* only after being able to discern and analyse the *Kalāpa*. *Nāma* ultimate reality can be realized after discerning the *Nāma Dhamma* which are arising according to the *Citta Niyama*. For example in the *Cakkhu Dvāra Vīthi*, there are *Citta Cetasika* arising in mind moments. Ultimate reality of *Nāma* is realized after compactness

of them has been removed. Besides, the meditator must discern the cause and effect *Paṭicca Samuppāda* in the 3 periods past, present, future. So the question is that among these *Nāma Rūpa* already discerned what *Dhamma* should one begin with *Vipassanā* meditation. The answer is those that are clear and easy. Concerning this the sub-commentary mentioned, **Ye rūpārūpa dhamma, yassati yogino, tesu tena sammāsanam ārabhitabbam, yathā pākatam vipassanābhinivesoti katvā. Pacchā pana anupatthahantepi upāyena upatthahāpetvā anavasesatova sammāsittabbā.**

The meditator should discern all the *Nāma Rūpa* by means of using strategy (*Upāya/ Upāyena*) - so that those *Nāma Rūpa* which are not clear will become clear to his insight. After that one needs to meditate on the nature of *Anicca, Dukkha, Anatta* on all these *Nāma Rūpa*. ‘All’ here does not mean totally but it means all kinds or all types. Concerning the ‘strategy’, sometimes when the concentration (*Samādhi*) is decreased, the *Nāma Rūpa* become less clear. The insight which knows *Nāma Rūpa* penetratively is called *Paññā*. What is the nearest cause to make *Paññā* powerful? The commentary explained as *samādhi padatthānam*- concentration (*Samādhi*) is the nearest cause of wisdom (*Paññā*).

It is in accordance with what the Buddha taught, ‘**Samādhiṃ bhikkhave bhavetha samāhito bhikkhave bhikkhu yathā bhūtam pajānati.**’ - ‘O, *Bhikkhus* develop concentration. Those who have concentration see things as they really are.’ Therefore when the *Nāma Rūpa* become not clear to the meditator’s insight he has to establish the concentration again. After having established the 4th *Jhāna Samādhi* again and when the light becomes brilliant and stable, discern the *Nāma Rūpa* again.

However if the derivative matter (*Upadā Rūpa*) present in one *Kalāpa* are not clear, what should he do? He should discern the 4 great elements of this *Kalāpa* repeatedly because derivative matter (*Upadā Rūpa*) arise dependent upon the 4 great elements; as mentioned previously. If the 4 great elements become clear the derivative matter will become clear automatically. This is the strategy for *Rūpa*. (Matter)

Then, what is the strategy for *Nāma* (Mental factors)? In other words, after discerning *Rūpa*, when the meditator tries to discern the *Nāma* (mental factors) and if the *Nāma* is not clear because they are very subtle, what should he do? The meditator must discern *Rūpa* again and again without putting down the task of discerning *Nāma*. After trying to discern *Rūpa* again and again then *Rūpa* will become very clear, without any unclarity. In this way the mental factors (*Nāma*) which takes *Rūpa* as object will become clear automatically. Therefore, if *Nāma* is not clear then discerning *Rūpa* again and again is the strategy to make *Nāma* become clear.

At this stage, *Vipassanā* means - **Aniccādi vasena vividhehi ākārehi dhamme passāfīti vipassanā** (*Aṭṭha Sālinī*) - the stage where the *Saṅkhāra Dhamma* called *Nāma Rūpa*, cause & effect or called *Dukkha Saccā*, *Samudaya Saccā* are meditated upon as *Anicca*, *Dukkha*, *Anatta* (the 3 characteristic) is called *Vipassanā* stage. One must meditate on all three characteristics, as mentioned in *Visuddhimagga*, 2nd Volume, page 301. In this stage there are meditators who begin the *Vipassanā* practice by *Anicca Lakkhaṇā*; there may also be some meditators who begin by *Dukkha Lakkhaṇā*; and there may also be some meditators who begin by *Anatta Lakkhaṇā*.

Eko āditova aniccato saṅkhāre sammāsati (*Vism*, XXI, 88) - a meditator begins the *Vipassanā* meditation on *Saṅkhāra Dhamma* called *Dukkha Saccā*, *Samudaya Saccā* as *Anicca*. He begins the meditation with *Anicca* first, discerning their nature of arising and passing away by insight. **Yasma pana na aniccato sammāsanamatteneva vutthānam hoti, dukkhatopi anattatopi sammāsittabbameva** (*Vism*, XXI, 88) - the *Magga Citta* mind process called *Vutthanagāminī Vipassanā* cannot arise by meditating only on *Anicca*; one must meditate also on *Dukkha* and *Anatta*. **Tasmā dukkhatopi anattatopi sammāsati** - therefore one meditates on the nature of *Dukkha* and on the nature of *Anatta* also. **Tassevaṃ paṭipannassa aniccato sammāsanakale vutthānam hoti, ayaṃ aniccato abhinivisitvā anicca vutthāti nāma** - meditating on the nature of *Anicca*, *Dukkha*, *Anatta* alternately, if *Magga Nāṇa* is attained while meditating on the nature of *Anicca*, then it is called 'escaped from the *Saṅkhāra Dhamma* by means of *Anicca*, having paid attention on the nature of *Anicca*.' It is the *Vutthanagāminī Vipassanā*.

The meaning of these statements is this - the *Nāma Rūpa* called *Dukkha Saccā* and the causes & effects *Paṭicca Samuppāda* called *Samudaya Saccā* are *Saṅkhāra Dhamma*; only when one meditates on the 3 characteristics of all these *Saṅkhāra Dhamma* then the *Vipassanā Ñāna*, *Magga Ñāna* called *Vutthanagāminī Vipassanā* will arise. ‘All’ here means all the kinds or all the types of *Dukkha Saccā*, *Samudaya Saccā*, *Saṅkhāra Dhamma* that exist in the 31 realms, *tebhūmaka* - they are the object of *Vipassanā* meditation and the subject of the meditation is their nature of *Anicca, Dukkha, Anatta*.

As mentioned previously, the Commentary instructed to begin to meditate on the nature of *Anicca, Dukkha, Anatta* of the *Nāma Rūpa* which are clear and easy. In this case, for most meditators, if they start with the present *Nāma Rūpa* then the nature of *Anicca, Dukkha, Anatta* can become clear easily; therefore begin with the present. It is mentioned briefly in *Aṭṭha Salini*, page 270 & 271 on how to practise *Vipassanā* meditation beginning with the present. Internally (*Ajjhatta*) and externally (*Bahiddha*) must be meditated upon. Matter (*Rūpa*) must be meditated upon; mental factors (*Nāma*) must be meditated upon. One should meditate like this.

Idhekacco āditova ajjhataṃ pañcasu khandhesu abhinivisati (*Vism, XXI, 85*) - a meditator begins the *Vipassanā* meditation by paying attention on internal 5 *Khandhā*. **Abhinivisitvā te aniccāto passati** - paying attention like this he meditates on their nature of *Anicca, Dukkha, Anatta*; and then, **Yasmā pana na suddha ajjhata dassana matteneva magga vutthānaṃ hoti, bahiddhāpi datthabbameva** (*Vism, XXI, 85*) - *Magga Ñāna* can never be attained by meditating only on internal 5 *Khandhā*. The *Vutthanagāminī Vipassanā* can never arise; therefore one must also meditate on the nature of *Anicca, Dukkha, Anatta* of external 5 *Khandhā*. **Tasmā parassa khandhepi anupadinna saṅkhārepi ‘Aniccā dukkhaṃ anattā’ti passati** (*Vism, XXI, 85*) - therefore meditate on the nature of *Anicca, Dukkha, Anatta* of others 5 *Khandhā* and of non-living things namely *Anupadinna Saṅkhāra*.

As one must meditate internally and externally and also on living beings and non-living things how then should one proceed with the

meditation? **So kālena ajjhātam sammasati, kālena bahiddhā** - the meditator sometimes meditates on the nature of *Anicca, Dukkha, Anatta* of internal 5 *Khandhā*; sometimes he meditates on the nature of *Anicca, Dukkha, Anatta* of external 5 *Khandhā*. That is to say to meditate sometimes internally and sometimes externally. For one who begins with meditating externally he must change to meditate internally again because one can never attain *Magga Nāṇa* by meditating externally only. Therefore one meditates sometimes internally and sometimes externally. As there are *Nāma* and also *Rūpa*, how should one meditate on them ? One can begin with *Nāma* or *Rūpa*.

Let us say one begins with *Rūpa*. **Aparo āditova rūpe abhinivisati** (*Vism, XXI, 86*) - one meditator pays attention on the *Rūpa* to meditate *Vipassanā* in the beginning. ‘Pay attention’ means discerning the *Rūpa* by insight. After that, **Abhinivisitvā bhūta rūpañca, upādā rūpañca paricchinditvā aniccādito passati** (*Vism, XXI, 86*) - having discerned like this and after distinguishing the 4 great elements and matter derivatives he meditates to realize their nature of *Anicca, Dukkha, Anatta*. **Yasmā pana na suddha rūpa dassana matteneva vutthānaṃ hotī** - if meditating only on *Rūpa* then *Vutthagāminī Vipassanā* can never arise. *Magga Nāṇa* can never arise. **Arūpampi datthabbameva** -one must meditate on *Nāma* also. *Magga* can never be attained by meditating on *Rūpa* only; therefore one must also meditate on *Nāma*. Then, what *Rūpa* to meditate on? *Bhūta Rūpañca, Upādā Rūpañca* - one must meditate on all the (types of) 4 great elements (*Bhūta Rūpa*) and matter derivative (*Upādā Rūpa*).

As for *Nāma*, which *Nāma* should one begin with? **Tasmā taṃ rūpaṃ ārammaṇaṃ katvā uppannaṃ vedanaṃ saññaṃ saṅkhāre viññāṇaṇca** ‘**Idaṃ arūpa’ntī paricchinditvā aniccādito passati** (*Vism, XXI, 86*) - the meditator discerns the feeling (*Vedanā*), perception (*Saññā*), mental formations concomitants (*Saṅkhāra Cetasika*) and consciousness (*Viññāṇa*) which arise taking those *Rūpa* as object as mental factors (*Nāma*). Only after having defined these *Nāma*, meditate on them to realize their nature of *Anicca, Dukkha, Anatta*. According to these instructions, *Rūpa* must be meditated upon and *Nāma* also must be meditated upon. Then, how to proceed with the meditation? **So kālena**

rūpaṃ sammāsati, kālena arūpaṃ - the meditator meditates sometimes on the nature of *Anicca*, *Dukkha*, *Anatta* of *Rūpa* and sometimes that of *Nāma*.

So the procedure of the practice is to meditate sometimes internally, sometimes externally, sometimes on *Rūpa*, sometimes on *Nāma*. Furthermore, as *Magga Ñāṇa* can never be attained by meditating only on *Anicca*, therefore the meditator meditates sometimes on the nature of *Anicca*, sometimes on the nature of *Dukkha*, sometimes on the nature of *Anatta*. This is the method to meditate on the present. The method is the same for the past and future. These are the rules stated. A meditator who already knows these rules may want to begin to practise *Vipassanā* meditation beginning with *Rūpa* since *Rūpa* is easier to be discerned by him. Meditate *Vipassanā* on them. The present *Nāma Rūpa* are easy to discern. One may also begin with the past if his insight is very powerful. From the research, most meditator's insight become mature easily if they begin with the present *Nāma Rūpa*.

Therefore discerning the arising and passing away of present *Rūpa* in the 6 sense bases, 42 *Koṭṭhāsa* generally, meditate on this nature of *Anicca* intensively. In this case however fast the arising and passing away of *Rūpa* may be, the meditator can meditate on *Anicca* slowly. 'Slowly' means to follow *Anicca* at one time a second or one time a minute. The rate is that there are many hundreds of thousands of arising and passing away in one second. The lifetime of *Rūpa* is about 500,000 per second. Therefore within one second, there are many hundred of thousands of arising and passing away. This very short-lived *Rūpa* is made up of many *Paramānu* tiny particle (*Kalāpa*) in the body as mentioned previously. Only after having analysed the tiny particles (*Kalāpa*) one discerns the arising and passing away of the ultimate reality (*Paramattha Rūpa*), meditating on the nature of *Anicca* intensively. After having meditated internally then meditate externally. Sometimes internally, sometimes externally, meditate on the nature of *Anicca* intensively.

If successful and if one becomes proficient in it then change to meditate on non-living things *Sankhāra Dhamma*. Discern the 4

element of non-living thing such as trees, water, earth, forest, mountain, farm plantation, houses, building, gold, silver, etc. All these non-living things will become *Kalāpa* at this stage. If analyse these *Kalāpa* there are 9 *Rūpa* factor if sound is included; if sound is not included then there 8 *Rūpa* factors only. Discerning the arising and passing away of these 8 or 9 *Rūpa* factors, meditate as *Anicca* intensively. If the *Aniccānupassanā Ñāṇa* on *Rūpa* becomes rather mature then one can change to *Nāma*.

Due to the fact that previously at the stage of discerning mental factors (*Nāma Kammaṭṭhāna*), the mental factors (*Nāma*) were discerned according to *Āyatana Dvāra*, then if at this *Vipassanā* stage one meditates *Vipassanā* on them according to the *Āyatana Dvāra* then the insight will become clearer. Meditate on it at all 6 sense bases beginning with the eye sense door. Meditate on the mental factors (*Nāma*) which arise in the mind processes (*Vīthi Citta*) such as *Cakkhu Dvāra Vīthi* etc, including both wholesome group (*Kusala*) and unwholesome group (*Akusala*). Discerning the arising and passing away of these mental factors (*Nāma Dhamma*) in the mind process continuity where they occur, meditate as *Anicca* intensively.

Only when *Aniccānupassanā Ñāṇa* becomes matured, then discerning by insight their (*Nāma & Rūpa*) nature of being oppressed by constant arising and passing away, meditate as *Dukkha* intensively. When *Dukkhānupassanā Ñāṇa* becomes matured, then having discerned by insight their (*Nāma Rūpa*) nature of being no-soul, no indestructible essence, meditate as *Anatta* intensively. Then one can meditate sometimes internally, sometimes externally, sometimes on *Rūpa*, sometimes on *Nāma*, sometimes by *Aniccānupassanā Ñāṇa*, sometimes by *Dukkhānupassanā Ñāṇa*, sometimes by *Anattānupassanā Ñāṇa* of the present. When the insight becomes rather matured, one can meditates from the past to the future in the same way.

It is instructed in *Visuddhimagga*, 2nd Volume, page 245 with reference to *Paṭisambhidāmagga* Pali page 51 - **Vuttañhetam, ‘Rūpaṃ atītanāgata paccupannaṃ aniccaṃ khayatthenā’** (*Vism*, XX, 13-14) - because of the extinction/the cessation of past, future, present *Rūpa* after their

arising, it is *Anicca*. It may seem to be the same with arising of passing away but the depth of the meaning is not the same. ‘*Khaya*’ means it does not exist anymore. *Rūpa* does not exist before their arising and after their passing away. There is no *Rūpa* that pile up as like many corpses of human being pile up in one place. The nature of *Paramattha Rūpa* (ultimate reality) is that they do not exist before their arising and after their passing away; it is their nature to occur between these two non-existence temporarily.

Then, why is it that the physical body can be found? It is because that the causes support again and again, therefore the effect which is *Nāma Rūpa* have to arise again and again. The cause which support have not ceased yet, the effect arise again and again. However they are occurring very quickly. Because they are arising and passing away very quickly, those who cannot distinguish the beginning and the end by insight will think that it is a permanent unbroken process. For example the light which is glowing now is not a permanent unbroken process. It seems like a permanent unbroken process because the electricity power is running. Similarly, because *Nāma Rūpa* are occurring so quick that the gap between them is not apparent, the body seems like a mass or form. When the causes cease the effects will also stop. The *Visuddhimagga* 2nd Volume on page 245 mentioned on how to meditate on the nature of *Anicca* of past, future and present *Rūpa*.

Tasmā esa yaṃ atītaṃ rūpaṃ, taṃ yasmā atīteyeva khīnaṃ, nayimaṃ bhavaṃ sampattanti aniccaṃ khayaṭṭhena (*Vism, XX, 14*) - there are *Rūpa* that arose in the past; these *Rūpa* ceased in the past. It did not continue to reach the present life. Therefore meditate as *Anicca*. It is *Anicca* because of its cessation/extinction (*Khayatthena*). Discern to see this nature of cessation. Meditate as *Anicca*, discerning by insight their nature of cessation after arising. In other words, meditate as *Anicca*, discerning by insight their nature of passing away after arising. The *Rūpa* which arose in the past ceased only in the past. It does not continue to reach the present life. It is instructed to meditate as *Anicca*, having seen this nature. According to this instruction, one must discern the past *Rūpa*. This is the power of *Ñāṇa* (insight knowledge). This can be discerned not only by *Pubbenivāsānussati*

Abhiñña. In the *Khajjaniya Sutta*, the Buddha taught that it can be discerned by *Vipassanā* insight knowledge also.

Yaṃ anāgataṃ anatarabhava nibbattissati, tampi tattheva khīyissati, na tato paraṃ bhavaṃ gamissatīti aniccaṃ khayaṭṭhena - there are *Rūpa* which will arise in the next life (*Anāgata Bhava*); They have not yet arisen now. **Tampi tattheva khīyissati** - these future *Rūpa* will cease in the future where they will arise. **Na tato paraṃ bhavaṃ gamissati** - they can never continue to go on to another further future life from that future life. **Aniccaṃ khayaṭṭhena** - therefore it is *Anicca*. Meditate as *Anicca*, having discerned the nature of their cessation. It is instructed in the Pail Text and Commentary to discern future *Rūpa*.

Yaṃ paccuppannaṃ rūpaṃ, tampi idheva khīyati, na ito gacchatīti aniccaṃ khayaṭṭhena (*Vism, XX, 14*) - there are *Rūpa* which arise in the present. These *Rūpa* cease only in the present. They will never go on to another life from the present. Therefore meditate as *Anicca*, having discerned the nature of cessation by insight. It is instructed like this. Meditate in the same way for internally (*Ajjhatta*) and externally; for gross (*Olārika*) and subtle (*Sukhuma*); for inferior (*Hīna*) and superior (*Panīta*); far (*Dūra*) and near (*Santike*) *Rūpas*. So, discerning the arising & passing away of only *Rūpa* from the past to the future by insight, meditate as *Anicca* intensively.

In the same way for mental factors (*Nāma*), discern the mind process (*Vīthi Citta*) generally. It is no longer to discern the processes one after another like *Cakkhu Dvāra Vīthi*, then *Sota Dvāra Vīthi* followed by *Ghāna Dvāra Vīthi* then *Jivhā Dvāra Vīthi*, etc. In this stage discern the *Vīthi Citta* (mind process) as they arise generally. For example after the arising of *Manodvāra Vīthi*, *Cakkhu Dvāra Vīthi* may arise again. The *Jivhā Dvāra Vīthi* may be skipped; then *Cakkhu Dvāra Vīthi* may arise again. In this manner, discern the *Bhavaṅga* mind clearness. Then having discerned the mental factors (*Vīthi Citta Cetasika*) which arise between 2 *Bhavaṅga* mind clearness until their compactness (*Ghana*) has been broken down, further discern the arising & passing away of these mental factors and meditate as *Anicca* intensively. Discern it from the past to the future. The mental factors (*Nāma*) which arise within one life can never be discerned totally; but

one should discern as much as possible, meditating as *Anicca* having discerned the arising & passing away of these *Nāma Dhamma* (mental factors) by insight.

By meditating like this all types of mental factors have been discerned. However all mental factors, as in totally, can never be discerned. There is an uncountable number of *Cakkhu Dvāra Vīthi* which arise in one life. One can never discern all these uncountable numbers of *Cakkhu Dvāra Vīthi* totally. However the *Cakkhu Dvāra Vīthi* type of mind process can be discerned; therefore meditate on the nature of *Anicca* until the future. Then meditate sometimes internally, sometimes on *Dukkha*, sometimes on *Anatta*, alternately. Meditating like this from the past to the future, if successful then meditate on the present again. After that change to meditate from the past to the future again. Meditate in this way again and again to be skilful.

Having meditated like this, if the insight becomes sharp, one can meditate by the 5 *Khandhā* way, if he wishes to do so. The technique mentioned above is dividing into 2 groups - *Nāma* and *Rūpa*. That is, *Nāma Rūpa* way. It can also be meditated by dividing it into 5 groups. Then, for whom did the Buddha teach to divide as 5 groups? It is for those whose insight on *Rūpa* is clear; but his insight on *Nāma* is not clear. The Buddha instructed such a person to discern *Rūpa* as one group only because his insight on *Rūpa* is clear. As for *Nāma*, because his insight on *Nāma* is not clear he is instructed to divide it into 4 groups: *Vedanā* one group, *Saṅkhāra* one group and *Viññāṇa* one group. This is one answer. Another answer is that the Buddha instructed like this because the meditator's insight is sharp. The Buddha instructed the 5 *Khandhā* method for them to meditate *Vipassanā* by dividing the *Nāma Rūpa* into 5 groups.

Let us say if one practises by dividing into 5 groups in the present, for example in the *Cakkhu Dvāra Vīthi*, of the *Sasambhāra Cakkhu* together with *Cakkhu Rūpa*, there are 54 kinds of *Rūpa* which always exist together. These 54 kinds of *Rūpa* and *Rūpārammana* (visual object) are *Rūpa Khandhā*, *Rūpa Dhamma*. The *Pañcadvārāvajjana* arise dependent upon *Hadaya Vatthu*. The 54 kinds of *Rūpa* and *Rūpārammana* in the *Hadaya Vatthu* are *Rūpa Dhamma*. In the eyes,

the 54 kinds of *Rūpa* there and the *Raparammana* are *Rūpa Dhamma*, *Rūpa Khandhā*, *Sampaṭicchana* arise dependent upon *Hadaya Vatthu*. *Santirana*, *Votthapana*, *Javana*, *Tadārammana* which are subsequent and the *Manodvāra Vīthi* which further take the *Rūpārammana* as object, arise dependent upon the *Hadaya Vatthu* 54 kinds of *Rūpa* and *Rūpārammana*; they (54) are the *Rūpa Khandhā*.

The next point is to discern only *Vedanā* in the mind processes (*Vīthi Citta*) until the end of the process, such as: -

- (1) in *Pañcadvārāvajjana* it is *Upekkhā Vedanā*.
- (2) in *Cakkhu Viññāṇa* it is *Upekkhā Vedanā*.
- (3) in *Sampaṭicchana* it is *Upekkhā Vedanā*.
- (4) in *Santirana*, if *Pīti* is present then *Somanassa Vedanā*; if *Pīti* is not present then *Upekkhā Vedanā*.
- (5) in *Votthapana* it is *Upekkhā Vedanā*:
- (6) in *Javana*, if *Pīti* is present then *Somanassa Vedanā*; if *Pīti* is not present then *Upekkhā Vedanā*. If it is *Akusala Javana* then it may be *Somanassa* or *Upekkhā Vedanā*. If it is *Dosa Javana* then it is *Domanassa Vedanā*.

So, discern only *Vedanā* until the end of the process. Then discern only *Saññā*; then discern only *Sañkhāra*; then discern only *Viññāṇa*. In one mind process (*Vīthi Citta*) there are altogether 5 groups: the *Rūpa* group (which are the physical sense base and the visual object which is taken as object), *Vedanā* group, *Saññā* group, *Sañkhāra* group and *Viññāṇa* group.

Having discerned the arising & passing away of *Rūpa* only meditate as *Anicca*; having discerned the nature of *Rūpa* being oppressed by constant arising and passing away, meditate as *Dukkha*; having discerned its nature of having no soul, no indestructible essence, meditate as *Anatta*. In the same way meditate on the 3 characteristic *Anicca*, *Dukkha*, *Anatta* alternately of *Vedanā* only; then of *Saññā* only; then of *Sañkhāra* only; then of *Viññāṇa* only. By the same way of dividing into 5 groups, meditate externally also as in internally. As

one discerns the mental factors (*Citta Cetasika*) which arise taking visual object (*Rūpārammana*) as object internally, it can be discerned in the same way externally.

After discerning *Rūpārammana* (visual object), then further discern the mental factor (*Nāma*) which arise in the respective six sense bases taking one of the following as object: sound, odour, taste, tangibles and mental object (*Dhammārammana*) one after the other.

If one becomes skilful in dividing into 5 groups meditating internally and externally in the present, he can further meditate from the past till the future. The Buddha taught this technique in the *Anatta Lakkhaṇā Sutta* and some other *Suttas*. According to this instruction, meditate only on *Rūpa* from the past to the future, internally and externally. Then meditate only on *Vedanā* as a whole, generally. At this time discern the *Vīthi Citta* (mind process) as they arise without specifically dividing the types of *Vīthi Citta*. Having discerned the *Bhavaṅga* mind clearness, discern *Vedanā* emphatically in the *Vīthi Citta* which arise between *Bhavaṅga* mind clearness together with the *Vedanā* that exist in the *Bhavaṅga*, until the future. Discerning the arising and passing away of *Vedanā*, meditate as *Anicca*. Then discerning its nature of being oppressed by constant arising and passing away, meditate as *Dukkha*. Discerning its nature of having no soul, no indestructible essence, meditate as *Anatta*. Meditate on the nature of *Anicca*, *Dukkha*, *Anatta* of *Vedanā* only alternately. Then meditate in the same way on *Saññā* only; then on *Sañkhāra* only; then on *Viññāṇa* only, from the past till the future, internally and externally.

Meditating generally like this, one will happen to discern sometimes *Kusala Citta Cetasika* (wholesome mental factors) and sometimes *Akusala Citta* (unwholesome mental factors). If one can discern both the *Kusala* Group (wholesome) and *Akusala* Group (unwholesome) which take pleasant agreeable object (*It̐tha*) and unpleasant Disagreeable object (*Aniṭṭha*) as object respectively, then all the types of *Nāma Rūpa* - gross and subtle (*Olārika, Sukhuma*) *Nāma Rūpa*, inferior and superior (*Hīna, Panīta*) *Nāma Rūpa*, far and near to the insight (*Dūra, Santike*) - are included. If one is not satisfied by

discerning generally, he can discern specifically again if he wishes to. If the meditator becomes skilful by meditating by the 5 *Khandhā* way as taught by the Buddha, he can further practise *Asubha Bhāvanā*.

Asubha bhāvetabbā rāgassa pahānāya - meditation on loathsomeness (*Asubha Bhāvanā*) should be practised to remove lust (*rāga*). It is taught by the Buddha in some *Suttas* such as *Meghiya Sutta* etc. The method of *Asubha* meditation in *Samatha* stage has already been explained. In this stage it is the practice of *Asubha* meditation according to *Vipassanā* way. At the *Samatha* stage one has to meditate to attain *Jhāna* concentration, taking one corpse as the object; if the meditator is a female then she must take a female corpse and if the meditator is a male then he must take a male corpse as the object of meditation. But in this *Vipassanā* stage, it is not the same way. It is not the stage to practise to attain *Jhāna*. But it is the stage to discern the fault and disadvantage of one's own body and other's body. It is called *Ādināvanupassanā*.

In this stage the meditator can meditate on any corpse, whether female or male corpse. An example of this can be found in the *Suttas* where the Buddha taught the four assembly (assembly of monks, assembly of nuns, assembly of lay-men, assembly of laywomen) to practise *Asubha Bhāvanā* on the corpse of *Sirima*, a female. This *Sutta* is called *Vijaya Sutta* and also *Kāya Vicchedanika Sutta*. According to this *Sutta*, since the practice is not to attain *Jhāna* but to discern the fault, it is instructed as, **Yathā etaṃ tathā idaṃ, yathā idaṃ tatha etaṃ** - to meditate internally and externally, alternately.

For the meditator who has been able to practise *Vipassanā* - meditated on the nature of *Anicca*, *Dukkha*, *Anatta* of the *Nāma Rūpa* occurring in the 3 periods, internally & externally by means of either *Nāma Rūpa* way or 5 *Khandhā* way or *Āyatana* way or *Dhātu* way - if he is going to practise *Asubha* meditation, then shine by the light on the most loathsome corpse which one has one seen before. At this time there is light present. When shine by the light then the corpse will appear. Perhaps the meditator has never seen a corpse before, then he needs to go and see a corpse at this time. Even though he looks for a corpse, if he cannot find a human corpse then he can meditate on the corpse of a

dog or whatever corpse that he has seen before. He has to meditate ‘*Asubha, Asubha, ...*’ taking the loathsomeness of the corpse as object, shining on the rotting corpse.

If successful meditating like this and if the loathsomeness becomes rather clear to the insight then do not stay on it for along time; if he then discerns himself as loathsome by insight then the loathsomeness of himself being dead and rotting may appear clearly immediately. If it does not become clear then he must discern the external corpse again and again. After that discern on oneself by insight again. Discerning alternately like this, when the loathsomeness of oneself appear, he can meditate as *Asubha* on the nature of loathsomeness of his own rotting corpse after death as object. Meditate on oneself and externally again and again alternately.

Meditating like this, then due to the fact that the meditator’s insight has become sharp by the preceding meditation on the three characteristic (*Anicca, Dukkha, Anatta*), the corpse may become small particle *Kalāpa* soon. If it does not become small particle *Kalāpa*, then discern the 4 elements of the corpse. It will easily become *Kalāpa*. Then, analyse these *Kalāpa*. For most, these *Kalāpa* if analysed there are 8 kinds of *Rūpa* factors in each *Kalāpa*; *Pathavī, Āpo, Tejo, Vāyo, Vaṇṇa Gandha, Rasa, Ojā*. The meditator must discern by insight that the successive arising of them is because of the *Tejo Dhātu* called *Utu*. Only after that he must meditate as *Anicca* on the arising and passing away of these 8 kinds of *Rūpa* factors; as *Dukkha* on their nature of being oppressed by constant arising and passing away; as *Anatta* on their nature of having no soul, no indestructible essence. Meditate in this way internally and externally.

It is now necessary to explain the word ‘For most’ mentioned above. Whether we take another’s corpse or one’s own corpse, all corpse are *Utujā Rūpa*. It is precisely mentioned in the Text. However in practice when the meditators are instructed to discern the *Kalāpa* of the corpse, some meditators found transparent element, *Kammaja Rūpa* in the corpse. Why? There is a reason to it. When the meditator discerns the corpse’s 4 elements then it becomes small particle *Kalāpa*. If there are worms in the corpse. these worms also become small particle *Kalāpa*

together. If these worms are still alive. they have at least body transparent element, *Kāya Pasāda*. In these living worms *Kāya Dasaka Kalāpa* are present. It is the minimum amount. Then. the meditator sometimes may find these transparent element (of the worms). Therefore it is not that the corpse still has *Kammaja Rūpa*. If the worms existing in the corpse are still alive then these worms still have *Kammaja Rūpa*. If the meditator finds them then he should also analyse the transparent element of these worms together also. When he attains the ultimate reality (*Paramattha*) of these *Rūpa*, he can meditate on their nature of *Anicca, Dukkha, Anatta*. This is the method for *Asubha* meditation on the dead.

The meditator can further practise *Asubha* meditation on the living. The Buddha taught the practice of *Asubha* meditation on the living in *Vijaya Sutta, Phenāpindupama Sutta*, and others. In the *Girimananda Sutta* of *Aṅguttara Nikāya Ekadasa Nipata*, the Buddha taught the meditation on 32 parts of the body as *Asubha* meditation; therefore it is *Asubha* meditation on the living. *Asubha* meditation on the living is mentioned as *saViññāṇaka Asubha* in *Vijaya Sutta*. In this meditation on the dead is called *AViññāṇaka Asubha*. In the practice of *SaViññāṇaka Asubha*, the meditator discerns the loathsomeness of the 32 bodily parts existing in oneself (*Ajhatta*) and in another living beings (*Bahiddha*). He meditates as ‘*Asubha, Asubha, ...*’ on the loathsomeness of the 32 bodily parts. As the meditator has already been skilful in discerning the 32 bodily parts since the earlier stage of discerning Matter *Rūpa*, in this stage the 32 bodily parts existing in oneself and in others can be discerned easily by shining the light. Having discerned them, meditate as ‘*Asubha, Asubha, ...*’ on the loathsomeness of the 32 bodily parts of oneself and others alternately.

Meditating internally and externally like this again and again, they may become small particle *Kalāpa*. Why? This is because the meditation in discerning *Rūpa*, in analysing the small particle *Kalāpa* has been well practised up till this stage. Therefore they may become *Kalāpa*. This is due to previous practice. However it cannot become *Kalāpa* easily if the insight is well concentrated on the concept (*Paññatti*) of the loathsomeness of the 32 bodily parts. If it does not become small particle *Kalāpa* and if he wants to change to meditate

on the 3 characteristics again, what should he do? Discern the 4 elements of these 32 bodily parts, then all will become small particle *Kalāpa*. Analyse them as at the stage of 6 sense bases. 42 *Koṭṭhāsa*. At that time because it is living *Asubha*, there exist *Kammaja Rūpa*, *Cittaja Rūpa*, *Utuja Rūpa* and *Āhāraja Rūpa* - all the types of *Rūpa*. Meditate on nature of *Anicca*, *Dukkha*, *Anatta* of these *Rūpa* by insight generally. This is one type of *Asubha* meditation on the living.

There is another *Asubha* meditation on the living taught in *Phenapindupama Sutta*. If discerned, there are full of many kinds of worms in the body of oneself and others. What are they doing in the body? They are born in the body, they reproduce in the body, they urinate in the body, they defaecate in the body; they discard their dead body in the body when they died. How many dead worms have you seen that is being carried out of your body? No, you have not seen any? What is this body of oneself and of others? It is a 'house' for the worms to be born, to reproduce, to urinate, to defaecate and as their cemetery. Isn't such a 'house' loathsome? It is loathsome. Having discerned by insight this nature of the body being a house full of worms, meditate on this loathsomeness of the body of oneself and of others as '*Asubha, Asubha, ...*'.

Another method of *Asubha Bhāvanā* is that because *Rūpa Dhamma* has bad smell, they have loathsome nature. You can meditate '*Asubha, Asubha, ...*' on the *Rūpa Paramattha Dhamma*, paying attention on their nature of being mixed with bad smell, bad colour, bad taste. So far there are three types of *Asubha* meditation on the living:

- 1) Meditating on the living by paying attention on the loathsomeness of the 32 Bodily Parts.
- 2) Paying attention on the loathsomeness of the body where there are full of worms.
- 3) Taking the bad smell, bad colour, bad taste, etc of *Rūpa Dhamma* as the object of meditation.

One important fact to beware of is that at the stage of meditating on *Rūpa Dhamma* be careful not to discern *Anicca*, *Dukkha*, *Anatta* on the arising and passing away of the *Kalāpa*. *Anicca*, *Dukkha*, *Anatta* is

mentioned as ‘*Anicanti pañcakkhandha* etc.’ in many commentary. *Anicca* mentioned is meant for 5 *Khandhā Paramattha Dhamma*. The small particles called *Kalāpa* are still concept of the smallest particle in *sammuti saccā*. It is not yet at the *Paramattha* stage. Only after being able to discern and analyse by insight in *Rūpa Dhamma Pathavī, Āpo, Tejo, Vāyo, Vaṇṇa, Gandha, Rasa, Ojā*, then ultimate reality (*Paramattha*) is reached. Only *Paramattha Rūpa Dhamma* must be meditated as *Anicca, Dukkha, Anatta*. One must not meditate *Anicca, Dukkha, Anatta* on the arising and passing away of *Kalāpa* which are concept.

The meditator must be able to analyse the *Rūpa Kalāpa*, attain *Rūpa Paramattha* stage, be able to discern the *Paramattha Dhamma* and be able to meditate *Anicca, Dukkha, Anatta* on the *Paramattha Dhamma*. He also must be able to meditate *Anicca, Dukkha, Anatta* on *Nāma Dhamma* in the 31 planes as a whole. Only if the meditator can discern so and only if he can meditate *Anicca, Dukkha, Anatta* on *Rūpa Dhamma* and *Nāma Dhamma* together with the causes, internally and externally can he attain *Magga Phala Nibbāna*. It is often reminded in the text that in this stage the meditation should be systematic, step by step according to the stages of insight.

In the *Sammāsana Ñāṇa* stage the meditator needs to practise so that the insight of *Anicca, Dukkha, Anatta* become clearer and quicker. This is the stage in which to practise again & again, many times so that the *Aniccānupassanā* insight, *Dukkhānupassanā* insight and *Anattānupassanā* insight on the 5 *Khandhā* existing in 11 different situations (for example past, future, present, internal, external etc.) will mature. When the wisdom becomes sharp, the meditator can change to meditate on *Paṭicca Samuppāda* beginning from past to future first; then from past to present; then from present to the end of future based on *Nāma Rūpa* method or 5 *Khandhā* method. In this stage it is better to practise based on the 1st method of *Paṭicca Samuppāda*. The arising of *Viññāṇa* because of *Saṅkhāra* has already been discerned in the *Paccaya Pariggaha Ñāṇa* stage. Therefore in this stage, if the meditator is going to meditate *Vipassanā* he has to discern that ‘*Avijjā* is arising and passing away, *Anicca*; *Saṅkhāra* also is arising and passing away, *Anicca*’.

However at the time of meditating like this, it is necessary to remove the *Ghana* (Compactness). It is not to meditate only on *Avijjā* because *Avijjā* cannot arise alone. It does not have that ability. Even *Avijjā* together with associates *Taṇhā* and *Upādāna* have no ability to arise just by themselves only. They must associate with concomitant mental factors. Among the mental concomitant, for most yogi it is generally the *Lobha Diṭṭhi* group. In this group there are 20 factors if *Pīti* is included. If *Pīti* is not included, 19 mental factors. Meditators have to discern that these 20 mental factors of the *Lobha Diṭṭhi* group, in which *Avijjā*, *Taṇhā*, *Upādāna* are predominant, are arising in the *Javanas*. The *Javana* has no ability to arise without an immediate preceding mental factor arising called *Manodvāravajjana*. *Tadārammana* may or may not arise. Therefore the meditator who is going to meditate on *Avijjā* must accept the rule to remove the *Ghana*.

Because only the *Avijjā* which is *Paramattha* is to be meditate by three characteristic. So only when the compactness (*Ghana*) is removed will his insight attain *Paramattha*. Therefore meditate *Anicca*, *Dukkha*, *Anatta* by insight on the *manodvārika Javana Vīthi Citta* arising as *Manodvāravajjana*, 7 *Javanas* and if *Tadārammana* arises, 2 *Tadārammana*. For these *Javanas*, if *Pīti* is included there are 20 mental factors of the *Lobha Diṭṭhi* group. If *Pīti* is not included, only 19. This is the stage to meditate continuously *Anicca*, realizing by insight the arising and passing away of the process; *Dukkha*, realizing by insight their nature of being oppressed by constant arising and passing away; *Anatta*, realizing the nature of no-soul, no-being which exist as indestructible. In this case the best way is to meditate only *Anicca* on these *Dhamma* from *Avijjā* to the future life called *Upapatti Bhāva*; and then only *Dukkha*; and then only *Anatta*.

Similarly the meditator must meditate to break down the compactness (*Ghana*) of *Saṅkhāra*. Let us say we made a wish to be reborn in human realm after having offered flowers on a pagoda in a past life. Ignorance or wrong-knowing of ‘human being’ is *Avijjā*; attachment to human life is *Taṇhā*; clinging to human life is *Upādāna*. The *Kusala Citta* has no ability to arise by itself without the preceding *Manodvāravajjana*. Generally if the *Cetanā* includes *Pīti* and

accompanied by *Ñāṇa* (Wisdom), (in this case the *Ñāṇa* is mainly *Kammassakata Sammā Diṭṭhi*) then the *Kusala Kamma* accompanied by this *Ñāṇa* produce the effect. If the *Kamma* produce effect, the *Ñāṇa* accompanied in the *Kamma* is mainly *Kammassakata Sammā Diṭṭhi*. Therefore the knowledge which understands and believe in *Kamma* and its effect is called *Kammassakata Sammā Diṭṭhi*. Generally there are 34 mental factors if *Pīti* and *Kammassakata Sammā Diṭṭhi* *Ñāṇa* is included. These 34 mental factors generally arise as 7 *Javanas*. If the *Javana* are powerful, then *Tadārammana* may or may not arise.

Say during the offering of the flowers on the pagoda, if the *Javana* arises taking the colour of the flowers as the object then *Tadārammana* can arise. If the *Javana* takes the concept (*Paññatti*), flower as the object then *Tadārammana* may not arise. Therefore *mano-dvāravajjana*, 7 *Javanas* and 2 *Tadārammana* usually arise. There are 12 mental factors in *Manodvāravajjana* and 34 mental factors in every *Cittakhana* of the 7 *Javanas*. There are generally 34 mental factors in *Tadārammana* it there are 34 mental factors in *Javana*. In this process there is *Cetanā* called *Sanḅhāra*. The Buddha taught that *Cetanā* is predominant. The meditator must meditate by Insight, realizing the nature of *Anicca*, realizing the nature of *Dukkha*, realizing the nature of *Anatta*.

Similar to the way of meditation on *Avijjā* and *Sanḅhāra*, discern and analyse the remaining *Viññāṇa*, *Nāma Rūpa*, *Salāyatana*, *Phassa*, *Vedanā* to break down their compactness (*Ghana*) respectively. In the *Vipāka* caused by *Sanḅhāra*, all *Vipāka Viññāṇa* are included. The *Vipāka Viññāṇa* during the life time (*pavattati*) are included accordingly. What is ‘Accordingly’? *Kamma* which produces *Bhavaṅga* and *Pattisandhi* can or can not produce *Vipāka Nāma Dhamma*. We are now discerning the relationship between cause and effect mainly on the *Sanḅhāra* which can cause *Paṭisandhi* and *Bhavaṅga*. *Kamma* which produces *Paṭisandhi* and *Bhavaṅga*. can or can not produce other *Vipāka Nāma Dhamma* during the life time (*pavattati*). To understand about this an example will be shown.

Among the *Vipāka* of Buddha is the backache. There arises *Kāya Dvārika Javana Vīthi Citta* led by *Dukkha saḥagata Kāya Viññāṇa Citta Cetasika* accompanied with the *Kāya Viññāṇa* led by *Dukkha Vedanā*. This *Vipāka Nāma Dhamma* is not produced by the *Kamma* which also produced the *Paṭisandhi* of the Buddha. The backache *Vedanā* is of the *Vipāka Viññāṇa* produced by the *Akusala Kamma* of a life when he was a boxer, where he broke the back of his opponent. Therefore I said that this occur ‘Accordingly’, because there are *Vipāka Nāma Dhamma* caused by other *Kamma* as well.

In the stage of discerning the relationship between cause & effect there are *Paṭisandhi Viññāṇa*, *bhavaṅga Viññāṇa* and *Cuti Viññāṇa* which are outside the *Vīthi Citta*. For example in the *Cakkhu Dvāra Vīthi Citta*, *Cakkhu Viññāṇa*, *Sampaṭicchana*, *Santirana* and *Tadārammana* are 4 *Vipāka Viññāṇa*. These four are *Vipāka Viññāṇa* which can be linked with *Saṅkhāra Dhamma* of the past. However these *Vipāka Viññāṇa* cannot arise without a preceding *Pañcadvārāvajjana*. Also after the process as *Pañcadvārāvajjana - Cakkhu Viññāṇa - Sampaṭicchana* has arisen, it never stops at *Sampaṭicchana*. As soon as *Cakkhu Viññāṇa* arises it may stop at *Votthapana*; or, if it is powerful because the object is clear, it may stop at *Javana*. In the *Sāsana* there is no *Vīthi Citta* which stops at *Sampaṭicchana* and *Santirana*. Therefore in the process *Cakkhu Viññāṇa - Sampaṭicchana - Santirana* it will not occur that preceding them there is no *Pañcadvārāvajjana* or subsequent to them there is no *Votthapana*. The *Citta* which reflects on the object is called *Pañcadvārāvajjana* and the *Citta* which decides on the object to be pleasant or unpleasant is called *Votthapana*. If powerful, *Javana Citta* may arise... etc.

The meditator has to discern the thought processes. At the *paccaya Pariggaha Ñāṇa* stage the meditator has to discern only the relationship between *Vipāka Nāma Dhamma* and *Saṅkhāra* but in the *Vipassanā* stage he has to meditate *Vipassanā* on the *Vipāka Nāma Dhamma* together with *Kiriya Citta*, *Kusala Javana / Akusala Javana Citta* which arise in one *Vīthi*. Discern *Nāma Rūpa*, *Salāyatana*, *Phassa*, *Vedanā*, *Tañhā*, *Upādāna*, *Bhava* similarly. The commentary and sub commentary precisely mentioned that it is not a disadvantage

to meditate like this. The meditator must practise *Vipassanā*, internally and externally, the three characteristics *Anicca*, *Dukkha*, *Anatta*, one characteristic after another on all these mental factor which has been discerned in the method of *paccaya Pariggaha Ñāṇa* from previous pasts to subsequent futures. When he meditates *Vipassanā* in this way he has meditated on all the objects which are necessary to attain *Sammāsana Ñāṇa*. What should he do if his *Vipassanā Ñāṇa* is not yet matured; and not yet quick and sharp.

Having meditated on all the objects of *Sammāsana* stage there is a method called 40 'To' (40 ways). The Buddha taught in some *Suttas* to meditate on 40 'To' (40 ways), which are 10 *Anicca* characteristic way, 25 *Dukkha* characteristic way, 5 *Anatta* characteristic way. The Buddha taught to meditate this way such as *Aniccato*, *Dukkhatto*, *Rogato*, *Ābādhato* etc. ending in 'To'. It is necessary to practise this meditation in detail. Meditate firstly only *Anicca* on the present 5 *Khandhā* in all 6 bases internally, and externally. Then he has to meditate *Paloka* on the 5 *Khandhā* in all 6 bases. Only after being skilful and successful should he meditate on the remaining 8 ways of *Anicca*, beginning with the present. After being skilful, continue to meditate on the 25 ways of *Dukkha* and five ways of *Anatta*. After being skilful, meditate on these 40 ways on the 5 *Khandhā* from the past till the future.

What will happen to the meditator who meditates according to this method? The *Anicca* characteristics, the *Dukkha* characteristics and the *Anatta* characteristics become very clear in the meditator's Insight. What will happen when *Aniccānupassanā*, *Dukkhānupassanā* and *Anattānupassanā* insight became matured? The *Nibbidā Ñāṇa*, which is disgusted of *Rūpa Dhamma*, *Nāma Dhamma*, causes and effects, become especially powerful. He meditates like this so that he will be bored and disgusted with *Rūpa Dhamma* and *Nāma Dhamma*.

After that if he wants to be bored and disgusted with the past 5 *Khandhā*, then meditate 3 characteristic of the 40 ways on the past 5 *Khandhā* again and again. If he wants to be bored and disgusted with the present 5 *Khandhā* he should meditate again and again on the present 5 *Khandhā*. If he doesn't want future life and want to eradicate future lives meditate the 40 ways on the future 5 *Khandhā* to remove

Taṇhā, Māna, Diṭṭhi; and to be bored and disgusted with the future 5 *Khandhā*. If he meditates in this way, the arising and passing away of *Rūpa Dhamma* and *Nāma Dhamma* will gradually become clearer and clearer to the meditator's insight.

What will happen to him? **Evam kālana rūpaṃ kālana arūpaṃ sammāsītvaṃpi tilakkhanaṃ āropetvā anukkamena patipajjamāno eko paññā bhāvanam sampādeti** (*Vism, XX, 45*) - on page 253, 2nd Volume in *Visuddhimagga*, the commentator explained that *Magga Ñāṇa* and *Phala Ñāṇa* can be attained meditating like this. The meditation practice to attain *Magga Phala Ñāṇa* can be fulfilled. If *Vipassanā Ñāṇa* did not become well developed even though meditating by the 40 ways, what should one do? It is instructed to practise to develop *Vipassanā Ñāṇa* by the *arūpasattaka* and *rūpasattaka* methods in *Visuddhimagga* page 253, 2nd Volume (Translated as material septad and immaterial septad in *Vism, XX, 46*).

These methods are briefly mentioned firstly with dividing the *rūpadhamma* in seven ways.

- 1) **Ādānanikkhepana.** *Ādāna* is *Paṭisandhi* (Rebirth) and *Nikkhepana* is *Cuti* (Death). The period between these two is one life - this present life. The method of meditating *Anicca, Dukkha, Anatta* on *Rūpa* existing between *Paṭisandhi* and *Cuti* in this present life is called *Ādānanikkhepana Rūpa* method.
- 2) After meditating in this method the next method is *Vāyo Vuddhatthangama* method. This method is more detail. This is the method of meditation in dividing one life into periods. Discern the *Rūpa Dhamma* in these periods. If we divide our life time of approximately 100 years into three periods then it becomes in the beginning the first 33 years; then in the middle the next 34 years; then the last 33 years. After dividing like this, meditate *Anicca* only on the *Rūpa Dhamma* in each period; then followed by *Dukkha* only and then *Anatta* only, one characteristic after another. If we take a look at this method then from the present moment, *Paṭisandhi* (Rebirth) is the past isn't it? It is. Then *Cuti* (Death) is the future. It is

instructed to discern the *Rūpa Dhamma* between *Paṭisandhi* and *Cuti*.

The Buddha used this method since the period before *Nibbana*. The Buddha suffered backache at the beginning of the eleventh month before his *Mahā Parinibbāna*. The *Akusala Kamma* of the past, when he broke the back of his opponent in wrestling caught up with him. This feeling is a *Maraṇānitika Vedanā*. That means this feeling will stop only when he passes away. How did Buddha overcome this pain? The Buddha meditated *Vipassanā* again and again by the *arūpasattaka* and *Rūpa Sattaka* method so that the *Vipassanā Ñāna* becomes powerful; then after that he entered into *Arahatta Phala Samāpatti*. Only after emerging from *Arahatta Phala Samāpatti* he determined that the backpain will not arise from that day till the day of his *Parinibbāna*. This *Phala Samāpatti* is *Āyupālaka Phala Samāpatti* or *Jīvita Pālaka Samāpatti* which guards or looks after Buddha's life. It is also called *Āyu Saṅkhāra Phala Samāpatti* which looks after and lengthens Buddha's life.

From about the *Vasso* month till the full moon day of *Kason* (*Vesākha*), Buddha practised this *Samāpatti* everyday, entering into *Arahatta Phala Samāpatti* again and again after he meditated *Vipassanā* by the *Arūpa Sattaka* and *Rūpa Sattaka* method. Due to the request and urged by Mara, it was only on the full moon day of *Thabodwe* (*Magha*) month that Buddha gave up his *Āyu Saṅkhāra*. Giving up *Āyu Saṅkhāra* means that the Buddha decided that he would enter into *Āyu Saṅkhāra Samāpatti*, which looks after his life only from that day till the full moon day of *Vesākha*. He decided that he would not enter into this *Samāpatti* after the full moon day of *Vesākha*. This is called giving up *Āyu Saṅkhāra*. Buddha looked after and lengthen his life by *Āyu Saṅkhāra Samāpatti*, entering into *Arahatta Phala Samāpatti* by the *Rūpa Sattaka* and *Arūpa Sattaka* method; until the giving up of this *Samāpatti* on the full moon day of *Vesākha*. Therefore the

Buddha himself practised *Vipassanā* method of *Arūpa Sattaka* and *Rūpa Sattaka*. It is recorded in the commentary.

After meditating by dividing into 3 periods in one life time, then divide into 10 periods in one life time; 10 years in each period. By *Vipassanā* insight, meditate *Anicca*, *Dukkha*, *Anatta* one characteristic after another on the *Rūpas* of each period. After this further divide one life time into 20 periods. In this way, gradually the life time becomes divided into one day by one day and finally the daytime of one day is divided into 3 periods and the nighttime is divided into 3 periods. Meditate *Anicca*, *Dukkha*, *Anatta* on the *Rūpa Dhamma* of each period. When meditating like this, meditate *Anicca*, *Dukkha*, *Anatta* on *Rūpas* of any posture: lying down, sitting, standing, going in each period. Even at the time of going, meditate on the *Rūpa Dhamma* arising in each moment of these 6 stages in detail: raising, lifting up, pushing forward, putting down, touching, pressing. Meditate and discern them everyday. This is the *Vāyo Vuddhatthangama* way.

- 3) The next method is *Āhāramaya*. This is discerning the *Rūpa Dhamma* arising when hungry and discerning the *Rūpa Dhamma* arising in the period after eating. How to meditate in this method? Meditate the 3 characteristics of them.
- 4) *Utu* means to meditate on the *Rūpa Dhamma* arising when it is cold and when it is hot, in detail everyday. Discern the daily *Rūpas* caused by *Kamma*, *Citta*, *Utu* and *Āhāra* at one base.
- 5) *Kammaja Rūpa*. It is precisely mentioned in *Visuddhimagga* page 259 paragraph 714 **Kammajam āyatana dvāravasena pākatam hoti** - the *Kammaja Rūpa* becomes prominent at the *Āyatana Dvāra*. **Cakkhudvārasmiṃ hi cakkhu kāya bhārva dasakavasena tiṃsa kammajarūpāni, upatthambhakāni pana tesam utucittāhāra samuṭṭhānāni catuvīsati catu pannāsa honti** (*Vism*, XX, 70). In the eyes there are 10 kinds of *Rūpa* in the *Cakkhu Dasaka Kalāpa*, 10 kinds of *Rūpa* in the *Kāya Dasaka Kalāpa*, 10 kinds of *Rūpa* in the *Bhāva Dasaka Kalāpa*. Total

30 kinds of *Kammaja Rūpa*. The *Upatthambhaka Rūpa* which supports the body or these *Kammaja Rūpa* are 8 kinds of *Rūpa* produced by *Utu*, 8 kinds of *Rūpa* produced by *Citta* and 8 kinds of *Rūpas* produced by *Āhāra*: Total 24 kinds of *Rūpa*. Therefore altogether there are 54 *Rūpa* in the eyes. Similarly there are 54 *Rūpas* in the ears, 54 *Rūpas* in the nose, 54 *Rūpas* in the tongue and 44 *Rūpas* in the body. In the body there are 44 *Rūpas* of 5 kinds of *Kalāpa* which are *Kāya Dasaka Kalāpa*, *Bhāva Dasaka Kalāpa*, *Cittaja Aṭṭhaka Kalāpa*, *Utūja Aṭṭhaka Kalāpa*, *Āhāraja Aṭṭhaka Kalāpa*. In the heart there are 6 kinds of *Rūpa Kalāpa* which are *Kāya Dasaka Kalāpa*, *Bhāva Dasaka Kalāpa*, *Hadaya Dasaka Kalāpa*, *Cittaja Aṭṭhaka Kalāpa*, *Utūja Aṭṭhaka Kalāpa*, *Āhāraja Aṭṭhaka Kalāpa*: 54 kinds of *Rūpa*. All these *Rūpas* exist in the six sense base respectively. It is instructed to meditate *Anicca*, *Dukkha*, *Anatta* by insight the arising and passing away of the daily *Rūpa* without changing the *ṭhāna* (Base).

- 6) The next *Rūpa* is the *Citta Samuṭṭhāna Rūpa*. They are the *Rūpa* which arise when one feels sad or happy. One must meditate *Anicca*, *Dukkha*, *Anatta* on them everyday.
- 7) After that another *Rūpa* is *Dhammatā Rūpa* which is described in the commentry as gold, silver, lead, soil, etc. All kinds of metal, such as gold etc.; farm, houses, trees, water, forest, mountain are included. All these are *Dhammatā Rūpa*. Discern these *Rūpa* and analyse them. All are small particle *Kalāpa*. If analysed there are only 8 factors of natural characteristic. They are produced by *Tejo Dhātu* called *Utu*. Sometimes, if sound is included there are 9 factors. Meditate *Anicca*, the nature of arising and passing away; *Dukkha*, the nature of being oppressed by constant arising and passing away; *Anatta*, being no soul, no indestructible essence on these 8 or 9 kinds of *Rūpa*. Aren't living beings attached to gold and silver? *Taṇhā* arises, *Māna* arises, *Diṭṭhi* arises. What should one do if he wants to remove these *Taṇhā*, *Māna*, *Diṭṭhi* on gold and silver? Meditate *Anicca*, *Dukkha*, *Anatta* on gold and silver. Do we meditate on the concept? No; it is to analyse the 4

Dhātu of gold and it becomes small particle *Kalāpa*. Analyse the 4 *Dhātu* of silver and it becomes small particle *Kalāpa*. Again analyse the 8 factors in each particle. Only after that does one have to meditate *Anicca, Dukkha, Anatta* on them. Being able to discern like this, the attachment, conceit and wrong views of the 4 *Dhātu* called ‘diamond earring’, ‘gold’, ‘silver’ will be removed. Similarly for attachment to any non-living things, discern and analyse that non-living thing. Then analyse the small particle *Kalāpa* and meditate on their of nature of *Anicca, Dukkha, Anatta*.

Only after meditating on the *Rūpa Dhamma* by these 7 ways of *Rūpa Sattaka* can one change to meditate on the *Arūpa Sattaka* methods. The *Arūpa Sattaka* method is to meditate *Anicca, Dukkha, Anatta* one characteristic after another on the insight mind (*Ñāṇa*) which is realizing the *Anicca* nature of the *Rūpa* by 7 ways above; then to meditate *Anicca, Dukkha, Anatta*, one characteristic after another on the insight mind (*Ñāṇa*) which is realizing the *Dukkha* nature of the *Rūpa* by 7 ways above; then to meditate *Anicca, Dukkha, Anatta* one characteristic after another on the insight mind (*Ñāṇa*) which is realizing the *Anatta* nature of the *Rūpa* by 7 ways above.

Ñāṇa (Insight) is mentioned because it is the predominant *Cetasika* (Mental concomitants). The discerning insight mind (*Ñāṇa*) has no ability to arise by itself without its concomitant mental factors. To practise *Vipassanā*, firstly it needs to break down the compactness (*Ghana*) so as to be able to reach the *Paramattha* stage. It is to meditate *Anicca, Dukkha, Anatta* only on the *Paramattha*. Also it is to meditate not only on *Ñāṇa*. In *Nāma Dhamma* there are 4 compactness if *Ārammana* is included; the other 3 being *Santati, Samūha* and *Kicca*. *Santati Ghana* will be broken down only when each mind moment (*Cittakhana*) is discerned. *Samūha Ghana* will be broken down only when one can analyse the *Nāma Dhamma*, such that if there are 12 mental factors, he discerns 12; if there are 34 mental factors he discerns 34. *Kicca Ghana* will be broken down only when able to discern the *Paramattha* by its characteristic, function, manifestation and proximate cause.

For the meditator who has already discerned these *Nāma Dhamma* by its characteristic, function, manifestation and proximate cause, this *Ñāṇa* has *Manodvāravajjana*, 7 *Javana* thought moments and 2 *Tadārammana* thought moments. In this stage there is a saying that in *Taruna Vipassanā*, *Tadārammana* may or may not arise. But if *Balava Vipassanā* stage is attained, there is a precise teaching that there is no *Tadārammana* in the higher *Vipassanā Ñāṇa*. Anyhow if *Tadārammana* does not arise discern only *Manodvāravajjana* and *Javana* but if *Tadārammana* arises then discern it too. Meditate on the nature of *Anicca*, *Dukkha*, *Anatta* on the *Nāma Dhamma* which are 12 mental factors in *Manodvāravajjana* and 34 mental factors in *Javana*. According to the *Ekata* way only the *Ñāṇa* (the discerning mind) is mentioned. After meditating like this as a whole then meditate separately later. The method in discerning as a whole is defined as the method by *Kalāpa*.

The next method is meditation by *Yamaka* way. In this way, firstly meditate according to *Ādāna Nikkhepana* way by meditating *Anicca* on *Ādānanikkhepana Rūpa* from *Paṭisandhi* to *Cuti*. Then meditate *Anicca*, *Dukkha*, *Anatta* one characteristic after another on the *Ñāṇa* (insight) which is realizing *Anicca*. Then meditate *Dukkha* on the *Ādānanikkhepana Rūpa*, after which meditate *Anicca*, *Dukkha*, *Anatta* one characteristic after another on the *Ñāṇa* which is realizing *Dukkha*. Next meditate *Anatta* on the *Ādānanikkhepana Rūpa*, after that meditate *Anicca*, *Dukkha*, *Anatta*, one characteristic after another on the *Ñāṇa* which is realizing *Anatta*.

In the same way as meditating on *Ādānanikkhepana Rūpa*, meditate on all the *Rūpa* arising in the seven ways above, *Rūpa Sattaka*, in detail. One should meditate in pairs. Discern these *Rūpas* of the first way and then meditate on the *Ñāṇa* which is realizing the *Rūpa* by the first way. Then meditate on the *Rūpa* by the second way and then meditate on the *Ñāṇa* which is realizing the *Rūpa* by the second way. In this way meditate in pair, one after another. This is called the *Yamaka* way. One must discern in the same way all the *Rūpa* according to the seven ways.

After this, the 3rd *Arūpa Sattaka* way is to meditate by *Khaṇika* method. According to this method meditate *Anicca* on the *Ādānanikkhepana Rūpa* first and then meditate *Anicca* on the *Ñāṇa* or the discerning insight thought process *Vīthi Citta Cetasika* by a 2nd *Vīthi*. Then meditate on the 2nd *Vīthi* by a 3rd *Vīthi*, then on the 3rd *Vīthi* by a 4th *Vīthi*; and on the 4th *Vīthi* by a 5th *Vīthi Citta* successively until 5 steps or stages is called *Khaṇika* way. The 4th *Arūpa Sattaka* way is the *Paṭipatti* method. Here meditate as previously on one *Vīthi Citta* by a subsequent *Vīthi Citta* step by step successively, not only 5 steps but up till 10 steps. This is the only difference. That is meditate on the *Rūpa* by the 1st *Rūpa Sattaka* way and then meditate on the *Ñāṇa* (insight) until 10 steps. Next, meditate on the *Rūpa* by the second *rūpa sattaka* way and meditate on the *Ñāṇa* stage by stage until 10 stages.

CHAPTER 10

A TALK ON *UDAYABBAYA ÑĀṆA*

As in *Avijjā* it is similar for *San̄khāra*, *Viññāṇa*, *Nāma Rūpa*, *Salāyatana*, *Phassa*, *Vedanā*, *Tañhā*, *Upādāna*. It is also similar for the last life. Let us take the example of one life: **Jato bhavo paccuppanno, tassa nibbatti lakkhanaṃ udayo, viparinama lakkhanaṃ vāyo, anupassana ñāṇa** (*Paṭisambhidāmagga & Vism*, XX, 94). There are two types of *Bhava*: *Kamma Bhava* and *Upapatti Bhava*. *Kamma Bhava* is the cause of arising and *Upapatti Bhava* is becoming (or arising). *Kamma Bhava* is the cause, *Upapatti Bhava* is the effect. Both are included. When becoming (*Jato Bhava*) is mentioned, both *Kamma Bhava* and *Upapatti Bhava* are included. If *Kamma Bhava* is mentioned in the present life, it is the *Kamma Vaṭṭa* accumulated in the present. *Upapatti Bhava* is part of the future life's 5 *Khandhā* which will arise because of this *Kamma Vaṭṭa*. **Nibbatti lakkhanaṃ udayo** - the characteristic of arising is *Udaya*. **Vipariṇamā lakkhaṇā vāyo** - the characteristic of being subjected to change is *Vaya*. **Anupassanā ñāṇa** - the insight which is meditating on this *Udaya* and *Vaya* again and again is called *Udayabbaya Ñāṇa*. This is taught in *Paṭisambhidāmagga* on page 52. This teaching links the life of 3 periods of *Paṭiccasamuppāda*. According to this teaching, if we take the present life as the middle one, *Avijjā* and *San̄khāra* is of the past life. *Viññāṇa*, *Nāma Rūpa*, *Salāyatana*, *Phassa*, *Vedanā*, *Tañhā*, *Upādāna*, *Kamma Bhava*, are present life *Dhamma*. *Jāti*, *Jarā*, *Maraṇa* are part of the future life *Dhamma*. Arising of the 5 *Khandhā* namely *Upapatti Bhava* is *Jāti*; *jara* is the course of existence; *Maraṇa* is passing away.

Therefore all the factors of *Paṭicca Samuppāda* existing in 3 periods; past, present, future are called **Jātā avijjā paccuppanna...** **Jāto bhavo paccuppanno** etc. It is taught as *Paccuppanna*, present. What is present moment? *Avijjā* and *San̄khāra* which had arisen in the past life, being part of the past is also taught as *Paccuppanna*, present. The 5 *Khandhā* namely *Upapatti*, the future birth which will be part of the future life which has not occur yet is also taught as *Paccuppanna*, present. Concerning 'what is *Paccuppanna*, (present)?' it is mentioned

in the subcommentary to *Visuddhimagga* on page 419 paragraph 723. **Paccuppanna rūpaṃ nāma jātaṃ khanattaya pariyāpannanti attho.** It mentioned about ‘*Paccuppanna*’ mainly on *Rūpa* (matter). What is *Paccuppanna Rūpa* (present matter)? It is *khanattaya* = the 3 moments, *Pariyāpannanti* = part of or included in. It means it is the *Dhamma* which is part of the 3 moments. The 3 moments means, in ultimate reality, the arising, static and perishing phase (*Uppāda, thiti, bhaṅga*). So the *Dhamma* which is part of the 3 moment, arising, static and perishing away is *Paccuppanna* (present).

According to life periods (*Bhava*), it is right to say that *Avijjā* and *Saṅkhāra* are part of past. But if he is able to discern the arising, static and perishing away of *Avijjā* then that means he is meditating on *Khaṇa Paccuppanna* (momentary present). Similarly if he is able to discern the arising, static and perishing away of *Saṅkhāra* means that he meditating on *Khaṇa Paccuppanna* (momentary present). So if he can discern the arising (*Udaya*) and perishing away (*Vaya*) of *Avijjā* and *Saṅkhāra*, then that insight is called *Udayabbaya Ñāṇa*. Therefore although it mentioned *Paccuppanna*, it is not to meditate only on the *Dhamma* which are part of present life. It can be said that he is meditating on *Khaṇa Paccuppanna* (momentary present) if he can discern the arising, static and perishing away of any *Dhamma* whether they are part of past life or part of future life.

As previously mentioned, *Upapatti Bhava* is part of future life. It is the 5 *Khandhā* which is part of the future life. If he is able to discern arising, static and perishing away of this 5 *Khandhā* then he is meditating on *Khaṇa Paccuppanna*. The insight which is meditating on this *Khaṇa Paccuppanna* is *Udayabbaya Ñāṇa*. It is similar for *Viññāṇa, Nāma Rūpa, Salāyatana, Phassa, Vedanā, Taṇhā, Upādāna, Kamma Bhava* which are part of the middle period. In that *Viññāṇa*, it includes *Paṭisandhi Viññāṇa* (rebirth consciousness) and all other *Viññāṇa, Vipāka Viññāṇa*. Say, if you are now 60 years, then the *Paṭisandhi Viññāṇa* (rebirth consciousness) arose about 60 years ago. If so, if you can discern the arising, static and passing away of that consciousness that means you are meditating on *Khaṇa Paccuppanna*. The insight which is meditating on this *Khaṇa Paccuppanna* is

Udayabbaya Ñāṇa. Therefore it is necessary to understand what *Paccuppanna*, (present) means in *Vipassanā* stage.

As for the *Udayabbaya Ñāṇa* stage, there are 2 methods: brief method and detail method. If the meditator has already been able to meditate on the nature of the 3 characteristics, *Anicca*, *Dukkha*, *Anatta* of *Rūpa Dhamma* and *Nāma Dhamma* in the 3 periods, past present future either by *Nāma Rūpa* way or 5 *Khandhā* way or 12 *Āyatana* way; and on *Paṭicca Samuppāda* again and again from the stage of *Santati Paccuppanna* until *Khaṇa Paccuppanna*, what should he do? He can change to the detail method of *Udayabbaya Ñāṇa*. As for the detail method, the Buddha taught in the practice of *Satipaṭṭhāna*: **Samudaya dhammānupassī vā kāyasmim viharatī, vayadhammānupassī vā kāyasmim viharatī, samudayaṅvayadhammānupassī vā kāyasmim viharatī**. Venerable Sariputta explained this instruction in detail again in *Paṭisambhidāmagga*. *Samudaya dhammanupassī* means one must discern that because cause arises so effect arises. One must also discern the arising of the effect. However it does not mean to discern only the arising of the effect without discerning the arising of the cause. It is mentioned as **Sappaccaya nāmarūpantilakkhana āropetvā** -to meditate *Vipassanā* of the nature of *Anicca*, *Dukkha*, *Anatta* of *Nāma Rūpa* together with its causes. This is mentioned in commentaries such as *Mūlapannasa* commentary. According to this statement, at this stage causes have to be discerned also. Both cause and effect must be discerned. The discernment is in 2 sections: that (1) because the cause arises (2) the effect arises.

Concerning this, Venerable Sariputta taught in *Paṭisambhidāmagga*: **Avijjā samudayā rūpa samudayo, taṇhā samudayā rūpa samudayo, kamma samudayā rūpa samudayo, āhāra samudayā rūpa samudayo, nibbatti lakkhaṇā** - it is to discern as ‘because *Avijjā* arises *Rūpa* arises; because *Taṇhā* arises, *Rūpa* arises; because *Kamma* arises, *Rūpa* arises; because of *Āhāra*, *Rūpa* arises; this is the arising of *Rūpa*.’ To be more detail, if *Avijjā* and *Taṇhā* are mentioned then it should be understood that *Upādāna*, which is also part of *Kilesa Vaṭṭa*, is included. Also if *Avijjā Taṇhā Upādāna* are mentioned it should be understood that the *Sampayutta Citta Cetasika* (associates mental factors) arising in one mind moment are also included. As for

Kamma, if *Kamma* is mentioned then *Saṅkhāra*, which is also part of *Kamma Vaṭṭa* must also be included. These are the 5 past causes: *Avijjā*, *Taṇhā*, *Upādāna*, *Saṅkhāra*, *Kamma*. The meditator must discern that because of these 5 past causes, *Kammaja Rūpa* arise. This is one section of the discernment for *Rūpa Khandhā*.

Then, as for **Paccuppanna pavatti hetu**, causes within present existence it is mentioned: *Āhāra samudayā rūpa samudayo* - because of *Āhāra*, *thāraja Rūpa* arise. According to the *Lakkhaṇāhāra Netti* method, *Citta* and *Utu*: (which are also cause within present existence) should also be included. If one of the causes within present existence, *Āhāra*, is taught then *Citta* and *Utu* which are also causes within present existence should be included, why? Because as there are *Rūpa* caused by *Āhāra* there are also *Rūpa* caused by *Citta* and *Utu* (within the present existence)

Therefore for the *Rūpa Khandhā*, the completion of the discernment is to be able to realize: (1) ‘because of *Avijjā*, *Rūpa* arises; because of *Taṇhā*, *Rūpa* arises; because of *Upādāna*, *Rūpa* arises; because of *Saṅkhāra*, *Rūpa* arises; because of *Kamma*, *Rūpa* arises; this is the arising of *Kammaja Rūpa*’ (2) ‘because of *Citta*, *Rūpa* arises. This is the arising of *Cittaja*’ (3) ‘because of *Utu*, *Rūpa* arises. This is the arising *Utujā Rūpa*’ (4) ‘Because of *Āhāra*, *Rūpa* arises. This is the arising of *Āhāraja Rūpa*’ Discern, distinguishing like this. This is for *Rūpa Khandhā*. Then which *Rūpa Khandhā* to meditate on? Meditate on the present *Rūpa Khandhā*, especially the *Khandhā* of the heart (*Hadaya*) dependent upon which the *Vipāka Nāma Dhamma* arises. If it is the moment of *Paṭisandhi* (rebirth consciousness), then *Rūpa* caused by *Citta*, *Utu* and *Āhāra* do not arise yet at the arising stage of *Paṭisandhi*. Therefore if the object of meditation is at the stage of the arising of *Paṭisandhi*, *Rūpa* caused by *Citta*, *Utu* and *Āhāra* can be left out. But the discernment now is meant for when there is complete arising of all kinds of *Rūpa*. This is about arising.

It is similar for *Vedanakhandhā*. How is it similar? Let us say for *Paṭisandhi Vedanā*. If the *Paṭisandhi Nāma* is of *Ti-hetuka* (3 roots), accompanied by *Somanassa* and both *Ñāṇa* and *Pīti* is included, then

there are 34 mental factors. Among these 34, *Vedanā* is included which arise because of past cause: *Avijjā*, *Taṇhā Upādāna*, *Saṅkhāra*, *Kamma*. In the human world (as in the realm of 5 *Khandhā*), *Vedanā* can arise only if there is the physical base (*Vatthu*) dependent upon which it (*Vedanā*) arises. The physical base is one cause. Then, the object (*Ārammana*) of *Paṭisandhi* may be either *Kamma* object, *Kamma Nimitta* or *Gati Nimitta*. It is the same object which arise at *Maraṇāsanna*, near death consciousness of the past life. This object must be apparent because *Vedanā* feels the sensation of the object. *Vedanā* can arise only if there is an object to feel. Also, *Vedanā* can arise only if there are concomitant mental factors where *Phassa* (contact) is predominant. Therefore there are causes (for *Vedanā*) such as physical base (*Vatthu*), object (*Ārammana*), contact (*Phassa*). So in *Paṭisandhi*, it is discerned as ‘because of *Avijjā*, *Vedanā* arises; because of *Taṇhā*, *Vedanā* arises; because of *Saṅkhāra*, *Vedanā* arises; because of *Kamma*, *Vedanā* arises; because of physical base, *Vedanā* arises; because of object, *Vedanā* arises; because of contact, *Vedanā* arises (in this case it means not only *Phassa* but also other concomitant mental factors); this is the arising of *Vedanā*. Discern like this. This is for the arising stage. Discern similarly for the remaining *Saññā*, *Saṅkhāra*, *Viññāṇa*.

After discerning the arising, Buddha taught the cessation stage in reverse: ‘because *Avijjā* ceases, *Rūpa* ceases.’ When will it cease? It will cease when *Arahatta Magga* is attained in the future. Discern this *Anuppādanirodha*, the cessation in which there is no more arising of *Nāma Rūpa* after *Parinibbāna Cuti* because of the cessation of *Avijjā*, *Taṇha*, *Upādāna*. ‘Because of the cessation of *Avijjā* *Rūpa* ceases. Because of the cessation of *Taṇhā*, *Rūpa* ceases. Because of the cessation of *Upādāna*, *Rūpa* ceases. Because of the cessation of *Saṅkhāra*, *Rūpa* ceases. Because of the cessation of *Kamma*, *Rūpa* ceases. This is the cessation of *Kammaja Rūpa*’. ‘Because of the cessation of mind, *Cittaja Rūpa* ceases. This is the cessation of *Cittaja Rūpa*.’ ‘Because of the cessation of *Āhāra*, *Āhāraja Rūpa* ceases. This is the cessation of *Āhāraja Rūpa*.’ Meditate in the same way for the remaining *Khandhā* such as *Vedanakhandhā*. These 2 ways of meditating on only arising and meditating on only cessation is taught by the Buddha in the *Satipaṭṭhāna* practice.

The way of meditating on the arising and cessation together as *Samudaya Vaya Dhammanupassi* is also taught. According to this way, because *Avijjā* arises, *Rūpa* arises; because of *Avijjā* ceases, *Rūpa* ceases. Because *Tañhā* arise, *Rūpa* arises; because *Tañhā* ceases *Rūpa* ceases. Because *Upādāna* arises, *Rūpa* arises; because *Upādāna* ceases, *Rūpa* ceases. Because *Saṅkhāra* arises, *Rūpa* arises; because *Saṅkhāra* ceases, *Rūpa* ceases. Because *Kamma* arises, *Rūpa* arises; because *Kamma* ceases, *Rūpa* ceases. Because mind arises, *Cittaja Rūpa* arises; because mind ceases, *Cittaja Rūpa* ceases. Because *Utu* arises, *Rūpa* arises; because *Utu* ceases, *Rūpa* ceases. Because *Āhāra* arises, *Āhāraja Rūpa* arises; because *Āhāra* ceases, *Āhāraja Rūpa* ceases. This is the discernment of arising and cessation together.

Sappaccaya nāmarūpantilakkhaṇa āropetvā. If one wants to meditate on the nature of the three characteristics what should he do? He should meditate as ‘Because *Avijjā* arises, *Rūpa* arises; because *Avijjā* ceases, *Rūpa* ceases. *Avijjā* is arising and passing away, *Anicca*; *Rūpa* is arising and passing away, *Anicca*.’ ‘Because *Tañhā* arises, *Rūpa* arises because *Tañhā* ceases, *Rūpa* ceases. *Tañhā* is arising and passing away, *Anicca*; *Rūpa* is arising and passing away, *Anicca*.’ ‘Because *Upādāna* arises, *Rūpa* arises; because *Upādāna* cease, *Rūpa* ceases. *Upādāna* is arising and passing away, *Anicca*; *Rūpa* is arising and passing away, *Anicca*.’ ‘Because *Saṅkhāra* arises, *Rūpa* arises; because *Saṅkhāra* cease, *Rūpa* ceases. *Saṅkhāra* is arising and passing, *Anicca*; *Rūpa* is arising and passing away, *Anicca*.’ ‘Because *Kamma* arises, *Rūpa* arises; because *Kamma* ceases, *Rūpa* ceases. *Kamma* is arising and passing away, *Anicca*; *Rūpa* is arising and passing away, *Anicca*.’ In this case, the *Kamma*, which is the object of *Vipassanā* meditation is mainly mentioned as *Cetanā* and not *Kamma Satti*.

Then, also ‘Because mind arises, *Cittaja Rūpa* arises; because mind ceases, *Cittaja Rūpa* ceases. Mind is arising and passing away, *Anicca*; *Cittaja Rūpa* is arising and passing away, *Anicca*.’ ‘Because *Utu* arises, *Utuja Rūpa* arises; because *Utu* ceases, *Utuja Rūpa* ceases. *Utu* is arising and passing away, *Anicca*; *Rūpa* is arising and passing away, *Anicca*.’ ‘Because *Āhāra* arises, *Āhāraja Rūpa* arises; because *Āhāra* ceases, *Āhāraja Rūpa* ceases. *Āhāra* is arising and passing away, *Anicca*; *Āhāraja Rūpa* is arising and passing away, *Anicca*.’ It

is similar for the nature of *Dukkha* and *Anatta*. This method is called the method of *Udayabbaya* in detail. It is the meditation to discern in all 6 bases at every mind moment (*Cittakhana*) by grouping 5 *Khandhā*. As in the discernment of present, it is the same for the discernment in the past and future. That is, to meditate on the 3 moments of the past and future with *Udayabbaya* insight. The Buddha instructed these methods briefly in the *Satipaṭṭhāna* practice as **Samudaya dhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudaya-vayadhammānupassī vā kāyasmim viharati.** The commentary again explained it in detail, referring to *Paṭisambhidāmagga* Pali.

If one practise these methods systematically, what will happen? **Tassevaṃ manasikāroti ‘iti kirime dhammā ahutvā sambhonti, hutvā pativentī’ ti nāṇaṃ visadatarāṃ hoti** (*Vism*, XX, 98) - his insight becomes clearer that these *Dhamma* of *Nāma Rūpa*, cause and effect arise at that moment but not previously and cease immediately after arising. The insight becomes very sharp and very clear. ‘They arise at that moment but not previously’, why? Because when there is cause, effect will arise. When the cause ceases, the effect ceases. It becomes clear to his insight. When discerning the cause, it is arising and passing away; *Anicca Dhamma, Dukkha Dhamma, Anatta Dhamma*. When discerning the effect it is also *Anicca Dhamma, Dukkha Dhamma, Anatta Dhamma*. One cannot find any soul or indestructible essence in the cause and effect. An ‘*Atta*’ which creates and the ‘*Atta*’ which is created cannot be found in the cause and effect. The insight becomes very clear that they arise at that moment but not previously and ceases immediately after arising. According to this statement they arise at that moment only, between its non-existence previously and non-existence subsequently. When it becomes clear, what happen?

Tassevaṃ paccayato ceva khaṇato ca dvedhā udayabbayaṃ passato saccapaticca samuppādanaya-lakkhanabhedā pākātā honti (*Vism*, XX, 98). After linking the cause and effect, the meditator who is practising *Vipassanā* on the cause and effects is called *Paccayato Udayabbaya Dassana* and *Khaṇato Udayabbaya Dassana*. 1) To discern the arising and cessation by means of cause such as ‘because *Avijjā* arises, *Rūpa* arises; because *Avijjā* ceases, *Rūpa* ceases’ is called *Paccayato*

Udayabbaya Dassana. 2) To discern by means of moments such as ‘*Avijjā* is arising and passing away, *Anicca*’, ‘*Rūpa* is arising and passing away, *Anicca*’ is called *Khaṇato Udayabbaya Dassana*. For the meditator who practises by these two means until his *Udayabbaya* insight is clear then the Four Noble Truth (*Saccā*), the *Paṭicca Samuppāda* and the 5 characteristics will become clear. It is mentioned like this. In this case the Four Noble Truth mentioned means the *Lokiya* Noble Truth. If one does not know the Four Noble Truth, what happens? The Buddha taught about it in *Kuṭagara Sutta* and other *Suttas*:

‘O, Bhikkhus, if one person were to say,’ Without knowing the Noble Truth of Suffering as it really is by insight penetratively; without knowing the Noble Truth of the Cause of Suffering as it really is by insight penetratively; without knowing the Noble Truth of the Cessation of Suffering as it really is by insight penetratively; without knowing the Noble Truth of the Way of Practice Leading to the Cessation of Suffering as it really is by insight penetratively, I will eradicate suffering, ‘then it can never be possible’. If so, then without knowing the Four Noble Truth, suffering can never be eradicated. Then when will the Four Noble Truth become clear? As mentioned above, when one is able to meditate by 2 means: by means of cause (*Paccayato*) and by means of moment (*Khaṇato*) in *Udayabbaya* such as (1) Because *Avijjā* arises, *Rūpa* arises; because *Avijjā* ceases, *Rūpa* ceases. (2) *Avijjā* is arising and passing away, *Anicca*; *Rūpa* is arising and passing away, *Anicca*.

Can one discern like this without discerning the past and future? Cannot. For the present life, *Avijjā*, *Taṇhā*, *Upādāna*, *Sanḅhāra*, *Kamma* is past life *Dhamma*. Therefore to be able to discern that the arising of the effect, *Nāma Rūpa*, is because of these 5 past causes, can he realize it himself penetratively without discerning the past? He cannot. Also he must discern the cessation of the effect, *Nāma Rūpa*, in which there is no more arising when the causes, *Avijjā*, *Taṇhā*, *Upādāna*, *Sanḅhāra*, *Kamma* cease after *Parinibbāna Cuti*. Because he has not attain *Parinibbāna Cuti* yet, is he able to discern this cessation without discerning the future? He is not able. The cessation of *Avijjā*, *Taṇhā*, *Upādāna*, *Sanḅhāra*, *Kamma* in which there is no more arising called *Anuppāda Nirodha* is in the future when he attains

Arahatta Magga. After *Parinibbāna Cuti*, the effect, the *Nāma Rūpa*, totally cease in which there is no more arising because there is no cause. One is able to discern by these means after being able to discern these cessation. Therefore one is unable to discern by *Udayabbaya Ñāna* in detail without discerning the past and future. So, suffering can be eradicated only if he knows the Four Noble Truth rightly by means of the *Udayabbaya* detail method.

Then, what is the Noble Truth of Suffering (*Dukkha Saccā*)? Sankhittena pancu-padanakkhandha *Dukkha* - 'in brief, the 5 *Khandhā* of clinging is *Dukkha*', thus taught the Buddha in *Dhamma cakkapavattana Sutta*. What are the 5 *Khandhā* of clinging? *Rūpupādānakkhandhā*, *Vedanupādānakkhandhā*, *Saññupādānakkhandhā*, *Saṅkharupādānakkhandhā*, *Viññanupādānakkhandhā*. What is called *Rūpupādānakkhandhā*? The Buddha taught about it in the *Khandha Sutta* of *Khandha Vagga Saṃyutta Nikāya*. **Yaṃ kiñci bhikkhave rūpaṃ aṭṭānāgatpaccuppannaṃ ajjhattaṃ vā Bahiddhā vā olārikaṃ vā sukhumāṃ vā hīnaṃ vā Panītaṃ vā yaṃ dūre santike vā, sāsavaṃ upādāniyaṃ, ayaṃ vuccati rūpupādānakkhandho.** *Rūpas* which exist in 11 ways-past *Rūpa Dhamma (Atīta)*, future *Rūpa Dhamma (Anāgata)*, present *Rūpa Dhamma (Paccuppanna)*, internal *Rūpa Dhamma (Ajjhatta)*, external *Rūpa Dhamma (Bahiddha)*, gross *Rūpa Dhamma (Olārika)*, subtle *Rūpa Dhamma (Sukhuma)*, inferior *Rūpa Dhamma (Hīna)*, superior *Rūpa Dhamma (Panīta)*, far *Rūpa Dhamma (Dūra)*, near *Rūpa Dhamma (Santika)* - are the objects of *Āsava (Sāsava)*, with attachment to *Taṇhādīṭṭhi* as 'I', 'mine' (*Upādāniya*). These *Rūpa* existing in 11 ways are *Rūpakhandhā*, as taught by the Buddha. It is similarly taught for the remaining *Vedanakkhandhā*, *Saññakkhandhā*, *Saṅkhārakkhandhā* and *Viññānakkhandhā*. Therefore the 5 *Khandhā* existing in 11 ways are the Noble Truth of Suffering, *Dukkha Saccā*. And if one does not know the *Dukkha Saccā* as it really is, suffering cannot be eradicated. It is mentioned like this.

What is the Noble Truth of The Cause of Suffering, *Samudaya Saccā*? In the *Tiṭṭhāyatana Sutta*, the Buddha precisely taught that the relationship of cause and effect, *Paṭicca Samuppāda* is *Samudaya Saccā*. In *Vibhaga Pali*, *Taṇhā* is emphatically taught as *Samudaya Saccā*. This is the first way. In the second way, the 10 *Kilesa* are taught

as *Samudaya Saccā*. In the third way, all *Akusala Dhamma* is taught as *Samudaya Saccā*. In the fourth way all *Akusala Kamma* and the three *Kusala* Roots of *Alobha*, *Adosa*, *Amoha* which are accumulated inclining towards *Saṁsāra Dukkha*, *Vaṭṭa Nisita*, is taught as *Samudaya Saccā*. In the fifth way, all *Kusala* and *Akusala Kamma* are *Samudaya Saccā*. The fifth way is *Nippadesa* way. It is all embracing, without leaving a portion out concerning *Samudaya Saccā*. Therefore all *Akusala Kamma* and *Kusala Kamma* are *Samudaya Saccā*. *Tañhā* is called *Samudaya Saccā* by emphasis. Only if there is *Tañhā*, can *Kamma* produce the effect. If there is a matured seed and if it is planted in one place where the water, soil and fertilizer are suitable then it has the potential to give rise to the effect called tree. Similarly, because only when *Tañhā* is present can *Kamma* then produce the effect; Buddha taught *Tañhā* emphatically as *Samudaya Saccā*. Out of the 5 ways, 4 ways are taught emphatically. Only the fifth way is taught all inclusively. So, if the meditator does not realize penetratively *Samudaya Saccā*, as it really is, he cannot attain *Magga Phala Nibbāna*; suffering cannot be eradicated.

If we analyse the *Samudaya Saccā* which can produce the present life, it is precisely mentioned in the Text as to when this *Samudaya Saccā* occurred. Concerning the present 5 *Khandhā*, it mentioned **Rūpārūpaṁ pañcakkhandhā taṁ hoti Dukkha saccam** - *Nāma Rūpa* is 5 *Khandhā*. This 5 *Khandhā* is *Dukkha Saccā* according to *Saccā Desanā*. This is mentioned in *Sammoha Vinodanī* page 68 and 69. **Taṁ samuṭṭhāpika purimā taṇhā samudaya saccā** - *Tañhā* which is accumulated in the past life is *Samudaya Saccā*. Is the *Tañhā* accumulated in present life the cause, *Samudaya Saccā* of the present 5 *Khandhā*, called *Dukkha Saccā*? No, it is not; the cause is the *Tañhā* accumulated in the past life. So, it is not knowing any *Tañhā* is knowing *Samudaya Saccā*. The cause of the present 5 *Khandhā*, which is *Samudaya Saccā*, does not arise in the present life. Here, *Tañhā* is taught emphatically. But according to *Paṭicca Samuppāda* method, one accumulated in the past life *Avijjā*, *Tañhā*, *Upādāna*, *Sanhāra*. These *Dhamma* are *Samudaya Saccā*. One has to discern that because of these *Samudaya Saccā*, the present 5 *Khandhā* which is *Dukkha Saccā* arise. Only after that one will realize *Samudaya Saccā* as it really is. If one does not realize like this, suffering cannot be eradicated.

These *Dukkha Saccā* and *Samudaya Saccā* are called *Vaṭṭa Saccā*; they are objects of *Vipassanā* meditation. *Vipassanā* meditation must be practised on them. Meditating *Vipassanā* on these two *Saccā*, then at the end of the *Vipassanā* insight, *Magga Ñāṇa* and *Phala Ñāṇa* will arise. These *Magga Ñāṇa* and *Phala Ñāṇa* will take *Asañkhata Nibbāna* as the object. This *Asañkhata Nibbāna* is *Nirodha Saccā*. The Path factors accompanying with the *Ariya Magga* which is knowing the *Nibbāna* is *Magga Saccā*. Altogether there are Four Noble Truth. If one does not realize the Four Noble Truth as it really is, *Magga Ñāṇa* and *Phala Ñāṇa* cannot be attained; suffering cannot be eradicated. The Buddha taught like this. Therefore the person who wants to escape from the rounds of *Samsāra* must know the Four Noble Truth. This is one point.

Another point is, when will the Four Noble Truth be clear? They will be clear when one meditates on the arising and passing away by the two means: by means of cause (*Paccayato Udayabbaya Dassana*) and by means of moment (*Khaṇato Udayabbaya Dassana*). But in this case *Nirodha Saccā* and *Magga Saccā* are meant *Lokiya Nirodha Saccā* and *Lokiya Magga Saccā*. This is not the stage of *Lokuttara* yet because it is only *Udayabbaya Ñāṇa* stage.

Another statement mentioned is that the relationship of cause and effect, *Paṭicca Samuppāda* will become clear to the insight of the meditator who is meditating *Vipassanā* by these two means in *Udayabbaya* stage. Can *Magga Phala* be attained if one does not know the relationship of cause and effect, *Paṭicca Samuppāda*? The Buddha taught that one is not able to escape from the rounds of *Samsāra* without knowing the relationship of cause and effect, *Paṭicca Samuppāda* in the *Mahānidāna Sutta*. Referring to this teaching of the Buddha, the commentary mentioned, **Samsāra bhaya matīto, na koci supinantarepyatthi** - without knowing the relationship of cause & effect, *Paṭicca Samuppāda* by the three *Pariññā* or by *Anubodha Ñāṇa* and *Paṭivedha Ñāṇa* there is no one who can escape from the rounds of *Samsāra*, even in a dream. Therefore if one wants to escape from the rounds of *Samsāra* must know the relationship between cause and effects, *Paṭicca Samuppāda*. When will it become clear? When he meditates by means of *Paccayato Udayabbaya Dassana* and *Khaṇato*

Udayabbaya Dassana. The four ways which are important in the *Paṭicca Samuppāda*? realm also become clear: *Ekatta* way, *Ñānutta* way, *Abyāpāda* way and *Evam Dhammatā* way. Similarly the 5 characteristics become clear (*Anicca Lakkhaṇā*, *Dukkha Lakkhaṇā*, *Anatta Lakkhaṇā*, *Sabhāva Lakkhaṇā*, *Sankhata Lakkhaṇā*). The Commentary further explain how they become clear in *Visuddhimagga* 2nd Volume, page 267, paragraph 727. Firstly, about how the Four Noble Truth become clear.

Iccassevaṃ paccayato ceva khaṇato ca dvedhā udayabbayaṃ passato paccayato udaya dassanena samudaya saccam pākatam hoti janakāvabodhato (*Vism, XX, 100*). *Samudaya Saccā* becomes clear by discerning the arising by means of cause. What is the arising of the cause? Because *Avijjā* arises, *Rūpa* arises. Because *Taṇhā* arises, *Rūpa* arises. Because *Upādāna* arises, *Rūpa* arises. Because *Sanhāra* arises, *Rūpa* arises. Because *Kamma* arises, *Rūpa* arises. This is discerning the arising by means of cause. Discerning like this *Samudaya Saccā* becomes clear because *Janakāvabodhato* - that is, because the direct cause (*Janaka*) of this *Nāma Rūpa* is realized by himself penetratively. This meditation is to be practised by oneself to be realize penetratively himself.

Khaṇato udayadassanena dukkha saccam pākatam hoti jāti dukkhāvabodhato (*Vism, XX, 100*). If discerning ‘because *Avijjā* arises, *Rūpa* arises, because *Taṇhā* arises, *Rūpa* arises, ..., etc.’ then it is discerning the arising by means of cause (*Paccayato*). If discerning ‘This is the arising of *Kammaja Rūpa*’, then it is discerning by means of moment (*Khaṇa*). Discerning by means of moment, *Dukkha Saccā* becomes clear, why? Because **Jāti ukkhāvabodhato** - one knows penetratively by himself *Jāti Dukkha*. The Buddha himself taught in *Dhammacakkappavattana Sutta* ‘*Jātipi dukkhā, jarapi dukkhā* etc.’ *Jāti* is part of the list of *Dukkha Saccā*. When one knows penetratively *Jāti Dukkha*, the arising is a *Dukkha*. Why is arising a *Dukkha*? Because many types of *Dukkha Vedanā* (painful feeling) exist dependent on the arising of the 5 *Khandhā*. If these 5 *Khandhā* do not arise, can *Dukkha Vedanā* exist? No, they do not exist because there is no *Khandhā* to depend upon. Therefore Buddha put *Jāti* in *Dukkha Saccā* since it is the ‘place’ of many *Dukkha Vedanā*: As for *Nirodha*

Saccā: Paccayato vayadassanena nirodha saccaṃ pākataṃ hoti paccayānuppadena paccayavataṃ anuppādāvabodhato (*Viññi, XX, 100*). *Nirodha Saccā* becomes clear to the meditator if he sees the cessation by means of cause. Why? Because - **Paccayānuppadena paccayavataṃ anuppādāvabodhato** - *Nāma Rūpa Saṅkhāra* are *paccayavata*, the *Dhamma* which has cause. When the cause ceases in which there is no more arising in *Arahatta Magga*, then the effect (which can arise only if there is cause) also ceases in which there is no more arising after *Parinibbāna Cuti*. The meditator himself knows this cessation penetratively. Because of this insight by means of cause, *Nirodha Saccā* becomes clear to his insight? In this case *Nirodha Saccā* means *Lokiya Nirodha Saccā*. This is only the *Udayabbaya Ñāṇa* stage. Since the meditator is still in *Udayabbaya Ñāṇa* stage and as he has not yet attained *Magga Phala Ñāṇa*, he does not know the *Asaṅkhata Nibbāna* which is the object of *Magga Phala Ñāṇa*. Therefore it is necessary to distinguish the kind of *Nirodha Saccā* which arise in him?

Nibbāna can be roughly divided into 3 types? On one side there are *Saupādisesa Nibbāna* and *Anupādisesa Nibbāna*. On another there is *Asaṅkhata Nibbāna*. Then, the question arises, ‘Are *Saupādisesa Nibbāna* and *Anupādisesa Nibbāna* real *Nibbāna* or not?’ There are many discussion concerning this. *Saupādisesa Nibbāna* is the eradication of *Kilesa* but the *Khandhā* remains. *Anupādisesa Nibbāna* is when the *Khandhā* does not remain anymore. Therefore *Saupādisesa Nibbāna* is called *Kilesa Parinibbāna* and *Anupādisesa Nibbāna* is *Khandhā Parinibbāna*. Concerning the *Kilesa Parinibbāna* of Buddha, isn’t there an exact date of his *Kilesa Parinibbāna*? On the full moon day of *Vesākha*, under the Bodhi tree, the Buddha won victory, attaining *Sabbaññuta Ñāṇa* and *Arahatta Magga Ñāṇa*. When attaining *Arahatta Magga* there is *Kilesa Parinibbāna*. If so there is an exact date and place of *Kilesa Parinibbāna* called *Saupādisesa Nibbana*. After *Kilesa Parinibbāna* when did the Buddha finally attained *Khandhā Parinibbāna*? He attained *Khandhā Parinibbāna* in *Kusinārā*, after 45 *Vassas*. There is an exact date and place of *Khandhā Parinibbāna*?

On another hand, there is *Asaṅkhata Nibbāna*. As for *Nibbāna* there is no exact time. It is a *Nicca Thāvāra Dhamma*. Whether a Buddha appears or not and whether the practise of Noble Eight-fold Path is expounded or not, there is *Asaṅkhata Nibbāna*, a *Nicca Thāvāra Dhamma*. There is no time of its arising and no time of it non-arising. Therefore is *Asaṅkhata Nibbāna* the same as *Saupādisesa Nibbāna* and *Anupādisesa Nibbāna*? Not the same. If so what is the nature of *Asaṅkhata Nibbāna*? The Buddha used the words ‘*Saupādisesa Nibbāna*’ and ‘*Anupādisesa Nibbāna*’ as a metaphor (*Pariyāya*). Why did the Buddha use a metaphor? It is because for those who find difficulty in understanding *Asaṅkhata Nibbāna*? the Buddha taught that the cessation of *Kilesa* is *Nibbāna*; the cessation of *Khandhā* is *Nibbāna*.

Consider this carefully: “Is there cause for the cessation of *Kilesa*? Is there cause for the cessation of *Khandhā*?” *Asaṅkhata Nibbāna*? is *Asaṅkhata*, the *Dhamma* that occurs without depending on any cause. However there is cause for the cessation of *Kilesa* called *Saupādisesa*. What is its cause? When the *Magga Phala Ñāṇa* takes *Asaṅkhata Nibbāna* as object the *Asaṅkhata Nibbāna* supports it by means of *Ārammana Paccaya Satti*. Because the *Magga Phala Ñāṇa* gets support from *Asaṅkhata Nibbāna*, at that time they eradicate the *Anusaya Kilesa* totally without remainder. Therefore the cessation of *Kilesa* has *Magga Ñāṇa* as its cause. It also has *Asaṅkhata Nibbāna* as its cause. But *Asaṅkhata Nibbāna* has no cause. Cessation of *Kilesa* is the *Dhamma* which has cause *Kilesa* is not eradicated spontaneously without any cause. Furthermore *Magga Ñāṇa* cannot arise without preceding *Vipassanā* insights? Only when the *Vipassanā* insight support step by step, by means of *Upanissaya Satti*, *Magga Ñāṇa* will arise at the end of *Vipassanā Ñāṇa*.

Therefore it is mentioned: **Pubbe kho susima dhammatthiti ñāṇaṃ pacchanibbaneñāṇaṃ** - the *Vipassanā Ñāṇa* which realize well the nature of *Anicca*, *Dukkha*, *Anatta* of the *San̄khāra Dhamma* arise previously. The *Magga Ñāṇa*, which takes *Asaṅkhata Nibbāna* as object arises after *Vipassanā Ñāṇa*. So *Vipassanā Ñāṇa* is previous and *Magga Ñāṇa* is after *Magga Ñāṇa* can arise only when it is

supported by *Vipassanā Ñāṇa*, step by step. *Magga Ñāṇa* can eradicate *Kilesa* only when it takes *Asañkhata Nibbāna* as object.

Therefore has the cessation of *Kilesa* any cause? It has. Is *Asañkhata Nibbāna* the *Dhamma* that has cause? No it is not. Therefore *Asañkhata Nibbāna* which *Magga Ñāṇa* takes as object is different.

As for *Khandhā Parinibbāna*, *Khandhā* ceases after *Parinibbāna Cuti*. Has cessation of *Khandhā* any cause? It has. It has the cessation of *Kamma Kilesa* as its cause. Because *Kilesa* ceases, the *Kamma* which can produce effect only if there is *Kilesa*, has no chance to produce the effect and ceases. Because *Kamma Kilesa* ceases, *Nāma Rūpa* ceases where there is no more arising after *Parinibbāna Cuti* by *Anuppāda Nirodha*. That cessation is called *Anupādisesa Nibbāna* and *Khandhā Parinibbāna*. So, *Saupādisesa Nibbāna* and *Anupādisesa Nibbāna* is on one hand and *Asañkhata Nibbāna* is on another. Among these two sides, *Saupādisesa Nibbāna* and *Anupādisesa Nibbāna* are called *Nibbāna* as a metaphor; they are not real *Asañkhata Nibbāna*. *Asañkhata Nibbāna* is different.

The Buddha himself attained *Magga Ñāṇa* after the *Vīthi Citta* process: *Parikamma*, *Upacāra*, *Anuloma*, *Gotrabhū*, which are part of the *Magga Vīthi Citta* before *Magga Ñāṇa*. Buddha taught in *Paṭṭhāna* that *Gotrabhū* takes *Nibbāna* as object. **Nibbānaṃ gotrabhuka ārammana paccayena paccayo.** *Nibbāna* supports *Gotrabhū* by means of *Ārammana Paccaya Satti*. If the cessation of *Kilesa* is taken as *Nibbāna* then which *Nibbāna* will *Gotrabhū* take since *Kilesa* will be eradicated only when *Magga Ñāṇa* is attained? Buddha precisely taught that *Gotrabhū*, which is before *Magga Ñāṇa* takes *Nibbāna* as object. Therefore is the cessation of *Kilesas* the *Asañkhata Nibbāna* No, it is not. So, note this difference.

Then because it is not yet *Asañkhata Nibbāna* at this stage, the meditator who discerns the cessation of the cause, *Nirodha Saccā* becomes clear, why? Because when the cause ceases where there is no more arising, he also sees the cessation of the effect where there is no more arising. This cessation is *Anupādisesa Nibbāna* and *Anuppāda*

Nirodha. This is *Lokiya Nirodha Saccā*. It is not the *Asaṅkhata Nibbāna* called *Nirodha Saccā*. The meditator is seeing the cessation of *Nāma Rūpa* where there is no more arising after *Parinibbāna Cuti* by *Vipassanā* insight. He is seeing *Abhava*, the nature of no *Nāma Rūpa*. At this stage the meditator is the one who has already discerned the arising and passing away of *Nāma Rūpa* repeatedly. He also has discerned repeatedly that because the causes arise, the effects arise. When he discerns that because of the cessation of causes, the effects cease. He gets to realize this nature (of no *Nāma*, no *Rūpa*). When he realizes like this, what is said? ‘There is nothing, all the arising and passing away stopped.’ But his meditation is not complete although he realized like this. He is still only in the *Udayabbaya Ñāṇa* detail stage. The *Asaṅkhata Nibbāna* object is still far away; therefore he is encouraged to further his meditation practice. So the cessation of *Nāma Rūpa* where there is no more arising after *Parinibbāna Cuti* is *Nirodha Saccā*. In other words, it is the *Anupādisesa Nibbāna* or *Khandhā Parinibbāna*.

Khaṇato vayasassanena dukkhasaccameva pākataṃ hoti maranadukkhāvabodhato. Meditate on the cessation by means of moment (*Khaṇato*). ‘Because *Avijjā* ceases *Rūpa* ceases. This is the passing away of *Rūpa*’, ‘Because *Taṇhā* ceases, *Rūpa* ceases This is the passing away of *Rūpa*’. One must discern this nature of passing away. It is called meditating on the nature of passing away by means of moment. Meditating like this, *Dukkha Saccā* becomes clear because - **Maranadukkhāvabodhato** - because he realizes penetratively by himself the *Maraṇā Dukkha* by means of moment.

Yañcassa udayabbayadassanaṃ, maggo vāyaṃ lokikoti maggasaccaṃ pākataṃ hoti tatra Sammoha vighātato. Discerning the *Nāma Rūpa*, 5 *Khandhā* he realizes their nature of arising and passing away. Discerning the cause and effect, he realizes their nature of arising and passing away. Discerning like this, ‘Because *Avijjā* arises, *Rūpa* arises; because *Avijjā* ceases, *Rūpa* ceases. *Avijjā* is arising and passing away, *Anicca*. *Rūpa* is arising and passing, *Anicca*.’ he realizes that because cause arises effect arises; because cause ceases, effects ceases. He also realizes the arising and passing away of both cause and effect. *Lokiya Magga Saccā* becomes clear to the insight of the meditator who is

realizing like this. Why? Because - **Tatra sammoha vighātato** -the *Vipassanā* insight has the power to remove (*tadanga Pahāna*) the *Moha* which conceals so as to not realize: (1) that because cause arises, effect arises; because of cessation of cause, effect ceases and (2) the arising and passing away of both cause and effect. The *Vipassanā* insight realizing these 2 points is *Lokiya Magga Saccā*.

At that moment usually there are 5 Path factors which are *Sammādiṭṭhi*, *Sammāsankappa*, *Sammāvāyama*, *Sammāsati*, *Sammāsamādhī*. The 3 *Sīla* Path factors have no power to arise simultaneously in one mind moment in the moment of *Lokiya* because they are not the same object. In the *Vipassanā* realm, these 5 Path factors perform the work. The 3 *Sīla* Path factors must have already been observed previously. Only after standing on the *Sīla* ‘ground’, which has been observed at the right time, then the *Samādhī* Path factors and *Paññā* Path factors are further to be established. Then *Lokiya Magga Saccā* becomes clear. Altogether Four Noble Truths are mentioned. This stage is only the stage of *Lokiya Nirodha Saccā* and *Lokiya Magga Saccā*. One has not yet reach *Lokuttara* stage. However if the *Lokiya* Four Noble Truths are not realized as it really is, *Lokuttara* Four Noble Truths cannot arise. They cannot arise because *Lokuttara Magga Ñāṇa Phala Ñāṇa* can arise only when it is supported by *Lokiya Vipassanā Ñāṇa*, step by step, by means of *Upanissaya Satti*. This is the way how the Four Noble Truths appear.

How does the *Paṭicca Samuppāda* become clear? **Paccayato cassa udayadassanena anulomo paṭicca samuppado pākato hoti, ‘imasmim̐ sati idaṃ hoti’ti avabodhato.** The meditator discern only the arising by means of cause such as ‘Because *Avijjā* arises, *Rūpa* arises’, ‘Because *Taṇhā* arises, *Rūpa* arises’ etc. If he realizes penetratively that because the causes *Avijjā*, *Taṇhā*, *Upādāna*, *Sankhāra*, *Kamma* arise the effect *Nāma Rūpa*, arise then at that time *Anuloma Paṭicca Samuppāda* becomes clear to his insight.

CHAPTER 11

FROM UDAYABBAYA ÑĀṆA TO MAGGA ÑĀṆA

The 10 *Vipassanā* defilement (*Upakilesa*).

1) *Vipassanobhāso*, the light of *Vipassanā* insight. **Vipassanobhāso ti vipassanācitta samuṭṭhitam, sasantatipatitam utusamuṭṭhānañca bhāsuram rūpañ.** This is mentioned in the *Visuddhimagga* subcommentary 2nd Volume page 428. They are *Cittaja Rūpa* produced by *Vipassanā Citta*. In this *Cittaja Rūpa* there is the *Tejo Dhātu* which can produce new generations of *Utuja Rūpa*. These *Cittaja Rūpa* and *Utuja Rūpa* are arising internally. Externally it is only *Utuja Kalāpa*, as explained previously. If analyse these *Cittaja Rūpa Kalāpa* which arise internally, there are 8 matter factors. There are also 8 *Rūpa* factors if the internal *Utuja Rūpa Kalāpa* are analysed. The *Rūpārammana* present in these 8 *Rūpa* factors is bright. The light arise externally because of the spreading out of the *Rūpa Kalāpa* caused by the *Tejo Dhātu* called *Utu*. In these *Kalāpa*, If analysed, are 8 factors. The meditator must meditate on the nature of *Anicca*, *Dukkha*, *Anatta* of these 8 *Rūpa* factors. If so, if the meditator wants to meditate *Vipassanā* on the light called *Obhasa*, what should he do? Discern the 4 elements in this light. Then it will become small particle *Kalāpa*. Only after that analyse these *Kalāpa*. Internally it is *Cittaja Rūpa Kalāpa* with 8 *Rūpa* factors and *Utuja Rūpa Kalāpa* with 8 *Rūpa* factors. Externally it is *Utuja Rūpa Kalāpa* caused by *Tejo Dhātu* with 8 *Rūpa* factors. Meditate on their (the 8 factors) nature of arising and passing away, *Anicca*; being oppressed by constant arising and passing away, *Dukkha*; their nature of having no indestructible substance, no soul, *Anatta* by insight.

According to Buddha *Abhidhamma* even if the light is very small, all lights are only a group of particles, *Kalāpa*. The light is the brightness of *Rūpārammana* present in each of these *Kalāpa*. When the *Kalāpa* arise close together with each other, the *Rūpārammana* of one *Kalāpa* and the *Rūpārammana* of another *Kalāpa* join together. Therefore the light seems to be continuous or unbroken to the insight of the meditator at first. But when discern its 4 elements, it all becomes *Kalāpa*. If analysed, the *Kalāpa* has 8 *Rūpa* factors. This is the stage to meditate *Vipassanā*, realizing the nature of arising and passing away

of these 8 kinds of *Rūpa* by the 3 characteristics of *Anicca*, *Dukkha*, *Anatta*. This is the method to overcome *Obhasa*.

2) *Ñāna*, sharp insight. **Ñāṇanti vipassanāñāṇaṃ, tassa kira rūpārūpa dhamme tulayantassa tūrentassa vissattha inda vajiramiva avihatavegaṃ tikhinaṃ suraṃ ativisadaṃ ñāṇaṃ uppajjati** - the *Vipassanā* insight at this time becomes very sharp. How sharp is it? When meditating on the characteristics of *Anicca*, *Dukkha*, *Anatta* of the *Nāma Rūpa*, that insight is like a thunderbolt. The insight goes through very quickly without obstacles. The insight of *Anicca*, *Dukkha*, *Anatta* becomes very sharp, powerful and pure. At that time the power of insight arises sharply.

3) *Pīti*, *Vipassanā* joy. **Tassa kira tasmim̐ samaye khuddakā pīti, khaṇika pītim̐ okkantikā pīti, ubbegā pīti, pharaṇā pīti ti ayaṃ pañca vidhā pīti sakāla sarīraṃ pūrayamānā uppajjati**. At this time 5 kinds of *pīti* (joy) can arise in the meditator's insight. *Khuddaka Pīti* is the joy that raises the hair on the body. *Khaṇika Pīti* is flashes of joy at different moments. *Okkantika Pīti* is like waves of joy again and again. *Ubbega Pīti* is the joy that has the power to levitate the body. *Pharaṇā Pīti* is that because the superior (*Panīta*) *Cittaja Rūpa* is spread throughout the body. Like cotton wool soaked in oil, the body is filled with superior *Cittaja Rūpa*. Because the *Rūpa* caused by *Vipassanā* *Citta* accompanied by *Pīti* is spread throughout the whole body, the meditator thinks that *Pīti* is spreading gently throughout the body.

4) *Passaddhi*, tranquillity of mental factors accompanied with *Vipassanā* insight. **Tassa kira tasmim̐ samaye rattitthāne vā divātthāne vā nisinnassa kāyacittānaṃ neva daratho, na gāraṇaṃ, na kakkhalatā, na akammaññatā na gelaññaṃ, na vankatā hoti, atha kho panassa kāyacittani passaddhāni lahuṇi mudūni kammaññāni suvisadāni ujukāniyeva hontī**. There are 6 pairs of *Yugala* mental factors: *Kāya Passaddhi*, *Citta Passaddhi*, *Kāya Lahutā*, *Citta Lahutā*, *Kāya mudutā*, *Citta mudutā*, *Kāya Kammaññatā*, *Citta Kammaññatā*, *Kāya Pāguññatā*, *Citta Pāguññatā*, *Kāyujjukatā* and *Cittujjukatā*. At this time these 6 pairs of *Yugala* mental factors are powerful. It is mentioned that *Passaddhi* (tranquillity) is predominant. What can happen when the *Passaddhi* mental factors become very powerful in the meditator? **Suññāgaram paviṭṭhassa, santa cittassa bhikkhuno, :: amānusi rati hoti, sammā**

dhammaṃ vipassato, :: yato yato sammāsati khandhānaṃ udayabbayaṃ, :: labhati pīti pāmojjaṃ, amataṃ taṃ vijānataṃ. This is taught by the Buddha. For the monk who has calmness of mind, staying in a quiet place/forest and practises *Vipassanā Kammaṭṭhāna* on *Nāma Rūpa Dhamma*, cause and effect, *Saṅkhāra Dhamma*, meditating on their nature of *Anicca, Dukkha, Anatta* rightly, then delight or happiness of *Vipassanā Bhāvanā* called *Amānusī* arises in him. *Amānusī* is a kind of delight accompanied with high *Vipassanā* insight which overcomes the delight associated with the 5 sensual objects ordinary people feel.

5) *Vipassanā Sukha*, bliss. **Tassa kira tasmim̐ samaye sakāla sarīraṃ abhisandayamaṇaṃ ati panīta sukhaṃ uppajjati.** At that time the *Sukha Vedanā* which is blissful and superior spreads throughout the whole body. The *Cittaja Rūpa* caused by *Vipassanā Citta* are called superior *Cittaja Rūpa, Panīta Rūpa*. When these excellent *Cittaja Rūpa Kalāpa* are spread throughout the body in all places then when the *Pathavī, Tejo* and *Vāyo* of these *Kalāpa* touch, blissful feeling (*Sukha Vedanā*) arise. What are these *Pathavī, Tejo* and *Vāyo Dhātus* touching throughout the body? They are the body transparent element (*Kāya Pasāda*) throughout the body. The meditator who has discerned *Rūpa* will understand it. The *Kāya Dasaka Kalāpa* in which body transparent element is present is spread throughout the body. When the *Pathavī, Tejo* and *Vāyo Dhātus* of the superior *Panīta Cittaja Rūpa* strike each *Kalāpa* in which body transparent element is present, bliss *Sukha Vedanā* arise. This *Sukha* which is very blissful is accompanied with *Vipassanā* insight.

6) *Adhimokkha* is firm faith. **Adhimokkha ti saddhā. Vipassanā sampayutto yeva hissa citta cetasikānaṃ atisaya pasāda bhūtā balavaṭī saddhā uppajjati.** This faith is accompanying with *Vipassanā* insight. He is certain that there is *Rūpa*; he is certain there is *Nāma*; he is certain that there is cause; he is certain that there is effect; he is certain that both cause and effect have the nature of *Anicca, Dukkha* and *Anatta*. He is certain that there is past, present, future, internal, external *Saṅkhāra Dhamma*. The faith becomes very firm because *Ñāṇa* is predominant. Therefore *Saddhā* accompanied with *Vipassanā* insight can be very strong.

7) *Paggaha* is the effort to practise the meditation, *Sammā Vāyāma*, a path factor. **Vipassanā sampayuttameva hissa asithilaṃ anaccāraddhaṃ supaggahitaṃ vīriyaṃ uppajjati.** At that time there is strong effort accompanied with *Vipassanā* insight. It is supporting the mental factors not to fall down. It is the neither too slack nor too strained *Kayika Viriya* (bodily effort) and *Cetasika Viriya* (mental effort) which support the *Vipassanā Bhāvanā Citta* not to draw back or shrink from the object. Sometimes doesn't laziness arise during a retreat? The meditator sometimes stops his meditation and said 'The meditation is no good.' Does the wish not to meditate sometimes arise? At that time, in order that this kind of wish does not arise, effort becomes strong supporting the mental factors not to fall down from the meditation object.

8) *Upatthana* is mindfulness. **Vipassanā sampayuttāyeva hissa supatthita supatthitā nikhātā acalā pabbatarājasadisā Sati uppajjati.** It is mindfulness accompanied with *Vipassanā* insight. This mindfulness is similar to the city gate pillar. One pillar is standing about 10 yards high. The pillar is also embedded about 10 yards into the ground. Such a pillar cannot be shaken when the wind is blowing from any of the 4 directions. Similarly mindfulness maintain the *Vipassanā Bhāvanā Citta* to be stable on the object, *Nāma Rūpa*, cause and effect. This is the stage of meditation on the nature of *Anicca, Dukkha, Anatta* of *Nāma Rūpa*, cause & effect, *Saṅkhāra Dhamma*. It is also like a huge mountain; it does not shake. The huge mountain never shakes even if there is a storm. Similarly mindfulness is firmly maintained on the object. **So yaṃ yaṃ thānaṃ āvajjati samannāharati manasikāroti paccavekkhati, taṃ taṃ thanamassa okkanditvā pakkanditva dibbacakkhuno paraloko viya satiyā upatthāti.** There are the righteous ones who has attained *Dibba Cakkhu Abhiññā* (clairvoyance psychic power). If they discern the world beyond called *Paraloka*, they can see all beings of the world beyond. Similarly at this stage, if the meditator discerns any of the object, whether it is *Nāma* or *Rūpa* or cause & effect or past *Dhamma* or future *Dhamma* or internal or external then it will appear to his insight immediately. Mindfulness is very powerful then.

9) *Upekkhā*, equanimity. **Upekkhā ti vipassanupekkhā ceva avajjanupekkhā ca.** There are two kinds of *Upekkhā*: *Vipassanā*

Upekkhā and *Avajjana Upekkhā*. **Tasmim̐ hissa samaye sabbasankhāresu majjhata bhūta vipassanupekkhāpi balavati uppajjati. Manodvāre avajjanupekkhapi sā hissa taṃ taṃ thānaṃ avajjantassa vissattha indavajiramiva pattapute pakkhitta tattanārāco viya ca sūrā tikhinā hutvā vahati.** *Avajjana Upekkhā* is mentioned as the *Manodvāravajjana* which is just before *Vipassanā Ñāṇa Javana Vīthi Citta*. This *Manodvāravajjana* is called *Avajjana Upekkhā* because they are mental factors accompanied with *Upekkhā*. *Vipassanā Upekkhā* is mentioned as the *Tatramajjhata* mental concomitant accompanied with *Vipassanā Ñāṇa*. At that time there are 34 mental factors generally if *Ñāṇa* and *Pīti* are present in the *Vipassanā* insight. Among them there is the mental factor, *Tatramajjhata* which is able to maintain the mind on the object with equanimity. This mental factor becomes very powerful. How powerful is it? It is like the thunderbolt of *Sakka* being released. Similarly it is like the power to meditate on any *Saṅkhāra Dhamma* realizing their nature of *Anicca*, *Dukkha*, *Anatta* with equanimity and without any longing or anxiety. Because the nature of *Anicca*, *Dukkha*, *Anatta* of *Saṅkhāra Dhamma* are very clear to the insight there is no desire and attachment to the *Saṅkhāra Dhamma*. All these are removed at that time. For example if one found fault of his beloved ones, won't he then be able to be indifferent to them? Similarly when the meditator realizes the fault of *Saṅkhāra Dhamma* being impermanent; the fault of *Saṅkhāra Dhamma* being suffering; the fault of *Saṅkhāra Dhamma* being no-self, no soul then there arises the ability to maintain the mind on the *Saṅkhāra Dhamma* with equanimity and without attachment or worry.

10) *Nikanti* is clinging to *Vipassanā* insight. **Evam̐ obhāsādīpatimanditāya hissa vipassanāya ālayaṃ kurumānā sukhumā santākārā nikanti uppajjati. Yā nikanti kilesoti pariggahetumpi na sakkā hoti.** Sometimes there is liking for the *Vipassanā* insight which is 'decorated' with the 9 *Dhamma* (mentioned above from *Vipassanā* light to *Vipassanā* equanimity). If it happen it is called *Nikanti*. It is very subtle and generally the meditator may not know it as *Nikanti*. If the *Vipassanā* insight becomes powerful doesn't one like it? There is liking. It is the state of being liking. The *Vipassanā* insight which is meditating may be accompanied by all the 9 *Dhammas*. One has to meditate on their nature of being *Anicca*, *Dukkha*, *Anatta*. The insight

which was meditating arose in the *Vīthi Citta* (mind process) as *Manodvāravajjana* and 7 *Javana* accompanied with *Ñāṇa*. If he meditates like this then clinging to that *Nāma Dhamma* in which *Pīti* and *Passaddhi* are predominant, will be removed. But if *Nikanti* arises, meditate *Vipassanā* on the nature of *Anicca*, *Dukkha* and *Anatta* of the *Manodvāravajjana Vīthi Citta* which are of *Lobha Javana* in which *Nikanti* is predominant. This is the method to overcome it. Practising like this the insight becomes very sharp.

Then discern only *Rūpa*; discern only *Nāma* until *Khaṇa Paccuppanna* is attained. Meditate on the nature of *Anicca*, *Dukkha*, *Anatta* of *Rūpa* internally and externally. Meditate on the nature of *Anicca*, *Dukkha*, *Anatta* of *Nāma Dhamma* internally and externally. Discern the past and the future also. If you prefer the 5 *Khandhā* way then divide *Nāma Rūpa* into 5 groups and practise *Vipassanā* on them. As you meditate many times like this, your insight becomes very sharp. At that time, if the insight is very sharp on the nature of *Anicca*, *Dukkha*, *Anatta* and you can see that the *Khaṇa Paccuppanna* is happening very quickly then you should meditate on the nature of *Anicca*, *Dukkha*, *Anatta* slowly. The arising and passing away of *Sañkhāra Dhamma* may be very quick but you should not meditate on the nature of *Anicca*, *Dukkha*, *Anatta* quickly because the meditator may become tired at that time (should be ‘*Anicca, Anicca, Anicca, ...*, instead of ‘*Anicca, Anicca, Anicca, ...*’). Moreover the passing away of *Sañkhāra Dhamma* may not be clear. Even though they are passing away very quickly, as quick as many *Koti* of a time, let it be; but meditate *Anicca* one time by one time, *Dukkha* one time by one time, *Anatta* one time by one time. By meditating on the nature of *Anicca*, *Dukkha*, *Anatta* slowly, if the insight becomes sharp, gradually do not pay attention on the arising but meditate only on the perishing away. If the insight becomes sharp and quick, you only see the passing away without seeing the arising. At that time what happens?

Tassevaṃ sallakkhetvā punappunaṃ ‘Aniccaṃ Dukkhaṃ Anattā’ ti rūpārūpa dhamme tulayato tīrayato taṃ ñāṇaṃ tikkhaṃ hutvā vahati - the meditator realizes that the *Nāma Rūpa*, causes and effects are *Anicca*, *Dukkha*, *Anatta*. Thus he examines (*Tulayato*) and decide (*Tīrayato*). The insight which decides like this is very sharp. What happens when the insight becomes very sharp? **Sañkhāra lahuṃ**

upatthahanti - the *Saṅkhāra Dhamma* becomes apparent quickly. It does not mean that the *Saṅkhāra Dhamma* was not arising & passing away quickly before, but now only they are arising & passing away quickly. It is not like this. The *Saṅkhāra Dhamma* are arising & passing away quickly according to the natural law. But because one's insight is not sharp he cannot see them arising & passing away quickly before. Now that the insight is very sharp he can see them arising & passing away as quickly as they are happening. **Ñāne tikkhe vahante saṅkhāresu lahuṃ upatthahantesu uppādaṃ vā ṭhitiṃ vā pavattiṃ vā nimittaṃ vā na sampāpūnāti** (*Vism, XXI, 10*) - if the insight becomes very sharp then the *Saṅkhāra Dhamma* (which are *Nāma Rūpa*, causes & effects, *Dukkha Saccā*, *Samudaya Saccā*) becomes clear very quickly. At that time the arising (*Uppāda*) is not clear to the meditator's insight anymore; the static phase (*Ṭhiti*) is also not clear anymore; *Pavattī* is not clear anymore; the nature of the signs (*Nimitta*) is not clear anymore. Altogether there are four which are not clear anymore. Some explanation is necessary here.

Saṅkhāresu pana udayabbhayavasena lahuṃ lahuṃ upatthahantesu udaya dassanañca 'uppādavato vināso'ti yāvadeva vayadassanattham tassa nibbidā vahattāti vaye evassa ābhogasamannāhāro manasikāro pavattati, tena uppādādiṃ muñcitva vāyamevārabbha ñāṇaṃ uppajjati. This is explained in the *Visuddhimagga* subcommentary 2nd Volume, on page 439. Why does the *Saṅkhāra Dhamma* become clear quickly to the insight? **Uppādavato vināso** - the *Dhamma* which has arising will pass away. Because it is passing away, **Yāvadeva vayadassanattham** - the arising is discerned to see the nature of passing away, *Vaya*. It is the discernment of arising and passing away to finally see the passing away. Why should one see the passing away? **Nibbidā vahattā** - when only the passing away of the *Saṅkhāra Dhamma* is seen by the meditator, then this insight has the power to give rise to *Nibbidā* disgust/weariness. If one sees only the passing away, this insight will become wearied and disgusted with *Saṅkhāra Dhamma*. If one is really bored and disgusted with the *Saṅkhāra Dhamma* and does not want them, then attachment to them will be cut off. If one wants to go home (from the monastery/meditation centre), is he still having attachment or not? He still has. The attachment is not cut off. He is not bored yet; not disgusted yet; not feeling repulsive yet. Because the

insight which is discerning only passing away has the power to give rise to boredom and disgust, what will happen to the meditator? **Vaye evassa ābhogasamannāhāro manasikāro pavattati, tena uppādādiṃ muñcitva vayame vārabba ñāṇaṃ uppajjati** - the meditator pays attention only on their (the *Saṅkhāra Dhamma*) passing away, without paying attention to see the arising. If paying attention like this, then the insight which takes the passing away only (*Vaya*) as object will arise; without taking the arising; without taking the static phase; without taking the *Pavattī*; and without taking the signs (*Nimitta*) as object. Therefore the meditator needs to be able to pay attention only on the passing away. If he pays attention on both sides then he will see the arising & passing away. It means that if he pays attention on arising & passing away for the whole life then he will see arising & passing away for the whole life. But now he pays attention only on the passing away without discerning the arising. Therefore without seeing the arising, his insight changes to see the passing away. At that time the arising is not seen, **Uppādanti nibbatti vikāraṃ**. He also does not see the static phase (*Ṭhiti*) and *Pavattī*.

We will understand '*Pavattī*' when we read the sub-commentary with reference to the commentary. **Pavattanti upādinna-kappa vattaṃ**. *Pavattī* is simply translated as the process which is occurring continuously. But here in the sub-commentary it is explained as '*Upādinna-kappa vattaṃ*'. It means because the causes - *Avijjā*, *Taṇhā*, *Upādāna*, *Saṅkhāra*, *Kamma* - arise, the effect *Nāma Rūpa Salāyatana Phassa Vedanā* arise. In other words it is the *Paṭicca Samuppāda* 5th method. According to the 1st method, the way of the arising of the effect because of the cause such as 'because *Avijjā* arises, *Saṅkhāra* arises; because *Saṅkhāra* arises, *Viññāṇa* arises etc.' is *Upādinna-kappa Vaṭṭa*. At this stage the insight of the meditator cannot follow these *Upādinna-kappa Vaṭṭa* because as soon as *Avijjā* is discerned it passes away; as soon as *Saṅkhāra* is discerned it passes away; as soon as *Viññāṇa* is discerned it passes away; as soon as *Nāma Rūpa* is discerned it passes away. The insight cannot catch as 'because *Avijjā* arises, *Saṅkhāra* arises; because *Saṅkhāra* arises, *Viññāṇa* arises etc.' because the passing away is very clear. According to the *Paṭicca Samuppāda* 5th method as soon as he discerns the causes *Avijjā*, *Taṇhā*, *Upādāna*, *Saṅkhāra*, *Kamma*, they all perish away. One has no

time to discern that because of these causes, these effects arise. It becomes very quick like this.

Nimittanti Saṅkhāra nimittam - *Nimitta* here means *Saṅkhāra Nimitta*. What is *Saṅkhāra Nimitta*? **Yaṃ saṅkhārānaṃ samudayā dighana vasena, sakicca paricchedadatāya ca saviggahānaṃ viya upatthānaṃ, taṃ saṅkhāranimittam.** ‘*Saviggaha*’ means mass. There is compactness (*Ghana*) such as *Samūha Ghana*, *Kicca Ghana*, *Santati Ghana* etc. At this stage, *Santati Ghana* has been broken down. As for *Samūha Ghana*, when the *Rūpa*, *Kalāpa* is analysed, if there are 8 *Rūpa* factors then 8 kinds of *Rūpa*; or if there are 9 factors then 9 kinds of *Rūpa* will be seen clearly. *Kicca Ghana* also has already been broken down when the meditator has discerned the *Nāma Rūpa* by means of characteristics, function, manifestation and proximate cause. Then, at this time the mass or form called *Saṅkhāra Nimitta* is not present. What kind of mass or form is meant here? In *Rūpa Loka* (world of matter) there are only small particle *Kalāpa*. At this stage it is already beyond the *Nāma Rūpa Pariccheda* stage of finding no man, no woman, no person, no being. What he finds is the smallest particle *Kalāpa*. Because he is seeing the smallest particle which is as small as *Paramānu* minute particle, they are at that time the smallest mass called *Saviggaha*. It mentioned that at this time these mass are totally not seen anymore. Since these mass are signs to know as formations they are called *Saṅkhāra Nimitta*. These mass are not present at this moment. All Disappeared. Disappeared means there no *Kalāpa* at this moment. The meditator does not see the *Kalāpa*. What he is seeing is only ultimate reality. He only see the nature of *Rūpa*, the nature of *Nāma*. There is no mass/form. He cannot see the mass at all at this time. From the stage of *Nāma Rūpa Pariccheda Nāṇa* up to the matured *Udayabbaya Nāṇa* stage, the compactness (*Ghana*) is removed for the *Rūpa* which he can see and attains ultimate reality. But there are still others which the meditator has not discerned at that time. There are those that he can analyse and there are those that he cannot analyse as well. But at this time because the meditator’s insight has become very sharp, the *Kalāpa* has disappeared. All the mass which is known as *Saṅkhāra Nimitta* has disappeared. The insight has attained ultimate reality where there is only the nature of *Rūpa* and only the nature of *Nāma*.

Only after that the insight can catch just the passing away. He does not see the arising; he does not see the static; he does not see ‘the way of the effect arising because of the cause’ called *Upādinnakappa Vaṭṭa*; he does not see the *Saṅkhāra Nimitta. Na sampāpunāti* - he does not see (these 4 *Dhamma*). Why does he not see? **Na sampāpunāti agghanato**. It is explained in the sub-commentary to *Visuddhimagga* on page 439, 2nd Volume. It is because the insight does not take (i.e. does not pay attention or take as object) the arising called *Uppāda* anymore; does not take the static phase called *Thīti* anymore; does not take ‘the way of the effect arising because of the cause’ called *Pavatta*; the insight does not take the mass called *Nimitta*. Because the insight does not pay attention on them, he cannot see the arising, the static, the *Pavatta* and the *Saṅkhāra Nimitta*. Therefore it is necessary to be able to pay attention onesidedly. As the insight does not see the arising, static, *Pavatta* and *Nimitta*, then where is the insight stable on? **Khaya vāyabhedanirodheveva sati santīthāti** (*Vism, XXI, 10*) - the mindfulness is maintained only on the destruction, passing away, breaking up, cessation. When he discerns any *Nāma*, any *Rūpa*, causes and effects internally, externally in the 3 periods of past, present and future then he sees them only in destruction (*Khaya*), passing away (*Vaya*), breaking up (*Bheda*), cessation (*Nirodha*).

Sati santīthātīti sati sīsenā ñāṇa māha (*sub-comm.*) - it is stated that when led by *Sati*, the *Vipassanā* insight is encompassing. In other words, the *Vipassanā* insight lead by *Sati* is maintained on the destruction, passing away, breaking up, cessation of the *Saṅkhāra Dhamma*. Then what happens to the meditator? **Tassa ‘evaṃ uppajjitvā evaṃ nāma saṅkhāra gataṃ nirujjhatī’ti passato etasmim̐ thāne bhaṅgānupassanaṃ nāma vipassanā ñāṇaṃ uppajjati** (*Vism, XXI, 11*) - only at this time the *Vipassanā* insight, *Bhanganupassana* arise. He attains *Bhaṅga Ñāṇa*, knowledge of dissolution. From *Bhaṅga Ñāṇa up* till the upper *Vipassanā* insight are the insight that pay attention only on the passing away.

After *Bhaṅga Ñāṇa*, when he further practises for the maturity of his insight on the passing away of *Saṅkhāra*, then fear of *Saṅkhāra Dhamma* arises. The fear here is not the fear associated with *Dosa* (anger) but it is the fear accompanied with *Ñāṇa* (insight). For example if we find a bad person on the road we fear him knowing that

he can give much suffering to others and he is someone to avoid. The fear is not because he is a man but it is the fear accompanied with knowledge. In the same way since he sees the passing away of *Saṅkhāra Dhamma* with insight, he becomes disgusted and fear of the *Saṅkhāra Dhamma*. There is no wish to have anything to do with them.

Ādīnava means the faults of the *Saṅkhāra Dhamma* which are the fault of being impermanent, *Anicca*; the fault of being suffering, *Dukkha*; the fault of being no-self, no soul, *Anatta* becomes clear to the insight of the meditator. Then what happens? He can no longer find, in the 31 realms, any place where he can 'stand'.

Since he is realizing well the faults of *Anicca*, *Dukkha* and *Anatta* on the *Saṅkhāra Dhamma*, he further become bored, *Nibbidā* with the *Saṅkhāra Dhamma*. If *Nibbidā* arises, he must further practise for the maturity of *Nibbidā Ñāṇa*. He must meditate again and again on the nature of *Anicca*, *Dukkha*, *Anatta* of the *Saṅkhāra Dhamma* so that he becomes bored, disgusted and to feel repulsion for the *Saṅkhāra Dhamma*.

(1) At this stage *Anicca* does not take the 'arising then passed away' as object; but as **Aniccaṃ khayatthena**; it takes the destruction or passing away as the object.

(2) As for *Dukkha*, **Dukkhaṃ bhayatthena**. To meditate on *Dukkha*, it takes the object 'fearful because of seeing constant breaking up/passing away' as object. A person who is standing at one place on a sandy bank, sees the sand falling away. When he looks at the right side, the sand is falling away. When he looks at the left side, the sand is falling away. When he looks in front the sand is falling away. The place where he is standing is also falling away. He becomes fearful. Similarly there is fearfulness of the *Saṅkhāra Dhamma*. Meditate on the nature of *Dukkha*, taking this fearfulness as the object, '*Dukkha, Dukkha, ...*'.

(1) **Anatta asāraikatthena** - at this stage if one looks for an *Atta* (soul) or essence/ substance which is indestructible in the *Saṅkhāra Dhamma*, he cannot find it. Meditate on the nature of *Anatta*, taking the nature of having no soul, no essence, no substance as the object.

Meditate one round on the nature of *Anicca*. Then meditate one round on the nature of *Dukkha*. Then meditate one round on the nature of *Anatta*. Meditating like this, sometimes meditate intently; sometimes

externally; sometimes on *Rūpa*; sometimes on *Nāma*; sometimes on causes; sometimes on effects; sometimes on the past; sometimes on the future, alternately. Then meditate on the nature of *Anicca, Dukkha, Anatta* of *Rūpa* only from the previous past to the future, internally and externally; meditate on the nature of *Anicca, Dukkha, Anatta* of *Nāma* only from the previous past to the future, internally and externally. Again and again he meditates like this. Meditating like this if he is not satisfied with the discernment by way of *Nāma Rūpa* he can meditate by means of 5 *Khandhā*. Whether he meditates by *Nāma Rūpa* way or 5 *Khandhā* way, he must meditate on the 3 periods (past, present, future), internally and externally, meditating *Anicca* only then *Dukkha* only then *Anatta* only, as a whole. By meditating like this, the insight of boredom on *Sañkhāra Dhamma* will become mature. If it matures the wish to be free from *Sañkhāra Dhamma*, the insight to be free from *Sañkhāra Dhamma* will arise. It is *Muccitukamyatā Ñāṇa* (knowledge in wishing for deliverance/freedom).

What should he do to escape from *Sañkhāra Dhamma*? He should meditate again on the nature of *Anicca, Dukkha, Anatta* of these *Sañkhāra Dhamma*. The insight which is meditating again like this is called *Patisankhānupassanā Ñāṇa*. He must try to meditate again and again with great effort to escape from this *Sañkhāra Dhamma*. He should meditate on the *Rūpa, Nāma, causes, effects* from past to future. At this stage it is best to use the *Paṭicca Samuppāda* 1st method. When he discerns *Avijjā* he sees its passing away; the meditating insight mind is also passing away. At the time of practising like this from *Bhaṅga Ñāṇa* up till the upper *Vipassanā Ñāṇa* if he discerns *Rūpa*, he sees the passing away of *Rūpa*; if he discerns *Nāma*, he sees the passing away of *Nāma*; any *Dhamma* that he discerns, he sees it passing away and the insight on passing away matures, what should he do?

Ñātañca ñānañca ubhopi vipassatī (*Vism, XXI, 13*). The *Nāma Rūpa, 5 Khandhā, causes and effects* which are distinguished and known by the *Vipassanā* insight is called *Ñāta*. They are the *Dukkha Saccā, Samudaya Saccā, Sañkhāra Dhamma* including in the past, present, future, internally and externally. One must meditate *Vipassanā* on the nature of *Anicca, Dukkha, Anatta* of these *Dukkha Saccā* and *Samudaya Saccā* called *Ñāta*. *Ñāṇa* is the meditating insight mind. At that time this insight mind arises as *Manodvāravajjana* and 7 *Javana* thought moments. Then one has attained the *Balavā Vipassanā* stage.

It is precisely stated that *Tadārammana* do not arise in the powerful *Vipassanā* stage. Therefore it arise only as *Manodvāravajjana* and 7 *Javana* thought moments. There are 12 mental factors in *Manodvāravajjana*. In the *Javana*, *Ñāṇa* is included. *Pīti* (joy) may or may not be included. So there are 34 mental factors if *Ñāṇa* and *Pīti* are included; 33 if *Pīti* is not included. Meditate *Vipassanā* on the nature of *Anicca*, *Dukkha*, *Anatta* of this *Ñāṇa* (which realize that *Nāma Rūpa*, cause and effect, *Dukkha Saccā* and *Samudaya Saccā* are *Anicca*, *Dukkha*, *Anatta*) also so that one will not get attached to the meditating insight as *Nicca*, *Sukha* and *Atta*. Meditate *Vipassanā* on all the meditating insight mind from *Bhaṅga Ñāṇa* stage up to the higher *Vipassanā* insight to realize that they are also *Anicca*, *Dukkha*, *Anatta* so that one will not be attached (*Nikanti*) to these meditating insight. By meditating like this when the insight becomes well developed then there arises the power to be in equanimity, being without worry and without desire for the *Saṅkhāra Dhamma*. How is this power?

Evamevāyaṃ sabbasaṅkhārehi muñcitukāmo hutvā patisankhānupassanāya saṅkhāre pariggaṇhanto ahaṃ mamāti gahetabbaṃ adisvā bhayaṅca nandīṅca vipphāyā sabbasaṅkhāresu udāsīno hoti majjhato (*Vism*, XXI, 62). *Visuddhimagga* 2nd Volume page 294. As mentioned previously there is the wish to escape from the *Saṅkhāra Dhamma*; therefore he must meditate *Vipassanā* again and again on the *Saṅkhāra Dhamma* so that the nature of *Anicca*, *Dukkha*, *Anatta* becomes so clear that whatever *Dhamma* he discerns, whether past, present, future, internally or externally, cause or effect, he cannot find any *Dhamma* which deserves to be attached as ‘I’, ‘mine’ (*Aham Mama*) in the 31 realms. The two extremes of worry and desire are removed. He is able to be in equanimity on the *Saṅkhāra Dhamma*.

There is mentioned a simile. A woman committed wrong doings. When her husband found out her frequent guiltiness, he divorced her. After divorcing her, if he sees her committing wrong doings again, how will he feel in his mind? He does not feel anything at all towards her. He is able to neglect her without worry or desire. Similarly whatever *Saṅkhāra Dhamma* he discerns in the 31 realms, past, present, future, internally or externally, because he realizes their fault of *Anicca*, *Dukkha*, *Anatta* very well, he is free from the 2 extremes of worry and desire for them; the ability to be in equanimity for them

arise. This ability is called *Saṅkhārupekkhā Ñāṇa*. This is the insight which can maintain in equanimity on the *Saṅkhāra Dhamma*. It does not mean ‘don’t care’ or ‘ignore’; but he is seeing the fault of *Saṅkhāra Dhamma* without worry or desire. It is a kind of insight which realizes the passing away of *Saṅkhāra Dhamma* without worry and desire called *Sankharupekkhā Ñāṇa*. If *Sankharupekkhā Ñāṇa* arises, the meditator is not delighted with any kind of existence (*Bhāva*) in the 31 realms. There is no worry, no desire. Therefore having no attachment to any kind of existence, with the wish to escape from the *Saṅkhāra Dhamma* he must meditate *Vipassanā* on the nature of *Anicca, Dukkha, Anatta* of *Nāma Rūpa* again and again. What will happen to the meditator at this stage?

Generally the *Nāma Dhamma* which arise taking the *Pañcārammana* as object (colour, sound, smell, taste, tangibles) gradually disappears. The meditator’s mind is calm, being not able to discern these *Nāma Dhamma*. It means that his mind is stable only on the passing away of *Saṅkhāra Dhamma*. It cannot be shaken. At that time if it is calm meditating on *Rūpa*, then continue meditating on *Rūpa*. If he changes to *Nāma* then his concentration may be weaken a little. If the mind is calm meditating on *Nāma*, continue meditating on *Nāma*. If he changes to *Rūpa* then his concentration may be weaken. If his mind is calm meditating on internal *Nāma Rūpa* continue meditating on internal *Nāma Rūpa*. If he changes to external he may find a little difficulty to go further because the concentration weakens. If calm meditating on external continue meditating on external. Even though it is calm like this, if the passing away does not stop and if the mind does not change to *Asaṅkhata Nibbāna* then the Commentary mentioned to use the **Yuganaddha** method, referring to the *Yuganaddha Sutta*.

Yuganaddha method is the method of *Samatha-Vipassanā* meditation. In other words it is the method for the *Samatha Yānika* person. Enter into 1st *Jhāna* and then emerge to meditate on the nature of *Anicca, Dukkha, Anatta* of the 1st *Jhāna*; enter into 2nd *Jhāna* and after meditate *Anicca, Dukkha, Anatta* on the 2nd *Jhāna*. But in this stage enter into 1st *Jhāna* and then emerge to meditate on the nature of *Anicca, Dukkha, Anatta* of the 1st *Jhāna*; after that meditate *Anicca, Dukkha, Anatta* on the meditating insight mind (*Ñāṇa*). Enter into 2nd *Jhāna* and emerge to meditate *Anicca, Dukkha, Anatta* on 2nd *Jhāna*; after that meditate *Anicca, Dukkha, Anatta* on the insight mind. Enter into 3rd *Jhāna* and

emerge to meditate *Anicca, Dukkha, Anatta* on 3rd *Jhāna*; after that meditate *Anicca, Dukkha, Anatta* on the insight mind. Enter into 4th *Jhāna* and emerge to meditate *Anicca, Dukkha, Anatta* on 4th *Jhāna*; after that meditate *Anicca, Dukkha, Anatta* on the insight mind. By meditating like this if the insight becomes quick and calmer gradually because he has fully meditated (on the *Vipassanā* objects), then meditate *Anicca, Dukkha, Anatta* especially on any one of the 4 levels of *Jhāna* which you prefer. Let us say, you choose to meditate especially on 4th *Jhāna*. When you have already fully meditated on the 3 characteristics *Anicca Lakkhaṇā, Dukkha Lakkhaṇā, Anatta Lakkhaṇā* then it is the suitable time to meditate especially *Anattānupassanā*. However the meditators' wishes (*Chanda*) are not the same with each other. For some, they prefer *Anicca*, then they should meditate especially on *Anicca Lakkhaṇā*. Some prefer *Dukkha*, then they should meditate especially on *Dukkha Lakkhaṇā*. Some prefer *Anatta*, then they should meditate especially on *Anatta Lakkhaṇā*.

While meditating especially on *Anatta* of the 4th *Jhāna*, if the insight is calm only and the passing away does not stop what should he do? He should meditate again on the *Nāma Rūpa* from past to future, internally and externally as *Anicca* one round, as *Dukkha* one round, as *Anatta* one round, alternately. Why? Because the *Vipassanā* insight may be weaken. He cannot see the *Asaṅkhata Nibbāna* (where the *Saṅkhāra Dhamma* which are passing away, ceased) because the *Vipassanā* insight on the *Saṅkhāra Dhamma* is still weak. Therefore to make the *Vipassanā* insight strong meditate *Vipassanā* on the *Saṅkhāra Dhamma* again from the past to future as *Anicca, Dukkha, Anatta*. Meditate *Vipassanā* on *Paṭicca Samuppāda* also. By meditating like this again and again, if the *Vipassanā* insight becomes mature, practise the *Yuganaddha* method again.

That is, meditating like this, if the mind being unshaken and is fixed only on the passing away of *Saṅkhāra Dhamma* then meditate again especially on the 4th *Jhāna Nāma Dhamma* as *Anicca, Dukkha, Anatta*; after which subsequently meditate on it as *Anatta*, especially. Then the meditating insight mind (*Ñāṇa*) should be meditated upon sometimes also. Meditating like this, his insight may reach swiftly to the side of *Asaṅkhata Nibbāna* where *Saṅkhāra Dhamma* ceased.

CHAPTER 12

MAGGA ÑĀṆA AND PHALA SAMĀPATTI

In this stage there are many things to check on the meditator again and again because according to the research (on the meditators), there are experiences that resemble (*Nibbāna*) occurring in meditators. The meditator needs to check himself whether he is experiencing these resemblance or not. On the side of the teacher, he also needs to check them again and again. ‘*Sotāpanna*’ is only a name concept. One who has wide knowledge of the Text (*Bahusuta*) will know about *Sotāpanna*. But for the person who does not have wide knowledge it is not easy to know it as *Sotāpanna Magga* and *Phala*. But what he knows at that time is like what, for example, the Venerable Kondanna knew.

Atha kho āyasmato kondaññassa virajam, vitamalam, dhammacakkuṃ udapādi: ‘yam kiñci samudayadhammam sabbam tam nirodha dhammam’ti. - the insight that ‘the *Dhamma* which arises, perishes away’ arose in the Venerable Kondañña. Then what happened? **Atha kho āyasmā kondañño diṭṭhadhammo pattadhammo veditadhammo pariyogālhaddhammo tinna vicikiccho vikata katham katham vesārajjappatto.** - all doubts such as: - ‘Does the Four Noble Truth exist? Is there past life? Is there future life? Is there both past and future? Does the present effect arise because of past cause? Will the present cause give rise to future effect? Did a further past life give rise to a nearer past life? Does *Kamma* give rise to its effect?’ - are removed. Why? Because he realized the *Dukkha Saccā* and *Samudaya Saccā* fully. He also realized fully that *Dukkha Saccā* arise because of *Samudaya Saccā*. Therefore these doubts do not arise in him anymore. Then he is able to bravely say (*Vesārajjappatto*) that the Four Noble Truth really exist and it can be really known. It was only mentioned that he had this ability or knowledge. Did the knowledge that ‘I became a *Sotāpanna*’ arise in him? No. This name is a concept (*Paññatti*) which can be known only by one who has knowledge of the Text.

At that time there is *Nirodha Saccā* called *Asaṅkhata Nibbāna* which is part of the Four Noble Truth. *Ariyas* (Noble Ones) know that they

realize penetratively *Nirodha Saccā* by way of *Ārammana Paṭivedha*. They realize the other 3 Noble Truth: *Dukkha Saccā*, *Samudaya Saccā* and *Magga Saccā* penetratively by means of *Kicca Siddhi* as *Asammoha Paṭivedha*. What is *Asammoha Paṭivedha*? The removal of the *Moha* (which conceal the Four Noble Truth not to be known) by means of *Kicca* is *Asammoha Paṭivedha*. This *Ariya* person can discern the 5 *Khandhā* which exist in 11 ways (such as past, present, future, internally, externally, etc.) at any time subsequently because of the presence of the *Ariya Magga* that has the power to remove *Moha* which conceals the 5 *Khandhā* from being known. Because there is no *Moha* which conceals the 5 *Khandhā* from being known, the realization is complete automatically. He can discern the *Samudaya Saccā*, the relationship between cause and effect, *Paṭicca Samuppāda* at any time because the *Moha* which conceals the *Samudaya Saccā* is removed by the *Ariya Sotāpatti Magga*.

If a person thinks that he is a *Sotāpanna*, he should check the ‘gold’ by the testing stone. (This refers to the way of testing whether a piece of gold is real or not by scratching it on a kind of testing stone. An expert will know whether the piece is real gold or not by looking at the gold mark left by it on the testing stone.) Ask oneself, ‘Have I realized the *Dukkha Saccā* which exists in 11 ways: past, present, future, internal, external, gross, subtle, inferior, superior, far and near?’ Ask oneself whether one has realized the *Paṭicca Samuppāda* which arise linking the 3 periods (past, present, future) by his own experience or by the words of others. If he knows it only through the words of others and not by his own realization, is he a *Sotāpanna*? The Commentary to the *Mahā Nidāna Sutta* mentioned, **Sotāpan nānañca nāma paccaya kāro uttānakova hutvā upatthāti** - if he is a *Sotāpanna* then the insight of the *Sotāpanna* knows clearly the *Paṭicca Samuppāda* called *paccaya kāro*. This is the stage to consider the explanations according to the Text. Since *Sotāpatti Magga Ñāṇa* has the power to remove the *Moha* which conceals the Four Noble Truth, test oneself by these ‘testing stone’. One can understand himself if he tests like this whether he is *Sotāpanna* or not.

Only if he has knowledge of the Text can he understand ‘I am a *Sotāpanna*’. However at that moment (of attainment), what does he

know? He knows the total cessation of *Nāma Rūpa*, the *Asañkhata Nibbāna* object by means of *Ārammana Paṭivedha*. He understands himself whether he is realizing *Nibbāna* or not. He has this kind of insight at that time.

What should the meditator who seems to have attained *Sotāpatti Magga* do? He should make determination (*Adhiṭṭhāna*) again and again to see whether it is true or not. It can be deduced that one is really realizing *Nibbāna* if he can see *Nibbāna* as soon as he makes a determination such as ‘May there be realization of *Nibbāna* for one hour’, ‘May there be realization of *Nibbāna* for two hours’, etc. After deducing like this, further test is necessary. What is it?

Maggam phalañca nibbānam

Paccavekkhati pandīto

Hīne kilese sese ca

Paccavekkhati vā navā.

This is mentioned in *Abhidhammattha Sangaha* –
(translated as *A Manual of Abhidhamma* by Venerable Narada, refer page 414, in accordance with the Commentaries).

There are 5 kinds of *Paccavekkhana Javana Vīthi* (reflection):

- 1) The mind process *Vīthi* reflecting on *Magga*
- 2) The mind process reflecting on *Phala*
- 3) The mind process reflecting on *Nibbāna*
- 4) The mind process reflecting on *Kilesa* which are already eradicated
- 5) The mind process reflecting on *Kilesa* not yet eradicated.

Out of these 5, the mind process reflecting on the *Magga*, *Phala* and *Nibbāna* may arise in every *Ariya*. The reflection on *Kilesa* already eradicated and reflection on *Kilesa* not yet eradicated may arise in the *Ariya* who has wide Text knowledge (*Bahusuta*). It is mentioned that these 2 reflections may or may not arise in the *Ariya* who has no Text knowledge. According to this statement, to know which *Kilesa* are already eradicated and which *Kilesa* have not yet been eradicated in him, then in the *Nāma Rūpa* discern again the Moral Group of *Kusala Javana* and the Immoral Group of *Akusala Javana* which take the *Rūpārammana* (visual object) as object. At that time the meditator himself understands what kind of *Akusala Dhamma*, Immoral Group cannot be discerned in him as it is already eradicated.

By testing like this, it is still not enough. Ledi Sayadaw suggested to wait and see for at least three years because it may have happened like *Mahānāga Mahā Thera*. *Mahānāga Thera*, for 60 years thought that he himself was an *Arahant*. *Dhammadinna Thera*, who was his disciple living at another place, one day considered whether his teacher was an *Arahant* or not. Then using his *Abiññā* (psychic powers), he discerned to see and found that his teacher was still a *Puthujjana* (ordinary worldlyling). He further considered that if he did not go to him he would die as a *Puthujjana*, without attaining *Magga Phala Nibbāna*. Then flying through the sky he went to his teacher by psychic powers. Having reached his teacher, he paid respect and did his duties. After the greetings, the teacher then asked him why he had come. He came to ask questions, he said. He asked 1,000 questions which could be solved by *Arahants*. At that time he (the teacher) could answer all the questions. It meant that he was like an *Arahant*.

Then *Dhammadinna Thera* asked him whether he could still practise psychic powers or not. He answered that he could. Firstly he asked him to create a big white elephant, which he did. He further asked him to create this elephant running towards them, putting its trunk in its mouth and making a horrible trumpeting. When he was able to create like this and when the white elephant really ran towards them, *Mahānāga Mahā Thera* began to run. Then *Dhammadinna Thera* pulled his robe and asked him, ‘Venerable Sir, is there still fear in *Arahants*?’. Then he realized (that he was still a *Puthujjana*). *Arahants* have eradicated all *Kilesa*. *Dosa*, which is part of *Kilesa* is already eradicated. Now *Mahānāga Mahā Thera* understood that he still had *Dosa* as fear. Then approaching *Dhammadinna Thera*, he asked to teach him *Kammaṭṭhāna*. *Dhammadinna Thera* taught him 32 bodily parts meditation it was said that he attained *Arhantship* in not too long a time. In *Mahānāga Mahā Thera*’s case, since he taught many disciples who attained *Arahantship*, he thought that he himself was an *Arahant* as he seemed to know something similar to the insight of *Arahants*. Therefore he was not a person who had no book or Text knowledge (*Bahusuta*). In other words, he was a monk who decided himself that the *Kilesa* were fully eradicated when they were actually dormant for 60 years. He had powerful knowledge to some extent that

made the *Kilesas* dormant. So he came to the conclusion that this powerful knowledge resembled the powerful knowledge of *Magga Ñāṇa*, *Phala Ñāṇa* which object is *Nibbāna*. Therefore concerning this, since the Buddha who can precisely know and decide, had attained *Parinibbāna* and the present generation of *Ariya* is rare, one may need to check himself for many years to see whether he is really *Ariya* or not.

Some may said that they are absorbed in *Phala Samāpatti*. They say (about their experience), ‘All *Nāma Rūpa* ceased. I know nothing at all’. Some, not everyone. Then it is necessary to be tested according the Text to see whether it is really absorption in *Phala Samāpatti* or not. In this case the *Ariya* person must reflect on the *Magga* and reflect on the *Phala*. You may understand better if reflections on *Magga* and *Phala* are explained before the explanation on *Phala Samāpatti*. For the *Ariya* who attains *Magga Phala Ñāṇa*, he can check how many mental factors and how many Path factors are there in the *Magga Ñāṇa* which he has attained. If one attains *Magga Ñāṇa* when meditating on *Rūpa Dhamma* on either its *Anicca Lakkhaṇā* or *Dukkha Lakkhaṇā* or *Anatta Lakkhaṇā*, then there will be 37 mental factors in his *Magga Ñāṇa*, 8 Path factors. If one attains *Magga Ñāṇa* when meditating on *Kāmāvacara Nāma Dhamma* or 1st *Jhāna Nāma Dhamma* on its *Anicca Lakkhaṇā* or *Dukkha Lakkhaṇā* or *Anatta Lakkhaṇā* then there will be 37 mental factors, 8 Path factors. If he attains *Magga Ñāṇa* when meditating on 2nd *Jhāna* on its *Anicca Lakkhaṇā* or *Dukkha Lakkhaṇā* or *Anatta Lakkhaṇā* there will be only 35 mental factors; because *Vitakka* and *Vicāra* are removed.

The 37 mental factors mentioned above are easily named as *Saddhā Paññā* group. They are 13 *Aññasamana* mental concomitant, 19 *Sobhana Sādhāraṇa* mental concomitants, 1 *Paññindriya* mental concomitant; altogether 33. If consciousness is added, then 34. Together with the 3 *Viratiyo* mental concomitants called *Sammā Vācā*, *Sammā Kammanā*, *Sammā Ajiva* there are altogether 37 mental factors. But for the 2nd *Jhāna*, because *Vitakka* and *Vicāra* are removed, there are only 35 mental factors. According to the Path factors, as *Sammā Saṅkappa* is not present Because *Vitakka* is removed there are only 7 Path factors. If one attains *Magga Ñāṇa* when meditating on the

3rd *Jhāna Nāma Dhamma* on its *Anicca Lakkhaṇā* or *Dukkha Lakkhaṇā* or *Anatta Lakkhaṇā*, because *Pīti* is also removed there are 34 mental factors. There are also 7 Path Factors as *Sammā Saṅkappa* is not present because *Vitakka* is removed. If *Magga Ñāṇa* is attained when meditating *Vipassanā* on the 4th *Jhāna Nāma Dhamma*, there are 34 mental factors because *Vitakka*, *Vicāra*, *Pīti* and *Sukha* are removed but *upekkhā* and *ekaggatā* are present. Therefore one can count how many mental factors there are in the *Magga* and *Phala* that one has attained. He can precisely know the Path factors. If there are 8 Path Factors, then it is 8. If there are 7 Path factors, then it is 7. The meditator can precisely check to know whether he attains the *Magga Ñāṇa* by meditating on *Anicca Lakkhaṇā* or *Dukkha Lakkhaṇā* or *Anatta Lakkhaṇā*; or whether it is on *Rūpa Dhamma* or *Nāma Dhamma*; if *Nāma Dhamma*, then whether it is *Kāmāvacara Nāma Dhamma* or 1st *Jhāna Nāma Dhamma* or 2nd *Jhāna Nāma Dhamma* or 3rd *Jhāna Nāma Dhamma* or 4th *Jhāna Nāma Dhamma*. The meditator can check precisely.

Then when he begins to practise to enter into *Phala Samāpatti*, how should he do it? It is mentioned in *Visuddhimagga*, 2nd Volume, on page 342. **Phalasamāpattatthikena hi ariya sāvakena rahogatena paṭisallinena udayābbayadivasena saṅkhāra vipassitabbā** (*Vism*, XXIII, 10) - the *Ariya* who wants to enter into *Phala Samāpatti*, should go into solitary retreat. Then meditate *Vipassanā* on the *Saṅkhāra Dhamma* by means of their arising and passing away, He must meditate like this so that the *Vipassanā* insight arises from *Udayabbaya Ñāṇa* to *Bhaṅga Ñāṇa* and then to other higher *Vipassanā* insight, Then, **Tassa pavattānupubba vipassanassa saṅkhārārammana gotrabhū ñāṇāntarā phalasamāpattivasena nirodhe cittaṃ appeti** (*Vism*, XXIII, 10) - if one is about to reach to *Phala Samāpatti Vīthi* (mind process), the *Vīthi Citta* will arise as *Manodvāravajjana-Parikamma-Upacāra-Anuloma-Gotrabhū*. Only after that *Phala Samāpatti Javana* will arise for many mind moments. The *Vipassanā* insight at that time takes the passing away of the *Saṅkhāra Dhamma* as object; it is the higher *Vipassanā* insight at that time, Similarly the subsequent *Gotrabhū Ñāṇa* also takes the passing away of *Saṅkhāra Dhamma* as object,

After that **Phalasangāpattivasena nirodhe cittam appeti** - the *Phala Samāpatti Citta* arises being fixed on its object, which is *Asañkhata Nibbāna*, namely Nirodha. It is explained in the sub-commentary that **Ariyassa Phala Jhānassa nibbāne ārammana bhute appanākarena Pavattī**. According to this statement, is entering into *Phala Samāpatti*, *Magga Citta* and *Phala Citta* the meditation where mental factors are present? They are present. It is not the kind of *Samāpatti* where mental factors cease. Actually two *Dhammas* are present at that time: the object and the insight knowledge (*Ñāṇa*) meditating on that object. The insight (*Ñāṇa*) means the *Phala Samāpatti* mental factors. *Phala Javana* arise for many mind moments. What is the object of the *Phala Samāpatti* mental factors? **Nirodhe nibbāne**, the *Nibbāna*. where all *Nāma Rūpa* fully cease. The *Phala Samāpatti Citta* takes the *Asañkhata Nibbāna* in which *Nāma Rūpa* are not present as the object. It is true that there are no *Nāma* and *Rūpa* at the side of *Nibbāna* which is the object of *Phala Citta* mental factors, But there are *Phala Citta* mental factors present taking the object where *Nāma Rūpa* is absent as object, So it is not the *Samāpatti* where mental factors cease. One must be able to differentiate these,

At the side of the object there are no *Nāma* and *Rūpa*. Concerning this absence of *Nāma Rūpa*, as mentioned above the *Ariya* person reflects on the *Magga*, on *Phala* and on *Nibbāna*. At the stage of reflecting on the *Nibbāna*, in order to make sure, discern 4 elements in *Nibbāna*. If he cannot discern the 4 elements in the *Nibbāna*. then it is sure, Why? Because the Buddha himself taught **Yathāca āpo pathavī tejo vāyo na ghātati** etc. The 4 elements which are *Pathavī*, *Āpo Tejo*, *Vāyo* cannot arise in *Nibbāna*. If there are no 4 elements can the *Upādā Rūpa* (matter derivatives) which arise dependent upon the 4 elements be present? Not present at all. Even as the *Rūpa Dhamma* are not present, the *Nāma Dhamma* which arise dependent upon the *Rūpa* are also not present, *Nāma Rūpa* totally cease. They cease in the *Asañkhata Nibbāna* which is the object. However there are *Phala Citta* mental factors which arise taking the *Asañkhata Nibbāna* where *Nāma Rūpa* cease as the object. How does the *Phala Citta* mental factors arise, They arise dependent upon the *Hadaya Vatthu* (heart base) of the meditator, who is knowing the *Asañkhata Nibbāna*. where *Nāma Rūpa* are not present. Knowing like this is called ‘absorbed in *Phala*

Samāpatti'. Therefore *Phala Samāpatti* is not the kind of *Samāpatti* where mental factors ceased,

However in the *Sāsana* there is *Samāpatti* where mental factors cease; it is *Nirodha Samāpatti*. In *Nirodha Samāpatti*, the mental factors totally cease. Why do the *Ariyas* enter into *Nirodha Samāpatti*? What kind of person can enter into *Nirodha Samāpatti*? Only *Anāgāmīs* and *Arahants* who have 8 *Samāpatti*, (4 *Rūpa Jhāna* and 4 *Arūpa Jhāna*) can enter into it. Why they enter into *Nirodha Samāpatti*, It is explained in *Visuddhimagga*, on page 347, 2nd Volume. **Kasmā samāpajjanūti saṅkhārānaṃ pavattibheda ukkanthatvā dittheva dhamme acittakā hutvā 'nirodham nibbānaṃ patvā sukhaṃ viharissāmā'ti samapajjanti** (*Vism. XXIII, 30*). The *Anāgāmīs* and *Arahants* who have the 8 *Samāpatti*, being wearied (*Ukkanthatvā*) of the arising and passing away of *Saṅkhāra Dhamma* entered into *Nirodha Samāpatti*. Why? Because the 'dwelling' of the *Arahants* are always (*Sāssata Vihāra*) in the *āyatana*, *Dhātus*, the *Paṭicca Samuppāda*. The Buddha taught about it in the *Sattatthāna Kusala Sutta* and the Commentary also mentioned about it. They always see the arising and passing away of the *Saṅkhāra Dhamma* at the *Āyatana*, *Dhātus*, the *Paṭicca Samuppāda*. Their mindfulness is firm on the arising & passing away or passing away of *Saṅkhāra Dhamma*. They always 'dwell' like this. Because they are always seeing the passing away or the arising and passing away of the *Saṅkhāra Dhamma*, they are wearied of them, being without any wish to see them. Because of this weariness they enter into *Nirodha Samāpatti* with the intention 'it is better to dwell, entering blissfully into the *Nirodha Samāpatti* where mental factors ceased, having no consciousness which know the *Saṅkhāra Dhamma*.' It is explained like this.

Therefore according to the above statement, **Acittakā hutvā** - 'having no mental factors', *Nirodha Samāpatti* is the *Samāpatti* where mental factors ceased. But *Phala Samāpatti* is not the *Samāpatti* where mental factors ceased. It is true that there are no mental factors and no matter (*Rūpa*) at the side of the object which is *Nibbāna*. But there are *Magga Citta* and *Phala Citta* which arise knowing the *Asaṅkhata Nibbāna* where *Nāma Rūpa* are not present. These (*Magga Citta* and *Phala Citta*) are supramundane (*Lokuttara*) mental factors. It is

precisely mentioned in the Text as to how many mental factors there are in the *Sotāpatti Magga Citta*, in the *Sakadāgāmi Magga Citta* etc. Therefore this is not the *Samāpatti* where mental factors ceased.

It is necessary that one differentiates between them (i.e. between *Phala Samāpatti* and *Nirodha Samāpatti*). Tonight's talk has been on the attaining of *Arahatta Phala* based on *Mahā Gopālaka Sutta*. For the person who has attained *Sotāpatti Magga Ñāṇa/Phala Ñāṇa* first emerge from the *Sotāpatti Magga Ñāṇa/Phala Ñāṇa*. Then with the wish to attain higher *Magga Ñāṇa/Phala Ñāṇa*, meditate on the *Saṅkhāra Dhamma* on their *Anicca Lakkhaṇā*, *Dukkha Lakkhaṇā* and *Anatta Lakkhaṇā*. According to one's *Pāramī*, the *Sakadāgāmi Magga Phala Ñāṇa*, *Anāgāmi Magga Phala Ñāṇa*, *Arahatta Magga Phala Ñāṇa* can arise in sequence at the end of the respective *Vipassanā* insight. If they arise then *Arahatta Phala* is attained.

SECTION TWO

CHAPTER 13

FROM ĀNĀPĀNASATI TO ARŪPA JHĀNA

(This chapter is mainly part of the Dhamma talk on Hatthipala Jataka given to Mawlamyaing University's students. It also includes excerpts from Dhamma talks on *Natha Sutta*, *Assaji Sutta* and *Ānāpānasati Sutta*)

Prior to practical instructions

In this monastery, a meditator can practice *Ānāpānasati* (meditation on in-breath and out-breath) either as the beginning meditation or after having practised successfully meditation on the 4 elements (*Dhātu Kammaṭṭhāna*). If he chooses the second way then after establishing *Samādhi* by means of meditation on 4 elements and if the light becomes stable the meditator can change to meditate on the 32 parts of the body; after successful he changes to meditate on White *Kasina* by means of bones meditation. After attaining 4th *Jhāna* in White *Kasina* he changes to the Four Protective Meditation, after which he changes to practise *Vipassanā* meditation. Only when the *Vipassanā* meditation insight are properly attained, he then changes to practise *Ānāpānasati*. At that stage most meditators are successful in *Ānāpānasati* within one or two sittings. For the meditator who changes to practise *Ānāpānasati* after emerging from the 4th *Jhāna* of White *Kasina* then, because of the supportive power (*Upanissaya Satti*) of the White *Kasina* 4th *Jhāna*, and also because the power of *Samādhi* is made firm by *Vipassanā* insight, *Ānāpānasati* can be practised easily. An example of this way of practice can be found in the *Mahā Rāhulovāda Sutta*. In that *Sutta*, the Buddha taught Venerable Rahula 6 elements meditation. Only after that the Buddha continued to teach him *Ānāpānasati*. Therefore it can be changed from one meditation (*Kammaṭṭhāna*) to another meditation. If the concentration (*Samādhi*) is stable, it can be changed. But tonight the talk will be on the 1st way, which is how the beginner meditator practises, using *Ānāpānasati* as the beginning meditation.

An important rule which must be followed at the beginning stage or when the *Ānāpāna Nimitta* first arises is mentioned in the

Visuddhimagga, page 278. **Athānena taṃ nimittaṃ neva vaṇṇato manasi kātabbāṃ, na lakkhanato paccavekkhitabbāṃ** (*Vism*, VIII, 221). There are three kinds of *Ānāpāna Nimitta*: *Parikamma Nimitta*, *Uggaha Nimitta* and *Paṭibhāga Nimitta*. The in-breath and out-breath at the beginning stage is included as *Parikamma Nimitta*. **Neva vaṇṇato manasi kātabbāṃ** - do not pay attention on the colour of the *Nimitta*. When the *Nimitta* first arises in the beginning if the meditator pays attention on its colour, then it changes to Colour *Kasina* meditation; it is no longer *Ānāpānasati*.

Another point is that if the meditator pays attention on the natural characteristics called 4 great elements of the breath especially the characteristic of wind element (*Vāyo Dhātu*) then it becomes *Dhātu Kammatthāna*, meditation on 4 elements; it is no longer *Ānāpānasati*. Therefore the meditator should not pay attention on the natural characteristics.

Also, do not pay attention on it as *Samanna Lakkhaṇā* such as ‘breathing in, arising and passing away, *Anicca*’, ‘breathing out, arising and passing away, *Anicca*’, This is because the in-breath and out-breath at this stage is still a concept (*Paññatti*). Concepts are not the *Dhamma* to meditate *Vipassanā* because only ultimate reality (*Paramattha*) are the objects of *Vipassanā*. Any mind which arises dependent upon the *Hadaya Vatthu* has the power to cause in-breath and out-breath. Those who want to change to ultimate reality must analyse the 4 elements of these *Cittaja Rūpa* caused by the mind (i.e. the breath). They are small particle *Kalāpa*. The in-breath are *Rūpa Kalāpa* which are very subtle. Out-breath are also very subtle *Rūpa Kalāpa*. In each *Kalāpa* there are eight *Rūpa* factors: *Pathavī*, *Āpo*, *Tejo*, *Vāyo*, *Vaṇṇa*, *Gandha*, *Rasa*, *Ojā*. When the *Pathavī* (Earth element) of one *Kalāpa* and the *Pathavī* another *Kalāpa* strike each other then sound arises. It is the sound of breathing. Altogether 9 factors. The meditator who is able to discern these 8 *Rūpa* factors systematically can meditate on their nature of *Anicca* by discerning their arising and passing away; *Dukkha*, by discerning their nature of being constantly oppressed by arising and passing away; *Anatta*, no soul or non-existence of an indestructible essence. Without attaining this stage, if one meditates *Anicca* on that concept (*Paññatti*) then it is

not the way of *Ānāpānasati*. Therefore the meditator who wishes to establish concentration (*Samādhi*) through *Ānāpānasati Kammatṭhāna* must not pay attention on the natural characteristic of the 4 elements called *Sabbhava Lakkhaṇā* and on the arising and passing away called *Sāmañña Lakkhaṇā*. It is now only the stage of *Samādhi* concentration taking the concept (*Paññatti*) which is the breath as the object of meditation.

Practical instructions

You can begin to practise *Ānāpānasati* by concentrating on the in-breath and out-breath which is touching the nostril or upper lip. One may ask, should one concentrate on the breath or the touch? One should concentrate on the breath. The breath which is touching at the clearest place at the nostril or upper lip. Touching is concerned with another meditation which is *Nāma Kammatṭhāna*. It is the discerning of *Nāma Dhamma*, mental factors based on *Phoṭṭhabba Dhātu* (the element of touch, that is, the mental factors that take tangible objects as object). Therefore one should meditate only on the breath which is touching and not on the touching. The meaning is different. Meditating only on touching is another *Kammattṭhāna*, meditation. Meditating on the breath which is touching is *Ānāpānasati*. Therefore it needs strong *Sati*, mindfulness and *Paññā*, wisdom.

Therefore one should try to concentrate on the in-breath and outbreath in this manner. If the meditator finds that he cannot concentrate well even after one or two sittings, then he should use the counting method. This will help him to develop concentration. The meditator should count after the end of each breath like this: ‘In-breath, out-breath, one’, ‘in-breath, out-breath, two’, ‘in-breath, outbreath, three’, ..., ‘In-breath, out-breath, eight’. He should count up to at least five and not exceeding ten. You are encouraged to count up to eight as a respect for the Noble Eight fold Path which you are trying to develop. You should determine that you will not let your mind drift or wander at each set of eight. You should only be aware of the breath. Due to this continuous concentration on the breath during each set of eight, the mind will become calmer. It is better to concentrate on the breath for at least one hour after the mind is calm in order to make it stable.

If you are able to do so then you should give up counting and proceed to the next stage. If you are breathing in a long breath, you know that it is a long in-breath, or breathing out a long breath, you know that it is a long out-breath. Similarly if you are breathing in a short breath, you know that it is a short in-breath, or breathing out a short breath, you know that it is a short out-breath. What is long or short here? It is the duration of time. If it takes a long time to breathe then it is a long breath and if it takes a short time to breathe then it is a short breath. Breathe normally and do not try to make the breath long or short. Do not mentally label as 'long' or 'short'. However if you must use mental labelling, then only label such as 'in-breath, out-breath' or 'breathing in, breathing out'. Only be aware if the breath is long or short; but concentration must still be on the breath that is touching the nostril or upper lip. Do not follow the breath inside the body or outside of the body. If the meditator follows the breath inside or out of the body he will not be able to perfect his concentration. Therefore it is better to concentrate like this on the breath which is touching the nostril/upper lip for one or two or three hours.

However for those who can concentrate calmly like this and yet no *Nimitta* appears, then they should proceed to the next stage. The meditator should be aware of the whole breath continuously from the beginning to the end. You should not mentally label as 'beginning, middle, end'. But if you must label then label such as 'in-breath, out-breath' or 'breathing in, breathing out' only and knowing the whole breath from the beginning to the end which is touching at one place on the nostril or upper lip, without following it inside the body or outside. If the meditator is able to concentrate in this manner for one or two hours then the *Nimitta* may arise.

However whether the *Nimitta* arises or not, you should continue to the next stage. At this stage you make a mental wish 'May my gross breath be calm'. Gradually the breath will become smooth, subtle and calm by itself. You must not purposely make the breath calm or subtle. If you purposely make the breath calm then gradually you will gasp for air and become tired. If the breath becomes subtle by itself and the mind is calm on it, most meditators, by the power of meditation, do not find the head, nose or body; but there exists only

the breath and the mind which is meditating on it. At that moment you cannot find 'I' or 'he'. At that time there is only the concentrated mind fixed on the breath. If the mind is calm and concentrated on it for an hour then for that period, isn't the connection with *Loka* (worldly affairs) being cut? It is. It becomes higher *Kusala* (wholesomeness). This *Kusala* becomes rather close to *Upacāra Samādhi*.

Due to present effort in concentration and past *Pāramī* the *Nimitta* may arise at this stage. The *Nimitta* can appear to different people in different ways. It can look like a white thread, a long white light, a star, a cloud or white cotton wool. It can appear to some as covering the whole face or like the sun or the moon or a pearl or ruby. It appears to different people in different ways because it is produced by perception (*Saññā*). Even though *Ānāpānasati* is only one meditation subject it can produce various types of *Nimitta* depending on the individual's perception.

The breath may become smoky grey colour in the beginning. At that time if you maintain the mind calmly on the breath, only then will the breath and the smoke colour become one, without any difference. After that, if the mind is calm and concentrated on the breath, it becomes white colour. Although it is white, if you concentrate only on the breath, then the breath becomes the *Nimitta* and the *Nimitta* becomes the breath. If the breath and *Nimitta* becomes one, without any difference, then when you concentrate on the breath you are also concentrating on the *Nimitta*; and when you concentrate on the *Nimitta* you are also concentrating on the breath. If so, your meditation is good and proper. If the *Nimitta* becomes stable and if you pay attention only on the *Ānāpāna Nimitta*, without paying attention on the breath then the mind will become concentrated on the *Nimitta* at that time. When meditators have reached this stage it is important not to mentally manipulate or play with the *Nimitta*. You should not make it go away from you and not intentionally change its shape or appearance. If you do so your concentration will not develop. The *Nimitta* will probably disappear.

However if the *Nimitta* appears far away from the nostril then there is no power to change to *Appanā Jhāna Samādhi*. Why? Because it is

one important rule for *Ānāpānasati Kammaṭṭhāna*. The Commentary mentioned that the *Ānāpānasati Samādhi Bhāvanā* can be complete only if his *Bhāvanā Sati* is able to meditate at the place where the breath touches. If he concentrates outside, leaving the touching place, it is very difficult to attain *Jhāna Samādhi*. Therefore when the *Nimitta* is far away one should not pay attention on the *Nimitta*; but should then pay attention only on the breath which is clearly at one place. Consequently the breath and the *Nimitta* may become one. When the *Nimitta* is greyish smoke colour it is the *Parikamma Nimitta* at the *Parikamma Samādhi* stage. If it becomes white like a heap of cotton, this *Nimitta* is called *Uggaha Nimitta*. It becomes quite high. If this white *Uggaha Nimitta* is stable the meditator must try to make the mind calm and concentrated on it. At this stage in trying to do so you should not pay attention on the colour of the *Nimitta*; but pay attention on it as just the *Nimitta*.

For example, there is a cup full of water. A pearl is placed in it. Like this example, just sink the mind into the *Nimitta*. Do not investigate. It is not necessary to investigate as *Anicca, Dukkha, Anatta*. It is not necessary to investigate whether it is hot or cold, hard or soft; and not necessary to pay attention on the colour of the *Nimitta*. One needs to try to make the mind calm and concentrated on the *Nimitta* only. If he tries so, the *Nimitta* will change from the white stage to the very brilliant stage, like planet Venus. Such a *Nimitta* is called *Paṭibhāga Nimitta*. If the *Paṭibhāga Nimitta* is attained, try to make the mind calm and concentrated on it. If the mind is calm and concentrated on the *Nimitta* for one or two hours, most meditators can easily discern the *Jhāna* factors if they reflect on them at that time.

This is for most meditators. However there are some who reflect on them by guessing. Therefore the method which is definite is that according to the method of the Buddha *Abhidhamma* or the practical experience of the meditator who is meditating on the *Nimitta*; that is, mind arises dependent upon the *Hadaya Vatthu* which exists in the heart. Then the meditating mind which arises dependent upon *Hadaya Vatthu* is arising based on (*Paṭicca*) what? When the *Vīthi Citta* (thought/mind process) does not arise then the *Manodvāravajjana Citta* called *Bhavaṅga* mind clearness is arising. The nature of this

Manodvāravajjana Citta is that it stops if the *Vīthi Citta* (thought/mind process) arises. If the *Vīthi Citta* is not arising, it appears again. It is the host *Bhavaṅga Citta*. Some philosophers translated this host *Bhavaṅga Citta* as the subconscious or unconscious mind. The Buddha *Abhidhamma* does not agree with this translation because **Catu bhūmaka cittañhi no vijānanalakkhaṇam nāmanatthi** - there are no mind (*Citta*) which does not know an object if it arises within the four realms of *Kāmāvacara*, *Rūpāvacara*, *Arūpāvacara* and *Lokuttara*. All mind knows an object. However what is happening to the *Bhavaṅga Citta*? It does not know any present object. It only knows the object taken by the *Maraṇāsanna Javana*, near death consciousness at the time of near dying in the past life which could be only one of these three: *Kamma* object, *Kamma Nimitta* or *Gati Nimitta*. We cannot call it unconscious mind just because it does not know the present object. There is one object which it is knowing. Any way they call it, for the person who is practising meditation, if he is able to make the mind calm and concentrated on the *Ānāpāna Nimitta* for one or two hours etc., then the light shines brilliantly at that time. The *Ānāpāna Paṭibhāga Nimitta* is shining brilliantly. Because of the meditating mind, the light is shining. It is shining in all direction around the body. At that time the light can become powerful and if discerned towards the *Hadaya Vatthu* in the heart with the help of this light - **Pabhāssaramidaṃ bhikkhave cittaṃ**, (*Angguttara Nikāya, Eka Nipata*) - the host *Bhavaṅga Citta* which is shining brilliantly can be found.

Then one may ask, ‘If so, Venerable Sir, is there light in the mind?’ It is not like this. *Samatha Bhāvanā* mind and *Vipassanā Bhāvanā* mind are *Panīta Citta* (superior mind). It is the mind which is at a higher state. *Cittaja Rūpa* (matter caused by mind) arise not only because of mind which is at a higher state but they arise also because of low *Akusala* mind. Every mind which arises dependent upon *Hadaya Vatthu* has the ability to produce *Cittaja Rūpa*. At that time, when these *Cittaja Rūpa* are spread throughout the whole body and according to the power of wisdom (*Ñāṇa*) which is accompanied by *Samatha Bhāvanā* mind or *Vipassanā Bhāvanā* mind, the *Rūpārammana* called *Vañṇa Dhātu* are very brilliantly bright. Also if discerned further, every *Cittaja Kalāpa* has the 4 elements: *Pathavi*;

Āpo, Tejo, Vāyo. In these 4 elements, the *Tejo Dhātu* is called *Utu*. This *Tejo Dhātu* is called *Utu* can produce new generations of *Kalāpa*. If analysed, every *Kalāpa* produced by *Tejo Dhātu* has 8 kinds of *Rūpa* factors: *Pathavī, Āpo, Tejo, Vāyo, Vaṇṇa, Gandha, Rasa* and *Ojā*. Every *Utuja Rūpa Kalāpa* has the *Rūpārammana* called *Vaṇṇa Dhātu*. This *Rūpārammana* is a brilliantly bright *Rūpa*. Therefore there is light in the *Rūpa Kalāpa* produced by *Bhavaṅga* mind clearness; but the *Bhavaṅga* mind clearness is not bright. The *Vaṇṇa Dhātu, Rūpārammana* present in the *Cittaja Rūpa Kalāpa* caused by *Bhavaṅga* mind clearness and present in its *Utuja Rūpa Kalāpa* are bright. So if the *Bhavaṅga* mind clearness occurs continuously, then because its *Cittaja Rūpa Kalāpa* and *Utuja Rūpa Kalāpa* are also arising continuously, the Buddha taught that **Pabhāssaramidaṃ bhikkhave cittaṃ** - this *Bhavaṅga Citta* is brilliantly bright. It is only the nature of being clear. It is like a mirror. When the meditator, who is able to attain the brilliantly bright *Ānāpāna Paṭibhāga Nimitta*, pays attention on the *Bhavaṅga* mind clearness and can discern it, then the *Ānāpāna Paṭibhāga Nimitta* which he is meditating upon appears in this mirror which is the *Bhavaṅga* mind clearness. When this *Ānāpāna Paṭibhāga Nimitta* strikes the *Bhavaṅga* mind clearness, at that time the meditator can clearly find the 5 *Jhāna* factors: *Vitakka, Vicāra, Pīti, Sukha, Ekaggatā*.

After being able to attain *Jhāna* for one or two hours then, having emerged from it, discern the heart base (*Hadaya Vatthu*) for the five *Jhāna* factors (*Jhānaṅga*). As this concentration arises dependent upon the heart base, the 5 *Jhāna* factors are apparent:

- 1) *Vitakka*: initial application of the mind; it is the applying of the mind on the object, the *Ānāpāna Paṭibhāga Nimitta*.
- 2) *Vicāra*: sustained application of mind; the continuous sustaining of the mind on the *Ānāpāna Paṭibhāga Nimitta*.
- 3) *Pīti*: joy/liking for the object, *Ānāpāna Paṭibhāga Nimitta*.
- 4) *Sukha*: pleasant feeling or happiness associated experiencing the *Ānāpāna Paṭibhāga Nimitta*.
- 5) *Ekaggatā*: one pointedness of mind on the *Ānāpāna Paṭibhāga Nimitta*.

When you are just beginning to practise *Jhāna* you should practise more to enter *Jhāna* absorption and not spend so much time reflecting on the *Jhāna* factors. Discern or reflect only after your absorption is powerful. Also if your insight is not sharp in the beginning you should discern them one by one. After more absorption practice, the insight will be sharper. Then you should be able to reflect on the 5 *Jhāna* factors together. If you can do so you should then practise mastery of the 1st *Jhāna*. There are 5 kinds of mastery:

- 1) Mastery in adverting (*Avajjana Vasī*): being able to discern the *Jhāna* factors by *Manodvāravajjana* after emerging from *Jhāna*.
- 2) Mastery in attaining (*Samapajjana Vasī*): being able to enter *Jhāna* whenever you wish to.
- 3) Mastery of resolve (*Adhitthana Vasī*): being able to stay in *Jhāna*. for as long as you determined to stay.
- 4) Mastery in emerging (*Vutthana Vasī*): being able to emerge from the *Jhāna* at the time you determined to emerge.
- 5) Mastery in reviewing (*Paccavekkhana Vasī*): being able to discern the *Jhāna* factors by *Javana*.

When you have become proficient in the five masteries, you can try to progress to the second *Jhāna*. To do this you need to enter into the 1st *Jhāna*. and after emerging from it reflect on the faults of the 1st *Jhāna*. The 1st *Jhāna* is close to the five hindrances. Also the *Jhāna* factors of *Vitakka* and *Vicāra* in it make it less calm than the 2nd *Jhāna* which is without them. So wishing to remove these two *Jhāna* factors, concentrate on the *Ānāpāna Paṭibhāga Nimitta*. In this way you will be able to attain the 2nd *Jhāna* in which three *Jhāna* factors are present: *Pīti*, *Sukha*, *Ekaggatā*. You should then practise mastery of the 2nd *Jhāna*.

When you are successful in this and you want to develop the 3rd *Jhāna* then you should reflect on the faults of the 2nd *Jhāna* and the advantages of the 3rd *Jhāna*. The 2nd *Jhāna* is close to the 1st *Jhāna* and the 3rd *Jhāna* is calmer than the 2nd *Jhāna*. You should also reflect that the *Jhāna* factor of *Pīti* makes it less calm than the 3rd *Jhāna* which is without it. Reflecting in this way after emerging from the 2nd *Jhāna*, you should develop the wish to attain 3rd *Jhāna* and then again concentrate on the *Ānāpāna Paṭibhāga Nimitta*. In this way you will

be able to attain the 3rd *Jhāna* possessed of *Sukha* and *Ekaggatā*, two *Jhāna* factors. You should then practise mastery of the 3rd *Jhāna*.

When you are successful in this and you want to develop the 4th *Jhāna* then you should reflect on the faults of the 3rd *Jhāna* and the advantages of the 4th *Jhāna*. You should reflect that the *Jhāna* factor of *Sukha* makes it less calm than the 4th *Jhāna* which is without *Sukha*; also one may get attached to the bliss, *Sukha*. Reflecting in this way after emerging from the 3rd *Jhāna* you should develop the wish to attain 4th *Jhāna* and again concentrate on the *Ānāpāna Paṭibhāga Nimitta*. In this way you will be able to attain the 4th *Jhāna* possessed of *Upekkhā* (equanimity) and *Ekaggatā*. When one has attained 4th *Jhāna*, the distinct feature of 4th *Jhāna* is that there is no breathing then. You should then practise the mastery of the 4th *Jhāna*

Changing to *Kasina* Meditation

In the *Nimitta Sutta* of the *Āṅguttara Nikāya Tika Nipatta*, the Buddha taught that the *Bhāvanā Citta* (mind) of both *Samatha* meditation and *Vipassanā* meditation has brilliant light. So when this light arises brilliantly in the 4th *Jhāna* stage what should the meditator do? This is the opportunity for those who have the wish to change to *Kasina* meditation. Before that they should first practise to make the light stronger and more stable. With this light discern in one's own body-hair, bodily hair, nails, teeth, skin etc. These are the 32 parts of the body. However the meditator should first divide them into groups of five bodily parts each and then meditate on them group by group. If you are successful in discerning all the 32 bodily parts in this way then you should discern all 32 parts from hair to urine together at the same time. And then from urine to hair at the same time; then again from hair to urine. If you are able to meditate forward and backward like this successively and continuously, it is like looking at 32 poles of a fence from a house. If you count the pole one by one then it will take a long time; so you do not count. By looking at the poles from left to right and from right to left then you are able to see all 32 poles without counting one by one. Similarly discern the 32 parts of the body rather quickly and you would become proficient.

Then change to meditate on the 32 parts of the meditator who is sitting in front of you (in the meditation hall). Meditate from hair to urine and from urine to hair quickly. If you are able to meditate external (*Bahiddha*) like this then again meditate internally (*Ajjhata*) on your own 32 bodily parts. Then again externally (i.e. on the meditator in front of you). Meditate in this way alternately. If you are successful then you should meditate on the 32 parts of other meditators in the hall, one meditator after another. But you must not imagine. You must discern by the light as though shining on things by torch-light. If you can discern this way then meditate internally (your 32 parts) and then externally, one person after another. After this direct your light outside to meditate on the 32 bodily parts of human beings and animals outside. Meditate like this externally, the further you can send your light the better. If you are successful then you can change to *Kasina* meditation. According to the research on meditators' experience, it is easier to change to *Kasina* meditation from 32 parts of the body

1) **White *Kasina***

Among the various *Kasina*, the Buddha emphasized on white *Kasina*; therefore the meditator is instructed beginning with White *Kasina*. Let us take the example of a meditator who will be changing from meditating on the bones bodily part externally to White *Kasina*. This meditator who is an expert in meditation on 32 bodily parts should meditate on the whole skeleton or just the skull of the meditator in front of him. If it is not suitable to meditate on the whole skeleton and if it is better to meditate on the skull then meditate only on the skull. Then take only the white colour of the skull as object and meditate on it, mentally labeling 'White, White, ...'. Gradually the shape of the skull or skeleton will disappear and the white circle *Nimitta* will appear. If continue meditating on this white circle, labeling 'White, White, ...' then it will become very brilliant. Try to concentrate the mind on this very brilliant white for one or two hours.

For those who has good *Pāramī* the white circle will expand automatically. However for those whose *Pāramī* is far or weak the White circle will remain the same. In this case, after being able to fix the mind on it for 1 or 2 hours, make a mental determination to expand it for 3 inches. If the white circle shakes then make it stable by

labeling ‘White, White, ...’. When it becomes stable further expand it gradually. One foot, then 2 feet then 2 yards, then 4 yards etc., towards all directions. After expansion if you see white in all directions as well as your own body (is white), try to concentrate the mind on it. Like hanging a cap on a single point of a white wall, place the mind on any single part of the white which you choose. If the white becomes more brilliant and you are able to concentrate the mind on it for one or two hours then the 5 *Jhāna* factors will appear. Practise the 5 mastery on this 1st *Jhāna*. Then with the wish to remove *Vitakka* and *Vicāra*, meditate on the white; *Vitakka* and *Vicāra*, will be dropped. Three *Jhāna* factors (*Pīti*, *Sukha*, *Ekaggatā*) will appear. Then try to be skilful in the 5 mastery on 2nd *Jhāna*. Continue to remove *Pīti* and then you attain the 3rd *Jhāna* with only *Sukha* and *Ekaggatā*. After practising the 5 mastery of the 3rd *Jhāna*, remove *Sukha* and you will attain 4th *Jhāna* which has two *Jhāna* factors, *Upekkhā* and *Ekaggatā*. After attaining 4th *Jhāna* on White *Kasina* you can change to meditate on the remaining *Kasina*.

2) **Brown *Kasina***

To change to Brown *Kasina*, in the same way meditate on the hair of the meditator in front of you. Take the colour of the hair as the object of meditation. If the shape of the hair disappears and the brown circle *Nimitta* arises then expand it to all directions. After expanding it to all directions, meditate on it to attain the 4 *Jhānas* gradually, successively.

3) **Yellow *Kasina***

For Yellow *Kasina*, meditate on the urine or fats of the meditator in front of you. Take the yellow colour of it as the object of meditation. If urine or fats disappear and only the yellow circle *Nimitta* remains, try to concentrate your mind on it. If you are able to do so, expand this *Kasina* to all directions and meditate on it to attain 4th *Jhāna* gradually, successively.

4) **Red *Kasina***

As for Red *Kasina* discern one of the bodily parts which is red colour of the meditator in front of you, for example blood. If you discern blood, you should look at the blood collected around the heart or in

the heart. Take the colour of the blood as the object of meditation, labeling ‘Red, Red, ...’ The blood will disappear and red circle *Nimitta* will appear. Expand this red circle *Nimitta* to all directions and try to attain the 4 *Jhānas* gradually, successively.

5) **Earth *Kasina***

After being successful in the 4 colour *Kasina* you may change to Earth *Kasina* (*Pathavī Kasina*). Firstly draw a circle on the ground with a stick at a chosen place. The soil on that ground must not be black and not too red. Also it has no stone on it or grass growing on it. Make this circle level and look at it with opened eyes while standing. Take that circle as the object of meditation, labeling ‘Earth, Earth, ...’ (*Pathavī, Pathavī, ...*). Do not pay attention on the hardness natural characteristic of the ground. If you do then your whole body may become hard. Look at the circle with open eyes and then closed eyes continuously. Then the *Kasina Nimitta* will soon arise. However if the *Kasina Nimitta* does not arise with closed eyes then meditate again on one of the colour *Kasina* which you have been successful. Then after emerging from that *Samādhi* look at the circle on the ground again by opening and closing the eyes continuously. Then you may be able to see the *Kasina Nimitta* with closed eyes as it is on the ground. After that go to a place and sit for meditation. Take that *Kasina Nimitta* as the object of meditation, labeling ‘Earth, Earth, ...’. If that *Nimitta* disappears, then meditate again on one of the previous *Kasina* on which you have been successful. When the light of *Samādhi* becomes powerful, direct this light at the ground where the original circle was drawn. Then the *Nimitta* will arise by doing so. However it is very rare for a meditator at this stage to find this difficulty. It will be easy for most meditators who have been successful in the previous 4 colour *Kasina*. When the *Pathavī Kasina Nimitta* becomes clear, clean and brilliant, expand it to all directions. After expanded, look at one chosen place and taking that as the object, meditate on it labeling ‘Earth, Earth, ...’.

6) **Water *Kasina***

One can go to a river like Than Lwin River (name of a river in *Mawlamyaing, Myanmar*) and look at the water from the bank. Look freely as you like and meditate on it to obtain the Water *Kasina*. Do

not pay attention on the coldness natural characteristic in it or else you may feel your body very cold. It will be easy if you concentrate only on the concept of water. If there is any difficulty you can look at the water in a well or in a pot. Meditating on this water, if it becomes the Water *Kasina Nimitta* then expand it to all directions. Concentrate on this *Nimitta* to attain the 4th *Jhāna* successively.

7) Fire *Kasina*

Those who want to meditate on Fire *Kasina* (*Tejo Kasina*) can take the flame that you have seen previously as the object. For example, flame from burning forest, flame from burning house or any big fire you have seen before. How? Meditate first on one of the previous *Kasina*; then if the light becomes powerful direct the light to that mental view of the big fire you have seen previously. If you are not successful in this way, look at the flame of the kitchen stove. Do not look at the upper part of the flame or the black colour of the sticks at the lower part of the fire. Look only at the reddish middle part of the flame. Here also do not pay attention on the hotness or natural heat characteristic of fire. If you do so your body may become hot and you will not be able to endure it. Meditate only on the concept of fire, labeling 'Fire, Fire, ...' (*Tejo, Tejo, ...*'). When the *Kasina Nimitta* arises, expand it to all directions and meditate on it until you attain 4th *Jhāna* gradually and successively.

8) Wind *Kasina*

Those who want to practise Wind *Kasina* can take the wind blowing on the cheeks or body as the object of meditation. If you find any difficulty by doing so, meditate on one of the previous *Kasina* again. After emerging from it, pay attention on the wind blowing at the tree. When the Wind *Kasina Nimitta* arises, expand it to all directions. Meditate to attain 4th *Jhāna* gradually, successively.

9) Light *Kasina*

Now all 8 *Kasinas* have been explained. There are remaining 2 *Kasina* which are not necessary for some *Abhiññā*. However the Commentary advised to practise them. The two are Light *Kasina* and Space *Kasina*. To meditate on Light *Kasina* you can take the glow of fluorescent light tube as the object. You can also take the sun-light or moon-light

as the object. Meditate only on the glow or light. If the *Kasina Nimitta* arises, expand it to all directions. Meditate on it to attain 4th *Jhāna* gradually, successively.

10) Space *Kasina*

To practise Space *Kasina*, you can make a hole at the base of a metal bowl. Hang or place it towards the sky where there is no tree branches, leaves or cloud visible. Look at the form of the circular hole only. Taking that space as the object, sit in one place to meditate on it. When the *Kasina Nimitta* arises, expand it to all directions and try to attain 4th *Jhāna* gradually, successively.

The *Arūpa Jhāna*

After being successful in the 10 *Kasina* and wishing to practise the *Abhiññā* (psychic powers) one must also have mastery in 14 ways. However before being able to do so you must first attain the *Arūpa Jhāna*, called *Rūpa Viraga Bhavana* so as to gain 8 *Samāpatti*. You should feel disgusted with matter (*Rūpa*). How should one feel disgust for matter? They reflect that there are 96 kinds of diseases arising in body such as eye disease, ear disease etc., also the body is subjected to misfortune; the body is subjected to punishment, etc., Why does one get these suffering? Because of having *Rūpa* (matter). They quarrel with each other, angry with each other, fighting among the countries. Why? Because of the *Rūpa*. Therefore when there is no *Rūpa* one will not meet with these suffering. Those who understand this, develop the wish to attain the *Arūpa Jhānas* and not wanting the *Rūpa* which are full of faults. How to practise *Arūpa Jhāna*?

Say if you take the *Pathavī Kasina* (Earth *Kasina*). Firstly expand the *Kasina Nimitta* and then concentrate on one place in the middle of the *Kasina*. If you pay attention only on the space in the *Kasina* then space will arise. When space arises concentrate on it fixedly and expand it. When it expands gradually, *Pathavī* will disappear. When expanded to all directions, the whole *Pathavī Kasina* will disappear, remaining only Space. Try to concentrate your mind on the space for one or two hours, ‘*Ākāsa, Ākāsa, ...*’ (‘Space, Space, ...’) or ‘*Ananta Ākāsa, Ananta Ākāsa, ...*’ (‘Infinite Space, Infinite Space, ...’). By doing so the *Ākāsañāncayatana Jhāna* which has 2 *Jhāna* factors

(*Ekaggatā* and *Upekkhā*) will arise. *Ākāsānañcayatana Jhāna* means the *Jhāna* which is dependent upon space.

After practising successfully the 5 mastery on this *Jhāna* meditate on the *Jhāna Citta* of *Ākāsānañcayatana Jhāna*, ‘Consciousness, Consciousness, ...’ (*‘Viññāṇa, Viññāṇa, ...’*). The object is the mind or consciousness of *Ākāsānañcayatana Jhāna* which is concentrated calmly on space. Meditate on this consciousness, ‘Consciousness, Consciousness, ...’ (*‘Viññāṇa, Viññāṇa, ...’*) or ‘Infinite Consciousness, Infinite Consciousness, ...’ (*‘Ananta Viññāṇa, Ananta Viññāṇa, ...’*). Meditating like this another consciousness which is fixed calmly on the consciousness of *Ākāsānañcayatana Jhāna* will arise. This consciousness is called the consciousness of *Viññāṇañcāyatana Jhāna*. It is so called because it is dependent upon the consciousness of *Ākāsānañcayatana Jhāna*.

After practising mastery of *Viññāṇañcāyatana Jhāna*, those who want to change to *Ākiñcaññāyatana Jhāna* should reflect on the consciousness of *Viññāṇañcāyatana Jhāna*. At the time of reflecting there is no two minds which arise simultaneously in one mind moment. The consciousness of *Ākāsānañcayatana Jhāna* is the object of *Viññāṇañcāyatana Jhāna*. The consciousness of *Viññāṇañcāyatana Jhāna* is the meditating mind. When there is consciousness of *ākāsānañcayatana Jhāna* there is no consciousness of *Viññāṇañcāyatana Jhāna*. If there is consciousness of *Viññāṇañcāyatana Jhāna* continuously, the consciousness of *Ākāsānañcayatana Jhāna* does not arise. Take the nothingness of the consciousness of *Ākāsānañcayatana Jhāna* as the object, ‘Nothingness, Nothingness, ...’ At that time there will arise another consciousness which is concentrated calmly on the absence of the consciousness of *Ākāsānañcayatana Jhāna*. This consciousness is called the consciousness of *Ākiñcaññāyatana Jhāna*.

After practising mastery on *Ākiñcaññāyatana Jhāna*, to attain *Nevasaññānāsaññāyatana Jhāna* you must take the consciousness of *Ākiñcaññāyatana Jhāna* as the object. It is nature that the mind can only be calm while knowing an object. As for the mind of *Ākiñcaññāyatana Jhāna*, it can become calm while knowing

nothingness (the absence of *Ākāśānañcayatana Jhāna*). Meditate on this mind as the object, ‘this consciousness is calm, this consciousness is sublime’. Meditating like this, there will arise another consciousness which is concentrated calmly on the consciousness of *Akiñcaññāyatana Jhāna*. This consciousness is called the consciousness of *Nevasaññānāsaññāyatana Jhāna* it has very subtle mental states.

Now all 8 *Samāpatti* have been explained. The example of the 4 *Arūpa Jhāna* mentioned above are attained through *Pathavī Kasina*. The meditator should practise to attain 8 *Samāpatti* from the remaining 7 *Kasinas*. However, it is better if one can attain it from all 10 *Kasina*. Then what should one do after practising like this? You should practise from *Pathavī Kasina* to *Odāta Kasina* in 14 mastery. For example entering the *Jhāna*, one after another successively, entering every other *Jhāna*, etc. In the *Hatthipala Jataka*, Hatthipala was able to attain *Jhāna* merely by looking at the water of Ganges River. Why was he able to do so? Because of the support of his past *Pāramī* so he attain *Jhāna* just by looking at the water. So you too should practise meditation to develop your *Pāramī*: The practice of meditation has the power to support you to attain *Magga Phala Ñāṇa* in this life. It is better to practise meditation until the attainment of *Magga Ñāṇa, Phala Ñāṇa*.

CHAPTER 14

FROM ĀNĀPĀNASATI TO VIPASSANĀ (EXCERPTS ONLY)

(The following excerpts are from the Dhamma talk on Sunita Thera Apadana. As basic instructions for Ānāpānasati are similar to the previous chapters, the excerpts below begins with the attainment of 4th Jhāna in Ānāpānasati)

‘Passambhayaṃ kāyasaṅkhāraṃ assasissāmi’ti sikkhati. ‘Passambhayaṃ kāyasaṅkhāraṃ passasissāmi’ti sikkhati. - ‘I will train to make the gross breath become calm.’ How does one train like this? If one practises *Ānāpānasati* step by step then when the *Ānāpānasati Paṭibhāga Nimitta* arises and if the mind is concentrated calmly on this *Nimitta* then the in-breath and out-breath will become subtle. After that the in-breath and out-breath will cease totally if one attains 4th *Jhāna*.

If the meditator who possesses 4th *Jhāna* wants to change to *Vipassanā* or wishes to attain *Arahatta Phala* what should he do? The meditation which should be practised by the meditator is mentioned in *Mulapannasa Commentary (Majjhima Nikāya)*. **So jhānā vutthahitvā assāsa passāse vā pariggaṇhāti jhanangani vā.** The meditator must first enter into *Ānāpānasati Jhāna* from the 1st *Jhāna* till the 4th *Jhāna* successively. Only after having emerging from the *Jhāna*, it is instructed to discern either the in-breath & out-breath called **Assāsa Passāsa** or to discern the *Jhāna* factors, **Jhānaṅga**, as he chooses. The meditator who is going to discern *Rūpa* beginning with the inbreath and out-breath, *Assāsa Passāsa* is called *Assāsa Passāsa Kammika Puggala*. The meditator who begins with discerning the *Jhāna* factors, *Jhanaṅga* is called *Jhāna Kammika Puggala*. If the meditator is a *Assāsa Passāsa Kammika Puggala*, that is, he is the one who begins with discerning the *Rūpa* called *Assāsa Passāsa*, then how does he change to *Vipassanā*?

Tattha assāsa passāsa kammiko ‘lime assāsa passāsā kiṃ nissitā, vatthum nissitā, vatthu nāma karajakāyo, karajakāyo nāma cattari mahābhūtāni upādārūpañcā’ti evaṃ rūpaṃ pariggaṇhāti. The meditator must discern to know ‘dependent upon what does the in-breath and out-breath arise?’ In this case because the meditator must change to ultimate reality (*Paramattha*), he must discern the 4 elements of the in-breath

and out-breath after having emerged from the 4th *Jhāna*. Why must he discern the 4 elements? At the time of developing concentration it is right to say that there 40 methods of meditation (*Kammaṭṭhāna*). But in the *Vipassanā* stage there are only 2 types of *Kammaṭṭhāna*: *Rūpa Kammaṭṭhāna* and *Nāma Kammaṭṭhāna*. Out of these two, how did the Buddha teach concerning *Rūpa Kammaṭṭhāna*? **Tattha bhagava rūpa kammaṭṭhānaṃ kathento saṅkhepa manasikāra vasena vā vitthāra manasikāra vasena vā catu dhātu vavatthanaṃ kathesi.** This is mentioned in *Mulapannasa (Majjhima Nikāya)* Commentary 1st Volume on page 280. Concerning *Rūpa Kammaṭṭhāna*, the Buddha taught *Dhātu Kammaṭṭhāna* (meditation on 4 great elements) either in brief or in detail method. Therefore if the meditator wants to discern *Rūpa*, he has to practise *Dhātu Kammaṭṭhāna*, in brief or in detail method, according to his choice.

The meditator has to discern the 4 elements of the in-breath and out-breath. Discern it beginning with *Vāyo Dhātu*. In this case the concept (*Paññatti*) of breath is no longer taken as the object; but *Vāyo Dhātu*, the nature of pushing is the object to change to ultimate reality (*Paramattha*). The pushing nature of the air that is going in and the pushing nature of the air that is going out. Then with pushing nature as fundamental, hardness softness, roughness, smoothness, heaviness, lightness will appear to the insight. After that further discern hotness and coldness. Generally one will find hotness when he breathes out and coldness when he breathes in. Discern them clearly by insight. Then further discern support. After that flowing, then cohesion.

If the meditator is unable to discern the 4 elements in the in-breath and out-breath then practise to discern them from the whole body. From the experience of the meditators, it is found that a meditator can practise easily if he begins with discerning the nature of pushing, *Vāyo Dhātu* at this stage. Therefore the meditator is instructed to begin from pushing nature. (*Instructions here onwards on Dhātu Kammaṭṭhāna are similar to the chapter on Meditation On Four Great Elements, in Section One.*)

Sakalampi attano rūpakāyaṃ āvajjetvā - the method of *Dhātu Kammaṭṭhāna*, meditation on the four elements is to discern the four elements in the whole body. But for *Ānāpānasati*, it is to meditate on

the breath which is touching at one place only. Therefore the *Kammaṭṭhāna* (meditation) way is different.

(After being successful in Dhātu Kammaṭṭhāna the meditator is instructed to analyse the Rūpa Kalāpa when it appears eventually. Then, having discerned the 12 natures of the four elements in the Rūpa Kalāpa, he is further instructed to discern the following). When the meditator is able to discern all 12 natures in each Rūpa Kalāpa, what should he do? Discern the in-breath and out-breath again. As soon as he discerns the 4 elements in the in-breath and out-breath, it becomes Rūpa Kalāpa. If analyse these Kalāpa, in each Kalāpa there are 8 Rūpa factors: Earth, Water, Fire, Wind, Colour, Smell, Taste, Nutritive Essence. When the hardness of Earth Element in one Kalāpa strikes the Earth element of another Kalāpa, sound, called sound of breathing, will arise. Together with sound there are 9 Rūpas called Assāsa Passāsa Kāya.

Then, having discerned *Assāsa Passāsa Kāya*, what should he further do? **Ime assāsa passāsā kiṃ nissitā** - he has to discern to know ‘dependent upon what does the in-breath and out-breath, *Assāsa Passāsa* arise?’ After having discerned this, he realizes ‘**Vatthum nissitā**’, they arise dependent upon *Vatthu*. What is *Vatthu*? **Vatthu nāma karaja kāyo** - *Vatthu* is called *Karaja Kāya*. What is *Karaja Kāya*? ‘**Karaja kayo nāma cattāri mahābhūtāni upādā rūpañcāti.**’ **Evam rūpaṃ pariggaṇhāti** - *Karaja Kāya* means the four great elements and the 24 matter derivatives (*Upādā Rūpa*) which arise dependent upon the four great elements. Discern these 4 great elements and 24 derivatives; then meditation on *Rūpa* will be completed. The *Karaja Kāya* are both the 4 elements and 24 derivatives which exist in all 6 sense bases, 42 *Koṭṭhāsa*.

(The Rūpa Kammaṭṭhāna here would be similar to the chapter on discerning Matter, Chapter 6, concerning the discernment of Kammaja Rūpa Cittaja Rūpa, Utuja Rūpa and Āhāraja Rūpa.)

The meditator who has discerned *Rūpa* has to further discern, **Tato tadārammane phassa pañcamaka nāmati, evaṃ nāmarūpaṃ pariggaṇhetvā**. He has to further discern the *Nāma Dhamma*, the *Phassa Pañcamaka Dhamma* which arise taking the 28 kinds of *Rūpa* as object. *Phassa Pañcamaka* means the group of *Dhamma* in which

contact (*Phassa*) is the fifth: *Phassa, Vedanā, Saññā, Cetanā, Viññāṇa*. Discern these *Nāma Dhamma*. Among them *Vedanā* is *Vedanakkhandhā*; *Saññā* is *Saññakkhandhā*; *Phassa* and *Cetanā* is *Saṅkhārakkhandhā*; *Viññāṇa* is *Viññāṇakkhandhā*. Out of these 4 *Nāma Khandhā* if *Phassa* and *Cetanā* are mentioned, all mental concomitants which are of *Saṅkhāra Khandhā* are included. The subcommentary explained like this. According to this explanation, it is the meditation to remove the compactness (*Ghana*) of *Nāma*, which arise taking any *Rūpa* as object, by insight in every mind moments. In the 28 kinds of *Rūpa*, it is mentioned as *Rūpārammana, Saddārammana, Gandhārammana, Rasārammana, Phoṭṭhabbārammana*. Therefore according to the *Ārammana* (sense object) there are 6 *Ārammana*. It is instructed to discern the *Nāma Dhamma* which arises taking any one of these 6 *Ārammana* as object, according to the *Vīthi* mind process/ thought process).

In this case as the meditator has attained *Ānāpānasati Jhāna*, he has to discern the 1st *Jhāna Nāma Dhamma* after emerging from 1st *Jhāna*, putting them as *Dhammārammana*. He also has to further discern the 2nd *Jhāna Nāma Dhamma*, 3rd *Jhāna Nāma Dhamma* and 4th *Jhāna Nāma Dhamma* after emerging from these *Jhāna* successively.

(After discerning *Nāma Dhamma*, the meditator further discerns the relationship of cause and effect as in the chapter discerning causal relationship. After that the *Vipassanā* practice is as mentioned in Section 1.)

CHAPTER 15

IN PRAISE OF ĀNĀPĀNASATI

The Buddha taught that:

Ānāpānassati bhikkhave bhāvita bahulikatā mahapphalā hoti mahānisamsā - O, *Bhikkhus*, if meditation on in-breath and out-breath is developed and practised much, then it brings about great results and great benefits.

Ayampi kho bhikkhave ānāpānassati samādhi bhāvito bahulikato santo ceva panīto ca asecanako ca sukho ca vihāro uppannuppanne ca pāpake akusale dhamme thānaso antaradhāpeti vūpasameti - O, *Bhikkhus*, meditation on in-breath and out-breath if developed and with much practice is calm & excellent; not necessary to add something else; one dwells in bliss; unwholesome states that have arisen disappear in a short time.

(1) **Santo ceva Panīto** - it is calm & excellent.

Concerning *Santa* and *Panīta* it is explained in *Visuddhimagge* page 259, 1st Volume. **Ayañhi yathā asubha kammaṭṭhānaṃ kevalaṃ paṭivedha vasena santañca panītañca, olārikārammanattā pana paṭikkūlārammanattā ca ārammana vasena neva santaṃ na panītaṃ** (*Vism, VIII, 148*). For the meditator who is able to practise *Asubha Bhāvanā* (meditation on loathsomeness), then this *Asubha* as an object is very gross because it takes the corpse which is especially loathsome and rotting as the object of meditation. However from the point of view of *Bhāvanā Kammaṭṭhāna* (meditation), if the meditator attains 1st *Jhāna* taking the corpse as object then at that time, because of the power of *Paṭivedha*, it can be described as a calm and excellent meditation. *Paṭivedha* here means the attainment of 1st *Jhāna Samādhi*. If one attains 1st *Jhāna* in which the 5 *Jhāna* factors (*Vitakka, Vicāra, Pīti, Sukha, Ekaggatā*) appear clearly, then due to the power of *Bhāvanā* or *Paṭivedha* the *Asubha* meditation becomes a calm and excellent meditation. However from the object of meditation point of view, because the object is gross and loathsome, this meditation cannot be described as calm and excellent. But what about *Ānāpānasati*?

Na evaṃ kenaci pariyayena asanto vā apanīto vā. As for *Ānāpānasati*, no matter how you look at it, it cannot be said to be a non-calm (*Asanto*) and non-excellent (*Apanīto*) meditation. **Atha kho ārammana santāyapi santo vūpasanto nibbuto, paṭivedha saṅkhāta anga santāyapi.** In *Ānāpānasati*, the meditator firstly meditates on the breath. After that, if the *Nimitta* ‘rod’ arises which may be grey smoky colour then it is called *Parikamma Nimitta*. If it becomes very white then it has changed to *Uggaha Nimitta*. If it changed to become clear and brilliant from the *Uggaha Nimitta* stage, then it is called *Paṭibhāga Nimitta*. These 3 *Nimitta* (*Parikamma, Uggaha & Paṭibhāga Nimitta*) are the objects of *Ānāpānasanti*. As an object, no matter how you look at it, it cannot be described as non-calm, non-excellent. In fact, all three *Nimittas* are calm (*Santo*), very calm (*Vūpasanto*), peaceful (*Nibbuta*). Just by looking at the *Nimitta*, the peacefulness is passed to the meditator’s *Hadaya Vatthu* in the heart. **Paṭivedha saṅkhāta anga santāyapi.** The *Jhānas* called *Paṭivedha* are attained. When one attains 1st *Jhāna*, he gets to feel very peaceful. When he attains the 2nd *Jhāna*, it is more peaceful. Then the 3rd *Jhāna* is much more peaceful. It is the most peaceful in 4th *Jhāna*. Peacefulness is in accordance with the respective stage. **Ārammana panītatāyapi panīto atitti kāro.** Because the object is excellent, this *Ānāpānasati* meditation is excellent. The *Nimitta* itself is excellent. **Anga panītatāyapīti.** The *Jhāna* factors are also excellent. *Vitakka, Vicāra, Pīti, Sukha, Ekaggatā* are the *Dhamma* which are excellent. Therefore the Buddha praised *Ānāpānasati* as calm (*Santa*) and excellent (*Panīta*).

(2) **Asecanako** - it is not necessary to add something else.

It is not necessary to add something else because **Anasittako abbokinno pātiyekko āveniko** - it (*Ānāpānasati*) is particular/special by itself. **Natthi ettha parikammaena vā upacārena vā santatā ādisamannā hāro pabhuti attanb sabhāveneva santo ca panīto cāti attho.** It is calm and excellent not only when one attains *upacāra samādhi* or *Appanā Samādhi*. At the time when one begins to meditate, even before the *Nimitta* arises, *Ānāpānasati* meditation is calm. It is the meditation where the mind is peaceful, calm and excellent. It is not necessary to add something else. Furthermore, let us say if a meditator wants to practise *Pathavī Kasina* (Earth *Kasina*) meditation. If he is not skilful in the beginning then he has to make a circular cloth (with earth

spread evenly on it). If he gains a little concentration and if he becomes skilful he can change to meditate on a circle drawn on the ground which is the size of a tray and is clean, mentally labeling ‘*Pathavī, Pathavī, ...*’ or ‘Earth, Earth, ...’ He takes it as the *Nimitta*. He is not able to meditate immediately. The work he has to do initially is called preliminary work (*Parikamma*). But for *Ānāpānasati* it is not necessary to add something else such as preliminary work. The meditator can begin by paying attention on the breath, concentrating on it.

(3) **Sukho ca vihāro** - one dwells in bliss.

It is the cause to dwell in bliss. It is true that any meditation (*Kammaṭṭhāna*) is the cause to dwell in bliss but because this is the section praising *Ānāpānasati Kammaṭṭhāna*, therefore *Ānāpānasati* is praised as how blissful it can be.

(4) **Uppannuppanne ca pāpake akusale dhamme thānaso antaradhāpeti vūpasameti** -unwholesome states that have arisen disappear in a short time.

It can cause every arising of unwholesome states (*Akusala Dhamma*) to disappear immediately. The Buddha gave a simile: **Seyyathāpi bhikkhave gīmhānaṃ pacchi-memase uhaṭaṃ rajojallaṃ tamenāṃ mahā akālagho thānaso antaradhāpeti vūpasameti**. In the last month of Summer, due to the heat of the sun and wind, dust is blown about everywhere. The heavy rain which falls out of season can make the dust disappear immediately. In the same way if one develops and practises *Ānāpānasati* then it is calm & excellent; not necessary to add something else; one dwells in bliss; unwholesome states that have arisen disappear in a short time.

CHAPTER 16

QUESTIONS AND ANSWERS

Q1) *It is mentioned that Magga Citta takes Nibbāna as object. Magga Citta occurs only at one thought moment. In such a short time, how does one know the Nibbāna has no Nāma Rūpa?*

Suppose yesterday you may have anger for a short moment only. But you can discern again your anger if you are at the stage where you already can discern the *Nāma Rūpa* internally and externally, past *Nāma Rūpa*, past cause and past effects. At that time if you discern gradually then you will be able to discern the mental factors of that anger easily. In the same way, in this case *Magga Ñāṇa*, which takes *Nibbāna* as object, arises for one thought moment only. After *Magga Citta* there may be 2 or 3 *Phala Citta* mind moments. Then after *Phala Citta* you may again enter into *Nibbāna* as a *Phala Samāpatti*. If you are satisfied then you can reflect on them subsequently. Suppose you have been seeing this last *Nibbāna* one hour ago or you have been seeing that *Nibbāna* this morning. Then, you can reflect to discern how many *Citta* occurred at that time. At that time you reflect only on your *Nāma Rūpa* (specifically *Nāma* only at that time), not on the *Nibbāna*. Suppose you realized *Nibbāna* in the morning. Then in the afternoon you again study (i.e. reflect) on your *Magga Ñāṇa* and *Phala Ñāṇa*. That *Magga Ñāṇa* and *Phala Ñāṇa*'s object is *Nibbāna*. However you are now studying or discerning only the *Magga Ñāṇa* and *Phala Ñāṇa* or the *Magga Citta* and *Phala Citta*. You discern how many mental factors there are in the process of your *Nāma* and *Rūpa*, *Santati*. But now you are not examining or reflecting on the *Nibbāna* object. The object is another; it is different. Your *Magga Ñāṇa* and *Phala Ñāṇa* is internal, not external. So, you are reflecting on that one thought moment only. To study or to discern how many Path factors were there may be a little difficult. Therefore, usually the meditator here is instructed to see the *Nibbāna* object again and again. In other words he should practise absorption in *Phala Samāpatti*. If he is absorbed in *Phala Samāpatti* for about one hour or 2 hours etc., and if he is satisfied then if he can discern and calculate how many mental factors were there taking *Nibbāna* as object as a *Phala Samāpatti*; then slowly he should discern the *Nāma Rūpa* in previous time up to the

time of the 1st *Magga Ñāṇa*. If he gradually discerns these *Nāma Rūpa* then he can easily understand as to what kind of *Paramattha Dhamma* (ultimate reality) he has been meditating upon to see the nature of either *Anicca* or *Dukkha* or *Anatta*. Suppose at the time of meditating on the nature of *Anatta* of 4th *Jhāna Nāma Dhamma* he enters into *Nibbāna*. Then he can easily calculate as to many mental factors there are at that time.

Q2) There is the view that to practise Samatha-Vipassanā Meditation one can go mad?

If the concentration method is right, there is no chance to become mad. If the method is not right then we cannot say exactly. But due the person's past *Kamma* he may go mad, whether he practises meditation or not.

*Ettāvatā ca amhehi,
Sambhataṃ puñña sampadam
Sabbe Sattānumodantu
Sabbā Sampatti Siddhiya
Idaṃ me puññāṃ, āsavakkhāyaṃ vahaṃ hotu.
Idaṃ me puññāṃ, nibbanassa paccayo hotu.*