

# **Vipassana Bhavana**

**(Theory, Practice, & Result)**

**Abridged from  
Second Edition  
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Note: this version does not contain the appendix "Interviews with Students" from the original text. Minor revisions have been made by the Vipassana Dhura Meditation Society.

## FOREWORD

This is the second edition of **Vipassana Bhavana** (Mind Development through Insight). The first edition was published in October, 1986. As we point out in the Introduction (page ix), this Second Edition has a considerable amount of revised and rewritten material.

This manual was prepared to facilitate the teaching of English-speaking students who come to Boonkanjanaram Meditation Center. It was found that considerable time was being spent, both in translating points of practice and dhamma to foreign students, and in looking up Pali words to get satisfactory phonetic spelling in the Roman alphabet, with correct definitions.

The first draft consisted of taking notebooks of the undersigned, which contained the teaching of Mr. Chua Jantrupon, and organizing these under various arbitrary headings. This draft was then translated by Miss Vitoon Voravises into Thai, whereupon Mr. Chua made changes, additions, and rearrangements of the text. Both Mr. Chua and Miss Vitoon were students of the late *Achan Naeb Mahaniranonda* for many years, and therefore have a good idea of what her thinking was on many subjects of Dhamma.

We wish to thank Mr. Boon Charoenchai, President of Boonkanjanaram, and Mrs. Anong Jantrupon, Vice-president, for their valuable support in the production of this manual, and Mrs. Nartsiri Vimolchalao for a great deal of help in typing and preparation of copy. We also wish to thank all those who generously donated money so this book could be printed.

May all beings be happy, well, and peaceful, and realize the Dhamma as the Lord Buddha did.

**Frank Tullius**

**Boonkanjanaram Meditation Center**

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## INTRODUCTION

This second edition of *Vipassana Bhavana* has the same subject matter and chapter headings as the first edition. Section 1.1.1, however (“What is Buddhism?”), has been rewritten to clarify some of the points in this necessarily technical discussion of what we call the “real Buddhism”. We also reworded this section by placing the English words first, followed by the Pali word, so that the reader need not continually stop and repair to the Glossary (Appendix C) in order to comprehend what he is reading. Also, throughout the book, many different points of dhamma were refined and rewritten — in many cases because students raised questions about the text.

A comment should be made here about this copious use of Pali: what is the purpose of it? Here at Boonkanjanaram we find that in teaching English-speaking students, with the teacher speaking no English worth mentioning, the translator speaking English and Thai, and the Western student no Thai, Pali offers a sort of third, and often common, language. For example, if the student is asked what created him and he answers “kilesa”, or the “three tanha”, the teacher knows without translation that the student has answered correctly (“defilement” or “craving”). The American students — who can often find English translations of the Buddhist *Scriptures (Tripitaka)* by the Pali Text Society in a local college library — are not at all daunted by a liberal use of Pali. But the Europeans, to whom English is a second language, and who do not have such easy access to PTS translations, tend to be more put off by Pali words. In deference to these people, we have begun the somewhat difficult Section 1.1.1 with a simple explanation, and also used less Pali words.

What, it might be asked, is actually being said in this book? Put simply, it is that craving (the 3 tanha) is the only cause of suffering, and that a way out exists from this suffering. That way out can be reached by following the Eight-Fold Path, that is the Middle Way, beginning with mindfulness practice (*Satipatthana*) to realize the three characteristics of *nama* and *rupa*: impermanence, suffering, and not-self. This *Satipatthana* practice involves using as an object one of the four foundations of mindfulness — *kaya*, or body, meditation.

This must be done with one’s own *rupa* and *nama*; not looking outside one’s self. Body and mind must be observed with awareness — which consists of earnestness, mindfulness, and clear comprehension.

The path to *nibbana*, which is the dhamma that extinguishes defilement and ends suffering, in detail, is the 16 Knowledges (*nanas=yanas* in Thai). The 16 *yanas* are actually a step-by-step realization by *vipassana* wisdom of the above-mentioned three characteristics — which then leads to *nibbana*. Only certain of these *yanas* (1, 3, 4, 12) are crucial, and the others simply follow from them.

One might ask, what is the real purpose of the term, *citta-cetasika-rupa*, to describe mind (*nama*) and body (*rupa*)? *Citta-cetasika* can be translated as “state of consciousness”<sup>1</sup>, and as such it serves to remind us that mind is not a solid or permanent whole, but just a series of states of consciousness occurring one at a time and rapidly falling away. (In fact our entire “world”, the *khandha* world — at any given time is simply one of these states of consciousness). When the mind is seen this way (as rising and immediately falling away and, hence, insubstantial), self-illusion is less likely to prevail. *Citta-cetasika* is from Buddhist *Abhidhamma* (Analytic Doctrine) and the purpose of *Abhidhamma* is to break mind and body into ever smaller functions and parts — and thus to see that these parts are not self.

Finally, it is important for the student who would do this practice to understand how the practice differs from other modern *vipassana* practices:

1) Though the practitioner ultimately observes both *rupa* and *nama*, he begins with *rupa* and remains with *rupa* until *rupa* becomes clear enough that *nama* appears. (This is because *rupa* is obvious and gross — hence easier to see). This follows Bhadantacariya Buddhagosa’s instruction in the *Path of Purification* (XVIII, 17):

For in proportion as materiality (*rupa*) becomes quite definite, disentangled and quite clear to him, so the defilements that are opposing him subside, his consciousness becomes clear like water above (*settled mud*), and the immaterial states (*nama*) that have that materiality as their object become plain of themselves too.

The practitioner cannot stop observing *rupa* until *nama* is realized. And he cannot progress to other degrees of knowledge (*yanas*) and reach true *nibbana* until wrong view about self is changed with insight wisdom.

2) *Rupa* and *nama* must be seen as ultimate reality — that is, they must be seen in one of the Four Foundations of Mindfulness (body, feeling, mind, mind

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<sup>1</sup> These are the 89 types of consciousness that cover all living mental activity — sometimes referred to as “*cittas*”. But *citta*, or consciousness, cannot exist alone: it is made up of varying groups of mental properties (*cetasikas*). For an example of one of these 89 types, broken down into its parts, see Appendix B.

objects), and they must be seen with the *Three Nama*: earnestness, mindfulness, clear comprehension.

3) *Rupa* in practice must be the entire *rupa* — not just part of the body, such as foot, abdomen, etc.

4) This practice does not regard mindfulness (*sati*) alone as sufficient. *Sati* must be combined with clear comprehension (*sampajanna*). Mindfulness and clear comprehension always go together. Clear comprehension means that what sits, stands, etc. is *rupa*, not “you”; what hears, sees, etc. is *nama*, not “you”. Too much *sati* without *sampajanna* is actually harmful — leading to excess *samadhi*, which hinders wisdom.

5) The practice is designed to continually prevent like (*abhijjha*) and dislike (*domanassa*) from arising — and as a result wrong view about self (*moha*) is changed. This is very important because if like and dislike are not prevented it is not true *Satipatthana*. An example of this is using proper consideration (*yonisomanasikara*) to see that the old position is not changed because of desire — but to cure suffering in *rupa*. “*Yoniso*” is also used to know that eating, bathing, tasks, etc. are not done for pleasure, but to cure suffering in *rupa*. We have to use *yoniso* all the time to prevent like and dislike from arising. Also deliberately walking very slow or doing tasks in slow motion is acting with desire, and is not done. All actions should be done in a natural way. We have to use *yoniso* all the time to prevent like and dislike from arising.

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## **SECTION I THEORY**

All sentient beings who, however, were born or will be born, must leave their body and go (to death). Knowing all being is loss as such, the wise should practice exertion and lead the religious life.

*(Udana, Khuddaka Nikaya, 25, iii, 189)*

...though with pious heart he took refuge in the Buddha, the Dhamma and the Sangha, greater would have been the fruit thereof, had he with pious heart undertaken to keep the precepts: abstention from taking life...from intoxicating liquor, the cause of laziness...though with pious heart he undertook the precepts, greater would have been the fruit thereof, had he made become a mere passing fragrance of loving kindness...though he made become just the fragrance of loving kindness, greater would have been the fruit thereof, had he made become, just for a finger-snap, the perception of impermanence.

*(Anguttara-Nikaya, Book of Nines)*

## 1.1 BUDDHISM

Twenty-six-hundred years ago, Prince Siddhattha of the small Sakiyan Kingdom of Northern India, repelled by the suffering he saw around him, left his wife and son<sup>1</sup> and set out on a lonely quest to find the end of suffering. Following the goal of the Hindu ascetics of that day he sought *Amatta* — or Deathlessness. Practicing with one teacher he reached the 7<sup>th</sup> *jhana* (there are 8 *ghanas* in *jhana*-practice: 4 *rupa* and 4 *arupa*). Then with another teacher he reached the 8<sup>th</sup> *jhana*. But he soon saw that these were temporary states, which could not truly end suffering. He then began to practice self-mortification, which involved fasting to purify the soul and thereby achieve freedom from pain. He did this until his body nearly wasted away. Then he broke his ascetic fast with a meal of hot milk and rice, offered to him by a dairy maid, named Sujata. He had come to the conclusion that the extremes of sense pleasure and self-mortification were not the answer: the answer lay in the Middle Way (*Majjhima Patipata*). That night, in meditation, he discovered the Four Noble Truths and became enlightened. He was, in the familiar chant of the Buddhist monks, *Sammāsambuddhasa* — or, “enlightened by his own efforts”.

Today, all over the world, growing numbers of men and women, experiencing ever-increasing standards of living and affluence, but feeling nevertheless dissatisfied, are turning toward the remedies of the Noble Truths and Eight-Fold Path. Gautama Buddha steadfastly held through forty-five years of teaching that he taught only one thing: “Suffering, and the end of suffering”. He did not care to speculate as to whether the universe is eternal or not eternal, or similar enigmas that vex philosophers — though he did posit a universe that was matter, containing living things that are mind and matter (*nama* and *rupa*, or the *Five Khandhas*). No permanent self or soul in god or man could he find, or fit into his scheme of things. Indeed the practice of Buddhism can be defined simply as the observation (awareness) of body and mind, as constantly changing things. As a result of this over two thousand years of observing the mind and body process, a vast lore of information has been acquired. (Even some of the recent discoveries in dream research in the Western world were known to Buddhists thousands of years ago).

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<sup>1</sup> They were reunited when he returned years later with a retinue of monks and followers, as the newly Enlightened One. He taught dhamma to his wife, his son, and his father.

### 1.1.1 What is Buddhism?

#### 1.1.1.1 Introduction

The real Buddhism is not temples, or statues of the Buddha, or giving alms, or ceremonies. While these are all worthwhile, they do not answer the question, “What is the real Buddhism?” If we say that the real Buddhism is the practice of meditation using mindfulness and clear comprehension to realize wisdom — and thus erase all defilement, and end suffering — we are getting closer. But we still are not there.

If we say that the real Buddhism is matter (*rupa*) and mind (*nama*) — then we are getting a little more close; but even this is not entirely satisfactory. The word “*nama*” might still convey the notion of a mind that is compact, all of one piece, doing all these different mental functions. In order to give a truer picture of the mind, *nama* must be expressed as mental states (*cittas*)<sup>1</sup>, each arising separately, and each different from the other: the mental state that sees is not the same as the mental state that hears, the mental state that is wandering mind is different from the mental state that observes body (*rupa*) in practice, etc. “We”, our entire existence, at any given time is simply the arising of one of these mental states, which is quickly replaced by another.

But mental state (*citta*) is still not enough. Mental states (*cittas*) are actually made up of 52 different mental properties, called *cetasikas*. (For example, contact, feeling, perception, etc. are *cetasikas*.) So now, our true definition of *nama* becomes *citta-cetasika*. We may now add *rupa* to our definition of Buddhist reality, and so we get *citta-cetasika* and *rupa*. But *citta-cetasika-rupa* is still not the whole “picture”. If we practice successfully (realize *rupa* and *nama* are not “us”) we will reach a state where a brief path-moment arises that erases defilements. This path-moment has *nibbana* as an object, and this *nibbana* is also a part of Buddhist reality.

Thus, our final definition of Buddhist reality now becomes mind-body and enlightenment — or to state it in Pali, the language of Buddhism: *citta-cetasika-rupa*, and *nibbana*. These four things, in Buddhism, are ultimate reality. This means they are those things in the universe that are “real” — that is, they do not require concepts to understand. So, every living thing in the universe is made up of the first three of these — *citta-cetasika* and *rupa*. *Nibbana* — which is the object of the path-moment that erases defilement in each of the four stages of enlightenment — is the fourth part of ultimate reality: *citta-cetasika*, *rupa*, and *nibbana*. (It is important to

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<sup>1</sup> For a fuller explanation of all Pali terms, see glossary in back of this book.

know that *nibbana* is just an *object* of the mind at a certain stage of wisdom. It actually appears as a very brief moment of peace and stillness — and its nature is no defilement.)

The purpose in Buddhism of the first three (*citta-cetasika-rupa*) is to demonstrate that “you” are really made up of many parts (rapidly-changing mental states and rapidly-changing matter), and since none of these parts are “you”, the parts together are not “you” either. The science in Buddhism that divides body and mind into smaller and smaller parts is called Abhidhamma: this science helps to better see that ‘we’ are not man, not woman, not-self, etc.

Our first definition of Buddhism, then, is that this ultimate reality (*citta-cetasika-rupa*, & *nibbana*) is Buddhism — real Buddhism.

Every living thing in the world answers to this mind-matter definition (*citta-cetasika-rupa*). Non-living things are just matter, *rupa*. Even though people do not know this definition, may never have even heard of Buddhism, they are still *citta-cetasika-rupa*, and *nibbana* still exists as a state that the mind (*citta-cetasika*) can reach when the mind has absolute purity. Now, having read this simple explanation of the real Buddhism, you can, it is hoped, progress with a little more confidence to our teacher’s more technical discussion of this important subject, which is described in the following paragraphs.

#### **1.1.1.2 Discussion:**

Buddhism can be defined in two ways:

- 1) The true state of the nature of the world, and
- 2) The teaching of the Lord Buddha.

##### *1. The true state of the nature of the world.*

The Lord Buddha said “*Sabbha dhamma anatta.*” This means, literally, all dhamma (things) are without self.” Thus, we can see that the four elements of ultimate reality in the universe — mind (*citta-cetasika*), matter (*rupa*), and enlightenment (*nibbana*) — all have the same single characteristic: they are without self.

These four elements are the true state of the nature of the world (*sabhava dhamma*) — i.e., no self, no man, no woman, no dog, etc. *Sabhava*, in this essay, refers mainly to not-self, not man, not woman, etc. Not-self is the only one of the

Three Characteristics (impermanence, suffering, not-self) that fits all four of the elements of ultimate reality. This is because *nibbana* is supramundane: permanent, and happy, but not-self. *Citta-cetasika-rupa* is mundane: impermanent, suffering, and not-self.

a) Everybody has three of the above four things: *citta-cetasika* and *rupa*. Or these four can be summarized as body and mind (*rupa* and *nama*). Or in more detail, they can be broken down into five parts called aggregates: body, feeling, perception, volition, and consciousness. These three (*citta-cetasika* and *rupa*) keep us on the wheel of rebirth that is a continual round of birth, old age, sickness and death. These three occur because of cause and aiding condition; they always depend on each other (body can't act without mind, mind is helpless without body, for example); and they arise and immediately fall away, continuously through life. This happens every moment (split-second), and because it happens whether we are aware of it or not, it is called mundane *dhamma*. This true state of the nature (*sabhava*) does not occur because of God or Brahma or any other miraculous intervention.

The Five Aggregates, or body-mind (*rupa-nama*), are suffering (*dukkha-sacca*) ("*sacca*" means "truth", thus *dukkha-sacca* is the truth of suffering — the First Noble Truth). The Five Aggregates are the real *dukkha-sacca* and they are the result of cause. That cause is craving, as stated in the Second Noble Truth, the truth of the cause of suffering. The real creator of *rupa* and *nama* is defilement. Defilement is craving or, in practice, the defilements are desire, aversion, and delusion. It is only from defilement that body and mind are created. This body and mind (Five Aggregates) is what we conventionally think is a man or woman, or this person or that, or this nation or that. That which *creates* (defilement) and that which is *created* (Five Aggregates) has the three characteristics — impermanence, suffering, and not self and they are natural law. There is no exception to this for any being.

b) *Nibbana* however is ultimate reality (*sabhava-dhamma*) and is outside the Five Aggregates — that is to say, outside the "world". (The Buddha said that, for each being, the "world" is really the Five Aggregates, since everything we experience comes through them. This "world" can be called the "aggregates-world" or the "*rupa-nama-world*".)

*Nibbana* is an object of the path-moment that erases defilement, and hence suffering — this occurs at the 14<sup>th</sup> of the 16 *vipassana* knowledges (*yanas*) — and the fruition, or savoring, which follows it (15<sup>th</sup> *yana*). *Nibbana* is called supra-

mundane because it is the *dhamma* that extinguishes defilement and hence suffering. *Nibbana* is permanent and happy. But it is not a man or woman — no self.

This is real Buddhism. Prince Siddhattha discovered the wisdom that is the Four Noble Truths by himself. Nobody taught him. Hence, he is called “Phra Arahant — Sammasambuddha” (“Enlightened by his own efforts”).

## 2. *The teachings of the Buddha.*

This is the second way Buddhism can be defined. The Lord Buddha’s teachings are beneficial in three ways, depending on which of these fit your particular character:

- a) Beneficial for this life.
- b) Beneficial for the next life.
- c) Beneficial for the highest good, or *nibbana*, which ends suffering.

An example of a) above is the sutta-teaching about not getting angry. The Buddha taught nonhatred. “Don’t hurt your mind”, said the Buddha. Anger only hurts you, not the other person.

An example of b) above are the teachings concerning morality and the practice of concentration development in meditation.

Regarding c) above the Buddha taught the way to reach *nibbana* — the kind of happiness that does not turn into suffering anymore, where happiness and suffering are mixed.

In this essay we will only discuss *nibbana* to end suffering. The real suffering is the Five Aggregates, or body and mind (*rupa* and *nama*). When the Five Aggregates are extinguished completely, final, or complete, *nibbana* is reached. An example of this is the Lord Buddha and the fully-enlightened ones (*arahants*) of the Buddha’s time. They will never be reborn again to experience suffering.

And what way did the Lord Buddha teach to end suffering?

He taught morality, concentration, and wisdom (clear comprehension) in the Eight-Fold Path.

Why must it be morality, concentration, and wisdom in the Eight-Fold Path?

Because these three elements when they are in the Eight-Fold Path are the Middle Way, which is necessary to reach the Four Noble Truths.

The Eight-Fold Path is called the Middle Way, and is the “one and the only way” to reach the Four Noble Truths and end suffering.

The Middle Way means avoidance of the two extremes of sensual indulgence and self-mortification that the Buddha found among Hindu yogis in his day. These

yogis thought self-mortification would destroy desire and self-indulgence would destroy hatred. The Middle Way also means avoiding like or dislike.

What is the benefit of realizing the Four Noble Truths?

The benefit is the end of suffering. This is done when the path-moment that has *nibbana* as its object erases all remaining defilement and ends suffering (4<sup>th</sup> Path). *Nibbana* is very happy because there is no rebirth.

What do you mean by very happy?

The kind of happiness that does not turn into suffering anymore, like mundane happiness. The Lord Buddha said, “*Nibbana* is very happy”.

How does happiness come about?

Because *nibbana* has no Five Aggregates. The Five Aggregates are the real truth of suffering (*dukkha-sacca*). If you don't have the Five Aggregates, you don't have any suffering — such as old age, sickness, death, sorrow, lamentation, etc. That's why *nibbana* is happy. It's not like the mundane world, where happiness and suffering are mixed. *Nibbana* is the highest good in Buddhism.

Morality, concentration, and wisdom comprise the Eight-Fold Path. Which comes first? Should we practice morality until we are purified, and realize concentration and wisdom later?

Morality, concentration, and wisdom in the Eight-Fold Path have to go together, not just one at a time. It's like a pill with three ingredients: we take them all at once. Concentration-type meditation is peaceful, with rapture — especially for the one who reaches absorption (very high state of concentration). It is very happy. So why do we say only *nibbana* is happy?

While concentration-type meditation is wholesome and it destroys mental defilements (hindrances), it is just temporarily peaceful, lasting only as long as the hindrances are suppressed. The happiness depends on the level of absorption.

But that happiness is still in the wheel of suffering.

Meditation to reach absorption existed before the Lord Buddha. The Lord Buddha practiced this concentration meditation until he reached the highest absorption (the eighth) but he realized that absorption could not destroy hidden defilements. Then he found the Eight-Fold Path and realized the Four Noble Truths — and thus, enlightenment. He then said, “This is my last life”. And so, because enlightenment (*nibbana*) extinguishes defilement and hence suffering — and ends the round of rebirth — we say only *nibbana* is happy.

In all the world's philosophies, wisdom that ends suffering is found only in Buddhism. How can we prove this? The Eight-Fold Path, properly followed, destroys defilements that are the cause of suffering. Defilements can only be destroyed with wisdom.

When practice is perfect, wisdom develops and that wisdom (insight or *vipassana* wisdom) destroys defilement. Only Buddhism can completely destroy defilement — i.e. reach *nibbana*. This is proof that the practice of the Eight-Fold Path develops wisdom.

The last questions have to do with the important subject of *nibbana*.

- a) What is *nibbana*?
- b) Where is *nibbana*?
- c) How are you going to see *nibbana*?  
(That is, if you believe *nibbana* exists.)

These are good questions to ask, because all Buddhists want to end suffering. To end suffering you have to reach *nibbana*. We will answer these questions briefly, but when you practice successfully, you will understand better.

- a) What is *nibbana*?

*Nibbana* is the object of a brief path-moment. *Nibbana* is ultimate reality, or the true state of the nature of things. This path-moment that has *nibbana* as an object extinguishes defilement and ends suffering. Suffering is 'us' (*nama-rupa*). If there is no 'us' (*nama-rupa*) there is no suffering such as old age, sickness, and death, etc. — because there are no Five Aggregates in the state of *nibbana*. The Five Aggregates are the real suffering (*dukkha-sacca*).

Each of us is composed of these Five Aggregates: body, feeling, perception, volition, and consciousness. Or more simply, these Five Aggregates are body (*rupa*) and mind (*nama*): (The last four of the above five are mind.) The Five Aggregates are the truth of suffering (*dukkha-sacca*, or 1<sup>st</sup> Noble Truth). *Dukkha-sacca* exists but we generally don't see it. It is caused by defilement (craving) and that defilement creates us. That defilement that creates us stays with us a long time — unless something is done about it.

- b) Where is *nibbana*?

*Nibbana* is not a place. It's not anywhere. Nobody, not even one who has superpower can tell where *nibbana* is. *Nibbana* is not in heaven; it is like the wind: you only know it by its effects. *Nibbana* is the object of a very special path-moment. It is a mind object of this path-moment.



The ordinary person is saturated in defilement, but when he does *vipassana* practice and *vipassana* wisdom occurs, his mind becomes purified. This is called path-moment and path-fruit. These two have *nibbana* as an object (the 14<sup>th</sup> and 15<sup>th</sup> of the 16 *vipassana* knowledges = *nana* or 'yanas' in Thai).

*Nibbana* is not mind. It's just the object of mind. When *vipassana* wisdom is very strong, the mind of the ordinary person changes to the mind of the Noble One. This change is called path-moment. It is followed immediately by path-fruit. Both have *nibbana* as their object. When the cause of suffering is extinguished, suffering (the result) is extinguished by the particular path-moment for that path. The four paths to enlightenment are stream-winner, once-returner, non-returner, and fully-enlightened or Perfect One (*the Arahant*). There are ten fetters keeping us from full enlightenment:

- 1) Wrong view of self
- 2) Doubt about the Buddha's teaching
- 3) Adherence to rites and rituals

(These refer to any belief that any ceremony such as lighting incense or any ritual behaviour or worship can lead to *nibbana*.)

- 4) Sensual desire
- 5) Hatred
- 6) Desire for fine material existence
- 7) Desire for immaterial existence

(Fine material existence is an existence where there is still body. Immaterial existence is where there is only *nama*. So both of these fetters (6 and 7) refer to craving for types of heavenly existence.)

- 8) Pride
- 9) Restlessness
- 10) Ignorance

Thus, for the First Path, the stream-winner path-moment erases the first three fetters; for the Second Path, the once-returner path-moment weakens the next two fetters; for the Third Path, the non-returner path-moment erases the two weakened fetters; and for the Fourth Path, the arahatta path-moment erases the five remaining fetters.

- c) How are you going to see *nibbana*?

In order to see *nibbana*, you must practice the Four Foundations of Mindfulness (*Satipatthana*) in the right way. If practiced correctly *Satipatthana* is the

only way to enlightenment. The Lord Buddha said: "*Bhikkhus*, this path (as laid down in the *MahaSatipatthana* Discourse) is the one and only way for the purification of beings."

*Satipatthana* is the first of, and the foundation of, the Thirty-Seven Qualities Contributing to Enlightenment. And the Thirty-Seven Qualities lead to realizing the Four Noble Truths, as the Lord Buddha did. When the mind is purified of defilement, you will know by yourself — you won't need anyone to tell you — because *nibbana* is the true nature (*sabhava*) and that is realized by yourself. In the monks' chant, this is "*Paccatan veditabbo vinnuhi*" ("to be seen each man for himself").

## 1.2 WISDOM STAGES

The Buddha passed through three stages in realizing the Four Noble Truths. He realized all three wisdom stages by himself, because there was no one to teach him.

### I. *Sacca-nana*

In the first wisdom stage, called *sacca-nana*, he realized:

1) The Truth of Suffering (*Dukkha Sacca*) which has eleven types: birth (of *Five Khandhas*), decay (old age of *Five Khandhas*), death (of *Five Khandhas*), sorrow, lamentation, pain (bodily), grief (mental suffering), despair, association with the unpleasant, separation from the pleasant, and not getting what you want.

All *dukkha* is clinging caused by the *Five Khandhas*.

2) Cause of Suffering (*Samudaya Sacca*): *kamatanha* (sensual craving), *bhavatanha* (craving for existence), *vibhavatanha* (craving for non-existence). (See "Noble Truths", 1.4.5)

3) Cessation of Suffering (*Nirodha Sacca*): *Nirodha* (*Nibbana*) is the *dhamma* that extinguishes the cause of suffering (*Samudaya Sacca*) and the result (*Dukkha Sacca*). When the cause is extinguished, the result is extinguished.

4) The Path to End Suffering (*Magga Sacca*): The Eight-Fold Path is the Middle Way (*Majjhima Patipata*) and is the only practice that can reach Cessation of Suffering.

### II. *Kicca-nana*

This is actual practice based on Stage I. *Dukkha* must be realized by practice; *Samudaya* must be eradicated by practice; *Nirodha* must be reached by practice; *Magga Sacca* must be developed by practiced.

### III. *Kata-nana*

*Kata-nana* is fruition, or knowledge of what has been done with regard to the Four Noble Truths. The three *yanas* (*sacca-nana*, *kicca-nana*, *kata-nana*) are known as "Thrice-revolved knowledge and insight" — the three aspects of intuitive knowledge regarding the Four Noble Truths.

The Buddha passed through these three stages of the Four Noble Truths on Enlightenment night (4x3=12 stages that he passed through). Then he realized

knowledge of the three *yanas* (*sacca-nana*, *kicca-nana*, *kata-nana*), each time with the Four Noble Truths.

The yogi who wants to end suffering like the Buddha must understand the first wisdom (*sacca-nana*), then follow the practice and understand the practice too (*kicca-nana*). Then the two wisdoms have to work together, as we are doing now in practice.

If you realize the first wisdom (*sacca-nana*), and practice the second (*kicca-nana*), then times the Four Noble Truths we have  $4 \times 2 = 8$ , which is where your *vipassana* practice is now. If you realize result (*kata-nana*), it is  $4 \times 3 = 12$ , at which point the yogi reaches *lokuttara dhamma* (supramundane).

In the sermon delivered shortly after his enlightenment ("Setting in Motion the Wheel of Doctrine"), the Buddha described the 3 Wisdom Stages as follows:

And so long, monks, as the vision of knowledge of these four ariyan truths, with the 3 sections and 12 modes as they really are, was not well purified by me, so long was I, monks, not thoroughly awakened as to the world with its devas, with its Maras, with its Brahmas, with its recluses and brahmins, its creatures with devas and men. This I knew.

But when, monks, the vision of knowledge of these four ariyan truths, with the 3 sections and 12 modes as they really are, was well purified by me, then was I, monks, thoroughly awakened with the supreme full awakening as to the world...This I knew.

Moreover, the vision of knowledge arose in me: "Freedom of mind is for me unshakeable, this is the last birth, there is not now again-becoming."

(*Book of the Discipline, IV, 16, 21*)

## **1.3 THE THIRTY-SEVEN BODHIPAKKHIYADHAMMA**

### **(QUALITIES CONTRIBUTING TO ENLIGHTENMENT)**

Let not a man trace back the past  
 Or wonder what the future holds:  
 The past is...but the left behind,  
 The future...but the yet unreached.  
 Rather, with insight let him see  
 Each idea presently arisen:  
 To know and be sure of that  
 Invincibly, unshakably.  
 Today the effort must be made:  
 Tomorrow death may come, who knows?

*(Majjhima-Nikaya, iii, 187)*

What is *Bodhipakkiyadhamma*?

*Bodhipakkiyadhamma* is the thirty-seven qualities contributing to enlightenment. These thirty-seven qualities ultimately lead the yogi to the Four Noble Truths, beginning with *Satipatthana* — which is the first four elements of *Bodhipakkiyadhamma* — and ending with the Eight-Fold Path.

#### **1.3.1 *Satipatthana*** (Figure 1-1, 1-2)

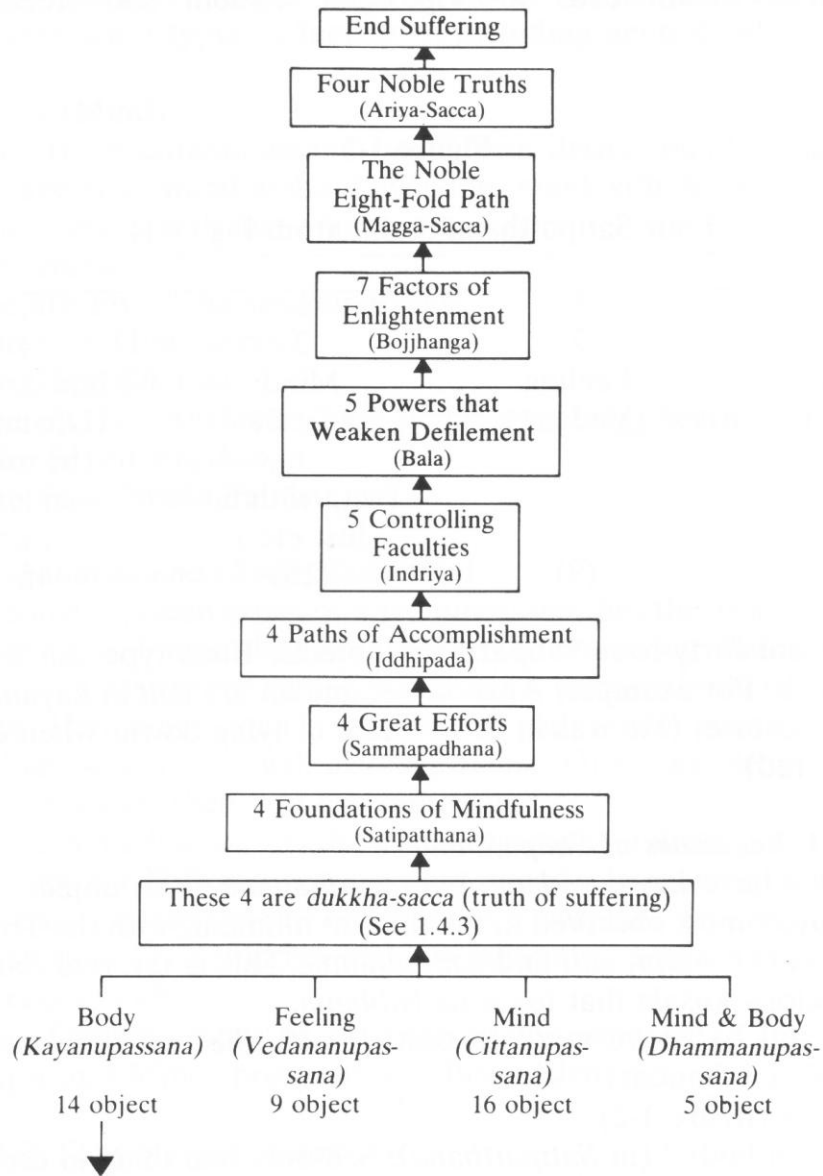
*Satipatthana*, or meditation based on mindfulness of four types of objects or foundations, is the type of practice used in most present day meditation systems and was described by the Buddha as follows:

The one and only path, bhikkhus, leading to the perfection of beings, to passing far beyond grief and lamentation, to the dying out of suffering and misery, to the attainment of right method, to the realization of Nibbana, is the fourfold setting up of mindfulness.

*(Digha-Nikaya, Satipatthana Sutta)*

The four objects, or foundations, of mindfulness referred to are: body (*kaya*), feeling (*vedana*), mind (*citta*), and mind objects (*dhamma*).

**Figure 1-1**  
**BODHIPAKKHIYADHAMMA**  
 (The Thirty-Seven Qualities Contributing to Enlightenment)



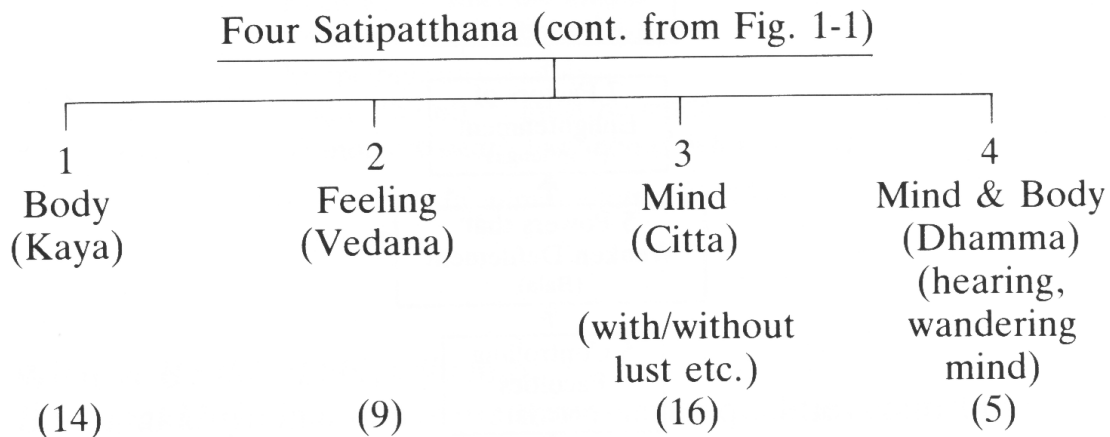
(only major and minor position)

- 1) *object*: observing sitting rupa — in oneself
- 2) *observer*: earnestness (*atapi*), mindfulness (*sati*), and clear comprehension (*Sampajanna*) this is real *Satipatthana* (These 3 are morality, concentration, and wisdom, and are the 8-Fold Path.)
- 3) *purpose*: destroy like and dislike (*abijjha* and *domanassa*) in 5 khandas
- 4) *Benefit*: destroy *moha*, realize 4 Noble Truths and end suffering

To practice *Satipatthana* is the same as practicing the Eight-Fold Path. Or vice versa: if you practice the Eight-Fold Path you practice *Satipatthana* — because *Satipatthana* and the Eight-Fold Path are the Middle Way. (The Lord Buddha said all *Bodhipakkiyadhamma* is the Middle Way.)

*Satipatthana* is the basis or foundation of the structure of *Bodhipakkiyadhamma*, which leads to *vipassana* wisdom and freedom from suffering.

**Figure 1-2**



There are forty-four *Satipatthana* objects. Each type can lead to the *arahatta* path. For example, Ananda became an *arahant* in *kayanupassana*, the minor posture. (He was in the process of lying down when enlightenment occurred.)

### **1.3.1.1 Requisites of Satipatthana**

a) Must have *kaya*, *vedana*, *citta*, or *dhamma* as an object.  
 b) Object must be observed in the present moment, with the *Three Nama* (or *yogavacara*): *atapi*, *sati*, and *sampajanna*. This is the real *Satipatthana* which develops *kusala* that leads to *nibbana*.

c) a) and b) above work to destroy *abhijjha* and *domanassa* in the “world” (*Five Khandhas*).

1) *Kaya* (figure 1-2)

“Body in body” (in *Satipatthana*): See only one thing in each meditation object. When you see body, see only body in *Satipatthana*, not mind knowing it: this is observing *nama* and *rupa* at the same time, and it is not good practice. For example, don’t mix *kaya* and *vedana*, *kaya* and *citta*, or *kaya* and *dhamma*. See only body in body, feeling in feeling, etc. If you mix the various objects (foundations), it’s



like reading one page of a book, then another page of a book, etc. Doing that, you cannot understand the meaning of that book. It's the same with the practice, You have to practice according to the *MahaSatipatthana* discourse. It is difficult to see *sabhava* (not-self in *rupa* and *nama*) any other way.

#### 2) *Vedana* (feeling)

Don't observe *vedana* in *rupa*. Only observe in *vedana*. For example, when *rupa* has pain, don't observe the *nama* that knows the pain. This can lead to complications. Feeling as an object of *Satipatthana* can be difficult because there are 9 types of feeling — including neutral, which is hard to see.

#### 3) *Citta* (mind)

There are 16 *cittanupassana*: mind with desire, mind without desire, mind with aversion, mind without aversion, mind with delusion, mind without delusion, mind with lust (*raga*), etc.

#### 4) *Dhamma*

There are five *dhammanupassana*:

- 1) the Five Hindrances
- 2) the Five *Khandhas*
- 3) the Twelve *Ayatana* (sense fields, as seeing, hearing)
- 4) the Seven *Bojjhanga*
- 5) the Four Noble Truths

### **1.3.1.2 *Kayanupassana (Body Meditation)***

There are fourteen types of *kayanupassana*, but this practice uses only two: the major and minor body positions. The beginning student should use only *kaya* — in major and minor positions — because body is easier to see than *nama*. Then when *rupa* is seen clearly with no defilements and *vipassana* wisdom occurs, you will also see *nama*. (It is like cleaning a mirror until it's very clear; then you can see easily.)

Also *kaya* meditation fits the *carita* of people in these times (see *Meditation Objects for Different People*, just ahead). In major and minor positions, it is easier to see the *dukkha* that lies concealed than in other types of body meditation. (The Buddha said it is failure to be aware of body posture that conceals *dukkha*.)

Of the fourteen types of *kaya* meditation, only three are true *vipassana*: major and minor positions and body elements.

### **1.3.1.3 *Yoniso and Sikkhati***

In addition to the above, there are two important aids to practice: *yonisomanasikara* (which has to do with knowing the reason for doing things, and prevents *kilesa*), and *sikkhati* (which observes whether the practice is going right or wrong). Right practice with these two will bring about the arising of *yogavacara* (*atapi, sati, sampajanna*), and eventually lead to *nibbana*, which will end suffering.

#### **1.3.1.4 Meditation Objects**

The objects of this practice are the major and minor positions (the minor is the *rupa* that helps the major position to move, i.e., change positions). The real *Satipatthana* is the *Three Nama: atapi, sati-sampajanna*. *Yoniso* and *sikkhati* just help.

The principal duty of *Satipatthana* is to destroy *abhijjha* and *domanassa* (for details, see Section II, Practice).

##### **1.3.1.4.1 Meditation Objects for Different Types of People**

<b>People having:</b>	<b>Should use object:</b>
1) Craving (for sense pleasures) with weak wisdom	Kaya
2) Craving (for sense pleasures) with strong wisdom	Vedana
3) Wrong view (that mind is permanent) with weak wisdom	Citta
4) Wrong view (that body and mind are self) with strong wisdom	Dhamma

#### **Notes:**

- 1) Craving uses *kaya* (body), because body is easy to apprehend. Also it's dirty, loathsome, and helps change the wrong view (*vipallasa*)<sup>1</sup> that body is beautiful, etc.
- 2) Changes wrong view that *rupa* and *nama* are happy.
- 3) Changes wrong view that *rupa* and *nama* are permanent.
- 4) Changes wrong view that *rupa* and *nama* are *atta* (self).

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<sup>1</sup> *Vipallasa* (perversity of perception): a) body is beautiful; b) body and mind are happy; c) body and mind are permanent; d) body and mind are self.

### **1.3.1.5 Sapaya Practice** (Beneficial to Get Rid of Defilement)

1) A *sapaya* place to practice, in that it is quiet; also doesn't belong to anybody, so no defilement of attachment.

2) Dhamma that is *sapaya*, i.e., fit for the yogi's *carita*: as *tanha* and weak wisdom should practice *kaya*, etc.

3) *Sapaya* teacher: teaching should be directed toward ending suffering, and it should begin with the theory behind *Satipatthana*, so the yogi will know for himself the practice is true *vipassana*. The actual practice should lead to *sabhava*, the True State of Nature (1<sup>st</sup> *yana*: *nama-rupa-paricchedanana*). The teacher should be open to questions, to erase any doubts the student may have.

4) *Sapaya* food: wholesome, healthful food that is not too rich. Also prepared with any necessary dietary restrictions for the individual yogi.

The Lord Buddha said if the place of meditation is good and the food good, but the yogi is not going to see *dhamma*, the yogi should leave that place; if the place is bad and the food bad, but the yogi is going to see *dhamma*, the yogi should stay at that place. Even if people try to drive a yogi away, he should stay if conditions are good for seeing *dhamma*.

5) Weather should be not too hot or too cold.

### **1.3.1.6 Correct Practice (Satipatthana)**

According to the Buddha, correct practice:

- 1) Leads to disenchantment with *rupa* and *nama*.
- 2) Leads to detachment.
- 3) Eliminates *kilesa*.
- 4) Eliminates desire completely.
- 5) Will gain the right knowledge or path.
- 6) Leads to understanding the Four Noble Truths.
- 7) Lead to *nibbana* (cessation).

Regarding item (6), when the Brahmin, Pattkapada, asked the Lord Buddha why he refused to answer whether the world was eternal, but instead talked about the Four Noble Truths, he said:

Because that question (the Four Noble Truths), Pattkapada, is calculated to profit, is concerned with the Norm (the *Dhamma*), redounds to the beginning of right conduct, to detachment from lust, to quietude, to tranquillization of

heart, to real knowledge, to the insight of the higher stages of the Path, and to *Nibbana*. Therefore it is, Pattkapada, that I have put forward a statement as to that.

(Dighanikaya, Silakhandhavagga)

### **1.3.2 Four Great Efforts (*Sammāpadhāna*)** (Figure 1-1)

(Earnestness for getting rid of existing *kilesa* and not developing any more)

- 1) Effort to abandon *akusala* states.
  - 2) Effort to prevent *akusala* states. (These two refer to mental defilements called *nivarana* — Sec. 1.8)
  - 3) Effort to develop *kusala* states. (This means to reach wisdom.)
  - 4) Effort to maintain *kusala* states. (This means to maintain that wisdom. All 4 of these depend on maintaining the present moment.)
- (3) is enough for *Satipatthana* (practice). With (3) the first two are automatic. Then (4) is used to maintain the present moment.

The Four Great Efforts work together to develop *sila*, *samadhi*, and *panna* in the Eight-Fold Path. They have to come together in observing one object in *Satipatthana*, to prevent *akusala* and develop *kusala*.

### **1.3.3 Four Paths of Accomplishment (*Iddhipada*)** (Figure 1-1)

- 1) *Chanda* (Will or aspiration to practice to end suffering).
- 2) *Viriya* (Earnestness to end suffering).
- 3) *Citta* (Mind that has *samadhi* to end suffering).
- 4) *Vimamsa* (*Panna* to end suffering).

### **1.3.4 Five Controlling Faculties (*Indriya*)** (Figure 1-1)

(As applied to *Satipatthana*)

- 1) *Saddha-Indriya* (controlling faculty of confidence, faith): In this state, the mind becomes strong, doesn't have boredom. Yogi believes *Satipatthana* is the true path to end suffering.
- 2) *Viriya-Indriya* (controlling faculty of energy): Earnestness that controls the mind; takes away laziness in practice.
- 3) *Sati-Indriya* (controlling faculty of mindfulness): Mindfulness becomes very strong. Doesn't forget sitting *rupa*.

4) *Samadhi-Indriya* (controlling faculty of concentration and knowing sitting *rupa*): The mind stays in the present moment in *Satipatthana*.

5) *Panna-Indriya* (controlling faculty of wisdom): Destroys *moha*. Controls the mind, so it knows the whole posture is sitting *rupa*.

### **1.3.5 Five Powers that Weaken Defilements (*Bala*)** (Figure 1-1)

(The Five *Bala* have the same duties as the Five *Indriya*, but are stronger.)

1) *Saddha Bala*: Develops faith in practice and certainty that the practice is right.

2) *Viriya Bala* (effort): Mind with *viriyā bala* is stronger and can conquer *kilesa* (as with “*nama* seeing”, knows it is not “you” that sees, etc. *Viriya Bala* can prevent wandering mind and prevent the Five Hindrances).

3) *Sati Bala*: Mind remains in the present moment.

4) *Samadhi Bala*: Mind sees sitting *rupa* very clearly.

5) *Panna Bala*: Wisdom becomes very strong, and can change the wrong view that “you sit”. *Panna Bala* can erase *kilesa*, because wisdom becomes stronger than *kilesa*.

Usually when people begin practice, *avijja* (ignorance) and *tanha* are very strong. But by the *Bala* stage, *avijja* and *tanha* are pushed aside.

After the first *yana* (*nama-rupa-paricchedanana*), *samadhi* and *panna* become equal. Before this point, *samadhi* will always be stronger.

### **1.3.6 Seven Factors of Enlightenment (*Bojjhanga*)** (Figure 1-1)

(The *Bojjhanga* are very strong wisdom that leads to the beginning of the Eight-Fold Path, which then leads to enlightenment. The path begins with *Satipatthana*.)

1) *Sati-Sambojjhanga* (*Mindfulness*)

*Sati* becomes very strong: at this level the practitioner is sure he will reach the Four Noble Truths, and become *ariyapuggala* (a Noble One). For *sati* to be perfect, the practitioner must:

a) Have *sati-sampajanna* in *Satipatthana*.

b) Have no contact with people who don't practice.

c) Be in present moment all the time, in all four positions, and with *rupa* and *nama*.

2) *Dhamma-Vicaya-Sambojjhanga* (*Investigation*)

Examining or investigating dhamma: This is the wisdom that realizes *rupa* and *nama* are impermanent, suffering, and without self. This wisdom has to be perfect. For example:

a) The practice has to be balanced. If there is too much *saddha* (faith), *tanha* can enter; if there is too much wisdom (*panna*), doubts will be strong.

Effort (*viriyā*) and *samadhi* must also be balanced. If there is too much effort, restlessness (*uddhacca*) will develop. If there is too much *samadhi*, energy and effort will be low. The practitioner may become too content, and may get stuck at the twelfth *yana*, and have to start all over again.

b) Contact should be made only with people who have seen the True State of the Nature (*sabhava*).

### 3) *Viriya-Sambojjhanga* (Effort)

Effort becomes stronger. Eleven *dhamma* have to be perfect. For example:

a) There is more effort to maintain the practice, because at this level, there is a feeling that it would be no good to be born into woeful states.

b) Practitioner also applies more effort, because he now has no doubt that *Satipatthana* is the only way to end suffering.

### 4) *Piti-Sambojjhanga* (Rapture)

This rapture occurs from *vipassana* wisdom and is not the mundane type of happiness which is caused by *kilesa*. Eleven *dhamma* have to be perfect. For example:

The practitioner thinks about the good qualities of the Lord Buddha, the *Dhamma*, *Sangha*, *Sila*, and *Nibbana*.

### 5) *Passadhi-Sambojjhanga* (Tranquillity)

This wisdom has the three characteristics of *nama* and *rupa* (*anicca*, *dukkha*, *anatta*) as its object. Seven *dhamma* have to be perfect, for example:

a) The yogi must have *sati-sampajanna* all the time; i.e., remain in the present moment.

b) Must make contact only with people who have peace of mind and understand the True State of the Nature.

c) Must eat food only to maintain the body, in order to practice and end suffering.

### 6) *Samadhi-Sambojjhanga* (Concentration)

Eleven *dhamma* have to be perfect. Some of these are:

a) *Saddha* (faith) and *panna* have to be balanced.

b) Effort, wisdom, and rapture (*piti*) have to be very strong to carry the yogi to the Eight-Fold Path.

c) *Sati-sampajanna* must be maintained every moment in every position.

7) *Upekkha-Sambojjhanga* (*Equanimity*)

Five *dhamma* have to be perfect. For example:

a) The yogi realizes that *rupa* and *nama* are the True State of the Nature (“not man, not woman”), and *rupa* and *nama* are the result of *kamma* — and nothing can be done about them (indifference).

b) Must have *sati-sampajanna* every moment in every position.

### Notes:

1) Every *bojjhanga* must have the Three Characteristics (*Anicca*, *Dukkha*, and *Anatta*) as their object.

2) Every *bojjhanga* must come from *Satipatthana*, whereupon it becomes stronger and becomes wisdom. When the *yogavacara* (the *Three Nama*) practice *Satipatthana* until there is perfect *Bojjhanga*, the entry to *Ariya Magga* is reached — which leads to enlightenment.

### 1.3.7 Eight-Fold Path

This is the last eight elements of *Bodhipakkiyadhamma*, which come to thirty-seven all together. The Eight-Fold Path is both *lokiya* (mundane) and *lokuttara* (supramundane). When the *Bojjhanga* become perfect, it becomes *lokuttara* (*Ariya Magga*). At this point *nibbana* becomes the object.

It is important to understand that the Eight-Fold Path is realized, not just followed. For example, after the 7 Factors of Enlightenment become perfect, the Eight-Fold Path becomes perfect, the 4 Noble Truths are realized and *nibbana* is reached. It is *Satipatthana* practice that realizes the 4 Noble Truths. That is why *Satipatthana* comes first in the 37 Qualities. *Satipatthana* is the cause — and it is mundane when the Eight-Fold Path becomes perfect, it becomes supramundane when the 4 Noble Truths are realized. The Lord Buddha said, in the *Samyutta Nikaya*, “My teaching of the 4 Noble Truths is deep and very difficult to realize. It is supramundane and it is void and empty of self — *sunyata*. In the future the monks will not listen to this teaching, because it will be too difficult for them to understand. As long as real gold — that is, the truth — is there, false gold disappears. But when

real gold is not there, false gold appears. This is why Buddhism will decline.” (For additional Eight-Fold Path, see 1.1.1, 1.4.7.)



## **1.4 THE FOUR NOBLE TRUTHS (ARIYA SACCA)**

In the preceding Section (1.3), we saw that the goal of the Thirty-Seven Enlightenment Qualities was the Four Noble Truths (Figure 1-1). The Noble Truths consist of:

- 1) *Dukkha Sacca* (The truth of suffering. The *Five Khandhas*, or *rupa* and *nama*, are suffering.)
- 2) *Samudaya Sacca* (The cause of the arising of *dukkha* = *tanha* or craving.)
- 3) *Nirodha Sacca* (Cessation of defilements = *nibbana*)
- 4) *Magga Sacca* (Eight-Fold Path)

### **1.4.1 Characteristics of the Four Noble Truths**

1) *Dukkha-Sacca*: Characterized by restlessness, inability to stay the same. Both body and mind are restless. Body is restless from *dukkha-vedana*, and mind ever seeks to find a new object of pleasure — to be happy, when they are in fact just curing suffering. The one who ends suffering doesn't seek constantly and compulsively for different objects of pleasure but has peace and contentment.

2) *Samudaya-Sacca*: The cause of this restlessness and pleasure-seeking is *Samudaya* (the three *tanha*). *Rupa* and *nama* never stop working: seeing, hearing, touching, smelling, investigating, determining, etc.

3) *Nirodha-Sacca*: Characterized by freedom from restlessness, because it is free of *tanha*; has the peacefulness of *nibbana*.

4) *Magga-Sacca*: Characterized by having the proper qualities necessary to realize the Four Noble Truths and reach *nibbana*.

### **1.4.2 Applying the Noble Truths**

1) Realizing suffering (suffering is the *Five Khandhas*: *rupa* and *nama*). This is not ordinary suffering (aches and pains) but inherent suffering (*dukkha-sacca*).

2) *Samudaya* is the cause of suffering.

3) *Nirodha* (suffering is extinguished: cessation)

4) Following the *Eight-Fold Path* leads to realizing the Four Noble Truths.

### **1.4.3 How this Practice Fits the Four Noble Truths**

- 1) It shows the truth of suffering: And so we practice to realize suffering. Suffering is *rupa* and *nama*.
- 2) It shows defilements lead to suffering: So we practice to eradicate *tanha*. The more we realize suffering the more craving (*tanha*) is eradicated — because *tanha* has the wrong view that *rupa* and *nama* are “we”, and that “we” suffer.
- 3) Reducing defilement leads toward cessation (*nirodha*) because the more craving is eradicated, the closer you get to *nirodha*, or *nibbana*.
- 4) The more we reach cessation, the more the Eight-Fold Path is developed. If *panna* realizes *dukkha sacca*, then all Four Noble Truths are realized, and the practice is perfect.

#### **1.4.4 Dukkha-Sacca**

We (*nama-rupa*) are suffering in this existence all the time. This is *dukkha-sacca* and cannot be remedied. (Only *dukkha-vedana* and *sankhara-dukkha* can be remedied.) *Rupa* and *nama* are always suffering in every position, all the time.

*There are two basic kinds of dukkha sacca:*

- a) *Dukkha* with *kilesa*, or mental *dukkha*
- b) *Dukkha* with *vipaka*, or physical *dukkha*

The first kind can be got rid of in this life, right here and now, by practicing *vipassana* until *Arahatship* is reached. The second kind, with *vipaka*, can't be eliminated in this life. If an *arahant* is alive, he still has *dukkha* with *vipaka*. *Vipaka* means “fruit or result”, and in this case refers to suffering which is the natural result of being reborn through having *rupa* and *nama* (caused by *samudaya*).

*Nama* and *rupa* are themselves the result of rebirth, caused by *avijja* (ignorance) and *tanha* (craving). This can only be eliminated by not being reborn (reaching full *nibbana*), and thus being rid of the *Five Khandhas*.

##### **1.4.4.1 Four Types of Dukkha:**

- 1) *Dukkha Vedana* (regular pain in the body — and the *nama* that knows it — and mental suffering caused by the body pain; except with an *arahant*, who feels only body pain).
- 2) *Sankhara Dukkha* (in practice, pain that is being changed or cured by changing position; this is harder to see than *dukkha vedana*).

3) *Dukkha Lakkhana* (the knowledge that suffering as seen in *rupa* and *nama* has the three characteristics. This is realized at the fourth of the sixteen *yanas* — knowledge of contemplation on rise and fall (*udayabbaya-nana*).

4) *Dukkha Sacca* is the truth that suffering is inherent, and we can't change anything — and this is the real truth. And we can't change getting old, getting sick, and dying. *Dukkha* with *kilesa* can be erased by reaching the *Arahatta* Path; but this is *dukkha* with *vipaka* (see Glossary) and can only be changed by not being reborn.

*Dukkha vedana* is like a patient in a hospital.

*Sankhara dukkha* is like a nurse who feels unpleasant from having to take care of the patient.

The beginning practitioner must realize *dukkha vedana* first, because it is easier to see. Then *sankhara dukkha* will follow, which is more difficult to see than *dukkha vedana*. *Dukkha lakkhana* requires *vipassana* wisdom.

When *dukkha sacca* is realized by wisdom, then the yogi will see *there is only suffering in the world, and no happiness*. When *dukkha sacca* is seen, all Four Noble Truths are realized.

#### 1.4.4.2 Eleven Kinds of Dukkha Sacca that the Buddha Discovered.

<i>Vipaka</i>	[	1) Birth (of <i>Five Khandhas</i> )
		2) Decay (old age of <i>Five Khandhas</i> )
		3) Death (of <i>Five Khandhas</i> )
		4) Sorrow
<i>Dukkha with Kilesa</i>	[	5) Lamentation
		6) Pain (bodily)
		7) Grief (mental suffering)
		8) Despair
		9) Association with the unpleasant
		10) Separation from the pleasant
		11) Not getting what you want

All *dukkha* is clinging — caused by the *Five Khandhas*.

Whoso delights in corporeality  
in seeing or hearing, or perception  
or mental formation or consciousness,  
he delights in suffering, and whoso  
delights in suffering will not be

freed of suffering — (*Samyuttanikaya*, XXII, 29)

The above quotation refers to the opposite of *dukkha*, which is *sukha* (pleasure). Because *sukha* is impermanent and can't stay the same, it is *dukkha*; and since it is out of our control, it is *anatta*.

In order to end suffering we have to realize *dukkha* through practice. Seeing *dukkha* with wisdom will lead you out of *vata* (rebirth). Because *kilesa* is very strong and tenacious, it is necessary to use wisdom that realizes *dukkha* to eliminate it.

When observing *dukkha*, one has to use *rupa* and *nama* in the present moment as object, because *rupa* and *nama* are *dukkha sacca*. The more *dukkha* is seen by wisdom, the more benefit will be gained from the practice. This benefit is the erasing of *tanha*. The more *sukha* (happiness) is seen, the more suffering will be obscured and the less benefit will come from the practice. Some practitioners, instead of seeing *dukkha*, indulge in *sukha* instead (*samadhi*), and they grow to like it. What they like, actually, is the *Five Khandhas*. The *Five Khandhas* have *dukkha vedana*, *sukha vedana*, and *upekkha vedana* — so specifically, they like *sukha vedana* in the *Five Khandhas*. Experiencing this, practitioners think it is *nibbana*. This feeling (*sukha vedana*) can't get rid of *kilesa* and bring disgust with *rupa* and *nama*, as true *nibbana* does. (*Nibbana* is out of the *Five Khandhas*.)

#### **1.4.4.3 Dukkha in the Six Senses**

The birth of the *Five Khandhas* (*nama-rupa*) is *dukkha-sacca*. *Dukkha-sacca* occurs by the six sense doors (eye, ear, nose, tongue, body, and mind). For example, when eye meets object it is *rupa-khandha*. But seeing (or hearing, etc.) is *vinnana-khandha*. *Vinnana-khandha* is composed of three *cetasikas*: *vedana-khandha*, *sanna-khandha*, and *sankhara-khandha*. So all together, it makes five *khandha*, and when the *Five Khandhas* occur, it is *dukkha-sacca*. The same goes for the other sense doors: ear, nose, tongue, etc. When we say "the world" in Buddhism, we mean the world of the *khandhas*, or the world of *ayatana*.

Vashira Theri, a *bhikkhuni* (nun), and an *arahant* in the time of the Buddha, said, "Only *dukkha* occurs. Only *dukkha* exists. Only *dukkha* has been. Without *dukkha* there is nothing."

#### **1.4.5 Samudaya-Sacca (Second Noble Truth)**

The second Noble Truth is the truth of the cause of suffering (*samudaya*) — which is craving or *tanha*. There are three kinds of *tanha*:

1) *Kamatanha* (sensual craving) of the five senses (form, sound, odor, taste, touch) for *kamacunda* (sensual pleasure or sensual objects). If there is no pleasure in sensual objects, there is no *kamatanha*. For example, if you have *indriyasamvarasila* (sense restraint) with all five senses, you will have no *kamatanha* at that time. *Kamatanha* is completely erased at the *Anagami Path* (Once-Returner).

2) *Bhavatanha* (craving for existence). “*Bhava*” means literally “becoming”, which refers to repeated and successive existence from rebirth. There are thirty-one *bhava*, or states of becoming, ranging from birth in the states of unhappiness and going up to the highest heavenly state. *Bhavatanha* causes people who are even mortally ill or seriously injured or handicapped to cling to life and fear death. *Bhavatanha* is erased at the *Arahatta Path*.

3) *Vibhavatanha* (craving for existence). This is the “annihilationist” view that there is only one life and it ends at death. Thus, because there is only one life, the annihilationist wants to have as much pleasure as possible while still alive. The Stream-Winner path-moment eradicates *vibhavatanha*.

Everyone has *kamatanha*, but with *kamatanha* they either have *bhavatanha* or *vibhavatanha*, that is, they crave existence or non-existence.

All of the 3 types of *tanha* above result in rebirth in a new existence (“*bhumi*”).

#### **1.4.6 Nirodha-Sacca (Third Noble Truth)**

*Nirodha* is the cessation or extinction of suffering. *Nirodha* and *nibbana* are the same. *Nibbana* is the *dhmma* that extinguishes *kilesa*, and so *dukkha*.

This is done by extinguishing the cause of *dukkha* — *samudaya* (or the three *tanha*). In *nibbana* momentarily there is no *dukkha*, because the *Five Khandhas* are extinguished. This occurs briefly in the thought moment called *magga-citta* (see 1.1.1). When the practitioner realizes *dukkha* by wisdom then he knows that *tanha* is the cause and so he knows that he must get rid of *tanha*. When the cause is extinguished, the result is extinguished.

If *tanha* is completely eradicated, then final *nibbana* is reached, and Arahantship. If the practitioner doesn’t realize *tanha* is harmful, he can’t reach *nibbana* — and thus extinguish *dukkha*. *Nibbana* is:

The extinction of the fires of greed, of hatred, and of ignorance; the unconditioned; the supreme goal of Buddhism; the Summum Bonum of Buddhism; the final emancipation; the extinction of all defilements and suffering.<sup>1</sup>

The characteristic of *nirodha (nibbana)* is peacefulness, quietude, and freedom from *kilesa*. The one who realizes *nibbana* is good and desirable is also the one who will realize suffering in the world (the *Five Khandhas*). If one thinks the world is happy, *nibbana* has no meaning for him.

There is no rebirth in *nibbana* and no death. There is no *rupa* and *nama* anymore, or *Five Khandhas*; *rupa* and *nama* are no longer the object of meditation. *Nibbana* is not a place, but it still exists. It is like the wind; you only know it by its effect. *Nibbana* is an object of an excellent or special *citta*, which is *maggacitta*. The ordinary person is saturated in *kilesa* and *maggacitta* cannot arise in him — unless he takes up the practice of *vipassana*. So when he practices *vipassana* the *citta* of the one who practices becomes purified, and that is called *maggacitta*, which has *nibbana* as an object. *Nibbana* is not *citta*, *nibbana* is the object of *citta*, which is *maggacitta*.

The one who reaches *nibbana* knows by himself — he does not need a teacher to tell him. Nobody can reach *nibbana* until he practices *vipassana* and *vipassana panna* becomes *maggacitta*.

*Nibbana* is the end of *dukkha*, but you can't reach *nibbana* unless you follow the Eight-Fold Path. There are two kinds of *nibbana*:

1) *Saupadesanibbana (nibbana realized with the body remaining)*. This is with *kilesa* extinguished but *Five Khandhas* remaining.

2) *Anupadesanibbana (nibbana realized with both kilesa and Five Khandhas extinguished)*. This is the death of body and mind of one without defilement, and is called *parinibbana*.

#### **1.4.7 Magga-Sacca (Fourth Noble Truth)**

*Magga-Sacca* is the Eight-Fold Path leading to the way out of suffering. 'Magga' means path, and that path leads to *nibbana*, which is the *dhamma* that extinguishes suffering. There is only one way to follow the Eight-Fold Path and that is by practicing *Satipatthana*, which is the first path of *Bodhipakkiyadhamma*, and leads to purification, or the elimination of *kilesa*. The Eight-Fold Path is composed of *Sila*, *Samadhi*, and *Panna* and is the only way to end suffering.

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<sup>1</sup> A Dictionary of Buddhism, Rashavoramuni Mahachula Buddhist University, Bangkok.

## **The Eight-Fold Path**

### **Wisdom (Panna):**

#### 1) *Right Understanding (Samma-ditthi)*

Realizing the Four Noble Truths, which is to realize the *sabhava-dhamma* of the truths as they are. If it is mundane, *rupa-nama* is the object. If it is supra-mundane, *nibbana* is the object.

#### 2) *Right Thought (Samma-sankappa)*

*Nekkhamma*: self-denial; *abyapada*: non-hatred; and *ahimsa*: non-harming. The function of right thought is very important. It is used to help *atapi-sati-sampajanna* to work correctly in *Satipatthana*.

### **Morality (Sila):**

#### 3) *Right Speech (Samma-vaca)*

No lies, obscenity, idle talk, or talk harmful to others. (The root of these four *akusala* actions is *lobha*, *dohsa*, and *moha*. If there is right thought they cannot occur.)

#### 4) *Right Action (Samma-kammanta)*

Precepts — for example, no harming of living things. (Right thought assures right action.)

#### 5) *Right Livelihood (Samma-ajiva)*

No harmful occupation, such as selling guns, etc. (Even eating to cure suffering is a form of right livelihood.)

### **Concentration (Samadhi):**

#### 6) *Right Effort (Samma-vayama)*

Four great efforts to get rid of *kilesa*. The Four Great Efforts (see 1.3.2) help concentration (*samadhi*) and wisdom (*panna*) to occur.

#### 7) *Right Mindfulness (Samma-sati)*

Refers to mindfulness in *Satipatthana*. Right mindfulness depends on Right Effort in order to develop.

#### 8) *Right Concentration (Samma-samadhi)*

One-pointedness, or collectedness, in the present moment, in *Satipatthana*. To be perfect, Right Concentration needs help from Right Effort and Right Mindfulness.

In order for Right Concentration (*samadhi*) to be correct, its object must be from the four foundations of *Satipatthana*.

What do we mean by “Path”?

There is only one Path, the way to enlightenment. But the “Path” contains eight elements. Thus the Eight-Fold Path is like a medication that contains eight ingredients, but it is necessary to take only one pill.

The Eight-Fold Path was discovered by the Lord Buddha, and did not exist before his time.

The Eight-Fold Path is *Majjhima Patipata* — the Middle Way. The Middle Way destroys *moha* (delusion). When *moha* is destroyed completely, the Four Noble Truths are realized.

The Eight-Fold Path is actually eight *cetasikas* (mental properties). It has no self or soul, is not man or woman. It is *sabhava*.<sup>1</sup> Thus nobody realizes *dukkha-sacca*, nobody eradicates *samudaya sacca*, nobody reaches *nirodha sacca*, nobody develops *magga sacca*.<sup>2</sup>

#### **1.4.8 Wisdom that Realizes the Four Noble Truths**

1) The wisdom that realizes *dukkha* also extinguishes *vipallasa* (perversity of perception — i.e., “body and mind are permanent”, etc.).

2) The wisdom that realizes *samudaya* (cause of suffering) changes the wrong view that we were created by a higher power, instead of being the result of causes.

3) The wisdom that realizes *nirodha* corrects the wrong view about false *nibbana*, which is created by *samadhi*.

4) The wisdom that realizes *magga* erases any clinging to wrong practice and shows the true path that ends suffering.

Because *tanha* is eradicated (the cause), the “world” of the *Five Khandhas* is extinguished, and so *dukkha* is extinguished. The wisdom that realizes the Four Noble Truths is found only in Buddhism.

#### **1.4.9 Conclusion**

As the *Visuddhimagga-Magga* says, *dukkha-sacca* is like a heavy load. *Samudaya-sacca* is like carrying the heavy load. *Nirodha-sacca* is putting down the

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<sup>1</sup> *Sabhava* is the True State of the Nature. See Section 1.6.1 for further details.

<sup>2</sup> Mere suffering exists, no sufferer is found.

The deed is, but no doer of the deed is there.

Nibbana is, but not the man that enters it.

The Path is, but no traveller on it is seen.

(Ancient Verse, quoted in *Visuddhimagga-Magga*, XVI)



load, so we feel better. *Magga-sacca* is the way to put down the heavy load.  
(Samyutta-Nikaya, iii, 26.)

## 1.5 VIPASSANA

*Vipassana*<sup>1</sup> is the only practice that can lead the yogi to end suffering. This is the highest aim of Buddhism, and so the practitioner should know what *Vipassana* is:

1) *Vipassana* is the type of wisdom (*panna*) that knows *nama-rupa* are impermanent, suffering, and without self (not man, not woman). Other wisdoms are not *Vipassana* wisdom; only the wisdom that knows this. The *Visuddhimagga-Magga* says this is a special, "excellent wisdom".

2) The objects of *Vipassana* are *rupa* and *nama* in the present moment. If you are aware of something besides your own *rupa* and *nama*, you can't realize the True State of the Nature (*sabhava*).

3) The duty of *Vipassana* is to destroy *kilesa* wherever it occurs at the six sense doors. Therefore, we have to practice to observe the present moment at the six sense doors, because *kilesa* occurs at that place.

4) The benefit of *Vipassana* is to destroy *vipallasa* (perversity of perception) that thinks *rupa* is beautiful, *rupa-nama* is permanent, *rupa-nama* is happy, *rupa-nama* is personal.

When *Vipassana* wisdom is very strong, it will lead to the end of suffering (*nirodha*) and hence *nibbana*.

5) The practice of *Vipassana* uses the four foundations of *Satipatthana* as outlined in the *MahaSatipatthana* Discourse (the "Great Setting Forth of Mindfulness").

These *dhamma* are helpful:

- a) Six *Vipassana Bhumi* (basic knowledge)<sup>2</sup>
- b) Sixteen *Yanas*
- c) Seven Purities

*Vipassana bhumi* are objects that we must observe when practicing *Vipassana*, in order to have *Vipassana panna* occur. There are six:

- 1) 5 *Khandhas*
- 2) 12 *Ayatana*
- 3) 18 *Dhatu* (elements)
- 4) 22 *Indriya*

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<sup>1</sup> *Vipassana* is actually the result (insight) from *Satipatthana* — i.e., the sixteen *yanas* — but today it has come to mean insight meditation.

<sup>2</sup> The word "*bhumi*" means place, or plane of existence (see 1.4.5). As here used, it means the place of various types of knowledge.

5) 4 Noble Truths

6) 12 *Paticcasamuppada*

All of this, to put it briefly, is just *rupa-nama*, because the one who comes to practice *Vipassana* has only to observe *rupa-nama*. *Rupa-nama* are the objects to be seen by *Vipassana panna*, and which will bring the truth to *Vipassana panna*. That truth is knowing that *nama-rupa* are impermanent, suffering, and not-self. That *panna* is called *Vipassana panna*, and can destroy *kilesa*.

*Vipassana bhumi* is *pariyatti* (theory) and it is *sabhava* which is very deep and wide. The practitioner has to study the *bhumi* until they are understood completely. When he comes to practice he has to know how to observe them (*rupa-nama*). For example, he has to know about the sense spheres (*ayatana* — Fig. 2-1) or the four postures. If he lacks *pariyatti* (theory) and doesn't know how to observe *nama-rupa*, he cannot practice *Vipassana* in the right way and it (*pariyatti*) cannot be the *paccaya* for the result, because *pariyatti*, *patipata* (practice), and *pativedha* (result, insight, knowledge) depend on each other, and cannot work alone.

*Vipassana* must realize the Natural Law that says all existence has three characteristics: *anicca*, *dukkha*, *anatta* (also known as the Three Signs of Being). If one doesn't know the Natural Law, it is called ignorance (*avijja*). Being ignorant of the Natural Law, one is still in *samsara-vata* (rebirth cycle) and can't end suffering. The Scriptures define ignorance as not knowing the Four Noble Truths. If one doesn't know the Natural Law, one can't reach the Four Noble Truths, and so is ignorant of them.

### **1.5.1 Three Types of Practice Wisdom (as differing from worldly wisdom):**

1) *Sutta panna*<sup>1</sup> is knowing by *pariyatti* (theory) or hearing *dhmma* discussions, before practicing.

2) *Cinta panna*<sup>1</sup> is knowing by practicing, as we are doing now.

3) *Vipassana panna* is knowing by *Vipassana panna* that there is only *rupa* and *nama*, and they are impermanent, suffering, and without self.

(Right theory will lead to right practice and right practice will lead to insight wisdom, or *Vipassana*.)

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<sup>1</sup> Technically, *sutta panna* means enlightenment wisdom reached through hearing theory. *Cinta panna* means to know by oneself, without a teacher. Only a Buddha has *cinta panna*. In this practice, however, we use *sutta panna* to mean understanding theory and *cinta panna* to mean applying correct theory to practice.

*Vipassana bhavana* is different from *samatha bhavana*. If the yogi doesn't know this, he might mix the two together and *Vipassana panna* can't occur, and end suffering. *Samatha bhavana* is *kusala*, but it leads to tranquility and is still in *samsara*.

(See difference between *Samatha* and *Vipassana*, Section 1.9.)

### **1.5.2 Samadhi**

*Samadhi* means concentration, or the results of concentration. In the latter sense, some teachers prefer the broader definition, "collectedness". *Samadhi* is useful in *Vipassana* but only to the level of momentary concentration.

There are three basic types of concentration:

1) *Kanika Samadhi* — Momentary concentration.

2) *Upacara Samadhi* — High concentration, almost to the level of *Apana Samadhi*.

3) *Apana Samadhi* — Concentration in which the mind can remain steadfast on one object for long periods.

As noted above, only *kanika samadhi* (momentary concentration) is necessary for *Vipassana* practice.

#### **1.5.2.1 Kanika Samadhi**

The reason we have to use *kanika samadhi* for *Vipassana* is that *kanika samadhi* still remains in the six senses. When changing objects, for example, from sitting *rupa* to *nama* hearing (from mind sense to hearing sense), *kanika samadhi* can follow the change. *Kanika samadhi* is the basic tool to make *Vipassana panna* work. It is this changing of objects that allows the yogi to see the rising and falling away of *cittas* (mental states).

When impermanence is seen in *cittas*, this impermanence means *cittas* are out of control and therefore *dukkha* and *anatta*. *Upacara samadhi* is just one-pointedness, and it cannot be used to see the rising and falling of *cittas*. When impermanence is realized in *cittas*, it has to be realized with wisdom, and not *samadhi*.

## 1.6 PRESENT MOMENT & SABHAVA DHAMMA

The present moment (*arompaccupan*) can be defined as:

- 1) *Nama* and *rupa* which occurs at a given time independently of our desire.
- 2) *Nama* and *rupa* seen with the *Three Nama*: *atapi*, *sati*, and *sampajanna* (*yogavacara*).

If you are to realize the present moment, a) the object of the *Three Nama* must be ultimate reality (*paramattha* = not man, not woman, not self, etc.), which is *rupa* and *nama*; b) the object has to be in the Four Foundations of Mindfulness. The various objects (foundations) should not be mixed. For example, when observing sitting *rupa*, if sitting *rupa* has pain, don't observe the *nama* that knows sitting *rupa* has pain. Just know that sitting *rupa* suffers. Observe only "body in body"; c) the object must be observed by the *Three Nama* (*yogavacara* = earnestness, mindfulness, and clear comprehension); d) *nama* and *rupa*, to be seen in the present moment, must occur independently of our desire. We cannot create the present moment. Examples of the latter would be slow walking for the purpose of creating insight, or slow movement of the arm to see the groups (*kalapas*) rising and falling. These are not the present moment; e) an example of the true present moment is awareness (*sati-sampajanna*) observing sitting *rupa*, but there is a little bit of *kilesa*, perhaps a hidden desire to see sitting *rupa*. Then a thunder-clap occurs. Awareness leaves sitting *rupa* and hears the thunder. Automatically there is *nama* hearing. This is true present moment (*vipassana*) because at that moment there is no *kilesa*.

There are two kinds of present moment: *cinta* present moment and *Vipassana-panna* present moment. *Cinta* present moment is seen in ordinary good practice. *Cinta* present moment precedes and leads to *Vipassana* wisdom, in the way that two dry sticks rubbed together lead to fire.

If practice is done correctly with *arompaccupan*, it will destroy *abhijjha* and *domanassa* (like and dislike) in the five aggregates (*khandhas*). Then *Vipassana panna* will occur.

*Vipassana* present moment is very elusive, like trying to catch a fish in a pond with the hands. *Vipassana* present moment sees that the one that sits is sitting *rupa*, not "you". It is not even you that knows sitting *rupa* — it is the *Three Nama* ("yoki")<sup>1</sup>. And in fact, there's not even sitting *rupa*, only *sabhava*.

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<sup>1</sup> See footnote, Sec. 2.1.2. Also Glossary, "yogavacara".

*That sabhava that we call sitting rupa doesn't know anything. The nama that knows the object (sitting rupa) is sabhava too.*

*There are only two sabhavas in the world: the one that knows nothing and the one that knows.*

The *Vipassana* present moment is elusive, because of the existence of *kilesa*. It also takes practice. Catching the *Vipassana* present moment is like trying to read before learning the alphabet. Until you know the shape of the letters, you can't recognize words.

Even when changing from sitting to standing, the present moment should be maintained, otherwise *kilesa* will enter. When present moment is maintained continuously, *kilesa* is kept out and the *Vipassana* present moment arises and destroys *moha* (ignorance).

**Q:** How does the yogi know he is in the present moment?

**A:** He will have *sati* and *sampajanna* all the time. If there is *sati* and *sampajanna*, it is the present moment. The reverse is also true: if there is present moment there is *sati* and *sampajanna*. The yogi should be continually in the present moment. If this is so, the truth will appear; that truth is *dukkha*, *rupa*, and *nama*.

(*Sati* and *sampajanna* actually work together in the present moment of *rupa* and *nama* and destroy *abhijjha* and *domanassa* in the "world" of the *Five Khandhas*.)

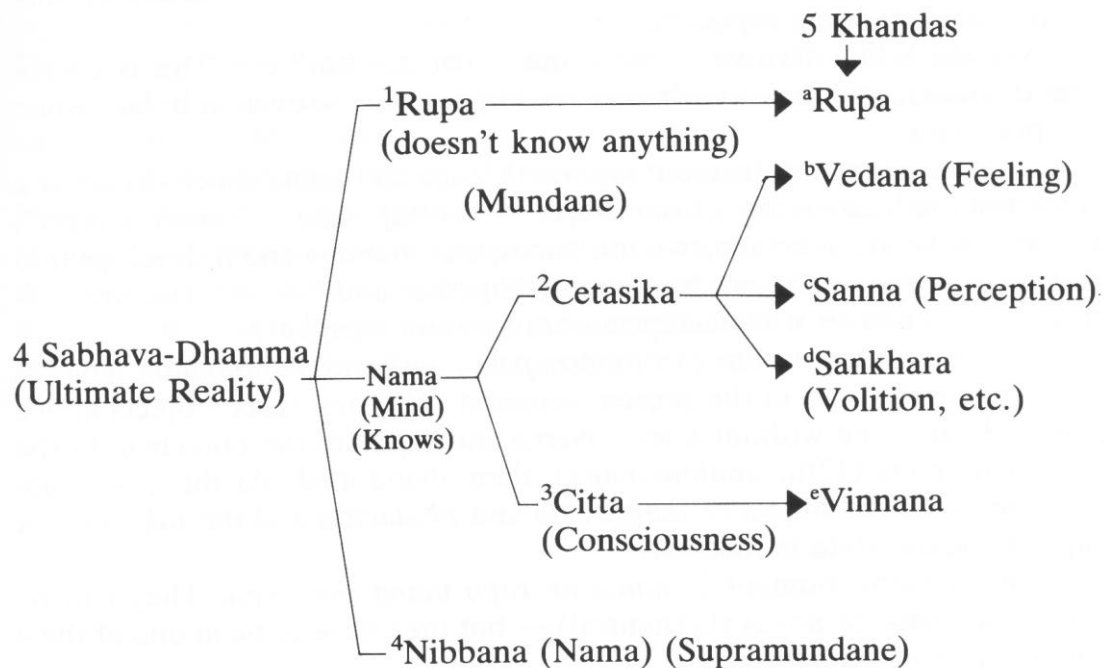
This practice leads the yogi to reach *sabhava* — the *True State of the Nature* — thus changing the wrong view that *rupa* and *nama* is "you".

### **1.6.1 *Sabhava Dhamma (the True State of the Nature)***

*Sabhava Dhamma* is the true state of the nature of everything in the universe. It is reality — but it is not man or woman, person or soul. For example, sitting *rupa* is the *sabhava* of the sitting position. (Actually, when the true state of the nature is realized it is not even sitting *rupa*, it is just *sabhava*.)

The universe is not empty of reality, as some types of Buddhism say, just empty of self or soul. *Sabhava dhamma* is composed of *nama* and *rupa* — with *nama* divided into three parts, as below:

**4 Sabhava Dhamma (Ultimate Reality)**  
 (For Sabhava Dhamma in more detail see Figure 2-2)



**Figure 1-3**

**Notes** (Fig. 1-3):

a) All four of these elements of ultimate reality are *paccupanadhamma*. As covered below (in the following paragraph), *paccupanadhamma* is the true state of the nature — except that we don't always see it.

b) The first three are *nama* and *rupa*, and are mundane *dhamma*. *Rupa*, in practice, is just the object — it doesn't "know anything". *Nama* is also an object; but *nama* also knows *nama* (*nama* seeing and *nama* hearing). This is the mundane sphere (*lokiya*) — and still in the wheel of rebirth (*samsara-cakka*).

In the supramundane (*lokuttara*), *nibbana* becomes the object. *Magga-citta* (path consciousness) and *phala-citta* (result) now know *nibbana* as an object. It is *magga-citta* that destroys *kilesa*. In the mundane sphere, *sati-sampajanna* is *vipassana* wisdom. In the *supramundane*, *sati-sampajanna* becomes *magga-citta*. (*Magga-citta*, which literally is "path-consciousness", actually refers to path completion, or *magga-nana* — which is the 14<sup>th</sup> *yana*). *Nibbana* is supramundane (*lokuttaradhamma*), out of the *Five Khandhas*.

**There are two kinds of *paccupan* (*paccupan* means “present”):**

1) *Paccupanadhamma*. *Rupa* and *nama* rising and falling away very fast. But we don't see it because the *kilesa* is hidden. But there is only sitting *rupa*, standing *rupa*, etc.

We think that “we sit”, “we stand”, “we are hot”, etc. This is *paccupanadhamma*, and it exists whether we see it or not — even at home, when not practicing.

2) *Paccupanarom* (present moment). *Rupa* and *nama* which occurs at a given time independently of our desire — “sitting *rupa*”, “standing *rupa*”, etc. When we are practicing we use *paccupanadhamma* and it develops into *paccupanarom*. The *Three Nama* work together and “we sit” becomes sitting *rupa* — and so it is *paccupanarom* (present moment).

To be *paccupanarom* (*arompaccupan*), *sati* and *sampajanna* have to have *rupa* and *nama* in the present moment. The first three objects above (Fig. 1-3) are seen without *kilesa*. *Nama* and *rupa* are the objects until the *Vipassana-nana* (12<sup>th</sup>: *anulomanana*), then abandoned. At this point *nibbana* becomes the object of *maggacitta* and *phalacitta* and the *lokuttara* or supramundane state is reached.

The present moment is *nama* or *rupa* being observed. They can be *kusala*, *akusala*, or *abyakata* (neutral) — but they have to be in one of the 4 foundations of *Satipatthana*.

*Vipassana* can work only when *kilesa* exists.<sup>1</sup> It must also work, or be applied, where the *kilesa* is. For example when a sound is heard, *kilesa* will think that “we hear”, and so *Vipassana* reminds us that “*nama* hears”, and erases the *kilesa*.

**Q.** The *Three Nama* that observe the present moment and the *Three Nama* that catch the present moment — are they the same?

**A.** The name “present moment” is the same, but the *Three Nama* that observe (*cinta* wisdom) and the *Three Nama* that catch the present moment (*Vipassana* wisdom) are different. The yogi should practice catching the present moment, in the same way he would learn the alphabet in order to read. *Cinta* wisdom is like practicing the ABCs and *Vipassana* wisdom, which follows, is like reading.

**Q.** How can the yogi improve his chance to catch the present moment?

**A.** If the yogi has awareness (*rusuthua*) he will not hear too much that is going on around him — or he will not hear it too strongly. The present moment of sitting

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<sup>1</sup> An arahant, having no *kilesa*, does not need to practice *Vipassana*.



*rupa* will blank out or lessen the sounds. So, in order to increase the chances of catching the present moment, the yogi should have increased awareness.

**Q.** Is it desirable to take a given position in order to see the *rupa* of that position?

**A.** A yogi should never sit to see sitting *rupa*, or walk to see walking *rupa*. All positions must be taken to cure suffering from a previous position. Then sitting *rupa* or walking *rupa* can be seen naturally, as it arises.

**Q.** When the yogi is in the present moment, he automatically has *sila*, *samadhi*, and *panna*. Why?

**A.** When the yogi realizes sitting *rupa* by *vipassana* wisdom, “obvious *kilesa*” (the kind in the precepts) is suppressed. This proves *sila* is present. Mental defilements (*nivaranas*) are momentarily erased. This proves *samadhi* is present. Finally, the hidden *kilesa* (*asava*) of wrong view is momentarily erased. This proves *panna* is present, because *vipassana* wisdom leads to right view — *sammaditthi* — that no “you” sits.

## 1.7 ATAPI-SATI-SAMPAJANNA YONISOMANASIKARA, AND SIKKHATI

### **Definitions:**

A) *Atapi* means “earnestness” (Thai — *kwarm pean*)

B) *Sati* means “mindfulness”. There are two *satis* (all *sati* is *kusala* and should not be confused with every-day “paying attention”. This is *sanna* — perception):

1) Normal, or mundane, *sati* would be to do any act of *kusala* with awareness — such as giving food to monks, etc.

2) *Sati* in *Satipatthana* practice is *sati* in which the object is seen as *rupa* or *nama*, in the present moment.

C) *Sampajanna* means “clear comprehension”. It is always used with *sati*. For example, to know the sitting position is *sati*; to know it is sitting *rupa* is *sampajanna*. When *sati-sampajanna* come together, it is called “awareness” (Thai — *rusuthua*). *Sati* and *sampajanna* are described in the Scriptures as “virtues of great assistance” in reaching right understanding and realizing the Eight-Fold Path. A, B, C above are called *yogavacara* (“*yoki*”) or the “*Three Nama*”.

There are four virtues that assist *sati* and *sampajanna*:

1) Living in a suitable region or environment (as being born in a country where Buddhist *dhamma* is taught).

2) Association with good people (those who understand the practice of *Vipassana* to end suffering).

3) Setting oneself on the right course (having a strong and unquenchable desire to end suffering).

4) Having formerly done (in previous lives) meritorious deeds (*pubbekata-punnata*).

D) *Yonisomanasikara*, or “*yoniso*”, means “to fix one’s attention on something with right understanding as to the cause”. It also refers to understanding the True State of the Nature (*sabhava*) of something. (For a complete discussion of *sabhava*, see 1.6.1.)

E) *Sikkhati* (observation) tells us if we have left the present moment.

### **Discussion:**

A) *Atapi* is perseverance to burn *kilesa* out (*abhijjha* and *domanassa*), in order to help bring *sati-sampajanna* into the present moment.

B), C) *Sati* is awareness of the sitting position only. So then *sampajanna* can be aware that it's sitting *rupa*.

It is actually *atapi*, *sati*, and *sampajanna* that pay attention to *rupa* in the present moment. We need to understand this, because many yogis think that "they" practice, but it is just these *Three Nama*, or *yogavacara* that practice.

*Sati* and *sampajanna* destroy *abhijjha* and *domanassa* — then *Vipassana* wisdom occurs and destroys *moha* (delusion).

*Yoniso*, *sati*, and *sampajanna* are *cinta panna*. When *sati-sampajanna* are working perfectly, they become *Vipassana* wisdom, but *yoniso* is still *cinta panna*.

When it becomes *Vipassana* wisdom, we will see that even *sati* and *sampajanna* are not "us". *Sati* and *sampajanna* are mental states and are impermanent, suffering, and without self.

D) "*Yoniso*" is the *dhamma* needed to help *yogavacara* to work right and prevent *kilesa* (*abhijjha* and *domanassa* — like and dislike) from occurring.

When *yoniso* sees that the position is being changed to cure suffering, it prevents like or dislike from developing. Similarly, if *yoniso* and *yogavacara* know the position is sitting *rupa*, then when pain is felt, there will be no aversion to pain, since it is sitting *rupa* that suffers, not you. When sitting *rupa* is changed to another position, *yoniso* tells you it is necessary to cure suffering. This prevents like for the new position from occurring.

*Yoniso* is *cinta panna*: it precedes *sati-sampajanna*. *Yoniso* is like bringing somebody to a rice field. Once they are there, *sati* holds the rice and *sampajanna* is the knife that cuts it. In sitting, *yoniso* brings the *Three Nama*, and the *Three Nama* know this is sitting *rupa*. *Yoniso* acts as a sort of introductory element. *Yoniso* knows by *sutta* wisdom, first that the sitting position is sitting *rupa*, and then the *Three Nama* know this.

We need to use *yoniso* from the first thing in the morning until bedtime. Otherwise, *sati-sampajanna* might not function correctly. When you know sitting position is sitting *rupa* by *sutta panna* first, that is *yoniso*. *Yoniso* helps *sati* and *sampajanna* work.

E) *Sikkhati* tells us if we have too much *sati*, and not enough *sampajanna*. *Sati* and *sampajanna* must be equal to be in the present moment.

## 1.8 UNWHOLESOME ROOTS: ROOTS OF BAD ACTION (KILESA)

There are three unwholesome roots: *lobha* (desire); *dohsa* (hatred); and *moha* (delusion). *Abhijjha* (like) is a form of *lobha* and *domanassa* (dislike) is a form of *dohsa*.

*Abhijjha* and *domanassa* cannot occur at the same time.

*Lobha*, *dohsa*, and *moha* are commonly known as defilements (*kilesa*), but are actually unwholesome roots. Under these unwholesome roots are ten defilements — three under *lobha*, three under *dohsa*, and four under *moha*. The first defilement under each unwholesome root is also the unwholesome root — so that *lobha*, *dohsa*, and *moha* are also defilements.

### **There are three types of kilesa:**

Type I is obvious *kilesa*: actions, such as occur in body and speech.

Type II is mental *kilesa*: hindrances (*nivarana*), such as wandering mind (foong — Thai).

Type III is hidden *kilesa*.

*Kilesa* enters through the feeling. “You” are sitting and “you” feel that it is “you” that sits — not *rupa*. This is hidden *kilesa*.

*The duty of Vipassana wisdom is to destroy kilesa, wherever it occurs.*

*Kilesa’s* friend is happiness. His enemy is suffering. Happiness makes *panna* forget the truth of suffering. *Kilesa* is like a robber. To apprehend him, you have to know his address. Then you have to know what he looks like. (If you don’t know his characteristics and what he looks like, how can you get rid of *kilesa*?) You also have to know what time he will be home. *Kilesa* has six addresses: eye, ear, nose, tongue, body, and mind.

Either *kilesa* or *panna* can order *nama* to tell *rupa* what to do. *Kilesa* says, “Why don’t we take a walk?”, i.e., seeks pleasure. *Panna*, knowing that the sitting position is suffering, orders *rupa* to “change position and walk to cure suffering”. This is *panna* working correctly — because suffering forces *rupa* to change position.

Type I — Obvious: This is the type covered by the precepts, such as killing, stealing, etc. *Sila* destroys this type.

Type II — Hindrances (*Nivarana*): This is thinking about a person one hates; or wandering mind; or aversion, such as thinking one is fed up with *Satipatthana*, etc.

*Samadhi* suppresses this. If hindrances become very strong, they can turn into action — obvious *kilesa*. Also, hidden *kilesa* can turn into thinking — hindrances.

There are five types of mental *kilesa*:

- 1) Sensual pleasure in the past or future.
- 2) Being angry or upset in the past or future.
- 3) Going to other places — wandering mind (flurry and worry, etc.)
- 4) Sleepiness, laziness, or worrying about practice.
- 5) Doubts: doubt about Lord Buddha, truth of *dhamma*, truth of *sangha*. Doubt about the practice — if it is the right way to end suffering, etc.

Type III — Hidden (*Asavas*): This is subtle *kilesa*, such as *moha* (wrong view). Only *Vipassana panna* destroys the hidden type. If type III is destroyed, types I and II are also destroyed.

*Kilesa* should be destroyed where it arises. For example, we mistakenly think pain is “us” — but it is *rupa*. So we destroy this wrong view at the body, by seeing that *rupa* suffers. But seeing and hearing are seen as *nama*, because we’re liable to think “we” see and hear. So we destroy this *kilesa* (wrong view) at the mind. “*Nama* seeing”, “*nama* hearing” is *sabhava* — seeing things as they are, or the true state of the nature — ultimate reality.

In this practice, the duty of the yogi is to destroy attachment and aversion (*abhijjha* and *domanassa*). Some practices “sit through” pain, until it goes away. This creates attachment. It also gives the false impression that we are “*atta*”, or in control, and we can sit through the pain and make it disappear.

The same way with wandering mind. If the yogi tries to control wandering mind (“*foong*”), he wants concentration or tranquillity, which is *lobha*. If the yogi fails to control *foong*, *dohsa* results. Wandering mind teaches there is no control — so no self. *Foong* is *nama* — it is not “we” that wanders, but *nama* (mental states).

*Nimittas*, or signs that appear in meditation, such as flashing lights, hallucinations, etc. are also *kilesa*. They draw you out of the present moment. They are not *Vipassana*, and indicate too much concentration. Similarly, a light and easeful feeling also indicates too much *samadhi*. Walking or exercise is recommended to reduce excess *samadhi*.

If the yogi is doing *samatha bhavana*, he will not be able to see the characteristics of *kilesa*, since *samatha* tends to suppress *lobha* and *dohsa*.

The wrong reason to practice can be a defilement. If one practices to end suffering and rebirth, this is right motive. But if one practices for some other reason,

such as to reach attainment, it is defilement. If one perseveres in *jhana* — even though it is *kusala* — he cannot end suffering.

### 1.8.1 *Kusala, Akusala, and Abyakata*

*Kusala* is defined as either a “wholesome” state or a “skillful” state.

*Akusala* is unwholesome or unskillful.

*Abyakata* is neither wholesome nor unwholesome: indeterminate, neutral (*rupa*, *nibbana*, and *vipakacitta* are examples of *abyakata*). *Rupa* is *abyakata*, because it doesn’t know anything.

*Vipakacitta* is *abyakata*, because it involves no judgment — no *kusala* or *akusala*. An example of *vipakacitta* is “*nama* hearing” in *Vipassana*. No involvement or judgment is made about the actual sound.

*Kiriyacitta* is also *abyakata*. *Kiriyacitta* means inoperative consciousness, and is the state of the *arahant*.

*Nibbana* is *abyakata*, because *nibbana* is the object of *maggacitta* and *phalacitta*, and all of these are in *lokuttaradhamma* — neither *kusala* nor *akusala*.

#### **Two types of kusala:**

- a) Rebirth cycle
- b) No rebirth cycle (no more *nama* and *rupa*)

#### a) *Rebirth Kusala*

<i>Sila</i> (Precepts)	<i>Samadhi</i> <i>Samatha Bhavana</i> ( <i>Jhana absorption</i> )	<i>Panna</i> Wisdom is in <i>lokiya</i> (mundane)
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#### b) *No Rebirth Kusala*

<i>Sila</i> (Eight-Fold Path)	<i>Samadhi</i> (Eight-Fold Path)	<i>Panna</i> (Eight-Fold Path)
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*Sila*, *samadhi*, and *panna* lead us to realize the Four Noble Truths. (See *Wisdom Stages*, 1.2; also *Samatha/Vipassana*, 1.9.)

## 1.9 DIFFERENCE BETWEEN SAMATHA AND VIPASSANA BHAVANA

There are two kinds of *bhavana*, *Samatha* and *Vipassana bhavana*:

<i>Samatha Bhavana</i>	<i>Vipassana Bhavana</i>
1) The true nature is <i>samadhi</i> to create peaceful mind.	1) The true nature is <i>panna</i> (wisdom).
2) The object of meditation is <i>pannatti</i> (conventional reality), such as a <i>kasina</i> (meditation disc).	2) The object of meditation is <i>paramattha</i> (ultimate reality or <i>rupa</i> and <i>nama</i> ) in the 4 foundations of <i>Satipatthana</i> , which leads to <i>Vipassana</i> wisdom.
3) The characteristic of <i>Samatha</i> is no restlessness.	3) The characteristic of <i>Vipassana</i> is wisdom which reveals the true state of the nature.
4) The duty of <i>samatha</i> is to suppress the 5 Hindrances ( <i>nivarana</i> ): sensuality, ill-will, restlessness, sloth, and doubt.	4) The duty of <i>Vipassana</i> is to destroy ignorance ( <i>avijja</i> = ignorance of the Four Noble Truths).
5) The result of <i>samatha</i> is one-pointedness ( <i>ekaggata</i> ).	5) The result of <i>Vipassana</i> is to have the right view, or the true state of the nature of <i>nama</i> and <i>rupa</i> .
6) The effect of <i>samatha</i> is a mind that desires no <i>kamaguna</i> (sensual pleasure), and is content and happy in <i>samadhi</i> .	6) The effect of <i>Vipassana</i> is <i>samadhi</i> that has <i>Satipatthana</i> as an object ( <i>kanika samadhi</i> ) so <i>vipassana</i> wisdom can occur.
7) The benefit of <i>samatha</i> is that in this life, <i>samapatti</i> (the eight stages of <i>jhana</i> ) can be entered. The mind is without <i>abhijjha</i> and <i>domanassa</i> and is very peaceful. In the next life, the Brahma world (Brahmaloka) can be attained.	7) The benefit of <i>Vipassana</i> is cessation of one's accumulations or defilements ( <i>asavakkhayanana</i> ). With no defilement, no rebirth will occur ( <i>vivatta</i> ), which is <i>nibbana</i> . Because of <i>nibbana</i> there is no rebirth and this is happiness.
8) In <i>samatha</i> , only one object and two senses are used at one time, such as the eye and the mind (in the case of a <i>kasina</i> or visual object), or touch and the mind, in	8) In <i>Vipassana</i> , 6 senses are used, and no special objects are needed. Simply observe <i>rupa</i> and <i>nama</i> , which are <i>anicca</i> , <i>dukkha</i> , and <i>anatta</i> (True State of the

the case of *anapanasati* (breath).

9) According to the *Scriptures*, a yogi who decides to practice *samatha* should determine which of these *carita* (characteristics) are predominant in him:

- 1) *Raga carita* (lustful nature)
- 2) *Dohsa carita* (hating nature)
- 3) *Moha carita* (deluded nature)
- 4) *Satta carita* (faithful nature)
- 5) *Buddhi carita* (intelligent nature)
- 6) *Vitakka carita* (speculative nature)

Then the *Visuddhimagga* should be consulted for the type of *samatha* meditation for the yogi's particular *carita*. For example, for a lustful nature, *asubha*, or meditation on corpses, is recommended.

Nature). Even *nivarana* (hindrances) can be used as an object, as in *dhammanupassana* (contemplation of mind objects).

9) The lord Buddha said that one who would practice *Vipassana* should determine which of these 4 *caritas* resemble him. A station of *Satipatthana* is recommended for each of these 4 types (1a, 1b, etc.). (For example, if the *carita* is *tanha* with strong wisdom (1a), the recommended station is *Vedana*):

- 1) *Tanha carita* (craving nature)
  - a) strong wisdom
  - b) weak wisdom
- 2) *Ditthi carita* (opinionated)
  - a) strong wisdom
  - b) weak wisdom

In these times, however, it has been determined that everyone has *tanha* with weak wisdom, and so in this practice *kaya* meditation (major and minor positions) is used to begin with. According to the Lord Buddha the *Arahatta* path in these times will only be attained through *kaya* meditation (major and minor positions).

*Samatha Bhavana* is *kusala* and it's in *Vata-Dukkha* (*Samsara*). It existed before the Lord Buddha. *Vipassana-bhavana* is *kusala* but it is out of *Samsara*, and was discovered by the Lord Buddha.

The feeling when *Jhana* is reached is one of being happy, permanent, and with self, *atta* (*moha* still exists). The feeling when *vipassana yana* is realized is that of impermanence, suffering, and no-self (*anatta*).



## 1.10 RUPA AND NAMA

Everything in the universe is *rupa* or *nama*, or the 5 Aggregates (5 *Khandhas*). *Rupa* and *nama* are ultimate reality. *Rupa* is generally defined as material or form, while *nama* is defined as mind (*citta*) and mental constituents (*cetasikas*), and *nibbana*. *Rupa* can also be defined as anything other than *nama* which changes due to cold or heat.

*Rupa is that which is known and nama that which knows* (although *nama* can also know *nama* — i.e., *nama* can be an object, or be known, such as “*nama* seeing”, “*nama* hearing”). In practice, *rupa* can be seen as the actor, *nama* as the observer. In modern terms, *rupa* is like the mechanical part of a robot and *nama* the computer: *nama orders or tells rupa what to do*.

*Nama and rupa are the objects of Vipassana practice*. There are many *rupa* and *nama*, but the yogi uses only those that are objects of *Vipassana* in the present moment.

The three types of *nama* that can be used as meditation objects are *vedana*, *citta*, and *dhamma*. Examples of *vedana* are pleasant or unpleasant feelings; of *citta*: *citta* with *lobha*, *citta* with *dohsa*, *citta* with *moha*, etc.; of *dhamma*: *nama* hearing, *nama* seeing, wandering mind (*foong*), etc.

Types of *rupa* for meditation at this center are: major body postures (standing, walking, sitting, lying down) and interim postures. Interim postures are the minor postures that help maintain the major postures, such as stepping back, eating, drinking, etc. (See last page of Interviews, Appendix A, for complete interim postures.)

What is the cause of *rupa* and *nama*?

The cause of *rupa* and *nama* is *kilesa* — specifically, ignorance (*avijja*) and craving (*tanha*), which are the root causes of all suffering. *Avijja* exists because we don't realize the *Five Khandhas* are *dukkha*; we think they are *sukha*. This is *vipallasa*, or perversity of perception.

## 1.11 CONDITIONS THAT OBSCURE THE THREE CHARACTERISTICS

The Three Characteristics refer to impermanence, suffering, and not-self in *rupa* and *nama* at all times. But we cannot easily see the Three Characteristics in our own body and mind. Why? Because they are obscured by certain conditions.

1) *Impermanence*. The condition that hides the truth of impermanence (*anicca*) in the body/mind is *santati*, or continuity. The rapid sequence of the arising and falling away of *rupa* and *nama* give the appearance of a continuous matter, which is, in truth, forming and reforming every moment.

2) *Suffering*. What hides the truth of suffering (*dukkha*) in the body is being unaware of what posture the body is in.

3) *Not-Self*. What hides the truth of not-self (*anatta*) in the body/mind is *ghanasanna* — perception of compactness.

How can we “see through” these three conditions in practice?

1) *Continuity (santati)*. The arising and falling away of *rupa* and *nama* is so rapid, it is difficult to see, and so it creates the effect of one continuous body/mind. It is like a movie on a screen which appears to be continuous, but is actually made up of many separate still-pictures. Thus, *rupa* and *nama* appear to be substantial and permanent because we can't see the truth of arising and falling away.<sup>1</sup> We can't eliminate this rapid decay (it is the truth), but the yogi must practice with earnestness and awareness until *Vipassana* wisdom occurs, which will show the separation between the moment of rising and falling. This wisdom will eliminate the continuity (*santati*) that hides the impermanence of *nama* and *rupa*.

Impermanence can be seen in *rupa* by *cinta* wisdom, whereas *nama* is more subtle, and is difficult to see. When changing, for example, from sitting *rupa* to standing *rupa* we can see that sitting *rupa* is impermanent. That is why the yogi with weak wisdom should practice with *kayanupassana Satipatthana* (body mindfulness).

2) *Unawareness of Posture*. Being unaware of the body posture, we are hence unaware that it is suffering (*dukkha*). *Dukkha* means inability to maintain the same condition. (This is *sabhava*: the true state of the nature. It cannot be changed.) When a position is changed there is *dukkha vedana* in the old position but lack of

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<sup>1</sup> Of course, the birth and decay of matter and mental states (*nama-rupa*) is much faster than the frame in a motion picture — in the magnitude of thousands.

“*yoniso*” in the old position prevents *yogavacara* from working and seeing the *dukkha vedana*.

But when *yogavacara* is observing the position continuously, *yoniso* will work to prevent defilement, and like and dislike will not occur, and so the yogi will see *dukkha vedana* in every old position; hence, the new position won't be able to hide the truth of suffering anymore. For example:

In sitting *rupa*, when pain occurs, if there is no “*yoniso*”, we will think “we” suffer and dislike will occur, and then *yogavacara* can't work, and this creates *domanassa*: the old position is disliked. The yogi stands up because he wants to stand, and *abhijjha* (liking) occurs for the new position. Now, *dukkha vedana* can't be realized in the old position, because the new position hides the *dukkha* in the old. (This is a good example of how unawareness of posture hides suffering.)

*Dukkha vedana* in the old position is usually very easy to see when *yogavacara* is working; but *sankhara dukkha* (pain carried into the new position) is very difficult to see — because the new position usually appears to be a happy one. If the yogi is to realize *dukkha* in the new position, he must have “*yoniso*”, because *tanha* or *abhijjha* (liking) usually occur in the new position — and *domanassa* (dislike) occurs in the old position.

*Tanha* likes *sukha* (pleasure) and doesn't like *dukkha*; so to eliminate *tanha* there is only one way: the *Vipassana* wisdom that realizes *dukkha*. Therefore, the Lord Buddha described wisdom stages that will eliminate *tanha*, by realizing *dukkha*.

*Dukkha in practice must be realized four ways:*

- 1) See *dukkha vedana* in the old position;
- 2) See *sankhara dukkha* when changing to the new position;
- 3) See *dukkha lakkhana* (that *rupa* and *nama* are *anicca*, *dukkha*, and *anatta*) until separation of *santati* (continuity) is realized in the 4<sup>th</sup> *yana* — *Udayabbuyanana*. Then, 4) realize *dukkha-sacca* in the 11<sup>th</sup> *yana* — *Sankharupekkhanana*. This latter is very strong wisdom, and leads to the 12<sup>th</sup> *yana* — *Anulomanana* (realizing the Four Noble Truths).

If the practice doesn't realize *dukkha* with wisdom (insight), it is not the right practice, not the Middle Way (i.e., Eight-Fold Path). Only realizing *dukkha* can lead you out of *samsara-vata* (wheel of rebirth) — because realizing *dukkha* leads to disgust (*nibbida*) in the *Five Khandhas* and leads to the end of suffering.

If the *nibbida-yana* (8<sup>th</sup> *yana*) is not realized, *viraga* (detachment: absence of lust, absence of desire) will not be realized, and suffering can't be ended. When it is

realized by wisdom that *rupa* and *nama* are impermanent, suffering, and without self, disgust will be felt with the suffering of *rupa* and *nama*. That is the path of purity.

Therefore, the practitioner has to have the right “*yoniso*” in order to realize *dukkha* in the new position. He must also know the reason for change every time the posture is changed, what benefit there is from correct change with *yoniso* (so *vipassana* wisdom can arise), and what penalty if change is not made (defilement will enter). Usually, the new practitioner doesn’t understand the reason for changing the position. He thinks that he wants to change, when in fact *dukkha* forces the change. When the correct reason is understood and this is repeated over and over, he will see *dukkha* and realize that the new position is no better than the old. So liking (*abhijjha*) will not occur with the new position and dislike (*domanassa*) will not occur with the old. And this will lead to the wisdom that all *rupa* and *nama* are out of control, not self, not man, not woman — and this is *sabhava*: the true state of the nature.

When *sabhava* is realized, a sense of urgency (*samvega*) will occur, and *kilesa* will be weakened. There will be more perseverance. Then, *Satipatthana* wisdom will be reached and will destroy *abhijjha* and *domanassa* in the *Five Khandhas*.

### 3) Perception of Compactness (*Ghanasanna*)

*Ghanasanna* (compactness) of *rupa* and *nama* is *sabhavadhamma*, or *paramattha-dhamma* — ultimate reality. But even though it is true, it leads us to the wrong view of thinking that we are man or woman, or have a self. So we then think *rupa-nama* is permanent and happy. Compactness thus hides the true state of the nature of *rupa* and *nama* — which is *anatta*.

So the practitioner must have good “*yoniso*” in order to separate *rupa* and *nama*, so they don’t appear to be functioning as a single unit. Without “*yoniso*” we won’t know which is *rupa* and which is *nama*. Also, that the various *rupas* are different: sitting *rupa* is different from standing *rupa*, standing is different from walking *rupa*, etc. Six *Vipassana bhumi* (foundation, groundwork) are useful for seeing separation of *rupa* and *nama*. These are:

- 1) Five *Khandhas*
- 2) Twelve *Ayatanas*
- 3) Eighteen elements (*dhatu*)
- 4) Twenty-two *Indriyas*
- 5) Four Noble Truths

## 6) Twelve *Paticcasamuppada* (Dependent Origination)

For example, under the *Five Khandhas*, we can see that *rupakhandha* is sitting, but it is *vinnanakhandha* that knows (with three *cetasikas* — *vedana*, *sanna*, *sankhara*)<sup>1</sup> that *rupakhandha* is sitting. Thus, we can see clearly the separation of *rupa* and *nama* (*vinnana*).

The practice to see through *ghanasanna* is the same as that for observing *rupa* and *nama*, (no special attempt is made to separate the two). The practitioner, however, should know that the *nama* that knows sitting *rupa* and the *nama* that knows standing *rupa* is not the same *nama*. And even the *rupa* that sits is not the same as the *rupa* that stands. So the practice is done in the usual way until the wrong view created by *ghanasanna* is destroyed. As with seeing through continuity to impermanence and seeing through the postures that hide suffering, the practice to see through *ghanasanna* is the same; nothing more than observing *rupa* and *nama* and knowing which is which. Elimination of the false view that *ghanasanna* creates will lead to the 1<sup>st</sup> *yana*, *nama-rupa-paricchedanana*, or mind-matter determination (which is *ditthivisuddhi* — purity of understanding and insight). If the 1<sup>st</sup> *yana* is not reached, then progress to subsequent *yanas* can't be made.

The practice to see through the conditions that hide the Three Characteristics does not have to succeed with all three. It is only necessary to realize one characteristic. If you see through what hides *anicca*, for example, you will realize *dukkha* and *anatta*.

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<sup>1</sup> Here, *vedana*, *sanna*, or *sankhara* (usually, *khandhas*) are functioning as *cetasikas*, or mental properties, which go into making up the *vinnanakhandha*.

## 1.12 DEPENDENT ORIGINATION (PATICCASAMUPPADA)

*Paticcasamuppada* is a series of cause and effects, made into a circular chain of twelve links (*nidanas*) illustrating the conditions that cause birth and re-birth. It is the *sabhava-dhamma* (true state of the nature) that governs cause and effect of phenomena, with each link causing the next one to occur. It occurs in *samsara-vata* and can't be stopped. It is simply cause and effect, and without a self or outside force — in this world and other worlds.

No person or outside power can make this happen: this is called *Paticcasamuppada-dhamma*, and it is a cause and aiding condition (*paccaya*). For example *avijja* (ignorance) is the *paccaya* (1) which leads to (2) *Kamma Formations*. (See causal links, below.)

This discussion of Dependent Origination will cover only becoming in this world, as a human being. The twelve causal links of Dependent Origination are as follows:

1. Dependent on Ignorance, arise Kamma-Formations.<sup>1</sup>
2. Dependent on Kamma-Formations, arises Consciousness.
3. Dependent on Consciousness, arise Mind and Matter.
4. Dependent on Mind and Matter, arise the Six Sense Bases.
5. Dependent on the Six Sense Bases, arises Contact.
6. Dependent on Contact, arises Feeling.
7. Dependent on Feeling, arises Craving.
8. Dependent on Craving, arises Clinging.
9. Dependent on Clinging, arises Becoming.
10. Dependent on Becoming, arises Birth.
11. Dependent on Birth, arise Decay and Death.
12. Decay and Death leads to sorrow, lamentation, pain, grief and despair, etc.

a) From Ignorance to Decay and Death ends the real Dependent Origination. "Sorrow, lamentation", etc. are what follows, to show that each birth leads to *Dukkha* — 1<sup>st</sup> Noble Truth. The real Dependent Origination is called *Bhava-cakka* — "the wheel of becoming". As long as one is in *samsara*, the wheel can never be stopped.

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<sup>1</sup> The three types of *kamma*-formations that can determine one's bourne are: formation of merit, formation of demerit, and formation of the imperturbable (4<sup>th</sup> *arupa-jhana*).

b) *Terms*

1. *Avijja* (Ignorance) means failure to realize the Four Noble Truths.
2. *Sankhara* (Kamma Formations) is not the *Sankhara* of the *Five Khandhas*. *Sankhara* here is *kamma* collected from the past life that leads to rebirth. There are three kinds of *Sankhara*: *punna* (merit), *apunna* (non-merit), *anenjha* (the highest *arupa-jhana*).
3. *Vinnana* (Consciousness) is *patisandhi-vinnana*, or rebirth consciousness.
4. *Nama-Rupa* (Mind and Matter) is three *cetasikas*: *vedana*, *sanna*, *sankhara* plus *kammasharupa* (body created by *kamma*).
5. *Six Sense Bases* (*Salayatana*) are eye, ear, etc.
6. *Contact* (*Phassa*) refers to the *cetasika* (mental property) that directs *citta* (mental state) to the object of the Six Sense Bases.
7. *Feeling* (*Vedana*) is the *cetasika* (*vedana-cetasika*) that knows if feeling is *sukha*, *dukkha*, etc.
8. *Craving* (*Tanha*) is the *lobha-cetasika* that feels desire when six senses operate.
9. *Clinging* (*Upadana*) is the *cetasika* that grows out of *lobha-cetasika*, but is stronger.
10. *Becoming* (*Bhava*) is *Kamma-bhava*, or existence wherein good or bad *kamma* is created.
11. *Birth* (*Jati*) — refers to the *Five Khandhas*, or *nama-rupa*.
12. When *Jati* occurs, then there is decay and death.

The Lord Buddha described dependent origination (*paticcasamuppada-dhamma*) so that we can realize the truth of *sabhava-dhamma* (true state of the nature) and see that it occurs by itself with cause and *paccaya* (aiding condition). The purpose of this is to help realize *nama-rupa* are *anicca*, *dukkha*, and *anatta* (*sabhava-dhamma*).

*Avijja* (ignorance) is first on the chain of Dependent Origination, but actually it is like a wheel, or circle, which has no beginning or end. *Avijja* is chief, however, of the links in the chain; since ignorance is a root cause of defilements, elimination of ignorance through wisdom is the only way to break the chain. Ignorance comes from the *asavas* (cankers): canker of sense desire, canker of becoming, canker of views, canker of ignorance — but all four derive from ignorance, which is ignorance of the Four Noble Truths.

Once, Ananda was telling the Buddha how beautiful *Paticcasamuppada* is and how easy to understand. "Not so", said the Buddha. "Dependent Origination is deep, profound, and difficult to understand." If someone would like to study Dependent Origination, it is advisable to get a book written especially on the subject, and he will be surprised at the profound wisdom of the Lord Buddha. The benefit of this *dhmma* will be to prevent the wrong view of self by showing that everything happens by cause, and there is no self, soul, god, etc. to cause anything.

### **1.12.1 How Bhava-Cakka (the 12 links or 11 Paccaya) Destroys Wrong View.**

Realizing the truth of *Paticcasamuppada* will destroy *vipallasa dhamma* (perversity of perception) by the power of wisdom:

#### 1. *Avijja* (Ignorance)

When it is realized that ignorance (*avijja*) is the *paccaya* (aiding condition) of *kamma*-formations, it destroys the wrong view that some Higher Power caused or created everything.

#### 2. *Kamma-Formation*

Because it is realized that *kamma*-formations cause rebirth consciousness (*patisandhivinnana*), it destroys the illusion of self (*sakkaya-ditthi*) — because it's not "you" being reborn, only rebirth consciousness.

#### 3. *Nama-Rupa*

Because consciousness is the *paccaya* (aiding condition) to *nama* and *rupa* (which is *cetasika* and *rupa*), this changes the wrong view that *nama-rupa* is substantial and permanent.

#### 4. *Six Sense Bases*

Because *nama-rupa* is the *paccaya* to the six sense bases (eye, ear, nose, etc.), the wrong view is changed that we hear, we see.

#### 5. *Contact*

Because the six sense bases are *paccaya* for contact (*phassa*), and *phassa* is made up of organ, object, and the *citta* that knows (*vinnana*), the wrong view is destroyed that sense organ, object, and *citta* are self.

#### 6. *Feeling*

Because contact is the *paccaya* to feeling, such as *sukha-vedana*, etc. — the wrong view is changed that "we" have pleasure or suffer.

#### 7. *Craving*



Because feeling is the *paccaya* that results in *tanha* (which expressed in terms of mental properties is *lobha-cetasika*), the wrong view is destroyed that sense pleasures in any *bhava* lead to happiness.

#### 8. *Clinging*

Because *tanha* is the *paccaya* for clinging (*upadana*), which is composed of *lobha-cetasika* and *ditthi-cetasika*, the wrong view is changed that something is attractive, beautiful, pleasant-smelling, etc., and thus should be clung to.

#### 9. *Becoming*

Because *upadana* (clinging) is the *paccaya* for Becoming, it destroys the wrong view that when one dies there is no rebirth. (Actually, *upadana* causes Becoming — which is *cetana-cetasika-citta*. *Cetana* is the volition or action which brings about result (*vipaka*) — which is Rebirth or Becoming.)

#### 10. *Birth*

Because becoming (*bhava*) is the *paccaya* for birth (*jati*)<sup>1</sup>, it destroys the wrong view that the *Five Khandhas* are happiness.

#### 11. *Decay and Death*

Because birth (*jati*) is the *paccaya* for decay and death, the wrong view is changed that the *Five Khandhas* are beautiful, permanent, and personal.

### **1.12.2 Aspects of *Paticcasamuppada***

There are seven ways of looking at the law of Dependent Origination: as to links and connections, period and times, etc. Here, only a few will be discussed.

#### 1. *Modes or qualities* (see Figure 1-4)

a) There are twenty elements in this breakdown. Five causes from past existence: Ignorance (*Avijja*), Kamma Formation (*Sankhara*), Craving (*Tanha*), Clinging (*Upadana*), Process of Existence or Becoming (*Bhava*).

b) Five results in the present: Consciousness (*Vinnana*), Mental and Physical Existence (*Nama* and *Rupa*), Six Sense Bases (*Salayatana*), Contact (*Phassa*), Feeling (*Vedana*).

c) Five causes in the present: *Tanha*, *Upadana*, *Bhava*, *Avijja*, and *Sankhara*.

d) Five results in the future: *Vinnana*, *Nama-rupa*, *Ayatana*, *Phassa*, *Vedana* (Refers to rebirth, decay, and death. Fig 1-4).

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<sup>1</sup> There are four *yoni* (ways of birth): 1) viviparous (womb-born) 2) oviparous (egg-born) 3) moisture-born 4) spontaneously born.

**Notes** (see Figure 1-4)

a) In the past there were five causes that determined our present existence (*bhava*). *Avijja* (1), the root cause, results because we fail to realize supramundane wisdom (*lokuttara*). Through this ignorance, living in the mundane (*lokiya*), we create *kamma*, both bad and good, called *kamma* formations (*sankhara*) (2). For example, if we practice *samatha* to reach *jhana* we are in *lokiya* creating *sankhara* (even though it is good), and this leads to *tanha* (8).

When *tanha* becomes stronger, it changes to *upadana* (9): When we want something it is *tanha*, but when we possess it, it becomes clinging. This clinging leads to becoming (*bhava*) (10). There are two kinds of *bhava*: *kamma-bhava*, active process of becoming (past life), and *uppati-bhava*, the rebirth process. *Kamma-bhava* is *kusala* or *akusala*, and determines the future. *Uppati-bhava* is the process that carries out the destiny of the new becoming, which was determined by *kamma-bhava*.

**Figure 1-4****PATICCA — SAMUPPADA**

(Dependent origination)

Past Existence	1. Delusion ( <i>avijja</i> )	Kamma Process ( <i>kamma-bhava</i> ) 5 causes: 1,2,8,9,10
	2. Kamma-Formations ( <i>sankhara</i> )	
Present Existence	3. Consciousness ( <i>vinnana</i> )	Rebirth-Process ( <i>uppati-bhava</i> ) 5 results: 3-7
	4. Mental and Physical Existence ( <i>nama-rupa</i> )	
	5. Sense-Organs ( <i>salayatana</i> )	
	6. Sense-Impression ( <i>phassa</i> )	
	7. Feeling ( <i>vedana</i> )	
Future Existence	8. Craving ( <i>tanha</i> )	Karma-Process ( <i>kamma-bhava</i> ) 5 causes: 8,9,10,1,2,
	9. Clinging ( <i>uppadana</i> )	
	10. Process Of Existence ( <i>bhava</i> )	
Future Existence	11. Rebirth ( <i>jati</i> )	Rebirth-Process ( <i>uppati-bhava</i> ) 5 result: 3-7
	12. Decay and Death ( <i>jara-marana</i> )	

Each of the *five nidanas* (links) from the past are *paccaya* to the next one, and the result then becomes *paccaya* to the next.

*Bhava* implies the creation of *kamma*, because in any becoming (*bhava*) we are living in *samsara*. The law of *sabhava-dhamma*, which is *paticcasamuppada*, is that when you do any *kamma* you receive that *kamma* — and nobody can escape this, or change the result. This is the law of nature that brings about justice.

b) These five results from the past existence, in the present represent qualities that one has when born into a becoming as a human being.

c) *Five causes in the present*. The fifth result in the present (feeling) leads to the first cause in the present (craving), which leads to clinging, *bhava* (existence), and then to ignorance and *kamma-formations* (8, 9, 10, 1, 2). The *bhava* here is *uppati-bhava*, which determines the new life. This *bhava* leads to Ignorance, because one doesn't realize the Four Noble Truths. This creates *kamma* (bad and good) again, which becomes *Sankhara* (Kamma-Formations).

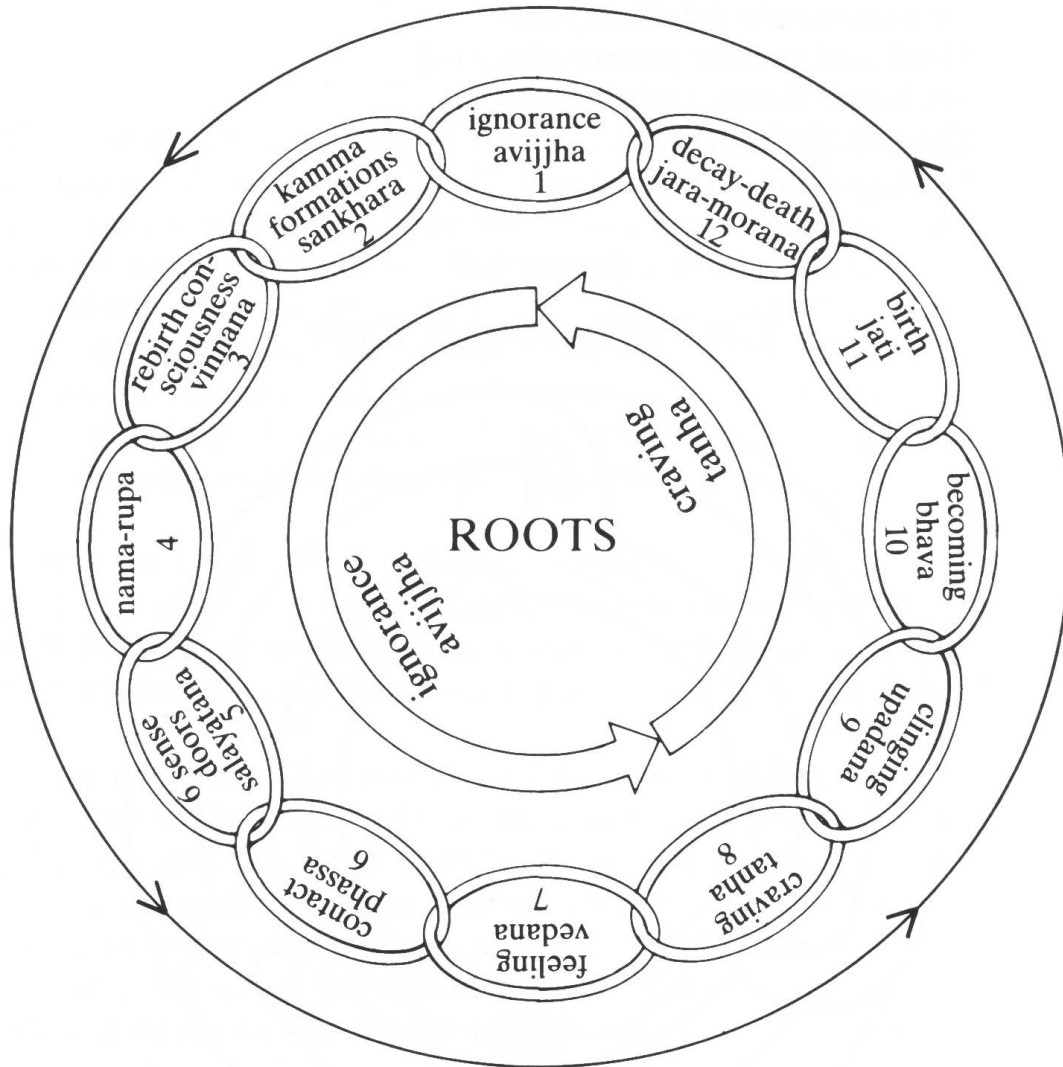
*Sankhara* (Kamma-Formations), in this group, is when you are doing *kusala* or *akusala* actions.

*Bhava* (becoming), in this group, means the *kamma* is finished.

d) *Five results in the future*.

*Sankhara* is the *paccaya* for rebirth consciousness (*patisandhi-vinnana*). The next four are *nama* and *rupa*, in the present existence. These five make a total of 20 modes. These 20 modes are like a wheel that has no beginning or end. But the Lord Buddha knew that the chief cause (root) was *avijja* (ignorance).

**Figure 1-5**  
**Bhava-cakka**  
 (Wheel of existence)



2. *Three Connections*. (See Figure 1-6)

In this aspect, we look at the *nidana* in terms of three connections:

- a) The round of defilement (*kilesa*).
- b) The round of *kamma*.
- c) The round of result (*vipaka*).

a) *Round of defilement refers to:*

Ignorance (*avijja*) (1)

Craving (*tanha*) (8)

Attachment (*upadana*) (9)

b) *Round of kamma refers to:*

Becoming (*bhava*) (10)

Kamma Formations (*sankhara*) (2)

c) *Round of result refers to:*

Consciousness (*vinnana*) (3)

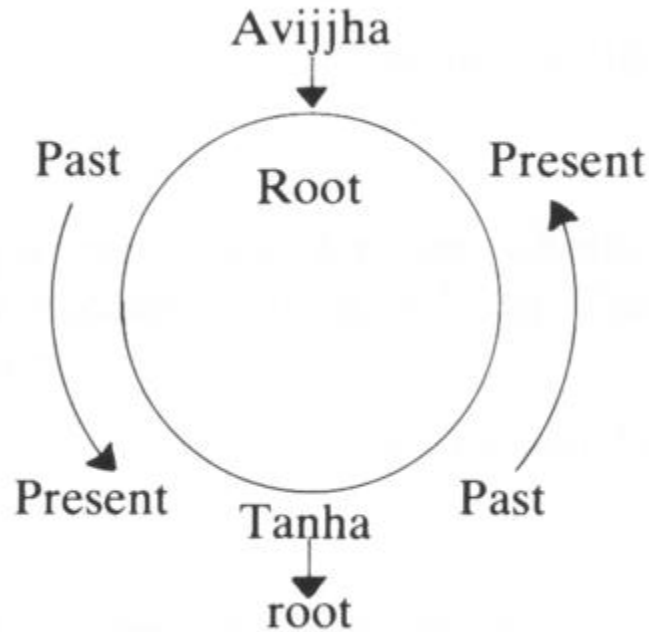
Mind and matter (*nama-rupa*) (4)

Six Sense Bases (*salayatana*) (5)

Contact (*phassa*) (6)

Feeling (*vedana*) (7)





The first root (link) leads to *vedana*, the seventh link. Then it leads to *tanha* (eighth link-root), then to (9) *upadana*, to (10) *bhava*, to (11) *jati*, and then (12) decay and death. One who has *ditthi-carita* (with wrong view) thinks there is no cause and result, there is no *punna* (merit), no *papa* (evil), and no rebirth. That is why the Lord Buddha showed *avijja* as the root cause, to show there is cause (*avijja*) and result. The result in the present is (3) *patisandhi-vinnana* leading to (4) *nama* and *rupa*, (5) six sense bases, (6) contact, (7) feeling. These links (3-7) in the present are caused by *avijja* (root) in the past and *sankhara* (1&2). As long as one has *avijja* there will be a result.

*Tanha* (8) caused by its *paccaya*, *vedana* (7), leads to *upadana* (9) and *bhava* (10). These then circle back to *avijja* (1) and *sankhara* (2). These five (8, 9, 10, 1, 2) are present causes and are the result of (1) *avijja*. The result of *avijja* (1) and *sankhara* (2) is to repeat 3-7 (Present Existence) again.

When (8) *tanha* is reached 8, 9, 10, 1, 2 become the cause again in the present. And so the wheel goes round and round. Every time one is reborn (11), 3-7 begin and this leads to (12) Decay and Death.

Seeing the result of *tanha*, one who has the wrong view that everything is permanent, no decay or changes, or one with strong *raga-carita* (one with lust for life), can see that *nama-rupa* leads to decay and death. In the circle of birth and death we are continually reborn in the three *lokas* (*kama-loka*, *rupa-loka*, and *arupa-*

*loka* — or thirty-one *bhumi*). To escape from this, we must practice *Satipatthana* according to the principles laid down in the *Mahasatipatthana Discourse*, which is the first element of *Bodhipakkiyadhamma* — and leads to realization of the Four Noble Truths.



## SECTION II PRACTICE

For long has this been cleaved to thus: this is mine, this is I, this is myself.

*(Samyutta-Nikaya, ii, 94)*

The last night approaches for you, whether you are going or standing, sitting or lying. There is no time for you to be indolent.

*(Khuddaka-Nikaya)*

Death, disease, old age, these three approach like huge fires. There is no strength to comfort them; there is no speed to run away.

*(Khuddaka-Nikaya, xxvi, 334)*

## 2.1 PRACTICE SUMMARY

### 2.1.1 Four Positions

We observe *rupa* and *nama* in the four positions:

sitting, standing, walking, lying down.

These are the basic or major positions as outlined in the *Mahasatipatthana* discourse. We begin with *rupa* only, because *rupa* is easier to see than *nama*. It is easier to see because 1) *rupa* is “gross” and *nama* subtle. 2) The 4 positions always exist. (Objects of *nama* — such as hearing, seeing — only arise at certain times.) 3) It’s easier to see suffering in *rupa* than in other objects because when we observe the 4 positions they can no longer hide the truth of suffering (see 1.11).

### 2.1.2 Tools We Observe With:

1. *Atapi*

2. *Sati*

3. *Sampajanna*

4. *Yonisomanasikara*

5. *Sikkhati*

*Atapi* is earnestness to destroy *kilesa*.

*Sati* is mindfulness in *Satipatthana*.

*Sampajanna* is clear comprehension which brings the wisdom to destroy *moha*, or wrong view.

These three types of *nama* (or “*yoki*”)<sup>1</sup> observe the positions:

1) *Atapi*. Without earnestness you can’t realize the whole sitting *rupa*. When, for example, wandering mind (*foong*) takes you out of the present moment, earnestness used with *sati* and *sampajanna* brings you back.

2) *Sati* realizes the way you sit — the position.

3) *Sampajanna* knows the whole posture is sitting *rupa*.

4) *Yonisomanasikara* means to fix one’s attention on something with right understanding as to the reason for any action, or as to the true state of the nature of sitting *rupa*, etc. “*Yoniso*” reminds you that when you are eating, bathing, going to the toilet, or doing other tasks, you are doing this to cure suffering, not seek

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<sup>1</sup> The term “*yoki*” is short for *yogavacara*. Although it would normally be spelled “*yogi*”, it is spelled with a “*k*” because it conflicts with “*yogi*”, meaning practitioner.

pleasure. Also, “*yoniso*” reminds you that the position is being changed to cure suffering.

5) *Sikkhati* is observing. It tells you when the practice is not being done right. *Sikkhati* knows when the present moment has been left.

### **2.1.3 The Middle Way (Majjhima-Patipata)**

The Middle Way destroys or eliminates like or dislike, attachment or aversion, and is important in this practice. If you have *sati* and *sampajanna* in the present moment, then like or dislike (*abhijjha* and *domanassa*) cannot occur.

*That is why we:*

1) Cure suffering whenever it occurs by changing position, because suffering forces *rupa* to change. Here, you have to have good “*yoniso*” to prevent defilement from entering. So you have to have good *yoniso* when you change position, and good *sikkhati* so you will notice if *kilesa* is there. For example, when we sit and suffering occurs a little bit, we don’t like the position (feel aversion) and want to change to a new position because of desire. We should change position only if suffering forces us to.

We don’t sit through pain because this creates *kilesa*, the wrong view that self can control pain. (Actually, *nama* and *rupa* are out of control; they are *anatta*.) Also, some yogis will try to sit longer and sit through pain in order to see *dukkha*. But that *dukkha* is not real, because it is artificially created. Some practitioners try to sit longer to have more *samadhi* because they think *panna* will occur, but this only creates *kilesa*. Remember, *vipassana* is training the mind, not the body. If the mind is wrong, the body is wrong. For example, if the mind thinks that sitting in the lotus position is helpful to see *sabhava* — the mind will put the body in the lotus position.

2) Don’t seek peace or happiness in any position. Don’t feel that one position is better than another, because every position is insubstantial: *anicca*, *dukkha*, *anatta*.

3) Don’t seek tranquillity (*samadhi*) in meditation. Tranquillity will lead us to believe there is a self in control and it can lead us to peace and happiness. But there is no happiness, only freedom from suffering, and we can’t realize this without suffering. *Dukkha sacca* (the truth of suffering) is a fact of Buddhist teaching, but there is no “*sukha sacca*” — or Noble Truth of happiness; because *sukha* is impermanent and becomes *dukkha*.

4) Don’t practice to realize attainment, enlightenment, or insight. Just practice according to the correct principles of *Satipatthana*. Even if one wants to reach

*nibbana* or be an *arahant* one must extinguish that desire. If this is not done, *nibbana* cannot be reached.

5) Don't practice with the idea that you will become a teacher. This will cause desire and prevent wisdom from arising. The only goal in practice is to end suffering.

## 2.2 THE PRACTICE

The practice is to be mindful in all positions: sitting, standing, lying down, walking. If the position is sitting, the “*Three Nama*” — *atapi, sati, sampajanna* — are aware of the sitting position and aware that it is sitting *rupa*.

The *Three Nama* (and not ourselves) observe sitting *rupa* like watching an actor on the stage. An actor is watched while on stage, but there is no attempt to control his behavior or actions. Seeing a play is like the present moment; there is no interest in the past or future. So the yogi should practice as though watching a play. Then, as he observes sitting *rupa*, pain will occur and he will know sitting *rupa* suffers. This is *dukkha vedana*. But don’t observe *dukkha vedana*. This practice is in *kaya*. By observing sitting *rupa* suffering over and over in the present moment, until the position must be changed, he will see the truth of suffering in sitting *rupa*. This is because *dukkha vedana* arises from *rupa* and *nama-rupa* are *dukkha sacca*.

It is the same way with sitting *rupa*, walking *rupa*, etc. They should be observed like watching someone that we have no control over. While *rupa* is the object, *Vipassana* is the responsibility of the mind (*nama*). So the mind has to be in the present moment to see wisdom. Therefore, the mind must observe the truth (*nama* hearing, for example) as it arises, rather than try to create the truth. We should simply observe what happens. Any attempt to control the mind means we want to see *sabhava*; this is *kilesa* and takes us out of the middle way and the present moment.

*Atapi, sati, sampajanna* work together observing *nama* and *rupa*. If there is too much *sati* it will weaken *sampajanna*. The yogi must notice this; this noticing is called *sikkhati*. When *sikkhati* observes this imbalance, the yogi must try to make *atapi, sati, and sampajanna* equal. This is done by having more awareness. When suffering is felt, sitting *rupa* changes position, because it is forced to move by pain. (The same natural way we would move if we were sitting around in some social situation.)

It is with “*yoniso*”<sup>1</sup> that we notice the pain is forcing sitting *rupa* to change to another posture. When the position is changed, the pain is followed into the new position and “*yoniso*” notices that the new position is curing pain from the old

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<sup>1</sup> The Buddha said: “I cannot see any single *dhamma* that leads (more surely) to right understanding (*samma ditthi*) than that of *yonisomanasikara*.”

(*Anguttara-Nikaya, Aykaha-Nibat*)

position. This is necessary because most new practitioners don't like the old position and think the new position will make them happy.

Thus, we will not feel aversion to the old and attachment to the new, because "yoniso" knows that the change is to cure suffering in the old. "Yoniso" is emphasized a great deal in this practice because proper "yoniso" leads to realizing *dukkha* (*dukkha vedana* and *sankhara dukkha*). (See 1.4.4.1, Types of *Dukkha*.)

If it is difficult to stay in the present moment, it can be helpful to ask the question:

"What is walking?" "Walking *rupa*."

"Why is it walking?" "To cure suffering from the previous position."

Or, "What is sitting?" "Sitting *rupa*.", etc.

(This verbalizing functions as *yoniso*, helping the mind to develop awareness.)

When you ask, "What is sitting?", etc., *sati* and *sampajanna* (awareness) arise and cause you to answer: "Sitting *rupa*." *Atapi* (earnestness), *sati* (mindfulness), and *sampajanna* (clear comprehension) can be summed up as *rusuthua*<sup>1</sup> (Thai — awareness). They have the same object (*nama* or *rupa*) and so they work together. *Sati* knows the posture, the way you sit, and *sampajanna* knows that it is sitting (etc.) *rupa*. But it is not *sati* first and then *sampajanna*.

*Sati* and *sampajanna* work at the same time.

The correct practice is, "Now we are sitting." Take "we" out. "Now it's sitting *rupa*." The point here is that the process of knowing the position is the same as in daily life, except the wrong view of "we" sitting is removed.

Often to describe *rusuthua*, we hear the words "feel", "know", "see" (mentally), "observe", and "be aware of" sitting *rupa*, etc. All of these words can be correct. Actually, the word awareness can be described as being like "we sit", but substitute "sitting *rupa*". Awareness is the key to practice done in the right way.

Feeling refers to feeling the way you sit and feeling it is sitting *rupa*, and that is *sampajanna*. But a word of caution about feeling: if one gets into physical feeling, especially too strongly, it can make the mind tired and push one out of the present moment. This is practicing with desire, and if done too long can bring on physical problems, such as chest pains, choking feeling, etc. The point here is don't try to "make" sitting *rupa*, just know it. Sitting *rupa* is already there, you just aren't aware of it. When you are at home you feel you sit, but this is *kilesa*. So in practice just change this to sitting *rupa*, with wisdom (*panna*).

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<sup>1</sup> *Rusuthua* is *kusala* (skillful) and has wisdom that destroys *kilesa* (*abhijjha* and *domanassa*).

The word “thinking”, however, is generally avoided to describe *rusuthua* — because thinking is often associated with mere verbalizing. The difference between feeling *rupa* and merely thinking *rupa* can be seen, using cold water as an example. We can think of (picture) cold water, but to touch or taste cold water is entirely different. Cold water is a verbal concept, but knowing it by feeling is to really know cold water.

Remember also to be aware of the entire *rupa* from head to toe — and that *rupa* knows nothing. Only *nama* knows.

Try to notice when you observe sitting *rupa* if desire to see *sabhava* is there or not. If you notice this desire, stop practice for awhile until the desire goes away. If this desire is there you won't be able to see the truth of *sabhava*. The Lord Buddha said you cannot see the truth when craving (*tanha*) is there, because craving hides the truth.

Since *Vipassana* is concerned with eliminating *kilesa* where it arises, the practitioner should learn whether the particular object is to be seen as *nama* or *rupa*. To determine this, reference should be made to Figure 2-1, “Summary of Sense Spheres”, at the end of the Practice section.

### **2.2.1 Practice Rules**

1) Don't examine both *nama* and *rupa* at the same time. For example, don't think: “*Rupa* walks, *nama* knows.”

Some yogis think they will see wisdom sooner if they have more objects (both *rupa* and *nama*). But this desire to see wisdom only creates *kilesa*. *Rupa* in the four postures is sufficient object.

2) Don't walk or sit for a prescribed time. Change, when suffering forces a change.

3) Don't feel that “we” are “meditating” or there is something special or mystic about practice. We don't walk or sit for practice, but because we must sit or we must walk.

4) Don't take special positions, such as the lotus position or walking unusually slow; these positions are usually with the desire to see *dhamma*.

5) Some beginning practitioners tend to get bored easily with practice. These practitioners should remind themselves that the reason they are practicing is to eliminate suffering. If we give in to boredom we can never eliminate suffering, being doomed to continual rounds of birth and death on the wheel of *samsara-cakka*.

Those who have never practiced before will also have problems with *foong*. They develop dislike for it — which is not the Middle Way. New practitioners can find *samadhi* difficult to maintain, and also don't like to be alone for days at a time. Also, *tanha* arises and they become restless. They crave tranquility or they want to be happy, to see pleasant objects.

6) When pain occurs in sitting *rupa*, it should be realized that only sitting *rupa*, etc. is suffering — not “you”. Sitting *rupa* is the present moment. Sitting-*rupa*-suffering is also the present moment. The yogi should not change from sitting-*rupa*-suffering, present moment, to *nama* knowing the pain (the pain being *nama*, called “*dukkha vedana*”). When we cure suffering it should be in *rupa*, not *nama* at the same time.

7) The practitioner has to always have *rupa* and *nama* in awareness. But he should not focus on any particular part of the body. Nor should he be waiting for or anticipating *dukkha* to arise — this will take him out of the present moment. It is not necessary to wait until *dukkha* gets too strong or the body becomes numb. The truth of *dukkha* does not depend on the severity of the pain. Every time suffering is seen — large or small — the yogi will see that *dukkha* is real.

8) Although we sometimes speak of “seeing” sitting *rupa*, etc., the eyes should not actually be used to see or look at the various *rupas*. Awareness of *rupa* should be done with mind — that is *sati-sampajanna*, and that is wisdom.

As to whether the eyes should be opened or closed (or partly closed) in practice, it depends on the individual. Some yogis prefer the eyes open, some closed, while others prefer to partially close the lids, creating a sort of twilight world.

9) The object in practice is your *rupa*, not somebody else's. Don't look at other people's *rupa*. If others do come into view, they should not be regarded as *rupa*, but as “*nama* seeing”.

#### 10) *Sila*

a) The yogi should talk only when necessary, such as to request a needed item. He should talk *dhamma* only with the teacher. The practice is the Eight-Fold Path, *sila*, *samadhi*, and *panna*, and *sila* must be perfect, and this requires silence. If *sila* is not perfect, there cannot be good *samadhi*. Without good *samadhi*, there cannot be *panna*.

b) Overall *sila* should follow the Eight-Fold Path (see 1.4.7). Yogis should be especially careful not to harm living things, such as insects. The problem should be turned over to meditation center staff.



### 2.2.2 Comment

1) The *Visuddhi Magga* says that if sitting *rupa* is observed diligently, the yogi will soon see *nama* with wisdom too; it is not necessary to observe *nama* along with *rupa*.

2) The *Visuddhi Magga* also says that the body postures conceal suffering, because we don't notice the postures, and then don't notice that the new posture hides the suffering from the old one. This is because we normally change posture without *yoniso*, which reminds us that the position-change is to cure suffering. (See 1.11, "Conditions that Obscure the Three Characteristics".)

Therefore, we should see suffering in sitting *rupa*, etc. Realizing suffering will also destroy *abhijjha* and *domanassa*, because we are in the present moment.

3) When doing something other than the four positions, such as household tasks, the yogi must use *yoniso* to realize suffering is being cured.

The yogi must "yoniso":

Eating, drinking, going to the toilet, bathing, doing dishes, washing clothes, etc. When eating, it should be noticed at every bite that the food is being taken to cure suffering. This can be done by noticing the moment of swallowing, which is the moment suffering is cured. When chewing you must notice every bite and that it has to be chewed to cure suffering. Then you will realize that suffering forces you to eat, to chew, to swallow — and eating is not for pleasure.

When awaking in the morning, be sure to notice that the position is lying *rupa*. Then, before getting up notice the reason ("yoniso") — such as to have tea to cure hunger or wake one up; or simply because it is impossible to sleep any more, and lying *rupa* must get up because it is suffering. If the face is washed, that is to cure suffering also.

Through the constant use of "yoniso", *kilesa* is prevented from entering through the feeling. "Yoniso" reminds that it is *rupa* being cared for, and not "us".

It is a good idea for the yogi to spend one day noticing how many times and in how many ways he must cure *rupa's* suffering. The result can be rather startling. In one day, the yogi can — put on mosquito repellent, scratch when itching occurs, turn on a fan, drink a glass of cold water, sweep out some ants from the *kuti*, go to the toilet, eat, do the dishes, put out the garbage, bathe, shave, brush the teeth, cut the toenails and fingernails, wash clothing, etc. All to cure *rupa's* suffering. Don't see sitting *rupa*, etc. during tasks. Sitting *rupa*, etc. should be observed only in the 4

positions. Observing *rupa* in interim positions creates too much *sati* and wakens *sampajanna*. In the interim positions, we should only observe curing suffering. Don't practice detail *sati*! This will increase *sati* and decrease *sampajanna*.

The yogi should take care not to rush through household and other tasks in order to "meditate". This desire to "meditate" is *kilesa*, because the yogi wants to see *dhamma*. Everyday tasks offer a good opportunity to see suffering in *rupa*. Also, they offer a good opportunity to reduce *samadhi*, if there is too much.

4) The yogi should do *only those things that are necessary*. For example,

a) *Posture*. You change from sitting *rupa* to standing *rupa* to cure suffering.

This is necessary. The cause (suffering) must occur before you do the action. Don't change to walking because you want to. Wait until suffering forces change.

b) *Eating*. This is necessary to cure suffering, because hunger forces one to eat.

c) *Toilet*. This is also necessary to cure suffering — you are forced to go to the toilet.

d) *Cooling rupa*. If *rupa* is hot, it is necessary to turn on the electric fan or take a cold bath to cure suffering.

All of these require "*yoniso*". If correct "*yoniso*" is not applied, these things will be done because there is desire to do them — and so *kilesa* slips in.

Certain interruptions, however, can and may occur outside of normal practice:

a) Someone knocking on the door

b) Food or other items being delivered to the *kuti*

c) Someone coming to talk to the yogi

d) Emergencies, such as power failures or equipment problems.

These should be handled in the normal way, but the yogi should know that they are outside *Vipassana* practice and cannot be incorporated into the practice.

### **2.2.3 Natural Practice**

1) Sit and act and walk as though at home, using normal positions.<sup>1</sup>

2) "Natural" sitting usually involves a number of different sitting positions, rather than to just sit, stand, walk, etc. Normal behavior is to sit one way, then another (always to cure suffering), and then another, and *then* perhaps to stand or walk.

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<sup>1</sup> With the exception that we must have self-control regarding talking, doing unnecessary things, etc. Also, we must have *sati* and *sampajañña* — plus *sikkhati* to know if the practice is right or wrong.

3) Walking should also be done to cure suffering. If the intention is to exercise, then it should be “*yoniso*’d” as being done to cure suffering. With many yogis, walking is a position that seems to easily lead to other motives than to cure suffering — walking for pleasure, walking in certain ways to see *sabhava*, or to control wandering mind, etc.

4) Lying down should not be neglected. It is one of the natural positions. At first, the lying position takes a longer time to reach suffering, but with continual practice the body becomes more sensitive, and, even lying down, begins to show pain fairly soon. If lying on the back is changed to lying on the side, be sure to “*yoniso*” the change of position.

5) *Sleep*. If in the lying-down position sleepiness is felt, go ahead and sleep — mentally noting that it is to cure suffering. But if the body has had sufficient sleep and it is merely drowsiness, an examination should be made as to whether too much food is being eaten for breakfast or lunch. If so, begin to eat three bites less than a full stomach. If drowsiness persists, then get up and douse water on the face or go outside for fresh air. (Sleep, beyond what the body normally requires, is a form of craving for happiness: finding sleep pleasurable, an attempt is made to get more and more of it.)

6) When awaking in the middle of the night, try to notice lying *rupa*, and if awake for awhile, notice any changing of the lying position (to cure suffering).

### **2.2.3.1 Why Natural Practice?**

*Dhamma Niyama* is the natural law or order of nature (orderliness of causes and effects). It exists everywhere in the world and the Lord Buddha discovered it. It has the three characteristics:

- 1) *Sabbha Sankhara Anicca* (all component things are impermanent)
- 2) *Sabbha Sankhara Dukkha* (all component things are suffering)
- 3) *Sabbha Dhamma Anatta* (everything is without self)

Since *anatta* is true of *nibbana* also, all *dhamma* is without self.

These above three exist at all times, even at home when not practicing. But at home *nama* and *rupa* are more susceptible to the *kilesa* that says “we” exist. That’s why in practice, everything has to be done naturally; otherwise, these natural laws can’t be seen. If walking unusually slowly, it will not be normal and natural law will be hidden.

The same thing happens if just the walking step is observed and not the entire body. Also in sitting, the entire sitting *rupa* must be seen, as the Buddha made clear:

And again monks, a monk when he is walking comprehends: I am walking; or when he is standing still comprehends: I am standing still; or when he is sitting down comprehends: I am sitting down; or when he is lying down comprehends: I am lying down. *So that, however his body is disposed, he comprehends it is like that.*

(Digha-Nikaya, Mahasatipatthana Discourse)

(Here the Buddha uses the personal pronoun "I", because it is necessary for communication; but no self actually takes these postures, only *rupa* and *nama*. This *rupa* and *nama* must be observed in your body — not in others.)

Achan Naeb posed this question:

"How does one know what is walking *rupa*?" Answer: "The way one walks is walking *rupa*. For example, not the step but the whole position. Walking *rupa* is known by *yogavacara*."

#### **2.2.4 How to Tell if One's Practice is Right or Wrong**

It is important that the practitioner realize when his practice is right or wrong. With the right practice he will know the posture and know that the posture is sitting *rupa*. Knowing the posture is *sati*, and knowing it is sitting *rupa* is *sampajanna*. And he will know these two together. If he is aware of sitting *rupa* with practice wisdom he will know by the feeling that this is right. This right practice wisdom repeated over and over will lead to *vipassana* wisdom.

He should know that the duty of *Satipatthana* is to destroy like and dislike. For example, if he doesn't like wandering mind, then dislike (*domanassa*) will develop. On the other hand, if he would like to be in the present moment because it is peaceful, then desire (*lobha*) will develop. So correct practice is to be in the present moment as much as possible — which will destroy like and dislike.

Also, when the mind encounters an object, states with either no defilement (present moment) or with defilement (mental, or *nivarana*, *kilesa*) will arise, depending on whether one's *yoniso* is good or not. Suppose the mind encounters "foong" (mental *kilesa*). If *yoniso* is not good, aversion (*domanassa*) can occur. But if

the *yoniso* is correct, it will be clear that *foong* is *nama* (a mental state), and it is not “you” — and you will be back in the present moment.

### **2.2.5 Simplified Practice for the Beginning Yogi**

It is not a good idea to make practice too complicated at first. Since *rupa* is easier to see (gross), and *nama* is rather difficult (subtle), it is best for the beginning yogi to use *rupa* as the object in the present moment as much as possible<sup>1</sup>, and to restrict practice to these essentials:

1) The yogi’s main duty is to know sitting *rupa*, standing *rupa*, etc. at all times and to know it through *yogavacara*: that is, to stay in the *cinta panna* present moment as continuously as possible.

2) A secondary duty is to note whatever mental states interfere or intrude upon the knowing of sitting *rupa*, etc. (such as “*nama* hearing”, “*nama* seeing”, etc.).

3) To remain in a given position until pain forces a change, then to “*yoniso*” the pain as to cure suffering and follow the pain into the new position.

4) To “*yoniso*” all other activity (eating, bathing, household tasks, etc.) as to cure suffering.

5) In short, the main duty of the beginning yogi is to be aware of *rupa* continuously in all positions, until complete familiarity is developed.

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<sup>1</sup> “...just as when a man wanting to clarify water has taken a *katuka* nut and put his hand inside the pot and rubbed it once or twice the water does not come clear, he does not throw the *katuka* nut away; on the contrary he rubs it again and again, and as he does so the fine mud subsides and the water becomes transparent and clear — so too, the bhikkhu should not give up, but he should again and again comprehend, give attention to, discern, and define materiality (*rupa*) only.”

## 2.3 PRACTICE DISCUSSION

### 2.3.1 Relating the Practice to Ariya Sacca (Noble Truths)

1) *Dukkha-Sacca*: In each position we see suffering. This is *dukkha vedana* and *sankhara dukkha*, which leads to *dukkha sacca* (*rupa* and *nama* are suffering).

2) *Samudaya-Sacca*: *Tanha* is the cause of suffering. While being aware of sitting *rupa*, etc. (in the present moment), *Vipassana* wisdom occurs, and one is able to eliminate the wrong view that it is “you” sitting, i.e., *sakkha-ditthi* (in *vibhavatanha*).

3) *Nirodha-Sacca*: The more defilements are reduced, the more we reach cessation of suffering (*Nirodha*). This can be momentary (*tadanganirodha*)<sup>1</sup>, as in present moment, or permanent, as in full enlightenment (*samuched nirodha*).

If *tanha* is extinguished, suffering is extinguished, because *tanha* is the cause of suffering. When the cause is extinguished, the result (suffering) is extinguished. So we realize the Four Noble Truths. This depends on the power of *Maggacitta* (path consciousness). *Maggacitta* is what kills *kilesa*. (See 1.6.1, “*Sabhava*”; 3.1, 14<sup>th</sup> *yana*.)

4) *Magga-Sacca*: While being mindful of the position as *rupa*, in the present moment, we are cultivating *sila*, *samadhi*, and *panna*, which is the Eight-Fold Path, or *Magga Sacca*. The more we realize suffering by wisdom, the more we cultivate the Eight-Fold Path.

### 2.3.2 Types of Suffering Vipassana Practice

	<i>Dukkha Vedana</i>	(bodily pain, discomfort)
<i>Rupa</i>		
	<i>Sankhara Dukkha</i>	(pain that is being changed or cured. This is harder to see than <i>dukkha vedana</i> )
	<i>Dukkha Lakkhana</i>	(characteristics)
<i>Nama</i> and <i>Rupa</i>		
	<i>Dukkha Sacca</i>	(inherent suffering)

<sup>1</sup> *Tadanganirodha* begins with *nama-rupa-paricchedanana*, where it gets rid of the wrong view of ‘I’ and continues to *anulomanana*, where cessation then becomes permanent (see 3.1, “Sixteen Yanas”).

*Dukkha Vedana* is ordinary suffering, as felt in the positions. The practitioner would observe *dukkha vedana* first, because it is easier to see that suffering in the 4 positions exists all the time. When the practitioner realizes *dukkha vedana* he will realize *nama* and *rupa* are forced by *dukkha vedana* to change positions all day long.

*Sankhara Dukkha* is suffering carried into the new position, which must be changed from the old position. It is also all action to maintain the body that must be done all day long, such as blowing the nose, curing hunger, breathing in and out, etc.

*Dukkha Lakkhana* is the characteristics of *rupa* and *nama*. They have the same characteristics as all existence: *anicca, dukkha, anatta*. This can be realized only through *vipassana* wisdom. These 3 Characteristics are realized in the 4<sup>th</sup> *yana* — Knowledge of Arising and Falling Away.

*Dukkha-Sacca* is the First of the Noble Truths — the truth of suffering. *Dukkha-Sacca* is *rupa* and *nama*. When *dukkha-sacca* is realized, the various functions of the Four Noble Truths are realized.

### 2.3.3 Questions

1) Where does the defilement of "self" enter?

It enters through *nama* (feeling). *Nama* feels, for example, that it is "me" sitting, the self sitting. The practice is to realize the truth that it is *rupa* sitting. It takes earnestness and *sati-sampajanna* to see that *rupa* is sitting.

2) What knows it is sitting *rupa*?

The *Three Nama (atapi-sati-sampajanna)* know it is sitting *rupa*.

3) What is the purpose of being aware of the four positions?

a) Being aware of the position, and being aware it is sitting *rupa*, can destroy the wrong view that "you" are standing, sitting, etc. — and this demonstrates *anatta*.

b) When sitting *rupa* has pain, we can see *dukkha*. When *dukkha* makes it necessary to change, this is *anicca*. *Anicca* means we cannot stay in the same position too long. Also when we know sitting *rupa (anatta)*, we automatically realize the other two characteristics, *dukkha* and *anicca* (by *cinta panna*).

4) Why do we follow the pain from the old position into the new position? (For example, from sitting *rupa* to standing *rupa*.)

When sitting *rupa* has pain, the yogi must notice that sitting *rupa* suffers. When a change is made to standing *rupa*, pain must be followed to notice that sitting *rupa* still suffers. When the pain is cured, the yogi can see that the new position is to cure

suffering, and this will prevent *kilesa*: dislike for the old position or liking for the new. *Kilesa* is prevented because we know there is no “we” in the old position or the new. Only sitting and standing *rupa*. When the meditator has right *yoniso* like this, it will be realized that not even one *rupa* (standing, walking, etc.) is happy. Because changing from the new to the old, over and over, with *yoniso*, the truth will be realized: that the 4 positions have been hiding the truth of suffering.

5) Why do we say “sitting *rupa*”, “standing *rupa*”, etc.?

Because *rupa* is not the same in each position or even within each position. Sitting *rupa* is one *rupa*, standing *rupa* is another *rupa*, etc. Even the *nama* that knows sitting *rupa* is different from the *nama* that knows standing *rupa*. This is because *rupa* and *nama* arise and fall away every split second, and are never the same. This knowledge will help the meditator to see through the compactness (*ghanasanna*) of *rupa* and *nama* that leads to the wrong view that *rupa* and *nama* are “we”, are self. (See 1.11, “*Ghanasanna*”.)

### **2.3.3.1 Questions the Yogi Can Ask Himself**

Sitting *rupa*, is it permanent or impermanent?

It is impermanent.

How do we know?

Because suffering forces *rupa* to move frequently.

What is it that we have that causes suffering?

We have *rupa* and *nama*.

*Nama* — is it permanent or impermanent?

Impermanent.

How do we know?

It cannot stay on an object indefinitely. Wandering mind will arise.

*Nama* suffers or not?

It suffers.

How is suffering in *nama* demonstrated?

It can't stay in one place.

*Rupa* and *nama* is always impermanent and suffering. Therefore it is without self; therefore it cannot be controlled; therefore it is not “we”. When you realize this, you see *dhamma*: that *dhamma* that you see is *dukkha*. That leads to *dukkha-sacca*. *Dukkha-sacca* is the Noble Truth that you can't remedy suffering in *rupa* and *nama*



except temporarily. Both *nama* and *rupa* are rapidly rising and falling away, and we can't alter that.

What is it that is sitting *rupa*?

The complete position, or the way we sit, is sitting *rupa*.

What observes the sitting position?

"You" do not observe the sitting position. The *Three Nama* do.

### **2.3.4 Examining Rupa and Nama**

It is important that the yogi understand that *rupa* or *nama* must always be the object of the practice. Even with strong earnestness (*atapi*), the yogi cannot succeed without having *rupa* or *nama* always in his awareness. The practice, however, should not be too difficult, if the yogi really understands the practice.

*Rupa* and *nama* should be examined completely before the practice, so the yogi will easily recognize which is which.<sup>1</sup> It is like learning to read: the student must know the alphabet before he can read. Similarly, the yogi must know *rupa* and *nama* so he can practice with the result. If we don't have *rupa* and *nama* as an object continuously in practice, we will practice with the idea that "I" suffer, for example, and we won't be able to get rid of the conceit of self.

### **2.3.5 Samadhi**

It is not a good idea in this practice to have too much *samadhi*. Sometimes with the sitting position, the yogi will only know sitting posture, but not sitting *rupa*, or in extreme cases the yogi will not even be aware of the posture. This is caused by excess *samadhi*. To reduce this *samadhi*, some type of vigorous exercise is helpful: doing tasks, walking fast, or even running. In any case, if there is too much *samadhi* in any position, the position should be changed.

On the subject of *samadhi*, Achan Naeb said: "*Samadhi* that has *Satipatthana* as the object will not result in *abhijjha*, because it leads to wisdom — wisdom that realizes suffering. (This is one way to know if one's practice is correct.)

"*Samadhi* that makes one happy is not *Satipatthana*, because that *samadhi* is not purity. That *samadhi* has *kilesa*. Though it creates happiness, it cannot destroy *vipallasa* (perversity of perception). That kind of *samadhi* is *sankhara khandha* (mental formations, volitional activities) and thus part of the *Five Khandhas* (*rupa*

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<sup>1</sup> In order to know whether to use *rupa* and *nama* as objects in the 6 Sense Spheres, see Fig. 2-1, "Summary of Ayatana", at the end of the Practice Section.

and *nama*) and can't extinguish suffering — i.e., reach *nibbana* (*nibbana* is also *nama*, but it is *nicca* and *sukha* because it is not one of the *Five Khandhas*)." The brief thought-moment that is *nibbana* thus has no feeling.<sup>1</sup>

Sometimes the yogi will have so much *samadhi* that he will lose the feeling that is sitting *rupa*. But he will still think he feels sitting *rupa*, because he lacks *sikkhati* to tell him that sitting *rupa* is no longer being felt. Also, if *sikkhati* is lost, the yogi might feel *dukkha* but not realize it is sitting *rupa* that has *dukkha*. He will think it is "he" that feels *dukkha*, so he will be practicing with the idea that "he" sits, suffers, etc., and won't be able to get rid of the wrong view of self.

The yogi must remember that the position is not just "*rupa*", but sitting *rupa*, standing *rupa*, etc. Otherwise he will think that the same *rupa* stands, sits, etc. If he thinks this, he will not be able to destroy the idea of "compactness" and he will think that the body is himself.

First the yogi knows sitting *rupa* with *yoniso*; he then observes sitting *rupa* with *yogavacara*. When pain occurs, *yogavacara* knows it is sitting *rupa* that suffers. When change of position is made, *yoniso* knows the change is to cure suffering, and this *yoniso* prevents *abhijjha* and *domanassa* from entering during the position change.

### **2.3.6 Foong (Pali: Uddhacca or Wandering Mind)**

One cause of *foong* is too much *atapi* (earnestness). This causes the yogi to push against *foong* and make it worse. *Foong* is *nama*; *foong* is *sabhava* and also in the Dhamma Foundation of *Satipatthana*, because it is *anicca*, *dukkha*, and *anatta*. *Foong* teaches *nama* is out of control (*anatta*).

The aim of the practice is to destroy *abhijjha* and *domanassa* with *atapi-sati-sampajanna*. If the yogi likes concentration, that is *abhijjha*, but when the yogi dislikes *foong* when it arises because it is not concentration, that creates *domanassa*. Either way, he can't destroy *abhijjha* and *domanassa*. So *foong* should neither be liked nor disliked.

The yogi comes to practice to develop *kusala*. Instead, he gets *akusala*; he has aversion to *foong*. This aversion is due to lack of wisdom, specifically *yoniso*. *Yoniso* knows *foong* is *nama*, *foong* is *sabhava* because it is impermanent, suffering, and not self. *Foong* occurs because the *Three Nama* are out of the present moment.

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<sup>1</sup> When Udayi asked Sariputta how *nibbana* could be happy, since there is no feeling, the General under Dhamma replied: "It is precisely that there is no feeling that is happiness."

When it is realized that *foong* is *nama* (mental state), it will disappear and *nama* (“yoki”) will come back to the present moment. Don’t follow the “story” (train of thoughts) of *foong*, or this will take you further away from the present moment. If you know the “story” you don’t have awareness. If you have awareness you won’t know the story. Simply realize it is *foong* and the mind will return to the present moment.

When the yogi returns to the present moment, he will see sitting *rupa* very clearly. This is because he is not *trying* to see sitting *rupa* (has no *kilesa*). This is the mind that has *sati-sampajanna* and should be maintained, but it should not be forced. The practice is to observe *rupa* and *nama* like a spectator; not to try to change or control them. After there is more practice experience, wandering mind (the “monkey” mind) becomes tamer — and the yogi will be in the present moment more and more often. It will then be easier to catch the present moment.

### **2.3.7 Miscellaneous**

Being sick should not be a hindrance to practice. But the yogi most likely will not be able to feel sitting *rupa*, because the sickness will be too strong. He should just observe the sickness, ignore the position, and realize that *rupa-kaya* is suffering,<sup>1</sup> which is *dukkha sacca*. Also he can see that *rupa* is *anatta*; it can’t be controlled.<sup>2</sup>

How does the yogi know when the mind that has *sati-sampajanna* arises (present moment)?

When the mind that has *sati-sampajanna* arises, it knows the posture (this is *sati*), and the mind knows that the posture is sitting *rupa*, etc. (this is *sampajanna*). When *sati-sampajanna* arises, the feeling will be one of no distraction or worry, no restlessness, and no boredom with the practice.

If the yogi has too little earnestness, the result will be laziness or inattention to practice. Too little earnestness results from lack of understanding of the practice; inability to see suffering and the need to be rid of *kilesa*; and inability to see that we can die at any time and must make the most of whatever time we have. Also, the

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<sup>1</sup> *Rupa*, observed as sickness, is no longer sitting *rupa*, etc., but becomes *rupa-kaya* (*rupa* as body).

<sup>2</sup> The Lord Buddha said to the layman, Nakun, when sickness occurs in normal worldlings, the body is restless and the mind is restless, but for the one who eliminates *sakkaya-ditthi* (self illusion — the 20 types of) the body is restless but the mind is not.

yogi should remember that the Lord Buddha left the legacy of *dhamma* for us, that is *Satipatthana*; therefore we should make the most of it in this life.

The beginner should remember that this practice is a very high *kusala* (the elimination of *kilesa*), and it may take time. This is because this *kusala* (skillfulness) is going to bring you free of suffering — and that's not easy. He should not be in a hurry to achieve results. Also, most practitioners have done incorrect practice before and it will take time to develop practice that follows good *dhamma*.

## 2.4 CONCLUSIONS

Right practice will lead to right result. Right practice depends on wisdom and previous accumulations (having formerly done good practice in previous lives).

The important thing in this practice is to change the wrong view that *rupa* and *nama* are “us”, self. If the yogi cannot change this wrong view he cannot reach the first *yana* — and without the first *yana* he cannot develop the 16 *yanas* and reach true *nibbana*. When the right result occurs, you know by yourself — it is like tasting sugar; you don’t need a teacher to tell you what it tastes like.

This age is the age of strong *tanha* and weak wisdom. This is because this age is the age of materialism for everyone (not just kings, as of old) and high technology abounds to ever divert our minds. The beginner who thinks he would like to practice and is sure to see *dhamma* very quickly, that one will fail. This is because *kilesa* has great power; it has accumulated in us for a long time. The one who would get rid of *kilesa* in *citta*, that one has to study the right way to eliminate *kilesa* and has to understand the practice through studying the relevant statements of the Lord Buddha. Without correct theory (*pariyatti*) and right practice that will end suffering, one cannot reach *nibbana*.

Achan Naeb said that practicing *Vipassana* successfully is very difficult; more difficult even than walking on a tight rope; if the yogi falls, the yogi must continually get back up and try again. This is earnestness (*atapi*), directed toward helping *sati-sampajanna* to stay in the present moment. This maintaining of the Middle Way (no like or dislike) requires a great deal of careful balance. It is difficult, but it is not impossible — if the yogi sincerely wants to end suffering.

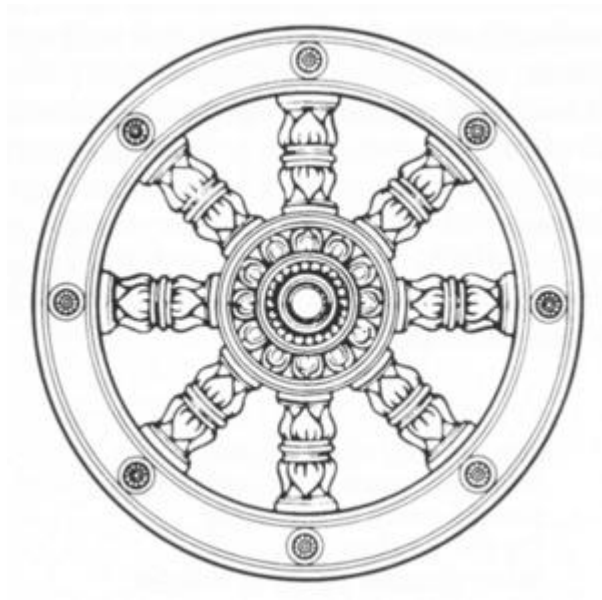
Few are they of mortal men  
 Who have reached the further shore;  
 But the crowd of other folk  
 On this side fare up and down.  
 When dhamma rightly is revealed,  
 Who by dhamma fare along,  
 They shall reach the shore and pass  
 The realm of death so hard to cross.

Giving up the state of darkness  
 Let the wise pursue the light.

Giving up home for the homeless,  
In solitude where joys are rare,  
Let him long for bliss unbounded  
Leaving lusts and owning naught  
Let the wise man cleanse himself  
From the passions of the heart.

They who in the limbs of wisdom  
Rightly make the mind to grow,  
Glad to have surrendered clinging,  
Glad to be from grasping free,  
Canker-cured they, all resplendent  
In the world are quenched utterly.

*(Dhammapada, 85-9; Gradual Sayings, 117)*



## Illustrations

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**Figure 2-1**  
Summary of Ayatana (Sense-Spheres) and Correct Vipassana Objects

Theory					Practice
Sense door	Matter (rupa)	Mind (nama)	Choice of nama or rupa	Reason	
Eye	Color is rupa.	The knowing of color is nama.	Nama seeing.	We think, “ <i>I am seeing,</i> ” but that’s wrong view. Defilements are destroyed by knowing, “ <i>nama is seeing,</i> ” which is right view.	Mindfulness observes nama seeing.
Ear	Sound is rupa.	The knowing of sound is nama.	Nama hearing.	We think, “ <i>I am hearing,</i> ” but that’s wrong view. Defilements are destroyed by knowing, “ <i>nama is hearing,</i> ” which is right view.	Mindfulness observes nama hearing.
Nose	Scent is rupa.	The knowing of scent is nama.	The rupa of scent.	We think, “ <i>I am smelling,</i> ” but that’s wrong view. Defilements are destroyed by knowing, “ <i>scent is rupa,</i> ” which is right view.	Mindfulness observes the rupa of scent.
Tongue	Flavor is rupa.	The knowing of flavor is nama.	The rupa of flavor.	We think, “ <i>I am tasting sweetness,</i> ” but that’s wrong view. Defilements are destroyed by knowing, “ <i>flavor is rupa,</i> ” which is right view.	Mindfulness observes the rupa of flavor.
Body (kaya)	Coldness, heat, hardness, and softness are rupa. The pressure of physical contact is rupa.	The knowing of tactile sensation is nama.	The rupa of tactile impressions.	We think, “ <i>I am hot; I am cold,</i> ” but that’s wrong view. Defilements are destroyed by knowing, “ <i>coldness, etc., is rupa,</i> ” which is right view.	Mindfulness observes the rupa of tactile impressions.
Mind	The major and minor postures are rupa.	The knowing of: the postures, wandering mind, love, pain, hate, etc., are nama.	The rupa of posture. The namas of thoughts and emotions.	We think, “ <i>I sit; I stand,</i> ” but that’s wrong view. Defilements are destroyed by knowing, “ <i>sitting (etc.) is rupa</i> ” (right view). We believe, “ <i>My mind is wandering,</i> ” “ <i>I love that,</i> ” etc., but that’s wrong view. Defilements are destroyed by knowing, “ <i>nama is wandering,</i> ” “ <i>love is nama,</i> ” and so on (right view).	Mindfulness observes posture (rupa), or mental activities (nama).



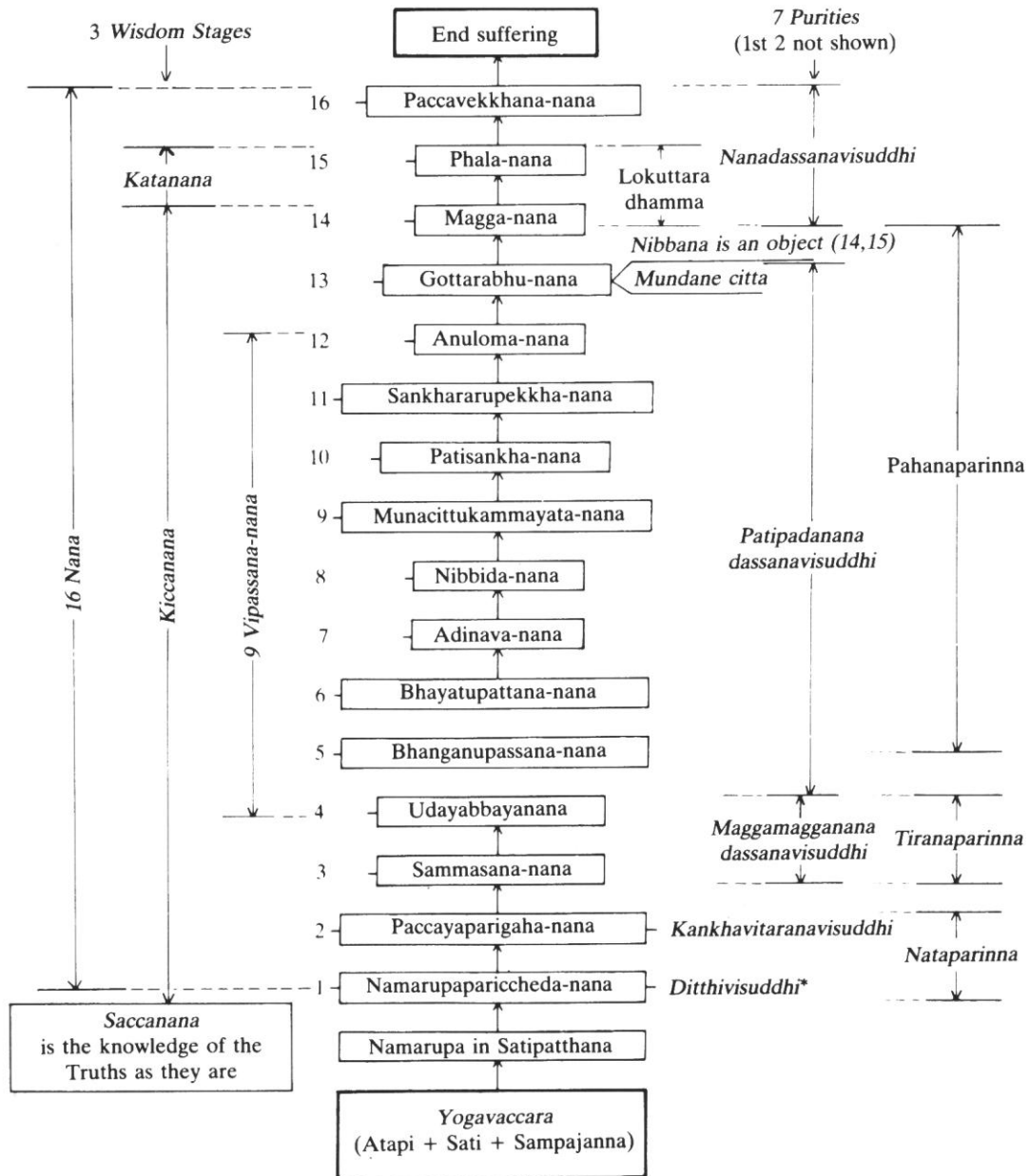
### **SECTION III**

#### **RESULT**

When the ariyan disconnects the circle of birth, reaches the end of all cravings, the dried stream of craving does not flood, the disconnected circle does not wheel. This is the end of suffering, Nibbana.

*(Khuddaka-Nikaya)*

**Figure 3-1**  
**Sixteen Yanas**



\*In the 7 Purities there are only 5 under wisdom (3-7). The other 2, preceding these, are purity of morals and purity of mind.

### 3.1 THE SIXTEEN YANAS<sup>1</sup>

#### 1. *Nama-rupa-paricchada-nana*. (Knowledge of mind-matter determination.)

This is the wisdom by which the practitioner realizes *sabhava-dhamma* in the present moment. *Sabhava* is the true state of the nature of *nama* and *rupa*. This wisdom changes the wrong view that *nama-rupa* is 'self'. The wisdom of this *yana* is very difficult for the practitioner to catch in the present moment, because the *kilesa* (wrong view) that thinks *nama-rupa* is "I" or "me" has existed for a long time. The one who would reach this *yana* must follow the right practice of *Satipatthana* as laid down by the Lord Buddha in the *Mahasatipatthana* discourse.

The yogi who would succeed must catch *nama* and *rupa* in the present moment very often, with more and more *cinta* wisdom, until *sati-sampajanna* has strong wisdom. Then *samma-ditthi* (right view) will occur. For example, when right view occurs, the yogi will know, in the present moment, which *rupa* and which *nama* is being observed (sitting *rupa*, *nama* hearing, etc.) — and he will also realize that it is *nama* that knows it is sitting *rupa*, etc. And, further, he will know that everything in the world is *rupa* and *nama* — no man, no woman, no self or soul — and the yogi will know this, even in his deepest mind. When the wrong view is destroyed of self-hood, the yogi will feel very frightened because ever since being born, he has never had the feeling of there being no "I" or "me".

Because of the very strong *vipassana-panna* that roots *kilesa* out of his feeling, he can now realize the true state of the nature of *nama* and *rupa*.

The yogi that reaches this *yana* will know by himself. It is like tasting sugar — he will not have to be told what it tastes like.

In the *Anguttara-Nikaya* the Lord Buddha said *dhamma* is: "Paccatangve ditabbha vinnuhi" (directly experienceable by the wise). *Dhamma* doesn't need a teacher to explain that you reach a certain wisdom — you will know from your own experience. Sometimes a yogi will think he has reached a certain *yana*, but is not really sure. If one is not certain, it is quite probable that the *yana* has not been reached.

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<sup>1</sup> "Yana" is the Thai pronunciation of "Nana". We have adopted *yana* because it is widespread here and because it pronounces more easily.

This *yana* is called *ditthi-visuddhi* (or “purity of view”) because at the moment of realization, there is no *kilesa*. But this right view has not realized the three characteristics yet, and further practice is needed to see *anicca*, *dukkha*, and *anatta*.

This wisdom (1<sup>st</sup> *yana*) becomes the “refuge” of the yogi, because he has realized the true state of the nature which he knows by tasting, as he would sugar. He knows it because he has tasted it himself.

From now on he knows ‘he’ doesn’t sit, *rupa* sits; ‘he’ doesn’t see, *nama* sees, etc. — and furthermore, he knows every being he sees is only *nama* and *rupa*. From this point on, *rupa* and *nama* become his teacher.

## **2. Paccaya-parigaha-nana.** (Knowledge of conditionality).

When the yogi realizes the 1<sup>st</sup> *yana*, if he is still observing *rupa* and *nama* in the present moment, he will realize there are many *rupa* and many *nama* and the observing will not mix the two together. For example, when sitting *rupa* has pain and he is aware of it, he knows sitting *rupa* is suffering, but he doesn’t see the suffering as *nama-vedana*. But now he sees that *rupa* suffers and *nama vedana* knows that *rupa* suffers. So at this *yana*, he sees that *nama* and *rupa* both exist from cause and each is dependent (*paccaya*) on the other. For *nama* to function, it must have a heart base, sense door, and object to know.

Conversely, *rupa* depends on *nama* to function — to walk, move, etc. When the yogi realizes in the present moment that *nama* and *rupa* exist from cause, and are dependent on each other, he realizes that *rupa* and *nama* aren’t created by a god or supernatural power (*iddhi*).

*Nama* and *rupa* in the present are actually created from causes in the past: ignorance (*avijja*), *tanha* (craving), *upadana* (attachment), and *kamma*. And they need food to stay alive. When the yogi realizes by wisdom that this is true in the present, he will also realize that this dependence (*paccaya*) was true in the past, and will be true in the future. Realizing he was born this way in the present (created from causes), he then has no doubt that he was created this way in the past, and will be in the future.

In the Seven Purities, this *yana* (2<sup>nd</sup>) is called *Kankhavitarana visuddhi*, which means “the right view without the defilement of doubt”. At this *yana* the practitioner feels at ease, because he is sure he will be born into a happy state (*sugati*) if he dies. One who realizes this is called *culla sotapanna* (“little *sotapanna*”).

### 3. *Sammasananana* (Mastering knowledge)

At the previous *yana*, the yogi only realizes the cause (arising) of *nama* and *rupa*, but not the falling away — because of the rapid sequence of *rupa* and *nama*. At that point, the wisdom of the practitioner is still weak.

If the yogi continues to see *rupa* and *nama* frequently in the present moment, he will soon see the falling away of *rupa* and *nama*. But this wisdom is still not strong enough to see the separation of *santati* (continuity). For example, when sitting, and then a change is made to standing, the yogi will see the falling away in the old position (sitting). But when the yogi is sitting in the present moment, he doesn't see the rising and falling away, because wisdom is not strong enough yet. He can, however, realize the three characteristics in *rupa* and *nama*. This is still not true present moment; this does not occur until the fourth *yana*.

*Visuddhi Magga* calls this *tiranaparinna*, "full knowledge as investigating".

In the Seven Purities this *yana* is termed *Maggamagga nanadassana visuddhi* — which means "purity of the knowledge and vision regarding path and not path". This *yana*, then, leads to the true path — i.e., the next *yana*.

### 4. *Udayabbayanana* (Knowledge of arising and falling away)

This is the wisdom that realizes the arising and falling away of *nama* and *rupa*, and *santati* (the illusion of continuity) is now seen as being actually separate states of *nama* and *rupa* — in the (*vipassana*) present moment. At this stage of wisdom the yogi sees *nama* and *rupa* arising and falling at the same time. Actually, according to the Buddha, *nama* arises and falls away seventeen times faster than *rupa* — but the yogi is not fast enough to see this. He sees the two (*nama* and *rupa*) arising and falling together. This *yana* sees clearly the three characteristics in *rupa* and *nama*, and it can eradicate hidden *kilesa* in *nama* (mind) that is *tanha*, *atta* (illusion of 'I' ego), *ditthi* (wrong view), and *vipallasa*.

This *yana* tells the yogi whether he is on the right path or not. If the path is right it leads to *nibbana*. The knowledge of right path is *vipassana* wisdom. If it is not the right path there will be defilements of insight — ten of these, which are called *vipassanupakilesa*. (See paragraphs following this *yana* for *vipassanupakilesa*.)

If *vipassanupakilesa* exists, it means the yogi's purity is not sufficient to detect the *kilesa* — because the *kilesa* is very deep and weak wisdom cannot detect it. The *kilesa* is caused by having too much *samadhi*, which takes the yogi out of *vipassana* wisdom, where he becomes attached to various phenomena, which he tends to

mistake for *nibbana*. This phenomena includes bright lights, rapture (*piti*), and strong tranquility. Yogis who have done *samatha* in the past and have developed too much *samadhi* will find that if this *samadhi* is allowed to recur it will be a strong obstacle to *vipassana* wisdom. Too much faith (*saddha*) and too much earnestness can also be an obstacle. The ten defilements can be very seductive, so that the yogi will often be drawn into them, and, infatuatedly thinking they are *nibbana*, will not even believe his teacher when told the contrary. If the yogi cannot escape these defilements, he cannot go on to higher stages of insight.

*Purity of knowledge and vision of the path to progress.* This is insight wisdom which occurs in this *yana* (the fourth), if practice is correct. It is called this because it is the correct path and not mixed with defilement, craving, and delusion. All three characteristics<sup>1</sup> are included in this *yana* — so it is very important. When the right path is reached in this *yana*, the three characteristics will be seen clearly. The more wisdom is gained, the more *kilesa* is eradicated. When *rupa* is observed and becomes clear, the yogi will see *nama* by himself.

*Defilements of Insight (Vipassanupakilesa).* As noted before, there are ten of these defilements of insight:

1. *Illumination (obhasa).* When the yogi sees bright lights he might think he has reached *nibbana*, and so becomes satisfied with this state, causing *tanha* to arise. This is wrong view. It is his ego that thinks he has reached *nibbana*.

2. *Knowledge (yana).* Some yogis who know *dhamma* theory well will think about it all the time, and this will pull them out of the present moment.

3. *Rapture (piti).* Because the yogi has too much *samadhi*, he feels rapture, and this is *kilesa*. When practicing *vipassana* one cannot have rapture, because realizing the three characteristics does not lead to a joyful feeling.

4. *Tranquility (passadhi).* Sometimes a very peaceful state will arise; this is also from too much *samadhi*. The three characteristics can't be realized with tranquility, and wisdom cannot be developed.

5. *Bliss (sukha).* A feeling of bliss is also too much *samadhi*. When *sukha* occurs, *dukkha* cannot be seen.

6. *Fervour (adhimokkha).* This causes the yogi to falsely believe he has seen *nibbana*, and he will often not even believe his teacher, when told the contrary. This

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<sup>1</sup> The Three Characteristics as seen with insight (*vipassana*) differ from the mundane descriptions in our glossary. They are: 1) "Things are *not self* in the sense of no power being exercisable over them, or in the sense of having no core; 2) *impermanent* in the sense of non-existence after having come to be; and 3) painful in the sense of oppression by rise and fall." (Buddhaghosa, *The Path of Purification*, XX-84)

is caused by having too much faith (*saddha*), too little *panna* (normally *panna* and *satta* should be equal).

7. *Exertion (pakkaha)*. Too much perseverance or effort can make the yogi tired, his *citta* (mind) is not clear, and *foong* (wandering mind) sets in. Usually, perseverance and concentration should be equal. Too much perseverance leads to *foong*, and too much concentration will cause the yogi to stop practicing.

8. *Excess sati (uppathana)*. Too much *sati* can lead to excess *samadhi* and the yogi will see *nimittas* (signs that appear before the eyes). Then he will lose *rupa* and *nama* as objects — i.e., he will be out of the present moment and won't be able to continue.

9. *Equanimity (upekkha)*. Sometimes strong equanimity will arise, and the yogi will falsely believe that he has no *kilesa* — it has been eradicated by *nibbana*; but he still has the *kilesa* of wrong view (*moha*), and *lobha* and *dohsa* have only gone temporarily. In this stage he cannot continue to practice.

10. *Delight (nikanti)*. The yogi becomes happy with all of the *vipassanupakilesa* and is satisfied to remain as he is, and so he cannot continue practice.

*Vipassanupakilesa* is *kilesa* of *vipassana* and occurs because of too much *samadhi*; this gives the yogi the wrong view that he has reached a state of no *kilesa*, or has reached *nibbana*. Because of this feeling he thinks 'I' have reached *nibbana*, and this feeling is not purity, because it practices with an 'I' in mind. (This is not *Vipassana*, because *Vipassana* does not practice with an 'I'.)

This feeling is good for *samatha* but it is not good for *Vipassana*. *Samatha* requires strong *samadhi*, but *Vipassana* does not, because *samatha* encourages *nimittas*.

*Vipassanupakilesa* will not occur in three types of yogis:

1. A yogi who is not practicing *Vipassana* the right way. In this case the defilements that arise cannot be called defilements of insight.
2. One who has weak perseverance (with weak perseverance, strong *samadhi* will not occur).
3. One who is *ariya* and knows the right path.

When the yogi gets rid of *vipassanupakilesa*, he will soon see the arising and falling away of *nama* and *rupa* very clearly. In the *Seven Purities* this *yana* (the 4<sup>th</sup>) up to the 11<sup>th</sup> (*anulomanana*) is called *patipadanadassana visuddhi* — purity of knowledge and vision of progress.

**5. *Bhanganupassananana* (Knowledge of Dissolution).**

This *yana* is the wisdom that sees only the falling away of *rupa* and *nama*. The yogi sees the dissolution of the *Five Khandhas*, both inside (*citta*) and outside (object). For example, sitting *rupa* is perceived to be falling away and *nama* that knows sitting *rupa* is falling away too.

This phenomenon, never seen before, produces a sense of awe and fear in the yogi. This wisdom is strong enough to uproot *moha* (wrong view) with *atapi*, *sati*, and *sampajanna*. The feeling of falling away is so powerful that the yogi concentrates only on it, and pays no attention to the arising. This wisdom that sees the dissolution of *rupa* and *nama* has a frightening impact on the yogi because he realizes that everything in the world is insubstantial and disappears the moment it appears.

The wisdom of this *yana*, when it is reached, will destroy *vipallasa* (perversity of perception) — the type called *nicca-vipallasa*, the wrong perception that the body and mind are permanent. When this wisdom is reached, the yogi will feel that this is correct practice, and will not want to do incorrect practice.

This *yana* is the first step of eradication (*pahana-parinna*) of *kilesa* (See Fig. 3-1) which continues up until the last *yana* (*magga-nana*). *Kilesa* is beginning to be pulled out — *kilesa* that one has been saturated in by many passages through *samsara-vata* (rebirth in *samsara*).

There are eight benefits to this *yana*:

1. Realizing there is no pleasure in any future becoming.
2. Seeing there is no pleasure in this life, because it is realized that this life is *dukkha*.
3. Development of a stronger desire to end suffering.
4. In the case of a monk, leads to a desire to have simple requisites.
5. Also gives the monk a strong desire to follow the *Vinaya*.
6. Makes the one who reaches this *yana* incapable of breaking the precepts.
7. The practitioner becomes easy to please in terms of needs, is slow to anger if incited, is patient with other people's defilements, and is not bothered by disturbances, such as loud noises, etc.

**6. *Bhayatupatthana-nana* (Knowledge of Fearfulness).**

In this *yana* the wisdom is realized that *nama-rupa* is harmful. Because dissolution was seen in the 5<sup>th</sup> *yana*, the feeling arises that *rupa* and *nama* are



insubstantial — always arising and vanishing quickly — and this causes fear and terror in the yogi.

The meditator sees no pleasure in *rupa* and *nama*, and even to be born in any *bhava* (becoming) in the future is seen as fearful — as it was in the past. This *yana* causes *tanha* to be arrested, but does not completely eradicate it. This wisdom is the enemy of *tanha*, but it is like putting a medication on skin that itches, and when the medication wears off, the skin begins to itch again.

### **7. Adinavanana** (*Knowledge of Danger*).

When the sixth *yana* is realized (fearfulness), it leads to this *yana*, which sees *rupa* and *nama* as a source of peril and danger. From the first *vipassana-yana* to this one, each *yana* leads to the next, and each feeling is stronger. The meditator perceives *nama* and *rupa* as dangerous, and feels that not to have *nama* and *rupa* would be good.

Five dangers are realized:

1. *Nama* and *rupa* in all three *lokas* (*kama-loka*<sup>1</sup>, *rupa-loka*, and *arupa-loka*) appear as though they are in a hole surrounded by fire.

2. It is realized that *nama-rupa*, in any becoming, is surrounded by eleven fires: the eleven fires of birth, decay, death, grief, etc. (See the eleven *dukkha* of the First Noble Truth, 1.4.4.2.)

The practitioner feels that *nama-rupa* is very harmful, dangerous, and a source of suffering.

3. It is realized that the cause of *rupa-nama* is *avijja* (ignorance), and that ignorance is harmful, because it leads only to birth, decay, old age, death.

4. It is realized that *rupa-nama* is decaying and disintegrating moment by moment, and is thus harmful.

5. It is realized that being born again in *samsara* is harmful and dangerous — because *nama-rupa* are a source of suffering in any *bhava*, and can only lead to torture again.

When the five harmful things are realized, benefits from this are also realized. It is seen that:

1. Not having to be reborn is happiness, and that a place where there is no *rupa* and *nama* would be desirable.

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<sup>1</sup> Kama-loka (this world, plus the other worlds of sense desire).  
Rupa-loka (the world of form).  
Arupa-loka (the world where no form exists).

2. If there is no rebirth in any *bhava*, there will be happiness, and this will lead to the path to *nibbana*.

3. If there is no cause (*samudaya*) to create *rupa-nama* anymore, there will be freedom from suffering.

4. With no *rupa-nama* to decay in any *bhava*, that will be a peaceful place (*nibbana*).

5. Not having to be reborn in *samsara-vata* is beneficial and a source of happiness.

In this *yana*, the yogi realizes that *nama-rupa*, or the five *khandhas*, is *sabhava* (no man, no woman) and that *sabhava* is a harmful state. This *yana* also has very strong wisdom that prevents *tanha* from creating *vipallasa* (perversity of perception) in the mind.

The wisdom of this *yana* is the enemy of *tanha*, and makes it very difficult for *tanha* to function; *tanha* has no place to lodge in the feeling, because the whole world (*Five Khandhas*) is seen as harmful, perilous, and without pleasure.

In this *yana* the yogi no longer sees *sati* as good, but merely something that has the Three Characteristics (*anicca*, *dukkha* and *anatta*) — but *sati* continues to function. Even *panna* is seen, without like or dislike. This is because there is no *tanha* or *ditthi* (wrong view) to cause the yogi to like *sati* and *panna*.

The mind that is going to reach *nibbana* has to practice until it reaches this feeling (that *tanha* is the enemy), and then the mind will separate from *samsara-vata* and reach the path of *nibbana*.

If the yogi thinks, on the other hand, that *nama-rupa* is good, permanent and happy, then the mind cannot separate from *samsara-vata* and go on to reach *nibbana* and end suffering. The mind has to realize *dukkha*, and the *panna* that realizes *dukkha* will bring one to *nibbana*. *Nibbana* can't be realized by *samadhi*, because *samadhi* will cause *sukhavipallasa* (thinking that the *Five Khandhas* are happy) and one can't see the truth that *nama-rupa* are harmful.

### **8. Nibbida-nana** (*Knowledge of Disgust*).

In each of the *yanas*, the wisdom becomes stronger. In this *yana*, a feeling of disgust arises with *nama-rupa* (*Five Khandhas*), as a result of the previous *yana* (seventh). There is no *dohsa* in the disgust, just *panna*. This results in a desire not to be reborn again in any *bhava*, even in the highest state — king, or multi-millionaire. It is like one has come to two paths: the dark path is rebirth in *samsara-vata* and

the bright path is the safety and security of *nibbana*. Because of disgust with *nama-rupa*, no pleasure is seen in the dark path, and the bright path to *nibbana* seems appealing. This wisdom results from being disentangled from *tanha*, and is called *nibbida-yana*. If disentanglement from *tanha* is complete, it is called *viraga* (detachment). This leads to release or emancipation (*vimutti*). Emancipation leads to *nibbana*.

The wisdom reached in this *yana* will realize at least one of the three characteristics: *anicca*, *dukkha* or *anatta*. If the disgust felt has *dohsa*, it is not *nibbida-yana*, because this kind of disgust cannot see the three characteristics.

The one who practices *vipassana* to find freedom from *samsara-vata*, if he reaches this *yana*, all of the *kilesa*, even very strong, will be loosened and disentangled. From this *yana* the *vithicitta*<sup>1</sup> leads to the path of *nibbana*.

The disgust felt in this *yana* is summarized in this Dhammapada verse:

Impermanent are all existing things.  
With wisdom who perceives this fact  
Straightaway becomes contemptuous of suffering.  
This is the way of Salvation.

### **9. Munnacittukammayata-nana** (*Knowledge of the Desire for Deliverance*).

Realizing danger and peril from the seventh *yana*, and disgust from the eighth, the yogi becomes filled with a desire for deliverance from *rupa* and *nama*. It is like someone who is in a jail and wishes every moment to escape.

The sixth, seventh, and eighth *yanas* are related, with each one becoming stronger. Knowledge of fearfulness leads to knowledge of danger, knowledge of danger to knowledge of disgust — which then leads to knowledge of desire for deliverance. This *yana* (ninth) then leads to *nibbana*. Desire for deliverance results in more earnestness in practice, in order to reach *nibbana*.

### **10. Patisankha-nana** (*Knowledge of Reflective Contemplation*).

In the previous *yanas*, fear, danger, and disgust led to a desire for deliverance from *nama* and *rupa* (9<sup>th</sup> *yana*). In this *yana*, motivated by this desire to

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<sup>1</sup> The *vithicitta* (or path of the mental state) that leads to *nirodha* is: *nibbida* (disgust), *viraga* (detachment) and *tadanga-nirodha* (temporary extinction by substitution of opposites): An example of *tadanga-nirodha* is in the first *yana*, where wrong view about self is substituted with right view.

be free of *rupa* and *nama*, the yogi<sup>1</sup> tries to find a way to escape — but does not yet know how. Having just realized the three characteristics in *rupa* and *nama* the feeling is strong to escape from them.

The cause of desire to escape is from the 7<sup>th</sup>, 8<sup>th</sup>, and 9<sup>th</sup> *yanas*, which have come together to produce a very clear and strong *panna* and desire to get rid of *kilesa*, and to try to find a way to deliverance: a way to get to the end of *samsara-vata*, which seems to stretch out for a long way into the future. In this *yana*, the yogi sees the three characteristics more often than in the previous ones. Having seen that *rupa* and *nama* are impermanent, suffering, and without self, there is a strong desire to end this suffering.

(The Buddha said that only the Three Characteristics can lead one out of suffering. A yogi who has never seen the Three Characteristics cannot escape from *samsara-vata*. There is only one way that leads to *nibbana*, and that is to see *nama* and *rupa* as *anicca*, *dukkha*, and *anatta*.)

### **11. *Sankhara-upekkhanana*** (*Knowledge of Equanimity about Formations*).

This wisdom causes indifference to *nama* and *rupa* (*sankhara* or mental and physical formations) to develop; there is no clinging or attachment to *nama* and *rupa* — which for so long we thought of as 'I', 'mine', 'myself'. But the indifference is combined with disgust.

This wisdom, developed in the previous *yana*, is very strong and it is clearly seen that the *Five Khandhas* (*sankhara*) are insubstantial: not a man, a woman, a person, a dog, etc. — and that life is getting short and one may soon die — and there is no pleasure in *nama* and *rupa*.

When the mind with wisdom realizes *nama-rupa* is void (*sunyata*), not man, not woman, it has no more interest in *nama-rupa*; it sees the world as void, too. So the mind has equanimity — neither dislike nor like of *nama-rupa* — but equanimity with disgust. Now the mind wants to reach *nibbana*. It doesn't care about *nama* and *rupa* anymore. It doesn't care to be reborn in any of the three *lokas*. (For *lokas*, see footnote, 7<sup>th</sup> *yana*.)

The wisdom of this *yana* is the highest *vipassana* wisdom in the mundane sphere. The wisdom will bring the yogi to *magga-citta* (path consciousness) and *phala-citta* (fruition), and the yogi will become *ariya-puggala* (a noble one). It is very

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<sup>1</sup> The term 'yogi' is used here for convenience, but actually only *panna* is now acting — no man, no woman, no person.

strong wisdom and can get rid of most *kilesa*, because it sees the Three Characteristics very clearly. This results in very strong *chanda* (will) to reach *nibbana*.

The ninth *yana* (desire for deliverance), the tenth *yana* (reflecting on the way out) — and the eleventh (equanimity about formations) are all related — but the wisdom of the eleventh is stronger.

The mind that has equanimity with any one of the three characteristics is called *vimokkhamukha* (liberated mind). If the mind is liberated to *nibbana* by impermanence (*aniccanupassana*), it is called *animitta-nibbana*.

If the mind is liberated to *nibbana* by suffering (*dukkhanupassana*), it is called *appanahitta-nibbana*.

If the mind is liberated to *nibbana* by non-self (*anattanupassana*), it is called *sunnata-nibbana*.

## **12. Anulomanana** (*Knowledge of Adaptation and Conformity*).

This *yana* helps the yogi to realize the Four Noble Truths because it is a very complete wisdom. This wisdom derives from the previous *yana*. This *yana* is very strong wisdom: it has more faith, more earnestness, more mindfulness, and more wisdom than the previous *yanas* — because it has realized *dukkha-sacca* and *samudaya-sacca*. Stated in terms of *Bodhipakkhiyadhamma*, this wisdom is perfect at the level of the *Bojjhargas* (Seven Factors of Enlightenment)<sup>1</sup> because it helps to realize the Four Noble Truths.

There are three steps of wisdom in Buddhism (see Fig. 3-1):

1<sup>st</sup> and 2<sup>nd</sup> *yanas*: *Yataparinna* (full knowledge as the known).

3<sup>rd</sup> and 4<sup>th</sup> *yanas*: *Tiranaparinna* (full knowledge as investigating).

5<sup>th</sup> to 14<sup>th</sup> *yanas*: *Pahanaparinna* (full knowledge as abandoning).

*Vipassana-dhura* (duty) starts from the 1<sup>st</sup> *yana* and gets rid of *kilesa* step by step, until the 12<sup>th</sup> *yana* (*anulomanana*). This wisdom is still mundane (*lokiya*) — it has mundane functions. At *anulomanana* the first two Noble Truths (*Dukkha-Sacca* and *Samudaya-Sacca*) have been realized, using the three characteristics as an object. *Nama* and *rupa* as an object end with this *yana*, and also *vipassana-nana*.

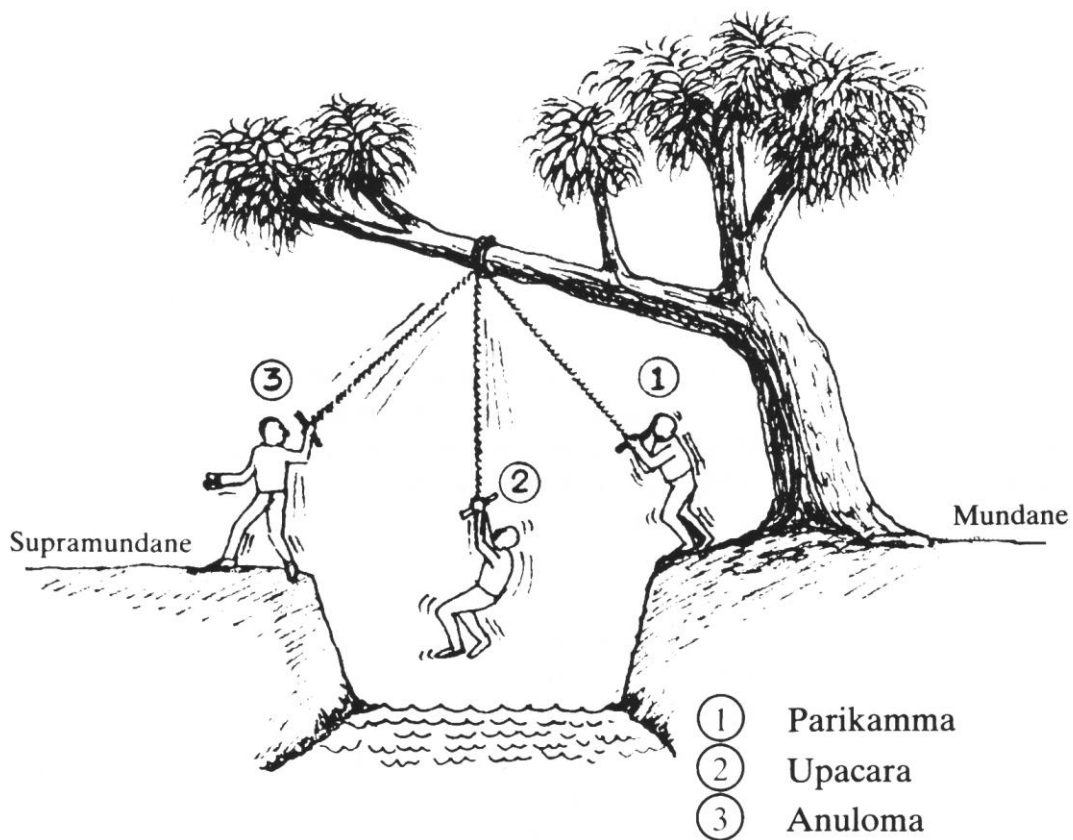
*Anulomanana* is the wisdom that brings any one of the three characteristics (*nama-rupa*) to cross over to *maggavithi* (the *citta* that governs path consciousness (See last 3 paras. of 11<sup>th</sup> *yana*.)). This occurs in just three thought moments

<sup>1</sup> For Seven Factors, see Section 1.3.6.

(*cittakhana*). The wisdom for *anulomanana* comes from *sankharu-pekkhanana* (eleventh *yana*). *Anulomanana* (twelfth) is a supportive or aiding condition (*paccaya*) of *Gottara-bhunana* (thirteenth).

The process of crossing from *anulomanana* (12) to *Gottara-bhunana* (13) is as follows:

**Figure 3-2**  
**Anulomanana**



It is like swinging on a rope across a stream. The grasping of the rope is at *parikamma* (the 1<sup>st</sup> wisdom of *anulomanana*), which prepares one for *Maggacitta* (path consciousness); the next swing of the rope takes one to the midstream or *Upacara* (the second wisdom); and *anulomanana* then takes one just above the other shore. When one drops down to the further shore, the mind is in *Gottarabhunana*. The mind now has *nibbana* as an object.

*Anulomanana* is the last *yana* which is in the mundane sphere — i.e., has *nama-rupa* as an object. From now on *nibbana* becomes the object.

The way described above, in which the mundane mind goes to supramundane, is called *dhammaniyama* (the order of the norm).

**13. *Gottarabhu-nana*** (*Purity of the Knowledge and Vision of the Way of Progress*).

This is the wisdom that occurs in *maggavittthi*, which is the path of the *citta*, which goes to *Magga-nana* (the 14<sup>th</sup> *yana*). This *yana* is different from other *yanas* in that, while *nibbana* is the object (supramundane), the mind (*citta*) is still mundane. *Rupa* and *nama* have been abandoned, but it is not completely supramundane yet (*lokuttara*). In the previous *yana*, both mind and object are mundane.

The wisdom of *citta* (mind) in this *yana* changes the yogi from *putujjana* (worldling) to *ariya-puggala* (noble one). It is the first *citta* in *samsara-vata* to have *nibbana* as an object. Even though *nibbana* is the object, this *yana* cannot destroy *kilesa* completely (*samuccheda*).

Achaan Naeb says that this *yana* is like a new worker on a job, who hasn't got completely familiar with his job yet — and that is why this *yana* cannot destroy *kilesa* completely.

**14. *Magga-nana*** (*Purity of Knowledge and Vision*).

This is the wisdom that occurs in the *citta* (mental state) that is called *magga-citta*. *Magga-citta* comes from, or receives, its aiding condition from *Gottarabhu-nana* (the 13<sup>th</sup> *yana*). This *yana* has *nibbana* as an object like the 13<sup>th</sup>. But this *yana* completely destroys *kilesa* and both *citta* (mind) and object are supramundane.

*Kilesa* in this *yana* is completely destroyed by the power of *magga-citta*. This is the first of the four *magga-cittas*, which leads to *Sotapanna* (Stream-winner)<sup>1</sup>. *Magga-citta* acts for just one thought moment (*citta-khana*), but it reduces future rebirth to a maximum of seven lives (*sotapanna*).

This *yana* is called *Samma-ditthi* (Right Understanding) in the Eight-Fold-Path: the Right Understanding of the Four Noble Truths. The wisdom of this *yana* is compared to the lightning in a thunderstorm (*vachira-panna*), because it is very strong and very bright and very sudden.

When *magga-citta* occurs for the first time, it is called *Sotapattimagga*. It occurs three more times for the Higher Paths. The yogi, for the first time, becomes

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<sup>1</sup> The next three *magga-cittas* lead to the higher stages: *sakadagami*, *anagami*, *arahatta*.

*ariya-puggala* (noble one). He can no longer be born in *apaya* (the four states of loss and woe).

This *yana* is *kusala — lokuttara-kusala* (supramundane). There are four of these *yanas*:

1. *Sotapatti-magga* (consciousness belonging to the Path of Stream Entry).
2. *Sakadagami-magga* (consciousness belonging to the Path of Once-Returning).
3. *Anagami-magga* (consciousness belonging to the Path of Non-Returning).
4. *Arahatta-magga* (consciousness belonging to the Path of Arahantship).

### **15. Phala-nana** (*Knowledge of Fruition*).

In the Seven Purities, this *yana* is *Nanadassanavisuddhi* (Purity of Knowledge and Vision). When *magga-citta* (path consciousness) occurs in the previous *yana* (14<sup>th</sup>) and has *nibbana* as its object, it destroys *kilesa* completely — then, in this *yana*, *phala-citta* arises, and the feeling is of a very deep peace. This sequence is *dhammaniyama*, the order of the norm — i.e. *phala-citta* always follows *magga-citta*. When *phala-citta* occurs, it happens sometimes in three thought moments, and sometimes two. The faster yogi, with three thought moments, skips *parikamma* (see Fig 3-1) and begins with *upacara*, then *Anuloma*, *Gottarabhu*, *Magga*, then *Phala* (fruition) three times, instead of two.

*Phala-citta* is *lokuttara-vipaka*, which is the supramundane result from *magga-citta*. It just occurs, then ends — it has no function. After it is over, *nibbana* is no longer the object. In *phala-nana* the yogi becomes *ariya-puggala* for the second time (the first time was in *magga-nana* — 14<sup>th</sup>). He is now called *sotapatti-phala-puggala* and is assured of full enlightenment in not more than seven more births.

In the Wisdom Stages, this *yana* is completely in *kata-nana*.

### **16. Paccavekkhana-nana** (*Knowledge of Consideration, Reflection*).

In this *yana* the practitioner considers five things realized in the previous *yana*:

- 1) *Magga-nana*. (Path Knowledge, 14<sup>th</sup> *yana*).
- 2) *Phala-nana*. (Fruition Knowledge, 15<sup>th</sup> *yana*).
- 3) *Nibbana*.
- 4) *Kilesa* that has been abandoned.
- 5) *Kilesa* still existing.



This *yana* derives from *Phala-nana* (15<sup>th</sup>), and is back on the mundane plane again (*lokiya*). Since *nibbana* is no longer the object, we return to a mundane *citta*.

One who realizes this *yana* in any of the first three stages of attainment (*Sotapanna, Sakadagami, Anagami*) is called *Sekha-puggala*, or “holy one who is a learner”. In this *yana* (16<sup>th</sup>) the arahant considers only four of the above items — since the arahant has no *kilesa*. Not all *Sekha-puggalas* who reach this stage consider all of the above items. Some, with strong wisdom, consider only the first three — and do not cogitate *kilesa* at all.

The wisdom of this *yana* is different from the 14<sup>th</sup> and 15<sup>th</sup>, where *nibbana* is the object in the present moment. The yogi is merely reflecting, and is not in the present moment. The previous *yana* can be compared to tasting salt, while this *yana* would be like considering what the salt tasted like. Therefore, this *yana* is not *lokuttara-citta*, but is *lokiya-citta*. Even though this is a mundane wisdom, the Seven Purities classifies it as *Nana-dassana-visuddhi* (Purity of Knowledge and Vision), which is also the classification that the supramundane *yana* (14<sup>th</sup> and 15<sup>th</sup>) are under. This is because this *yana* derives from the 14<sup>th</sup> and 15<sup>th</sup>.

### Notes:

1. In the first attainment, the 13<sup>th</sup> *yana* is called *Gottarabhu-nana* because the yogi changes from *puthujjana* to *ariyapuggala*, but in the succeeding attainment (*Sakadagami*, etc.) the *yana* is called *Vodana-nana* because, in this case, the attainer is already *Ariya*. But the path of consciousness (*vithicitta*) is the same for each attainment.

2. *Yanas* one through twelve are *lokiya* (mundane); the 13<sup>th</sup> is transitional: part *lokiya* and part *lokuttara* (supramundane); the 14<sup>th</sup> and 15<sup>th</sup> are real *lokuttara*; while the 16<sup>th</sup> is back again to mundane.

3. There are ten fetters that bind one to rebirth.

They are:

1. Wrong view of self
2. Doubt about the Buddha’s teaching
3. Adherence to rites and rituals
4. Sensual desire
5. Hatred
6. Desire for fine material existence (*rupa-loka*)
7. Desire for immaterial existence (*arupa-loka*)

8. Pride

9. Restlessness

10. Ignorance

a) Stream-Winner (*Sotapanna*): the first three fetters are destroyed. Stream-winner is one who enters the stream leading to *nibbana*. He can return to this life not more than seven times. He is assured of not being born in any of the lower states of woe: a) hell, b) animal state, c) hungry ghost, d) demon.

b) Once-Returner (*Sakadagami*): 4<sup>th</sup> and 5<sup>th</sup> fetters are weakened. He can return to this life (sensual world) only one more time. (Sensual world is human world and heavens.)

c) Non-Returner (*Anagami*): 4<sup>th</sup> and 5<sup>th</sup> fetters are destroyed. He will not be reborn in the sensual world.

d) Fully-Enlightened (*Arahatta*): last 5 fetters are destroyed. He can never be reborn in any world.

4) Seven Purities: the first *yana* (*nama-rupa-paricchedanana*) is purity of view (*ditthi-visuddhi*) in the Seven Purities (see Figure 3-1). The second *yana* (*paccaya-pariggaha-nana*) in the Seven Purities is purity of transcending doubt (*kankha-vitarana-visuddhi*). *Yanas* 3-4 are knowledge and vision regarding path and not path (*magga-magga-nana-dassana-visuddhi*). *Yanas* 4-13 are purity of knowledge and vision of the way of progress (*patipada-nana-dassana-visuddhi*). *Yanas* 14-16 are purity of knowledge and vision (*nana-dassana-visuddhi*).

## **SECTION IV**

### **GENERAL CONCLUSIONS**

'What is the condition, master Gotama, What is the cause, why, after the final passing away of the Tathagata, the good Norm does not last long; and again, master Gotama, what is the condition, what the cause, why, after the final passing away of the Tathagata, the good Norm does last long?'

'It is owing to not cultivating, brahmin, owing to not making much of four stations of mindfulness, that the good Norm does not last long after the final passing away of the Tathagata...'

*(Samyuatta-Nikaya, maha vagga)*

## 4.1 GENERAL CONCLUSIONS

The practice of *vipassana* consists of the Seven Purities, sixteen *yanas*, three *Vimokkha* (ways of deliverance to nibbana), four *Satipatthana*, etc. But all these things are really about *Kayanupassana Satipatthana* — specifically, the four major and minor positions. With other *Satipatthana* — *Vedananupassana*, *Cittanupassana*, *Dhammanupassana* — the practice is the same, the *yanas* and the Seven Purities are the same, the benefits are the same: only the objects are changed.

However, *vedana*, *citta*, and *dhamma* are more complicated as objects. There are nine *vedana* to observe: *dukkha-vedana*, *sukha-vedana*, *upekkha-vedana*, etc. There are sixteen *citta*: *citta* with *kusala*, *citta* with no *kusala*, *citta* with *samadhi*, etc. With *dhamma*, there are *Five Khandhas*, *ayatana* (sense fields), *nivarana* (hindrances), etc. So, the practitioner has to be more careful with *vedana*, *citta*, *dhamma* as objects. For example, if feeling arises, such as love, the yogi has to be aware of the feeling. But in this case, he might become attached to this feeling. This will prevent him from reaching *Satipatthana*, because *Satipatthana* is realized through the Middle Way. If one has like or dislike (*abhijja* or *domanassa*), one can't be in the Middle Way. Therefore, the one who comes to practice has to study to understand this. Without this understanding, the practice can't be right.

Indifference (*upekkha*) is not the Middle Way. Some try to make their *citta* neither like nor dislike. This is wrong. This is trying to force *upekkha* to arise. All *dhamma* is *anatta*, and this cannot be done.

Some practices say *citta* is void and use the voidness as an object. But every *citta* has to have an object. The object is the aiding condition (*paccaya*) of the *citta*. Even *lokuttara* (supramundane) still has *nibbana* as an object.

There are so many *cittas* and so many objects that this can lead to like and dislike. The object in *Satipatthana* can destroy like and dislike. But even the object in *Satipatthana* can lead to *kilesa*. For example, if you want *citta* to stay with sitting *rupa*, that leads to *abhijja* (liking). If you cannot stay with sitting *rupa* (which is highly unlikely — because most *citta* are not permanent), this can lead to *domanassa*.

With *Satipatthana* the important thing is to have *sati-sampajanna* in the present moment. Only the present moment can destroy *abhijja* and *domanassa*. When an object occurs, the yogi has to observe that object until he realizes the

*sabhava* of that object, which is either *rupa* or *nama*. Then he will see that *rupa* and *nama* are *anicca*, *dukkha*, and *anatta* — not 'I', not self.

The yogi should remember these important points:

1) The way to practice *Satipatthana* and reach *nibbana*, according to the teaching of the Lord Buddha, depends on having a natural aptitude or talent for *vipassana* practice, an aiding condition from the previous life (*pubbekata punnata*), and patience, perseverance, and devotion to the task of ending suffering.

2) Practicing *vipassana* is the work of the mind and the mind is always working to observe sitting *rupa*, standing *rupa*, etc., to change the wrong view that it is not you that sits, stands, and walks — and to get rid of *kilesa*. The way to get rid of *kilesa* is to do the right practice — not just by thinking or reasoning. When you have done the right practice, you will get the right result with the right wisdom. When the right wisdom occurs, you will see the true state of the nature that *nama* and *rupa* are not you — and after that you will see the three characteristics of *rupa* and *nama*. The objects (*nama* and *rupa*) are very important. The object, properly observed, brings the knowledge and wisdom to the 3 *Nama* (*yogavacara*)<sup>1</sup> that *nama* and *rupa* are *sabhava*, not you, not self, and impermanent and suffering — and after that you will realize *nama* and *rupa* are harmful and dangerous, and should be abandoned, i.e., wisdom should be realized so rebirth is ended.

3) The yogi has to have observation (*sikkhati*) so he can know when *yogavacara* has left the present moment. This will bring him back to the present moment again and again. The nature of mind (*citta*) is very changeable: sometimes it has wandering mind (*foong*), sometimes it has lust, sometimes it has doubts about the practice, sometimes it is sleepy, sometimes annoyed, sometimes awareness (*yogavacara*) is weak. The yogi has to try to observe *rupa* and *nama* very often in the present moment and not get annoyed when he falls out of the present moment — because mind (*citta*) is out of control (*anatta*). The duty of the yogi is always to try to be in the practice present moment — and then the truth of *Sabhava* will follow (*vipassana* present moment). This requires perseverance.

4) If you just use thinking (verbalizing) to realize impermanence, suffering and not self, that will not get rid of *kilesa*, because you are not seeing the truth by *vipassana* wisdom. Seeing the truth is seeing the Three Characteristics as they arise in *nama* and *rupa* at any given time (present moment). This truth (*sabhava*) comes

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<sup>1</sup> The 3 *Nama* = *yogavacara* = awareness = earnestness (*atapi*), mindfulness (*sati*) and clear comprehension (*sampajanna*).

from the practice, in which you prove it by yourself. It is not from studying theory or listening to dhamma.

5) Another problem that arises is where the yogi practices in the wrong way but doesn't know it. For example, when he walks he just notices the step, not the entire walking *rupa*. He should have the right teacher to correct him until he understands the right theory.

6) The right way to eliminate *kilesa* and end suffering is to practice *Satipatthana*, which is the first step of the 37 Qualities of Enlightenment — and then realize the Four Noble Truths. This will lead to complete disenchantment with *rupa* and *nama* (or *Five Khandhas*) — but it must be done by reaching the four paths: stream-winner path, once-returner path, non-returner path, and arahant path.

7) To practice *Satipatthana* one should have equal faith and wisdom together. If you have more faith than wisdom, you won't be able to tell if practice is right or wrong. If you have more wisdom than faith, excessive pride will develop and you won't be able to reach *nibbana* and end suffering.

8) One who is interested in *vipassana* practice (or even *samatha* for that matter) must understand the principles of practice and the correct way to practice. If one is going to reach true Buddhism, it has to be reached with faith and wisdom — as can be seen in the foregoing description of the *Sixteen Yanas*. If the practice is wrong, it can be very hard to change the wrong ideas of yogi. It is much like an elephant in a mud hole, which once mired, can be very difficult to get out.

Come now, I address you: strive on with earnestness; transient are all compound things.

(the Buddha. *Digha-Nikaya*)

## APPENDIX A

### AN EXAMPLE OF A TYPICAL STATE OF CONSCIOUSNESS (*CITTA-CETASIKA*)

Consciousness... is primarily composed of seven mental properties (*cetasikas*) — namely: contact (*phassa*), feeling (*vedana*), perception (*sanna*), will or volition (*cetana*), oneness of object (*ekaggata*), psychic life (*jivitindriya*), attention (*manasikara*). These seven mental properties are termed Universals, because they are common to every class or state of consciousness, or every separate act of mind or thought.

Each of them is therefore consciousness and *something* more. If we were to represent a state of consciousness by a sphere composed of these seven mental properties, their common consciousness would be represented by the outer shell of the sphere. And if each sphere of consciousness were composed of only these seven and no more, there would be only a single class of consciousness. But there are 45 different properties (other than the seven Universals) distinguishing one class from another. And these, in varying combinations, give rise to the eighty-nine classes of consciousness...

If we take as our example the first automatic class of thought out of the eight appetitives and subject it to an analysis according to the methods of Buddhist psychology, we shall find that this class of consciousness is compounded of no less than nineteen mental properties. These may be grouped as follows: Seven Universals, (already named); six particular properties, common to some only; four Bad Universals, common to all evil thoughts; appetite or greed (*lobha*); and error (*ditthi*).

(pp. 12-13, *Compendium of Philosophy (Abhidhamma-Sangaha)*. Translated by Shwe Zan Aung, B.A. Editor, Mrs. Rhys Davids, M.A. Published by Pali Text Society.)

## APPENDIX B

### GLOSSARY OF PALI TERMS

#### NOTE:

After each Pali term is a phonetic spelling to indicate punctuation. The pronunciation is Thai, however, and not Indian Pali — which may be impossible to duplicate anyway, since Pali is a dead language (or dialect). We have, however, added the final vowel, which Thais usually drop.

**abhijjha** (ah-peech'-ah) — Like; covetousness.

**ahimsa** (ah-heem'-sah) — Non-harming.

**abyakata** (ah-pee-ah'-kuh-tah) — Neutral; neither wholesome nor unwholesome.

**abyapada** (ah-pee'-ah-bah'-tuh) — Non-hatred.

**adhimokkha** (ah-tee-moke'-uh) — Fervour, especially that which creates false faith  
— as in *vipassanupakilesa*.

**anagami-magga** (ah'-nah-kom'-mee-mah-kuh) — The path of the third attainment;  
non-returner.

**anatta** (ah'-nuh-tah) — 1. Non-self; impersonality.  
2. Out of control.

**anapanasati** (ah'-nah-pah'-nuh-sah'-tee) — Breathing mindfulness.

**anenja** (ah-nen'-cha) — The highest *arupa-jhanas* (5<sup>th</sup> to 8<sup>th</sup>).

**anicca** (ah-nee'-chah) — 1. Impermanent  
2. Cannot be maintained the same.

**animitta-nibbana** (ah-nee'-meet-ah-nee-bah'-nuh) — In the 11<sup>th</sup> *yana*, if liberation  
to *nibbana* is by *aniccanupassana* (impermanence), it is called *animitta-*  
*nibbana*.

**apana samadhi** (ahb'-uh-nah' suh-mah'-tee) — Deep concentration in which mind  
can remain steadfast for long periods.

**apaya** (ah-bye'-uh) — The four states of loss and woe: hell, animal state, ghost,  
demon.

**appanihita-nibbana** (ah-pah'-nee-hee'-tah-nee-bah'-nuh) — In the 11<sup>th</sup> *yana*, if  
liberation is by *dukkhanupassana* (suffering), it is called *appanihita-nibbana*.



**arahatta-magga** (ah'-ruh-hot'-uh-mah'kuh) The path of Arahatsip.

**ariya-puggala** (ah-ree'-yah-buk'-ah-lah) — A Noble One; one who has reached any of the four stages of attainment.

**ariya-sacca** (ah-ree'-yah-sach'-uh) — The Four Noble Truths:

*Dukkha Sacca*

*Samudaya Sacca*

*Nirodha Sacca*

*Magga Sacca*

**arompaccupan** or **paccupanarom** (ah'-rome-bah'-joo-bahn) — Present moment.

**arupa-loka** (ah-roo'-puh-low-kuh) — The formless world.

**asavakkhayanana** (ah'-suh-wah-kye'-uh-nah'-nuh) — Knowledge of the exhaustion of mental intoxicates (*asavas*). Occurs at full *nibbana* (*arahatta*).

**asava** (ah'-suh-wah) — Canker; mental intoxication or defilement.

**asubha** (ah'-soo-pah) — 1. Loathsomeness

2. A corpse

**atapi** (ah'-tah-pee) — Earnestness to get rid of *kilesa*.

**atta** (ah'-tah) — Self; the false view that body-mind compose a permanent self or ego.

**avijja** (ah'-vee-cha) — Ignorance (the ignorance that does not realize the Four Noble Truths).

**ayatana** (eye-yah'-tun-ah) — 1. Sense door. 2. Twelve sense spheres (*Inside*: eye, ear, nose, tongue, body, mind. *Outside*: visual object, sound, odor, taste, touch, mind object). 3. *Salayatana*: six sense doors.

**bala** (pah'-lah) — Power, leading to enlightenment (as in 5 *balas*).

**bhava** (pow'-uh) — Becoming; active process of becoming (what we will be in the next life).

**bhava-cakka** (pow'-uh-chok'-uh) — The 12 links of Dependent Origination (lit., "wheel of becoming").

**bhavatanha** (pow'-uh-tahn'-huh) — Craving for existence.

**bhikkhuni** (bik'-ku-nee) — Buddhist nun.

**bodhipakkiyadhamma** (po'-tee-pok-key'-ah-tom'-uh) — The 37 qualities contributing to enlightenment.

**bojjhangas** (poh-chang-uhz) — 7 Factors of Enlightenment: 1) *Sati* (Mindfulness), 2) *Dhamma-vicaya* (Investigation), 3) *Viriya* (Effort), 4) *Piti* (Rapture), 5) *Passadhi* (Tranquility), 6) *Samadhi* (Concentration), 7) *Upekkha* (Equanimity).

**brahmaloka** (prahm'-uh-lo'-kuh) — Brahma world; the fine material and immaterial worlds.

**cakkhu-vinnana** (chah'-koo-win-yah'-nuh) — Eye consciousness.

**carita** (chah-ree'-tah) — Characteristics of a being, such as craving, etc.

**cetana** (chay'-tuh-nah) — Will; volition (part of *sankhara khandha*).

**cetasika** (chay'-tuh-see'-uh) — Mental properties; there are 52 *cetasikas*, and in varying combinations, they make up the 89-120 types of consciousness (*cittas*).

**chanda** (chon'-tah) — Will; aspiration.

**citta** (chee'-tuh) — 1. Mind 2. mental state 3. types of consciousness (with *cetasikas*, *citta-cetasika*)\*.

\**citta* cannot be alone

**cittakhana** (chee'-tuh-kah'-nuh) — A thought moment (very brief).

**cittavipassana** (chee'-tuh-wee-pah'-suh-nah) — Mind as the object in *Vipassana*.

**culla-sotapanna** (koo'-lah-soh-duh-bah'-nuh) — "Little" *sotapanna* (stream-winner): one who has reached the 1<sup>st</sup> two *yanas*.

**dana** (tah'-nuh) — Giving.

**dhamma** (tom'-mah) — 1. Teaching of the Buddha 2. norm, law 3. the truth, ultimate reality 4. anything *kusala*, *akusala*, or *abyakata* (indeterminate).

**dhamma niyama** (tom'-mah-nee-yah'-muh) — Order of the norm; certainty or orderliness of causes and effects.

**dhatu** (tah'-too) — Elements.

**ditthi** (tit'-tee) — Wrong view.

**ditthi-carita** (tit'-tee-chah-ree'-tah) — One who has wrong view.

**ditthi-visuddhi** (tit'-tee-vee-soo'-tee) — The 1<sup>st</sup> of the seven purities: purity of view.

**dohsa** (toh'-sah) — Hatred; anger; aversion.

**dohsa carita** (toh'-sah-chah-ree'-tah) — One with angry or hating nature.

**domanassa** (tome'-uh-nah'-suh) — Dislike; aversion.

**dukkha** (too'-kah) — 1. Mental and physical suffering. 2. unsatisfactoriness 3. cannot be maintained the same.

*dukkha vedana*: ordinary suffering

*sankhara dukkha*: suffering in process of change

*dukkha lakkhana*: three characteristics (in *rupa* and *nama*)

*dukkha-sacca*: first noble truth

- dukkha sacca** (too'-kah-sah'-chah) — 1<sup>st</sup> Noble Truth: truth of suffering.
- ekaggata** (ay-gah'-ka-tah) — One-pointedness.
- ghanasanna** (kah'-nah-sahn'-yah) — Compactness; solidity (which conceals *anatta*).
- iddhi** (it'-tee) — Psychic powers; supernormal powers.
- iddhipada** (it'-tee-baht'-uh) — Four paths of accomplishment (one of 37 Elements of Enlightenment).
- indriya** (in'-tree-yuh) — 1. Sense faculty 2. controlling faculties, as in the 5 *Indriya*, in the 37 Elements of Enlightenment.
- indriyasamvarasila** — Discipline as regards sense restraint.
- jati** (chah'-dee) — Birth.
- jhana** (chon'-uh) — Trance; absorption meditation leading to deep tranquility.
- kamaguna** (kom'-muh-koo'-nuh) — Sensual pleasure; objects of sensual enjoyment.
- kama-loka** (kom'-muh-loh'-kuh) — World of sense desire.
- kamatanha** (kom'-muh-tahn'-huh) — Craving for sense pleasure.
- kamma** (kom'-muh) — Action; good and bad volition.
- kamma-bhava** (kom'-muh-pow'-uh) — Active process of becoming.
- kammasharupa** (kom'-muh-shah-roo'-puh) — The body (*rupa*) that results from *kamma*.
- kammathana** (kom'-uh-tah-nah) — Act of meditation or contemplation; subjects of meditation.
- kanika samadhi** (kah'-nee-kah-sah-mah'-tee) — Momentary concentration.
- kankhavitarana-visuddhi** (kon'-kah'-wee'-tah-rah'-nuh-wee-soo-tee) — Second of the 7 purities: the right view without the defilement of doubt.
- kasina** (gah-see'-nuh) — A meditation device for inducing concentration, such as an earth-colored disc. There are 10 devices.
- kata-nana** (kah'-tuh-nah'-nuh) — The third wisdom stage.
- kaya** (kye'-uh) — Body (one of the 4 objects of *Satipatthana*). Also *rupa*, in practice.
- kayanupassana Satipatthana** (kye'-uh-nu-poss'-uh-na-sah'-tee-pah-tahn'-uh) — Mindfulness regarding the body.
- icca-nana** (kee'-chu-nah'-nuh) — The second wisdom stage.
- khandha** (kon'-duh) — 1. Any of the 5 causally conditioned elements (aggregates) forming a being or entity.

2. *Pancakkhandha* (ben-jah-kon-duh) — Five aggregates; five groups of existence: corporeality (*rupa*), feeling (*vedana*), perception (*sanna*), mental formations (*sankhara*), and consciousness (*vinnana*).

**kilesa** (key-lay'-suh) — Unwholesome roots; defilements; *lobha*, *dohsa*, and *moha*.

**kiriyacitta** (kee'-ree-yah-chee'-tuh) — Inoperative consciousness (as an *arahant*).

**kusala** (koo'-suh-lah) — Wholesome; skillful.

*akusala*: unwholesome; unskillful.

**lobha** (low'-pah) — Greed; covetousness.

**lokiya** (low'-key-uh) — Mundane.

**lokuttara** (low-koo'-tuh-rah) — Supramundane.

**lokuttara-vipaka** (low-koo'-tuh-rah-wee-pahk'-uh) — Supramundane result.

**magga-citta** (mok'-uh-chee'-tuh) — Path consciousness; the *citta* that has *nibbana* as an object and extinguishes *kilesa* in the 14<sup>th</sup> *yana*.

**maggamagga-nanadassana visuddhi** (mok'-uh-mok'-uh-non-uh-toss'-uh-nuh-wee-soo'-tee) — The 3<sup>rd</sup> of the 7 purities: purity of knowledge and vision regarding path and not path.

**magga-sacca** (mok'-uh-sahtch'-uh) — Four Noble Truths: Eight-Fold Path.

**magga vitthi** (mok'-uh-wi'-tee) — The path of the *citta* that goes to *Magganana* (14<sup>th</sup> *yana*).

**moha** (moh'-hah) — Wrong view about self; ignorance.

**majjhima-patipada** (mach'-ee-mah-pah-tee-pah-tah') — The Middle Way; the Eight-Fold Path.

**nama** (nah'-muh) — 1. Mind or *citta*.

2. *Citta-cetasika*.

**nataparinna** (nah'-tuh'-bah-reen'-yah) — The first degree of wisdom: full knowledge as the known.

**nekkhama** (nay-kah'-muh) — Self-denial.

**nibbana** (nee-bahn'-uh) — Extinction of all defilements and suffering.

**nibbida** (nee'-pee-tah) — Disgust (as in 8<sup>th</sup> *yana*).

**nicca-vipallasa** (nee'-cha-wee-puh-lah'-suh) — The false perception that body and mind are permanent.

**nidana** (nee-dah'-nuh) — 1. Cause

2. Any of the 12 links in Dependent Origination.

**nikanti** (ni-gahn'-tee) — Delight (last of the *vipassanupakilesa*).

**nimitta** (nee-mee'-tah) — A sign, such as a corpse, image of the Buddha, caused by excess *samadhi*. (In absorption-type meditation, it is acquired and utilized for access to trance.)

**nirodha-sacca** (nee-roh'-duh-sahtch'-uh) — Cessation or extinction of suffering.

**nivarana** (nee-war'-nuh) — Five hindrances: 1. Sensual desire 2. Ill-will 3. Sloth and torpor 4. Flurry and worry 5. Doubt.

**nupassana** (nu-poss'-uh-nah) — Contemplation, as *kayanupassana*, body contemplation.

**obhasa** (oh-bah'-suh) — Illumination, such as bright lights (1<sup>st</sup> of the ten *vipassanupakilesa*).

**paccaya** (bah-chye'-uh) — Aiding condition.

**paccupanadhamma** (botch'-ooh-bahn-uh-tom'-uh) — The true state of the nature, even though we don't know it. (When we know it, it is *paccupanarom* — present moment.)

**pahana parinna** (bah-hah'-nuh-bah-reen'-uh) — Giving up; abandoning; eradication (as *kilesa*).

**pakkaha** (bah-kah'-ha) — Exertion (excess exertion is the 7<sup>th</sup> *vipassanupakilesa*).

**Pali** (bah-lee') — Dialect of Northern India in which the Buddhist Scriptures are written. No longer spoken.

**panna** (bahn'-yuh) — Wisdom

*Sutta panna*: wisdom from teaching or books

*Cinta panna*: practice wisdom

*Vipassana panna*: wisdom that realizes *nama-rupa* has the three characteristics

**pannatti** (bahn-yah'-tee) — Conventional reality.

**papa** (bah'-bah) — Sin; evil.

**paramattha dhamma** (bah-ruh-mah'-tuh-tom'-muh) — Ultimate reality; true state of the nature (*sabhava*).

Ultimate reality is:

1. *Rupa*

2. *Nama* { *citta*  
*cetasika*

3. *Nibbana* (*Nibbana* is *nama* but *lokuttara*)

**paramitas** (bar-uh-mee'-tuhs) — Perfections; stages of spiritual perfection achieved by a Bodhisatta on his path to Buddhahood.

- parikama** (bah-ree-gahm'-uh) — The 1<sup>st</sup> wisdom of *Anulomanana* (12<sup>th</sup> *yana*).
- parinibbana** (bah-ree-nee-bahn'-uh) — The final and complete *nibbana* after death.
- pariyatti** (bah'-ree-yah'-tee) — Theory; study of Scriptures.
- passaddhi** (bah'-sah-tee) — Tranquility (too much leads to 4<sup>th</sup> *vipassanupakilesa*).
- paticcasamuppada** (bah'-tee-cha-sah'-moo-bah'-duh) — Dependent origination.
- patisandhi-vinnana** (bah'-tee-sahn'-tee-win-yah'-nuh) — Rebirth consciousness.
- patipata** (bah'-tee-bah'-tuh) — Practice; path.
- phala-citta** (pah-luh-chee'-tuh) — The *citta* (mental state) that governs fruition and has *nibbana* as its object (15<sup>th</sup> *yana*).
- piti** (bee'-tee) — Rapture (the third of the *vipassanupakilesa*). Also one of the 7 Factors of Enlightenment.
- phassa** (pahs'-sah) — Contact; touch.
- pubbekata punnata** (boo-pay'-guh-tah-boon-yah'-tuh) — Having done meritorious deeds in a previous life.
- punna** (boon'-uh) — Merit.  
*apunna*: without merit
- puthujjana** (boo'-too-chon'-uh) — A worldling; ordinary person.
- raga** (rock'-ah') — Lust; passion.  
*raga-carita* (rock'-ah-chah-ree'-tuh): Lustful one.
- rupa** (roop'-uh) — 1. Matter or form 2. In practice, the body as matter.
- rupakhandha** (roo'-puh-kon'-tuh) — *Rupa* in the *Five Khandhas*.
- rupa-loka** (roo'-puh-loh'-kuh) — The world of form.
- rusuthua** (roo-soo-too-ah) — Awareness that has *atapi-sati-sampajanna*.
- sabhava-dhamma** (sah-pow'-uh-tom'-uh) — The true state of the nature.
- sabbha dhamma anatta** (sah'-pay tom'-mah ah'-nah-tah) — Natural Law: everything in the universe is without self.
- sabbha sankhara anicca** (sah'-pay sahn-kah'-rah ah-nee'-chah) — Natural Law: all component things are impermanent.
- sabbha sankhara dukkha** (sah'-pay sahn-kah'-rah took'-ah) — Natural Law: all component things are suffering.
- sacca** (sah-chuh) — Truth.
- sacca-nana** (sah'-chuh-nah'-nuh) — 1<sup>st</sup> wisdom stage.
- saddha** (sah'-tah) — Faith. (The 1<sup>st</sup> of the 5 *Bala*.)
- sakadagami** (sah'-guh-tah-kom'-mee) — Second stage of attainment: once-returner.

**sakadagami-magga** (sah'-guh-tah-kom'-mee-mahk'-uh) — Path of once-returning.

**sakkaya-ditthi** (sah-kye'-uh-tit'-tee) — Wrong view of self.

**samadhi** (sum-ah'-tee) — Concentration.

**samapatti** (sahm'-uh-bah-tee') — The eight attainments; stage of tranquility meditation (*jhanas*).

**samatha** (sahm'-uh-tah) — Calm; tranquility.

*samatha-bhavana*: tranquility meditation

**samma ditthi** (sah'-muh-tit'-tee) — Right view.

**sammāpadhana** (sah'-muh-pah-tah'-nuh) — Four Great Efforts.

**sampajanna** (sahm'-pah-chahn'-yuh) — Clear comprehension.

**samsara-vata** (sahng'-sah-rah-wah'-tuh) — The round of rebirth. Also, *samsara-cakka*, literally wheel of birth and death. Also *samsara*.

**samuched nirodha** (sah'-muh-ched near-rode'-ha) — Complete extinction of defilements.

**samudaya-sacca** (sah'-moo-tie'-uh-sah'-chuh) — Second Noble Truth: cause of suffering.

**samvega** (sahng-way'-kuh) — Sense of urgency.

**sankhara** (sahng-kahr'-uh) — 1. Compounded things, component things. The world of phenomena (*rupa* and *nama*). 2. *Sankhara-khandha*: one of the 5 aggregates.

**sankhara-khandha** (sahng-kah'-ruh-kahn'-duh) — One of the *Five Khandhas*: mental formations; volitional activities.

**sanna** (sahn'-yuh) — Perception; memory (one of the 5 aggregates).

**santati** (sahn-tah'-tee) — 1. Continuity. 2. The illusion of continuity that obscures the separation between the arising and falling away of *rupa* and *nama*.

**sapaya** (sah-pye'-uh) — Beneficial to get rid of *kilesa*. As *sapaya dhamma*, teacher, etc.

**sati** (sah'-tee) — Mindfulness.

**Satipatthana** (sah'-tee-pah-tah'-nuh) — The Four Foundations of Mindfulness, or meditation using the Four Foundations.

**sekha-puggala** (say'-kah-boo'-kah-lah) — One who has reached any of the stages of attainment, except the last.

**Seven Factors of Enlightenment** (See *Bojjhargas*).

**sikkhati** (sik-kah'-tee) — Observing. In practice, *sikkhati* knows when the present moment has been left.

**sila** (see'-lah) — 1. Morality. 2. For monks, behavior adhering to the Patimokkha, or 227 Rules.

**sotapanna** (so'-da-bah'-nuh) — One who has reached the 1<sup>st</sup> Stage of Attainment; Stream-Winner.

**sotapattimagga** (so'-da-bah'-tee-mok'-uh) — The Path of Stream Entrance.

**sotapatti-phala-puggala** (so'-da-bah'-tee-pal'-uh-book'-ah-luh) — One who has reached fruition of stream-entry.

**sugati** (su-kah'-tee) — Happy states; blissful states of existence.

**sukha** (sook'-kah) — Pleasure; happiness.

**sunyata** (soon-yah'-tah) — Void (of self). *Anatta*.

**sunyata-nibbana** (soon-yuh'-tah-nee-bah'-nuh) — In the 11<sup>th</sup> *yana*, if liberation to *nibbana* is by realization of non-self, it is called *sunyata-nibbana*.

**tadanganirodha** (dah-tahn'-kah-near-rode'-hah) — Temporary cessation of defilements.

**tanha** (don'-huh) — Craving; desire.

**tanha carita** (don'-huh-cha-ree'-tuh) — One with a craving nature.

**Three Characteristics** — Also called the 3 Signs of Being: *anicca* (impermanence), *dukkha* (suffering), *anatta* (not-self).

**Theravada** (the-ruh-wah-tuh) — Lit., the teaching of the Elders; Buddhism as practiced in the Southern Asian countries — such as Sri Lanka, Burma, Thailand.

**tirana parinna** (tee'-ruh-nah-bah-ree'-nuh) — 2<sup>nd</sup> degree of wisdom, in the 3<sup>rd</sup> and 4<sup>th</sup> *yanas*.

**Tripitaka** — Lit., the Three Baskets; divided into *Vinaya Pitaka*, *Sutta Pitaka*, *Abhidhamma Pitaka*.

**uddhacca** (ooh-tahch'-uh) (Thai: foong) — Wandering mind.

**upacara** (ooh'-bah-chah'-ruh) — The second wisdom of *Anulomanana* (12<sup>th</sup>).

**upacara samadhi** (ooh'-bah-chah'-ruh-suh-mah'-tee) — Proximate concentration.

**upadana** (ooh-bah-tahn'-uh) — Clinging; attachment.

**upapatti-bhava** (ooh-bah'-tee-pow'-uh) — Rebirth process of becoming.

**upekkha** (ooh'-bay-kah) — Indifference; equanimity.

**upekkha vedana** (ooh'-bay-kah-way'-duh-nah) — Neutral feeling.

**uppathana** (ooh'-bah-tah'-nuh) — The 8<sup>th</sup> *vipassanupakilesa*: excess *sati*.

**vachira panna** (wah'-chee-rah-pahn'-yah) — Very strong wisdom that occurs in the 14<sup>th</sup> *yana*. Destroys *kilesa* completely.



- vatta** (wah'-tuh) — Rebirth cycle.
- vedana** (way'-duh-nah) — Feeling; one of the 5 aggregates (*khandhas*).
- vibhavatanha** (wee-pow'-uh-tahn'-huh) — Craving for non-existence.
- vimamsa** (wee'-mong-suh) — Investigation (the 4<sup>th</sup> *iddhipada* in the 37 Elements of Enlightenment).
- vimokkhamukha** (wee-moke'-ah-mook'-ha) — Liberated mind.
- vimutti** (wee-moo'-tee) — Deliverance; emancipation; release.
- vinaya** (wee'-nye-uh) — The rules of discipline of the Order. First Book of the Tripitaka.
- vinnana** (ween-yah'-nuh) — Consciousness; one of the aggregates.
- vinnanakhanda** (ween-yan'-nuh-khan'-duh) — One of the *Five Khandhas*: consciousness.
- vipaka** (wee-bah'-kuh) — Result. Refers specifically to the 11 kinds of suffering (See 1.4.4.2) that even an *arahant* can't get rid of.
- vipakacitta** (wee-bah'-kuh-chee'-tuh) — The *citta* that governs *kamma* result.
- vipallasa** (wee'-bah-lah'-suh) — Perversity of perception. This states that a) body is beautiful, b) body and mind are happy, c) body and mind are permanent, d) body and mind are self.
- vipassana** (wee-pah'-suh-nuh) — 1. *Vipassana* wisdom (insight).  
2. Result of *Satipatthana*, as expressed in the 16 *yanas*.
- vipassana bhavana** (wee-pah'-suh-nuh-pow'-uh-nuh) — Insight leading to mind development.
- vipassana-bhumi** (wee-pah'-suh-nuh-poo'-mee) — Basic knowledge, such as *Five Khandhas*, *12 Ayatana*, helpful in *Vipassana* practice.
- vipassana-dhura** (wee-pah'-suh-nuh-too'-rah) — *Vipassana* obligation or function.
- vipassana-yanas** (wee-pah'-suh-nuh-yah'-nuhs) — The 16 *yanas*.
- vipassanupakilesa** (wee-pah'-suh-noo-bah-kee-lay'-suh) — Defilements of Insight, which begin in 4<sup>th</sup> *yana*.
- viraga** (wee-rock'-ah) — Detachment; absence of desire.
- viriya** (wee'-ree-uh) — Effort; energy (Thai: *kwarm pean*).
- visuddhi** (wee-soo'-tee) — Purity.
- Visuddhi-Magga** (wee-soo'-tee-mahk'-uh) — Path of Purification. A scriptural commentary by Buddhaghosa.
- vitakka carita** (wee'-tah-kuh-chah-ree'-tuh) — One with speculative nature.

**vithicitta** (wee'-tee-chee'-tuh) — Thought process; path of the *citta* (mental state).

**vivatta** (wee-wah'-tuh) — No rebirth.

**vodana-nana** (who'-tah-nuh-nah'-na) — In the second stage of attainment

(*sakadagami*) the 13<sup>th</sup> *yana* (*gottarabhu-nana*) becomes *vodana-nana*.

**yana** (yah'-nuh) — *yana* (Thai), *nana* (Pali) — Wisdom stages, especially the 16 *yanas*.

**yataparinna** (yah'-tah-bar-ee'-nuh) — Wisdom stage in 1<sup>st</sup> two *yanas*.

**yogavacara** (yoh-cow'-uh-char'-uh) — The *Three Nama: atapi-sati-sampajanna*.

Often shortened to "yoki".

**yoni** (yoh'-nee) — Way or kinds of birth.

**yonisomanasikara** (yoh'-nee-so-mah-nah'-see-kah'-rah) — Proper consideration; fixing on something with right attention to cause or *sabhava*.

**ACHAAN NAEB MAHANIRANONDA** was born on January 31, 2440 BE (1897 AD). Her father was Phya Suttayanugun, then Governor of Kanchanaburi Province, and her mother Khunying Plag. In 2474 BE (1931 AD), at the age of 34, she had an experience that changed her life. In looking at an object she suddenly saw the true nature (*sabhava*) of seeing. In the present moment, she realized that it was not her that saw — no self. This convinced her that the only way to get rid of *kilesa* and end suffering is to be in the present moment.

At this time she had neither *dhamma* learning nor *Vipassana* practice experience. She then searched for someone who could teach her *Vipassana-kammathana*. She found a Burmese monk, Pathunta U Vilasa, of Wat Prog in Bangkok — and began practice in 2475 BE. After four months she was successful. She then studied *Abhidhamma* and became a leading expert in Buddhist Philosophy. She was the first one to bring the teaching of *Abhidhamma* to Thailand. For forty years she taught *Vipassana* practice in many centers, including Boonkanjanaram, in Chonburi Province. Achaan Naeb died on December 6, 2526 (1983) at the age of 86, and was cremated in ceremony at Wat Mongkut in Bangkok.

**BOONKANJANARAM MEDITATION CENTER** is located near Pattaya city in Chonburi Province. It was established in 2506 BE (1963) by Mr. Boon Charoenchai, who was at that time Minister of Industry in the Thai Government.

In March 2507 BE (1964), the first students began to arrive. Achaan Naeb served as the head teacher. Boonkanjanaram was established as a juristic entity (non-profit foundation) in 2510 BE (1967). Achaan Naeb taught here until 2522 BE (1979), when she retired because of old age. Since that time the head teacher has been a monk. All of the monks teaching here have been students of Achaan Naeb.

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