Vipassana Bhavana
(Theory, Practice, & Result)

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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 Aachan 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”¹, and as such it serves to remain 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

¹ 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 (*damanassa*) 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.
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 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 7th *jhana* (there are 8 *jhanas* in *jhana*-practice: 4 *rupa* and 4 *arupa*). Then with another teacher he reached the 8th *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, *Sammasambuddhasa* — 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 know to Buddhists thousands of years ago).

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1 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), 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

1 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 14th of the 16 vipassana knowledges (yanas) — and the fruition, or savoring, which follows it (15th 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 (arhants) 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 (4th 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 1st 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-fruition. These two have nibbana as an object (the 14th and 15th 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-fruition. 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 Bodhipakkhiyadhamma?

Bodhipakkhiyadhamma 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 Bodhipakkhiyadhamma — 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*).
BODHIPAKKHAYADHAMMA
(The Thirty-Seven Qualities Contributing to Enlightenment)

End Suffering

Four Noble Truths
(Ariya-Sacca)

The Noble Eight-Fold Path
(Magga-Sacca)

7 Factors of Enlightenment
(Bojjhanga)

5 Powers that Weaken Defilement
(Bala)

5 Controlling Faculties
(Indriya)

4 Paths of Accomplishment
(Iddhipada)

4 Great Efforts
(Sammapadhana)

4 Foundations of Mindfulness
(Satipatthana)

These 4 are dukkha-sacca (truth of suffering)
(See 1.4.3)

Body
(Kayanupassana)
14 object

Feeling
(Vedananupasana)
9 object

Mind
(Cittanupasana)
16 object

Mind & Body
(Dhammanupasana)
5 object

(only major and minor position)

1) object: observing sitting rupa — in oneself
2) observer: earnestness (atapi), mindfulness (sati), and clear comprehension (Sampa-janna) 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**

Four *Satipatthana* (cont. from Fig. 1-1)

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>Body (Kaya)</td>
<td>Feeling (Vedana)</td>
<td>Mind (Citta)</td>
<td>Mind &amp; Body (Dhamma)</td>
</tr>
<tr>
<td>(14)</td>
<td>(9)</td>
<td>(16)</td>
<td>(5)</td>
</tr>
</tbody>
</table>

There are forty-four *Satipatthana* objects. Each type can lead to the *arhatta* path. For example, Ananda became an *arhant* 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 *abhijja* 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 abhijja and domanassa (for details, see Section II, Practice).

1.3.1.4.1 Meditation Objects for Different Types of People

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

Notes:

1) Craving uses kaya (body), because body is easy to apprehend. Also it’s dirty, loathsome, and helps change the wrong view (vipallasa)\(^1\) 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).

\(^1\) 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 (1st 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 (Sammapadhana) (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 *viriya 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 (*viriya*) 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 — sunnata. 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.

<table>
<thead>
<tr>
<th>Vipaka</th>
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<td>2) Decay (old age of <em>Five Khandhas</em>)</td>
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<td><strong>Dukkha with Kilesa</strong></td>
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<td>10) Separation from the pleasant</td>
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<td>11) Not getting what you want</td>
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</table>

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
The above quotation refers to the opposite of dukkha, which is sukhā (pleasure). Because sukhā 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 rūpa and nama in the present moment as object, because rūpa 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 sukhā (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 sukhā instead (samadhi), and they grow to like it. What they like, actually, is the Five Khandhas. The Five Khandhas have dukkha vedana, sukhā vedana, and upekkha vedana — so specifically, they like sukhā vedana in the Five Khandhas. Experiencing this, practitioners think it is nibbana. This feeling (sukhā vedana) can’t get rid of kilesa and bring disgust with rūpa 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 rūpa-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 dhamma 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.¹

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

2) Anupadisesanibbana (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.

¹ 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)**
   
   Nekkhama: 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. Thus nobody realizes dukkha-sacca, nobody eradicates samudaya sacca, nobody reaches nirodha sacca, nobody develops magga sacca.

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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1 Sabhava is the True State of the Nature. See Section 1.6.1 for further details.
2 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 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)

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

2 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*¹ is knowing by *pariyatti* (theory) or hearing *dhamma* discussions, before practicing.

2) *Cinta panna*¹ 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*.)

¹ 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 abhijja 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")1. And in fact, there’s not even sitting rupa, only sabhava.

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1 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 abhijja 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:
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 14th *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 (12th: 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.¹ 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

¹ 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 (abhijja 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 tranquility, 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**

<table>
<thead>
<tr>
<th>Sila</th>
<th>Samadhi</th>
<th>Panna</th>
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<tbody>
<tr>
<td>(Precepts)</td>
<td><em>Samatha Bhavana</em></td>
<td>Wisdom is in</td>
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<td></td>
<td><em>(Jhana absorption)</em></td>
<td><em>lokiya</em> (mundane)</td>
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b) **No Rebirth Kusala**

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<tr>
<th>Sila</th>
<th>Samadhi</th>
<th>Panna</th>
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<tr>
<td>(Eight-Fold Path)</td>
<td>(Eight-Fold Path)</td>
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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:

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

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.

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 sukh. 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. 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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1 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 4th yana — Udayabbuyanana. Then, 4) realize dukkha-sacca in the 11th yana — Sankharupekkhanana. This latter is very strong wisdom, and leads to the 12th 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 (8th 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)\(^1\) 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\(^{st}\) yana, nama-rupa-paricchedanana, or mind-matter determination (which is ditthivisuddhi — purity of understanding and insight). If the 1\(^{st}\) yana is not reached, then progress to subsequent yanases 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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\(^1\) 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
(PAT ICCASAMUPPADA)

_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.¹
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 st 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.

¹ 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 th _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 dhamma 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), 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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1 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

<table>
<thead>
<tr>
<th>Past Existence</th>
<th>Present Existence</th>
<th>Future Existence</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Delusion (avijja)</td>
<td>3. Consciousness (vinnana)</td>
<td>8. Craving (tanha)</td>
</tr>
<tr>
<td></td>
<td>6. Sense-Impression (phassa)</td>
<td>11. Rebirth (jati)</td>
</tr>
<tr>
<td></td>
<td>7. Feeling (vedana)</td>
<td>12. Decay and Death (jara-marana)</td>
</tr>
</tbody>
</table>

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).
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)
To understand paticcasaçārañca, it is important to know that there are two roots for action, āvijjā (ignorance) and tanha (craving). Āvijjā is the root cause for tanha, and tanha is the root cause for āvijjā. Āvijjā is the past and tanha is the present, but in the end they are roots for each other — and the circle can go either way.
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”) 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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1 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” 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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1 The Buddha said: "I cannot see any single dhamma that leads (more surely) to right understanding (samma ditthi) than that of yonisomanasikara.”

(Anguttara-Nikaya, Aykah-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 rusuthua¹ (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).

¹ 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 rūpa is observed diligently, the yogi will soon see nama with wisdom too; it is not necessary to observe nama along with rūpa.

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 rūpa, 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 rūpa. 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 rūpa 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 rūpa 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 rūpa’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 rūpa’s suffering. Don’t see sitting rūpa, etc. during tasks. Sitting rūpa, 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.

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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1 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.)

Aachan 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 possible¹, 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.

¹ “…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)\(^1\), 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\(^{th}\) 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

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

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\(^{1}\) *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 4th 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.\(^1\) 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*, Aachan 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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\(^1\) 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 \textit{nama}) and can’t extinguish suffering — i.e., reach \textit{nibbana} (\textit{nibbana} is also \textit{nama}, but it is \textit{nicca} and \textit{sukha} because it is not one of the \textit{Five Khandhas})." The brief thought-moment that is \textit{nibbana} thus has no feeling.\footnote{When Udayi asked Sariputta how \textit{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."}

Sometimes the yogi will have so much \textit{samadhi} that he will lose the feeling that is sitting \textit{rupa}. But he will still think he feels sitting \textit{rupa}, because he lacks \textit{sikkhati} to tell him that sitting \textit{rupa} is no longer being felt. Also, if \textit{sikkhati} is lost, the yogi might feel \textit{dukkha} but not realize it is sitting \textit{rupa} that has \textit{dukkha}. He will think it is "he" that feels \textit{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 "\textit{rupa}", but sitting \textit{rupa}, standing \textit{rupa}, etc. Otherwise he will think that the same \textit{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 \textit{rupa} with \textit{yoniso}; he then observes sitting \textit{rupa} with \textit{yogavacara}. When pain occurs, \textit{yogavacara} knows it is sitting \textit{rupa} that suffers. When change of position is made, \textit{yoniso} knows the change is to cure suffering, and this \textit{yoniso} prevents \textit{abhijjha} and \textit{domanassa} from entering during the position change.

2.3.6 Foong (Pali: Uddhacca or Wandering Mind)

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

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

The yogi comes to practice to develop \textit{kusala}. Instead, he gets \textit{akusala}; he has aversion to \textit{foong}. This aversion is due to lack of wisdom, specifically \textit{yoniso}. \textit{Yoniso} knows \textit{foong} is \textit{nama}, \textit{foong} is \textit{sabhava} because it is impermanent, suffering, and not self. \textit{Foong} occurs because the Three Nama are out of the present moment.
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,¹ which is dukkha sacca. Also he can see that rupa is anatta; it can’t be controlled.²

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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¹ Rupa, observed as sickness, is no longer sitting rupa, etc., but becomes rupa-kaya (rupa as body).
² 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 *tanca* 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*.

Aachan 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

Figure 2-1 Summary of Sense Spheres (Ayatana) and Vipassana Objects 88
## Figure 2-1
Summary of Ayatana (Sense-Spheres) and Correct Vipassana Objects

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

3 Wisdom Stages

End suffering

7 Purities (1st 2 not shown)

Nanadassanavisuddhi

Nibbana is an object (14,15)

Mundane citta

Pahanaparinna

Patipadanana dassanavisuddhi

Pahanaparinna

Kankanvitanavisuddhi

Nataparinna

Ditthisuddhi*

Saccanana
is the knowledge of the Truths as they are

Yogavacara
(Atapi + Sati + Sampajañña)

Vipassana-nana

Kicinana

16 Nana

Kattanana

9 Vipassana-nana

Saccanana

16 Paccavekkhanna-nana

15 Phala-nana

14 Magga-nana

13 Gottarabhu-nana

12 Anuloma-nana

11 Sankhararupekkhanna-nana

10 Patisankha-nana

9 Munacittukammayata-nana

8 Nibbida-nana

7 Adinava-nana

6 Bhayatupattana-nana

5 Bhanganupassana-nana

4 Udayabbayanana

3 Sammasana-nana

2 Paccayaparigaha-nana

1 Namarupapariccheda-nana

Namarupa in Satipatthana

*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

1. **Nama-rupa-pariccheda-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.

---

1 “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 supernormal 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\(^1\) 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

\(^1\) 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 ah{s 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 4th) up to the 11th (anulomanana) is called patipadanadanassana 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.


In this yana the wisdom is realized that nama-rupa is harmful. Because dissolution was seen in the 5th 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 \textit{rupa} and \textit{nama}, and even to be born in any \textit{bhava} (becoming) in the future is seen as fearful — as it was in the past. This \textit{yana} causes \textit{tanha} to be arrested, but does not completely eradicate it. This wisdom is the enemy of \textit{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 \textit{yana} is realized (fearfulness), it leads to this \textit{yana}, which sees \textit{rupa} and \textit{nama} as a source of peril and danger. From the first \textit{vippassana-yana} to this one, each \textit{yana} leads to the next, and each feeling is stronger. The meditator perceives \textit{nama} and \textit{rupa} as dangerous, and feels that not to have \textit{nama} and \textit{rupa} would be good.

Five dangers are realized:
1. \textit{Nama} and \textit{rupa} in all three lokas (\textit{kama-loka}, \textit{rupa-loka}, and \textit{arupa-loka}) appear as though they are in a hole surrounded by fire.

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

   The practitioner feels that \textit{nama-rupa} is very harmful, dangerous, and a source of suffering.

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

4. It is realized that \textit{rupa-nama} is decaying and disintegrating moment by moment, and is thus harmful.

5. It is realized that being born again in \textit{samsara} is harmful and dangerous — because \textit{nama-rupa} are a source of suffering in any \textit{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 \textit{rupa} and \textit{nama} would be desirable.

---

1 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 sukhipallasa (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 yantras, 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*\(^1\) 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* (*9th yana*). In this *yana*, motivated by this desire to

\(^{1}\) 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 \textit{rupa} and \textit{nama}, the yogi\textsuperscript{1} tries to find a way to escape — but does not yet know how. Having just realized the three characteristics in \textit{rupa} and \textit{nama} the feeling is strong to escape from them.

The cause of desire to escape is from the 7\textsuperscript{th}, 8\textsuperscript{th}, and 9\textsuperscript{th} yanas, which have come together to produce a very clear and strong \textit{panna} and desire to get rid of \textit{kilesa}, and to try to find a way to deliverance: a way to get to the end of \textit{samsara-vata}, which seems to stretch out for a long way into the future. In this \textit{yana}, the yogi sees the three characteristics more often than in the previous ones. Having seen that \textit{rupa} and \textit{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 \textit{samsara-vata}. There is only one way that leads to \textit{nibbana}, and that is to see \textit{nama} and \textit{rupa} as \textit{anicca}, \textit{dukkha}, and \textit{anatta}.)

\textbf{11. Sankhara-\textit{upekkhhanana} (Knowledge of Equanimity about Formations).} This wisdom causes indifference to \textit{nama} and \textit{rupa} (\textit{sankhara} or mental and physical formations) to develop; there is no clinging or attachment to \textit{nama} and \textit{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 \textit{yana}, is very strong and it is clearly seen that the \textit{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 \textit{nama} and \textit{rupa}.

When the mind with wisdom realizes \textit{nama-\textit{rupa}} is void (\textit{sunnata}), not man, not woman, it has no more interest in \textit{nama-\textit{rupa}}; it sees the world as void, too. So the mind has equanimity — neither dislike nor like of \textit{nama-\textit{rupa}} — but equanimity with disgust. Now the mind wants to reach \textit{nibbana}. It doesn’t care about \textit{nama} and \textit{rupa} anymore. It doesn’t care to be reborn in any of the three \textit{lokas}. (For \textit{lokas}, see footnote, 7\textsuperscript{th} \textit{yana}.)

The wisdom of this \textit{yana} is the highest \textit{vipassana} wisdom in the mundane sphere. The wisdom will bring the yogi to \textit{magga-\textit{citta}} (path consciousness) and \textit{phala-\textit{citta}} (fruition), and the yogi will become \textit{ariya-puggala} (a noble one). It is very\textsuperscript{1}

\footnote{The term ‘yogi’ is used here for convenience, but actually only \textit{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 *appanihitta-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 *Bojjhangas* (Seven Factors of Enlightenment)\(^1\) because it helps to realize the Four Noble Truths.

There are three steps of wisdom in Buddhism (see Fig. 3-1):  
1\(^{st}\) and 2\(^{nd}\) *yanas*: *Yataparinna* (full knowledge as the known).  
3\(^{rd}\) and 4\(^{th}\) *yanas*: *Tiranaparinna* (full knowledge as investigating).  
5\(^{th}\) to 14\(^{th}\) *yanas*: *Pahanaparinna* (full knowledge as abandoning).

*Vipassana-dhura* (duty) starts from the 1\(^{st}\) *yana* and gets rid of *kilesa* step by step, until the 12\(^{th}\) *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 *maggavitthi* (the *citta* that governs path consciousness (See last 3 paras. of 11\(^{th}\) *yana*.).) This occurs in just three thought moments

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\(^1\) For Seven Factors, see Section 1.3.6.
(cittakhana). The wisdom for anulomanana comes from sankharu-pekkanana (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:

![Diagram of the process of crossing from anulomanana to Gottara-bhunana](image)

It is like swinging on a rope across a stream. The grasping of the rope is at parikamma (the 1st 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 Gottarabhu-nana. 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).


This is the wisdom that occurs in maggavittthi, which is the path of the citta, which goes to Magga-nana (the 14th yana). This yana is different from other yanases 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.


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 13th yana). This yana has nibbana as an object like the 13th. 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)\(^1\). 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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\(^1\) 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 (14th) 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 — 14th). 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, 14th yana).
2) Phala-nana. (Fruition Knowledge, 15th yana).
3) Nibbana.
4) Kilesa that has been abandoned.
5) Kilesa still existing.
This yana derives from Phala-nana (15th), 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 (16th) 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 14th and 15th, 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 (14th and 15th) are under. This is because this yana derives from the 14th and 15th.

Notes:

1. In the first attainment, the 13th 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 13th is transitional: part lokiya and part lokuttara (supramundane); the 14th and 15th are real lokuttara; while the 16th 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*): 4th and 5th 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*): 4th and 5th 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...’

(Samyutta-Nikaya, maha vagga)
4.1 GENERAL CONCLUSIONS

The practice of vipassana consists of the Seven Purities, sixteen yanras, 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 yanras 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 (abhiijja 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 abhiijja (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 abhiijja 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)¹ 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

¹ 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.)
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 (5th to 8th).
anicca (ah-nee'-chah) — 1. Impermanent
2. Cannot be maintained the same.
animitta-nibbana (ah-nee'-meet-ah-nee-bah'-nuh) — In the 11th 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.
apanihita-nibbana (ah-pah'-nee-hee'-tah-nee-bah'-nuh) — In the 11th yana, if liberation is by dukkhanupassana (suffering), it is called appanihita-nibbana.
arahatta-magga (ah'-ruh-hot'-uh-mah'kuh) The path of Arahatship.
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.
asavakkhayana (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).
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'-uh) — Craving for existence.
bhikkhuni (bik'-ku-nee) — Buddhist nun.
bodhipakkhiyadhamma (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-seek’-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 1st 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 1st 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) — 1st 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.

kicca-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-pee-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 14th yana.

maggamagga-nanadassana visuddhi (mok’-uh-mok’-uh-non-uh-toss’-uh-nuh- wee-soo'-tee) — The 3rd 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 (14th yana).

moha (moh’-hah) — Wrong view about self; ignorance.

majjhima-patipada (mach’-ee-mah-pee-pahk-tee-pahk-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 (nah-kah’-muh) — Self-denial.

nibbana (nee-bahn’-uh) — Extinction of all defilements and suffering.

nibbida (nee’-pee-tah) — Disgust (as in 8th 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.
nupassana (nu-poss'-uh-nah) — Contemplation, as kayanupassana, body contemplation.
obhasa (oh-bah'-suh) — Illumination, such as bright lights (1st of the ten vipassanupakilesa).
paccaya (bah-chye'-uh) — Aiding condition.
paccupanadhamma (botch'-oooh-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 7th 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 1st wisdom of Anulomanana (12th 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 4th 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.
pha-la-citta (pah-luh-chee'-tuh) — The citta (mental state) that governs fruition and has nibbana as its object (15th 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.
sabhha dhamma anatta (sah’-pay tom’-mah ah’-nah-tah) — Natural Law: everything in the universe is without self.
sabhha sankhara anicca (sah’-pay sahn-kah’-rah ah-nee’-chah) — Natural Law: all component things are impermanent.
sabhha 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) — 1st wisdom stage.
saddha (sah’-tah) — Faith. (The 1st 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.

**sammapadhana** (sah’-muh-pah-tah’-nuh) — Four Great Efforts.

**sampajanna** (sahm’-pah-chahn’-yuh) — Clear comprehension.

**samsara-vata** (sahng’-sa-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** (saang-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 Bojjhangas).*

**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 1st 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.
sunnata-nibbana (soon-yuh’-tah-nee-bah’-nuh) — In the 11th yana, if liberation to nibbana is by realization of non-self, it is called sunnata-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) — 2nd degree of wisdom, in the 3rd and 4th yanases.
Tripitaka — Lit., the Three Baskets; divided into Vinaya Pitaka, Sutta Pitaka, Abhidhamma Pitaka.
uddhacca (ooh-tahch’-uh) (Thai: foong) — Wandering mind.
upacara (oooh’-bah-chah’-ruh) — The second wisdom of Anulomanana (12th).
upacara samadhi (oooh’-bah-chah’-ruh-suh-mah’-tee) — Proximate concentration.
upadana (oooh-bah-tahn’-uh) — Clinging; attachment.
upapatti-bhava (oooh-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 (oooh’-bah-tah’-nuh) — The 8th vipassanupakilesa: excess sati.
vachira panna (wah’-chee-rah-pahn’-yah) — Very strong wisdom that occurs in the 14th yana. Destroys kilesa completely.
vatta (wah’-tuh) — Rebirth cycle.
vedana (way’-duh-nah) — Feeling; one of the 5 aggregates (khandhas).
vibhavatana (wee-pow’-uh-tahn’-huh) — Craving for non-existence.
vimamsa (hee-mong-suh) — Investigation (the 4th 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.
vinnanakhandha (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-kuh-pow’-uh-kuh) — Insight leading to mind development.
vipassana-bhumi (wee-pah’-suh-kuh-poo’-mee) — Basic knowledge, such as Five Khandhas, 12 Ayatana, helpful in Vipassana practice.
vipassana-dhura (wee-pah’-suh-kuh-too’-rah) — Vipassana obligation or function.
vipassana-yanas (wee-pah’-suh-kuh-yah’-nuhs) — The 16 yanas.
vipassanupakilesa (wee-pah’-suh-noo-bah-kee-lay’-suh) — Defilements of Insight, which begin in 4th 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 13th 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 1st two yan as.
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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