



Buddhism : Theory and Practice

By

U Maung Nu

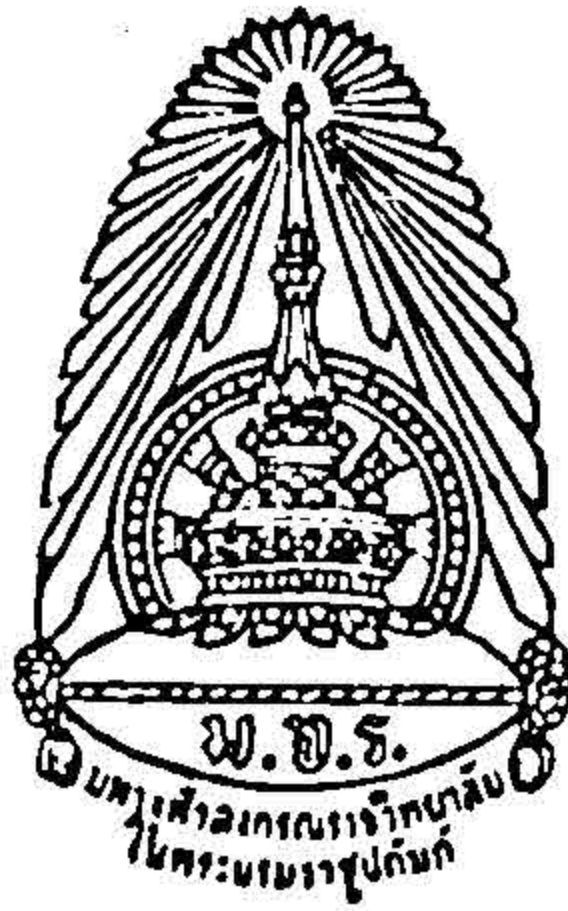
(Former Prime Minister of Burma)

Published by

Mahachulalongkorn Buddhist University

Wat Mahadhatu Bangkok

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Foreword

The Most Venerable Phra Bimaladhamma, Lord Abbot of Mahadhatu Monastery and President of the Mahachulalongkorn Buddhist University, Under Royal Patronage, is completing his 80th birthday on November 8th, B.E.2526 (A.D. 1983). The Mahachulalongkorn Buddhist University, along with his disciples and admirers, consider it appropriate to have a book published on the Dhamma in order to commemorate the happy occasion and offer it as a token of respect to him. It is well-known that throughout his long and eventful career, the Most Venerable **Phra Bimaladhamma** has devoted special interest to the practice of Buddhism. It was he who, about thirty years ago, went to Burma to observe the study of Abhidhamma (Higher Doctrine) and the practice of Vipassanā Kammaṭṭhāna (Insight Meditation) as prevalent in that country. Realising their advantages, upon his return to Thailand and with considerable efforts, he introduced these two fundamental aspects of the Dhamma to the Thai Buddhists among whom they have become quite popular now.

The present book "**Buddhism : Theory and Practice**" is a work of the Honourable **U Maung Nu**, former Prime Minister of Burma and an internationally known scholar of Buddhism. It was presented to the Most Venerable **Phra Bimaladhamma** as a mark of respect from the author and for the propagation of the Dhamma and its practice.

The Mahachulalongkorn Buddhist University takes this opportunity to congratulate the Honourable **U Maung Nu** for the painstaking task of bringing out this scholarly work and offering it as a Dhamma-dāna. May the pious derive benefits from this invaluable treatise and may it be beneficial to all those who seek light in the Buddha-dhamma.

"Ciraṃ tiṭṭhatu Buddha-sāsanam!"

**MAHACHULALONGKORNRAJAVIDYALAYA
BUDDHIST UNIVERSITY
UNDER ROYAL PATRONAGE**

Bangkok
November 8, 2526

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Buddhism : Theory and Practice

Preface

During 45 years of Buddhahood, the Buddha had delivered several sermons. They are grouped into 3 main parts. These three parts are called "The Three Piṭakas", which mean the three baskets.

The 1st part is known as the Suttas, the second as the Vinayas and the third as the Abhidhamma.

(I) The Suttas

The sermons in the Suttas are mainly about (a) Dāna (b) Sīla and (c) Bhāvanā.

(a) Dāna means charity. The Buddha described many forms of charity and the merits which one will gain from one's charity.

(b) Sīla means control of the body from doing what is bad and control of the mouth from speaking what is bad. The Buddha also described the merits which one will gain from such controls.

(c) Bhāvanā means culturing of the mind to attain its goals. In Bhāvanā there are two different goals. The one is called Abhiññā and the other is called Magga.

Abhiññā is a mental faculty that gives the person who achieves it spiritual powers. Magga is also a mental faculty that can annihilate mental defilements such as greed, anger, ignorance.

Culturing of the mind to reach the first goal is called Samatha Bhāvanā. And culturing of the mind to reach the second is called Vipassanā Bhāvanā.

Samatha Bhāvanā

Let me first of all deal briefly with the 1st Bhāvanā, namely Samatha Bhāvanā. Under Samatha Bhāvanā, the Buddha had given 40 methods for culturing the mind. Out of these 40 methods, some are for the attainment of ordinary mental concentration. And the others are for the attainment of extra-ordinary mental concentration. If the mind stands still on an object, for the most part of an hour, but flits about now and again, it is ordinary mental concentration. However, if the mind stands still on an object, from a few hours to a few days, without flitting about even once, this becomes an extra-ordinary mental concentration, called Nāṇa, in Pāli.

When one achieves Nāṇa, the mind becomes transfixed on the object, as if it were tied tightly to the object with a strong rope or were screwed firmly.

There are 8 different kinds of Nāṇas. However, only four will be mentioned here. The beginners will find it hard to understand the other four. The four that will be mentioned here are:-

1. The 1st Nāṇa
2. The 2nd Nāṇa
3. The 3rd Nāṇa and
4. The 4th Nāṇa.

From the point of view of mental concentration, the 2nd is stronger than the 1st, the 3rd is stronger than the 2nd, and the 4th is stronger than the 3rd.

A person, who wants to achieve Abhiññā, the 1st goal, must, first of all, get these four Nāṇa. Having got them, in order to bring the mental concentration to a very high pitch, he must do some mental exercises by letting the mind jump from one Nāṇa, to the

(ii)

other. For example as soon as he reaches the 4th Nāṇa, let him abandon it and pick up the 1st Nāṇa. After the 1st Nāṇa, let him pick up the 4th. After the 4th, let him pick up the 2nd. After the 2nd, let him pick up the 4th. After the 4th, let him pick up the 3rd. After the 3rd, let him pick up the 4th. In this way, if he can pick up any Nāṇa, at his will, he is deemed to have mastered the Nāṇas. He must carry on this mental exercise, till his mastery over the Nāṇas becomes complete.

Having done this, if, for instance, he likes to achieve Dibba Cakkhu Abhiññā, which is the second Abhiññā, let him concentrate on it for a moment and say "Let me achieve Dibba Cakkhu Abhiññā" for about 4 or 5 times. And then let him pick up the 4th Nāṇa. He will achieve the Dibba Cakkhu Abhiññā after a few minutes. Those whose mastery over the Nāṇa is never weakened or impaired, get any Abhiññā they like to have, very quickly.

There are six different kinds of Abhiññā. They are:-

1. Pubbe Nivāsa Abhiññā
2. Dibba Cakkhu Abhiññā
3. Dibba Sota Abhiññā
4. Ceto Pariya Abhiññā
5. Iddhi Vidhi Abhiññā
6. Mano Mayiddhi Abhiññā

(1) Pubbe Nivāsa Abhiññā: A person, who has achieved this Abhiññā, can recall any past, which may go back to some thirty or forty previous worlds.

(2) Dibba Cakkhu Abhiññā: A person, who has achieved this Abhiññā, can see any animate being or inanimate object, in the 31 abodes of life (According to Buddhism, there are 31 abodes of life, 20 for Brahmas, 6 for Devas, 1 for Human beings and 4 for Nether beings.)

(According to Buddhism, all beings, except Arahats, are reborn after death. A person, who achieves this Abhiññā, can also see in which abode of life one is reborn after one's death.)

(3) Dibba Sota Abhiññā: A person, who has achieved this Abhiññā, can hear any sound or voice from any abode of life.

(4) Ceto Pariya Abhiññā: A person, who has achieved this Abhiññā, can read any thought.

(5) Iddhi Vidhi Abhiññā: A person, who has achieved this Abhiññā, can create animate beings and inanimate objects. (However the beings and objects thus created are not real. Because of Abhiññā, the spectators think they are real. It is somewhat like a magic show.)

(6) Mano Mayiddhi Abhiññā: A person, who has achieved this Abhiññā, can transform himself into different forms. (It is also like a magic show.)

Vipassanā Bhāvanā

Let me now deal with the 2nd Bhāvanā, namely Vipassanā Bhāvanā. As I have said above, the goal of Vipassanā Bhāvanā is Magga. There are four different kinds of Magga, namely, Sotāpatti Magga, Sakadāgāmi Magga, Anāgāmi Magga and Arahatta Magga. As soon as a person achieves Arahatta Magga, which is the fourth and final Magga, all his mental defilements become annihilated. Under Vipassanā Bhāvanā, the Buddha had given four methods for the achievement of these Maggas. These methods are known in Buddhism as the 4 Mahā Sati Paṭṭhānas.

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Out of the four main parts in Suttas, namely, Dāna, Sīla, Samahta Bhāvanā and Vipassanā Bhāvanā, Dāna and Sīla are very superficially dealt with in this book.

Out of the forty methods given under the Samahta Bhāvanā, only 3 are mentioned.

Since, however, Magga is prized more than anything else by the Buddha, Vipassanā Bhāvanā is dealt with more fully in this book.

(2) Vinaya

Out of the 3 piṭakas, namely, Sutta, Vinaya and Abhidhamma, Vinaya is completely left out of this book. Vinaya is the law for the Buddhist monks. It has 227 sections.

(3) Abhidhamma

Abhidhamma is the composition of doctrines relating to Mind, Matter, Nibbāna. Some facts which are mentioned with regard to Mind and Matter in this book are taken from Abhidhamma.

Most interesting point

The writer became a Buddhist, because his parents were Buddhists. Even after he had sufficiently grown up, he was not interested in Buddhism. Only after he had studied some fundamental theories of Buddhism and practised Vipassanā Bhāvanā, to some extent, he became genuinely interested in Buddhism. According to the Buddha, Magga is the only goal which his disciples should strive for. And those who strive for this goal strictly and honestly in accordance with the Buddha's instructions, will reach that goal during his or her lifetime, and not hereafter. The writer finds this point most interesting.

Buddhism is not comprehensible to even a great majority of Buddhist. The writer fully realizes that many will encounter difficulties when they begin to study Buddhism. Therefore Pāli words are deliberately dropped wherever possible. When one comes across certain difficult words or passages, please do not get disheartened. The writer would like to ask them respectfully to carry on. Since every word or passage has been fully explained, stage by stage, the writer sincerely hopes that the reader will come to understand as he goes on.

Translation into English

The three Piṭakas are in Pāli. About 15 years ago, the Government of the Union of Burma, translated them into Burmese. The writer learned from some source that the Government of India also translated them into Hindi.

If the three Piṭakas are translated into English, it can reach wider circles of readers throughout the world.

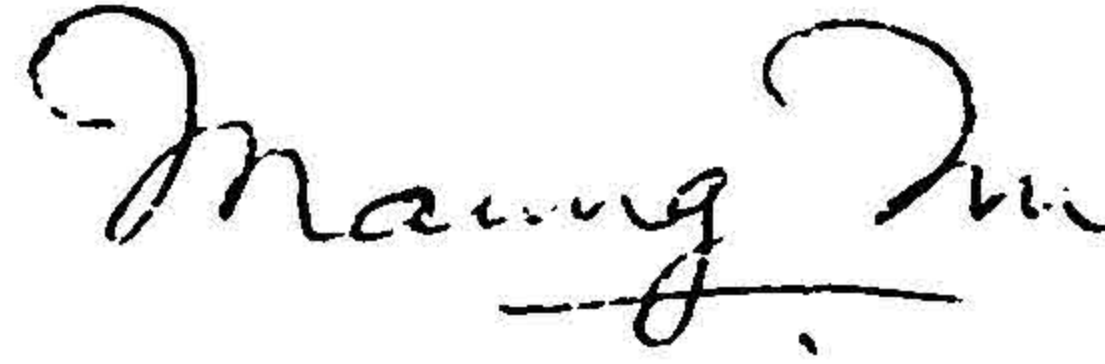
In Buddhism, Bhāvanā, the mind-culture, is the key. Without it, some fundamental facts of Buddhism can not be observed.

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Therefore, those who are interested in:-

- (1) the translation of the 3 Piṭakas into English and
- (2) the setting up of centres for Vipassanā Bhāvanā, are requested to contact the Maharsi Sayadaw. His address is as follow:-

The Maharsi Sayadaw,
The Presiding Monk,
Tha - tha - na - yeik - tha,
The Vipassana Centre,
Hermitage Lane, Rangoon.
B U R M A.



27-6-73

Introduction

Part I

Seven Differences

As far as the writer can find out, there are seven fundamental differences between Buddhism and other religions. They are as follows.

1st difference

Other religions

In other religions, there is a very powerful Supreme Being. He is called God or Allah or Yahowa or Vishṇu, Shiva, Brahma in these religions.

This Supreme Being creates the Universe.

Since the Universe is nothing but the composition of Mind and Matter, it can be said that the Supreme Being creates Mind and Matter.

Buddhism

In Buddhism there is no Supreme Being that creates Mind and Matter. According to Buddhism, there are only 6 Laws of Nature, namely,

1. The Law of Paṭhavī
2. The Law of Āpo
3. The Law of Tejo
4. The Law of Vāyo
5. The Law of Ākāsa
6. The Law of Mano

Besides these Six Laws of Nature, there is nothing in the Universe

- (1) Paṭhavī is the Law that solidifies.
- (2) Āpo is the Law that liquefies.
- (3) Tejo is the Law that gives cold and heat.
- (4) Vāyo is the Law that makes motion.
- (5) Ākāsa is the Law that makes space.
- (6) Mano is the Law that causes the continuous process of Mind.

According to Buddhism, no one creates Mind and Matter. They are the products of these 6 Laws of Nature.

Matter

Although Paṭhavī, Āpo, Tejo and Vāyo are 4 different Laws of Nature, they are inseparable. Because of this inseparability, tiny dusts called Pa-ra-mā-ṇū are ceaselessly being formed. These Pa-ra-mā-ṇū are so tiny that they can not be seen with naked eyes. Matter is nothing but the composition of these Pa-ra-mā-ṇū. However, because of the Law of Ākāsa, these Pa-ra-mā-ṇū in any Matter do not touch each other. There is space between each of them.

A Paramāṇū does not last long. It disintegrates as soon as it is formed. Since, however, Paramāṇū are ceaselessly being formed, in some cases matter appears to remain the same; and in other cases, matter appears to grow. The disintegration cannot be observed unless one practices Bhāvanā.

The speed of the formation and disintegration of a Paramāṇu is so very great that, within a second, the births and death of Paramāṇu can take place several thousand times.

As matter is nothing but the composition of 5 Laws of Nature, namely, Pathavī, Āpo, Tejo, Vāyo and Ākāsa, in the final analysis of the matter, neither liquid nor solid nor particle nor substance will be found. There will be only these 5 Laws of Nature.

Mind

Regarding mind, one should bear the following 5 points in mind.

1st Point

The house, in which mind lives, is somewhere in the heart. This house is called in Pāli "Hadaya Vatthu".

2nd Point

Most people are under the impression that from birth to death, all, the beings have only one mind. According to Buddhism, as soon as mind is born, it gives birth to another mind and dies. The mind that is born, gives birth to another and dies. The speed of the births and deaths of a mind is so very great that within a second, the births and deaths can take place several thousand times.

It has been said above that both matter and mind disintegrate very quickly. However matter lasts longer than mind. The lifetime of matter is 17 times longer than that of mind.

According to Buddhism, even after the death of being, the process of one mind giving birth to another does not cease. That is the reason why there are rebirths after deaths.

There were innumerable worlds before this present world. No one knows when the 1st world was formed. And no one knows when the first beings were born. The rebirths and deaths of a being, throughout immeasurable ages, were so immensely numerous that they were really beyond enumeration. Once the Buddha saw a monk weeping over the death of a beloved of his. Then the Buddha said that if the tears that the monk had shed in all his previous existences over the deaths of his beloved ones, could be stored up, these tears would be more voluminous than the water in the oceans. From this sermon of the Buddha, one can guess the immensity of births and deaths of a being throughout immeasurable ages.

So long as the Mind has defilements such as greed, anger, ignorance, this process of one mind giving birth to another will go on eternally, giving rise to endless rebirths and deaths. Only when the defilements are uprooted, this process will cease after death and as a result, there will be no rebirth and its attendant evils, such as, old age, disease, death, separation from beloved ones etc.

The 3rd Point

The Mind cannot stand by itself. It must have something to rest on. This something on which the Mind rests is called Ārammaṇa. There are six kinds of Ārammaṇas. They are:-

1. Sight
2. Sound
3. Smell

4. Taste
5. Touch and
6. Thought

Out of these six Ārammaṇas, only thought can come into touch with mind directly. The other five Ārammaṇas have to have some other agencies in order to come into touch with the mind. The sight must have the eyes that can see; the sound must have the ears that can hear; the smell must have the nose that can smell; the taste must have the tongue that can taste; and the touch must have the body that can feel.

The thing that makes the eyes see, the ears hear, the nose smell, the tongue taste and the body feel, is called in Pāli, "Pasāda".

The 4th Point

Mind has 4 attributes. They are:-

1. Vedanā
2. Saññā
3. Sañkhāra and
4. Viññāṇa

In the Pāli Texts, the 4 attributes of Mind are mentioned in the above order. However, for the benefit of the beginners, I want to change the above order as follows:-

1. Viññāṇa
2. Saññā
3. Vedanā
4. Sañkhāra

(1) Viññāṇa:- It is the attribute that drives or pushes the mind towards the Ārammaṇas. For example, when the sight falls on "Pasāda" of the eyes, it is this attribute that drives the mind towards the sight. Similarly, when the sound falls on pasāda of the ears, when the smell falls on pasāda of the nose, when the taste falls on the pasāda of the tongue, when the touch falls on the pasāda of the body, when the thought appears, it is this attribute that drives the mind to the sound, smell, taste, touch and thought respectively.

Because of Viññāṇa, the mind comes into contact with the sight on the pasāda of the eyes and only sees the sight. It has no capability to let the mind know what kind of sight it is. In the case of sound, smell, taste, touch and thought also, the mind only hears, smells, tastes, touches, and thinks. However, it does not know what it hears, smells, tastes, touches, and thinks.

The job of the Viññāṇa is only to drive the mind towards the Ārammaṇas, such as, sight, sound, smell, taste, touch and thought.

(2) Saññā:- It is the attribute that memorizes and lets the mind know what it is that the mind sees, hears, smells, tastes, touches and thinks.

(3) Vedanā:- It is the attribute that makes the mind feel. According to Buddhism, there are 3 different kinds of feelings. They are:-

1. pleasant feeling
2. unpleasant feeling and
3. feeling of indifference. (Feeling of indifference is the feeling that is neither pleasant nor unpleasant.)

(4) Sañkhāra:- It is the attribute that decides, commands, urges.

When the Ārammaṇas, such as sight, sound, smell, taste, touch and thought come into contact with the Mind, these 4 attributes take place several thousand times, in a second. In order to illustrate the functions of these 4 attributes, the following example should be given. James, a friend of John, is walking in front of John's house. Because of Viññāṇa, John sees some one in front of his house. Because of Saññā, John knows that some one he sees is James, his friend. John feels glad. It is Vedanā that makes John feel glad. Then John suddenly shouts - "Hellow James. Won't you drop into sip a cup of coffee?" It is Saññā that makes John shout like this. If, however, James happens to be John's enemy, Viññāṇa will make John see some one in front of the house. Saññā will let John know that some one he sees is James, his enemy. When John knows it is his enemy James, he will be angry. This is the work of Vedanā. Then he will suddenly run out of the house and knock out James. It is Saññā that makes John run after James and knock him out. From the mement when John sees James up to the moment, when the former knocks the latter out, the time will not be more than half a minute. However, even during that very short space of time, the minds that have these 4 attributes will have taken place several thousand times.

1. In every oral activity, such as talking, preaching, singing etc.
2. In every physical activity, such as driving, boxing, running, killing, stealing, taking sexual intercourse, drinking liquor, going to church, giving alms etc.
3. In every mental activity, such as planning, solving a problem, having faith in a religion etc., only these 4 attributes and nothing else, will be found.

Left to itself, the mind has no power. Only when the Ārammaṇa come into contact with it, these 4 mental attributes have got the chance to function. Only when they can function, good words or bad words, good deeds or bad deeds, good thoughts or bad thoughts can take place.

The 5th Point

In the 1st point, it has been mentioned that the mind lives in the house, called Hadaya Vatthu, which lies somewhere in the heart. In the 3rd point, it has been mentioned that the mind can not stand by itself; that it must have something to rest on; and that this something to rest on is called Ārammaṇa. Therefore it must be said here that the mind rests on an Ārammaṇa in the Hadaya Vatthu, which lies somewhere in the heart. This Ārammaṇa is not one of the six Ārammaṇa, which one gets during one's present lifetime. It is an Ārammaṇa which one had got from one's previous lifetime. In order to distinguish it from the six Ārammaṇa which one gets during one's present lifetime, it will be called as "old Ārammaṇa". What kind of an Ārammaṇa it is, will be explained later.

When the mind is out of contact with any one of the six Ārammaṇa, it rests on the old Ārammaṇa. While it is resting on the old Ārammaṇa, it appears as if it has fallen fast

asleep. Only when any of the six Ārammaṇa has fallen on the "Pasāda" of the eyes, the ears, the nose, the tongue, the body and in the case of a thought Ārammaṇa, on the mind directly, the mind becomes animated and leaves the old Ārammaṇa for the new. As soon as the mind loses contact with the Ārammaṇa, it flies back to its old Ārammaṇa in the Hadaya Vatthu of the heart and has again fallen fast asleep, only to become animated again, when a new Ārammaṇa appears to shake it up. This point should be illustrated as follows.

Let us say John stares at a painting for a minute. And John believes that he sees the painting continuously, without any break, during that one minute. As a matter of fact, John does not see the painting continuously, without any break, during that one minute.

While he is staring at the painting, the sight of the painting falls on the Pasāda of his eyes. Since that sight is matter, it lasts as long as 17 consecutive minds only. The sight expires together with the seventeenth mind, the 1st mind being the mind that is born at the same time as the sight falls on the pasāda of the eyes. The eighteenth mind, having no Ārammaṇa to rest on, flies back to its old Ārammaṇa and falls fast asleep there. Then another sight of the painting falls on the pasāda of the eyes. The sight shakes up the mind, the mind becomes animated and leaves the old Ārammaṇa for the new. The sight again expires, the mind flies back to its old Ārammaṇa and falls fast asleep.

In one second, the fragmentary sights of the painting fall on the pasāda of John's eyes, several thousand times. And whenever sights fall on the pasāda of John's eyes, the mind wakes up from its slumber, becomes animated and leaves the old Ārammaṇa for the new. And whenever sights expire, the mind flies back to the old Ārammaṇa and as usual, slips into a nice slumber again.

Out of the 17 minds that are from the moment a sight touches the pasāda of the eyes, only one mind sees the sight. This point will be illustrated just now. Since, however, the speed with which the sights fall on the pasāda of the eyes, is so immensely great that John is under the impression that he is seeing the painting continuously, without a break.

It has been mentioned above that the lifetime of matter is equal to that of 17 consecutive minds. Therefore let us see what kind of minds takes place during the lifetime of a sight.

1^l 2^l 3^l 4^l 5^l 6^l 7^l 8^l 9^l 10^l 11^l 12^l 13^l 14^l 15^l 16^l 17^l

The numbers shown above indicate the number of minds that take place during the lifetime of a sight. The sight is not visible, as soon as it falls on the pasāda of the eyes. It becomes visible at least after a mind has expired. Sometimes, it is not visible till 2 to 11 minds have expired. It depends upon many factors, such as the size of the object, sufficiency of light, the quality of the pasāda of the eyes. Therefore in order to make the explanation easy, let us take it for granted here that the sight becomes visible after the expiry of the first mind.

As soon as the sight becomes visible, it shake up the second mind. Since, however, the mind is fast asleep on the old Ārammaṇa in the Hadaya Vatthu of the heart, the second mind expires without becoming awake, after it has given birth to the third mind. The sight continues to shake up the third one. The third one also is fast asleep. Therefore, it expires without becoming awake, after giving birth to the fourth one.

The fourth one becomes fully awake. It inquires after the sight that has fallen on the pasāda of the eyes.

The fifth one is the mind that sees the sight.

The sixth and the seventh consider all the facts they know about the sight.

The eighth makes decisions -- the sight is good, bad, pretty, ugly, honest, treacherous and so on.

The seven minds from the ninth up to the fifteenth are called "Javanas". Sometimes only six Javanas take place. When one is near one's death, because of general weakness, only five Javanas can take place. However, there are generally seven Javanas.

What is a Javana? Unlike other minds, a Javana is a mind which is impregnated with either goodness or badness, such as detachment or sensual desires, generosity or covetousness, love or hatred, compassion or anger, enlightenment or ignorance, piety or impiety and so on. When other minds expire, they do not leave behind anything. But when a Javana expires, it leaves behind its effect. A good Javana leaves behind good effect and a bad Javana leaves behind bad effect. The rebirths in any one of 31 abodes of beings, wealth and poverty, beauty and ugliness, intelligence and dullness, popularity and unpopularity, fame and notoriety, influence and lack of it, long life and short life, happiness and unhappiness, etc, of all beings are the works of these Javanas, and no one else. Life, according to Buddhism, is nothing but the manifestation of these Javanas in other forms. Javanas are more popularly called in Buddhism as "Kamma". A good Javana is called "Kusala Kamma" and a bad Javana is called "Akusala Kamma".

In a minute, several thousand Javanas take place. So one can imagine how many Javanas will have taken place during the lifetime of a being. It is not in any way possible for all these innumerable Javanas to manifest during the lifetime of a being. Some of them manifest. And those, that have manifested, are "written off". A good many that have not yet got the chance to manifest are carried forward. Through immeasurable ages, every being has thus accumulated an inexhaustible reserve of these Javanas. The Javanas that are thus reserved are called Aprāpriya-ve-da-ni-ya Kamma. Some Javanas from this great reserve manifest themselves from time to time, through immeasurable ages, until finally, the fourth Magga called Arahat Magga annihilates the rebirth of the being that had accumulated this great reserve.

The state of these Javanas is conditioned by the attitude of the 6th, 7th and 8th minds. If their attitude is proper, the Javanas become good Javanas or Kusala-Kamma. If their attitude is improper, the Javanas become bad Javanas or Akusala-Kamma. For example, John sees an enemy who is sick. If the 6th, 7th and 8th minds think and decide that the enemy must be loved, naturally the Javanas will become impregnated with good desire for the quick recovery of the sick person. If he has only such good desire, it is called Mano (mental) Kusala Kamma. If, because of this good desire, John prays for the quick recovery of the sick man, he is deemed to have gained Vacī (verbal) Kusala Kamma, besides Mano (mental) Kusala Kamma. If, however, he does something for the quick recovery of the sick person, he gains Kāya (bodily) Kusala Kamma in addition to Mano (mental) and Vacī (verbal) Kusala Kamma.

If the 6th, 7th and 8th minds think and decide that the sick person is the enemy that has caused a lot of trouble, naturally the Javanas will become impregnated with the evil desire for the quick death of the sick person. If John has only such evil desire, it is

called Mano (mental) Akusala-Kamma. If, because of this evil desire, John curses the sick person, he is deemed to have committed Vacī (verbal) Akusala-Kamma, besides Mano (mental) Akusala-Kamma. If, however, John does something for the quick death of the sick person, he has committed Kāya (bodily) Akusala-Kamma, in addition to the Mano (mental) and Vacī (verbal) Akusala-Kamma.

In Buddhism, the adoption of a proper attitude is very important. The proper attitude is called Yonisomanasikāra. One must constantly train oneself to acquire the ability to adopt this proper attitude at all times. Otherwise, one may unnecessarily commit either Mano or Vacī or Kāya Akusala-Kamma which one could have very well avoided.

The 16th and 17th minds reflect on the Jananas

Bhavaṅga and Vithī

So long as minds are on the old Ārammaṇa, they are called Bhavaṅga Minds. Bhavaṅga minds are so called because they are the minds that maintain the continuity of life. The 14 minds from the 4th to the 17th are called Vithī Minds, meaning minds that take place according to plan. All the beings which have the body and the mind, have no other minds besides Bhavaṅga Minds and Vithī Minds. While there are Bhavaṅga Minds, there are no Vithī Minds and vice versa.

Paṭisandhi and Cuti, the 1st and the last minds of life are also Bhavaṅga minds. Therefore, these three minds rest on one and the same Ārammaṇa throughout a lifetime.

We have seen how minds react in the case of sight. In the case of sound, smell, taste, touch and thought also, the minds react in the same way.

While one is listening to a song; or while one is getting a smell; or while one is chewing a mouthful; or while one is hugging one's friend; or while one is having a thought, within the space of a second, the Bhavaṅga minds and the Vithi minds take place several thousand times in the same way as it has been described above.

Ordinarily one cannot observe the minds slipping back to Bhavaṅga slumbers. However, as one achieve a higher state of mental concentration, during the course of Vipassanā Bhāvanā, one observes that there are breaks in what he sees, hears, smells, tastes, touches.

While a being is asleep, or while he is unconscious or when an Ārammaṇa, on which minds are resting, expires, the Bhavaṅga Minds take place. While minds are in contact with any of the six Ārammaṇas, Vithī minds take place.

One very interesting point should be mentioned here. Out of the 14 minds in a Vithī, only number 5 takes place on the pasāda of the eyes, ears, nose, tongue and body.

The rest take place in the mental house called Hadaya Vatthu. But during a Vithī, the minds leave the old Ārammaṇa and rest on the new.

Out of 14 minds in a Vithī, only 7 Javanas can be either Kusala Kamma or Akusala Kamma. The rest can be neither Kusala Kamma.

Ārammaṇa of Bhavaṅga Mind

It has been said above that the Bhavaṅga minds rest on the old Ārammaṇa. Then what kind of Ārammaṇa is the old Ārammaṇa? We know now how

Vithīs take place. The last one before a being expires is called Marana Saññā Vithī. After this, no other Vithī takes place. Only the last mind, which is called Cuti, takes place. When Cuti expires, the being dies. But before Cuti expires, it gives birth to a mind called Paṭisandhi. It is so called because it is the connecting link between the old life and the new. It is also called Jāti because it is the 1st mind of the new life.

Please keep in mind the picture of the Maranasaññā Vithī, followed by Cuti and Jāti consecutively.

A few moments before death, several thousand Vithīs have something as their thought-Ārammaṇa. Let us say, for example, that this something is the thought-Ārammaṇa of a revolver. When the Marana saññā Vithī takes place, it accepts this thought-Ārammaṇa of the revolver as its Ārammaṇa. When Cuti, the last mind takes place, it cannot accept this thought-Ārammaṇa of the revolver as its Ārammaṇa, since it is the Bhavaṅga mind. So it slips back to its old Ārammaṇa. But when Paṭisandhi or Jāti takes place, it accepts the thought-Ārammaṇa which had been accepted by the Maranasaññā-Vithī, i.e. the thought-Ārammaṇa of the revolver. Throughout the new life, this thought-Ārammaṇa of the revolver becomes the old Ārammaṇa—the resting place of all Bhavaṅga Minds and Cuti, the last mind.

2nd difference Other religions

In other religions, there are 4 abodes of beings. They are:-

- (1) Abode for God and celestial beings.
- (2) Abode for Human beings.
- (3) Abode for Animals.
- (4) Abode for condemned sinners.

Buddhism

In Buddhism, there are altogether 31 abodes. They are:-

- (1) 20 abodes for Brahmas.
- (2) 6 abodes for Devas.
- (3) 1 abode for Human beings.
- (4) 4 abodes for nether beings, such as Asurakāya, Peta, animals and beings in Hell.

A brief explanation of these 31 abodes should be given here.

4 abodes for nether beings

The beings in these 4 abodes are very miserable. And the beings in Hell are worst of the whole lot. Compared to beings in Hell, the animals are less miserable. They have few moments to enjoy life. The Petas and Asurakāyas are also very miserable. However, since they have the capability to earn Kusala Kamma, if they wish, they are deemed to be better off than the previous two.

Those, who kill, steal, take sexual intercourse with persons other than their wives and husbands, tell lie, drink intoxicating liquor, are generally born in one of these 4 abodes.

We know about human beings. Therefore let us proceed to the 6 abodes for the Devas.

6 abodes for the Devas

There are six abodes for the Devas. They are:-

1. Cātumahārājika
2. Tāvatiṃṣa
3. Yāmā
4. Tusitā
5. Nimmānarati
6. Paranimmitavasavatti

Out of these 6 abodes, the first two are linked with our world. The rest are in the sky, one being above the other, with Yāmā at the lowest.

The life span of Devas is wonderfully long. Even in the lowest abode, some Devas live some millions years.

Their enjoyment of sensual pleasures is frightfully excessive. Many male Devas have many hundred wives. Even the humblest have a few dozens. There are frequent cases of death due to excessive sexual indulgences. In Nimmānarati and Paranimmitavasavatti, Devas have no marriage. In Nimmānarati, Devas, both male and female, create their own lovers when they want to enjoy sexual intercourse. In Paranimmitavasavatti, the Devas, both male and female, are so powerful, that they do not create anything or any being for their pleasure. Their aids have got to do it for them.

The Devas take sexual intercourse in the same way as human beings. But unlike Men, the male devas reach the height of sexual excitement without discharging semen.

The Devas are bewitchingly charming. They look youthful throughout their life. Their food is so very delicate, that they have no need for discharging excrement.

The females do not have menses.

How are the Devas born? Are they born like human beings? No. In the case of human beings, it will be remembered that Cuti, the last mind of the old life, gives birth to another mind before it expires. That mind is known as Paṭisandhi, because it is the connecting link between the old life and the new. It is also known as Jāti because it is the 1st mind of the new life. From the moment that his first mind takes place, till the moment when the child is born, many months have to pass by. And from the moment when the child is born, till the moment when he or she attains full manhood or womanhood, many years have to pass by. This kind of birth according to Buddhism, is Saṃsedhaja birth.

In the case of Brahmas, Devas, Asurakāya, Petas and beings in Hell, as soon as Paṭisandhi or Jāti, the 1st mind of the new life, takes place, it attains full maturity. It is transformed into a fully fledged being. This kind of birth is called the Opaṭtika birth.

The mansions of the Devas are very impressive. The parks and lakes are very beautiful. They all conspire together to make the Deva lands a source of ever increasing pleasure to the Devas. The lovers and the couples that stroll in the parks appear as if they are vying with a great variety of flowers that blossom gracefully in the parks. The Devas know the time of their death. Therefore when that time is approaching, in order to comfort themselves, a good many Devas visit those parks and lakes.

In the Deva Lands, there is plenty of orchestras, operas, dancing shows, various forms of entertainments, that can capture the hearts of the Devas.

It is not difficult to become Devas. Those who have given to others whatever they can, generally will be reborn after death in one of these abodes of Devas.

Those who can make a vow not to kill, not to steal, not to take sexual intercourse with persons other than their wives and husbands, not to tell lies and not to take intoxicating liquor and keep that vow even at the cost of their lives, will, generally, be reborn after death in one of these six abodes of Devas.

20 abodes for Brahmas

20 abodes for Brahmas are as follows:-

- (1) 3 abodes for Brahmas who had got 1st Jhāna.
- (2) 3 abodes for Brahmas who had got 2nd Jhāna.
- (3) 3 abodes for Brahmas who had got 3rd Jhāna.
- (4) 2 abodes for Brahmas who had got 4th Jhāna.
- (5) 5 abodes for Brahmas who had got Anāgāmi Magga.
- (6) 4 abodes for Brahmas who have only mind and no body.

Those who want to become Brahmas must practice Jhānas. A Jhāna can be easily remembered as a strong concentration of mind. In this book, in the chapter on Samādhi, some methods for the attainment of Jhānas are mentioned.

There are 8 kinds of Jhānas. They are:-

- (1) 1st Jhāna.
- (2) 2nd Jhāna.
- (3) 3rd Jhāna.
- (4) 4th Jhāna.
- (5) And the other four Jhānas.

Those, who can retain the 1st Jhāna, up to the time of Cuti, will be reborn as Brahmas in one of the 3 1st Jhāna abodes.

Those, who can retain the 2nd Jhāna, up to the time of Cuti, will be reborn as Brahmas in one of the 3 2nd Jhāna abodes.

Those, who can retain the 3rd Jhāna, up to the time of Cuti, will be reborn as Brahmas in one of the 3 3rd Jhāna abodes.

Those, who can retain the 4th Jhāna, up to the time of Cuti, will be reborn as Brahmas in one of the 2 4th Jhāna abodes. In these 4th Jhāna abodes, besides Brahmas with body and mind, there are also Brahmas who have only body and no mind. Before they become Brahmas, they are the persons, who believe that mind is the root cause of all sufferings. With this abhorrence of mind, they practice up to the 4th Jhāna. And when they die, they become mindless Brahmas. (In fact the mind is not annihilated. It is so completely repressed that it appears as if there is no mind.)

In the same group as the 2 4th Jhāna abodes, there are 5 abodes called Suddhāvāsa. The abodes are exclusively for Brahmas who have got the 3rd Magga, called Anāgāmi Magga.

There are four abodes for Brahmas who have only mind and no body. Before they become Brahmas, they are the persons, who believe that body is the root cause of all sufferings. With this abhorrence of body, they first of all practise up to the 4th Jhāna. Having got it, they take on a spiritual Ārammaṇa in lieu of the material one which they have used while they are practising up to the 4th Jhāna. The second 4 Jhānas which they get after using the spiritual Ārammaṇa, are much stronger than the 4th Jhāna. And when they die, they become body-less Brahmas.

Let us now say something about Brahmas, who have both body and mind. They are very peculiar beings. Their body appears to be the same as that of a male human being. Even though they have eyes, ears, nose, tongue and body, only their eyes have pasāda. The rest have no pasāda. It has been explained above the pasāda is something which enables eyes to see, ears to hear, nose to smell, tongue to taste and body to feel. Therefore these Brahmas can see and hear only. They can not smell, taste and feel.

The reason for this is not far to find. In the previous life, while they were practising Jhānas, their sensual desires became very much repressed. As a result of this, all the pasāda of eyes, ears, nose, tongue and body, which are the birth places for sensual desires, could have been obliterated. However, the pasāda of only eyes and ears remain because they are quite essential for existence. Together with the 3 pasāda, their genital organs have also gone.

The Brahmas have extremely delicate body. They do not eat anything. They are, for most of the time, practising Jhānas. And the ecstasy which they get on account of their Jhāna, is quite sufficient to sustain them.

Among all the beings in the 31 abodes, the span of life of Brahmas is the longest. A humblest Brahma lives as long as world. Some powerful Brahmas can live as long as several thousand worlds.

What is a Cakkavāla?

The 31 abodes, which has been mentioned above, constitute one Cakkavāla. Such Cakkavālas are infinite throughout space.

How do they come into being?

How do they disappear?

The lifetime of a world is extremely long. One day a monk asked the Buddha how long the lifetime of a world was. The Buddha replied that it was not possible to give the answer in terms of years. Then the monk asked again whether it would not be possible to answer his question by means of an example. The Buddha said by way of an example that if a person rubbed a mountain about 12 miles high, 12 miles long and 12 miles broad, with a piece of velvet once in 100 years, the mountain might wither or long, 12 miles disappear as a result of rubbing. The world would not have come to an end by that time. The Buddha, on the next occasion, gave a second example thus. Put mustard seeds to the full, inside the four walls which are 12 miles high, 12 miles long and 12 miles broad. Let a person pick one mustard seed and throw it away once in 100 years. By the time the four walls were completely empty of the mustard seeds, the world would not have come to an end. Since the life of world is so extremely long, this life is called, in Pāli, Asañkheyyakappa.

When the world is about to end, another Sun, besides the original one, appears. Because of that second Sun, the rivulets and creeks dry up. After some time, the third Sun appears. Then the big rivers dry up. After some time, the fourth Sun appears. Then the big lakes dry up. After some time, the fifth Sun appears. Then oceans and seas dry up. After some time, the sixth Sun appears. Then smoke begins to rise from every object. When, after some time, the seventh Sun appears, the whole world is in flames.

Besides fire, the world is sometimes destroyed by water, sometimes by storms. When a world is to be destroyed by water, there is very heavy rainfall. The rain water is unlike ordinary water. It melts everything.

Every time Cakkavālas are destroyed, a million million cakkavālas are destroyed together. And when they are formed, they are formed together. When cakkavālas are destroyed by fire, all abodes up to the 1st Jhāna abodes, are destroyed. When they are destroyed by water, all abodes up to the 2nd Jhāna abodes are destroyed. When they are destroyed by storms, all abodes up to the 3rd Jhāna abodes are destroyed.

The time taken to destroy everything of a million million cakkavālas is as long as the lifetime of a world. So the time for destruction is also called Asaṅkheyyakappa.

The void or the emptiness caused by the destruction last as long as the world and the destruction. Therefore the time for the void is also called Asaṅkheyyakappa.

When the time for the formation of new cakkavālas arrives, first of all, there is a very heavy rainfall. The time from this heavy rainfall, up to the time when cakkavālas are finally formed, is as long as the world, the destruction and the void. Therefore this time for formation is also called Asaṅkheyyakappa.

It is impossible to say when the 1st Cakkavālas were formed and destroyed. The formations and destructions of Cakkavālas, through immeasurable ages, had been innumerable.

Where have they gone to?

When the Cakkavālas are destroyed, what happens to the beings that inhabit these Cakkavālas?

When the world is approaching its end, by virtue of some of the Kusala-kamma which they have accumulated in that inexhaustible reserve called Aparāpariyavedanīya-kamma, the beings in the 4 abodes are reborn, after death, as either human beings or devas. The Devas and human beings, at that time practice appropriate Jhānas. Therefore, long before the abodes they live in are destroyed, they are already reborn as Brahmas in those abodes which are not destroyed.

New Cakkavālas

When new Cakkavālas are formed, some Brahmas, in those abodes that are not destroyed, are reborn, after death, as Brahmas some as Devas, some as human beings. In the beginning of the world, conditions for Saṃsedaja births, do not exist. So the human beings in the beginning of the world have Opapātika births. (Saṃsedaja and Opapātika births have been explained above. Please see "6 abodes for the Devas"). The human beings in the beginning of the world are more like Brahmas than human beings. They do not eat. Like Brahmas they are sustained by the Pīti which they get as a result of their practice of the Jhānas. Since they do not eat, they do not have any need for discharging excreta. They do not have genital organs. Their constant practice of the Jhāna have fully repressed their sexual desires.

However after some time, some of these first human beings begin to eat the cream that forms on the earth. When the cream vanishes, they eat a kind of sweet creepers. When these creepers also vanish, they eat grains. When they eat grains, the need for discharging excreta arises. Since then, the genital organs appear. Those who were males, before they became Brahmas, have male organs. Those, who were females, have female organs. As a result of the appearance of these sexual organs, sexual affinity grows. Saṃsedaja births begin from that time.

Since the writer has, so far, no knowledge of how the animals first appear in the world, he would like to venture a guess. A Brahma, after death, can not be reborn directly in any of the 4 abodes. Therefore, when some first human beings die, by virtue of some of their Akusala kamma which they had accumulated in that great reserve, called Aparāpriyavedanīya Kamma, they are reborn as animals. Since the conditions for Saṃsedaja births have not yet existed in the beginning of the world, the first animals will also have Opapātika births. However, this is only a guess, which is probably untrue.

3rd difference Other religions

According to other religions, Heaven is eternal. All the beings in Heaven are also eternal.

Hell is eternal. All the beings in Hell are also eternal.

Buddhism

In Buddhism, there are neither eternal abodes nor eternal beings. Anything of anybody that comes into being must decay. According to Buddhism, the idea of an animate being or an inanimate object, lasting eternally is against Laws of Nature.

4th difference Other religions

In other religions, God is almighty. His power over the destiny of all His creatures is absolute. Wealth or poverty, power or powerlessness, happiness or unhappiness, long life or short life, high position or low position, in short anything that happens to all beings while they are alive, is fully conditioned in accordance with His will. And on the day of Judgment, He will send believers to Heaven and unbelievers to Hell.

Buddhism

The Buddha, however, had no such absolute powers over the beings. In one of the Dhammapada verses, the Buddha said, "Engage yourself in Charity Sīla and Bhāvanā (for your deliverance from suffering). The Buddha can only show you the path".

According to Buddhism, rebirth in one of the abodes of life, or anything that happens to a being is fully conditioned in accordance with the Kusala Kamma or Akusala Kamma which that being had earned.

This point is clearly illustrated in the following sermon.

One day, while the Buddha was sojourning in the mango tree garden, owned by Pā-vā-ri-ka of Nalanda, one headman, who was the son of Asivantaka, came and questioned thus. "It is said that Brahmins who live in Pissa Bumi can help people to be reborn, after death, in one of the Deva abodes. Can the Buddha, who is the Enlightened One also do likewise?" Then the Buddha said thus. "Headman, let me ask you some questions in connection with this matter. You can answer as you please. Headman, let us say a man drops a big stone into a well. After that, all the people nearby entreat the stone to come to the surface. They also pray several times so that the big stone may come to the surface. Because of these entreaties and prayers, will the stone come to the surface?"

"Sir, it can not come to the surface." the headman replied.

The Buddha then asked the headman another question. "Headman, let us say

again that a man drops a pot of butter or oil into the well and breaks it. If that is done, will not the broken pieces of the pot drop to the bottom of the well and the butter or the oil come up to the surface? Then let us say, the people nearby assemble and with the palms of their hands respectfully placed on their foreheads, pray several times so that the butter or the oil may sink to the bottom of the well. Because of these prayers, will the butter or oil sink to the bottom?

No Sir, the butter or oil will not sink to the bottom" the headman answered.

The Buddha continued thus. "Headman, a man is like the stone and butter or oil in these examples. If, without engaging himself in Charity, Sīla and Bhāvanā, a man is committing Akusala Kamma, in spite of repeated prayers for his rebirth in one of the abodes of Devas, he will be reborn, after death, in Hell. If a man never keeps himself away from Charity, Sīla and Bhāvanā, he will be reborn, after death, in one of the abodes of Devas, even though whoever may pray for his rebirth in Hell."

The following is a list of main Akusala Kamma, that can make a being to be reborn, after death, in one of the four abodes of beings and Kusala Kamma that can make a being to be reborn, after death, as either a human being or a Deva or a Brahma.

List of main Akusala Kamma

1. Killing.
2. Stealing.
3. Taking intercourse with persons, other than one's own wife or husband.
4. Taking alcohol.
5. Telling lies.
6. Evil desire to have other persons' possessions.
7. Evil desire to ill treat or destroy others.
8. Belief that there is no life after death.

Number 1, 2, 3 and 4 are Kāya (bodily) Akusala Kamma.

Number 5 is a Vacī (verbal) Akusala Kamma.

Number 6, 7 and 8 are Mano (mental) Akusala Kamma.

List of main Kusala Kamma

1. Charity.
2. Refraining from killing, stealing, taking wrongful sexual intercourse, taking alcohol, telling lies.

3. Culturing one's mind till one acquires Jhāna.

Number 1 is called Dāna.

Number 2 is called Sīla.

Number 3 is called Bhāvanā.

Those, who dutifully adhere to number 1 and 2 Kusala Kamma will be reborn, after death, as either human beings or Devas.

Those, who delight in number 3 Kusala Kamma will be reborn, after death, as Brahmas.

In the matter of rebirths in 31 abodes of life, religion which one professes is immaterial. Only Kusala Kamma or Akusala Kamma, which the beings have earned are essential. Even though a person is not a Buddhist, if he never keeps himself away from Dāna and Sīla, he will be reborn either as a human being or Deva. Even though a person is not a Buddhist, if he can practise Jhāna up to the time of his death, he will be reborn as a Brahma. And even though a person is a Buddhist, if he commits Akusala

Kamma keeping himself away from either Dāna, Sīla or Bhāvanā, he will be reborn, after death, in one of the 4 abodes of beings.

According to Buddhism, everything that happens to a being while he is alive and the rebirths after his death, will be fully conditioned in accordance with his Kusala Kamma or Akusala Kamma, whether he is a Buddhist or a non Buddhist.

However, if a person is interested in annihilating the mental defilements, such as greed, anger, ignorance, he is required to become a Buddhist, since faith in the Buddha, Dhamma (His teachings) and Saṅgha (His disciples) is one of the most essential steps for the attainment of Magga, that can annihilate the mental defilements.

Rebirth

How does it take place?

We know now that rebirths take place in accordance with Kusala Kamma or Akusala Kamma of a being. How do they take place?

Out of many different kinds of beings, let us take the rebirth of a human being. A person, by means of deeds or words or thoughts, throughout his life, had earned innumerable Kusala Kamma and Akusala Kamma. The deeds which he had done, the words which he had spoken, the thoughts which he had conceived, more regularly than other deeds, words and thoughts, throughout his life, are called Āciṅṅakamma. To a philanthropist, his regular charity, throughout his life, is Āciṅṅakamma. To a man of virtue, his constant observance of Sīla, throughout his life, is Āciṅṅakamma. To a robber, his list of robbing, kidnapping and killing, throughout his life, is Āciṅṅakamma.

When a person is on the threshold of his death, one of these Āciṅṅakamma generally appears in the form of one of the 6 Ārammaṇas, namely, sight, sound, smell, taste and thought. However, since a person is very weak, when he is dying mostly thought Arammaṇas appear at such a time.

Let me illustrate this point by means of an example. A philanthropist is dying. Out of many charities he had made throughout his life, particularly the donation of a hospital appears as a thought Ārammaṇas. If he only remembers the fact of his donating the hospital, it is called, in Buddhism, Kammanimitta. If he sees the hospital building or medical equipments or medicines, it is called Kammanimitta. Sometimes, one of his Āciṅṅakamma may manifest as some colours or appearances, that have some sort of relationship with the abode in which it can cause his rebirth. For example, if an Āciṅṅakamma of his, that can cause his rebirth to take place in an abode of Devas, gets the chance to manifest, it may sometimes manifest as thought Ārammaṇas in the form of colours or objects or charming beings that are very pleasing to him. If he sees such colours or objects or beings, it is called Gatinimitta.

Let us now take a bad example. A thief is dying. Out of many evil deeds he had committed, particularly the burglary of a drug store appears as a thought Ārammaṇas. If he remembers only the fact of his committing the burglary, it is called Kammanimitta. If he sees the steel safe or the inside it or the instrument with which he broke open the safe, it is called Kamma-nimitta. If the Āciṅṅakamma of his that manifests at that time is one that can cause his rebirth to take place in Hell, he may see awful flames or frightful objects or ghostly figures. If he sees such appearances, it is called Gatinimitta.

Nimitta means an omen. Kammanimitta means the fact that presages whether a good or bad rebirth is going to take place. Kammanimitta means the object

that presages the kind of rebirth. Gatinimitta means anything pertaining to an abode which presages in which abode the re-birth will take place.

When a being is dying, one of these three Nimittas must inevitably appear as a thought Ārammaṇa in the mind of that being.

If a good thought Ārammaṇa appears, the Vihtīs will be good Vihtīs. The good Javanas of the good Vihtīs pave the way for a good Paṭisandhi Citta, which usually takes place in either the abode of the human beings or in one of the abodes of the Devas or in one of the abodes of the Brahmas.

If a bad thought Ārammaṇa appears, the Vihtīs will be bad Vihtīs. The bad Javanas of the bad Vihtīs pave the way for a bad Paṭisandhi Citta, which usually takes place in one of the 4 abodes of neither beings.

The Ārammaṇa that appears at the last moment of the life of a being decides the rebirth, after death, of a being. And that Ārammaṇa is nothing but a reflection of Kusala Kamma or Akusala Kamma which a being has accumulated in that great reserve called Aparāpriyavedanīya Kamma.

We have now talked about ordinary deaths. What happens in the case of sudden deaths? For an example, let us take an ant. Put it on an anvil and smash it with a big hammer. Even in such a very sudden death, the process for rebirth is the same. Just before its death, one of the three Nimittas must appear that must decide its rebirth. The death is, no doubt, sudden. But the speed with which the mental process takes place is also amazingly great.

Exceptions

It can not be categorically said that one of Āciṇṇakamma inevitably appears when a person is on the threshold of his death. It can only be said that one of it generally appears. A person may, during the last moment of his life, earn an entirely new Kamma which decides the kind of rebirth for him. The Kamma, which he earns during the last moment of his death, is called Āsannakamma, meaning the Kamma that a person has earned near his death.

In fact, a solitary Āsannakamma can not be as solid and weighty as the Āciṇṇakamma, the group of many Kamma, which a person has accumulated through sustained efforts throughout his life. However, since it takes place, at the last moment, just before death, it has influence over this rebirth. The example of a old, decrepit ox will be appropriate here. Let us say there is a cattle compound with full of strong oxen and an old, decrepit ox. The old, decrepit ox was standing just in front of the gate. As soon as the gate is open, the old decrepit ox gets out first.

For example, a man has given away much of his wealth generously. Throughout his life, he refrains from killing, stealing, taking wrongful intercourse, lying and taking alcohol. However, when he is dying, he tells the doctor to give him an injection to remove an acute pain immediately. The doctor does not give it, as the injection at that time will, in the opinion of the doctor, do more harm than good. This refusal of the doctor makes the philanthropist very furious. The furious Javanas cause his rebirth to take place in one of the 4 abodes of nether beings.

In one of the Suttas, a case, very much resembling the above example, had been mentioned.

According to the Sutta, a monk lived near the Buddha. He respectfully observed the Vinaya rules which enjoined on him to refrain from bodily and verbal sins. However, when he was dying, one of his robes, for which he had great

attachment, appeared as thought Ārammaṇa. Because of these bad thought Ārammaṇa, the Vithīs became very bad. The "Javana" of these bad Vithīs became fully impregnated with avarice. These avaricious Javana made him to be reborn as an animal.

Dāna, Sīla and Jhānas are not enough to prevent a being from being reborn in one of the 4 abodes of nether beings. An evil Āsannakamma may unexpectedly appear. Because of this Āsannakamma, bad Vithis will be formed and the Javana will become impregnated with mental defilements that can land the rebirth in one of the 4 abodes of nether beings.

Only when a person has acquired the 1st of the 4 Maggas, he is completely liberated from the rebirths in these 4 abodes, because that Magga had uprooted all the mental defilements that cause rebirth in the 4 abodes of nether beings.

Let us now take the example of a robber. When the robber is dying, he gives away many dollars to his old mother. The sight of his happy mother, on receipt of the dollars, made him happy also. A few seconds before his death, the thought Ārammaṇa of his happy mother, holding dollars, overwhelm other Ārammaṇa. As a result of these thought Ārammaṇa, the Vithīs become very good. The Javana of the Vithīs become impregnated with generosity. These generous Javana will make him to be reborn as a Deva.

Here is the case of an executioner which is mentioned in one of the Suttas. Tām-pa-dīpa was an executioner in the service of King Bimbisāra. He had to behead at least 2 or 3 criminals every day. One day after the retirement, he had the chance to listen to a sermon of Āyasmā Sāriputta, one of the two chief disciples of the Buddha. The sermon had a profound effect upon him. After it he went out to accompany. Āyasmā Sāriputta went to a certain place. On the way, he was gored to death by a wild bull. Since, however, the sermons appeared as thought Ārammaṇa on the verge of his death, the Vithīs became very good. The Javana became impregnated with piety. These pious Javanas made him to be reborn in one of the abodes of Devas.

Consolation

Even though the philanthropist is reborn as an animal, because of a bad Āsannakamma, that animal will be very much better off than many other animals, because of good Āciṇṇakamma which he had accumulated during his previous existence. Let us say that the philanthropist is reborn as a dog. That dog will be a pampered dog. It will be well kept, well fed, well looked after. It will be very popular with human beings as well as animals. The Kusala Kamma which he had accumulated in that great reserve called Aparāpariyavedanīyakamma will manifest in the form of good things for him, for many new existences to come, till his rebirth is annihilated by the 4th Magga, called the Arahat Magga.

Let us now come to the robber, who, by a stroke of good Āsannakamma is reborn as a Deva. Because of his bad Āciṇṇakamma, which he had earned during his previous existence, he will be a poor Deva. He will be very much unpopular. His life as a Deva will be very short. The Akusala Kamma, which he had accumulated in that great reserve, will manifest in the form of bad things for him, for many many existences to come, till his rebirth is annihilated by the 4th Magga.

All the beings in the 31 abodes are reborn in one abode or the other, in accordance with their Kusala Kamma or Akusala Kamma, in the manner which is mentioned above.

5th difference Other religions Attā

In other religions, it is said the Creator had created the soul of human beings. In some religions, the soul is called Ātman. During the lifetime of the Buddha, the Ātman was known as Attā.

In other religions, it is taught that knowing, remembering, feeling, thinking, deciding, urging and so on, are the work of the Soul.

According to Buddhism, any creed, that accepts the Soul or the Ātman or the Attā, is called the Attā creed.

Buddhism Anattā-Creed

No one creates Matter and Mind, Matter is formed as a result of the inseparability of 4 Laws of Nature, namely, Paṭhavi, Āpo, Tejo and Vāyo. The unending mental process takes place in accordance with Law of Mano.

Under the 1st difference, the four attributes, namely, Viññāṇa, Saññā, Vedanā, Saṅkhāra, had been mentioned.

1. When sight Ārammaṇa comes in to contact with mind, through the intermediary of the pasāda of the eyes,

2. When sound Ārammaṇa comes into contact with mind, through the intermediary of the pasāda of the ears,

3. When smell Ārammaṇa comes into contact with mind, through the intermediary of the pasāda of the nose,

4. When taste Ārammaṇa comes into contact with mind, through the intermediary of the pasāda of the tongue,

5. When touch Ārammaṇa comes into contact with mind, through the intermediary of the pasāda of the body,

6. when thought Ārammaṇa comes into direct contact with mind, these 4 mental attributes are called into full play.

Greed, anger, pity, piety, love etc. are not always present in the mind of a being. Only when one of the 6 Ārammaṇas come into contact with mind, greed, anger etc. appear, as a result of coming into full play of these 4 mental attributes.

Knowing, remembering, feeling, thinking, deciding etc. are not the work of the Soul of the Ātman or the Attā. They are the work of these 4 mental attributes.

These 4 mental attributes are not created by anybody. These attributes are formed in accordance with the Law of Nature called Mano. The Buddha had made this point very clearly in Anattalakkhaṇa Sutta, the 2nd sermon which the Buddha had delivered to the five monks after He attained the Buddhahood.

It may be mentioned here that the Anattalakkhaṇa Sutta was delivered to the five monks called Pañcavaggī. While the Bodhisatta (the future Buddha) was taking a very rigorous and painful course for the attainment of Buddhahood, these five monks lived together with the Bodhisatta as disciples. However, When the Bodhisatta abandoned the rigorous and painful course as being incorrect and improper, the five disciples left Him, thinking that He would never become the Buddha. After attaining Buddhahood, the Buddha went to His former disciples. When they saw Him coming from a distance, they decided among themselves that He would be given shelter, if He wanted to live with

them, but He would not be treated with deference since He had abandoned the rigorous and painful course. When the Buddha told them He had attained Buddhahood, they replied that they did not believe it. Then the Buddha gave them the 1st sermon, named Dhamma Cakka, in which he propounded the 4 Noble Truths, namely, suffering, cause of suffering, end of suffering, way to the end of suffering.

Five days after the 1st sermon, the Buddha gave the 2nd sermon, known as Anattalakkhaṇa Sutta. By the time, Anattalakkhaṇa Sutta was delivered to them, all of them had acquired Sottāpatti Magga, through the practice of Vipassanā Bhāvanā, under the guidance of the Buddha. During the course of Vipassanā Bhāvanā, when their mental concentration was at its height, they very clearly perceive the fleeting nature of their body and mind. This perception gives rise to a spontaneous realization of the fact that impermanent matter and mind can cause only suffering and nothing else. This realization again led them to another spontaneous realization that matter and mind behaved in their own way, that they were impervious to any outside influences and also that they never deviated from the path set for them.

Anatta lakkhaṇa Sutta

- I
 - a. Monks! Matter and 4 mental attributes are Anattā.
 - b. If they are Attā, they must remain permanent. They must not be fleeting.
 - c. Some one must be able to command that they must behave in this way and not in another way.
 - d. In fact, they are Anattā.
 - e. Therefore they are fleeting.
 - f. No one can command them to behave in this way and not in another way.

Questions and Answers

- II
 - a. Monks! Are matter and 4 mental attributes permanent or fleeting?
Sir, they are fleeting.
 - b. Monks! If they are fleeting, can they cause suffering or happiness?
Sir, they can cause suffering.
 - c. Monks! If these matter and mental attributes are fleeting, causing only suffering, decaying as soon as they are formed, will it be proper to say "These matter and mental attributes are my own, I am these matter and mental attributes, these matter and mental attributes are pervious to my wishes?
No sir, it will not be proper.
- III

Monks! One must perceive the true nature of matter and mental attributes, through deep mental concentration.
- IV

Monks! One, who can perceive the true nature of these matter and mental attributes, through deep mental concentration, will become immensely abhorrent of these matter and mental attributes.
- V

Monks! If one becomes abhorrent thus, the mental defilements will be annihilated. As soon as these mental defilements are annihilated, the realization dawns upon him

- 1) that he is completely liberated from the mental defilements,
- 2) that there will be no more Jāti, (which is another name for rebirth.)
- 3) that he has no longer any need for engaging himself in Dāna, Sīla and Bhāvanā; (when a person has acquired 4th Magga, his Jāvanas become sterile. They cannot be impregnated with either goodness or badness. Because of this sterility of Jāvanas, he can not earn either Kusala or Akusala. The sterile Jāvanas are called "Kiriya" Jāvanas.)
- 4) that he has got the final Magga.
- 5) and that he will not have any more rebirth.

In order to enable the beginners to understand the above Sutta, some elucidation is necessary.

1. No one creates matter and mind. They come into being and decay in accordance with 6 Laws of Nature. No one can command that they must not be impermanent, they must not be fleeting, they must be permanent.

2. (a) Matter is formed as a result of the inseparability of 5 Laws of Nature, namely, Paṭhavī, Āpo, Tejo, Vāyo and Ākāsa.
- (b) Continuous mental process is caused by Law of Mano.
- (c) Matter and Mind are impermanent, thereby causing nothing but suffering, because impermanence is the watchword of these six Laws of Nature.
- (d) Therefore, in the final analysis of Matter and Mind, only 6 Laws of Nature will be found. Neither "I" nor "Soul" nor "Ātman," nor "Attā," nor "Leipya Kaung" will be found. Neither particles, nor waves, nor substance, nor liquid will be found.

In the light of these facts, will it be proper to say "matter and mind are my possessions; I am matter and mind; matter and mind are pervious to my wishes?"

These truths will be perceptible to anybody who has proper concentration of mind. Therefore make effort to perceive them through mental concentration.

If a person sees these truths, he will become gravely abhorrent of matter and mind. When such an abhorrence reaches the proper stage, the minds, that had been eternally attached, throughout immeasurable ages, to one Ārammaṇa or the other, will become completely detached from the Ārammaṇas. This complete detachment is the fatal blow to all the mental defilements. As soon as the mental defilements are annihilated, he will know:-

- 1) That he is liberated from these mental defilements;
- 2) that, because of this liberation, there will be no more rebirth after death;
- 3) that he has no longer any need for engaging himself in Dāna, Sīla and Bhāvanā.

The doctrine of Anattā is so very deep, that even many of the Buddhists find it very difficult to accept. They accept it, under sufferance, because it is the teaching of the Buddha. Many of the Buddhists believe that there is, in every human being, a leipya kaung. (butterfly, if literally translated into English) it is this leipya kaung that enables the human being to know, to feel, to remember, to think, to plan, to work. Only after these Buddhists had practised Vipassanā Bhāvanā and acquired, at least, the 1st Magga, their belief in the leipya kaung expires.

Permanent or Impermanent

Other religions say Soul is eternal.

Buddhism says, the 4 mental attributes come in to being and expire several thousand times within the twinkling of an eye, within the flash of lightening.

Can or cannot order

Other religions say God commands and the soul becomes eternal. Buddhism says no one can command matter and mind to become permanent or eternal.

Since Buddhism is fundamentally different from other religions which the Buddha called as Attā religions, Buddhism is known as Anattā religion.

6th difference Other religions

The goal of other religions is Heaven, the abode for eternal life and eternal bliss.

Buddhism

The goal of Buddhism is to put a stop to rebirth.

7th difference Other religions

Since God is the Supreme Being who has the absolute power to send beings to either Heaven or Hell, the adherents of those religions,

- 1) Must have absolute faith in God;
- 2) Must regularly worship Him and pray to Him.

Buddhism

In Buddhism too, absolute faith in the Buddha is essential. Unless the adherents have absolute faith in the Buddha, they will not do, what the Buddha wanted them to do.

The adherents must also worship Him and pray to Him as the greatest benefactor who had shown them the way to the end of sufferings.

However, faith, worship and prayers are not enough for a Buddhist to reach the goal of Buddhism. He must practise Vipassanā Bhāvanā in accordance with the instructions laid down by the Buddha.

The methods for practising Vipassanā Bhāvanā are mentioned in detail in the following chapters. Since, however, the Vipassanā Bhāvanā is practised in order to put a stop to rebirth, the causes of rebirth should be mentioned here briefly. The causes are as follows:-

- 1) Ditṭhi, 2) Vicikicchā, 3) Sīlabbataprāmāsa, 4) Kāmarāga, 5) Paṭigha, 6) Issā, 7) Macchariya, 8) Māna, 9) Bhavarāga 10) Avijjā.

They are also known as ten ropes that tie a being to rebirths. If they are to be called in one word, they can be collectively called "Tanhā."

(1) **Diṭṭhi**

The belief that there is such a thing as a soul or an Atman or an atta or Leipyā Kaung is called Diṭṭhi.

(2) **Vicikicchā**

Is it true that the Buddha is enlightened and that He is omniscient? Is it true that His teachings are capable of putting a stop to rebirth? Is it true that among His disciples there are persons who had acquired either one or the other of 4 Maggas? Such doubts are called Vicikicchā.

(3) **Sīlabbatapramāsa**

The belief that there are many ways to attain eternal bliss other than the Buddha's eightfold noble paths is called Sīlabbatapramāsa.

(4) **Kāmarāga**

Attachment for good sight, good sound, good smell, good taste and good touch is called Kāmarāga.

(5) **Paṭigha**

Anger, fear, hatred, disappointment, evil desire to ill treat or destroy others, anxiety, sorrow, unhappiness, worries etc. are called Paṭigha.

(6) **Issā**

Unhappiness on seeing or hearing about or reading about somebody who is better off than him is called Issā.

(7) **Macchariya**

Unhappiness on seeing or hearing about or reading about somebody growing to reach his level in success, in beauty, in wealth, in prosperity etc. is called Macchariya.

(8) **Māna**

Pride.

(9) **Bhavarāga**

Desire to be reborn as Devas and Brahmaś is called Bhavarāga

(10) **Avijjā**

Ignorance of the true Nature of Matter and Mind.

Who can kill them?

If there are some or all of these ten ropes, rebirths are bound to take place. Whenever there is rebirth, there will be old age, disease, death, separation from beloved ones, unhappiness, anxiety, worries etc. Only when there is no rebirth, there will be no old age, disease, death etc. Therefore those, who want to be liberated from such endless sufferings, must cut these ten ropes asunder, must smash them to pieces, must destroy them.

These mental defilements, which are also called ten ropes, can be annihilated only by 4 Magas. Nothing else can.

The 4 Maggas are as follows:-

1. Sotāpatti Magga.
2. Sakadāgāmi Magga.
3. Anāgāmi Magga.
4. Arahatta Magga.

(1) As soon as Sotāpatti Magga is acquired, 1st, 2nd and 3rd ropes will be smashed to pieces.

The person who gets this Magga is called Sotāpanna. If he happened to be a person who had believed in either Soul or Ātman or Attā or Leipya Kaung before, he will find, after he has got the 1st Magga, that such a belief has been completely obliterated. He will also find that he can accept the Anattā doctrine without difficulty. His belief that the Buddha's way is the only way to acquire Magga, will become confirmed. If a person has not acquired the 1st Magga, even though he is a very devout and learned priest, who had joined the order of the monks since his boyhood, he will sometimes be assailed with doubt about the Buddha, and His teachings. These doubts will vanish. They will never return because the mental defilements that engender these doubts had been uprooted by the 1st Magga.

If the Sotāpanna was a very bad man before, it would be very interesting to see that, after the acquisition of 1st Magga, he can no more kill, steal, take wrongful intercourse, lie and take alcohol.

Even if the Sotāpanna gives up the practice of Vipassanā Bhāvanā, he can have, at the most, seven rebirths. The 1st 3 ropes are the base of all mental defilements, mentioned in the Ten ropes. Therefore when the base is annihilated, the rest automatically meet their death, which shall not linger more than the seven rebirths. It is like the girdling of a tree at the base. The tree dies automatically within certain specified period. However, if the Sotāpanna continues his practice of the Vipassanā Bhāvanā, the period for completely eliminating the mental defilements can be shortened.

(2) If the sotāpanna continues his practice of the Vipassanā Bhāvanā, he can acquire the 2nd Magga, called Sakadāgāmi Magga. He who gets the 2nd Magga is called Sakadāgāmī. This Magga does not take away any of the seven ropes that remain. However, it weakens the remaining mental defilements. Because of this weakness of mental defilements, the Sakadāgāmī can not have more than 2 rebirths.

(3) If the Sakadāgāmī continues to practise, Vipassanā Bhāvanā, he can get the 3rd Magga, called Anāgāmi Magga. The person who gets this Magga is called Anāgāmī.

The Anāgāmī Magga smashes to pieces the 4th, 5th, 6th and 7th ropes. Therefore an Anāgāmī has no attachment for good sight, good sound, good smell, good taste and good touch. He has no anger, no fear and other defilements which are mentioned under 5th, 6th and 7th ropes.

He can not have more than one birth. When he dies, he will be reborn in one of the five Sudhāvāsa abodes of Brahmas.

(4) If an Anāgāmi continues to practice Vipassanā Bhāvanā, he will get the fourth and final Magga, called Arahatta Magga. He who gets it is called Arahāt. The Arahatta Magga eliminates the remaining 3 ropes namely, the 8th, 9th and 10th ropes. An Arahāt is completely devoid of all mental defilements. Therefore when he dies, rebirth, with all its attendant sufferings, such as old age, disease, death, separation from dear ones etc. ceases.

Nibbāna

Those, who have studied Buddhism, will have heard of the word “Nibbāna.” What does it mean? The mental state, after the elimination of all defilements by the 4th Magga, is called Nibbāna. The end of rebirth after the death of an Arahāt is also called Nibbāna. The discontinuity or cessation of the immeasurably long mental process of continuously giving birth to one mind after another, after the death of an Arahāt, is also called Nibbāna.

What is to be done?

What is to be done to acquire Magga?

1st step

The 1st step to gain Magga is to observe sīla. If a person refrains from killing, stealing, taking wrongful intercourse, lying, taking alcohol, he is said to be observing Sīla. Or, if one likes, he can be called a person with Sīla.

2nd step

The second step is to have Samādhi. Samādhi is nothing but mental concentration. The capability of the mind to rest on an Ārammaṇa, without flitting about, is called Samādhi. If a person acquires that capability, he can be called a person with Samādhi.

Samādhi is called by some Buddhist scholars as the microscope. Just as a scientist can see, through a microscope, many things which naked eyes can not see, a person can see, through Samādhi, the true nature of matter and mind, which naked eyes can not see.

3rd step

Through the Samādhi, which a person has acquired, he must look at his body and mind. Seeing the true nature of his body and mind, is the beginning that will eventually lead him to the acquisition of Magga. Magga is also called Paññā. Therefore a person who gets the Magga, can be called a man with Paññā.

Methods for acquiring sīla, Samādhi and Paññā are mentioned, at considerable length, in the following chapters.

Introduction

Part II

Five goals

For Buddhists, there are five goals. They are as follows:-

- 1) Pakatisāvaka.
- 2) Mahāsāvaka.
- 3) Aggasāvaka
- 4) Pacceka Buddha
- 5) Buddha.

(1) Pakatisāvaka

Pakatisāvaka means an ordinary disciple of the Buddha. He is an ordinary Arahant, who had annihilated all the mental defilements. The number of Arahants is great.

(2) Mahāsāvaka

Mahāsāvaka means a great disciple of the Buddha. He is an Arahant, who excels in intelligence, spiritual powers and many other things. The Buddha had 80 Mahāsāvaka.

(3) Aggasāvaka

Aggasāvaka means a most exalted disciple of the Buddha. The Buddha had 2 Aggasāvaka. The one was next only to the Buddha in intellectual powers and the other was next only to the Buddha in spiritual powers.

(4) Pacceka Buddha

In the cases of Pakatisāvaka, Mahāsāvaka and Aggasāvakas, they can become Arahants only when they get the guidance of the Buddha. However, in the case of the Pacceka Buddha, it is different. He does not need the guidance of anybody for annihilating mental defilements. He finds the way by himself. But, unlike the Buddha, he cannot teach others the way to the end of suffering. They can be found only after the teachings of the Buddha had disappeared. The word Pacceka means lesser.

(5) Buddha

There are four Noble Truths, namely, 1) Suffering. 2) Causes of suffering. 3) End of suffering and 4) Way to the end of suffering.

The Buddha is one who knows, without guidance from anybody, everything about these Truths and who can teach these Truths to others.

In some worlds, from the beginning to the end, there were no Buddhas at all. Sometimes, there was one. Sometimes, there were two. Five is the limit. In the present world, there had been four Buddhas. One more will be coming after a very long, long time.

According to Buddhist Texts, the number of Buddhas that had already come, is more numerous than all the grains of sand in the Ganges.

Courses

It appears as if there is no course set for those who wish to become Pakatisāvaka. As for Mahāsāvaka, Aggasāvaka, Pacceka Buddha and Buddha, definite courses are set for the aspirants. All of them must fulfil 10 pāramīs, with varying intensity and length of time. Pāramīs, in short, are assignments, which every aspirant must carry out to reach his destination or goal. A brief explanation of ten pāramīs will be given, when we come to the chapter on the Buddha.

A Buddhist must choose for himself one of the five goals. Those who like to choose the 1st goal, must try his best to get at least the 1st Magga, during his present lifetime. Those, who aspire after the remaining 4 goals, must not go so far as to get any Magga. Even if they get the 1st Magga, they will have no chance to fulfil ten Pāramīs, since there will be no more rebirth after the Seventh.

Those who aspire after the remaining four goals, should go as far as Sainkhārupekkhā-Nāṇa, which is one stage before Magga.

Sainkhārupekkhā-Nāṇa, is fully explained in one of the following chapters.

Chapter I

Buddha

While the Buddha was sojourning in Kapilavatthu, Sāriputta requested the Buddha to tell how He acquired Buddhahood. The Buddha gave a long discourse on how He acquired Buddhahood. The following is the summary.

Innumerable worlds ago, there lived a man by the name of Sumedha. One day he renounced all his possessions and became a hermit. Not long after, he met the Buddha named Dīpankara. If he practised Vipassanā Bhāvanā, under the guidance of the Buddha, he would become an Arahāt. However, he did not want to be liberated from suffering alone. He wanted to show the fellow sufferers the way to the end of suffering. Therefore he prayed to the Buddha that he wanted to become a Buddha one day. The Buddha, by means of a spiritual power, called Anāgatamaṣa-Nāṇa knew the hermit would become a Buddha one day by the name of gotama. So the Buddha said his prayers would be fulfilled. From that time, the hermit became the Bodhisatta (the future Buddha).

A Bodhisatta has to fulfill Ten Pāramīs, up to the highest degree, for an immeasurable length of time, through innumerable worlds, in order to become a Buddha. Ten Pāramīs are as follows:-

1) Dāna. 2) Sīla. 3) Nekkhamma. 4) Paññā. 5) Viriya. 6) Khanti. 7) Sacca. 8) Adhiṭṭhāna. 9) Mettā. 10) Upekkhā.

The great accumulation of Kusala, which a Bodhisatta earns as a result of repeatedly carrying out the above Ten assignments, up to the highest degree, through innumerable worlds, is called Pāramī.

- (1) Dāna.
Charity.
- (2) Sīla.
Control of the body and mouth, to refrain from doing and saying what is bad.
- (3) Nekkhamma.
Renunciation of wordly things, with a view to devoting whole time to meritorious deeds, particularly Bhāvanā,
- (4) Paññā.
Acquisition and imparting of knowledge for the welfare of others.
- (5) Viriya.
Diligence or persistent effort for the welfare of others and also for his own upliftment.
- (6) Khanti.
Extreme forbearance when confronted with adverse situations.
- (7) Sacca.
Speaking truthful words.
- (8) Adhiṭṭhāna.
Keeping a vow at any cost.
- (9) Mettā.
Universal love.
- (10) Upekkhā.
Complete indifference towards friends or foes; towards all vicissitudes of life.

If a Bodhisatta can carry out the assignments, at the cost of his possessions, wife and children, the degree of his pāramī is called "high." If he can do it, at the cost of his eyes, ears and limbs, the degree of his pāramī is called "higher." If he can do it, at the cost of his life, the degree of his pāramī is called "highest."

When the Bodhisatta was Prince Vessantara, he gave away all his possessions. When he gave away the white elephant, which the people believed to have powers for peace and prosperity, there was an upheaval in the country. And as a result of the people's demand, the King had to banish him. Not long after, an old man, being goaded to desperation by his young wife, went to the place where the prince and his family were taking refuge. At the request of the old man, the prince handed over his young son and daughter without hesitation. For these acts of charity, the degree of his pāramī was high only.

In one of his existences, the Bodhisatta was a King. When the King saw a blind mendicant, he took his eyes out with the help of the royal physician and ordered them to be used to restore sight to the blind beggar. For this act, the degree of his pāramī became higher.

The Bodhisatta was, in one of his existences, a hermit called Khanti Vādī Hermit, for his constant practice of Khanti. While he was sojourning in the garden of the King, King Kalābu and his entourage visited the garden. While the King was taking a nap, his queens and lesser wives went to pay homage to the Khanti Vādī Hermit. As the King did not find them near him, when he woke up, he was very furious. Therefore he caused the hermit to be brought before him. When the King asked what he practised, he answered that he practised Khanti. So the King caused his hands and feet to be bound and ordered a henchman of his to beat him with a thorny cane, till the hermit bled profusely. Then the King asked him, if he still could practise Khanti. The hermit replied that he could and also that he had no ill-will against either the henchman who beat him or the King who ordered the henchman to beat him. The King then ordered the henchman to cut the limbs of the hermit and asked if he could still practice Khanti. The hermit replied as before. The King, becoming very furious, ordered the henchman to behead the hermit. Just before his head was cut off, the hermit could say very calmly, he had no ill-will against the henchman who would cut his head and the King who had ordered the henchman to cut off his head. The degree in this case became highest.

A Bodhisatta must have infinite number of similar fulfillments, up to the highest order, for Ten Paramīs before he can become a Buddha.

After the Bodhisatta had fulfilled all the Ten Pāramīs, up to the highest degree, he was, at long last, born as the son of King Suddhodana and Queen Mahā Māyā Devī. When he came of age, he married his cousin Yasodharā. On the day that a son, called Rāhula was born to them, the Prince made a great renunciation and became a monk.

At that time, a creed was prevalent in India. According to that creed, too much indulgence to one's body gave rise to greed, anger, sexual and many other evil desires. Therefore those, who wanted to annihilate those mental defilements, must have their bodies severely afflicted. Those, who accepted this creed, stripped themselves naked and slept on the thorns. Sometimes, when it was extremely cold, they dipped in the rivers and creeks. When it was extremely hot, they basked near big flames. Their frugal food was just enough to keep themselves alive.

The Bodhisatta, taking the creed to be one, that would enable him to annihilate the mental defilements, practised it very vigorously, for six years, till one day he fainted

through sheer exhaustion and loss of strength. He then abandoned this false creed and set for himself a new course, which is known in Buddhism as Eightfold Noble Paths. These Eightfold Noble Path can be abbreviated into three, namely, Sīla, Samādhi and Paññā.

Sometime after he had taken up the new course, the Bodhisatta acquired *the Pubbenivāsa-Abhiññā. After this he acquired Dibbacakkhu Abhiññā, which was followed by Dibbasota Abhiññā. After the last Abhiññā, he acquired the 4th Magga, called Arahatta Magga. Just after Arahatta Magga, as the culmination of his fulfillment of Ten Pāramīs, he acquired Sabbaññuta-Nāṇa, which may be translated as Omniscience. From that moment, He became the Buddha.

Chapter II

Sīla

According to Buddhism, there are 4 different Kusala, namely,

1. Kusala for rebirths in abodes of human beings and Devas.
2. Kusala for rebirths in abodes of Brahmas who have body and mind.
3. Kusala for rebirths in abodes of Brahmas who have only mind and no body
4. Kusala for the end of rebirths.

For all these 4 kusala, Sīla is the fundamental requisite.

What is Sīla?

Sīla is the control of the body and mouth to refrain from doing and speaking what is sinful.

1) Killing. 2) Stealing. 3) Taking sexual intercourse with persons other than one's wife or husband. 4) Taking alcohol and drugs are 4 bodily sins.

(1) Lying. (2) Setting one against the other. (3) Using profane and rough words. (4) Prattling are 4 verbal sins.

A person, who can control his body and mouth to refrain from committing these sins, can be called a person with Sīla

How many kinds?

There are mainly 2 kinds of Sīla , namely, (1) Sīla for the monks and (2) Sīla for the laymen.

Sīla for monks

Sīla for monks is popularly called Vinaya. This will not be mentioned in this book.

Sīla for laymen

There are roughly six kinds of Sīla for laymen, namely,

1. Ājivaṭṭhamaka-Sīla.
2. Pañca- Sīla
3. Brahmācariya-Sīla,
4. Aṭṭhaniga-Sīla
5. Navaniga-Sīla .
6. Dasa-Sīla .

Steps to take

1. A person who wants to observe Sīla must, as a first step, sit respectfully before the image or the picture of the Buddha. If there is a monk, do so before

him. Then he must do obeisance three times, saying, "I do obeisance to the Buddha, to the Dhamma and to the Saṅgha." To do obeisance in the Buddhist tradition, one must touch the floor with his forehead, palms, elbows and knees.

2. After the 1st step, with two palms touching each other on the forehead, he must say three times "Namo tassa, Bhagavato, Arahato, Sammāsambuddhassa." (I worship the Buddha, who deserves the adoration of the highest among human beings, Devas and Brahmas and who knows the way to the end of suffering without guidance from anybody.)

Then say the following 3 times:-

Buddham Saraṇam Gacchāmi.
Dhammam Saraṇam Gacchāmi.
Saṅgham Saraṇam Gacchāmi.

(The above has been translated by many writers as follows:- "I take refuge in the Buddha, Dhamma and Saṅgha")

While accepting it as true, the present writer wishes to give a new interpretation for the beginners. The new interpretation will be as follows:-

"I accept the guidance of the Buddha, Dhamma and Saṅgha for the end of suffering."

These are the 2 steps which every one must take, if he or she wants to observe Sīla. After these two steps, he or she takes the vows that are prescribed for each Sīla.

Ājivaṭṭhamaka Sīla.

For this Sīla, a person must take the following vows.

1. I refrain from killing.
2. I refrain from stealing.
3. I refrain from wrongful intercourse.
4. I refrain from lying.
5. I refrain from setting one against the other.
6. I refrain from using profane and rough words.
7. I refrain from prattling.
8. I refrain from indulging in wrongful livelihood.

Pañca Sīla.

1. I refrain from killing.
2. I refrain from stealing.
3. I refrain from wrongful intercourse.
4. I refrain from lying.
5. I refrain from taking alcohol and drugs.

Aṭṭhaṅga Sīla.

1. I refrain from killing.
2. I refrain from stealing.
3. I refrain from sexual intercourse.
4. I refrain from lying.
5. I refrain from taking alcohol and drugs.
6. I refrain from taking food at an improper time. (For this Sīla, any time, from 12 noon till dawn next day, is a improper time.)

7. I refrain from personally dancing, singing, playing music. I refrain from enjoying others dancing, singing and playing music. I refrain from using flowers, powder, perfume and anything that will be conducive to sexual excitement.
8. I refrain from using any luxurious place.

If a Buddhist observes either Ājivatṭhamaka or Pañca Sīla constantly, without fail, he can be called a man with Sīla. However, it is good to observe Atṭhaṅga Sīla whenever one can.

Chapter III

Samādhi

What is Samādhi?

It is a well known fact that mind does not stand still. It is flitting about in all directions. If one can culture one's own mind in a proper way, it stands still, without flitting about even once, on an Ārammaṇas, from a few hours to a few days. This kind of standing still or mental concentration on an Ārammaṇas is called Samādhi.

What is it good for?

It is an important question. so it should be answered as fully as possible.

There are, according to Buddhism, five mental defilements which are called 5 Nīvaraṇa. They are so called because they serve as obstacles to the perception of the true nature of Matter and Mind.

5 Nīvaraṇa or Obstacles.

1. Attachment to good sight, good sound, good smell, good taste good touch. This is called Kāmachanda Nīvaraṇa.

2. Evil desire to let others die; lose wealth, fame, position, beauty; land into all kinds of trouble. This is called Bayāpāda Nīvaraṇa.

3. Feeling of indolence, particularly for doing good and meritorious deeds. This is called Thīnamiddha Nīvaraṇa.

4. Flitting about of minds in all directions. This is called Uddhacca. Worrying over past commisions and omissions, such as these — “It was wrong, that I had done that or spoken that. It was wrong that I had not done that or spoken that.” This is called kukkuccha-Nīvaraṇa.

5. Is the Buddha really omiscient? Are His teachings good enough for putting an end to all mental defilements? Can there be persons who have really got one or some or all of the four Magga? Such doubts are called Vicikicchā Nīvaraṇa.

Through introspection, one can discern that one's mind is continually filled with one Nīvaraṇa or the other.

These are the obstacles:-

1) that have caused one untold miseries, while one is alive;

2) that will make one's rebirth to take place in one of the abodes of Apāya—bhūmi beings, when one is dead;

3) that put a blind between one and the true nature of Matter and Mind.

Samādhi can keep thes Nivaranaas out. That is the reason why one has to culture ones mind to get Samādhi. The Buddha had clearly illustrated in the Sutta, called Sāmaññaphala, how one would feel when one is free from these Nīvaraṇas. The Sutta was delivered to King Ajātasattu.

Extract from Sutta

King! Let us first of all take example of a man who borrows some money for his business. After some time, he gets profit. So he can not only return the money, he has borrowed, but also he can give some to his family. Therefore the man is very happy.

King! I will give you the second example. A man is very seriously ill. He has lost his appetite and his strength. After some time, he recovers. He regains his appetite as well as strength. Therefore that man is very happy.

King! I will give you the third example. A man is imprisoned. After some time, he is released. No harm has been done to him and to his possessions. Therefore the man is very happy.

King! This is the fourth example. There is a slave. He is not free. He is under the control of his masters. After some time, he is set free. He can go wherever he likes. Therefore the man, who has got freedom, is very happy.

King! This is the fifth example. A man is going on a very perilous journey. He carries with him silver, gold and precious stones. After some time, he reaches his destination without harm. Therefore the man is very happy.

King! Just as the debtor sees the debt and its attendant evil; just as the sick man sees his illness; just as the detenu sees the place of confinement; just as the slave sees his state of bondage; just as the traveller sees the perilous journey, the monk clearly sees these Nīvaraṇas very clearly, when he has them.

King! Just as the borrower sees the freedom from debt and its attendant advantages, when he is free of debts; just as the sick man sees the absence of sickness, when he recovers; just as the detenu sees the absence of confinement, when he is released; just as the slave sees his freedom, when he is set free; just as the traveller sees the peaceful place, when he reaches his destination, the monk also sees the absence of Nīvaraṇas, when he has entirely kept them out, (by means of Samādhi.)

King! The monk, who has thus kept the nīvaraṇas out, is very happy. He, who is very happy thus, will have Pīti, (which is a kind of ecstatic feeling.) His body will become very much relaxed.

some more advantages

If nīvaraṇas can be kept out by means of strong Samādhi, there will be some more advantages. The Buddha said as follows in Samādhi Sutta.

Monks! Culture your mind to get Samādhi. A monk who has Samādhi, sees the truth. . What kind of truth does he see? He sees the true nature of matter, Vedanā, Saññā, Saṅkhāra, Viññāṇa. (He knows the true nature of Matter and Mind.)

What are the advantages, if a person knows the true nature of Matter and Mind? The Buddha answered as follows.

Monks! If a monk sees the true nature of matter and mind, he will realize that they can cause only suffering. When he has this realization, he will abhor them. When such an abhorrence occurs, his attachment for matter and mind will expire. This death of the attachment will liberate him from the ten mental defilements

or the Ten Ropes that tie him to rebirths. As soon as he is liberated, the realization that he is liberated will dawn upon him spontaneously.

After this, he has some more spontaneous realization:-

1. that he, who is thus liberated, will not have any more rebirth,
2. that Zati (which is the synonym for rebirth) had been annihilated,
3. that he has no longer any need for engaging himself in Dāna, Sīla and Bhāvanā,
4. that he had acquired the 4th and final Magga, called Arahatta Magga,
5. that this is his last existence,
6. and that, after death, he will be completely liberated from all sufferings, such as old age, disease, death, separation from dear ones etc.

We now know the advantages of Samādhi. What should we do to acquire it?

There are 40 methods for acquiring Samādhi. They are known in Buddhism as 40 Bhāvanās. Out of these 40 Bhāvanās, only 3 will be mentioned in this book. The 3 that will be mentioned are:-

- 1) Paṭhavī-Kasiṇa,
- 2) Ānāpānassati,
- 3) Mettā-Bhāvanā.

Paṭhavī-Kasiṇa

Paṭhavī also means earth. Therefore Paṭhavī-Kasiṇa is a Kasiṇa made with earth.

Then, what is a Kasiṇa? Kasiṇa is a sight Ārammaṇas for the minds to stand on. A Paṭhavī-Kasiṇa is made in the following way.

1. Take some earth that has faintly reddish colour of dawn. Make it as pure as possible by taking away all impurities such as stones, broken pieces of bottles etc. After that, it must be pounded for some time.
2. Make a wooden frame which will be about one square foot.
3. Get a piece of thick white cloth, to be placed on the frame.
4. Paint a ball with the earth, in the centre of the piece of cloth. The diameter of the ball should be about 8 inches.

For making the surface of the earthen ball on the canvas smooth, use only that kind of instrument that will not spoil the colour of the earth.

5. Put this canvas on the wooden frame. This is Paṭhavī-Kasiṇa.

It must be placed on a suitable table or fixed on a suitable post. A portable Kasiṇa can also be made.

The place where one is going to practice mental concentration must be clean. The person who practises Bhāvanā is called Yogī. The Yogī must be clean also. He should take a bath and put on clean clothes before the practice.

The chair, on which the Yogī will sit, should be kept about a yard away from the Paṭhavī-Kasiṇa. The Yogī can adjust the distance to his convenience. If the chair is too close, the flaws on the surface of the earthen ball may interfere with his concentration. If it is far away, the visibility of the Kasiṇa may be poor.

The chair must be neither too high nor too low. If too high or too low, the bending or raising of the head may easily cause a strain on the neck of the Yogī. The

Yogī may squat on a dais, if he prefers.

Before he begins, it will be helpful if he can meditate, for a little while, on the evils of attachment for good sight, good sound, good smell, good taste, good touch. For a few moments, he should remember the fact that Samādhi, which he is going to acquire, will eventually lead him to the liberation from these attachments and endless sufferings. He should also think of the virtues of the Buddha, Dhamma and Saṅgha. This will give him feelings of elation. He should also make himself aware of the fact that the practice which he is going to make is not an ordinary practice and that it is the practice made by all Buddhas, Pacceka Buddhas and Arahats for liberating themselves from endless sufferings.

How to concentrate

While gazing at the Kasiṇa, if the Yogī opens his eyes too wide, his eyes will be strained. Because of the strain, the Yogī will find it hard to get a mental picture of the earthen ball. If he opens his eyes too close, he may not see the ball properly. Therefore he may fail to get a mental picture of the ball.

The best way to look at the ball in the Kasiṇa is to look as one looks at one's face in the mirror.

While the Yogī is looking at the ball, he must not concentrate on the colour, nor on the hard nature of the earthen ball. He must concentrate on the earth of which the ball is made, saying mentally "Paṭhavī" "Paṭhavī." If the Yogī prefers, he can say "Earth" "Earth" or in his own language.

While concentrating on the ball, the Yogī will find that very frequently, his mind is flitting about in all directions. The fact that the Yogī is aware of his mental restlessness is a step forward, because most of the time in our life, we do not know the mind is flitting about.

Sometimes, the Yogī should close his eyes to find out if he has got a mental picture of the ball. When he gets a mental picture of the ball and sees it as clearly as when he is looking at it, it is called Uggaha-Nimitta.

Uggaha-Nimitta is the picture of a sight Ārammaṇa, that is seen mentally.

Next Step

When the Yogī gets Uggaha-Nimitta, it is not necessary for him to look at the Pathavī-Kasiṇa. He can go to any quiet place and concentrate on that mental picture of the ball or Uggaha-Nimitta, while, at the same time, saying mentally "Paṭhavī, Paṭhavī" or "Earth, Earth." This saying is very helpful in arresting the mental flights.

While practicing, the Yogī may lose sight of Uggaha-Nimitta. If so, he can go back to the Pathavī-Kasiṇa for another mental picture and let him continue the practice, as he had done before.

As his Samādhi improves, Nīvaraṇas will gradually fade out, and the Uggaha-Nimitta will become clearer and brighter, step by step, till finally it looks like a full moon in the clear sky. When this stage is reached, it is called Paṭibhāga-Nimitta.

Paṭibhāga-Nimitta simply means an extra-ordinary Ārammaṇa.

Samādhi, at the time of Paṭibhāga-Nimitta, is called Upacāra-samādhi. Upacāra means forerunner. Therefore Upacārasamādhi means Samādhi that precedes Jhāna, which is called Appanā-Samādhi.

However, it is not easy to jump from Upacāra to Appanā Samādhi, from Paṭibhāga-Nimitta to Jhāna. Some Yogī can do so at one sitting. Some take several days to acquire Jhāna. Some faint hearted Yogīs give up and go home.

Seven Rules

Seven rules are prescribed for Yogīs who are trying to step from Paṭibhāganimitta to Jhāna. They are as follow:-

1. A Yogī must not live in a place, where his concentration can be disturbed. He must live in a place that will be congenial to his practice.
2. A monk Yogī must not live in his old place. He must live near a place, where he can collect his food without difficulty.
3. A Yogī must not talk about worldly affairs. He may sometimes discuss some methods that will be helpful to his practice.
4. Live together with persons who are not interested in worldly affairs and with those who can give guidance regarding Bhāvanā.
5. Take only that food that is suitable for Yogī's health.
6. Live in a suitable climate.
7. Some Yogīs concentrate well, while they are walking. Others can concentrate better, while they are sitting. A Yogī can choose any posture, that will help him in acquiring Samādhi.

If these rules are faithfully observed, the Yogī will acquire Jhāna in due course.

Ānāpānassati

Ānāpāna means inhaling and exhaling. Therefore Ānāpānassati means building up Samādhi by concentrating on inhaling and exhaling. This method has 3 stages. The 1st stage is called Gaṇanā. The second is called Anubandhanā. The third is called Ṭhapanā.

1st stage

While inhaling and exhaling, the breath of some persons touch the nostrils, while the breath of others touch the tip of the upper lip. A Yogī must, first of all find out, which of the two places, his breath touches. Let us say, for example, that the breath touches the tip of the upper lip. After that, the Yogī must find out whether inhaling or exhaling touches the tip more forcefully. Let us say also, for example, that inhaling touches the tip more forcefully.

Then concentrating on the tip, count "one," as soon as inhaling touches the tip. Go on counting up to "five," whenever inhaling touches the tip. If you get "five," you have completed the 1st vāra.

After the 1st vāra, the Yogī goes on to the second vāra. In the 2nd vāra, he again starts from one, but goes up to "Six."

In the 3rd vāra, he counts up to "Seven."

Thus he jumps from one vāra to another, till he has finished the sixth vāra and counted "Ten."

After he has finished the sixth vāra, start from the 1st vāra again, as before. The repetition of counting his breath, by means of vāras, in this way, must be made, till he has sufficiently built up his Samādhi.

In the beginning, since Samādhi is not yet sufficiently strong, the breathing and counting should be slow. However, when Samādhi becomes strong enough, he can breathe a little more quickly.

A Yogī, who starts counting the inhaling, should change to exhaling, when his Samādhi becomes strong enough, and vice versa.

If the Yogī gets mastery over counting, without loss of concentration, he should pick up the second stage, called Anubandhanā

2nd Stage

When the Yogī picks up the second stage of concentration, it is not necessary to count. He must drop counting. He must concentrate on inhaling and exhaling. In the place of counting, he will be required to check the length of breath.

If the inhaling is long, he must be aware that it is long. If it is short, he must be aware it is short. In the same way, the Yogī must be aware of the length of exhaling. He must never lose his awareness of the length of inhaling and exhaling.

At this point, the writer wants to strike a note of warning. The writer has met several people, who had practised this method. When they inhale and exhale, their mind follows the movements of their breath, from the nostrils to the lungs and from the lungs to the nostrils. This is a very serious mistake.

Let us take the example of a sawyer. While he is sawing, he concentrates on the spot which his saw is cutting. He never concentrates on the moving saw. If he concentrates on the moving saw, he will soon become giddy and make serious mistakes.

If a Yogī concentrates on the moving breath, there is danger of his losing Samādhi, which he had built up through the 1st method, called Gaṇanā.

Therefore, in this second stage, while he is checking the length of the breath, he must concentrate on the nostrils. While concentrating on the nostrils, he must be fully aware of the length of the breath-long, if it is long and short, if it is short. A long breath touches the nostrils for a long time. The short breath touches the nostrils only for a short time.

When Samādhi becomes sufficiently strong, the Yogī will acquire Paṭibhāganimitta. This Paṭibhāganimitta is not like the one, which the Yogī acquires while he is concentrating on Pathavī -Kasiṇa. The Paṭibhāganimitta in the case of Pathavī -Kasiṇa is nothing but the bright ball, the bright replica of the earthen ball on the canvas. All the Yogīs, who concentrate on Pathavī -Kasiṇa, acquire one and the same Paṭibhāganimitta, i.e. the bright ball.

However, in the case of this Bhāvanā, which is called Ānāpanasati, the Yogī will see a colour or a figure. Some Yogīs see ruby colour, some diamond colour, some sun rays, some moon rays etc. Some Yogīs do not see colours such as these. They see a straight line, a curve, a ball etc.

When this Paṭibhāganimitta becomes more and more stabilized, the Yogī must abandon this second stage and go on to the 3rd stage, called Thapanā

3rd Stage

In the 3rd stage, it is not necessary for a Yogī to concentrate on his breath. He must concentrate on the Paṭibhāganimitta, which he has acquired, till he gets Jhāna.

In the case of the Pathavī -Kasiṇa Bhāvanā, the Yogī has to say mentally, either "Pathavī, Pathavī" or "Earth, Earth." However, in the case of Ānāpānasati, the Yogīs generally concentrate on the Paṭibhāganimitta. They do not say anything mentally. However, if the Yogī feels that there is the danger of his losing constant awareness, he may say something mentally, in order to help in arresting mental flights. For example, let us say his Paṭibhāganimitta is ruby colour. He may say "Ruby, Ruby," or "Red, Red," or anything which, in the opinion of the Yogī, has some bearing on the Paṭibhāganimitta.

Another word of warning

In the case of the Ānāpānasati, the inhaling and exhaling become more and more delicate, as the Yogī acquires more and more Samādhi. They become so extremely delicate that the Yogī may think his breath has stopped. There are some cases of Yogīs, who, out of fright, have given up the practice. If a Yogī is confronted with this kind of delicate situation, he should not hastily give up the practice. He should at once seek guidance from the instructor.

The virtue of this Bhāvanā is very great. It is very helpful in acquiring Magga.

Up to the 4th

A Yogī, who practises either Paṭhavī -Kasiṇa or Ānāpānasati, can go up to the 4th Jhāna.

The method to be employed for any of the 4 Jhānas is the same. However, before a Yogī leaves the one for the other Jhāna, he must observe 2 important points. They are as follows:-

1. Do not leave the Jhāna, which he has acquired, hastily. Practise it again and again, till he has complete mastery over it.

2. Before he leaves one Jhāna for the other, he must meditate, for a few moments on the demerits of the Jhāna, he has acquired and the merits of the Jhāna, which he wants to acquire.

For example, the Yogī wants to leave the 1st for the second Jhāna. He must think of the fact that the 1st Jhāna is quite close to the five Nīvaraṇas. Therefore it is not strong. The five Nīvaraṇas, which are its enemies, can easily destroy it. The second Jhāna is farther from the five Nīvaraṇas. So it is stronger than the 1st. The Nīvaraṇas, the five enemies, can not destroy it as easily as they can destroy the 1st Jhāna.

The Yogī should not dwell at great length on this meditation. Stop it and start concentration, as soon as he can grasp the significance of the demerits and merits of the 1st and 2nd Jhānas respectively.

Brahma-Vihāra

What does Brahma Vihara mean? It simply means living together with Brahmas. It can also be interpreted as noble living. There are four Bhāvanās which can bring about noble living. They are as follows:-

1. Mettā-Bhāvanā.
2. Karuṇā Bhāvanā.
3. Muditā Bhāvanā.
4. Upekkhā Bhāvanā.

Mettā Bhāvanā is one that takes, for an Ārammana, a person for whom the Yogī has pure love, undiluted with sexual feelings. Karuṇā Bhāvanā is one that takes, for an Ārammana, a person for whom the Yogī has compassion. Muditā Bhāvanā is one that takes, for an Ārammaṇa, a person for whose good fortune the Yogī is feeling sincerely happy. Upekkhā Bhāvanā is one that takes, for an Ārammaṇa, a person to whom the Yogī is indifferent, for whom the Yogī has neither love nor hatred.

These are the four Bhāvanā that can bring about noble living. Then what kind of living is called noble living. The Buddha had given a definition of noble living as follows.

“Monks! While you are standing or walking or sitting or lying, so long as you are free from sleepiness, you must culture your mind so that it is constantly replete with love. To live constantly like this with love is very much praise-worthy. It is called noble living.”

Taking it as a cue, it may also be said that to live constantly with Karuṇā or Muditā or Upekkhā is also noble living.

Out of these four Bhāvanās, only Mettā Bhāvanā will be mentioned in this book.

Mettā-Bhāvanā

Mettā means love. There are two different kinds of love. The first is love, diluted with sexual feelings. The second is pure, undiluted, platonic love. Mettā-Bhāvanā deals with the second. It is love which instils, in the Yogī, a benevolent wish for peace, happiness and prosperity for other beings.

3 Mettā

There are 3 different forms of Mettā. If the Yogī has only benevolent wish for peace, happiness and prosperity of other beings, this wish will be called Mano (mental) Mettā. Because of this benevolent wish, if the Yogī prays for the peace, happiness and prosperity of other beings, this prayer will be called Vacī (verbal) Mettā. If the Yogī does something for the peace, prosperity and happiness of other beings, this deed will be called Kāya (bodily) Mettā.

In the practice of Bhāvanā, there is no room for Kāya (bodily) Mettā.

Advantage

What are the advantages of culturing your mind for Mettā-Bhāvanā? In the Mahā Govinda Sutta, the Buddha dwelt at great length on the merits of Mettā-Bhāvanā. However these advantages will be summarised as follows.

Observing Pañca Sīla is much more meritorious than offering food to the Buddha and Saṅghas (monks). Mettā-Bhāvanā is much more meritorious than observing Pañca Sīla.

In the Metta Sutta, the Buddha re-iterated the advantages of Mettā-Bhāvanā as follows.

A Yogī , who is practising Mettā-Bhāvanā,

1. Sleeps soundly.
2. Has no worries when awake.
3. Has no bad dreams.
4. Receives love from the people.
5. Receives love from the demons.
6. Receives help from the devas.
7. Will not meet with violent death.
8. Can have mental concentration quickly.
9. Has a peaceful and calm expression on his face.
10. Will not have bad Ārammaṇas, on the verge of death; will have peaceful death.
11. Will have rebirth in one of the abodes of Brahmas, if he can retain Mettā-Bhāvanā, up to his death.

15 important points

A Yogī , who wants to practise Mettā-Bhāvanā, must faithfully observe the following 15 points.

1. He must have tenacity of purpose. He must have thoroughly studied Mettā-Bhāvanā before he practises it.
2. He must be a man who does as he says and says as he does.
3. He must not hide his faults.
4. He must be strictly obedient to the instructor.
5. He must be courteous, when dealing with others.
6. His pride must be fully bridled.
7. He must have contentment-ability to eat what he gets and live where he is kept.
8. He must not disturb others. He must, under no circumstances, become a burden to others. Do not accept whatever is given. Take as little as possible. Sometimes, it may be even necessary to refuse to accept what is given.
9. Stay away from worldly affairs. Devote entirely to the Mettā-Bhāvanā
10. Just as a bird has only two wings, wherever it goes, the Yogī must have with him only a few things that are absolutely necessary.
11. The Yogī must exercise control over his eyes, ears, nose, tongue, body and mind.
12. He must be reasonable.
13. He must not be rude.
14. He must try his best to cut his attachment for the near and dear ones.
15. He must not do anything for which good people will censure him.

Bhāvanā begins

Avoid them

The Yogī , who wants to practise Mettā-Bhāvanā, must not use the following 4

types of persons, as Ārammaṇas , as soon as he practises the Bhāvanā.

1. A person whom he does not like.
2. A person whom he loves very dearly.
3. A stranger to whom he is indifferent.
4. His enemy.

The first type of person will generate irritation instead of love.

The second type may bring about worries.

The third type will be very slow in promoting love.

The fourth will breed anger.

However, when the Yogī reaches a certain stage, it will become imperative for him to use these 4 types as his Ārammaṇa, in order to improve the quality of his love. That stage will be explained later.

Here the writer wants to give a word of warning to the Yogīs. Never use as an Ārammaṇa a particular opposite sex. For example, a male yogī can concentrate on women in general. he should never concentrate on a particular Miss A. Similarly, a female Yogī can concentrate on men in general. She should never concentrate on a particular Mr.A. If a Yogī concentrates on a particular opposite sex, it may give rise to sexual desires instead of pure, undiluted, platonic love.

Never use a dead person as an Ārammaṇa. Instead of love, the Yogī may get worries.

Persons to start with

A Yogī must start with himself. "I want to be free from danger. I want to be free from worries. I want to be free from poverty. I want to have peace of mind. Like me, all the beings, will wish to be free from danger, worries and poverty. Like me, they will wish to have peace of mind.

Therefore:-

- 1) May they be free from dangers.
- 2) May they be free from worries.
- 3) May they be free from poverty.
- 4) May they have peace of mind.

It will be very helpful, if the Yogī can contemplate on this for a few moments. It will gradually instil in him fellow feeling for other beings.

When his restless mind becomes a little calm, he must try and get, as his Ārammaṇa, a mental image of a teacher, or a friend or a person whom he loves and respects. The Yogī must, first of all, think of the integrity, erudition, public spirit or some other good qualities of the person, whom the Yogī has chosen as his Ārammaṇa.

Concentrating on this Ārammaṇa, the Yogī must say mentally as follows.

1. May he be free from danger.
2. May he be free from worries.
3. May he be free from poverty.
4. May he have peace of mind.

In fact, the above 4 lines are too long. They may interfere with the Yogī's concentration. Therefore, the Yogī may choose one of the above 4. Let us say, the Yogī chooses the last one, i.e., May he have peace of mind.

In that case, while concentrating on the Ārammaṇa, the Yogī should mentally say, again and again "May he have peace of mind." However, if he finds even this, a little too long, the Yogī can shorten the wish, as much as he likes. So long as the

abbreviation conveys to him the exact meaning of the wish, it is correct. He can say, for instance, "peace of mind," instead of saying "May he have peace of mind."

In the beginning, since the Yogī has not yet acquired concentration, the Ārammaṇas will frequently disappear or fade out. As the Yogī acquires more and more concentration, the Ārammaṇas will stay longer and longer.

The method to be employed in this Bhāvanā is similar to the one used in Paṭhavī Kasiṇa, i.e., while concentrating on the Ārammaṇa say mentally "peace of mind" again and again.

When the Yogī acquires considerable mastery over Jhāna, he must pick up the 4 types of persons, whom he has been advised to avoid, as soon as he starts the practice of the Bavana. In order to refresh the reader's memory, these 4 types will be mentioned here again.

The four types are:-

1. A person whom the Yogī does not like.
2. A person whom he loves very dearly.
3. A stranger to whom he is indifferent.
4. His enemy.

Can one love enemy?

When the Yogī has got a considerable mastery over Jhāna, it will not be difficult for him to concentrate on nos.1,2 and 3. The concentration will certainly bring love to him. However, he may find it difficult to concentrate on no.4, which is his enemy. Concentration on enemy may breed in him anger, hatred, disgust rather than love. As a result of the concentration, his whole body will be shaking with anger. And there is also the danger of his Jhāna getting spoilt or exploded.

Then what should the Yogī do in order to enable him to concentrate on his enemy, without any bad consequences?

The Buddha had pointed out, in many of his teachings, the evils or enmity and the virtues of love. If the Yogī can study them seriously and follow them, he will be able to forgive his enemy and love him. The following are extracts from the teachings of the Buddha.

Evils of Enmity

Such thoughts as these have always been present in the minds of some people. "This man has abused me. He has ill treated me. He has defeated me. He has taken away my possessions." They have constantly nurtured these thoughts and on them they build up their enmity. For these people, there can be no peace.

Some people do not nurture such thoughts. They do not build up their enmity. For these people, there can be peace.

So long as there is enmity, there can be no peace. Only when there is no enmity, there can be peace.

So long as there is enmity, there can be no peace. Only when there is no enmity, there can be peace.

Stupid persons are never aware that they will die. Because of this absence of awareness, enmity never ends. Wise persons are aware that they will die. Because of this presence of awareness, enmity comes to an end.

Evils of Anger

A person returns anger with anger. This person is more evil than the other person. A person, who can overcome his anger, when the other person gives full vent to his anger, is one who can be said to have won a rare victory over an undefeatable mental defilement.

For example, an enemy says,

1. May this fellow be ugly.
2. May this fellow be in trouble.
3. May this fellow be devoid of wealth.
4. May this fellow be extremely poor.
5. May this fellow be devoid of fame.
6. May this fellow be devoid of friends.
7. May he go to hell, after death.

These seven curses of the enemy can not harm the person who is cursed. However, if the person, who is cursed, becomes angry because of these curses, all of these seven evil wishes of the enemy can come true. Anger can make a man ugly, push him into trouble, make him poor, defame him, take friends away from him, cause his rebirth to take place in Hell, after death.

Oh Monks! A person, who is constantly at the mercy of anger, commits bodily Akusala, verbal Akusala, mental Akusala. Because of these Akusala, his rebirth, after death, will take place in Hell.

Oh Monks! A piece of log, which was burnt at both ends at a cremation and was smeared with excreta in the middle, can not be used as fuel anywhere. Oh Monks! A person who cannot overcome his anger is like that log.

Oh Monks! Let us say that thieves who are in the habit of committing cruel deeds, cut a person to pieces with a big saw. Because of this cruel deed, if the person, who is cut to pieces, is angry with the thieves, that person can not be said to be a good disciple of mine.

The Yogī must study the above teachings of the Buddha and admonish himself as follows.

1st Self Admonition

“If, in spite of these teachings of the Buddha, you are angry with your enemy, it will amount to disrespecting the teachings. It will amount to disobeying the teachings. If you are angry with your enemy, you will not only become more wicked than the enemy, but also you will lose the rare victory over anger. Because of this anger, you will be classed with the smeared log of wood that had been used at a cremation.

If the anger does not subside, as a result of this self admonition, the Yogī should pick up another one like this.

2nd Self Admonition

Some enemies have some good points. So think of the good points, trying to forget the bad ones of your enemy. However, if the enemy has no good points at all, try to have compassion on that enemy because he will be reborn, after death, in Hell, on account of his Akusala.

If, in spite of the second self admonition, anger still persists, try another one like this.

3rd Self Admonition

1. Your enemy can harm your body only. He can not harm your mind. But because of this anger, your mind feels very much oppressed. Why do you want to give your enemy an opportunity to be happy?

2. You have come to the meditation centre, after making great sacrifices in food, sleep, dress, accomodation, personal comforts, keeping away from near and dear ones. You are not wasting your time here. You are practising Mettā-Bhāvanā, that will bring to you immediate mental happiness and a lot of Kusala. Why can't you get rid of this pernicious anger that can cause you untold miseries in this life and in the life hereafter? You must be able to get rid of this anger.

3. Oh man of virtue! You are observing Sīla. However, you harbour anger that can destroy all the virtues of Sīla. Can there be any one who will be as stupid as you are?

4. Oh wise man! You are angry with your enemy for having done a wicked deed. Why do you want to do the same wicked thing yourself?

5. Oh wise man! You may or may not have power to harm your enemy. But before you can harm your enemy, you have harmed yourself by being angry.

6. If your enemy wants to follow the path of anger, that will bring ruin to him, let him do so. You should not follow his example.

7. Your enemy has done a wicked deed to you, because he is at the mercy of anger. So if you want to cut off, cut off only his overlord who goads your enemy into doing the wicked deed. You need not cut off the enemy who has to do that wicked deed at the bidding of his master. You are simply torturing yourself by being angry with the enemy.

8. According to Buddhism, Matter and Mind are not permanent. They are fleeting. The Matter and Mind of your enemy, that were responsible for the wicked deed, are no more. They have gone by. With whom will you be angry presently?

9. When a bad deed is done to you, it is not the fault of your enemy alone, Unless you have Akusala, your enemy can not do any harm to you. Therefore why do you blame the enemy alone for the wrong deed, he had done to you? You should also blame yourself for your Akusala.

If, in spite of the third admonition, anger still subsists, try another one.

4th Self Admonition

Oh man of virtue! What good will come out of anger? According to Buddhism, all the good things and bad things which a being encounters till the 4th Magga has got rid of the rebirth, are nothing but the manifestations of Kusala and Akusala Kamma, which a being has earned as a result of his or her deeds, words and thoughts. Therefore if you have earned an Akusala Kamma, you yourself must inherit the bad consequences of your Akusala Kamma. No one else will. Anger is Mano (mental) Akusala kamma, the bad

consequences of which will follow you, just as the shadow follows the person, who casts that shadow, and torment you, whenever they can. The Mano Akusala Kamma which you have earned as a result of your anger will not, in any way, be helpful in making you either an Arahant or a Pacceka Buddha, or a Buddha.

It cannot make you a Brahma, or a King of the Devas.

The Akusala Kamma, which you have earned as a result of anger, can make you a beggar, who has to live on the scrap, which others have thrown away. This Akusala Kamma can cause your rebirth in one of the four abodes of neither beings.

A person, who wants to torture others with burning ambers and excreta, by holding them in his palms, tortures himself. Similarly, Akusala Kamma, which a person has earned as a result of anger, harms himself.

If, in spite of the 4th self admonition, anger persists, please try another one.

5th Self Admonition

In the Anamatagga Sutta, the Buddha said that since all beings had infinite rebirths, throughout immeasurable ages, it would be difficult to find any body who had never been a father, a mother, a brother, a sister, a son, a daughter to each other. Each had been related to the other in one way or the other.

Since that is the case, the enemy must have been a mother, or a father, or a brother, or a sister, or a son, or a daughter to me. While he was my father or mother, he must have looked after my well-being with tender care and love. He must have taken risks and faced hardships to earn a decent living for me. He must have defended me against dangers. Therefore it would be wrong to keep alive enmity against him.

The reader will remember that, under the 5th point about mind in 1st difference, it has been explained how important it is for a Buddhist to train himself, as much as possible, so that he can adopt a proper attitude, in any situation, under any circumstances. This adoption of proper attitude is called Yoniso-manasikāra.

In fact, the Yogī has been asked to employ the above self-admonitions in order to enable him to adopt a proper attitude towards the enemy.

If one employs those self admonitions and contemplates on the virtues of Mettā, it is very much hoped, the enmity will end and he will be able to love his enemy genuinely.

Sī māsam bheda

When enmity has subsided, the Yogī must pick up Mettā-bhāvanā till his feelings of love are equally divided on (1) himself, (2) the person he loves, (3) the person he does not like and (4) his enemy. This equal division of love is called Sī māsam bheda

Through introspection, the Yogī can check if his love for his enemy is genuine or if something is still wrong with it, the Yogī can detect it however feeble the rankling may be.

One popular test, which the Yogīs employ, when their Jhāna becomes very strong, should be mentioned here. A Yogī, for instance, imagines that he is sitting with the person he loves, the person he does not like and his enemy. All of a sudden some bad persons appear. They tell him that they want to kill a man and ask him to give one of the

three, who are sitting together with him. If he has a wish, however weak it may be, to give away one of the three who are sitting with him, his love can not be called Sīmāsaṃbheda. Even if he wishes to sacrifice himself, his love can not yet be called Sīmāsaṃbheda. It is a love that still keeps some kind of distinction over beings.

This is not a satisfactory test. However, since there is no barometer that can gauge love, introspection and such tests as the one mentioned above should be accepted as possible tests.

Sīmāsaṃbheda is very important as far as the Mettā-Bhāvanā is concerned. So long as a Yogī has not yet acquired Sīmāsaṃbheda, the grade of his Mettā or love must be classified as inferior. The Yogī also will be classified as a person who has no mastery over Jhāna. Only when he achieves Sīmāsaṃbheda, the grade becomes superior. The Yogī also becomes a person who has mastery over Jhāna.

After the Yogī has achieved Sīmāsaṃbheda, he can concentrate on one of the 4 types of persons individually, or he can concentrate on all of them collectively.

If the Yogī practises mettā-Bhāvanā, he can go up to the 3rd Jhāna. When he goes up to the 4th Jhāna, it is no longer Mettā-Bhāvanā. It is transformed into Upekkhā-Bhāvanā.

The practice employed for the Paṭhavī-Kasiṇa must be employed for Mettā-Bhāvanā i.e., while concentrating on the Ārammaṇa say mentally "peace of mind, peace of mind" again and again.

Love for all

When the Yogī has complete mastery over his Jhāna, he must concentrate on all being in ten different directions.

Ten different directions are as follows:-

1. East
2. West
3. North
4. South
5. South East
6. North West
7. North East
8. South West
9. Below
10. Above.

12 different beings

According to Buddhism, the Yogī must concentrate on the 12 different kinds of beings in each direction. However, for the beginners, 7 should be enough. They are as follow:-

1. All females.
2. All males.
3. All Ariyas (persons who have got one or all of the Magga.)
4. All Puthujanas (persons who have not got any of the Maggas.)
5. All Devas and Brahmas.

6. All human beings.

7. All nether beings.

The Yogī must turn towards the directions, if he wants to concentrate on the beings in that direction. And then concentrating on the beings, group by group, he must mentally say, "peace of mind, peace of mind." Let us say, for instance, that he wants to concentrate on the beings in the East.

Let him, first of all, turn towards East. And then concentrating on the females, he must mentally say, "All females-peace of mind, peace of mind." From this 1st group of beings, he must move up to the seventh group, one after another and do as he has done for the beings in the 1st group. Likewise, he must practise Mettā-Bhāvanā in ten different directions.

Chapter IV

Paññā

Now we have come to the most important part of the Buddha's teachings. This is the part, which the Buddha Himself valued most.

Throughout forty five years of Buddhahood, the Buddha had, as far as the writer had read, delivered only one Sutta, in which He told about the infinity of Cakkavālas and beings. (Somewhere in the introduction of this book, it has been explained that a group of 31 abodes of being is called a Cakkavāla.) In that Sutta, the Buddha had told how Cakkavālas were destroyed when seven suns appeared. In that Sutta, the Buddha said that some of the beings from the Cakkavālas, which were destroyed, were reborn as Brahmas, in one of the abodes of Brahmas, which were not destroyed. That is all.

However, it was the great commentators, who, after explaining in their commentaries, what the Buddha meant by "some," added that all the beings from the Cakkavālas, that were destroyed, were reborn in the remaining portions of the Brahma abodes in accordance with the Jhānas, which they had acquired. It was these commentators, who also added that the Cakkavālas were sometimes destroyed by water and storms. These great commentators are revered and highly respected by the whole Theravāda Buddhist World.

That Sutta is a very short one. It was delivered in order to emphasize the infinity of beings that were running through endless rebirths and their attendant sufferings.

Again, throughout the forty five years of Buddhahood, the Buddha had, as far as the writer had read, delivered only one Sutta, in which He explained the formation of the world and the appearance of life. He also added, in that Sutta, that all human beings were descended from these first beings of the world. This Sutta was delivered to a Brahmin, who was excommunicated by his fellow Brahmins for having chosen to join the order of Buddhist monks. This Sutta was delivered to emphasize the equality of all human beings and the superfluity of castes.

At one time, a monk asked the Buddha certain questions and threatened that he would not practise the teachings of the Buddha and leave the order if those questions were not answered. The Buddha was never in the habit of refusing to answer questions, that pertained to the acquisition of Paññā (Magga). However, since the questions were found to be superfluous, the Buddha asked the monk if He had ever told him, before he joined the order that these questions would be answered, if he joined the order. The monk replied in the negative. Then the Buddha said it was not proper to ask superfluous questions without practicing Bhāvanā for the end of suffering and gave the monk the following illustration. It would not be proper, if a man, who was seriously shot with an arrow, persisted in saying that he would refuse to be treated, until and unless he knew whether the man who shot him was black or brown, whether the arrow was made of teak or oak, whether the string or the bow made of ox hide or deer hide and so on. The man would certainly die before he could know all the things that he wanted to know. Therefore the monk should not waste his time in asking superfluous question. He must do what was most essential. He should concentrate on practising the Bhāvanā that would liberate him from sufferings.

If one studies the teachings of the Buddha, it will be found that the great bulk of the teachings deals with sufferings, cause of sufferings, end of sufferings and way to end of sufferings.

In the chapter on Sīla, 4 types of Kusala have been mentioned. It will be useful to mention them here again. They are:—

- 1) Kusala for rebirths in abodes of human beings and Devas.
- 2) Kusala for rebirths in abodes of Brahmas who have body and mind.
- 3) Kusala for rebirths in abodes of Brahmas who have mind and no body.
- 4) Kusala for the end of rebirths.

Out of these four, the Buddha did not value 1, 2 and 3, as much as He valued 4, for the simple reason that 1, 2 and 3 could not put a stop to sufferings. Therefore the Buddha always enjoined upon his disciples that, whether they were offering Charity or observing Sīla or practising Samādhi, they must never lose sight of their goal, namely, the end of sufferings.

In this chapter, the writer will deal, as fully as he can, with the methods for acquiring Paññā, that can put an end to sufferings.

Then what is Paññā ?

Paññā is the synonym for Magga and Phala. In the foregoing pages, only Magga has been explained. Phala has not yet been explained. Phala means minds that are concentrating on Nibbāna. As soon as the Yogī acquires Magga, his mind is detached from its usual Ārammaṇas, namely, sight, sound, smell, taste, touch and thought. The two minds or in certain cases, three minds that follow Magga mind, are called Phala. They also will concentrate on Nibbāna. Then the mind will revert to one of its six usual Ārammaṇas. If, after this reversion, the yogī practises Vipassnā Bhāvanā as before, he will regain Phala. This time Phala may be longer than the 1st Phala after Magga. The duration of Phala depends upon the strength of Samādhi or mental concentration, which the Yogī has acquired. More of this will be told later.

4 different kinds

There are four different kinds of Magga and Phala. They are as follows:-

1. Sotāpatti Magga and Phala.
2. Sakadāgāmi Magga and Phala.
3. Anāgāmi Magga and Phala.
4. Arahatta Magga and Phala.

Ten Ropes

Under the 7th difference, Ten ropes that tie all beings to endless rebirths, have been mentioned. How the maggas smash these ropes to pieces had also been mentioned. However, in order to refresh the reader's memory, something of these should be mentioned here again.

1) Sotāpatti Magga cuts 3 ropes, namely, Diṭṭhi, Vicikicchā, Sīlabbataprāmāsa. The person, who gets Sotāpatti Magga, is called Sotāpanna. Since 3 vital ropes have been cut, the Sotāpanna shall not have more than seven rebirths and their attendant sufferings.

2) Sakadāgāmi Magga does not cut any of the remaining ropes. But it weakens them. The person who gets Sakadāgāmi Magga is called Sakadāmī. Since the remaining ropes have been weakened, Sakadāgāmī shall not have more than two rebirths and their attendant sufferings.

3) Anāgāmi magga cuts 4 of the seven remaining ropes, namely, Kāmarāga, Paṭigha, Issā, Macchariya. The person, who gets Anāgāmi Magga, is called Anāgāmī. Since these ropes have been cut, an Anāgāmī shall not have more than one rebirth and its attendant sufferings.

4) Arhatta Magga cuts the remaining 3 ropes, namely, Māna, Bhavarāga, Avijjā. The person, who gets Arhatta Magga, is called Arahanta. Since there are no more ropes that had tied him to rebirths, an Arahanta shall not have any more rebirth and its attendant sufferings.

Five most important points

The five most important points for a Yogī, who wants to practise Vipassanā Bhāvanā, for the achievement of Paññā or Magga and Phala, are as follows:-

1. A qualified instructor.
2. A firm faith.
3. Iron discipline.
4. Transparent honesty.
5. Unflagging diligence.

1. A qualified instructor

A qualified instructor is a person, who has himself got at least Sotāpatti Magga and has studied Buddhism fairly well.

In the Bhāvanā centres in Burma, there are generally some instructors-instructors for male Yogīs, for female Yogīs and for monk Yogīs.

A Yogī must see the instructor once a day and relate to him all the experience regarding the practice of the Bhāvanā. After hearing, the instructor gives the Yogī necessary help. If the Yogī is following the wrong path, he sets him right. If the Yogī is on the right path, the instructor says so. If the Yogī is shirking, the instructor finds it out during the interview and tells him to work harder. If a Yogī is found to be dejected due to lack of progress, the instructor gives him some words of encouragements if the Yogī is making progress, the instructor congratulates him.

2. Firm faith

It can not be said that every Yogī, who comes to the Bhāvanā centre, has firm faith in the Vipassanā Bhāvanā. Some have all the good points, namely, obedience, faith, discipline, honesty and diligence. They set good examples to others. Some come in order to give the Vipassanā Bhāvanā a trial. After some time, only when they get certain good results, their faith in the Bhāvanā increases. And they remain in the centre, till they acquire Magga and Phala. Some people, who do not get good results, through lack of diligence or some other faults, run away from the centre.

Of all insights, Magga and Phala are most delicate. Therefore, Yogīs, who are practising for them, are required to have a very firm faith.

3. Iron discipline

From the time the lessons in Bhāvanā are given to the Yogī, till he leaves the centre, after he has acquired Magga and Phala, a Yogī has practically no rest, except when he sleeps for the day.

The Yogī at the centre usually gets up at about 3 a.m. He practises Bhāvanā right up to about 11 p.m. This insufficiency of sleep, under normal circumstances, may affect the health of a person. But it does not affect the health of a practicing Yogī, because of his mental concentration. As the concentration improves, the Yogī will become more and more alert. He will always feel fresh.

General conversation on worldly affairs, smoking, reading of newspapers are strictly prohibited at the centre.

The Yogīs are required to obey these rules of the centre strictly.

4. Transparent honesty

Transparent honesty is very helpful to a Yogī. If he feels too indolent to carry on the practice or if he feels dejected, he must say so to the instructor.

In relating to the instructor his experiences regarding the practice of the Bhāvanā, a Yogī must be strictly truthful. Those, who have read about the Bhāvanā, may sometimes be tempted to say, as their own experiences, certain facts which they had read in the books.

5. Unflagging diligence

Once an experienced instructor said Magga and Phala were nothing but the sum total of 40% faith, 40% diligence and 20% the rest, namely, instructor, discipline and honesty.

A Yogī, who has these five most important points, can hope to get Sotāpatti Magga and Phala in about 2 months. Some had got them in about a month or 20 days. However, if the Yogī is determined to get Magga and Phala, the writer wishes to advise him to set aside 2 months.

The Buddha, in one of His Suttas, in the compilation, called Nidānavagga-Saṅgīyutta, said that Magga and Phala, which could put an end to sufferings, could be achieved only through massive diligence and not through perfunctory efforts.

Some people do not have any centre. Moreover since they are working, they do not have whole-time to devote to the Bhāvanā. In such a case, instead of doing nothing, something should be done. Every night before going to bed, they should practise Bhāvanā for about an hour. This kind of practice may not give him Magga and Phala, but if he persists in regularly doing it, he may reach certain stages of insights on his way to Magga and Phala, in due course.

The writer had come across a doctor a few years ago. He had no opportunity to go to the centre to devote whole-time to the Bhāvanā. Therefore he practised Bhāvanā for about 2 hours every night. After about two and half years, he got Sotāpatti Magga and Phala.

Even if a person does not get Magga and Phala, he will get some other good results. The regular practice of the Bhāvanā, for about a few hours every day, will give him peace of mind and relaxation. In future, if he gets an opportunity to practice whole-time, at a centre, these few hours of daily practice will help him in acquiring Magga and Phala very quickly. Even if he does not get Magga and Phala, in this life time, for lack of opportunity for properly practising Bhāvanā, these few hours of daily practice will not be in vain. They will be very helpful to him in the life hereafter.

One very valuable result of these few hours of daily practice must also be mentioned. A person, who persists in this kind of daily practice, will slowly but steadily overcome fear of death.

Vipassanā

What does a Yogī do, if he practises Vipassanā?

The Buddha had set 4 steps for a Yogī, who wants to practise Vipassanā. These 4 steps are called "4 Satipaṭṭhāna". They are as follows:

1. Kāyānupassanā Satipaṭṭhāna.
2. Vedanānupassanā Satipaṭṭhāna.
3. Cittānupassanā Satipaṭṭhāna.
4. Dhammānupassanā Satipaṭṭhāna.

Satipaṭṭhāna is a combination of two words -- Sati and Paṭṭhāna. Sati means awareness or mental concentration. Paṭṭhāna means extreme steadfastness. Therefore Satipaṭṭhāna means extremely steadfast awareness.

Kāyānupassanā is a combination of words -- Kāyā, nu, and Passanā. Kāyā means body. Nu means constant. Passanā means perception. Therefore Kāyānupassanā Satipaṭṭhāna means extremely steadfast awareness for the constant perception of everything pertaining to the body.

Vedanā means feelings. Therefore Vedanānupassanā Satipaṭṭhāna means extremely steadfast awareness for the constant perception of everything pertaining to feelings.

Cittā means mind. Therefore Cittānupassanā Satipaṭṭhāna means steadfast awareness for the constant perception of everything pertaining to mind.

Dhammā means thought. Therefore Dhammānupassanā Satipaṭṭhāna means steadfast awareness for the constant perception of everything pertaining to thoughts.

1 Kāyānupassanā Satipaṭṭhāna

Under this, 14 methods are mentioned. These 14 methods are as follows:-

(1) Ānāpānassati	1
(2) Iriyāpatha	1
(3) Sampajañña	1
(4) Patikūla-manasikāra	1
(5) Dhātumanasikāra	1
(6) Sivathika	9

Total - 14

It will be too much for the beginners to study all of these 14 methods. Therefore, only two, namely, Iriyāpatha and Sampajañña, will be mentioned here. These two will be quite helpful to the Yogīs.

Iriyāpatha

A man has roughly 4 postures, namely, walking, standing, sitting and lying. He must be always aware of these postures. If he is walking, he must be aware that he is walking and so on.

These postures are matter. It is the mind that is aware of these postures. Steadfast awareness of these matter and mind, till the Yogī perceives Aniccā, Dukkha, Anattā of these is called Iriyāpatha method.

Sampajañña

- 1) Whenever a Yogī is going forward or going backward,
- 2) Whenever he is looking straight or looking sideways,
- 3) Whenever he is bending his body and limbs or stretching his body and limbs.
- 4) Whenever he is touching anything,
- 5) Whenever he is eating or drinking or licking,
- 6) Whenever he is answering call of nature,
- 7) Whenever he is talking or keeping quiet, he must never lose his awareness of any of these. Even when he is sitting still and therefore, has no movements, he must be aware of the fact that he is sitting still.

The movements are matter. It is the mind that is aware of these. Steadfast awareness of these matter and mind till the Yogī perceives Aniccā, Dukkha, and Anattā of these is called Sampajañña method.

2. Vedanānupassanā Satipaṭṭhāna

According to Buddhism, there are 3 different kinds of feelings, namely, Sukhavedanā, Dukkavedanā and Upekkhāvedanā.

Sukhavedanā means pleasant feelings. Dukkavedanā means unpleasant feelings. Upekkhāvedanā means feelings of indifference.

It is easy to know pleasant and unpleasant feelings. But it is not easy to find out feelings of indifference. It is a mental state, where there is neither love nor hatred, neither solicitous regard nor evil desire. When people see a stranger whom they neither love nor hate, they generally have a semblance of this feeling of indifference. In fact, however, the real meaning of Upekkhā goes deeper than that. In the absence of a better word, Upekkhā is translated as feelings of indifference. The writer is of the opinion that Upekkhā should be translated as Javanaless Vithī, (See 1st difference, Introduction, for the explanation of Javanaless Vithī. It is the kind of mental state, which only Arahantas and persons who are having 4th Rūpa Jhāna, all of Arūpa Jhānas and Sañkhārupekkhāñāna, can have. Arūpa Jhānas, which can cause rebirth as a Brahma, having mind and no body, have been explained under 2nd difference in the introduction. Sañkhārupekkhāñāna will be explained later.)

When the Yogī has pleasant feelings, he must be aware that he has pleasant feelings. When he has unpleasant feelings, he must be aware that he has unpleasant feelings. When he has feeling of indifference, he must be aware that he has feelings of indifference.

It is the mind that feels. And it is also the mind that is aware of feelings. A Yogī must be constantly aware of the feelings and of the mind that is aware of these feelings, till he perceives Aniccā, Dukkha, Anattā of these minds.

The Yogī must also be aware of any bodily reaction, such as itching pain, ache, numbness, tiredness, cold, heat and so on, that gives rise to any kind of these feelings.

3. Cittānupassanā Satipaṭṭhāna

Every being has different kinds of mind. The Yogī must be aware of them.

- a) If he has minds, impregnated with sexual desires, he must be aware of them.
- b) If he has minds that are free from such desires, he must be aware of them
- c) If he has minds, full of anger, he must be aware of them.
- d) If he has minds, which are free from anger, he must be aware of them.
- e) If he has minds, which are filled with doubts, he must be aware of them.
- f) If he has minds, full of indolence, he must be aware of them.
- g) If he has minds that are full of restlessness, he must be aware of them.
- h) If he has minds, impregnated with Jhānas, he must be aware of them.
- i) If he has minds, that are devoid of Jhānas, he must be aware of them.
- j) If he has minds, which are filled with Samādhi, he must be aware of them.
- k) If he has minds, which are devoid of Samādhi, he must be aware of them.
- l) If he has minds that are free from mental defilements, he must be aware of them.
- m) If he has minds that are not free from mental defilements, he must be aware of them.

A yogī must be constantly aware in order to perceive Aniccā, dukkha and Anattā of these minds and also of the minds that are aware of them.

4. Dhammānupassanā Satipaṭṭhāna

The Yogī must be constantly aware of all the thoughts, in order to perceive Aniccā, Dukkha, Anattā of the thoughts and also of minds that are aware of these thoughts.

If the Yogī practises strictly in accordance with these 4 Satipaṭṭhāna, with unswerving faith and unflagging diligence, he will very clearly perceive Aniccā, Dukkha, Anattā of Matter and Mind. Vipassanā, in simple English, means clear perception of Aniccā, Dukkha, Anattā of Matter and Mind. Therefore, when a Yogī says, that he is practising Vipassanā, he means to say that he is making an effort to see Aniccā, Dukkha, Anattā of Matter and Mind, by using 4 methods of Satipaṭṭhāna.

Here, at this stage, it will be useful to point out an important distinction between Samatha Bhāvanā and Vipassanā Bhāvanā. In Samatha Bhāvanā, a Yogī concentrates on something, such as an object or a person or an idea, outside of himself. In vipassanā Bhāvanā, a Yogī concentrates on his body and mind.

A Yogī will not certainly know how to practise Vipassanā Bhāvanā after studying 4 Satipaṭṭhāna. He should be given a detailed instruction as to what he should do and should not do, while practising Vipassanā. However, before this detailed instruction is given, a Yogī should know some preliminaries.

Preliminaries

“Contenance” is the essence of life at the meditation centre. Eat what you are given. Stay where you are kept. Give up everything that has nothing to do with the

practice of Vipassanā Bhāvanā.

The following are the few important points, which a Yogī should remember.

1. "May the Atṭhaṅga Sīla, which I am observing, be helpful to me for acquiring Magga and Phala."

While contemplating on the meaning of the wish, the Yogī should quietly say it three or four times.

2. If the Yogī had made derogatory remarks against Vipassanā Bhāvanā, he should, after doing obeisance to the Buddha, Dhamma and Saṅgha ask for forgiveness. If he had made fun of persons who had practised Vipassanā Bhāvanā, he should apologise to them. If he has no opportunity for seeing these persons, he must express regret for having done so, to the instructor.

3. It will be helpful, if the Yogī can say this once or twice. "I offer myself to the Buddha." Some Yogīs get frightened, as a result of seeing some apparitions, during their practice, and they can not continue their practice for some time. Many of these cases are nothing but figments of their imagination. Therefore if a Yogī has offered himself in the beginning, such incidents will not take place. Even if these do take place, the fright can be quickly controlled.

4. The Yogī should formally ask the instructor to have no restraint whatsoever to correct him if he happens to be on the wrong path.

5. After receiving instructions and before starting the practice, it will be very helpful, if he can contemplate on the following for a few moments.

- a) Nibbāna, which means the end of all sufferings, is good.
- b) Magga, which can bring about the end of all sufferings, is also good.
- c) By virtue of Vipassanā Bhāvanā, I shall get Magga, which can bring about the end of all sufferings.
- d) I am now right on the path, which the Buddhas, Pacceka Buddhas and Arahantas had passed through.

6. It will be helpful if he can think of the virtues of Buddha, Dhamma and Saṅgha. It will give him feelings of elation.

7. It will be helpful if he can concentrate on a corpse, which he had seen, and say to himself, "I will also die like him one day." It will keep away sexual desires.

8. The Yogī should not forget the Brahmas and Davas also. He should do a bit of Mettā Bhāvanā, by saying four or five times, after concentrating on them, "May Brahmas and Devas, who are near and far away, have peace of mind."

9. When he practises, he can sit in any way he prefers. He may sit on a chair or squat on the floor.

Vipassanā Bhāvanā

When a Yogī practises Vipassanā Bhāvanā, he must make constant efforts to be aware of whatever he sees, hears, smells, tastes, touches, thinks and whatever movements he makes. Since, however, he can not be aware of all these, in the beginning, before he acquires Samādhi, it will be very helpful, if he can concentrate on one particular Ārammaṇa. This Ārammaṇa must be one, that is always present and is

also very easy to concentrate on. While he is concentrating on it, he will gradually acquire Samādhi. Only after he has acquired sufficient Samādhi, he can advance to the next step of having his constant awareness for whatever he sees hears, smells, tastes, touches, thinks and whatever movements he makes.

Then what is the best Ārammaṇa to start with?

Inhaling and exhaling are considered by some to be the best Ārammanas to start with. Those, who find it easier to concentrate on inhaling and exhaling, may do so. However, through long experience, the Maharsi Sayadaw, who is the head of a famous Vipassanā Bhāvanā centre, in Burma, believes that rising of the abdomen, when one inhales and falling of the abdomen when one exhales, are easier Ārammaṇa than inhaling and exhaling. The writer accepts the judgement of the Maharsi Sayadaw.

Therefore the Yogī must concentrate on rising and falling of the abdomen. While concentrating on rising and falling, as he acquires more and more Samādhi, he will become increasingly aware of some other things, such as movements of certain parts of his body, which he had never been aware of before. This awareness of rising and falling and also of movements of his body, is called Kāyānupassanā Satipaṭṭhāna.

As his Samādhi gains momentum, he becomes increasingly aware of feelings and his bodily reactions, such as cold, heat, aches, pains, numbness, touch etc., that give rise to one feeling or the other. This awareness of feelings and bodily reactions, that give rise to feelings, is called Vedanānupassanā Satipaṭṭhāna.

As his Samādhi gains more and more momentum, he becomes increasingly aware of the minds that appear. If he wants to move a limb, he becomes aware of the desire to move the limb before he actually moves. As soon as a sexual desire appears, he at once knows that it is sexual desire and so on. This awareness of all kinds of minds as soon as they appear, is called Cittānupassanā Satipaṭṭhāna.

As his Samādhi gains more and more momentum, he becomes increasingly aware of his thoughts. In the beginning, while he is concentrating on rising and falling, his mind wanders. During that wandering, he reaches his home, meets his wife, asks her to cook a favourite dish, sits together with his wife, takes the lunch and so on. He is not aware that his mind is wandering till he finishes the "mental" lunch with his wife. However, when his Samādhi becomes sufficiently strong, he is aware that his mind is wandering before he steps, as it were, on the threshold of his home. This awareness of all his thoughts as soon as they appear is called Dhāmmānupassanā Satipaṭṭhāna.

Vipassanā Bhāvanā begins

The following is the detailed instruction given to the Yogīs, by the Maharsi Sayadaw, the chief of Thar-tha-na Yeik-thar, a Vipassanā Bhāvanā Centre in Burma.

Concentrate on the abdomen. You will see, it is rising and falling. If rising and falling are not noticeable, put the palm of your hand on the abdomen for a few minutes. When you can notice rising and falling, you can take away the palm.

Then, when the abdomen rises because of inhaling, you must say mentally "Rising." When the abdomen falls because of exhaling, you must say mentally "Falling." While it is rising and falling, you must be fully aware of rising and falling. you must inhale and exhale as usual. You must not make any special effort. If you do so, you will soon be tired out.

While concentrating on rising and falling, your mind may wander away. As soon as you become aware of your thoughts, call them by their appropriate names. For example, if you are planning, say mentally, "planning, planning, planning." If you are solving a problem, say, "solving, solving, solving." If your mind is wandering, say, "wandering, wandering, wandering." If you are meeting somebody during mental wandering, say, "meeting, meeting, meeting." If, during the mental wandering, you are talking to somebody, say, "talking, talking, talking." You must call the thoughts by their appropriate names repeatedly, till they disappear. When these thoughts disappear, concentrate on rising and falling. While concentrating on this, if you want to swallow your saliva, say, "wanting to swallow." If you swallow it, say, "swallowing." If you want to spit, say, "wanting to spit." If you spit, say, "spitting." After that, concentrate on rising and falling. While concentrating on it, if you want to bend your head, say, "wanting to bend." When you are bending, say, "bending, bending." When you bend, bend slowly. If you want to raise your head, say, "wanting to raise." When you raise, say, "raising, raising, raising." Raise slowly. After that concentrate on rising and falling.

If a part of your body is aching because of too much sitting, concentrate on that spot and say, "aching, aching, aching" slowly. The ache may disappear after some time. If, however, you want to change your position, because it grows worse, say, "wanting to change." Call all the movements of your body by their appropriate names. For example, you want to raise your leg. Then say, "wanting to raise." While you are raising it, raise slowly, while saying "raising, raising" at every movement. If you want to stretch your leg, say, "wanting to stretch." And as you stretch slowly, say, "stretching, stretching, stretching" at every movement. If you want to bend your leg, say, "wanting to bend." And as you bend slowly, say, "bending, bending" at every movement. When you want to put it down, say, "wanting to put it down." As you put it down slowly, say, "Putting down, putting down" at every movement. As you put down your leg, if a part of it touches something, say "touching." After that, concentrate on rising and falling. While you are thus concentrating, you may feel hot on a part of your body. Do as you have done in the case of aching. Make constant effort to be aware. Awareness must not cease even for a moment.

Some people may have very strange experiences. Whenever their Samādhi gains momentum, they have unbearable pains, such as pain just above the abdomen; pain in the flesh as if they have been pierced with a sharp knife; burning sensation throughout their whole body; itching as if little insects are running to and fro on their body; intense cold throughout their body. However, these unbearable pains and sensations stop as soon as they stop their efforts at awareness. And these pains come back again, as soon as their Samādhi regains momentum.

If you have similar experiences, firstly concentrate on these pains. If they do not disappear in spite of the concentration, do not pay attention to them. Just concentrate vigorously on rising and falling. Do not worry. Do not be afraid. These are not extra-ordinary pains. These are just ordinary pains. These were there even before these Yogīs come to the centre. Due to lack of concentration, they were not aware of them. Some other matters in which they were interested had submerged these pains. When these interests are driven away by concentration, these pains become conspicuous. Therefore, if you come across such experiences, do not stop your Bhāvanā out of fright. Carry on. These pains can not endanger you. They will certainly disappear, if you persist in your Bhāvanā.

While concentrating on rising and falling, some people find themselves to be

swinging inadvertently. If you have a similar experience, just say, "swinging, swinging," while you are concentrating on it. If, in spite of this concentration, swinging becomes wilder, either lean against a wall or lie on your bed, while concentrating on it. Swinging will disappear.

Sometimes, while you are concentrating, you may have very queer sensation from head to toe. And you get very easily frightened even by small harmless noises. This sort of thing usually happens, when your concentration becomes very good.

If, while you are concentrating, you want to drink water, say, "wanting to drink water." If you want to get up from your seat, say, "wanting to get up." When you get up, you must be aware of every movement of your limbs. Concentrating on the body that slowly rises up, you must say, "rising, rising, rising" at every movement. If you have stood up, say, "standing up." If you look at the jug, say, "looking" or "seeing." If you want to go to the jug, say, "wanting to go." While you are going, say, "going, going" at every step. Or you may say "left, right." You must be fully aware of every step, from raising to dropping. If you are walking slowly, say, "Raising" when you raise your feet and say, "dropping" when you drop your feet.

When you can master the two stages of "raising" and "dropping," pick up one more stage like this. Say "Raising" as soon as you raise your feet. Say "Stepping" as soon as you step. And say "Dropping" as soon as you drop. Remember three stages --- raising, stepping and dropping. You must be fully aware of these three stages. Whenever you see the jug or something else, say, "seeing or looking." If you stand near the jug, say, "standing." When you want to stretch your hands towards the glass and the jug, say, "wanting to stretch." When you stretch your hands slowly towards the glass or the jug, say, "Stretching, stretching, stretching." As soon as your hands touch the glass or the jug, say, "touching." When you want to pour water into the glass, say, "wanting to pour." When you pour water slowly into the glass, say, "pouring, pouring."

When you want to bring the glass to your mouth, say, "wanting to bring." As you slowly bring the glass towards your mouth, say, "bringing, bringing, bringing." As soon as the glass touches your mouth, say, "touching." When your lips feel cold, say, "cold, cold." While you are drinking slowly, say, "Drinking, drinking, drinking." As water is going down the mouth and the throat, your mouth and throat feel cold. you must be fully aware of it and say all the time, "cold, cold, cold." When you are slowly putting back the glass or the jug, say, "putting back, putting back." When you want to drop your hands, say, "wanting to drop." When you slowly put your hands down, say, "dropping, dropping, dropping." If your hands touch your body, say, "touching, touching." If you want to turn back, say, "wanting to turn." When you turn slowly, say, "turning, turning, turning." When you walk back to your place, concentrate on the steps, just as you did when you came towards the jug. When you want to stand, say, "wanting to stand." While you are standing, say, "Standing, standing, standing." After standing there for a while, concentrate on rising and falling.

When you want to sit, say, "wanting to sit." When you are walking to the place where you are going to sit, concentrate on your steps as before. When you reach that place, say, "reaching." When you turn slowly, say, "turning, turning." When you want to sit, say, "wanting to sit." When you sit slowly, say, "sitting, sitting, sitting." You must be fully aware of every movement of sitting. Just after you have sat, there may be some movements of your hands and legs. Say appropriately, while you are concentrating on every movement. After that concentrate on rising and falling.

If you want to sleep, say "wanting to sleep". When you are lying down on your

bad, concentrating on every movement of your body, say "lying, lying, lying." When your head or body touches the pillow or bed, say "touching." Just after you have laid on your bed, there may be some movements of your hands and legs. While concentrating on every movement, say something appropriately. After that, concentrate on rising and falling.

While you are lying on the bed, you must be fully aware of every movement of your body; all feelings and all bodily reactions that give rise to feelings; all kinds of minds that appear; and all kinds of thoughts. When you have nothing particular to be aware of, then concentrate on rising and falling.

When you want to sleep, say "wanting to sleep, wanting to sleep." When your eye-lids become heavy, say "becoming heavy, becoming heavy." If your Samādhi is good, sleepiness may go and you may become fully awake. Then concentrating on your becoming fully awake, say "becoming awake, becoming awake." After that, concentrate on rising and falling. However sleepy you may be, you must not stop concentrating. It must be carried on at any cost till you finally fall asleep.

It is not possible to concentrate when you are asleep.

However, as soon as you are awake, you must be aware of it and say "becoming awake." In the beginning, it will be difficult to be aware, as soon as you are awake. If, therefore, you can not be aware of it, try to be aware of something as soon as you can. If you are thinking, you must be aware of it and say "Thinking, thinking." After that, concentrate on rising and falling. If you hear a certain sound, say "hearing, hearing." Then concentrate on rising and falling. You must be aware of all the movements, such as turning, bending, stretching and call each movement appropriately. If you think of the time, say "Thinking." If you want to get up from bed, say "wanting to get up." Be fully aware of all the movements that lead to your getting up from bed. As you slowly get up from bed, say "getting up, getting up" while concentrating on every movement of your body. Say "sitting, sitting" as soon as you have sat up. After that concentrate on rising and falling.

When you wash your face, when you take bath, when you answer your call of nature, you must be fully aware of everything — whatever you look at, whatever you see, whatever you hear, whatever you think, whatever you touch, whatever you pick up, whatever you do, not even excepting the cleaning of excreta with toilet paper. When you are washing your hands, you must be aware of the movements of the hands. You must be aware of the cold, if water is cold; you must be aware of the heat, if water is hot. After washing your hands, when you tidy your dress, you must be fully aware of every movement. When you come out of the bath room, concentrate on every step, as before.

When you are eating, if you see something, say "seeing, seeing." When you smash or cut or roll your food, say "smashing" or "cutting" or "rolling." When you touch your food, say "touching." When you slowly bring food to your mouth, say "bringing, bringing, bringing." If you bend your head, say "bending." If the food touches the mouth, say "touching." When you open your mouth, say "opening." When the food is put into the mouth, say "putting." When you close your mouth, say "closing." When you drop your hands, say "dropping, dropping." If it touches the plate, say "touching." When you raise your head, say "raising." While you are chewing your food, say "chewing, chewing, chewing." If you get the taste of the food, say "tasting, tasting." When you swallow, say "Swallowing, swallowing." If the food touches the throat, say "touching, touching." In this manner, try your best to be aware of everything while you are taking your food.

In the beginning, it may not be possible to be aware of everything. Do not get disappointed, if you can not concentrate properly. After you have built up Samādhi, It will be easy to concentrate on many more things than those that have been mentioned here.

(When you say something appropriately for what you are aware of, say mentally. You need not say aloud. Words, mentioned here as being appropriate, need not necessarily be taken. The Yogī may choose any words to suit his convenience. So long as the words convey to him the meaning of what he is aware of, it is correct.)

Higher form of concentration

After a few days, you will think that concentration on rising and falling has become very easy you may feel that, in addition to these two, you can put in one more Ārammana to concentrate on. At that stage you have built up Samadhi to a certain extent. Therefore you naturally feel that way.

You may concentrate on your sitting posture, besides rising and falling. Then concentrating on rising, fallings and sittings, you must say, "rising, falling, sitting." Just as you are fully aware of rising and falling, while you are saying, "rising, falling," you must be fully aware of sitting, while you are saying "sitting."

While you are lying on your bed, concentration should be transferred from sitting to lying. In this posture, you must say "rising, falling, lying." You must be fully aware of lying, just as you are fully aware of rising and falling.

When your samadhi becomes stronger, you may feel like adding one more Ārammaṇa for your concentration. Then you must concentrate on that part of your body, that touches the bed, besides rising, falling and lying. In this case, you must say, "rising, falling, lying, touching." You must be fully aware of all of these for – rising, falling, lying and touching. If you are sitting on a chair, say "sitting" instead of lying.

If it suits you more, while sitting, you may say. "rising, sitting, falling, sitting;" and while lying, you may say "Raising, lying, falling, lying."

While concentrating on one of the above sets of 4, if you happen to see ordinary objects such as chairs, bed, table etc., in the room, you need not be aware of these ordinary objects. Go on with concentration on one of these sets of 4. While concentrating on one of these sets, the sight of such ordinary objects can not lead your mind astray into some train of thought. However, if you intentionally look at some objects, even if they are ordinary, you must be aware of seeing them and say "seeing, or looking." After that, concentrate on one of the sets of 4.

If you see a special sight, such as a woman or a man, even if you do not look at it intentionally, you must say "seeing, seeing" many a time, before you come back to your set of 4.

In the case of the sound too, above rules apply. Do not mind ordinary sounds. Go on with your concentration on one of the sets of 4. However, if you happen to have listened intentionally, say "listening, listening" several times, before you come back to your set of 4. When you hear distinct sounds, such as singing, barking of dogs, crowing of cocks, chirping of birds, you must say "hearing, hearing" several times, before you come back to your set of 4.

If you are not aware of the fact that you are seeing or hearing, and as a result of this un-awareness, if you do not say "seeing" or "hearing," the sight or sound may lead

your mind astray into some train of thought. Such train of thought of thought may give rise to greed, anger, lust etc. If, because of this un-awareness, you are thinking or planning or having lust, say some appropriate words, as soon as you become aware of any of them, before you come back to your set of 4. If you do not cut off your train of thought, by being aware of it, it is quite possible that you may find it difficult to concentrate even on your usual set of 4.

Sometimes, it may happen like this. You will suddenly stand up, for getting to make note of your desire to stand up. You suddenly pick up an object from the floor, forgetting to make note of your desire to pick it up. You lie down suddenly on your bed, forgetting to make note of your bodily movements. You remember only after you have sat, or picked up the object, or laid on the bed, that you had forgotten to make note of your desire to sit; to make note of your desire to pick up; to make note of bodily movements. As soon as you are aware that you have forgotten to make note of any of these, say "forgetting, forgetting." After that, come back to your set of 4.

In the beginning, before you acquire Samādhi, you will find this kind of concentrating in accordance with 4 Satipaṭṭhānās, uninteresting and dull. You must be fully aware of this and say "uninteresting, uninteresting" or "feeling dull, feeling dull." Sometimes, you may doubt if this kind of concentration can lead to the annihilation of all mental defilements. Be aware of these doubts and say "doubting, doubting." Sometimes you expect that soon your Samādhi will become good. Be fully aware of it and say "expecting, expecting." Sometimes you may recall in the afternoon what you had experienced in the morning. You may recall in the evening, what you had experienced in the afternoon. Be aware of it and say "recalling, recalling." If you are trying to analyse these past experiences, you must be fully ware of it and say "analysing, analysing." you may feel disappointed, if your awareness is poor. Be aware of it and say "feeling disappointed, feeling disappointed." You become happy, when awareness becomes better. Be aware of it and say "feeling happy, feeling happy." In this way, you must be fully aware of whatever mental state you have. After making note of all the mental states, Whenever they appear, go back to your set of 4.

You must be fully and constantly aware of everything from the time you become awake, till you finally fall asleep at night. You must never lapse into un-awareness, even for a moment.

In the beginning, you may sometimes feel sleepy. You will be required to make great effort to keep yourself awake, every now and then. However, when your Samādhi becomes stronger, you will not feel sleepy. You will be cheerfully alert. The writer had seen a monk, who did not even have a wink for seven days and remained cheerfully alert.

In this course of instruction, 4 methods of Satipaṭṭhānā are fully mentioned.

- (1) Making constant efforts to be fully aware of all bodily movements is called Kāyānupassanā Satipaṭṭhānā.
- (2) Making constant efforts to be fully aware of all feeling and pains, aches, touches etc., that give rise to feelings, is called Vedanānupassanā Satipaṭṭhānā.
- (3) Making constant efforts to be fully aware of all desires to do something, to have something and to be aware of all mental states, is called Cittānupassanā Satipaṭṭhānā
- (4) Making constant efforts to be fully aware of all thoughts, is called Dhammānupassanā Satipaṭṭhānā.

Summary of instruction.

- (1) Be fully aware of all bodily and verbal movements, whether they are big or small.
- (2) Be fully aware of all the feelings, whether they are pleasant or unpleasant or indifferent.
- (3) Be fully aware of all mental states, whether they are good or bad.
- (4) Be fully aware of all of your thoughts.
- (5) When you have nothing to be aware of, always go back to your set of 4 -- rising, sitting, falling, sitting. (If you are lying on the bed, use, "lying" instead of "sitting.")

Special not for Yogīs

When sight or sound or smell or taste or touch or thought comes into contact with your eyes or ears or nose or tongue or body or mind, you must be aware of the contact at once. However, never concentrate on sight or sound or smell or taste or touch or thought. You must concentrate on the fact of your seeing or hearing or smelling or tasting or having a touch or thought. As soon as one of these ārammaṇas come into contact with the appropriate sense organ, you must divert your attention from the Ārammana to the fact of seeing etc. Outside Ārammaṇas must be shut off from your consciousness, as far as possible, by means of constant awareness. You have been asked to say, for instance, "seeing, seeing," when you see something. While you are saying "seeing, seeing, seeing" you must be concentrating on the fact of seeing, and not on the sight. You must do likewise, in the case of other Ārammanas. Your mind must stand still on your body and mind. You must not allow it to be distracted by any outside Ārammanas.

If you faithfully, earnestly and diligently follow the instruction, you will go up one stage of insight after another, till you finally reach Magga and Phala. "Insight" will be explained later on.

Can we really reach Magga and Phala through awareness?

It will be necessary to explain how you can acquire Magga and Phala only through awareness. If this is not explained, you are liable to doubt it. You are liable to doubt also if you will ever get even a glimpse of Nivāna during your lifetime. Therefore it is quite essential to explain to you how important awareness is to you, if you are in quest of Magga and Phala.

Mental defilements such as love, attachment, hatred, anger sexual desire etc., are originally nowhere in your mind. Only when eyes and sight, ears and sound, nose and smell, tongue and taste, body and touch, mind and thought, come into contact with each other, these defilements arise.

For example, let us say there is a woman in a part of the United States. Mr. A has never seen her. He has never heard of her. In fact, he does not even know that she has existed. Can Mr. A have love or attachment or hatred or sexual desire for this woman? No. only when he sees her, if she happens to be a charming lady, he will have either love

or attachment or sexual desire for her. If she happens to be an ugly, arrogant, uncultured lady, he will have anger or hatred for her.

When persons are not making constant efforts to be aware, in accordance with 4 Satipattāna, whenever they see, whenever they hear, whenever they smell, whenever they taste, whenever they feel touch, whenever they think, they generally have one or the other of mental defilements. Only on very, very rare occasions they may have such benevolence as Mettā, compassion, piety and so on. According to the Buddha, mind revels more in vice than in virtue.

If you concentrate on the fact of your seeing and not on the person, as soon as you see him, by saying "seeing, seeing, seeing" several times, the train of thought that always follows six Arammanas, such as sight, sound, smell, taste, touch and thought, cannot take place. If the usual train of thought can not take place, there will be nothing that will give rise to mental defilements. Therefore, either greed or anger or lust etc., does not arise at all.

In the beginning, since your Samadhi is not firm as yet, you may not be able to keep the mental defilements out completely. Your awareness of the fact, that you see something, takes place long after the train of thought had followed the sight. However, when your Samadhi becomes firm, as soon as you see a sight, the awareness of the fact of seeing is automatic. Verbal confirmation of your awareness of seeing is also automatic. Therefore the sight, or for that matter, sound, or smell or taste or touch or thought remains as it is and train of thought that usually follows ārammanas has no chance to come in. Since train of thought has no chance to come in, you do not know what you see. And since you do not know what you see, mental defilements can not arise at all.

Two or three different minds can not take place simultaneously. Only one mind can take place at a time. Therefore so long as there is mental awareness, no train of thought can take place. When there is no train of thought, there can be no mental defilements, since it is the train of thought that invariably gives rise to these mental defilements.

Kindly forgive the writer, if he is found to be redundant. He is trying to emphasize one very important point here, that constant awareness can shut out mental defilements that usually arise, as a result of seeing, hearing etc.

This keeping out of the mental defilements by means of constant awareness is the 1st important point of awareness. The Buddha praised and called the person who could thus keep out mental defilements by means of constant awareness, Tadāmganibbuta. It means a person who is temporarily devoid of mental defilements.

Awareness has two other important points.

2nd important point will be dealt with now. The mind, that is constantly aware, always stands still on either the body or the mind. The mind that always stands still on either the body or the mind, can perceive Aniccā, Dukkha, Anattā of body and mind. How they are perceived will be explained later on.

Let us now come to the 3rd important point. Those persons, who have constant awareness, gain one insight after another, till they finally gain Magga and Phala. The insights, which they gain, are in the following order.

1. Nāmarūpa-paricehedanāṇa
2. Paccaya-pariggahañāṇa
3. Sammasanañāṇa
4. Udayabhayañāṇa
5. Bhangañāṇa
6. Bhayañāṇa
7. Ādīnavañāṇa
8. Nibbidāñāṇa
9. Muncitukamyatāñāṇa.
10. Paṭisañkhāñāṇa
11. Sañkhārupekkhāñāṇa
12. Aṇulomañāṇa
13. Gotrabhūñāṇa
14. Maggañāṇa
15. Phalañāṇa

These insights will be explained later on.

Chapter V

Experiences of a Yogī

The writer wants to advise the Yogīs to read Chapters V and VI only after they have got Magga and Phala. Otherwise the advance knowledge of the experiences may interfere with their Bhāvanā. During Bhāvanā, the Yogī may frequently think of the experiences, which he has read. He may frequently compare his own experiences with those mentioned in the book. He may get disappointed if he does not get those experiences as quickly as he wishes. Thus his awareness may be very seriously damaged. The Maharsi Sayadaw mentioned in his book that many Yogīs frequently falter when they reach Sanikhārupekkhañāṇa, which is the spring-board for reaching Magga and Phala. Among such Yogīs, those who have advance knowledge of experiences are the majority.

After he has got Magga and Phala, he should read these two chapters again and again, in order to compare his own experiences with those mentioned there. This frequent comparing is a very worthy effort.

If, however, a Yogī is very keen to read them before he practises Bhāvanā, he may do so on one condition what he forgets what he has read, during the course of Bhāvanā.

The Yogī should be forewarned that his experiences need not necessarily be on all fours with those in the book. Some may be similar and some may be even different. Since it is impossible to mention each and every experience in the book, a Yogī should not be disappointed, if he does not find his experiences there. Whatever his experiences may be, he must tell everything to the instructor. The experienced instructors know at once whether the Yogī's experiences are in conformity with the teachings of the Buddha.

Stages of Insight.

In Burmese version of Pāli, Magga is called Maggāñāṇa. Phala is called Phalanāna. Before reaching, Magganāna. and Phalanāna, a yogī has to pass through 13 other Ñāṇa, Ñāṇa is generally translated as insight.

A ñāṇa is kind of spontaneous realization of the true nature of mind and matter. This realization is not received as a result of thinking or reasoning. It is born out of constant awareness of matter and mind.

Some of the realizations are very simple. Even a man in the street knows the facts perceived during some realizations without practising the Bhāvanā. The facts in some other realizations can be easily understood, after a bit of observation or thinking or reasoning. If it is only for the sake of knowing these facts, Bhāvanā is not necessary. But realization is quite different from knowing the facts.

The writer wants to submit a personal experience of his, in order to make the difference quite clear. After he has seen the picture of the Empire Building in New York and has read an article about it, he exclaimed "A huge building." After some time, he visited New York. As he stood a few yards from the Empire Building and gazed at it for a few minutes, he exclaimed "A huge building." After this, he took the lift and went up to the top. As he was gazing at the traffic from the top of the building, he exclaimed again "a huge building." And he was filled with thrills.

The first exclamation was born out of book-knowledge. The second was born out

of observation. The third was born out of personal experience.

Many people are saying that every being has two entities — mind and body or matter. Out of these many, some learn this fact from books and some from observation, thinking and reasoning. However, when a Yogī says every being has two entities — mind and body or matter, he says it in a different way. He has seen, through constant awareness, the working of the mind in one way and the working of the body in another way. The realization is so called because it is born out of the Yogī's perception as a result of constant awareness, of the two entities, working in two different ways. And after this realization he is filled with a sort of intellectual satisfaction.

The realization seldom takes place more than a few seconds. The Yogī should not allow it to recur again and again. After once or twice, concentrating on the fact of its recurrence, he must say "recurring, recurring" till recurrence stops. Frequent recurrence may weaken awareness and there is the danger of this realization degenerating into thinking and reasoning.

When the Yogī has acquired the 1st insight, his mind becomes fully purged of faith in Soul, Ātman, Attā, Leipyā kaung etc. When he has acquired the second insight, his mind becomes fully purged of doubt about Kusala Kamma and Akusala Kamma as being the cause of past, present and future a chain of rebirths. When he has acquired the fourth insight, there dawns upon him a realization that can distinguish the correct from the incorrect path of Bhāvanā. When he has acquired the fifth insight, there is born in him a faith that the course of awareness, which he is practising is indisputably correct for acquiring magga and phala.

The mind that is purged, the realization that dawns, the faith that is born are called Visuddhi, which means cleanliness. However, cleanliness at this stage is not yet stable. It may disappear, if the Yogī discontinues the practice of the Bhāvanā. Only after he has acquired Magga and Phala, it becomes fully confirmed and permanent. Then it shall never disappear. When the Yogī acquires 1st magga, his mind becomes fully and permanently purged of 1) all mental defilements that can make him kill, steal, commit wrongful intercourse, lie and take liquor and drug; 2) faith in Soul, Ātman, Attā, Leik-pya-kaung; 3) doubts about Buddha, Dhamma and Saṅgha. Therefore the 1st Magga is also called cleanliness.

The Ma-har-si Sa-yar-daw, who is the chief of Thar-tha-na-yeik-thar, a Vipassanā Bhāvanā centre in Burma, has written a book, called Wipāt-tha-nar-shu-nee-kyan. It is a wonderful book on Vipassanā Bhāvanā. In that book, he mentioned, among other, stages of insight, based on the teachings of the Buddha, his own experiences as well as those of his disciples. Most of the following are taken from that book.

At this point, the writer must admit that due to his misunderstanding of certain interpretations in the Maharsi Sayakaw's book, or due to difficulty in translating them into English, there can be errors in mentioning the stages of insight in this book. If there are errors, these are entirely his own.

1. If a Yogī practises Bhāvanā, in accordance with the instruction, given in the preceding chapter, he will get Samādhi, in due course. When his Samādhi becomes sufficiently strong, he will be aware that the rising and the mind that is aware of the rising, the falling and the mind that is aware of the falling, the sitting and the mind that is aware of the sitting, the bending of the hand and the mind that is aware of the bending, the stretching and the mind that is aware of the stretching, the raising of the feet and the mind that is aware of the raising, the stepping and the mind that is aware of the stepping, the lowering and the mind that is aware of the lowering and so on, are attached to each

other like pairs. When awareness is quite strong, the Yogī will realize that the rising is one entity and the awareness is a different entity, that the falling is one entity and the awareness is a different entity and so on. In this way, he will have a very clear realization of the existence of two different entities — Rūpa (matter) and nāma (mind). Soon it will become clear in his awareness that the mind is flying towards Ārammaṇas such as rising, falling, sitting, standing, bending, stretching and so on. When this fact becomes clear in his awareness, the Yogī is said to have perceived the true nature of the mind, i.e., the mind always flies or runs or moves towards Ārammaṇas

In Visuddhimagga, which is regarded as one of the most authoritative commentaries, it is said that in order to be able to see clearly the flying or moving or running nature of the mind, the Yogī must try to be steadfastly aware of Rūpa, such as rising, falling and so on. The more steadfast his awareness of the Rūpa becomes, the more clearly he will perceive the nature of the mind.

When the existence of the two entities becomes very clear in his awareness, if the Yogī is not well versed in the teachings of the Buddha, he may get this kind of realization. "There are only two entities — rising and awareness; falling and awareness; sitting and awareness; bending and awareness and so on. There is nothing besides these two. A human being is nothing but these two. A man is nothing but these two. A woman is nothing but these two. Besides these two, there is no such thing as Soul or I or Attā. He gets this kind of realization during his awareness of Ārammaṇas, such as rising, falling, sitting, stretching and so on.

If, however, the Yogī is a person who is well versed in the teachings of the Buddha, his realization may be somewhat modified. Since he sees only two entities — Rūpa and Nāma, in his awareness, he may realize in this way. "It is true that there are only two entities — Rūpa and Nāma. Besides these two, there are no other separate entities, such as man or woman or soul or I or attā. There exist only the Rūpa (matter) that the Nāma (or mind) is aware of and the Nāma that is aware of the Rūpa. Only these two entities are called beings, men, women etc."

Whenever a Yogī has such realizations, he must not allow them to recur again and again. He must be aware of the recurring and say "recurring, recurring" till the realizations stop. And when they stop, he must concentrate on his set of 4 — rising, sitting, falling, touching.

2. When Samādhi grows stronger, the Yogī is aware as soon as he has desire to move any part of his body. In the beginning of the Bhāvanā, he is not fully aware of the desire, as soon as it appears. Even though he is saying "desiring, desiring," he generally says so only after the desire has disappeared and that part of the body has already moved as a result of the desire. However, when Samādhi grows stronger, as soon as the desire to bend his arm appears, he is fully aware of it. Therefore, he can say "desiring to bend" simultaneously with the appearance of the desire to bend. In the case of other movements also, desire to move and awareness of it take place simultaneously. The awareness of the movements takes place, only after the awareness of the desire has taken place.

In the beginning of the Bhāvanā, since generally he misses the desire and says "desiring, desiring" only after that part of the movement has already started, he thinks that the body moves quicker than mind. When the Samādhi grows stronger, he feels as if his awareness even precedes the desire and seizes it as soon as it appears, just as a stork, sitting by the side of a stream, picks up the fish as soon as it jumps out of water. At the stage he begins to see very clearly that mind moves faster than body. Since he is

fully aware of every desire and every appropriate movement that follows desire, he realizes that desire is the cause and appropriate movement of the body is the effect.

Because of his constant awareness, he sees the weather has effect on his body -- the cold weather has cold effect and the hot weather has hot effect.

While taking his meals also, because of his constant awareness, he clearly sees the food has effect on his body --- the weakness is replaced with strength and vigour.

While he is concentrating on his set of 4 -- rising, sitting, falling, touching, he clearly perceives that his awareness is jumping from rising to sitting, from sitting to falling, from falling to touching, from touching to rising and so on. And when he suddenly sees a picture on the wall, his awareness leaves his set of four for the picture. While he is saying "seeing, seeing" as a verbal confirmation of his awareness, he hears the barking of a dog. Then his awareness leaves the picture and flies to the sound. While he is saying "hearing, hearing", he suddenly becomes aware of a desire to scratch an itch on the left thigh. After he has said, "desiring, desiring," he is aware of every movement of his hand, stretching to scratch the itch. He says "stretching, stretching." When he scratches, he says "scratching, scratching." At that moment, a thought- Ārammaṇa of his favourite curry of pork cooked with dried mango appears. So he says, "appearing, appearing." All of a sudden, he is aware of the saliva flowing on his tongue. While he is saying "flowing, flowing," the thought-Ārammaṇa of pork curry reappears. He says "reappearing, reappearing" and ----- after a few moments, he becomes annoyed because his favourite pork curry refuses to go. Therefore he will be saying either "being annoyed, being annoyed" or "refusing to go, refusing to go."

One day, before he came to the Bhāvanā centre, he and his wife went to see a movie, after they had enjoyed their favourite curry of pork. So while he is saying, "refusing to go, refusing to go," a thought-Ārammaṇa of their visit to the movie appears. So he says "visiting movie, visiting movie." While he is making this mental confirmation of his awareness, he felt a pain on the right thigh, as it is strongly pressed against the chair. So he says "paining, paining." When he is aware of the desire to move that thigh, he says, "desiring, desiring." Then he is aware of every movement of the thigh and says "moving, moving." All of a sudden, the strong smell of fried chilly enters his room. He says "smelling, smelling." After a moment, he becomes annoyed and says "being annoyed, being annoyed." And after that while he is concentrating on his set of 4, he suddenly perceives that whenever there is an Ārammaṇa there is awareness.

Sometimes, when his Samādhi becomes weak, his mind wanders. His mind is deeply absorbed by certain important affairs of his or by certain pleasant memories in which he takes keen delight. As soon as he becomes aware of this wandering, he forgets his set of 4. For a moment, he does not know what to do. He then suddenly perceives that there is no awareness, when there is no Ārammaṇa.

From such experiences, he realizes --

1. that there is awareness because there is Ārammaṇa
2. or that Ārammaṇa is the cause and awareness is the effect;
3. or that there will be no awareness, when there is no Ārammaṇa
4. or that there will be no effect when there is no cause.

From such experiences, he will also realize that he sees because there are eyes and sight; he hears because there are ears and sound; he smells because there are nose and smell; he tastes because there are tongue and taste; he feels the touch because there are body and touch; he thinks because there are the mind and the thought-Ārammaṇa. Or, in other words, eyes and sight are the cause and seeing is the

effect. Also in the case of hearing, smelling, tasting, feeling the touch and thinking, the Yogī will easily realize, which is the cause and which is the effect.

From such experiences ---

- 1) he will also realize that sometimes matter is the cause and mind is the effect, (For example, rising, sitting, falling, touching are the cause and awareness of them is the effect.)
- 2) he will also realize that sometimes mind is the cause and matter is the effect, (For example, desire to stretch is the cause and the stretching of the hand is the effect.)
- 3) he will also realize that sometimes mind is the cause and mind is the effect, (For example, thought - Ārammaṇa of an enemy is the cause and anger is the effect.)
- 4) he will also realize that matter is the cause and matter is the effect. (For example, food is the cause and strength and vigour are the effect; cold or hot weather is the cause and cold or hot body is the effect.)
- 5) he will also realize that life is nothing but the sum-total of bodily, verbal and mental activities, generated by the interplay of mind and matter as cause and effect.

The Yogī is particularly struck by the total absence of the work of any outside agency in all of these activities, except the interplay of mind and matter as cause and effect.

Before he practices Bhāvanā, even though he accepts Kamma as the cause of rebirths and all the good and bad things in life, his faith is not stable. Sometimes he believes in Kamma and sometimes he has doubts about Kamma. However, when he reaches the present stage of Bhāvanā, his doubts about Kamma disappear and he begins to perceive very clearly the great cycle of life in which the interplay of mind and matter as cause and effect.

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Out of this clear perception, he gets a spontaneous realization that Kamma or, in other words, what a being decides or speaks or does, is the cause of endless chain of the past, present and future rebirths and all the good and bad things of life that follows every rebirth,

The Yogī must not allow this realisation to recur again and again. After once or twice, be aware its recurring by saying "recurring, recurring" till it disappears. Then the Yogī must concentrate on his set of 4.

3. When Samādhi grows stronger, many Yogīs experience a good deal of unpleasant feelings, such as, itches, burning sensation, pains, aches, heaviness, strange feelings as if he is tightly bound with ropes or put into a very narrow hole. However, when he stops his Bhāvanā, these unpleasant feelings disappear. And when he carries on his Bhāvanā, these unpleasant feelings re-appear. The Yogīs need not worry about them.

When they reach this stage of the Bhāvanā, such unpleasant feelings generally appear. If they concentrate on them and say "itching, itching" or "paining, paining" or some other appropriate words, as a confirmation of awareness, these unpleasant feelings will gradually disappear.

In addition to these unpleasant feelings, the Yogī may feel as if he is seeing strange sights, such as, the Buddha and his disciples, moving in the sky, some persons whom he loves and reveres, forests, mountains, gardens, picturesque clouds, decomposed carpses, human skeletons, disintegration of animate beings and inanimate objects, condemned beings in hell, Devas and so on. He may also feel as if he is seeing himself bleeding or cut into pieces, or becoming decomposed. He may also as if he is actually seeing his bones, flesh, sinews, entrails and so on. These are only figments of his imagination. At that state of Bhāvanā, his Samādhi is so very good that as soon as he imagines something, these figments suddenly appear.

Whenever these appear, the Yogī will be aware of them and say "seeing, seeing." However, if the Yogī is interested in these strange sights or if he is overcome with fear, after seeing such sights, these will not disappear soon. Otherwise, after saying "seeing, seeing" once or twice, these will disappear.

At this stage, the Yogī should take great care that imaginations do not disturb concentration.

Some Yogīs do not have such experiences and they will become bored after concentrating for a long time on their regular set of 4 -- rising, sitting, falling, touching. Then they must concentrate on this fact and say "being bored, being bored" until boredom disappears.

When the Yogī reaches this stage of Bhāvanā, his concentration has considerably improved. Therefore whenever he is aware of an Ārammaṇa he is clearly aware of its beginning, middle and end. In the past, he left the old Ārammaṇa, whenever there was a new Ārammaṇa. He was not clearly aware of the disappearance of the old Ārammaṇa. But now, it is different. He leaves the old for the new Ārammaṇa only after he is clearly aware of the disappearance of the old Ārammaṇa.

1) When his concentration is particularly good, as he very clearly perceives the sudden appearance and disappearance of Ārammaṇas, he gets a spontaneous realization that all Ārammaṇas come and go, they are not permanent.

2) In addition to this, he will also get a new realization that impermanence can never be a source of bliss, it can cause only misery. Or he will get this kind of realization that beings are attached to life because they are ignorant of its impermanent nature. Or he will get the realization that life is terrible and that because of impermanence, beings can die at any moment.

3) In addition to these two, he will get a new realization that no one can change this impermanence into permanence since impermanence takes place in accordance with Laws of Nature.

The first, second and third realizations indicate respectively the Aniccā, Dukkha and Anattā nature of mind and matter.

From the known, the Yogī jumps to the unknown and realizes that Aniccā, Dukkha and Anattā nature is inherent in every mind and matter, without exception.

When the Yogī has such realizations, he must not allow them to recur more than once or twice. And he must concentrate on his set of 4 rising, sitting, falling, touching.

4. While he is concentrating on his set of 4, his awareness improves. Before he reaches this stage, while he was inhaling, he was aware of only one rising of the

abdomen. Now because of his improved awareness, he becomes aware of several stages of rising. In the past, while he was exhaling, he was aware of only one falling of the abdomen. Now he becomes aware of several stages of falling. In the case of other bodily movements also, such as bending, stretching, sitting, standing, lying etc., he becomes aware of many more stages of movements.

Throughout his body also, he becomes aware, in quick succession, of almost all the twitchings, which he was not aware before. Some Yogīs become aware, in quick succession, of extremely alight itchings and pain throughout his body.

During such an extremely quick succession of awareness, it will not be possible for the Yogī to say something appropriate as a confirmation of his awareness. So whenever an Ārammaṇas appears, he should only try to be aware, without saying anything. However, there are some Yogīs who feel that their concentration becomes weak, if they do not say something appropriate. In their case, they may say something as usual. But since, Ārammaṇas appear in extremely quick succession, they should not make any special effort to say something for every Ārammaṇa. If they do so, they will get exhausted. Therefore, they should say something as far as they can without making any special effort. Even if they fail to make verbal confirmations for four or five ārammaṇas at a time, it does not matter. So long as they are aware of these Ārammaṇas, they are quite correct.

At this stage, Samādhi is in a very fine state. Whenever there is an Ārammaṇa, it appears as if awareness is rushing straight into it. Sometimes it also appears as if the Ārammaṇa itself is directly falling on the awareness. The Yogī's awareness is not vague. He can vividly distinguish one Ārammaṇa from the other. Because of this powerful Samādhi, if only he follows the Ārammaṇa, as each appears, he can be aware of all the Ārammaṇa, as they come and go, although the speed with which they come and go is incredibly swift.

At this stage, he may have a spontaneous thought, that there is nothing more to be aware of, since he is aware of all matters and minds coming and going in the form of Ārammaṇa, in extremely quick succession. This thought will fill him with thrills and he will say "Thrilling, thrilling" till thrills disappear.

Because of this improved Samādhi, the Yogī will suddenly feel as if the atmosphere around him becomes illumined. In whichever direction he may look, he feels as if he sees some pleasant lights.

Because of his steadfast awareness, that he may get Pīti. It is a kind of ecstasy, which a Yogī usually gets when his Samādhi becomes strong. Because of this ecstasy, pleasant tremors pass through different parts of his body. This ecstasy may cause tears to roll down the eyes. The Yogī may feel as if he is riding a merry-go-round.

He may also get Passaddhi. It is a state, in which the body as well as the mind become completely devoid of tension and discomfort. Because of this Passaddhi, he feels very pleasant and comfortable, while he is either sitting or standing or walking or lying. He may also get Sahutā. It is a state in which he becomes very much lightened and nimble. In this state, the Yogī can sit and practise Bhāvanā for a long time at a stretch, without getting tired. His awareness also remains as good as ever. Throughout that long stretch, he is free from such unpleasant feelings as, aching, paining, having burning sensation, feeling tired and so on. In that state, he is sometimes visited by virtuous thoughts, such as, to refrain from committing sins, to help others, to make a vow to practise Bhāvanā regularly throughout his life and so on.

He may also get Saddhā. It is undiluted faith in the Buddha, Dhamma and

Saṅgha. Because of this faith, he may have feelings of exultation. It may last a long time. During that moment, some Yogīs exclaim exultantly “Oh Buddha, it is true that you are omniscient. It is true there is nothing besides mind and matter. It is true that all mind and matter are impermanent; impermanence can cause only sufferings; mind and matter are impervious to any agency, other than Law of Nature, to which they are subject.” After such exclamations, they get intellectual satisfaction.

At this stage, the Yogī may have a great surge of desires to meet his friends and to explain to them his experiences, or to bring them to the centre to practise Bhāvanā. Because of strong Samaādhī, he feels as if his awareness is automatic, without any effort on his part. Before he reaches that stage, he sometimes felt bored. But when he reaches this stage, boredom is conspicuous by its absence. He is aware that he becomes genuinely interested in the Bhāvanā.

Here the Yogī must be given a note of warning. The strange but pleasant lights he sees around him, the feelings of exultation he has, the wonder which his surprisingly steadfast awareness has caused in him, may conspire and lend him astray from the Bhāvanā. At the Bhāvanā centre, there were many cases of Yogīs, who have become victims of this conspiracy. Some wept bitterly when they found that together with Samādhī, the light, the feelings of exultation and the steadfast awareness, in which they had taken keen delight, had disappeared.

Therefore, when the Yogī sees the lights or when he has feelings of exultation or when he is wondering at the steadfast awareness, he must be aware that these are dangerous conspirators. He must not allow himself to hanker after them. As usual, he must say “seeing, seeing” or “exulting, exulting” or “wondering, wondering” or some other appropriate things, till these conspirators disappear. In the beginning, the Yogī might find it difficult to combat these conspirators, since he himself is very fond of them. But with perseverance and knowledge of the evil consequences, he will triumph over them.

In certain cases, the light may be quite strong. It might not disappear. In such cases, the Yogīs should ignore it entirely and concentrate on other Ārammaṇas as each appears on the sense organs. If they have even a slight desire to know whether there is light around, they will see the light. So the Yogī must ignore it completely.

It will be very helpful, if the Yogī can concentrate, for a few moments, on the disadvantages of hankering after conspirators, such as, pleasant lights, pleasant feelings, bewildered emotions for his steadfast awareness and the advantages of concentrating on the Ārammaṇas, as each appears on the sense organs. He should also warn himself sternly that lights etc. will lead him astray and that only constant awareness of Ārammaṇas will lead him on to Magga and Phala. And then, let him concentrate as usual, on the Ārammaṇas, as each appears.

While he is thus concentrating on the Ārammaṇas, as each appears, he will clearly perceive the sudden appearance and disappearance of each Ārammaṇa. Every time he is aware of the sudden appearance and disappearance of each Ārammaṇa, he gets a spontaneous realization that the Ārammaṇa that appears, passes away on the spot where it appears. He may also get the realization in every movement, the preceding stage of the movement is entirely independent of the following stage or the preceding stage dies before the following stage begins. Therefore he becomes perfectly satisfied that mind and matter are not permanent. Sometimes, he gets intellectual satisfaction from the knowledge that Impermanence can cause only suffering. Sometimes, the realization that there is neither attā nor soul, gives him

immense pleasure.

After a little while, this kind of intellectual satisfaction may lead the Yogī to think that he has known all and that there is nothing more to know about mind and matter. And as a result of this kind of thinking, he may suspend his Bhāvanā, every now and then. It is wrong to do so. He has not yet come to the end of the journey. He has a long way to go. Therefore he must work harder, without interruption.

5. When Samādhi grows stronger, the Yogī clearly sees only the end of the Ārammaṇas, without seeing clearly their beginning. When the Yogī sees like this, he thinks that Ārammaṇas are disappearing faster than before. In fact, Ārammaṇas are not disappearing faster than before. But, because of his better Samādhi, he sees more. The explanation is as follows.

In the past, while he was concentrating on rising of the abdomen, he was aware of the rising only. But now, while he is concentrating on the rising, he is aware not only of the disappearance of the rising, but also of the disappearance of the mind that is aware of the disappearance of the rising. He clearly perceives the disappearance of both the rising and the mind that is aware, the latter following the former in quick succession. Also in the case of other Ārammaṇas, such as, falling, sitting, standing, bending, stretching, aching, itching, scratching and so on, he perceives clearly the disappearance of the Ārammaṇas as well as the mind that is aware.

Some Yogīs, whose Samādhi is particularly good, can go up to the 3rd step.

1st Step

The 1st mind is aware of the disappearance of the Ārammaṇa.

2nd Step

The 2nd mind is aware of the disappearance of the 1st mind.

3rd Step

The 3rd mind is aware of the disappearance of the 2nd mind.

However, if a Yogī can go up to the 2nd step, it is quite enough. When this kind of awareness becomes constant, the Yogī's perception of Ārammaṇas becomes radically changed. Whatever he may see, he does not see the form. He sees only the disintegration that is taking place. For example, when he sees a person, he does not see the head, body, hands, legs etc. He sees only something that is disintegrating.

When he hears a sound, he only hears the sound. He does not know what sound it is. Moreover, before he reaches this stage of Bhāvanā, when he heard a sound, it appeared to be continuous. But, at the present stage, the sound is not continuous. It is broken up into small batches. He is clearly aware of the disappearance of each batch.

Also in the case of other Ārammaṇas, such as, smell, taste and touch, he has similar experiences.

Therefore, in the beginning of this stage, some Yogīs think that something is wrong with their awareness or health or sense organs. It is wrong to think like this. The explanation of these strange experiences will be as follows.

When a person has no Samādhi, whenever he sees a sight, he sees only the illusion. He never sees the reality. Also in the case of other Ārammaṇas, such as, sound, smell, taste, touch, what he hears, what he smells, what he tastes, what he feels from the touch, are illusions. They are not realities.

In the introduction, under Vithī mind, it has been mentioned that out of 14 minds in a Vithī, only the second mind comes into contact with the Ārammaṇa. The rest are thoughts and Javana. They always conspire together to create illusions. Therefore, a person, without Samādhi, never has a chance of coming into contact with the reality of

mind and matter.

However, when he has sufficient Samādhi, the thoughts and Javana that always stand between him and the realities, have no chance to appear. Therefore he sees the realities. Only when he suspends his awareness, the illusions will re-appear. So long as he has constant awareness, the illusions will have no chance to re-appear.

Moreover, even though the awareness of the Yogī is constant and is taking place in quick succession, whenever Ārammaṇas appear, he may feel that there is a gap between one awareness and the other. It is good for him to feel like that because it is a sign that there is an improvement in his Samādhi.

In the introduction, under Viñhī and Bhavaṅga minds, it has been mentioned that the life of matter is equivalent to 17 consecutive minds; that as soon as a Ārammaṇa, which is matter, expires, the mind drops back to its old Ārammaṇa; that only when the next Ārammaṇa appears, it jumps forth to the new Ārammaṇa, and that, therefore, there is a gap between one awareness and the other. A person, without Samādhi, can never be aware of this gap. It is so extremely delicate that even persons with weak Samādhi can not be aware of this gap.

Sometimes, at this stage, awkward incidents can take place. For instance, as soon as there is desire to bend his hand, the Yogī is aware of this desire. And since the mental stimuli is broken up by the awareness, the Yogī finds himself unable to bend his hand for a moment. Also in other movements, he finds similar experiences. This is a good sign. It shows that his Samādhi is improving. When the Yogī reaches such a stage, he should give up his usual set of four. He should concentrate on the Ārammaṇa, as each appears on the sense organs. Only when he becomes tired, or when some powerful distractions disturb his awareness, he should revert to his usual set of four. And as soon as he regains his steadfast awareness, he should abandon his usual set of 4 and concentrate on Ārammaṇa as each appears on his sense organs.

6. After he has constantly seen the disappearance, in quick succession, of Ārammaṇa and the minds that are aware of such disappearances he has a spontaneous realization that, in the past, mind and matter, would have been impermanent, as they are at present and that they will be impermanent in the future also. The Yogī must be aware of this realization and say "realizing, realizing" till it disappears.

Moreover, in between the awareness of Ārammaṇa, the Yogī becomes aware of a certain feeling of dread in him. It is not like the feeling of dread one usually has when he encounters a dreadful animal or apparition or object. It is a feeling of dread born out of the deep knowledge of the impermanence of mind and matter. He must be aware of it and say "dreadful, dreadful," whenever it appears.

This feeling of dread pervades all his thoughts. For instance, he thinks of rebirth. And there is this feeling of dread for it. Because he sees it as a source from which the continuous process of impermanence will spring. He thinks of life. And there is this feeling of dread for it. Because he sees it as nothing but the continuous process of impermanence. He thinks of illusions, which beings encounter every moment of their life. There is this feeling of dread. Because he sees them as sources where all mental defilements are bred.

Whenever he has such realizations, he must be aware and say "realizing, realizing" till these realizations disappear.

Because of this pervasive feeling of dread, the Yogī will become very much depressed. The Yogī should not get disappointed on account of these dread and depression. It is a good sign to have dread and depression, at this stage. It shows that

the Yogī is on the right track of Bhāvanā.

However, he must not allow his thoughts to dwell at great length on the dreadful nature of impermanent mind and matter. If he thinks of it too much, his Samādhi may become weak and his dread will cease to be one born out of awareness. It may change into a sort of dread born out of ordinary thinking. In the case of the feeling of dread, which is born out of awareness of impermanent mind and matter, the Yogī does not find it unbearable. But when it is born out of ordinary thinking, he will find it unbearable. He will sweat. He will be trembling. He may even find himself in a rage. Therefore, if realizations recur more than once or twice, he must, as usual, say "recurring, recurring" till they disappear. Then he must concentrate on Ārammaṇas, as each falls on sense organs.

7. The previous state, this stage and the following stage are one and the same. One differs from the other only in degree, not in kind.

When the Yogī reaches this stage, he becomes aware of the impermanence of the Ārammaṇa as well as the mind that is aware of the Ārammaṇa, more clearly than in the previous stage. Therefore his abhorrence of mind and matter grows. Now and then he will blame impermanent mind and matter as bad, useless, dangerous; he blames rebirths as being the source which produces sufferings, such as old age, disease, death, worries extreme miseries due to separation from dear ones and so on; he blames illusions that hide the reality from being seen; he blames all attempts to cling to life, that is impermanent and so on. Every time he blames, he will be aware of it and say "blaming, blaming."

At this stage, he will feel as if his whole body is very rapidly disintegrating. Some Yogī feel as if their bodies become very rapidly decomposed and rotten.

8. The Bhāvanā requires every Yogī to be aware of Ārammaṇas, as each appears on the sense organs. Ārammaṇas are nothing but matter and mind. Therefore, when the Yogī reaches this stage of Bhāvanā, because of his abhorrence of mind and matter, his enthusiasm for Bhāvanā wanes. He feels like giving up Bhāvanā, in order to get rid of the awareness of mind and matter, which he abhors. However, he finds himself unable to give it up. Because of his strong Samādhi, Bhāvanā appears to become automatic. Without much effort on his part, he is aware of every Ārammaṇa that appears on his sense organs. At that stage, he is very much like a man in the story. The man has to pass through a certain road, which is fully covered with dirt, mud and excreta. He loathes to set his feet on the road. However, since he has a very urgent business to attend to, at the other end of the road, he has to go in spite of his disgust. Therefore even though he hates to be aware of mind and matter, he has to carry on Bhāvanā, since the road towards the complete annihilation of mind and matter, lies through Bhāvanā.

Before Bhāvanā, or even in the beginning of it, when the Yogī thought of affluent and powerful persons, Devas and Brahmas, he felt very much attracted by them. However, when he reaches this stage of Bhāvanā, the thought of them fills him with abhorrence, since he sees only the reality, that is, the rapid disintegration, without seeing illusions, such as forms, radiance, charm, beauty etc.

9. When he reaches this stage, because of his strong abhorrence of mind and matter, he clearly feels as if a strong impulse is driving him away from the awareness of mind and matter. He begins to feel that it will be ideal if there are no Ārammaṇas, no sense organs and no mind since they are the causes of suffering; that it will be ideal, if he can escape from these causes of suffering; it will be ideal if he can reach that place where such causes are totally absent.

The Yogī should not miss these thoughts. But do not let them recur more than

once or twice. If these recur more than twice, say "recurring, recurring" till they disappear.

10. Some Yogīs think that it will be better to suspend their practice of Bhāvanā, since they are aware only of the most depressing and unpleasant things. If a Yogī has such thoughts, he should say "thinking, thinking" till these disappear. However, some Yogīs find it difficult to get rid of these thoughts. So after some efforts, they run away from the centre. But, to their amazement, they find that they can not get rid of Bhāvanā. Even at home, they are aware of every Ārammaṇa, that falls on any one of their sense organs. Therefore, after some time, they come back to the centre to continue their practice of Bhāvanā.

When a Yogī reaches this stage, and experienced instructor knows it well. The experienced instructor knows also that due to the Yogī's abhorrence of mind and matter, his enthusiasm for Bhāvanā is waning. Therefore the instructor, during his daily contacts with the Yogī, always emphasizes on the importance of being aware of Aniccā, Dukkha and Anattā, since only through this awareness, he can gain Magga and Phala. Acting on this advice, the Yogī works harder.

However, some Yogīs do not need any promptings from the instructor. By themselves, they get realizations to that effect.

At this stage of Bhāvanā, some Yogīs may get unbearable pain. Please do not worry about it. Concentrate on it and say "paining, painning" till it disappears.

At this stage of Bhāvanā, he feels as if something is wrong with his awareness. Even though his awareness synchronizes with every Ārammaṇa, that appears on one of his sense organs, he feels that sometimes awareness is faster, sometimes it is slower. This kind of feeling is quite natural at this stage. It takes place because of Yogī's eagerness to know more about Aniccā, Dukkha and Anattā nature of mind and matter.

Because of this eagerness, the Yogī becomes somewhat restless. Thinking that he can concentrate better in a different position, he frequently changes from sitting to standing, from standing to lying, from lying to walking, from walking to sitting and so on. He moves his hands and legs frequently. He frequently moves from one place to another.

The Yogī should not get disappointed. He is on the right path. Whenever he feels restless, he should say "restless, restless" till feelings of restlessness disappear. He will certainly get settled down in due course.

11. When the Yogī reaches this stage, his awareness becomes clearer. He feels as if he is aware of even the very insignificant Ārammaṇas, without any effort on his part. Most of his awareness are followed by realizations of either Aniccā or Dukkha or Anattā nature of mind and matter. While he is concentrating on Ārammaṇas, as each falls on his sense organs, he feels as if his whole body has disappeared. Only that particular spot of which he is aware for the time being, remains.

Sometimes, Ārammaṇas, such as, aching, painning, itching, burning sensation, cold sensation, pleasant sensation, unpleasant sensation etc., occur in very rapid succession. In spite of the rapidity with which each Ārammaṇa occurs throughout his body, his awareness is quite able to cope with this emergency.

Sometimes he feels as if he is being lifted up into the air.

Sometimes he feels as if his whole body is being gently touched with delicate pieces of cotton or velvet.

Sometimes very few Ārammaṇas appear and he is very calmly aware of them, as each appears.

Sometimes all the Ārammaṇas disappear together with his body from his awareness. And the Yogī is aware of only his mind -- coming into being and disappearing.

Sometimes, because of Pīti, he feels as if some very delicate showers are being sprinkled inside his body. He also feels his mind and body are entirely devoid of tension and discomfort. He also feels as if he sees the kind of light, which one sees in the sky when it is cloudless. He must be aware of all of these experiences and as usual, say something appropriate, in order to drive them away from his awareness. Under no circumstances, should these be allowed to interfere with his awareness.

At this stage, however, the Yogī does not get unusually excited because of these new experiences. He feels pleasant. That is all. When he has such pleasant feelings, do not forget to say, "feeling pleasant, feeling pleasant." If the new experiences and pleasant feelings do not disappear, in spite of your best efforts, ignore them.

During that stage, the Yogī has a very clear realization to the effect, that Ārammaṇas and minds, that are aware of Ārammaṇas, are neither attā nor ātman nor soul; that they do not belong to any one; that they are taking place in accordance with Laws of Nature; that when there are arrow and awareness, it is one Law of Nature that is aware of another law of nature.

He finds long series of awareness extremely interesting, even relishing. Even after a very long practice, for example, two or three hours at a stretch, he does not feel tired or bored. He still wants to carry on. Unpleasant feelings, such as itches, pains, aches, numbness etc. seem to have totally disappeared, during that stage. Sometimes, he thinks he has sat on a chair only for a few minutes. But when he looks at his watch, he finds that he has sat there for more than 3 hours, with the hands legs and body in the same places as they were, when he sat down for the practice.

Sometimes while he is concentrating, the speed of awareness becomes visibly very much accelerated. The Yogī, not knowing what it means, might feel a little worried. He will say "being worried, being worried" till worries disappear. Some Yogīs think that their awareness has improved. Then they should say "thinking, thinking." Some expect that they are going to get Magga and Phala. Then they should say "expecting, expecting." Some are delighted with their improved awareness. Then they should say "getting delighted, getting delighted." After that, the Yogī should carry on his concentration as usual.

Some Yogīs miss to be aware of worries, expectations, thoughts, delights etc. These cause their minds to wander from their concentration. Therefore their awareness becomes weaker.

Some Yogīs, hoping that they are close to Magga and Phala, make special efforts. These special efforts very much interfere with their awareness. Therefore it becomes weaker.

At this stage of Bhāvanā, steadfast awareness is extremely essential. So the Yogī must not allow worries, thoughts, expectations, delights, to distract his mind. The Yogī must neither make special effort nor relax. Just carry on as usual.

It will be very helpful if he can concentrate on Ārammaṇas, as each falls on any one of his sense organs. He can not do so, when his Samādhi becomes extremely good. During good Samādhi, the mind has the tendency to rest on a particular Ārammaṇa for a long time. Therefore while it can flit about, the Yogī should take fullest advantage and concentrate on all Ārammaṇas as each falls on any one of the sense organs. It will be very helpful in pushing him towards Magga and Phala.

However, when Yogīs reach this stage, they are liable to falter because of false steps they have taken. It happens as follows.

While the Yogī is concentrating on either his usual set for 4 or Ārammaṇas, as each falls on any one of his sense organs, his awareness will become steadfast again. When it becomes steadfast, he will be able to concentrate on the Ārammaṇas without much effort. He is clearly aware of the disappearance of Ārammaṇas, one after another, in quick succession. At that stage, the Yogī can, under no circumstances, think of anything that can give rise to mental defilements. While he is concentrating, his mind comes into contact with all kinds of Ārammaṇas good as well as bad, pleasant as well as unpleasant, lovely as well as hateful, tasteful as well as tasteless and so on. However, the Yogī is not aware whether the Ārammaṇas are good or bad, pleasant or unpleasant, lovely or hateful, tasteful or tasteless and so on. He is only aware that it is an Ārammaṇa. That is all. He is indifferent to all Ārammaṇas, as each falls on his sense organs. At this stage, the mental state of the Yogī is exactly like that of the Arahāt, who becomes completely devoid of all mental defilements after he has acquired 4th and final Magga and Phala.

At this stage, since the Yogī is so much indifferent, that no thoughts whatsoever appear in his mind. He is just aware of Ārammaṇas each falls on any one of his sense organs.

However, if his ñāna or insight does not acquire sufficient strength to enable him to proceed to Magga and Phala, his awareness will become weak after some hours. Then thoughts and reasonings will reappear.

Sometimes, when his awareness becomes accelerated because of very strong Samādhi, all kinds of expectations such as, "Oh I am quite close to Magga and Phala" or "I am going to get Magga and Phala soon" "I have now reached the stage, whence I can jump to Magga and Phala" or "How will I feel when I get Magga and Phala" or "Will my feelings be the same as those mentioned in the book" and so on, may appear. He may also feel overjoyed. On account of these distractions, his Samādhi becomes weaker.

The Yogī must make it a point to be aware of these distractions as soon as they appear and say something appropriate, as confirmations of his awareness.

When the Yogī concentrates either on his set of 4 or on Ārammaṇas, as each appears on any one of his sense organs, his Samādhi becomes strong again. However, if his ñāna or insight does not get sufficient strength, distractions again set in after some hours.

In this way, some Yogīs falter many times. Among those Yogīs, the persons with an advance knowledge of experiences are the majority. Therefore, if a person has the intention of practising Bhāvanā under the guidance of an experienced instructor, he should not have an advance knowledge.

When the Yogī reaches this stage, he is quite close to Magga and Phala. Therefore, without getting disappointed, he should carry on with faith and diligence. When his awareness becomes accelerated, he must be very much alert, because it is quite essential to keep himself strictly to the path of awareness. It is a sign that he is approaching Magga and Phala. Therefore, under no circumstances should he allow the distractions, such as, expectations, joys, worries etc. to damage his Samādhi. There are, in fact, the great enemies of Samādhi.

12. As soon as the preceding ñāna or insight reaches the highest point this 12th ñāna or insight transforms mind to become qualified to enter threshold of an entirely different Ārammaṇa.

13. This 13th ñāṇa or insight pushes mind across the threshold.

In the introduction of this book, it has been mentioned that a mind must always have an Ārammaṇa. If it is a Bhavaṅga mind, it must rest on the "old" Ārammaṇa. If it is a Vithī mind, it must rest on a "new" Ārammaṇa. Mind can never exist without an Ārammaṇa.

In the infinite past, Bhavanga mind has rested on the "old" Ārammaṇas and Vithi minds had rested on one or the other of the new Ārammaṇa, namely, sight, sound, smell, taste, touch and thought. In the present and in the future also, Bhavaṅga minds and Vithi minds are and will be resting on Ārammaṇa in the same way.

However, when a Yogī's mind crosses the threshold of that entirely different Ārammaṇa, for the 1st time throughout infinite rebirths, it leaves behind these Ārammaṇas and rest on an entirely different Ārammaṇa, which is neither mind nor matter. The Buddha calls it Nibbāna (Nirvāṇa), which means complete annihilation of mind and matter. The writer regrets that he can not explain in further than this. In order to know it, one must realize it.

14 and 15. When the Yogī reaches these two stages, the mind is resting on Nibbāna. Therefore he gets the realization of true nature of Nibbāna

When the Yogīs relate their experiences to the instructor,

1. Some say "Ārammaṇas and awareness suddenly disappeared, as if they were cut off."
2. Some say "Just as a twig was cut off from the tree, Ārammaṇas and awareness were suddenly cut off."
3. Some say "Just as a very heavy load was pushed off our heads, we felt suddenly relieved of Ārammaṇas and awareness."
4. Some say "Just as something has dropped from our hands, we felt Ārammaṇas and awareness have suddenly dropped."
5. Some say "We were suddenly released from Ārammaṇas and awareness, as if we were released from confinement."
6. Some say "Just as a tiny flame expires, Ārammaṇas and awareness expire suddenly."
7. Some say "We were suddenly pushed away from Ārammaṇas and awareness, as if we were pushed away from darkness into light."
8. Some say "We jumped out of Ārammaṇas and awareness, as if we jumped out of the rubbish heap to the clear ground."
9. Some say "Ārammaṇas and awareness sank as if a heavy stone sank into water."
10. Some say "Ārammaṇas and awareness stopped, just like a running man who stopped suddenly when he was pushed from the front."

The duration of the total disappearance of Ārammaṇas and awareness is not a long one. It is as long as Yogī's awareness of an Ārammaṇa. However, since it is a phenomenal occurrence, it makes a very strong impact on the Yogīs. So they recall their experience and some exclaim "It is an extraordinary experience." Some guess that it must be Magga and Phala. Some people, who have some knowledge of Buddhism, know that total cessation of Ārammaṇa and awareness means Nibbāna. They also know that they were aware of that total cessation of Ārammaṇa and awareness, because they have got Magga and Phala.

This extraordinary experience makes the Yogī so pleasantly excited that he can not carry on his Bhāvanā for some time. Just after this experience, his mind slips back

from the highest to the 4th stage.

Even though the instructor is of the opinion that the Yogī has got Magga and Phala, he does not say anything about it. He simply asks the Yogī to carry on with the Bhāvanā in order to regain the latest experience of his.

Every fortnight, the presiding monk of the centre gives a long discourse. The Yogīs, who, in the opinion of the instructor, have got Magga and Phala, are sent to listen to that long discourse.

The discourse takes about 3 hours. In some centres, it is tape recorded and played to the Yogīs. During the discourse, the presiding monk mentions, in great detail, all the salient points of Nāṇa or Insight. He deals with all the stages, from the first to the last. He mentions the names of these stages. The discourse is based on his own personal experiences, and experiences of some Yogīs. He frequently quotes extracts from the original teachings of the Buddha and the commentaries, to support these experiences. He dwells at some length on extraordinary experiences, a Yogī will have, on acquiring Magga and Phala.

While listening to the discourse, the Yogī compares his experiences with the facts mentioned in the discourse and decides for himself whether he has actually gone through the stages up to Magga and Phala.

At the centre, neither the instructor nor the presiding monk will pronounce who has got and who has not got Magga and Phala, just like the educational authorities, who declare the results after the examinations. It is not their work. Only the Buddha could make such a pronouncement. So the instructors and the presiding monk only do what they can and should—i.e, to give a detailed account of Nāṇa or insight for the Yogīs to compare with their experiences. After comparing, they decide for themselves whether they have actually gone through all the stages of Nāṇa or insight, including Magga and Phala.

In the long discourse, the presiding monk will mention a Sermon given by the Buddha. It is called Dhamma Dāsa Sutta. It is briefly as follows.

When some of their relatives died, many persons would come to the Buddha and requested Him to say whether their deceased relatives had got Magga and Phala. When the number of such persons grew, the Buddha said one day that He would give them an infallible formular by which any body could easily find out for himself or herself whether he or she had gained Sotāpatti Magga and Phala. The Buddha then said that a person who had got Sotāpatti Magga and Phala had two essential qualities.

1. He was fully and permanently purged of doubts about Buddha, Dhamma and Saṅgha.
2. He was fully and permanently purged of all mental defilements that could make him kill, steal, commit adultery, lie and take intoxicants.

These are also the two Yard-sticks by means of which the Yogīs can find out whether they have genuinely got Sotāpatti Magga and Phala.

Steps to regain Phala

Here at this stage, the writer wants to re-iterate some facts in order to refresh the reader's memory.

There are four kinds of Magga and Phala. They are as follows:-

1. Sotāpatti Magga and Phala.
2. Sakadāgāmi Magga and Phala.
3. Anāgāmi Magga and Phala.

4. Arahatta Magga and Phala.

A person, who gets the 1st is called Sotāpanna; a person who gets the 2nd, is called Sakadāgāmi; a person, who gets the 3rd, is called Anāgāmi; a person who gets the 4th, is called Arahatta.

The Sotāpanna can get Sotāpatti Magga only once. But he can get Sotāpatti Phala, as many times as he likes, so long as he has Samādhi. The same rule applies in the cases of the remaining three. Let us see how a Sotāpanna can get Sotāpatti Phala, as many times as he likes.

A person, who has never got any of Magga and Phala, is called Puthujjana. A person, who has got any of Magga and Phala, is called Ariya.

If a Puthujjana wants to get Phala, he starts from the 1st stage.

If an Ariya wants to regain Phala, which he had already got, he starts from the 4th stage. In order to regain Phala, he does not need to do any other thing. He should do just as he has done to get Magga and Phala. Through awareness, his insight will proceed from one stage to another till he gets Phala.

A Puthujjana will take many days to get Magga and Phala. An Ariya will take a few minutes to regain his Phala, provided that he can still retain his Samādhi.

When he got Magga and Phala for the first time, the duration of Magga and Phala was very short. To be accurate, the duration in most cases will be equal to that of 3 consecutive minds.—One mind for Magga and two minds for Phala. In the case of specially gifted persons, the duration will be equal to that of four consecutive minds—one mind for Magga and three minds for Phala.

However, the Phala which he regains, can be many times longer than the 1st. In some cases, it lasts from at least five minutes to three or four hours. It depends upon his Samādhi and the wish, which he expresses before he starts the Bhāvanā to regain Phala. The wish is a simple one. He says, for example, "May my Phala last five minutes," if he wants it to last five minutes.

The writer had seen a monk. His Samādhi was good. He expressed the wish for his Phala to last 6 days. Groups were formed to watch him without any break. His wish was fulfilled. In the case of such a very long Phala, Samādhi of the Yogī may become a little weaker after six or seven hours and mental wanderings may take place. However, these do not last long. He is aware of them before they go too far and after he has said "thinking, thinking" or "wandering, wandering" as a confirmation of his awareness, they disappear. He regains his Phala in less than a minute.

Phala

What happens to the Yogī, when he is in a state of Phala?

When he is in a state of Phala, his mind leaves every other Ārammaṇa and rests on an Ārammaṇa called Nibbāna, which is neither mind nor matter. He is not aware of any other Ārammaṇas, such as, sight, sound, smell, taste, touch and thought.

If he enters the state of Phala, while he is sitting, he sits like a statue. If he enters the state of Phala, while he is standing, he stands like a statue. As soon as the state of Phala comes to an end, the Yogī becomes aware of one of the six Ārammaṇas.

While the Yogī is practicing Bhāvanā, to regain Phala, he must strictly observe all the rules, which he has been instructed to observe while he is practising for Magga and Phala. The most important is the rule to refrain from having expectations, joys, excitements etc., when he is approaching Phala. If, by chance, he has them, he must drive them out quickly by being aware of them and by saying "expecting or getting

excited" or some other appropriate words, as confirmations of his awareness.

Some persons whose Samādhi and insight are not strong enough, may be slow in regaining Phala. Even if they regain it, it may not last long.

Checking the insights.

Many Yogīs leave the centre, just after they have listened to the long discourse. However, it will be beneficial if Yogīs can spend a few more days, to check the different Nāṇa or insight, which they had got. They can do that easily, while their Samādhi is still very good. A few hours after they have gone home, Samādhi will disappear and it will be difficult for them to do it. If they want to check their Nāṇa or insight, they do as follows.

1. They must express the wish to regain a certain Nāṇa or insight for some length of time.

2. They practise awareness in the same way as they had done before.

Let us say, for example, the Yogī wants to regain the 4th Nāṇa or insight for half an hour. Then he says two or three times "Let me regain the 4th Nāṇa or insight for half an hour." After this, he practises awareness. As soon as if becomes steadfast, he regains the 4th Nāṇa. After half an hour, his mind goes up to the fifth Nāṇa.

In this way, with the exception of the 1st, 2nd, and 3rd Nāṇa or insight, he should check every one of Nāṇa or insight which he has gained.

The names of Nāṇa or insight will be mentioned in the next chapter. When the Yogī expresses his wish to regain Nāṇa or insight, he should use these names.

After this checking, the Yogī should practise Bhāvanā to regain Phala several times. He can do it only when his Samādhi is good. A few hours after he has gone home, it will certainly disappear. It may take some time, before he regains his Samādhi, through practice of Bhāvanā. If he can let his fellow Yogīs see him in a state of Phala frequently, it will certainly inspire them.

How to get remaining Magga and Phala.

There is only one way up to the 4th and final magga. This way is no other than the way of awareness. The only important point to note is to express a wish three or four times before the Yogī advances to the higher Magga and Phala.

Let us say a Sotāpanna wants to advance to the 2nd Magga and Phala. He has decided to spend two months for it. In that case, he will say as follows, before he starts his Bhāvanā. Within two months from today, I do not want to regain Phala, which I had already got. Therefore let me not regain that Phala during that time. Let me get only the higher Magga and Phala, namely, Sakadāgāmi Magga and Phala."

If he does not express this wish, it is possible that he frequently regains Phala, which he had already got, without advancing to the second Magga and Phala.

If he does not mention time limit in his wish, he may have a disappointment in this way. At the end of two months, let us say that he does not get the 2nd Magga and Phala. He then discontinues his Bhāvanā for the 2nd Magga and Phala. However, when he tries to regain his old Phala, he may not get it. Therefore time-limit is quite essential in expressing the wish, so that he regains it after two months.

If the Yogī wants to proceed from the 2nd to the third and from the 3rd to the 4th and final Magga and Phala, he must take the two steps mentioned above. They are:- 1) to express the wish and 2) to practise awareness.

At this point it must be said categorically that not all the Yogīs can expect to get Magga and Phala. In Buddhism, Kamma is very important. Those who had not properly practised Vipassanā Bhāvanā in some of their previous existences will find it hard to get Magga and Phala.

However, this should not deter the people from practising Vipassanā Bhāvanā. Because there is this inevitable question. Who knows whether he had practised Vipassanā Bhāvanā or not in some of his previous existences?

If a person practises Vipassanā Bhāvanā, during this lifetime, even if he does not get Magga and Phala, he will not get sin, because, during Bhāvanā, his body, mouth and mind are properly controlled from having bad deeds, words and thoughts.

Moreover, he will get Kusala kamma which will enable him to get Magga and Phala in the life hereafter. Anyhow, if a Yogī is genuine and practises seriously, he will at least get some positive proofs of the correctness of the Vipassanā Bhāvanā.

Ten Ropes and How they are broken

In the introduction to this book, ten mental defilements or Ten Ropes, which bind beings to endless rebirths have been mentioned. However, in order to refresh the reader's memory, something about them will be very briefly mentioned here.

1. Sotāpatti Magga breaks up the 1st, 2nd, and 3rd ropes.
2. Sakadāgāmi Magga does not break any ropes. But it weakens the remaining ropes.
3. Anāgāmi Magga breaks up the 4th, 5th, 6th, and 7th, ropes.
4. Arahatta Magga breaks up the 8th, 9th and 10th ropes.

Transformation.

In the cases of good or fair people, transformation can not be seen clearly as a result of the breaking up of the 1st, 2nd, and 3rd ropes. However, in the case of very bad persons, transformation is very conspicuous.

About 20 years ago, when the writer and friends first founded Than-tha-na Yeik Thar, the Bhavana centre in Rangoon, some instructors told the writer about the transformation of certain bad persons. After they had acquired Magga and Phala, the drunkards gave up drinking, the robbers gave up their weapons, the adulterers and the adulteresses gave up their bad habits, all of them changed their ways completely. Therefore, the writer sent for one of his friends, who was an extremely bad man. He killed, robbed, committed adultery, lied, drank heavily. During the Second World War, when the British evacuated from Burma, he was in charge of preservation of peace in a certain area. He personally beheaded quite a lot of bad hats and suspected bad hats. He was really the terror of that area.

After the war, he married a widow. He bullied her frequently. Sometimes his blows were so violent that her face became swollen beyond recognition. After some time, she had to devise a way to save herself. As soon as the bully growled or gave her a stern look, she had to jump out of the house and run away. One day, as she jumped, the bully caught hold of her skirt. She could not care for her modesty. Leaving the skirt in the bully's hand, she had to jump out of the house and run on the road half naked.

The writer met this man and requested him to go to the Bhāvanā centre. He said he would not go, since it was not a suitable place for him. The writer told him that with all

his sins, he would go to hell after death. He replied he was not afraid of hell. The writer kept him in his house for about 3 days. The writer invited some of their common friends to help him in coaxing the bully. At the end of the 3rd day, he agreed to go to the centre. However, after one or two days at the centre, he ran away because, as he told the writer later, his feelings to kill a roommate became irrepressible. The writer met him again after about 3 months. This time the writer gave him a special room. The writer visited him every day, just to see that he was there till the successful conclusion of the Bhāvanā. After about 20 days, his demeanour changed. The crooked lock on his face became conspicuous by its absence. After a little more than a month, he got Magga and Phala.

After he had heard the long discourse, he came to the writer and told him he wanted to bring his wife to the centre. She got Magga and Phala, after about 20 days. At present, the writer's friend is more than a good man and good husband.

Chapter VI

Some Extracts from Visuddhimagga

The following are some appropriate extracts from either Paṭisambhidāmagga or Visuddhimagga

Paṭisambhidāmagga contains some of the teachings of Āyasmā Sāriputto, the 1st disciple of the Buddha. Visuddhimagga was written by Ah Shin Ma Har Buddha Cawtha, who is revered by the Buddhists as one of the greatest commentators of the teachings of the Buddha.

The Yogī will pass through the following Nāṇa or insight, before he finally reaches the final Nāṇa or insight, called Magga and Phala.

The following extracts are mentioned in order to give an authoritative support to the experiences, mentioned in the preceding chapter.

1. Of the two entities, namely, mind and matter, the one has the tendency to move towards Ārammaṇas and to be aware of them, while the other has no such tendencies. The only tendency, which matter has, is to be impermanent. Nāṇa or insight which realizes this nature of mind and matter is called Nāmarupa-pariccheda-Nāṇa. It is also called Diṭṭhi-Visuddhi.

2. The cause of mind and matter is no other than mind and matter. It was true in the past; it is true in the present and it will be true in the future. Nāṇa or insight which realizes this fact is called Paccayapariggahañāṇa. It is also called Kankhā vitarana Visuddhi.

3. After seeing Aniccā, Dukkha and Anattā nature of mind and matter, Nāṇa or insight jumps to the conclusion that Aniccā, Dukkha, Anattā nature must be inherent in mind and matter in the past and future also. This Nāṇa or insight is called Sammasanañāṇa.

4. Nāṇa or insight that perceives the beginning and end of an Ārammaṇa is called Udayabbayañāṇa. It is also called Maggāmaggañāṇadassana-Visuddhi.

All the nine Nāṇa or insight, starting from this Nāṇa to Anuloma-nāṇa, the 12th Nāṇa, are also called Paṭipadā-ñāṇadassana-visuddhi, which means that they are the correct Nāṇa, which will successively lead the Yogī to Magga and Phala.

5. After being aware of the disappearance of an Ārammaṇa second mind is aware of the disappearance of the 1st mind. Nāṇa or insight that is aware of these two steps is called Bhangañāṇa.

6. After fully realizing the eternally impermanent nature of mind and matter, in the past, present and future, the Yogī perceives mind and matter as frightful, terrible. Nāṇa or insight which so perceives is called Bhaya-ñāṇa.

7. Nāṇa or insight that realize the frightful nature of rebirth is called Ādīnava-ñāṇa. Nāṇa or insight that realizes the frightful nature of the continuous process of impermanent mind and matter is called Ādīnavañāṇa.

8. A Nāṇa that becomes totally disinterested in mind and matter is called Nibbānañāṇa. According to Visuddhimagga, Bhayañāṇa, Ādīnavañāṇa, and Nibbidā-ñāṇa are one and the same. One differs from the other in degree only, not in kind.

9. Nāṇa or insight that becomes strongly desirous of escaping from impermanent mind and matter is called Cittukāmyatāñāṇa.

10. The Yogī realizes that the only way that can make him escape from impermanent mind and matter is to have the awareness of Aniccā, dukkha and Anattā nature of mind and matter. Therefore even though he wants to be away from mind and

matter, he has to stick to them, in order to regain awareness of their Aniccā dukkha Anattā nature

Nāṇa or insight that regains the awareness of aniccā or dukkha or anattā nature of mind and matter is called Palisambhā Nāṇa

11 Because of a serious turpitude, a husband divorces his dear wife. After some time, he sees his wife living together with another man. This sight arouses neither anger nor jealousy in him because he has become indifferent to his former wife. When the Yogī reaches this stage, he is very much like the man who is indifferent to his former wife

Even during the preceding stage Nāṇa or insight has very clear realizations of non-soul, non-attā nature of mind and matter. When the Yogī reaches the present stage his realizations of the non-soul, non-attā nature become clearer. So whenever he is aware of an Ārammaṇa, the thought that "I am aware" does not appear. So long as he can maintain the present strength of Samādhi, only the thought that one Law of Nature is aware of another Law of Nature, prevails. Therefore even if he is aware of the impermanent Nature of Mind and Matter, he is indifferent. As in the previous stages, he does not feel frightful, he does not feel worried, he does not feel overjoyed and excited as when he was in the 4th stage, he does not feel abhorred, he does not feel like running away. He does not make any special effort to drive them away. Because of his clear realization of non-soul, non-attā nature of mind and matter, frightfulness, worries etc. simply do not appear. He neither loves nor hates mind and matter. He is just indifferent. At this stage, awareness is extremely steadfast. So long as he can maintain the present strength of Samādhi, thought Ārammaṇas that will bring in frightfulness, worries, disgust etc., has no chance to appear. Nāṇa or insight, that is indifferent to Ārammaṇas, is called Sankhārupekkhā Nāṇa

12 and 13 When Sankhārupekkhā Nāṇa reaches its highest point, there is no faltering as before. There is no turning back. Twelfth Nāṇa, Thirteenth Nāṇa and Phala Nāṇa appear one after another in quick succession. Since the highest point of Sankhārupekkhā Nāṇa, the 12th and the 13th Nāṇa are continuous with Magga Nāṇa, they are called Vuṭṭhānaqāmini

Twelfth Nāṇa is called Anulomañāṇa. Thirteenth Nāṇa is called Gotrabhū Nāṇa

Anulomañāṇa transforms mind to become qualified to enter the threshold of Nibbāna. Gotrabhūñāṇa pushes mind across the threshold. As soon as mind crosses the threshold, it becomes aware of Nibbāna

14 and 15 These two Nāṇa or insight, are called Magga Nāṇa and Phala Nāṇa. When he reaches these two stages, his minds leave all of their usual Ārammaṇas and rest on Nibbāna. Therefore the Yogī realizes the true nature of Nibbāna

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As a result of writing this book, I have gained considerable Kusala Kamma. I invite all beings starting from Brahmas down to the beings in Hell, to share the Kusala kamma I have gained.

1. May all the beings know Buddhism.
2. May they have the opportunity to practise Vipassanā Bhāvanā.
3. And as a result of the practice of Vipassanā Bhāvanā, may they acquire Magga and Phala that will put an end to all sufferings.

(The writer has no financial interest whatsoever in the book.)

MAUNG NU



