

DHAMMA DISCOURSES
TO
FOREIGN YOGIS
AT
MAHASI MEDITATION CENTRE
(From August 1986 to March 1987)

BY
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OF
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16-Sasana Yeiktha Road
Rangoon.

TRANSLATED BY U MYA THAUNG

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A SHORT BIOGRAPHY OF OVADACARIYA SAYADAW MOST VENERABLEU PANDITABHIVAMSA

Sayadaw U PANDITABHIVAMSA was born of U Pe and Daw Chit S of Shwebosu Qr., Tadagale village, Insein Township (now Greater Rangoon) on the 9th waning day of Waso, 1283 B.E. (28th July 1921).

He received his early Buddhist education at the age of 7 under the tutelage of the Venerable Sayadaw U Zagara at Dekkhinayone monastery, Ohnē village and passed Pahtamagne and Pahtamalat (primary and middle level) scriptural oral examinations.

At the age of 12 he was initiated into the Buddhist Sangha as a samanera (novice) at Ohnē village, Kawa Township and learned the basic Pitaka, Abidhammattha Sangaha and at the age of 18 passed the Pahtamagyi (higher-level) examination held at Mahabodhi monastery Kyauktan township, Pegu District.

At the age of 20 he received the Higher Ordination and was admitted to the Order of the Sangha. The Venerable Mahabodi Sayadaw of Kyauktan, Pegu District acted as his Preceptor. After completion of 3 vasas, in 1309 B.E. (1948) he studied Pariyatti dhamma at Kyaikkasan Shwekyin monastery and passed the Pahtamagyi examination and special Pariyatti examination held by the Zediyankana Association.

He studied Buddhist Scriptures - Higher Pali Texts, Atthagatha and Tikas under the guidance and tutelage of eminent Theras like Ashin Ananda Pandita (Varanasi Sayadaw), Ashin Vicittabhivamsa, Ashin Chandawsabhivamsa.

After having been trained by the above-named eminent teachers he passed the Government and Zediyankana Teachership (Dhammacariya) examinations in 1313-1314 B.E. (1951-1952).

In the year 1312 B.E. (1950) he practised Vipassana meditation under the instruction of the most Venerable Aggamahapandita Mahasi Sayadaw. His immediate Kammathana-Cariya (meditation teacher) was Ashin Vicara.

In 1312 B.E. he also served as a teacher at the new Pattiyatti Shwegyin Kyaikkasan monastery. In 1316 B.E. he participated in the work of the sixth Sanghayana (The Sixth Synod) as Pali Visodhaka (Reviser).

In the year 1317 B.E. (1955) leaving behind the role of dhamma teaching he devoted himself exclusively to bhavana meditation and undertook all the duties assigned by the most Venerable Mahasi Sayadaw at Sasana Yeiktha in Rangoon.

In the year 1320, on 12th waning of the month of Nattaw (6-1-59) he accompanied the most Venerable Mahasi Sayadaw to Sri Lanka and stayed back in Sri Lanka and rendered service in opening new centres for 3 years.

After he came back from Sri Lanka he served as Kammathanacariya at Rangcon, Moulmein and Mandalay Mahasi Meditation Centres consecutively and performed the duties of meditation Teacher for Bhikkhu and Paribbajika (nun) as well as layman Yogis (both male and female) numbering over 10,000. During his tenure as Kammathanacariya he had acted as meditation teacher for the foreign Yogis from abroad who number 300.

After the demise of the most Venerable Mahasi Sayadaw, Ven. Sayadaw U Panditabhivamsa was elected by Buddha Sasana Nuggaha Organization to the post of Ovadacariya (Principal Preceptor) Sayadaw of Rangcon Thathana Yeiktha Rangcon since 22nd August 1982.

In 1984 Ven. Sayadaw made his first visit to the United States via United Kingdom and taught a three-month retreat in America and a six-week retreat in Penang, Malaysia in November 1984. In 1985 he visited Nepal where he taught for six weeks and Australia where he supervised a four-weeks retreat. In May 1986 Ven. Sayadaw visited U.S.A. a second time on the invitation of Buddha Sasana Foundation of California to supervise retreats for 75 Yogis in Hawaii and 95 Yogis in Yucca Valley, California.

Ven. Ovadacariya Sayadaw U Panditabhivamsa is an eminent meditation master of international fame on his own merit after his succession to the Most Venerable Mahasi Sayadaw, U SOBHANA MAHATHERA, as head of the Mahasi Centre of Burma.

1.

FREEDOM.

Adorn with the garland of giving
Feeling joy and dignity with kind living
Birth only in states of clarity
Great beauty results with integrity.

Adorn with the fragrance of virtuous activity
For others a care and sensitivity
Birth only in states of contentment
A heart removed of the thorns of resentment.

Adorn with the sweetness of tranquility
Soft rapture from a life of simplicity
Birth only in states of calm peace
Mental turbulence and distraction all cease.

Adorn with the brightness of clear insight
The true nature of the world is seen right
Birth only in states of peace and happiness
A mind of wise discernment and openness.

The three poisons of wrong view, conceit and craving
No longer hinder or cause inner tightening
Vow deeply to develop the true way
Adorned in the heart then freedom will lay.

2. SAKKĀYA DITTHI

Today, I want to talk about how people view their own self - the erroneous view of the existence of self (Sakkāya Ditthi). Sakkāya is a compound of sa or santa (existing or evident through self experience) and kāya (nāma-rūpa aggregates). The right understanding of the kāya (aggregates) should arise not from books or imagination, but from practical experience or self-witnessing (atta paccakkha).

Keeping his mind on his abdomen, the disciple notes (mentally) the movement of the rising and falling of the abdomen with diligent timing. This is a basic exercise of observing the kāya (collection or aggregates), prescribed to beginners.

Suppose you are closing your fist. Before you actually close, you think or intend to close. Such a process of intention occurs not in one or two thought moments, but in series of thought moments, several in succession as you note "intending", "intending". Now this thought of intention which occurs in your mind is "Nāmakāya", (mental body or aggregate). Through empirical knowledge, the existence of nāmakāya is quite evident.

As you intend, you close your fist by bending the fingers gradually, noting each movement. You should proceed with the contemplation on every action of movement in the course of closing the hand, like "bending", "bending", "closing", "closing" and so on. These actions should be carried out slowly. The material element which bends or closes is called Rūpakāya or Rūpakkhandha (material body or aggregate).

Thus, you see the existence of two kāyas or aggregates Sakkaya - which united make up the sentient being. If you are careless, you tend to view that "It is I who is closing" or "One who is closing is I" and believe in the existence of self in all 3 tenses - past, present and future - resulting in Sakkāya Ditthi.

In the process of movement, you may feel any pain, heat, stiffness, tension or other sensations of which you should make a mental note. Only when you observe and note the phenomena as it arises can you know its true nature comprising nāma and rūpa.

Life is seen as a manifestation of the nature of nāma and rūpa, or in other words, a psycho-physical phenomenon. There is nothing which can be called Sakkāya. When one concentrates on nāma and rūpa, one will realize that the compound of consciousness and corporeality is not "I", "me" or "mine". This realization shakes off the Sakkāya Ditthi, the erroneous view of the existence of self or personality belief.

At the moment of hearing there also occur the three elements:-

- sound: rūpakāya, striker
- ear basis: rūpakāya, receptor
- hearing consciousness: nāmakāya, ignition

If you are attentive or mindful, all the above three elements will be noticed. Noting the phenomena as they arise, one sees things according to their true nature. Thus the false view of individuality will be abandoned.

Consequences of Sakkaya Ditthi

Avijjā

if we are not mindful, we will not penetrate into the true nature of things (dhammas). We will be overcome by ignorance (avijjā), synonymous with delusion (moha). Then what? Absence of pannā (knowledge) leads to the arising of sannā (ideas). We tend to accept the notion of "I" as existing in all the three tenses - past, present and future - atta ditthi, leading to conceit (māna). Some go to the extent of believing in the existence of a vital principle or soul called Jīva Atta which sees or hears things.

If we are not mindful, we will be overcome by ignorance (avijjā). This is also the cause of craving for any of the three elements, i.e. we may crave to see or hear, cling to the eye or ear and desire for the seen or heard. When craving (tanhā) increases, it turns into grasping (upādāna), to māna and so on.

Vedanā

If we are not mindful, whenever a pleasant sensation or a painful one occurs, craving or anger will arise. This means Vedanā causing lobha or dosa; both unwholesome mental states. Again the root of the vedanā can be traced back to moha (delusion) synonymous with avijjā.

For the ordinary worldings, it is so easy to be drifted into the current of defilements (kilesas) as a result of seeing or hearing. The current may flow at a slow pace or a fast rate - at times with the force of a waterfall.

Among the numerous speculative opinions and theories which have influenced mankind, the wrong view, which everywhere and at all times, has most misled and deluded mankind is the personality-belief (sakkāya ditthi) or ego - illusion (atta ditthi). It is of two kinds:-

- Eternity belief (Sassata Ditthi)
- Annihilation belief (Uccheda Ditthi)

Sassata Ditthi is the belief in the existence of a persisting ego - entity, soul or personality, existing independently of those physical or mental processes that constitute life, and continuing even after death. Uccheda Ditthi, on the other hand, is the belief in the existence of ego-entity or personality as being, more or less, identical with those physical and mental processes, and which therefore, at the dissolution or death, will come to be annihilated. Here, Sakkāya Ditthi is the source or main factor. If it does not arise, sassata and uccheda ditthis will not arise. There are in all 62 kinds of ditthis which are the offshoots of sakkāya ditthi.

Pativedha Lakkhana Paññā.

For instance, as you are closing your hand, you note the intention (nāmakāya) and the process of closing (rūpakāya) which follows as they arise. If you will also observe the arising and passing away of phenomena, you will also understand that it is not "I" personality who is behind the act. As you understand the true nature of things you will not entertain any wrong views. Knowing the nāma and rūpa aggregates from personal experience, one will be freed from Sakkāya Ditthi, temporarily and then permanently on the attainment of Sotāpanna (stage of realisation of the first Magga Phala).

Suppose you are bending your arm; you start out with a mental state, chanda (intention) to bend. Then you bend as a result of this chanda. As you bend, you note the sensations which arise during the bending process, such as tension, stiffness, heat, relaxation, etc. As you fix your attention to the process you learn the true natures of things as they occur. You will realise that there is no "I" personality behind this act. You will realise that there are only nāma-rūpa aggregates in the whole process.

As you note every second, you will understand the true nature and the "I" personality will disappear, overcoming Sakkaya Ditthi, like the saying "unknowing we seize, knowing we release". In one minute, you will understand the true nature and overcome the wrong view 60 times, and so on for a longer period.

Thus will you gain true knowledge from practical experience with diligent effort instead of from books or imaginations. Such kind of knowledge is known as Pativedha Lakkhana Paññā - knowledge of the characteristic of penetration or realisation of the truest of the Dhamma.

The characteristics (Lakkhanas) of phenomena, as experienced directly, fall into two categories:-

- specific or unique (visesa or sabhāva) characteristics, such as tension, stiffness occurring as a result of the vāyo (pressure element), heat, irritation and other sensations.
- Common or universal characteristics (sāmañña), i.e. anicca, dukkha and anatta.

Understanding unequivocally and discerning clearly, one abandons ignorance and wavering or doubt (Vicikicchā). Overcoming doubt, one cultivates faith (saddhā). It is said, a monk who has understanding establishes his faith in accordance with understanding.

This kind of faith is based on real understanding through personal knowledge of the true nature (sabhāva) and is different from blind faith. Rational faith in the teaching will lead to faith in the teacher. The understanding of the nāma-rūpa dhammas through mindfulness is the true understanding or paññā. The knowledge arising out of imagination causes interference in one's effort.

Satipatthanā practice is the only way to understand the true dhamma by promoting unshakeable faith which is one of the five spiritual faculties.

3. AVIJJĀ, VEVICCHA, PAMĀDA.

There are two questions:-

- In what is the world shrouded? (Kenassu nivuto loko?) and
- Why does it not shine? (kenassu nappakāsati loko?)

The answer to the first question is "The world is shrouded in ignorance" (Avijjāya nivuto loko). And what is that you are ignorant of or you don't know? That is the Truth which you are ignorant of or you don't know. The Truth is of four kinds: the Truth of suffering (Dukkha Sacca), the Truth of the origin of suffering (Samudaya sacca), the truth of the cessation of suffering (Nirodha Sacca) and the Truth of the Way to the cessation of suffering (Magga Sacca). Avijjā is of two kinds. Simple ignorance of the Truth is called Appatipatti Avijjā. Wrong knowledge or misconception is Macchāpatipatti Avijjā.

The fourth Truth of the Eightfold Path (Magga) indicates the means by which this extinction is attained. Simple unknowing of the noble practices is Appatipatti Avijjā and moreover misconceiving it as leading to a great deprivation or the end of pleasures and so futile is Macchapatipatti Avijjā.

Thus is the world shrouded in ignorance. Here the world means the beings or nāma-rūpa process.

As to the second question, the answer is "Because of avarice (veviccha) and negligence (pamāda), it does not shine - veviccha, pamāda nappakāsati loko. Here avarice has two mental components, namely jealousy (Issā) in respect of others' success and properties, and stinginess (Macchariya) in respect of own property. Both Issa and Macchariya are regarded as the friends of Dosa because each of them arises with it.

Macchariya is of five kinds:-

- Avāsa Macchariya (stinginess with respect to dwelling place)
- Kula Macchariya (stinginess with respect to family, dāyaka (male donor) (dāyikā (female donor)
- Lābha Macchariya (stinginess with respect to gain)
- Vanna Macchariya (stinginess with respect to appearance and fame)
- Dhamma Macchariya (stinginess with respect to dhamma or mental state).

Macchariya dims the world. Instead of sharing one's property with the others, one is miserly. Dāna is like fighting in a battle. Just as the soldier sacrifices his life to shine in the battle, so will one sacrifice one's property in dāna. Macchariya leads to lack of bhoga sampatti (prosperity or wealth) in all existences, which dims the world.

As to negligence (pamāda) it is of two parts, namely negligence in abstention and negligence in observance. Duccarita (evil conduct) in deeds, words and thoughts are things to be abstained. Also, kilesas are to be abandoned by means of Vipassanā and Magga knowledge. The three fold sikkhās namely sila, samādhi and paññā are the practices to be undergone or observed by the yogis. Negligence of these abstentions and observances cause the world to dim and not shine.

4. THE BOOK OF THE SIXES (CHAKKA NIPATA)

I would like to describe two types of individuals, namely:-

- Sakkāya Bhirata (individual who takes delight in the individuality).
- Nibbāna Bhirata (individual who strives towards the cessation of nāma-rūpa dhammas).

Whereas the former is a worldlying who fails to fashion his life in six ways, the latter is sekha (noble learner) or asekha

(perfected in learning) who is able to fashion his life in six ways.

The six ways by which a monk - sakkāya bhirata - fashions his life to a luckless death, a luckless fate are:-

- Finding delight in worldly activity, or getting engrossed in the delight of worldly activity (Kammārāma)
- Finding delight in conversations (Bhassārāma)
- Finding delight in sleeping (Niddārāma)
- Finding delight in companionship (Sanganikārāma)
- Finding delight in social activities (Samsaggārāma)
- Finding delight in diffuseness (Papancārāma)

The monk who dwells mindfully and does not find delight in the above manner will fashion his life to a lucky death, a lucky fate. With Nibbāna he is greatly delighted, he has got rid of his bundle of life for the utter evading of Ill.

Regarding the delight in social activities, there are five kinds, namely:-

- Dassana Samsagga (associating intimately with such persons as royalties, ministers or officials, lay disciples, worldings, upāsikās (female devotees), bhikkhus and bhikkhunis. This refers to old days, whereas in the present times, one may include one's own members of the family to whom one associates intimately).
- Savana Samsagga (association through listening intimately).
- Samullapana Samsagga (association by conversation).
- Sambhoga Samsagga (enjoyment in personal belongings).
- Kāya Samsagga (delight in one's own body).

Such persons are known as Samsagga-rāma persons. The yogi should be free from them.

As regards conversation under unavoidable circumstances, the yogis may communicate with each other by setting a time limit to their conversations, limiting them to dhamma affairs, and when they speak they are fully aware. I tell the yogis to go to bed instead of talking, because this way they are not disturbing others. Conversation causes double disruptive effect, that is, loss of mindfulness during conversation and time and effort taken to pick up the thread of meditation.

Regarding kāya samsagga, a meditating yogi needs only 4 hours of sleep, devoting the remaining 20 hours to meditation. In the old days, some bhikkhus even reduce their sleeping hours from four to one and thence after a few months to nil or sleeping in a sitting position and never lying down (Nesajjikanga), as a means of purification or ascetic practice (one of the 13 dhutangas).

There should not be any worry about sleeplessness, because the yogi feels reposed by being released from defilements. If the yogi is meditating for 20 hours a day, he will have accomplished $60 \times 60 \times 20$ or 72,000 notings at the rate of one second per noting, and that many times released from defilements. This is noble and high class rest. As regards delight in companionship, the majority of worldlings prefer to stay in pairs. The yogi should prefer staying alone. He will find companionship a nuisance.

5. PAPANCA

Papañca signifies obstacle, differentiation, diffuseness or diversification. It is of three kinds, namely Tanhā (craving) Māna (conceit or pride) and Ditthi (wrong view).

Those beings who are not free from papanca are not freed from further becoming. Instead, they will prolong their samsara and its concomitant suffering. The world of diffuseness causes the diffuseness of own khandhas (aggregates) or the samsaric diffuseness of own khandhas, created by tanhā, māna and ditthi. Having co-existed with these states all along the samsara, how would one avoid them now?

Due to eye and to a visible object, eye consciousness arises. The coincidence of the three is contact. With contact as condition, there is feeling. What he feels that he perceives; what he perceives, he thinks about; what he thinks about, he diversifies (papañceti). Owing to having diversified, the evaluation of diversifying perception besets a man with respect to past, future and present visible objects and so on. This kind of papanca is explained by the commentaries as due to craving, pride and views, and it may be taken as the diversifying action, the choosing and rejecting, the approval and disapproval, exercised by craving, etc. as the base material supplied by perception and thought.

It is said thus:-

"Papañcā bhiratā pajā nippapañcā tathāgatā"

"Mankind delights in the diffuseness of the world,
the Perfect Ones are free from such diffuseness."

Tanhā

Let us take the case of tanha. Craving leads to more craving, so that there is no contentment, no limit. Suppose you now earn 100 kyats. Later, you want more 200, 300 and so on. You own a house or a car which befits your status, but you still want a better one or a new one. There is no end. Thus, you become a slave to craving and this differentiates you from the rest of your society as a craver.

Corresponding to the six sense objects, there are six kinds of craving - craving for visible objects, sounds, odours, flavours, bodily impressions, and mental impressions. There is the story of a Universal Monarch (Cakkavatti) who was very powerful. Sakka (the king of devas) offered him half the kingdom. But still, the former was not satisfied; he wanted all the kingdom. By that time, he was nearing death, and had to return to the human world. Such craving for territories has existed in this world.

If the yogi is mindful of all nāma-rūpa phenomena as they arise, he will realise their true nature, their casual relationship and their natural characteristics such as the arising, aging and passing away of phenomena. The nāma-rūpa dhammas are nothing but an aggregate of dukkhas. One delights in them because one thinks they are wholesome. Tanha papanca will not take effect when the yogi attains Dukkha-nupassana ñāṇa (knowledge in the contemplation of suffering). Once he becomes sotapanna, he will not be subjected to the diffuseness of craving (tanha Papanca) in the way that leads to the Lower Worlds (Apaya-Gamaniya). However, he will still be subjected to diffuseness of craving such as bhava-tanhā for the next seven existences.

Out of the three kinds of temperament, craving, pride and views, craving is simply greed; and pride is associated with that.

Māna

Mana, usually rendered by "pride", is rendered here both by "pride" and "conceit". It also has the diversifying nature.

Even as children, they have pride. They have every reason to take pride, such as the wealth of their parents, their education, their status, their skill in athletics and so on. Even in dhamma practice, some may take pride in their knowledge of literature, their ability to meditate longer than others, the skill in teaching meditation subject, etc. You may refer to "Ten Armies of Mara" (Chapter 19) for more information on this subject.

Mana is one of the ten fetters binding to existence. It vanishes completely only at the entrance to Arahantship. It is of three kinds:-

- The Equality Conceit (Māna). He takes pride by virtue of his equality with another, like "We are equals and not different".
- The Inferiority Conceit (Amāna). He takes pride by virtue of his inferiority, as saying "Though I am inferior, why should I care?"
- The Superiority Conceit (Atimāna). He takes pride by virtue of his superiority, as saying "I am better".

This threefold conceit should be overcome. For, after overcoming this threefold conceit, the monk, through the full penetration of conceit, is said to have put an end to suffering.

Not only the individual, but also the countries are egocentric. For example, petroleum producing countries boast of their wealth. In reality, no ego-entity is to be found. All are anatta.

Of course, one may feel proud of one's achievement, such as "I can meditate longer than others" which can be classified as kusala. This is called Sevitabba Mana, an innocent type of mana which is worth possessing. Otherwise the Asevitabba will be classified under evil conduct - duccharita. Perception of permanence, such as in one's position, causes māna. As the yogi becomes engaged in profound meditation and contemplates on the impermanence of phenomena innumerable times, till he attains the stage of Aniccanupassana (contemplation of impermanence), mana papanca will then be reduced. At this stage, the "I" personality and ego-entity will gradually decrease. Sotapannas, Sakadagamis and Anagamis cannot totally eradicate māna, but their māna is not Apayagamaniya (liable to descend to the Lower Worlds).

Ditthi.

Views have their source in delusion. So the temperament of views fall within the deluded temperament. In one of deluded temperament there is frequent occurrence of such states as stiffness, torpor, agitation, worry, uncertainty and holding on tenaciously with refusal to relinquish. Here, I would like to mention the belief in the soul (atta) theory which clings to the existence of Self. According to this theory, atta is the site of wisdom - Nyānādikarapa mattam. Soul is of two kinds:-

- Paramatman or Universal Soul
- Jīva-atta or Individual Soul

The former is know-all, one and only one, devoid of pain and pleasure, creates and controls the activities of the latter. Whatever the latter does is done at the command of the former. Both are permanent. Such a view is called sassata-ditthi - Eternity belief.

Among the numerous speculative opinions and theories, which at all times have influenced and still are influencing mankind, the wrong view which everywhere, and at all times, has misled and deluded mankind is the Personality-Belief (Sakkāya-Ditthi) or Ego-Illusion (Atta-Ditthi).

Now the Buddha shows us that "Personality, Ego, Individual Man, Woman, etc" are nothing but mere conventional designations and that in the ultimate sense there is only the self-consuming process of physical and mental (rupa-nama) phenomena which continually arise and dissolve.

The so-called Evil Views with fixed Destiny (Niyatamicchā Ditthi) constituting the last of the ten unwholesome courses of action (kammāpatha) include:-

- Ahetuka-ditthi: fatalistic view of the uncausedness of existence, that there is no cause, there is no condition, for the defilement of beings.
- Visamahetuka-ditthi: fictitious cause view, holding that the world's occurrence is due to Primordial Essence (prakṛti), atoms (anu), time (kala), and so on, as the result of the ignorance of cause - effect relationship.

When you are going to bend your arm, first of all you develop an intention in your mind to bend, then you bend as you intend. The continuous series of intentions (chanda) cause the whole process of bending. Intention is the cause and bending the effect. This proves the existence of relations between actions or events.

At the moment of "hearing" there occur:-

- sound, the striker element, rupa (materiality)
- ear basis, the receptor element, rupa (materiality)
- hearing consciousness, the ignition element, nāma (mentality)

Similar is the case with other 5 consciousness elements, namely, seeing, smelling, tasting, body and mind.

If we are not mindful, there will be ignorance of true nature, and we tend to cling to the existence of a Power - wielder behind the act. Whereas, if we are mindful of the arising phenomena we will understand that there is neither creator (paramatma) nor created (jiva-atta) but only the process of materiality and mentality which are nothing but sabhava or dhamma (nature) and are soulless, impermanent and unsatisfactory, for what is impermanent cannot be satisfactory, and what is impermanent and unsatisfactory cannot have soul or be soul.

There is no Supreme Being who is controlling the sequence of the seasons which are governed by natural order or fixedness of 1

There is another end of the view, namely the unconditional belief in kamma. Such people tend to put the blame on past kamma for any fault. Such view is known as Pubbekatahetuka Ditthi. One cannot put the responsibility on kamma alone like this. For instance material phenomena arise in four ways, namely: kamma, mind, seasonal conditions and food.

To be freed from personality view, one must practise Anattanupassana (contemplation of non-self). And to be freed from no-cause view, one must practise and attain Yathābhutānupassanā Ñāṇa (knowledge and vision according to reality). If we do not know the true nature, we will feel doubtful (vicikicchā) about things past and future and conditionality. It also causes Sammoha (bewilderment or delusion).

He who entertains the above views is like the one whose views are deeply rooted in materialism. It becomes extremely difficult to get these ideas uprooted. Such a situation is known as Abhinivesa (adherence or inclination). If the Yogi is mindful of the nama-rupa phenomena as they arise, he will realise their cause-effect relationship and thus believe that these dhammas arise not only in him but also in others.

We always invite those from other denominations to show the way leading to true knowledge. We will also show our method by which they can come and practise to understand the ultimate realities. We never convert others by force. We only invite them to take it or leave it.

This is said with reference to the faith. It is worthy of an invitation to inspect (ehi-passiko). Come and see this dhamma. Responding to this clarion call, and practising the dhamma, one is certain to understand the true nature of nama-rupa phenomena, their conditionality, their anicca-dukkha characteristics and finally abandon the two sakkaya ditthis, namely sassata-ditthi (eternity belief) and uccheda-ditthi (annihilation belief).

One who sees passing away of phenomena will eradicate the eternity belief (sassata-ditthi); and one who sees reappearance will eradicate the annihilation belief (uccheda-ditthi). Or one who sees only passing away and not reappearance assumes the annihilation view; and one who sees only reappearance and not passing away assumes the eternity belief. But since one who sees both outstrips that two-fold (false) view, that vision of his is therefore a cause for purification of view.

Satipatthāna as remedy.

The diffuseness of papanças can go beyond limits so as to intoxicate those who succumb to the diversifying action, the choosing and rejecting, the approval and disapproval, exercised by craving, etc. The consequences can get out of control and beyond limits and legal bounds. When confronted with disagreeable objects, dosa will arise and drive them mad. There have been instances of husband and wife quarrelling and breaking domestic materials. Satipatthana is the remedy to cure madness.

6. VIPALLĀSA.

The perversions of truth (Vipallasa) are the three, namely

- Sanna Vipallāsa (perversion of perception)
- Citta Vipallāsa (perversion of consciousness)
- Ditthi Vipallāsa (perversion of view)

which occur apprehending objects that are impermanent, painful, not self, and foul (ugly), as permanent, pleasant, self and beautiful.

Is it the same as hallucinations? Not in the sense of "apparent sensory experience of something that does not exist," but in the sense of false notion. Vipallāsa is like a false impression of a real person seen from a distance. It is different from Vippalapa which means "argument, talking nonsense.

Likewise if the yogi is not mindful of the phenomena as they arise and be aware of nama-rupa dhammas, their conditionality and anicca-dukkha characteristics, he will remain perverted to false perception, consciousness and view. Such perversions find permanence in the impermanent, self in the not-self and pleasure in pain, and beauty in the foul (asubha). Such temperament has existed all along the samsara, because we do not know the method leading to the abandonment of perversions. In this way, we cling to ego-entities and personality-views, no-cause views and so on.

At the time of natural disasters, one tends to put the blame on the work of demons or super-human beings. Overcome by madness of views (ditthumattaka), some resort to sacrificial offerings, so as to please the demons. Things do not stop there. They will reserve a place in the house for the soul after death, or keep his belongings in the grave for the soul to enjoy in his next life, or feed the soul occasionally; others will go and bathe in the river to wash away their sins.

How about the offerings made in this country to the shrine? The offerings should be done with reflections on the qualities of the Buddha rather than to the image as such. Out of the two kinds of offering - Amisa Pūjā (offering of material) and Dhamma Pūjā - the latter is holier.

One has yet to understand the flaws of sensual pleasure. Until then, one will indulge in it. Because he has not discovered all things rightly by himself step by step, he does not understand the eye as the Truth of Suffering (Dukkha Sacca), the prior craving that originates it by being its root-cause as the Truth of Origin (Samudaya Sacca), the non-occurrence of both as the Truth of Cessation (Nirodha Sacca), and the way that is the act of understanding cessation is the Truth of the Path (Magga Sacca).

One can understand the realities by being with the object at the moment of arising. Otherwise one will be deluded (mcha) to mistake dukkha for sukha leading one to madness in a mild form. There are opinions that living with lobha is the cause of happiness. Nibbana is viewed as the absence of happiness, point of no return and a great death because there are no rupa-nama and no relatives or friends to meet.

There are two kinds of beings to be cited as examples, possessing perverted views. They are the child and the monkey. The child has a perverted sense of right or wrong. It does not understand the right and the wrong. It knows only to fulfil its desires. It yields to temptations. It is called "childish mentality" a kind of mchummattaka.

There are festivals where people are possessed by demons, have their bodies pierced with needles, walk on fire, and so on. There was an instance where even Ānanda was possessed by Māra and rendered forgetful to talk to the Buddha.

Once, Venerables Sariputta and Moggallana were living at Kapotakandara monastery. One moon-lit night, Sariputta whose head was just clean shaven, was absorbed in Upekkhā Brahmavihara Samādhi (Brahmaviharupekkhā Samādhi). At that time, two superhuman beings (yakkhas) were travelling from north to south. Seeing Sariputta, one of them told his friend that he wanted to hit the head of this monk. The friend rejected to this. For the second and third time, the same yakkha insisted and his friend objected.

O Bhikkhus, one who sees fear in the round of rebirths, thus he is a bhikkhu or bhikkhuni. He/she dwells by devoting himself/herself to the task of contemplation with true and comprehensive personal knowledge gained through intuition. This to you, bhikkhus/bhikkhunis has been our (Buddha's) repeated teaching.

Kilesa (Defilement)

There are three kinds of defilements:-

- Vitikkama Kilesa : defilements of transgression, i.e. over one's precepts, rights of others and moral principles. They belong to the coarse or gross form.,
- Pariyutthāna Kilesa : obsessive defilements which occur at the mental level, not manifested through body and speech. They belong to the medium form.
- Anusaya Kilesa : defilements that lie latent (dormant) and wait for the opportune time to assault us. They belong to the subtle or refined form. They are also called proclivities, inclinations or tendencies.

The first class is overcome by virtue, the second by concentration and the third by understanding. The states of the three may be compared to those of a match stick, spark and conflagration, or a person's slumber, awakening and movement respectively in their ascending order. (Please refer to Chapter 20).

Anusaya kilesa is also qualified as possessing inherent tendency which is difficult to eradicate (thāmagata). It is of two kinds:-

- Santānānusaya kilesa Santānā = ever flowing current of nama-rupa processes. Latent defilements in continuity, that can arise within the samsaric existence when conditions are favourable, so long as they have not been uprooted by the magga (Path). In short, they are the ones which are possible to arise in a being because they have not been eradicated. The example given here is that of a chronic patient with fever arising whenever opportune moment comes.
- Ārammanānusaya kilesas : They are latent defilements in object Ārammana. They arise whenever clear objects are perceived through the six sense doors, so long as they are not understood according to reality through vipassana. The examples given here are that of a camera shutter which does not allow the

image to be printed on the film, and that of a windshield wiper of a ship, which prevents the mist from collecting on the screen.

The main difference between the two is that the former is concerned with the samsaric existence and the latter, the present existence.

The anusaya kilesa is of seven kinds:-

- Kāmarāga (sensuous lust or greed)
- Bhavarāga (craving for continued existence)
- Patigha (ill-will)
- Māna (pride)
- Ditthi (views)
- Vicikiccā (skeptical doubt)
- Avijjā (ignorance)

Ditthi and vicikicca are overcome by Sotapatti Magga (first Path Consciousness). Sakadagami Magga (Second Path Consciousness) weakens Kāmarāga and Patigha. These two are totally eradicated by Anagami Magga (Third Path Consciousness); the Arahant (Fourth Consciousness) eliminates the remaining proclivities.

What happens to a Sotapanna - will he suffer the consequences of past deeds or of the remaining anusayas? Although a Sotapanna can eradicate totally two anusayas only, he will not commit any gross forms of the remaining anusayas so as to cause him to be reborn in the Lower Worlds. Nor will he suffer to be reborn as such in respect of the past deeds.

During vipassana absorption, the anusayas are temporarily inhibited, just like when a patient is taking medicines regularly no fever will arise. With the attainment of magga, the respective anusayas are totally eliminated, just as after the patient has taken his medicines regularly he is totally recovered from his illness, and fever will not arise again under any conditions.

It is evident here that vipassana practice is progressively weakening the anusaya kilesas so that they may be totally eradicated by the Ariya Magga (Noble Path Consciousness). It may be illustrated like this. In a boxing match you avoid your opponent's blow and at the same time wait for your own opportunity to give him a good beating so as to decide the match. There is one note of caution, that is however strong and competent you may be - you may be a champion - you will not be able to knock him out with just a blow or two; you will need many decisive blows. Likewise, the yogi must practise the three sikkhas in order first to weaken the kilesas and then to eliminate them. With the observation of virtues, the yogi must concentrate his attention on the arising phenomena with diligence and persistence.

The Three Maggas

Can you explain Ariya Magga? The time is not ripe to do so. Our immediate interest is in the formula and not the answer. The types of Magga may, of course, be given. One is Mula Magga (basic Path), the other is Pubbabhāga Magga (preliminary Path) and the third, Ariya Magga (Noble Path).

Mula Magga

The first one is concerned with the fundamental right view on Kamma, that is "Kammassakata sammāditthi", whatever good or bad deeds you do such actions (kamma) are your own property; in other words, moral actions beget wholesome results, immoral actions beget unwholesome results. It is like taking food - if it is wholesome there is no harm, if it is not, it will be harmful, and there is no other being responsible for the after-effects. This kind of view is termed "the Light of the World". So long as we are going through the nama-rupa process, there is no end of the action-reaction mechanism, and as such this view is also called "the Light of the Samsara".

Here, it may be mentioned that there are three branches of kusala actions or that the Mula Magga is branched off into three, namely: kamma, jhāna and ñāna. The first one comprises dāna and sīla which results in the attainment of human and deva worlds. The Jhanic branch comprises the practice of rupa and arupa jhānas (samatha bhāvanā) which will result in the attainment of brahmaship. The third is the ñāna branch (branch of understanding) or Satipatthāna practice by which one applies mindfulness diligently and persistently to know the true nature of phenomena in accordance with the Vipassanā Niyāma (Natural law):

"Only if caught on the spot,
You'll spot Sabhāva"

The thing caught on the spot is each and every arising of physical and mental features.

Pubbabhāga Magga

When you close your hand, first you form an intention in your mind to do so. This intention occurs in series. What do you feel when you close or open your hand? Who is closing your hand, or which one wishes to do so? It is the mind. Don't you feel stiffness, tension and painful sensations? They are called sabhāva (nature). To note these phenomena is to develop understanding (ñāna). Like the electric current and the movement of the fan, nama-rupa phenomena are not difficult to be discerned. Just as you cannot see the electric

current you cannot see the (mental) intentions, but you can note to know them. Nāma and rūpa sabhāva can be known only when you note at the moment of arising.

There are three things about the materiality, namely form, manner and nature. The former two are not materiality in reality, though they are called as such in the ordinary sense. The real materiality is the sensations which arise during the closing and opening process - called sabhāvas which really exist and which you are required to note. Prior to the awareness of the sabhāva of you can observe the form and manner.

During mindfulness, you apply mental factors such as making the right aim (samṛā sankappa) with the right effort (sammā vāyama) to become aware correctly (samṛā sati) and to concentrate (sammā samādhi). No lobha or dōsa arises during the practice. So, the mind is purified when it is directed to concentrate with right effort and right timing - for one minute of such practice, the mind will be 60 times purified and that many times powerful. In this way, you will bypass the perception of form and manner to know the sabhāva. This is nana (understanding) or Samma Ditthi Magga (Path of Right View). This is Pubbabhāga Magga (forerunner of Ariya Magga) synonymous with Vipassana Magga or Lokiya Magga.

When you have fulfilled Pubbabhāga Magga you will advance to Ariya Magga without special effort. At Pubbabhaga Magga stage, kilesas are overcome during vipassana absorption only but not abandoned totally. The Four Noble Truths have not been perceived. This means that if the yogi leaves the practice at this state before advancing to Ariya Magga the knowledge gained through vipassana practice will wither away.

Ariya Magga

The advancement of knowledge from Pubbabhāga to Ariya Magga is like submission of an official business by the junior staff to the senior staff or head of department for formal approval. It is only at this stage that the overcoming of kilesas and the perception of the Truths are accomplished. It goes without saying that the Pubbabhaga Magga must be fulfilled as a pre-requisite for the attainment of Ariya Magga, just as the case must be thoroughly studied and prepared by the office staff to enable the chief to give his final approval. It is said because some people have the opinion that Ariya Magga or enlightenment will come at any moment like a flash without effort when the time comes for this auspicious occasion.

Santi (Peace)

Santi (Peace or complete freedom of kilesas) is of three kinds: one is Tadanga Santi (momentary peace) which in fact is vipassana nana. Accanta Santi (total peace) is none other than nibbana. Sammuti Santi (conventional peace) is imaginary peace without any practice, for instance, the peaceful life one can attain due to saving by a powerful being, which is nothing but a misconception. The Buddhists are only concerned with the former two.

When the yogi is attentively watching the phenomena at the moment of arising, he will understand the true nature, such as anicca-dukkha characteristics, the cause-effect relationship, and overcome kilesas and the misconception of self. The series of momentary peace thus attained will lead to total permanent peace.

The Noble Eightfold Path (Atthangika Magga)

By practising the Four Foundations of Mindfulness (satipatthāna) namely:- Kayanupassana (Mindfulness of the body), Citanupassana (Mindfulness of the Mind), Vedananupassana (Mindfulness of the Feeling) and Dhammanupassana (Mindfulness of Mind-object)- the following Noble Eightfold Path is achieved, namely, in the

Wisdom group (Panna Khandhā)

- Right view (Sammā Ditthi)
- Right thought (Sammā Sankappa)

Morality Group (Sīla Khandhā)

- Right speech (Sammā Vācā)
- Right bodily action (Sammā Kamanta)
- Right livelihood (Sammā Ājīva)

Concentration Group (Samādhi Khandhā or Samatha)

- Right effort (Sammā Vāyama)
- Right mindfulness (Sammā Sati)
- Right concentration (Sammā Samādhi)

When you have fulfilled the morality group, you are bodily and verbally purified and is said to have become an Ariya (Noble individual) i.e. parisutta (purified) and Uttama (noble or highly). At the panna stage, kilesas are totally uprooted, that is the arammananusaya form is eliminated. He becomes extremely pure and noble. Of course, these qualities are not of the kinds which occur in the practising yogis.

At the moment of absorption, the mind is purified and noble and is fulfilling the Noble Eightfold Path. Hence, the

expression "Ariyo Atthangiko Magga" - qualifying the "message" with Ariya and Atthangika. Another qualification is "Samma Dukkha-khaya gami magga" (right path leading to the cessation of suffering).

8. VIRODHA AND ANURODHA

During the practice, the yogi may experience undesirable objects (anittarammana) and unbearable sensations at which he may feel displeased. Such kind of state is known as virodha (obstructing, opposing). On the other hand, he may come across desirable objects (ittharammana) to which he may be tempted. This is anurodha (compliance or satisfaction).

Both the opposite dhammas must be noted by the yogis. Sometimes the yogi becomes bored with the usual practice of noting the same object over and over again. So he yearns for new sensation which may be opposing (virodha) or desirable (anurodha). Both the dislikes and likes must be noted. This is an example of Majjhima-Patipada (Middle Path).

9. MAKE HAY WHILE THE SUN SHINES.

This is a good advice to remind one to do things in time. For instance, if you are bleeding, you must at once be taken to the nearest hospital to save your life. Here, time is very important. If you are late by one hour, you may die. The same thing with other emergencies such as appendicitis.

Likewise, the yogi must practise the dhamma in time, that is before you become too old or too painful, or death takes you over. You must practise when you have the right opportunity of having a teacher and your own opportunity or convenience.

Just as youth is the best time for the secular education, so also the first period of life (life is divided into three equal periods) is ideal for the practice of Satipatthana, because one is young and active, and free from responsibilities. This brings us to the story of the son of a millionaire called Mahaddhana

The Prodigal Son.

He did not study while he was young; when he came of age, he married the daughter of a rich man, who, like him, also had no education. When the parents on both sides died, they inherited eighty crores of wealth from each side and so were very rich. Both of them were ignorant and knew only how to spend money and not how to keep it or to make it grow. They just ate and drank and had a good time squandering their money. When they had spent all, they sold their fields and gardens and finally their house. Thus, they became very poor and helpless; and because they did not know how to

earn a living, they had to go begging. One day, the Buddha saw the rich man's son leaning against a wall of the monastery taking the left-overs given by the samaneras; seeing him the Buddha smiled.

The Venerable Ananda asked the Buddha why he smiled, and the Buddha replied, "Ananda, look at this son of a very rich man; he had lived a useless life, an aimless life of pleasure. If he had learnt to look after his riches in the first stage of his life, he would have been a top-ranking rich man; or if he had become a bhikkhu, he could have been an Arahant, and his wife could have been an Anagami. If he had learnt to look after his riches in the second stage of his life, he would have been a second rank rich man, or if he had become a bhikkhu, he could have been an Anagami and his wife could have been a Sakadagami. If he had learnt to look after his riches in the third stage of his life, he would have been a third rank rich man, or if he had become a bhikkhu, he could have been a Sakadagami and his wife a Sotapanna. However, because he had done nothing in all the three stages of life, he had lost all his worldly riches, he had also lost all opportunities of attaining any of the Maggas and Phalas".

Then the Buddha spoke in verse as follows:-

"They, who in youth have neither led the life of purity nor have acquired wealth, waste away in dejection like decrepit herons on a drying pond deplete of fish".

Kalayanamitta

So, why this tragic drama?

The moral of the story is that a good reliable friend (Kalayanamitta) is a sine qua non. Ananda once said that noble friendship is half the holy life. To this, the Buddha refuted by saying, "Noble friendship is the entire holy life. I myself is the good friend. It is owing to my being a good friend to them that the living beings subject to birth are freed from birth".

One has to be very careful of associating with pāpamittata (friendships or association with sinners or evil communications). This will lead to kariyaparihāni (diminution or loss of action/practice).

As it is the teacher's duty to teach and exhort correctly, it is the disciple's duty to learn and practice accordingly.

Benefits

What are the maximum benefits of practising Satipatthana meditation?

They are:-

- purification of mind
- overcoming of sorrow (soka) and attainment of peace (santi)
- Overcoming of lamentation (parideva)
- diminution of physical pain (kayika dukkha)
- overcoming of grief (dhamanassa)
- overcoming of defilements (kilesas)
- detachment (viveka), freedom (pamokkha) and liberation (vimokkha) through the attainment of Magga and Phala.

10. SAMPATTI OR CATU CAKKA OR CAKKA SUTTA.

This topic is chosen in answer to the question - Is there any relationship between past kamma and present perception of dhamma?

The Blessed One said:-

"Bhikkhus, there are these four wheels wherewith a fourfold wheel of goods and men so endowed rolls on, namely: dwelling in a suitable place, association with the good, self-control, accumulation of merit in previous existences".

The four cakkas (blessings or wheels of fulfilment) are:-

- Patirūpadēsavāsa (living in a suitable place)
- Sappurissupānissaya (association with good men)
- Attasammāpanidhi (right self-regulation)
- Pubbekatapuññatā (having done good works in former existences)

Patirūpadēsavāsa

A suitable locality is where one can find conducive social conditions that can bring about wholesome actions, bodily, verbal and mental. Good social conditions include the state of good relations with friends, family and teachers. They also include situation where one can perform charity (dana), observe precepts (sila) and practise the dhamma (bhavana). In other words, it is a place where Buddhism flourishes.

Sappurissupānissaya

Association with good men or suitable company can be found in a suitable locality. Good companion (kalayanamitta) can be found in the parents, family members, teachers and friends.

Attasamrāpanidhi

We can regulate or mould ourselves correctly if we know the basic principle; "Good actions bring good results; bad actions bring bad results". If we eat wholesome food, we feel good. If we eat unwholesome food, we suffer from indigestion or stomach complaint. So we have to avoid unwholesome things.

If a material is really good, people will publicise as being wholesome; well-wishers will come to you and say, "use it, it is good". The same thing goes with Satipatthana practice. Since it is known to bring good results by way of wholesome courses of action, bodily, verbally and mentally, we want to practise it. So, we value it, cherish it and put it into practice. In this way we can skilfully mould ourselves.

When a dress is advertised as having an attractive design, people, especially women, will go for it even if the price is high because it is publicly advertised, and it must be genuine. So, when it is purchased and worn, it beautifies even an ugly one. Likewise, where we have been out of fashion previously with ducarita, if we now develop our physical and verbal actions, we can fashion ourselves properly. We do not incur any expenditure for this.

Next we have to cultivate our mind to be free of mental defilements. To a practising yogi, in one minute of mindfulness and fixed attention, for 60 times kilesas will not occur and in one hour, his mind will be purified 3600 times. He becomes beautiful and attains perfection of spiritual qualities. He perfects his bodily, verbal and mental courses of action. He is able to pursue the three kinds of training (sikkha) - sila, samādhī and pañña. The ugliness is transformed into beauty.

Satipatthana practice uplifts one's life. Without it, one will be morally degraded. Though the material world progresses, people's moral does not progress, and so the wheel of right self-regulation is not revolving. It is most important to improve the mind. Unless the mind is properly fashioned, bodily and verbal behaviours cannot be fashioned. They depend on the mind. The only way to mould the mind is the Satipatthana way.

If the yogi is not mindful of the objects at the moment of arising vigilantly and fixedly, he will become negligent and will fail to prevent the entry of kilesas. If the mind is not properly moulded, bodily and verbal actions will not be in order. Hence the expression: "Sato bhikkhu paribbaje" meaning 'the bhikkhu wanders mindfully'.

How should the yogi fix his mind on the target? He should strive in such a way that his consciousness sinks into the object together with a collection of its associated mental states (sampayutta dhammas) like a stone is dropped into the water, and not just float away along the stream like a cork on the surface of the water. Hence, the chief characteristic of Sati is "not floating away" (apilāpana lakkhana).

When you are noting the abdominal movement, as it rises, you watch all the three divisions of phenomena i.e. the beginning, the middle and the end. You must make your effort in such a way that the awareness is directed to coincide with the target. Otherwise the consciousness will slide, slid or skim over the target. Mindfulness is the opposite of superficiality.

If you are unable to fix your attention to other phenomena, you must fall back on the original rise and fall of the abdomen and not lose sight of it. It is like when you are after a person you want to meet, you follow him closely so as not to lose sight of him. The notings should follow one after another and flow in close succession. The function of Sati is Asammosa (unforgetfulness, without omission or slipping).

The manifestation of Sati is encounter or meeting face-to-face with the object (Visayā Bhimukha Bhāva Paccupatthāna). If you feel any sensation such as heat or tension, or if you make any movement during walking, you note every sensation or movement. Your consciousness must encounter the object as it arises.

When you meet a person, you look not only at his whole face, but also at all the details of his face so as to understand him. Also, when you are eating your food, you munch it thoroughly so as to enjoy its taste. If you just swallow it, you will not know the full taste. Instead you may suffer from indigestion. So also, the yogi may feel dejected. Thus he must concentrate his attention on the target to understand its nature. When he is thus face to face with the object, he will understand its details and hence its sabhāva or sarasa (nature). Kilesas will be prevented from entering. (Demonstration: Watch closely the closing and opening of the hand).

If the yogi is negligent, he will be ugly. His mind, and so his life, will not be protected. If his mind is cultured, his life will be protected from kilesa and properly fashioned. Hence, another manifestation of Sati is the manner of protection (Ārakkha Paccupatthāna).

To fashion one's life, Satipatthana is vital. Realising the correctness of the method in purifying the mind, one will have faith in it. Being mindful in a face-to-face manner with the object, he understands the phenomena distinctly as nama and rupa. Previously, because he did not understand, he was not properly fashioned. So, now he realises that it is superb (mahantattha).

At this stage, the yogi has not yet reached the stage of understanding the cause-effect relationship. However, as he progresses to a higher stage, he is said to have attained a great intellectual development (vepulla). At this stage, he knows the casual relations between nama and rupa - nama causing nama or rupa, and rupa causing rupa or nama.

Prior to his knowledge of casual relationship, he was doubtful and his knowledge was limited. Now after self-witnessing the casual relationship, he overcomes doubt and the knowledge becomes eminent and distinctive. By overcoming the no-cause view, he is said to become properly moulded. However much people may say, "there is no cause", he will no more entertain this view.

As he sees the rise and fall of phenomena, their natural (dhamma) characteristics and their unsatisfactory situation, however much people may say, "they are permanent, satisfactory and self", he will no more accept these views. This is another sign of progress and proper fashioning.

In this way, the Sati becomes remarkable and progressive till one experiences Magga Nana. The unpleasant situation into which one has been shaped throughout the existences will be pleasantly shaped. It is only when one becomes an Ariya (saint), one is assured of graceful life. Otherwise one can get out of shape into a disgraceful life. Ariyas are the true disciples or listeners of the Buddha (sāvaka) who are walking in the four Paths.

Pubbekatapuññatā

We do not earn the above 3 blessings freely. Our past merits have sent us to a suitable place where we have the opportunity of meeting good people. From the good friends we learn the good dhamma by which we can regulate or skilfully mould ourselves. This deed - attasamapanidhi - becomes a cause for good merits - pubbekatapunnata. The latter will send us again to a suitable place. Thus the cycle rotates.

Out of the four, the former three are the cause and the fourth is the effect. At present we are faced with the effect. If the effect is good, then the cause must have been good. When we see smoke, we can safely assume the presence of fire.

If we are unable to mould ourselves, (i.e. the wheel of attasamapanidhi is out of order) we will stand to lose in spite of our best merits (pubbekatapuññatā). In the Suttas, we find the examples of Devadatta and Ajātasattu. The former was able to develop jhanas, and even supernormal knowledge (abhinna) as a result of his past merits. But, since he opposed the Buddha by forming a sect of his own and committing the grievous sin of creating discord or schisms within the brotherhood (garuko sanghabhedo), he fell into apāya.

As for Ajatasattu, he had enough paramis (perfections) to become at least a Sotapanna after the Blessed One expounded the famous Sutta of "Samanna-Phala" (The Fruits of Monkhood). However, he fell into misery by ganging up with Devadatta and committing patricide.

So, although the past merits are extremely important, we can suffer if we cannot fulfil the third sampatti. Again, though basically we have not skillfully moulded ourselves, we can develop ourselves by learning and practising.

Once, a man called Ariya was fishing when the Blessed One passed by together with his sanghas. When he saw the Blessed One approaching, he put down his fishing tackle out of shame. The Blessed One stopped and asked the names of his disciples one by one thus letting the fisherman wonder what he would say when his turn came. His turn did come at last. He replied that his name was "Ariya". Thereupon, the Blessed One said that his name meant "Noble" but that he was fishing unbecoming of his name. The Buddha expounded the Dhamma at the end of which the fisherman attained Sotapanna.

Whether one is rich or intelligent or enjoying good life, without attasammapanidhi one is ignoble. If we wish to uplift our standard, we must possess this sampatti: it makes a man of you. In the human world (manussa loka) we can strive to attain Buddhahood if we perform wholesome actions energetically. If this sampatti is satisfactorily accomplished, wholesome energetic actions will result and in such a situation we do not need to worry about the strength of sati; instead we can continue our effort with the same sati we have had.

11. MANUSSATTA BHAVO DULLABHO - This means the attainment of humanity is a rare thing. Compared to the other worlds, the human world has three advantages.

- In the human world the sati is stronger. In the celestial world, the celestial pleasures (devatā sukha) cause beings to be forgetful of doing meritorious deeds.
- In the apaya world, the hellish miseries (niraya dukkha) impair the mind so as to lose track of the dhamma.
- In the animal kingdom, it is fearful and the fear arises without the application of sati. It perceives knowledge only by training.

The human realm is a mixture of both pain and pleasure. If they are not mindful, they would meet with dukkha. So, they tend to be mindful. After we have skillfully moulded ourselves, our Sati will be excellent. Thus, it is evident that the manussa loka excels deva loka.

Secondly, human beings have an opportunity to possess courage and enthusiasm in doing good as well as bad things, producing good or bad results. So to achieve good results, they shape their life properly and follow the wholesome courses of action with good courage.

Thirdly, human beings have the chance of practising the noble path of eight constituents. In these regards also the manussa loka is better than the deva loka.

In this way, we can abandon unwholesome actions with a manner befitting our manhood, with sound mindfulness, courage and noble practice. Such prospect for advancement does not arise so easily in the deva loka. Life in the deva loka is too luxurious to enable the practice of sikkhas. It is said that whenever the Sakka (ruler of gods or king of devas) wants to observe the eight precepts (uposatha), he is wont to take some earthly disguise and descend to the manussa loka to avoid luxurious life in the deva loka.

In the human world, there is every chance of performing kusala actions and as such it is considered as sukati (virtue). We can practise the dhamma with steadfastness (adhimokkha) and fulfil the perfections (parami) to achieve bodhinana (enlightenment). Manussa bhava is truly admirable, and we are fortunate to be human beings. Bodhisattas prefer the human realm as they get better opportunities to serve the world and perfect the requisites for Buddhahood. Buddhas are always born as human beings.

By fulfilling the third Sampatta, we can lead a happy family life, because we will abstain from misconduct unbecoming of a human being. At least, we can develop our manners, bodily and verbally through sila. Through samadhi, we can develop our mind, and through panna, we can discover the truth and rectify our point of view.

The knowledge which we gain through the practice of Satipatthāna is a miraculous one and is known as "pārihāriya paññā" by which we abstain from actions which are neither beneficial nor appropriate. This applies to mundane as well as supramundane activities. As we gain experience in skilfully moulding ourselves, we will become competent in sorting out what is beneficial or detrimental and what is appropriate or inappropriate. This is a great knowledge which can protect the world. We will become above-average even in this very existence. By practising Satipatthana, we can shape our life properly.

12. SAMPAJAÑÑA. "Sam" means "correctly", "fully", "clearly" and personally - "Pa" means "distinctly" or "unusually". Jañña is "knowing" Pajanna means awareness or comprehension of phenomena and their characteristics. Hence Sampajañña means full awareness or clear comprehension through personal experience. One should act consciously with full knowledge of what one is doing (Sampajannakārī).

According to the commentaries, Sampajañña is of four kinds:-

- Sātthaka Sampajañña (clarity of consciousness regarding the purpose, the progress of dhamma and benefit)
- Sappāya Sampajañña (clear comprehension of suitability)
- Gocara Sampajañña (sphere or domain of clear comprehension)
- Asammoha Sampajañña (undeluded conception of the activity concerned)

Sātthaka Sampajañña

This means comprehension as to the suitability of appropriateness of an action. After clearly comprehending the purpose, we judge whether it is both beneficial and appropriate. For instance, giving a dhamma discourse is beneficial for both the speaker and the listener. But if the place is noisy, and crowded it is not suitable to hold the dhamma desana. Going on a pilgrimage is a noble deed. But if the place is crowded or dangerous, it will not be proper especially for monks. Contemplation of the impurity (foulness) of the body or Asubha-bhavana is beneficial. But, if the yogi happens to contemplate on the body of the opposite sex, raga (lust) may arise. So, it will not be appropriate. Thus, one must weigh one's actions and possess the quality of prudence (Nepakka Panna or Pārihāriya Panna) - a kind of rationalism to reason whether an action is both beneficial and appropriate.

These two Sampajannas serve as the foundations for human reason and behaving in a manner befitting a human life. They also serve as a groundwork for the development of the other two Sampajannas. I have already mentioned the seven benefits one can achieve through the practice of Satipatthana. Knowing this is Sāttaka Sampajanna. Exerting vigorously while there is a teacher and you are young and healthy is an opportune and suitable moment. If you grow past this period, it will not be proper. Knowing this is Sappaya Sampajanna.

Gccara Sampajāñña

Gccara is that whereby anything is limited, wherein it abides, lives, moves or expatiates, or upon which it operates, its sphere, domain, range, function, object or attributes. Thus, form is the gccara of the eye, ideas or knowledge the gccara of the mind, and so on. The sense-fields or objects of sense which serve as supports for the sense-cognitions to arise (gccara-rupas) are the six, namely, form, sound, odour, taste, body-impression and mind-object. Full awareness of these objects is Gocara Sampajanna.

To comprehend clearly, one must note the nama-rupa gccaras as they arise. Note the rise and fall of the abdomen, note the sensations, note every movement of your body when you are walking, note every phenomena that arise. Note continuously without omission. Full awareness of these objects amounts to Gocara Sampajanna. Slackness in noting will not become Gocara Sampajanna.

Asamroha Sampajāñña.

As you apply viriya and samadhi and as these faculties gain strength, you will know the true nature of nama-rupa phenomena. Doubts and confusion, if any, will be overcome (asammcha), because whatever you observe is empirical neither imagined nor what the teacher or the book says. You will understand (pajanna) distinctly, thoroughly and accurately (sammā). You will observe the real characteristics such as

impermanence, unsatisfactoriness. Fulfillment of Gocara Sampajanna will accomplish Asamroha Sampajanna, the former being the action and the latter the result. No action means no result.

Just as we have to supplement our food with vitamins to build our healthy body, we have to apply viriya, sati and samadhi in our meditative effort so that these faculties serve as mental nutriment or vitamins to attain Bhāvanā-maya-paññā (wisdom based on mental development) or Dhammoja-paññā (wisdom based on dhamma practice).

13. THE CHARACTERISTICS (LAKKHANAS)

Motto

- Sabhāva, Sankhata, Sāmanā, the trio of Lakkhanas;
- Note at the very moment, then only the Sabhāva Lakkhanas are sure to be known;
- Only when Sabhava Lakkhanas are seen, Sankhata Lakkhanas will become evident;
- Only when Sankhata Lakkhanas become evident, Sāmanā Lakkhanas will be seen;
- Only when Sāmanā Lakkhanas are seen, Vipassana Nāna arises;
- Only when Vipassana Nāna matures, Magga Nāna realises;
- Only when Magga Nāna realises, Nibbāna is seen;
- Only when Nibbāna is seen, one is delivered from Apāya.

Sabhāva Lakkhana (Natural or unique characteristics).

It is Niyāma (fixedness of law) in Vipassana that sensations such as stiffness, tension, irritation, pain, are unique characteristics which arise to awareness as the yogi is mindful at the moment of occurrence. These are known as special or unique characteristics or Sabhāva Lakkhanas.

As the yogi breaths, moves or changes his posture, such as rising and falling of the abdomen, bending and stretching of the hand, sitting, standing, walking, he notes attentively whereby he will be aware of the unique characteristics arising at every moment. Sabhāva Lakkhanas are the type of nāma and rūpa phenomena which the yogi observes in the beginning of his meditation practice.

Whereas in the Abhidhamma, one is concerned with the analytical aspect of the paramattha dhammas, in meditation, one follows the Sutta method i.e. vohara aspect (common or universal usage or vocabulary) such as seeing, eating, sitting.

Years ago, Elder Dhammapāla, the sub-commentarian on Visuddhi Magga, presented an argument (codanā) with a question and answer to clarify any doubt which may arise in connection with labelling i.e. mental noting of the consciousness arising as a result of the impingement of the sense door and sense object. This, I would like to explain to you for your general knowledge.

From the Canon: "Bhutam khutato passati" which says "one looks at things as they really are/occur", "Things" refers to conditioned phenomena and must be something that can be directly experienced e.g. intention (to sit) and the whole process (of sitting) that follows.

This concise instruction of "Bhutam khutato passati" was sufficient for people with keen insight (during Buddha's time) who can contemplate on simple and bare guidance to gain insight. Later, these types of people became rare and therefore teachers of the Commentaries explained the necessity of labelling. Hence the argument put forward by the Elder as follows:-

"Does not labelling which in fact amounts to an introduction of a new set of concepts (paññatti) contradict the actual instruction of seeing things as they really are?"

Vipassanā is concerned with the awareness of paramatthas and labelling or mental noting of Sabhāva Lakkhanas such as the arising rūpa and nāma phenomena would interfere with the awareness of paramatthas. Since Vipassanā is concerned with the self witnessing of ārammanas or bare sensations, is labelling not superfluous ?

The sub-commentarian called such labelling as "tajja pannatti" (tajja - arising therefrom; pannatti or vohāra - name or usage). Heat, a sensation is a paramattha (reality) which can be felt without labelling. But there is a name concept (vohāra) for it, "heat", which can be used by beginners whose samādhi is not developed enough as a tool to direct the mind to the object. Here the sensation of heat is sabhāva and the name concept is tajja pannatti. As the practice matures, the labelling becomes unnecessary and the mind will experience its object spontaneously free from concepts.

The analogy is the case of a child who cannot pronounce at once. It spells the alphabet of the word (e.g. CAT or RAT) and later, pronounces the word. However, as it matures, it need not spell the word, but is able to pronounce it directly.

To see Sabhāva Lakkhanas, the yogi must fix his mind attentively and diligently on the object as it arises with exertion (virīya) and sati (mindfulness), just as he chews his food properly when eating so as to capture the different tastes in the food. Hence the motto:-

" Only if caught on the spot, you'll spot Sabhāva."
(In ordinary life, one says, "Strike while the iron is hot".)

"Only" is important because it emphasizes the present moment. There is no place for thinking, reflections, speculations or interpretations. One has to be with the moment - here and now on the spot, not before or after.

At this stage the applications of two jhanic factors, namely vitakka and vicāra is necessary.

Sankhata Lakkhana (The trio of moments).

If one sees Sabhāva Lakkhana, one will discern the mentality - materiality (nāma-rūpa) together with its conditions. With continued and concerted effort, one sees the trio of movements or phenomena i.e. the beginning, the middle and the end (according to Sutta) or the arising, the presence and the dissolution (according to Abhidhamma).

In the beginning, one observes only the middle of the rise or fall, and, later, the beginning and the middle and not quite the end as the yogi is occupied with noting the arising phenomena relentlessly. While the yogi is noting one ārammana, another one arises before the preceding one vanishes, and so on. This happens because the samādhi is not strong enough.

At this point, I might mention that one cannot know the Sankhata Lakkhanas without first experiencing the Sabhāva Lakkhanas. If one does otherwise, then one is like painting a picture in the air without using a canvas. This will amount to mere imagination. This will serve as a reminder to imaginers.

Sāmanna Lakkhana (Common characteristics).

On the fulfillment of Sankhata Lakkhanas and the application of viriya and samādhi, the yogi will realise the impermanence of the dhammas (things), deny the assertions of permanence and admit the truth of impermanence. It is like the case of an accused person standing trial and denying his criminal offence. However, on persistent trial, he starts confessing his offence. The same goes with the truth of impermanence. The fact of impermanence is confessed to the yogi who understands.

The problem is, "how does the yogi understand?" Does he understand from the books or the teacher? The answer is NO. He understands from self experience by noting the Sabhāvas. Thus, will he understand the three characteristics (tilakkhana) of nāma-rūpa, namely the anicca, dukkha and anatta. When Sāmanna Lakkhanas are seen, Vipassanā Nāna arises.

14. SIDDHAS (ACCOMPLISHMENTS)

There are three Siddhas (accomplishments or realisations) which are worthy of note. They are:-

- Paccakkha Siddha (accomplishment by self-witnessing or evidence). An example is seeing where the four elements, namely visual element, visible object, light and attention (advertance) are involved. The simultaneous occurrence of these four elements cause seeing or eye consciousness. This is how things are apprehended by direct experiencing.
- Anumāna or Annvya Siddha (accomplishment by speculation or presumption) which follows Paccakkha Siddha. An example is the presumption of the presence of fire when one sees the smoke. This is a deduction based on self-evidence, not quite logical thinking, since the latter sounds theoretical. Thus since one accomplishes by direct experiencing (paccakkha Siddha) of the Dhamma practice, one deduces (by Anumāna Siddha) the existence and truth of the Buddha who expounded the method.
- Okappana Siddha (accomplishment by faith - Saddhā). An example is the understanding of the existence of the other worlds (paraloka) such as the Apāya world, Nibbana, and other possibilities through one's own faith in the Buddha and the Sāsana although they are beyond one's reach. Such a faith is also called Saddheyya Siddha (trustworthy accomplishment) which is different from blind faith. Blind faith is unreasoned faith. There are many things whose existence is possible, which are beyond the realm of science. These seemingly impossible things are understood as possible through faith only and not by knowledge (Nāna). Application of knowledge in this case would cause complication.

15. ANUGGAHĪTA (Protection)

There are five ways of affording protection to Vipassanā Nāna.

In planting a sweet mango tree, the gardener erects a suitable fence around the plantation as a protective measure. Likewise the yogi observes sīla (morality) as non-transgression, by way of body or speech, of precepts of virtue that have been undertaken. The monks are governed by vinaya code. In this way,

he fortifies Vipassanā Nāna. This method is known as Sīla Nuggahita.

The gardener waters the plant regularly in order to nourish it. So also, the yogi pursues the knowledge by learning from his teacher in order to adhere to the correct path. This is called Suta Nuggahita.

The gardener prepares and improves the soil by digging the ground and fertilization. So also, the yogi makes an honest presentation of his practice to his teacher and discusses with an open mind. This is called Sākacchā Nuggahita.

The gardener regularly clears the plantation ground of weeds, creepers and insects which would harm his plant. Likewise, the yogi contemplates on his meditation object diligently, and concentrates his attention on every arising of the phenomena relentlessly in order to overcome nivarana weeds and insects, to purify and strengthen Vipassanā Nāna. This is known as Samatha Nuggahita.

The gardener removes the cobwebs which have entangled the plant. In the same way, the yogi abandons any attachment (nikanti) by means of strong (balava) Vipassanā practice, so that the course of his insight practice is not interrupted by yearning (nikanti) for the unusual state of mind such as the presence of aura. This is called Vipassanā Nuggahita.

The Buddha once posed a riddle for one who was bent on peace:-

" Neither to allow the mind to wander outside
Nor to stop inside,
To experience true peace, this is the advice."

Wandering outside means being careless and ignorant when the sensual objects strike the senses and the mind runs after them, resulting in lobha, dosa as the case may be. Here, the yogi must apply diligent concentration, Samatha nuggahita.

Wandering thoughts,
On the spot,
Miss not, note them all.

On the other hand, pleasant sensations, such as thrills and rapture, may arise in transition as the result of dhamma practice/allowing a subtle form of craving to creep in and causing hindrances to progress. This is called stopping inside or stagnating within. The antidote in such a case is strong Vipassanā practice - Vipassanā nuggahita.

Just as the sweet mango tree, which has been cared in above manner, will grow smoothly and swiftly bearing abundant quality fruits, so will the right understanding develop smoothly and swiftly in the direction of the Path bearing the Vipassanā Nāna through the above five ways.

16. PADHĀNIYANGA (Elements of Effort)

The Elements of Effort (Padhāna + anga) are the following five qualities: faith, health, sincerity, energy and wisdom.

Faith (saddhā) or confidence for a Buddhist means belief in the Perfect One's Enlightenment or in the Three Jewels, by taking his refuge in them. His faith should be reasoned and rooted in understanding. A Buddhist's faith is not in conflict with the spirit of inquiring. Thus, Saddhā is not blind faith. It is confidence based on knowledge.

Faith is called the seed of all wholesome states because, according to the commentarial explanations, it inspires the mind with confidence and determination, for launching to cross the floods of Samsāra. Unshakeable faith is attained on reaching the first stage of Holiness - Stream Entry (Sotapatti), when the Fetter of Sceptical Doubt (vicikicchā) is eliminated. Unshakeable confidence in the Three Jewels is one of the characteristic qualities of the Stream-winner.

Faith is the first of the 19 beautiful mental states (concomitants), present in all kamically wholesome and its corresponding neutral consciousness. Purification (Sampassādana) of its mental associates is its chief characteristic. It is compared to the water-purifying gem of the universal monarch. This particular gem when thrown into water causes mud and water-weeds to subside and purifies the water. In the same way, Saddhā purifies the mind of its stains.

In general terms, Saddhā is defined by Dhammasangani as the faith which on that occasion is trusting in, the professing confidence in, the sense of assurance, faith, faith as a faculty and as a power.

Skepticism on the other hand will lead one nowhere. It will be like erecting a stair in the air.

Health (Arogyam) here refers to equable state of both body and mind. It comprises freedom from illness (appābādhatta) and freedom from fatigue and suffering (appātanko). Suitable food must be taken for bodily health. So long as the yogi can digest his food, he can be said to be healthy.

Sincerity refers to honest presentation about the progress of dhamma practice. It is the relationship between the yogi and the meditation master and is compared to that of the patient and the physician. As the patient correctly reports of his complaint to the physician, the latter prescribes and instructs what to take and to abstain. The practising yogi should on no account be deceitful (Amāyavi).

Energy or diligence (viriya) is the root of all achievements. It is of three kinds:-

- Arambha dhātu or initial attempt
- Nikkama dhātu or stepped-up effort
- Parakkama dhātu or striving for success

Just as you weaken and prevent the weeds and insects from attacking the plantation, so also for every second you put in the energy, you will be able to remove the kilesas away from you and weaken the nivaranas.

Wisdom here refers to the knowledge of rise and fall of nāma-rūpa (Udayabbaya Nāna).

17. FIVE WAYS TO PROGRESS

An Antara-Kathā (an extraneous discourse)

Today, I want to talk to you about five ways to progress in your dhamma practice or to prevent kilesas from arising. There are faculties (indriya) such as eye (cakkhu), ear (sota), nose (ghāna), tongue (jivhā), body (kāya) and mind (mano) which are also called six bases.

The Blessed One says thus:-

"On seeing a visible object with the eye, he apprehends neither the signs nor the particulars through which, if he left the eye faculty unguarded, evil and unprofitable states of covetousness and grief might invade him, he enters upon the way of its restraint, he guards the eye faculty, undertakes the restraint of the eye faculty. On hearing a sound with the ear On smelling an odour with the nose On tasting a flavour with the tongue On touching a tangible object with the body On cognizing a mental object with the mind, he apprehends neither the signs nor the particulars through which, if he left the mind faculty unguarded, evil and unprofitable states of covetousness and grief might invade him, he enters upon the way of its restraints, he guards the mind faculty, undertakes the restraint of the mind faculty, is virtuous of restraint of the sense faculties."

So, without control of faculties, the yogi will feel lobha, dōsa or māha (not knowing the object as they arise) one way or another. It is like a soaked cloth which must be dried to become useful again. Even after drying, it will remain stinky. Likewise, the mind will be wet, clumsy and stinky instead of dry, alert and aromatic if it is always soaked in kilesas.

If the mind is not alert, neither the pīti in any degree nor the sukha will arise. If he does not feel bliss and peace with his body and mind, he will be able to develop neither the concentration (in samatha) nor the real knowledge (in Vipassanā). If Samādhi does not arise, the mind will not be calmed. If Vipassanā does not arise, Vipassanā bliss, magga, phala and Nibbāna will not arise.

What is the root cause of all these? It is the lack of restraint of the sense faculties. In this regard, it is said in the Milinda's questions:-

"Cakkhumā'ssa Yathā Andho"
Though one has the eye to see,
One must behave like a blind".

The blind will not bother to see; he is uninterested and unconcerned. If you look around and see things, your practice will be disrupted and you will be inviting lobha and dōsa. You will not grasp the quality of dhamma. Actually, you control the eyes, but do not have to close your eyes physically.

Similarly:-

"Sotavā Badhiro Yathā"
Though you have the ear to hear,
One must act like a deaf".

Of course, you are hearing sounds. If you take interest, your work will be disturbed. You have to restrain. The deaf takes no interest in the sounds; he is calm and unconcerned.

Once you can exercise your controlling power in these two spheres, you are great.

Intelligent people, learned in theories and practices, will wish to speak of what they already know, to compare, and reason. However, during practice, it is advisable to pretend like a dumb and show no signs of intelligence. He restrains the faculty of speech. He should obey the instructions without argument. Thus, it is said:

"Paññavā'ssa Yathā Mūgo"

"The wise man should not speak even skilled words".

One can find argumentative persons everywhere. Once I came across a yogi who was well versed in literary knowledge. In every interview, he would chip in and point out references to books. I had to tell him the story of a wedding ceremony performer (master of ceremony) who was very efficient in performing marriage ceremonies. When he himself became a bridegroom, he went over to the place of the performer, leaving his bridegroom seat vacant. He appeared very absurd in the eyes of the guest, because he was not in the right place this time. After the story, I told the yogi to be in the right place, and that he should understand whether he was the disciple or the teacher.

So, while the yogi is a disciple, he should act like a disciple and be obedient. Then only he will learn. There is no need to show off. Like a cat, it must hide its claws till the time comes for it to show off.

Again, the yogi must behave like a sick and weak person, moving slowly and noting intensively, otherwise the dhamma knowledge will not progress. It is thus said,

"Balavā Dubbalo Riva"

"Though he is strong and healthy,
He should act like a sick person".

It is important to note all feelings and manners. If he acts like a strong person and moves fast, he will not be able to concentrate thoroughly. When you are looking at an object from a distance, the object may look rather dim and hazy; so also if the target is not observed closely, it will look gross and obscure. If the noting is extensive, you may miss certain objects. So, note intensively and slowly like a sick person, applying viriya, sati and samādhi. Then you will penetrate the targets and see the true nature. You will develop confidence (Saddhā).

When it comes to common activities, such as bathing, eating, etc you may act normal. However, when you are on your own, please behave slowly and note intensively. Otherwise you will be defeated in the dhamma practice. So, not to suffer defeat, I exhort you to act slowly.

In this connection, Venerable Nagasena mentioned in "Milinda's Questions" the five qualities of the cock to be adopted. "And this, sire, was said by the Elder Kaccāyana the Great:- "

"Let him with sight be as though blind,
And him who hears as though deaf.
Let him with a tongue be as though dumb,
The strong man as if he were weak.
Then when a matter arises,
He could rest (as) in the resting-place of thought".

The arising of matters refers to personal matters or feelings arising in the minds of the yogis. In coming here to practise the dhamma, the yogis are separated from their families and friends. They have left behind their occupations and their usual pleasures. This is not easy for them. Moreover, they are required to restrain their faculties. They are certain to suffer from physical and mental restrictions. Only by sacrificing their body and life, they will succeed in overcoming these difficulties.

When such private matters and feelings arise, they should behave like a dead person. A corpse in the graveyard will have no feeling when touched. It will not complain. The yogi will behave like a corpse and bear the difficulties with patience. This is an adventure, which, if successful, will enable him to face any eventuality. One may consider the Buddha's Path as severe and cruel. Not at all. We are not pushing the yogis to a meaningless destination or to death. To achieve a better bliss, one must be able to sacrifice. Thus, it is said:-

"Atta Atthe Samuppanne Sayetha Matasāyikam"

"When a matter arises, he must behave like a dead person".

As for the fifth quality of the Cock, it is said thus:-

"And again, sire, a cock, even though he is being attacked with clods of earth, sticks, clubs, cudgels, does not give up his own domain; even so, sire, while the yogin, the earnest student of yoga is engaged in robe-making or repairing buildings, or in any of his practices and duties or in reciting (the Patimckkha) or making others recite it, he should not give up reasoned consideration. For this, sire, is a yogin's own domain, that is to say reasoned consideration. This, sire, is the fifth quality of the cock that must be adopted. And this too, sire, was said by the Lord, the deva above devas: "And what is a monk's own pasture, his native beat? It is the four applications of mindfulness".

18. MENTAL OBDURACIES AND BONDAGES (CETCKHILA AND CETOVINIBANDHA)

I am giving this interim discourse as a reminder to all yogis. Infact, I have been thinking of talking on this subject for some time, and now is the chance.

Mental Obduracies (Cetokhila)

This is known in Pali as Cetokhila which also means a thorny or difficult mind. In essence it is vicikicchā (sceptical doubt) and dosa (displeasure). There are five things which stiffen and hinder the mind from making the right exertion, namely:-

- doubts about the Buddha
- doubts about the Dhamma
- doubts about the Sangha
- doubts about the three Sikkhā (Sīla, Samādhi and Paññā)
- ill-will towards his fellow monks/companions

When the yogi is striving towards an objective, he may entertain such thoughts as, "Is the Dhamma true?" "Can it produce any benefit?" This is a case of defeatism. For him, his efforts will not be thorough and produce any benefit, and even if there is result, it will not be complete. Such is the Loka Niyāma (Natural Order).

Here faith is essential. If you wish to bend or stretch a piece of bamboo or wood, you will soften it by oiling, heating, etc. so as to render the material pliable, otherwise it may break. So also lack of faith in the yogi will harden and stiffen his mind so that he becomes unamendable.

It is understandable that those who are not born Buddhist will find it difficult to cultivate faith in the Buddha. I also do not mean to press for this. However, there is the possibility of accepting and having faith in the Dhamma which is impersonal. Once such a faith is developed, the benefits are sure to arise. If the yogi strives sincerely and thoroughly, he may even risk his life to attain the objective. So, faith is very important.

It is important to have faith in the Sikkhā (Sīla, Samādhi and Paññā). In the absence of faith, the yogi will not have any interest and thus will not strive thoroughly. With faith in the Sikkhā, the yogi can practise sufficiently and satisfactorily. With bodily and verbally conduct well guarded and under control, he will have faith in Sīla and with mind well under control, he will have faith in samādhi. As he strives he will understand the nāma-rūpa phenomena. He will say to himself, "To know the Truth is a wonderful thing." So he will understand the nobleness and the benefits. He will cultivate faith in paññā. This will be his accomplishment. For a doubtful person, the Buddha says there is no cure. Here is an illustration in connection with faith.

Soon after his enlightenment, the Lord travelled to the Deer Park of Isipatana in Benares, where the group of five monks (pañcavaggi) were staying. The Lord had great loving-kindness and compassion (Māha Mettā and Mahā Karunā) for them. He wanted to expound his first Doctrine to them. The group saw the Lord coming in the distance; seeing him, they agreed among themselves, saying "your reverences, this recluse Gotama is coming, he lives in abundance, he is wavering in the striving, he has reverted to a life of abundance. He should neither be greeted, nor stood up for, nor should his bowl and robe be received; all the same a seat may be put out, he can sit down if he wants to".

But as the Lord gradually approached this group, the latter, not adhering to their own agreement, having gone towards the Lord, one received his bowl and robe, and made ready a seat, one brought water for washing the feet, a foot-stool and a foot-stand. The Lord sat down on the seat made ready. They addressed the Lord by name and with the epithet of "avuso" (friend).

The Lord told the group to listen to him because he had found the Dhamma. The latter refused to believe what the Lord said. For a second and a third time, the Lord persuaded the group to listen to him. For a second and a third time, they refused.

Thus the group had no faith in the Lord and the Dhamma (there was no Sangha as yet at that time). They had a stubborn attitude (cetokhila) towards the Master.

At this, the Lord changed his technique of approach and convinced the group that he had never spoken to them like this before - not even hinting of seeing a vision while they were striving together in the Uruvela forest. The Lord's Mahā Mettā and Mahā Karunā on the group seemed to work. They began to listen to him again, gave ear to him and aroused their minds for profound knowledge.

Then the Lord rolled the Dhamma wheel. On the first day, Kondañña understood the Dhamma and became a Sotapanna followed by the remaining monks one after another. Finally, on the exposition of the Anattalakkhana Sutta, the group of five became Arahats.

Why did the group not believe in the Lord in the first place when he addressed to them? It is like a well-known physician treating a patient who has no faith in him because he (the patient) has had no experience with him (physician) although he may have heard of the physician's competence elsewhere. Only when the patient receives the treatment himself and finds satisfactory, will he (patient) believe in the physician and in the latter's treatment to other patients.

Hence, we have 2 kinds of faith, namely, faith based on reliable statement and faith based on personal experience.

Regarding the fifth obstacle, bhikkhus are advised to practise tolerance towards one another.

Sabrahmacārī

This means one who practises religious duties in association with others or a fellow bhikkhu or yogi. They are seven in number; namely bhikkhu, bhikkhuni, sikkhamāna (bhikkhuni under training), sāmaṇera (male novice), sāmaṇeṭṭī (female novice), upāsaka and upāsikā (male and female lay supporters).

Any cause for dissatisfaction, ill temper or inexcuse towards these individuals amounts to suffering of mind, and should be removed with a forgiving mind. Otherwise the yogi will have no chance of progress in the Buddha sāsaṇa.

If the yogi does not abstain from what should be abstained and observe what should be observed, he is said to have become negligent and pamāda viharī.

Mental Bondages (cetovinibandha)

This is mental bondage that is binding one so that one is unable to attain magga and phala and instead one has given up one's effort. This is of 5 kinds:-

- Kāmarāga, sensual lust
- Bhavarāga, clinging to one's existence
- Craving for external things
- Indulging in food (eating to the belly-full), slumber, torpor and hangover.
- Craving for becoming in the Deva World.

Those who possess these bondages have no hope of progress in the Buddha sāsaṇa. In other words they are reluctant to work for the attainment of magga, phala and nibbāna or have given up all hopes of attainment, and are known as "nikkhitta dura" individual - those who are unamenable to discipline. Due to slackness of effort and because they do not abstain from what should be abstained and practise what should be practised, they are called "Pamādavīharī" - those living negligently.

19. Ten Armies of Māra

In this sensuous world, people go after sensuous objects and desires. They consider it as the real pleasures. Neglecting the dhamma, they end their lives. In fact they have enjoyed such sensuous pleasures throughout the samsāra, and still they would not wish to relinquish them.

Now the bhikkhus have left such worldly pleasures (either temporarily or permanently) and are practising the dhamma in order to free themselves from the akusala courses of action. They are said to have won over the Armies of Māra (killer).

Māra has two definitions:-

- the killer of virtue
- the killer of existence

As the yogis are practising Vipassanā, they are in fact fighting a war against the Armies of Māra who are on the side of akusala. The Armies of Māra are ten, namely:-

1. Sensual pleasures (Kāma)

There are two groups of Kāma:-

- the sensual objects (vatthukāma)
- the hankering for these pleasant objects (kilesakāma)

There are five sensual objects or cords of sensuality: the visible, audible, odouriferous, edible, tangible objects which are desirable. The attachment to one's family, property, business and friends which are vatthukāma constitute the first army of Māra. Normally for a sentient being, this army is difficult to overcome. I myself have no family, so I have nothing to cling to. Though a worldling may shed tears on such occasions, a monk will find it easy to overcome. For monks and yogis, they have left the family, the occupation and other pleasures. They are practising the dhamma and are able to achieve the First Jhāna with the application of vitakka and vicāra without difficulty. Thus are they able to overcome the first Army of Māra.

2. Dissatisfaction

After the yogi has left his sensual pleasures behind, he may find staying in the retreat (Kammattāna) rather boring. While meditating he may find a bit unhappy. Though he has overcome the first obstacle, he may find the forest or monastery unappealing if he has not really captured the flavour of the dhamma. Such a condition is called "arati" (dissatisfaction).

For this, the yogi needs to become an abhirati (opposite of arati), a delighted or devoted person in dhamma. Comparing the happiness arising from kāmic pleasures and that from dhamma pleasures, the yogi finds the latter to be overwhelming, establishing a sound basis for becoming an abhirati.

Having found the correct method and the subsequent states of pīti, sukha and samādhi resulting from the absence of hindrances, the yogi begins to understand the wonderful quality of the dhamma, thus becoming a bit of abhirati. A bit of such understanding means a bit of interest in the dhamma. If the yogi is not thorough and careful, he will not find the quality in the dhamma. For a yogi, the state of abhirati is a rare achievement - Pabbajitena āvuso abhirati dukkarā (difficult for a monk to become a dhamma devoted person).

Once the yogi enters upon and dwells in the first Vipassanā Jhāna, he will begin to delight in the dhamma, for one thing because he is experiencing the quality of the dhamma. As he progresses into the second jhāna, he experiences the lucidity as to perceptions with concentration becoming more intense thereby generating higher forms of pīti (resulting from intense samādhi).

Comparing with the sensual pleasures, he will find that the dhamma pleasure is supreme and that it is not ordinary kusala, but it is adhikusala (superior kusala).

In this connection, I would like to quote the Dhammapada. In verse 374, it says:-

"Yato, yato sammāsati
Khandhanum udayabbayam
Labhati pītipāmojjam
Amatam tam vijānatam."

"Every time he clearly comprehends the arising and the perishing of the khandhas, he finds joy and rapture. That, to the wise, is the way to Nibbāna (the Deathless)."

At this stage his interest in the dhamma will not diminish, but will increase and enable him to progress through the higher stages of Vipassanā insight.

Regarding the pleasure of dhamma which excels that of kāma, it is stated in verse 373 as follows:-

"Suññāgāram pavitthassa
Santacittassa bhikkhuno
Amānusi rati hoti
Samrā dhammam vipassato".

"The bhikkhu who goes into seclusion (to meditate), Whose mind is tranquil, who clearly perceives the Dhamma, experiences the joy which transcends that of (ordinary) man".

Although the pīti is not to be delighted in and attached to as such, it is a good cause for delight in the dhamma. Hence, in a way, one may say it is good. Why? Because after the yogi has come into the domain of Vipassanā and overcome the first Army of Māra, he may find certain dissatisfaction (arati), and if he experiences pīti, he will say to himself, "It is not bad after all." Thus will he be able to overcome the second Army of Māra. I assume that the yogi here have easily won over this Army. Haven't you? Or, are you reeling back?

The overcoming of difficulties in the way of Vipassanā practice is like fighting a war. The yogi will wage an offensive, a defensive or a guerilla warfare against his enemies, depending upon his capabilities. If he is strong, he will advance. If he is weak, he may withdraw temporarily, but in a victorious and systematic manner, not in a helter-skelter fashion, reeling and running in disorder.

3. Hunger and Thirst

Now, after the second Armed Forces of Māra has been won, he is satisfying himself with whatever necessities are offered to him by the donors. However, he may still miss the usual facilities that he enjoyed before. This will lead him to another battlefield where the Third Armed Force of Māra is waiting. This force is called Hunger and Thirst (Khuppipāsa).

He is not getting the sweet things he used to get and so he misses it. He is not getting the sour, salty, hot or rich things he used to get, and so he misses them. So his mind is agitated and he cannot perceive the dhamma. He is unable to concentrate the mind. For the monks, whatever is offered and for the lay yogis, whatever is available, have to be accepted. Thus it may be hard for the yogi to overcome this enemy.

If the yogi is a contentable person, he can overcome easily. He is living on others' dāna, and it is important that he is content with what he is offered, otherwise it is necessary to arrange things to be in keeping with the advantage of food - bhojana sappāya.

At one time, during Buddha's time, there were 60 monks practising the dhamma in a forest. They were being looked after by an elderly lady called Matika Mata. While doing her daily chores at home, she practised the dhamma and attained Anāgāmi together with abhiññās. Thinking that her sons (that was how she called the 60 monks) who practised full-time might have attained ñānas, she looked at them with her super-natural powers to see how they fared. To her surprise, she saw that they had not attained any ñāna. She also saw that they lacked in one of the seven sappāyas, namely bhojana sappāya. So, she prepared food accordingly and the monks became satisfied with their food requirements and gain perception in the dhamma. Thus, at last they became Arahats.

This goes to prove how important are the organization and management of the culinary matters in a meditation Centre.

While on this subject, I would like to talk about vegetarianism. Some hold the view that it is moral to eat only vegetables. In Theravāda there is no such thing as vegetarianism leads to the perception of the dhamma in an exceptional manner.

The Buddha does not totally prohibit the eating of meat. When Devadatta demanded Buddha to lay down a Vinaya Rule to prohibit the eating of meat, the Buddha refused after considering the pros and cons of such a practice. In those days people ate both kinds of food. The monks had to go alms-begging for their livelihood. They could not distinguish between

who were vegetarians and who omnivorous, and they had to take whatever was offered by donors. If the Buddha had laid down to refrain from eating meat, the perception of dhamma would be affected. So, the correct approach is to eat as specified by the Buddha, such as reflection on eating, not getting attached to any kind of food, etc. One need not restrict oneself to vegetarianism to practise the dhamma. However, it is good if you can eat vegetables only. But for those whose body physiology is conditioned to eating meat and metabolising animal protein, they may remain omnivorous. If they suddenly switch on their diet to such things as beans and peas, they might end up in stomach complaints, and thus not achieve *bhojana sappāya*.

In those days, both brahmins (who were vegetarian) and non-brahmins (who were omnivorous) entered the Buddha *Sāsana*. The Buddha had to consider this fact as well.

One can look at the analogy of a motor vehicle engine. It may be either petrol operated or diesel operated. But one cannot use diesel in an engine which is constructed to use petrol, and vice versa. One can eat meat, so long as it is not sinful, as specified by the Buddha. The moral of this argument is that one cannot do everything one wishes to do, but do only what is most beneficial and appropriate. If a law is promulgated and cannot be obeyed by the majority, it is not effective.

4. Craving.

Once the yogi discovers the real taste of the dhamma, he gets the upper hand and is able to win over the Third Armies of Māra. Otherwise he will crave for the usual facilities - *Pariyesana tanhā* (searching and craving). A lot of effort is needed for this, so that the yogi gets wearied as a punishment of hunger and thirst. This causes the yogi to face the Fourth Army of Māra, Craving (*tanhā*).

5. Sloth and Torpor.

When we are unable to stop the hunger and thirst, and craving for sensual desires, we become completely exhausted, stupid and not fresh and eventually a victim of the Fifth Army of Māra - Sloth and Torpor (*Thina-Middha*).

The yogi who is originally not liable to fall asleep so easily (or perhaps, suffering from insomnia) may, after a few sittings, doze to hit the floor with his forehead or reel back, thus destabilizing his posture. At this moment, the mind becomes viscous and slimy. His mental energy is exhausted. This is simply termed laziness. It is rather difficult for the yogi to overcome this.

It is said in the *Anguttara Nikāya* that Moggallāna encountered Sloth and Torpor while striving for the higher Paths (he was then a *Sotapanna*). The Buddha had to give him some pointers and a strategy to combat his Fifth Army of Māra. If a *Sotapanna* with such maturity found difficult to overcome this situation, what can we expect of an ordinary person?

The yogi can however refresh his mind by boosting up his energy coupled with the experiencing of *pīti*, so that he mobilizes all his effort and is able to overcome *Thina-Middha*. Alternately, he can assume a dangerous situation which he is encountering and where he needs to mobilize all his energy.

6. Fear

Under these circumstances, the Yogi will need to make full exertion in order to overcome this state of laziness and slackness of mind. Otherwise, fear will arise while staying in the forest or retreat.

Also if he has lost perception in the dhamma, he would feel uneasy to see the meditation teacher (Kammattāna Cariya) or even his fellow yogis. He will be just like a student who has not done his school lessons and so does not wish to see either the teacher or his fellow students. The yogi is said to face fear (bhīru) or better still, cowardliness, the Sixth Army of Māra.

On the other hand, if the yogi has an unusual perception of dhamma, he would feel a strong urge to speak to his meditation master. And, if such a situation occurs at night, he would become so excited that it might even cause a dhamma hindrance, at least, for that night.

7. Doubt.

If he perceives the dhamma, he will not find it difficult to overcome fear. If there is no such perception, he will be wasting his time - from hours to days. Then he will begin to feel doubtful about the authenticity of his efforts, leading him to face the dreadful Seventh Army of Māra - Doubt (Vicikicchā).

The books say that imagination (of things beyond their scope of knowledge) can prevail over some who would be deluded (vañceti) by their doubtful views. This is the moment for the yogi to receive instructions from able masters. Then he will overcome doubt, generate faith and attain Vipassanā Jhānas - first, second and third in succession.

Now a stage will be reached, whereby the yogi experiences unusual perception in the dhamma and becomes complacent. He would think to himself, "what a wonderful fellow I am ! I have attained to a high stage, haven't I ? Perhaps, the teacher himself has not attained to such a stage". Thus he faces the Eighth Army of Māra - hypocrisy and obstinacy (makkha and thamkha).

8. Hypocrisy and Obstinacy.

For a little of the above mentality, it is not difficult for the yogi to overcome. If he continues in his efforts, he will experience the qualities of the dhamma and begin to improve his manner and behaviours so as to become venerable and impressive. This will result in the possession of gains (lābha), fame (siloka) and reverence (sakkāra), the Ninth Army of Māra.

9. Gains, Fame and Reverence

Such a situation rarely occurs in the meditating yogi. It usually occurs in the meditation master who with his oratorical prowess becomes skilled in instructing, teaching and exhortation, resulting in gains, fame and reverence. This is a wonderful treatment for him so that he would be drifted toward delusion. Not being fully versed in the literary knowledge (bahussuta) of Vipassanā meditation, he would preach fake laws (dhamma-patirūpaka).

Even in this country where Theravāda Buddhism is dominant, there have been instances of fake dhammas as a

consequence of gains and reverence. Hence, possession of great religious knowledge (bahussuta) is important. This should be borne in mind.

It is like an unskilled student who is writing sentences on a blank paper without lines or rules (Sutta). His script may be going up and down and not straight. Also, a carpenter needs a line so that he can cut or saw the wood.

So also, in the realm of dhamma, the practitioners of sila, samādhi and paññā requires sutta or rule so that they will not deviate from the correct path laid down in the literatures. Otherwise fake teachings can appear. The teacher may delight in this and the followers may increase in number in spite of the fake.

10. Self-Exaltation and Disparaging Others.

Out of respect and homage shown by the people, he begins to greatly over-estimate and exalt himself (Attukkamsana) and disparaging others (Paravambhana). This is the kind of battle faced by meditation masters.

Hence verses 436, 437, 438 and 439 of the Group of Discourses (Sutta-Nipāta) say:-

"Kāmāte Pathamāsena; Dutiyā Arati Vuccati
Tatīyā Khuppiṇāsāte; Catutthī Tanhā Pavuccati
Pañcamam Thina-Middham Te; Chatthā Bhīrūpa Pavuccatī
Lābho Siloko Sakkāro; Atthamam Micchā Laddho ca Yo Yaso
Yo Cattā Nan Samukkam Se; Pare ca Avajānāti
So Namuci te Senā Kanhassā Bhipphārinī
Nanam Asūro Jināti Jettvāca Labhate Sukham.

"Sensual pleasures are your first army;
Discontent is called your second;
Your third is hunger and thirst;
The fourth is called craving.
Sloth and torpor are your fifth;
The sixth is called fear;
your seventh is doubt;
Hypocrisy and obstinacy are your eighth;
Gain, renown, honour and whatever fame is falsely
received.
and whoever both extols himself and disparages others,

That is your army, Namuci (that is) the striking force of Kanha. One who is not a hero cannot conquer it, but having conquered it one obtains happiness."

20. Buddha Lays Down The Dhamma Principles.

In the practice of Dhamma to overcome kilesas, Buddha lays down two principles. But before I come to these principles, I would like to relate an event leading to the exposition of these principles.

Hearing that "On this day, in the last watch of the night, the Parinibbāna of the Samana Gotama will take place," Subhadda, a wandering ascetic, had this thought:-

"I have heard it said that Tathāgatas arise in the world only rarely. Today, in the last watch of the night, the Parinibbāna of the Samana Gotama will take place. There is an uncertainty (regarding true doctrine) that has arisen in me. I have the faith in the Samana Gotama that he will be able to expound the Doctrine to me so as to remove this uncertainty".

The Subhadda approached the Venerable Ānanda in the Sal grove of Malla princes at Kusinārā and requested for permission to see the Buddha. To this Ānanda refused saying that the Buddha was tired and that seeing him and talking to him at this time would amount to harassing him. For a second time and a third time, Subhadda repeated his request. And, for a second time and a third time also Ānanda refused.

Overhearing the conversation between Ānanda and Subhadda, the Buddha said to Ānanda:-

"Ānanda, do not prevent Subhadda. Let him see me. If he asks me anything, everything he asks will be because he wants to know and not because he wishes to harass me. When I answer what he asks, he will readily understand".

Obtaining permission, Subhadda approached the Buddha with courteous greetings and addressed him thus:-

"O Gotama, there are Samanas and Brahmanas (religious leaders) who are leaders of their sects, who are well-esteemed by many people such as Purana Kassapa, Makkhali Gosālā, Ajita Kesakambala, Pakudha Kaccāyana, Sañcaya Belatthaputta and Nigantha Nataputta. Do all of them have knowledge and understanding as they themselves have declared? Or do all of them have no knowledge and understanding ?

To this the Buddha replied not to ask such questions and told him to listen to the Doctrine. The Buddha gave this discourse:-

"Subhadda, in whatever teaching is not found the Noble Path of Eight Constituents, neither in it is there found a Samana (priest) of the first stage (realization of the First Magga and Phala - a Sotapanna), nor a Samana of the second stage (realization of the Second Magga and Phala - a Sakadāgāmi) nor a Samana of the third stage (realization of the Third Magga and Phala - an Anāgāmi), nor a samana of the Fourth stage (realization of the Fourth and Final Magga and Phala - an Arahant

In this way the Buddha laid down the two principles for the assessment of any teaching. The Buddha continued to declare thus:-

"Now Subhadda, in this teaching (of mine) there is to be found the Noble Path of Eight Constituents, and in this Teaching alone is found a samana of the first stage (Sotapanna), a samana of the second stage (Sakadāgāmi), a samana of the third (Anāgāmi) and a samana of the fourth stage (Arahat). Other systems of Teaching are void of the 12 Noble Samanas who have true knowledge. Subhadda, if these 12 bhikkhus practise and pass on the Teaching rightly, the world will not be void of Arahats".

People accept that only when they are freed of kilesas of all forms (transgressive, obsessive and latent), they will become happy; if not, dukkha will arise. But, how to overcome is the question. To find the right method is difficult. Should one look for a reliance or practise the correct method himself ?

In any teaching, one should examine in these ways:-

- Have the teachers fully evaluated their teachings to their satisfaction?
- Are the methods practised by their disciples successfully ?
- Are the teachers teaching from imagination ?
- Have they themselves practised satisfactorily, tested with their disciples and found the truth of the Dhamma ?

One should make reference to the dhamma principles laid down by the Buddha. If in any teaching there is to be found the following eightfold path, kilesas will be overcome and samanas can be found:-

- the morality (sīla) group which includes sammā-vācā (right speech), sammā-kammanta (right action) and sammā-ājīva (right livelihood).
- the concentration (samādhi) group which includes sammā-vāyāma (right effort), sammā-sati (right mindfulness) and sammā-samādhi (right concentration)
- the insight (paññā) group which includes sammā-ditthi (right view) and sammā-sankappa (right thought).

One cannot assess any teaching by reason of mere tradition and by what the book says. One should assess by self-experiencing. The two principles laid down by the Buddha with reference to Subhadda enables one to make one's own judgement.

Also these principles include a very important element of encouragement to all aspirants that, in this sāsaṇa, if bhikkhus can practise and pass on the teaching rightly, the world will not be void of Arahats.

In order to convince the yogis, the Commentarians have mentioned the 12 kinds of bhikkhus as thus:-

- four persons who attain the realization of Magga, Path;
- four persons who attain the realization of Phala, Fruition
- four persons who are striving through Vipassanā meditation to attain the four stages of realization.

A yogi who has acquired the knowledge in distinguishing nāma and rūpa, the knowledge in the realization of cause and effect of all phenomena relating to nāma and rūpa, the knowledge in the recognition of the three marks of anicca, dukkha and anatta, leading to the Udayabbaya Ñāna (knowledge into arising and passing away of phenomena) is an araddhaviriya-vipassaka (vipassanā striver). At this stage, he attains proficiency in the exercises of meditation with full faith (Saddhā), so much so that he will not only make vigorous effort himself but also exhort others to do the same. In this way, he will see magga-phala and become a true samana.

In this connection, I would like to express my personal views: that is, if other teachings can offer a better way of finding peace and happiness, I will be prepared to forego my faith. However, I have not found any after searching in an unbiased manner. Hence, my absolute faith in this teaching.

Kilesa (Defilements)

All bhikkhus and yogis can prove for themselves. They can overcome the transgressive defilement (Vītikkama Kilesa) through the observance of morality (Sīla), and with one more step, that is with the application of viriya, sati and samādhi (concentration group) they will overcome obsessive defilements (Pariyutthāna Kilesa). The immediate effect is evident. With further application of samā-sankappa (insight group) they will attain paññā, thus cutting off the latent defilements (anusaya kilesa). Such yogis are readied to become samanas and attain various stages of maggas.

It can be observed here that in expounding this doctrine, the Buddha has not criticised other teachings. The Buddha only declared that only in the sāsaṇa with the Noble Path of Eight Constituents, there can exist true samana who overcomes kilesa. And this Path is the way or method of searching for truth and attainment and not religion in its strict sense.

The three grades of kilesa may be compared to the 3 states of a person, namely, the state of inactivity or slumber is comparable to anusaya, the state of wakefulness to pariyutthāna and the state of activity to vītikkama. Another simile is the match stick (with its intrinsic property of causing fire), the spark (produced by striking the match) and the flame or conflagration to anusaya, pariyutthāna and vītikkama kilesas respectively.

21. Vatta (Cycle)

"Vatta" means "to proceed" or "cycle" or "round of rebirths". With reference to the Dependent Origination (Paticca-Samuppāda), Visuddhi Magga speaks of three rounds:-

- Kilesa Vatta (the cycle or round of defilements comprising ignorance, craving and clinging);
- Kamma Vatta (the cycle or round of kamma or action comprising the kamma formations and kamma process);
- Vipāka Vatta (the cycle or round of results comprising consciousness or viññāna, corporeality and mentality or nāma-rūpa, six bases or āyatana, impression or phassa and feeling or vedanā).

These three-staged realm of existence (tebhūmaka vattam) is given in the exposition of the doctrine of metem-psychosis (vattakatham kuthento).

For example, we may hear a sweet sound.. If we are not mindful (ignorant), we crave and then cling to it (kilesa vatta). This leads to a desire for further hearing or actions (kamma vatta). Then we resort to all available means and reap the kammic results (vipāka vatta).

If you are freed from kilesa vatta, will you commit any akusala actions ? No. Not only that, you will not commit any kusala actions so as to lead to further becoming. This freedom from kilesa vatta leads to freedom from kamma vatta. When there is no kamma vatta, there will follow no vipāka vatta. Stoppage of such a cyclization is known as "Vivatta". This state is also called "Sammā-dukkhakkhaya gāmi" (proper attainment of the cessation of suffering) which is one of the attributes of Magga (Path). The other qualification is ātthangika (Eightfold).

Thus, it is clear that the yogi must be mindful with diligence and persistence knowing the value of every moment which must be devoted to the dhamma practice. Without such effort, there will be no progress; without progress, the yogi will become wearied with tedious repetition like a chronic patient who becomes immune to treatment. So, let us not become chronic yogis.

Upādāna

Upādāna (clinging) is an intensified degree of craving (tanhā). Because the objects are delightful, it is sense-desire clinging and because the view is "The world is self and eternal", it is false-view clinging. When you wish to take something, you stretch your hand to reach it, and after you have reached it, you grasp it and later cling to it (firmly grasp) if it is a desirable object. Thus it is said "With craving as condition clinging". For the normal worldlings, the process of avijjā-tanhā-upādāna will go on. Whenever you see, hear, smell, taste, contact or think, if you are not mindful you will be overcome by this process every moment. Such is kilesa vatta.

The force of this process varies like that of a rotating fan or of a waterfall. As the sense-desire clinging and false-view clinging grow, they are translated into actions, bodily, verbally and mentally in the desire for further becoming. Here proper guidance in the form of wise or adjusted consideration (yoniso-manasikāra) is required, just as one needs a good steering and brakes in driving a motor-car.

As a result of this kilesa vatta, kamma vatta arises. With a good mental steering, kusala will result and without it, akusala will result. Akusala kamma will lead to akusala vipāka (immoral results). Kusala kamma will lead to kusala vipāka (moral result).

Thus, kilesa vatta leads to kamma vatta which leads to vipāka vatta - further becoming. As the life begins, avijjā-tanhā seed (potential) is contained in it so as to enable avijjā-tanhā-upādāna process to continue forming new kamma, new vipāka and so on in the cycle.

Kilesa may be compared to the sap of a tree, kamma to the seed and vipāka to the new tree. The supporting factors of the sap, such as the air, water and soil, may be compared to the sensuous pleasures (kāma-rāga). Vipassanā is the killer of the tree. The tree can be killed by eliminating the sap or the factors leading to the development of the sap, such as girdling.

Mindfulness is the means to counter the force of kilesa, and once you are aware of the truth, avijjā is overcome and so is kilesa sap. "Unknowing one craves, knowing one abandons". So the tanhā sap will be gone. In the absence of reaching-hand (tanhā), there will be no clinging (upādāna). Since the true nature of phenomena is known, the "I" ego will be gone. The upādāna sap will be overcome.

In the yogi, as much as in the ordinary person, contact occurs, so there will arise the feeling (vedanā) in accordance with the clause "With contact as condition, feeling". The feeling is immediately followed by mindfulness so as not to advance to craving.

No kilesa vatta means no kamma vatta, hence no vipāka vatta - no rebirth, old age and death. This is what vivatta means. So, the question is 'when you note at the moment of hearing a sweet sound, will you be overcome by kilesa vatta i.e. avijjā, tanhā and upādāna?'

22. Tadanga Santi.

Anga = that (kilesa) which will arise without mindfulness; Ta = by that mindfulness; and Santi = Cessation. This means momentary or part-time peace, achieved through the practice of Vipassanā.

When you are practising the dhamma, you should act like one carrying a pot of oil (telapatta) with great care so as not to spill the oil. Another simile is walking on a narrow foot-bridge slowly, steadily and cautiously so as not to fall. In this regard, I wish to pose a riddle:

How would you take the air out of an empty narrow-necked bottle ? You can do it in three ways. One way is dropping water carefully through the narrow-neck - the yogi penetrates his consciousness into the object with diligence and persistence. Another method is by heating the bottle to drive the air out - just as the yogi expels defilements through ātāpī (exertion). The third is to pump air out - just like the yogi noting the kilesas off his mind.

As you note the arising phenomena with the application of viriya, sati and samādhi - diligently and persistently penetrating your consciousness into the object, you will be able to discern nāma-rūpa phenomena. In this way, you will overcome ego-illusion (atta-ditthi).

The next stage is the knowledge of conditionality or cause-effect relationship between nāma-rūpa. Unless you are aware of this fact, you will not be able to overcome doubts and instead you will entertain such heresies as causeless view (ahetuka ditthi) and fictitious cause view (visamahetuka ditthi).

The third stage is the knowledge on the contemplation of anicca-dukkha characteristics of phenomena. This is the beginning of aniccanupassanā (contemplation of Impermanence) and hence Vipassanā. Here as you know the anicca-dukkha nature, you will understand its nature in terms of other tenses, namely past and future. Also as much as it occurs in you, you will realise that it occurs in the others.

The next step is the contemplation of arising and vanishing (Udayabbaya-nupassanā-ñāna) in a fast manner.

So far the contemplation deals with the nature of the object. As the practice matures, you will know the nature of consciousness as well - that it is also arising and passing away. At this stage of the contemplation of the arising and vanishing of the two, namely both the object and the consciousness, in pairs, you are said to have reached the peak of aniccanupassanā ñāna.

At every mindfulness, tadanga santi is achieved. The accumulation of tadanga santi will result in the attainment of Accanti Santi (permanent peace) or Ariya Magga (Noble Path).

Q. How long would one take to attain Accanti Santi ?

A. It depends upon how far the disciple can follow the instructions of the teacher. In my experience, I have come across four types of yogis:-

- Intelligent and clear, that is the quality possessed of the first kind. Being active, he understands and speaks clearly. Such people will perceive the dhamma very quickly, say within a span of three weeks.
- Intelligent but confusing. Though active, he speaks in an unclear and indistinct manner.
- Dull though clear. Though he understands and speaks clearly, he is dull. He will take time.
- Dull and confusing. He will take more time.

So, you can make your own judgement how long you will take to see the dhamma.

23. Pariññā

This is full understanding or comprehension which is of three kinds:-

- Ñāta Pariññā
- Tīrana Pariññā
- Pahāna Pariññā

Ñāta Pariññā

This is the full understanding of the known. It is the knowledge consisting in the discernment of the specific characteristics of such and such phenomena as materiality has the characteristic of being molested or oppressed; feeling has the characteristics of being felt, and so on.

As you bend your arm, you form in your mind the intention to do so. This intention is evident or known (ñāta). The knowledge or the clear understanding of this intention is pariññā. Again the actual movement of the arm, that is, bending together with the arising sensations such as tension, stiffness, etc is evident and clearly known (ñāta). The contemplation or understanding of these phenomena is pariññā. Ñāta is object and Pariññā is subject

Your intention to bend is the cause and the actual process of bending is the effect. Due to intention which is mentality, you cause movement which is materiality. The full understanding of the cause-effect relations is also Ñāta Pariññā. All phenomena are clear object and knowable. Contemplation of these objects as they arise in the natural way is Ñāta Pariññā.

If these phenomena are not noted as they arise, kilesas will arise. With the awareness of the nāma-rūpa phenomena and their conditionality, you overcome unawareness (mcha) and the rest of the kilesas, thus achieve Tadanga Santi. Moha is the main thing in kilesas and it is the main cause of samsāric dukkha. Due to the appearance of the light of knowledge, the darkness of ignorance ceases, as is said: "Viñjuppāda Avijjā Nirodho."

Tīrana Pariññā

As you continue to practise mindfulness you will come to feel the pain and irritation, and understand the anicca-dukkha characteristics with the arising and vanishing. Thus, you will enter into the second kind Tīrana Pariññā - full understanding by investigating or judging. This is the insight wisdom which has three general characteristics, namely anicca, dukkha and anatta as its objects and which arises when attributing a general characteristic to nāma-rūpa phenomena. It is parallel with Sammasana ñāna and Udayabbaya ñāna of the Insight knowledge. Sammasana means contemplating or reflecting, exploring and judging in respect of all phenomena of existence as impermanent miserable and impersonal which is the beginning of insight. Of course, this process of reflecting, exploring and judging or determining is not from hearsay. Instead it arises from your own practice.

Once you attain Udayabbaya Ñāna, you are said to be satisfactory and worthy of existence as a human being. This is said in verse 113 of Dhammapada:-

"Yo Ca Vassasatam Jīve
Apassam Udayabbayam
Ekāham Jīvitam Seyyo
Passato Udayabbayam".

"Better than a hundred years in the life of a person who does not perceive the arising and the dissolving of the five aggregates (khandhas), is a day in the life of one who perceives the arising and the dissolving of the five aggregates".

At this stage, one will become inspired with confidence, and with the exception of those who aspire to become Buddhas, it is possible for one to perceive the dhamma in this life. Such kind of person was conceived in his mother's womb (Patisandhi) with the seed of wisdom and is known as tihetuka patisandhi, that is his patisandhi citta (rebirth consciousness) is accompanied with three wholesome roots. Those who have had no amoha root are dull. For instance, animals are conceived without amoha root and are called Duggati ahetuka. Such beings cannot perceive the dhamma in this life.

Just for general knowledge, it may be mentioned that in order to be endowed with paññā in this life, one must have performed in the previous existences, pannāsamvattanika kamma (meritorious works accompanied with and leading to wisdom), such as teaching and scholarship without expectation of reward, performance of dānas with the object of scholarship. Another cause for the arising of wisdom is Avyapajjalokuppatti (being reborn in an existence free of dosa such as Brahma plane). Kusala actions performed in this place is always accompanied with knowledge.

The third is Indriya paripāka - perfection or maturity of the faculty (of knowledge). When a person is young, he cannot perfect the faculty of knowledge, as he is indulged in kāmarāga. As he comes of age, he gains experience and can develop the faculty of knowledge. Some wish that they be reborn at the age of 50. One cannot say that youth is useless. If he is trained so as to be able to practise dhamma (true dhamma), he will excel the others.

Here, with the application of Samādhi Khandha (concentration group) or samatha one achieves "Kilesadūribhāva" (the state of being removed from defilements). To know the true nature, and develop knowledge, he purifies his mind by the application of samatha. The practising yogi must penetrate his consciousness into the object with diligence and persistence so as not to leave any gap to allow kilesa to enter. Here is given the example of the plank floor which locks one solid plane.

It is said by the Blessed One:-

"Indeed wisdom is born of meditation

Without meditation wisdom is lost

Knowing these twofold path of gain and loss of wisdom

One should conduct oneself so that wisdom may increase

Also:-

"Samādhim Bhikkhave Bhāvētha Samāhito

. Yathābūtam Pajānāti

"The Bhikkhu who concentrates sees things according to reality"

To continue with the causes for the arising of knowledge, there are two as mentioned in the Anguttara Nikāya Dukanipāta. The knowledge means vipassanā sammāditthi or ñāna and magga sammāditthi or ñāna. Firstly, we have Paratoca Ghoso - learning the right method from the good friend (kalayāna mitta) or simply listening the appropriate dhamma. This is to gain Sutamayañāna (knowledge by learning). Secondly, one must reflect on the nāma-rūpa aggregates wisely or in an adjusted manner - Ajjhanntanā yonisomanasikāra.

Yonisomanasikāra may be divided into two:-

- pre-practice adjustment
- adjustment of the consciousness with the object during practice.

As to the first part, the beginner of practice tends to see the object as person or being and not as nāma or rūpa. This kind of conception is not genuine. Knowing the existence of nāma-rūpa through learning from books or teachers is genuine or adjusted knowledge. So, you accept the existence of nāma-rūpa. Again you learn the conditionality of nāma-rūpa from books or teachers and this is genuine or adjusted knowledge. You now accept the existence of both nāma-rūpa and their conditionality. This much concept will stand you in good stead in the practice of dhamma.

At this point, it may be mentioned that some have the opinion that literary knowledge is a sine-qua-non for the dhamma practice or, on the other extreme, that no knowledge whatever is needed for the purpose. One must possess sutamayañāna. How much? So long as one knows nāma-rūpa, their cause-effect relationship and their anicca-dukkha characteristics, this is sufficient to give one a background knowledge.

To transform this concept into practical knowledge is the second adjustment - the adjustment of consciousness with the object. Then you prove the theoretical knowledge by means of personal experience.

To elaborate on the second type of adjustment, as you note the rise and fall of the abdomen, your consciousness should fall on each and every stage of the movement synchronously. Here again, the elements of viriya and samādhi are involved. The result will be nāna (knowledge) of the true nature of nāma-rūpa. Once the vipassanā nāna is achieved, magga nāna will follow.

APPAMĀDA

It means alertness, heedfulness. Its opposite is pamāda which means failure or negligence. Negligence is of 3 kinds:-

- Gross type - negligence in abstaining from committing the 10 ducarita (unwholesome) deeds. This is absence of mental restraint.
- Medium type - Though some do not fail to observe sucarita deeds, they would succumb to the allurements of sensual pleasures.

Refined type (anupamāda) - This type of negligence can happen in the meditating yogis, such as failure from thoroughness, gentleness and particularity in their practice. They should not allow any interruptions in their practice as reading or talking. Just as a generator must operate at a specified revolution to generate electricity, the yogi must meditate continuously to generate nāna. In the book is given the illustration of a chameleon which stops often on his way to catch its prey instead of running continuously.

In essence, appamāda means living with mindfulness. Ordinary people live with kilesas without mindfulness. It refers to the application of sati at every arising of phenomena. With just one sati, all kilesas can be overcome. Sati enables you to understand the true nature of existence (sabhāva) beyond the perception of form or figure (sañhāna) and appearance or object (ākāra lakkhana).

By seeing the end or vanishing part of the object, the yogi may feel emptiness and disappointment. Here the nāma is watching the nāma and rūpa, or saṅkhāra (formation) is watching another saṅkhāra. All are dhammas or sabhava (nature). In other words, the dhamma is watching the dhamma.

Later you will observe the dissolution of both the object and consciousness in pairs. This is progressing from mūla-vipassanā to pati-vipassanā thus fulfilling the peak (sikhāpatta) of aniccanupassanā.

PAHĀNA PARIMVĀ

This is "full understanding by overcoming or abandoning", starting from the Bhanga nāna stage of insight, i.e. the knowledge consisting in the contemplation of dissolution of all forms of existence up to magga nāna.

Pahāna means freeing. Since the yogi sees the dissolution of existence, he is freed from the perception of permanence. Since all forms are dissolving, he sees them as pain and is freed from the perception of pleasure. The previous perception of atta and jiva will also dissipate because every existence is seen as just nature and spontaneity. Thus the clingings to permanence, pleasure and self are overcome and the comprehensions rectified.

24. JHĀNAS (ABSORPTIONS)

Jhāna is defined as the wilful concentration on an object. It has two purposes, namely, thinking closely of an object and burning or eradicating adverse things (hindrances).

There are three kinds of Samādhi (concentration) namely:-

- Upacāra Samādhi
- Khanika Samādhi, and
- Appanā Samādhi

Upacāra Samādhi (neighbourhood or access concentration) is the degree of concentration just before entering any of the absorptions or jhānas. It belongs to the mundane or sensuous sphere (Kāma-vacara). Khanika Samādhi (momentary concentration) is the degree of concentration that lasts momentarily during contemplation on various meditation objects. Appanā Samādhi (attainment concentration or full concentration) is the concentration existing during absorption. The example is the entering into the kasina ārammana (concentration object) such as the pathavi kasina (earth as the concentration object) with full force.

Whereas upacāra and appanā samādhi arise with pannatti ārammanas (conceptual objects), khanika samādhi arises with paramattha dhammas (ultimate realities). As the yogi is noting the arising phenomena and entering into the Khanika Samādhi, his mind is not scattered (~~Avikkhappo~~) but is closely held on to the object.

There have been criticisms on the value of Khanika Samādhi. For instance, about 30 years ago, a German Theravāda monk who came here to practise Vipassana, said that his original samatha concentration was lost because he was asked to note the arising phenomena.

The Buddha mentioned Khanika Samādhi as being strong enough to lead to one pointedness (Khanika Cittakaggatā) which the Commentaries say that the Khanika has the power of momentary concentration (Khana-matta-thitiko-samādhi).

In a rope, each of the constituent fibres is weak. But, when they are all made into a rope, they become quite strong. So also, the Khanika Samādhi when multiplies, can lead to a wonderful energy. And especially when the yogi experiences Magga and Phala Nānas (Path and Fruition Knowledge), the concentration can become very strong.

The Satipatthāna method guarantees mental purification, overcoming of pain (dukkha) leading to Nibbāna. The knowledge of dukkha is paññā. Thus one becomes endowed with clear vision and virtuous conduct (vijjācarana sampanno).

The meditation teacher always exhort the yogis to contemplate or note - what is it? It is none other than Jhāna. It has two significances, namely: to concentrate, apply or direct the mind onto the object (meditative absorption) and to burn up adverse states overcoming nivarana dhammas (hindrances).

There are two kinds of Jhāna, namely:-

- Āramanūpa Nijjhāna and
- Lakkhana-rūpa or Lakkhanūpa Nijjhāna.

The former one is mundane where the mind falls closely (upa) and completely (ni) with the object e.g. the earth kasina. This type of absorption refers to the eight attainments (samāpatti) - four meditation absorptions of the five material spheres (rūpa-jhānas) and of the 4 immaterial spheres (arūpa-jhānas) in conjunction with proximate concentration (upacāra samādhi).

The latter is concerned with the mindfulness of nama-rūpa object by attributing the three characteristics to them leading to the supramundane attainment of Magga and Phala Nāna.

Thus the former is Samatha Jhāna and the latter, Vipassanā Jhāna.

SAMATHA

Let us start with Samatha Jhāna, taking the earth kasina as a meditation object. There are six factors Jhanangas (constituents or factors of absorptions) namely:-

- Vitakka (apolying, aiming or directing one's mind to the object)
- Vicāra (sustaining or holding the mind onto the object, as if fastened to the object or stroking over the object)
- Pīti (rapture, joy or happiness with interest in the object)
- Sukha (bliss that is not connected with material pleasures)
- Upekkhā (Equanimity that is a sense of well-being and calmness without happiness or bliss)
- Ekaggatā (One-pointedness) synonymous with Samādhi or Jhāna.

The consciousness which is associated with these factors is known as Jhāna-Sampayutta Citta.

Vitakka has the quality of apolying, aiming or directing the mind (citta) to the target in a continuous manner. It is active and shiny. It is the opposite of Thina-Middha (sloth & torpor) where the mind is dull, inactive and slack. Vitakka has the blossoming effect and Thina-Middha has the withdrawal effect.

Vitakka, in conjunction with other associated mental states (Cetasikas), has the power of inhibiting Thina-Middha cetasikas.

Of the two cetasikas, one overwhelms the other. If Thina-Middha cetasika group gains the upper hand, the mind will become hazy and the yogi will doze. As the mind shrinks, Thina-Middha will arise and as it strengthens, it will become a hindrance (nīvaraṇa) to kusala (wholesome course of action).

As vitakka matures, vicāra arises. Vicāra is defined as the sustained application of the mind by moving around or stroking over the object so that the sati is held on to the object like being fastened to the object. Vicāra inhibits doubts (Vicikicchā) (similes of a bull's-eye in the dart and marbles are given here).

When Vicāra matures, pīti will arise. When I played marbles in my young days and hit the target I jumped with joy. Pīti is defined as "joy" happiness or pleasurable interest. It opposes ill-will (Vyāpāda). It serves as a precursor to Sukha (bliss, happiness or pleasant feeling not connected with material pleasures), which is the opposite of uddhacca and kukkucca (restlessness and regret).

As the mind calms down with bliss, the mind becomes fixed to a point which is ekaggatā (one-pointedness or unification). This opposes sensual desires (kāmacchanda).

Such are the factors leading to first jhāna by streamlining all their associated mental states to perform the respective functions. The full attainment concentration is known as Apperā Samāchi which the practising yogi will enter upon and dwell in, burning or inhibiting adverse things - hindrances (nīvaranas) or opposing ārammas.

If after the fulfillment of Vipassanā Jhāna, the yogi wishes to practise Samatha Jhāna, he may do so and will not find difficulty especially if one has developed Brahma-Vihāra (the 4 sublime or divine abodes).

There is one note of warning in regard to Samatha Jhāna, that is, though Samatha Jhāna will bring concentration and peace of mind and serve as a precursor to higher spiritual powers, it is a mundane achievement and is inferior though it lends support to Vipassana Jhāna. The Jhāna Sammaditthi which arises in Samatha Jhāna is unable to discern nāma-rūpa phenomena.

The practice of Samatha is based upon mindfulness of the concept (pannatti) by choosing one of the 40 objects of concentration (kasinas). When one passes away while practising and being absorbed in Samatha Jhāna, one will be reborn in the respective Brahma world.

Prior to the enlightenment of ^{the} Buddha and among non-believers, even after the enlightenment, people practised just Samatha. In doing so, they became delighted in the pleasures and joys of jhāna and attached (nikanti) to such objects. Such an attachment is known as "stagnating within".

Either because such yogis got involved in samapatti or because the Kammatthāna Cariyas (Meditation Teachers) cannot advance the yogis to the practice of Vipassanā, the disciples with no practice of pannā bhāvana or Vipassanā do not gain the real understanding of nāma-rūpa phenomena, thus resulting in clinging to personality view (Sakkāya Ditthi) and ego entity (Atta Ditthi). When these people become brahmas, they continue to cling to such views. It is a shame that the majority in the West look to Samatha Jhāna and psychic powers (Abhinnās) with attendant miracles, and that such yogis do not progress to more valuable Vipassanā Jhāna (Insight Meditation). However, if Samatha can be used as basis to step up to Vipassanā, it will be very useful, because Nivaranās have been overcome by samatha.

Buddha Sasana is giving a golden opportunity of teaching Vipassanā practice which is likened to a boat with which one can easily cross the river of samsāra (round of rebirths). After having practised Samatha, if one cannot progress to pannā bhāvana and dies as such, it will amount to a great loss.

Soon after the Blessed One attained enlightenment, he thought to himself to whom he should impart his Dhamma which was so subtle and profound. He remembered the two hermits under whom he practised Samatha and higher spiritual powers. He found out with his divine eye that one had already passed away seven days ago and the other, only one day before. Two of them had been reborn in the fine-immaterial world where they did not possess the ear or audible sense organ (pasāda-rūpa) to listen to the Dhamma. Thereby, the Buddha was greatly moved (dhamma samvega). Such is the way in which the samapatti jhāna ends up.

At this point, one may argue why the Buddha, with all his supernatural powers, could not create an ear (audible pasāda) for those two. The answer is that the Buddha never did anything which was against nature (sabhāva). Any worldling who is reborn in the arūpa plane cannot perceive the dhamma.

At one time, one brahmin begged of the Blessed One to send his disciples to all quarters of the world to show miracles through the practice of Samatha bhāvana and abhinnās (super-natural powers) so as to win more followers and convince people of the sāsana. To this, the Buddha refused.

At this juncture, I would like to mention three pātihāriyas (marvols or miracles):-

- Iddhi Pātihāriya (marvel of magic)
- Ādesāna Pātihāriya (marvel of mind reading)
- Anusāsani Pātihāriya (marvel of instruction or mental development)

As regards the first one, though ignorant people may wonder at such marvels, wise people know that such practises can be accomplished by gandhari art. As for the second one, it is not strange, because such miracles can be accomplished by means of candamani art. Though they may be considered as wonders by common people, they are valueless to intelligent people. The Buddha says he sees danger in the first two and therefore abhors them.

However, the Buddha encourages the third practice as more noble and sublime. Through the anusāsani pātihāriya, one can develop purity of mind, accompanied by knowledge. Through this marvel, one can cultivate fully-cultured life. As regards the other Pātihāriyas, though one may have supernatural powers, one cannot be cultured. Since these powers are of mundane nature, they need to be practised continuously, otherwise they tend to dissipate easily. A beautiful glass is attractive to a common eye but fragile. A stool cup is not so attractive but durable. A golden one would be the best.

There have been instances of abuse of Samatha achievements. Some such notable personnel to whom people had held in high esteem began to misuse such powers and became infamous.

Samatha practice is like the experience of a person who stays indoors, enjoying his piti and sukha in a closed manner. Whereas Vipassana practice is like the experience of a person who goes out to learn all aspects of knowledge. It is like giving a microscope to him so that he can study all aspects of knowledge and discover a variety of sensations which add to his knowledge.

Samatha is such that if it is not practised continuously and mastery (vasī) developed, the Samādhi can be lost, whereas in the case of Vipassanā Samādhi may be lost due to non-practice, but the knowledge gained will remain in the form of a nucleus or energy, from which one can develop one's Vipassanā Nāna any time as well as Pātihāriya Pannā (prudence). One advantage is that, whenever one is faced with the worldly conditions (eight Loka-Dhammas), one can behave with equanimity. One will also view worldly affairs with metta (loving kindness), karuṇā (compassion) and muditā (sympathetic joy). As for Samatha bhāvanā, nothing will be left over once the practice is disrupted.

With the Samatha abandoning of defilements cannot be assured. With the Vipassana, one can be assured of eradicating defilements. The Buddha Sāsana is not complete with just Samatha bhāvanā. Only practice with knowledge as the main objective, will the Sāsana be complete.

25. PUBBABHAGA PATIPADĀ

This means pre-jhanic or preliminary practice in order to prepare the yogi to the main jhanic practice. It covers four elements, namely viriya (effort), sati (mindfulness), passaddhi (calmness) and samādhi (concentration).

Viriya has four elements (catvāraṅga). The yogi vows in his effort thus: "Let my flesh and blood dry up leaving only the skin, bones and sinews, let me die, I shall not fail". Such is the kind of courage the yogi should possess. When he is faced with severe vedana (feeling) he will not shrink nor lose courage till he attains the desired goal.

The nature of viriya lies in the determined patience when the yogi is faced with dukkha and difficulties. Put it in another way, it means perseverance. Such a characteristic is called, "Ussāha Lalākhana" (sustaining characteristic).

Some yogis suffer from physical pain and are afraid that their blood circulation might stop and they might eventually die while meditating. One should possess stamina and not give in and change the posture till the target is achieved.

Just like an old leaning building needs a support to keep it upright, so also when his viriya is not strong enough, the yogi should support to strengthen it. Such a situation is known as "Upatthambhana rasa" (supporting vigour). Thus will the yogi gain extra strength with a determination of "not going back" till he sees the dhamma in a remarkable manner. Such a situation is known as "Asamsidana paccupatthāna" - the manifestation of firm determination.

At this stage, one possesses Araddhaviṛiya (initial effort) or Paṇḍita viriya (exerting strength) - the type of strength which goes to lift up gradually and firmly without stopping or lowering. It signifies unquailing, absence of shrinking relaxation and easy-going (Asallīna).

With unquailing and resolute courage, the yogi will be able to fix his attention - upatthita sati (fixed attention) or asammoha sati (unbewildered attention), so that his mindfulness will fall on the ārammana (object) and not float away. Such a situation is known as "Ārammana-bhīmukhi bhāva" the state of fixed and face-to-face attention on the object.

Thus the yogi will be able to go along and not lose sight of the target track. His consciousness (ārammanika) will become fastened to the object (ārammana) instead of just overarching the object and scattering. Otherwise the yogi will feel repentant. For one minute loosening of contact, he will suffer the loss of 60 notings and for two minutes, 120 notings, thus eventually leading him to uddhacca (restlessness) and kukkuccha (remorse). His mind would not be at peace.

The mindfulness of the rise and fall would be just in name because his attention is loose and not closely knitted with the object. Since the sati is not so solid enough, his mind will be scattering. Then after a minute or two, he would recover his sati and start blaming himself for his disturbed mind.

Once he is able to fix his sati on the object, his mind will be able to fall on the target without creating any gap in the stream of mindfulness. He will then experience calmness (passaddhi) in nāma-kāya followed by calmness in rūpa-kāya. When the mind is at ease, his body will also be at ease. If one worries and repents due to loosening of attention, how would one's mind behave - fixed or scattered?

Once the mind is calm and collected it will become fixed in one point, just like the dart which has been aimed attentively, hits straight into the target. Such situation is called Samādhi.

When the mind is fixed into a point or is pierced into the target like an arrow for one or two minutes, in an unshakable manner like a mountain (acala) and without trembling (nipphandana) one is said to attain khaṇika samādhi.

One may argue (prosent cedaṇā) that the pubbabhāga patipadā should also include such wholesome mental states like saddhā (faith) and aññā (wisdom or knowledge). The answer to this argument is that once the yogi is fastened to the practice of pubbabhāga patipadā, it is to be understood that both saddhā and aññā have been possessed by him. For, without faith in the practice, one cannot exert, and in the practice of correct method, knowledge is obvious.

28. VIPASSANĀ

It is a compound of Vi = peculiar features and passati = observing. It is defined as "Insight Meditation". By means of spiritual insight wisdom called Vipassanā-Nāna, one observes and truly knows the characteristics of anicca, dukkha and anatta in respect of nama-rupa phenomena as they arise presently.

The yogi must observe the (perceptible) phenomena at the moment of arising to understand the true characteristics. If we wish to understand the nature of the lightning, we must wait for a cloudy day and watch the actual flashing forth of the lightning. Likewise the yogi must observe any of the sensations arising at the six sense-doors to understand their nature.

One may ask what would happen if they are not observed. The answer is that if they are not observed they will not be understood. Not knowing (anāṇa) or ignorance (avijjā) will lead to delusion (moha). Ignorance of true nature is the basis for the arising of defilements. Lobha or dosa will arise depending upon the desirableness or undesirableness of the object. As one sees a pleasant form, Nimitta-gāha (holding on or clinging to the image), may arise thence the particulars, Anubyanjana-gāha (holding on or clinging to the details with relish) like when one enjoys a delicious curry or sees the individual features of a body, manner of walking, etc. Broad as such is good to take but with other additives like butter, etc. it becomes more tasty.

However, if the yogi is able to note the sensations as they arise with vigilance and fixedness of mind, he will not be overcome by kilesas, but will feel calm and indifferent.

Due to the eye (cakkhu pasāda) and to a visible object (rupa-arammana), eye consciousness (cakkhu viññāna) arises. Here one requires full understanding (parinnā) that these nāma-rūpa dhammas are the Truth of Suffering (Dukkha Sacca), because they are the basis for many kinds of sufferings - Dukkha saccam parinneyam.

Then it follows that the coincidence of the three is contact (phassa): with contact as condition, there is feeling (vedanā). Those dhammas, which are perceptible phenomena, must be noted as they arise. There is no need for thoughts and imaginations.

The analysis of a seeing process as the combination of cakkhu pasāda and ruparammana resulting in cakkhu viññāna is in accordance with Abhidhamma, and if one notes in this manner one's thought will be scattered. According to the Sutta-method, we simply say "seeing", and this is how we note in dhamma practice. So, all we have to do is to fix our mindfulness on the target in a face-to-face manner and vigilantly in accordance with the loka-vohara (current usage in ordinary life) which is the Sutta-method.

LABELLING

When we note in accordance with the loka vohāra such as "seeing" "seeing", we are labelling mentally so as to direct our attention specifically to the actual act of seeing, just like the children would spell "CAT" or "RAT" to pronounce these words correctly in their primary class. Likewise, such name concept may be used by beginners whose concentration and mindfulness are not matured enough. After the practice gets matured and the concentration and mindfulness become strong, there is no more need of labelling, just as the children need not spell to pronounce the words when they grow up.

DUKKHA SACCA

Rupa dhammas - sense organs or sensitive elements (pasāda), namely eye, ear, nose, tongue, body and mind and their respective sense objects (ārammana) such as visible, audible, olfactive, gustative, tangible and cognizable objects - and nāma dhammas - consciousness (arammanika) of the eye, ear, nose, tongue, body and mind, contact or impression (phassa) of the 3 elements such as eye, visible object and the consciousness, and the resultant feeling (vedanā) - are all dukkha sacca.

OVERCOMING OF HINDRANCES

One may argue why other associated mental states (sampayutta dhammas) such as phassa (contact) are not considered as factors as well in the first jhana. The answer is that the said five factors are most prominent. There are two main reasons for mentioning these five factors, namely:-

- their ability to cause concentration on the object;
- they directly oppose the hindrances (nivaranas).

Vitakka has the power of aiming and directing the mind attentively on the object so that the mind can become fixed on the object. Vicāra has the power of holding or fastening the directed mind onto the object. Pīti has the power of delighting the mind causing interest in the object. Just like the example of a marble game or any other game, unless one has good practice and skill, one will not be able to aim properly. It may hit or miss. When one is fully skilled, one will be able to hit. Then one will achieve complete joy. The same goes with vitakka and vicāra. Unless one is skilled in aiming the mind and holding on to the object, one will not achieve pīti. Sukha is bliss, a kind of pleasant feeling, brightening and developing the mental faculties. All these factors contribute to the achievement of ekaggata or samādhi.

Secondly, as the faculties are balanced, nivaranas are removed further and further away. The mind is freed from the opposing dhammas which tend to scatter and shrink. Thus the sati will become fixed onto the object, examining it closely and attaining jhāna. I will explain how each of the five factors oppose (ujupatipakkha), the five nivaranas.

Vitakka is directly opposite of Thina-Middha. The former signifies activity, mobility and pervasion (vipphāra) whereas the latter is sickly, shrinking and undeveloped.

Vicāra indicates moving around and holding on steadfastly. It has the element of certainty and apprehension resembling pannā (paññāpatirupaka dhamma sabhāva), whereas vicikicchā signifies looseness, uncertainty (uncertainty arising from one's inability to hold onto the object), doubts as to right or wrong and indecisiveness. Hence their contradiction (patipakkha).

Pīti jhana factor has the nature of joy, devoid of ill-will (dosa or vyāpada). Ill-will has the nature of dissatisfaction and gloom. Thus the two mental states are directly opposite.

Sukha which denotes ease, quietness, progress is contrary to Uddhacca-Kukkucca which denotes agitation, scattering, worrying and repentance.

Ekaggatā Samādhi which has the characteristic of a calm and collected nature and not scattering, directly opposes kāmācchanda nivarana (hindrance by sensual desires) which has the nature of mental agitation due to craving (tanhā) of different sensual desires arising through the six sense doors.

It is important to weaken the hindering states (nivarana dhammas) which tend to oppose the jhanic factors. Otherwise all or any of the nivaranas may enter upon the yogi. Hence, it is essential to carefully aim and direct the attention (vitakka) to the object. If this element is absent, one's mind will shrink and become sluggish (Thina-Middha). One need to be mindful (Satipatthāna) all the time except when one is asleep.

without overcoming nivaranas, Jhāna cannot arise. Instead one will find oneself sitting on an "unwholesome heap" (akusala rasi). Just as there is unwholesome heap, there must also be wholesome heap. In this connection, Buddha says, "Bhikkhu, if one who is speaking about the unwholesome heap, wants to speak correctly, one must point out the nivarana dhammas as the unwholesome heap, and "Bhikkhu, if one who is speaking about the wholesome heap, wishes to speak correctly, one must mention the Satipatthāna (four-fold mindfulness)."

If the yogi is not mindful but slacks for one minute, he will make 60 gaps to allow the nivaranas to enter, and so on for one hour or one whole day, thus forming a big unwholesome heap on which he is said to be sitting. On the other hand, if he is vigilantly and relentlessly mindful and is absorbed in the jhānic factors, thus not allowing any nivaranas to enter into his mind, he will be sitting on the kusala rasi. Every second he slacks in his jhānic effort, he is said to be jumping off from his kusala rasi.

So long as one's effort in mindfulness is strong, the opposite states (nivarana dhammas) will be subdued, and vice versa. Once again, I wish to refer you to pubbabhāga patipadā (preliminary practice), namely viriya, sati, passaddhi and samādhi, which causes the arising of upacāra - like samādhi (neighbourhood or access concentration), and makes a sound foundation to attain the jhānic factors.

With the vigilant effort to fix one's attention on the object, no overarching effect or looseness (Uddhacca) will arise. With the mind firmly held onto the object, one will have no worries or agitation but will stay concentrated (samādhi).

When one talks about jhāna, one tends to refer to samatha practice. There is a firm popular belief that Samatha Jhāna is the true Jhāna. Of course, it is true that one can attain absorption in Samatha Jhāna. Whereas in the Samatha Jhāna, one fixes attention on a single concept (pañatti); in the Vipassanā Jhāna, one does not fix attention on one object alone, but moves from one sense object (paramattha) to another as they arise and the concentration attained is khaṇika samādhi (momentary concentration).

The Canon on Khanika Samādhi describes it as "Khanikacittakaggatā" - meaning, momentary one-pointed concentration of the mind, to which the commentaries refer as "Khana-matta-thitiko Samādhi - Samādhi achieved momentarily. The books firmly support that Khanika Samādhi also has the quality of fixing the bhāvanā mind in an unshakable manner. Comparable to ecstatic concentration (appanā samādhi), one can thus become enwrapped in jhāna, enjoying the calmness and serenity of a one-pointed mind.

Under what conditions will the Khanika Samādhi qualify as appanā samādhi? It is possible only when the opposite states (Patipakkha Dhammas) or nivarana are subdued. In what manner should one subdue the hindrances? The answer is "Arammano pavatta māno". As the yogi is vigilantly mindful of the arising sense objects in an incessant manner, his khanika samādhi should flow continuously like the current of water.

Vipassanā Jhānā is based on not one object alone. Attention is adverted to all and a variety of arisen phenomena, both nama and rupa, namely the rise and fall of abdomen, the bending and stretching of hand, change of postures, etc. and unique characteristics such as tension, irritation, stiffness and similar sensations unremittently - Etena karena pavatta mano.

As one develops skill in the acts of directing and holding on of the mind to the ārammana, one automatically experiences ecstatic joy or rapture till finally one achieves samādhi. These jhanic factors become prominent especially when one attains Sammasana nāna - insight knowledge consisting in the determination of all phenomena of existence as transient, unsatisfactory and impersonal.

PAVATTAMĀNO

The series of Khanika Samādhi is likened to a line of people who are so close to one another that there is no gap for outsiders to enter and it becomes one continuous line. Another example is the floor which is made up of wooden parquet which are so closely placed that there is no gap and the whole set of wooden parquet forms one complete floor. Such a situation is known as "pavattamāno" - proceeding as one indivisible thing.

The Buddha also points out that one should not underestimate Khanika Samādhi as trifle. As one rain drop after another can fill up the whole vessel, in like manner, one Khanika Samādhi after another in a continuous chain of mindfulness will accumulate into a tremendous energy.

In this regard, Visuddhimagga says:-

Khanikacittakaggatā ti
Khanamattathitiko samādhi
Sopi hi Ārammano nirantaram
ekākāreṇa pavattamano
Patipakkhena anabibuto
opito viya cittaṃ niccantaṃ thapeti.

Khanika samādhi is a momentary unification of the mind concentration lasting only for a moment. Indeed, it is so, for that too, when it occurs uninterruptedly on its object (presenting arising nama-rupa phenomena) in a single mode (at the actual time of insight momentary unification of the mind

arising through the penetration of the characteristics of impermanence and so on) and is not overcome by opposition (nivaranas), fixes the (bhavana) mind immovably, as if in absorption i.e. mundane appanā samādhi.

The Dhammapada also says:-

Do not disregard evil, saying, "It will not come nigh unto me", by the falling of drops even a water-jar is filled; likewise the fool, gathering little by little, fills himself with evil.

Do not disregard merit, saying, "It will not come nigh unto me"; by the falling of drops even a water-jar is filled; likewise the wise man gathering little by little, fills himself with good.

The yogis who are assembled here are not fools. They are wise people. So they will not disregard the small merits.

The robe worn by the bhikkhus is woven of several threads which by itself are not strong. One single thread even two pieces will be very weak. But when they are closely knitted into a robe, they are united and strong. So is Khanika Samādhi which when accumulated into a strong unit will go a long way to the development of insight knowledge.

So not underestimating the Khanika Samādhi as trifling and insignificant, please practise the Vipassana meditation by acting slowly like sick patient. Practise moderation in eating and sleeping habits - not taking unwholesome food and not sleeping beyond limit.

PITI-SUKHAM VIVEKAJA

I would like to talk about piti-sukham (joy and happiness) arising as a result of overcoming nivaranas.

There are three sorts of viveka (seclusion or detachment), namely,

Kāya Viveka (seclusion of the body - solitude)

Citta Viveka (detachment of the mind from passions)

Upadhi Viveka (freedom from substratum or nibbana)

The first viveka refers to solitude, staying without companion. Many people prefer staying at least in pairs. However, in the realm of dhamma, it is desirable to stay alone.

Is Kāya viveka good enough? No. One has to stay away from sensual desires and other hindrances, and be mentally detached (Citta Vivoka). Because, although one may be free of companion, one may get indulged in kilesas, thinking of sensual pleasures.

In the Canon, it says that Citta Viveka arises in yogis who attain Vipassana Jhāna and dwell absorbed in Eight Samapattis (absorptions of the fine-material and immaterial spheres). However, for the ordinary yogis, mindful living without kilesas and allowing no chance of nivaranas to come in is sufficient to gain Citta Vivoka.

As regards Upadhi Viveka which means Nibbana, let us leave it for the moment.

In the ordinary life, people prefer living in pairs. However, in the realm of Dhamma, it is not desirable. The motto is:-

"Avoid companion
And making full effort
This is your job".

One dwells mindfully with the application of Vitakka and Vicāra so as to be freed from Nivaranas which cause hindrances to not only the attainment of Jhāna, Magga and Phala but also the performance of ordinary kusala dhammas.

When one is freed from Nivaranas such as Kamacchanda, one's mind will be purified, whereas when one has ill-will (dosa), etc. one's mind becomes hazy and dull. When one is hazy, this haziness hinders kusala activities. The mind will scatter, forming doubts; thus it becomes impossible to perform ordinary kusala activities.

Hence Nivaranas oppose kusala activities. They will prevent performance of new kusala actions and also cause the loss of kusala actions already performed. They pollute the mind and are therefore dangerous.

Without Citta Viveka, gaps are formed and nivaranas will come in. Thus the effort becomes disrupted, the mind gets polluted and panna will be weakened. Although some yogis fulfill Kāya Viveka, they cannot fulfill Citta Viveka, thus the panna which should arise do not arise. Some, with whatever little knowledge they possess, become indulged in too much thinking, imagining and speculations which cause them to lose track of real panna.

Just as a dynamo need to operate specified revolutions to produce the required electricity, so also the yogi should make specified effort to generate the required panna. In the ordinary worldly life, where one is earning a livelihood, one needs bodily and mental rest so as to recoup one's energy. Such is not the case with the Dhamma where one must work incessantly: so as to gain more energy.

At this stage, I would like to mention two sorts of Viriya, namely
Kāyika viriya
Cetasika viriya

The former is concerned with the four postures (iriyāpathas). One makes determined effort in the relentless mindfulness so that no gaps will be formed to allow kilesas to enter. Also one should be concerned that such kilesas are not carried over from one posture to another. The latter is concerned with the mental effort in not allowing kilesas to enter.

Again the example of the engine. Continuous operation of the dynamo will give sufficient charging to the battery so as to enable the motor-car engine start easily, to light, sound horn, etc in a proper manner. Likewise the yogi must put up diligent effort in the matter of sati, samadhi, etc so that his mind becomes bright and serene. This fact should be well understood.

Just as the car will not start because of the lack of charging and has to be pushed from behind, so also the yogi will suffer from hindrances, such as doubts and uncertainties, and find it difficult to start his practice. Due to Nivaranas which are ready to come upon him uninvited he becomes weak and unable to pick up his effort once again.

Hence the Vipassana Niyāma (Fixedness of Law or Natural Order) - Slackened mindfulness invites Nivaranas; relentless mindfulness abandons them. With Kayika Viriya and Cetasika Viriya, Nivaranas will be freed. With clarity of mind, pīti-sukham from absence of Nivaranas will arise.

KINDS OF PITI.

Today, I would like to describe the five kinds of piti, namely:-

- Khalluka Pīti: a minor form of thrill or joy that causes the flesh to creep or raises hair on the body.
- Khanika Pīti: a momentary or instantaneous joy like flashes of lightning occurring at different moments.
- Okkantika Pīti: a showering or flood of joy like the waves breaking over the body on a seashore.
- Ubboga Pīti: (ubbo = above; boga = energy) Thus, it means uplifting joy with the power of levitating the body and making it spring up in the air, like a lump of cotton carried by the wind.
- Pharana Pīti: pervading or rapturous joy which pervades the whole body like a full-blown bladder. At times one feels like being rolled like a ball.

The first one can arise with khanika samādhi. The first three types are weak forms of Piti (Dubala). They are also labelled as "pamojja" (gladness). The fourth one is the true piti and is known as Balava (strong) Piti. For those who have observed five precepts, these forms of piti can arise after a few sittings.

The arising of this piti is likened to pregnancy. As the pregnant mother will nurture her unborn baby and take due care of her health so that the child will be born without any difficulty. So also, piti arising as a result of the absence of nivarana is to be maintained so that the jhanic process may continue smoothly. One should note that this kind of mental state is not to be attached though without piti, one tends to get bored.

When piti matures, passaddhi (calmness) arises - both Kāya Passaddhi and Citta Passaddhi. At this state, the yogi feels comfortable and happy. Seeing Dhamma, he feels satisfied. There is no more scattering of mind. In fact, his Khanika Samadhi becomes strong. As this samādhi strengthens, he sees the states in their true nature (Yathabhuta), discerning the nama-rupa phenomena and their unique characteristics.

Let us find out the root of this nāna. It is none other than the absence of Nivaranas leading to piti and the successive attainment of Khanika Samādhi. Why are Nivaranas absent? The answer is vigilant mindfulness leading to Citta Veveka and thence to piti.

TYPES OF INDIVIDUALS

Today, I wish to mention two types of individuals. They are:-

- Kusīta
- Araddhaviriya

The actual meaning of Kusita is indolent or lazy. In the metaphorical sense, it means a defeated person in a disgusting manner - slow and inactive, not being energetic in the performance of profitable things. He is criticised for this as a lazy bone. The second one means a strenuous person.

The condition in which the first individual suffers loss as well as that in which the second individual gains full benefit, as mentioned by the Blessed One, is worth noting. The Buddha says, "Bhikkhus, the indolent tends to suffer poverty. In the case of Dhamma, it means suffering dukkha in all the four postures during meditation."

How is that one suffers dukkha? Because one is involved in base akusala actions which, in short, are the micchā vitakkas (wrong intentions). They are:-

- Kāma Vitakka (thoughts or intentions regarding sensual desires).
- Vyāpāda Vitakka (thoughts about ill-will to others).
- Vihimsa Vitakka (thoughts or intentions of causing dukkha).

To those who have not developed their mind, any of the above thoughts can occur. Kāma Vitakka arises in most cases. Wherever there prevails Kāma Vitakkas, people will want more and more without contentment. At times they would go to the extent of teaching lessons in a severe manner - persecution. To this, the Buddha condemned in two ways:-

- Pāpakohi (papakā means lowering of standard or base).
- Akusalohi (sinful, being excessive in kāmarāga, cruel, devoid of consideration to others, arising lobha and dosa).

Such conditions prevail in regions where there are cruelty, persecution, quarrels and inhumanitarian acts, creating problems. Is that all? No. It causes loss of assets or benefits not in the form of worldly one but in the form of sila, samādhi and panna. The Buddha has praised such kind of assets as "mahanta" (assets, truly and great).

Such a loss will result in impurity of mind, unwholesome courses of actions by way of physical, verbal and mental actions, mistaken views. It is evident that such a great loss results from becoming involved in the three vitakkas.

Outside of this sāsana and where the 3 sikkhas are absent indolence is happiness, whereas in the sāsana the contrary is the case. In this sāsana, one cannot take things easily. If one wishes to follow the easy way, one can act, speak and think freely as one likes. So, which is better - the easy way or the hard way for the immediate?

For the indolent, there is no security - security at the six sense doors. The doors will remain open so that everything can come in, such as rain, wind, and worst of all, rogues. His mind will become contaminated. He cannot observe the Ājivakamatha Sīla (Eight Precepts involving wholesome livelihood). In the domain of the holy, wrong livelihood means just like getting dirt into the eye, because it amounts to causing unhappiness not only to him but also to the majority.

Now I have explained how the Kusita individual loses his opportunities because he is involved in the three Miccha Vitakkas. To deal with the other kind of individual, namely the Araddhaviriya (the energetic), I would like to refer you to the three sorts of viriya. They are:-

- Ārambhalhātu (initial take-off)
- Nikkamalhātu (exerted effort or booster made into advanced strength in order to overcome the present impasse).
- Parakkamalhātu (endeavour made with progressive strength till the objective is achieved).

As a human being and a meditating yogi, knowing the correct methods of practice, one should take this opportunity of working towards the attainment of true knowledge, thus uplifting one's standard, in terms of physical, verbal and mental actions. This constitutes the initial attempt.

In the beginning, the yogi would find weariness like a fish just fished out of the water. He would twist and turn, reel and sway like the fish. At this stage, he might feel repentant and think that it is a mistake for him to have come to the retreat. Thus, would he become a kosajja (an indolent). There have been instances of yogis running away from the retreat in this manner. After they have passed the active age, they may not wish to exert again, thus losing a great opportunity.

Realising the disadvantages of indolence, the exerting yogi would make an advanced effort in order to overcome the present impasse while listening to encouraging advice. He would make a determined effort not to change his position, with a firm vow of "let me lie". Then once he wins the contest according to his wish and find that he has overcome the difficulty, he becomes happy and begins to possess courage to face any eventuality. His energy, which seems to have diminished, becomes replenished. Now will he come to say, "This is wonderful". He enjoys a kind of satisfaction which usually follows a success. He begins to possess a heroic courage and a willingness to take up the gauntlet for the dhamma cause. How will one feel at this state - dukkha or sukha? Such persons can live happily in the Buddha sāsana as they are free from the vitakkas.

At this stage, I wish to mention the kind of viriya called, paggahitaviriya (the strength of lifting up without any stoppage, stagnation, falling down, or shrinking away). Since it is lifting up, the yogi feels fulfilled (paripunna). All his six sense doors will become secure. His mind is pure and clean, having fulfilled "Ājivekamatha Sīla".

In the domain of holy people, he will be able to move about smoothly and fashion himself properly. Such type of individual is Araddhaviriya as different from Kusita.

Without viriya, the three vitakkas can overwhelm you. With viriya, they will be overcome. Your true and great assets will grow resulting in purity, knowledge and peace. Other tangible assets are not your own property. Social relations will improve. You will be able to take things (both the ups and downs of life) as they come, resulting in equitable treatment of all worldly conditions (loka dhamma).

27. KAMA (SENSUALITY OR SENSE DESIRE)

So far we have spent some time on Jhāna - the first Jhāna . We have not discussed kāma (sensitivity), without which the discussion on jhāna will not be complete. Previously, I have touched on it briefly in order not to cause confusion. Now, I wish to talk about Kāma. Kāma is of two kinds:-

- Vatthu Kāma (Objective sensitivity)
- Kilesa Kāma (Subjective sensitivity)

The Vatthu Kāma (Vatthu = object; Kāma = sensitivity) means objective sensitivity, object - basis of sensitivity or sense desire as object. It includes five sensuous objects namely:-

- agreeable visible object or view
- agreeable audible object or sound
- agreeable odorous object or odour
- agreeable sipid object or flavour
- agreeable tangible object or bodily impression

The Kilesa Kāma means subjective sensitivity or sense desire as defilement. It is directed to all five sense objects and is synonymous with kamacchanda (sensuous desire), kāmārāga (sensuous craving), kāmavitakka (sensuous thought). Sense-desire is also one of the cankers and clingings.

Suppose one hears a sound which he has recognized as pleasant, lovely and alluring. Then, this desirable sound is the objective sensitivity (Vatthu Kāma) and the sensuous desire is the subjective sensitivity (Kilesa Kāma).

Again, when a male and female meet each other, each sees the other as composite - man or woman, and a sense desire (kilesa-kāma) arises. Each fancies the other as beautiful. Things do not stop there. In one who fancies as beautiful, defilements arise with respect to details such as behaviours, manners, features which are viewed as attractive. These thoughts arise successively with particularization of Vatthu-Kāma.

So now we have two parts, the solid composite and the sensuous object. The first is known as Nimittaggāha - sign or object. At this stage it is not difficult to arouse a strong desire. From the solid aggregate of male and female, one moves on to particulars such as the individual features and manners. Here, one enjoys kilesas with relish. It is like taking bread with meat, butter, cheese, etc. With bread alone, one will not find any taste unless one is hungry. Taken with meat, butter, cheese, etc, bread will be more delicious. This is known as Anubyanjanaggāha - seizure of detailed characteristics.

Jhāna and Kāma are contradictory. So, in order to attain Jhāna, one must overcome the conflicting dhamma, namely Vatthu-Kāma and Kilesa Kāma. What simple worldly measures would you take to overcome these kāmas ? Mindfulness, of course.

Everyday, we come across the agreeable sensuous objects as Vatthu kāma - very often visible and audible ones, sometimes sipid (when we eat) and odorous, and all the time tangible ones like heat or cold, rough or smooth clothing, rough or smooth seats. One can hardly avoid. When we meet vatthu kilesa kama follows. We relish and tend to want more and more. For those who yield to sensual pleasures very freely, kilesa kamas will invade every second, except when they are sleeping. How will you avoid such situations? Close my eyes! Then how about thoughts ?

If one tries to avoid, it will be like the story of the earth and the rabbit. The earth blamed the rabbit for throwing all rubbish and excreta on him. So, the rabbit, saying he would avoid this, jumped off the earth. But as expected, he fell back on the earth.

One may close the eyes to avoid seeing agreeable objects. But what about the mind which will wander? The nose? One will suffocate if closed. As for the body, it will be making impressions all the time. As for the worldlings, they cannot avoid and are relieved only when sleeping. If one concentrates on one's occupation, one will still yearn for agreeable things, such as the benefits resulting from this occupation.

THE TWO EXTREMES.

So, what some people do is self-mortification - hurting, torturing themselves like sleeping on a thorny bed, head-stand, turning upside down, staying nude, going into the water when it is cold, making themselves hot by surrounding themselves with fire such as four fires under the scorching sun. This is known as Panchataapa. All these are done so that kāmas will not assault him. Such practices are called Attakilamathanuyoga (one extreme of practice of self-mortification).

The other extreme of practice is Kamasukhallikanuyoga where one yields fully or addicted to sensuous pleasures. This kind of extreme arises in the ordinary worldlings. They would also jump from one extreme to another.

The Buddha himself had gone through these extremes before his enlightenment. Up to the age of 29, he had lived a princely luxurious life (vatthu kāma, kilesa kāma) though it had been by chance and not by intention. And later, for six years he practised the other extreme, attakilamathanuyoga, thinking that he would be able to overcome kilesas. Nothing happened. He only suffered bodily pain. This was a popular belief in those days, as the only ascetic practice was self-mortification. It was later realised that he had been eliminating the effect instead of the cause.

One must kill the root (cause) and not the branch (effect) to overcome defilements. To deal with the effect as is done by the Innatithiyyas (non-believers) is not the right way. It will be just like the dog going after the stone or stick when it is hit. Whereas, one should deal with the root cause like the lion which goes after the source of the weapon and not the weapon. Buddha's method is like that of the lion, going after the real culprit.

Another simple example of going after the origin is that when you want to close the tap, you do not plug it with your hand, but turn off the tap or better still turn off the main.

According to the jhanic law, the arising of kāmas contradict jhāna attainment. One should then remove the opposite states to attain jhāna. Satipatthāna is the right way to do this. This means diligent mindfulness, fixing one's attention to phenomena as they arise and understanding them, their cause and effect, and the anicca, dukkha and anatta characteristics.

All the time, one is confronted with vatthu kāmas, but with vigilant mindfulness, kilesa kāmas will not arise. Whenever one sees an agreeable visible object, one notes and lets it pass away. The same thing goes for audible, sipil, odorous and tangible ones. However, desirous they may be, it is evident that kilesa kāmas will not arise though one is confronted with vatthu kāman.

Once the yogi overcomes rāgas, he will find a better happiness - Nekkhamma Sukkha (happiness of renunciation) in lieu of kāmāsukhallika. To a yogi's question whether Satipatthāna can overcome one's smoking habit, there have been instances in this retreat, heavy smokers bringing in their cigars and after they have completed their stay, take home the same quantity of cigars. In general, if one places value on Satipatthāna, one will overcome sensual pleasures.

After having been freed from one extreme of kāmic pleasures, the bhikkhu partakes of the four requisites - food, clothing, medicine and shelter and exercises the four postures (iriyapatha) as one needs. Without causing bodily trouble, one will be freed from another extreme of self-mortification.

Being mindful in the right manner and noting kāmic objects as they arise without remiss, the yogi will not develop any desires and cravings for these objects however agreeable they may be. It is obvious that even with the contact of vatthu kāmas, delight in them, kilesa kāma, does not arise.

On the other hand, in a situation where the mind is unguarded and the kāmas invading the six sense doors, what will happen? There is no contemplation on the arising phenomena, no samādhi, no knowledge of cause and effect, no knowledge of actual characteristics. The result is craving for not only the arising nāma-rūpa phenomena but also other objects. A person surrounded by Kāmacchanda and Kāma-Tanha is likened to a drowned person who is surrounded all over by water.

When one has yielded freely to the will of one's wishes, one is ready to invite any kāma and will get them without any effort. In this manner the worldly beings are habituated to enjoy kāmāsukha.

However, as the yogi notes all phenomena arising at any of the six sense doors and knows by discerning as nama-rupa, etc., no craving on these objects will arise, like the saying, -unknowing causes craving. Knowing causes dissipation." Zeal will not arise, greed will not arise on either the arisen objects or other objects. Thus is the way to overcome Kāmas (Vatthu and Kilesa) and develop Vipassana Nāna which is therefore synonymous with Nekkhamma (freedom from sensual lust).

When Vipassana Kusala is not performed, Kāmāsukha will arise and Nekkhamma Sukha will not. When Vipassana Kusala is performed, Nekkhamma will arise and Kāmāsukha will not. On seeing and hearing, ordinary worldlings will take delight and enjoy (kāmāsukha), whereas Vipassana yogi will not enjoy Kāmāsukha; instead, he will feel the happiness derived by renunciation (Nekkhamma Sukha or Vipassanā Jhānic Sukha)

To the question, "how about enjoying both kinds of Sukha?" - the answer is "one cannot have both sukhās at the same time. Besides, Kāmāsukha is harmfully good whereas Nekkhamma sukha is harmlessly good. There is always the danger of being deprived of one's kāmic happiness".

There was once a question, "How can a consciousness have both Lobha (greed) and Somanassa (mental pleasure) combined together at the same time?" The answer was "It is a kind of pleasure which is dangerous".

In the books, such kāmīc pleasures are given other terms. Byāsekha Sukha is one which means, the Sukha which in itself is not delightful, but because something else is added, it becomes delightful. For instance, the meat is not delicious by itself, but when seasoned with condiments, etc. it becomes tasty. Likewise, addition of lust to sensual objects increases flavour. This leads to another term - Missaka Sukha, a blended pleasure. Because it is not pure, it is also called Aparisuddha Sukha, polluted pleasure. Rāga (lust or greed, synonymous with lobha) is involved in such pleasures. Hence they are not clean. There is present in them the element of anxiety - anxiety of loss, deprivation, and so on.

As Vipassana Kusala progresses, the mind becomes calm, clear and peaceful. When the yogi has passed the state of vedanā (sensations), attaining Udayabbaya Nāna and experiencing pīti and passaddhi, Nekkhamma Sukha will arise. How would you feel when you are eating an apple, ripe and sweet? Do you need to add anything to it?

So, this kind of pleasure can be termed "Abyasekha Sukha" - pleasure which in itself is good without additives. Since no additives are necessary, it is free of mixtures - Missaka, unblended. Also "Parisuddha", because it is pure and clean.

If the Vatthu and Kilesa Kāmas cannot be removed, Kāmasukha, Byasekha-sukha, Missaka-sukha and Aparisuddha-sukha will arise. If the kamas can be removed, Nekkhamma Sukha, Abyasekha-sukha, Missaka-sukha and Parisuddha-sukha will arise. So, there will be no complete loss of pleasure, one way or another.

On the question of enjoying both pleasures, one must assess and compare the two. The wise chooses good pleasures. The fool will delight in kāmīc pleasures because he does not understand the quality of pure happiness, nor does he see the fault of kāmīc pleasures.

In this regard, the Buddha says in the Dhammapada, verso 373:-

"Sunnagāram pavitthassa
Santacittassa Bhikkhuno
Amānusi rati hoti
Samma dhammam vipassato."

The Bhikkhu who goes into seclusion (to meditate), whose mind is tranquil, who clearly perceives the Dhamma, experiences the joy which transcends that of (ordinary) men."

Again in verso 290, the Buddha says:-

"Mattā sukhapariccāgā
Passo ca vipulam sukham
Caje mattasukham dhiro
Samoassam vipulam sukham."

If by giving up small pleasures, great happiness is to be found, the wise should give up small pleasures seeing (the prospect of) great happiness.

A blind person wears his clothes not knowing that they are dirty and in wretched condition. Once he is cured and sees again, he will not cling to his clothes anymore. On the other hand, he will not hesitate to exchange the wretched clothes with the better ones and will not even lay eyes on the discarded clothes again.

28. MAJJHIMA PATIPADĀ

By developing Vipassanā Nāna through mindfulness, the yogi will not delight in kāmic desires. He will be freed from Kāmasukhallikanuyoga. And, as have discussed the other day, the yogi partakes of the four requisites as required and balances his postures without suffering from bodily fatigue. Thus, he is freed from Attakilamathanuyoga.

So now, you can understand why the Buddha lays down the rules as regards moderation in the use of requisites and the practice of 4 postures to alleviate physical pain. Being mindful, the yogi will not develop any attachment to objects. He is constantly aware of the sensations (of heat and cold), the requisites, the postures, etc. Hence, the Vatthu Kamas and Kilesa Kamas do not arise. He balances himself between the extreme sensations of heat and cold, practice moderation in taking food, striking a balance in the postures etc. thus not practising the extreme discipline of self-mortification. At every mindfulness, one also practises the Noble Path of Eight Constituents and the Sīla, Samāhi and Pannā. This is the mode of progress. Thus, the practice lies in between the two extremes - Majjhima (middle, moderate or medium).

As dwelling in the above manner and with the above practice is a means of achieving complete happiness, we term it as "Majjhima Patipadā" - Mode of Progress to moderation or popularly known as the "Middle Way". As a young scholar, I had heard of this term quite often, but never understood its significance as much as when I entered the practice of Vipassanā.

There is one question, I want to ask the yogis. "Do you find the practice of restraint such as fasting, sleeping moderately, staying in the four postures for long and devoting yourself to deep concentration fatiguing for you? Do you think they amount to the practice of self-mortification? These are necessary and worthy efforts. One needs an effort to achieve greater things. Of course, the Buddha does not want the yogis to starve, stay awake (sleepless devotion) and practise extreme postures.

29. SECOND JHĀNA.

It is the attainment of ekaggata (singleness of mind) without the application of vitakka and vicāra which formed prominent factors in the first jhāna.

At this stage also, the yogi will continue with his effort in his mindfulness of the nāma-rūpa phenomena arising involuntarily according to their true nature, thus, developing the paccakkha nāna (knowledge gained through personal experience) in respect of the dhamma. Those, who have had theoretical knowledge may start thinking. Pleased with his achievement the yogi may become indulged in dhamma vitakkas and not continue with his effort. Such an indulgence can delay his progress. When he continues to generate bhavana (mental development) without such reflections either on the exhortation of the master or on his own record, he will be able to attain samāhi without the application of vitakka-vicāra.

CONFIDENCE

Whenever he is faced with the arising phenomena, he will be able to concentrate his attention on the object and hit the target without special effort of directing his mind as previously done like the skilled darter. Without such extra effort, he is able to arrest the objects as they fast arise and dissolve. Assured with this skill, he will find the ability to experience visions in a wonderful manner. His mind will become very clear and with such a clarity of mind, he develops a type of confidence called sampasādana (serene tranquilization and reassurance).

The second jhāna is stated to have confidence because it makes the mind confident with the confidence possessed by it and by stilling the disturbance created by vitakka and vicāra. Hence, the phrase Sampasādanam cetaso ekolibhāvam (confidence with the state of singleness of mind).

It might be asked, "But does not this faith exist in the first jhāna too, also this concentration with the name of the single thing (ekolibhāva)?" Then why is only this second jhāna said to have confidence and singleness of mind?" It may be replied as follows:-

It is because that first jhāna is not fully confident owing to the disturbance created by vitakka and vicāra, like water ruffled by ripples and wavelets. That is why, although faith does exist in it, it has no chance of developing into "Confidence". And there too concentration is not fully evident because of the lack of full confidence. That is why it is not called "singleness" there. But in this second jhāna with calm water, faith is strong, having got a footing in the absence of the impediments of vitakka-vicāra; and concentration is also evident through having strong faith as its companion.

Men of science who concentrate on their research with inventive inclination can cause mental vibrations like wavelets so that some may have to take tranquilizers to calm this mind.

Vitakka tends to cause vipphandhana (excitement) and vicārana (moving about), so that the mind can become agitated and scattered. Now, the singleness comes about automatically without the application of vitakka-vicāra. Everytime the singleness comes about, the yogi becomes encouraged with the clearness of thought. Samadhi becomes stronger and stronger as the attention gets fixed firmer and firmer to the target. Such a state is called "Cetaso ekolibhava" (the state of singleness of mind).

Just as the skilled marksman can hit the bull's eye as often as he wants without the extra effort of aiming and firing, the experienced yogi will strengthen his samadhi and sharpen his faculties. He will thus see even the minute objects. Whenever he sees one object, he will see two or three objects in a distinct manner. Whenever he is noting one sensation, a variety of sensations will come into his awareness - such as benumbedness, stiffness, tension, heat, etc in fragments, like seeing a swarm of ants. What a wonderful knowledge! One can spend time on this subject in detail, but here I am just touching on the major aspects only.

One has to understand that the Vipassanā is an effort to gain true knowledge in a progressive manner and so that vitakka-vicāra have the delaying effect in the arising of confidence, samadhi and knowledge. So wasting time on these mental states is senseless. This is a lesson the yogi should remember.

Here samādhi is of two kinds:-

- Samādhi of the first jhana which serves as a decisive support condition (upanissaya-paccaya) to the samadhi of the second jhana.
- Samādhi of the second jhana which serves as an associated condition with that of the first jhana (sampayutta-paccaya). That is the second samadhi is born of associated concentration.

In the first jhana, the pīti and sukha are born of seclusion and absence of hindrances - vivekaja pātīśukham. Here in the second jhāna, the piti and sukha have the additional property as "born of concentration" (samadhiya pītisukham). These factors lead to one-pointedness of mind.

Here the piti is the strong one (balava piti) born of two samadhi and is of Ubbega and Pharana types. One would feel like being lifted in the air and enjoy a pervading happiness, like oil soaked in a piece of cotton or inflation of a ball. One would also feel a thrilling experience like riding on soft wavelets.

The type of sukha one would experience here is like one being drenched with a gush of cool air when one enters an air-conditioned room or oozing of a stream - "Abhisanna māna".

This jhāna possesses only three factors, that is, pīti, sukha and ekaggatā (unification of mind). This jhāna arises at the tender stage of uḷababbaya nāna. The calmness and concentration are extra-ordinary and the knowledge is wonderful, so much so that the yogi tends to think that he is seeing the Path (Magga) and Fruition (Phala) and become complacent. And he may not even listen to the master; instead he tends to think that he has become an Arahant or even Buddha, bringing him to the brink of madness. This is the time when you need guidance.

From own experience, I also found that yogis who had come to this stage felt very satisfied with themselves because it was like having taken a drug. Feeling relaxed a sense of well-being and light-hearted, they would not proceed any further. They become attached to this situation (nikanti) and even crave for this (tanhā). This is known as "internal stagnation", resulting in dhammantarāya (dhamma obstacle). Hence, it is important not to make own decision in such cases.

30. THIRD JHĀNA

"Upasampajja viharati pītiya ca
Virāgā upokkhakoca viharati satoca
Sampajāno sukhin ca
Kāyena patisamvohati".

"With the fading away of pīti as well
He dwells in equanimity and mindful
and fully aware".

He feels bliss (sukha) with his body, he enters upon and dwells in the third jhāna, on account of which the Noble Ones announce: "Upokkhako satima sukha viharati" - He dwells in bliss who has equanimity and is mindful."

Vitakka and vicāra have already been stilled in the second jhāna, and now in this jhāna pīti is absent. The pīti, one enjoys at the tender or early stage (Taruna) of Udayabbaya Nāna is like body levitation (Ubboga pīti or uplifting happiness), feeling of a filled bladder which may roll along (pharana pīti, pervading or rupturous happiness), so that one would neither wish to open the eyes nor wish to change the posture. The yogi tends to take delight in this kind of feeling as it is a wonderful experience, and become complacent, crave (tanha) and thus cause an obstacle to the progress of dhamma (dhammantāraya).

AJJHATTAM SANTHITA

The yogi's enjoyment of his pīti is termed by the Buddha as Ajjhattam Santhita (stagnating within the individual). This is a concise description, the details being given in the Uddesa Vibhanga Sutta. This discourse is a useful guide to the practising yogi. He who follows these instructions faithfully will succeed in the dhamma.

The Buddha says:-

"Neither will he go outside
Nor stop inside.
He who abandons attachment by noting
Will surely overcome suffering".

I shall now give you a dhamma riddle: "What do you mean by going out? How to stop one from going out?

On the impingement of the door and object, there is contact and then feeling follows. This happens to the yogi all the time. As the yogi's mind is uncontrolled, he will experience the nimittagāha (clinging to the sign). As the opposite sexes meet, they will reflect on each others' forms, then details of manners, behaviours and features. For desirable objects, lobha will arise, for undesirable objects, dosa and if not mindful of the nama-rupa phenomena and their nature as they arise, moha.

In short, as the yogi sees, hears, eats, smells or touches, he delights in the objects because he is not controlling his mind by noting. He succumbs to the attack of kilesa.

If it is not desirable for the mind to go out (wander away), what would you do? Here, jhāna is involved. Note as you see, the mind will not go out. Similarly is the case as you hear, taste, smell or touch. The application of jhānic factors and sati will hinder kilesas.

On the attainment of the first jhana Sammasana Nāna (comprehension of all groups of existence as anicca, dukkha and anatta) will arise as the beginning of insight. As one continues to advance to the second jhāna, higher form of pīti occurs as a result of the stilling of vitakka and vicāra. I mention here pīti, in particular, because it is very prominent although other mental concomitants occur at the same time. Passing the stage of visions and upakkilesas (impurities) and arriving at the stage of taruna udayabbaya nāna, the yogi tends to stop inside (stagnate within the individual). With craving for the delightful feeling and without noting as one should be, the yogi stagnates within - Ajjhattam Santhita.

It is quite natural for human beings to enjoy a comfortable feeling, like a traveller who wants to stop when he finds a comfortable resting place on the way. Similar is the case with the yogi.

If he rests in transit without proceeding further, he may face dangers or dukkha. So, what should he do to leave this place? Which is better way of leaving - simple way or after seeing its fault? Suppose you compare the benefits arising from the attainment of destination and those from stagnation at the transit. Possible? When you wish to stop smoking, what would you do - see the dangers of smoking, benefits of non-smoking or both? "Both" is the answer. Unless you realise the dangers of smoking, you may revert to this habit.

In India, in the old days, Samatha meditation was quite popular. Some people could even practise eight samapattis (absorptions). They became content with Samatha Jhanas which caused them to be reborn in the upper worlds. So they cling to it and thus missed Vimutti (deliverance) Sukha. Some could even practise abhinna (higher spiritual powers) but not the true knowledge of the nama-rupa. They just end up at that stage.

Some westerners prefer jhanas and abhinna because they are interested in miracles which are not lasting. Some are even cheated by those. Because one does not know the right method leading to the Vimutti Sukha, one stops inside. This is a lesson to learn. In order not to stop inside, one must note all delightful sensations such as visions, happiness, lightness, etc. and understand their true nature; although such desirable feelings may arise, they will have no chance to stagnate your mind.

If the traveller stops on the way, he may face dangers and will not cover his journey and reach the destination. If he proceeds, he will benefit. If he slacks, he will lose. Thus understanding the pros and cons, he will proceed. Once he understands Vimutti Sukha, he will not slack. This is how one practises in accordance with the Buddha's teachings.

I have seen people who have come to this stage stopping at the delightful feeling saying "That's enough" and that they have got a substitute for LSD and refusing to proceed any further. Today, I wish to exhort the yogis to march forward for the achievement of Vimutti Sukha which is unrelinquishable.

FADING AWAY OF HAPPINESS

As the yogi emerged from the second jhana into the third, he abandons another factor, namely pīti (happiness) - pītiyaca virāga (absence of pīti). He reviews the jhana factors with mindfulness and full awareness (Sato ca sampajāno). Thus, his mindfulness becomes very sharp. The bliss (sukha) which he feels is felt merely with his mental aggregates (kaya). Hence, the verse:-

"Upasampajja viharati
Pītiya ca virāga
Upakkha ko ca viharati
Sato ca sampajāno
Sukhin ca kayena patisanvodeti
Yan tam ariya acikkhanti
Upakkha ko satima sukha vihari ti
Tatiyam jhanam upasampajja viharati"

"With the fading away of happiness as well he dwells in equanimity, and mindful and fully aware he feels bliss with his body, he enters upon and dwells in the third jhana."

On account of which the Noble Ones announce:-

"Upokkhako satima sukha viharati"

"He dwells in bliss who has equanimity and is mindful".

At this point, the yogi detests piti and denounces any lust (rāga) that may have arisen for piti. All this description is given in accordance with the desana (exposition of the Doctrine) and pertains to theory. Now the practical aspect.

The pitis one enjoys at this tender stage of Udayabbaya Nāna are of higher forms, namely uplifting and pervading nature. The yogi wishes neither to open his eyes nor to change his posture. So long as the yogi does not avert to feelings, he does not progress in his attainment. He must therefore note these objects and overcome the rāga and nikanti (desire). If he continues to delight in it, he shall note till it fades. This is what is meant by "the fading away of happiness".

This is a situation where the yogi needs guidance. Though one can cover a journey with a map, it is better to have a reliable guide. Though an airplane flies with a map, it receives guidance from the ground. To this end, the Buddha says:-

"Yathābhūtam nupaśsanaya, yathabhutam nānāya satthā pariyositabbo"

"To attain the knowledge and vision rightly according to reality,
One must seek a guide (teacher)".

LITERARY OBSTACLE

Once there was a monk learned in the Tri-pitaka (the three baskets or the three divisions of the Pali Canon), called There Petthila. When he wanted to practise the dhamma, he had to approach the young sāmanera for the correct method. This is an example to show how one cannot just travel according to the map without a guide.

In Sri Lanka, there was once a learned monk who was teaching the Tri-Pitaka to others. He had to practise the dhamma for 20 years in a forest to become an Arahat.

All these go to prove how a pure theoretician can become vain of his book knowledge and indulged in imaginations which cause dhamma hindrances, though literary knowledge is supportive. Isn't it a shame and doesn't look absurd that learned intellectuals are unable to occupy a place in the forefront of the dhamma? Why does it happen? Because intellectuals tend to reason and argue.

The Venerable Sariputta, the Dhammasenāpati (Commander of the Doctrine) attained Arahatship one week later than the Elder Maha Mogallāna who was not so learned as the former. Perhaps the intellectuals of the present day might be compared to Sariputta; perhaps they belong to the Sariputta family. Why was he so late in attainment? He applied his knowledge, thought over the pros and cons and considered about a thousand ways to achieve an objective.

To give a worldly example, when a king wants to travel out of his palace, people have to clear the way, prepare all the pomp and ceremonies befitting his high position to accompany him, etc. Whereas an ordinary person will accomplish this in no time.

TEN KINDS OF EQUANIMITY

So the third jhana, abandons one factor (piti) and possesses two factors, namely sukha and ekaggatā. The yogi dwells in equanimity (upekkhako ca viharati). Thus the abandonment of piti gives rise to the three qualities of Upokkha:-

- Visada (purity or clarity). At the matured stage of Udayabbaya Nāna, with the absence of piti and the delight in piti, upokkha is pure, clean and lucid.
- Vipula (abundance). Due to the fading away of piti, upokkha becomes large and extended.
- Thāmagata (sound). Due to the overcoming of piti, upokkha reaches a state of maturity and soundness.

At the matured form of Udayabbaya Nāna, pīti (which signifies immaturity) is completely stilled. At this point, there is some food for thought. The third jhāna possesses only two factors, mainly sukha and ekaggatā. Hence there should not be any upekkhā factor or upekkhā vedanā (feeling). How is it that "he dwells in equanimity? I pose this question because I must then explain to you the ten kinds of equanimity, namely:-

- Chalangupekkhā (Six-factored equanimity)
- Brahmavihārupekkhā (Equanimity as a divine abiding)
- Bojjhangupekkhā (Equanimity as an enlightenment factor)
- Vīriyupekkhā (Equanimity of energy)
- Sankhārupokkhā (Equanimity about formations)
- Vedanupekkhā (Equanimity as a feeling)
- Vipassanupekkhā (Equanimity about insight)
- Tatramajjhātupokkhā (Equanimity as specific neutrality)
- Jhanupekkhā (Equanimity of jhana)
- Parisuldhupokkhā (Equanimity of purification)

CHALANGUPEKKHA

Out of the 10 kinds of equanimity, I wish to deal with the first one, namely chalangupekkha - six-factored equanimity, six-factored because it concerns six objects.

Whenever we contact a pleasant object (itthārammana) or unpleasant object (anitthārammana), we feel the greed (lobha), lust (rāga), or displeasure (dosa) respectively, and never feel neutral or unbiased if we have not come to the stage of mental purification and right knowledge. Also if we cannot note effectively and understand the true nature of objects whenever we come into contact with the objects, moha will arise, and this amounts to Asamapekkhana (uneven outlook). It is difficult to hold a balance view when encountered with objects. Balancing by thinking? How long will it last? Balancing by contentment? How many such people are in the world? This kind of biased attitude has existed since infancy. When the infant is offered sweet milk, it feels pleased and greedy (lobha) if not, it cries (dosa).

How many among the worldlings possess impartiality? If there exist, they must be perfect. In the realm of dhamma, the individual who possesses such quality completely is an Arahant. How about other Ariyas (holy personages those who have uprooted certain kilesas) such as Sotapanna, Sakadāgami and Anāgami? They do possess to a certain extent.

A meditating yogi can also possess such quality when he is so intensely mindful and concentrated that he can dwell with equanimity whenever he encounters any pleasant or unpleasant object. As the object arises, its nature, cause-effect relationship and anicca dukkha characteristics are known, so that moha (ineffective knowledge) does not arise.

Consider a yogi who is free from gladness and sadness and whose knowledge is clear. He is said to possess *chalangupekkhā* at that time. For one minute, he has 60 times of this state of mind.

In the *dhamma desanā* (exposition of the Doctrine), such as attitude in which the mind is not affected by desirable or undesirable objects is given by the expression as:-

"*Uppekkhako ca viharati*" - he dwells in equanimity, and

"*Sato ca sampajāno*" - mindful and fully aware.

It means to say he dwells in equanimity mindful and fully aware? Thus it is said:-

"*Cakkhunā rūpam disvā*

Neva sumano hoti na dummano

Uppekkhako viharati

Sato sampajāno."

"Here a bhikkhu whose cankers are destroyed is neither glad nor sad on seeing a visible object with the eye; he dwells in equanimity, mindful and fully aware".

In effect, *Chalangupekkhā* is synonymous with *Tatra majjhatattā* (remaining here and there - in the middle or keeping in the middle of all things) which is one of the 19 beautiful mental states. Or, in another way, the impartial view of object (*Chalangupekkhā*) is the chief characteristic of middleness or equipoise (*Tatramajjhatattā*).

It has the characteristic of effecting the balance of consciousness and mental factors - *samavāhita lakkhana*. Its function (*rasa*) is to prevent excessiveness and deficiency, or that it puts an end to partiality - *pakkhapatitupaccheda rasa*; as manifestation it keeps the proper middle - *majjhata bhāva*.

It is compared to a charioteer who views equally a pair of well-trained horses. None of the horses is overtaking the other, and the charioteer uses neither the cane nor the rein on the horses.

Another example is that of a driver of a motor car whose engine is operating perfectly and which is running along a straight smooth highway free of traffic. The driver simply has to hold on to the wheel with a calm mind without undue concern.

Previously the two pairs of concentration, namely *virīya* and *samādhi*, *saddhā* and *paññā* could not be balanced. Now at this stage they become balanced. The yogi enters upon the *jhāna* mindful and fully aware - *Sato ca sampajāno*. However agreeable the object may be, he does not feel lusty (*rāga*) neither does he feel displeasure (*dosa*) in case of disagreeable object.

At this stage the yogi feels bliss with his body - Sukkhin ca kayena patisanvedati. The meditating yogi will also feel bliss like an Arahāt while he is deeply absorbed in the jhāna. It becomes more evident in the fourth jhāna.

As Chalangupekkha becomes more prominent and the equanimity becomes strengthened, esp at Sankhārupekkhā - he will feel mentally steady, neither glad nor sad at any object. In this respect, he is not different from an Arahāt, though the complete state of this quantity occurs in this ariya. This will become more evident as the yogi strives in his practice.

Moreover, the yogi is able to develop spiritual stamina and resistance towards the eight worldly conditions (Loka dhamma) towards which he had not been able to face with calmness, namely, gain, loss, fame, dishonour, praise, blame, happiness, suffering (labho, alābho, yaso, ayaso, pasamsā, nindā, sukham, dukkham). As the yogi progresses to the stage of Sankhārupekkhā Nanā (knowledge consisting in the equanimity regarding all formations), he is able to view the objects with impartiality and feel pacified.

In the books it is said: This is an excellent condition. Such a quality is also called "Tālibhāvaguna" (natural quality or equipoise), viewing objects, good or bad with equilibrium without changing the originality - Parisuddha pakatibhava vijjahanā kāra bhutā uppekkhā. This becomes a second nature to him.

Just for your general knowledge, though an Arahāt can resist the effect of Loka Dhamma, he does not change his habit (vāsana). The mannerism or attitude to which he has been habituated all along the saṃsāra, that is while he has been under the influence/contamination of kilesas, still persists and cannot be abandoned. If he has had the habit of disparaging others he would do so, of course, with no evil motive.

Once there was an Arahāt who was of a Brahmin caste, well learned in the vedic knowledge and used to disparage other lower castes. After he had attained enlightenment, he had the habit of calling others "vasala" (wretched or good-for-nothing). This was done not with a wicked intention of damaging others. Nor does it mean that an Arahāt still feels angry which will amount to kilesa.

As for the Buddha, no such habit occurred in him. He is the only noble individual who is not only freed from kilesas but also from habit. Hence the name sublime (Subhata) - purified and blameless - as one of the epithets for the Buddha.

It is like a bottle which used to contain alcohol, and though it has been washed clean, the colour persists in it. Likewise, though the Arahāt has been washed clean of kilesa, the stinking vāsana still persists.

It is only if the yogi strives properly (vigilantly) so that nivaranas have no chance of occurring in his mind, the knowledge progresses and defilements are overcome, that he will be able to become convinced of the above statements.

In this regard, the Buddha says in the Dhammapada (verse 276) on the Chapter on Magga Vagga (The Way of the Path):-

"Tumhehi kiccamutappam
Akkhātāro tathāgata
Patipannā panokkhanti
Jhāyino mārabandhāna"

"Striving should be done by yourselves;
The Tathāgatas are only teachers.
The meditative ones, who enter the way,
Are delivered from the bonds of Māra."

BRAHMAVĪHĀRUPEKKHĀ

Let us now go to the next one, namely Brahmaviharupekkhā - Equanimity as a divine abiding or noble living.

There are four divine states, namely mettā (loving kindness), karuṇā (compassion), muditā (sympathetic joy) and upekkhā (equanimity). Now, let us survey their respective properties.

Mettā is practised for the good of all beings and one is happy to be absorbed in this. Karuṇā is developed with compassionate feelings towards all beings, and one cannot bear the sight of pain. It is synonymous with pity or mercy. Muditā is a feeling of sympathetic joy towards all beings in their happiness and prosperity. When the beings do not come up to expectations even with the combined efforts of mettā and karuṇā, one must regard it as a mechanism of their own past kamma, consider that they are destined by their past deeds and view the consequences with a neutral sensation or equanimity.

The former three are accompanied with some concern or exertion (Vyāparā) and hence the absence of balanced attitude. Whereas in the last state, there is the absence of concern and the presence of calmness. The different features of these four states are exemplified by the feelings of a conscientious mother as follows:-

The mother has four sons. To the youngest infant son, she wants every success. This is mettā. To the older child, who is not so healthy, she wants him to be freed from this suffering. This is karuṇā. The third boy is a little grown-up and somewhat well-off with wealth and education. With him, she is quite satisfied. This is muditā. As for the eldest son, he can stand on his own feet and is able enough to work his way up. About him, she has none of the vyāparā of mettā, karuṇā and muditā like the rest, but is relieved from concern. This is what we mean by upekkhā.

One may argue, "should all beings possess all the four noble states?" They should practise as much as possible. Which one is the best? All of them are fine in their own ways. We should radiate mettā and karuṇā to beings and help them. If we cannot succeed by them, we practise upekkhā. But it is difficult to practise upekkhā as we tend to become partial.

At times while trying to practise compassion and pity, we are deceived by soka (grief or despair), like for instance, the case of "mercy killing". Instead of practising upekkhā, we are overcome by soka, to commit murder through mercy. Here upekkhā should have been exercised instead. Maybe, it happens because the substitute for despair is not known. Compassion and mercy have led to domanassa (self-mindedness or ill-will) - killing. One has to be careful about this.

On the other hand, absence of mettā and karuṇā does not mean upekkhā. For instance, some parents tend to send their children away when the latter grow up. When the children wish to stay on, the parents charged them for room and boarding. This, I say, is the lack of mettā and karuṇā, and not upekkhā.

BOJJHANGUPEKKHĀ

Let us now go on to the third one, namely Bojjhangupekkhā - Equanimity as an enlightenment factor.

The seventh in the Enlightenment Factors (Bojjhanga) is Upekkhā. It becomes quite evident at the developed stage of Udayabbaya Nāna. At this point it has the characteristic of balancing the associated mental states, namely saddhā and panna, viriya and samādhi. Prior to the developed state of Udayabbaya Nāna, these associated states are not equalibrated, hence no samavahita. To give a practical example:-

Some yogis have gained some perception in the dhamma, so that they wish to tell others and spend their time in this manner- a sign of excessive saddhā. The wisdom which is to be obtained by profound mindfulness suffers diminution. This is due to excessive saddhā and reduced panna. On the other hand, some have much general knowledge so that they become drifted in all kinds of imaginations, looking for different ways of approach. For instance, volition is sufficient to accomplish dana without actual offering. Such an attitude is called Atidhavana - over-braininess or cunningness. Thus they tend to weaken their faith (Saddha) that "practice makes perfect." Here, the Bojjhangupekkhā balances the two extremes.

In another instance, due to excessive chanda (intention) to perceive the dhamma in a short time, they make excessive exertion, so that they cannot achieve the right concentration that is the consciousness overshoots the target instead of synchronizing with it. This is the case of excessive viriya and diminished samādhi. On the other hand, some take easy in the practice and slack in their effort, resulting in sloth and torpor - weakening of viriya. Here, too, the Bojjhangupekkhā balances the two extremes.

VIRIYUPEKKHĀ

It is a compound of two words - viriya (energy or effort) and upekkhā (equanimity). Thus, Viriyupekkhā means "Equanimity of Energy". It is a name for the equanimity consisting in the evenness of energy.

Let us examine the hidden or implied definition of viriya. It is said, "Virassa bhāvo viriyam". Because it has the nature of courage, vigour or heroic effort, it is called viriya. It has patient endeavour (ussāha) as its salient characteristic (lakkhana). It also implies unshrinking effort with patience and determination in the face of difficulties. It goes without saying that the yogi, who possesses this quality will go all the way with unshrinking courage and face any eventuality in an undertaking.

In the beginning, the yogi is afraid of bodily pain, possible disease and even death as a result of dhamma practice. He is concerned about losing his sensual pleasures, separation from his family, and foregoing his usual facilities. Thus he shows cowardliness. When he is in possession of viriyupekkhā, he is not afraid to forego all those privileges. He would risk his body and even life, if necessary; with patience he is able to face any dukkha. In this way, the ussāhalakkhana becomes more evident.

To give a practical example, the yogi begins to meditate for 10 to 15 minutes. He feels tired and painful because he has no experience. He is anxious of disease and even death. However, the energetic yogi would not yield to this sort of lax attitude, such as changing postures, etc. Instead he would "do or die" notwithstanding any obstacle.

It has "support or encouragement" (upatthambhana) as its function (rasa). Just as a leaning house is prevented from collapsing by means of support, so also it has the property of giving encouraging support to its nascent mental states so that his previous lax attitude becomes invigorated.

Once the yogi has overcome the crisis, he becomes more confident and courageous, so that he would challenge any difficulty to a contest. The heroic effort becomes evident in him.

He, who feels afraid on his first encounter with the enemy, later is able to put up a strong resistance, so that after winning a victory over the enemy, he assumes more courage and does not hesitate to engage in any battle. He is said to become invigorated. He would rather march forward than withdraw. Thus it has Asamsidana (unshrinking) as its manifestation (paccupatthana) and this comes into his perception. Now, try to understand by comparing it with your experience.

Feeling sloth and torpor (thina-middha) is an akusala action leading to indolence (kosajja) which is both detestable and scoldable as lazy-bones. Now the yogi, who possesses viriyupekkhā, will value this as the dhamma which is capable of overcoming kosajja, and this perception comes to his mind. Though in the beginning, the yogi has to make his strenuous effort, after victory he does not need to utilize that much energy. He can normalize his effort. He would not suffer from mental scattering due to over-strenuous effort, nor be devoid of kosajja, thina-middha and lax attitude. He is cordially placed like a fulcrum. Such is the state of viriyupekkhā.

Let us consider two examples. A student is learning a new lesson. So he has to put in fresh effort. As he is very eager to learn the lesson in the beginning, his viriya is in excess, so that his mind is scattering and he cannot concentrate on his lessons. He is worried, retrective, and unable to progress. However, when he develops more knowledge, he moderates his energy, and is able to study his lessons without excessive energy but with comfort. This is a situation where preceding efforts are a condition, as repetition condition (asevana paccaya) for succeeding efforts.

In another example, a worker who is ushered into a new assignment, would put in a great effort to learn his job. When his effort is excessive, his mind would scatter and he would become erratic. However, as he continues in his attempt, he becomes skilled in his work and his energy becomes normal.

Hence equanimity of energy (viriyupekkhā) is a name for the equanimity otherwise known as neither over-strenuous (Anaccaraddha) nor over-lax (natisithila) energy. This means that the yogi's mind is neither retrective nor dispersive (uddhacca).

The word "Uddhacca" is a compound of Uddha (upwards) and gacchati (go). It therefore means "moving up". In the dhamma practice, it means that the consciousness is separated from the object. The mind may also wander away from the object in which case it is also called "Vikkhepa" - scattering, slipping.

How can one fix the mind on the target? Just as you direct your fork to the food, hold it firmly and pierce it so that it will not fall off, so also you direct and hold your attention to the target and fix the mind on it with viriya so that your mind will not move away from the target. The ability to aim correctly at the object is samma sankappa, the right effort made to direct the mind is samma vāyāma, and the ability to note or right mindfulness is samma sati. These elements must be present in the course of practice.

To possess viriyupekkhā, persistent continuation of viriya (energy) is essential, so that the former viriya conditions the arising of the latter one. Viriyupekkhā will become evident from the stage of Udayabbaya Nāna onwards,

The starting energy is called Araddha Viriya which after practice will lead to Paṇḍita Viriya (strenuous effort). The latter viriya is compared to the effort made to lift a thing so that it will neither fall off nor stop in transit, but will rise up by stages. When the viriya is perfected, it is called "paripunna viriya" (fulfilled energy or perfect effort). Hence it is essential to make effort every second without interruption.

At the state of Udayabbaya Nāna, is it still necessary to apply vitakka and vicāra? It is not particularly necessary. The ability to fix the mind on the target will arise automatically just like a skilled marksman.

SANKHĀRUPEKKHĀ

This will be dealt with concisely. It is described in the books as:-

- How many kinds of equanimity about formations (sankhāra) arise through concentration (samādhi) ?
- How many kinds of equanimity about formations arise through insight (vipassanā)?

The answer to these questions are given as:-

- Six kinds of equanimity about formations arise through concentration.
- Ten kinds of equanimity about formations arise through insight.

In order to understand Sankhārupekkhā, we need to define and understand the two attributes, namely: Patīsaṅkhā (reflection) and Santīttthānā (firmness). The former means "apprehending reflection regarding the hindrances (nivarana) as the dhammas which ought to be abandoned. The latter means retention of composure regarding the hindrances despite the effort made in abandoning them without any concern (vyāpāra)

It is thus because in his contact with the opposites he gets the upper hand. It is like taking on an unconcerned attitude after the enemy has been weakened through defeat. Likewise, the yogi feels even-tempered (equanimous) in respect of the impediments.

This kind of temperament will also be evident in the jhāna factors at the stage Sammasana Nāna (knowledge consisting in the determination of all phenomena of existence as anicca, dukkha and anatta). The yogi who is by nature imaginative, will find it difficult to still the directing and holding thoughts (vitakka and vicāra). Why is it? Because he is attached to these factors.

Thereafter, either on the instructions of the teacher or on his own accord, he realises the fault in these thought-provoking factors (as cause for delaying the progress) and continues in his meditative effort, resulting in the loss of momentum of these factors.

In this example, the reflection regarding the vitakka and vicāra as the dhammas which ought to be abandoned is patisankhā; and the retention of composure regarding these two dhammas despite the effort made in abandoning them without any concern (vyāpāra) or difficulty is santitthana.

Again, passing the vitakka-vicāra stage and at the tender stage of Udayabbaya Nāna, the stronger types of piti arise. The yogi realises that attachment to piti will hinder his progress to the matured stage of this nāna and cause him to deviate from the right path. Discovering its flaws, he abandons it and advances. Thus piti fades away gradually.

In this, the reflection regarding the piti as the factor which ought to be abandoned is patisankhā; and the retention of composure regarding the factor despite the effort made in abandoning it without any concern or difficulty is santitthana.

As the yogi emerges from the third jhāna and enters upon the fourth, he discerns the grossness of the bliss (sukha), for one thing because sukha is too close to piti and there is the danger of recession to the lower jhānas.

Here, the reflection regarding the sukha as the factor which ought to be abandoned is patisankhā and the retention of composure and serenity regarding the factor despite the effort made in abandoning it is santitthana. This situation is manifest from the stage of Bhanga Nāna up to Sankhārupekkhā Nāna.

From the practical standpoint, as the yogi crosses from one stage of insight knowledge to the next, he will experience sankhārupekkhā in the interval - a neutral state, neither pleasant nor unpleasant feeling in the practice.

VEDANUPEKKHĀ

As the definition goes (Upa - to approach and ekkha - feeling), upekkha is a proximate feeling which lies between pain and pleasure. It is neither pain nor pleasure. It neither coincides with nor contradicts pain or pleasure. It is felt in the intervals as transition takes place between pain and pleasure. Upekkha is also synonymous with Udasina (indifferent, neutral or passive).

With every consciousness there arises vedanupekkhā, as vedanā is one of the seven universal mental states (Sabbacittasādhāranā). They are:-

- Phassa (contact)
- Vedanā (feeling)
- Sannā (perception)
- Cetanā (volition)
- Ekaggatā (one-pointedness or unity)
- Jivitindriya (psychic life or vitality)
- Manasikāra (attention)

From this, we can see that feeling, as one of the seven universals, arises with every consciousness such as seeing consciousness and in the absence of impulsive forces, the arisen feeling dependent on contact is neutral (upekkhavajjā). However, in the case of object coming into the focus of the body sensitivity or tactility, body consciousness called kāya vinnāna arises and dependent on contact (phassa) there arise two kinds of feelings (vedanā) - sukha and dukkha - depending on the nature of the object.

Such feelings can be exemplified as the ones which arise when the yogi is sitting on a stone or a mattress, having a fan or without a fan when hot, sleeping on a rough bed or a soft bed, etc. Dependent on good feeling arises craving (tanhā), in the absence of mindfulness.

One may not be convinced of the arising of tanhā dependent on dukkha as much as from sukha. When the yogi is not enjoying a good facility and feeling dissatisfied, he yearns for that facility (tanhā). Another instance of "vedanā-paccayā tanhā". Such kind of situation occurs if the yogi is not mindful. Hence the transition from vedanā to tanhā is an extremely important and delicate step because it is here that the yogi must be vigilant, otherwise once he is caught in delusion, the process of paticca-samuppāda will go on to tanhā, upādāna, bhava and beyond.

Can one experience vedanupekkhā from body contact (kāya phassa)? According to abhidhamma, there are points of transition between sukha and dukkha, at which vedanupekkhā is experienced. From the Sutta viewpoint, with any phassa there arise all the three vedanās - sukha, dukkha and upekkhā. With body impression, sukha and dukkha are more prominent. Upekkhā vedanā will be experienced while noting.

VIPASSANUPEKKHĀ

To understand the sabhāva of nāma-rūpa sankhāra (formations) dhammas, the yogi fixes his mindfulness, that is ^{watches} the phenomena arising at any of the six sense doors, noting as "hearing", "seeing" etc. In the beginning, his mind is not so powerful. But, as he gains experience and strengthens his khaṇika samādhi, he will be able to distinguish the name-rupa phenomena, observe their cause-effect relationship, their anicca-dukkha characteristics and spontaneity with equanimity and in a natural manner.

Such is Vipassanupekkha (Equanimity about insight). It is a name for equanimity consisting in neutrality about investigation described thus: "What exists, what has become, that he abandons, and he obtains equanimity". This is said according to the Desanā (discourse).

Now, the practical aspect. As the yogi watches closely what he sees or hears, and is able to take note of that, what he sees or hears arises and perishes (that is the arising and passing away of phenomena) - he is said to accomplish the aniccanupassanā (contemplation on anicca) ñāna. This he accomplishes with equanimity, emotional stability or composure and without tension or strain.

When he has constantly contemplated on impermanence and realised the truth of the impermanent nature of existence, he is sure to abandon the perception of permanence (nicca-saññā). Also, māna (conceit) whose arising is based on the perception of permanence will also be abandoned automatically.

After he has appreciated the reality of impermanence, he will recognise the painful (dukkha) characteristic of existence. He is said to accomplish the dukkhanupassanā (contemplation on dukkha).

When he has constantly contemplated on unsatisfactoriness of existence and realized the truth of unsatisfactory nature of existence, he is certain to abandon the perception of satisfactoriness or sukha (sukha saññā). Also, tanha (craving), whose arising is dependent on the perception of sukha, will be abandoned automatically.

These he will accomplish with equanimity, emotional stability or composure and without tension or strain (vyāpāra).

When the marks of impermanence and unsatisfactoriness are recognized, the mark of unsubstantiality will also be recognized, and this will become very evident at the stage of bhanga ñāna (knowledge consisting in the contemplation of dissolution of all forms of existence). As above, he will abandon the perception of self (atta saññā). The self-view clinging (atta ditthi) will be discontinued.

When he is not aware of the true characteristics he will entertain the perceptions of nicca, sukha and atta. When he is fully aware, he will renounce these long-cherished perceptions. Also, māna, tanhā and ditthi will be automatically renounced. These he accomplishes with equanimity.

This is the practical explanation of Vipassanupekkhā (Equanimity about insight).

TATRAMAJJHATTUPEKKHĀ

Literally "Tatra" means "there or here" - i.e. with respect to object. Majjhattatā means "middleness or neutrality". So Tatramajjhattata means "keeping in the middle of all things". It is one of the 52 mental states (cetasika) and one of the 19 beautiful mental states (sobhanasādhāranā).

It has as characteristic that it effects the balance of consciousness and mental factors; as function (rasa) that it prevents excessiveness and deficiency, or that it puts an end to partiality; as manifestation, that it keeps the proper middle.

Thus it is stated of Tatramajjhattupekkhā (Equanimity as specific neutrality) as equanimity consisting in the equal efficiency of nascent states.

JHĀNUPEKKHĀ

It is said of the third jhāna as "Upekkhā koca vihāratī" (he dwells in equanimity). Pīti has faded away (Pitisanvedati) having only two factors, namely sukha and ekaggatā.

At this state, sukha has reached perfection, its destination. This bliss (sukha) is termed as atimadhura (exceedingly sweet) as its attribute. Why? Because there is no better sukha beyond this state. It has reached its climax. It is the best of all worldly pleasures. Of all the mundane jhānas, it is the best. However, the attainer of this jhāna can dwell with equanimity in spite of the excellence of this sukha. Thus it is called "Jhānupekkha".

Here, his mindfulness (sati) is very strong and so is his full-awareness (saṃpañāna). Thus, it is stated as personal attributes - "Sato ca saṃpañāno" (mindful and fully aware). There is non-greed for the bliss owing to the influence of the mindfulness and full-awareness, and not for any other reasons.

Thus the Equanimity of Jhāna (Jhānupekkhā) is a name for equanimity producing impartiality towards even the highest bliss described thus: "He dwells in equanimity".

PARISUDDHUPEKKHĀ

As he emerges from the third jhāna to enter upon and dwell in the fourth, he has purity of upekkhā due to the influence of powerful sati. Hence the name Parisuddhupekkhā - Equanimity of purification. Upekkha is purified and uncorrupted; thus it becomes efficient.

Although the equanimity is of ten kinds; in essence, they can be regrouped into four, namely - viriyupekkhā, vedānupekkhā, tatramajjhātupekkhā and ñānupekkhā.

The following six kinds have one meaning and thus can be grouped under tatramajjhātupekkhā:-

- Chālangupekkhā
- Brahmaviharupekkhā
- Bojjhangupekkhā
- Tatramajjhātupekkhā
- Jhānupekkhā
- Parisuddhupekkhā

Their difference, however, is like one of age or position, like the difference in a single person as a boy, a youth, an adult, a general, a king, and so on. Therefore, of these it should be understood that bojjhangupekkhā, etc are not found where there is chālangupekkhā, and vice versa.

So also, sankharupekkhā and vipassānupekkhā have one meaning too. They belong to ñāna group, and are divided into two according to condition or time - avatthā.

Viriyupekkhā (under viriya) and vedānupekkhā (under vedanā) are different both from each other and from the rest. At times, they co-exist and at other times, they do not.

Normally, chālangupekkhā arises in the arahats. It is called "Avyākata" dhamma (Indeterminate state - i.e. neither determined as kammically wholesome nor unwholesome) and kammically neutral.

However, the minor form of this upekkha can arise in the vipassanā yogi as he attains the stage of sankharupekkhā ñāna (knowledge of/ consisting in the contemplation of equanimity regarding all formations). At this moment, he is no different from an arahat. He is neither glad nor sad on perceiving the six sense objects. Due to the influence of the mindfulness and full-awareness he feels neither-pain-nor-pleasure.

In the case of vedanupekkha, it is associated with all the three states, namely - kusala, akusala and avyākata, because everytime there is consciousness, feeling arises. However this equanimity will not arise with such feelings like somanassa (gladness), domanassa (grief) and dukkha (bodily pain).

In this connection, the Avyākata (undefined) dhammas include citta, cetasika, rūpa and nibbāna which do not come under kusala or akusala and are also classed as paramatthas (ultimate truth). Paramattha dhammas are to be understood by self-evidence (atta paccakkha), not from books or hearsay. It is like an apple laid before you. To know its sweet taste, you must eat it by yourself. To know an elephant from a picture is not the real knowledge. You must see the real animal by yourself.

The direct knowledge is the real one. Whatever paramattha you have heard of is only a shadow or reflection. For instance, you must note as you close your hand to know the tension which is pain and as you open it to know the relaxation which is relief from pain. When you are noting, you will also observe the step-wise occurrence of intentions to close or open your hand. As you note, you will understand the true nature of existence yourself, that is paramattha.

The impressions (phassa), feelings (vedanās) and the arising of lobha and dōsa will be understood by noting as they arise. And finally the extinction of nāma-rūpa dhammas and nibbāna - all these can be understood by yourself. This is what we mean by seeing paramattha by self-witnessing (atta paccakkha).

To understand paramattha by atta paccakkha, one needs only sati in accordance with one's capabilities. To accomplish bhāvanāmaya ñāna (wisdom based on mental development), one needs only sati and no other equipment or materials. Hence, the yogis are exhorted to apply mindfulness every second of their time to know the nature of existence and the real paramattha.

DWELLING IN EQUANIMITY

At this point, it is necessary to explain what "upekkhā koca vihāreti" means. By this, we are referred to the Equanimity of Jhāna which is qualified as producing impartiality towards even the highest bliss enabling the aspirant to "dwell in equanimity". This equanimity is also synonymous with the Equanimity as Specific Neutrality which has the property of equilibrating the efficiency of conascent states.

For better understanding we may analyze these two equanimities. As regard its nature (sabhāva) or characteristic (lakkhana) they possess majjhataṭṭa lakkhana (the characteristic of neutrality, middleness, equipoise or balanced mind). Their function is anābhoga rasa (unattentiveness or to be unconcerned). In one actually possessed of the third jhāna there is no concern about feeling bliss however superior (pañña-sukha) it may be and however unsatiable or unrelinquishable it may be.

They have the function of opposing the inclination (Avannati patipakkha kicca), the function of disinclination, without attaching any importance (to the jhānic bliss) because the mind has reached maturity. If he does not attach any importance to even such pañña or atimadhura sukha, one need not speak of his attitude towards sensual pleasures from which he can be averted because they become so commonplace and boring. That is why the Noble Ones praise him thus:- "Upekkha koca sato ca sampajanno viharati" - (He dwells in equanimity with mindfulness and full awareness).

He is worthy of praise since he has equanimity towards the third jhāna though it possesses exceedingly sweet bliss (atimadhura sukha) and has reached the perfection of bliss, and he is not drawn towards it by a liking for the bliss.

This manifestation is one of unconcerned (Avyāpāra paccupatthāna). Even about this kind of bliss which is exceedingly sweet since there is none greater, he can remain unconcerned (avyāpāra), because these upekkhas possess the property of causing avyāpāra in the conascent mental states which are associated with this jhāna.

Their proximate cause (padatthāna) is one of pītivirāga (fading away or stilling of happiness, distaste for or abhorrence of happiness) Bahāsa-othegya (joyful excitement) is absent in him who has equanimity.

Is such kind of equanimity felt only when the yogi is absorbed in the jhāna? Of course, yes. However, the potential feeling will remain, in him even after he has emerged from this jhāna.

At this point, mention may be made of the material phenomena (rūpa) arising in four ways, namely:-

- Kamma (action)
- Citta (mind)
- Utu (seasonal conditions)
- Āhāra (food)

Due to the potential of the jhāna attainment, pañita-rupa (excellent materiality) arises. As a result of the dhamma practice, kamma-ja-rūpa (action-produced corporeality), citta-ja-rūpa (mind produced corporeality), utu-ja-rūpa (season - produced corporeality and ahara-ja-rupa (food-produced corporeality) will arise in a distinct manner and diffuse throughout the body.

As a result of the kamma-produced material phenomena, the material faculties such as the eye, ear, nose and tongue become clearer. The vocal media of communication, which is born only of mind will become sweeter. Citta-ja-rūpas are said to become activated. The qualities of bodily fitness (good appearance and normal feeling), lightness and so forth arise, from seasonal conditions, mind and food. The blood will be purified of contaminations and the circulation will be normalized.

Here, the seven factors of enlightenment (Bojjhanga) are said to be involved. With its potential from the first jhāna through the second to the third where it reaches maturity, bojjhanga becomes strengthened so as to make it an effective remedy for certain diseases.

Thus, if he is able to stand up against such a powerful bliss with a balanced mentality, ordinary sensuous pleasures are nothing to him. If you practise the dhamma, there is no need for concern about losing the usual worldly enjoyment. If he has no attraction for even the exceedingly superior bliss, one need not mention about his attitude towards the ordinary one.

At this point, one can put forward an argument (codanā): Tatramajjhattupekha-like equanimity has existed in the first and second jhānas as well. And why did we not use the expression, "Upekkhā koca viharati" (He dwells in equanimity)? This clause

ought to have been stated of those also. Why is it not? Yes, it has existed, but this clause has not been stated because its function was unevident there - Avyatta kicca (unevident function). Its functions of Anabhogarasa and Avannati patipaklha kicca were not evident there, since it was overshadowed by vitakka and vicārā. But it appears here with a quite prominent and evident function, with head erect, as it were, because it is no more overshadowed by vitakka and vicāra and pīti.

Possessed with a balance mind, he can resist the worldly states (loka-dhamma) in a calm manner and with spiritual stamina even if these come to him unavoidably. The worldly pleasures are only temporary. To the majority, the worldly pīti and sukha appear very exciting. In the realm of dhamma, such things are very lowly. The Tatramajjhhattatupekkhā - mindedness is highly and noble. One should compare the two.

THE ROLE OF SATI AND SAMPAJAÑÑA.

Now as to the statement of "Sato ca sampajāno" in the third jhāna, which arouses interest: Is it because these two states, namely sati and sampajañña, arise only in this jhāna? Have they not existed in the earlier jhāna as well? They have existed in the first and second jhānas, haven't they? The reason why it is stated as such in this jhāna only will now be dealt with.

These two elements have existed in the first and second jhānas. But their function was not evident there. It is only in this jhāna that they appear with a quite evident function.

Whether the practice is samatha or vipassanā, two kinds of sampajañña have been based, namely Sāttthaka Sampajañña (clear comprehension of benefit) and Sappāya Sampajanna (clear comprehension of suitability). Sati too has existed in due proportion. The presence of the sampajaññas is evidenced by the judgment that the unification of mind in samatha and attainment of knowledge in vipassanā are both beneficial and suitable. The yogi comprehends clearly that the practice is beneficial and appropriate compared to worldly matters with which he must not while the time away. Thus the two sampajañña or pārihāriya pañña (prudence) have become the basis for dhamma practice.

In samatha, the unification of mind is achieved, and in vipassanā, the grasping of the object as it arises. Thus, the yogi has taken his stand on sati. As he persists in his mindfulness on nāma-rūpa phenomena, gaccara sampajañña (full awareness of target) is bound to be achieved. The combined function of sati and gaccara sampajañña will have been quite evident since the beginning of dhamma practice.

In all the stages, whether it is prior to the discernment of nāma-rūpa phenomena, or after the discernment or the contemplation of cause-effect relationship, sati and sampajanna have existed in due proportion. They have also existed at the attainment of upacāra. Without sati and gccara sampajāñña discernment and contemplation of casual relationship of nāma-rūpa phenomena could not have been achieved. One who is forgetful and not fully aware does not attain even access (upacāra) let alone absorption (apanā). Thus, they have existed in the earlier jhāna as well.

Yet, because of the comparative grossness (olārika) of these jhānas, the mind's going is easy like that of a man on level ground, and so the functions of mindfulness and full awareness are not evident in them (avyatta) as though they were absent. It is like a short person who is lost in a crowd of tall people.

In the first jhāna, vitakka and vicāra are quite manifest. In the second jhāna, piti is prominent. So due to the presence of these gross factors, sati and sampajanna are obscure although all the four sampajannas are present. So, now that the gross factors are gone, sati and sampajanna become evident, like when the tall people have left, the short person can be clearly seen.

With the application of gccara sampajanna, details of the object (natural characteristics) are noted with persistence, and the act of investigation and judgement (tīrana kicca) comes to the fore. Due to the abandoning of the gross (olārika) factors, and the possessing or embracing function (Pariggahita Kicca) of sati and sampajanna, this jhāna becomes subtle, and this is what is desirable.

Now, why are these gross factors abandoned? Because the mind's going in the jhāna requires the special functions of sati and sampajanna like that of a man on a razor's edge or on a one-foot bridge or on a mountain slope. So, the functions of sati - not forgetting - and sampajanna - investigating and judging - becomes evident (Vyatta).

This jhāna has two factors, namely sukha (bliss) and ekaggatā (unification). This kind of bliss is exceedingly sweet and according to the books, it is superior to any other kind of bliss one can find in the world. The sukha which arises with piti causes excitement and stirring/agitating, whereas the one without piti is calm and serene, and hence most delightful.

However, if this sukha is left unguarded by the functions of sati and sampajanna, the mind would return to and rejoin piti, which means the yogi will be degraded to the lower jhāna. And besides, beings are greedy for an exciting bliss and tend to feel bored with a calm bliss; so they yearn for the exciting one. In this way, the dhamma would retrogress.

A worldly example is found in that of a cow trying to replenish its stock of milk. It requires that the calf be prevented from returning to its mother. Unless it is prevented in this manner, the mother cow will not be able to replenish its stock of milk.

Likewise, he, who wishes to feel the piti-free bliss to the full, must see that piti is abandoned with the protective power of sati and sampajanna. Detesting piti, the yogi is finally able to stay aloof from it. So the piti is non-existent in him. Yet, if the jhāna is not guarded by the functions of sati and sampajanna, he can revert to the lower jhāna. Only if it is effectively guarded by sati and sampajanna will he be able to feel the bliss (of the third jhāna) to the full. In this example, the piti is likened to the cow and the third jhana to the calf.

This time, I will explain to you the Blessed One's expressions in praise of the third jhāna, by both the desanā (discourse) and practical methods. I hope the yogis will not be bored with the lengthy explanation. Just as one waters the plant and work the soil as and when required to make it grow, or takes the daily meal, one should listen to the Dhammakathā (religious discourse) and participate in Dhammasācakchā (religious discussion or conversation), as and when required.

In the third jhāna, the expression: "Upekkha koca viharati" arouses some interest and calls for special attention.

Now, as to "Sato ca sampajanno" (mindful and fully aware), there are two elements: sati and sampajanna. These two appeared in the previous jhannas as well in due proportion. Why is it only stated here? We shall discuss on doctrinal principle (dhammaditthana). The Commentaries have given explanations with illustrations.

Sato is characterized as Sarati (remembering) - Sarana Lakkhana (the characteristic of remembering). In fact, it is more than just remembering; it is fixed (upatthana) attention - attention fixed on a prominent object. Since the mind is brought to dwell with intense force, there is no going off the track and no forgetting. So, its function is not to forget - Asammosa rasa.

Just as the police follows at the heels of the criminal so as not to lose sight of him, so will the yogi bring his mind to bear upon the target and not lose it.

The mindfulness is so compacted as to leave no interspaces for the entry of kilesas. Thus, sati is manifested as guarding - Arakkha paccupatthāna. This is qualitative aspect of manifestation. As to its consequence, since it has the property of fixed attention with the application of continuous effort, it has the consequence or benefit of guarding against kilesas - Arakkha Paccupatthāna. This is consequential aspect of manifestation.

As to the immediate benefit, the beings are exempted from assault of kilesa which is the cause of misery. So, the mindful person, who is well guarded, enjoys peace and bliss. Such is in accordance with the Desanā.

Now, the practical aspect. In this jhāna, the target is more closely noted without remiss. Thus, kilesa has no chance of entering in his mental process with the result that he is well guarded. The sati, which belongs to this jhāna, is unlike the other ones and is powerful. It is of the kind which is attentive in a distinguishing, distinctive and discriminating manner.

The knowledge which one attains from this jhāna is superior. Sampajanna (full awareness) has the characteristic of non-confusion - Asammcha Lakkhana. The objects will not get lost if the mind is fixed strongly upon the objects as they arise, failing which weakening, exhausting and defiling of the mind will occur, resulting in delusion and confusion.

If the mind is not strong, the objects appear obscure and vague. To give a common example, it will be like breathing polluted air, resulting in sluggishness, contamination, confusion and even unconsciousness. A close attention will not cause the loss of objects. Kilesa will be guarded against. There will be no confusion. This is like breathing fresh air, resulting in clarity and distinctness. Such is the character of sati - distinguishing, distinctive and discriminating. Sati is like the fresh air.

Most of us do not know the Truth due to lack of sati - Asammoha - resulting in confusion, imaginations and clinging to falsehood. With clear comprehension, the true nature of nāma-rūpa dhammas, their causal relationships, their anicca-dukkha characteristic which take place according to nature will be seen. Truth will be investigated and judged. Thus, the function of sampajanna is to investigate and judge or accomplish - Tīrana Rasam (what is judged is accomplished).

It is clear judgement, through self-witnessing and not imagination, of nāma-rūpa phenomena - from a simple discernment to the final discovery of their extinction. However, this last phenomena will not be experienced in this jhāna as yet. This brings us to its manifestation as Pavicaya (scrutiny) Paccupatthānam.

Hence the paññā which is qualified with all the above characteristics, function and manifestation, becomes more prominent in the third jhāna. Here due to the distinctiveness of sati, sampajañña becomes stronger and wider in view or panoramic - kharabhāva. Before we were noting the rise and fall of abdomen, we observed only three or four chunks/units. Now when we note one thing, we will see a variety of things like, series of sensations such as heat, tension, etc. For instance, the solid chunk on the palm is observed as moving, radiating heat, sweating and so on.

Due to the strength of mindfulness, Vipassanā Nāna widens its scope, especially at the higher level of Udayabbaya Nāna and Tatramajjhattupekkha. For some, they are able to recollect their youthful life and for the few, even prenatal experience in the mother's womb. (Please refer to questions and answers).

EQUANIMOUS BLISS.

Why is this kind of bliss attributed as "exceedingly sweet" (atimadhura) that beings are greed for? It is because there is none greater. In spite of this, one who is possessed of the third jhāna does not take interest in it. Then by which influence can he remain so? The books give the answer as due to the influence of sati and sampajanna. Hence the statement: "Sato ca sampajāno" is reasonable.

Those who prefer materialistic pleasures go after exciting or emotional bliss accompanied with joy (piti), enjoying one pleasure after another in an unsatiable manner. To make matters worse, some resort to intoxicants for more excitement. Yet they are never satisfied. They want more and more, and finally become the slave of tanha. Hence, the Buddha says: "Uccloko Atitho Tanhā Daso" (The world is always in deficiency yielding as a slave to unsatiable craving).

Whether it is in the mundane or supramundane world piti-accompanied-sukha is emotional, whereas piti-stilled-sukha is calm and serene. Those give priority to the latter type of sukha will detest piti as being faulty. Among all the worldly pleasures this latter type of sukha is exceedingly superior, and there is none greater. Even toward this kind of sukha he can dwell in equanimity. What a wonderful quality!

If he has no concern about feeling this kind of bliss, how would he react toward sensual pleasures whose quality has now fallen down. At this moment, even if he is persuaded to take interest in sensual pleasures, he would not be persuaded.

Can one maintain this state for a long time? How is realization of Magga Phala related to the attainment of Jhanas? Yes, one can do but remaining possessed of the jhana for long will amount to stagnation and cause hindrance to further progress. Attainment of Vipassana Jhana leads to that of Lokuttara Magga, Phala (supramundane path and fruition). Here Vipassana Jhana is the cause and Magga, Phala are the effects. Without perfecting the Vipassana Jhanas, lokuttara Magga, Phalas cannot be realized.

In this jhana, although there is no concern about feeling bliss, it appears as though he were feeling the bliss. His material body is affected by the exceedingly superior matter (atipanita rupa) originated by that bliss associated with the mental body. This Citta-ja-rūpa (consciousness originated materiality) diffuses throughout the body. Hence the expression, "He feels bliss with the body" - Sukkhim ca kāyena patisamvedeti.

In the ordinary world, when it comes to feeling we say the "person" is feeling. In fact, there is no feeler as is said: "Mere feeling exists, no feeler is found". In this jhāna, if it is not Vipassana it is not understood that the feeler is nothing but the mental aggregate (namakkhandha). Thus, the personality view will persist, and rebirth will take place in the respective plane of existence.

In the case of vipassana jhana, it is evident that no personality is involved in the matter of feeling. It is the namakkhandha (mental aggregate) or the nama dhamma which is felt and so there is no personality view involved. Thus, we have two kinds of sukha by this method:-

- sukha with view clinging
- sukha without personality view clinging.

Which of the two are more profound? The one without view clinging of course. In the case of samatha jhana, one has to grasp the object and maintain its concentration on the same object. In the vipassana jhana, one notes the arising phenomena and knows their true nature of anicca and dukkha. The bliss which arises is noted off and understood as the state of viparināma dukkha - the evil or suffering caused by change or reversal of the situation. With the samatha jhana, calm sukha or samatha sukha is achieved, whereas with the vipassana jhana, annihilated (nibbuti) sukha is achieved.

Whatever form it may be the Noble Ones praise him: "He dwells in bliss who has equanimity and is mindful. The bliss that arises in this jhana and at the matured stage of Udayabbaya Nana is piti-free-sukha which is caused by the influence of sati and sampajanna. The same bliss which is nothing but vedana, a mental state, is felt by namakkhandha.

BOJJHANGA AND VIPASSANA MEDICINE.

Due to the diffusion of cittaja-rupa throughout the body, there arises the excellent body (atipanita rupa). As the seven Enlightenment Factors (Bojjhanga) are also fulfilled at this stage, physiological benefits result from the dhamma practice.

It has already been said that the Udayabbaya Nana has reached maturity at this stage. Likewise, the Bojjhanga dhamma has developed and become powerful. According to the books, it is only at this stage that the Bojjhanga dhamma is fully accomplished.

Bojjhanga is a compound of Bodhi (Enlightenment) and Anga (factor), meaning:-

- the requisites of an enlightened person or a person who perceives the four Noble Truths
- the factors of Enlightenment

Bojjhanga and sambojjhanga are identical in meaning. "Sam" means exalted or good. The contents are as follows:-

SATI-SAMBOJJHANGA

Satisambojjhanga is mindfulness as a requisite of an enlightened person or as a factor of enlightenment

There are four foundations of mindfulness (Satipatthāna)

- Contemplation of body (kāyanupassanā)
- Contemplation of the feelings (Vedanānupassanā)
- Contemplation of the mind (Cittānupassanā)
- Contemplation of the mind objects (Dhammanupassanā)
- or miscellaneous objects other than the above.

As sati develops and becomes energetic, the basic insight knowledge will manifest itself and at the state of Udayabbaya Nāna, sati becomes unremittingly powerful.

DHAMMA-VICAYA SAMBOJJHANGA.

Dhammavicaya sambojjhanga means investigation of the Law (nāma-rupa dhammas) as a requisite of an enlightened person or as a factor of enlightenment.

This factor has arisen even in the early stage of Vipassanā practice. Especially at the Udayabbaya Nāna wherein are exposed the discernment of the nāma-rūpa, their interdependence and arising-perishing characteristics.

During the arising of the vipassana nāna, as the Truth of Suffering (Dukkha Sacca) is directly known, the remaining truths, namely:-

- The Truth of Origin of Suffering (Samudaya Sacca)
- The Truth of Extinction of Suffering (Nirodha Sacca)
- The Truth of the Path leading to the Extinction of Suffering (magga sacca)

are automatically understood.

Being mindful of the sensations such as tension, stiffness, which are the result of vayo phoṭṭhabbam (element of motion resulting from contact), are directly known. At every mindfulness of such phenomena, there arises the direct knowledge of the Dukkha Sacca. And every time the object arises, there is no delight for it or there is no chance of the mind to take delight in it. In this way, Samudaya Sacca is abandoned, as should be abandoned. Just as one builds up body resistance of diseases, that craving which is the cause of suffering will have no chance of occurring in the nama-rupa process.

As one clearly notes the process of interdependence, anicca dukkha and a variety of other characteristics, one will not be deluded (moha). Not only moha, but also other kilesas which give rise to akusala kammās and vutthagami kusala kammās will cease (nirodha). This kind of cessation or extinction is part-time (Tadanga Nirodha) experienced during the bojjhanga dhamma, as different from full time extinction (Accanta Nirodha) or Nibbana. This Tadanga Nirodha arises as Pubbabhaga Magga (forerunner of Path).

In the course of vipassana practice and the development of the Bojjhanga, the Path of Right Effort (Samma Vayama Magga), the Path of Right Mindfulness (Samma Sati Magga) and the Path of Right Concentration (Samma Samadhi Magga) are fulfilled. These three make up the concentration group (Samādhi Khandha).

As to the simili, it is like when you are trying to pick up your food with a fork, you make the right effort by directing your fork, applying the right attention and penetrates into the food with the fork.

Also, you have to aim correctly (Samma Sankappa Magga) so that your consciousness synchronizes with the target. As the practice matures, your penetration into the characteristics of the phenomena while noting is the Right Understanding (Samma Ditthi Magga). These two belong to the insight group (Panna Khandha). The Two groups make up the fivefold group (Pancanica Magga).

The morality group (Sila Khandha) of the remaining Noble Eightfold Path, namely:- Right Speech (Samma Vaca Magga), Right Action (Samma Kammanta Magga) and the Right Livelihood (Samma Ajiva Magga) are accomplished by the yogi on taking up the precepts.

Thus, the Noble Eightfold Path is said to be fulfilled. If it is practised for one minute, it will be fulfilled 60 times and for one hour, 3600 times.

This amounts to the development of Magga Sacca. This is how once dukkha sacca is discerned, the remaining three Saccas are automatically discerned. However, it cannot be said that the Four Noble Truths are formally known. It is only when accanta nirodha or ariya magga is self-witnessed that the Four Noble Truths are said to be formally known.

At the moment of the arising of Vipassanā Nāna, dhammavicaya sambojjhanga acts as a requisite of an enlightened person or as a factor of enlightenment. Seeing accanta nirodha means achieving bodhi (enlightenment). Hence, it becomes a requisite of an enlightened person or a factor of enlightenment.

At this point, one may say that the attainment of Vipassana Nana is the knowledge of the Noble Truths just as the attainment of Magga Nana is. Then what is the difference between these two statements? The attainment of Vipassana Nana does not mean the formal knowledge of the Truths, whereas the attainment of Magga Nana or Ariya Magga means the formal knowledge of the Truths. It is like the case of an office management.

The work done at the junior level of office staff has to be put up to the superior officer for final approval where the case is supposed to become formally completed.

If the investigation of the dhamma is accomplished at the stage of Udayabaya Nāna, one is said to have fulfilled the requisites for the perception of Magga Phala dhammas or the Truths in this very existence.

VIRIYA-SAMBOJJHANGA.

This is the enlightenment factor of energy. As the yogi attains Udayabaya Nana, the three stages of effort will come about one by one, namely:-

- Araddha viriya or diligent effort
- Pagghita viriya. This is an attempt which permits neither lowering of effort nor stagnation of energy, instead it inspires upward movement.
- Paripunna viriya or accomplished effort.

PITI-SAMBOJJHANGA.

There are five kinds of Piti with the minor one occurring at the lower nānas and the major ones such as Ubbega and Pharana Pitis occurring at the higher nānas. These Pitis form one of the requisites of an enlightened person or one of the factors of enlightenment.

PASSADDHI-SAMBOJJHANGA

This is the tranquility factor of enlightenment which is developed as a consequence of the arising of Piti, with the unscattering mind free of Uddhacca and Kukkucca. By passaddhi are meant both citta passaddhi and kāya passaddha mental states. This is developed as a requisite of an enlightened person or one of the factors of enlightenment.

When this stage of Passaddhi has been reached, mindfulness is thorough because it takes place without much effort, and the dhamma quality becomes distinct. The mental attitude becomes supple and upright so that the yogi is willing to confess any mistakes which he may have committed previously.

SAMĀDHI-SAMBOJJHANGA

This is the concentration enlightenment factor wherein the mind is concentrated in the unified manner just like a lighted candle in a still atmosphere.

UPEKKHA-SAMBOJJHANGA

The last is the equanimity enlightenment factor arising from maintenance of neutrality towards living beings and formations like in the case of tatramajjhattupekkha. This is a quality which should be possessed by the beings so that they can resist the effects of worldly conditions and remain equanimous in the face of variable conditions.

This is how one develops the seven factors of enlightenment and to do so, there is no other way than the repetitive Satipatthāna practice. Also its beneficialness would be understood as the sole condition for the protecting of clear vision and deliverance, for this has been said by the Blessed One:-

"Cattarome Bhikkhave, Satipatthāna Bhavita Bhahulikata Satta Bojjhange Paripurenti".

(Bhikkhus, if you practise and repeatedly practise the 4 foundations of mindfulness, you will accomplish the 7 factors of enlightenment).

DEVELOPMENT OF THE INVESTIGATION OF STATES.

The commentaries have given 7 factors leading to the arising of the investigation-of-states enlightenment factor (dhammavicaya sambojjhanga) as follows:-

- Asking questions and discussing
- Making the basis clean
- Balancing the faculties
- Avoidance of ignorant persons
- Cultivation of knowledgeable persons
- Reviewing the field for the exercise of profound knowledge.
- Resoluteness upon the investigation of states

On this occasion, let me deal with the second factor, namely, making the basis clean - that is internal and external cleanliness. Internal cleanliness refers to cleaning one's own body such as shaving, cutting finger and toe nails, bathing, taking suitable medicines especially for gastro-intestinal ailments. External cleanliness refers to keeping one's requisites clean.

FOOD.

In the books is given the unsuitable food (visama bhojana) as liable to cause stomach complaints. There are 2 kinds of food, suitable one and tasty one. Not all that are agreeable to one's tongue are agreeable to one's stomach. It is therefore advised to practise moderation in eating (bhojanamhi mattaññu) even if the food is tasty. Here one may practise like a goat not like a cow. The goat eats a variety of food but in bits and pieces, whereas the cow concentrates on a single item of food. So, please follow the goat method to be on the safe side.

While on the subject of food, I wish to remind you that you should not put back any food chewed and detached from your body into the bowl and thus cause it to be mixed with the new food which has been offered. You should not take such food unless recffered to you, because a monk who puts in his mouth any nutriment, which has not been proffered to him, commits a pācittiya offence. Similar is the case with any hot fluid which you may have blown to cool and spattered with saliva. Please be careful not to spill any bits of food from your mouth, especially when you are taking a soup. Spillage from the spoon is not an offence. During the Buddha's time such problems are rare because the monks were eating out of the bowl without using either the spoon or plates.

After talking about spillovers, I wish to draw your attention also to leftovers of food with which some are wont to feed the small animals like cats especially in the public place, creating an unsightly situation. Such a scene is not conducive to attainment. Moreover, yogi should foster his mental balance and there is no need for undue concern, say about feeding an animal. This brings us to the subject of environmental cleanliness. ENVIRONMENTAL CLEANLINESS, TIDINESS.

The practice of cleanliness and civic duty in respect of this matter in the developed countries serve as a model to all and are praiseworthy. The Buddha also admonished the yogis about cleanliness and tidiness as leading to the arising of the investigation-of-states enlightenment factor. BOJJHANGA AS OSADHA.

As a result of the development of Bojjhanga at the third jhāna, there occurs changes in material phenomena. The bojjhanga practice brings about a radical change for the better in the physiological system, especially the blood circulation resulting in the clarity of blood (lohitam pasīdi). As a result, there is also heightened awareness and sensitivity through the sense organs - Upadha rūpam visuddham hoti.

With the development of bojjhanga, there arises :
ati panīta rūpa (excellent body) out of the combined formation of cittaja-rūpa, kammaja-rūpa, utuja-rūpa and āhāraja-rūpa. Just as when the switch is on the electricity flows in a continuous manner to give uninterrupted light, so also as the bojjhanga dhammas are developed the blood flows continuously in the system with the pure one replacing the impure one.

Purification of mind is achieved by the development of mindfulness, investigation of states, energy, happiness, tranquillity, concentration and equanimity. All these contribute to the abandonment of defilements so that bhavana kusala citta is strengthened, and with the purity of mind, the body becomes pure also.

MODE OF HEALING

Especially in the third jhana, with the stilling of piti, the mind becomes more stable and the sense organs become more acute. Thus is said: "Upādā rūpam visuddham ahoti" - derived corporeality (sense organs and objects) are clarified. The acuteness of eye, ear, nose, tongue and body sensitivities become evident as a result of kammaja-rūpa. Due to proper blood circulation, one appears better looking and the voice becomes sweeter. Previously bad body odour comes out with the body sweat. Now there is none of this kind and with the purity of ghanda-rūpa, the body odour smells sweet. This^{is} due to the opening of the interspaces (ākāsarūpa or paricchedarūpa) and the expulsion of the bad odour by the power of bojjangha. The body temperature will also become normal. The food will be easily digested. Hence the naming of bojjangha as osadha (medicine).

Just as when the water drop falling on the lotus leaf will not remain on the leaf, so will the disease shrink away from the body and not remain in the newly-formed material due to bojjangha. Another illustration is when the patient takes the modern medicine as prescribed by the physician, new healthy matter appears in place of the old unhealthy one which shrinks away. Such replacement of the old unhealthy tissues by the new healthy ones is how a disease is cured.

To deal with the matter of prevention and cure, we who value health do all we can to keep ourselves fit such as care in consuming food, living conditions, etc so that our body can resist disease. Similarly due to the purity and proper circulation of blood and the vitality of the sense organs resulting from the practice of Bojjhanga dhamma, physical resistance is developed. In case any disease attacks the body, the diseased tissues will be replaced by the healthy tissues. Here again the age-old maxim, "Prevention is better than cure", applies.

The ancient healers of medicine in attributing the quality of bojjhanga dhamma said that it can overcome even samsaric sufferings. Another attribute is that it can annihilate the ten armies of Māra. This is of immediate importance to the practising yogi.

In the realm of dhamma, we are more interested in spiritual stamina, spiritual resistance. With the development of bojjhanga dhamma through the practice of Satipatthana, we will be able to prevent and treat kilesa diseases such as lobha, dosa. If the mind is wholesome, so will the body be. Just as we take time in building up physical resistance, we must do the same with the mental one.

As the result of the practise of bojjhanga dhammas and the attainment of at least Sotapanna, one will overcome ditthis such as atta ditthi and sakkāya ditthi, vicikicchā and sīlabbata-parāmāsa (clinging to mere rites and ritual as practice or affectation of rites.) According to the last belief, some bathe in the Ganges with the belief that all sins (pāpa) will be washed away; some believe that the result of evil deeds is neutralized by exercises in austerities that oppress the body and others practise fivefold austerity (Pancatapa). This is more practise of wrong method to achieve an erroneous bliss.

This brings us to two divisions: the right path and the right destination. The former signifies sila, samadhi and panna, and is termed "sumagga" (good or right path) and the latter is the derived bliss and is termed khemanta bhūmi or sukha bhūmi (blissful or right land).

In a broad and dangerous desert, there is a road leading to an oasis. Here the road to oasis is sumagga and the oasis, khemanta bhūmi. So looking at it from the practical point of view, the practise of sila-samadhi-panna is the right path leading to the abandonment of all forms of kilesas as the achievement of right destination on a part-time basis.

As he strives to attain Udaḥabbaya Nana, he will gain confidence saying to himself, "This is the right method there is none other, and this must be followed to achieve the right destination". At this point, he is freed from all forms of wrong beliefs and clingings at least on a part-time basis.

Finally, when he self-witnesses nirodha (extinction of nama-rupa dhammas), he will say to himself "This is it" and will be free from the shackles of sakkāya ditthi (wrong views about self), vicikicca (doubts about the practice of moralities) and sīlabbata-parāmāsa (belief in ritualism). Until and unless he attains nirodha, he will not be totally free from them throughout his round of existences.

It is only with the attainment of lokuttara magga jhana (supramundane path concentration) that one is able to be free from greed, anger and delusion which lead to the apaya-related evil deeds of killing, stealing, etc which all belong to coarser types of defilements. He will not suffer the consequences of his past deeds which would cause him to be reborn in Unhappy States (Apāya) nor will he ever repeat such deeds which will lead to such states (Apāya gamaniya).

At this point, it may be mentioned that the Satipatthana practice is nothing to do with religion. Non-believers of Buddhism may also perform this. It is suitable for everybody.

One may ask whether there is no other sure method. It is essential to have a correct method. One cannot achieve something by mere praying. If it were possible to achieve in this manner, the whole world should be happy. This proves that one must find the correct method (taught by the able teacher) and follow this method by oneself.

CONCLUSION.

To conclude our discussion on the third jhana, we shall now extract the essence out of this section.

In praise of the person who possesses the third jhana, the Noble Ones announce:- "He dwells in bliss who has equanimity and is mindful; he enters upon and dwells in that third jhana". But why do they praise him thus? Because he is worthy of praise. But why is he worthy of praise? To answer this question we must reveal the qualities of this jhana.

First, let us deal with his equanimity towards the third jhana, though it possesses exceedingly sweet bliss, has reached the perfection of bliss and there is none greater. It goes without saying that he is no more affected by pleasures lower than this bliss, such as kāmārāga. No amount of craving will pull him down to the lower level. Such craving, if any, to lower himself is powerless. He is not drawn towards the jhāna by a liking for the bliss (sukhabhisandeti). He has freed himself from the orbit of attachment. And what is the reason behind all this?

One has to go to the basic elements - the basic energy - which has led^{to} this situation. To overcome and evaporate kilesa, exertion (ātāpa) is necessary. To those who are careless and effortless, they cannot escape from the kilesa orbit; instead they are drawn towards pleasurable objects, because such objects have very strong attractive power. Once you are out of the orbit, you are well on your way without exertion, and you will not be drawn into the orbit - the liking for the bliss.

At this point, he has established his mindfulness in order to prevent the arising of happiness. Likewise he has established his full-awareness. Both his attention and knowledge are wonderfully sharp, and too sharp to divert him to the liking of the bliss.

Here we have two wholesome states, namely *pīti* and *sukha*, competing with each other - the former is happiness with an excitement and the latter is bliss with calmness. Which do you prefer? *Sukha*, of course. However, this *sukha* cannot be said to be the best. Only *upekkha* (neutrality) which arises in the fourth *jhana* is the best. It is here that you find *santa* (tranquility or peace). Even this *santa* is not freed from *sankhāra-dukkhatā* (evil of change, evil of existence). Only when this *santa* ceases, the real permanent peace is achieved. This is going from *pavatta* (revolving) to *apavatta* (stopping or permanent peace).

The books have mentioned the three qualities of the bliss in the *jhana*. They are:-

- *Ariya-kanta* (beloved by the Noble Ones)
- *Ariya-jana-sevita* (cultivated by the Noble Ones like the medicine is fit to be consumed)
- *Asamkilittha* (freedom from defilements or exhausting effects of kilesas or undefiled)

As he emerges from this *jhana*, he feels blissful and fresh bodily and mentally. It is the kind of bliss which is out of comparison with *kāma-rāga* where you change and modify objects for enjoyment.

Because he is worthy of praise in this way, the Noble Ones praise him with the words: "*Upekkhako satima sukha viharati*" He dwells in bliss who has equanimity and is mindful.

However this attainment is threatened by the nearness of piti which is dangerous. Thus, the factors need to be substituted by purer forms with the application of sati and sampajanna. Both these factors have not reached perfection because they are applied only to the basic object (mula ārammana) and not to the subject or consciousness (ārammanika). Mindfulness of the subject and the awareness of the anicca-dukkha characteristics of the subject are still lacking. Complete mindfulness and awareness, noting and knowing of the phenomena in pairs i.e. the advancement from Vipassana to Pati-vipassana will emerge in the fourth jhana.

31. QUESTIONS AND ANSWERS (DHAMMA SĀKACCHĀ).

Q. How does society benefit from the Vipassana practice?

A. By means of Vipassana bhāvana, the mind ceases to wander. At this moment, there are no thoughts of aggression, lust or breaking the precepts. No malicious thoughts (to harm others) will arise. No unwholesome courses of action will be taken. Mind control leads to physical and verbal control. So the society will not suffer from this practice. Instead, such a practice of one person will permeate through the society as the latter realises the advantages of such a practice on its own accord or on the exhortation of the yogi. Thus, the society will benefit from this practice.

The society will begin to support such a practice. By being able to control the physical and verbal actions, social culture will be improved. Some non-Buddhists who visit here find serenity in the atmosphere. There are instances of such persons finding satisfaction in the practice.

Q. Do muslims come to this retreat? Do they become converted?

A. Non-Buddhists including Muslims come here to practice Vipassana. They achieve at least calmness of mind. After they have discovered the quality of the dhamma, they wish to do more practice. Seeing with their own eyes the valuable behaviours of the monks, they develop saddha and begin to accept the doctrine. However, as for conversion, we do not press them for this. For doing this, they can be ostracized by their society who hold our view as wrong.

There was a case of a Baptist Christian who was feeling dejected in his business. He was directed by his Buddhist friend to come here. First, he did not even worship. He then practised according to our instructions. Later he came to revere the monks and said, "this is the truth". He became so faithful that he even turned down a position of a preacher offered by his previous faith. Instead, he continued to study Buddhism.

One can find the emergence of the faith in a non-Buddhist in the example of Asoka who was a great emperor. He was originally a Hindu. Seeing the Venerable Nirodha Samanera (young novice) passing by his palace, and impressed with his pleasing conduct, serene features and graceful manners (pāsādika), the Emperor invited the samanera to his palace, listened to his dhamma and became a Buddhist.

Q. They say piti is harmful, but at the same time is a factor of attaining jhāna. Can we dwell in rapture (piti), say for five minutes or so? If piti arises, what should we do?

A. Piti is essential for the attainment of jhāna and delight in the dhamma. However, piti is not an end in itself but a means for advancement to higher factors. If you remain clinging to it, you will not reach a better state. Piti itself is not harmful. It is nikanti (desire) which is harmful. You must note this mental state. There is no need to purposely make it or anything dissolve. You note it to be aware of it. Remember the following verse 374 of Dhammapada, and what I said about piti as not an end in itself, but a means of achieving deathless state.

"Yato, yato sammāsati,
Khandhānam udayabbayam
Labhati pītipāmojjam
Amataṃ taṃ vijānataṃ.

"Everytime he clearly comprehends the arising and the perishing of the khandas, he finds joy and rapture. That, to the wise, is the way to Nibbana (the Deathless)".

If he succumbs to nikanti he will not attain the Deathless. He is said to stop inside (internal stagnation). To delight in piti is childish and immature. It is like giving a kid one dollar or a toy and cause rapture which is emotional and agitative. A grown-up will not feel in this manner. Piti is like a cork floating on the surface of the water - not profound.

Q. Are not piti and sukha occurring at the same time?

A. They do occur in the first and second jhānas. In the third jhāna, piti is averted and sukha arises in its own right. Free of piti, its quality becomes prominent - Atimadhura (very sweet).

Now I shall explain the two types of sukha. Sukha derived through sensations is not complete bliss. It is only when sukha is derived without sensations or stimulus, do we enjoy the complete bliss - immaterial bliss.

People consider that the real pleasures can be obtained through stimulus which arise out of nāma-rūpa. Without nāma rūpa in Nibbana, how can they enjoy the pleasures? This question was posed by one Udayi to Elder Sariputta.

People delight in seeing agreeable visible objects, hearing agreeable audible objects, and so on. Such bliss arising out of desirable objects is called Vedayita sukha (bliss through stimulus or bliss roused by contact with present object). To get pleasure in seeing, there must be the eye (sensitivity) and the visible object; on the convergence of the two seeing consciousness will arise, followed by impression (phassa) and feeling (vedanā).

Those, who cling to the nāma-rūpa aggregates, consider the good feeling as the real pleasure. To achieve such insignificant amount of sukha, one has to pay for it, undergo a great amount of dukkha and even commit immoral deeds. For instance, to enjoy a movie, one has to go to the cinema and spend some money. In the process, one may meet trouble (dukkha). Such a pleasure is a transitory one without any residual essence.

At this point, 3 kinds of dukkhas may be mentioned:-

- Dukkha dukkha. It is an extreme case of suffering, bodily and mentally experienced by all except anāgāmis and arahats who suffer only bodily pain.
- Viparināma dukkha. It is suffering caused by reverses or loss of sukha.
- Sankhāra dukkha. It refers to the transient and conditional nature of nāma-rūpa dhammas.

The yogi understands that with the development of samādhi and paññā, he experiences sukha arising as a result of the overcoming of nivaranas. Compared to kāma pleasure, he finds dhamma pleasure purer, peaceful and more profound.

After the yogi has perceived and valued the dhamma, he will consider any thought of kāma rāga or the arising of rapture as a disease. Once you find any shortcoming, you will discard it. The sukha one derives without nāma-rūpa is known as Avedayita or Santi Sukha (independent non-stimulant or peaceful bliss). Such a bliss can only be properly understood by the ariyas and not by the puthujjanas.

To illustrate that there can be bliss which is not associated with sensual pleasure, we take for example, a person who is sleeping so soundly that he does not wish to wake up even if he is offered some sensual enjoyment. He does not enjoy any sensual pleasures during his sleep, like any sweet smell in the room or soft mattress on which he

may be lying because he has no knowledge of such things. Yet when he wakes up, he says to himself, "I have enjoyed a good sleep". How can one show this pleasure? Though it is there, one cannot show it. Just because one cannot show, would you say it does not exist? Hence this sleep, though not directly a sensual or material pleasure, is a kind of pleasure which people relish. I give this example to prove the presence of Nibbannic bliss or peace which is not connected with nāma-rūpa, and which is manifold blissfuler than sleep.

We may also compare pleasure arising out of smoking or drinking and that of non-smoking or non-drinking.

Q. It is said that during training, one must not yearn for Nibbāna. Why is it?

A. Once you are on the right path (i.e. sīla, samādhi, paññā) leading to Nibbāna, there is no need of yearning for it. When longing for Nibbāna, one may generate kusala or akusala. If Nibbāna in the Pannatti form is desired, lobha can arise, and this lobha can become a dhamma hindrance. That is why I say "Note every arising". For example - in an examination hall, the student is answering a mathematical question. He must do the calculation and show the workings to arrive at the answer within a limited time. He cannot be thinking about the answer without working out the actual calculation or formula. Which is the better use of the precious time - working out the calculation and formula toward an answer or just sitting and thinking about the answer?

Understanding the suffering and misery of existence and practising towards the ultimate and absolute deliverance from them, one is well on the road to Nibbāna, and there is no more need to yearn for it. If one does yearn, one will do so for Nibbāna by name (pinnatti) and not by ultimate knowledge (paramatta). During Vipassana practice, you can achieve momentary cessation (tadanga nirodha), which on repeated practice can develop into permanent peace (accanta nirodha)...

In a football match, the clever player should carefully carry the ball as near to the goal post as possible while passing it among his team-mates and keeping it under control. Only when he is sure of the goal will he shoot it in. This is wiser than kicking the ball from a distance. So, just keep attention on the arising objects and proceed in accordance with the right priority.

Q. When we say that as we note an object, such as a desire, it passes away - does it mean that the desire arises but does not take effect, or putting it in another way, defilement arises but does not take effect?

A. Though the question was answered briefly, I would like to give more detailed answer to this.

There is a fundamental difference between the manner in which an ordinary person sees the object and that in which a yogi sees it. As the five sense-objects enter the avenue of five sense-doors, a thought process (Pañcadvāra-citta vīthi) runs as follows in accordance with the psychic order (cittaniyāma):

Suppose a visible object which has passed one instant enters the avenue of the eye or impinges the sensory part of the eye. Then the bhavanga (life-continuum) consciousness vibrates for two or three thought moments and passes away. Then the five-door apprehending consciousness (Pañcadvāravajjana) arises and passes away, apprehending that very visible object.

At this stage, the natural flow is checked and turned towards the object as much as to say "Ah, what is this ?"

Thereafter, the following thought moments arise and cease in the following order:-

- eye-consciousness seeing that very form (cakkhuviññāna)
- recipient consciousness receiving it (Sampaticchana)
- Investigating consciousness investigating it (Santīraṇa)
- determining consciousness determining it (Votthapana).

Such a process runs very fast, much faster than one can imagine. The rapidity of the succession of such thought moments is hardly conceivable by the ken of human knowledge.

The five sense-door thought process (pañcadvāra-vīthi) is followed by the mind-door thought process (mano-dvāra-vīthi), perceiving the aforementioned visible object mentally. In the latter the mind-door apprehending consciousness or mental advertence (manodvāravajjana) follows the bhavanga vibrations. Up to this stage, the thought processes belong to Kiriya Avyākata Cittāni - functional, ineffective consciousness which is neutral, neither good nor bad. It is after these two states of thought processes that a meditating yogi is differentiated from an ordinary person.

The ordinary person will continue with the thought-processes of name and object concepts till the object is actually known. Thereafter, he will cling to the idea of sign in the object (nimitta gaha) and eventually proceed into its details (anubyanjanaggaha), thus developing lobha, dosa or moha, depending on the situation. These things occur at the stage of impulsion (javana) where an action is judged whether moral or immoral.

Whereas, the meditating yogi will cut off the continuing thought processes by noting the objects as they arise. He stops at the mind-door thought process and cuts off the chain before impulsion (javana) gains strength for the production of Kamma (wholesome or unwholesome volition concerning the respective process of consciousness).

As the seen is merely seen or the heard is merely heard, etc., and the thought processes cease at the moment of determining without giving rise to the javanas, kilesa javanas have no chance of arising in the mind of the yogi. This is known as "Ditthe dittha mattam bhavissati" meaning the seen shall merely be seen. The word "mattam" (merely) refers to cutting off the particulars such as form, manners and name of the object through mindfulness.

As the yogi is not indulged in further reflections on the object, lobha, dosa and moha do not arise in them whether agreeable or disagreeable. Discerning the phenomena, knowing their cause-effect relationship, and their natural characteristics, akusala javanas will not arise, the unwholesome roots will not arise.

The javanas can be moral, immoral or functional. In the mind of the yogi, moral javanas arise because it is devoid of lobha, dōsa and māha and possesses alobha, adōsa, amāha. The moral consciousness has 2 parts, namely, Anavajja (innocent) as it is devoid of unwholesome , and Sukhavipāka (happy consequence).

There are two kinds of kusala cittas:-

- Vattagāmī kusala citta (moral consciousness leading to the round of rebirths (samsāra), and
- Vivattagāmī kusala citta (Moral consciousness leading to the absence of the cycle of existence - Nibbāna).

The former moral action is not free from kilesa, whereas the latter one is free from kilesa. Through mindfulness, the yogi will develop the latter kind. Discerning the phenomena, knowing their cause-effect relationship and their natural characteristics - both unique and common, he will develop the Vipassanā Nāna, thus overcoming the 3 kilesa vattas, namely avijjā (ignorance) tanhā (craving) and upādāna (clinging), leading to the stilling of both akusala and vattagāmī javanas. This is what we call the stoppage of kamma vatta (cycle of kamma formations and kamma process) and attainment of vivattagāmī. Recurrence of these cycles result in vipāka vatta (round of results). These stoppage means cessation of vipāka vatta. The stoppage of the 3 cycles, kilesa, kamma and vipāka vattas, through mindfulness, leads to part-time vivattagāmī.

As the Vivattagāmī Bhāvanā Kusala Cittas gain strength, even if the sense objects are invading the six sense-doors, with the continuous noting, the yogi's reflection will stop at the early stage of "mere seeing", and no kilesa will arise.

A yogi, who has developed the balava (strong) Vipassanā such as Nibbida Nāna (contemplation of aversion) and especially Sankharupekkha Nāna (Contemplation of Equanimity regarding all formalities) will not develop any kilesas. Such a person is a super-yogi. In a medium type of yogi, rāga (lust or greed) may intervene once or twice in the noting process. But once he realises the arising of such kilesa, he will at once note it off. The kilesa is like a dirty spot on a clean white surface. Since the small dirty spot is very prominent, it is easily seen and removed. So also, rāga will dissipate completely if the yogi is diligent.

As for the lowest type of yogi, attacks by kelesa javanas like rāga and dōsa may be more frequent. The yogi will make great effort to eradicate the unwholesome javanas. As there are many gaps to accommodate kilesas, such a situation will disturb and impede the progress.

In the ordinary mind, it is not strong enough to prevent defilements. It is like taking unwholesome food. If taken in large quantities, it will cause much suffering. If only a little portion of the unwholesome food is taken it may be all right. In such a situation, if the person is well aware and the antidote is available it is also all right.

Similar is the case with the immoral states (lobha, dōsa and māha). If the yogi is aware of their attack and is able to cure the defect, the ill effect may disappear. If, on the other hand, they are accepted, they will accumulate into a big heap. The treatment may become difficult, and the yogi may become a chronic patient. It is always advisable to prevent these immoral thoughts from entering, just like the saying, "Prevention is better than cure". Note vigorously, then kilesas will not arise. Blame neither the physician nor the medicine.

Hence the motto:-

- I - To a worldling at the moment of spotting
 - As he sees the clear object
 - Reflecting on the seen
 - Form and manifestation (paññatti) arise
 - A name is finally known.
- II - To a Vipassana Yogi at the moment of spotting:
 - Noting at the very moment of spotting.
 - At mere spotting, the thought process is stopping.
 - Discerning nāma-rūpa, understanding their rise and fall.
 - Anicca, dukkha nature manifesting.
- III - To discern dukkha sacca (Truth of Suffering) at the moment of spotting:
 - Eye and visible object the two materialities
 - Seeing consciousness, impression and feeling, the three mentalities.
 - Known at the moment of seeing, all Dukkha Saccas
 - Known through mindfulness as "seeing".

Q. If one visions the youthful experiences which, though previously unknown, are considered reliable, can one conclude that one has attained the matured form of Udayabbaya Nāna?

A. One cannot say so. One with strong awareness can vision the past even before this stage - at the lower stage i.e. between Sammasana and Udayabbaya Nānas - as though one had possessed supernatural powers. But in most cases, one cannot see because one is much too involved with the dhamma flavours such as piti, passaddhi which arise as overwhelming temptations and thus are classified as Vipassanupakkilesa (imperfections of insight). Thus, it is only at the matured stage of Udayabbaya Nāna when piti is abandoned that Upekkhā (tatramajjhattatupekkhā) plays a prominent role and one can dwell with equanimity, the equanimity with which one is detached from the atimadhura sukha of the Third Jhana, not to speak of the piti which arises in the second jhāna at the tender form of Udayabbaya Nāna.

Q. When one becomes intelligent by sharpening one's faculties through meditation, can one sharpen its intuitive knowledge in the choice between two different courses of action?

A. It is possible that one seems to hear somebody coming and telling you what to do.

Q. When the yogi is noting the objects, how can these visions arise in the noting process?

A. They arise as objects to be noted.

Some 20 years ago, a female yogi, having attained Vipassanā knowledge in an intense manner visioned what was going on in the kitchen of her house - cooking, washing dishes, etc. She noted the time and when her family came, they told her what they were doing in the kitchen at that time, which exactly coincided with what she visioned.

Some 25 years ago, a Japanese yogi by the name of Mr. Kami attained a stage of insight between Sammasana Nāna and Udayabbaya Nāna; one day, he visioned that his sister in Japan was involved in a legal suit about a land dispute about which he had not known before. When he read his sister's letter which came the same day, he was surprised about the exact coincidence.

A few days later, the same yogi visioned that a local business colleague of his came to him for advice. He had not known about this before. When he was just past the Chapter House on his way to his meal, he met this colleague who came to see him for an advice. The yogi was surprised at this coincidence.

Such visions become more evident at the matured stage of Udayabbaya Nāna. These visions belong to the past and arise as Pannatti Nimitta (conceptual signs) in the nāma-rūpa process. Noting them as they arise (nāma) amounts to the Knowledge of Ultimates (paramattha-Dhamma).

What we have just discussed are very common and not strange. The strange event is what a sāmanera of 11 years old related his experiences from the moment of conception up to date - the various stages of development of the body and his sufferings in the womb - in a clear tone and efficient manner surpassing those who had studied Abhidhamma.

The next day, we asked him to relate his story for our record. He could not. So, we asked him to try a method to enable him to relate. We did not tell him what to do. So he made another effort in his dhamma practice with a resolution for vision. This time he was able to relate more completely than before. He was also rather excited at this.

At this stage of Udayabbaya Nāna, sati is extremely powerful, and one is able to visualise whatever one adverts to, so much so that one is able to see another world (paraloka) of this universe in a vivid manner as though one had achieved the higher spiritual powers. Such things are not strange.

Q. What are the salient factors to differentiate sati from Samādhi?

A. In short sati is the mental possession or grasping of the object, whereas samādhi is the concentrated consciousness. They are better understood by analysis.

CHARACTERISTICS (LAKKHANA).

As to the characteristic of sati, its chief characteristic is "not floating away" (apilāpana), that is to say, it is characterized as "sinking into the object".

Samādhi is characterised as "not scattering" (Avikkhepa) that means it is "collected". What if the sati is in excess. The target will become hazy, the mind will contract and become sluggish and drowsy.

FUNCTION (RASA)

As to the function of sati, it functions as "not forgetting" (Asammosa Rasa), that is, not losing sight of the object, whereas samādhi functions as "condensing, collecting and concentrating the consciousness into the object (Sampindana Rasa) and produces this effect on the mental states (cetasikas) associated with it.

MANIFESTATION (PACCUPATTHĀNA)

As regards sati it is of two kinds. Firstly, it is manifested as "confrontation", that is coming into face to face with the object (visaya bhimukha bhāva paccupatthāna). Secondly, it is manifested as "guarding" (arakkha) against the entry of kilesas. As for samādhi, it is manifested as "calmness" (Upasama), that is calm unification of mind on a single object. It is like the boys taking part in a drill (physical training) assembling at an appointed place to follow the instructions of their master. In another sense, sati is the cause and samādhi is the effect. By fixing the mind on the object, unification or concentration of the mind is achieved.

