

AACHAN NAEB MAHANIRANONDA
(2440-2526)

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Vipassana Bhavana

(Theory, Practice & Result)

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FOREWORD

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

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

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

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

Frank Tullius

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SECTION I
THEORY

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

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

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

(*Anguttara-Nikaya*, Book of Nines)

1.1 BUDDHISM

Twenty-six-hundred years ago, Prince Siddhattha of the small Sakiyan Kingdom of Northern India, repelled by the suffering he saw around him, left his wife and son[1] and set out on a lonely quest to find the end of suffering. Following the goal of the Hindu ascetics of that day he sought *Amatta* — or Deathlessness. For six years on a mountain side, with other yogis, he starved himself until his stomach and backbone showing through the stomach; he tried to stop his breath to see if he could live without breathing; and he even tried, with great force of will concentration, to burn his brain out. One teacher told him that the seventh *jhana* was the highest wisdom, and he could go no further. When he went to another teacher and reached the eighth *jhana,* he was told this was the highest wisdom. Then he broke his ascetic fast with a meal of hot milk and rice, offered to him by a dairy maid named Sujata. He then sat for six days and nights, discovered the Noble Truths, and became, in the familiar chant of Buddhist monks, *"Sammasambuddhasa"*— or "enlightened by his own efforts".[2]

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

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

2 *Namo Tassa Bhagavato Arahato Sammasambuddhassa* ("Homage to the Exalted One, the arahant, one perfectly Enlightened by himself.")

1.1.1 *What is Buddhism?*

Buddhism can be defined in two ways:

1. The true state of the nature of the world *(sabbha-dhamma-anatta).* That is, everything is *citta-cetasika, rupa,* and *nibbana.* This is *paramattha dhamma* (ultimate reality) — ie, no self, no man, no woman.

a) *Citta-cetasika*[1] and *rupa* are further broken down into the *Five Khandas* ~~— which is all there is in the universe~~. *Nibbana,* however, is *dhamma* that is out of the *Five Khandas. Citta-cetasika, rupa,* and *nibbana* exist and are the truth, and nobody can change this.

Citta-cetasika and *rupa* are *Sankhatadhamma* (Five Khandas) — which means mundane *dhamma.* These three are the wheel of *samsara-vata.*[2] They occur from cause and *(paccaya)* and always depend on each other. They do not occur because of a God or Brahma, but occur without outside control. These three are *dukkha-sacca,* and they are the result of causes. That cause is *(kilesa (tanha),* ~~that we call *Samudaya*~~[3] — and it is from *kilesa* only that they are created. What is created? *Dukkha-sacca* is created — that is, the *Five Khandas* or *rupa* and *nama,* that we conventionally think is a man or woman, or this person or that. That which creates *(kilesa)* and that which is created (Five *Khandas)* have the three characteristics (impermanence, suffering and no-self), and are natural law.

b) *Nibbana,* however, ~~*is asankhatadhamma,*~~ that is, the *dhamma* that extinguishes *kilesa* and so *dukkha. Nibbana* is *lokuttura-dhamma* (supra-mundane). That *dhamma* is permanent and happy — but it's not a man a woman — no self.

This is real Buddhism. *(Sabbha dhamma anatta)* was discovered by Prince Siddhattha, when he became the Lord Buddha.

2. The Teaching of the Buddha

Lord Buddha's teachings are beneficial in three ways: beneficial for this life, for the next life and for *paramattha* (highest good or *nibbana*). In this book we will only discuss *nibbana,* to end suffering.

The Buddha taught *sila, samadhi* and *panna.* ~~Where are~~ these found? In the Eight-Fold Path.

These three qualities are necessary for enlightenment, and they are *(Majjhimapatipada,* The Middle Way) which lies between the extremes of asceticism on the one side and sensual indulgence on the other.

Enlightenment about what?

---

1 Nama. Nama is composed of cittas (mental states) and cetasikas (mental properties). (See Fig. 1-3, Section 1.6.)

2 The wheel of rebirth.

3 Samudaya is the Second Noble Truth, the cause of suffering — which is kilesa (defilement) or tanha.

Enlightenment about the Four Noble Truths: *dukkha-sacca, samudaya-sacca, nirodha-sacca* and *magga-sacca.*

And what is the benefit of the Four Noble Truths?

To end suffering. (The *dhamma* that extinguishes *dukkha* is *nibbana*).

How is suffering ended completely?

When there is no rebirth.

And what benefit is there to ending suffering?

When suffering is ended, we are very happy.

What do you mean by very happy?

The kind of happiness that does not turn into suffering anymore (like mundane happiness).

Why do you say *nibbana* is only happiness?

Because *nibbana* has no *Five Khandas* that are *dukkha-sacca.* If you don't have the *Five Khandas* you don't have *dukkha.* That's why you are happy. It's not like the mundane world, where happiness and suffering are mixed. *Nibbhana* is the highest good *(summum bonum)* in Buddhism. And the Lord Buddha would like us to practice and to reach this highest good, as he did. *Samattha* (tranquility meditation) is peaceful, with rapture — especially the one who reaches *jhana.* It is very happy. So why do we say only *nibbana* is happy?

Samattha is *kusula* that destroys *nivarana* (hindrances) and it is temporarily peaceful. But that happiness is still in the round of *vata-dukkha* (lit., "wheel of suffering"). *Samattha* existed before the Lord Buddha.

The Lord Buddha practiced the *Samattha* called *jhana* until he reached the highest *jhana;* but he realized that *jhana* could not destroy *asavas* (hidden *kilesa*). Then he found the Eight-Fold Path, and realized the Four Noble Truths — and thus Enlightenment. He then said, "This is my last life". And so because *nibbana* extinguishes *dukkha* and ends the round of rebirth, we say only *nibbana* is happy.

Sila, samadhi, and *panna* comprise the Eight-Fold Path, which comes first? Should we do *sila* until we are pure, and then realize *samadhi* and *panna* later?

Sila, samadhi and *panna* in the Eight-Fold Path have to go together — not just one at a time. It's like a pill with three ingredients; we take them all at once.

Sila and *samadhi* exist in other religions, but *panna* is found in only in Buddhism.

How can we prove this?

The Eight-Fold Path, properly followed, destroys *kilesa* (defilements) that are the cause of suffering. *Kilesa* can only be destroyed with *panna.*

When practice is perfect, *panna* develops and that *panna (vipassana panna)* destroy *kilesa.* Buddhism is the only religion that can completely

destroy defilement (i.e. reach *nibbana*). This is proof that the practice of the Eight-Fold Path develops *panna*.

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

a) What is *nibbana*?

b) Where is *nibbana*?

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

(That is, if you believe nibbana exists).

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

a) *Nibbana* is the *sabhava-dhamma* that extinguishes *kilesa* and ends suffering. Suffering is 'us' *(nama-rupa)*. If there is no 'us' *(nama-rupa)* there is no suffering — such as old age, sickness death, etc.

Each of us is composed of five parts (aggregates): *rupa*, *vedana*, *sanna*, *sankhara*, *vinnana (rupa* and *nama)*. This is *dukkha-sacca*. It exists, but we generally don't see it. It is caused by *kilesa (tanha)* that creates us. And that *kilesa* that creates us stays with us a long long time — unless something is done about it.

b) *Nibbana* is not a place. It's not anywhere. Nobody, even one who has superpower, can tell where *nibbana* is. *Nibbana* is not in a heaven, as some people think. Yet, *nibbana* still exists. It is like the wind; you only know it by its effects. Nibbana is the object of a very special *citta*, and it is *dhammanaramana* (mind object). The ordinary person is saturated in *kilesa*, but when he does *vipassana* practice, and *vipassana panna* occurs, his *citta* becomes purified. This is called *maggacitta*[1]*/phala citta*[1] — which have *nibbana* as an object.

Nibbana cannot be seen by eye or by *samadhi*. Even one with the highest *jhana* cannot reach *nibbana*. Only strong *vipassana panna* can reach it. When *kilesa* is extinguished, then *dukkha*, which is the result of *kilesa*, is extinguished too. So *nibbana* is reached when *kilesa* is extinguished by wisdom.

c) In order to see *nibbana*, you must practice *Mahasatipatthana* in the right way — until the mind is purified of *kilesa*. You will know by yourself. It is like tasting salt; you know what it tastes like yourself. △

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1 (See Glossary)

1.2 WISDOM STAGES

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

I. *Sacca-nana*

In the Sacca-nana stage he realized:

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

All *dukkha* is clinging caused by the five Khandas.

(2) *Samudaya Sacca* (cause of suffering): *kammatanha, bhavatanha, vibhavatanha.* (See "Noble Truths," 1.4.5)

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

(4) *Magga Sacca.* The Eight Fold Path, is the Middle Way *(Majjhima Patipatta),* and is the only practice that can reach *Nirodha Sacca.*

II. *Kicca-nana*

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

III. *Kata-nana*

Kata-nana is fruition, or knowledge of what has been done with regard to the Four Noble Truths. The three yanas[1] *(sacca-nana, kicca-nana, kata-nana)* are known as "Thrice-revolved knowledge and insight" — the three aspects of intuitive knowledge regarding the Four Noble Truths.

The Buddha passed through these three stages of the Four Noble Truths on Enlightenment night (4x3=12 stages that he passed through). When he realized knowledge of the three *yanas (sacca-nana, kicca-nana,*

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1 *"Yana"* is the Thai pronunciation of *"Nana"*. We have adopted *yana*, because it is widespread here, and because it pronounces more easily. *Sacca-nana, kicca-nana,* and *kata-nana* often are spelled in Thai form, as *"Sattyan, Kittyan* and *Kattyan"*.

kata-nana), each time with the Four Noble Truths, he decided to teach them. His purpose was that he wanted you to be a Buddha like him.

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

If you realize the first *yana (sacca-nana)*, and practice the second *(kicca-nana)*, then times the Four Noble Truths (four times) we have 4x2=8, which is where your Vipassana practice is now. If you realize *kata-nana* (result), it is 4x3=12, at which point the yogi reaches *lokuttara dhamma* (supramundane).

To compare with *Vipassana* as done today, the second *yana (kicca-nana)* covers the first *Vipassana yana (nama-rupa-parecheda-nana)* to the 11th *Vipassana yana*. The 12th *Vipassana yana (anulomanana)* changes to *kata-nana* (fruition), because this is the first taste of *Nibbana*. *Kata-nana* starts with *maggacitta*, which erases defilement and *phalacitta*, which is the fruit or result of this. △

1.3. THE THIRTY-SEVEN BODHIPAKKHIYADHAMMA

(ELEMENTS CONTRIBUTING TO ENLIGHTENMENT)

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

(*Majjhima-Nikaya*, iii, 187)

What is *Bodhipakkhiyadhamma?*

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

1.3.1 *Satipatthana* (Figure 1-1)

Strictly speaking, the word "meditation" is rarely used in Theravada Buddhism, except in a broad generic way; even then, the word "pattipata" (practice) is more often used. *Satipatthana*, the type of practice used in most present day meditation systems was described by the Buddha as follows:

The one and only path, Bhikkus, leading to the perfection of beings, to passing far beyond grief and lamentation, to the dying out of suffering and misery, to the attainment of right method, to the realization of Nibbana, is the four-fold setting up of Mindfulness.

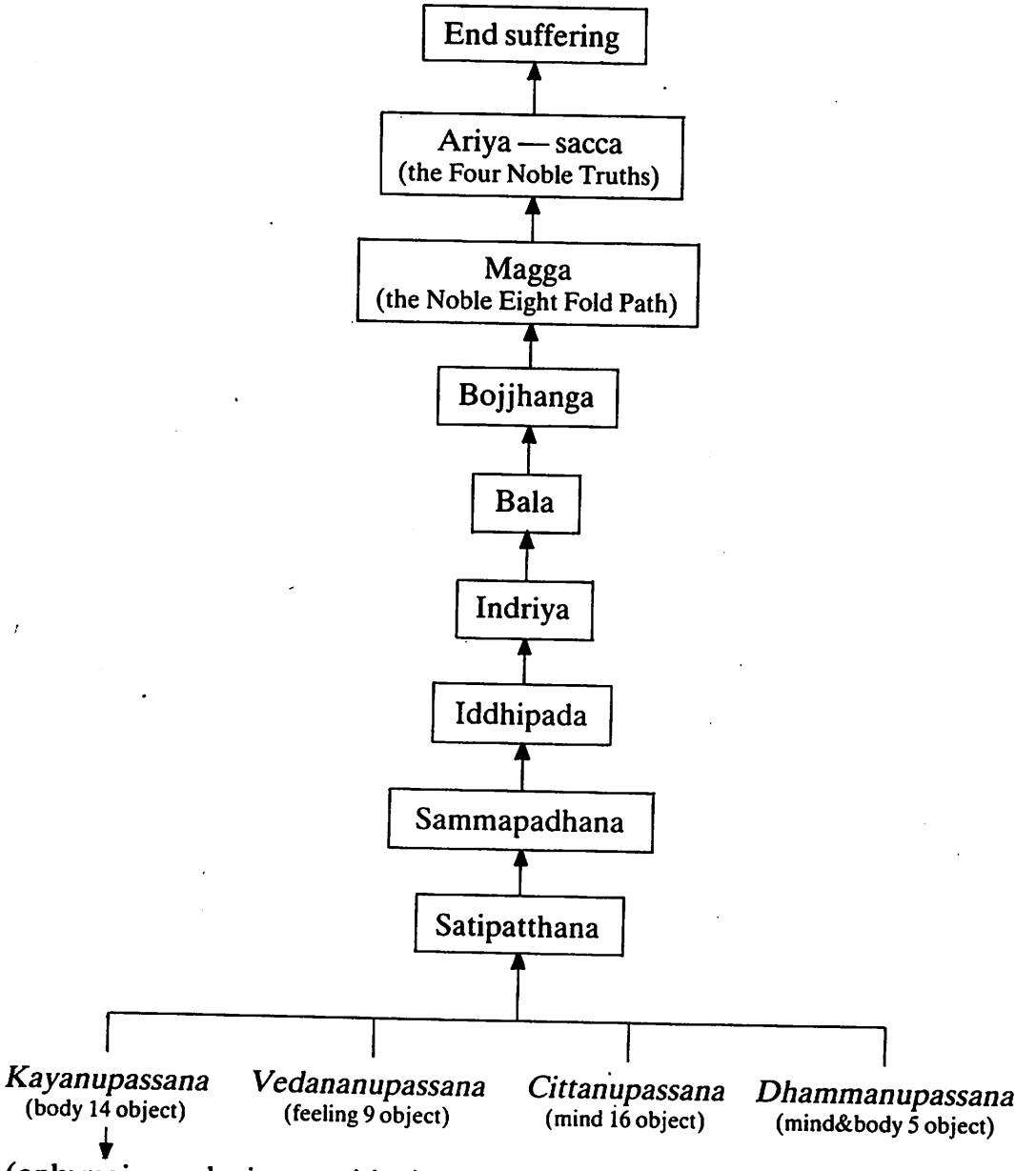
(Dighanikaya, Satipatthana Sutta)

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

Figure 1-1

BODHIPAKKHIYADHAMMA

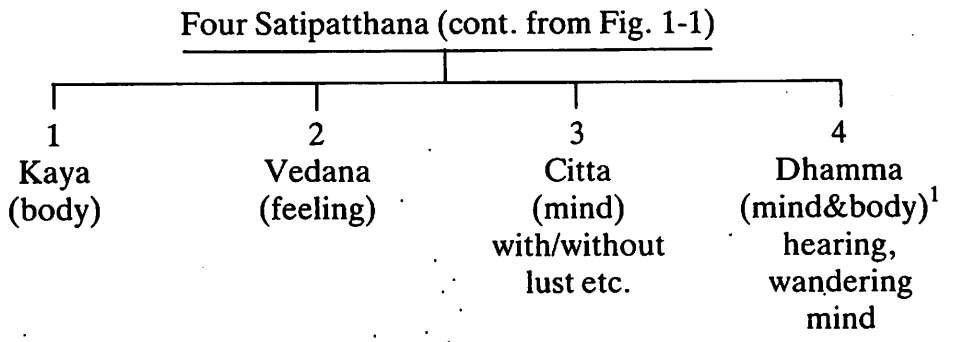
(The Thirty-seven Qualities Contributing to Enlightenment)



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

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

Figure 1-2



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

1.3.1.1 ***Requisites of Satipatthana***

a) Must have *kaya, vedana, citta* or *dhamma* as an object.

b) Object must observed in the present moment, with the Three Nama (or *yogavacara*): *atapi, sati* and *sampajanna.* This is the real *Satipatthana* which develops *kusala* that leads to *Nibbana.*

c) a) and b) above work to destroy *abhijjha* and *domanassa* in the "world" (Five Khandas). This is the benefit of *Satipatthana.*

1) *Kaya* (figure 1-2)

"Body in body" (in *Satipatthana*): See only one thing in each meditation object. When you see body, see only body in *Satipatthana,* not mind knowing it. (This is observing *nama* and *rupa* at the same time, and it is not good practice).

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[1] If the Five *Khanda (nama & rupa)* are used as a meditation object, *Dhamma* becomes mind and body.

2) *Vedana*

Don't observe *vedana* in *rupa*. Only observe in *vedana*. For example, when *rupa* has pain, don't observe the *nama* that knows the pain. This can lead to complications, because there are nine types of *vedana*.

3) *Citta*

There are sixteen *cittavipassana:* Love, mind with love, mind with *dohsa*, mind with *moha*, mind with lust *(raga)*, etc., mind without love, mind without *dohsa*, etc.

4) *Dhamma*

There are Five *Dhammanupassana:*

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

1.3.1.2 *Kayanupassana (Body Meditation)*

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

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

Of the fourteen types of *kaya* meditation, only three are true *Vipassana:* Major and Minor positions and Body Elements.

1.3.1.3 *Yoniso and Sikkhati*

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

1.3.1.4 *Meditation Objects*

The objects of this practice are the major and minor positions (the minor is the *rupa* that helps the major position to move i.e., change

positions). The real *Satipatthana* is the *Three Nama: atapi, sati-sampajanna. Yoniso* and *sikkhati* just help.

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

1.3.1.4.1 *Meditation Objects for Different Types of People*

People having:	**Should use for object:**
1) Craving with weak wisdom	Kaya
2) Craving with strong wisdom	Vedana
3) Wrong view, weak wisdom	Citta
4) Wrong view, strong wisdom	Dhamma

Notes:

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

1.3.1.5 *Sapaya (Beneficial, wholesome) Practice:*

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

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

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

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

The Lord Buddha said if the place of meditation is good and the food good, but the yogi is not going to see *dhamma,* the yogi should leave that place; if the place is bad and the food bad, but the yogi is going to see

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1 *Vipallasa* (perversity of perception):
a)body is beautiful
b) body and mind are happy
c) body and mind are permanent
d) body and mind are self

dhamma, the yogi should stay at that place. Even if people try to drive a yogi away, he should stay if conditions are good for seeing *dhamma*.

1.3.1.6 *Correct Practice (Satipatthana)*

According to the Buddha, correct practice:

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

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

> Because that question (the Four Noble Truths), Pattkapada, is calculated to profit, is concerned with the Norm (the *Dhamma*), redounds to the beginning of right conduct, to detachment from lust, to quietude, to tranquillization of heart, to real knowledge, to the insight of the higher stages of the Path, and to *Nibbana*. Therefore it is, Pattkapada, that I have put forward a statement as to that.
>
> (Dighanikaya, Silakhandhavagga)

1.3.2. *Four Great Efforts (Sammapadhana)* (Figure 1-1)

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

1) Effort to abandon *akusala* states.
2) Effort to prevent *akusala* states.
3) Effort to develop *kusala* states.
4) Effort to maintain *kusala* states.

(3) is enough for *Satipatthana* (practice). With (3) the first two are automatic. Then (4) is used to maintain the present moment.

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

1.3.3. *Four Idhipaddha (Path of Accomplishment)* (Figure 1-1)

1) *Chanda* (Desire to practice to end suffering).
2) *Viriya* (Earnestness to end suffering).

3) *Citta* (Mind that has *samadhi* to end suffering).
4) *Vimamsa* (*Panna* to end suffering).

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

(As applied to *Satipatthana)*

1) *Satta-Indriya* (controlling faculty of confidence, faith): In this state, the mind becomes strong, doesn't have boredom. Yogi believes *Satipatthana* is the true path to end suffering.

2) *Viriya-Indriya* (controlling faculty of energy): Earnestness that controls the mind; takes away laziness in practice.

3) *Sati-Indriya* (controlling faculty of mindfulness): Mindfulness becomes very strong. Doesn't forget sitting *rupa.*

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

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

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

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

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

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

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

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

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

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

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

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

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

1) *Sati-Sambojjhanga*

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

sati to be perfect, the practitioner must:

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

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

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

2) *Dhamma-Vicaya-Sambojjhanga*

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

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

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

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

3) *Viriya-Sambojjhanga (Effort)*

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

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

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

4) *Piti-Sambojjhanga (Rapture)*

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

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

5) *Passadhi-Sambojjhanga (Tranquillity)*

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

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

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

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

6) *Samadhi-Sambojjhanga*

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

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

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

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

7) *Uppekha-Sambojjhanga (Equanimity)*

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

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

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

Notes:

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

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

1.3.7 *Eight-Fold Path*

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

(For Eight-Fold Path, see 1.1.1., 1.4.7). Δ

1.4 THE FOUR NOBLE TRUTHS (ARIYA SACCA)

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

1) *Dukkha Sacca* (The truth of suffering. The five *Khandas*, or *rupa* and *nama*, are suffering.)

2) *Samudaya Sacca* (The cause of the arising of *dukkha—tanha* or craving.)

3) *Nirodha Sacca* (Cessation)

4) *Magga Sacca* (Eight-Fold Path)

1.4.1 *Characteristics of the Four Noble Truths*

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

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

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

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

1.4.2 *Applying the Noble Truths*

1) Realizing suffering (suffering is the *Five Khandas: rupa* and *nama*).

2) *Samudaya* is the cause of suffering.

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

4) Following the *Eight-Fold Path* leads to realizing the truth of suffering.

1.4.3 *How this Practice Fits the Four Noble Truths*

1) It shows the truth of suffering: And so we practice to realize suffering.

2) It shows defilements lead to suffering: So we practice to eradicate *tanha* — because *tanha* has the wrong view that *rupa* and *nama* are 'we', and

that 'we' suffer.

3) Reducing defilement leads toward cessation *(nirodha).*

4) We follow the *Eight-Fold Path* in the practice, with *sila, samadhi, panna.*

If *panna* realizes *dukkha sacca*, then all *Four Noble Truths* are realized, and the practice is perfect.

1.4.4 *Dukkha-Sacca*

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

There are two basic kinds of dukkha sacca:

a) *Dukkha* with *kilesa*, or mental *dukkha (nama)*

b) *Dukkha* with *vipaka*, or physical *dukkha (rupa* and *nama)*

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

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

1.4.4.1 *Four Types of Dukkha:*

1) *Dukkha Vedana* (regular pain in body — and the *nama* that knows it — and mental suffering caused by the body pain. Except with an arahant, who feels only body pain.)

2) *Sankhara Dukkha* (pain that is being changed or cured. This is harder to see than *dukkha vedana*).

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

4) *Dukkha Sacca* (realizing the Four Noble Truths)

Dukkha vedana is like a patient in a hospital.

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

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

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

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

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

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

> Whoso delights in corporeality
> in seeing or hearing, or perception
> or mental formation or consciousness,
> he delights in suffering, and whoso
> delights in suffering will not be
> freed of suffering — *(Samuttanikaya, XXII, 29)*

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

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

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

1.4.4.3 *Dukkha in the Six Senses*

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

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

1.4.5 *Samudaya-Sacca (Second Noble Truth)*

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

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

2) *Bhavatanha* (craving for existence). *"Bhava"* means literally "becoming", which refers to repeated and successive existence from rebirth. There are thirty-one *bhava* (thai: *"bhumi")* or states of becoming, ranging from birth in the states of unhappiness and going up to the highest heavenly state.

3) *Vibhavatanha* (craving for non-existence). This is the "annihilationist" view that there is only one life and it ends at death. Thus, because there is only one life, the annihilationist wants to have as much pleasure as possible, though the pleasure may be low (sensual) or high (giving, or *dana*)[1].

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

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

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[1] *Sota-Magga-Citta* eradicates *vibhavatanha. anaga-magga-citta* eradicates *kamatanha. arahatta-magga-citta* eradicates *bhavatanha.*

1.4.6 *Nirodha-Sacca (Third Noble Truth)*

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

This is done by extinguishing the cause of *dukkha* — *samudaya* (or the three *tanha*). In *nibbana* there is no *dukkha*, because the five *khandas* are extinguished. When the practitioner realizes *dukkha*, then he knows that *tanha* is the cause and so he knows that he must get rid of *tanha*. When the cause is extinguished, the result is extinguished.

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

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

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

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

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

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

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

2) *Anupadisesanibbana* (*nibbana* realized with both *kilesa* and Five *Khandas* extinguished.)

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[1] *A Dictionary of Buddhism*, Rashavoramuni Mahachula Buddhist University, Bangkok.

1.4.7 *Magga-Sacca (Fourth Noble Truth)*

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

The Eight-Fold Path

Wisdom (Panna):

1) *Right Understanding (Samma-ditthi)*

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

2) *Right Thought (Samma-sankappa)*

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

Morality (sila):

3) *Right Speech (Samma-vaca)*

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

4) *Right Action (Samma-kammanta)*

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

5) *Right Livelihood (Samma-ajiva)*

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

Concentration (Samadhi):

6) *Right Effort (Samma-vayama)*

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

7) *Right Mindfulness (Samma-sati)*

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

8) *Right Concentration (Samma-samadhi)*

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

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

What do we mean by "Path"?

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

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

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

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

1.4.8 *Wisdom that Realizes the Four Noble Truths*

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

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

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

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

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

1.4.9 *Conclusion*

As the *Visuddhi-Magga* says, *Dukkha-sacca* is like a sickness, or carrying a heavy load. *Dukkha-samudaya* is like the cause or reason we have to carry the heavy load. *Nirodha-sacca* is putting down the load, so we feel better. *Magga-sacca* is the way to put down the heavy load. △

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1 *Sabhava* is the True State of the Nature. See Section 1.6.1, for further details.

2 Mere suffering exists, no sufferer is found
The deed is, but no doer of the deed is there.
Nibbana is, but not the man that enters it
The Path is, but no traveller on it is seen.
(Ancient Verse, quoted in Visuddhi-Magga, XVI)

1.5 VIPASSANA

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

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

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

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

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

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

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

These *dhamma* are helpful:

a) Six Vipassana *Bhumi* (basic knowledge)[2]:
b) Sixteen Yanas
c) Seven Purities

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

1) 5 *Khandas*
2) 12 *Ayatana*
3) 18 *Dhatu* (elements)
4) 22 *Indriya*
5) 4 Noble Truths
6) 12 Paticcasamuppada

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

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

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

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

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

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

1) *Sutta panna*[1] is knowing by *pariyatti* (theory) or hearing *dhamma* discussions, before practicing.

2) *Cinta panna*[1] is knowing by practicing, as we are doing now.

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

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

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

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

1.5.2. *Samadhi*

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

There are three basic types of concentration:

1) *Kanika Samadhi* — Momentary concentration.

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

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

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

1.5.2.1 *Kanika Samadhi*

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

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

1.6 PRESENT MOMENT

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

1) *Nama* and *rupa* which occurs at a given time independently of our desire.

2) *Nama* and *rupa* seen with the Three *nama: atapi, sati,* and *sampajanna (yogavacara).*

The present object is the same as the present moment, but refers to the object seen *(rupa* and *nama).*

An example in practice of an object created with desire would be unusually slow walking for the purpose of promoting insight. An example of an object seen without desire would be:

Sati-sampajanna observing sitting rupa, but there is a little bit of *kilesa,* perhaps a hidden desire to see sitting *rupa.* Then, a thunder clap occurs. *Sati-sampajanna* leaves sitting *rupa* and hears the thunder. Automatically there is *nama* hearing. This is true *arompaccupan,* because at that moment there is no *kilesa.*

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

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

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

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

There are only two sabhavas in the world: the one that is the object and the one that knows.

The *Vipassana* present moment is elusive, because of the existence of *kilesa.* It also takes practice. Catching the *Vipassana* present moment is like trying to read before learning the alphabet. Until you know the shape of the

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[1] See footnote, p. 52. Also Glossary, "yogavacara".

letters, you can't recognize words.

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

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

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

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

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

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

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

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

Sabhava Dhamma (Ultimate Reality)

nama	1. Citta	Arompaccupan (when practicing)
	2. Cetasika (mental factors)	
	3. Rupa	1st three are Lokiyadhamma (Nibbana is Lokuttaradhamma. Nibbana is an object of Maggacita and Phalacitta).
nama	4. Nibbana	

Figure 1-3

Notes:

a) All four of these parts (Fig. 1-3) are *paccupanadhamma.* As covered below (in the following paragraph), *paccupanadhamma* is the true state of the nature — except that we don't always see it.

b) The first three (Fig. 1-3) are *nama* and *rupa,* and are *lokiya dhamma. Rupa* in practice, is just the object — it doesn't "know anything". *Nama* is also an object: but *nama* also knows *nama.* This is the mundane sphere *(lokiya)* — and still in the wheel of rebirth *(samsara-cakka).*

In the supramundane *(lokuttara), nibbana* becomes the object. *Magga citta* (path consciousness) and *phalacitta* (result) now know *nibbana* as an object. It is *maggacitta* that destroys *kilesa.* In *lokiya, sati-sampajanna* is *Vipassana* wisdom. In *lokuttara, sati-sampajanna* becomes *maggacitta. (Maggacitta,* which literally is "path consciousness", actually refers to path completion, or *magganana* — which is the 14th *yana*). *Nibbana* is *lokutturadhamma,* out of the Khandas, no rebirth *(vivata).*

There are two kinds of paccupan:

1) *Paccupanadhamma. Rupa* and *nama* rising and falling away very fast. But we don't see it because the *kilesa* is hidden.

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

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

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

The present moment is *nama* or *rupa* being observed. They can be *kusala, akusala,* or *abyakata* (neutral) — but they have to be in *satipatthana.*

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

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[1] An *arahant,* having no *kilesa,* does not need to practice *Vipassana.*

Q. The *citta* that observes the present moment and the *citta* that catches the present moment — are they the same?

A. The name "present moment" is the same, but the *citta* that observes (*cinta* wisdom) and the *citta* that catches the present moment (*Vipassana* wisdom) is different. The Yogi should practice catching the present moment, in the same way he would learn the alphabet in order to read. *Cinta* wisdom is like practicing the ABCs and *Vipassana* wisdom, which follows, is like reading.

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

A. If the yogi doesn't have awareness he will know too much about what is going on around him. If he doesn't know what is going on around him, he will have awareness (*rusuthua*—Thai). Awareness and the present moment go together. When you are in the present moment there is no *pannatti* (conventional reality). No "bus horn" is heard, only *nama* hearing, no "person" sits, only *rupa*.

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

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

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

A. When the yogi realizes sitting *rupa* by *Vipassana* wisdom, "obvious *kilesa*", (the kind in the precepts) is destroyed. This proves *sila* is present. Nivarana (the Five Hindrances) is destroyed. This proves *samadhi* is present. Finally, the hidden *kilesa* of wrong view is destroyed. This proves *panna* is present, because *Vipassana* wisdom leads to right view — *sammaditthi* — that no "you" sits. △

1.7 ATAPI-SATI-SAMPAJANNA, YONISOMANASIKARA, AND SABHAVA.

Definitions:

A) *Atapi* means "earnestness" (Thai — *kwarm pean)*

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

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

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

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

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

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

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

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

4) Having formerly done (in previous lives) meritorious deeds.

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

Discussion:

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

B), C) *Sati* is awareness of the sitting position only. So then sampajanna can be aware that it's sitting *rupa.* We need *yoniso,* so the Three Nama can work right, and *sikkhati*(observation) to tell if we are out of the present moment. *Sikkhati* also tells us if we have too much *sati* and

not enough *sampajanna*. *Sati* and *sampajanna* must be equal to be in the present moment.

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

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

Yoniso, sati, and *sampajanna* are *cinta panna*. When *sati-sampajanna* are working perfect, they become *bhavana panna (Vipassana)*.

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

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

When yoniso sees that the position is being changed to cure suffering, it prevents like or dislike from developing. Similarly, if *yoniso* knows the position is sitting *rupa* (and not "you"), then when pain is felt, there will be no aversion to the pain, since it is sitting *rupa* that is suffering. When sitting *rupa* is changed to another position, no *kilesa* can occur, because *yoniso* tells you it is necessary to cure suffering.

Yoniso is *cinta panna:* it precedes *sati-sampajanna*. *Yoniso* is like someone bringing somebody to a rice field. Once they are there, *sati* holds the rice and *sampajanna* is the knife that cuts it. In sitting, *yoniso* brings *yogavacara* ("yoki"), or the Three *Nama,* and yoki knows this is sitting *rupa*. *Yoniso* acts as a sort of introductory element.

We need to use *yoniso* from the first thing in the morning until bedtime. Otherwise, *sati-sampajanna* might not function correctly. When you know sitting position is sitting rupa by *cinta panna,* that is *yoniso*. You know sitting *rupa*'s true nature. *Yoniso* helps *sati* and *sampajanna* work. Or, when you get up suddenly and you say "Ouch!", that is *kilesa,* because you don't have *yoniso*.

Yoniso is needed to understand the truth of *sabhava* (the True State of the Nature). *Yoniso* is systematic attention to *rupa*. *Sati-sampajanna* is awareness of sitting *rupa*. △

1.8 UNWHOLESOME ROOTS: ROOTS OF BAD ACTION (KILESA)

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

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

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

There are three types of kilesa:

Type I is obvious *kilesa* (such as occurs in body and speech).

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

Type III is hidden *kilesa*.

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

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

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

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

Type I (obvious): This is the type covered by the precepts. *Sila* destroys this type.

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

There are five types of mental *kilesa:*

1) Sensual pleasure in the past

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

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

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

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

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

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

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

The wrong reason to practice can be a defilement. If one practices to end suffering and rebirth, this is right motive. But if one practices for some other reason, such as to reach attainment, it is defilement. If one perseveres in *jhana* — even though it is *kusala* — he cannot end suffering.

1.8.1 *Kusala, Akusala and Abyakata*

Kusala is defined as either a "wholesome" state or a "skillful" state.

Akusala is unwholesome or unskillful.

Abyakata is neither wholesome nor unwholesome: indeterminate, neutral *(rupa, nibbana* and *vipakacitta* are examples of *abyakata*). *Rupa* is

abyakata, because it doesn't know anything.

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

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

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

Two types of kusala:

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

a) *Rebirth Kusala*		
Sila	*Samadhi*	*Panna*
(Precepts)	*Samattha Bhavana*	Wisdom is in
	(Jhana absorption)	*lokiya* (mundane)
b) *No Rebirth Kusala*		
Sila	*Samadhi*	*Panna*
(8-Fold Path)	(8-Fold Path)	(8-Fold Path)

Sila, samadhi, and *panna* lead us to realize the Four Noble Truths. (See Wisdom Stages, 1.2; also Samattha/ Vipassana, 1.9) △

1.9 DIFFERENCE BETWEEN SAMATTHA AND VIPASSANA BHAVANA

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

Samattha Bhavana	**Vipassana Bhavana**
1) The true state of the nature is *samadhi.*	1) The true state of the nature is *panna* (wisdom).
2) The object of meditation is *pannatti* (conventional reality), such as a *kasina* (meditation disc).	2) The object of meditation is *paramattha* (ultimate reality) in the 4 foundations of *Satipatthana,* which leads to *Vipassana* wisdom.
3) The characteristic of Samattha is no restlessness.	3) The characteristic of *Vipassana* is wisdom which reveals the true state of the nature.
4) The duty of *samattha* is to eliminate the 5 Hindrances *(Nivarana)*: Sensuality, ill-will, restlessness, sloth, and doubt.	4) The duty of *Vipassana* is to destroy ignorance *(avijja* = ignorance of the 4 Noble Truths).
5) The result of *samattha* is one-pointedness *(ekaggata).*	5) The result of *Vipassana* is to have the right view (or *sabhava*).
6) The effect of *samattha* is a mind that desires no *kammaguna* (sensual pleasure), and is content and happy in *samadhi.*	6) The effect of *Vipassana* is *samadhi* that has *Satipatthana* as an object *(khanika samadhi).*
7) The benefit of *samattha* is that in this life, *samapatti* (the eight Stages of *jhana*) can be realized. The mind is without *abhijjha* and *domanassa* and is very peaceful. In the next life, the Brahma world (Brahmaloka) can be attained.	7) The benefit of *Vipassana* is cessation of one's accumulations or defilements (*asavakkhayanana*). With no defilement, no rebirth will occur *(vivatta),* which is nibbana. Because of *nibbana* there is no rebirth and this is happiness.

Samattha Bhavana	Vipassana Bhavana
8) In *samattha,* only one object and two senses are used at one time, such as the eye and the mind (in the case of a *kasina* or visual object), or touch and the mind, in the case of *anapanasati* (breath).	8) In *Vipassana,* 6 senses are used, and no special objects are needed. Simply observe *rupa* and *nama,* which are *anicca, dukkha,* and *anatta* (True state of the Nature). ~~Even *nivarana* (hindrances) can be used as an object, as in *dhammanupassana* (contemplation of mind objects).~~
9) According to the Scriptures, a yogi who decides to practice Samattha, should determine which of these *carita* (characteristics) are predominant in him: 1) Raga *carita* (lustful nature) 2) Dohsa *carita* (hating nature) 3) *Moha Carita* (deluded nature) 4) *Satta Carita* (faithful nature) 5) *Buddhi Carita* (intelligent nature) 6) *Vitakka Carita* (speculative nature) Then the *Visudhimagga* should be consulted for the type of *samattha* meditation for the Yogi's particular *carita*. For example, for a lustful nature, *asubha* or meditation on corpses, is recommended.	9) The Lord Buddha said that one who would practice *Vipassana* should determine which of these 4 *caritas* resemble him. A station of Satipatthana is recommended for each of these 4 types (1a, 1b, etc.). (For example, if the *carita* is *tanha* with strong wisdom (1a) the recommended station is *Vedana):* 1) *Tanha Carita* (craving nature) a) strong wisdom b) weak wisdom 2) *Ditthi Carita* (opinionated) a) strong wisdom b) weak wisdom In these times, however, it has been determined that everyone has *tanha* with weak wisdom, and so in this practice, *kaya* meditation (major and minor positions) is used to begin with. According to the Lord Buddha the *Arahatta* path in these times will only be attained through *kaya* meditation (major and minor positions).

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

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

1.10 RUPA AND NAMA

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

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

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

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

Types of *rupa* for meditation at this center are: major body postures (standing, walking, sitting, lying down) and interim postures.

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

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

1.11 CONDITIONS THAT OBSCURE THE THREE CHARACTERISTICS

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

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

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

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

How can we "see through" these three conditions in practice?

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

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

2) *Unawareness of Posture.* Being unaware of the body posture, we are hence unaware that it is suffering *(dukkha). Dukkha* means inability to

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

maintain the same condition. (This is *sabhava:* the true state of the nature). When a position is changed there is *dukkha vedana* in the old position but lack of "yoniso" in the old position prevents *yogavacara* from working and seeing the *dukkha vedana.*

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

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

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

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

Dukkha in practice must be realized four ways:

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

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

If the *nibbida-yana* (8th yana) is not realized, *viraga* (detachment: absence of lust, absence of desire) will not be realized, and suffering can't be ended. When it is realized by wisdom that *rupa* and *nama* are impermanent, suffering, and without self, disgust will be felt with the suffering of *rupa* and *nama.* That is the path of purity.

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

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

3) *Perception of Compactness (Ghanasanna)*

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

So the practitioner of *Vipassana* must have good "yoniso", in order to separate *rupa* and *nama,* so they don't appear to be functioning as a single unit. Without "yoniso" we won't know which is *rupa* and which is *nama.* Six *Vipassana bhumi* (foundation, groundwork) are useful for seeing separation of *rupa* and *nama.* These are:

1) Five *Khandas*
2) Twelve *Ayatanas*
3) Eighteen elements *(dhatu)*
4) Twenty-two *Indriyas*
5) Four Noble Truths
6) Twelve *Paticcasamuppada* (Dependent Origination)

For example, under the Five *Khandas,* we can see that *rupakhanda* is sitting, but it is *vinnanakhanda* that knows (with three *cetasikas* — *vedana, sanna, sankhara*)[1] that *rupakhanda* is sitting. Thus, we can see clearly the separation of *rupa* and *nama (vinnana).*

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[1] Here, *vedana, sanna,* or *sankhara* (usually, *khandas*) are functioning as *cetasikas,* or mental properties, which go into making up the *vinnanakhanda.*

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

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

1.12 DEPENDENT ORIGINATION (PATICCASAMUPPADA)

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

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

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

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

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

b) *Terms*

1. *Avijja* (Ignorance) means failure to realize the Four Noble Truths.
2. *Sankhara* (Kamma Formations) is not the Sankhara of the Five

Khandas. Sankhara here is *kamma* collected from the past life that leads to rebirth. There are three kinds of *Sankhara: punna* (merit), *apunna* (non-merit), *anenjha* (the highest arupa-jhana).

3. *Vinnana* (consciousness) is *patisandhi-vinnana,* or rebirth consciousness.

4. *Nama-Rupa* (Mind and Matter) is three cetasikas: *vedana, sanna, sankhara* plus *kammasharupa* (body created by *kamma*).

5. *Six Sense Bases (Salayatana)* are eye, ear, etc.

6. *Contact (Phassa)* refers to the *cetasika* (mental property) that directs *citta* (mental state) to the object of the Six Sense Bases.

7. *Feeling (Vedana)* is the *cetasika (vedana-cetasika)* that knows if feeling is *sukkha, dukkha,* etc.

8. *Craving (tanha)* is the *lobha-cetasika* that feels desire when six senses operate.

9. *Clinging (Upadana)* is the cetasika that grows out of *lobha-cetasika,* but is stronger.

10. Becoming *(Bhava)* is *Kamma-bhava,* or existence wherein good or bad *kamma* is created.

11. *Birth (Jati)* refers to the Five Khandas, or *nama-rupa.*

12. When *Jati* occurs, then there is decay and death.

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

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

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

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

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

1. *Avijjha* (Ignorance)

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

2. *Kamma-Formation*

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

3. *Nama-Rupa*

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

4. *Six Sense Bases*

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

5. *Contact*

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

6. *Feeling*

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

7. *Craving*

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

8. *Clinging*

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

9. *Becoming*

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

10. *Birth*

Because becoming *(bhava)* is the *paccaya* for birth *(jati)*,[1] it destroys the wrong view that the five *Khandas* are happiness.

11. *Decay and Death*

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

1.12.2 *Aspects of Paticcasamuppada*

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

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

a) There are twenty elements in this breakdown. Five causes from past existence: Ignorance *(Avijjha)*, Kamma Formation *(Sankhara)*, craving *(Tanha)*, clinging *(Upadana)*, Process of Existence or becoming *(Bhava)*.

b) Five results in the present: Consciousness *(Vinnana)*, Mental and Physical Existence *(nama* and *rupa)*, Six Sense Bases *(Ayatana)*, contact *(Phassa)*, Feeling *(Vedana)*.

c) Five causes in the present: *Tanha, Uppadana, Bhava, Avijjha,* and *Sankhara.*

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

Notes (see Figure 1-4)

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

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

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

Figure 1-4

PATICCA — SAMUPPADA

(Dependent origination)

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

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

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

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

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

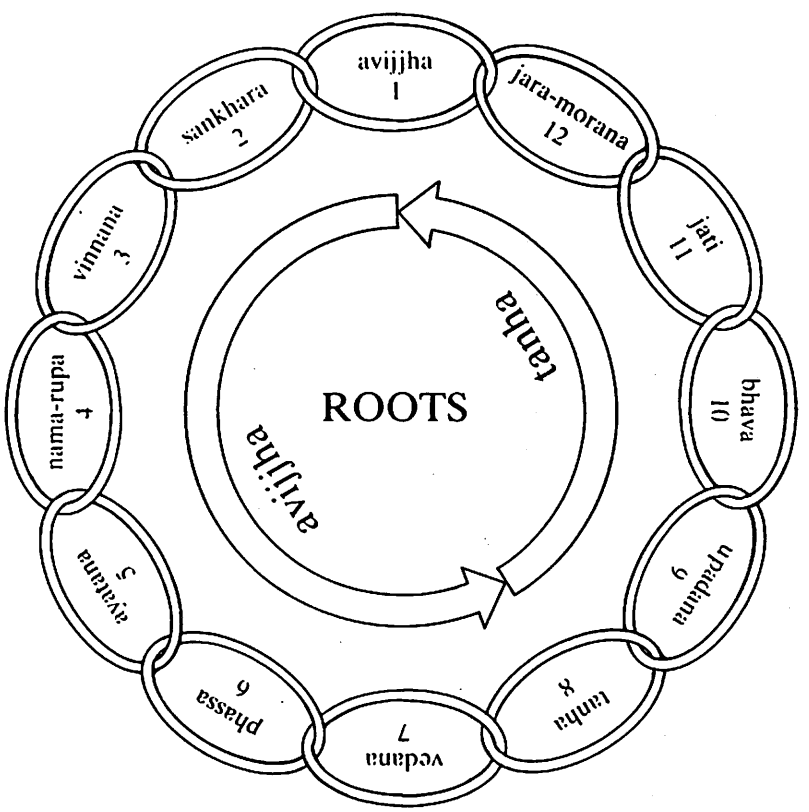
Sankhara (Kamma-Formations), in this group, is when you are doing *kusula* or *akusula* actions, or thinking you are going to do them.

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

d) *Five results in the future.*

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

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



2. *Three Connections.* (See Figure 1-6)
In this aspect, we look at the *nidana* in terms of three connections:

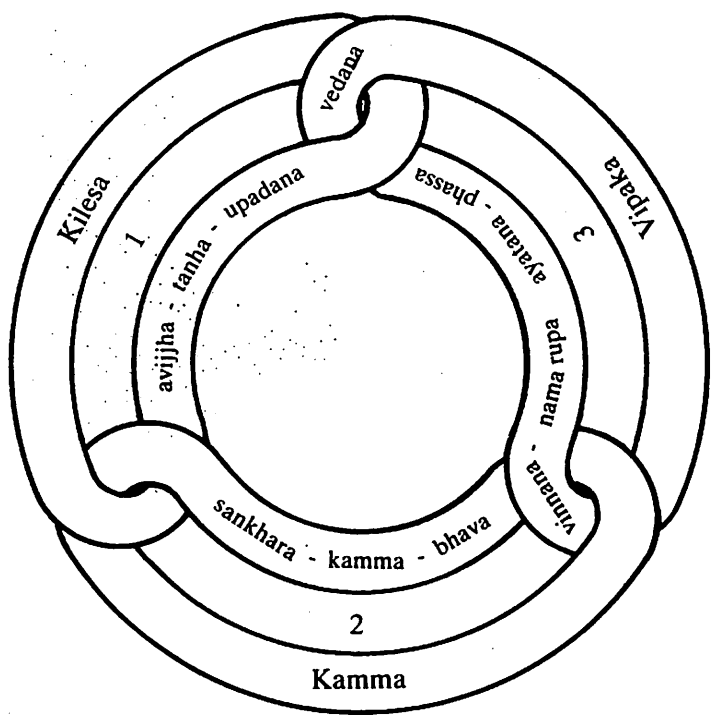
a) The round of defilement *(kilesa).*
b) The round of *kamma.*
c) The round of result *(vipaka).*

a) *Round of defilement refers to:*
Ignorance *(avijjha)* (1)
Craving *(tanha)* (8)
Attachment *(uppadana)* (9)

b) *Round of kamma refers to:*
Becoming *(bhava)* (10)
Kamma Formations *(sankhara)* (2)

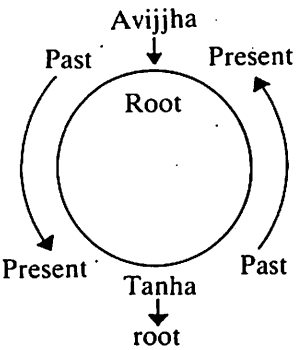
c) *Round of result refers to:*
Consciousness *(vinnana)* (3)
Mind and matter *(nama-rupa)* (4)
Six Sense Bases *(salayatana)* (5)
Contact *(phassa)* (6)
Feeling *(vedana)* (7)

Figure 1-6
The Triple Round; Cycle



3. *Two Roots of Action* (Figure 1-4, 1-5)

To understand *paticcasamuppada*, it is important to know that there are two roots for action, *avijjha* (ignorance) and *tanha* (craving). *Avijjha* is the root cause for *tanha*, and *tanha* is the root cause for *avijjha*. *Avijjha* is the past and *tanha* is the present, but in the end they are roots for each other — and the circle can go either way.



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

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

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

Seeing the result of *tanha*, one who has the wrong view that everything is permanent, no decay or changes, or one with strong *raga-carita* (one with lust for life), can see that *nama-rupa* leads to decay and death. In the circle of birth and death we are continually reborn in the three *lokas (kama-loka, rupa-loka* and *arupa-loka* — or thirty-one *bhumi*). To escape from this, we must practice *Satipatthana*, according to the principles laid down in the *Maha-satipatthana Discourse*, which is the first element of *Bodhipakkiyad-hamma* — and leads to realization of the Four Noble Truths. △

SECTION II
PRACTICE

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

(Samyutta-Nikaya, ii, 94)

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

(Khuddaka-Nikaya)

2.1 PRACTICE SUMMARY

2.1.1 *Four Positions*

We observe *rupa* and *nama* in the four positions:
sitting, standing, walking, lying down.

These are the basic or major positions as outlined in the *Mahasatipatthana* discourse. We begin with *rupa* only, because *rupa* is easier to see.

2.1.2 *Tools We Observe With:*

1. Atapi
2. Sati
3. Sampajanna
4. Yonisomanasikara
5. Sikkhati

Atapi is earnestness to destroy *kilesa.*

Sati is mindfulness in *Satipatthana.*

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

These three types of *nama* (or "yoki")[1] observe the positions:

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

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

3) *Sampajanna* knows the whole posture is sitting *rupa,* and it is not you.

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

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

2.1.3 *The Middle Way (Majjhima-Patipada)*

The Middle Way destroys or eliminates like or dislike, attachment or

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[1] The term "yoki" is short for *yogavacara.* Although it would normally be spelled "yogi", it is spelled with a "k" because it conflicts with "yogi" meaning practitioner.

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

That is why we:

1) Cure suffering whenever it occurs by changing position, because suffering forces *rupa* to change. If you change position, you have to observe if *kilesa* (defilement) is there or not, because kilesa is very subtle. If you don't notice it, kilesa will lie hidden in the feelings. So you have to have good "yoniso" when you change position, and good *sikkhati,* so you will notice if *kilesa* is there.

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

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

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

4) Don't practice to realize attainment, enlightenment or insight. Just practice according to the correct principles of *Satipatthana.* Even if one wants to reach *nibbana* or be an arahant one must extinguish that desire. If this is not done, *nibbana* cannot be reached. △

2.2 THE PRACTICE

The practice is to be mindful in all positions: sitting, standing, lying down, walking. If the position is sitting, the "three nama" — *atapi, sati, sampajanna* — are aware of the sitting position, and aware that it is sitting *rupa*, and not ourselves.

The three *nama* observe sitting *rupa*, and not ourselves, like watching an actor on the stage. An actor is watched while on stage, but there is no attempt to control his behavior or actions. Seeing a play is like the present moment, there is no interest in the past or future. So, the yogi should practice as though watching a play. Then, as he observes sitting *rupa*, pain will occur and he will know sitting rupa suffers. This is *dukkha vedana*. But this is only *cinta* wisdom. By observing *dukkha vedana* over and over in the present moment, he will see the truth of suffering in sitting *rupa*. This is because *dukkha vedana* is from rupa and *nama* and *rupa* are *dukkha sacca*.

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

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

It is with "yoniso" that we notice the pain is forcing sitting *rupa* to change to another posture. When the position is changed, the pain is followed into the new position, and "yoniso" notices that the new position is curing the pain from the old position.

Thus, we will not feel aversion to the old and attachment to the new, because "yoniso" knows that the change is to cure suffering in the old. "Yoniso" is emphasized a great deal in this practice,[1] because proper

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[1] The Buddha said: "I cannot see any single *dhamma* that leads (more surely) to right understanding *(samma ditthi)* than that of *yonisomanasikara*".

(Anguttara-Nikaya, Aykah-Nibat)

"yoniso" leads to realizing *dukkha* (dukkha vedana and *sankhara dukkha).* (See 1.4.4.1, Types of Dukkha.)

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

"What is walking? (or) What is sitting?"
"Rupa is walking, (or) *Rupa* is sitting."
"Why is it walking? (or) Why is it sitting?"
"To cure suffering from the previous position."

When you ask "what is sitting?" etc. *sati* and *sampajanna* (awareness) arise and cause you to answer: "*Rupa* is sitting". *Rusuthua: Atapi* (earnestness) *Sati* (mindfulness), and *Sampajanna* (clear comprehension) can be summed up as *rusuthua*[1] (Thai-awareness). They have the same object *(nama* or *rupa),* and so they work together. *Sati* knows the posture, the way you sit, and *sampajanna* knows that it is sitting (etc.) rupa — not 'you' that sits. But it is not *sati* first, and then *sampajanna.*

Sati and *sampajanna* work at the same time.

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

Often to describe *rusuthua,* we hear the words "feel", "know", "see", "observe", and "be aware of" sitting *rupa.* All of these words can be correct. If you truly feel, truly know, truly see, or truly are aware of sitting *rupa* as not 'you', but *rupa* (form and matter), then you are practicing correctly. But a word of caution about feeling: feeling refers to feeling the way you sit and feeling it is sitting *rupa,* and that they are the same — not to physically feeling. If one gets into physical feeling, especially too strongly, it can make the mind tired and push one out of the present moment. This is practicing with desire, and if done too long can bring on physical problems, such as chest pain, choking feelings, etc. The point here is don't try to 'make' sitting *rupa,* just know it. Sitting *rupa* is already there, you just aren't aware of it. When you are at home you feel you sit, but this is kilesa. So in practice just change this to sitting *rupa,* with panna.

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

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[1] *Rusuthua* is *kusula* (skillful) and has wisdom that destroys *kilesa (abhijjha* and *domanassa).*

knowing it by feeling is to really know cold water.

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

Other Objects: Besides posture *(rupa)* the practitioner will eventually be using other objects of *Satipatthana*. These include seeing, hearing, smelling, etc., and mental states such as wandering mind. Since *Vipassana* is concerned with eliminating *kilesa* where it arises, the practitioner should learn whether the particular object is to be seen as *nama* or *rupa*. To determine this, reference should be made to Figure 2-1, "Summary of Sense Spheres", at the end of the Practice section.

2.2.1 *Practice Rules*

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

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

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

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

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

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

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

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

7) The practitioner has to always have *rupa* and *nama* in awareness. But he should not focus on any particular part of the body. Nor should he be

waiting for or anticipating *dukkha* to arise — this will take him out of the present moment. It is not necessary to wait until *dukkha* gets too strong or the body becomes numb. The truth of *dukkha* does not depend on the severity of the pain. Every time suffering is seen — large or small — the yogi will see that *dukkha* is real.

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

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

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

9 *Sila*

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

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

2.2.2. *Comment*

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

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

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

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

The yogi must "yoniso":

Eating, drinking, going to the toilet, bathing, doing dishes, washing clothes, etc. When eating, it should be noticed at every bite that the food is being taken to cure suffering. This can be done by noticing the moment of swallowing, which is the moment suffering is cured.

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

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

It is a good idea for the yogi to spend one day noticing how many times and in how many ways he must cure *rupa*'s suffering. The result can be rather startling. In one day, the yogi can — put on mosquito repellent, scratch when itching occurs, turn on a fan, drink a glass of cold water, sweep out some ants from the kuti, go to the toilet, eat, do the dishes, put out the garbage, bathe, shave, brush the teeth, cut the toenails and fingernails, wash clothing, etc. All to cure *rupa*'s suffering.

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

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

a) *Posture.* You change from sitting *rupa* to standing *rupa,* to cure suffering. This is necessary.

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

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

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

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

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

a) Someone knocking on the door

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

c) Someone coming to talk to the yogi

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

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

2.2.3 *Natural Practice*

1) Sit and act and walk as though at home, using normal positions.[1]

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

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

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

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

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

2.2.3.1 *Why Natural Practice?*

Dhamma Niyama is the natural law or order of nature (orderliness of

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

causes and effects). It exists everywhere in the world and the Lord Buddha discovered it. It has the three characteristics:

1) *Sabbha Sankhara Anicca* (all component things are impermament)

2) *Sabbha Sankhara Dukkha* (all component things are suffering)

3) *Sabbha Dhamma Anatta* (everything is without self) (Paccubhanadhamma is the same thing — See 1.6.1, "Sabhava Dhamma")

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

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

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

> And again monks, a monk when he is walking comprehends: I am walking; or when he is standing still comprehends: I am standing still; or when he is sitting down comprehends: I am sitting down; or when he is lying down comprehends: I am lying down. So that, however his body is disposed, he comprehends it is like that.
>
> (Digha-Nikaya, Mahasatipatthana Discourse)

(Here the Buddha uses the personal pronoun "I", because it is necessary for communication; but no self actually takes these postures, only *rupa* and *nama*.)

Achaan Naeb posed this question:

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

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

It depends on the feeling of the mind. The correct feeling is one of *kilesa* not entering. The feeling that has wisdom has no *kilesa*. That feeling is not the feeling of "you" or "Mr. Whatever-your-Name". That feeling is *sabhava*, because there is no "self". (The "self" is *kilesa*, and *kilesa* is the "self").

It is important that the practitioner realize when his practice is right or wrong. For example, when the mind encounters an object, *kusala* or *akusala* states will arise depending on whether one's *yoniso* is good. Suppose the mind encounters "foong". If the yoniso is not good, *domanassa* (aversion)

can occur. But if the *yoniso* is correct, it is clear that foong is *nama* (a mental state), and is not "you".

2.2.5 *Simplified Practice For The Beginning Yogi*

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

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

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

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

4) To "yoniso" all other activity (eating, bathing household task, etc.) as to cure suffering.

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

2.3 PRACTICE DISCUSSION

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

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

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

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

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

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

2.3.2 *Types of Suffering in Vipassana Practice*

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

Dukkha Vedana is ordinary suffering, as felt in the positions.

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1 *Tadanganirodha* begins with *nama-rupa- paricchedanana*, where it gets rid of the wrong view of 'I' and continues to *anulomanana*, where cessation then becomes permanent (see 3.1, "Sixteen Yanas").

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

Dukkha Lakkhana is the characteristic of *rupa* and *nama*. It has the same characteristics as all existence: *anicca, dukkha, anatta*. This can be realized only through *Vipassana* wisdom.

Dukkha Sacca is the First of the Noble Truths — the truth of suffering. *Dukkha Sacca* is *rupa* and *nama*.

2.3.3. *Questions*

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

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

2) What knows it is sitting *rupa*?

The three *nama (atapi-sati-sampajanna)* know it is sitting *rupa*.

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

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

b) When sitting *rupa* has pain, we can see *dukkha*. When *dukkha* makes it necessary to change, this is *anicca*. Also when we know sitting *rupa (anatta)*, we automatically realize the other two characteristics, *dukkha* and *anicca* (by *cinta panna)*.

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

When sitting *rupa* has pain, the yogi must notice that sitting *rupa* suffers. When a change is made to standing *rupa*, pain must be followed to notice that sitting *rupa* still suffers. When the pain is cured, the yogi can see that the new position is to cure suffering, and this will prevent *kilesa:* dislike for the old position or liking for the new. *Kilesa* is prevented because we know there is no "we" in the old position or the new. Only sitting and standing *rupa*.

5) Why do we say *"sitting rupa"*?

Because *rupa* is not the same in each position or even within each position. Sitting *rupa* is one *rupa*, standing *rupa* is another *rupa*, etc. Even the *nama* that knows sitting *rupa* is different from the *nama* that knows standing *rupa*. This is because *rupa* and *nama* are rapidly rising and falling, forming and disintegrating, moment by moment. Also, *nama* supports each position, and is itself rising and falling away. This is because the position would crumble and fall apart if *nama* were to fall asleep or become

unconscious. Since *nama* is constantly changing too, the position is dependent on *nama*. (Actually, *nama* and *rupa* are dependent on each other.)

2.3.3.1 *Questions the Yogi Can Ask Himself*

Sitting *rupa*, is it permanent or impermanent?
It is impermanent.
How do we know?
Because suffering forces *rupa* to move frequently.
What is it that we have that causes suffering?
We have *rupa* and *nama*.
Nama — is it permanent or impermanent?
Impermanent.
How do we know?
It cannot stay on an object indefinitely.
Nama suffers or not?
It suffers.
How is suffering in *nama* demonstrated?
It can't stay in one place.

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

What is it that is sitting *rupa*?
The complete position, or the way we sit, is sitting *rupa*.
What assumes the sitting position?
"You" do not assume the sitting position. *Nama* does.

2.3.4 *Examining Rupa and Nama*

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

Rupa and *nama* should be examined completely before practice. So the yogi will easily recognize which is which. It is like learning to read: the student must know the alphabet before he can read. Similarly, the yogi must know *rupa* and *nama* so he can practice with result. If we don't have *rupa* and *nama* as an object continuously in practice, we will practice with the

idea that "I suffer", for example, and we won't be able to get rid of the conceit of self.

2.3.5 *Samadhi*

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

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

"Samadhi that makes one happy is not *satipatthana,* because that *samadhi* is not purity. That *samadhi* has *kilesa.* Though it creates happiness, it cannot destroy *vipallasa* (perversity of perception). That kind of *samadhi* is *sankhara khandha* (mental formations, volitional activities) and thus part of the Five *Khandhas* (*rupa* and *nama*) and can't extinguish suffering — i.e., reach *nibbana.* (Nibbana is also *nama*, but it is *nicca,* and *sukha* because it is not one of the Five Khandas)." The brief thought-moment that is nibbana, thus has no feeling.[1]

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

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

First the yogi knows sitting *rupa* with *yoniso*; he then observes sitting *rupa* with *yogavacara.* When pain occurs, *yogavacara* knows it is sitting *rupa* that suffers. When change of position is made, yoniso knows the change is to

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

(Anguttara-Nikaya, Nibbana-Sutta)

cure suffering, and this *yoniso* prevents *abhijjha* and *domanassa* from entering during the position change.

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

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

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

The yogi comes to practice to develop *kusala.* Instead, he gets *akusala;* he has aversion to *foong.* This aversion is due to lack of wisdom, specifically *yoniso. Yoniso* knows *foong* is *nama, foong* is *dhamma. Foong* occurs because *nama* is out of the present moment. When it is realized that *foong* is *nama* (mental state), it will disappear and *nama* ("yoki") will come back to the present moment. Don't follow the "story" (thoughts) of *foong,* or this will take you further away from the present moment. If you know the "story" you don't have awareness. If you have awareness you won't know the story. Simply realize it is *foong* and the mind will return to the present moment.

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

2.3.7 *Miscellaneous*

Being sick should not be a hindrance to practice. But the yogi most likely will not be able to feel sitting *rupa,* because the sickness will be too strong. He should just observe the sickness in whatever position and realize that *rupa* is suffering, which is *dukkha sacca.* Also he can see that *rupa* is *anatta*; it can't be controlled.[1]

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

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

When *sati-sampajanna* arises, the feeling will be one of no distraction or worry, no restlessness and no boredom with the practice.

If the yogi has too little earnestness, the result will be laziness or inattention to practice. Too little earnestness results from lack of understanding of the practice; inability to see suffering and the need to be rid of *kilesa;* and inability to see that we can die at any time and must make the most of whatever time we have. Also, the yogi should remember that the Lord Buddha left the legacy of *dhamma* for us, that is *Satipatthana;* therefore we should make the most of it in this life.

The beginner should remember that this practice is a very high *kusala* (the elimination of *kilesa*), and it may take time. He should not be in a hurry to achieve results. Also, most practitioners have done incorrect practice before and it will take time to develop practice that follows good *dhamma.*

△

2.4 CONCLUSIONS

Right practice will lead to right result. Right practice depends on wisdom and *paramitas* (perfections).

When the right result occurs, *you know by yourselves* — it is like tasting sugar; you don't need a teacher to tell you what it tastes like.

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

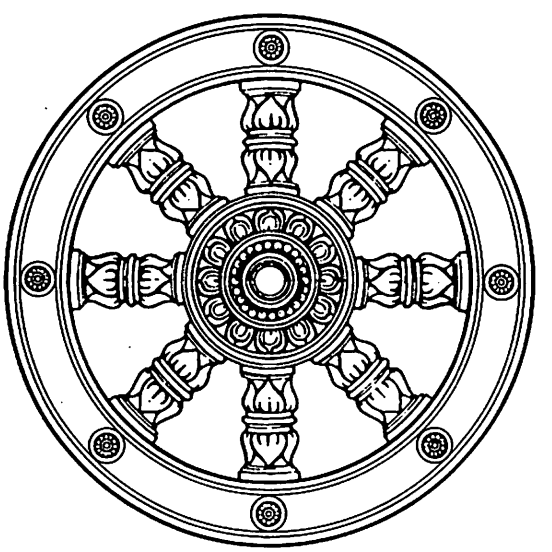
Achaan Naeb said that practicing *Vipassana* successfully is very difficult; more difficult even than walking on a tight rope: if the yogi falls, the yogi must continually get back up and try again. This is earnestness *(atapi)*, directed toward helping *sati-sampajanna* to stay in the present moment. This maintaining of the Middle Way requires a great deal of careful balance. It is difficult, but it is not impossible — if the yogi sincerely wants to end suffering. △

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

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

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

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



SUMMARY OF AYATANA (SENSE SPHERE

			Theory
Sense door	**Matter (Rupa)**	**Mind (Nama)**	**Choice of Nama or Ru**
1) Eye	Shape is Rupa	Knowing the shape is Nama	"Nama Seeing"(1)
2) Ear	Sound is Rupa	Knowing the sound is Nama	"Nama hearing"
3) Nose	Odour is Rupa	Knowing the odour is Nama	Odour is Rupa
4) Tongue	Flavor is Rupa	Knowing the flavor is Nama	Flavor is Rupa
5) Kaya	Coldness; hotness; hardness; softness. Touching body is Rupa	Knowing touch sensation is Nama	Touch sensations are Rupa
6) Mind	Major and minor postures are Rupa	Knowing major and minor posture is Nama; Thinking of changing position is Nama: wandering mind (Foong) is Nama; Love, hate etc., are Nama, knowing pain is Nama.	Postures are Rupa, other mental functions are Nama.

NOTES:

(1) a) 1 and 2 are Nama only as Vipassana object; 3,4,5 can be Rupa or Nama, — depending on where Kilesa is the highest; 6 is both Rupa and Nama.

b) Seeing is Sati, knowing Nama seeing is Sampajanna.

(2) a) "3 Nama" refers to Yogavacara: Atapi; Sati; Sampajanna.

b) Hearing is Sati. Knowing Nama hearing is Sampajanna.

Figu

'HERE D CORRECT VIPASSANA OBJECTS.

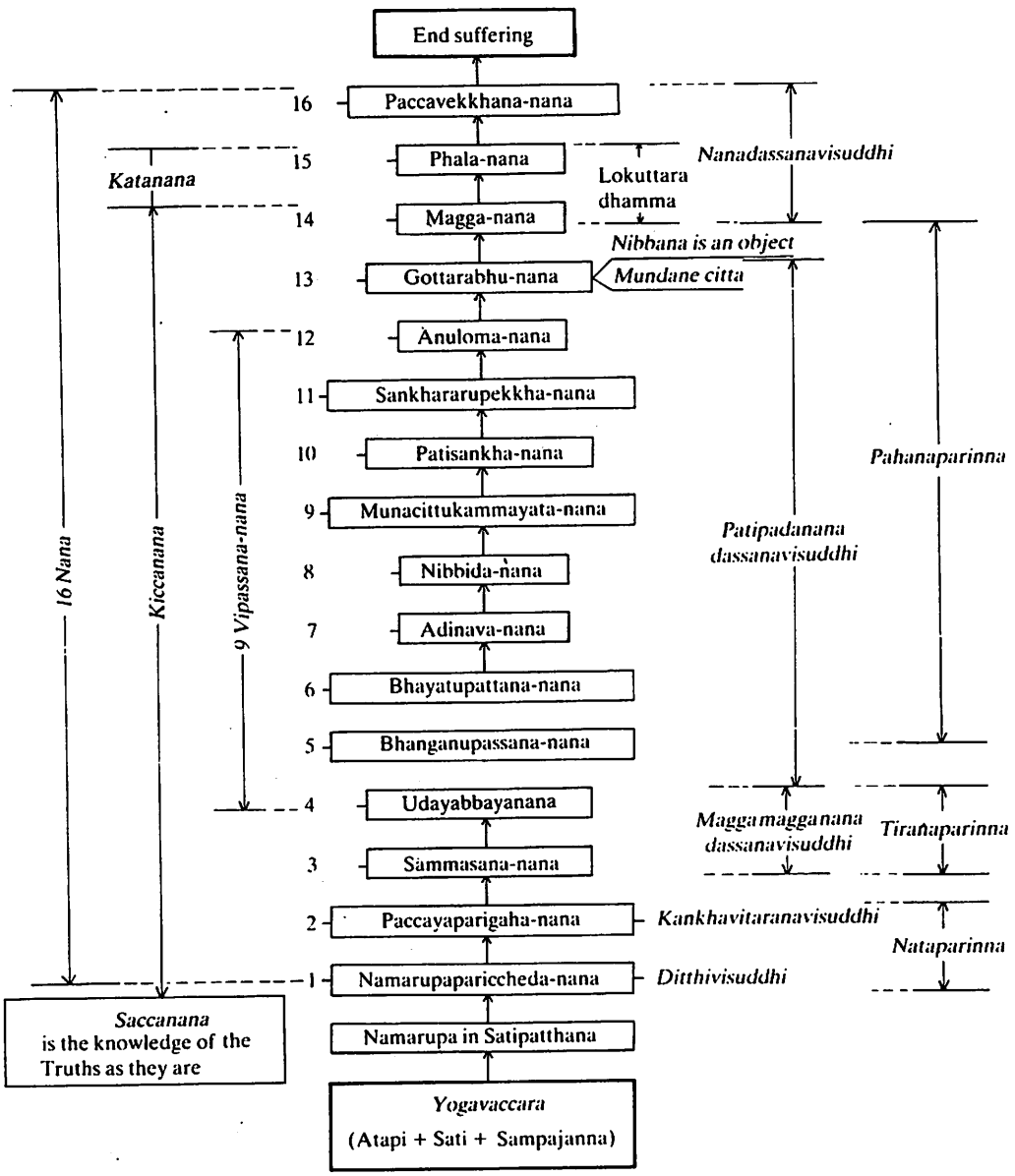
Reason	Practice
We think that "I see", and this wrong view, *Kilesa*, must be destroyed by "*Nama* seeing" (Sabhava)	3 Nama[(2)] observe Nama seeing
We think that "I hear" and this wrong view, *Kilesa*, must be destroyed by "*Nama* hearing" *(Sabhava)*	3 Nama observe Nama hearing
We think that "I am smelling" and this wrong view, *Kilesa*, must be destroyed by "odour is Rupa" *(Sabhava)*	3 Nama observe odour is Rupa
We think that "I am tasting sweetness; I am tasting sourness" and this wrong view, *Kilesa*, must be destroyed by "Flavour is *Rupa*" *(Sabhava)*	3 Nama observe flavour is Rupa
We think that "I am hot; I am cold", this wrong view, *Kilesa*, must be destroyed by "*Rupa* is hot" *(Sabhava)*	3 Nama observe body sensations
We think "I sit: I stand" and this wrong view, *Kilesa*, must be destroyed by "*Rupa* sitting" etc. *(Sabhava)* *Mental:* we think "my mind is wandering, — I love etc.", and this wrong view, *Kilesa*, must be destroyed by "*Nama* wanders etc." *(Sabhava)*.	3 Nama observe postures and mental functions.

SECTION III
RESULT

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

(Khuddaka-Nikaya)

Figure 3-1
Sixteen Yanas



3.1 THE SIXTEEN YANAS[1]

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

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

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

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

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

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

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

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[1] *"Yana"* is the Thai pronunciation of *"Nana"*. We have adopted *yana*, because it is widespread here, and because it pronounces more easily.

This wisdom (1st *yana)* becomes the "refuge" of the yogi, because he has realized the true state of the nature. He no longer has to depend on anyone else.

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

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

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

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

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

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

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

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

If the yogi continues to see *rupa* and *nama* frequently in the present moment, he will soon see the falling away of *rupa* and *nama.* But this wisdom is still not strong enough to see the separation of *santati* (continuity). For example, when sitting, and then a change is made to standing, the yogi will see the falling away in the old position (sitting). But

when the yogi is sitting in the present moment he doesn't see the rising and falling away, because wisdom is not strong enough yet. He can, however, realize the three characteristics in *rupa* and *nama*. This is still not true present moment; this does not occur until the fourth *yana*.

Visudhi Magga calls this *tiranaparinna*, "full knowledge as investigating"

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

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

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

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

If *vipassanupakilesa* exists, it means the yogi's purity is not sufficient to detect the *kilesa* — because the *kilesa* is very deep and weak wisdom cannot detect it. The *kilesa* is caused by having too much *samadhi*, which takes the yogi out of *vipassana* wisdom, where he becomes attached to various phenomena, which he tends to mistake for *nibbana*. This phenomena includes bright lights; rapture *(piti)*, and strong tranquillity. Yogis who have done *samattha* in the past and have developed too much *samadhi*, will find that if this *samadhi* is allowed to recur, it will be a strong obstacle to *vipassana* wisdom. Too much faith *(saddha)* and too much earnestness can also be an obstacle. The ten defilements can be very seductive, so that the yogi will often be drawn into them, and, infatuatedly thinking they are *nibbana*, will not even believe his teacher when told the contrary. If the yogi cannot escape these defilements, he cannot go on to higher stages of insight.

Purity of knowledge and vision of the path progress. This is insight wisdom which occurs in this *yana* (the fourth), if practice is correct. It is called this, because it is the correct path and not mixed with defilement,

craving and delusion. All three characteristics are included in this *yana* — so it is very important. When the right path is reached in this *yana* the three characteristics will be seen clearly. The more wisdom is gained, the more *kilesa* is eradicated. When rupa is observed and becomes clear, the yogi will see *nama* by himself.

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

1. *Illumination (obhasa).* When the yogi sees bright lights he might think he has reached *nibbana,* and so becomes satisfied with this state, causing *tanha* to arise. This is wrong view. It is his ego that thinks he has reached *nibbana.*
2. *Knowledge (yana).* Some yogis who know *dhamma* theory well, will think about it all the time, and this will pull them out of the present moment.
3. *Rapture (piti).* Because the yogi has too much *samadhi,* he feels rapture, and this is *kilesa.* When practicing *vipassana* one cannot have rapture, because realizing the three characteristics does not lead to a joyful feeling.
4. *Tranquillity (passaddhi).* Sometimes a very peaceful state will arise; this is also from too much *samadhi.* The three characteristics can't be realized with tranquillity, and wisdom cannot be developed.
5. *Bliss (sukkha).* A feeling of bliss is also too much *samadhi.* When *sukkha* occurs, *dukkha* cannot be seen.
6. *Fervour (adhimokkha).* This causes the yogi to falsely believe he has seen *nibbana,* and he will often not even believe his teacher, when told the contrary. This is caused by having too much faith *(satta),* too little *panna* (normally *panna* and *satta* should be equal.)
7. *Exertion (pakkaha).* Too much perseverance or effort can make the yogi tired, his *citta* (mind) is not clear, and *foong* (wandering mind) sets in. Usually, perseverance and concentration should be equal. Too much preseverance leads to *foong,* and too much concentration will cause the yogi to stop practicing.
8. *Excess sati (uppathana).* Too much *sati* can lead to excess *samadhi* and the yogi will see *nimitas* (signs that appear before the eyes). Then he will lose *rupa* and *nama* as objects — i.e., he will be out of the present moment, and won't be able to continue.
9. *Equanimity (uppekha).* Sometimes strong equanimity will arise, and the yogi will falsely believe that he has no *kilesa* — it has been eradicated by *nibbana:* but he still has the *kilesa* of wrong view *(moha),* and *lobha* and *dohsa* have only gone temporarily. In this stage he cannot continue to practice.
10. *Delight (nikanti).* The yogi becomes happy with all of the

vipassanupakilesa, and is satisfied to remain as he is. And so he cannot continue practice.

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

This feeling is good for *samattha* but it is not good for *Vipassana*. *Samattha* requires strong *samadhi*, but *Vipassana* does not, because *samattha* encourages *nimitas*.

Vipassanupakilesa will not occur in three types of yogis:

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

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

5. *Bhanganupassananana (Knowledge of Dissolution).*

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

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

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

This *yana* is the first step of eradication *(pahana-parinna)* of *kilesa* (See Fig. 3-1) which continues up until the last *yana (magga-nana). Kilesa* is

beginning to be pulled out *kilesa* that one has been saturated in by many passages through *samsara-vata* (rebirth in *samsara*).

There are eight benefits to this *yana:*

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

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

In this *yana* the wisdom is realized that *nama-rupa* is harmful. Because dissolution was seen in the 5th *yana,* the feeling arises that *rupa* and *nama* are insubstantial — always arising and vanishing quickly — and this causes fear and terror in the yogi.

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

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

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

Five dangers are realized:

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

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[1] Kama-loka (this world, world of sense desire).
Rupa-loka (the world of form).
Arupa-loka (the world where no form exists).

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

In each of the *yanas,* the wisdom becomes stronger. In this *yana,* a feeling of disgust arises with *nama-rupa* (five *Khandas*), as a result of the previous *yana* (seventh). There is no *dohsa* in the disgust, just *panna.* This results in a desire not to be reborn again in any *bhava,* even in the highest state — king, or multi-millionaire. It is like one has come to two paths: the dark path is rebirth in *samsara-vata* and the bright path is the safety and security of *nibbana.* Because of disgust with *nama-rupa,* no pleasure is seen in the dark path, and the bright path to *nibbana* seems appealing. This wisdom results from being disentangled from *tanha,* and is called *nibbida-yana.* If disentanglement from *tanha* is complete, it is called *viraga* (detachment). This leads to release or emancipation *(vimutti).* Emancipation leads to nibbana.[1]

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

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

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

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

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

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

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

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

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

In the previous *yanas*, fear, danger, and disgust led to a desire for deliverance from *nama* and *rupa* (9th *yana*). In this *yana*, motivated by this desire to be free of *rupa* and *nama*, the yogi,[1] tries to find a way to escape — but does not yet know how. Having just realized the three characteristics in *rupa* and *nama* the feeling is strong to escape from them.

The cause of the desire to escape is from the 7th, 8th, and 9th *yanas*, which have come together to produce a very clear and strong *panna* and desire to get rid of *kilesa*, and to try to find a way to deliverance: a way to get to the end of *samsara-vata*, which seems to stretch out for a long way into the future. In this *yana*, the yogi sees the three characteristics more often than in the previous ones. Having seen that *rupa* and *nama* are impermanent, suffering, and without self, there is a strong desire to end this suffering.

(The Buddha said that only the Three Characteristics can lead one out of suffering. A yogi who has never seen the Three Characteristics cannot escape from *samsara-vata*. There is only one way that leads to *nibbana*, and that is to see *nama* and *rupa* as *anicca*, *dukkha*, and *anatta*.)

11. *Sankhara-rupekkhanana* (Knowledge of Equanimity about *Formations).*

This wisdom causes indifference to *nama* and *rupa* (*sankhara* or mental and physical formations) to develop; there is no clinging or attachment to *nama* and *rupa* — which for so long we thought of as 'I' 'mine' 'myself'. But the indifference is combined with disgust.

This wisdom, developed in the previous *yana*, is very strong and it is

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[1] The term 'yogi' is used here for convenience, but actually only *panna* is now acting — no man, no woman, no person.

clearly seen that the Five Khandas *(sankhara)* are insubstantial: not a dog, a man, a woman, a person, etc. — and that life is getting short and one may soon die — and there is no pleasure in *nama* and *rupa*.

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

The wisdom of this *yana* is the highest *vipassana* wisdom in the mundane sphere. This wisdom will bring the yogi to *magga-citta* (path consciousness) and *phala-citta* (fruition), and the yogi will become *ariya-puggala* (a noble one). It is very strong wisdom and can get rid of most *kilesa*, because it sees the Three Characteristics very clearly. This results in very strong *chanda* (will) to reach *nibbana*.

The ninth *yana* (desire for deliverance), the tenth *yana* (reflecting on the way out), and the eleventh (equanimity about formations) are all related — but the wisdom of the eleventh is stronger.

The mind that has equanimity with any one of the three characteristics is called *vimokkhamukha* (liberated mind). If the mind is liberated to *nibbana* by impermanence *(aniccanupassana)*, it is called *animitta-nibbana*.

If the mind is liberated to *nibbana* by suffering *(dukkhanupassana)*, it is called *appanihitta-nibbana*.

If the mind is liberated to *nibbana* by non-self *(anattanupassana)*, it is called *sunnata-nibbana*.

12. ***Anulomanana*** *(Knowledge of Adaptation and Conformity).*

This *yana* helps the yogi to realize the Four Noble Truths because it is a very complete wisdom. This wisdom derives from the previous *yana*. This *yana* is very strong wisdom: it has more faith, more earnestness, more mindfulness, and more wisdom than the previous *yanas* — because it has realized *dukkha-sacca* and *samudaya-sacca*. Stated in terms of *Bodhipakkhiyadhamma*, this wisdom is perfect at the level of the *Bojjhangas* (Seven Factors of Enlightenment)[1] because it helps to realize *the Four Noble Truths*.

There are three steps of wisdom in Buddhism (see Fig. 3-1):.

1st and 2nd *yanas*: *Yataparinna* (full knowledge as the known).

3rd and 4th *yanas*: *Tiranaparinna* (full knowledge as investigating).

5th to 14th *yanas*: *Pahanaparinna* (full knowledge as abandoning).

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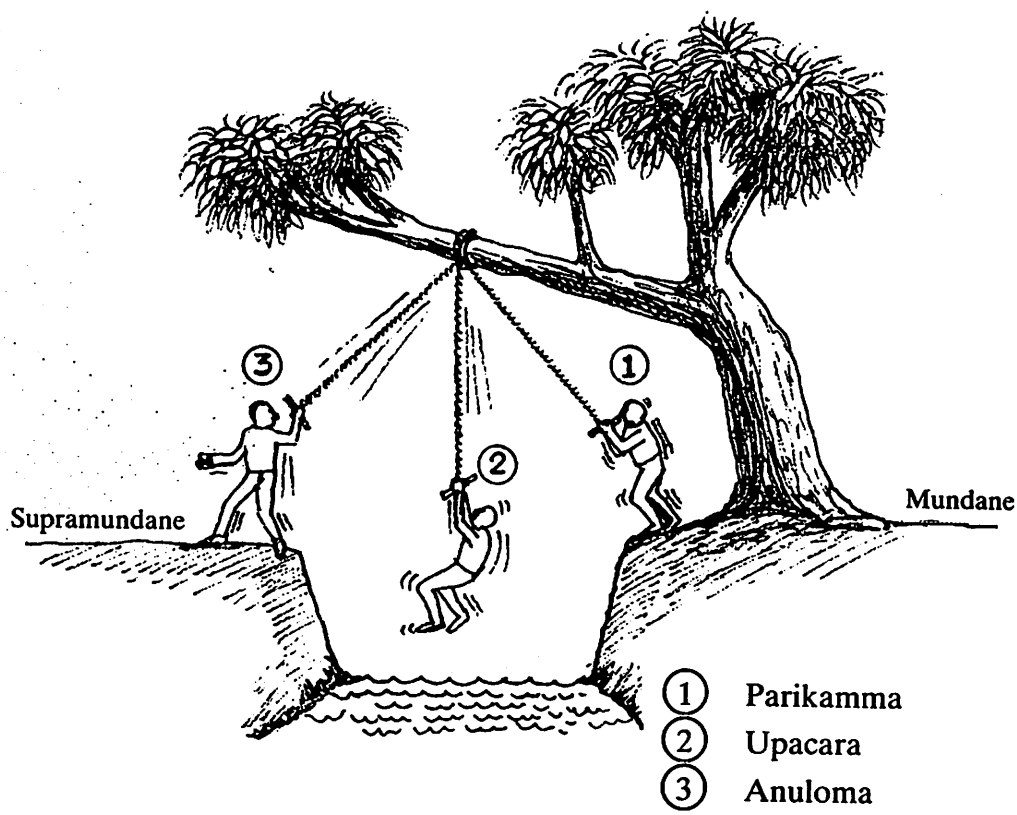
[1] For Seven Factors, see Section 1.3.6

Vipassana-dhura (duty) starts from the 1st *yana* and gets rid of *kilesa* step by step, until the 12th *yana (Anulomanana)*. This wisdom is still mundane *(lokiya)* — it has mundane functions. At *anulomanana* the first two Noble Truths *(Dukkha-Sacca)* and *Samudaya-Sacca)* have been realized, using the three characteristics as an object. *Nama* and *rupa* as an object end with this *yana*, and also *vipassana-nana*.

Anulomanana is the wisdom that brings any one of the three characteristics *(nama-rupa)* to cross over to *maggavitthi* (the *citta* that governs path consciousness). This occurs in just three thought moments *(cittakhana)*. The wisdom for *anulomanana* comes from *sankharu-pekkha-nana* (eleventh *yana*). *Anulomanana* (twelfth) is a supportive or aiding condition *(paccaya)* of *Gottarabhunana* (thirteenth).

The process of crossing from *anulomanana* (12) to *Gottara-bhunana* (13) is as follows:

Figure 3-2
Anulomanana



It is like swinging on a rope across a stream. The grasping of the rope is at *Parikamma* (the 1st wisdom of anulomanana), which prepares one for *Maggacitta* (path consciousness); the next swing of the rope takes one to the midstream or *Upacara* (the second wisdom); and *anulomanana* then takes one just above the other shore. When one drops down to the further shore, the mind is in *Gottarabhu-nana*. The mind now has *nibbana* as an object.

Anulomanana is the last *yana* which is in the mundane sphere — i.e., has *nama-rupa* as an object. From now on *nibbana* becomes the object.

The way described above, in which the mundane mind goes to supramundane is called *dhammaniyana* (the order of the norm).

13. ***Gottarabhu-nana*** (Purity of the knowledge and vision of the way of progress).

This is the wisdom that occurs in *maggavitthi* which is the path of the *citta* which goes to *Magga-nana* (the 14th *yana*). This *yana* is different from other *yanas* in that, while *nibbaha* is the object (supermundane), the mind *(citta)* is still mundane. *Rupa* and *nama* have been abandoned, but it is not completely supermundane yet *(lokkuttara)*.

The wisdom of the *citta* (mind) in this *yana* changes the yogi from *puttujjana* (worldling) to *ariya-pugghala* (noble one). It is the first *citta* in *samsara-vata* to have *nibbana* as an object. Even though *nibbana* is the object, this *yana* cannot destroy *kilesa* completely *(samuched)*.

Aachan Naeb says that this *yana* is like a new worker on a job, who hasn't got completely familiar with his job yet — and that is why this *yana* cannot destroy *kilesa* completely.

14. ***Magga-nana*** (Purity of knowledge and vision).

This is the wisdom that occurs in the *citta* (mental state) that is called *magga-citta*. *Magga-citta* comes from, or receives, its aiding condition from *Gottarabhu-nana* (the 13th *yana*). This *yana* has *nibbana* as an object, like the 13th. But this *yana* completely destroys *kilesa* and both *citta* (mind) and object are supramundane.

Regarding the Wisdom Stages, leading to the Noble Truths, this *yana* is completely in *kata-nana* (see 1.2., Wisdom Stages).

Kilesa in this *yana* is completely destroyed by the power of *magga-citta*. This is the first of the *magga-cittas,* which leads to *Sotapanna* (Stream-winner)[1]. *Magga-citta* acts for just one thought moment *(citta-khana)*, but it reduces future rebirth to a maximum of seven lives *(sotapanna)*.

This *yana* is called *Samma-ditthi* (Right Understanding) in the Eight-

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[1] The next three *magga-cittas* lead to the higher stages: *sakadagami, anagami, arahatta.*

Fold-Path: the Right Understanding of the Four Noble Truths. The wisdom of this *yana* is compared to the lightning in a thunderstorm *(vachira-panna)*, because it is very strong and very bright and very sudden.

When *magga-citta* occurs for the first time, it is called *Sotapattimagga.* It occurs three more times for the Higher Paths. The yogi, for the first time, becomes *ariya-pugghala* (noble one). He can no longer be born in *apaya* (the four states of loss and woe).

This *yana* is *kusula — lokkutura-kusula* (supramundane). There are four of these *yanas*:

1. *Sotapatti-magga* (consciousness belonging to the Path of Stream Entry.)
2. *Sakadagami-magga* (consciousness belonging to the Path of Once-Returning).
3. *Anagami-magga* (consciousness belonging to the Path of Non-Returning).
4. *Arahatta-magga* (consciousness belonging to the Path of Arahant-ship).

15. ***Phala-nana*** *(Knowledge of Fruition).*

In the Seven Purities, this yana is *Nanadassanavisuddhi* (Purity of knowledge and Vision). When *magga-citta* (path consciousness) occurs in the previous *yana* (14th) and has *nibbana* as its object, it destroys *kilesa* completely — then, in this *yana*, *phala-citta* arises, and the feeling is of a very deep peace. This sequence is *dhammaniyama*, the order of the norm — i.e. *phala-citta* always follows *magga-citta.* When *phala-citta* occurs, it happens sometimes in three thought moments, and sometimes two. The faster yogi, with three thought moments, skips *parikama* (see Fig 3-1) and begins with *upacara*, then *Anuloma, Gottorabhu, Magga,* then *Phala* (fruition) three times, instead of two.

Phala-citta is *lokkutura-vipaka,* which is the supramundane result from *magga-citta.* It just occurs, then ends — it has no function. After it is over, *nibbana* is no longer the object. In *phala-nana* the yogi becomes *ariya-pugghala* for the second time (the first time was in *magga-nana* — 14th). He is now called *sotapatti-phala-puggala* and is assured of full enlightenment in not more than seven more births.

In the Wisdom Stages, this yana is completely in *kata-nana.*

16. ***Paccavekkhana-nana*** *(Knowledge of Consideration (Reflection).*

In the *yana* the practitioner considers five things realized in the previous *yana*:

1) *Magga-nana.*
2) *Phala-nana.*

3) *Nibbana.*
4) *Kilesa* that has been abandoned.
5) *Kilesa* still existng.

This *yana* derives from *Phala-nana* (15th), and is back on the mundane plane again *(lokiya).* Since *nibbana* is no longer the object we return to a mundane *citta.*

One who realizes this *yana* in any of the first three stages of attainment *(Sotapanna, Sakadagami, Anagami)* is called *Sakha-puggala,* or "holy one who is a learner". In this *yana* (16th) the arahant considers only four of the above items — since the arahant has no *kilesa.* Not all *Sakkha-puggala's* who reach this stage consider all of the above items. Some, with strong wisdom, consider only the first three — and do not cogitate *kilesa.*

The wisdom of this *yana* is different from the 14th and 15th, where *nibbana* is the object in the present moment. The yogi is merely reflecting, and is not in the present moment. The previous *yana* can be compared to tasting salt, while this *yana* would be like considering what the salt tasted like. Therefore, this *yana* is not *lokkutura-citta,* but is *lokkiya-citta.* Even though this is a mundane wisdom, the Seven Purities classifies it as *Nana-dassana-visuddhi* (Purity of Knowledge and Vision), which is also the classification that the supramundane *yana* (14th and 15th are under. This is because this *yana* derives from the 14th and 15th.

Notes:

1) In the first attainment, the 13th *yana* is called *Gottarabhu-nana* because the yogi changes from *puthujjana* to *ariyapuggula,* but in the succeeding attainment (*Sakadagami* etc.) the *yana* is called *Vodana-nana* because, in this case, the attainer is already *Ariya.* But the path of consciousness *(vithicitta)* is the same for each attainment.

2) *Yanas* one through twelve are *lokiya* (mundane); the 13th is transitional: part *lokiya* and part *lokkutura* (supramundane); the 14th and 15th are real *lokkutura;* while the 16th is back again to mundane.

3) There are ten fetters that bind one to rebirth.

They are:

1) Wrong view of self
2) Doubt about the Buddha's teaching
3) Adherence to rites and rituals
4) Sensual desire
5) Hatred
6) Desire for fine material existence *(rupa-loka)*
7) Desire for unmaterial existence *(arupa-loka)*
8) Pride

9) Restlessness
10) Ignorance

a) *Sotapanna:* the first three are destroyed.
b) *Sakadagami:* 4 and 5 are weakened.
c) *Anagami:* 4 and 5 are destroyed.
d) *Arahatta:* last 5 are destroyed.

4) *Seven Purities:* the first *Yana (nama-rupa-parichedanana)* is Purity of view *(ditthi-visuddhi)* in the Seven Purities (see Figure 3-1). The second *yana (paccaya-parigaha-nana)*, in the Seven Purities, is Purity of Transcending Doubts *(Kankha-vitarana-visudhi).* Yanas 3-4 are Knowledge and Vision Regarding Path and not Path *(Magga-nama-dassana-visuddhi).* Yanas 4-13 are Purity of Knowledge and Vision of the Way of Progress. Yanas 14-16 are Purity of Knowledge and Visions *(nana-dassana-visuddhi).* △

SECTION IV
GENERAL CONCLUSIONS

'What is the condition, master Gotama, What is the cause, why, after the final passing away of the Tathagata, the good Norm does not last long; and again, master Gotama, what is the condition, what the cause, why, after the final passing away of the Tathagata, the good Norm does last long?'

'It is owing to not cultivating, brahmin, owing to not making much of four stations of mindfulness, that the good Norm does not last long after the final passing away of the Tathagata...'

(Samyutta-Nikaya, maha vagga)

4.1 GENERAL CONCLUSIONS

The practice of *vipassana* consists of the Seven Purities, sixteen *yanas,* three *Vimokkha* (ways of deliverance), four *Satipatthana* etc. But all these things are really about *Kayanupassana Satipatthana* — specifically, the four major and minor positions. With other *Satipatthana* — *Vedananupassana, Cittanupassana, Dhammanupassana* — the practice is the same, the *yanas* and the Seven Purities are the same, the benefits are the same: only the objects are changed.

However, *vedana, citta,* and *dhamma* are more complicated as objects. There are nine *vedana: dukkha-vedana, sukkha-vedana, upekkha-vedana,* etc. There are sixteen *citta: citta* with *kusula, citta* with no *kusula, citta* with *samadhi,* etc. With dhamma, there are Five *Khandas, ayatana* (sense fields), *nivarana* (hindrances), etc. So, the practitioner has to be more careful with *vedana, citta, dhamma* as objects. For example, if feeling arises, such as love, the yogi has to be aware of the feeling. But in this case he might become attached to this feeling. This will prevent him from reaching *Satipatthana,* because *Satipatthana* is realized through the Middle Way. If one has like or dislike *(abhijja or dommanas),* one can't be in the Middle Way. Therefore, the one who comes to practice has to study to understand this. Without this understanding the practice can't be right.

Indifference *(upekkha)* is not the Middle Way. Some try to make their *citta* neither like nor dislike. This is wrong. This is trying to force *upekkha.* All *dhamma* is *anatta,* and this cannot be done.

Some practices say *citta* is void and use the voidness as an object. But every *citta* has to have an object. The object is the aiding condition *(paccaya)* of the *citta.* Even *lokkutura* (supramundane) still has *nibbana* as an object.

There are so many *cittas* and so many objects that this can lead to like and dislike. The object in *Satipatthana* can destroy like and dislike. But even the object in *Satipatthana* can lead to *kilesa.* For example, if you want *citta* to stay with sitting *rupa,* that leads to *abhijja* (liking). If you cannot stay with sitting *rupa* (which is highly unlikely — because most *citta* are not permanent), this can lead to *domanassa.*

With *Satipatthana* the important thing is to have *sati-sampajanna* in the present moment. Only the present moment can destroy *abhijjha* and *domanassa.* When an object occurs, the yogi has to observe that object until he realizes the *sabhava* of that object, which is either *rupa* or *nama.* Then he will see that *rupa* and *nama* are *anicca, dukkha,* and *anatta* — not 'I', not self.

One who is interested in *vipassana* practice, (or even *Samattha* for that matter) must understand the principles of practice and the correct way to practice. One can't have only *saddha* (faith), because faith alone can't bring one to the path of the Buddha. If one is going to reach true Buddhism it has to be reached with wisdom — as can be seen in the foregoing description of the *Sixteen Yanas.* If the practice is wrong it can be very hard to change the wrong ideas of the yogi. It is much like an elephant in a mud hole, which once mired, can be very difficult to get out. △

Come now, I address you: strive
on with earnestness, transient are
all compound things.

(Buddha's last words. *Digha-Nikaya)*

APPENDIX A

GLOSSARY OF PALI TERMS

NOTE:

After each Pali term is a phonetic spelling to indicate pronunciation. The pronunciation is Thai, however, and not Indian Pali — which may be impossible to duplicate, anyway, since Pali is a dead language (or dialect). We have, however, added the final vowel, which Thais usually drop.

abhijjha (ah-peech́-ah) — Like; covetousness.

ahimsa (ah-heeḿ-sah) — Non-harming.

abyakata (ah-pee-ah́-kuh-tah) — Neutral; neither wholesome nor unwholesome.

abyapada (ah-peé-ah-bah́-tuh) — Non-hatred.

adhimokkha (ah-tee-moké -uh) — Fervour, especially that which creates false faith — as in vipassanu-kilesa.

anagami-magga (ah́ -nah-koḿ -mee-mah-kuh) — The path of the third attainment: non-returner.

anatta (ah́-nuh-tah) — 1. Non-self; impersonality.
2. Out of control

anapanasati (ah́-nah-pah́-nuh-sah́-tee) — Breathing mindfulness.

anenjha (ah-neń-cha) — The highest arupa-jhanas (5th to 8th).

anicca (a-neé-chah) 1. Impermanent
2. Cannot be maintained the same.

animitta-nibbana (ah-neé -meet-ah nee-bah́ -nuh) — In the 11th yana, if liberation to nibbana is by aniccanapassana (impermanence) it is called *animitta-nibbana.*

apana samądhi (ahb́-uh-nah'-suh-mah́ -tee) — Deep concentration in which mind can remain steadfast for long periods.

apaya (ah-byé-uh) — The four states of loss and woe.

appanihita-nibbana (ah-pah́-nee-heé-tah-nee-bah́-nuh) — In the 11th yana, if liberation to nibbana is by dukkhanupassana (suffering), it is called appanihita-nibbana.

arahatta-magga (ah́ruh-hot́-uh-mah́-kuh) — The path of Arahatship.

ariya-puggala (ah-reé-yah-buḱ-ah-lah) — A Noble One; one who has reach any of the four stages of attainment.

ariya-sacca (ah-reé-uh-sach́-uh) — The Four Noble Truths:
Dukkha Sacca
Samudaya Sacca
Nirodha Sacca
Magga Sacca

arompaccupan or ***paccupanarom*** (ah́ rome-bah́ -joo-bahn) — Present moment.

arupa-loka (ah-roó-puh-low-kuh) — The formless world.

asavakkhayanana (ah́ -suh-wah-kyé -uh-nah́ -nuh) — Knowledge of the exhaustion of mental intoxicates (asavas). Occurs at full nibbana (arahatta).

asava (ah́-suh-wah) — canker; mental intoxication or defilement.

asubha (ah́-soo-pah) 1. Loathsomeness
2. A corpse.

atapi (ah́-tah-pee) — Earnestness.

atta (ah́-tah) — Self; the false view that body-mind compose a permanent self or ego.

avijja (ah́ -vee-cha) — Ignorance (the ignorance that does not realize the Four Noble Truths).

ayatana (eye-yah́-tun-ah) — 1. Sense door. 2. Twelve sense doors
(*inside:* eye, ear, nose, tongue, body, mind.
outside: visual object, sound, odor, taste, touch, mind object).
3. *salayatana:* six sense doors.

bala (pah́-lah) — Power, leading to enlightenment (as in 5 *balas*)

bhava (poẃ-uh) — Becoming; active process of becoming, (what we will be in the next life).

bhava-cakka (poẃ-uh-choḱ-uh) — The 12 links of Dependent Origination (lit., "wheel of becoming").

bhavatanha (poẃ-uh-tahń-huh) — craving for existence.

bhikkuni (biḱ-ku-nee) — Buddhist nun.

bodhipakkiyadhamma (pó -tee-pok-keý -ah-toḿ -uh) — The 37 qualities contributing to Enlightenment

brahmaloka (prahḿ -uh-ló -kuh) — Brahma world; the fine material and immaterial worlds.

cakkhu-vinnana (chah́-koo-win-yah́-nuh) — Eye consciousness.

cetana (chaý-tuh-nah) — Will; volition (part of *sankhara khanda*)

cetasika (chaý-tuh-seeḱ-uh) — Mental properties: there are 52 cetasikas, and in varying combinations, they make up the 89-120 types of consciousness (cittas).

chanda (choń-tah) — will; aspiration.

citta (cheé-tuh) — 1. Mind 2. mental state 3. types of consciousness (with cetasikas, citta-cetasika)*.
* citta cannot be alone.

cittakhana (cheé-tuh-kah́-nuh) — A thought moment (very brief).

cittavipassana (cheé -tuh-wee-pah́ -suh-nah) — Mind as the object in Vipassana.

culla-sotapanna (koó-lah-soh-duh-bah́-nuh) — "Little" sotapanna (stream-winner): one who has reached the 1st two yanas.

dana (tah́-nuh) — Giving.

dhamma (toḿ-mah) — 1. Teaching of the Buddha 2. norm, law. 3. the truth, ultimate reality 3. anything kusala, akusala, or abyakata (indeterminate).

dhamma niyama (toḿ-mah-nee-yah́-muh) — Order of the norm; certainty or orderliness of causes and effects.

dhatu (tah́-too) — Elements.

ditthi (tit́-tee) — Wrong view.

ditthi-carita (tit́-tee-char-eé-tuh) — One who has wrong view.

ditthi-visuddhi (tit́-tee-vee-soó-tee) — The 1st of the seven purities: purity of view.

dohsa (toé-sah) — Hatred; anger; aversion.

dohsa carita (toé-sah-car-reé-tuh) — One with angry or hating nature.

domanassa (tomé-uh-nah́-suh) — Dislike; aversion.

dukkha (toó-kah) — 1. Mental and physical suffering. 2. unsatisfactoriness. 3. cannot be maintained the same.
dukkha vedana Ordinary suffering.
sankhara dukkha Suffering in process of change.
dukkha lakkhana Three characteristics (in rupa and nama).
dukkha-sacca First noble truth.

dukkha sacca (toó-kah-sah́-chah) — 1st Noble Truth: truth of suffering.

ekaggata (ay-gah́-ka-tah) — One-pointedness.

ghanasanna (kah́ -nah-sahń -yah) — Compactness; solidity (which conceals *anatta*).

iddhi (it́-tee) — psychic powers; supernormal powers.

iddhipaddha (it́ tee-baht́ -uh) — Four paths of accomplishment (one of 37 elements of Enlightenment).

indriya (iń -tree-yuh) — 1. Sense faculty 2. controlling faculties, as in the 5 Indriya, in the 37 Elements of Enlightenment.

jati (chah-dee) — Birth.

Jhana (chon -uh) — Trance; absorption meditation leading to deep tranquility.

Kamma-bhava (kom-muh-pow-uh) — Active process of becoming.

Kama-loka (kom-muh-loh-kuh) — World of sense desire.

kamatanha (kom-muh-tahn-huh) — Craving for sense pleasure.

kamma (kom-muh) — Action; good and bad volition.

kammaguna (kom -muh-koo -nuh) Sensual pleasure; objects of sensual enjoyment.

kammasharupa (kom-uh-shah-roo-puh) — The body (rupa) that results from *kamma*.

kammathana (kom -uh-tah-nah) Act of meditation or contemplation; subjects of meditation.

kanika samadhi (kah-nee-kah-sah-mah-tee) — Momentary concentration.

kankhavitarana-visuddhi (kon -kah -wee -tah-rah -nuh-wee-soo-tee), — Second of the 7 purities: the right view without the defilement of doubt.

kasina (gah-see -nuh) — A meditation device for inducing concentration, such as an earth-colored disc. There are 10 devices.

kata-nana (kah-tuh-nah-nuh) — The third wisdom stage.

kicca-nana (kee-chu-nah-nuh) — The second wisdom stage.

khanda (kon -duh) — 1. Any of the 5 casually conditioned elements (aggregates) forming a being or entity.
2. *Pancakkhandha* (ben-jah-kon-duh) Five aggregates; five groups of existence: corporeality (rupa),feeling (vedana), perception (sanna), mental formations (sankhara), and consciousness (vinnana).

kilesa (key-lay-suh) — Unwholesome roots; defilements; lobha, dohsa, and moha.

kiriyacitta (kee -ree-yah-chee -tuh) — Inoperative consciousness (as an arahant).

kaya (kye-uh) — Body (one of the 4 objects of Satipatthana).

kayanupassana satipatthana (kye-ah-nu-poss-uh-na-sah-tee-pah-tahn-uh) — Mindfulness regarding the body.

kusula (koo-suh-lah) — Wholesome; skillful.
akusula: unwholesome; unskillful.

lobha (low-pah) — Greed; covetousness.

lokiya (low-key-uh) — Mundane.

lokuttura (low-koo-tur-ah) — Supramundane.

lokuttura-vipaka (lohkoo-too-rah-wee-pahk-uh) — Supramundane result.

magga-citta (moh -kuh-chee -tuh) — Path consciousness; the citta that has nibhana as an object, and extinguishes kilesa in the 14th yana.

maggamagga-nanadassana visuddhi (mok-uh-mok-uh-non-uh-toss-uh-nuh-wee-soo-tee) — The 3rd of the 7 purities: purity of knowledge and vision regarding path and not path.

magga-sacca (mok-uh-sahtch-uh) — Fourth Noble Truth: Eight Fold Path.

magga vitthi (mok-uh-wi-tee) — The path of the citta that goes to Magga-nana (15th yana).

moha (moh-hah) — Delusion; ignorance.

majjhima-patipada (mach-eemah-pah-tee-pah-tah) — The Middle Way; the Eight Fold Path.

nama (nah-muh) 1. Mind or citta
2. Citta-cetasika.

nataparinna (nah-tuh-bah-reen-yah) — The first degree of wisdom: full knowledge as the known.

nekkhama (nay-kah-muh) — Self denial.

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

nibbida (nee-pee-tah) — Disgust (as in 8th yana).

nicca-vipallasa (nee-cha-wee-puh-lah-suh) — The false perception that body and mind are permanent.

nidana (nee-dah-nuh) —1. Cause
2. Any of the 12 links in Dependent Origination.

nikanti (ni-gahn-tee) — Delight (last of the vipassanupakilesa).

nimitta (nee-mee-tah) — A sign, such as a corpse, image of the Buddha, caused by excess samadhi. (In absorption-type meditation, it is acquired and utilized for access to trance.)

nirodha-sacca (nee-roh-duh-sahtch-uh) — Cessation or extinction of suffering.

nivarana (nee-war-uh-nuh) — Five hindrances.

obhasa (oh-bah-suh) — Illumination, such as bright lights (1st of the ten vipassanupakilesa).

paccaya (bah-chye-uh) — Aiding condition.

paccupanadhamma (botch-ooh-bahn-uh-tom-uh) — The true state of the nature, even though we don't know it. (When we know it, it is paccupanarom — present moment.)

pahana parinna (bah-hah-nuh-bah-reen-uh) — Giving up; abandoning; eradication (as kilesa).

pakkaha (bah-kah-ha) — Exertion (excess exertion is the 7th vipassanupa-kilesa.)

pali (bah-lee) — Dialect of Northern India in which the Buddhist Scriptures are written. No longer spoken.

panna (bahn-yuh) — Wisdom.

Sutta panna: wisdom from teaching or books

Cinta panna: practice wisdom

Vipassana panna: wisdom that realizes nama-rupa has the Three characteristics.

pannatti (bahn-yaḥ-tee) — Conventional reality.

papa (baḥ-bah) — Sin; evil.

paramattha dhamma (bah-ruh-maḥ-tuh-tom-muh) — Ultimate reality; true state of the nature *(sabhava).*

Ultimate reality is:

1. Rupa
2. Nama — citta, cetasika
3. Nibbana (Nibhana is *nama* but lokuttura)

paramitas (bar-uh-mee-tuhs) — Perfections: stages of spiritual perfection achieved by a Bodhisatta on his path to Buddhahood.

parikama (bah-ree-gahm-uh) — The 1st wisdom of Anulomana (12th yana)

pariyatti (baḥ-ree-yaḥ-tee) — Theory; study of Scriptures.

passaddhi (baḥ-sah-tee) — Tranquillity (too much leads to 4th vipassanu-kilesa).

paticcasamuppada (baḥ-tee-cha-saḥ-moo-baḥ-duh) — Dependent origination.

patisandhi-vinnana (baḥ-tee-sahn-tee-win-yaḥ-nuh) — Rebirth consciousness.

pattipata (baḥ-tee-baḥ-tuh) — Practice; path.

phala-citta (paḥ-lu-chee-tuh) — The citta (mental state) that governs fruition and has nibbana as its object (15th yana).

piti (bee-tee) — Rapture (the third of the vipassanupakilesa). Also one of the 7 factors of Enlightenment.

phassa (pahs-sah) — Contact; touch.

punna (boon-uh) — Merit.

apunna: without merit.

puthujjana (boo-too-chon-uh) — A worlding; ordinary person.

raga (rock-aḥ) — Lust; passion.

raga-carita (rock-ah-cah-ree-tuh): Lustful one.

rupa (roop-uh) — 1. Matter or form 2. In practice, the body as matter.

rupakhanda (roo-puh-kon-tuh) — Rupa in the Five Khandas.

rupa-loka (roo-puh-loḥ-kuh) — The world of Form.

rusuthua (roo-soo-too-ah) — Awareness that has atapi-sati-sampajanna.

sabahva-dhamma (sah-pow-uh-tom-uh) — The true state of the nature.

sabbha dhamma anatta (saḥ-pay tom-mah aḥ-na-tah) — Natural Law: everything in the universe is without self.

sabbha sankhara anicca (saḥ-pay sahn-kaḥ-rah ah-nee-chah) — Natural Law: all component things are impermanent.

sabbha sankhara dukkha (sah-pay sahn-kah-rah took-ah) — Natural Law: all component things are suffering.

sacca-nana (sah-chuh-nah-nuh) — 1st wisdom stage.

saddha (sah-tah-) — Faith. (The 1st of the 5 Bala).

sakadagami (sah -gu-tah-kom -mee) — Second stage of attainment: once returner.

sakadagami-magga (sah -gu-tah-kom -mee-mahk -uh) — Path of once-returning.

sakkaya-ditthi (sah-kye-uh-tit-tee) — Wrong view of self.

samadhi (sum-ah-tee) — Concentration.

samapatti (sam -uh-bah-tee) — The eight attainments; stage of tranquillity meditation (jhanas).

samattha (sahm-uh-tah) — Calm; tranquillity.

samattha-bhavana: tranquillity meditation.

samattha bhavana (sam -uh-tah-pow -uh-nuh) — Concentration development.

samma ditthi (sah-muh-tit-tee) — Right view.

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

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

samsara-vata (sang -sara-wah-tuh) — The round of rebirth. Also, *samsara-cakka*, literally wheel of birth and death. Also, *samsara.*

samuched nirodha (sah-muh-ched near-rode-ha) — Complete extinction of defilements.

samudaya-sacca (sah-moo-tie-un-sah-chuh) — Second Noble Truth: cause of suffering.

samvega (sang-way-kuh) — Sense of urgency.

sankhara (sahng-kahr -uh) — 1. Compounded things, component things. The world of phenomena (rupa and nama). 2. Sankhara-khanda: one of the 5 aggregates.

sankhara-khandha (sahng-kah -ruh-kahn -duh) — One of the Five Khandas: mental formations; volitional activities.

sanna (sahn-yuh) — Perception; memory (one of the 5 aggregates.)

santati (sahn-tah -tee) — 1. Continuity 2. The illusion of continuity that obscures the separation between the arising and falling away of rupa and nama.

sapaya (sah-pye-uh) — Beneficial to get rid of kilesa.

sati (sah-tee) — Mindfulness.

satipatthana (sah -tee-pah-tah -nuh) — The Four Foundations of Mindfulness.

sekha-puggala (say -kha-boo -kah-lah) — One who has reached any of the Stages of Attainment, except the last.

sikkhati (sik-kah -tee) — Observing. In practice, sikkhati knows when the

present moment has been left.

sila (seé -lah) — 1. Morality 2. For monks, behavior adhering to the Patimokkha, or 227 Rules.

sotapanna (só -da-bañ -nuh) — One who has reached the 1st Stage of Attainment; Stream-Winner.

sotapattimagga (só-da-bañ-tee-moḱ-uh) — The Path of Stream Entrance.

sotapatti-phala-puggala (só-da-bañ-tee-paĺ-uh-booḱ-ah-luh) — One who has reached fruition of stream entry.

sugati (su-kañ-tee) — Happy States; blissful states of existence.

sukha (sooḱ-kah) — Pleasure; happiness.

sunnata (soon-yañ-tah) — Void (of self). Anatta.

sunnata-nibbana (soon-yañ -tah-nee-bañ -nuh) — In the 11th yana, if liberation to nibbana is by realization of non-self, it is called *sunnata-nibbana.*

tadanganirodha (dah-tahń -kah-near-rodé -hah) — Temporary cessation of defilements.

tanha (doń-huh) — Craving; desire.

tanha carita (doń-hah-cha-reé-tuh) — One with a craving nature.

tirana parinna (teé -ruh-nah-bah-reé -nuh) — 2nd degree of wisdom, in the 3rd and 4th yanas.

uddhacca (ooh-tahch́-uh) (Thai: Foong) — Wandering mind.

upagara (ooń -bah-chañ -ruh) — The second wisdom of Anulomanana (12th).

upacara samadhi (ooń -bah-chá -ruh-suh-mañ -tee) — Proximate concentration.

upadana (oo-bah-tahń-uh) — Clinging; attachment.

upapatti-bhava (ooh-bañ-tee-poẃ-uh) — Rebirth process of becoming.

upekkha (ooń-bay-kah) — Indifference; equanimity.

upekkha vedana (oó-bay-kah-waý-duh-nah) — Neutral feeling.

uppathana (ooń-bah-tañ-nuh) — The 8th vipassanupakilesa: excess sati.

vachira panna (wañ-chee-rah-pahń-yah) — Very strong wisdom that occurs in the 14th yana. Destroys kilesa completely.

vata (wañ-tuh) — Rebirth cycle.

vedana (waý-duh-nah) — Feeling; one of the aggregates (khandas).

vibhavatanha (wee-poẃ-uh-tahń-huh) — Craving for non-existence.

vimamsa (weé -mong-suh) — Investigation (the 4th Iddhipadha in the 37 Elements of Enlightenment.)

vimokkhamukha (wee-moké-ah-mooḱ-ha) — Liberated mind.

vimutti (wee-moó-tee) — Deliverance; emancipation.

vinaya (weé -nye-uh) — The rules of discipline of the Order. First Book of the Tripitaka.

vinnana (ween-yañ-nuh) — Consciousness; one of the aggregates.

vinnanakhanda (ween-yah -nuh-khan -duh) — One of the 5 Khandas: consciousness.

vipaka (wee-bah-kuh) — Result.

vipakacitta (wee-bah-kuh-chee-tuh) — The citta that governs kamma result.

vipallasa (wee-bah-lah-suh) — Perversity of perception. There are four of these, such as "body is beautiful," etc.

vipassana (wee-pah-suh-nuh) — 1. Vipassana wisdom (insight).
2. Result of satipatthana, as expressed in the 16 yanas.

vipassana bhavana (wee-pah -suh-nuh-pow -uh-nuh) — Insight leading to mind development.

vipassana-bhumi (wee-pah-suh-nuh-poo-mee) — Basic knowledge, such as 5 khandas, 12 ayatana, helpful in Vipassana practice.

vipassana-dhura (wee-pah -sun-nuh-too -rah) — Vipassana obligation or function: begins with 1st yana.

vipassana-yanas (wee-pah-suh-nuh-yah-nuhs) — The 16 yanas.

vipassanupakilesa (wee-pah -suh-noo-bah-kee-lay -suh) — Defilements of Insight, which begin in 4th yana.

viraga (wee-rock-ah) — Detachment; absence of desire.

viriya (wee-ree-uh) — Effort; energy (Thai: Kwarm pean).

Visuddhi-Magga (wee-soo -tee-mahk -uh) — Path of purification. A Scriptural commentary by Buddhaghosa.

vitakka carita (wee-tah-kuh-chah-ree-tuh) — One with speculative nature.

vithicitta (wee-tee-chee-tuh) — Thought process; path of the citta (mental state).

vivatta (wee-wah-tuh) — No rebirth.

vodana-nana (woh -tah-nuh-nah -na) — In the second stage of attainment (sakadagami) the 13th yana (gottarabhu-nana) becomes vodana-nana.

yana (yah-nuh) — yana (Thai) nana (Pali) — Wisdom stages, especially the 16 yanas.

yataparinna (yah-tah-bar-ee-nuh) — Wisdom stage in 1st two yanas.

yogavacara (yoh-cow -uh-char -uh) — The Three Nama: atapi-sati-sampajanna. Often shortened to "yoki".

yoni (yoh-nee) — Way or kinds of birth.

yonisomanasikara (yoh -nee-so-mah-nah -see-kah -ruh) — Proper consideration; fixing on something with right attention to cause or sabhava.

APPENDIX B

INTERVIEWS WITH STUDENTS

(**Note:** These taped interviews were taken largely from a conclave of monks who came to Boonkanjanaram from a Northeast province, where they planned to teach *Vipassana:* so there is a larger than normal representation of monks in these interviews. The normal division in this practice at the various meditation centers is, for every ten people: five women, three monks, three laymen.)

(The first student is a monk who has been practicing about a month).

Aachan Naeb: How do you know it is sitting rupa, walking rupa?
Student: I know only by mind.
AN: What do you mean by mind?
S: The way I sit, that is sitting rupa. The way I walk is walking *rupa.*
AN: Sitting *rupa*, walking *rupa* — does the eye see it?
S: The eye sees only color or shape. The eye cannot see sitting *rupa*, etc. But the mind knows sitting *rupa*, etc.
AN: When you know sitting *rupa*, are you thinking or do you know by another way?
S: I know by *rusuthua* [awareness] that it is sitting *rupa.*
AN: Thinking or *rusuthua* — are they different or the same?
S: Thinking means to think sitting *rupa* over and over in the mind. But *rusuthua* means to know the way you sit — and that is sitting *rupa.*
AN: Yes.

(Next day)

AN: Since you have come to practice, how do you feel?

S: I don't seem to be aware of *nama* and *rupa* continuously.

AN: It is not important to be aware of *nama* and *rupa* continuously. The important thing is to keep in mind that you practice in the right way. Don't think about the result. If you have the right cause you will get the right result. Right or wrong practice depends on right understanding. If you have right understanding you will understand what *rusuthua* is. If you don't understand the practice you won't understand *rusuthua*. If you understand the practice you have right *yoniso*. If you don't understand how to prevent *kilesa*, you have *ayoniso*.

In your practice which are you observing more, *rupa* or *nama*?

S: *Rupa*. Walking *rupa*.

AN: Why?

S: Because walking *rupa* is easier to see. It's bigger. It's easier to catch than other *rupas*.

AN: You want to walk because it's easier for you?

S: Sometimes it is, sometimes it is not.

AN: If you decide to walk for another reason (than to cure suffering) it means you like walking *rupa*, and you are out of *vipassana* practice. You are told to observe *rupa* in the four positions. Do you know why?

S: To know the four positions and know *dukkha* forces them to change.

AN: When you change the position — how do you *yoniso* correctly?

S: You have to know the old position is *dukkha*, and *dukkha* forces the position to change.

AN: When walking or sitting — do you know why you walk or sit?

S: To cure suffering from the old position.

AN: Yes. You are right. Walking is not for pleasure or seeing *dhamma* or because walking rupa is easy to see. That is wrong. And when you are wrong, you cannot reach the truth. With wrong practice you cannot get the right result.

The important thing you have to know concerns changing positions. You have to know why you change posture. The more you know the reason for changing, the more you get from vipassana.

Do you want to see *dhamma* from walking?

S: Yes.

AN: What *dhamma* do you want to see from walking?

S: When I walk, I feel that I see walking rupa better than another posture. I know that *dukkha* forced rupa to walk, but I also feel that I want to walk.

AN: Walking with desire cannot prevent *kilesa*. So *kilesa* will follow every step. If you think walking will bring benefit to you, you cannot see *dhamma*. The reason I say that is, in order to see *dhamma* walking, you have to know that walking rupa is suffering, walking rupa is impermanent, walking rupa is non-substantial, cannot be controlled. Before walking you have *ayoniso*, so you think walking is good, walking is substantial, so *kilesa* is in that walking and hides the truth. So *yoniso* is very important in *vipassana*.

(Next day)

AN: Now, you understand the practice enough. Do you believe the four postures will show you the truth and that truth is *dukkha*?

S: Yes. Because there is *dukkha vedana* in every posture, and it always arises, and when the pain occurs rupa must change.

(Another day)

AN: Do you have any *foong*?

S: Very often. Some days too much *foong*. Some days not too much.

AN: Do you know why you have *foong*?

S: No.

AN: Because at that time you are out of the present moment. You don't have *rusuthua* (awareness). So your *rusuthua* is away from rupa and nama in the present moment. So *foong* (which is *kilesa*) occurs.

S: When *foong* occurs how can I be in the present moment?

AN: You know *foong* is nama. It is not you that has *foong*. Foong is *dhamma*. You don't like *foong*, do you?

S: No.

AN: You have wrong understanding, because if you know it is of benefit, then when you see *foong*, you know you are out of the present moment and you can come back to *nama* and *rupa*.

You want the mind to stay with sitting *rupa* longer, right?

S: Yes.

AN: *Foong* is *rupa* or *nama*?

S: *Foong* is *nama*.

AN: When you know *foong* is *nama* you should not observe *nama foong*, because *nama* is very subtle. It is not good for the new practitioner. When you realize *foong*, you don't stop and analyze it. Just come back to the present moment of sitting *rupa* — or if *foong* gets too strong, change the position.

Do you want *foong* to disappear?

S: Yes. Because *foong* is hard to observe. It's not like observing the four positions.

AN: Yes. Nama is subtle. It is very hard for the new practitioner to observe nama, and there is frequent foong, because new students have weak *sati* and *sampajanna*. If *sati* and *sampajanna* are in the present moment you don't have foong. So you have to try to have more *rusuthua* (awareness) in *rupa* and *nama* that is in the present moment. And you have to know the characters of *sati* and *sampajanna*.* So when you are out of the present moment you will realize it and come back to the present moment again. If you have *foong* very often and you feel annoyed you are going to have more *foong* and you will want *foong* to disappear and it won't; you won't like it. That foong that has *dohsa* is the *paccaya* (aiding condition) for another foong.

(Another day. Beginning student. Layman)

AN: How do you observe sitting rupa?

S: I observe from head to foot, and foot to head.

AN: How many days have you done this?

S: Six days.

AN: Who taught you to do it that way? Do you know if this is *Vipassana* or not?

S: I did the practice at another place and they taught it that way. And the teacher here said you only have ten days here, so do it that way.

AN: This is wrong. You are observing sitting *rupa* wrong. Because the way you sit is sitting *rupa*. The way you sit in any position is what you are observing. Standing, you know the way you stand, walking you know the way you walk, lying you know the way you lie. The important thing is you have to have *rusuthua* to know what *rupa* you are observing. This changes 'you sit' to sitting rupa. This will change the wrong view you have that 'you sit'. So whatever way you sit, just observe that. Don't walk and don't sit in unusual ways. If you do it that way your mind is out of the Middle Way because it's trying to do something with desire.

(Another student. Layman).

AN: How is your practice?

S: When observing sitting *rupa*, I have seen the image of the Buddha, very bright. Even now it is still clear in my mind.

AN: You come to practice *Vipassana*. Do you know what *Vipassana* is?

S: *Vipassana* is to see *rupa* and *nama* as impermanent, suffering, and

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* That *sati* knows the position and *sampajanna* knows it is sitting *rupa*.

without self.

AN: When you see an image of the Buddha like this, is it *vipassana* or not?

S: No.

AN: Do you like to see the image of the Buddha like this?

S: Yes. I have *piti* (rapture). I have never seen anything like this.

AN: What you have seen is *nimita*. It comes from *samadhi*. When *citta* (mind) has left *rupa* and *nama* and has no *rusuthua* in the present moment, *samadhi* occurs. Then you will see heaven, hell, and so forth. When you see *nimita*, you don't have *rusuthua*, or *sati-sampajanna* in the present moment. You have to change your object when this occurs, to reduce *samadhi*: from sitting to walking, or to nama hearing, and then *samadhi* will be reduced. You have to have *sikkhati* to notice why you are out of the present moment. If you know the cause *(foong)*, you can come back to the present moment easily.

(Another student. Layman)

AN: How is your practice?

S: This time it is better than the last time, but I have been feeling sick and also have some *nivarana* (hindrances), which is *foong*.

AN: Do you think *nivarana* is your enemy? and it keeps the mind from being peaceful?

S: Yes.

AN: Do you want the mind to be peaceful?

S: Yes.

AN: You want your mind to be peaceful. Do you know if this is right or wrong?

S: No.

AN: Your understanding is wrong. You come to practice *Vipassana*. Do you want *samadhi* or do you want *panna*?

S: I want *panna*.

AN: So why do you want a peaceful mind?

S: Now I understand. I am wrong.

AN: If you know you are wrong, it's all right. This is good for wisdom. Then you can change. If you don't know you are wrong you won't have a chance to understand the practice. Do you know why you are wrong to want *samadhi*?

S: No.

AN: Because everything is impermanent. Do you like it or not — that things are impermanent?

S: No, I don't like it.

AN: The *samadhi* that you want — is it permanent?

S: Impermanent

AN: So, you want *samadhi*. So you want something that is impermanent?

S: Yes.

AN: Being satisfied with something that is impermanent, means you are satisfied with *nama* and *rupa* that are impermanent. That we call *vipallasa* (perversity of perception). That makes you satisfied with *samadhi*. But with *Vipassana* we want the wisdom that knows *nama* and *rupa* in order to change the wrong view that is 'we'. To see nama-rupa as impermanent, suffering, and without self.

The truth is everything is *rupa* and *nama*, and it has the Three Characteristics — so you have to have *yoniso* in your mind. When something appears to you that thing will bring wisdom to you. Please practice as though you are seeing a play. When you want your mind to be peaceful you are not seeing the play. You are trying to direct the play and that is wrong. When you know you are wrong it's good for you, because the next time you want peaceful mind you can change your object.

When we say *majjhima-patipada*, it is easy to say, but in practice it is hard to do. You know why you are not in *majjhima-patipada?* Because you want peaceful mind and you don't like *foong*.

S: Yes.

AN: Wanting peaceful mind is *abhijjha*. You don't like it, it is *domanasa*. So *kilesa* will always follow you. How can you be free from *kilesa*? If your mind is in "majjhima" like or dislike can be destroyed.

(Another day. Another student)

AN: How is your practice? Do you have any doubt about the practice?

S: When I practice the four postures I tend to find one posture easier to catch *rupa*. I tend to use that posture. Such as walking. Is that correct practice?

AN: That's all right, but you have to be careful. If you think walking rupa will be beneficial, *tanha* can enter. So you have to have good *yoniso* to prevent this.

S: When observing the four postures — but not because I suffer in rupa, but just in the mind — I feel irritable. So I change postures.

AN: That's not right. You change because you have *kilesa*. You have no *yoniso*. You know why your mind is irritable? Because you haven't seen sitting *rupa*, the mind becomes restless. When the mind becomes restless *kilesa* comes in. You become heedless and lack attention — and *kilesa* enters. So you want to change position in order to find a new object. If you change the position with desire, *kilesa* is in, and hides the truth. You do this with desire because you

want a quick result. You have to notice when you change position, whether *kilesa* is there or not.

(Another student. Another day)

AN: How is your practice?

S: When I wake up in the morning and observe sitting *rupa* I feel light. When I sit I feel like a cotton ball. I know this is too much *samadhi.* So I change positions. But the *samadhi* still follows me.

AN: Try to reduce *samadhi* by not changing the object. Can you do this? Just do it with more *rusuthua* (awareness). Can you try that?

S: I tried that but no success. The body still feels like it's floating off.

AN: Do you know what the cause is?

S: Because I have weak *sampajanna.*

AN: *Sati-sampajanna* have to be equal. In the new practitioner, *sampajanna* is weak and there is too much *sati.* And that keeps *sampajanna* out. So you have to have more *rusuthua,* and *samadhi* can't push the *sampajanna* out. *Sati* and *sampajanna,* they work together with the same object. If there is more *sati,* it pushes the *sampajanna* away. So you have to notice this. Try to have more *rusuthua* — and make *sati* and *sampajanna* equal.

(Another day. Another student)

AN: How is your practice, since I told you to observe hearing.

S: It's better. The sound does not bother me like before.

AN: Do you know why you hear?

S: Because of the sound, and so I hear it.

AN: Hearing is *rupa* or *nama*?

S: *Nama.*

AN: What is *nama*? When you hear do you notice what is nama?

S: *Nama* hearing. And *rusuthua* observing *nama* hearing.

AN: As a matter of fact we learned before that there is a sound and that causes hearing. I advised you to observe *nama* hearing, so you will see that *nama* hearing occurs from *paccaya* (causes). The sound causes the hearing. Hearing occurs by itself. Hearing is pure. It's without *kilesa,* like or dislike. If we see this very often it has a good benefit, because you don't dislike hearing or the sounds you hear, and don't think it disturbs your *Vipassana* practice. Then you can see *sabhava,* because *nama* hearing is *sabhava,* and you can see the *paccaya* too — nobody created the *sabhava.*

(Another day. Another student)

AN: How is your practice? Do you understand the practice better?

S: It's better, but *nama-rupa* hasn't occured yet.

AN: What do you mean *nama* and *rupa* hasn't occurred yet?

S: I haven't really seen *nama* and *rupa*. I just know about it from my study, but haven't seen it yet.

AN: You haven't had enough experience in the practice yet. You don't know how to catch the present moment. *Vipassana* is not easy. You have to have perseverance, and learn little by little. As when you walk a tight-rope and you fall and you have to get up again. *Vipassana* is more difficult than walking a tight-rope. Don't hurry. Don't be in a hurry to see nama and rupa. Just practice. And keep in your mind to practice in a normal way and don't want to see *nama* and *rupa* — whether you see it or not is all right. Just practice correctly. If you want to see rupa it is *tanha*. When *tanha* is there you cannot see *dhamma*, because your mind is wrong. You have to have *yoniso* in your mind, like you are seeing a play. The play has only four parts — sitting, lying, standing, walking. That's all. Even though there are only four parts, it is very hard to see. You have to understand how to see it.

(Another day. Second monk)

AN: How is your practice?

S: Late at night I have too much *samadhi* and become frighthened very easily.

AN: Too much *samadhi* and being easily frightened is normal. And after that you are going to be afraid. But not afraid of ghosts. Just afraid. At that time you don't have *rusuthua*. Only *sati*. But you don't have awareness. If the mind has *sati-sampajanna* or *rusuthua* in *nama* and *rupa*, you won't feel frightened. If you are absent-minded, without attention, you will feel frightened when you hear something. If you have *rusuthua* when hearing occurs, *nama* hearing follows in your mind and that means you catch the present moment. This means that the person has experience in the practice and has *sati-sampajanna*.

S: It's easy when we listen to the instruction, but when we practice it's very difficult.

AN: *Sati-sampajanna* means that you have to have *rusuthua* in the present moment. But it's hard to explain. The student has to try and practice. If you know the story you don't have *rusuthua*. If you have *rusuthua* you don't have the story. *Rusuthua* means in the present moment with *rupa* and *nama*.

S: I know sitting, now I'm observing sitting rupa.

AN: But if you *rusuthua* with *sati-sampajanna* but not clearly enough, even if you know by listening (*sutta* wisdom), you don't know the characteristics of *sati-sampajanna*. The new-comer when they come

to practice most of them know the story (fall into *foong*), because they don't have enough experience in *rupa* and *nama*. So they practice sometimes right, sometimes wrong.

When they have *samadhi, rusuthua* is out, and they don't know it. So they have to have *sikkhati* to notice this. If someone lacks noticing *(sikkhati)*, that person lacks knowledge of the practice.

Pariyatti [theory] and practice are different. *Pariyatti* is only in the book. *Pariyatti* tells you about the characteristics of *rupa* and *nama* — but the truth of *rupa* and *nama* — you have never seen before. When you don't understand the *sabhava* of *rupa* and *nama* it's hard to practice right.

(Another day. A monk who teaches *Vipassana*)

AN: How is your practice after a week?

S: This time is different from last time. Last time I never felt tired. This time I felt tired. I don't feel elated like the last time. And I don't know why.

AN: This is because the other time you practiced, *samadhi* was the *paccaya* [cause] for *kilesa,* and this made you feel elated and feel *piti (rapture)*. But this time your *samadhi* is reduced, the mind is dry and you don't feel elation. Practicing *vipassana,* if *kilesa* is reduced, makes the mind feel less joyful. That makes you lose your appetite — not want to see anything. As to the tiredness, this is caused by too much *atapi* [earnestness]. And that *atapi* is with craving — the craving that wants to see *dhamma.*

The important thing is to know what will give you a good result.

1) You must know what you are observing, *rupa* or *nama.* And how you observe them.

2) You have to be aware of which posture you observe more, and why.

3) When you change the position, you must know if you have *yoniso* or not, and whether it is correct *yoniso.* This is very important, because it destroys the things that hide the truth of suffering. You have to have good *yoniso.* So it will destroy *abhijjha* and *domanassa.*

4) When you are thinking of *foong,* what do you observe [*nama* or *rupa*], and how do you observe [the "story" or foong is *nama*]? This is very important.

S: Since I came to practice, until this time, I haven't seen *rupa* or *nama* yet.

AN: You haven't seen *nama* and *rupa* and you feel tired because you have desire. That desire is *tanha,* which makes you want to see rising and falling of *nama* and *rupa*, and so your practice is not progressing. And

atapi is too strong. *Atapi* with *tanha* makes you tired.

You have been practicing less than a month and you want to see this and that, and when you cannot, you feel dejected. This is wrong. Because when you have desire it is not *majjhima-patipada* and *panna* cannot occur.

And how do you know *nama* and *rupa* hasn't appeared yet? This is *nama* and *rupa*. Right now you are observing *nama* and *rupa*, but it is *cinta panna*.

Practicing *vipassana*, if you want to feel enjoyment, this is not *vipassana*. In correct vipassana there is no enjoyment. If you see more *dukkha* the mind becomes drier and *kilesa* is reduced. Can I ask you, are you observing *nama-rupa* continuously or not?

S: Yes. But I cannot be in the present moment.

AN: That *nama-rupa* you are observing, are you observing it by thinking or by *rusuthua*?

S: By thinking more than *rusuthua*.

AN: Do you still think you are sitting and walking in order to see *rupa* — rather than to cure suffering? When you walk do you *yoniso* on why you are walking?

S: Yes. But I often have absent mind.

S: That's all right. Absent mind is all right. When you get more experience in practice absent mind will be reduced. The important thing is to not want to see *rupa* or *nama* or see the rising and falling of *rupa* and *nama*. You have to stop feeling like that. Don't feel you are practicing *vipassana* too. Because that feeling is *kilesa*. You have to feel that you must sit or lie down to cure suffering. That is the *paccaya* for wisdom.

(Another day. Another monk)

AN: How is your practice?

S: It's O.K. I'm practicing like you advised me. It feels normal and comfortable.

AN: You say "comfortable". Who is comfortable?

S: When I change the position, I feel comfortable and the pain disappears.

AN: The body is comfortable or the mind comfortable?

S: The body is comfortable and the mind too.

AN: When you say 'comfortable', where do you feel comfortable? Do you want to change the position or do you have to change the position?

S: I have to change.

AN: Have to change means you are forced to change. How can you say you are comfortable?

S: A little comfortable after changing the position.

AN: A little comfortable. Even a little comfortable is *kilesa*. That is *tanha*. You have to practice until you realize there is no comfortable. Then *sukha vipalassa* [thinking the body is pleasureful] can be reduced.

You are practicing in order to see *dukkha* or *sukha*. This is wrong. You must practice in order to see dukkha. The Lord Buddha said there is only *dukkha* in the world.

S: One time when observing I saw all *dukkha* in *nama* and *rupa* — and I felt afraid to die.

AN: You have seen the body as *dukkha*. Why are you still afraid to die? You are afraid to die because you still see the body as desirable. Your *tanha* is still strong because you are afraid to lose the Five Khandas. Next time you practice do you think you will see *dukkha* or not?

S: I don't know.

AN: You have to notice what you are observing and how you are observing, at the time you see *dukkha*. The way you have seen *dukkha* is correct practice. And that is the cause that will bring *Vipassana* wisdom about.

When you change the position you have to know what reason you change for. And know that *dukkha* forces you to change the position. Don't feel that you want to change. You have to feel that you have to change. If you are going to be a teacher you have to know the cause and the result. For example, when you are observing, you must always have *rusuthua* (awareness) of *nama* and *rupa*. Why? Because everything is only *nama* and *rupa* — there is nothing else. This will change the wrong view that there is a self. Then *nama-rupa-paricheda-nana* will follow. This is the first wisdom to occur, which is called *ditthi-visuddhi* (purity of view).

You have to know the difference between knowing *nama-rupa* by *pariyatti* (theory) and *nama-rupa* by practicing. And you have to know what *nama* and what *rupa* you are observing. Because if you just observe *rupa* and *nama* that cannot destroy *ghanasana* (perception of compactness) that hides *anatta*.

You have to know what *rupa* and what *nama*, and you have to know them in the present moment. You have to notice why you are doing something and what you do it for.

The mind that is enjoyable, that is fine for the one who wants *kilesa*, but it is no good for one who wants to be free from *kilesa*. You study theory, but you just know the names. Which *rupa*, which *nama*, which *kilesa*. But when you come to practice you have seen them but you don't know them yet. Lord Buddha said, "*Sabhava dhamma* is there, but it is very hard to see."

(Another day. First monk)

AN: How is your practice?

S: My practice is better. The mind is quite clear, *Foong* (daydreaming) is small. I come back to the present moment quickly, and I have less *samadhi.*

AN: You say the mind is quite clear. What do you mean by that?

S: I don't feel tired like I did before.

AN: You know *rupa-nama* by *pariyatti* (theory) and by practice. Do you know the difference? And when do you know it? Knowing by *pariyatti* means you know by studying beforehand. And which *rupa* and which *nama.* But knowing by practicing you have to recognize the wrong view that makes you think they are self. When does this occur (wrong view)? It occurs when you are away from *nama-rupa* in the present moment. When you have *rusuthua* with *sati-sampajanna* that is in the present moment, the wrong view that thinks *nama-rupa* are self cannot occur. But it hasn't gone away yet. Because you are only observing *rupa* and *nama* when you are in the present moment. You don't know *rupa* and *nama* clearly. *Kilesa* is only prevented at the time you are in the present moment.

Do you know what benefit there is to know *rupa* and *nama* by *pariyatti*? The benefit is you can then observe *rupa* and *nama* in the present moment in the right way.

AN: Do you know why you have to change the position?

S: Because *dukkha* forces the change.

AN: You have to know what *rupa* is *dukkha* too. If you are not in the present moment you will have *foong* about the future and past.

Dukkha everybody can realize — but they don't know what suffers. Do you know why? Because they don't have *rupa* and *nama* at that time, in the present moment.

You said that your mind is quite clear. How about *dukkha*? Do you have *dukkha*? No pain in sitting? Or walking? You don't get tired? Or lying down? You don't get pain? Which *rupa* do you think is *dukkha*? You say that your practice is better, that there is less *foong* and your mind is clear. So that means you are *sukha.*

S: When foong occurs, I know it is *nama-foong,* and *foong* disappears. So the mind is clear, and I come back and observe the four postures.

AN: But if you are observing *dukkha-vedana* and it disappears and you feel *sukha,* that is wrong. You have to see *dukkha.* The function of the Four Noble Truths is observing *dukkha.* The more you see *dukkha* the more *tanha* is eradicated. Don't just observe — you have to have *yoniso,* you have to always have *nama* and *rupa* — in every moment. You feel *dukkha* until you have no *sukha.* The more you

see *dukkha*, the less *sukha* you will have. *Dukkha* is going to burn *tanha* away. So when *tanha* is extinguished you are going to reach *nirodha*. When you reach *nirodha* the Eight-Fold Path is perfect.

When you take your medication, do you *yoniso* or not? As to why you have to take the pills? You have to know you take the pill to cure suffering. If you have no *yoniso*, your practice is out of the way of *Vipassana*. Or when you change the position, every time you know it is to cure suffering. Until you feel it is really *dukkha*. So the wisdom that has seen *dukkha* is going to drive *tanha* and *ditthi* (wrong view) away. So *yoniso* is very important for practicing *Vipassana*. And you cannot find any *sukha* in any *rupa* — because when you change the posture it is to cure suffering.

(Another day. Second monk)

AN: How is your practice?

S: *Sati* is better.

AN: You said your *sati* is better. What is *sati?* And what *sati* are you observing? Which *rupa* or which *nama*?

S: Sometimes I realize that because there is *rupa*, there is sitting, standing, walking, lying *rupa*, and I have seen that that rupa I am observing looks like a doll — and I have become afraid and there is no pleasure.

AN: Afraid means that *rupa* is insubstantial, is *anatta*. That means you are practicing better. *Tanha* is very important. *Tanha* can be in every object, is very subtle, quick and is clever. If you don't know about it, it's going to get in. The important thing is don't want to see this or that — your duty is just observing. If *rupa* or *nama* hasn't occured yet, but we want it to occur, or you try to make it occur — for example when you sit you raise your hand slowly in order to see *rupa* rising and falling (the different *rupas*) — this is done with *tanha*.

When you are observing, be careful about what you are observing for. *Dukkha* has to occur first, and you are observing *dukkha* — that is the present moment. All human beings don't want *dukkha*, but *dukkha* still occurs — you cannot control it. *Tanha* wants *dukkha vedana* to disappear. If you don't have *yoniso*, *panna* cannot occur. If you are observing with the desire for *dukkha-vedana* to disappear like you did before, you will be out of the present moment. To be in the present moment you have to have right *yoniso*. When you feel that you have to change because *dukkha* forces, you move and *tanha* cannot enter.

(Another day. 1st monk)

AN: How do you feel about your practice?

S: The practice before was *pariyatti* (theory).

AN: How do you know whether it is or is not *pariyatti*?

S: Now I know by *bhavana panna,** but it's still not quite clear.

AN: How do you recognize *sutta panna, cinta panna* and *bhavana panna?*

S: Last night when lying down, I saw lying *rupa* and not me lying. A little bit but not clear. Then it disappeared. So I know my practice before was *pariyatti.*

AN: *Bhavana panna* is the *sabhava* that lying *rupa* is showing, but we don't always see it. Then we do, and then it disappears — and even if we have seen it just a little bit, then we know it is different. Then *cinta panna* follows. And present moment is out. But it's not wrong. It's just that *bhavana panna* cannot occur.

Can I ask you, when you are lying down, and *dukkha* occurs, do you change the position because of *dukkha*, or does changing the position cause *dukkha*?

S: Because *dukkha* forced me to change.

AN: Right now, do you feel you are practicing or not? If you feel you are practicing, that feeling is wrong. That feeling hides *panna*. You have to sit first and after that you observe sitting *rupa*. Then *dukkha* occurs and you have to change to cure suffering. Not sit to see sitting *rupa*. That means you think you are practicing.

S: How can we prevent thinking that we are practicing?

AN: You have to have *yoniso*. You have to change because suffering forces you to change. You have to realize that you have to sit, lie down, walk, even if you don't want to. And you have to *yoniso* very often. That can prevent *tanha* from entering. You have to try continually to get rid of *tanha* until you reach *visuddhi* — so you can get the right result. How is your *indriyasamvarasila* (sense restraint)? Is it better?

S: Yes. I always use sense restraint.

AN: If you don't have *indriyasamvarasila* it's very harmful. It's like taking medication without following the directions. If you do that, sickness won't get better. If you are going to just practice and not have *indriyasamvarasila* it's no good. So you have to have that quality to practice well.

(Another day. Second monk)

AN: You say your practice is better. What do you mean?

S: It means that I practice observing *rupa* and *nama* in the present moment very often, but sometimes it's *cinta panna*.

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* Vipassana wisdom

AN: How do you know whether it's *cinta* or *bhavana panna? Cinta panna* means you are practicing, but in the way you were told by the teacher. *Bhavana panna* you know by yourself. That is the result that occurs when you observe *nama* and *rupa* in the present moment. That *nama* and *rupa* is teaching you in the right way. So you know the result will be right.

S: For the last two or three days I have felt tired.

AN: Is tiredness *dhamma* or not?

S: Yes.

AN: How do you think it's *dhamma*? Tiredness is the real *dhamma*, because *dukkha* is the object of *dhamma*. You come to practice in order to see *dukkha*. The more you see *dukkha*, the more you will feel disgust in *dukkha*. When you see a little *dukkha* you don't realize it. When you get a lot of *dukkha*, you don't want to look at it. Ignoring *dukkha* makes you comfortable, but you can't end suffering that way. As a matter of fact everybody has *dukkha*, but they do not realize *Ariya Sacca*. Why? Because they want to remedy that *dukkha*, or make it disappear. There are so many *dukkhas*, but they think that's no good, because *dukkha* makes them uncomfortable — makes.them weak, makes them tired. If they don't observe *dukkha* how are they going to reach *Ariya-sacca*, because *dukkha* is *Ariya-sacca*.

When *dukkha* occurs, there will be two kinds of dukkha — *dukkha-vedana* or *sankhara dukkha*. But *sankhara dukkha* is hard to see, hard to realize. *Dukkha lakkhana* (Three Characteristics) and *dukkha-ariya-sacca* are even harder. *Dukkha-vedana* (ordinary pain in the position) is easy to see, and one can be enlightened that way.

The important thing is, if it's not necessary, don't change the position, because then you will be sitting in order to practice, to see walking *rupa*, for example, rather than changing position simply because suffering must be cured.

(1st monk again)

S: The last two or three days I cannot stay in the present moment.

AN: Because you have too much *samadhi*, you are out of the present moment. You have to have more *rusuthua*. Try to have more *rusuthua*. Another thing, you are observing *dukkha* too little. So *dukkha* is passing you by. You have to realize the truth of *sabhava*. *Dukkha* is the truth. *Rupa* and *nama* are the truth. Why is it the truth? Because it's not in your control. And the truth we cannot change. For exmple, *rupa* cannot change to *nama* and *nama* cannot change to *rupa*. And so the four positions are the truth. The four

positions, that is *rupa*. *Foong* is the truth too.

When you change the position how do you *yoniso*?

S: Because *dukkha* forces the change.

AN: How many times do you change the position in one day?

S: So many.

AN: So, you mean that *dukkha* occurs so many times that you can't remember. How can you then think you are comfortable? You don't see *dukkha*, because you have too little observation of *dukkha*. *Dukkha* has to occur first, then you change the position. So you should follow this. When you change the position you have to notice if *kilesa* is there or not. Because *kilesa* makes you have the wrong *yoniso*. For example, when you don't have *dukkha*, you want to see *dukkha*. *Kilesa* is very subtle. If you don't know how subtle it is, you may not notice it — and *kilesa* will enter when you are observing, if you don't have good *yoniso*. So you have to notice when you practice to see if *kilesa* is in or not. This noticing we call *sikkhati*. Because practicing *vipassana* is like studying any subject — you have both practice and theory. Practice is like the laboratory class, where you apply the theory you have learned. If you have good noticing in practice you will know when *kilesa* is in.

The important thing is you have to have *rupa* and *nama* always with you continuously. Don't focus on a certain part of *rupa* — see the entire *rupa*. *Dukkha* has to occur first and *then* you realize it. Don't try to anticipate it. If you are waiting for *dukkha*, you will lose the present moment. It's like opening a door. You open the door slightly and a little *kilesa* comes in. Open the door wide and big *kilesa* enters. If you are in the present moment it's just like you have closed the door, and *kilesa* can't come in.

S: Sometimes I am absent-minded and I don't observe *rupa* and *nama* — so I feel guilty that I have absent mind.

AN: It's all right. Absent mind and you feel sorry, that means you are out of the present moment. Sorry is *domanassa* and is also *kilesa*. So *kilesa* is in. *Kilesa* is very subtle and can slip in. If you don't have *yoniso* you can't practice, you won't understand that feeling [guilt] is *kilesa*.

Dukkha, even if you see a little bit — that's all right. But if you see a lot of *dukkha*, you are going to realize that *dukkha* is the truth.

(Another day. Second monk)

AN: You say 'comfortable' who is comfortable? Is it the *Five Khandas* that are comfortable? Only one *Khanda* can be comfortable. This means you have *sukha-vipallasa* about the mind. But if you practice

the right way you should not feel comfortable. Because the practitioner should not think he is comfortable; it is not in keeping with the principles of the Lord Buddha. He should not think he is comfortable, because it is not right. He has to realize *dukkha*. When you realize *dukkha*, you will see there is no comfortable.

Have you seen *dukkha* yet? You don't see *dukkha* because you are not observing, or because there is no *dukkha*?

S: I feel *dukkha* but not very much. If I sit longer until I get more pain, in order to see *dukkha*, and I can change position and see more *dukkha* is that right?

AN: No, that is not right. Why do you want to see *dukkha*? For what benefit? What makes you want to see *dukkha*? If you want to see *dukkha* that means *kilesa* is in. *Tanha* is in when you don't want to change the position, because *tanha* wants to see *dukkha*.

Do you know *rupa* has *dukkha* and *nama* has *dukkha*? Are they the same?

S: Not the same.

AN: Why do you say not the same? Do you think seeing *rupa* is *dukkha* is easier than seeing *nama* is *dukkha?*

S: When I practice I become frightened easily.

AN: The one who has *samadhi* is frightened easily. This is the way *samadhi* is. The one who develops *samadhi* can more easily become afraid. When you are practicing and when you don't practice, do you know the difference?

S: When I do *kammathana* (meditation exercises), I feel sleepy.

AN: You feel sleepy. That's because of *samadhi*. Don't do *kammathana*. If you do, *samadhi* is in. When *dukkha-vedana* occurs and you deliberately don't change the position, that means you are doing *kammathana*. The normal way, when *dukkha-vedana* occurs you have to change the position. If you don't change the position that means you are doing *kammathana* and *samadhi* follows you.

So don't do anything unusual. If you feel you are doing *kammathana*, just stop it.

(Another day. First monk)

AN: How is your practice? It's all right?

S: Yes. It's all right, but *rupa* and *nama* do not occur clearly.

AN: *Rupa* and *nama* is very important in practicing *vipassana*. You have to have *rupa* and *nama* in the present moment first, and then *rupa* and *nama* very often, and then you will realize the *sabhava* that we call *rupa* and *nama*.

I feel that your practice is still mixed with desire. You have to

get rid of that desire. Don't want to see rising and falling of *nama* and *rupa* and don't want to see the Three Characteristics. Don't have any desire. Because that desire is *tanha*. Your duty is just seeing *rupa* and *nama* as they occur or arise. You have to remember it is like seeing a play. First you have to have the wisdom that knows *nama* and *rupa* when they occur, then the truth of *nama-rupa* that is the Three Characteristics will follow. *Panna* cannot occur without *nama* and *rupa* in the present moment. First you know *nama-rupa* by *pariyatti* (theory), and that helps *nama* and *rupa* to occur in practice. The *nama* and *rupa* that occurs in practice we call *nama-rupa-paricheda-nana*, the first *yana*. Then you are going to realize *nama-rupa* in all sixteen *yanas*.

What principles do you follow in order to realize *nama* and *rupa*?

S: I have to have *yoniso*.

AN: For example, when seeing, how do you *yoniso*.

S: When seeing, I *yoniso* that it is *nama* seeing.

AN: The way you do *yoniso*, that makes you have *sati-sampajanna*. If you don't have *yoniso* you can't have *sati-sampajanna*.

The way you have *rusuthua* is very important in having *rupa* and *nama* occur. If you have *rusuthua* continuously for seven days, *rupa* and *nama* will occur — there is no doubt about it. *Sati-sampajanna* means *rusuthua* in *rupa* and *nama* — in the present moment. If you have only *sati*, *samadhi* will be in. You see *rupa* but you don't know what *rupa* or what *nama*. That is wrong. If you have *rusuthua* in the right way, strong *samadhi* cannot get in. The *samadhi* for *vipassana (kanika samadhi)* is just enough to prevent *kilesa* and have *vipassana panna* occur.

You are going to be a teacher. You have to know why the practice of the yogi you teach is right or wrong. You have to know if he is doing things right or wrong. If he is doing wrong, you have to know why, and you have to correct this.

(Another day. Second monk)

AN: How is your practice?

S: My *sati* is better than before.

AN: Only *sati* is better. But *rusuthua* is not so good. *Samadhi* can get in. If you observe only sitting, this is not *rusuthua*, this is not *vipassana*. You have to know that it is sitting *rupa (sampajanna)*. The one that observes sitting *rupa*, that wisdom is *atapi-sati-sampajanna* [earnestness-mindfulness-clear comprehension]. If you have only *sati*, and you know just only sitting, that cannot change the wrong

view that it is self that sits. So it is not *vipassana*, it is *samadhi.*

When you have right *rusuthua*, *nama-rupa* are going to occur. Before you come to practice you have to study what is *rupa* and what is *nama*. You know just the names and the definitions, but you don't know the true nature of them. Then you are going to see the true nature when you practice. And you will know the characteristics of sitting *rupa* and when and where* sitting *rupa* occurs. For example, when you come to school, you say "a", "b", "c", "d" — but you don't know the shape of the letter, only the sound. When you see the shape you cannot read it, until you learn to recognize it. So it's the same with the practice. You know both theory and practice — shape and sound. When *rupa* and *nama* occur you know right away about the characteristics of *rupa* and *nama*. When you change the position, are you observing or not?

S: Yes. But most of the time I cannot follow.

AN: When the pain occurs, you change the position without yoniso. You change the position without knowing the cause. That means that *sati-sampajanna* is not perfect. When pain occurs, desire wants to change the position — *tanha* wants a new *rupa*. So you have to try to have *yoniso* to tell you that you must change.

S: Early in the morning the temple bell rings and it is very loud and I can't practice.

AN: You don't want to hear the noise of the bell. But the right *vipassana* view is that we must hear. When there is *paccaya* [cause] sound and hearing must occur. We cannot control it. Mind hearing is *anatta.* Don't be annoyed. Just observe *nama* hearing, and you will see there is nobody hearing, not you hearing.

Nama-rupa that occurs, whichever *nama-rupa* occurs, that *nama-rupa* is going to be of benefit to *vipassana* wisdom. But the practitioner just wants to choose the *nama-rupa* he likes and so *kilesa* can get in. So you have to have right *yoniso.*

S: I cannot sleep sometimes, I don't know why?

AN: Because *sati* is better, sometimes you won't be able to sleep. It means that *kammathana* (practice) is better. You need less sleep. If you don't have *sati, moha* can get in and make you sleepy. If you have good *sati* and always have *rusuthua*, even when you are eating you don't enjoy the taste. But you can still eat enough. That means *kilesa* is reduced a lot, because you know you must eat. You know the taste, but it is not delicious. You must eat because you are forced to eat, not

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* "Where" refers to where sitting *rupa* is found: in the whole position.

because you want to eat. If you can prevent *kilesa* like this very often, *panna* will occur very soon.

(Another day. 1st and 2nd monks)

AN: How is your understanding of the practice?

S: I feel my practice is better. I know the cause and the result and when obstacles arise I know how to remedy that.

AN: How do you remedy obstacles — or do they go away by themselves?

S: For example when observing sitting *rupa* and *samadhi* occurs, I know it — and I change to another position.

AN: If you don't change the position, will *samadhi* disappear?

S: Sometimes it will disappear, if I don't change the position.

AN: Has *nama-rupa* occured yet?

S: I have seen it sometimes.

AN: You have seen *nama-rupa* by *pariyatti,* or by practice? Are they the same or are they different?

S: I have seen by practice. Knowing by *pariyatti* and knowing by practice is different.

AN: You say seeing by *pariyatti* and practice is different. What is the difference?

S: It's different [practice] because it is feeling, not thinking.

AN: Which *rupa* have you seen more?

S: I have seen *rupa* in every position. But *nama*, I have seen *nama* seeing and *nama* hearing a lot, but not quite clear.

AN: You know by practicing. What is the method you use?

S: I have to *rusuthua* (see with awareness) what *rupa* or *nama* I am observing.

AN: Yes. That is the correct method, in order to have *rupa* and *nama* occur. And you have *rusuthua* until you get more experience. If you are just observing and you don't know what *rupa* or *nama*, you are going to see *rupa* and *nama* as the same — and *ghanasanna* [compactness] won't separate.

Rusuthua is the one that is working, but *rupa* and *nama* are the objects. So you have to *rusuthua* what *rupa* and *nama* you are observing very often. If you don't do that *nama* and *rupa* can't occur. If you do that correctly *nama* and *rupa* will occur and you will see each *rupa* and each *nama* as they are. If you have *rusuthua* always like this, another object (such as foong) can't come in. If you observe only *rupa* and *nama* (without knowing which) *rusuthua* is going to be weak and cannot prevent desire. When walking how do you observe?

S: When walking I observe walking *rupa* and also I observe the foot as it touches the floor.

AN: You observe walking *rupa* and you observe touching *rupa*. That is wrong. You are using two objects. Walking *rupa* is in *Kaya* and touching is in *Dhamma* [*Satipatthana* objects]. If you do this you cannot follow walking *rupa* and you will become absent-minded and *samadhi* will enter. You must observe only walking *rupa*.

S: Sometimes I would like to do more *samadhi*, because *samadhi* occurs very often — but sometimes I cannot do it. *Samadhi* makes me more concentrated.

AN: Why do you want *samadhi*?

S: I want to try it.

AN: Every moment when you are observing you have *samadhi* in *vipassana*. When foong occurs what are you observing?

S: I am observing *nama-foong*.

AN: Yes. You are right. When *foong* occurs you come back to observe sitting *rupa*, or another *rupa* you are observing. Don't wait until *foong* disappears to come back and observe *rupa*. Don't pay attention to the story of *foong*. You have to see it as *nama-foong*. The story of *foong* is *pannati* [conventional reality] not *paramattha* [ultimate reality; *sabhava*]. Foong is easy to see. If you know it, it is of good benefit for wisdom.

You come to practice *kamatthana*, so you can see the nature of *nama-rupa* in different ways. The *Tripitika* [Three Buddhist Scriptures] is not in another place, it is in yourself. We come to practice *vipassana;* other duties are not your concern. Your duty is to practice so that the Three Characteristics in *rupa* and *nama* will be revealed. But whether wisdom occurs or not is not your concern. The method that you use to reveal the Three Characteristics has to include *yoniso*. This is very important.

I would like you to know the difference between the knowing that occurs from *samadhi* and the knowing that occurs from wisdom. If that knowing is not *sabhava* as it is, then it is *samadhi*. Seeing is *samadhi*; *nama* seeing is *sabhava*. If you realize the *sabhava* as they are, that is normal [truth] and that is wisdom.

Both of you understand the practice and your practice is better. And both of you are in the present moment very often.

(Another day. 1st monk)

AN: Any obstacles in your practice?

S: Not that much. Only a little.

AN: What is it?

S: When *samadhi* is in, I feel dizzy.

AN: What posture is this in?

S: Some positions.

AN: If you know which position has more *samadhi*, don't observe that position. For example, when observing sitting *rupa*, if you slip out of this and just know sitting but don't know what is sitting, you have to follow where your *citta* [mind] is. Your mind is in *nama-samadhi* or is silent [no *nama* or *rupa*]. Or on another object. When you know where your mind is, that dizziness will disappear.

When you come to practice, do you know why you come to practice?

S: I come to see *rupa* and *nama*.

AN: Yes. You don't have to do anything. Just observe *rupa* and *nama*. It's like somebody gave you a baht and asked you to look at it, and see if it's O.K. It's the same with *rupa* and *nama*. You come to see if they are 'us', or an animal, or self, or *rupa* and *nama*. Practicing *vipassana* is to see *rupa* and *nama* — that you wrongly think is self. If you understand this, then you know why you come to practice.

(Another day. Second monk)

AN: When you have *foong*, how do you observe?

S: I feel uncomfortable.

AN: You feel uncomfortable, because you don't want your mind to have *foong*. As a matter of fact *nama-foong* shows the three characteristics more than any other *nama*. *Foong* is *paramattha*.* But you don't want to see it, do you?

S: Yes.

AN: You don't like what is *paramattha*? This is not right. You like peaceful. That peaceful is rising and falling away, just like *foong*. So why do you like peaceful better than *foong*?

Foong and *samadhi*, while opposites, have the same effect as objects. They are of good benefit to observe and have *vipassana* panna occur. You don't like *foong* because it makes you uncomfortable and because you like to feel peaceful.

Is *foong Ariya-Sacca* or not?

S: Yes, it is *Ariya-Sacca*.

AN: You know when *ariya-sacca* occurs, but you don't want to see it. You come to practice *vipassana kamatthana* in order to see *Ariya-Sacca* but you have the feeling that you don't like *foong*.

You have to know when you are eating — why you can eat and why you cannot [to cure suffering, not for pleasure]. The one who

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* Ultimate reality. The one characteristic common to all ultimate reality *(citta-cetasika, rupa and nibbana)* is not-self.

teaches *vipassana* has to know if a student is practicing right or wrong. For example when a student has too much *samadhi*, it can cause a strain on the mind, and the teacher must tell the student to stop practicing for a while. Do a little work. Get into the mundane world.

The mind of the practitioner is very important. If he is already somewhat unbalanced he will easily lose contact with reality or suffer from hallucinations. So the teacher has to ask the yogi when he comes to practice, where he has done *kammathana* (meditation exercises) before and whether he's experienced any mental problems.

That object that causes excess *samadhi*, don't use that object. If sitting position leads to too much *samadhi*, change to the other positions for awhile. You should select an object that you are less familiar with, because the objects you use too frequently [sitting *rupa*, for example] tend to create excess *samadhi*.

(Another day. Chinese Monk.)

AN: How is your practice?

S: When the weather is hot it makes me *foong*. But if the weather is cool I don't have *foong* that much.

AN: The weather can be the *paccaya* for *kilesa*. But hot weather is *Ariya-Sacca*. What do you have that makes you have *dukkha*? Because you have *the Five Khandas*, that's what causes *dukkha*. It's not the hot weather. If you have right *yoniso*, you're going to know hot is *rupa*, and hot is *paramattha* [ultimate reality] too. (Hot is *rupa* and *rupa* is *paramattha*). If you try to make hotness disappear and you cannot do it, you feel irritable. You have wrong *yoniso* — you think 'you' are hot, not *rupa*. The Lord Buddha said the Five *Khandas* are *dukkha* and *anatta* and there is no control over anything. If you know that, you will not feel irritable and like or dislike cannot occur and *kilesa* cannot get in.

Usually, if you don't have the present moment, *foong* is going to occur, but if you know that is *nama-foong* that is the present moment — and foong will stop at that time. But if you observe in order to make *foong* disappear, that is not right. In the present moment there is *samadhi* too, and that's why *foong* cannot occur. If you are in the present moment only briefly, however, you will have a lot of *foong*.

I would like you to notice that the mind that is in the present moment and the mind that is not in the present moment are different — and how they are different. If you know when *citta* [mind] is not in the present moment, then you can come back to the present moment.

The principal thing is, when *foong* occurs, don't forget to

observe it. There is *foong* in every position. When *foong* occurs in walking, with *rusuthua* you come back to walking *rupa*. Right now you don't have much experience, so you have to practice until you get more experience. Even though you understand the practice, you have to practice until you get more experience. How about the *nimitta*? Do you still have *nimitta*?

S: No *nimitta*. But I have more *foong*.

AN: You have more *foong*, because you have only a little present moment. If you have more present moment you have less *foong*. If you have foong you have no *nimitta*. If you have *nimitta* you have no *foong*. *Foong* has good benefit as an object in *vipassana kammathanna* because it is *Dhammanupassana Satipatthana* [Dhamma in the Four Foundations]. But it is not *Kayanupassana Satipatthana* [Body]. *Nimitta* cannot be used as an object in *vipassana*. *Nimitta* can only be used for *Samattha* (tranquility meditation). So the two have different benefits.

S: When *foong* occurs, I try to pull it back to observing sitting *rupa*, but it cannot come back. Sometimes I have *foong* very long.

AN: Don't fight with *foong* — because it's *sabhava dhamma*, and this is natural. You cannot control it. You have the wrong idea that *foong* is not *dhamma*, so you don't like foong. When you realize *foong*, it means that you have seen *dhamma*. And you know *foong* is *nama*.

(Another day. 1st monk)

S: In the last two or three days, I think I observe *nama* and *rupa* better.

AN: You say you observe *nama* and *rupa* better. Which object do you have in the present moment?

S: *Foong* is reduced, and I observe more *rupa* than *nama*. Not just thinking. I feel it is sitting *rupa*, lying *rupa*. When I am in that posture I know it is *rupa*. The feeling is different from what I had before.

AN: This is *kusala* (skillful). So you should try and maintain this. *Sammapadhana* (Four Great Efforts) is the second of the *Bodhipakkhiyadhamma* (37 Enlightenment Elements). That is the *dhamma* that will help you reach *maggacitta* and *phalacitta* (realize the Four Noble Truths)*. If you are observing sitting rupa and lying *rupa* and then in a while they become less clear, then you must stop observing for a little while. Then, start observing again.

S: Sometimes there is something that makes me feel afraid when I am observing. And so I can't see *rupa* and *nama* very clearly.

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* See Bodhipakkhiyadhamma, Section 1.3 and *maggacitta* and *phalacitta*, Section 1.2, and Section 3.1 (12th yana).

AN: You feel frightened or you feel afraid, and you can't see *nama* and *rupa* very clear, because you have less *rusuthua*. So try to have more *rusuthua* and you will be less frightened. If you see *rupa* and *nama* very clear with good *rusuthua*, you won't feel frightened.

(Second Monk)

AN: How is your practice?

S: Before I had more *foong*, but right now I understand the practice better — and so I dream about giving a speech to my cousin — or the people.

AN: You have *foong* because you are out of the present moment. Do you know why you are out of the present moment? Because you think you are going to do something *kusula* [meritorious] such as giving a speech or teaching. And what do you do to make *foong* disappear?

S: It just disappears by itself. At that time I am observing lying *rupa*.

AN: If you observe that *rupa* longer, you are going to see the truth of that *rupa* very clearly. If you observe that *rupa* a little, you will see a little truth, too. The more you observe *rupa* the more you will see *rupa* and more clearly, but if you observe too long it's going to cause you to have less *rusuthua*. When you get like that you have to stop a while and then start to observe with more *rusuthua* again.

S: Sometimes when I'm observing *rupa* I feel like I would like to cry.

AN: You feel like that. Do you know why? You have to know why you feel like that. For example, when you see a corpse, you have a certain feeling. Or if you see a beautiful person you have a certain feeling. You have to try to know why that feeling occurs. But often you don't know why. The solution is that you have to have *rusuthua* very clear, and *rusuthua* what you are doing, and know when that action occurs [crying], and why it appears. It appears because the object is changed — you have no present moment. If you know the cause you will know why you have to cry. Both of you [first and second monks] have similar problems, but the same cause (weak *rusuthua*). You have seen *rupa* and *nama* as insubstantial, and one of you is afraid, and the other wants to cry. The practice of both of you is a little bit better, though.

That *dhamma* that is without *rupa* and *nama* is nothing. When you come to practice, it is to see the *dhamma* that it is not we that sits, not us. The way we practice is to observe only sitting *rupa* and if you observe only sitting position and you don't know what is sitting, it means that you don't see *dhamma* and you don't realize *dhamma*. When you realize *dhamma* it means that you have seen what is *rupa* and what is *nama*. There are so many *dhamma* and they come from

rupa and *nama*. If you don't have *rupa* and *nama* that means your *citta* [mind] is not in *Satipatthana*.

S: How can I prevent desire from getting in when I practice?

AN: *Nama* and *rupa* does not occur from desire. Even if you don't have desire you still have *rupa* and *nama*. For example, when hearing occurs, that is not our desire. So we use that hearing to make *panna* occur. That *panna* is, you know that it is *nama* hearing. If *rupa* and *nama* occur because of your desire, because you make it occur, that is not right. So when you change the position, you have to know the reason. Even if you don't want to change, you must change. So that will prevent desire. When there is no *kilesa, panna* will occur.

(Another day. 1st monk)

AN: How is your practice since we last talked?

S: For two or three days I have had fever and stomach-ache, every day. So my practice is not continuous.

AN: You have more *dukkha-vedana* — stomach-ache, fever. Is stomach-ache *dhamma* or not?

S: It is *dukkha-vedana*.

AN: You know what is *dhamma*, but you don't have *yoniso*, so you don't see *dhamma*. *Dhamma* is occuring all the time — *dhamma* is showing the characteristics of *anatta*, no control, because it is not 'we'. If it were 'we', we could control [*nama-rupa*] and have no sickness. Five *Khandas* can get sick — but if you have *yoniso* you will know everybody can get sick, even the Lord Buddha. The Lord Buddha realized the *dhamma* that the Five Khandas are birth, old age, sickness and death, and this gave him the wisdom that saw *dukkha*, so he could end suffering.

(Second monk)

AN: How is your practice?

S: My practice is better.

AN: You say it's better. Are you afraid of being out of the present moment?

S: I don't want to be out of the present moment.

AN: That is not right. To be afraid to leave the present moment is not right. Or you want to see more *rupa* and *nama*. That is not right. You have to be like watching a play — not directing it. If you are afraid of falling out of the present moment, the *kilesa* that is *atta* will be in. Because you think you are in control.

Majjhima-patipada is not easy to follow when practicing. If your practice is not right you are not in the present moment, and you will

have *kilesa* always in your mind. When you eat you have to eat with wisdom — the wisdom that says eating is to cure suffering — the suffering that is hunger — and in order to keep the body alive, so you can practice to end suffering. Even if you don't want to eat, you have to eat [because he is a monk who must eat before 12 noon].

A very important part of *vipassana panna* is *yoniso*. If you have right *yoniso* it is wisdom. You come to do *kammathana* only in order to end suffering. If you eat with *kilesa*, you eat to stay in *samsara-vata* (round of births). So you have to eat to end suffering, walk to end suffering, sit to end suffering, lie to end suffering — all to end suffering. We have been in the grip of *kilesa* for a long, long time. *Kilesa* forces you to do this and that. Any object that occurs always has *kilesa* — 'we' see 'we' hear, 'we' are hungry. So even if you come to practice *vipassana kammathana* you are not free of *kilesa*. *Kilesa* follows you everywhere. Only if you have right *yoniso*, can *kilesa* be prevented. So *kilesa* is weakened when we have right *yoniso*. When *kilesa* is weakened, *panna* can be very strong, and that *panna* will destroy *kilesa*. So when you do anything, even change the position, you have to know the right cause. When you know the right cause very often, that will bring *vipassana* wisdom.

(1st monk)

AN: How is your practice?

S: This time I don't feel enjoyable.

AN: When *sati* is better, only a little *kilesa* can get in, and that makes the mind unenjoyable. This is a good benefit of *vipassana*. Like a fish in the water. They feel happy when they are in the water. But when they are put on the ground they suffer. So it's the same with the mind. When the mind has no *kilesa* to cover up suffering it is unhappy.

You say that your practice is better. How about *dukkha*? Do you still have *dukkha*?

S: Yes, I always have *dukkha vedana* in every position. But it is not very clear.

AN: You have to always change the position but you don't see *dukkha* because you don't always observe and *dukkha* cannot be realized. Everybody knows *dukkha* exists but they don't always see it. The minor [interim] postures — are you observing them?

S: Yes. Sometimes.

AN: You have to notice raising your arm, bending it in and stretching it forth. Or walking to the bathroom. You have to know why you have to do this. It's not for curing suffering in the positions, but to cure other types of suffering — such as hunger, going to the toilet, etc.

(Second monk)

AN: And how about you? How is your practice?

S: My practice is better.

AN: What do you mean by better?

S: It means I can follow *nama-rupa* and it's clearer than before.

AN: You mean you are in the present moment. You get more present moment. So you can see that the practice of *vipassana* is very difficult. And you have to be a long time, many days, in the present moment, until the *citta* is in *majjhima-patipada* — no like or dislike. If you did *samattha*, you would have to observe only one object very long; *citta* would have very strong power, but practicing *vipassana* and being in the real present moment, with no *kilesa*, that is not easy. *Kilesa* has such control over us that we are like a pickle that has been in brine a long time. It is sour all the way through. Preventing *kilesa* from entering the feelings, is not easy. You have to understand, and you have to have right *yoniso*. I want you to notice the reason you have this feeling [of being in the present moment] and how you can get the *citta* that has no *kilesa*. And if you know this, then you can prevent *kilesa* and be in the present moment so long — you are going to end suffering.

In the Buddha's time, the Lord Buddha taught *dhamma*, and the monks listened and understood the reason that he gave. And they could direct their *citta* in the right way, that when the Lord Buddha finished teaching, they were enlightened. Because they understood what he said.

Practicing *vipassana* is very difficult. The Lord Buddha when he was first enlightened felt despair about teaching anybody what he had learned, because it was so difficult. More difficult than any other task. All of us are in the grip of *moha* very tightly; everything we do, *moha* is in control.

You have been practicing almost three months. You understand the practice better. It means you know how to train your *citta* in the right way. But sometimes, you stray out of the right way.

S: Sometimes my *citta* is in the wrong way.

AN: You have to be careful; don't let your *citta* get into the *paccaya* [aiding condition] of *kilesa* and weak wisdom. Your *sati-sampajanna* [rusuthua] is not too strong. When you are observing, *rusuthua* is weak. When *rusuthua* is weak *samadhi* can come in and make *rusuthua* weaker. When *kilesa* comes in, can you see it, notice it?

S: Yes.

AN: When *kilesa* is out, *panna*, can see the truth. Don't pay attention to *panna*. Your duty is only to prevent *kilesa* from getting in. Your duty

is just to study in order to understand the practice and have right *yoniso* in order to prevent *kilesa*. But whether *panna* occurs or not is not your duty. And you have to always *rusuthua* what *rupa* or *nama* you are observing.

(Another day. First Monk)

AN: Have you seen *dhamma* yet?
S: Yes. I have seen *dhamma.*
AN: What *dhamma* have you seen.
S: I have seen *dukkha vedana.*
AN: When *foong* occurs do you know it is *dhamma.*
S: Yes. Foong is *dhamma.*
AN: *Dhamma* occurs all day, all night. If you know *dhamma,* you are going to see dhamma all day and all night. But if you would like to find *dhamma* you cannot see it, because *kilesa* that wants to see *dhamma* hides *panna.* If you don't want to see it you may see it. To see *dhamma* you have to be in the present moment. *Dhamma* exists in every minute, every breath you take. You say that you have seen *dukkha vedana.* What do you mean when you say *dukkha vedana* is *dhamma*?
S: *Dukkha vedana* is *nama**.
AN: *Nama-rupa* that you have seen, is it not clear?
S: Sometimes it's clear.
AN: *Rupa* is clear more, or *nama* is clear more?
S: *Nama-foong* is clear. Four positions *(rupa)* is clear sometimes.
AN: Which *rupa* have you seen that is clear?
S: Sitting *rupa* and walking *rupa.*
AN: Are you observing *nama* seeing and *nama* hearing?
S: No.
AN: Why don't you see it? Because you don't observe it? When a noise occurs are you annoyed?
S: No. But before I was annoyed very much.
AN: When you are hearing, is it with *pannatti* (conventional reality)?
S: Sometimes.
AN: When you hear with *pannatti* do you know it or not?
S: Sometimes I know the story [relate to the sound instead of *nama* hearing].
AN: Do you know when *pannatti* is in, why it is in? Because you are not observing *nama* hearing. If *pannatti* is in, you will lose the present

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* In this practice, *vedana* in the positions is *rupa.* The monk here is referring to *nama* knowing *rupa* is suffering.

moment. *Pannatti* is the *dhamma* that has no Three Characteristics. How do you feel about your practice? Is it better?

S: Yes, it is better.

AN: Do you still have like or dislike?

S: Yes. Sometimes.

AN: Which sense door do you dislike?

S: By ear.

AN: You don't like loud noise? You cannot observe it?

S: I observe it. But I cannot follow it. I just know the story. By *pannatti.*

AN: You can observe as much as possible. As much as your *sati-sampajanna* are capable of. You want to see another object (besides *nama* hearing). So when a loud noise occurs you get annoyed.

S: In the four postures, sometimes I get annoyed. For example, when lying I turn over to another side and forget to *yoniso.* And this makes me annoyed.

AN: You get annoyed, because you have to change the lying position very often. So *dukkha vedana* becomes the *paccaya* for *dohsa.* If you have right *yoniso,* you won't be annoyed.

S: Sometimes I feel depressed and I don't know why.

AN: There are two kinds of depressions: because of *dohsa* and because of *panna. Dohsa* brings depression because you practice a long time and haven't seen *rupa. Panna* brings depression because you see *rupa* and *nama* are insubstantial — impermanent, suffering, and without self. Sometimes you are observing foong and you know it's *nama* foong, and you repeat it again and again. It's like trying to tell a child what to do and he doesn't believe you. *Foong* is like that. You have no control. And knowing this will bring *panna.*

(Second Monk)

S: When I first came to practice, and I understood the practice I had many hopes and plans — but now I feel a failure.

AN: What plans?

S: I thought I was going to write a book, teach *vipassana,* give speeches to tell the people about right practice and so forth.

AN: To think about giving a speech, or not to think about it — which is better?

S: Don't think is better.

AN: The way you think like that is not right for *Satipatthana.* Your *citta* is not in the right object for *Satipatthana* — even though these things are *kusula. Foong* is *kilesa* — that takes you out of the present moment.

Are you depressed about practicing *vipassana* or not?

S: Last week I felt hopeless. But right now I feel nothing. And sometimes I feel hopeless.

AN: What do you mean by hopeless?

S: Hopeless about practicing. Vipassana is very difficult.

AN: You feel hopeless, because you don't quite understand the practice. But it's not out of your capability. That's why the Lord Buddha had to cultivate perfection *(parami)* for many lives. The practice is very difficult. That's why it is special. Even if you don't have enlightenment in this life, you will develop the *paccaya* (causes that create wisdom) for the next life. Even a subject in the mundane world that is easier than *vipassana*, you have to study for many years. But *dhamma* is more difficult than mundane studies. You should continue practicing. Even if you cannot get what you want, you should cultivate your *paramitas*, cultivate your perfection for the next life. That is your duty *(dhura)* as a monk. That is *vipassana-dhura*. The Lord Buddha left everything in order to get *Bodhi-nana* (Buddha's wisdom). When he become enlightened, he taught us. He worked hard to reach enlightenment. Because he taught us, we don't have to work so hard. We just follow his practice. When you come to practice, you will gain the benefit of *sila, samadhi* and *panna*. When you are here you will have *foong*, but that's no loss — that's the same as at home. But when you are home, you will have no *sila, samadhi* and *panna* in the Eight-Fold Path. So you gain by practicing, even if you gain just a little. You can see *dhamma* or not — it's just to make *paramita* for yourself. You say it is very difficult. That's good. That will make you have more earnestness.

The Lord Buddha said that in order for the student to understand the practice correctly, he has to have a teacher who teaches in the right way, and who has seen *sabhava dhamma*. The student has to be able to understand what the teacher teaches, too. The practice will help you understand the theory. When you practice and then you study theory, you will understand *sabhava dhamma* better.

(Another day. Chinese Monk)

AN: How is your practice?

S: I try to put my mind in the Middle Way.

AN: How you do that?

S: When dislike occurs, I try to see the earth element.

AN: You see the earth element. How do you do this and what do you do?

S: I just think "Earth element, earth element..." and dislike disappears.

AN: If you think, you are going to lose the present moment. For example,

when hearing occurs, *sati-sampajanna* observes that *nama* is hearing. So like and dislike cannot occur. So your mind is automatically in the Middle way; you don't have to do anything.

S: Sometimes I feel my mind is very clear, but why I don't know — I see a skeleton.

AN: How do you feel about this?

S: I wonder why the skeleton is like this, and after a little while the *citta* (mind) changes to a coffin. After that to a rotten corpse. After that I had a bad smell and I vomited.

AN: Do you know the way you do that is not right?

S: I don't know why I am like that.

AN: How long have you been vomiting?

S: Half a day. After lunch until 6 pm.

AN: During that time do you still have a bad smell?

S: Yes.

AN: What you have seen, is it true or not? This is *nimitta.* The power of *samadhi* makes you see this. *Nimitta* is *dhamma.* It occurs from excess *samadhi.* And this can cause you to have mental aberrations. It takes you away from the truth. When you have stopped vomiting, can you see that this is not right?

S: I know that this is no good.

AN: You have been practicing *Vipassana kammathana* for many days. You should not let your mind go like this. How do you make that corpse *(nimitta)* disappear?

S: It just disappears by itself. It takes a long time, and then it disappears.

AN: *Samadhi* has power *(iddhi)* that is stronger than the mind, and can drive you out of *vipassana* practice.

S: As a matter of fact, I don't want to have *samadhi.*

AN: When doing *samattha,* even if you have strong perseverance, you may not be able to get *samadhi.* But if you do *vipassana, samadhi* will get in and make you lose *Vipassana panna.* Do you want to see that again *(nimitta)*?

S: No. It has a bad smell. But I don't know why I see it. My mind is very clear.

AN: Your mind is very clear, that is *samadhi. Samadhi* makes you feel satisfied, makes you feel happy. That is *vipallasa* [perversity of perception]. If the mind is clear and has no *kilesa,* like and dislike cannot occur.

(First and Second Monk)

AN: You have some visitors that come to see you very often. You should

not let anybody come to visit you during this time, because that will weaken your self-restraint *(indriyasamvara-sila)*. With visitors, even if you don't want to talk, you will have to talk.

The way to practice is you have to observe the *nama* and *rupa* that occurs at that moment. If *nama-rupa* haven't occurred, the wrong view that thinks it is 'we' still exists, and you cannot take the wrong view that thinks it is 'we' out.

Love and anger occur and disappear. But you don't know what is love and what is anger. And when you don't know, you say 'you love' or 'you are angry'. When you don't know, you can't take the 'you' out of love and anger. So when you come to practice you cannot be away from *nama* and *rupa*; and you have to know what *rupa* and what *nama*. You say you have seen *dukkha*, that is right. But the wrong view that 'you' feels *dukkha* still exists. You know why? Because you have no *yoniso*. So you miss this important thing, because you don't observe *rupa* or *nama*.

Feeling and thinking [verbalizing] are different. You know about this. So don't mix them.

The important thing is you have to know the reason. You have to do this with right *yoniso*. For example, in the Anuruddha Sutta, Anuruddha asked Sariputta why, even though he had the divine eye that can see the whole universe *(dibba-cakkha)*, his perseverance was good, *sati* was strong — why he could not get rid of the *asavas* (mental intoxications). So Sariputta answered that the way Anuruddha could see the whole universe is *mana* (conceit, pride) and this *mana* is the object of *kilesa* and *kilesa* can get in. The way he thinks his perseverance and *sati* are strong is *uddhacca* (restlessness). And the way he is concerned about not getting rid of the *asavas* is remorse *(kukkuca)*. So Sariputta said you must get rid of these feelings.

So, *kilesa* is very subtle. You have to have right *yoniso-manasikara*. So your duty is to continue practicing. Whether you have success or not is not important. You come to practice to destroy the thing that hides the truth. So you have to understand the way to destroy those things that hide the truth. Even Anaruddha with his super-knowledge still had *kilesa*. These days we are lucky because we don't have to do the *jhanas* first or reach states of super-power first. We can take *lobha, dohsa* and *moha* and use it to practice *vipassana (cittanupassana)*. If you have to do *jhanas* first, it is very difficult — because you have to do it two times (reach *jhana*, then switch to *Vipassana*), and this take a lot of time. Now you can practice only one time and get rid of *kilesa*.

(Chinese Monk)

AN: Do you understand that the object of *Samattha* and *Vipassana* are different? Are they different or the same?

S: No. They are not the same.

AN: Why are they not the same? Do you think the objects of *Vipassana* and *Samattha* are different?

S: *Samattha* makes the mind tranquil.

AN: That is not important. But the objects that you observe, are they the same or different?

S: I don't observe like that.

AN: You don't observe like that? What do you do? *Samattha* and *Vipassana* are not the same. *Vipassana* has to have *nama-rupa* as an object. It's not like you repeat "Buddho" or "Arahant", over and over. Repeating them over and over.

S: I understand. Practicing *vipassana* is not verbalizing like that.

AN: If you are thinking [verbalizing] you don't have a chance to see the truth. Because there is no *rupa* and *nama* as an object. *Vipassana* has to have something that exists, in order to see the truth.

S: When I observe sitting *rupa*, lying *rupa*, *citta* is going out, going in very quick. It's not in sitting *rupa*, lying *rupa*.

AN: When this happens do you feel it is the wrong practice?

S: Yes.

AN: You think practice is wrong because you don't want your *citta* going in and out?

S: Yes. When I observe *citta* going this way or that way, I pull it to come back to sitting *rupa*, lying *rupa*. But it won't stay. It's going in and out very quick.

AN: Why do you have to pull it in?

S: If I don't pull it in, it's gone for a long time.

AN: You want to be the controller, and pull the mind back, and not let it go in and out. And the way that you have tried to keep *citta* from going in and out, that is wrong, and your practice is wrong. But that is the truth, and that is *sabhava-dhamma*. Because *citta* is always going in and out very quick, like this. You want it to stay, but it is not in your control. This is the *sabhava* of *citta*. Nobody can control *citta* — it is not in anybody's power, because it's not self.

Citta that goes in and out quickly is *dhamma*, but you don't like *dhamma*. You come to practice but when *dhamma* occurs you don't like it. You have seen *dhamma* but you don't like it. Just observe that *citta* that goes in and out. Don't try to control it or want it to stay. Just observe it. But you have to know that *foong* is *nama*. If you don't know that it is *nama-foong* you will dislike it.

Everybody should have more self-restraint *(indriya-samvarasila)*. It's like planting a tree: you have to clear the grass away, otherwise the grass will keep the new tree from getting started. So, self-restraint is like preparing soil before planting. It will make your practice better. Talking causes you to lose self-restraint. When you practice *vipassana-kammathana,* if you talk, it will take you out of the present moment.

(Another day. Laywoman)

AN: You have been practicing almost the whole month. How is your practice? How many days do you have left?

S: A few days to the end of the month.

AN: So you cannot stay a little longer?

S: No. I must get back home.

AN: So you cannot stay. How is your practice since we last talked?

S: Yesterday, I saw everything as *dukkha.*

AN: What *dukkha* have you seen?

S: When I observed lying *rupa,* it looked like a dead person. I was afraid. So I went outside and walked and then sat. I saw everything as *dukkha.* Even blinking the eye, swallowing saliva — I felt *dukkha.* So I walked some more. And I know I understand the practice now. So I can go to another place to practice. I don't have to depend on anybody to teach me. So I thought how fortunate it was to meet Aachan [Naeb] and because of Aachan I have seen *dhamma,* and so I cried.

AN: How about to day? Have you seen *dukkha* like yesterday?

S: Today is normal. That *dukkha* disappeared.

AN: Do you know why that *dukkha* disappeared?

S: In the afternoon I had a visitor and we talked about *dukkha* I have seen, and another *dhamma.*

AN: This leads to *foong* [talking to visitor]. *Foong* makes you stop observing *nama* and *rupa.* You are out of *vipassana.* Today you feel normal, because *kilesa* is in. *Dukkha* that you saw disappeared. This is because you lack *rusuthua,* and you have no *rupa-nama* as an object. Do you know this is wrong practice?

S: Yes.

(1st Monk)

AN: You say that your practice is better. How is it better?

S: I don't have much *foong* and I can follow the present moment.

AN: What is the present moment?

S: *Nama* that *foongs* is the present moment. But the story of *foong* is

pannatti (conventional reality).

AN: If you know the story, you lose the present moment. If you have *foong* very often, the present moment is not strong. You cannot observe *nama-rupa* as it occurs. So you should try to have more present moment. But don't be afraid to lose the present moment. It's like crossing a stream on a piece of bamboo. If you become afraid, you can lose your balance and fall over.

Most people, from the time they were born, have never seen the present moment. Because *citta* always seeks *kilesa* as an object. *Citta* see everything through self. When you come to practice you have to prevent *kilesa* and then you can see the present moment.

(Second Monk)

AN: When you practice better, do you feel "like"? When your practice is not good do you feel "dislike"? This feeling is wrong. You say that your practice is better. How is it better?

S: I can follow the present moment easier than before.

AN: You have to know the reason why you are in the present moment some days and why you are not the other days. You have to know the cause. Otherwise your practice will take too long a time. If you know the cause, even if you are out of the present moment, you can come back easily. You have to try to notice this.

You should observe the minor positions, too. There are seven groups of minor positions:

1) Stepping back.
2) Turning the head left or right.
3) Bending in the arm and stretching it forth.
4) Putting on the *civara* (outer robe), *sanghati* (robe folded over shoulder) and alms bowl.
5) Eating, drinking, chewing and licking (the fingers).
6) Going to the toilet (bowel movement) and urinating.
7) Walking; standing, sitting, lying (to do tasks, etc.; not to cure suffering); almost sleeping, waking, talking, and remaining silent.

There are more minor positions than major. And knowing the cause of them is more difficult to see than the four major postures. When you practice long enough to understand the four positions, you should then add in the minor positions.

Dhamma is not a man, not a woman, not self — it is just the truth. If you don't understand this, your *citta* is going to find another *dhamma* outside you. You don't have to find *dhamma* from another place. *Dhamma* is in yourself. You have to observe the *nama-rupa*

that occurs at that time. Even if you move your bowels or urinate, or take a bath, that is *dhamma.*

If you are not in the present moment, *kilesa* can get in.

No *dhamma* is in control of anybody. It is *anatta.* So you have to have right *yoniso,* and you will see *dhamma. Foong* is *ariya-sacca. Foong* is impermanent. Foong is *dukkha-sacca.*

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AACHAN NAEB MAHANIRANONDA was born on January 31, 2440 BE (1897 AD). Her father was Phya Suttayanugun, then Governor of Kanchanaburi Province, and her mother Khunying Plag. In 2474 BE (1931 AD), at the age of 34, she had an experience that changed her life. In looking at an object she suddenly saw the true nature *(sabhava)* of seeing. In the present moment, she realized that it was not her that saw — no self. This convinced her that the only way to get rid of *kilesa* and end suffering is to be in the present moment.

At this time she had neither *dhamma* learning nor *Vipassana* practice experience. She then searched for someone who could teach her *Vipassana-kammathana*. She found a Burmese monk, Pathunta U Vilasa, of Wat Prag in Bangkok — and began practice in 2475 BE. After four months she was successful. She then studied *Abbhidhamma* and became a leading expert in Buddhist Philosophy. She was the first one to bring the teaching of *Abbhidhamma* to Thailand. For thirty years she taught *Vipassana* practice in many centers, including Boonkanjanaram, in Chonburi Province. Aachan Naeb died on December 6, 2526 (1983) at the age of 86, and was cremated in ceremony at Wat Mongkut in Bangkok. △

BOONKANJANARAM MEDITATION CENTER is located near Pattaya city in Chonburi Province. It was established in 2506 BE (1963) by Mr. Boon Charoenchai, who was at that time Minister of Industry in the Thai Government.

In March 2507 BE (1964), the first students began to arrive. Aachan Naeb served as the head teacher. Boonkanjanaram was established as a juristic entity (non-profit foundation), in 2510 BE (1967). Aachan Naeb taught here until 2522 BE (1979), when she retired because of old age. Since that time the head teacher has been a monk. All of the monks teaching here have been students of Aachan Naeb. △