

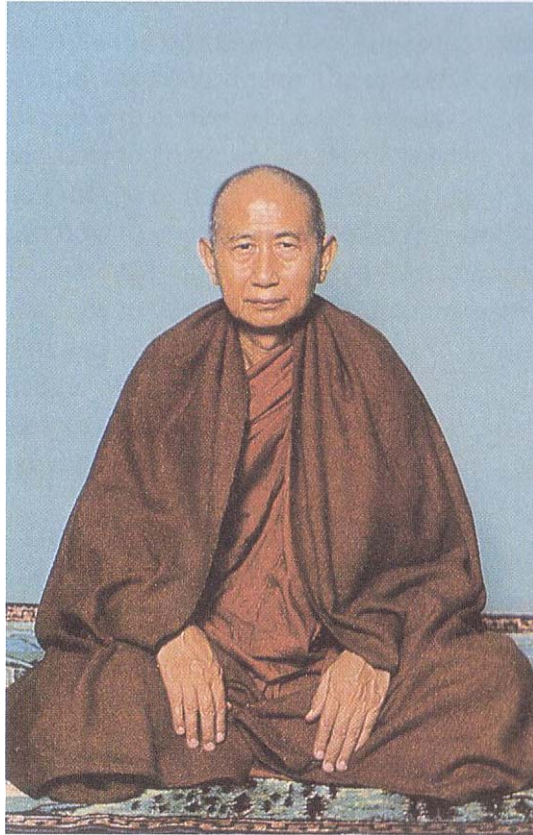
THE NINE ESSENTIAL FACTORS  
WHICH STRENGTHEN  
THE INDRIYA OF A VIPASSANĀ YOGI

by

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THE VENERABLE SAYĀDAW ASHIN KUṆḌALĀBHIVAṂSA  
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## BIOGRAPHY OF THE VENERABLE SAYĀDAW ASHIN KUṄḌALĀBHIVAMSA

The Sayādaw was born in 1921 at Winkadat village in Bago division, Myanmar. He joined the Order of the Buddhist Clergy at the age of ten as a novice sāmaṇera and received his higher ordination at the age of twenty. He studied at various learning monasteries, amongst which were the two well known Shwe-hinthā forest monastery and the Medini forest monastery.

Holding Dhammācariya Diplomas from three separate institutions, the Sayādaw taught the Buddhist Canon to student monks at Kyauk-kone Medini forest monastery for over twenty years. Later on, he moved to Mahāsi Sāsana Yeiktha, where he practised satipaṭṭhāna vipassanā meditation and served for sometime as one of the chief meditation teachers (nāyaka kammaṭṭhānācariya) under the guidance of the late Venerable Mahāsi Sayādaw.

He founded “the Saddhammaramsi Meditation Center” in 1979, and he is serving as the presiding sayādaw ever since. There now exist five branch centers affiliated to Saddhammaramsi meditation center. He is also a patron of the Mahāsi SāsanaYeiktha at present (Mahāsi nāyaka sayādaw).

Agga Mahā Kammaṭṭhānācariya – title was conferred on him by the State in 1998.

Sayādaw is a prolific writer and has authored many Dhamma Treaties. The Sayādaw has been traveling extensively to many places in Asia, United Kingdom, Europe, North America and Australia upon the invitations by the devotees, to conduct meditation retreats and to deliver dhamma discourses.



## PREFACE

This book is the translation of the dhamma talks given to the yogis during their ten days vipassanā meditation retreat in the Saddhammaramsi meditation center. The subject is on the nine essential factors which strengthen the indriya of the meditating yogi.

Nowadays, many people are interested in vipassanā meditation, and so go for retreats in the respective meditation centers. Some take long leaves from work to practise so as to achieve as high an understanding of the noble dhamma as possible. There are some who, despite their persistence and perseverance over a long period, cannot perceive dhamma to their satisfaction. After several attempts, these yogis feel disappointed and discouraged in their pursuit.

Those yogis who find dhamma significantly within a short period of meditation time, are those who experienced a fair balance of the five strong indriyas arising in their santāna. There are nine factors that strengthen the indriya of yogis. Many people realise and report to the Sayādaw of the help they get from the Sayādaw's indriya instructions. These instructions of the Sayādaw explain the nine factors that strengthen the indriya of the meditating yogis.

When they follow and practise respectfully these instructions, and find dhamma quickly, they feel sad for the lost time of their meditations which were done without these indriya instructions.

This book is published so that all yogis may benefit from these indriya instructions.





## CHAPTER 1. VIPASSANĀ BHĀVANĀ

### Vipassanā Meditation

Human life is filled with manifold affairs such as the affair of daily living, the affair of social interaction, the affair of the country etc. Compared to the lives of celestial devā, or brahma ; the human life-span is incredibly short also. A hundred years in human world is just one and a half hours in the world of Paranimmita Vasavatti celestial devas.

Although there are too much affairs in too short a life-span, human life offers the best opportunities to cultivate and obtain all various kusala pāramitās (perfections concerning merits) so as to reach the bliss of Nibbāna, where all dukkha (sufferings) are extinguished. All Buddhas, Paccekabuddhas (silent Buddhas), arahantās who had reached Nibbāna, had fulfilled all kusala pāramitās and entered Nibbāna in this human world.

Therefore having obtained the “difficult to obtain” - human life, it is essential to make use of all available time in the most beneficial manner. The most beneficial occupation to make use of your available time is to practise satipaṭṭhāna vipassanā meditation. Practising satipaṭṭhāna vipassanā meditation is in fact the best way to bring best reward for the use of your available time.

By doing one simple job of noting (from the verb “note” – to be aware of something, “noting” – the act of being aware of something), the satipaṭṭhāna vipassanā meditation will, on one hand, bring the result of having extinguished the kilesa (defilements) such as lobha, dosa, moha etc, which have always been driving you towards the four apāyā bhūmis (four woeful states) and hence the sufferings of apāyā regions. On the other hand, it will simultaneously accomplish the maturity of the samādhi (concentration), and ñāṇa (insight, wisdom) which will take you to the noblest, the highest wealth called Nibbāna. Therefore while in the life of a human being, one should strive to practise the satipaṭṭhāna vipassanā meditation which brings out the most beneficial reward for oneself.

It is a certainty that by practising satipaṭṭhāna vipassanā meditation one will finally reach the magga ñāṇa and phala ñāṇa which are the states of having escaped the apāyā saṃsāra and hence the sufferings in apāyā regions. All the wishings for the wealth called Nibbāna that we have made whenever doing meritorious deeds, will certainly be achieved too. There is no other practice except the satipaṭṭhāna vipassanā meditation that brings you to magga, phala, and Nibbāna. Therefore while in the life of a human being, it should be his first priority to practise the satipaṭṭhāna vipassanā meditation.

Practising satipaṭṭhāna vipassanā meditation means to note to find the true nature of the fast changes of the rūpa-dhamma (material composition), and the nāma-dhamma (mental factors) in one's khandha (aggregates) as they really are. There are four dhammas that one needs to use in his noting, so as to know the true nature of the fast changes in the rūpa-dhamma, nāma-dhamma as they really are. They are:

- (1) Kāyanupassanā satipaṭṭhāna -- to note to know whenever the bodily phenomena arises
- (2) Vedanāupassanā satipaṭṭhāna -- to note to know the three types of vedanā (sensations)

- (3) Cittānupassanā satipaṭṭhāna -- to note to know all manners of mental processes or consciousness
- (4) Dhammānupassanā satipaṭṭhāna -- to note to know the rest of all phenomena not found in the above three categories (mind objects)

### **How to note the kāya - Kāyanupassanā Satipaṭṭhāna**

How to note the kāya (body) means -

to note to know whenever bodily behaviour (phenomenon) arises, ie. to know the true nature of all manners of bodily behaviours as they really are.

The manners of bodily behaviours are as follows:

- (1) the manner of walking
- (2) the manner of standing
- (3) the manner of sitting
- (4) the manner of standing up
- (5) the manner of bending, as well as stretching of hands and legs.

In the early phase of meditation, it is not possible to note to know all bodily behaviours. By using the sitting posture, will help to quiet the mind. After having acquired mental tranquillity by meditating in sitting posture, it becomes possible to note all bodily behaviours by and by.

When meditating in sitting posture, it is advisable to use a long-lasting sitting posture either in cross-legged posture or on the folded knees. The back of the body must be kept straight at all times, so also the head. The noting mind should be focused at the abdomen.

When the air is breathed in, the gradual step by step arising (inflation) of the abdomen must be noted. The meditator must dissociate his noting from the form and feature (paññatti) of the abdomen as much as he can. He must concentrate to know as much as possible the gathering rigidity, the sense of support (paramattha) of the abdomen. He notes that it “arises”.

When the air is breathed out, the gradual step by step falling (deflation) of the abdomen must be noted. The meditator must dissociate his noting from the form and feature (paññatti) of the abdomen as much as he can. He must concentrate to know as much as possible the decreasing sense of support, the step by step movement (paramattha) of the abdomen. He notes that it “falls”.

If the rise and fall of abdomen is not distinct to him, he should change to note “sitting, touching”.

When noting “sitting”, starting from the head downwards, as though enveloping it till reaching the bottom part of the body, in that direction he notes one move followed by another move. The forms and features of head, body, arms, legs (paññatti) must not be included in his noting. The sense of rigidity (paramattha) is to be noted as much as possible.

When noting “touching”, the shapes and features of his bottom part, the legs (that are touching) are not to be noted. The sense of hardness, the sense of stretch (paramattha) is to be noted with concentration as much as possible.

Although he can note the “rise and fall”, if he finds that the mind is wandering to other objects still, he should add “touching” to his noting ie. he notes “rising, falling, touching”. By doing that, his mind will not stray from the object of meditation, and his noting will improve. However, if adding “touching” does not improve his meditation, he should add another “sitting” in his noting process. He notes “rising, falling, sitting, touching” in this order.

## How to note while walking

There are four types of noting while walking. They are:

- (1) one noting in one step of his walk,
- (2) two notings in one step of his walk,
- (3) three notings in one step of his walk,
- (4) six notings in one step of his walk.

**(1) One noting in one step** -- The mind concentrates on the movement of left foot when noting left foot. The mind concentrates on the movement of right foot when noting right foot. The movement of the foot must not be restrained deliberately to be slow. Not too slow, not too quick, the gentle move is all that is required. The noting mind must try to dissociate itself from the shape and form (paññatti) of the leg as much as possible. Starting from the beginning of the movement of the leg to the end of the movement of the leg, the gradual step by step forward motions, the sense of motions (paramattha) must be watched with concentration as much as he can.

**(2) Two notings in one step** -- The mind concentrates on the “lifting up” and then “pressing down” of his foot. The foot must be lifted up and pressed down in a very gentle manner.

When the foot is rising up slowly; dissociating the form and feature (paññatti) of the leg as much as possible, starting from the beginning of the rising motion of the foot to the end of the rising of the foot, the gradual step by step upward rising of the foot, the sense of lightness (paramattha), all these must be observed as closely and as much as possible.

When the foot is pressing down; discarding the form and feature (paññatti) of the foot as much as possible, starting from the beginning of the pressing of the foot to the end of the pressing of the foot, the gradual step by step downward pressing, the sense of heaviness (paramattha), all these must be observed as closely and as much as possible.

**(3) Three notings in one step** -- The mind concentrates on the “lifting up”, “moving forward”, and then “pressing down” of his foot. He must not restrain the movement of his foot to produce very slow motion. Not too slow, not too fast, the regular gentle lifting, moving and pressing are all that is required. If he puts too much restraint on his movement of his foot, due to excess industry (vīriya), the understanding of dhamma cannot be achieved.

When the foot is moving upwards; dissociating the form and feature (paññatti) of the foot as much as possible, starting from the beginning of the lifting of the foot to the end of the lifting of the foot, the gradual step by step upward rising of the foot, the sense of increasing lightness (paramattha), all these must be observed as closely and as much as

possible. To know the sense of lightness, the sense of upward motion is to know tejo dhātu (the element of heat and cold) and vāyo dhātu (the element of motion). When the foot is moving forward; dissociating the form and feature (paññatti) of the foot as much as possible, starting from the beginning of the forward motion of the foot to the end of the forward motion of the foot, the gradual step by step forward motion of the foot, the sense of increasing lightness (paramattha) , all these must be observed as closely and as much as possible. To know the sense of lightness is to know tejo dhātu (the element of heat and cold) and vāyo dhātu (the element of motion).

Motto: In two elements,  
te and vā ,  
prominent are their lightness.

When the foot is pressing downwards; dissociating the form and feature (paññatti) of the foot as much as possible, starting from the beginning of the downward pressing of the foot to the end of the downward pressing of the foot, the gradual step by step downward motion of the foot, the sense of increasing heaviness (paramattha), all these must be observed as closely and as much as possible. To know the sense of heaviness is to know paṭhavi dhātu (the element of hardness and softness) and āpo dhātu (the element of cohesion).

Motto: In two elements,  
pa and ar ,  
prominent are their heaviness.

### **From step by step movement to the realisation of “arising, passing away”**

When the samādhi and ñāṇa gradually mature and become stronger to an extent that

- just as he notes that it is “lifting”, he finds it getting lighter and he finds the manner of its gradual step by step upward motion;
- just as he notes that it is “moving forward”, he finds it getting lighter and he finds the manner of its gradual step by step forward motion;
- just as he notes that it is “pressing down”, he finds it getting heavier and he finds the manner of its gradual step by step downward motion.

When the samādhi and ñāṇa get more mature, ie. stronger; - when he notes attentively, the gradual steps are in fact not continuous nor connected, but they are separate, individual steps. He finds that there is a disconnection after each step. He finds that after the arising of the first step, there is a disconnection, in other words, resolution (it is termed “passing away”) of the first step. He comes to find that the second step also arises and then discontinues (passes away), and so will all the following steps subsequently. He realises that all subsequent events have repetitive pattern of “arising, passing away”.

#### **(4) Six notings in one step**

In this approach, he notes

- (1) the beginning of the rising of foot,
- (2) the end of the rising of foot,
- (3) the beginning of the forward motion of foot,

- (4) the end of the forward motion of foot,
- (5) the beginning of the downward press of the foot,
- (6) the end of the downward press of the foot.

Inserted are the additional emphasis on beginnings and ends in “three notings in one step” - approach, to find it more clearly.

- First-noting is - when the hind part of the foot rises up, but the front toes of the foot are not rising up yet.
- Second-noting is - the instant when the toes of the foot have just risen up, the instant of the finish of the rising of foot.
- Third-noting is - the instant when the foot just moves forwards.
- Fourth-noting is - when the acceleration of the forward motion due to the third-noting was just used up, hence the instant when there is a slight pause.
- Fifth-noting is - the instant when the foot just drops downwards.
- Sixth-noting is - when the foot finally touches the ground.

### **Another way of six notings in one step**

To note --

- (1) the desire (mind) to lift the foot up.
- (2) the upward motion of the foot.
- (3) the desire to push the foot forwards.
- (4) the forward motion of the foot.
- (5) the desire to press the foot downwards.
- (6) the downward motion of the foot.

When yogi reaches the paccaya pariggaha vipassanā ñāṇa where the “cause and effect” are understood, it becomes clear to him that -

- (1) before the foot moves up, there arises in him the desire to lift the foot up:
- (2) before the foot moves forward, there arises in him the desire to push the foot forward:
- (3) before the foot moves down, there arises in him the desire to press the foot down.

There are six notings in one step because these mind factors are also included to be noted. The desire to lift the foot up, the desire to push the foot forward, the desire to press the foot down are “the causes”. The manner of upward motion of the foot, the manner of forward motion of the foot, the manner of downward motion of the foot are “the effects”.

### **Another way of six notings in one step**

He can also note in this way:

- (1) a slight lifting (beginning of the lift) of the foot,
- (2) upward motion of the foot,
- (3) forward motion of the foot,
- (4) downward motion of the foot,
- (5) touching of the foot to the ground,
- (6) pressing of the foot to the ground.

- (1) means - the instant when only the hind part of the foot lifts, but the toes are not up yet.

- (2) means - the toes of the foot rise up.
- (3) means - the gradual forward motion of the foot.
- (5) means - the foot touches the ground.
- (6) means - the foot presses the ground so that the other foot will start to lift up.

### **Detailed noting**

When he is to sit down, he must note his mind (the desire to sit) first, and then sits down very slowly and gently. Dissociating the form and feature (paññatti) of his body, he must concentrate to see, as much as possible, the manner of gradual step by step, movement after movement of his sitting down, from the beginning of sitting-down till the end of sitting-down, in term of the sense of increasing heaviness (paramattha) as the body gradually drops down, while saying “sitting down, sitting down”.

When he is to stand up, he must note his mind (the desire to stand) first, and then stands up very slowly and gently. Dissociating the form and feature (paññatti) of his body, he must concentrate to see, as much as possible, the manner of gradual step by step, movement after movement of his standing up, from the beginning of his standing-up till the end of standing-up, in terms of the sense of increasing lightness (paramattha) as the body gradually lifts up, while saying “stand up, standing up”.

When he is to bend his hand, he must note his mind (the desire to bend the hand) first, and then bends it very slowly and gently. Dissociating the form and feature (paññatti) of his hand, he must concentrate towards the inside of his body to see, as much as possible, the manner of gradual step by step, movement after movement of his bending, from the beginning of his bending till the end of his bending, in terms of the sense of gradual motion (paramattha) as the hand gradually bends in, while saying “bending, bending”.

When he is to stretch out (unbend) his hand, he must note his mind (the desire to stretch his hand) first, and then stretches it very slowly and gently. Dissociating the form and feature (paññatti) of his hand, he must concentrate towards the outside of his body, downwards to see, as much as possible, the manner of gradual step by step, movement after movement of his stretching, from the beginning of his stretching till the end of his stretching, in terms of the sense of gradual motion (paramattha) as the hand gradually stretches out, while saying “stretching, stretching”.

### **How to note while eating**

When yogi sees the food, by noting “seeing, seeing”, he must try to note just right at the moment of the arrival of the sight.

He maintains the continuous noting by noting in the following manners;

- when his hand is moving towards the food table, by noting “moving towards, moving towards”;
- when his hand touches the food, by noting “touching, touching”;
- when he arranges one mouthful of food, by noting “arranging, arranging”;
- when he brings the food towards him, by noting “bringing, bringing”;
- when he bends his head towards the food, by noting “bending, bending”;
- when he opens his mouth, by noting “opening, opening”;

- when he puts food into his mouth, by noting “putting, putting”;
- when he raises his head up again, by noting “raising, raising”;
- when he chews the food, by noting “chewing, chewing”;
- when he recognises the taste of the food, by noting “knowing, knowing”;
- when he swallows the food, by noting “swallowing, swallowing”.

At the beginning, he cannot manage very well to do eating with mindful notings. It escapes his noting most of the time. As he goes on trying, and when the habit forms, he can note all things. At the beginning phase of his noting, he must fix one prominent manner as his primary object of meditation. Either the manner of his hand moving towards the food table, or the manner of his bending the head, or the manner of his chewing the food; taking any one of those manners and he should note on it as his primary object of meditation. When he can note any one of those quite well, later on he can manage all of those mentioned.

### **How to note the vedanā - Vedanānupassanā Satipaṭṭhāna**

In noting to know the three types of vedanās, according to the sequential order cited in the Buddha 's desanā, they are explained as - sukha vedanā, dukkha vedanā, upekkha vedanā in that order. Therefore sukha vedanā was preached first. In the practical experiences of vipassanā meditation, however, one encounters dukkha vedanā first.

There are three different kinds of approach in noting the dukkha vedanā.

1. He notes - hoping that the dukkha vedanā will be overcome at the end of this sitting, so that the dukkha vedanā will not be with him at the next sitting.
2. He notes - determined that he will work very hard in this sitting. This dukkha vedanā cannot stay on, but must disappear completely. He decides that, until that happens, he will not stop noting. He is cultivating a tough attitude so as to get rid of the dukkha vedanā once and for all.
3. He notes - so as to know the true nature of vedanā.
  1. In noting so that the dukkha vedanā be erased, the desire that wishes to be free of this dukkha vedanā, is the “lobha” craving for the peacefulness. In practising meditation, one's aim is to be free of lobha. This kind of noting, therefore, involves lobha, hence kilesa comes in between, and because of that, his finding of dhamma will be slow, his progress in dhamma will be poor. Therefore one must not adopt this kind of attitude in his meditation. He must avoid it.
  2. In cultivating a tough approach in his noting, so that dukkha vedanā be gotten rid of once and for all ; this tough attitude in reality is “dosa” that arises together with the noting consciousness. Therefore kilesa again comes in between, and because of that, his finding of dhamma will be slow, his progress in dhamma will be poor. One must not adopt this second kind of attitude in his meditation. He must avoid it.
  3. One must adopt the third kind of approach, one meditates to know the true nature of vedanā.

In noting to know the true nature of vedanā ; while noting, when the painful sensation called dukkha vedanā arises, he must take care not to tense up his mind, as well as his

body. If they get tense up, it indicates the excessiveness of his vīriya. It should be as normal, not too laxed, not too tense. He should set his noting mind right on the vedanā.

In his notings, he must not include in his noting, the forms and features of his body where the vedanā arises, such as noting “the leg is painful”, “the hand is painful”, “the knee is painful”, “the buttock is painful”; such forms and features must be excluded in his notings. He merely focuses his attention purely on the nature of the painful sensations. This approach will enable him to know the nature of the vedanā.

While meditating, when the painful vedanā arises, by observing the extent of the vedanā, to check penetratively to see whether the vedanā is on the flesh, or on the skin, or in the veins, or inside the bones, etc.; by observing the extent of vedanā as much and as penetratively as one can; he notes “painful, painful”. In his second noting, third noting, at all those individual notings, in the same manner, he must observe as much and as penetratively as he can the extent of the vedanā.

As the samādhi accumulates, after 4 or 5 careful notings, he will experience the increasing painful vedanā. After having reached the peak of his painful vedanā, when the vedanā is decreasing, after 4 or 5 notings, he will understand the step by step gradual relief in his pain, also the shifting of locations of this painful vedanā.

As he carries on noting, as his samādhi and ñāṇa become increasingly stronger, at one noting, he experiences increase in his painful vedanā and that nature of dukkha vedanā will be found. At the declining phases of his vedanā, he finds the nature of vedanā as he notes, and is thus able to bring forth one significant relief at each noting.

As samādhi gets one step stronger again, as he notes “painful, painful”, at one noting, he will find the arising of vedanā, and then the passing away of it.

Some bright yogi, as soon as he notes “painful, painful”, at each noting, he finds the cessation of that painful vedanā, and the cessation of the conscious mind that knows the pain, so also the cessation of the mind that has just noted the pain.

The yogi who has clearly experienced the cessations, will come to understand that neither the vedanā nor the noting consciousness is permanent; he will come to perceive the mark of impermanence (anicca lakkhaṇa) by his own experience. As cessations are so fast, it seems like torture to him, and it in fact is suffering, he will come to understand the mark of suffering (dukkha lakkhaṇa). There is no way that one can prevent these cessations, they perish and are torturing at their own will. He comes to realise the uncontrollable nature (anatta lakkhaṇa).

### **How to note the thoughts - Cittānupassanā Satipaṭṭhāna**

Noting the manners of mind, and the mental processes, means - when there arises a thought about a sense-object from the Past, or the Present, or the Future: that thought should be followed and noted penetratively by the noting consciousness as “thinking, thinking”. When the samādhi and ñāṇa becomes strong and powerful, and when yogi gets to the bhaṅga ñāṇa, he will find that upon one noting on the thought, it disappears and it ceases to exist.

Having seen the quick cessations of the thoughts, one realises that thought processes are not permanent, anicca. The speed of cessations are so fast, it is a torture, it is suffering,



dukkha. There is no way to prevent this fast cessation. It keeps on perishing and torturing at its own will, it is uncontrollable, anatta. “The three characteristics of existence” become very clear to him.

### **How to note the mind objects - Dhammānupassanā Satipaṭṭhāna**

When there arises an object to see, first one must note the desire by saying “wishing to look, wishing to look”. When he looks, the act of upper eye-lid rising upward, the act of lower eye-lid setting downward, the inner muscles focussing to look, all these make up the manner called “looking”, and he notes that manner by saying “looking, looking”. When he sees the sight, maintaining the noting mind right at the moment of seeing; by noting “seeing, seeing”, he notes to know the nature.

As samādhi and ñāṇa become increasingly stronger and powerful: as soon as he notes “seeing, seeing”: he experiences the repeated and speedy cessations of the sights (rūpāyona), as well as the repeated and speedy cessations of the seeing consciousness, he concludes that it is the mark of impermanence - anicca. As cessations happen so fast, it is as though the eye is torturing him. It is the mark of suffering - dukkha. No one can prevent these fast cessations, this suffering. It is perishing and by that torturing him according to its own will. It is uncontrollable - anatta. The three characteristics of existence become very clear to him.

By being able to note to reach the stage where he experiences the “anicca, dukkha, anatta”; when the five indriyas are well balanced; he would surely perceive the significant dhamma, the noble dhamma.

The sotāpanna, who has reached the Nibbāna by his sotāpatti magga ñāṇa one time; when he passes away from this life; he has no doubt whatsoever about whether or not he will be reborn in the hell, or animal life, or reborn as a peta, or in the horribly ugly asurā life. He can move about in the bhāva saṃsāra without those fears.

While moving around the bhāva saṃsāra, he will arrive at those existences which are far more noble than this present life. Consequently, enjoying in the bhāva saṃsāra, even if he forgets the satipaṭṭhāna vipassanā meditation, the sotāpanna cannot forget it for more than seven lives at the most. At the last seventh life, he will feel extremely remorseful, he will practise the satipaṭṭhāna vipassanā meditation, he will become an arahantā, and he will enter Nibbāna.

Therefore, having obtained the “most difficult to obtain” - existence of a human being, one should spend this precious time in the most profitable manner by practising the satipaṭṭhāna vipassanā meditation.



## CHAPTER 2.

### THE FIRST FACTOR WHICH STRENGTHENS THE INDRIYA OF A VIPASSANĀ MEDITATING YOGI

Today's dhamma talk consists of three sections, namely

- (a) The benefits of vipassanā meditation,
- (b) How difficult it is to have the chance to practise vipassanā meditation, and
- (c) & (d) The first of the nine factors which help to strengthen the indriya of a meditating yogi.

The Pāli word “indriya” means “controlling faculty”, or “ruling faculty”.

The control or rule that one exercises over one's mind is termed “indriya”.

There are nine essential factors which strengthen the indriya of a yogi.

#### **(a) The benefits of vipassanā meditation**

The benefits of vipassanā meditation are not so clearly comprehensible to a yogi in the early stages. But in the middle and later phases of his meditation, the benefits will become quite clear to him, ie. when the yogi has achieved a certain level of samādhi (concentration) in his vipassanā meditation. The yogi will find the following benefits:

- a.1. the benefit of having acquired a clear state of mind,
- a.2. the benefit of having a balanced and stable state of mind,
- a.3. the benefit of finding some of the sicknesses cured,
- a.4. the benefit of attaining higher intelligence,
- a.5. the benefit of obtaining what we always desire -that is, to have closed the doors to apāyā-regions (four woeful states), and finally
- a.6. the benefit of finding the noble dhamma.

- a.1. The benefit of having acquired a clear state of mind:

To explain the first benefit; let me explain first why the states of mind are unclear. The states of mind are soiled and unclear -

because of the presence of our own passionate cravings called greed (lobha),  
because of the presence of our own violent striking anger (dosa), and  
because of the presence of our own not-knowing, not-seeing, the lack of understanding called delusion (moha).

When taking up vipassanā meditation, at each and every noting, at every moment,  
the lobha is being discarded,  
the dosa is discarded and  
the moha, too, is discarded.

At the moment of noting, one cannot pause to wish for anything. Therefore, the passionate craving lobha is discarded. At the moment of vipassanā noting, the violent striking dosa is being discarded too. There never can be a situation, where one is noting and at the same instant anger strikes. At the moment of indriya noting, it is impossible for

the yogi to be dull or hazy. As such, because the mind form of meditating yogi is free from lobha, dosa and moha, he has the clear state of mind.

If a person longs for a peaceful state of mind, he should go for vipassanā retreat. At the beginning of his meditation, it may not seem so to him. Later, he will find his mind distinctly clearer.

a.2. The benefit of having a balanced and stable state of mind:

To explain the second benefit; we must first know why the state of the mind of an untrained person is unfit and unbalanced most of the time. It is because of the presence of lobha. A greedy person when he faces sense-objects of high attraction, he will find himself getting excited and getting attached to them. His mind becomes very unstable, he lacks composed countenance. The increasing attachment causes his behaviour to be very immodest. His body as well as his mind wavers unsteadily.

For a person with a temperament of quick anger, when he comes across the sense-object that arouses his anger, he loses his temper, he behaves immoderately. He is unsteady. His mind becomes very weak.

For those unsteady minds, for those weak minds, so as to make them become strong and stable, vipassanā practice must be cultivated.

When one practises, at each and every noting,  
the lobha that could cause the mind to be unstable,  
the dosa that could cause the mind to waver,

that lobha and that dosa will be discarded. When he faces sense-objects of attraction, the mind of a vipassanā yogi will not be shakened and wavered. He will not feel so much attracted as before. When he comes across the coarser type of sense-objects that used to arouse anger in him, he will not be that angry. The yogi's mind has become strong and composed.

What dhamma has helped him become strong-willed? The vipassanā bhāvanā has helped him become strong-willed. Is it good, is it desirable to be a weak-willed person? Of course not. Whenever one comes across lobha-arousing objects, and one becomes very greedy; or whenever one comes across dosa-arousing objects, and one becomes very angry; - that is an indication of the presence of a weak will. Therefore if one wishes to be strong-willed, one should practise vipassanā meditation.

a.3. The benefit of finding some of the sicknesses cured:

It is evident that ordinary types of sicknesses, common illnesses disappear when the yogi reaches the udayabbaya ñāṇa. The audience here, the yogis here will have by themselves realised that now. A yogi whose noting is quite powerful at that time, when he is having a minor illness or pain, he will not wish to take medicine. He will say that the medicine takes longer to cure the illness. He will report to me that ordinary illnesses such as stiff-neck, head-ache and stomach-pain disappear very quickly when he notes on them.

A yogi whose noting is powerful, and reaches udayabbaya ñāṇa needs no more medicine. At his notings, he finds that the complaints have disappeared. His former complaints such as stiff back, head-ache etc. disappear at udayabbaya ñāṇa.

Some severe illnesses suffered by a yogi, which has not been cured by the specialists despite some very good medicine, those long suffering illnesses, when the yogi meditates and succeeds to reach saṅkhārupekkha ñāṇa, the illnesses will be cured from him.

There are numerous instances where, if the diseases are not too advanced, it is normally cured by meditation. The yogi who has the industry to strive on to reach saṅkhārupekkha ñāṇa, will get rid of these illnesses. When these long suffering illnesses which has not been cured by specialists and good medicine, when these long suffering illnesses were cured by his own vipassanā meditation, the faith of the yogi in the dhamma becomes complete. The unshakable faith called saddhā arises in the mind of the yogi, and it is very beneficial to the sāsana. This is the definite indication of the benefit of having the sicknesses cured.

Mediocre effort of the yogi in his meditation will not bring forth such results. It requires great perseverance from the yogi, so that he reaches saṅkhārupekkha ñāṇa to cure these long suffering illnesses.

a.4. The benefit of attaining higher intelligence:

The yogi will find that he has developed a higher capacity of intelligence too. It is evident in those yogis who have reached high ñāṇa. Those who cannot comprehend the advanced dhamma discourses before they took up vipassanā meditation, after having practised vipassanā and after having reached saṅkhārupekkha ñāṇa ; when they leave the meditation center and when they try to read the same dhamma discourses again, they will find that they can understand the discourses to the last pages of the books. They can understand all the discourses in depth. This is the indication of having acquired the higher intelligence.

School children who have attained high ñāṇa levels in their vipassanā practice, when they return to their schools to study, they will find that they have become more intelligent. They pass their examinations with distinctions.

Therefore, nowadays in Myanmar, some students take on vipassanā meditation practice as much as their free time allows. It is very beneficial to them. Whatever reasons prompt them to vipassanā, if they manage to practise, surely there are the benefits waiting for them. This is one benefit of having acquired more intelligence from vipassanā meditation. These are ordinary mundane benefits.

a.5, a.6. The benefit of having closed the doors to apāyā-regions, and finally finding the noble dhamma:

The fifth and sixth benefits - the fruit of all benefits - the real benefit will be found when the vipassanā meditating yogi has fulfilled all ñāṇas, and hence reached sotāpatti magga ñāṇa. He will find all benefits very clearly. All his bad kammās which he has created out of ignorance in many a life times in saṃsāra (cycle of rebirth), which would have taken him to the four woeful states, will be erased. Sotāpatti magga ñāṇa has extinguished them.

In this very life, in his younger days, out of ignorance he may have done many bad kammās that would take him to the four woeful states. Sotāpatti magga ñāṇa has uprooted

them too. Never again exists a chance for him to descend to the four woeful states. Sotāpatti magga ñāṇa has eliminated them.

He dares to exist in the cycle of rebirth without fear. The yogi who has reached sotāpatti magga ñāṇa, will have no doubt whatsoever whether or not he might reach apāyā states (ie. hell states) in his next life. He fears no more that he might become an animal in his next life. His mind is free of doubt and he is confident that he will never be reborn in any of those states.

After passing away from this life, whether or not he will be reborn in those lives called peta (peta means ghosts, spirits, the custodian spirits of a treasure trove); he will not fear of that possibility. After this life, whether or not he will reach the asurā plane, (some very ugly and horrible demons) he has no fear of that possibility also. He knows that he will never be reborn in any of those four planes. He dares to exist without fear in the bhāva saṃsāra.

All those coarser lobha, coarser dosa, coarser moha that could lead him to the woeful states, have been uprooted by his sotāpatti magga ñāṇa. Having extinguished them, he is completely true with his five precepts. Therefore being a genuine five preceptor, he will never reach the four woeful states in his future lives.

What do we mean by “being true with his five precepts”? Including our audience here, all kalyāṇa puthujjana (ie. laymen, common worldlings) try their best to keep five precepts. But the way a sotāpanna guards his precepts and the way a common worldling guards his precepts - there is a difference. The puthujjana, the common worldling needs a lot of sati (mindfulness) to guard his precepts.

The puthujjana when facing the need to kill someone, has to reflect thus: -

For someone like me who is elderly, it should not be fitting to take life.

For someone like me who comes from a noble family, it is not fitting to take life.

For someone like me who has been practising sīla since young, it is not fitting to take life etc.

His hesitation in doing sinful acts, is due to the shame of being known to do them (in Pāli, termed hīri). And his hesitation is due to the fear of self-accusation, fear of accusation by others, or of punishment in hell (in Pāli, termed ottappa). He requires to do a lot of thinking to remind himself to avoid killing. Then only is his sīla pure.

The puthujjana when facing a situation to steal, has to remind himself that for someone like him

who is elderly, or

who comes from a noble family, or

who has been taking precepts since young;

it is not fitting to steal now. He needs to remember his hīri and ottappa to avoid stealing. Then only is his sīla pure.

The puthujjana when facing a situation of sexual misconduct with another's wife, or son, or daughter; he has to remind himself that for someone like him

who is elderly, or

who comes from a noble family, or

who has been taking precepts since young;

it is not fitting to indulge in sexual misconduct with another's wife, or son or daughter now. He needs to remember his hīri and ottappa to avoid committing sexual misconduct. Then only is his sīla pure.

The puthujjana - when facing a need to tell lies, he has to remind himself that for someone like him

who is elderly, or  
who comes from a noble family, or  
who has been taking precepts since young;

it is not fitting to tell lies now. He needs to remember his hīri and ottappa to avoid telling lies. Then only is his sīla pure.

The sotāpanna needs not reflect like the puthujjana to keep his precepts. Automatically, naturally, he guards his sīla, and is pure with it. Because,

there does not arise the desire to kill,  
there does not arise the desire to steal,  
nor the desire to have sexual misconduct with another's wife,  
nor a desire to tell lies,  
nor a desire to take intoxicants

in the mind form of the sotāpanna. All are automatically avoided. Therefore it is not difficult for a sotāpanna to be pure with his sīla. Because of his good guardianship, he will never go to the four woeful states.

When going round the cycle of rebirths, the sotāpanna will reach nobler forms of existences only. He will reach only such existences where he is more noble minded, where he is richer, where he is higher stationed, and where he is more handsome.

The puthujjanas are trying very hard to have better and nobler stations in their lives. Each and every one of the puthujjanas is trying his best to achieve that goal. Some because they want their lives to be so highly stationed that, when gathering wealth they risk their lives to obtain it. They risk and venture out to have high stations in their lives.

Those, after having practised vipassanā meditation and having reached the stage of a sotāpanna, need not try very hard to achieve high stations in life, because the dhamma has raised them high, automatically (spontaneously), they reach the nobler lives, have better-minded dispositions, have richer lives, and are more handsome.

The ariyas (the noble ones who have extinguished defilements), including the sotāpannas, will never be reborn in the lower stations of life than what they already have been. They will go to higher stations of life always. This is the benefit of having practised vipassanā meditation. Even if they were to enjoy a lot of wealth in their future lives, even if they were to forget their final aim, they can forget for seven lives only. In their seventh life, they will feel remorseful, they will feel the urgency and will thus practise hard and will become arahantas - those who have extinguished all their defilements, and reach Nibbāna.

A sotāpanna while moving around the bhāva saṃsāra, even when having all riches in life, has very minimal enjoyment in the sensual pleasures. Good looks, pleasant sounds, good aromas, excellent tastes, good touches, good houses, best vehicles - all various forms of

five sense-objects to enjoy happily with the family; he will not be so absorbed in them. He will only give minimal attention to them.

What does he actually enjoy? He enjoys the act of dāna (the act of giving). If he can do dāna, he is delighted. When he is earning to spend on dāna, he is happy. He enjoys keeping precepts. When he is guarding his sīla, he is delighted. He enjoys his samatha (tranquillity meditation). In the period when samatha was popular, they enjoyed in the ecstasy of samatha jhāna.

He enjoys doing the chores of saṅgha veyyāvicca. He goes around the meditation centres, cetiyas (pagodas), monasteries, and he is happy attending to the needs at these places. By doing so, with those chores, if he has forgotten about the satipaṭṭhāna vipassanā bhāvanā, - for how many lives can a sotāpanna forget? He can forget for only seven lives. In his seventh life, he will feel extremely remorseful and he will practise satipaṭṭhāna vipassanā meditation and will become an arahanta and attain Nibbāna. This is the real and primary benefit of vipassanā meditation.

### **(b) How difficult it is to have a chance to practise vipassanā meditation**

Only when one is born a human being, can one practise vipassanā meditation. When one is in the woeful state (ie hell, animal, peta, or asurā planes) one does not have a single chance to practise vipassanā. One does not have the energy to do so. One does not have the desire to do so. The state of existence itself is lowly, it is embedded with dukkha (sufferings), and full of aniṭṭhāyon - loathsome sights, sounds and sensations, the undesirable forms. One cannot possibly practise vipassanā. One is exhausted and has no energy to do it.

When we are in the deva plane, we do not have the motivation to practise vipassanā too, because iṭṭhāyon the desirable forms envelop us. All possible forms of sukha (comfort) surround us. Comparing to the human plane, where from the moment of our conception to the moment we are born, during this period of 9 to 10 months incubating in the wombs of our mothers, we experience the dukkha of birth pangs. As our audience has heard of the deva plane, beings in the upapatti bhāva are formed like parcels dropping from the sky. They materialise suddenly at the gates of their mansions.

A male deva at birth is already 20 years old and is well clothed with his deva accessories, whilst a female deva is 16 years old and well endowed with her clothings. Very comfortable existences. During that single life span, there are no such dukkha as extreme cold, extreme heat, like the weather in our human world. The weather in the deva plane is fair all the time. Food, drinks, clothings all appear in front of them when they wish for it.

Wherever they wish to go, they would be there by mere wishing. Whatever they wish to hear or see, the sound and sight from many miles will be heard and seen by the devas' ear and eyes. Very comfortable existence indeed.

They never see or meet horrible sights (aniṭṭhāyon). They would never see old men, sick men, and dead men. They would never see a deva being who is old and walks with a walking stick. No one there has bent-back, no one is deaf and no one has white hair.

There, a deva is never hospitalised for sickness, nor is there a funeral service to cremate the corpse of a dead deva. As soon as they pass away, they disappear like a small flame being extinguished. No one sees the horrible sight of death.

In this environment of good life flooded with good sights, devas not having seen or witnessed such anitṭhāyon as old-age, disease or death; would not have in them the feeling of remorse or urgency. They waste away their time in enjoyment happily. Therefore, when you are in the deva plane, you will not have motivation to practise vipassanā. This state of existence that the audience here have, this human existence is the only possible one to practise vipassanā. Do all human beings here, because they are in this rare place, manage to practise vipassanā ? No, many a life is wasted here also without practising.

Our audience here are lucky to have the fortunate moments such as

the moment of being born a human,  
the moment of being alive and healthy,  
the moment of the prosperity of saddhamma (saddhamma is the attributes of good and virtuous men),  
ie. the moment of the prosperity of saddhamma satipaṭṭhāna vipassanā meditation,  
and the moment of being born during the Dispensation of Buddha.

Due to the fruition of these fortunate conditions, our audience here can practise vipassanā meditation. Is it easy? No, it is not easy. It is extremely rare. When in the four woeful states, there is no chance. When in the deva planes, there is no motivation to meditate. Only when we are in this human world, that we have the chance. But in all our past human existences, did we practise vipassanā? In the majority of our past lives, we did not practise vipassanā meditation.

Now, the audience here, due to your perfection of pāramitās, and the accumulation of kusala kamma - wholesome volitional actions done over many of your past lives; these pāramitās and these kusala merits have taken effect and hence you have this chance of practising vipassanā meditation.

Being born a human,  
being alive and healthy,  
the saddhamma being available and,  
yogi being in the vicinity of the dhamma preaching,  
being born during the time of Buddha's dispensation,

all these moments coincide for the yogi to meditate. Isn't it rare? Yes, it is extremely rare. Isn't it wonderful to be practising the rare exercise? It is indeed really wonderful. Our audience should just practise with an exalted mind. Buddha had said –

“To succeed, one must strive hard to the full extent of his energy and faculty.”

The audience must work hard to the full extent of your energy and faculty.

The audience here are practising satipaṭṭhāna vipassanā meditation because you all wish for the bliss of Nibbāna, where you escape from all possible sufferings. In so doing, you cannot take it as a light work. The benefit that will come forth afterwards, is to be able to



escape or be released from all forms of sufferings. The release mentioned here is not a temporary one. It is a permanent escape called the bliss of Nibbāna. Therefore one must not practise with a light mind and light effort. One must work with steadfast exertion.

To achieve the bliss of Nibbāna where you will be free from all dukkha, the effort cannot be mediocre. A little energy and a small effort will not be sufficient. The utmost physical effort as well as the utmost mental effort are required.

It sometimes requires only ordinary effort to execute a financial or social matter. It does not work like that in vipassanā. The bliss of Nibbāna is not an ordinary bliss. It is a permanent state of bliss that will be with you all the time, and the bliss from which you will never descend back to dukkha. So Buddha advised that

“For such a bliss as Nibbāna,  
one cannot obtain it by mediocre effort,  
but only by your utmost effort.”

Therefore, we must practise to our utmost ability, mustn't we? Yes, without any thought about our body, or our life even. Please repeat this motto after me three times.

Motto            For this life and body,  
                      I show no sympathy,  
                      I must work indifferently.

### **(c) The factors which help in strengthening the indriyas of a vipassanā meditating yogi**

We have done a considerable discussion on the benefits of vipassanā meditation, and the difficulty in finding the chance to meditate. Now, I will talk about the factors in strengthening the indriya of a yogi.

The vipassanā yogi needs as strong an indriya as he can master to find insight, to develop further in his wisdom. He must cultivate nine factors which help to strengthen the indriya of yogi. When these nine factors are present in the meditating yogi, the five principles which control the mind throughout vipassanā bhāvanā, namely five indriyas, will become strong. Aṭṭhakathā teachers (Commentaries teachers) indicate that - to increase one's indriya and hence improve his meditation, he must have the nine factors in his meditation practice. For our audience and the future generations to understand this meaning easily, the late Venerable Mahāsi Sayādaw had made a motto. Please repeat this motto after me three times.

Motto            For five indriyas,  
                      to be strong,  
                      we found nine factors.

There are five principles controlling the mind throughout vipassanā bhāvanā, namely the five indriyas; and there exist nine factors that help strengthen and sharpen the five indriyas.

When a yogi meditates, each individual noting has five indriyas with it all the time.

When the five controlling principles are strong and well balanced,

- the yogi who hasn't found progress will definitely find progress.

- the yogi who has found a certain progress will progress faster.
- the yogi who is fit for the noble goal will achieve the goal.

Therefore the yogi should make his indriyas strong.

The five indriyas in order of merit are as follows:

- Saddhindriya - the strong presence of faith and confidence,
- Vīriyindriya - the strong presence of diligence, effort,
- Satindriya - the strong presence of mindfulness,
- Samādhindriya - the strong presence of concentration,
- Paññindriya - the strong presence of the ability of knowing the true nature of the five khandhas.

Saddhindriya is most fundamental. The word saddhindriya is made up of two words  
saddhā and  
indriya.

The Elders in Myanmar have interpreted the Pāli word  
“saddhā ” as consisting of two parts in its meaning. The first part is to believe in:

- (1) Buddha,
- (2) dhamma,
- (3) saṅgha,
- (4) the existence of kamma, and
- (5) the effect of kamma.

Believing in these five is the first part of saddhindriya.

The second part is

- the state of his mind being clear and calm.

What do we mean by the mind being clear and calm, Why and How? Because he believes in the above five, that he is calm. Because he believes in Buddha, that when he worships Buddha, his mind is clear and calm. This Buddha that we venerate, he is a Buddha complete with arahatta magga ñāṇa.

Arahatta magga ñāṇa is

“the ñāṇa which eradicates all kilesa (defilements),  
namely lobha, dosa and moha totally.”

The audience here believe that there is absolutely no mental defilements - no lobha, no dosa, no moha in the santāna of Buddha (the continuity of consciousness of Buddha). Don't you? Yes, we do. This belief is called saddhā.

Again, we also believe that Buddha is a Buddha complete with sabbaññuta ñāṇa.  
Sabbaññuta ñāṇa is

“the ñāṇa that knows all there is to know. Without the  
help from any teachers, it is a self-existent ñāṇa,  
that knows completely all there is to know, in both  
the worldly wisdom as well as dhamma wisdom. ”

Does the audience believe that Buddha knows everything in worldly and dhamma fields?  
Yes we do. This belief is called saddhā.

So, because we believe in the arahatta magga ñāṇa and sabbaññuta ñāṇa, we also believe in the nine inherent qualities of Buddha. It means we believe in the infinite and incalculable qualities of Buddha. Because of that belief, the mind becomes calm. When worshipping Buddha, when offering flowers, water, lights to Buddha ; aren't you all feel happy and calm? Why? Because we believe, that we are calm.

Next, because we believe in dhamma that we venerate dhamma, we read dhamma books, we chant dhamma words, we practise dhamma (ie. we meditate). Because of belief that our mind becomes calm.

After practising vipassanā meditation, and when we reach a certain high ñāṇa, we know how clear and calm our minds have become. However, in the beginning, when a yogi reaches nāma-rūpa pariccheda ñāṇa, it is the first vipassanā ñāṇa that has the knowledge of the reality of nāma (mind) and rūpa (matter), not much evidence is there of a clearer state of mind. The yogi has to control his mind not to wander. At the same time the yogi has to control his body not to sway, not to move about and to maintain the erect posture of his body. He cannot know how his mind is beginning to be calm.

When the yogi reaches the second ñāṇa called paccaya pariggaha ñāṇa, the knowledge of causes and effects, he still needs to control his mind not to wander, and his body not to shake. So, it is not so evident for him to know how clear his mind is becoming.

The third ñāṇa called sammasana ñāṇa which is the insight into the three characteristics of existence, when the yogi reaches this ñāṇa, not only he cannot detect a calm state of his mind, but because of the presence of the vedanā, a lot of unhappiness and worry are there. It is evident that he has not obtained a clear state of mind, yet.

Sammasana ñāṇa is a ñāṇa where yogi suffers. Experienced yogis, experienced audience have heard of it. Having reached the sammasana ñāṇa ; pain, aches, nausea, itches, dizziness, vomiting, swaying of the body, all terrible kinds of pain, all dukkha vedanās are found. So, the mind of the yogi is not only clear, but is very badly disturbed. He is short-tempered and miserable. His morale is down and he feels like giving up his meditation.

The desire to leave the meditation center and go home becomes very strong. When this happens, the meditation teachers should encourage him and give him morale support. They would explain to him that

At this ñāṇa level, the arising of this type of attitude is typical.

Though this ñāṇa is bad, in the next ñāṇa, namely udayabbaya ñāṇa, the yogi is going to have the chance of enjoyment in his meditation.

Although it seems bad and tough for the yogi, in actual fact according to the level of ñāṇa, he has indeed progressed.

The yogi will reply that - although the teacher says it is good, he himself thought he might die soon. His speech indicates that his mind is not clear and calm.

Later, after having meditated attentively and continuously, having meditated steadfastly in accordance with the teacher's instruction, he reaches udayabbaya ñāṇa.

The body of the yogi is light, the mind is also light;  
the body is soft and the mind is also soft;

there is fitness of work of mind and body;  
and also the proficiency of his mind and body.

The sense-object and the conscious mind, which does the noting, are functioning spontaneously as though by themselves. The yogi feels the peaceful state of his body and his mind. The vipassanā pīti (joy) and vipassanā sukha (comfort) arise. Then the calmness of his body and mind is very clearly understood by the yogi.

Buddha had explained that: “a yogi who arrives at the udayabbaya ñāṇa -

where he understands the arising and then passing away of phenomena,  
when he goes to a quiet sanctuary and notes on the arisings and passing aways of  
the mind and the materials of his body,  
there arises in him vipassanā pīti and sukha.

The quality of his enjoyment with these pīti and sukha , and the way his mind is clear and calm, is inaccessible to ordinary human beings. It is far superior to the enjoyments, calmness of those ordinary celestial beings.”

Why does the mind become calm? Because he, being equipped with faith and happiness, exerts good efforts in his vipassanā meditation. Hence, when he believes in dhamma and recites them, when he takes refuge in the dhamma, or when he meditates, it is evident that his mind becomes clear and calm. Because of faith, the mind has become calm.

Because one believes in saṅgha (the Order), when one takes refuge in saṅgha, the mind becomes calm too. These monks that he is venerating,

they descend from the ariya saṅghas of the time of Buddha.  
They are practising the noble conduct.  
They are walking the Path of Purity.  
They practise to reach Nibbāna.  
They practise for the benefits and welfare of all sentient beings.

In this way, when the yogi believes in the virtues of saṅgha, when he takes refuge in them, his mind becomes clear and calm.

When a yogi takes refuge in saṅgha, when he does the offering to saṅgha, his mind is calm. Because he believes, he feels calm. If he does not believe, he will not feel calm. When an untrustworthy person arrives at your house, your mind is not calm. What is he going to do, what trouble is he going to make, how is he going to disturb us? etc. You will worry and the mind is not clear anymore. Because you cannot trust him, you don't feel calm.

Because of your belief that you will feel calm when you perform meritorious deeds (kusala kamma).

Kusala kamma cannot be seen by the naked eyes.  
Kusala kamma cannot be touched also.  
However, it will always be yours.  
If it does not have the chance to take effect till the last life that you reach Nibbāna, it will always be with you.

Do you the audience believe that? That belief is called saddhā.

Kusala kammās are nāma-dhammas (mind objects). When you are going to do dāna, beforehand you know that these robes, food, monastery, medicine and navakamma vatthu (cash donation) are all rūpa-dhammas (material compositions). They can be seen by naked eyes. They can be handled. Being in this state, they can also be destroyed by flood, fire, king, thieves or wrong receivers.

After having donated these robes, food, monastery, medicine and cash; the kusala kamma, the kamma that arise out of these volitions and deeds, will remain in the santāna (ie. the continuity of consciousness) of the yogi. These kusala kammās are not rūpa-dhammas. What are they? Yes, they are nāma-dhammas. Because they are nāma-dhammas, they cannot be seen or handled. But our audience here, don't you believe that the kusala kamma that you have made are in your santāna, your continuity of consciousness? Yes, you believe so. This belief is called saddhā.

Because you believe in the kusala kamma that you have made, you believe that they will follow you as your own belongings till your last life before reaching Nibbāna. Whenever you do kusala kamma, doesn't your mind become clear and calm? Yes, the mind becomes calm. Because you believe, that you have become calm.

When reflecting the benefits of kusala kamma, the mind becomes clear and calm. The benefits of kusala kamma are numerous, we can reap the goodness of these benefits in this life or the next second life, the third life, etc, till we reach Nibbāna. Because we believe that we reap the benefits of the kusala kamma that we have made, when we think about it, our mind is clear and calm. Because we believe, that we feel calm. Therefore saddhā is the basic dhamma in strengthening the indriya.

When practising vipassanā meditation, out of five indriyas, saddhindriya is the best foundation. As the saddhindriya faith is getting stronger, vīriyindriya - the effort, the diligence will be improving too. During the course of meditation, to believe in dhamma is most important.

Does the audience here believe that with this dhamma that you are practising now, once the noting becomes fully perfected, the door to the hell-gates will be closed, and Nibbāna can be realised? Do you? Yes, you do.

All forms or all manners of noting, namely  
rising, falling, sitting, touching, lifting, moving,  
pressing down, bending, stretching, holding, taking,

while the yogi is noting all manners of his behaviours,  
when the notings become fully perfected,

the door to the hell-states can be closed to him forever,  
that means Nibbāna can be realised,  
and he will become a sotāpanna and so on.

These are the beliefs that make up the term “saddhā”.

This saddhā in dhamma is basic and fundamental. If a yogi has that saddhā, ie. if he really believes that he will be able to close the door to hell, he can and will see Nibbāna soon. With this saddhā, his vīriya (effort) will become strong too. Since you believe in that, can't you work harder without pausing, without sleeping? Yes, you can.

On the other hand, if you do because others are doing it; if you only half believe and half disbelieve, your vīriya will not be as strong as those who have conviction. Our audience here do not work with only half belief. By noting on the rise and fall of our abdomen, we are convinced that we will close the door to hell and we will attain the Nibbāna. Our saddhā is very strong. Because saddhā is powerful, the vīriyindriya - to work without rest, without sleep - becomes strong too.

As the vīriyindriya (the industry to meditate without rest or sleep) gets stronger, the satindriya -the power of mindfulness - will develop well too.

When satindriya is good, the yogi can note at the very instant the sense-object arises. As the satindriya is strong, the concentration samādhindriya develops. When the yogi can note the very instant a sense-object arises, he can also note the instant of arrival of the sense-object, and the object at all instants. He can note the instant of the departure of the sense-object too. The noted sense-object and the noting mind occur simultaneously at all instants. That is khanika samādhi (momentary concentration). It is the indication of the development of samādhindriya.

As the samādhindriya grows stronger, paññindriya the vipassanā paññā (insight) develops.

Only when samādhi develops, vipassanā ñāṇa develops. At the early stages of vipassanā meditation, the yogi must aim to develop samādhi. If a yogi aims to have vipassanā ñāṇa without developing samādhi, it will only retard the yogi in finding dhamma. While trying to note vipassanā, before he has developed samādhi, if he tries to differentiate in his notings that - this is nāma-dhamma, this is rūpa-dhamma etc. - what will happen to the yogi's chance of finding dhamma? Will it be faster or slower? Of course it will become slower. Yogis should be careful to remember that.

In the early stages of vipassanā meditation, yogi must try to develop samādhi. When the samādhi in noting the khandha (aggregates) has developed, the vipassanā ñāṇa automatically arises. Therefore the main aim in early meditation is to develop samādhi.

- Due to strong saddhindriya (strong presence of faith), vīriyindriya (presence of effort) is also strong.
- Due to strong vīriyindriya, satindriya (power of mindfulness) becomes strong too.
- Because satindriya is strong, samādhindriya (concentration) develops.
- As concentration becomes strong, paññindriya (insight) will mature.

When all vipassanā ñāṇas are complete in your meditation, the audience will obtain what you rightfully aim, starting from the closure of hell gates to the final achievement of the noble dhamma. This is the summary of the five indriyas.

#### **(d) The ability of the yogi to direct his mind on the nature of cessation of phenomena**

Out of nine factors, I am going to talk on the first factor which helps strengthen the indriya of a yogi.

In summary, in the santāna (continuity of consciousness) of our audience, there exist only nāma-dhamma and rūpa-dhamma. Only these two. Both these two dhammas arise and then quickly pass away. The aṭṭhakathā teachers explained that one factor which helps in strengthening the indriya of a yogi, one factor which helps towards the progress of the yogi's meditation is

“the ability of the yogi to direct his mind on the nature of cessation of phenomena.”

To remember the first factor of strengthening the indriya easily, the late Venerable Mahāsi Sayādaw had written a motto. Please repeat after me three times.

Motto            Whenever nāma or rūpa arises,  
                         the manner of its cessation,  
                         must always be noted.

Both the nāma-dhamma and the rūpa-dhamma in the santāna of yogi, as soon as they have arisen, they very quickly pass away, quickly cease to exist. Our audience should turn their attention towards the cessation side of occurrences. However, when we instruct the yogi to focus on the cessation-end, before he can comprehend by his own experience the cessation of phenomena, if the yogi imagines or visualises the cessation and notes on that imagination, that is not what we intend. If the yogi does that, he will only delay his progress. The venues of noting must be as usual. He notes on the arising, falling, sitting, touching, lifting, pushing forwards, pressing down etc.

When noting them, however, he focuses his attention on the cessation-end parts of all occurrences. When noting on the arising, the manner of arising of the abdomen, as soon as yogi finishes noting, the manner of arising of the abdomen ceases to exist. Therefore when noting the fall of abdomen, is the fall - a new one or an old one? The fall of abdomen is new. Because when we note the sequence “rise of abdomen, fall of abdomen”, after having noted the rise of abdomen and after having seen the cessation of the rise of abdomen, - the fall of abdomen is a new one. At the next noting of the rise of the abdomen, the yogi should also inquire whether or not it is an old one or a new one? At the subsequent noting of the rise of abdomen, and after noting the fall of the abdomen, the yogi should inquire if the movement is a new one. In this manner, yogi must bend his mind on the ending phases of phenomena.

This way of watching helps yogi obtain more samādhi. Not like the usual way of approach, the mind is trained emphatically to look for the cessations after cessations, and because of that continual stress, in other words, continuation of the same sense of direction of the noting mind for the whole period of meditation, the samādhi and ñāṇa continue to build up. They get stronger and stronger, and the yogi can start to comprehend the cessations.

The actual comprehension, the real seeing of cessations occurs only when the yogi reaches the bhaṅga ñāṇa - the insight into passing away, the insight into the perishable nature of composite things. Sometimes, however, before reaching bhaṅga ñāṇa, because of this directed attention of noting, when the five indriyas are well balanced and powerful, the yogi sometimes comprehends the cessation. Some yogis reported to have

understood the cessations within ten days of their meditation. Of course, the comprehension was not so clear.

When a yogi is noting the rise and fall, he finds that the manner of rising is left at the end part of the rise of abdomen. The manner of rising does not flow into the fall of abdomen. The manner of fall of abdomen is also left at the end part of the fall of abdomen. The manner of fall does not flow over to the next rising part of abdomen. Some yogis report that there is a small break between the rise and fall of abdomen. They enquire the Sayādaw whether it is true. Sayādaw had to tell them by asking in return “O Yogi, how come? Wasn't it what you experienced by yourself?”

When yogi's samādhi becomes strong enough, he will find that rise of abdomen and fall of abdomen are unconnected. He finds that there is a break between the rise and fall. He will find that the manner of fall does not flow into the rising. The manner of rising does not flow into the fall of abdomen. He will find breaks in between.

The manner of rise does not flow over to the fall, it cuts off at the end part of the rise. The manner of fall does not flow over to the rise, it cuts off at the end part of the fall. Yogi's understanding is a little unclear because his ñāṇa is not strong enough yet.

When doing the walking meditation, when noting “lifting, moving forward, pressing down” - it is the same. They find that the manner of “lifting the foot” does not follow over to the “moving forward”. It stays behind like a shadow. The manner of “moving forward” does not follow over to the “pressing down”. It stays behind like a shadow. The manner of “pressing down” does not follow over to the “lifting of foot”.

They report to the Sayādaw about the staying behind like the shadows of all phenomena. True, this is how yogi starts to find out the cessations. This however does not happen to the yogi throughout his sitting. He does not notice the cessations all the time. Only in those moments when the five indriyas are balanced, will he notice the cessations. After awhile he may not notice any cessations again. He must merely keep on noting the usual things.

Because he does not see the cessations clearly, he does not see them always, - yogi thinks that the cessations actually do not happen, he is just imagining. And he sets his mind on the non-cessation impression. The yogi must not take this attitude also.

He must think like this - “I have seen a fair number of cessations. Later I will find the true nature of cessations clearly.” He must bend his mind on the nature of cessations. Successive notings bring out samādhi. When the cumulating samādhi gets strong enough, the yogi will eventually reach bhaṅga ñāṇa, and there he will encounter the cessations as though he is seeing them with his own naked eyes. When he notes the rise of the abdomen, he finds that the manner of rising perishes instantaneously. When he notes the fall of abdomen, he finds that the manner of fall swiftly perishes.

When yogi reaches bhaṅga ñāṇa, since this ñāṇa is abundant in insight (balavant vipassanā - powerful and sturdy vipassanā), all shapes and forms are not distinct to the noting mind of yogi. The shape or the figure of his abdomen becomes indistinct to him. The shape or the features of his body are no more distinct to him. Only the manners of movements are clear to him. When he notes the rise of abdomen, only the swift cessations of successive rigidity, successive distensions and pushes are clear to him.



When he notes the fall of abdomen, only the swift cessations of the successive movements, and successive falls become very clear to him as though he is seeing with his naked eyes.

The same happens when he notes the manners of his lifting, moving forward and pressing down of his foot. When he notes the lifting of his foot, the swift and successive cessations of the manners of lifting are found. When he notes the pushing forward of his foot, the swift and successive cessations of the manners of forward movements are found. When he notes the pressing down of his foot, the swift and successive cessations of the manners of downward pressings are found as though he sees them with his own naked eyes.

As he continues noting, his samādhi continues to build up all the time. When his samādhi matures and has become very powerful, he will find that not only these sense-objects perish at each noting, but his accompanying conscious mind which follows, also perishes immediately after the sense-objects perish.

When he notes the rising of his abdomen, he finds that as soon as he notes,

the manner of rising of the abdomen perishes swiftly,  
followed immediately by the swift cessation of his noting consciousness (noting mind).

The swift cessation of the manner of rising of the abdomen, followed immediately by the swift cessation of his noting consciousness, and then the next cessation of manner of rising, immediately followed by the swift cessation of the noting mind and so on.

When he notes the fall of his abdomen, he finds that as soon as he notes, the manner of falling of his abdomen perishes swiftly, followed immediately by the swift cessation of his noting mind. The swift cessation of the manner of falling of his abdomen, followed immediately by the cessation of his noting consciousness and then the next cessation of the manner of falling, immediately followed by the swift cessation of the noting mind and so on.

Don't you realise that the sense-objects, ie the rise and the fall of abdomen, these rūpa-dhammas, are not permanent? The noting mind, ie. the nāma-dhamma is also not permanent? Yes, we do. "Impermanence" in Pāli is "anicca". Since young, we have heard of this word, anicca. Now, where do we find it? We find it within our khandhas (aggregates). Isn't it wonderful? Yes, it is. It means we have found anicca, the true anicca.

Why do we find anicca ? Because we have directed our mind towards the cessation part of all phenomena. Otherwise it takes a long while to find cessations. Yogi's noting can be good and enjoyable all the while, even though he doesn't find cessations. Some yogis do not incline their mind towards cessations, so they do not find cessations and hence have not found anicca. That is why the aṭṭhakathā teachers have instructed to incline yogi's mind towards cessations.

Aṭṭhakathā teachers are those people who understand the most about Buddha's intentions. Their explanations are taken mostly from the Pāli Scriptures of the Buddha. Therefore the words aṭṭhakathā teachers explain are the same as the words expounded by our Buddha. So, we should follow their instructions in our practices.

In the same manner, when a yogi notes the lifting, pushing out and pressing down of his foot, he finds the cessations of both the rūpa-dhamma and nāma-dhamma. When he notes the lifting of his foot, he finds that the manner of lifting his foot perishes, and immediately after that, the noting consciousness which just noted the manner of his lifting foot perishes.

When he notes the pushing out of his foot, he finds that the manner of his pushing foot perishes swiftly, and immediately after that the noting mind which just noted the manner of his pushing foot perishes. When he notes the pressing down of his foot, he finds that the manner of his pressing foot perishes swiftly, and immediately after that the noting mind which just noted the manner of his pressing foot perishes.

Having seen the cessations, we realise that all manners of lifting, pushing out, pressing of foot - all these rūpa-dhammas - are impermanent. The noting consciousness the nāma-dhammas are also impermanent. You have come to understand that, don't you? "Impermanence" in Pāli is "anicca". The speed at which the cessations occur is so fast, too fast that it seems like torture to the noting yogi and he feels that he is suffering. In Pāli it is called "dukkha".

How can one prevent all these fast happenings, therefore these torturing sufferings? There is no way to prevent them. Yogi realises that they perish at their will, thereby torturing him. It is their nature. He realises that he can in no way control them. The uncontrollable nature of phenomenon is in Pāli termed "anatta".

All these terms "anicca, dukkha, anatta" - that we have heard since young, where do we find them now? We find them in our own body, khandha. When yogi finds anicca, dukkha, anatta and has the thorough understanding of this insight (ñāṇa), where does our audience, our meditating yogis - where do they reach? The bliss of Nibbāna that we have wished for whenever we have done meritorious deeds. The yogi reaches the Nibbāna.

To find or to understand anicca is the main thing. If you were asked by someone how to note to find anicca, you can tell him to direct his noting mind towards the cessation side. Most people can find the cessations only when they are bending their minds towards it. If he keeps on noting without really inclining towards cessations, he cannot find cessations for a long time. Only when he bends his notings towards the cessations, he will find the cessations of sense-objects ie rise and fall of his abdomen, as well as the cessation of the following noting consciousness. And he will realise the impermanence - the real mark of anicca, the suffering -the real mark of dukkha, and the uncontrollable nature - the actual mark of anatta. ("Mark" in Pāli is "lakkhaṇa".)

By focussing the noting mind on the cessations, having found one actual anicca lakkhaṇa, the other two - namely the real mark of dukkha, the real mark of anatta can easily be comprehended. The late Venerable Mahāsi Sayādaw had written a motto according to the Scripture, so that our audience and coming generations can remember easily. Please repeat after me three times.

Motto            One real lakkhaṇa,  
                      when we've seen,  
                      we see all the three.

When Buddhists speak of this nature, the impermanence anicca, the suffering dukkha, for being uncontrollable by us anatta, some people from other religion name it as pessimistic doctrine. For those who think only in terms of worldly affairs (lokiya - mundane), it may be true. For those who consider more besides worldly affairs (lokuttara - supramundane), that statement is false. Only when he is able see the ills, ie. “anicca, dukkha, anatta” , then can he see the real un-ills, the best of the best - the bliss of Nibbāna. Therefore this indeed is an optimistic approach.

We have completed the explanation on the subjects of  
the benefits of vipassanā meditation,  
how difficult it is to have a chance to meditate and  
the first factor that helps to strengthen the indriya of a meditating yogi.



## CHAPTER 3.

### THE SECOND FACTOR WHICH STRENGTHENS THE INDRIYA OF A VIPASSANĀ MEDITATING YOGI

The first factor which strengthens the indriya of a yogi is to bend his mind on the cessation side of phenomena. In other words, yogi is instructed to incline his mind towards the cessation side of phenomena.

The second factor which strengthens the indriya of a yogi is: while directing his mind on the cessation side of phenomena, the yogi is advised to note “respectfully and penetratively”, so that he can find the actual cessations. Please repeat after me three times.

Motto            To do noting,  
                      requires respectful,  
                      and penetrative mind.

#### **How to note respectfully and penetratively**

**To note respectfully** - : Yogi is to execute his bodily behaviours calmly, composedly and slowly. In his bodily behaviours such as

                      sitting, standing up, bending, stretching,  
                      holding something, taking something, tilting sideways,  
                      leaning slightly sideways, eating, drinking -  
all should be executed calmly and slowly.

**To note with penetrative mind** - : Yogi is

(a) to concentrate to be right at the Present, and also

(b) to know the paramattha (absolute truth).

In practising vipassanā, these two factors are most important.

#### **(a) How to note to be right at the Present**

It requires the delicate and composed execution of one's bodily behaviours to be right at the Present. If the yogi's behaviours are fast and quick just like his usual, daily manners before coming into the meditation center, - because bodily behaviours are too quick, and his noting conscious mind has little samādhi (concentration), the yogi cannot catch up with his bodily movements. He cannot note “to be right at Present” with his bodily movements. Because he is not noting right at Present with his behaviours, he will not be able to find the nature of dhamma.

In fact, the nāma-dhamma as well as rūpa-dhamma at the santāna of yogi exists only at the immediate Present. In vipassanā practice, if his noting is earlier or later just as much as a split second; just as much a deviation as a hair's breadth than the arrival of the nāma-dhamma or rūpa-dhamma, it would mean that nāma-dhamma and rūpa-dhamma are no more. Because they are no more, although yogi has been noting, it seems he is not noting them, and there does not arise any concentration. To note on what does not exist – means “no noting”. He will not find dhamma.

The ways of arising of rūpa-dhamma and nāma-dhamma can be explained with an example of collision of two clouds in the sky which results lightning. The lightning appears because of the collision of two clouds. It appears at that instant of clash and instantly disappears. To look for that electric lightning amongst the clouds before the clash is meaningless. After having seen the flash of lightning, to look for that lightning amongst the clouds will also be fruitless.

Similarly, the nāma-dhamma and rūpa-dhamma in our khandha (aggregates), before they arise, are not possible to look for in our khandha. They cannot be seen. After having arisen due to the coincidence of circumstances, they perish very swiftly. It is fruitless to enquire where they have gone and look for them in the khandha. They do not happen that way. They cannot be seen. They exist right at the Present moment of their arising. Therefore yogi can comprehend the nature of nāma-dhamma and rūpa-dhamma, only if he can note right at the Present moment. Please repeat after me three times.

Motto            From the unseen,  
                      they appear,  
                      then go to the unseen.  
                      Like an electric lightning,  
                      nāma, rūpa arise,  
                      and then cease to exist.

Therefore when noting vipassanā, so as to be right at the Present moment, yogi must behave gently and slowly like a sick man. The late Venerable Mahāsi Sayādaw instructed that - amongst various types of sick men, yogi must act like a man with a back-pain.

A man with a back-pain still has his usual energy. However, because he fears to cause a pain in his back,

                      when sitting down, he sits down gently and slowly.

                      when standing up, he stands up very gently and slowly.

                      when holding or taking things, he does so very gently and slowly.

Why? Because he knows that he might feel the pain in his back. Like him, yogi must carry out his movements gently and slowly. Being able to behave like a sick man, he can be at the Present moment and find the dhamma.

### **(b) How to note to know paramattha**

While meditating in accordance with the instruction of the late Venerable Mahāsi Sayādaw, when noting -“rising, falling, sitting, touching, lifting, moving forward, pressing, standing up, bending, stretching etc”, yogi must dissociate his mind from the paññatti (name, concept, conventional truth), and must watch the paramattha (the truth in the ultimate sense, absolute truth) only.

What is paññatti ? Those that can be seen by our own eyes, such as abdomen, head, body, hands, legs - such forms and figures.

Paramattha are those that our own eyes cannot see - the element of rigidity, the element of motion or fluidity, the element of heat or cold and the element of softness or hardness. Paññatti and paramattha do not exist separately. They are connected. The paramattha lies within the paññatti forms and features.

When yogi notes the rising, falling, sitting, touching,  
- the form of the rising abdomen,  
- the figure of the falling abdomen,  
- the features called head, body, hands, legs - which are sitting down,  
- the form of the touching backside,

can all be seen by our own eyes. They are called paññatti.

Whereas, when noting the rising of abdomen,  
- the gradual step by step increasing rigidity,  
- the nature of that rigidity is called vāyo-paramattha.

When noting the falling of abdomen,  
- the gradual step by step decreasing movement,  
- the nature of that movement of contraction is called vāyo-paramattha.

When noting the manner of sitting, the sense of rigidity is vāyo-paramattha. When noting the manner of touching, the sense of hardness is paṭhavi-paramattha. The sense of heat is tejo-paramattha. These paramatthas cannot be seen by the natural eyes. They can be seen only with the eyes of wisdom (insight, paññā).

When noting the rise of abdomen, yogi is advised to dissociate his mind from the form and feature ie. paññatti of his abdomen, instead he should concentrate penetratively to know the nature of successive rigidity from inside the abdomen, ie. the paramattha. He should bear in his mind to note in time with the present ie. the noting must be concurrent with the successive increasing rigidity.

When noting the fall, he must dissociate his mind from the paññatti form of his abdomen, instead, he must concentrate on the nature of gradual movements from inside, the paramattha, penetratively. He should remember to note in time with the present movement too.

When noting the sitting, he must dissociate his mind from the paññatti - the head, body, hands and legs; instead he must concentrate on the paramattha - the sense of rigidity caused by being pushed by the air which have arisen due to the desire to sit. He should note in time with the present movement.

When noting touching, he must dissociate his mind from the paññatti form of his buttocks, but the paramattha, the sense of hardness and the sense of heat must be noted with full attention.

While walking, he notes on the “lifting, pushing forward, pressing down”; when noting “lifting”, the paññatti form of his leg must be ignored, while the paramattha - the sense of gradual uplifting, must be concentrated upon by the yogi. The step by step upward movements must be noted in the present time of occurrence.

When noting “pushing forward”, the paññatti form of his leg must be ignored, but the paramattha - the sense of gradual forward movement, must be watched attentively. The noting should be concurrent with the present successive step by step forward movements.

When noting “pressing down”, the paññatti form of his leg must be ignored, the paramattha - the sense of downward motion should be noted attentively. He should note

concurrently with each present successive step by step downward movements. Please repeat after me three times.

Motto            To note correctly,  
                    paññatti must be ignored,  
                    only paramattha is to be observed.

When we manage to note in time with the present and can note to know the true nature of paramattha, starting from the understanding of the four cātu-dhātu, we will find all dhamma. How? Because when noting the lifting of foot, after being able to dissociate his mind from the paññatti feature of his foot and having managed to note in time with the present movement, he will understand not only the nature of gradual upward movements but also find the sense of lightness in them. To know the sense of lightness is to know the tejo-dhātu and vāyo-dhātu out of the four constituent elements (cātu-dhātu).

When noting the forward movement of his foot, after having dissociated from the paññatti feature of his foot and being able to note in time with the present forward movement, he will come to know the sense of successive motions and the sense of increasing lightness. This is the understanding of tejo-dhātu and vāyo-dhātu out of the four constituent elements.

Tejo is the element of kinetic energy, the element of fire and the element of lightness. Vāyo is the element of air and the element of lightness. The yogi finds these natures of elements because he notes respectfully and penetratively. Please repeat after me three times.

Motto            In two elements,  
                    te and vā ,  
                    prominent -- are their lightness.  
(“te” stands for tejo-dhātu and, “vā ” stands for vāyo-dhātu.)

When noting the pressing down of his foot, after having dissociated from the paññatti feature of his foot and being able to note in time with the present downward press, he will know the sense of successive movements and the sense of increasing heaviness. This is the understanding of paṭhavī-dhātu and āpo-dhātu of the four constituent elements.

Paṭhavi is the element of hardness, the element of earth and the element of heaviness. Āpo is the element of fluidity, the element of water and the element of heaviness. The yogi finds them because he notes attentively and penetratively. Please repeat after me three times.

Motto            In two elements,  
                    pa and ar ,  
                    prominent -- are their heaviness.  
( “pa” stands for paṭhavi-dhātu and “ar” stands for āpo-dhātu.)

### **“Samatha” and “Vipassanā ” meditations**

I will talk on the subjects of “samatha” and “vipassanā ”, which are beneficial to our audience and the yogis. The audience and the yogis here - are you samatha yogis or vipassanā yogis? Yes, you are vipassanā yogis. Being a vipassanā yogi, you all wish to

practise purely vipassanā. To be able to practise pure vipassanā, you should know the nature of samatha and vipassanā.

Those who practise samatha kammaṭṭhāna (tranquillity meditation) - they practise to be able to fix their mind on one specific paññatti āyon (mind object), and they note on the paññatti. They are to bend their minds to the permanent idea of approach on the paññatti. They note to the point that the paññatti āyon will stay quite steadily in his mind for the whole period of noting. As such, the mind object is paññatti, mode of noting is on the unchanging nature of the noted object. That is samatha meditation. Only when yogi can maintain this way of noting that he will achieve excellent samatha dhamma.

For example, the yogi who wishes to practise paṭhavi kasina (the earth kasina samatha kammaṭṭhāna) makes an earth device the size of a tray. Then holding it in front of him, he looks at it without blinking his eyes, saying “paṭhavi, paṭhavi”, or “earth, earth”. Even when he closes his eyes, the earth device will have to be seen in his mind's eyes. He is required to be able to maintain the constant image of the earth device in his mind throughout the meditation.

The earth device (about the size of a tray) is paññatti. When he notes, he has to direct his mind on the constant appearance of the image of it all the time; ie. bending his mind to the permanent side. The mind object is paññatti āyon and noting orientation is on the lasting impression, that type of kammaṭṭhāna is called samatha kammaṭṭhāna. Please repeat after me three times.

Motto            If you note on paññatti āyon,  
                         and keeping it as permanent,  
                         that is termed “samatha”.

On the other hand, the vipassanā meditating yogi usually maintains his mind fixed on one paramattha āyon and notes the paramattha nature of it. The mind is directed towards the cessation side, the impermanent nature of it also. Only then will he achieve vipassanā ñāṇa and find the noble dhamma.

For example, when contemplating the “rising and falling” of his abdomen; when noting the “rise”, he must dissociate himself from the paññatti forms and concentrate penetratively on the sense of rigidity, the sense of expansion, the sense of movement, the paramattha. The yogi must bear in mind all the while that this sense of rigidity, the paramattha itself, as soon as noted upon, ceases to exist. It has disappeared. And the yogi must bend towards the cessation, the impermanent nature of it. The yogis who are in the ñāṇa called bhaṅga ñāṇa (the insight into perishable nature of composite things), will find by their own experiences the impermanence and the cessations.

When noting the “fall” of abdomen, one must dissociate from the paññatti form of the abdomen, and he must concentrate to know the sense of movement, the sense of contraction. He will find that this sense of movement (the paramattha) as soon as noted upon, ceases to exist; it has perished. The yogi must bend towards the cessation, the impermanent nature of it. Therefore, with the mind-object as paramattha āyon, and the noting orientation is towards impermanence, this type of kammaṭṭhāna is called vipassanā kammaṭṭhāna. Please repeat after me three times.

Motto            If you note on



the impermanence of paramattha āyon,  
that is termed “vipassanā”.

When cultivating vipassanā bhāvanā, we are to dissociate ourselves as much as possible from paññatti, and we are to find the paramattha as much as possible. In fact they exist in parallel. When paññatti is prominent, paramattha is indistinct. When paramattha becomes prominent, paññatti is no more distinct; it submerges.

At the early stages of vipassanā,  
when the yogi's ñāṇa is immature, -

the head, hands, legs and abdomen,  
these paññatti forms are very distinct.  
The sense of rigidity, the sense of motion  
the sense of heat, the sense of cold  
the sense of hardness, or softness

the paramattha senses are not so distinct, they submerge.

Please repeat after me three times.

Motto            When paññatti is dominant,  
                         paramattha will submerge.

When the yogi reaches bhaṅga ñāṇa, where he understands perishable nature, and when his vipassanā ñāṇa is strong, the paññatti forms are no more dominant. Only the paramattha senses are distinct.

Noting “rising, falling, sitting, touching”:

- when noting “rising”, the form of his abdomen is not distinct to him, only the increasing rigidity is dominant.

- when noting “falling”, the form of his abdomen is not distinct to him, just the sense of movement, the sense of contraction and paramattha is dominant.

Because the yogi's vipassanā is getting stronger, his paramattha āyons are getting dominant, and paññatti āyons submerge. Please repeat after me three times.

Motto            When paramattha becomes dominant,  
                         paññatti will submerge.

Only when the yogi can differentiate between the nature of samatha kammaṭṭhāna and vipassanā kammaṭṭhāna, can he work to make his kammaṭṭhāna - a pure vipassanā kammaṭṭhāna, and quickly find the noble dhamma.

In discussion of second factor of strengthening the indriya - to note respectfully and penetratively - in noting “rising, falling, sitting, touching, lifting, moving forward, pressing down of the foot”, - these are all noting on the manners of yogi's kāya (body). The explanation is quite complete now.

**I am going to talk on how to note vedanā (sensation) respectfully and penetratively.**

When the yogi notes vipassanā meditation, he finds three types of vedanā in summary. In these three vedanās, lie three types of akusala-anusayas (unwholesome tendencies). Only

when he can rid himself of these akusala-anusayas, can he achieve the bliss of magga, phala and Nibbāna - the Noble Goal.

In the Buddha's desanā (preaching), three vedanās are explained in this sequential order:

- (1) Sukha vedanā - the vedanā of comfort,
- (2) Dukkha vedanā - the vedanā of suffering,
- (3) Adukkha-asukha vedanā - the vedanā of not-comfort, not-suffering , i.e. upekkha vedanā.

However, according to the order of experience of the meditating yogi, three vedanās arrive in the following order:

- (1) Dukkha vedanā - the vedanā of suffering,
- (2) Sukha vedanā - the vedanā of comfort,
- (3) Adukkha-asukha vedanā - the vedanā of not-comfort, not-suffering , i.e. upekkha vedanā.

- (1) In dukkha vedanā dwells the patigha-nusaya dosa.
- (2) In sukha vedanā dwells the rāga-nusaya lobha.
- (3) In upekkha vedanā dwells the avijjā-nusaya moha.

“Dwell” means “arise repeatedly”.

When the suffering dukkha vedanā arises, if the yogi cannot note well, then during the whole course of appearance of dukkha vedanā, dosa (anger) - because he cannot tolerate vedanā, and domanassa (displeasure) - because he is upset, arise again and again.

“Dwelling” refers to this repetitive occurrence of dosa and domanassa.

When the comfort sukha vedanā arises, if he cannot note well, during the course of occurrence of sukha vedanā, - because he enjoys so much, lobha (greed) will arise again and again.

When the upekkha vedanā arises, if the yogi cannot note well, during the course of appearance of upekkha vedanā, - because he is hazy, moha (delusion) will arise again and again.

Amongst these three vedanās, the vipassanā yogi will encounter the dukkha vedanā first. In this dukkha vedanā dwells the patighanusaya dosa. To rid himself of this dosa, he needs to note until he can overcome the dukkha vedanā - like plucking out a thorn.

### **How to note to overcome the dukkha vedanā**

In practising vipassanā, overcoming dukkha vedanā is one of the main objectives. When successful, it means the yogi has gotten rid of his patighanusaya dosa, and his vipassanā meditation is considered to be 50% successful.

When practising vipassanā, when he reaches the nāma-rūpa pariccheda ñāṇa where he can distinguish the nāma and rūpa ; dukkha vedanā is not so dominant. When yogi reaches the paccaya pariggaha ñāṇa where he understands the causes and effects; he still does not face much dukkha vedanā yet. When yogi reaches the sammāsana ñāṇa where he understands the three characteristics namely, anicca, dukkha and anatta ; then dukkha vedanās are very dominant.

The yogi who meditates according to the instruction of the late Venerable Mahāsi Sayādaw, in his sitting meditation, notes “rising, falling, sitting, touching”. At the early stages, although he goes on noting, due to the lack of samādhi, he cannot distinguish between nāma and rūpa.

When noting “rising”, he thinks that the rising comes as much from him as the one noting. When noting “falling”, his abdomen is falling and he is noting. Likewise, in “sitting”, “touching”, he is noting and his own body is sitting or touching. He does not understand the existence of nāma and rūpa.

After three or four days of meditation, when he notes “rising”, he finds that the rising itself is a separate activity and the noting consciousness is another totally different activity. When noting “falling”, he finds that falling body is one thing while the noting consciousness is another thing. Also when noting “sitting and touching”, he now finds that the sitting body and the touching body are different from the noting consciousness.

Rising, falling, sitting and touching are all unconscious rūpa-dhammas, while the awareness of those rising, falling, sitting, touching are conscious nāma - dhammas.

He distinguishes nāma and rūpa. This knowledge is called nāma-rūpa pariccheda ñāṇa, and there is not much evidence of dukkha vedanā yet.

By his continued notings, when his samādhi increases, he comes to find the causes and the effects.

All these risings, fallings,  
all these sittings and touchings,  
they arise beforehand, so that  
the noting consciousness follow to note.

Those former happenings ie. rising, falling, sitting, touching - are the causes. The latter followings ie. noting consciousnesses - are the effects. At this paccaya pariggaha ñāṇa, dukkha vedanā is still not so dominant.

By continued efforts, when he reaches sammasana ñāṇa, pains, aches, tinglings, throbbings, nausea, itchiness and all sorts of swaying - the dukkha vedanās appear very distinctly. The yogi must note to overcome these dukkha vedanās like plucking out the thorn that has come to stay in his body.

There are three types of attitudes in the yogi when he tries to note to overcome dukkha vedanā.

- (1) So as to rid himself of that painful vedanā, the yogi notes; so that he will not have that vedanā in the next sitting.
- (2) Determined to completely get rid of that painful vedanā in this very sitting, the yogi maintains a very aggressive attitude.
- (3) The yogi meditates to know the true nature of that painful vedanā.

The first approach – “wishing to get rid of the painful vedanā ” means, in summary, that the yogi is wishing for comfort ie. lobha. Our yogis here come to meditate, is it to get rid of lobha or to expand your lobha ; which is it? Yes, we meditate to get rid of lobha. But the way this yogi is meditating, it is like increasing his lobha. At each and every noting, it is associated with kilesa (defilement). He will not find ñāṇa quickly, his ñāṇa will not improve rapidly. Therefore, this way of approach is not to be adopted. In the Buddha's scriptures, it is indicated that, when the yogi suffers dukkha vedanā, he should note to know that he is experiencing the dukkha vedanā. If yogi is noting only to get rid of dukkha vedanā, he is not working to the liking of Buddha. He will not find dhamma quickly, his ñāṇa will not develop fast.

The second approach - “to get rid of dukkha vedanā today, in this very sitting”- means the yogi maintains a very aggressive attitude towards his meditation. The aggressive mind is, in summary, dosa (anger). If he cannot get rid of it, his mind is upset ie. domanassa (displeasure, grief). Our yogis here have come to meditate vipassanā, - the objective is to get rid of dosa, domanassa or to expand dosa, domanassa? Of course it is to get rid of dosa, domanassa. But the way that yogi is meditating, it is like increasing his dosa, domanassa by his tough attitude. Therefore at each and every noting, it is associated with kilesa. He will not find dhamma quickly. His ñāṇa will not improve fast. This type of noting is not to be adopted by our yogis.

The third approach - “to note to know the true nature of dukkha vedanā” - is the right way of approach. Only when one knows the true nature, will one know the arising and cessation. Only when one knows of arising and cessation, will one experience anicca, dukkha and anatta. Only when one understands anicca, dukkha and anatta , can one achieve the noble dhamma that one has been wishing for. Therefore the first step is to note to understand the true nature of vedanā.

When noting to know the true nature of painful dukkha vedanā, first and foremost, one must keep the attitude that one will try to tolerate this dukkha vedanā. The old saying

“ Patience leads to Nibbāna ”

is most useful in vipassanā cultivation.

Yogi must not worry “Am I going to suffer this painful dukkha vedanā throughout this whole hour or throughout this whole sitting?” He must not let that worry arise in him. He must maintain a calm and cool attitude.

“Because of its own nature, vedanā will cause pain and suffering.  
But to note is all my duty”.

As the vedanā becomes more intense, the yogi sometimes unconsciously keeps his body as well as his mind tense. He must not do that. When vedanā becomes intense, he must relax his body a bit, and also his mind.

And then he must put his noting mind right on top of the painful vedanā. Then he must try to find where this vedanā actually is. Is it

- at the skin deep layer,  
inside the flesh,  
on the veins,  
in his bone, or

inside his bone-marrow? Where?

He must concentrate to know penetratively  
how the pain comes, and  
the extent of pain.

He must size up the vedanā. Then with this penetrative observations, noting “painful, painful”, “tingling, tingling”, “throbbing, throbbing”, he notes one time, two times, three times etc.

Having put his noting consciousness right on the vedanā, and being aware of the extent of pain ; - he is said to have a reasonable amount of samādhi by then. It is enough foundation to know the true nature of vedanā. He must not note superficially and quickly. The yogi must note penetratively to know the “at all moments” – “the ever changing” nature of vedanā.

The extent of painful vedanā and  
the nature of ever changing vedanā,

- after noting on these two, when samādhi is powerful,  
- after 4 or 5 notings of his pain, he will find that  
the pain becomes more intense.

With his continued effort, after having reached the peak of his pain, according to circumstances, the pain may decrease. The yogi will feel a little bit of release in his pain. However, he must not stop or relax his noting consciousness. He must note penetratively as before.

This experience of increase in pain after 4 or 5 notings  
and then decrease in pain -

means the knowledge of the true nature of painful vedanā.

When yogi goes on noting continuously and samādhi accumulates, he will find that  
at one noting of pain, the pain significantly increases.

When the vedanā decreases after having reached the peak, the yogi will find that  
at a single noting, the pain decreases noticeably, or  
it shifts places at his single noting.

That is knowing the nature of vedanā. As the samādhi increases due to his continued efforts,

the pain arises at one noting and,  
at the next noting, the pain disappears.

It is the knowing of the arising and passing away of pain. This is the beginning in overcoming the dukkha vedanā.

As the yogi meditates further, the samādhi increases, and when he notes the pain,  
he will not find the beginning of the arrival of pain.  
He finds only the passing away of pain, ie. the end of pain.

As soon as he notes,

at his noting of his pain,  
the pain ceases to exist,  
the pain perishes; hence,  
he does not feel or suffer any pain himself whatsoever.

The noting mind has overcome the dukkha vedanā. The dosa, the upset caused by the pain, the unhappiness domanassa caused by the pain, will not arise again. This finishes the business of getting rid of the patighanusaya dosa that dwells in the dukkha vedanā. Please repeat after me three times.

Motto            In dukkha,  
                     dwells the dosa,  
                     must be gotten rid of.

Due to his continued effort, samādhi increases. As samādhi increases, a bright yogi will find that when he notes the pain, he notices

the cessation of pain at that noting, as well as  
the cessation of his noting consciousness.

He finds that pain itself is not permanent and  
the consciousness is also impermanent.  
He finds anicca.

As the cessations are happening so much and so fast,  
he finds it as suffering dukkha.

He wonders how he can avoid or prevent that.  
He cannot do any of that.  
They happen at their own will, and  
he has no control whatsoever over that.  
He finds anatta - the uncontrollable nature.

When the yogi has the full knowledge of the nature of anicca, dukkha, anatta ; the repeated happenings of patighanusaya dosa which dwells in the dukkha vedanā is considered as being gotten rid of totally, and he will achieve the magga, phala, Nibbāna, the noble dhamma that he has been rightfully aiming for.

This is enough for the explanation of how to get rid of patighanusaya dosa by noting the dukkha vedanā penetratively.

### **How to note to overcome the sukha vedanā**

I will now talk on how to get rid of rāghanusaya lobha by noting the sukha vedanā penetratively and respectfully. Rāghanusaya lobha arises in sukha vedanā at udayabbaya ñāṇa. The yogi who notes the dukkha vedanā at the third ñāṇa called sammāsana ñāṇa with full attention, in accordance with the teacher's instruction, will very soon reach the fourth ñāṇa called udayabbaya ñāṇa , that understands the rising and passing away of phenomena.

The yogi who just arrives at udayabbaya ñāṇa, will have:

the buoyancy of the body as well as of mind.

the pliancy (suppleness) of mind and body.  
the fitness for work of his mind and body.

He, who had to rearrange two or three times in one hour sitting in his previous ñāṇas, can sit through without any change of posture. Those who can sit the whole hour in his lower ñāṇas, can now sit in one stretch for two, three or even four hours.

The yogi who reaches udayabbaya ñāṇa has the proficiency of mind and body; therefore the sense-object arises on its own accord, and the noting consciousness is also doing its work on its own accord. Very easy for him in his meditation. He has never been this peaceful and easy in his daily life before. He has the sense of peace and calmness of both his body and mind that he has never experienced before.

Due to this vipassanā pīti (joy), he is enjoying the sukha vedanā - the comfort of body and mind that he has never tasted in his daily life before. Therefore there arise in him the repeated attachments towards this sukha vedanā. That is called the dwelling of rāganusaya lobha in the sukha vedanā. To get rid of that rāganusaya lobha in sukha vedanā,

yogi is required to note until he finds the sukha vedanā as dukkha vedanā.

Please repeat after me three times.

Motto            When sukha arises,  
                      he finds it as dukkha,  
                      that's the correct way of noting.

How do we note the sukha vedanā of our body and mind? We must note the one that is prominent.

If the bodily comfort is prominent, we must note on that bodily comfort as penetratingly as possible

- to know it as much as possible. When the yogi reaches the mature stage of udayabbaya ñāṇa, he will find the disrupted comfort; the sensations called “comforts” are not continuous, but have breaks in between.

He finds that

one sensation of comfort arises,  
then disappears,  
only afterwards a new sensation of comfort arises,  
and then that new sensation of comfort also disappears.

As the ñāṇa becomes stronger, he will find

the rate of arisings and disappearings become increasingly faster.

Because they arise quickly and they disappear quickly, it seems like torture to him. He thinks of it as one type of suffering. There arises in the yogi's ñāṇa the understanding of suffering. Since he finds it as dukkha now, he has accomplished the task of getting rid of the repeated occurrences of rāganusaya lobha in the sukha vedanā.

If the peaceful state of mind is prominent in his meditation,  
he should note on that mental comfort

as penetratingly as possible  
to know it as much as possible.

At the mature stage of udayabbaya ñāṇa, he finds that the mental comfort itself is not a continuous process. He finds gaps in between.

He finds that  
one mental comfort arises,  
and then it passes away,  
and only after that, another new mental comfort arises again and that also passes  
away.

As the ñāṇa gets stronger,  
faster becomes the rate of arisings and passing aways.

It seems to him like a torture and he recognises it as a kind of suffering. In the mind of a yogi there arises the impression of dukkha. Since he finds mental sukha as dukkha, he has accomplished the task of getting rid of the rāganusaya lobha that causes the repeated arising of attachments in the sukha vedanā. Please repeat after me three times.

Motto                When sukha arises,  
                            he finds it as dukkha,  
                            that's the correct way of noting.

### **How to note to overcome the upekkha vedanā**

By his continuous notings, step by step he will reach:

- Bhaṅga ñāṇa            - the knowledge that sees the Perishable nature of composite things,
- Bhaya ñāṇa            - the knowledge that finds Fear of composite things,
- Ādīnāva ñāṇa        - the knowledge that finds the Danger of composite things,
- Nibbida ñāṇa        - the knowledge that has the Feeling of Disgust aroused by  
   composite things,
- Muñcitu-kamyata ñāṇa - the knowledge that Desires for Release from composite things,
- Paṭisaṅkhā ñāṇa     - the knowledge that arises out of further Contemplation,
- Saṅkhārupekkha ñāṇa - the knowledge that arises from Equanimity.

The yogi who reaches the saṅkhārupekkha ñāṇa, when facing the fearful, or worrying, or frightful sense-objects in his daily life, or when facing fearful sense-objects in his dhamma works, is not so disturbed. He can ignore them. When he faces attractive or pleasing and pleasant sense-objects in his daily life, or when he faces attractive or pleasing and pleasant sense-objects in his dhamma works, he is not so attracted nor pleased. He can ignore them.

The yogi who reaches the saṅkhārupekkha ñāṇa,  
because he can ignore the saṅkhārās,  
because he can face the saṅkhārās equally,  
he can note very easily.

Rising as well as falling of abdomen seems to happen by themselves, the noting consciousness seems to be doing its job on its own accord.

Because it is such an easy noting,



yogi feels that he is merely sitting there to watch.

The vīriya (effort, industry, energy) of the yogi becomes too lax. And hence there arises delusion (moha) repeatedly. That is the dwelling of avijjānusaya moha in the upekkha vedanā. Please repeat after me three times.

Motto            In upekkha,  
                     dwells the moha,  
                     must be gotten rid of.

“Yogi needs to note until he comes to find the avijjānusaya moha that dwells in his upekkha vedanā - as anicca”.

In trying to do so, although the yogi is supposed to get rid of it by noting vipassanā on the upekkha vedanā, the upekkha vedanā being too subtle to note; it is a very difficult task to note. Therefore the yogi is advised to go back to note on the usual cessation end of all risings and fallings of his abdomen.

The yogi who is at saṅkhārupekkha ñāṇa, the one who already has the foundation of bhaṅga ñāṇa, sees the perishable nature of composite things. Therefore, as soon as he goes back to note the usual rise and fall, with penetrative concentration respectfully and attentively, he will find

the swift manner of the passing away of the rising of abdomen.

When he notes on the fall too, he will find

the swift passing away of the manner of fall of his abdomen.

He finds that

the noting consciousness which follows, also perish instantaneously.

When he manages to note the cessation of activities, he will come to find that

the rising and falling of these sense-objects are not permanent - anicca ;

so impermanent are his noting consciousness, the nāma dhamma, anicca.

By having found the anicca nature, he has accomplished the task of getting rid of the avijjānusaya moha that dwells in the upekkha vedanā. Because he has gotten rid of avijjānusaya moha, he will achieve the noble dhamma that he has been longing for.

We have completed the discussion on

- how to note respectfully and penetratively on the kāya,
- ie. rising, falling, sitting, touching, lifting, pushing forward, pressing down etc.  
and
- the instructions on how to get rid of the three anusayas (dormant dispositions) by noting penetratively and respectfully on the three vedanās.



## CHAPTER 4.

### THE THIRD FACTOR WHICH STRENGTHENS THE INDRIYA OF A VIPASSANĀ MEDITATING YOGI (Part 1)

Today's talk is on the third factor out of the nine factors which help to strengthen the indriya of a meditating yogi.

The first number factor - The yogi is to bend his mind towards the cessation end in his notings.

The second number factor- While the yogi is bending his mind towards the cessation end, he must note respectfully and penetratively so as to see the true cessations.

The third number factor - Even when the yogi is noting respectfully and penetratively, bending his mind towards the cessation end, in addition to that,

so as not to let his notings be disrupted,

so as to keep his notings continuous throughout, -

"the ability to note continuously" is another factor that helps strengthen the indriya of a yogi.

#### **The ability of the yogi to note continuously**

It is very appropriate for our audience, our yogis here to strengthen their indriyas. Because our yogis here are going to meditate till they fulfil all ñāṇas completely and reach magga and phala. You all come here because circumstances are favorable for you to meditate, isn't it? Yes. This is very suitable for our yogis in strengthening their indriyas. Please repeat after me three times.

Motto            Without taking a pause,  
                      with no break in between,  
                      we'll be continuous,  
                      in all our notings.

When a yogi comes to a meditation retreat, without taking a single pause, the former noting and the latter noting, the former samādhi and the latter samādhi, former ñāṇa and latter ñāṇa, must be maintained continuous, without a gap. Being able to do that is one factor that helps strengthen the indriya of the yogi.

According to the Scriptures, the Venerable Mahāsi Sayādaw instructed us to act like the good man who rubs to light fire. In olden days, before the invention of lighters, one had to rub wood against wood, bamboo against bamboo to produce fire. As the heat started to accumulate, he needed more energy in his rubbing. Only when the heat became very intense and the sparks arose can a little fire be obtained.

Like that example, the meditating yogi needs to maintain continuous meditation, keeping former noting and next noting, former samādhi and next samādhi, former ñāṇa and next ñāṇa, undisjointed. When the noting becomes truly continuous, the strength of his noting is really strong and powerful.

When his strength of his noting is powerful, those yogis who haven't found dhamma will find dhamma, those who have already started to find dhamma will find more dhamma, and those who deserve the noble dhamma will achieve the noble dhamma now. Like that man who has gotten his fire.

Therefore isn't it important to note continuously? Yes, it is. If the man because his hands were tired, stopped for a while, the heat would have gone cold, and he would need to start from the beginning. The same goes for vipassanā bhāvanā.

When the yogi's notings are intermittent, his noting power will not be progressive, instead it will become less and less. Will it then be sufficient with the sitting notings only? No, it is not sufficient. If the yogi sits seven sittings for seven hours while the rest of the hours are non-noting hours, it is very difficult for the yogi to be progressive in his dhamma, to find more dhamma, and to achieve the noble dhamma. Therefore one must have continuous, non-disrupted notings.

In accordance with the Scripture, the Venerable Mahāsi Sayādaw had instructed three types of noting:

the sitting meditation,  
the walking meditation, and  
the general noting.

Our yogis who intend to meditate until the noble dhamma is achieved, will need to remember this fact. Only when his notings are continuous and hence his noting power is good will he find dhamma, will he be progressive and will he achieve the noble dhamma.

If the noting power is weak, those who haven't found the dhamma will not find it, those who have found some dhamma will not progress further, those who aim for the noble dhamma will not achieve it now. Because his noting is not hundred per cent, his noting power is not strong enough. So he must start to cultivate the continuous noting habit to have strong power of noting.

The notings in the sitting meditation are usually continuous. For yogi has conditioned his body not to move about, and his mind not to wander within this whole hour. So the sitting notings are usually continuous.

But, yogi must be very careful in his walking meditation. When he finds sights attracting him, he might pause in his meditation and look. When he hears sounds, he might listen to them. And his notings become discontinuous. As something comes up to discuss, he might talk a bit, and his notings are disrupted.

In the case of general noting, yogi must be extra careful. In the beginning, some just cannot do it. As soon as yogi manages to do general notings, he has progressed a lot already. To do general notings, one must follow the notings from the sampajāna instruction of the Buddha's teaching.

The present day's teachers call the notings from sanmpajañña as general noting. Aṭṭhakathā teachers explained the use of sanmpajañña teaching of Buddha as “Four-fold Fundamental Sanmpajañña Dhammas”.

1. Sāthaka sanmpajañña -- When someone is going to meditate, when someone is going

to do kusala acts, he will choose the most beneficial act. That is called sātthaka sanmpajañña.

2. Sappāya sanmpajañña -- After having chosen the most beneficial act, he will consider further into the questions such as - is it the right time or not? Is this place suitable or not? With these people, are they the right ones to do the beneficial acts together or not? This choosing is called sappāya sanmpajañña.
3. Gocara sanmpajañña -- When in the work place, when in the meditation center, to meditate non-stop, to put in a lot of effort continuously is called gocara sanmpajañña.
4. Asammoha sanmpajañña -- Having meditated continuously, and as the result the yogi comes to understand the truth, starting from nāma-dhamma and rūpa-dhamma, is called asammoha sanmpajañña.

“Sanmpajañña” is one kind of dhamma that our yogis here must cultivate. Haven't you all decided to come to meditate because you decide that it is the most beneficial? That is sātthaka sanmpajañña. Haven't you chosen the suitable center, the places, and the teacher? That is sappāya sanmpajañña. In the meditation center, you sit to meditate, you meditate while walking, you try to note on all general behaviours. This continuous noting is called gocara sanmpajañña. While noting continuously, your samādhi accumulates and then it becomes asammoha sanmpajañña.

In noting “rising, falling, sitting, touching”, samādhi matures:

- when he notes “rising”, he notices that, what rises up is one thing, knowing that it rises is another,
- when he notes “falling”, he notices that, what falls is one thing, to know that it falls is another thing,
- when he notes “sitting”, he notices that, the act of sitting down is one thing, to know the sitting down is another thing,
- when he notes “touching”, he notices that, the touching is one thing, the conscious mind that knows the touch is another.

“Rising, falling, sitting, touching” are the rūpa-dhammas, that are all physical things that cannot know. To know, the knowing consciousness is a nāma-dhamma. In his khandha, there exist only nāma-dhamma and rūpa-dhamma. The term “I” is just a lokavohara, a terminology. In actual fact, there is no such thing as this little creature called “I, Self”. And “atta diṭṭhi - the wrong view about self” is gotten rid of. This “knowing truthfully” is called asammoha sampajañña. He has obtained the best foundation in closing down the gates to hell.

By his continuous noting, he reaches the ñāṇa where he understands the cause and effect. That is also asammoha sanmpajañña. It is knowing without delusion, without being hazy, to know truly well. The most important is gocara sanmpajañña - to know how to note continuously, to be able to note continuously.

Only by his continuous meditation that his noting power gets strong. And, if he hasn't found dhamma, he will find it now; if he has found a bit already, he will find more; if he aims for the noble dhamma, he is going to get it now.

## The Sampajāna instructions of the Buddha

To be able to note continuously, one must practise the notings in accordance with the sampajāna instructions of the exalted Buddha.

### The first sampajāna instruction

“ Abhikkante paṭikkante sampajānakārī hoti ”

“ Buddha had instructed that, - when stepping forward, when stepping backward, yogi must act with full attention. ”

When stepping forward, one must step forward with mindful noting. When stepping backward also, one must step backward with mindful noting. Please repeat after me three times.

Motto            Stepping forward,  
                      stepping backward,  
                      noting with full attention,  
                      that is sampajāna.

There are four types of moving forward or backward.

1. While walking, stepping forward or backward.
2. While standing, stepping forward or backward.
3. While sitting, stepping forward or backward.
4. While lying down, stepping forward or backward.

How many? Four types.

### While walking, stepping forward or backward

When our audience walks, that is stepping forward.

Left foot moving forward, right foot moving forward, or lifting,  
moving forward, pressing down,

noting like that while walking means “stepping forward”. At the end of the path, he has to turn back to walk, hasn't he? Yes, that is “stepping backward”.

Our yogis here often hear of the term “Noting while walking”. Walking meditation is very supportive to the yogi. It gives the best support in his meditation. The yogi whose noting in his walking meditation is successful and good, will have his sitting meditation improved tremendously. Because his walking noting is good, his general notings will also become easy for him. Walking meditation helps the yogi as an intermediary in a balancing manner. Therefore walking meditation has frequently been mentioned. Yogis here have frequently heard about that too.

When noting the process of “lifting, moving forward, pressing down”, yogi must dissociate the forms and features of his foot as much as possible. What should you dissociate your mind from? Yes, you must dissociate from paññatti. Vipassanā does not take in the paññatti āyons. Do not note paññatti.

The manner or the sense of step by step upward lift,  
the paramattha must be observed as much and as penetratively as possible.

When noting “moving forward”, when noting “pressing down”,

the features of his foot must be discarded from his observation.

The step by step forward motions when moving forward,

the gradual step by step downward motions,

the paramattha nature must be observed as much and as penetratively as possible. This is one important fact in vipassanā meditation.

The shape of his foot, paññatti is not to be observed, but the paramattha the manner of its movement is to be noted as much and as penetratively as possible. Once he can dissociate his mind from the form and feature of his foot, he can note the series of movements and their nature:

- as when he notes “the lifting”, the sense of upward lift as well as the sense of increasing lightness that accompanies the lift,
- as when noting “moving forward”, one forward movement after another forward movement as well as the increasing lightness accompanying it,
- as when noting “pressing down”, the downward movements as well as the increasing heaviness accompanying the downward pressing.

These are the experiences and notings reported to me by the yogis.

If he can note so much detail, his notings are considered quite good. The yogi himself is quite interested and absorbed in his meditation already. Don't you feel interested when you find dhamma progress? Yes.

- When yogi finds the increasing lightness accompanying the lift of his foot,
- when he finds the increasing lightness accompanying the forward movements,
- when he finds the increasing heaviness accompanying the downward pressing,

he can be said to have found his progress in the dhamma.

At the end of the path of his walking, he pauses a while, so as to turn back to walk again.

He notes “turning, turning”. In noting sampajāna, he must note his kāya (body).

Sampajāna is included in kāyanupassanā satipaṭṭhāna.

When samādhi accumulates, yogi knows beforehand the mind (the desire to turn) also.

Then he must note that desire first too.

As Buddha had instructed to note the most prominent phenomenon first, when he is going to turn around, when he concentrates, the desire to turn is the first to come to his attention. Since it is prominent, can you not note the desire to turn as the first noting, can't you? Yes, you can.

When yogi has accumulated as much samādhi as our audience here, when concentrating, he will find the “desires to do something”. If the yogi can note the desire (the mind), the progress in his finding of dhamma will become very good.

He notes “wishing to turn, wishing to turn”. Afterwards, he bends his mind towards the direction that he wishes to turn. If he wishes to turn to left, he should bend his mind towards left. The manner of his body that starts to turn towards left will be seen. One after another, the parts of the body turn.

If the yogi bends his mind towards right, his body moves towards right. He therefore notes “turning, turning”. If yogi can do this much, this is very satisfactory already. He can try to note every single arising (ie. with as small a gap as possible) so that his notings are almost continuous. Please repeat after me three times.

Motto            That which wishes to turn - is Nāma,  
                      the manner of turning - is Rūpa,  
                      not Him, not Me,  
                      turning - are the Nāma and the Rūpa.  
                      two groups called Nāma - Rūpa,  
                      with that clear comprehension,  
                      I work while turning.

Noting “turning, turning” is in fact working. By being able to note the desire, yogi has achieved two more steps in his series of ñāṇa. Knowing the desire to turn means he knows the nāma-dhamma, and the manner of his body that is turning - which does not know anything ie. rūpa-dhamma. Isn't he able to distinguish between nāma-dhamma and rūpa-dhamma ? Yes, he is. That is nāma-rūpa pariccheda ñāṇa.

He turns because of his desire to turn,  
                      his desire is “the cause”,  
                      and the manner of his body turning is “the effect”.

Don't you come to know that? Yes, that is paccaya pariggaha ñāṇa. Therefore it is important to watch the desire attentively.

When noting “lifting, moving forward, pressing down”, the yogi steps forward, and then after noting “turning, turning”, he steps backward. This is how, while walking, the yogi steps forward and backward.

### **While standing, yogi steps forward and backward**

While standing, there arises, in the yogi, the desire to bend down to do something. In that case, the desire to bend is prominent first. Being prominent, yogi notes that desire as “wishing to bend, wishing to bend”. Shouldn't you do that? Yes, you do just that. Only when yogi is attentively concentrating, will he find that the desire is prominent. If the concentration is mediocre, the desires are not so prominent. By careful and repeated notings, the desire will become prominent.

When yogi needs to bend or bend down,  
                      the desire is prominent first.

Yogi must note by saying “wishing to bend, wishing to bend”. Then, he tries to note  
                      the gradual step by step downward bendings of his body,  
                      caused by the push of the volume of air  
                      that is caused by his desire to bend.

He notes by saying “bending, bending”.

When noting “bending, bending”,  
                      the forms and features of his head, body, hands, legs; all must be dissociated from

his notings.

The sense of gradual downward movements must be noted carefully.

The forms such as head, body, hands, legs are paññatti (name sake, conventional truth). The sense of gradual movements is paramattha ( absolute truth). Vipassanā noting means one must not note on paññatti, the noting must be on the true nature, paramattha only.

Bending down - movement by movement, step by step - is the nature of dhamma. “The desire to bend” causes the air to arise, and the air pushes down, so the gradual bending of the body. That manner is the characteristic or in other words, the nature of dhamma, the paramattha.

Having bent down and having done what has to be done, when the body is to rise up again, yogi needs careful concentration. “The desire to rise up” is very prominent when observed carefully. Yogi notes “wishing to rise, wishing to rise”. Then, because of that desire to rise, the air rising out of that desire will push up the body, and yogi is to note the manner of that rising up of his body as “rising, rising”. The forms such as his head, body, hands and legs are to be dissociated as much as possible. The manners of gradual rising movements are to be noted with as much concentration as possible.

Having been able to dissociate his mind from the paññatti, and being able to concentrate well ie. being able to note in time with the series of movements, when he notes “wishing to bend”, he will

not only notice the gradual downward movements of the body, but also the sense of increasing heaviness accompanying the downward movements.

When he notes “wishing to rise up”, the yogi experiences

not only the manners of gradual rising,  
but also the sense of increasing lightness accompanying the upward movements.

If yogi hasn't found that yet, by careful noting he will soon find it. What dhamma is it that we find when it becomes increasingly heavy when we bend down? We found paṭhavi and āpo. Paṭhavi is an element of earth, the element of hardness, the element of heaviness; āpo is the element of water, the element of heaviness too. The yogi finds the nature of these two dhātus.

When rising up, “the sense of increased lightness” means we found tejo and vāyo. Tejo is the element of vapour, the element of fire, the element of lightness; vāyo is the element of air, the element of lightness. Yogi has found the nature of these two dhātus. Finding them is finding the four most prominent dhātus in the our audiences' santānas.

The persuance of the correct way of meditation will soon give some samādhi, and these four dhātus are the most prominent for our audience to find. In Pāli they are called “mahā-bhūta”. (“mahā ” means “great”, “bhūta” means “grown” or “develop”, mahā-bhūta - to develop greatly). They are called “The Four Great Essentials”. Can we conclude that, having first found these great bhūtas means finding dhamma? Yes, finding the sense of heaviness and the sense of lightness can be said as finding the dhamma.

After that it is not so difficult for the yogi to find fast progress in his meditation. Yogis are quite interested already. Therefore it is important to find dhamma as early as possible.



“Dhammoca maṅgaloloke dhamme gambhīro duddaso dhamman sarana  
māgama sabba dukkhā pamuccati ”

“For our audience here, to have dhamma in this world is a maṅgala (blessing). Because

maṅgala means - to have eradicated all ills, and  
- to have gathered all possible wholesome benefits.

Dhamma is difficult to comprehend; dhamma has great depth. Because the yogi has the correct way of meditation, after having comprehended in depth this dhamma, after having reached somewhere where one can take refuge in, it is possible for the yogi to escape from all possible dukkha ”.

Having understood the dhamma, one becomes interested in dhamma. Hence he meditates again and again and again. Therefore according to the maturity of his pāramitā, once yogi reaches the sotāpatti magga ñāṇa, sotāpatti phala ñāṇa, (sometimes called the noble dhamma), hasn't he escaped from the continual rebirth in the states of loss and woe (apāyā saṃsāra)? Yes, he has.

As soon as he reaches the sagadāgāmī magga and phala, all those dukkhas - the dukkha of aging, the dukkha of illness, the dukkha of death, the dukkhas in the human lives and the dukkhas in six deva realms - he will face only one more life time again. He, as a sagadāgāmī, will only come back once to either the human or deva life. Hasn't he escaped from so much dukkhas ? Yes, he has.

After meditating again and again and again, once he becomes an anāgāmī, this kamma bhūmi where our audience here exists, where there are too many dukkhas, he will never come back at all. He has escaped from all dukkhas that exist in the kamma bhūmi.

As he goes on his meditation and if he becomes an arahanta, all dukkhas that one may suffer - those dukkha of aging, dukkha of illness, dukkha of death as well as all those that exist in these 31-planes of existences - he will escape from them completely.

The first important step is to find dhamma. Once the yogi has break-through in finding dhamma, by his continued efforts, his dhamma will definitely develop further and further in accordance with his ñāṇa levels. What the respective kammaṭṭhānācariya teacher is imparting is also

the emphasis on the need to find dhamma as the yogi's primary concern.

Yogis need to follow the teacher's instruction, and practise accordingly.

I have talked about the two types in sampajāna now. Please try them. You will find dhamma.

### **While sitting, stepping forward and stepping backward**

This is the most frequent posture. The most prominent example is when yogi sits to worship Buddha, yogi while sitting, “steps forward” and then “steps backward”.

When yogi is going to pay his respect to Buddha, if the yogi has as much samādhi as our audience here, if he concentrates, he will find the desire to pay respect and the desire to bend his body forward - is very distinct. Isn't that so? Yes, it is very obvious.

Of course the yogi with a mediocre awareness may not notice the desire. There are many times that the yogi has bent down to pay respect without mindfulness (without sati). Therefore to bend down with awareness (ie. with sati) requires concentration.

The desire to bend down to pay respect arises first, and he notes “wishing to bend, wishing to bend”. Because of that desire, the air will arise, and it will push, hence, the manner of his paying respect - the bodily behaviour happens. He bends forward and bends forward. He notes that bodily manner as “paying respect, paying respect”.

He must dissociate from the paññatt forms, such as head, body, hands and legs. The manner of gradual step by step bending- paramattha - must be noted in as much detail as possible. Head, body, hands and legs are paññatti, not vipassanā āyon. The manner of the step by step bending movements, the paramattha is noted as “paying respect, paying respect, moving, moving”. When the forehead touches the floor, he notes “touching, touching”.

Keeping his mind on the Buddha, when he is going to lift up his body back to original posture, the desire to straighten up arises first, so he notes “wishing to rise up, wishing to rise up”. Hence, because that desire causes the air to arise, that air pushes and the manner of straightening up happens. Then he notes “rising up, rising up”.

The gradual step by step moving up of his body is noted as “rising up, rising up”. Dissociating from the forms such as head, body, hands and legs, he is to note with as much concentration and as penetratively as possible. If he can manage that, he will find the nature very easily.

When he “bends down” and notes, he not only knows the downward motions but also the sense of heaviness accompanying it. When he is raising himself up, he not only knows the upward straightening motions but also the sense of lightness accompanying it. All seasoned yogis have such experiences. Our new yogi must try. He will experience it on the spot. But it requires great mindfulness. The bodily movements must not be fast, he should behave like a sick person.

When a yogi with good sati pays respect, he makes

one tiny forward bend,  
then another tiny forward bend and so on.

Very praise-worthy, indeed.

Yogi whose noting is not as good, will bow down quickly. Does the kamaṭṭhānācariya teacher like that fast way of paying respect, or the slow one? He prefers the slow way with a lot of sati.

By seeing his fast way of paying respect, one can surmise that the yogi's noting is not accompanied with much sati. His notings are not continuous. Sayādaw knows that this yogi's notings are not so good. Although Sayādaw does not say out loud, he is pleased with the other yogi's mindful way of paying respects.

When noting “wishing to pay respect, wishing to pay respect”, “paying respect, paying respect”, the manner of gradual bendings, as well as accompanying heaviness is being experienced by the yogi while he is paying respect. When noting “wishing to straighten

up, straightening up”, he notices the manner of gradual upward lifting movement after movement as well as the accompanying lightness.

Finding the sense of heaviness is finding the paṭhavi and āpo. Finding the sense of lightness is finding tejo and vāyo. Please repeat after me three times.

Motto            In two elements,  
                      pa and ar,  
                      prominent are their heaviness.

Paṭhavi and āpo are very abundant in the santāna (the continuity of consciousness) of our audience.

                      In two elements,  
                      te and vā,  
                      prominent are their lightness.

Tejo and vāyo, as well as paṭhavi and āpo - these four dhātus are most prominent in the santāna of our audience. Having found them first, yogi can be said to have found the dhamma. You can say he has found the dhamma, can't you?

A yogi when coming home from the ten days retreat and when asked whether he has found dhamma, replies that he has not found dhamma, he experienced only pains and aches. Just for ten days with such a non-continuous noting, he reached only sammasana ñāṇa. In this ñāṇa, doesn't our yogi experience pains and aches? Yes, pains and aches. Aren't they also dhamma? Yes, they are dhamma. They are vedanā dhamma. He found the vedanānupassanā satipaṭṭhāna dhamma.

Because he lacks general knowledge, he replied that he has not found dhamma. Will our audience here reply like him? Of course not. Pains and aches are also dhamma, and you will reply that you have found dhamma, won't you? You will reply that you have experienced the dhamma concerning lightness and heaviness.

Afterwards, as samādhi increases, when noting “wishing to bend down, wishing to bend down”, the yogi finds that there are two or three separate consciousness arising one after another.

When he notes “bending, bending”, the manner of his bending is in stages, not only one, but two or three, one after another. When he notes “wishing to rise up, wishing to rise up” due to that desire (that mind), there arises a series of desires; not a single consciousness, but two or three, one after another.

When noting “rising up, rising up”, the bodily behaviours arise in stages, and having found the stages, the yogi's ñāṇa matures in stages too.

If a yogi wishes to determine the stages of his own progress, he can do so. How? If he can note a series of stages in a single body movement, for example “bending”, it indicates definite progress in his meditation.

As samādhi matures, the stages themselves are discontinuous. When noting “wishing to bend down, wishing to bend down”, the desire, the consciousness is not a continuum.

                      One desire arises and then perishes and  
                      a new desire arises and perishes, and

another desire arises and perishes and so on.

Stage by stage, disrupted stages. What are they? They are “arisings” and “passing aways”.

When noting “bending down to pray, bending down to pray”, the manners of his bending down are disrupted into several stages.

First stage - the bending down takes place ie.  
the bending down arises and perishes,  
another stage - another bending down,  
that takes place and perishes, and so on.

When he notes “wishing to rise up, wishing to rise up”, the desire to rise up is disrupted into several stages with breaks; that means the desire becomes several “arisings” and then several “perishings” stages.

First stage - the desire arises and perishes and  
a second stage - another desire arises and perishes and  
a third stage - another desire arises and perishes  
and so on and on, ad infinitum.

When he notes “rising up, rising up”, the manners of rising up have several stages.

First stage - the manner of his rising up arises and  
then perishes,  
a second stage - the second manner of his rising up arises  
and perishes and so on.

Please repeat after me three times.

Motto Only when you know its nature,  
udaya,  
vaya will be seen.

Udaya means appearance, vaya means disappearance. Udayabbaya is a compound word of the two.

First and foremost, yogi notes to know the nature. The nature means the manner of how it becomes heavier and heavier as it goes down, the manner of how it becomes lighter and lighter as it comes up- the nature of paramattha. The nature of paṭhavi and āpo is heaviness while the nature of tejo and vāyo is lightness. Our yogi here has found the nature of heaviness, or lightness first, haven't you? Yes. After having found these nature of heaviness and lightness, what will you find? You will find the udaya -“appearance” and vaya -“disappearance”. He will find the arising and passing away.

Since they exist in stages by stages, gaps after gaps, can't they be termed arisings and passing aways? As samādhi grows stronger and stronger, the yogi reaches the bhaṅga ñāṇa. It is the knowledge of passing away - the insight into the perishable nature of composite things. There,

the arisings are no longer distinct,  
just the passing aways are prominent.

When he notes, the perishings are very distinct.

When he notes “wishing to bend, wishing to bend”, the arising of the desire to bend is not distinct but the perishing of the desire to bend is very prominent.

When he notes “bending to worship, bending to worship”, the arising of the bodily behaviour of his bending is not clear but the perishing of his bending bodily manner is very clear.

By then, he does not particularly need to dissociate his mind from the paññatti - the forms and features of his head, body, hands and legs; they get dissociated automatically. Having reached bhaṅga ñāṇa, the yogi has balavant vipassanā - the Strong and Sturdy vipassanā. He finds only the natures- the dhamma. When he bends, he finds only the increasing heaviness as he bends down- not his head, body, hands or legs. Because vipassanā ñāṇa is very strong, all paññatti submerge. Vipassanā ñāṇa and paññatti are the total opposites.

When the yogi's vipassanā ñāṇa is weak, paññatti are very distinct and dominant. Yogi has to deliberately dissociate his mind from it. As his vipassanā becomes stronger and he reaches bhaṅga ñāṇa, paññatti all disappear, ie. they submerge.

When he notes “bending to worship, bending to worship”, the arisings of the bodily behaviour of his worshipping are not distinct, but the perishings of it are very distinct.

When he notes “wishing to rise up, wishing to rise up”, the arrival of his desire is not distinct but the perishing of his desire is distinct. When he notes “rising up, rising up”, the arising of his rising up is not distinct but, the perishing of the rising behaviour is distinct. The form and feature of his body are not distinct, but the manner of the passing away of it is distinct.

Seeing all these perishings reminds him that it is not permanent. He understands the impermanence by his experience, hasn't he? Yes.

As samādhi increases, a yogi with very strong bhaṅga ñāṇa, when noting “wishing to bend, wishing to bend”,

the desire to bend vanishes and  
the noting consciousness vanishes too.

When he notes “bending to worship, bending to worship”,

the manner of his bendings vanishes and  
the noting consciousness vanishes too.

When he notes “wishing to rise up, wishing to rise up”,

the desire to rise up vanishes and  
the noting consciousness vanishes too.

When he notes “rising up, rising up”,

the manner of his rising up vanishes,  
as well as the noting consciousness.

All manners of his bending behaviour are not permanent; the noting mind that notes the bending is also not permanent. Both nāma-dhamma and rūpa-dhamma are not permanent. In Pāli, this phenomenon is known as “anicca”.

The speed of passing away is so fast and so fleeting. He notes but he feels it like a torture, therefore he is suffering. In Pāli, this state is known as “dukkha”.

He can in no way prevent all these sufferings. The passing aways, they happen spontaneously. They happen of their own accord thereby seem like torturing him. He cannot dictate or control them. In Pāli, this phenomenon is known as “anatta”.

While paying respect to Buddha, the yogi acquires anicca ñāṇa, dukkha ñāṇa, anatta ñāṇa and he achieves the noble dhamma that he has been longing for.

### **Sampajāna notings bring out a lot of kusala**

During the time of Buddha, there were many who obtained dhamma by the sampajāna notings. Therefore, sampajāna notings, the general notings, have to be carefully cultivated, shouldn't you? It brings out a lot of merits (kusala) also.

When you know sampajāna instruction, at each noting, there is a lot of kusala. When the yogi notes “wishing to bend to pay respect”, that is noting the consciousness (mind), he gathers a lot of kusala as he is practising cittānupassanā satipaṭṭhāna.

When he notes “bending to pay respect”, he is noting his kāya (body). What type of noting is that? Yes, he is practising kāyanupassanā satipaṭṭhāna and he is gathering a lot of kusala.

When he is noting “wishing to rise up, wishing to rise up”, he is noting the mind, and he has kusala as he is practising cittānupassanā satipaṭṭhāna.

When he notes “rising up, rising up”, he is noting the manner of his body and he has a lot of merits because he is practising kāyanupassanā satipaṭṭhāna.

During his Buddha worship, his mind is clear, his body is light. Mental comfort as well as physical comfort arises. When he bends down to pay respect to the Buddha with mindfulness and detailed notings, during the time he feels mental and physical comforts, mustn't he include the noting “comfort, comfort” on his mental and physical states? Yes, he must. This prominent state of his body or this prominent state of his mind, is being noted as “comfort, comfort”. He is noting the sukha vedanā, he is acquiring a lot of merits because he is practising vedānupassanā satipaṭṭhāna.

Or, while he is bending down to pay respect, he feels unwell (there may be a pain in his chest or in his back); mustn't he include that in his noting, as “pain, pain”? Yes. What type of satipaṭṭhāna is that? It is vedānupassanā satipaṭṭhāna. As he experiences pain, he is in fact noting dukkha vedanā - the suffering. When noting it, because it is taken as vedānupassanā satipaṭṭhāna, he gains merits.

While he is paying respect to Buddha, there would be other people likewise paying respect around him in loud voices. Upon hearing thus, at the moment of hearing, if he can presently focus his mind on the noting saying “hearing, hearing”, that is noting the dhammānupassanā satipaṭṭhāna. Can't he get merits out of that? Yes, he can. A person who has vipassanā foundation, whatever arises, can note them and understand them in their true nature, thus accumulating kusala kamma.

In paying respect to the Buddha one time, how many types of kusala that the person with satipaṭṭhāna foundation acquires? Four or five? People who wants more kusala will say “five”. Yes, saying that there are five types of kusala is also correct.

1. Noting “wishing to bend to pay respect, wishing to bend to pay respect”, he gets merits from practising cittānupassanāsatiṭṭhāna.
2. Noting “bending to pay respect, bending to pay respect”, he gets merits from practising kāyanupassanā satipaṭṭhāna.
3. Noting “peace, or comfort”, he gets merits from practising vedanānupassanā satipaṭṭhāna. Due to the pain in his chest or back while paying respect, he notes “pain, pain”. He gets merits from practising vedanānupassanā satipaṭṭhāna.
4. While paying respect to Buddha, because he hears others' paying respect aloud, he notes in time with the present “hearing, hearing”, he gets merits from practising dhammānupassanā satipaṭṭhāna.
5. As his mind is inclined towards Buddha and he pays respect, he gets merits from practising Buddha worship. He gets panāma kusala from that.

It, therefore, totals five kinds of merit; four types of satipaṭṭhāna kusala and one buddhānussati kusala. Isn't it wonderful that a person with satipaṭṭhāna foundation gets a lot of merits? Our audience here, knowing the nature of kusala, would want a lot of kusala, isn't it?

The nature of kusala is explained as follows:

“Kusala anavajja sukha vipāka lakkhaṇā ”

“Kusala dhammas are blameless. They have the lakkhaṇa (the mark) of delivering wholesome benefits.”

There is no blame while doing kusala. A person who is doing the charity act, gives away his belongings so that others may be comfortable: - how can he be punished because he gives away his belongings? Of course not.

Someone who guards his bodily and verbal behaviours well, he takes sīla that will make his bodily and verbal actions clean, how can he be accused of being guilty for guarding his behaviours? There is no blame that can be attached to him. A person is practising vipassanā meditation to find peaceful state of mind, to purify his mind, to calm his mind, to know the truth and to get rid of lobha, dosa, moha in his santāna. How can we ever take action against him because he is purifying himself? No, we cannot.

There is no blame while kusala acts are being done. After having done that, in this life, in the future life and in next lives to come in saṃsāra, various kinds of good rewards will follow and take effect. Therefore people who understand these benefits desire as much kusala as possible.

If one desires much kusala, what dhamma must he practise? Yes, satipaṭṭhāna vipassanā dhamma. One act of buddhānussati will bring about how many kusala ? Yes, he achieves five kinds of kusala. Please repeat after me three times.

Motto            So much kusala,  
                      to acquire,  
                      practise satipaṭṭhāna.

Those persons who acquire a lot of kusala out of their practice of satipaṭṭhāna, they are entitled to peace and happiness in everything.

When going forward and then returning backward, one must act with full attention. The first instruction in sampajāna noting is complete. I am going to explain the second sampajāna instruction now.

### **The second sampajāna instruction**

“Ālokite vilokite sampajānakārī hoti ”

“Buddha had instructed that,- when looking straight, or looking side-ways, yogi must act with full attention.”

During the course of vipassanā meditation, all “looking straight ahead” as well as “side-way lookings” will have to be done with sati, mindfulness. Because Buddha had stated only these two positions (straight direction and side-way direction), all the Elders and teachers instruct the yogis not to look up, nor to look back during vipassanā meditation, otherwise notings will be disturbed.

Like our audience and yogis here who are striving to fulfil all ñāṇas and reach the noble dhamma, for you all, one single noting itself is important. Missing a single noting could lead you to miss the magga ñāṇa and phala ñāṇa. Therefore yogi must work hard not to miss even one noting, or two notings.

When looking straight ahead, yogi is with sati. When looking sideways, yogi is mindful. Please repeat after me three times.

Motto            Straight or side-ways,  
                      when looking,  
                      noting with full attention,  
                      that is sampajāna.

Straight or side-ways, whichever way yogi is looking, he must execute it with sati (mindfulness). However, in the beginning, the yogi must first try to train himself to note at the very instant he sees. He must not let his looking run wild and look further to see whether the person is a he or she, tall or short, how are his eyes, eye-brows, etc. He must not know like that. At that instant he sees, he notes immediately.

“Ditṭhe ditṭha mattam bhavissati ”

“Whatever sight (rūpāyon) comes across him, he must train his mind to note on the very instant of contact.”

What does that mean and how can we do that? He notes the instant he sees so that his mind will not go on seeing whether that is a he or she, tall or short, good eyes, thick eye-brows; his mind notes at the instant of arrival of the sight, no further seeing without noting.

Our audience and our yogis here who have such samādhi, will not have much difficulty in doing just that, wouldn't you? People without sati, people with little samādhi may find it very difficult. They cannot even comprehend this meaning.



How come? Seeing someone now, how can one set one's mind at the instant of seeing, we have seen everything already? Some yogis argue as thus. How can he see, as he sees, he sees everything, all are being seen by him already? That happens to those who have little or no foundation of samādhi, those whose notings have no sati yet.

Our audience here can focus their mind to note at the instant they see, can't they?

While walking, the yogi with an excellent cāṅkama samādhi (concentration obtained while walking up and down) notes “rising, pushing forward, pressing down”:

When he notes “rising”, he finds the sense of increasing lightness together with upward movement.

When he notes “pushing forward”, he finds the sense of increasing lightness together with forward movement.

When he notes “pressing down”, he finds the sense of increasing heaviness together with the downward movement.

To that yogi, because his eyes are downcast, if you ask him about who just walked in front of him, he will answer that he does not know who, he just saw someone walked in front of him. He can set his mind to note at the instant of seeing.

He just concentrates on his notings, and his mind can note the instant the āyon arrives. If our yogis here can note like him, samādhi will accumulate more and a series of ñāṇa will mature in him.

Explanation on the second sampajāna instruction is complete. I am going to talk on the third sampajāna instruction now.

### **The third sampajāna instruction**

“Samminjite pasārite sampajānakārī hoti ”

“Buddha had instructed that, - in all manners of bending, stretching, yogi must act with full attention.”

Please repeat after me three times.

Motto            In bending and stretching,  
                      noting with full attention,  
                      that is sampajāna.

When bending or stretching his hands or legs, the yogi does it with sati (mindfulness). When stretching, he notes “stretching, stretching”. When bending his hand, he notes “bending, bending” as sampajāna noting. Because it is kāyanupassanā satipaṭṭhāna.

As samādhi matures, when the desire to bend or the desire to stretch becomes distinct, he can note the prominent one.

As Buddha had instructed, our yogis here can start noting the desires if they are prominent. When he is going to bend his hand, when he watches penetratively, “the desire to bend” occurs first, therefore yogi is to note “wishing to bend, wishing to bend”, isn't it? And then, the manner of his bending arises.

The yogi notes “bending, bending”. The form and feature of his hand must be dissociated from his noting. He must not observe with his naked eyes, it is better to close his eyes. “The gradual step by step inward movements of his hand” is called “bending”. If the yogi can catch up with the manner of the step by step movements of his bending,

the forms and features are not considered in his noting;

when he notes “bending, bending”, when reaching the upper part (ie. head, shoulder) of his body, he knows that

it moves up bit by bit, and he knows that  
it becomes lighter and lighter as it comes up.

After having done what is required to be done on the upper part of his body, when he wants to stretch his hand out, if he concentrates, he would notice “the desire to stretch” is more prominent. So he notes “wishing to stretch, wishing to stretch”. If the yogi concentrates well, he will find it very prominent. So, he notes. Then, because that desire to stretch causes air and that air pushes down, the manner of his hand stretching appears, and he notes “stretching, stretching”.

When noting that, he must dissociate from the form and feature of his hand. Why is that so? Because that is paññatti.

The manner of gradual downward movements and  
the manner of step by step outward movements away from his body

are to be watched as penetratively and as attentively as possible.

- If he can dissociate from the features of his hand,
- if he can note in time with the series of movements of his hand (ie. he is noting right at the present),
- when he notes “stretching, stretching”, he finds that
- the hand moves bit by bit outward to the lower part of his body, and
- with the increasing sense of heaviness accompanying the movements.

When he notes “wishing to bend, wishing to bend”, “bending, bending”; he finds the sense of increasing lightness accompanying the upward movements. When he notes “wishing to stretch, wishing to stretch”, “stretching, stretching”, he finds the sense of increasing heaviness accompanying the downward movements.

One has to note attentively and respectfully. One must not note carelessly. By noting respectfully, our audience will find out for himself. He begins to find the dhamma - by finding the lightness as he bends up, the heaviness as he stretches down, hasn't he? Yes.

The heaviness - what is it? Yes, he finds paṭhavi and āpo.

The lightness - that is finding tejo and vāyo.

When he experiences them, he finds the dhamma. From then onwards, he will find more and more dhamma. To find dhamma is most important. As he finds dhamma like that, he becomes more interested and, according to his samādhi, he would note as much as he can. He will make definite progress. If he manages to note the manner of bending and stretching of his hand, the other manners are quite easy to note for him.

However, in the past, the manners of his bending and stretching had been done innumerable times without mindful noting. Since young, since he started to bend and stretch, there were unaccountable times that he had bent and stretched without sati.

Because of that “sati -less” habit, it is now not distinct with just an ordinary mindfulness. He must be extremely careful. He should put up an adhiṭṭhāna (determination) that he will not bend nor stretch without sati. Yet, despite his adhiṭṭhāna if he forgets and bends and stretches without sati, like an old Sayādaw in the olden days, he must bend and stretch again with sati.

One time, an old monk meditated intending to reach magga and phala right then and there. He did not do anything without noting. Every thing; with mindfulness in sitting, in standing, bending, stretching, taking, holding, always with sati. He was really working very hard to reach magga and phala soon. One day his old students came to pay their respects. As he used to live with them in his younger days, he was very happy. While talking, he forgot and bent his hand quickly. After reflection, he realised his mistake. He realised that he bent his hand without noting. He stretched his hand again, and with mindfulness he bent his hand again.

The students when they witnessed “the swift bending, and then slow stretching and slow bending of their teacher's hand”, enquired - “Your Venerable Sir, why did you bend your hand quickly, and then stretch out slowly, and then bend again slowly?”

The teacher monk replied, “My students, since I have taken up meditation, I have never done a single movement without sati. Today, having you all here to talk happily, I forgot and bent my hand without sati. Therefore I stretched back again to bend again with sati ”. Such an example for our audience here.

A yogi, who wishes to note continuously without any disruption in his notings so that he will reach magga and phala right then and there, should repeat whatever he forgets to do with mindfulness. By doing that, the notings become continuous and, his indriya will become strengthened, and he will develop his dhamma very quickly.

We have completed the explanation on the third factor in strengthening the indriya of the yogis.



## CHAPTER 5.

### THE THIRD FACTOR WHICH STRENGTHENS THE INDRIYA OF A VIPASSANĀ MEDITATING YOGI (Part 2)

The third factor in strengthening the indriya of a yogi has been discussed in the previous section. I have been explaining the sampajāna instructions in the general detailed notings in this third factor of strengthening the indriya of a yogi. Now I am going to explain the fourth sampajāna instruction.

#### The fourth sampajāna instruction

“Sanghāti patta cīvara dhārane sampajānakārī hoti ”

“Buddha had instructed that, - when handling the over garment robe, alms-bowl, upper garment robe, or under garment robe; yogi must always handle it with full attention.”

When touching the over garment robe, taking it towards him, spreading it over him or putting it on him, all actions are to be done with full attention.

- When touching the alms-bowl,  
taking it towards him,  
holding it in his hands,  
keeping it in his hands,  
all actions are to be done with full attention.
- When touching the upper garment robe,  
taking it towards him,  
spreading it over him,  
all are to be done with full attention.
- When touching the under garment robe,  
taking it towards him,  
wrapping it on him,  
all are to be done with full attention.

All actions are to be done with sati. Please repeat after me three times.

Motto            Robes, alms-bowl, parikkhāra,  
                      when handling,  
                      noting with full attention,  
                      that is sampajāna.

When he holds out his hand towards the robe, he notes “holding out the hand, holding out the hand”.

When his hand touches the robe, he notes “touching, touching”.

When he picks up the robe, he notes “picking up, picking up”.

When he wears the robe, he notes “wearing, wearing”.

When he touches, picks up, and wears the over garment robe, he does so with sati (mindful noting).

When he is going to wear the under garment robe, when he holds out his hand, he notes “holding out the hand, holding out the hand”.

When his hand touches the under garment robe, he notes “touching, touching”.

When he picks up the under garment robe, he notes “picking up, picking up”.

When he wears the under garment robe, he notes “wearing, wearing”.

Buddha had instructed that, all actions must be done with sati. It is for the saṅgha.

Our audience and our yogis here, for you all too, all actions must be done with sati (mindful noting). In handling the clothing, in fetching them, in wearing them, in putting them back - every action must be done with sati. When the yogi has cultivated the habit of doing things with sampajāna noting, he will be able to do anything, everything with full attention. It only requires the cultivation of habit. Like what I have explained in yesterday's talk, it is most important for the yogi

- (1) not to look at the wider view,
- (2) he should keep his eye-sight within a very short range, by keeping his eyes downcast, and
- (3) he is to maintain his mind on his kāya attentively.

If he can manage that, sampajāna is not a too difficult task. However, if he is looking a wide range of view as before, and sati is not maintained at his kāya all the while, sampajāna is a very difficult task. It can be said as the most difficult noting. Once yogi is successful with sampajāna noting, he is sure to succeed in his meditation. Therefore yogi must try to note the sampajāna.

The fourth sampajāna instruction is quite complete now. I will talk on the fifth sampajāna notings.

### **The fifth sampajāna instruction**

“Asite pīte khāyite sāyite sampajānakārī hoti ”

“Buddha had instructed that,  
when taking the food such an āhāra as rice,  
when taking the liquid such an āhāra as water, juices, coffee,  
when biting and eating fruits, when sucking some food; all must be done with full attention.”

When taking āhāra such as rice, when taking āhāra such as water or juices, when biting and eating āhāra such as fruits, when sucking some food or whatever food that one is taking, all must be done with sati. It means that, like our audience here who are going to meditate to reach magga and phala right then and there, they are to note all these mindfully without fail. Please repeat after me three times.

Motto            While eating,  
                     while drinking,  
                     noting with full attention,  
                     that is sampajāna.

At the moment of taking any one of the variety of food available, yogi consumes it with mindfulness and with continuous noting. When yogi has learned to do that, the notings

will be continuous and his indriya will get stronger and stronger and he will have progress in his dhamma.

There are three types of profitable eatings in terms of achieving kusala :

Eating with sīla,  
Eating with samatha and  
Eating with vipassanā. How many? Yes, three.

### **Eating with sīla**

Yogi is to have reflection with knowledge and wisdom when taking food.

Monks and sāmaṇeras, when they take food, reflect thus:

- They eat not like the village girl or children, who take merrily to play.
- They take not like those wrestlers and boxers, who take to increase strength in them so that they can exhibit pride in that strength.
- They take not like acrobats and dancers, who take to beautify their bodies.

They take so that:

- their rūpakāya (body) will have the balance of health, the tiredness will be quenched,
- they can cultivate the practice of sāsana habit, the magga and phala practice - the practice of satipaṭṭhāna.

If possible, if they can manage, every single mouthful has to be reflected upon. If not, at least one time a day the reflection must be done. This way of eating with reflection is called paccaya sannissita sīla. Our yogis, our audience here when meditating with the aim to acquire all levels of ñāṇa, will need to do this reflection.

As soon as the yogi reflects that he eats these food so that he can meditate, so that he can practise the satipaṭṭhāna vipassanā meditation full time, he obtains wholesome merits. When he is used to this practice of reflection, it is not so difficult. He can do that. Having reflected thus, he acquires paccaya sannissita sīla and he has sīla kusala. That is called eating with sīla. Please repeat after me three times.

Motto            Just so that he can meditate,  
                      with that reflection,  
                      his taking of the meal is called “Eating with sīla”.

### **Eating with samatha**

While eating, the yogi is to reflect with mettā (loving-kindness) that

“the people who have donated these food,  
the people who have organised and cooked these food,  
and my fellow yogis;

May they all be well and happy.  
Including my fellow yogis, all beings in ten directions;  
may they all be well and happy.”

Mettā kammaṭṭhāna is one of the several samatha kammaṭṭhānas. By eating with that reflection, yogi has obtained samatha kusala. Please repeat after me three times.

Motto           Radiating loving-kindness,  
                  his taking the meal with that mettā,  
                  it is called “Eating with samatha”.

Eating while radiating mettā is one type of samatha kammaṭṭhāna, and hence while eating, yogi acquires samatha kusala.

### **Eating with vipassanā**

Yogi is to note vipassanā while eating. Our yogis here, when he notes on all types of bodily behaviours that makes up eating, he is eating with vipassanā. As soon as yogi sees the food table, what must he do? He notes “seeing, seeing”.

While his hand is moving towards the food, he notes “moving the hand, moving the hand”.

When his hand touches the food, he notes “touching, touching”.

While arranging one mouthful of food to put in his mouth, he notes “arranging, arranging”.

When he brings the mouthful of food towards his mouth, he notes “bringing, bringing”.

As his head is bending towards the food, he notes “bending, bending”.

When he opens his mouth, he notes “opening, opening”.

When he puts the food into his mouth, he notes “putting, putting”.

When he raises his head up, he notes “raising, raising”.

While chewing, he notes “chewing, chewing”.

As he recognises the taste, he notes “knowing, knowing”.

As he swallows the food, he notes “swallowing, swallowing”.

This was how the late Venerable Mahāsi Sayādaw noted while eating one mouthful of food. It is very useful for those yogis who wish to note respectfully and attentively so that their notings are all continuous. At the beginning, the yogi cannot note them all. But he must not lose heart. When his samādhi gets strong, he will be able to note them all. During the time when his samādhi is still weak, he should emphasize on one behaviour that is most prominent. Which behaviour is prominent for him?

If “moving the hand” is prominent, he should try to note all “moving the hand” - behaviours without fail.

If “bending his head” is most prominent, he should try to note all “bending the head” - behaviours without fail.

If “chewing” is most prominent, he should try to note all “chewing” - behaviours without fail, saying “chewing, chewing”.

The late Venerable Mahāsi Sayādaw used to ask the yogi how he noted the “chewing”-behaviour. He asked so as to know whether the yogi himself knew how he had been

noting. He asked the yogi, when he was noting the “chewing” behaviour, which jaw - the upper jaw or the lower jaw - which jaw was moving? Our audience here know which jaw was moving, which jaw was it? Yes, the lower jaw was moving.

Some yogis replied that both jaws were moving. They told me that both, the lower jaw as well as the upper jaw moved. Does it happen like that? No, since the upper jaw is connected to the head, it does not move. Only when yogi chews with full attention that he realises the movement of his lower jaw.

The late Venerable Mahāsi Sayādaw realised that because he had been noting with full attention. If a person watches superficially how his body has moved, he cannot know. Because his mind was on the taste of the food. This moving of the lower jaw is noted by the yogi as “chewing, chewing”. Main thing for him is to know the movements. The moving up and then moving down of his jaw, that manner of movement can be noted as “moving up, moving down”. Or, just note as “moving, moving”. Most important is to know the manner of movement.

When yogi can note that manner of movement very well, it can be said that he begins to have samādhi from noting the “chewing”, and samādhi will occur at other manners too. In the beginning, one must note to have samādhi. Once samādhi accumulates, vipassanā ñāṇa will automatically come by itself. As soon as it becomes clear to the yogi the occurrence of samādhi at the noting of bodily behaviours, vipassanā ñāṇa will arrive spontaneously at these bodily behaviours.

His samādhi gets strong as he goes on noting, and as his vipassanā ñāṇa begins to arrive, he realises the followings: -

When he notes “moving the hand, moving the hand”,  
the manner of his hand moving is one thing,  
while knowing it is another thing.

When he notes “touching the food, touching the food”,  
the manner of touch is one thing,  
while the noting consciousness that knows the touch is another thing.

When he notes “arranging the food, arranging the food”,  
the manner of his hand arranging the food is one thing,  
while knowing that manner is another.

When he notes “bringing, bringing”,  
the manner of his hand bringing the food towards him is one thing,  
the noting consciousness is another thing.

When he notes “bending, bending”,  
the manner of his bending of his head towards the food is one thing,  
the noting consciousness is another thing.

When he notes “opening, opening”,  
the manner of his opening of his mouth is one thing,  
the noting mind is another thing.

When he notes “putting, putting”,  
the manner of his putting the food into his mouth is one thing,



the noting mind is another thing.

When he raises his head up,  
the manner of his head raising up is one thing,  
the knowing mind is another thing.

When he chews,  
the manner of his mouth chewing the food is one thing,  
the noting mind is another thing.

When he notes the taste,  
the knowing of the sense of taste is one thing,  
the noting mind is another thing.

When he notes the swallowing,  
the manner of his mouth swallowing the food is one thing,  
the noting mind is another thing.

There exist two different things at all times.  
The manners of his eating,  
the manners of his movements, are unconscious things called rūpa-dhammas.

The noting mind as well as  
some knowing consciousness - have the ability to know,  
and hence are called nāma-dhammas.

Can you not separate these two dhammas? Yes, you can. To be able to differentiate between nāma and rūpa is a ñāṇa called nāma-rūpa pariccheda ñāṇa. As your samādhi accumulates, the yogi will find that his vipassanā ñāṇa appears spontaneously.

Even if yogi does not clearly comprehend his experience of that ñāṇa, when Sayādaw explains like this, don't you understand the ñāṇa well now? Yes, you do. All these moving manners are unconscious rūpa-dhamma. The noting mind that follows the movements to note is nāma-dhamma. According to their level of samādhi, their understandings differ.

In the later phase of meditation, he will find various manifestations of that ñāṇa. Some yogis can include the desire in their notings.

When he is going to move his hand towards the food, he notes first “wishing to move, wishing to move”, and then he notes the manner of his hand moving towards the food as “moving, moving”.

When his hand touches the food, the desire is not so clear.

When he is going to arrange the mouthful of food in his hand or spoon, he notes the desire first “wishing to arrange, wishing to arrange”, and then he notes the manner of his hand arranging the food as “arranging, arranging”.

When he is going to bring the food to his mouth, he notes the desire as “wishing to bring, wishing to bring”, and then he notes the manner of his hand bringing the food to his mouth as “bringing, bringing”.

When he is going to bend his head, he notes the desire as “wishing to bend, wishing to bend”, and then he notes the manner of his head bend as “bending, bending”.

When he is going to open his mouth, he notes the desire as “wishing to open, wishing to open”, and then he notes the manner of his mouth open as “opening, opening”.

Yogi can include “desires” in his notings.

When he is going to put the food into his mouth, he notes the desire as “wishing to put, wishing to put”, and then he notes the manner of his hand putting the food into his mouth as “putting, putting”.

When he is going to raise his head back, he notes the desire as “wishing to raise, wishing to raise”, and then he notes the manner of his head raising up as “raising, raising”.

When he is going to chew the food, he notes the desire as “wishing to chew, wishing to chew”, and then he notes the manner of his chewing as “chewing, chewing”.

He notes “know the tastes, know the taste”.

When he is going to swallow the food, he notes the desire as “wishing to swallow, wishing to swallow”, and then he notes the manner of his swallowing as “swallowing, swallowing”.

One yogi came to me and reported that she can note all desires that had arisen in her. There was one thing though, that lacked desire, she said. When I enquired what was that, she replied that there was no desire when swallowing the food. The food, it just went down to the stomach by itself. As soon as she finished chewing, the food just went down the stomach. Sayādaw had to tell her “Is it really true, can it be possible? Please try to note that again, yogi. Without the desire to swallow, one will not swallow. Please note again yogi”. Sayādaw had to tell her to note that again.

Next day, the yogi reported “Yes, Your Venerable Sayādaw, what you said is true. Only when I had the desire to swallow that I can swallow”. Can you all swallow if there is no desire in you to swallow? No, you can not. You note the desire to swallow as “wishing to swallow, wishing to swallow”, and then you note the manner of your swallowing as “swallowing, swallowing”. Later, according to your level of samādhi, you may note whichever prominent feature that arises. Some yogis can note even more than that.

There was a yogi who had been allowed to listen to the tape by Mahāsi Sayādaw on all levels of nāṇas till magga and phala. She often came to the centre to help out the chores of the centre (veyyāvicca). During the time of her meditation, her dhamma was excellent. As she was an old devotee and being familiar with me, she reported the dhamma experiences quite often. When I asked her whether she was still able to note while eating, she said that she can do that, but she did so only when the food was not that good. When the food was good, she did not note it. Is it correct? I asked her why she did not note when the food was good? She replied that when the food was not good, she did not want to eat the food, therefore when she noted while eating, before she realised, the stomach was full.

I thought her idea was strange, somehow. When the food was good, there arose lobha in us. When the food was not good, there arose in us the dosa, domanassa. She did not allow

dosa, domanassa to arise in her, but she allowed lobha to arise in her. It looks that way, doesn't it? Yes, it does.

Her method is not to be taken as a good example. Our audience here, yogis here should note when food is not good, will note even when food is good. Good or bad, yogis should note nonetheless. When food is good and the yogi cannot note, that means he has lobha. When the food is bad, and yogi cannot note, dosa and domanassa arise in the yogi. However, if yogi can note while eating whether the food is good or bad, according to his pāramitā, at the moment of his noting, he might find the noble dhamma right then and there. There were examples of some who had obtained the noble dhamma that way.

One time, an old senior monk and a sāmaṇera lived in a monastery together. The old monk was the uncle of the sāmaṇera. The monk was called Mahā Saṅgha Rakkhita Mahāthera. The sāmaṇera, according to their clan name, was called Saṅgha Rakkhita Sāmaṇera. At the time of going for alms-round, in the morning at eight thirty or nine o'clock, the sāmaṇera went around for alms. When he came back, at ten thirty or eleven o'clock, he took his lunch.

While he was having his food, the uncle monk came to him and uttered a caution to him. "Young Sāmaṇera, please do not let your tongue be burned by the hot rice and the hot curries". The sāmaṇera having heard the ovādana of his uncle Mahāthera thought - "How come? The foods are already cold by eleven o'clock. While I am eating the cold rice and cold curries, why is his ovādana like that? Why does he caution me not to get burned by the hot rice and hot curries? What sort of ovādana is that?" he thought.

Shouldn't he wonder this way? Yes, he should. The ovādana that admonished him to be careful not to get his tongue burnt by the cold rice and cold curries; only this sāmaṇera who had matured pāramitā would ponder like that. In actual fact, he realised that it was not the burning of hot rice and hot curries, but the burning of his tongue by the heat of lobha, by the heat of dosa, and the Mahāthera was telling him not to get burned by these. The ovādana was to eat with reflection, with the noting, and he did as instructed.

Monks and sāmaṇeras, when the food is good, they feel attached towards it. They wish for this type of food again. Where can they get it? Next day, which house will offer this type of food? And next days, where will this sort of food come? The arising of this type of longing - what is happening to the monk? Yes, it is the arising of lobha in him. In the lay people, they will plan to cook this type of food next day, longing to eat this food again; it is the arising of lobha in them. Because food is good, there arises lobha. It can be said as the tongue catches the fire, the fire being called lobha.

When the food is bad, they would feel upset and blame how could one have cooked such food, wouldn't they? Some who are very fond of good food will even get angry. Some when food is bad even gets up and leaves the dining hall. If getting up is not so easy, they would think of many excuses to get up and leave. What sort of heat is burning them? Yes, dosa heat is burning them. To have causes for lobha when the food is good or to have causes for dosa when the food is bad; all happen because he does not eat his food with noting. Without mindfulness, the yogi can get burned through his tongue by lobha heat, dosa heat.

The sāmaṇera, at the end of his lunch, arrived at all four maggas and all four phalas, and became an arahanta. Isn't it evident that all his indriyas became strong, and his dhamma had progressed? Yes, it is evident.

It cannot be said that our audience here will not obtain the noble dhamma as in accordance with his pāramitā. If circumstances are favorable, if his notings are of standard now ie. his notings are quite continuous and if his pāramitā is matured, while eating, he may achieve the noble dhamma. That's why we need to note while eating. This way of eating with noting in a way helps and blesses the donor. The yogi himself too, may achieve the continuous noting and, hence find dhamma and get the noble dhamma then and there.

“ Ratṭhapitopi tena bhutto mahapphalo”

“The aṭṭhakathā teachers explained that, the food offered by the people of the country, to those yogis who have been meditating continuously with full attention; - those food will bring immense benefits to the donors.”

Our yogis and audience here, who have been noting continuously with full attention when offered food, will bring great benefits to those people who have donated to them. Because, at the moment of noting, the yogi is free from lobha, dosa, moha, māna (pride), issā (envy) and macchhariya (selfishness). At that moment, it is like planting the good seeds in the fertile land.

Very beneficial indeed! Very beneficial for the donors, too. Because it is the moment free from lobha, dosa and moha.

One time the King Kosala went to the Buddha and asked how beneficial it was. King Kosala was of the same age as the Buddha; they were childhood friends and the King had deep respect for Buddha. He very often discussed dhamma with Buddha. King Kosala went to the Buddha and put up a question,

“O! Buddha, when I wish to do dāna, to whom should I give?”

Buddha replied,

“King Kosala, donate to whoever you respect.”

When you donate to a person that you respect with a very happy mind, isn't it very fruitful? Yes, it is. King Kosala was very pleased with the Buddha 's reply. He asked again,

“O! Buddha, so as to bring much more benefits, how should I donate? ”

King Kosala being few with wisdom, Buddha questioned back to him again,

“O! King Kosala, do you realise that your previous question and this question are two different things? If you wish to bring great benefits, you must choose an arahanta to donate to. The arahantas are those who have extinguished all kilesa asavo.”

If one cannot find the arahanta, who should he look for? He should look for those who are practising to become arahanta. Our audience and yogis here, although we cannot say that you all are striving to become arahanta, we can say that you all are striving to become sotāpannas, isn't it? While striving to become sotāpanna, at the moment of

noting, you are free from lobha, dosa and moha. To donate at those moments is the most noble.

Buddha said it is like

“the good seeds being spread over the fertile land.  
Starting from this life, in many of your next lives,  
it will bring great results.”

While noting “chewing, chewing”, there is no chance for the lobha, dosa, moha to arise in him. He is absolutely free from lobha, dosa and moha.

As he is noting, at the moment of noting, it is not possible for him to wish or desire for something. The mind cannot execute two functions at the same time. So at the moment of noting, lobha is being extinguished. When you are noting, at the same time, you find attractive views and feel the longing for it; that sort of situation can never happen. No two minds happen at the same time. While noting, dosa and domanassa cannot occur.

At the moment of noting, one is free from moha too. When he notes “chewing, chewing”, he knows that the manner of chewing the food is a rūpa-dhamma, the noting consciousness is a nāma-dhamma. His mind is totally on these nāma-dhamma and rūpa-dhamma and he is only aware of them. Therefore, moha is not with him. Moha means knowing hazily. To know that “I am eating, I am eating” is moha avijjā. Without knowing, his chewing of food is moha. Eating with mindful noting - is freedom from the wrong knowledge called avijjā moha. To donate at that instant of freedom, will bring great benefits. At the moment when yogi has alobha, adosa and amoha, it is very beneficial to donate to the yogi. Therefore, if the yogi wishes to help to bless the donors, maintaining the mindfulness will just do the work.

Elders, the senior monks usually help and bless the donors by staying that way. When people came to donate things to the late Venerable Mahāsi Sayādaw, he accepted with sati. He put them down by keeping with mindful noting. If the donated items were some piece of cloth, robe, or a towel, he immediately put up an adhiṭṭhāna (determination) on them. Isn't it exemplary? Yes, it is. Having accepted with mindful noting, being free from lobha, dosa and moha, the donation done at that moment is very fruitful, and will bring a lot of merits.

Having put up an adhiṭṭhāna on the donated things kept the Venerable Sayādaws free of āpatti (offences), according to the vinaya sikkhāpada rules. If a monk having received clothing such as a piece of robe, if he forgets to put up an adhiṭṭhāna within ten days, whenever he touches these clothing, he is faulty with āpatti. The late Venerable Mahāsi Sayādaw was always very cautious about it, and as soon as the donation was done, he always put up an adhiṭṭhāna, so that all his vinaya sikkhāpadas were fulfilled.

Of course, the late Venerable Mahāsi Sayādaw, being a monk of great glory, with a vast number of devotee-followers, there were a lot of donations. If he did not put up adhiṭṭhāna at the time of offering, he would have forgotten about them later on. Knowing of that, Sayādaw put up adhiṭṭhāna immediately. Isn't it very exemplary for us?

To all his devotees, a monk can bless or help only by his practice, his sikkhāpadas. He cannot bless or help his devotees by giving them material things. In the old days too, the Elders behaved this way. Ashin Sāriputta, whenever he was to go into town or village for

alms round, he went into the nirodha samāpatti, and with that he went for alms-round. One monk, called Subbu, went into the jhānic state of mettā kammaṭṭhāna to go into the town or village for alms-round. The reason for that was to bless or help his devotees. For those monks, for their own selves, being arahantas, did they require kusala? Of course they did not require the merit anymore.

Our audience and yogis here, if you wish to follow the example to bless people, since you haven't attained jhānic state, samāpatti state or nirodha samāpatti state, by merely being mindful, you can also receive the donations. The donors benefit more because you are free of lobha, dosa and moha. At the same time, your notings also improve and your indriya increases and dhamma will progress. Isn't it wonderful for a person with satipaṭṭhāna vipassanā foundation?

Out of nine factors in strengthening the indriya of a yogi, we are dealing with the third factor, the general detailed notings, sampajāna noting.

### **The sixth sampajāna instruction**

In meditating with sampajāna noting, the yogi not only has to note his graceful behaviours, but also the ungraceful behaviours.

“Uccāra passāva kamme sampajānakārī hoti ”

“Buddha had instructed that, - even when the yogi is performing the act of discharging the excrements or discharging the urine, he must do it with full attention.”

Our audience and yogis here, who are going to meditate, fulfilling all levels of nāṇa until you perceive the noble dhamma, you have to note not only the graceful manners, but also the ungraceful manners. You must note all your manners of discharging excrements and urine. Please repeat after me three times.

Motto      Excrements or urine,  
                 in discharging,  
                 noting with full attention,  
                 that is sampajāna.

Satipaṭṭhāna vipassanā dhamma is not only cultivated in the graceful situations. Satipaṭṭhāna vipassanā dhamma must be cultivated in the ungraceful manners also. Discharging the excrements or urine are ungraceful manners that are very prominent too. The yogi should note the bodily behaviours of discharging them as “discharging, discharging”.

Buddha had instructed yogis to start noting the most prominent features. Therefore, the yogi with a certain foundation of samādhi, when he is going to discharge, at first the desire is most prominent. Doesn't he have to note “wishing to discharge, wishing to discharge”? Yes, he notes the desire first.

Then, the air that arises out of that desire, pushes the discharges down from the original location, it moves bit by bit downwards, and the yogi notes that gradual step by step downward movements, saying “discharging, discharging”.

Throughout that process, if there arise pains or aches which are very prominent, then he

notes “pain, pain”.

If the yogi has been strictly following the Buddha 's instructions, while discharging his excrements or urine, by doing it with full attention, hasn't his notings improved a lot? Yes, it has. Otherwise, if the yogi does not note while discharging, his notings are discontinuous and interrupted. He will have one hour or nearly an hour of discontinuous noting for that day. When yogi gets older, the interruption will be longer because they have to be discharged more often.

While noting “wishing to discharge, wishing to discharge”,  
to note the desire (mind),

what type of satipaṭṭhāna does that yogi get merit from?  
He gets merits from practising the cittānupassanā satipaṭṭhāna.

When he notes the bodily manner of his discharging,  
by noting “discharging, discharging”,

he gets merits from practising the kāyanupassanā satipaṭṭhāna.

When he notes the pains and aches by saying “pain, pain”,  
he gets merits from practising the vedanānupassanā satipaṭṭhāna.

While discharging the excrements and urine, how many types of merits can that yogi get?  
Yes, three types.

By noting the mind that desires, he gets merits from practising cittānupassanā satipaṭṭhāna. By noting the bodily manners of his discharging, he gets merits from practising kāyanupassanā satipaṭṭhāna. By noting the pains and aches, he gets merits from practising the vedanānupassanā satipaṭṭhāna. Acting according to the teaching of Buddha, in fact, is to accumulate a lot of merits, to escape from the apāyā saṃsāra.

Isn't it wonderful? Isn't it delightful? If anyone has as much samādhi foundation as our yogis here, he will be able to note at the instant of discharging the excrements or urine quite well.

### **The seventh sampajāna instruction**

“Gate thite nisinne sutte jāgarite bhāsīte tunhībhāve sampajānakārī hoti ”

“Buddha had instructed that, -  
while walking,  
while standing,  
while sitting,  
while lying down to sleep,  
when sleeping,  
when waking up,  
when speaking,  
when keeping silent; all must be done  
with full attention.”

When Buddha was going to preach dhamma to the veneyya (devotees), before preaching, he exercised his karuṇā (compassion) beforehand. Then, at the time of his preaching, he preached with paññā (insight, wisdom). There is a usage that goes like this,

“Karuṇā beforehand, and then with paññā.”

Buddha always had the feeling of karuṇā towards his audiences and he always preached with paññā.

When the yogi walks, sati (mindfulness) must accompany him.

When he stands, sati must accompany.

When he sits, sati must accompany.

When he sleeps, sati must accompany.

When he wakes up, sati must accompany.

When he speaks, sati must accompany.

When he keeps silent, sati must be with him too.

As the sampajāna instruction, Buddha summarised that in doing anything and everything, mindful noting must accompany.

### **Gate - while walking**

It means walking with mindful noting. Our audience and yogis here, when you do the walking meditation, that is exactly it. When you do the walking meditation, and if you realise that you acquire samādhi doing it, it will contribute towards your general detailed noting, as much as your sitting noting.

I will explain the method of noting while walking. There are four types of walking meditation:

- (1) One noting at one pacing.
- (2) Two notings at one pacing.
- (3) Three notings at one pacing.
- (4) Six notings at one pacing. How many? Yes, four.

(1) To note “left foot walking, right foot walking”, is called one noting per single pace of his walking.

When doing that, the form and feature of the mass of his foot must be dissociated from his noting mind as much as possible. The manner of gradual step by step movements paramattha must be attentively noted as much as possible.

(2) To note two steps in a single pacing - is, to note “lifting up, pressing down”.

The form and feature of the mass of his foot must be dissociated from his noting mind as much as possible, but the nature of the manner of gradual step by step uplifting motions must be noted as penetratively as possible. When he presses the foot down, dissociating from the form of the mass of his foot, he notes to know the nature of gradual step by step downward motions as penetratively as possible. The form or feature of the foot is called paññatti. Not an object of meditation for vipassanā bhāvanā. The nature or manner of gradual movements is called paramattha. It is the object of meditation for vipassanā.



(3) To note three steps in a single pacing - is, to note “lifting up, moving forward, pressing down”.

When noting “lifting”, the form of the mass of his foot must not be noted. The nature of the manner of gradual step by step upward movements must be noted as much in detail as possible. When noting “moving forward”, the form of the mass of his foot must be ignored, but the manner of gradual step by step forward movements must be observed as much attentively as possible. When noting “pressing down”, the form of the mass of his foot must not be noted, but the manner of gradual step by step downward movements must be observed as much attentively as possible.

- When he can dissociate his notings from the feature of the mass of his foot and
- when he can note at the present time with the series of movements,

the nature becomes very distinct.

When he notes the lifting,  
not only the gradual upward movements, but also  
the sense of increasing lightness are obvious to him.

When he notes “moving forward”,  
not only the gradual forward movements, but also  
the sense of increasing lightness accompanying the motion are obvious to him.

When he notes the pressing down,  
not only the gradual downward movements, but also  
the sense of increasing heaviness accompanying the downward motion are  
obvious to him.

Since the yogi finds lightness and heaviness, since he is experiencing the natures, his noting is quite pleasant and good. His noting will be continuous and he will find dhamma again and again. In meditation, to find dhamma is most important. When he finds dhamma, since he has been working hard to find dhamma, by this, his saddhā increases, he works hard, he strives on and his level of ñāṇa will rise and according to his pāramitā, he is bound to find the noble dhamma soon.

(4) Six notings at one pacing - means at one pace, yogi notes

“beginning of lifting up, end of lifting up, beginning of moving forward,  
end of moving forward, beginning of pressing down, end of pressing down.”

The beginning of lifting up is the lifting of the hind part of his foot;  
the end of lifting up is the lifting of the whole foot including the toes;  
the beginning of moving forward is just the very beginning;  
the end of moving forward is when a slight pause before pressing down;  
the beginning of pressing down is the start of the press;  
the end of pressing down is when the foot and the floor has just touched.

There is another method.

“Six notings at one pacing” - is to note

“wishing to lift, lifting up, wishing to move, moving forward, wishing to press,  
pressing down”,

noting both the nāma and the rūpa.

When yogi reaches pacchaya-parigaha ñāṇa, where the yogi is able to distinguish between cause and effect, if he tries to start to note, for those bright yogis, he can quickly learn to do that.

When he is going to lift his foot, the desire to lift up the foot becomes more prominent, so he notes the mind first as “wishing to lift, wishing to lift”.

And then when the manner of the lift appears, he notes that as “lifting, lifting”.

When he is going to move forward, the desire to move is more prominent, so he notes the mind as “wishing to move forward, wishing to move forward”.

When the manner of his movement appears, he notes as “moving forward, moving forward”.

When he is going to press the foot down, the desire to press becomes more prominent, so he notes the desire as “wishing to press down, wishing to press down”.

And then when the manner of his press appears, he notes as “pressing down, pressing down”.

If yogi could manage in that way, his noting would have become quite strong and powerful already.

There is another method instructed by the aṭṭhakathā teachers.

“Beginning of lifting, lifting up, moving forward, pressing down, touching, pressing”.

It seems a little more difficult in this method. Only when the yogi remembers the series of that steps by heart, can he do the notings easily.

Beginning of lifting is when only the hind part of his foot lifts.

Lifting is when the whole foot (including the toes) is moving up.

Moving forward is to be noted in a single noting.

Pressing down is the beginning of his downward press.

Touching is when the palm of his foot touches the floor or the ground.

Pressing is, so as to lift up the other foot, this foot is pressed in, and the yogi senses the downward motion as the pressure gets more.

As the yogi experiences the sense of heaviness at the last step called “pressing”, he can be sure that the samādhi is beginning to accumulate in his meditation. The following steps will join up the samādhi, and he will find the noting easy and enjoyable.

With this noting, there are a lot of yogis who progress further and find fast progresses. This is the method recommended by the aṭṭhakathā teachers. A little correction had been inserted by today's teacher so that today's people can understand how to work out.

Once walking samādhi is formed, the yogi can note the detailed general notings too. In his sitting meditation, too, his noting mind is quite powerful and, he can sit easily and comfortably, without change of posture for the whole hour's sitting.

Please repeat after me the benefits of having done the walking meditation:

Motto            Can travel,  
                     healthy and strong,  
                     free of illnesses,  
                     easy to digest,  
                     samādhi not disrupted,  
                     all these five,  
                     are the benefits of having done the walking meditations.

One can travel - The yogi who manages to accumulate samādhi while doing walking meditation, has acquired the benefit of being able to travel long distances without feeling tired.

One is healthy and strong - The yogi gets stronger. In early period of vipassanā meditation, yogi normally needs to change position one or two times per sitting. When his samādhi in walking meditation becomes good, he can sit through the whole hour without changing position. His energy or effort (vīriya) becomes stronger and stronger.

One is free of illnesses - The yogi has accumulated samādhi in walking meditation. The yogi whose samādhi in walking meditation is good - his knee pain, backache, headache, many such complaints will be erased.

One can digest food easily - He will have the benefits of being able to easily digest all the food that he has taken.

The samādhi obtained from the walking meditation is long-lasting. The samādhi obtained by the walking meditation is difficult to destroy. It lasts a long time because the samādhi is obtained while yogi is in motion.

The samādhi obtained from sitting meditation, is achieved during the period of stationary posture, and hence if the yogi stands up, or walks, the samādhi will be destroyed. The samādhi obtained from the lying meditation or standing meditation are also easily destroyed, when yogi walks or stands up. Samādhi obtained from the walking meditation, the samādhi obtained while the yogi is in motion, even when he stands up or even when he sits down or lies down to meditate, that samādhi can follow him well. It will not be easily destroyed.

The yogi who manages to achieve samādhi from walking meditation, will have progress in his notings. Therefore yogis are advised to try their best to excel in the walking meditation. In his early time when he does not have the help of samādhi from walking meditation, the meditation is quite a difficult task to progress. Sitting meditation, as well as general notings are quite difficult,

                     because the notings are not quite in time with the Present,

and hence they appear indistinctly. Therefore walking meditation must be cultivated until one achieves samādhi out of it.

### **Thite - while standing**

At the end of his walking, if he is really careful, one or two or three steps beforehand, he will notice the desire to stop walking and stand still. So he notes “wishing to stand,

wishing to stand”. By sampajāna instruction, only when he stands still, will he note “standing, standing”. However, for such a yogi with strong samādhi as you all are, as you need to note the most prominent, and the desire to stand is most prominent at that moment, you can start noting the desire to stand first.

Then the air caused by the desire will push, and the manner of standing arises. He notes “standing, standing”. He dissociates his noting mind from the forms and features of his head, body, legs, hands as much as possible. He tries to note the sense of rigidity supported by the air, as attentively as possible, saying “standing, standing”. The main thing to know is to comprehend the experience of the sense of rigidity.

When the yogi gains a certain level of samādhi, when he notes “wishing to stand, wishing to stand”, “standing, standing”, he will find the step by step arising of the manner of standing and the sense of rigidity. Some yogis note

the shifting slowly from the head towards the lower part of the body,  
whereas some yogis note

the shifting slowly from the lower part of his body towards his head,  
saying “standing , standing”. As he has gained samādhi, he will find that when he notes from the head towards the legs, he feels that he seems shorter and shorter. When he notes from his legs towards the head, he feels that he seems taller and taller. According to his level of samādhi, he will find several varieties.

### **Nisinne - while sitting**

When he is going to sit down after standing, the desire to sit is prominent, he notes “wishing to sit, wishing to sit”. Don't you do that? Yes, you can note that. Because you put great attention, you will find it. Afterwards, when the manner of the yogi's body sitting down appears, he notes “sitting, sitting”. He must dissociate from the forms of his head, body, hands, legs as much as he can, and he tries to find as much nature, the manner of step by step downward movements, as possible.

The forms of his head, body, hands and legs are paññatti, and not to be noted. Vipassanā does not concern itself with paññatti. If yogi watches paññatti, his finding of dhamma will take very long. Do you the meditating yogis wish for long period without finding dhamma? Of course not. Everyone wishes to find dhamma fast.

People have too much affairs to attend to. It takes quite an effort to come and stay in the meditation center for ten days. They naturally wish for fast finding of dhamma ; they wish to find the noble dhamma quickly. Therefore, paññatti must be dissociated from the noting mind of the yogi, and he must try to find the nature as penetratively as possible. When he notes “sitting, sitting”, he must know the sense of gradual downward movements, the paramattha, as penetratively as possible.

Are paññatti and paramattha two different, two isolated things? No, they co-exist together, and paramattha submerges in the paññatti forms. At the beginning when his samādhi is weak, the yogi needs to sit and close his eyes to find paramattha which submerges, then he can find the nature of dhamma clearly.

Samādhi gets destroyed mostly at the eye sense-door. Opening the eyes widely to sit down, will not find the nature clearly. Keeping the eyes downcast, or closing the eyes when sitting down, is the correct way. The manner of step by step gradual downward movements is to be noted as “sitting down, sitting down”.

- Having been able to dissociate from the forms of his head, body, hands, legs,
- having been able to watch penetratively the sense of gradual movements,
- having been able to note in time with the present,

when he notes “sitting, sitting”, he will find

not only the step by step movements  
but also the sense of increasing heaviness that follows the downward motion.

As samādhi accumulates more and more, as he notes “wishing to sit, wishing to sit”, he finds several occurrences of his mind that desires to sit. When he notes “sitting, sitting”, it becomes clearer to find the manner of his minute step by step sittings. As samādhi progresses further, when he notes, “wishing to sit, wishing to sit”, the desire to sit - that desire is found not as a single entity, but several of them with gaps in between.

One desire arises and perishes, and then  
another desire arises and perishes, and  
another desire, so on and so forth - several steps.

What are these steps? They are “the arisings” and “the disappearings” (in other words “passing aways”) of those desires.

When he notes “sitting, sitting”, these steps are not connected; when he watches attentively, the yogi finds that the steps have gaps, and the gaps happen as one step arises and perishes; the gap is where before the “arising and perishing” of the next one.

As he sits down and touches the floor, he notes “touching, touching”. To continue his noting, he just notes the usual “rise, fall, sitting, touching”.

In the second factor of strengthening the indriya of yogi, I have instructed in detail how to note the manners of sitting respectfully. I have explained quite in detail. As the steps begin to have gaps, they later become apparent to him, that those are arisings and perishings.

As samādhi increases more again,

the arising becomes indistinct and  
only perishings are very prominent.

When he is noting the desire to sit down, the arising of his desire to sit becomes indistinct to him. Only the perishings of those desires are distinct. When he notes “sitting, sitting”, the arising of the manners of his sitting are no more distinct, but the perishing of the manners of his sitting are distinct.

For the yogi whose samādhi gets more powerful and who is strong in bhaṅga ñāṇa, when he notes “wishing to sit, wishing to sit”,

not only does he find the cessation of the desires to sit  
but also the perishing of the noting consciousness that does the noting, in series.

When he notes “sitting, sitting”, he finds the cessation of the manner of sitting and the cessation of the noting consciousness. The sense-objects as well as the conscious mind both perish. He summarizes that the sense-objects, which are rūpa-dhamma, and the conscious mind, which is nāma-dhamma, are not permanent. Doesn't he realise it by his own experience? The “impermanence” in Pāli is “anicca”.

He finds that the series of those cessations are too fast, therefore, torturing him. He realises that he is suffering. “Suffering” in Pāli is “dukkha”.

This perishing, torturing dukkhas, how can he prevent them? He finds no way to prevent them. They occur according to their will. He has no control whatsoever in that matter. In Pāli the “uncontrollable” is “anatta”.

As he finds the cessations, while he is noting the sitting, he understands clearly the impermanent nature, anicca, the suffering, dukkha, and the uncontrollable nature, anatta. At the moment of sitting, at the moment of standing, he may achieve the noble dhamma.

### **Sutte - while lying down to sleep**

When one lies down, he must do that with mindful noting. He must go to sleep with sati also. When he is going to lie down from his sitting posture, he should do that with sati. For such an audience as our yogis here who have foundation in samādhi, when you are lying down to sleep, don't you find the desire to lie down prominent first? Yes, desire is more prominent first.

So you note “wishing to sleep, wishing to sleep”.

Because of that desire to sleep, there arises air that in turns pushes the body towards the bed, one minute shift by another minute shift. And yogi notes “lying down, lying down”.

When doing that, yogi must dissociate his mind from the forms of his head, body, hands and legs as much as possible. He must try to note as penetratively as possible the manner of gradual step by step downward movements towards the bed. Whatever label the yogi wishes to use - either “moving, moving” or “lying, lying”, or “sleeping, sleeping”. Main thing is to know the nature of movements.

As the body gets lower and lower, when the head touches the pillow, yogi notes “touching, touching”.

When his back touches the floor, he notes “touching, touching”.

When he rearranges his body posture, he notes “rearranging, rearranging”.

As he is lying comfortably straight, he notes “rise, fall, lying, touching”, and with that noting he falls asleep.

### **Jāgarite - when sleeping**

Being a person with noting habit, doesn't he fall asleep faster? Yes, very fast.

A person who was used to take sleeping pill, when his noting becomes good, he does not need to take sleeping pill. When samādhi grows, it is easy to sleep. As the noting becomes very good and firm, he will not even wish to sleep. But when sleepiness overcomes his noting again, he then falls asleep.

Our audience and our yogis here, having meditated continuously throughout the day, when you note “wishing to sleep, wishing to sleep”, and “sleeping, sleeping”, pretty soon you will fall asleep. Just after the yogi's head touches the pillow, he cannot manage to note “rise, fall, lying, touching” for very long. He would have fallen asleep straight away. Isn't it convenient? One can sleep without the need to take sleeping pills.

When he notes “sleeping”, the forms of his head, body, hands and legs must not be noted, but the manner of his gradual step by step movements of his body must be observed as penetratively as possible.

- When he manages to dissociate his noting from the forms of his head, body, hands and legs as much as possible,
- when he manages to note attentively on the nature of movements only,
- when he manages to note in time with the present,
- when he notes “lying, lying” and lies down,

he finds the bit by bit downward movements of heaviness very distinctly.

As his samādhi grows stronger, when he notes “wishing to sleep, wishing to sleep”, he finds the step by step occurrences of his mind desiring to sleep; as he notes “sleeping, sleeping”, he finds the bit by bit occurrences of the manner of his lying down.

As his samādhi grows more, when he notes “wishing to sleep, wishing to sleep”, the sleepy mind has a lot of breaks in between.

One desire arises and perishes, and then as the next step, another desire arises and perishes, and as the next step, another desire arises and perishes and so on.

What are they then? They are called “arisings” and “passing-aways”. Please repeat after me three times.

Motto            Only when “the nature” is understood,  
                         udaya,  
                         vaya will be seen.

Udaya means appearance, vaya means disappearance, Udayabbaya - is a compound word of the two.

After having understood the nature of heaviness, later on - the sense of heaviness in bit by bit occurrences will become arisings and passing-aways. To know the manner of his gradual step by step bodily downward motion accompanied by the sense of increasing heaviness is to know the nature. After having understood the nature, he will find “arising” and “passing away” very soon. Therefore to understand the arisings and passing aways of phenomena, one must first note to know the nature.

As yogi finds the arisings and passing aways, and as his samādhi grows,

the arising of phenomenon will not be distinct.

Only the passing aways, in other words, cessations are distinct.

When he notes “wishing to sleep, wishing to sleep”, all he finds are

the series of cessations of his desire to sleep.

When he notes “sleeping, sleeping”, he finds the successive cessations of the manners of his lying down or sleeping postures. The forms and features of his head, body, hands and legs are not distinct to him anymore. At that stage, he does not have to dissociate from the paññatti forms intentionally. When his vipassanā ñāṇa is strong and powerful, forms, features or masses all paññatti disappear on their own accord. Vipassanā and paññatti are total opposite of each other.

When vipassanā ñāṇa is still weak, paññatti forms are very clear and very distinct to him. So, the yogi has to dissociate his mind from them. As vipassanā ñāṇa gets stronger, and when he reaches bhaṅga ñāṇa, paññatti disappear on their own accord. If the yogi wishes to judge how strong and powerful his vipassanā ñāṇa is, he should use paññatti as his measuring scale.

If he finds a lot of paññatti forms and masses, he can decide for himself that his vipassanā ñāṇa is still weak. Does he need to go and ask the teacher about it? No need, isn't it? However, yogi wishes to ask the teacher and he asks quite often. He asks, “Your Venerable Sir, May I not know my level of ñāṇa, please?” Sayādaw can tell you so too. But, yogi likes to be told that his ñāṇa level is high. If Sayādaw says his level is still of low standard, he feels distressed. But Sayādaw has to tell the real level of his ñāṇa, of course. Yogi, your level is at so and so stage; it just starts to enter that level. Not even a mature stage of that level yet etc. Kammatṭhānācariya teacher has to tell in that manner only. To tell the truth is the only way. Whatever happens, according to the liking of Buddha, we must be truthful.

Then only yogi's faith will improve and his effort will increase. If a yogi wishes to know how strong or mature his own ñāṇa is, to know that, he must observe his paññatti. Too much paññatti still, and he still has to dissociate a lot from it. It means that his vipassanā ñāṇa is still quite low. It is called taruna vipassanā -a young and tender vipassanā ñāṇa.

When paññatti are indistinct, as soon as samādhi accumulates, paññatti disappears, and if he is noting on the natures only, that means his vipassanā ñāṇa is mature and strong and is called balavant vipassanā (strong and sturdy vipassanā ). At that stage, it is very easy for him to note. Whatever he notes, it disappears. All these cessations after cessations make him realise the impermanent nature, “anicca”, very clearly. The cessations are very fast and like a torture to him - the suffering “dukkha”. How can he ever prevent these cessations that make him suffer? He has no control whatsoever. They cease to exist in this way by their own will. It is “anatta”- the uncontrollable nature. Anicca, dukkha and anatta - all ñāṇas are well experienced by the yogi and he is considered to have found the noble dhamma.

As he is lying down with sampajāna notings, he has obtained the noble dhamma. The famous example is of Venerable Ānanda during the time of Buddha. Venerable Mahākassapa led the group of saṅghas to elect the first council to codify the Teachings of the Buddha. He was given the task of choosing the five hundred monks to take part in the first council.

There were two characteristics to fulfill in choosing those saṅghas. To be worthy of being in the first council,

- the monks were to be able to recite the Ti-piṭaka by heart, and



- they were to be Paṭisambhidāpatta Arahantas.

Venerable Mahākassapa found four hundred and ninety-nine monks. He could not find the last remaining number, one saṅgha. It was because of the Venerable Ānanda, the Buddha's personal attendant. The Venerable Ānanda was the one who had listened completely to all, the every teachings explained by the Buddha. The Venerable Ānanda was the one who had heard, most completely, every teachings that Buddha had expounded. This first council would not be complete without the Venerable Ānanda.

At that time, the Venerable Ānanda was only a sotāpanna. He can recite Ti-piṭaka by heart. Since he was not an arahanta, he could not be chosen, could he? Venerable Mahākassapa dared not choose him. Because there were many more other paṭisambhidāpatta arahantas, and if the Venerable Ānanda were chosen, it would appear to others that the Venerable Mahākassapa chose Venerable Ānanda out of chanda gati, the behaviour propelled by one's own wish on an impulse. However, later by unanimous vote by all saṅghas, they chose Venerable Ānanda.

Being chosen as one of the member of the first council, Venerable Ānanda tried very hard to become an arahanta before the commencement of the first council. But until one day before the commencement, he did not succeed. Therefore, at that night before the day of first council, he had been meditating without taking a pause, walking, sitting, cultivating the satipaṭṭhāna vipassanā meditation, to no avail.

Then, he realised that he was too extreme in his effort (vīriya). He went inside his sleeping chamber, from sitting position on his bed, he slowly inclined his body towards the lying posture noting "lying down, lying down". Just when his two feet were off the ground, just before his head touched the pillow, he progressed, from being a sotāpanna, he progressed through three maggas and three phalas and he attained arahatta magga and phala.

Did the Venerable Ānanda achieve arahatta magga - phala through sitting meditation? No. Did the Venerable Ānanda achieve arahatta magga - phala through walking meditation? No. He achieved arahatta magga - phala by practising the detailed general noting, the sampajāna notings - by noting "lying down, lying down". Therefore our audience yogis must try very hard to practise detailed general notings.

We have completed the discussion on the third factor which helps strengthen the indriya of the yogi and also the last four sampajāna noting instructions.



## CHAPTER 6.

### THE FOURTH FACTOR WHICH STRENGTHENS THE INDRIYA OF A VIPASSANĀ MEDITATING YOGI (the suitable and beneficial dependables)

Today, I shall talk on the fourth factor out of nine factors in strengthening the indriya of a vipassanā yogi.

“Sappāya kiriyāya sampā deti ”

“By doing suitably, it will complete the vipassanā ñāṇa, and it will strengthen the indriya of a meditating yogi.”

- The first factor - is for the yogi to bend his mind on the cessation end in his notings.  
The second factor - is for the yogi, while bending his mind on the cessation end, he is to note respectfully and penetratively so as to see the true cessations.  
The third factor - is for the yogi, even when he is noting respectfully and penetratively, while bending his mind on the cessation end, so that he can see the true cessations, he is to maintain the continuous noting throughout the meditation.  
The fourth factor - is for the yogi to cultivate seven types of suitable (beneficial) dependables during his retreat.

By doing that, his indriya will progress and his dhamma will progress too.

Like our audience here, for people who are very determined and striving hard to attain the noble dhamma, it is very important for them to have the benefits of the seven suitable dependables. If the yogi depends on the unsuitables, indriya will not be strengthened and the dhamma progress will not be with him. Please repeat after me three times.

Motto            Suitable and beneficial,  
                      there are seven,  
                      all are to be depended upon.

Having the benefits of these seven suitable dependables while in meditation will strengthen his indriya, and he will soon find the noble dhamma.

The seven types of suitable dependables for a meditating yogi are -

- (a) Āvāso - the suitable monastery, the suitable meditation center,
- (b) Gocaro - the suitable village where he can go for his alms- round,
- (c) Bhāssa - the right way of talking, conversation,
- (d) Puggalo - the suitable individual,
- (e) Bhojana - the suitable nourishment,
- (f) Utu - the suitable climate,
- (g) Iriyāpatha - the suitable bodily postures ( there are four, namely standing, sitting, walking, and lying).

### (a) Āvāso - the suitable meditation center

When a yogi goes for retreat, he must depend upon the suitable center, the suitable monastery to compliment his meditation. If he can live in such suitable places and meditate, his indriya will progress, his dhamma will progress too. The definition of suitable meditation center is the one that has all the characteristics of the followings:

- (1)The meditation center that the yogi is going to stay should not be too near or too far from his residence.
- (2)The meditation center should have very few people who come in and go out frequently, that means it is quiet.
- (3)The meditation center should have less mosquitoes, flies and insects. Especially if the center is situated in the forest, it should have less mosquitoes and flies, and it should be away from the dangerous lions, tigers, and elephants.
- (4)The meditation center should have the easy supply of food and medicines.
- (5)The meditation center should have a good friend called a good kammaṭṭhānācariya teacher, who can teach the yogis so that those who haven't found dhamma will find dhamma and those who found dhamma will find much progress in his dhamma.

Please repeat after me three times.

Motto            Not too far,  
                      just few traffic,  
                      free of noises,  
                      free of insects,  
                      easy to get dependables,  
                      and a good friend,  
                      all these five -  
                      are the signs of a suitable center.

Amongst these five,

“ to have a good friend called a good kammaṭṭhānācariya teacher ”,

is the most important factor of a suitable meditation center. The kammaṭṭhānācariya teacher, knowing the nature of the meditating yogis and being able to teach them the meditation method correctly, will enable the yogis to perceive dhamma.

Being able to give support to the yogi in his perceiving dhamma, his progress in dhamma, the presence of a good kammaṭṭhānācariya teacher in the meditation center that he is going, is one most important factor.

A yogi who has the chance to practise meditation under a good kammaṭṭhānā-cariya teacher, has a near certainty in perceiving dhamma. One time, Buddha stayed in a village in a Sakka country where one Nagaraka from the Sakya clan lived. The Venerable Ānanda told the Buddha, he thought that

“being in association with a kalyāṇamitta (a good companion, an honest friend), will have fifty percent certainty in his attaining the magga-phala, the noble dhamma.”

Buddha, to this statement-question, replied as follows :

“My young brother Ānanda, do not speak as such. A yogi who is in association with a kalyāṇamitta, in his attaining magga-phala, the noble dhamma ; he will not have fifty percent certainty, but he will have the absolute and complete, the hundred percent certainty”.

In accordance with the words of Buddha, it is very important to approach and practise under the guidance of a good and skillful kammaṭṭhānācariya, who is recognised as a kalyāṇamitta.

Now is the time when satipaṭṭhāna vipassanā meditation is popular. All knowledgeable persons at their free times go for the practice of satipaṭṭhāna vipassanā meditation. In practising meditation, they go into the meditation centers. In doing so, if they happen to go to the unsuitable centers, they cannot find dhamma, they do not progress in their dhamma, their time is wasted, their energy is wasted, and it causes their morale to go down. Therefore it is important to select a suitable meditation center for them.

To choose a suitable meditation center, Buddha explained that there are four types of meditation centers. When a yogi goes to a meditation center to meditate, it is to

1. a center where he perceives dhamma not clearly, also dependables are scarce,
2. a center where he perceives dhamma not clearly, but dependables are in abundance,
3. a center where he perceives dhamma clearly, but dependables are scarce, or
4. a center where he perceives dhamma clearly, also dependables are in abundance. Four types.

1. A yogi who goes to a meditation center where either because the kammaṭṭhānācariya teacher does not instruct fully, or because of some other reasons, although he has been meditating for ten days, fifteen days, he cannot perceive dhamma clearly. Water supply, food, electricity, clothing etc., the dependables are not so available, quite scarce. In that case, yogi, under no conditions, must carry on staying in that center. He must leave immediately without informing the authorities of the center. Please repeat after me three times.

Motto      Not clear dhamma,  
                 shortage of dependables in the center,  
                 he must leave without notifying.

2. A yogi, who after ten or fifteen days’ of meditation in the center, has not yet perceived any dhamma, although the dependables in the center are abundant. In that case, yogi under no condition must carry on staying in that center. He must leave after informing the authorities. Please repeat after me three times.

Motto      Not clear dhamma,  
                 abundant of dependables in the center,  
                 he must leave after informing.

3. A yogi perceives dhamma clearly just after a few days in the center. However, water supply, electricity, food, clothing are not so available, in fact quite scarce. In that case, yogi should bear with the situation, he stays on to meditate until he finds dhamma more completely. Please repeat after me three times.

Motto           Dhamma clearly perceived,  
                  though dependables are scarce,  
                  should not leave, he must stay on.

4. A yogi perceives dhamma clearly just after a few days in the center. Water supply, electricity, food and clothing are abundantly available. In this type of meditation center, even when the authorities of the center ask you to leave as the allotted period of stay is over, yogi should explain that the expected level of dhamma that yogi sets for himself, has not yet been achieved, and should request for their permission to let him stay on in the center. Please repeat after me three times.

Motto           Dhamma clearly perceived,  
                  dependables are also abundant,  
                  even when told to go,  
                  he should stay on.

As Buddha had instructed, yogi must avoid the first and second types of centers, and must choose to stay in these third and fourth types of centers where yogi's understanding of dhamma is clear and hence he is sure to achieve the noble dhamma.

### **(b) Gocaro - the suitable village**

The suitable village for the meditating monk to go for his alms-round: when he is practising meditation, he must depend on that type of village which is suitable for alms-round. Those monks who obtain food by means of alms-round when they are practising meditation, must have the suitable village to depend upon. Having a village which is not too far and not too near, which offers sufficient amount of food is one fundamental factor that will help strengthen the indriya of a yogi monk, and help him attain progress in his meditation.

Nowadays, there are not many monks in towns or cities who go for alms-rounds during their meditation retreats. But there still exist a few monks in the villages.

### **(c) Bhāssa - the right way of conversation**

When the yogi is practising meditation, he should make only the right kind of conversation. Making only the right kind of conversation during the time of his stay in the meditation retreat is one fundamental factor that will help strengthen the indriya of the yogi, and help him attain progress in his meditation.

There are ten types of conversations which are considered right or suitable. Any other type of conversation is not to be made. Of course if he can refrain from speaking at all, it is the best. The ten types of speeches which concern dhamma will be explained with a motto. Please repeat after me three times.

Motto           Fewer desires, feeling of contentment;  
                  separated from friends, quiet sanctuary;  
                  to have industry;  
                  sīla, samā;  
                  paññā, vimutti;

vimutti ñāṇa;  
all these ten,  
can be spoken by the yogi.

### (1) The fewness of the yogi's desire

Conversation concerning the fewness of your desire, can be spoken when circumstances arise.

“Appicchāyāyan dhammo - nāyan dhammo mahecehāya ”

“Buddha had explained that,- these lokuttara supramundane dhammas, namely four maggas, four phalas, and Nibbāna, can be achieved by a person with few desires. For the person of many desires, those nine dhammas cannot be achieved.”

These nine lokuttara dhammas are -  
the four maggas,  
the four phalas and  
the Nibbāna.

These are all supramundane dhammas that our audience here have been longing for and are obtainable to those who have few desires, not to those who have many desires. Please repeat after me three times.

Motto            Those who have many desires,  
                      who are thick with greed,  
                      to them, these dhammas cannot be perceived.  
                      Those who have few desires,  
                      who are contemplating mindfulness,  
                      to them, these dhammas will be achieved.

Those who have many desires cannot achieve these dhammas. Pāli aṭṭhakathā explains that -

“ to declare all sorts of virtues that one may truly possess ”,

is considered as “having many desires”. Because you have fulfilled the sīla, and because you would like others to know of that fact, you go and tell people about it. When samādhi starts to accumulate in you, you wish others to know of your virtues of being complete with samādhi, so you go and tell others. When vipassanā ñāṇa starts to accumulate in you, you follow others and tell them of your being complete with the virtues of vipassanā ñāṇa. That is termed “having too much desires”.

By indicating virtues like that, for the saṅgha monks, they become more plentiful with four requisites. When people hear that a particular monk is complete with sīla, samādhi, and paññā, people wish to offer four requisites, they donate four requisites. Enjoying these, means having too many desires. Those types of people cannot perceive dhamma.

Person with fewer desire is the one who tries to hide discreetly the fulfillment of his sīla, samādhi and paññā from other people. He just practises discretely. He is termed as “a person with fewer desire”.

Our audience here, our yogis here, you meditate, and when you begin to find dhamma, you wish others to know of it. Therefore you follow others and tell them of it. By doing

that, will you progress further? You wish to let others understand the dhamma that you have experienced, and so you wish to tell this person, you wish to tell that person, and so, you tell this person, you tell that person. In fact, as you begin to perceive dhamma, as your meditation experience becomes significant, you must not tell others. You will become one of those people who are “having too many desires”.

You can report only to your kammaṭṭhānācariya teacher of what significant experiences that you may have found. Even though you wish to tell others, you must not do that. If you become one of those people with many desires, your progress in dhamma knowledge will become very slow. Although you have begun to accumulate samādhi and ñāṇa, you should behave as though nothing has happened, and you should discretely carry on noting, all your attention firmly focused on your notings. That is called “being with fewer desires”.

When occasions arise, one can speak of these sets of rules.

## (2) The contentment of the yogi with material things

“Santuṭṭhassāyan dhammo - nāyan dhammo asantuṭṭhassa”

“Buddha had stated that, - these four maggas, four phalas, and Nibbāna - these nine supramundane dhammas will be with such a person, who can be contented with whatever material things that he has gathered. A person, who cannot be contented with whatever he has gathered, - these nine supramundane dhammas will not be with that kind of greedy person.”

Please repeat after me three times.

Motto            Being discontented,  
                      and greedy,  
                      he cannot have those dhammas.  
                      Being contented,  
                      when he meditates,  
                      those dhammas can be with him.

Being able to feel contented with whatever food is available, being easily satisfied and contented with whatever clothing that are available;- the nine supramundane dhammas are the dhammas that can be achieved by this type of people.

During the course of meditation, he must be able to feel contented with these. Mustn't one feel contented and stay at the place, where the management has assigned him to? Mustn't one feel contented with whatever āhāra that the veyyāvicca people have prepared? Yes, we must be able to. Can you really feel contented? Can you feel satisfied with the vegetarian diet that they have prepared? I think, only when you can feel contented, everything will then be fine. If one feels discontented, do you think he will have dhamma? No, he cannot perceive dhamma. Our audience here, as you are being contented, you can surely find dhamma.

### **(3) Enjoyment of the yogi in a quiet sanctuary, and (4) the detachment of the yogi to his friends**

“Pavivekassāyan dhammo - nāyan dhammo sanganikārāmassā ”

“Buddha had stated that, - these four maggas, four phalas, and Nibbāna, these nine supramundane dhammas will be completely with the person who enjoys the quiet sanctuary. Those who enjoy the company of friends will not be complete with these supramundane dhammas.”

The four maggas, the four phalas and the Nibbāna, these nine supramundane dhammas are those dhammas which can only be obtained by those yogis who enjoy the quiet sanctuary. These dhammas are not for those who enjoy the company of friends. This type of conversation can be discussed when occasion arises. Please repeat after me three times.

Motto            He who enjoys friends,  
                      is filled with lobha,  
                      these dhammas cannot be with him.  
                      He who goes to quiet sanctuary,  
                      and meditates,  
                      these dhammas will be with him.

The bliss of magga, the bliss of phala and the bliss of Nibbāna, these nine supramundane dhammas are unobtainable to those who like to live merrily with friends. They are not the dhammas for those who love the company of friends. Those yogi who leave friends, who approach a quiet sanctuary, who enjoy the cultivation of continuous mindfulness, for such persons, these dhammas can be obtainable. This type of conversation is suitable. Our audience should try to review,

“Do I enjoy too much in my friends’ company ?  
Do I feel happy only when friends are around ?  
Do I feel depressed and unhappy when away from friends ?”

From these questions, if you find that your mind becomes unhappy at the thought of being away from friends, that will indicate the maturity of your pāramitā. If you are quite attached to your friends' company, your pāramitā is not yet matured; it is still a little long way to find dhamma, and you'd better fulfill your pāramitā.

However, one has a feeling that his living together in the crowd of his friends, family, followers and grandchildren is because the circumstances have created it. He consents living with them because of the circumstances. In fact he does not enjoy that. Because he has put all circumstances into consideration that he is staying like that. The actual place that he enjoys living in is a quiet sanctuary. He enjoys reflecting dhamma, meditating in a quiet sanctuary. If that is so with you, you should know that your pāramitā is getting ripe and matured, you are sure to find dhamma very soon. You must review like that.

When you find someone who is very attached to his friends, who is very happy in his friends' company, you are allowed to tell him that this is not so good, you can urge him to fulfill more pāramitās.



Some may say that he is not that attached to his friends. As circumstances arise, he lives together with them all. The actual enjoyment for him is to go to the meditation centers that are the quiet sanctuaries.

By that statement, it may be misunderstood as a persuasion to his meditation center. In fact that is not so. The meditation centers are the places where only those people who enjoy dhamma can stay on. Ordinary people, can they stay on in the centers? They cannot. Being happy in the center indicates that your foundation, your pāramitās are all matured. This type of conversation is allowed.

### **(5) Yogi's industry in his meditation**

“Āraddhaviriyaṣṣāyan dhammo - nāyan dhammo kusītaṣṣa ”

“Four maggas, four phalas, the Nibbāna, these nine lokuttara dhammas are eligible to those who practise industriously. This dhamma is not eligible to those who are lazy”.

Please repeat after me three times.

Motto            Not practising,  
                      lazy beings,  
                      these dhammas are not for them.  
                      Those practising,  
                      mindful beings,  
                      they will find these dhammas.

This type of conversation is allowed.

When practising meditation, there exist two types of vīriya (effort, industry) - kāyika vīriya and cetasika vīriya.

The kāyika vīriya, the bodily effort - :

So as to maintain the body in its present position for a duration (for example, in the sitting posture),

the effort to keep his waist erect,  
to keep his head straight and erect,  
the hands and legs staying as they have been set in the beginning,  
the effort to keep them without movements,

this vīriya is on his kāya (body), and is called kāyika vīriya. This kāyika vīriya must be balanced.

Cetasika vīriya, the mental effort - :

The mind puts in effort to be able to note whatever sense-object that arises.

To be able to note when the rise of abdomen occurs,  
to be able to note the fall of abdomen when it occurs,  
to be able to note penetratively upon the pain when the aches or other kinds of pain arise,  
to be able to note whatever you see or hear,

don't you have to put in a lot of effort? Yes, you do! Where do you put that effort in? You put your efforts in your noting mind. Thus it is termed cetasika vīriya.

These two vīriyas must be balanced; not too much, not too laxed, not in extreme. Then only will the dhamma be understood quickly, and ñāṇa levels progress in him. When kāyika vīriya is too laxed, cetasika vīriya will follow to become laxed too. When kāyika vīriya is too strong and hence tense, the cetasika vīriya will also become too tense and there will arise the wandering of thoughts. Therefore all must be balanced in a natural manner.

Shouldn't you concentrate with sati when you meditate? Yes, you should. Keeping the head erect, keeping the body erect, hands and legs at the usual places - this effort is kāyika vīriya. To put in effort so that the mind can note whatever sense-object arises - is cetasika vīriya. These two vīriyas must be in balance with each other, not too much, not too little - at the normal effort. This dhamma is obtainable to those who have vīriya. This type of conversation is allowed.

## (6) The subject of sīla

It is allowed to say that “people with sīla can cultivate samādhi quickly”. Buddha had explained the five benefits for those who have fulfilled their sīla. I will explain in a brief form since time is getting short in this talk. Please repeat after me three times.

Motto            Easy to gather material belongings,  
                      news of your virtues being widespread,  
                      being very popular,  
                      die without confusion,  
                      reach celestial plane,  
                      these five are,  
                      true results of our sīla.

People who have the habit of fulfillment of their sīla, when they try to earn wealth and fortune, it is easily accomplished. People who have not fulfilled their sīla, when looking for wealth and fortune, it is a very difficult task.

People with good sīla, the news of their good name and virtues are spread near and far. Although others have not met him personally, they hear of this person's name and virtues.

Being very popular, people with sīla, when approaching various types of crowds, he is never ignored nor looked down upon. He can go anywhere with a happy face.

At the deathbed, the good and pleasant nimittas arrive, he dies with good nimittas.

After death, he is reborn in the celestial plane. These are the benefits of sīla. Such conversations are allowed.

Sīla gives support to the samādhi.  
Samādhi gives support to his vipassanā ñāṇa.  
When he is complete with all vipassanā ñāṇa, he reaches magga ñāṇa,  
phala ñāṇa.  
Therefore sīla is the best foundation.

Such conversation concerning sīla is allowed.

## (7) The subject of samādhi

“Samādhidassāyan dhammo - nāyan dhammo asamādhidassa ”

“Four maggas, four phalas, and Nibbāna, these nine supramundane lokuttara dhammas, are for those who have the tranquil state of mind, who have the stable state of mind.”

Un-tranquil and disturbed persons cannot aim to have that dhamma. This type of conversation is allowed. Only when samādhi is there, vipassanā ñāṇa will arrive. When vipassanā ñāṇa is there, one can achieve magga ñāṇa and phala ñāṇa. This type of conversation is allowed. Please repeat after me three times.

Motto            Un-tranquil,  
                         his mind wandering,  
                         these dhammas are not for such person.  
                         For a tranquil,  
                         mindful being,  
                         these dhammas are for him.

## (8) The subject of paññā

“Paññā vantassāyan dhammo - nāyan dhammo duppaññassa ”

“These four maggas, four phalas, and Nibbāna, these nine supramundane lokuttara dhammas, are eligible to those who are endowed with Wisdom (paññā). They are not obtainable to those who are without Wisdom. ”

This type of conversation is allowed. Please repeat after me three times.

Motto            Without wisdom,  
                         plenty of moha,  
                         these dhammas are not for such person.  
                         With great wisdom,  
                         being mindful,  
                         these dhammas are for him.

The bliss of magga, the bliss of phala and the bliss of Nibbāna, these nine lokuttara dhammas which our audience here are striving for, these dhammas are eligible to those who have wisdom. They are not for those who are without wisdom (paññā).

Finding enjoyment in vipassanā bhāvanā can happen to those who have paññā pāramitā. Those with very little paññā pāramitā will not find enjoyment in vipassanā.

People who in many a former existences had the foundation of alobha (non-greed, disinterestedness), will find enjoyment in the acts of dāna.

People who in many a former existences had the foundation of adosa (non-anger, amity), will find enjoyment in sīla.

Adosa means mettā. Mettā is explained as the act or the desire to make others happy and well. People who wish for the well being of others, are good with their sīla. Having broken the sīla, means causing others to suffer, isn't? Yes, it is.

Killing other's life, stealing other's properties - will cause the sufferings in the others. Won't they be suffering? Yes, they will suffer. Mistreating other's wife or daughter will cause the others to suffer. Telling lies would cause the suffering of others too.

Someone with the foundation of mettā, the foundation of adosa, since he knows that he cannot cause the suffering in others, he will refrain from doing it, he will steadfastly guard his sīla. The reason for guarding one's sīla properly is due to the presence of the foundation of the element of adosa. Moreover he takes delight in fulfilling his sīla. Fulfilling one's sīla is the only way in maintaining the peace and well being of all beings. Knowledge of that fact will guide him to fulfill his sīla well.

A person with the fundamental element of amoha (knowing things as they are, reason); a person who has the element of paññā, the paññā pāramitā in him; this type of people finds enjoyment in the act of bhāvanā, the mental cultivation.

He feels happy when he can do meditation. That fact is worth remembering. A person with paññā pāramitā will find enjoyment in the act of bhāvanā which requires the work of paññā. Thereby he will attain the bliss of magga, the bliss of phala and the bliss of Nibbāna, all the nine lokuttara dhammas, the noble dhamma.

Our audience here because you have accumulated a fair share of the foundation of paññā pāramitā, you are able to come and practise this act of bhāvanā called vipassanā meditation as much as your free time allows. Isn't it wonderful? Yes, really wonderful indeed.

One can recognise the fact that one has accumulated a fair foundation of paññā pāramitā in one's unaccountable former existences. Those who do not have this pāramitā foundation, however much you might encourage him to do so, will not wish to meditate.

During the time when Sayādaw U Kuṇḍalābhivaṃsa started to take up residency in main Mahāsi meditation center, Sayādaw followed the late Venerable Mahāsi Sayādaw to open a seven-days meditation retreat in a village called Nyaung-lang-kong. The chief kammaṭṭhānācariya teacher was Sayādaw U Pandita. With a lot of hardship they commenced the retreat. They offered dāna with full saddhā. There was one gentleman who was a loner. He did not work hard. He just lived as it came, but he went around the places of dāna offering and found food there.

His body was quite strong and healthy. People when noticing him living off the dāna offerings at this seven-days retreat, told the Sayādaw about it. They suggested that the gentleman, being without any ties, being alone in this world, it would be very suitable to pursue meditation.

So Sayādaw said, "Yes, quite right, please bring him over". When he arrived, Sayādaw talked a lot to him about meditation. "Dāyaka, if you wish to meditate, everything will be taken cared of. Sayādaw will take you to the Yangon meditation center. Just start your meditation." He never replied a single word. He just kept quiet.

Sayādaw persuaded him second time. "Dāyaka, Sayādaw will look after you. The main thing is for you to meditate. Start your meditation here now. Afterwards come along to main Mahāsi center. You will find more there." As Sayādaw encouraged him second time, he just kept quiet. When Sayādaw said third time, he still did not say anything.

Then he replied that he had no inclination. What can Sayādaw say? Sayādaw cannot say a thing. By his single reply, Sayādaw 's speech was put to an end. Did he have paññā pāramitā ? Of course he had no paññā pāramitā. He met a real savior. But because of his lack of paññā pāramitā, he just replied that he had no inclination.

Our audience here, because you have a foundation of paññā pāramitā, you practise satipaṭṭhāna vipassanā dhamma as your free time allows. This type of conversation is allowed.

## **(9) Vimutti**

Conversation concerning the phala (Fruition), which is sometimes explained with a term called “vimutti”, and the conversation concerning Nibbāna, are also allowed to talk.

“Phala dhamma” means “attainment of Fruition”.

To explain “Nibbāna dhamma”, there are two types of Nibbāna, namely

- (1) Saupādisesa Nibbāna , and
- (2) Anupādisesa Nibbāna.

These topics of phala and Nibbāna are allowed.

The Saupādisesa Nibbāna -- After having practised vipassanā and becoming an arahanta, all ten kilesa (defilements) in him are utterly extinct. But he still has five khandhas. This type of Nibbāna where ten kilesa are extinguished is called Saupādisesa Nibbāna, the Nibbāna with the presence of khandha.

The Anupādisesa Nibbāna -- When arahantas enter Parinibbāna, the five khandhas are also totally extinguished. This Nibbāna with the five khandhas being utterly extinct is called Anupādisesa Nibbāna, the Nibbāna without the existence of five khandhas.

All about Nibbāna, all conversations concerning Nibbāna are allowed.

## **(10) Vimutti ñāṇa**

Vimutti ñāṇa means paccavekkhana ñāṇa (Reviewing knowledge). Conversations concerning paccavekkhana ñāṇa is allowed. There are 19 numbers of paccavekkhana ñāṇa in total. I am going to explain these 19 kinds of paccavekkhana ñāṇa.

The individual who practises satipaṭṭhāna vipassanā meditation, when his notings are complete and of full standard, according to his pāramitā, he will become a sotāpanna, sakadāgāmī, anāgāmī or arahanta, he reaches the state where nāma and rūpa are all extinct. Having reached thus, he will make five kinds of reviewing.

Five kinds of reviews are

- (1) He reviews the Nibbāna where all are extinct.
- (2) He reviews the path (magga) by which he has come to where all are extinct.
- (3) He reviews the phala dhamma.
- (4) He reviews the kilesas that have been extinguished.
- (5) He reviews the kilesas that have not been extinguished.

(1). How he reviews the Nibbāna

The individual who practises satipaṭṭhāna vipassanā dhamma, when his notings are complete and of full standard, he reaches the state where nāma and rūpa are all extinct. It means he faces the Bliss of Release (or in other word, the emancipation), the bliss of which he has never experienced in his human life. He reviews that this bliss he has just experienced must be “The Nibbāna”. That is how he reviews the Nibbāna.

(2),(3). How he reviews the magga and the phala

To have reached this Release, it must be the magga dhamma and the phala dhamma. Only by the magga ñāṇa and the phala ñāṇa can one reach there. No other dhamma can bring us there. This is how he reviews the magga and phala.

(4),(5). How he reviews the kilesa that have been extinguished, and the kilesa that have not been extinguished

After having reached the Release, because all kilesa are extinct, the mind has become extremely clear and clean.

“My mind is not the same as before. It has become extremely clear and clean.”

This reflection is the review of the kilesa that have been extinguished.

“However, not all kilesa are quite extinguished yet. Since there is still some remaining in me to note, I must go on noting.”

This reflection is the review of what have not been extinguished.

How the 19 kinds of paccavekkhana ñāṇa are counted:

1. A sotāpanna reviews 5 kinds.
2. A sakadāgāmī reviews 5 kinds.
3. An anāgāmī reviews 5 kinds.
4. An arahanta reviews 4 kinds only.

Thereby there are 19 kinds of paccavekkhana ñāṇa. Conversations concerning paccavekkhana ñāṇa are also allowed in the meditation retreat.

An arahanta having extinguished all kilesa, the time when he reviews, there is no kilesa left for him to review. Therefore he does not review the kilesa that have not been extinguished, since there is none. Hence there are four kinds only for an arahanta.

#### **(d) Puggalo - the suitable individual**

During the course of his meditation retreat, to live together with those individuals who are suitable for each other to practise meditation together is one factor in strengthening the indriya and progressing in the meditation of the yogi.

Our audience, who came here to practise together, are all suitable individuals. Practising harmoniously the same method laid down by the late Venerable Mahāsi Sayādaw are all suitable individuals.

Are there any different vāda (controversy, theory)? No. If there exist various different vādas amongst them, it becomes unsuitable. He has one while I have another; by arguing over these theories and controversies, will our audience be quiet? Of course not. These are unsuitable individuals.

According to the method instructed by the late Venerable Mahāsi Sayādaw, noting penetratively, attentively, respectfully and continuously means practising with the suitable individuals. Isn't one yogi considerate to the other so as to be a suitable company? Yes, all try to be considerate to the others.

By his own actions,

so as not to disrupt the other yogis' noting,  
he tries not to speak out loud,  
he tries to make all bodily behaviours very softly,  
with mindfulness called sati.

Sati is to be with the yogi

when he closes the door,  
when he opens the door, so that he will not disrupt the notings of the other yogis.

Because if he closes or opens the door loudly, roughly, thereby making so much noises, wouldn't it disturb the other yogis? Yes, their notings will be disturbed. One tries to be very careful in all behaviours so as not to disrupt others' notings.

When meditating amongst a lot of yogis, so as to be one of those suitable individuals, by being considerate to others and by maintaining a full attention (ie. continuous noting), wouldn't you become one of the suitable individuals? Yes. If you pay full attention to your notings, and pay no attention to anything else, you are in a way contributing, ie. helping the other yogis too.

Therefore, to maintain as careful and continuous noting as possible - is a way to keep all individuals in harmony, and the cause for the progress in their dhamma practice.

### **(e) Bojanan - the suitable nourishments**

During the course of the meditation, to take the kind of nourishments that are suitable to the meditating yogi is one factor that will help strengthen the indriya of the yogi and help him progress further. Yogi should take only suitable nourishments. By taking unsuitable nourishments, his indriya will not get strengthened, and his dhamma will not progress. During the course of his meditation, he must not take nourishments with too bitter taste, nor too sleep-inducing food. Too bitter food will make the yogi the need to go to toilet too often. His noting will become discontinuous. When you take sleep-inducing type of food, what will happen? Yes, you feel sleepy. Some yogis reported to me about their sleepiness. "Your Venerable Sir, because I have taken too much food, I was sleepy at the 12 o'clock sitting." Didn't some yogi report like that? Yes, they did. They reported to me truthfully.

Therefore bitter food and sleep-inducing type of food are not to be taken. Suitable āhāra, the balanced diet is to be taken. The veyyāvicca people, kitchen staffs also must be aware of it and cook only suitable food for the meditating yogis.

When consuming the suitable āhāra, only suitable amount must be taken. Our audience here who are striving to reach magga and phala right then and there, fulfilling all levels of ñāṇas, when making use of the āhāra, it must be for a suitable and balanced amount only.

Then only, the process of dhamma finding will be fast, and he will perceive noble

dhamma quickly. Because the food is so tasty, if the yogi eats to his fill, generally he will be sleepy in the next sitting. That means his notings become discontinuous. One must make use of the food to a suitable amount only. The Venerable Ashin Sāriputta had instructed how to consume suitably.

Venerable Ashin Sāriputta, the great General of Dhamma had said that,

“Cattāro panca ālope - ahutvā udakam pive  
ala pāsu vihārāya - pahitattassa bhikkhuno ”

“The yogi whose mind is bent towards the Nibbāna,  
yogi who is capable of perceiving the Danger,  
he will not take the last 4 or 5 mouthfuls of his meal,  
but drink the water instead.  
By reducing the intake of 4 or 5 mouthfuls of food and  
taking water in its place  
will enable him to live comfortably”.

The yogi, while having his mind bent towards the Nibbāna, and practising his meditation diligently, when he consumes the food, he should reduce four or five mouthfuls. He should take water instead to balance it. Therefore he will have the benefit of being able to meditate comfortably and easily in all four postures of meditation. Thereby his notings will be continuous and his indriya will be strengthened furthermore, and his dhamma will also progress. Please repeat after me three times.

Motto            Five mouthfuls of your meal,  
                      reducing that,  
                      drinking water in its stead,  
                      will make it all balanced.  
                      Hence all iriyāpathas,  
                      plentiful of sukha,  
                      are bound to be achieved.

The advice to take four or five mouthfuls less - it does not specifically say to reduce four mouthfuls or to reduce five mouthfuls. The meaning of what Venerable Sāriputta said was for those whose scoop of food is big, should reduce four scoops only, whereas those whose scoop of food is small, could reduce five mouthfuls less. Venerable Sāriputta was the First amongst his colleagues in terms of knowledge. If he had given the exact specific number to reduce, people with different intake will find difficulty. Therefore either four mouthfuls or five mouthfuls is allowed.

During the time of Buddha, as people were of healthy disposition, and all āhāra are available, they could either take four or five mouthfuls whichever. In the time of our audience here, can we reduce four or five mouthfuls? No, we cannot!

Some people, their entire intake of food is just five mouthfuls when their scoop of food is large. Some can take only four mouthfuls for their entire meal, for such a large scoop of food. If they reduce four or five mouthfuls, do you think they can meditate? Of course not. Therefore one should reduce only the amount that they can make do without. And he should fill the stomach with the water of the amount that he reduces.



Venerable Sāriputta, being the first in terms of knowledge, gave allowance for the different circumstances. Didn't he mean to say that one can reduce the amount that is suitable with the circumstances and time? Yes. By adjusting like that and by reducing the food intake, the yogi feels light and effective in all his iriyāpathas (postures) to meditate, all his indriyas are strengthened and he will progress in his dhamma.

Buddha himself had talked about how to know and adjust the intake of one's food. It was preached concerning the King Pasenadi Kosala. One time, when Buddha was residing at the Jeta Grove monastery in the country Sāvatti, King Kosala after having eaten his lunch, remembered Buddha right afterwards. So he went to see the Buddha. He bowed down in front of Buddha to pay his respect and sat down near Buddha with all due respects.

King Kosala was famous in history as one of those great eaters. He ate two and a quarter gallons of rice and curry cooked out of one whole goat. In the Scripture, it was written that he ate two and a quarter gallons of rice. About the case of one whole goat, it was concluded by the Elders that, if he could eat two and a quarter gallons of rice, he would also take one goat's curry. Shouldn't have any doubt about it, should we? Yes, he could eat all that. The King who had just eaten two and a quarter gallons of rice and curry made out of a whole goat, when sitting down respectfully beside Buddha full of composure, will he not feel sleepy? As he felt the sleepiness, he tried hard to restrain his body. A lot of sweat broke out because of that effort. His attendance saw it and tried to fan him to ease it.

When Buddha saw the fanning, he asked the king,

“O King, you are too tired. Didn't you rest a bit after your meal? ”

The king replied,

“No Sir, every time after meal, I have this dukkha.”

Buddha said,

“Yes, that is always true.  
People of greedy nature are bound to face dukkha.  
They cannot perceive magga, phala and Nibbāna.  
There will be no end of aging.  
There will be no end of sickness.  
There will be no end of dying for them.”

It is like a piglet. A little piglet since birth was fed well and is being kept under the floor of the house. When it grew up, because it became so fat that it cannot get out from under the floor of the house. It can just be tossing and turning there. Likewise, people of greedy nature are just tossing and turning on their beds.

As thina (sloth) and middha (torpor) are torturing him, he cannot note to find anicca, he cannot note to find dukkha and he cannot note to find anatta. Therefore, for him, there is no end of aging, no end of sickness and no end of dying. So much dukkha for those people. They cannot perceive dhamma too.

Buddha preached in that manner to the king, and he was very pleased with the preaching. At the moment when the king was very pleased with the discourse, Buddha carried on uttering another verse.

“Manujassa sadā satimato - mattan jānato laddha bhojane  
tanu tassa bhavanti - vedanā sanikan jīrati  
āyupālayanti ”

“King Pasenadi Kosala,  
one who is mindful at all things,  
and who knows the limits for his food intake,  
that sort of person will be free from all vedanā,  
he will grow old only slowly, and  
he will live long too.”

To know and adjust the intake of one's food, how many benefits are there? Like our audience here, if one is mindful at all things and is wise in knowing the limit of his food intake, he will have three benefits. Doesn't everyone wish for freedom from vedanā ? Yes, only when one is free from vedanā and is healthy, can one meditate. Please repeat after me three times.

Motto            Believing, being healthy,  
                     straightforward in thinking,  
                     repeating his effort,  
                     perceiving arisings and passing-aways,  
                     these are the five factors for finding the dhamma.

Believing is one factor for practising and finding dhamma. Being free from vedanās and therefore being healthy is another factor for practising and finding dhamma. To be healthy is important for everyone; then only will one look youthful - the effect that everyone wishes for. In the layman life, people like to be youthful looking. So that, they will be more beautiful or handsome. Our audience and yogis here wish to be youthful too; so that they will be able to meditate more, and be able to do more veyyāvicca works. Isn't it desirable to be youthful? Yes. Being able to live longer is desirable too. Everyone wishes for these three benefits. In the human existence, it is good to live long. As one lives longer, one can accumulate more kusalas. When Buddha said of these three benefits, the king was very pleased.

He wanted to get that verse for himself. However, because he was so harassed by his sleepiness, he told Buddha,

“O Buddha please let me go home first. Could you kindly teach this verse to my nephew please? ”

As requested, Buddha taught the king's nephew the verse, and instructed him to read out that verse whenever the king was going to eat his last mouthful.

The boy did as being told and the king started to eat one mouthful less and less. He could feel satisfied with one-sixth gallon of rice and, of course, he became healthier and stronger. He improved so much that he had started going hunting and such sports. He felt great devotion towards Buddha and he offered asadisa dāna (the matchless dāna) to the

Buddha. Isn't it very beneficial to take food within the wise limit? Yes. Please repeat after me three times.

Motto            To know limit,  
                    and take food within it,  
                    brings three-fold benefits to the yogi:  
                    being free of vedanā,  
                    looking youthful,  
                    and will have longevity.

Buddha had preached that - by eating within the wise limit, one will be free from vedanā, one will be youthful looking, and one will live long.

This is bojanan - the suitable nourishments. Having the suitable nourishments will enable one to have his indriya strengthened and progress in his dhamma. There are cases where one does not have suitable nourishments and hence one does not have his indriya strengthened and one does not progress in his dhamma.

One time Buddha stayed at the Jeta Grove monastery in the country Sāvatti. Just before the beginning of vassa, six dozen monks took instructions of kammaṭṭhāna from Buddha and went away to practise meditation. They travelled through a village called Mātika at the foot of a mountain in the country of King Kosala.

Mātikamātā, the mother of the village head man, noticed that the monks all walked passed the village with complete mindfulness as they had just received instructions of kammaṭṭhāna from the Buddha. She felt impressed and sent a man to ask the monks to stop a while. She enquired where the monks were going. The monks replied that they were going to a suitable place. Noticing that the monks mentioned no specific name of the place that they were going to, she realised that the monks were still searching for a place that would be suitable for meditation.

She requested the monks to stay in her village and spend vassa in her monastery. She promised to offer food and nourishments to the monks. She explained that if the monks spent vassa there, she and the rest of her people would have the chance of keeping sīla too. Therefore the monks accepted and tried to bear to live in that monastery and practised meditation diligently. Even as they meditated, they foresaw that - by meditating together as one whole group in one place, it would not bring much results to them. So they decided to separate, to go to separate places to meditate. Whenever there arose a necessity, one would strike the gong at the centre of the monastery, and all promised to gather back. Off they went and strived hard at their meditation.

One evening, Mātikamātā came over with a group of friends bringing some honey, molasse, ghee and chātumadhu to offer to the monks. When she entered the monastery compound, she could not find a single monk.

She thought that because they were deficient in the supply of four requisites, all monks moved away. Someone who knew the habits of the monks there explained to her that she just had to strike the gong for the monks. As she struck the gong, monks from their respective meditation places got up and came back for the gathering.

Mātikamātā, folding both her hands into a lotus form, went in front of the monks and bowed down humbly. She then asked, “Your Venerable Sirs, when you visited my house,

you all came in union. Now I saw you all coming in separately, one from one direction and the other from another different direction. Are you all at odds with each other?”. “No, Dāyikā-magyi, because we are practising the samaṇa dhamma at each individual places, we come in separately”.

As soon as she heard the word “samaṇa dhamma”, the desire to meditate arose in Mātikamātā. She asked, “Your Venerable Sirs, is samaṇa dhamma only for saṅghas ? Cannot we ladies practise that too?” “Yes, you can practise that. Samaṇa dhamma is a terminology. Saṅghas can practise that. Ladies as well as gentlemen can practise that too.” “In that case, please kindly teach us that, Your Venerable Sirs.” The monks taught Mātikamātā the samaṇa dhamma that they had been practising. There are two types, namely

- (1) “Reflection on loathsomeness of one's body (or in another words, the kammaṭṭhāna on the 32 parts of the body)”, and
- (2) “Aniccanupassanā kammaṭṭhāna ”.

(1) Reflection on loathsomeness of body - kammaṭṭhāna :

Yogi is to divide all 32 parts of his body, namely, hair of the head, hairs of the body, nail, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, etc. into 12 subgroups and meditate on them.

(2) Aniccanupassanā kammaṭṭhāna :

Yogi is to bend his mind on the cessation-end side of phenomenon (the first factor of strengthening the indriya of the meditating yogi).

“Uppanuppannānan sankhārānan khayāmi vā passati ”

“Yogi is to meditate with his mind bending towards the cessation side of the events. The nāma-dhamma and the rūpa-dhamma in our khandha, they both arise and then swiftly pass away.”

Having seen the cessations, doesn't one understand that it is not permanent? Yes. That kammaṭṭhāna was also taught to her. Mātikamātā went home and practised the kammaṭṭhāna, and in a few days time, she progressed through three maggas and three phalas, became an anāgāmī. She not only became an ordinary anāgāmī. She became an anāgāmī completed with abhiññānic power and samāpatti power. Having attained abhiññānic and samāpatti powers, she wanted so much to know whether her teacher monks had accomplished dhamma also.

When she looked through her abhiññānic power which particular achievement of dhammas that her teacher monks had attained, she found out that they had attained none. Not even samādhi had accumulated in them yet. She reviewed with her abhiññānic power, and found that all these monks had accumulated enough pāramitās in their previous existences to be sotāpanna, sakadāgāmī, anāgāmī and arahanta.

She reflected again to check

- whether it was because of lack of āvāsa sappāya or
- whether it was due to the discomfort of the monastery, or
- whether the monastery was unprotected in a way.

She found that the monasteries were all complete with āvāsa sappāya factor. She enquired herself again

whether there was lack of puggala sappāya,  
and therefore monks were delayed in their dhamma progress. She however found that all individual monks got along with others very well.

Was it because of lack of bojana sappāya, lack of suitable nourishments, that they were not progressing well,  
she thought again. She found out that the nourishments, the food offerings were not so complete, the monks were not receiving the food offerings that were to their likings. Therefore samādhi was not formed. Because samādhi was not formed, there did not arise in them the vipassanā ñāṇa and hence they did not attain the required magga ñāṇa and phala ñāṇa.

Having understood thus, Mātikamātā arranged various suitable food offerings for the monks. The monks having taken what they required, samādhi was formed in them and they carried on meditating and finally achieved four maggas and four phalas; they all became arahantas. Isn't it clear that, before Mātikamātā attained abhiññānic power, they had to take only unsuitable food and therefore did not manage to attain dhamma progress? Yes. As Mātikamātā attained abhiññānic power, she arranged suitable foods and the monks made use of them and attained dhamma progress. Isn't it evident to you? Yes.

Bojanan - to be able to depend upon the suitable food is important in strengthening the indriya of the yogi, and then only can he have progress in his dhamma.

#### **(f) Utu - the suitable climate**

To have fairly cold or warm climates is one of the basic factors in strengthening the indriya of the yogi and hence helping the progress in his dhamma.

When yogi is going to practise vipassanā meditation, he should depend upon suitable climate. They should choose the place and climate where it is not too hot and not too cold.

If the yogi chooses the unsuitable place with unsuitable climate, he will not have much samādhi attained. For the people from lower Burma, if they decide to go to upper Burma like Mandalay, Pakkuhku (towns in Myanmar) etc., where there is a previously acquainted kammaṭṭhānācariya teacher, during the months of Tapaung (March), Taggu (April) when the weather is very hot; - because they are trying to tolerate the heat, they will not accumulate samādhi for a long time.

If they go over to such places like Taunggi, Kaley which are very cold places;- just because their favorite teacher is living there, or because their relatives live there, if they go during the months of Natau (December), Pyatho (January) when it is extremely cold, by trying to bear the weather, can they meditate well? No, they cannot meditate well.

If too cold or too hot places at too cold or too hot seasons are chosen to practise vipassanā meditation, the yogi cannot accumulate samādhi and hence vipassanā ñāṇa will not arise in him. Since vipassanā ñāṇa does not arise, the magga ñāṇa, phala ñāṇa and the noble

dhamma will not be perceived. It is very evident that when the climate is not suitable, one cannot have the noble dhamma.

Yangon is fair in all weather. In summer, it is not too hot. In rainy season, it is not cold. In winter, it is only fairly cold. All three climates are fair and ideal for practising vipassanā meditation. Yangon is a place called patirūpadesavāsa (suitable region) to practise meditation. Patirūpadesavāsa means the place where climate is fair, where it is easy to collect food and clothing, where Buddha sāsana is prospering.

Yangon has fair weather at all time; it is fairly easy to find food and dependables in Yangon, and there are fair numbers of Sayādaws who know ti-piṭaka - ie. pariyatti sāsana (learning of scripture) prospers in Yangon too. Having practised themselves till magga and phala, the Sayādaws who are teaching the satipaṭṭhāna vipassanā meditation till reaching magga and phala to the yogis, several of those Sayādaws are living in Yangon - ie. paṭipatti sāsana (way, method, practice) is prospering in Yangon. Therefore Yangon can be said as the most promising place to attain dhamma. There are many other towns which are very promising to attain dhamma too. Those are the places for getting dhamma progress. The moment you are living in the good places, is the time for you to attain dhamma.

According to your pāramitā, you can attain dhamma. Therefore our audience and yogis here are practising vipassanā dhamma in a ten days retreat depending upon the suitable climate.

Having finished talking on the subject of suitable climate that helps in strengthening of the indriya and dhamma progress of a yogi, Sayādaw is going to talk on the subject of suitable iriyāpatha in strengthening the indriya of a yogi.

### **(g) Iriyāpatha - the suitable postures**

To adopt suitable iriyāpatha in practising the vipassanā meditation is one factor in strengthening the indriya of a yogi and will help progress in his dhamma. The yogi himself must choose the type of iriyāpatha that is suitable to him.

Sitting iriyāpatha,  
standing iriyāpatha,  
walking iriyāpatha and  
lying iriyāpatha -

out of these four iriyāpathas, the yogi must judge for himself by which iriyāpatha he finds most dhamma, he must judge which iriyāpatha is most suitable to him.

If he finds that by his sitting posture, he find significant dhamma ie most progress, then he must choose sitting posture and spend most of his meditating time in that posture. If the yogi finds significant dhamma ie most progress in his standing posture, he must take more time meditating in that posture. If he finds significant dhamma, most progress in the walking posture, he must take more time in meditating in that posture.

The Elder kammaṭṭhānācariya teachers always instruct that a beginner yogi in his vipassanā meditation must not practise meditation in a lying down posture. Because as the samādhi starts to cumulate, the yogi tends to fall asleep in that lying down iriyāpatha. Therefore the beginner yogi in his vipassanā practice must not take up lying down posture. Only at the time to go to bed, that he may note in the lying posture and sleep with it.

Those yogis who have experience in vipassanā practice and have a foundation of basic samādhi,

- when they are of very old age or
- when they are sick,
- as they are not so strong in the walking iriyāpatha, sitting iriyāpatha and standing iriyāpatha,
- only if in the lying posture that they can find dhamma distinctly,
- if they can note well only in that iriyāpatha,

then they may take up lying down posture in their meditation.

By adapting suitable iriyāpatha, the yogi's indriya will get strengthened and his dhamma will progress. In summary,

Āvāso	- suitable monastery,
Gocaro	- suitable village to go for alms-round,
Bhāssa	- suitable conversation,
Puggalo	- suitable individual,
Bojana	- suitable nourishment,
Utu	- suitable climate,
Iriyāpatha	- suitable posture (walking, standing, sitting, lying down).

We have completed the subject of the seven suitable dependables in strengthening the indriya of a yogi. Our audience here, if you are determined to strive hard, if you are determined that you will not stop until you attain dhamma ; it is important to have these seven suitable dependables available for you to depend upon. If the yogi is making use of unsuitable dependables, his indriya will not get strengthened and his progress in dhamma will not happen. He needs to depend upon these seven suitable things, and then only will his indriya get strengthened and his dhamma progresses, and he will discern the noble dhamma.

We have completed the explanation on the fourth factor in strengthening the indriya of the vipassanā meditating yogi.



## CHAPTER 7.

### THE FIFTH FACTOR WHICH STRENGTHENS THE INDRIYA OF A VIPASSANĀ MEDITATING YOGI

I have explained the fourth factor of strengthening the indriya of a vipassanā meditating yogi to a fair extent. Now I am going to talk about the fifth factor which strengthens the indriya of a vipassanā meditating yogi.

#### **The causes of his attaining the samādhi**

The Commentaries teachers, aṭṭhakathā teachers explained that

“Samādhisassa nimittaggahanena ”

“By remembering -  
the causes of attaining the tranquility of mind,  
the causes of attaining samādhi,  
the signs (nimitta) of his past concentration (samādhi),  
the indriya of the yogi will be strengthened. It will accomplish the vipassanā  
ñāṇa.”

The meditating yogi, at the end of each sitting, must try to remember this. He will realise that at some sittings, at some periods in his past meditation, it was more fruitful. He must try to remember what caused him to be able to note better in those times.

Was it because

- the sitting place was suitable, or
- the weather was agreeable, or
- he had made use of suitable nourishments, or
- of the suitable iriyāpatha (posture) that he had adopted for that sitting, or
- of the correct kāyika vīriya - the correct posture of his body, or
- of the correct cetasika vīriya - the correct way of mindfulness?

There maybe one or several facts that caused the special notings in that sitting. He will come to understand that - because those facts were all complete with him, his meditation was good. By that, he notes down the signs (nimitta) that have helped him increase his samādhi. This is one of the factors of strengthening the indriya and hence helping the progress of a yogi.

After having experienced the good notings, he may experience the bad period of meditation too. He must try to remember why he could not note well in that sitting.

- Was it because he ate too much? Because if one eats too much, one cannot note as well as usual.
- When the sitting environment was not so suitable, the notings can get discontinuous too.
- Sometimes, due to the extreme climate, the yogi cannot meditate well.

When their noting experiences were bad, some yogis can conclude that it was due to the unsuitable climate.



By writing down the reasons for good sitting and the reasons for bad sitting,

when he experiences bad notings again, he will remember the possible causes.

- If it is due to unsuitable sitting place, he merely has to rearrange the seating, and his notings can improve again.
- If he finds that it is because of too much consumption of food, he will reduce his intake of food next time, and his notings will improve.
- If he realises that these bad notings are caused by the incorrect sitting posture, by too laxed *vīriya* (industry), - if he adjusts his *iriyāpatha*, if he increases his effort a little more, his notings will improve.

When he realises that

because he has put in too much *vīriya* or  
because his mind has been wandering,

that his notings were bad, then

he just relaxes a little bit in his effort, and  
the notings can become quite perfect.

Therefore, noting down and remembering those signs concerning his past concentration (*samādhi*), - remembering the old *nimittas* of his good notings is one factor in strengthening the *indriya* and hence helping the progress of the *yogi* in his meditation. Please repeat after me three times.

Motto            To cultivate concentration,  
                      *nimittas* of the past (concentrations) ,  
                      must be well remembered.

To cultivate concentration, the *yogi* must remember the *nimittas* of his past concentrations. If he has not noted them down, when his notings go bad again, he would not know the cause and therefore it is difficult for him to correct. His notings then will become discontinuous and his finding of *dhamma*, his *dhamma* progress will be slow.

By noting all these down, he will know the causes of good sittings and the causes of bad sittings, hence can correct them duely, and his notings can improve. His *indriya* will get strengthened and his finding of *dhamma* will progress.

### **The level of *ñāṇa* that *yogi* has arrived**

Apart from that, there are some other reasons for good and bad sittings. When practising *vipassanā* meditation, because of the level of *ñāṇa* that *yogi* has arrived, there are times of good sitting and times of bad sitting. Like a bird flying in the air. When a bird flies, it sometimes goes down near the ground, sometimes flies high up in the sky. Similarly, *vipassanā* meditation has several phases of good noting and bad noting.

In the *ñāṇa* level called *nāma-rūpa paricheda ñāṇa*, where the *yogi* can differentiate between *nāma* and *rūpa*, the notings are normally good. In the *ñāṇa* called *paccaya pariggaha ñāṇa*, where *yogi* understands the cause and effect, the noting is fairly good. At the third numbered *ñāṇa* called *sammasana ñāṇa* - from being able to note fairly well, the *yogi* suddenly experiences the bad turns of notings. He experiences

all kinds of pain,  
aches, neauseas, itches, throbbing, tingling, swaying, shakings, pressings,  
heaviness,  
all types of bad vedanās.

He wishes to give up meditation. When the gong strikes to start meditation, he feels very reluctant to go into the meditation hall.

The yogi who practises the correct method in the correct way, will reach sammasana ñāṇa in about ten days. Dukkha vedanās at that ñāṇa are so numerous and so bad that the yogi feels frightened to meditate. He, being so afraid to sit down to note, even contemplates the idea of meditating in the walking posture instead.

When Sayādaw himself was practising vipassanā meditation, when he reached this sammasana ñāṇa, when sitting down to meditate, he found so much dukkha vedanās that he had the desire to do meditation in the standing posture and even thought of telling the kammatṭhānācariya teacher about it.

One day, Sayādaw, together with his fellow yogi monks, went to the kammatṭhānācariya teacher to report their meditation experience. As soon as they had finished paying respect to the teacher by bowing down, exactly like what Sayādaw had planned, one fellow yogi monk said to the teacher,

“Your Venerable Sir, I have too much dukkha vedanās in my sitting posture, please allow me to meditate in the standing posture.”

The kammatṭhānācariya teacher replied,

“Your Venerable, you have only been meditating for ten days. I cannot allow you to do standing meditation”.

In such a bad ñāṇa as sammasana ñāṇa, it is evident that yogi's meditation will be bad. In that sammasana ñāṇa, the yogi must follow the instruction of his teacher with thorough notings. He must note respectfully and penetratively. By doing in such a manner, once the notings are of standard, the yogi will arrive at the next ñāṇa called udayabbaya ñāṇa.

There, the experience will reverse from sufferings to enjoyments. He will encounter all kinds of blissful enjoyments :

kāya lahutā, citta lahutā - the lightness of body as well as the mind  
kāya mudutā, citta mudutā - the pliancy of body as well as the mind  
kāya pāguññatā, citta pāguññatā - the skill-fullness of body and mind

It is as though all sense-objects and all noting consciousness are doing their jobs by themselves spontaneously. It seems as though the yogi is sitting and watching it. The notings are that easy.

kāya kammaññatā, citta kammaññatā - the fitness of work of the body and mind

In his former ñāṇas, nāma-rūpa paricheda ñāṇa, paccayapariggaha ñāṇa and sammasana ñāṇa, the yogi who needs to rearrange his sitting posture one time or two times in an hour's sitting in those ñāṇas, will not require any changing of posture at all in the udayabbaya ñāṇa.

In his previous ñāṇas, nāma-rūpa paricheda ñāṇa, paccayapariggaha ñāṇa and sammasana ñāṇa ;- if the yogi can sit through the hour without change of posture in these previous ñāṇas, now he will be able to sit through two, or three or four or five hours at a stretch. Because the yogi has reached the udayabbaya ñāṇa, where there is a fitness of work of body, and mind - his notings have become very good.

Like that, according to the level of one's ñāṇa, there are phases of good notings, and there are phases of bad notings. The kammaṭṭhānācariya teachers know of the situation. By the re-direction of the kammaṭṭhānācariya teacher, the yogi can strengthen his indriya and he can progress in his meditation.

### **Due to the circumstances**

Due to the circumstances that one has accumulated in this life and previous lives, there can be good notings and there can be bad notings. As reference to good or bad notings, there are four types of individuals.

1. Dukkha-paṭipada-dandha-abhiññā -- It refers to a type of individual who, when he meditates, goes through the difficult and painful notings, and his finding of dhamma also is a slow process.
2. Dukkha-paṭipada-khippa-abhiññā -- It refers to a type of individual who, when he meditates, goes through the difficult and painful notings, but his finding of dhamma is quick.
3. Sukha-paṭipada-dandha-abhiññā -- It refers to a type of individual who, when he meditates, has easy and comfortable notings, but his finding of dhamma is a slow process.
4. Sukha-paṭipada-khippa-abhiññā -- It refers to a type of individual who, when he meditates, has easy and comfortable notings, also his finding of dhamma is quick.

1. That individual who in this present life, as well as his past existences, has practised neither samatha meditation nor vipassanā meditation - now then that he practises vipassanā meditation, he will be going through the difficult and painful notings. He will find his dhamma progress painfully slow.

2. That individual who in this present life, as well as his previous existences, has practised vipassanā meditation, but not samatha meditation - now then that he practises vipassanā meditation, he will go through the difficult and painful notings. He will however find his dhamma progress quickly.

3. That individual who in this present life, as well as his previous existences, has practised samatha meditation, but not vipassanā meditation - now then that he practises vipassanā meditation, he will have easy and comfortable notings, but his finding of dhamma is a slow process.

4. That individual who in this present life, as well as his previous existences, has practised both vipassanā and samatha meditations - now then that he practises vipassanā meditation, he will have easy and comfortable notings, and his finding of dhamma will be quick.

Our audience yogis here can check for yourselves to see whichever category you belong to. You will definitely belong to one of these four. Of course everyone wishes to be in the fourth category - the easy and comfortable notings, and the quick finding of dhamma. However all cannot have exactly what they wish. It happens only in accordance with what one has fulfilled in the past.

## **Two types of individuals whose finding of dhamma is slow**

How many are there whose finding of dhamma is slow? There are two:

- (1). Dukkha-paṭipada-dandha-abhiññā - the individual who practises through difficult notings and finds the dhamma slowly, and
- (2). Sukha-paṭipada-dandha-abhiññā - the individual who practises easily and comfortably but finds the dhamma slowly.

### **(1) Dukkha-paṭipada-dandha-abhiññā - individual**

When he meditates, as he encounters so much dukkha vedanās, his meditation is painful and uncomfortable. And on top of it all, he perceives dhamma very slowly. For this type of individual, he must work hard in his noting to overcome the vedanā ; only then will the patighanusaya dosa be gotten rid of, and can he find dhamma, and his dhamma will progress.

As he is experiencing the painful, tingling or aching vedanās, his mind is unpleasant and unhappy. “How painful!”, “How terrible!”, “Will it ever go away?”, “I think it will never go away!” As these unhappy thoughts, the domanassa, dosa occur repeatedly, it is termed as –

“patighanusaya dosa dwells in the dukkha vedanā ” .

Please repeat after me three times.

Motto            Dwells in dukkha,  
                      that dosa,  
                      must be got rid of.

It means that - because of dukkha vedanā, the recurring occurrences of unhappiness, patighanusaya dosa, must be gotten rid of. Only when the yogi can rid himself of it - will he find dhamma , - will he progress in dhamma , and - will he perceive the noble dhamma. How does he go about that? In accordance with the preaching of Buddha:

“Dukkhā vedanā sallato dathabbā ”

“When dukkha vedanā arises in his khandha, the yogi must note until he comes to think of that vedanā as a thorn.”

Someone who goes out to work in the wood, when thorns get into his palm or into his foot, he can go on working only after he has taken out these thorns. Only then can he finish all his work in time. If he goes on working without taking out the thorns, as he finds the work more important and carries on working, - because he has to mind the thorns, he will not finish his job in time. Therefore the thorns must be taken out first.

In the same manner, when dukkha vedanā arises in the khandha, just as one will take out the thorns first, the yogi must note to be able to overcome the dukkha vedanā. Once the yogi has overcome the vedanā, just like the thorn having been picked out, he has accomplished the task of getting rid of the patighanusaya dosa that dwells in the dukkha vedanā. Therefore he will find dhamma, progress in dhamma and he will perceive the noble dhamma. Please repeat after me three times.

Motto            When dukkha arises,  
                      like discarding of the thorn,  
                      he must note in that way.

Like taking out the thorn from your flesh, dukkha vedanā must be overcome by the yogi's notings. Sayādaw has talked frequently on how to overcome the dukkha vedanā by the yogi's notings. Sayādaw is going to repeat that again for the benefits of the new yogis. When the sensations such as ache, pain or nausea arise, when these dukkha vedanās arise distinctly; - first and foremost, he must decide that he will tolerate. The old saying,

“ Patience leads to Nibbāna ”

is most useful in vipassanā meditation. Yogi should not feel distressed, he should not be thinking whether he would be facing these dukkha vedanās throughout this whole sitting. He must adopt an attitude that

“Vedanā will cause pain out of its own accord.  
However, to note is all my task.”

And he must maintain a relaxed mind. As the dukkha vedanā gets worse, yogi may have unintentionally made his body and his mind rigid. He must be careful not to do that.

When the dukkha vedanā becomes intense,

- he must relax his mind a little bit,
- he must relax his body a little bit.

Then, he puts his mind right on the vedanā. He investigates

- how painful it is now;
- is it on the skin that the pain is lingering,
- is it at the veins, or
- at the bones, or even
- inside the marrows?

With that degree of penetration, he notes the pain or the ache, the tingling or the throbbing or whatever arises penetratively and attentively.

After four or five of this continuous notings, he may find the pain becoming much more intense. Once the pain has reached the peak, according to the circumstance, it will decrease. But he must not relax the pacing of his notings. He notes as penetratively as before.

“To know the increase and decrease of vedanā is  
to know the nature of vedanā.”

Afterwards, as the samādhi gets stronger and powerful, he will notice distinctly that

- at one noting, he finds that the vedanā gets more intense;
- at another one more noting, he finds that the vedanā gets reduced;
- at one noting, he finds that the vedanā shift to another location.

That is knowing more of the nature of vedanā. He summarises that

- vedanā is not constantly painful all the time,
- it is changing at all times.

This means he comes to understand the nature of vedanā.

As samādhi gets more powerful, when he notes a painful sensation, saying “painful, painful”, he notices that

- the pain after having arisen, ceases to exist.
- It arises and then perishes.

As he experiences the arising and passing away, the pain is no longer the main problem for him. He tries his best to catch up with all the arisings and all the passing aways. And noting penetratively is the major concern for him. His notings has begun to override the dukkha vedanā.

As he goes on noting and once he reaches the bhaṅga ñāṇa, when he notes “pain, pain”,

- the arrival of pain is not distinct to him, and
- only the perishing of it is distinct.

As soon as he notes the pain,

- it ceases to exist.

Catching up with all these perishings keeps him occupied, and

- the pain is no more important to him,
- to be aware of all perishings is more important.

Dukkha vedanā is overwhelmed by his noting consciousness.

As the samādhi gets stronger, he finds that when he notes the pain,

- not only the pain perishes,
- the noting consciousness that is noting the pain also perishes.

For some very bright yogis, when he notes the pain,

- the pain perishes,
- the mind that knows the painful sensation perishes and
- the noting consciousness that notes the pain perishes.

He finds three kinds of perishings.

As he experiences the perishings (cessations), he concludes that

- pain is not permanent,
- conscious mind is not permanent, and
- the noting mind is not permanent.

Impermanence in Pāli is anicca. By then, his noting has overwhelmed the vedanā, thereby he has accomplished the task of getting rid of the patighanusaya dosa that dwells in dukkha vedanā. Hence he will progress in his dhamma findings, and he will find the noble dhamma soon.

“What usually arises during noting,  
all those sufferings,  
must be overcome.”

As that saying goes, if the yogi has over-ridden the dukkha vedanā that has arisen during noting, the old vedanās that were with him long before meditation will also be over-ridden, the yogi's old diseases before meditation will also be cured. This should be enough on the instructions of noting the dukkha vedanā.

## (2) Sukha-paṭipada-dandha-abhiññā - individual

Being a sukha-paṭipada-dandha-abhiññā individual, - that type of yogi can meditate peacefully and comfortably throughout the meditation. But his finding of dhamma is a very slow process. The reason is because he feels so attached to the sukha vedanā that, it in turn causes slow progress in his finding of dhamma. Therefore he must get rid of the rāganusaya lobha that comes to dwell repeatedly in this sukha vedanā. Please repeat after me three times.

Motto            In sukha comes to dwell,  
                         that rāga,  
                         must be got rid of.

It means that in the pleasant and enjoyable sukha vedanā, comes to dwell the rāganusaya lobha, and that rāganusaya lobha must be discarded.

“As noting is enjoyable,  
attachment arises ,  
and stopping amidst - is the yogi's progress.”

As the saying goes, when the notings are good, the sukha vedanā will arise. If the yogi happens to allow rāga (attachment) to arise out of that sukha vedanā, his finding of dhamma will not go much further and it will just stop there. Therefore one must discard rāganusaya lobha ; then only will he find dhamma progress and perceive the noble dhamma.

How does one note to get rid of the sukha vedanā ? Buddha had instructed us with a verse as follows:

“Sukhā bhikkhave vedanā dukkhāto dathabbā ”

“When sukha vedanā arises, yogi must be able to note  
till he finds it as dukkha suffering.”

Sukha vedanā is an enjoyable and blissful type of vedanā. The blissful state of mind and the blissful state of body will be experienced by the yogi who reaches udayabbaya ñāṇa. The lobha taṇhā that feels attached repeatedly towards those bliss is termed rāganusaya lobha. If the yogi wishes to rid himself of that rāganusaya lobha, he must note the sukha

vedanā. How does one note that? He just notes the prominent sukha vedanā as “peaceful, peaceful”. When the bodily peace is prominent, he notes that bodily peace as “peaceful, peaceful”. If the mental bliss is prominent, he notes that mental bliss as “peaceful, peaceful”.

As he carries on noting and as samādhi gets stronger and powerful, as he arrives at the mature state of udayabbaya ñāṇa, when he notes “peaceful, peaceful”,

the peaceful state, after having arisen,  
seems to have perished.

The arrival is termed as “arising” and the perishing is termed as “passing away”.

The speed at which these arisings and passing aways occur is so great that yogi feels as if he is being tortured. He comes to find that as a kind of suffering.

The yogi reported to the Sayādaw that, to catch up with these “arisings” and “passing aways” is troublesome and suffering. The speed of them occurring is too fast. For the yogi to catch up with them in his notings is very troublesome and is a kind of suffering. How should he manage it? Sayādaw instructed him that if he cannot catch up with them in time, he must merely note “knowing, knowing”.

As the occurrence of “arisings and passing aways” are so fast, it seems like a torture to him and he finds it as a kind of suffering, a type of dukkha. Since he finds it as dukkha, he has accomplished the task of discarding the rāganusaya lobha that dwells repeatedly in that bliss. No one, of course, feels attached towards the dukkha suffering. Since one does not feel attached, the business of discarding the rāganusaya lobha that dwells in the sukha vedanā is accomplished. Please repeat after me three times.

Motto            In sukha dwells,  
                    that rāga,  
                    must surely be discarded.  
                    When sukha arises,  
                    finding it as dukkha,  
                    is the right way of noting.

As soon as sukha is considered dukkha, the task of discarding the rāganusaya lobha that feels attached towards the sukha is accomplished. He will find dhamma, he will have progress in finding dhamma, he will perceive the noble dhamma.

We have completed the dhamma explanation on the fifth factor in strengthening the indriya of a meditating yogi.





## CHAPTER 8.

### THE SIXTH FACTOR WHICH STRENGTHENS THE INDRIYA OF A VIPASSANĀ MEDITATING YOGI

Today, I am going to explain the sixth of the nine factors which will strengthen the indriya of a vipassanā meditating yogi.

#### The contemplation of the suitable bojjhanga dhammas

“Bojjhangānaṃca anumodanatāyaca sampādeti ”

Bojjhangānaṃ            Those bojjhanga dhammas,  
anumodanatāyaca      by contemplating suitably,  
sampādeti                vipassanā ñāṇa can be developed, the yogi's indriya can be strengthened.

Thus the Commentaries teachers explained. The suitable contemplation of bojjhanga dhammas (the factors of enlightenment) can help a yogi in his endeavor in strengthening his indriya (faculty, moral power), and hence finding the dhamma, an increase in his dhamma, and finally attaining the noble dhamma. By contemplating the bojjhanga dhammas, there can be the strengthening of his indriya, the increase in his dhamma, and finally attaining the noble dhamma.

When the yogi is working hard at his vipassanā, sometimes there is a phase of very good notings, accompanied by an exceptional realization of dhamma. He is overwhelmed by it, he feels a great sense of exhilaration, and subsequently a slackening in his concentration occurs. He feels excited, his concentration reaches decline, and hence he finds that his noting has become bad.

Sometimes, his meditation is bad, his finding of dhamma has yet to progress, his meditation experiences have no distinct change. It has been taking him a long time in the same phase of understanding, and of course he is facing all kinds of dukkha vedanā. He feels very discouraged. His morale deteriorates.

When such decline in concentration occurs, it is advisable that he contemplates a suitable type of bojjhanga dhamma. By doing so, his indriya will again be strengthened, his finding of dhamma will then improve.

Motto                      Suitable contemplation,  
                                  of the noble bojjhanga,  
                                  must continuously be done.

When the dhamma is extraordinary, when the finding of dhamma is excellent, when the yogi's meditation becomes exceptional, when he feels exhilaration, and when he knows that he is elated, - his concentration would falter, and he needs to contemplate the three types of bojjhanga dhammas.

Motto                      Exhilarated, and distracted,  
                                  when his mind keeps wandering high,  
                                  upekkhā, samādhi, passaddhi,

contemplate these bojjangas.

### **When and how to contemplate the upekkhā sambojjhanga**

When the yogi's noting mind is so exhilarated and elated, when he cannot note much, when his notings have become bad, upekkhā sambojjhanga (the equanimity constituent of enlightenment) must be implemented. Sambojjhanga (it is sometimes written as bojjangha) means the constituent of enlightenment. When we say that the mind has become very exhilarated and distracted, when that exhilarated mind is analyzed, we can rate that state of mind in the good category. All such arisings are due to the presence of sukha vedanā. The noting mind stays in the region of good sensations, a sense of well being. Therefore, being aware of that fact, the mindful yogi must remind himself that the good sensations are not the only ones, but there also exist the bad sensations, the dukkha vedanās. His meditation can switch to the region of suffering dukkha as well. If he can get to think of sukha (pleasant) and dukkha (unpleasant) in equal light, and in this contemplative mind, if he can go on with his meditation; the upekkhā sambojjhanga can arise in him. His mind will become stable, and his noting will become good.

### **When and how to contemplate the samādhi sambojjhanga**

If we examine this exhilarated mind, this wandering mind, we will find that it is not noting right on the Present. It is remembering the past, recalling the past experiences. It is thinking of the good, significant experiences in his previous meditations. Sometimes he is anticipating the prospect of future good experiences, the experiences which in actual fact have not yet happened. In this way, his mind is not concentrated. It is just running wild with speculative imaginations. His mind is running back to the past, or it is rushing towards the future. It is just not noting right on the Present. When a yogi recognizes this fact, if he would just focus on the Present, noting exactly just as it arises, noting whatever arises, whenever it arises, if he can manage to note right at the Present, the samādhi sambojjhanga (the concentration constituent of enlightenment) will arise in him. The mind will then be stable, and accordingly the mind will become concentrated.

### **When and how to contemplate the passaddhi sambojjhanga**

In fact the mind that is very exhilarated and distracted produces some agitations. "These excellent notings, will they go on occurring in this way? Will they change again and become bad?"

So the noting mind is not at all concentrated. So as not to let that worry arise in his mind form, yogi must adopt the attitude such as the following:-

"When the noting is good, it is good on its own accord, in its own way.  
When the noting is bad, it is bad on its own accord. The noting can be good, the noting can be bad, all according to its own will, subject to its own way."

Putting the mind at ease, maintaining the body at ease, keeping both at peace, yogi must try to keep his mind as well as his body cool and peaceful. Passaddhi sambojjhanga (the serenity constituent of enlightenment) will arise. The yogi's mind will become peaceful, stable, and his noting will become good again.

Because the yogi's meditation has become so good, because all experiences are extraordinarily good, his mind becomes exhilarated, distracted and it wanders. Then the three bojjhargas, namely

upekkhā sambojjhanga - the equanimity constituent of enlightenment,  
 samādhi sambojjhanga - the concentration constituent of enlightenment,  
 passaddhi sambojjhanga - the serenity constituent of enlightenment,

if they can be contemplated in a suitable balance, his mind will become concentrated and stable, and his noting can become good again. Sometimes, when the finding of dhamma is not so good, when the progress takes too long to come; the yogi feels discouraged too.

### The taming of the mind

When one is cultivating the vipassanā meditation, it is done neither by means of body building exercise, nor by means of verbal chanting, the skillful verbal elocution. The vipassanā ñāṇa can not be formed by these avenues. It can be developed only by mental action. Mental action is very complex, deep and subtle. To keep the mind stable requires a lot of effort from the meditating yogi. To be able to master this mind, this satipaṭṭhāna vipassanā that yogis are cultivating here is the most effective means. The Lord Buddha said that we should strive to be able to control the mind. When we succeed in the control of our minds, that will be the mind which will take us to the human riches, the celestial riches, and the riches of Nibbāna. By the vipassanā bhāvanā, the mind can be made tame, and this mind will take us to the riches called magga, phala and Nibbāna. So, first and foremost, the mind must be made tame and controllable.

“Dunnigghassa lahuno yathākāma nipātino, cittassa dammatho sādhu cittaṃ dantaṃ sukhāvahaṃ ”

Dunnigghassa	That which is so difficult to tame,
lahuno	that which has the habit of swiftly arising and swiftly passing away,
yathākāma nipātino	touching wherever it desires,
cittassa	that mind,
dammatho	the task of taming it
sādhu	is very admirable, because it can take us to the riches of human beings, the riches of celestial beings, and the riches of Nibbāna.
dantaṃ	That which has been tamed by the vipassanā,
cittaṃ	that mind
sukhāvahaṃ	can take us to the riches of magga, phala and Nibbāna.

Thus our Lord Buddha explained.

Dunnigghassa It is extremely difficult to tame and take control of the mind. It goes as it will, it reaches as it will, it is a freely wandering mind. Can we not reach all kinds of countries with mind? By visualization, we can travel everywhere. No one can prevent us, can they? No one can block the visit of our minds to his country. There exists no barricade to the visiting mind.

Lahuno It has the habit of swiftly arising and swiftly passing away. The changes take place with great speed. One instant you are happy, the next instant you are sad. You are happy this moment, the next moment you are upset. You reverse at this

moment, then the next instant, you do not revere. Reacting to the ārammaṇa (object of thought), it changes rapidly. According to the Buddha's supreme knowledge, in the duration of a flash of lightning or a flutter of an eyelash, there arise several trillions of consciousness, arising and changing. The audience yogis at the maturity of their vipassanā ñāṇa will find for themselves that mind has a habit of swiftly arising, swiftly passing away, changing all the time at great speed.

**Yathākāma nipātino** It touches the mind objects - of its own choice, in its own way. It is so difficult for the yogi to set his mind on those specific mind objects called Buddha, dhamma, saṅgha, nāma, and rūpa. For the yogi at his early phase of his practice in vipassanā meditation, while trying to focus his mind on the nāma dhamma, rūpa dhamma, his mind wanders here, there, everywhere. It is evident that his mind wanders to the market places, office, monastery, business, all over the places.

**Ekasamim̄ pāpatti** The mind seldom sets on the wholesome thoughts. The mind likes to dwell on the unwholesome thoughts, the unwholesome objects. It is not on account of the nature of the individual person. It is the intrinsic nature of the mind itself, which likes to dwell in unwholesome activities. The mind takes delight in evil. If left alone unchecked, the mind will stay mostly around the unwholesome thoughts.

Our yogis here, because you have since young been brought up around good people, brought up by good parents, good teachers, - that you can train yourself to keep your mind on wholesome thoughts, such as Buddha, dhamma, saṅgha, parents, teachers, nāma dhamma, rūpa dhamma. You have not let your mind wander erratically. That is why yogi can sit down and meditate, controlling the mind. It is by no means an easy task. Of course, once yogi has managed to tame the mind by his vipassanā, this very mind will send yogi to the riches called magga, phala, and Nibbāna that the yogi has been striving for.

For the benefit of the yogi who is trying to control his mind, who is trying his best in the cultivation of vipassanā meditation, the late Venerable Mahāsi Sayādaw composed the following motto. So as to pay homage and veneration to the Buddha, so as to pay homage to the late Venerable Mahāsi Sayādaw, let us say the following motto three times.

**Motto**            Hard to keep still,  
                      so rapidly it travels,  
                      anywhere it fancies,  
                      lands anywhere,  
                      is this wild bold viññāṇam̄,  
                      this reckless mind.  
                      Laying in wait and note it mindfully,  
                      taming it,  
                      making it pliant,  
                      when that happens,  
                      it will bring the Supreme Riches.

**Viññāṇam̄** is a term for knowing in a variety of ways. When the yogi finds that the dhamma experience in his meditation is unpleasant, his morale is not at its best. He does not wish to carry on with his meditation. He feels bored and laziness sets in. There is no distinct progress in his meditation. It has been taking him so long in his effort, with no

improvement. Sometimes the experiences are quite unpleasant even. He feels very discouraged. He thinks that he is not the one to experience the noble dhamma in this life. He will not reach the goal. The feeling of boredom sets in. In this case, the yogi must try to contemplate the following three bojjhanga dhammas in the suitable balance:

vīriya saṁbojjhanga - the energy constituent of enlightenment,  
pīti saṁbojjhanga - the joy constituent of enlightenment,  
dhammavicaya saṁbojjhanga - the investigation (of reality) constituent of enlightenment.

By contemplating the above three bojjhangas, his discouraged spirit will improve. His notings will improve.

Motto            Bhāvanā - citta,  
                      when at low ebb,  
                      vīriya, pīti,  
                      dhammavi,  
                      contemplate these bojjhangas.

### **When and how to contemplate the vīriya saṁbojjhanga**

How do we contemplate so that vīriya saṁbojjhanga (the energy constituent of enlightenment) will arise in the meditating yogi? When the morale is very low, when the yogi is feeling bored and frustrated, he must remind himself as follows:-

“O! noble yogi, you are now in the dispensation of Buddha’s sāsana. If you do not work hard at your meditation now, if you do not attain the noble dhamma in this life, in one of your future lives, you might reach hell, the suffering states. In hell, when you are suffering there, crying in despair, regret and remorse will arise in you. Then you will realize belatedly that, at the time when you were a human being, when living in the time of Buddha’s sāsana, you had not put in enough effort to your vipassanā meditation. Because you had not meditated to completion that you are now facing all these sufferings in hell.”

If the yogi can visualize in vivid details the sufferings in hell, his mood will improve. He will feel alarmed, enough to meditate in earnest again.

This present time is the time, when by meditation one can free himself from sufferings at hell, sufferings at the apāyā states. There exist four types of rare chances, namely

1. the chance of being born a human being,
2. the chance of being alive and healthy,
3. the popular presence of satipaṭṭhāna vipassanā meditation, that could close the doors to woeful states,
4. the chance that yogi is living in the dispensation of Buddha.

Buddha explained that, while these four rare chances are in his mind forms, if meditating yogi works diligently, he could have the chance of escape from the apāyā saṁsāra. While four rare chances are in the santāna of the yogi, if he meditates in the correct way of satipaṭṭhāna vipassanā meditation, he can escape from the apāyā saṁsāra dukkha.

“Kiccho manussa pattilābho, kiccham maccāna jīvitam, kiccham saddhammasavanam, kiccho Buddhānam puppado ”

Manussa pattilābho	To be born as human
kiccho	is very difficult to happen.
maccāna	For those humans
jīvitam	to stay alive
kiccham	is very difficult too.
saddhammasavanam	To be able to listen to the noble dhamma, such as satipaṭṭhāna vipassanā, that could close the doors to woeful states, that could bring you to magga and phala,
kiccham	is very difficult.
Buddhānam	All the Buddhas
puppado	to appear in this world
kiccho	is very difficult to happen.

“While these four rare chances are in his mind forms, it is possible for the industrious yogi to reach Nibbāna. If he does not work hard, if he does not meditate, in one of his future lives, he will be in hell, and then he will have regrets and remorse.”

Our Lord Buddha had admonished us thus. If the discouraged yogi would reflect as above, his mood could change, he could feel encouraged, and he can meditate quite well again.

Commentaries teachers explained that - in the mind forms of a meditating yogi, there exist all these good chances of being able to close the gates to the woeful states in this very life, the chances of escape from the apāyā saṃsāra in this very life.

“Buddhuppāda navama khandha”

1. To be born in this time when Buddha’s sāsana flourishes;
2. to be living in Myanmar where sāsana is widespread;
3. to have the kammakata sammādiṭṭhi (conforming to the right doctrine that “one whose kamma is his own property”) in the mind forms of the yogi;
4. to have the complete and sound sets of sense organs (eyesight, ears, nose, tongue, body and mind);

these opportunities give the yogi a rare chance to close the gates to woeful states, to attain the noble dhamma and hence escape from the apāyā saṃsāra in this very life. Since these opportune moments are here, why feel depressed and discouraged? One just needs to work hard at the meditation.

With this contemplation, the yogi will feel encouraged and inspired. The sufferings at hell should particularly be contemplated. There are many cases of yogis who have achieved the noble dhamma due to this contemplation of the sufferings at hell. In the time of Buddha, when Buddha himself had explained the sufferings in hell in great details, yogis imagined them vividly, most of them felt really frightened, they overcame their mental hurdles, they meditated really hard, - and they all reached the goals.

One time, Buddha was residing at Jeta Grove monastery in the country of Sāvattī. One day, a monk having understood the faults of saṃsāra, asked the instruction of meditation from the Buddha and went into the seclusion of a forest, and practised. At the end of

three months, the monk found that not even concentration was formed despite his efforts. Without samādhi, he could not find the dhamma, and he felt discouraged. He concluded that he was not the one to attain the noble dhamma in this life. He thought then that he might as well go back to Buddha, stay near the Buddha, venerating his sight, paying homage to his sound, and at the same time be comfortable. He went back, stayed around the Buddha, not practising his meditation at all. His fellow monks, when they realised his lack of practice in meditation, asked him whether the reason for not meditating was due to his complete understanding of the noble dhamma. The monk explained the reason behind his negative behavior. The fellow monks told him that, in the dispensation of Buddha, if one really practised, one was sure to attain the goal. They persuaded him to see the Buddha. Buddha told the monk that, if he did not practise hard, if he did not attain the noble dhamma, then in one of his future existences, in one life he would definitely go to hell. There he would feel regret and remorse for not having attained the dhamma in the opportune time. He would feel like the street peddler called Seriva. The monks asked the Buddha to tell the story of Seriva.

About five world systems before this world, the bodhisatta (a Future Buddha) was born in the clan of street peddlers. On the way to his round of business, he came across another peddler by the name of Seriva who was of greedy nature. Together they traveled to a town. There was an understanding between them, that one would not enter the street of the other's choice while the other was still doing business there. One would enter that street only after the other had left. The peddlers carried some merchandise, jewelry, crockery, etc. on their back, which they either sold for money or exchanged with what they liked from the customer. He had beads, cosmetics, fabrics and some crockery.

There lived a grandmother and her granddaughter in the street that the greedy peddler went to. They were once rich when the grandfather was alive, but now they were poor. Being a young girl, the granddaughter wanted to get some make-up powder or some such thing. So she called in the man, and showed him the only thing that she could trade with, an old rusty bowl that they had with them since the time of the grandfather. It was lying among some broken pots and shards. She would exchange it for whatever the man would give. The peddler made a scratch on the bowl, and found that the rusty old thing was in fact made of gold, that had not been cleaned for a long time. It would fetch one lakh of rupees. Intending to take advantage of the ignorance of the two women, intending to get it for a mere penny, he told them that the bowl was worthless. He dropped the bowl and left the street intending to come back later. When the bodhisatta came into the street, they asked him too. The bodhisatta noticed the scratch mark made by the other man. He recognized that it was made of gold. He told the women its true value. Since he had only a thousand rupees with him, five hundred rupees worth of merchandise and five hundred rupees cash, he could not buy it. The grand mother told him that they would accept what he had. He gave them everything, except the boat fare and his weighing scale.

Soon, the greedy peddler came back and told them that he was willing to pay a small sum of money. When he was told of the other man's purchase of the bowl, he felt regret and remorse at the loss of one lakh of rupees. Unreconciled with the gain of the other man, he lost control of his mind. He left all his belongings right in front of the women's house. Holding his weighing scale to beat up the bodhisatta, he ran. When he reached the river bank, the bodhisatta was half way across the river. Seriva called out to the boatman to

take him with them. The boatman decided to take the bodhisatta across the river first. Upon seeing the bodhisatta reaching the other side, the greedy peddler died of heart attack right at the riverbank. Since that time, he held a grudge against the bodhisatta. Later he was reborn as Devadatta. For over a period of five aeons, he bore illwill towards the Buddha.

So, Buddha warned the monk that if he, while in the Buddha's sāsana, did not work hard at his meditation, he would feel remorseful when he went to hell. Buddha uttered a verse as follows:

“Idacenaṃ virādheti, saddhammassa niyāmataṃ, ciraṃ tvaṃ anutappesi,  
serivāyaṃ vavāṇisso”

Ida	In this dispensation of mine
saddhammassa	this Noble Dhamma
enaṃ niyāmataṃ	like a boat to deliver you to your destination, this sotāpatti magga, the way to the final goal
ce virādheti	if you miss it,
tvaṃ	you
ciraṃ	for a long period of time
anutappesi	will despair repeatedly.
koviḍa	Like that peddler
Serivo	“Seriva ”,
ayaṃ vaṇissoviya	who did not grab when the chance was there,
anutappesi	you will despair repeatedly.

“While enjoying the benefit of my dispensation, if one does not work to reach at least the sotāpatti magga, which parallels the boat to enable the crossing over to the other side called Nibbāna ; - you will have endless regrets in your future lives, and you will have regret for those long stays in hell. It will be like the example of Seriva the peddler who faced his death after suffering much regret and remorse.”

And Buddha gave the meditation instruction to him again. After hearing the sermon of Buddha, the monk worked very hard. His meditation progressed, and reached the sotāpatti magga, sakadāgāmi magga, anāgāmi magga and arahatta magga, successively. For the audience here, when your vīriya declines, when you feel bored, you must contemplate the sufferings at hell.

Motto	A chance was there, but not made the best use of, fool was he, the peddler. Worthy of one lakh, the golden bowl, lost and felt much despair.
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He did have a chance. He found it first. If only he put in a bit more effort and paid a fair amount of money, he could have gotten it. His greed got the better of him, and he had to suffer a lot of despair and died of heart attack.

In the same way,  
the sāsana,



we are living in it.

The sāsana, like one lakh rupees worth of a golden bowl, is worthy with the possible result of magga dhamma and phala dhamma.

While facing the sāsana,  
at a single magga,  
if fail to reach,

While in the sāsana, if one fails to reach the sotāpatti magga, the first magga that could bring you to the other embankment called Nibbāna,

like that man,  
feeling of despair,  
much unhappiness will be found.

Suffering at hell state will cause a lot of repeated unhappiness. The monk, having understood the need to work hard at his meditation, strived well and reached the state of an arahanta.

While facing sāsana,  
do work hard,  
you can become an arahanta.

While facing sāsana, with the right method of approach, if one cultivates satipaṭṭhāna, according to his pāramitās, one can achieve the noble dhamma with the end result of becoming an arahanta. During the time of Buddha, there were many yogis with very mature pāramitās. And many strived to become arahanta. For the delight of Buddha, our final aim should be to become arahanta. Even the state of sotāpanna was not to the gratification of Buddha. To be a sakadāgāmi, even to become an anāgāmi, would not bring happiness to our Buddha. Only when a yogi strived hard and became an arahanta did he fulfill the wishes of our Buddha. At this present time, since it is at the waning period of sāsana, there are only a very few who strived to become arahanta. But we still have a large number of people who are striving to attain the state of sotāpanna. A state which would close the gates to hell is definitely to be aspired for.

Those Elder monks who are full of loving kindness and compassion, whenever meeting their close disciples, always urge them to strive hard. They urge the disciples to strive to reach at least the state of sotāpanna which will eradicate the danger of entering the suffering states. The late Venerable Mahāsi Sayādaw, whenever meeting his close disciples, always repeatedly urged them to strive hard to reach at least the state of sotāpanna. He always used the following motto in his recommendation.

Motto            To end the danger of apāyā,  
                      that level of ñāṇa,  
                      must surely be secured.

We should listen to the recommendation of this great compassionate teacher. When in the time of Buddha's dispensation, while we are alive to witness it, while we are born as human beings, while satipaṭṭhāna vipassanā dhamma is prosperous, we must strive to reach at least sotāpatti magga, sotāpatti phala that will ensure the closure of hell's gates. Listening to the words of the compassionate teacher will bring great benefit to us. If we

do not listen to his words, we could only be labeled foolish. Given the choices, certainly no one will choose to be foolish. We are already very frightened, we can't wait to escape, can we? The yogis here, working at all times, as much time as possible, are they not sensible? We should listen to the words of those compassionate teachers just as we listen to the words of Buddha.

The late Venerable Webhū Sayādaw, some yogis here may have the good fortune of having met him, was considered an arahanta by many. He was hardly ever seen acting without mindfulness. He was very much worthy of veneration. When close disciples arrived to pay respect to him, he rarely talked except to give the sermons that arouse ambition for meditation, and of course the instructions of meditations, not even much of discourses. A couple who revered the Webhū Sayādaw, listened to his urgings and they worked as hard as they could manage. One day they went to see him. Webhū Sayādaw asked them about their meditation practice. Sayādaw seemed not to be so satisfied. He said to them, "Where are you going to use those energies that you two seem to have kept in store?" Sounded like they still needed to put in more effort, did it not? They were thrilled to find that the Sayādaw was concerned about them. Normally, lesser people would have been displeased. They told the Sayādaw U Kuṇḍalā that Webhū Sayādaw told them that all their energies should be put into their meditation.

That is how one contemplates to have vīriya saṃbojjhanga for the improvement in his meditation.

### **When and how to contemplate the pīti saṃbojjhanga**

One must contemplate to have pīti saṃbojjhanga (the joy constituent of enlightenment), too. There are several kinds of pīti (emotion of joy, exuberance, delight) :

kāmāmisa pīti  
lokāmisa pīti  
viṭṭāmisa pīti

Kāmāmisa pīti - It is the pīti resulting from the mundane objects (lokiya ārammaṇas). When the yogi experiences sensual pleasures, such as good looks, nice smells, great tastes and pleasing sounds, they unleash emotions of joy in him. This type of pīti does not belong to the pīti saṃbojjhanga. Not the one that will lead him towards the attainment of dhamma.

Lokāmisa pīti - After having successfully conducted the worldly affairs; after having successfully completed a daring undertaking in one's own personal affairs; after having successfully executed a business for one's relatives and parents; after having done a successful deed for one's country; - one feels ecstatically delighted and there arises pīti in him. This type of pīti cannot be called saṃbojjhanga. That does not lead one to the accomplishment of the noble dhamma.

Viṭṭāmisa pīti - After having done meritorious actions, having done a charitable act, having observed the precepts, being aware that one has accumulated a lot of wholesome kammās, one feels ensured that one will have good lives in the bhava saṃsāra (continual round of existence). Upon reflecting thus, one feels delighted and glad-minded

(somanassa). This type of pīti is called vitṭāmisā pīti. This type also does not belong to the pīti saṃbojjhanga. This pīti does not lead one in accomplishing the noble dhamma.

What type of pīti can be called saṃbojjhanga ? The pīti arising out of the contemplation of the virtues of Buddha, the virtues of dhamma, saṅgha, the triple gems, teachers, parents; and the pīti arising out of vipassanā meditation, - these pītis are the ones which deserve to be called pīti saṃbojjhanga. When pīti saṃbojjhanga arises in the mind form of the yogi, the falling morale, the deepening depression will then be replaced by uplifting morale, the keen enthusiasm, and his meditation will once again find progress. The yogi who has gone for refuge to the Buddha, dhamma, saṅgha, the yogi who has paid homage to the triple gems many times; when others were in some sorts of danger, he knows that many were the times he has escaped from similar dangers, due to the good karmas of these veneration. Many of his affairs were solved rather easily due to these good karmas of his contemplations of the triple gems. Those yogis who have contemplated a lot on the virtues of triple gems will acknowledge the fact. When looking back, he will admit that today he is standing firmly on his own feet because he has sincerely believed in the triple gems and has regularly reflected their virtues. By that realization, he feels overjoyed and pīti will arise in him. When he realizes that his now being able to stand on his own feet amongst others in this world is due to the help and nourishments of his teachers and parents, he feels happy and joyous. Pīti will arise in him. This kind of pīti belongs to the bojjhanga. This pīti will help yogi towards attaining the noble dhamma. Because by then his despair will be no more.

So yogis are advised to reflect upon the virtues of the triple gems, teachers and parents when their morale is low. Most probably their enthusiasm will return. Especially the type of pīti that arises while meditating vipassanā ; as soon as yogi realizes that pīti has arisen while noting, he should know that his morale has improved, his notings are going to be good now.

The yogi who reaches udayabbaya vipassanā ñāṇa (insight into the rising and passing away of phenomena) will experience the following types of pīti.

1. Khuddikā pīti - slight sense of interest

Occasionally, there is a fluttering, a moving sensation in the upper region of the chest, a chilling sensation at the spine. It happens once and it is gone.

2. Khanikā pīti - momentary joy, the frequently happening pīti

Yogi will experience a fluttering, a sort of moving sensation in the chest, appearance of goose-bumps, twitching of flesh here and there repeatedly, many times. Those happen several times. Yogi reported to the Sayādaw, “There is twitching in some parts of my body many times for a while. How do I note it?” Sayādaw told him to note as “twitching, twitching”. Vipassanā meditation in a nutshell is - to note on whatever arises, at the moment when it arises, to note it as it happens, to note it as it is. The yogi whose noting power (concentration) is good, will find that one twitching is followed by another twitching, and followed by another twitching. He will be able to note the pīti.

3. Okkantikā pīti - oscillating interest, flood of joy

The yogi who reaches udayabbaya ñāṇa will experience it. From the lower part of his body, there rises up a warm steam, sometimes cold misty sensation that is slowly moving, enveloping towards the upper part of his body. When it reaches the upper part of the body, it disappears.

Sometimes, the warm steamy feeling or cold misty enveloping sensation will start from the upper part of the yogi's body and disappears when it reaches the lower part of his body. The yogi reported to the Sayādaw, "I have never experienced this kind of warm steamy or cold misty sensations in my life before, Your Venerable. The steam or the mist does not come from outside of my body." It comes upward, and then goes downwards, and so on.

4. Ubbegā pīti - ecstasy, thrilling emotion, the uplifting, flying up kind of pīti

During the time of Buddha, out of this pīti, people rose up to the sky and actually flew in the air. Of course a very few fly up to the sky nowadays. Generally, when one's meditation is good, yogi's hand seems to be rising in the air. Sometimes, both hands slowly on their own accord rise up and form a lotus form of obeisance. One yogi in the Sayādaw's center had one of her hands raised upward even as early as the beginning till the end of the one hour sitting section. Sayādaw asked her whether it was tiring to have one hand lifting in that air. She replied that it was not tiring. That is ubbegā pīti. One yogi moved from one place to a nearby spot while she was sitting and meditating. One yogi even made a slight jump, like a frog leaping from one place to another, while she was meditating. While doing walking meditation, due to the presence of ubbegā pīti, she might jump a bit now and then. Due to ubbegā pīti, one feels very light and swift. Yogi might feel like running. The movements of the legs were so swift, yogi felt like running. Sayādaw had to tell the yogi to try not to run. The noting could not be mindful if she ran. That was the indication of her arrival at udayabbaya ñāṇa.

In the old days in Sri Lanka, there were records of people flying in the sky. There was a cetiya (a bell shaped monument for worship) erected at the top of the mountain, at the foot of which was a village. At the time of the festival for the annual celebration of the cetiya, families went up in the evening to pay their respect. One young woman who was heavy with pregnancy was left behind, assured by her family that they would do more worship, more dhamma desanā on her behalf. In those days, the celebration meant dhamma talks by the monks, Pāli scripture chantings, offering of lights, water and flowers at the cetiya; there was not so much musical entertainment as such. She stood at the door looking up to the cetiya from the distance, the cetiya brilliant with lights like a strings of pearls and flowers, the procession of worshipers making the turns around the cetiya. The sounds of Pāli chanting by the monks could be heard over the wind. She felt overwhelming devotion, thinking that the people who could participate in those activities were very lucky. There arose the ubbegā pīti in her. Her whole body rose up in the air, up and up she went. As her mind was inclined towards the cetiya, her body moved up the mountain and reached the platform of the cetiya. She paid her homage to the cetiya and went to listen to the dhamma talk. Her family arrived later. They were surprised at her fast arrival. When she told them that she came traveling in the sky, they told her not to

say such things. Only Paccekabuddhas and arahantas had this means of conveyance. This was not a thing to joke about. She replied that, because of her overwhelming reverence to the Buddha, her body lifted up and here she arrived. That is Ubbegā pīti. At the time to go home, she traveled back in the company of her family. She could not fly because ubbegā pīti was not present anymore.

When ubbegā pīti arrives, yogi's mind is exhilarated and he can meditate very well. So yogi could do very well to cultivate some contemplation, some reflection so as to have ubbegā pīti. When yogi's morale is at low ebb, he should contemplate and reflect so that pīti saṃbojjhanga will arrive. There are a lot of stories about the quick achievement of the noble dhamma by those yogis who have the inherent tendency to awake substantial pīti in them.

During the time of Buddha, the king Mahākappina and the queen Anojādevī of Kukuta country were among many who achieved noble dhamma quite quickly because of their inherent tendency in having strong pīti in their meditations. One day the merchants from Sāvatti arrived at the court. They went to the garden to see the king. After having presented the king with their gifts, the king and the merchants started exchanging pleasantries. The king asked them whether or not their own king ruled their country with true conduct of a monarch, whether or not their country was prosperous. They could supply the happy answers. The king asked again whether or not there was any notable, news worthy events happening in their country. They replied that at the moment in their country there appeared a ratana (treasure, gem) called Buddha, a treasure called Dhamma, and a treasure called Saṅgha. Upon hearing thus, the king fainted. When he regained consciousness, he ascertained their answer. They said again that in their country there appeared the treasures called Buddha, Dhamma and Saṅgha. The king fainted again. The king, when conscious asked them to repeat their news again. They said in their country there now existed the treasures called Buddha, Dhamma and Saṅgha. He fainted for the third time. Upon regaining consciousness, he granted them one lakh of rupees for having uttered the word Buddha ratana, one lakh for having uttered the word Dhamma ratana, and one lakh for saying the word Saṅgha ratana. And he told them to go into the palace and tell the queen, and she too would give them three lakhs. He asked them to give the message to the queen that he himself was on the way, straight from the garden, to become a monk in the presence of the Buddha. He gave over the crown and the kingdom to the queen. He then asked the wishes of his one thousand ministers. They decided to follow the king. They also asked the merchants to tell their wives about their decisions. They traveled towards the country where Buddha resided. They crossed three rivers without using boats, merely by thinking of the virtues of the triple gems. When they reached the other bank of the third river, they could see the lights of radiance coming from the Buddha. As soon as the dhamma sermon of Buddha reached the end, being matured with past pāramitās and strong pīti, they all reached the enlightened state of sotāpanna. When Buddha uttered the word "Ehibhikkhu", they all became monks.

The queen fainted three times at the utterance of Buddha ratana, fainted three times upon hearing the word Dhamma ratana, and three times at Saṅgha ratana. Weren't they very strong with their pīti ? While meditating, some yogis also fainted due to pīti. So, can one decide that one has reached the noble state for having fainted in one's meditation? No, they cannot conclude that at all. The queen gave nine lakhs to the merchants. Women

devotees seem to have more generosity than the men devotees at most times. When she learnt that the king had bequeathed the rule of the country to her, she felt as though she was being asked to pick up the spittle of the king and swallow it. She told them that she just wished to have the noble dhamma that the king was going to secure, not the crown. The wealth of the kings was full of dukkha. Being ripe with the basic foundation of pāramitā, she did not desire the wealth of kings. She considered it like a spittle. She enquired of the wishes of the wives of the ministers. They all decided to follow the queen to become monks. They crossed the first river in their chariots contemplating the virtues of Buddha ratana, the second river the Dhamma ratana, and the third river Saṅgha ratana. They could see the lights of radiance of the Buddha at the other bank of the last river. They went straight to Buddha and paid their homage. But they did not see the king and his ministers in their monk robes. Buddha shielded them with his power. If they saw their husbands as monks, some might feel too over-joyed, some might feel sad, and then their chances of reaching the final goal might have been hindered. Buddha preached a sermon. The queen and the thousand wives reached the state of sotāpanna. The king and the thousand ministers became arahantas. They all attained the noble dhamma that quickly because they possessed the inherent tendency in arousing strong pīti.

Motto            Bhāvanā - citta,  
                       when at low ebb,  
                       vīriya, pīti,  
                       dhammavi,  
                       think these bojjangas.

When the bhāvanā-citta is at low ebb, one can improve the morale by contemplating the three bojjangas. They are vīriya saṁbojjhanga, pīti saṁbojjhanga, and dhammavicaya saṁbojjhanga.

### **When and how to contemplate the dhammavicaya saṁbojjhanga**

Now I am going to explain the dhammavicaya saṁbojjhanga (the investigation constituent of enlightenment). Dhamma means - the true nature of things, vicaya means - to investigate, to contemplate. In vipassanā, dhammavicaya saṁbojjhanga refers to the knowledge (ñāṇa) that investigates the three characteristics, “anicca, dukkha, anatta”. The cultivation of the yogi to achieve bojjangas by investigating the principle of nature realistically - is termed dhammavicaya saṁbojjhanga. When the finding of dhamma is not so good, when the finding of dhamma is insignificant, when one is stagnant at the same stage of understanding of dhamma, yogi’s morale can become low. Therefore in order to correct that, the cultivation of dhammavicaya saṁbojjhanga must be done. The yogi should investigate the inevitable characteristics in his mind forms, namely the nature of aging, the nature of sickness, and the nature of death. His morale and mental energy can rise up.

### **The danger of aging**

The nature of aging should be investigated. “One day in the future, I will grow so old that I will have to exist by depending entirely upon others’ help”. We should put our mind to the contemplation thoroughly and penetratively, so that we understand the process of aging clearly in our mind. We will feel then that, it is only wise and sensible to meditate

in advance before we become old. “Why would I let my morale be faltered? I do need to meditate before I get old! I will not be able to meditate well when I am old!” By that, there will arise the dhammavicaya saṁbojjhanga, and yogi will be able to meditate again.

Motto           The danger of aging,  
                  before facing it,  
                  think it earlier.  
                  Before you’re old,  
                  enter the meditation,  
                  it is ever so profitable.

Buddha himself told the devotees that one must start meditation while one is still young. The finding of dhamma will be quick, his progress will be fast, and according to his pāramitā the chances of finding the noble dhamma will be higher. At the age of twenty to thirty or forty, if the yogi practises the right method of satipaṭṭhāna, many will complete the understanding in a month. At the age of fifty or sixty, with a less than perfect health, it usually takes about two months to attain the complete understanding. Some, even then, may not have accomplished it to their satisfaction. When one is over seventy to eighty, even with a lot of perseverance, the dhamma takes a long while to come to his clear comprehension. Only the difficulties, the fruitless efforts are apparent. There are only a few indications of clear comprehension. The over-eighty’s entry into the practice will not be suitable at all!

Motto           Before you’re old,  
                  enter the practice,  
                  it is beneficial.  
                  When you’re old,  
                  though you practise,  
                  it will not be beneficial.

You are too old by then. Being old means that both the physical faculties as well as the mental faculties are old. Physical old age will cause non-attentiveness, heaviness of his body; walking itself is too tiring, sitting is difficult, the effort to stand up is too laborious. In addition to being old, if one is fat; it requires help to stand up. The act of walking to and from the meditation hall is tiring, and to climb up the stairs is difficult. This handicap in the physical body is the sign of rūpa aging.

As the nāma the mental faculty is old, one becomes absent-minded. Forgetting this, forgetting that, one goes into the room to get something, and yet once inside the room, one does not know what one has come inside for. So he goes outside, then he remembers. He goes out to take something, but once there he forgets what he is looking for, so he goes back inside, and then he remembers and he has to go outside again to fetch it. Over seventy’s, eighty’s are that absent-minded. He forgets the names, he cannot remember the names of his neighbors. Soon he addresses all his family members as “Hey, You”, as he is having difficulty in recalling their names instantly.

The body of an elderly yogi is not so strong, he wishes to change his sitting posture far too often. As he is weak, he cannot maintain the same posture for long, he needs to go to the rest room too often. Because he has become absent-minded, he cannot catch and note

in time with whatever arises in his mind form. It is not convenient when one becomes old. Sometimes his children, his grandchildren have gone to meditate and experienced numerous understandings. They wish their grandparents to experience the same, and bring them to the center. But the grandparents cannot find much progress in their meditation. Only fatigue is evident. After many days of near futile stay, the teachers think that these elderly yogis are not trying really hard. Their notings are too far apart, too lax. The grandparents too are unhappy for their lack of success. They feel embarrassed to give up and go home, yet to stay on in the center is just a waste of energy and time. No significant understanding has been achieved. The teacher has indicated that he is displeased with their results, that also means the teacher is displeased with their efforts. When they go home, they will not be able to answer the expectant questions well. Is it advantageous? No, it is not advantageous at all.

Motto            When you're old,  
                      as you cannot achieve dhamma,  
                      you will have regrets.

As you become eighty or ninety years old, your mind is not so strong. Since you have no meditation habit to caution you, you will want to go and be jolly around the young crowd. The young ones do not wish to mingle with their grandfather. They try to avoid him. He will feel that the grandchildren do not care for him anymore, they do not give him the proper respect due him. He feels rejected, un-involved and hence feels unhappy. Later on, he will enter his second childhood. It will not cause wholesome kusala kamma. Those who attend to the grandparent will have unwholesome actions (thoughts). He himself will say things unworthy of his age, causing unwholesome actions for himself. It is a regretful situation all around. Too few kusala, but a whole lot of akusala kammās for everyone around him, including himself.

If he has achieved the understanding of dhamma in his meditation earlier, when he grows old, he feels more inclined and contented to stay by himself with his mindfulness. The quiet solitude is preferred. It is much more fun to be just doing worthwhile meditation in that conducive environment. The children also find him more agreeable and respectable in their eyes. Because he has more time at hand, his meditation also improves. He can realize the noble dhamma too.

So it is really advisable to enter the center before you grow too old. People decline with age. During the time of Buddha, there lived a rich man's son called Mahādhana. In the country Banaras, he had wealth of eighty crores. He married an heiress worthy of eighty crores, and he was given the title of the rich man by the king of Banaras. In those days the titled rich men had to go into the audience of the king three times every day. He got into the company of drinking people there, and got addicted to the drinking habit. There followed the usual pleasure-seeking habits with a lot of hanger-ons. Soon he lost his wealth as well as his wife's. They had to stay at friends' lodging, and live on the begging bowl on the street. One day Buddha followed by his monks was receiving food at a monastery. The old Mahādhana came to the door of the dining hall to beg for the left-over food. Buddha smiled and there radiated lights from his mouth. The monks noticed that and enquired of the cause. Buddha pointed out the beggar and explained that - the man was not a normal average person. He had inherited an eighty crores wealth, yet he had not done any work to keep the wealth. And now he had no hope whatsoever left. If



only he had worked hard in the first phase of his life, he could have become one of the richest men in Banaras. If he had worked hard at his meditation, he could have become an arahanta. His wife could have become an anāgāmi. In his second phase of his life, if he had worked hard at his business, he could have been one of the second richest men in the country. If he had worked hard at his meditation, he could have become an anāgāmi, his wife a sakadāgāmi. In his third phase of his life, if he had worked hard at his meditation, he could have become a sakadāgāmi, his wife a sotāpanna. If he tried hard at his business, he could have been one of the third richest men in the country. But now, he had passed all three stages of his time. He lost all his chances. He was like an old crane with broken wings at the dry pond with no fish. He had no hope left at all. Don't we all decline with age? The man had lost out in the worldly life (loka) as well as dhamma.

“Acaritvā brahmacariyaṃ aladdhā yobbane dhanam, jiṇṇa koṅjāva jhāyanti khīṇa maccheva pallale ”

Brahmacariyaṃ	The noble habit of satipaṭṭhāna vipassanā
acaritvā	having not practised,
dhanam	or, wealth
aladdhā	having not collected, those fools
khīṇa macche	like being wasted without fish
pallale	at the dry lake,
jiṇṇa koṅjāva	like that old crane with the broken wings,
jhāyanti	he will live on, and waste away with no prospect, but just the feeling of despair.

Thus the Buddha, our Lord with great karuṇā (compassion) admonished us.  
 Having been left without water is like - having no home to live.  
 Having no fish is like - having no food, no properties of one's own.  
 Having been left with broken wings is like - having no means to migrate to other places to look for jobs and money. They were left with the choice of begging only.

Don't we all decline with age? Therefore it is very important to start meditation before we get old. We had better start our serious meditation before we grow old and the attaining of dhamma becomes inaccessible. If this contemplation penetrates our mind, dhammavicaya sambojjhanga will arise in us. The lowering morale will start elevating with a renewed enthusiasm.

### **The danger of illness**

We must investigate the prospect of becoming ill.

Motto	Danger of sickness, before it arrives, think ahead and be prepared. Before you're ill, enter the practice, it is so convenient.
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When we are actually suffering serious illness, we know what a danger that is. We are not talking about the minor sickness. When yogi contemplates and comprehends the real severity of possible illnesses, ārogya māna (the pride arising out of freedom from illness) will drop and he can easily work at his meditation.

“I’d better meditate hard and fast before sickness catches me. When sickness strikes, the pain will overwhelm me and even samādhi is difficult to develop. I will have lost my strength, pain will overwhelm me, and I will not be able to meditate.”

The pain will envelop the yogi, there is not much strength in the yogi. He has very little energy to note, and he cannot meditate. The pain seems even worse.

Motto            When painful,  
                      to start the practice,  
                      it will not be fruitful.  
                      Start only when painful,  
                      no clear comprehension,  
                      it’ll be a waste.

Everyone has to face pain of some magnitude, such as terminal diseases, or death-bed pain sooner or later. No one can avoid that. One day we definitely will have to die with some sickness and pain. Yogi must contemplate to comprehend that clearly. When that happens, if yogi has no dhamma training, if yogi cannot note the pain, he will be like a man who gets pricked with two thorns.

A man who goes out into the forest to pick wood, gets a thorn in his hand. Having no sharp object to extract it, he looks for another thorn to pull out the first thorn. He fails to take out the first thorn, but gets the second thorn broken in his hand too. How many thorns are in his hand? Yes, both thorns are there. Likewise, if yogi cannot meditate in the presence of pain (sickness), the body in pain is like one thorn. His mind also feels as miserable as his physical body pains. “Will I ever be well again? Will I die with this sickness? Will I ever find a great physician, and good medicine?” All soka parideva sorrow and lamentation arise. Some people when their sickness is severe, when they are at their death-bed, a lot of tears are shed. How many thorns are pricking him at that moment? Yes, two. If he passes away with this sickness, will you feel comfortable about his rebirth? His mind full of worries and unhappiness, if he passes away in that state of mind, the probability of reaching the lower rebirth is high.

Motto            To be painful,  
                      without his dhamma,  
                      it will be a grave mistake.

It will be a grave mistake. He could reach the lower, baser realms. Therefore, one must prepare in advance, one must start to meditate early, before illness strikes.

“O, noble yogi, if you do not have dhamma when you become ill, you will experience dukkha until your death. And then you will reach the baser realm. Now when it is possible for you to achieve dhamma, why are you letting laziness and boredom control you?”

By this reflection, his interest in the meditation will improve.

There never is a person who is totally free of illness (diseases). We have one minor illness or another most of the time. If we do not meditate because of that complaint, we will have lost the chance at the practice.

“Just let your body be painful,  
never allow your mind to become painful too.”

Our Exalted Buddha admonished that. There never is a khandha (the body) that does not become ill. Once there was a rich man called Nakulapitā who had been the father to the Buddha for five hundred life times. When he reached the last phase of his life, about eighty years, he became weak. Naturally he was not immune to diseases, and he never seemed to have a day of good health. He remembered the Buddha. “I would not be able to go and see the Buddha pretty soon. Therefore, while I still can, I’d better go and see the Buddha and ask for a passage of dhamma.” So he went and requested a sermon for him to practise before he died. So as to ease the old man, as well as to help him face the reality, Buddha uttered the followings -

“O, Dāyaka, there exists no one who is free of diseases.  
Those of you who says he has no illness, it is because  
he is ignorant and foolish.”

Commentaries teachers construed from this statement that - there never exists a single being who is free from illness. From within our body, pouring out of our nine apertures, those are all diseases. The secretions from our eyes are diseases, the secretions coming out of our ears are diseases. Excretions from the nose, from the mouth, from the pores of our skin, stool, urine, they are all diseases. If they do not come out regularly, if they come out more than usual, it is sickness. They are all potential sources of diseases. So, is there anyone who is free of sickness? Of course no one is free from sickness. Commentaries teachers elaborated that the words of Buddha is all too true.

“Atura kāyassa mesato, cittaṃ anāturaṃ bhavissatīti,  
evaṃ hino gahapati sikkhitabbaṃ ”

Gahapati	O, rich man,
atura kāyassa	the painful body, this sick body
sato	while having it,
me	my
cittaṃ	mind
anāturaṃ	is not painful,
bhavissatīti	being so.
evaṃ hi	In the same manner
te	you
sikkhitabbaṃ	should practise, you should train as thus.

The old man was very pleased by the Buddha’s sermon. It applied to his problem. His body was constantly ill. He realized that he must train himself to prevent having a painful mind. Feeling thoroughly pleased with the meditation that suited his situation, he paid his homage to the Buddha and walked out from the audience of Buddha by holding lotus in hands and walking backwards out to the door. He then went in search of Venerable

Sāriputta and paid his respect to him. Venerable Sāriputta, upon noticing the clear and bright radiance of Nakulapitā's face, enquired of the dhamma sermon that Buddha may possibly have given to him. Old man replied loftily that for a person like himself, of course Buddha would not let him go without favoring him a sermon. He did not reply modestly, did he? The old man was considered the topmost in terms of being friendly with Buddha. Being the topmost pre-eminent in terms of paññā, the Venerable Sāriputta asked him to repeat the dhamma. So the old man quoted that,

“If the body is suffering pain, let it just be the body;  
he must practise so that his mind will not be painful too”.

The Venerable asked him about the other quotation

“Body is painful, mind also is painful. The body is painful,  
but the mind is not painful”.

The man replied that, having been happily satisfied with the sermon that suited his condition so well, he just did not wait for any more dhamma. He then requested the Venerable to explain those meanings to him.

The Venerable explained that –

“Body is painful, mind also is painful” happens when we have no clear comprehension between nāma and rūpa. He thinks that the five groups of existence, khandha is the “I”. This rūpa (this body, the material form) is “my own”, “mine”.

The unpredictable behavior, the breakdown of the rūpa body is thought of as “I” am decaying.

The painful feeling vedanā, that is occurring in its own way is thought of as “I” am suffering the pain.

The saññā (perception) that is taking notice of the happenings in its own way is thought of as “I” am noticing.

The saṅkhārā (mental formation) that is correcting, rearranging in its own way is thought of as “I” am correcting.

The viññāṇa (consciousness) that is knowing at its own will is thought of as “I” am knowing.

If a yogi with attachment thinks of the five groups as “himself”, that misunderstanding, that delusion is what Buddha referred to as in the first sentence “Body is painful, mind also is painful”.

The Venerable Sāriputta explained in detail the twenty kinds of atta-diṭṭhi (speculation about oneself, personality belief).

Attachment towards corporeality rūpa contains fourfold speculative views,  
attachment towards feeling contains 4 kinds,  
attachment towards perception contains 4 kinds,  
attachment towards mental formation contains 4 kinds,  
attachment towards consciousness contains 4 kinds,  
in total, there exist 20 kinds of atta-diṭṭhi.

For the yogi who cannot distinguish between nāma and rūpa, who does not comprehend the five khandhas (the sensorial aggregates which condition the appearance of life in any

form), who thinks of the five khandhas as “I” and has the feeling of attachment to it - for that yogi, as the body pains, his mind will also be in pain. When the body is filled with illness, the yogi’s mind also suffers. That is “Body is painful, mind also is painful”.

Motto            Of the nāma - rūpa,  
                      thinking as “I”,  
                      attachment causes “body–mind” pain.

Like our audience here, who can note to know the difference between nāma and rūpa, who meditate to differentiate between the vedanā and the noting mind; this yogi will have “his mind not painful even when his body is painful”.

The yogi whose noting concentration is good, when mindfully noting “pain, pain”, he does realize that the painful body is one thing, the noting consciousness is a totally different thing. Some yogi reports to the Sayādaw that it seems to have come from the outside of the body. The pain seems to come from a separate place. There is no misery in the mind of that yogi. The yogi who reaches bhaṅga ñāṇa (insight into the perishable nature of composite things, all forms of existence), because it overwhelms his noting mind, only his body is painful, the mind is not touched at all.

Motto            When nāma - rūpa arise,  
                      note well to differentiate,  
                      just let your body be painful,  
                      but not your mind.

It is most clear to those yogis who have reached bhaṅga ñāṇa. When he notes “pain, pain”, the pain instantly perishes. One noting of the pain brings about its instant cessation. Another noting of pain will show an instant cessation of the pain. The pain is no longer important to him, the act of cessation becomes important to him. The instantaneous disappearance of pain as soon as it is noted overwhelms the yogi’s mind. He has to focus on that act of decay to catch on as soon as it happens. Arising of phenomenon is not distinct to his noting mind, but the pain when it arises is still strong and distinct. When it perishes, the pain is not distinct anymore. The noting mind, which follows in the same instant, overwhelms the mind and the pain is no more distinct. He knows that there is pain, but he is not overwhelmed by it, he is not suffering from it. That is how

“Only the body is painful, but the mind is not painful”  
is clearly comprehensible to the yogi at bhaṅga ñāṇa.

- (a) “Body is painful, so painful is the mind”- belongs definitely to those andha-puthujjanas (mentally blinded worldlings).
- (b) “Only body is painful, but not the mind”- belongs definitely to those arahantas.
- (c) Both “Body is painful, so painful is the mind”  
and “Only body is painful, but not the mind” - can be found in
  - c.1. the kalyāṇa-puthujjanas (good worldling),
  - c.2. the audience yogis here and
  - c.3. the sekkha people- those sotāpannas, sakadāgāmis, and anāgāmis.

For the above c-group individual, when he is not mindful, when he is not noting, there is this “Body is painful, so painful is the mind” in his mind forms. When meditating, when

his noting overwhelms the vedanā, then there is this “Only body is painful, but not the mind”.

The audience yogis here are having both sides. Not quite commendable yet. Must strive harder to have only one side, isn't that right? “Only body is painful, but not the mind”- the state of an arahanta is the aspiration to our yogis here to work hard for. Then only, one is safe and secured.

At this stage, as yogi clearly sees the true nature of pain in his mind eyes, there develops a decision that he will meditate before he experiences pain (sickness). Therefore, even before the pain arises, he is well determined to strive on. The contemplative understanding raises his morale, and his morale improves.

### **The prospect of death**

He must investigate the danger of death (maraṇa) so as to have dhammavicaya saṁbojjhanga arisen in him.

“No one can avoid death. I will definitely face it one day. I must contemplate the inevitable nature of death. No one can shield anyone from it. If I go into meditation retreat now, before I die, it is very beneficial. I'll have a chance of attaining the dhamma. There exist four factors that are difficult to obtain in the mind forms of a yogi. While I am being born a human, while I am still alive, at this time when the satipaṭṭhāna vipassanā noble dhamma is popular, which could close the gates to woeful states, and while I am in the dispensation of Buddha - this present life possesses the highest likelihood of attaining the dhamma.”

By that contemplation, yogi is determined that he will meditate hard before death strikes. His morale rises and he can meditate well again.

“Kiccho manussa paṭṭilābho, kicchaṁ maccāna jīvitam, kicchaṁ saddhammasavanam, kiccho Buddhānam puppado ”

Manussa paṭṭilābho	To be born as human
kiccho	is very difficult to happen.
maccānam	For those human
jīvitam	to stay alive
kicchaṁ	is very difficult too.
saddhammasavanam	To be able to listen to the noble dhamma, such as satipaṭṭhāna vipassanā, that could close the doors to woeful states, that could bring you to magga and phala,
kicchaṁ	is very difficult.
Buddhānam	All the Buddhas
puppado	to appear in this world
kiccho	is very difficult to happen.

- “1. To be born as human is difficult to happen.
2. Even when being born a human, to stay alive is difficult.

3. Even when being alive, to hear, to know of the satipaṭṭhāna vipassanā noble dhamma that could close the gates to woeful states, that could bring us to Nibbāna in this very life is difficult to happen.

4. To be born in the dispensation of Buddha is also difficult to happen.

These four difficult-to-obtain factors are within the mind forms of us. Then there is no reason for me to feel daunted. Now is the time to work to attain the dhamma.”

With this reflection, yogi’s morale rises again. Dhammavicaya saṃbojjhanga is formed. How long will this life last? One can never tell. Only when one is alive can one meditate. One cannot predict how long his life will last. Although one is alive today, one may not be alive tomorrow. Therefore while there is still a chance, one must meditate today.

“Ajjevakkiccam mātaṃ, ko jāñā maraṇam suve, nahino saṅgaram tena, mahāsenena maccunā ”

Atappaṃ	The works to cultivate dāna, sīla, samatha and vipassanā, which greatly frighten the kilesa,
ajjeva	right today
kiccam	must be done.
kassāma	Why
kiccam	is it so?
suve	Tomorrow,
marañam va	the possibility of death, or
jīvitam va	the possibility of being alive,
ko	who
jāñā	can ever know?
kassāma	The reason why he cannot know - is because
mahāsenena	the causes of death, such as all ninety six types of diseases, knives, spear, weapons, poison, a great many varieties,
tena maccunā	with that death (causes leading to that death),
no	we
saṅgaram	to make friends with death and hence arrange some time frame, to offer bribe and set up some kind of appointed timetable with death, to gather armies to overpower death,
n-atthi	we cannot arrange any of the above.
tasmā	Therefore,
suve	tomorrow
marañam va	the possibility of death, or
jīvitam va	the possibility of being alive,
ko	who
jāñā	can ever know?
tasmā	Therefore,
ajjeva	right today,
ātappa	the cultivation of samatha, vipassanā works, which greatly frighten the kilesa
kiccam	must be done.

Thus Bhagavā the Exalted One explained. Although we are alive today, we may not be alive tomorrow. Therefore, if we have a chance today, we must strive hard today. So as to feel convinced about these and, so as to work hard at vipassanā, the late Venerable Mahāsi Sayādaw intending the audience and the following generations to benefit from it, wrote a motto. So as to repay our indebtedness to him, so as to pay our homage to the Buddha, shall we all repeat it joyfully?

Motto            All those armies,  
                      against death,  
                      we've no date set,  
                      nor bribe to give.  
                      For us to repel,  
                      those brigades,  
                      have never been prepared.  
                      Alas! Therefore,  
                      tomorrow,  
                      we are not sure to live.  
                      So, not tomorrow,  
                      do not delay,  
                      right today, right away  
                      we really must meditate.

If yogi contemplates as instructed above, dhammavicaya sambojjhanga will rise. Yogi can meditate again with a great deal of zeal and exertion.





## CHAPTER 9.

### THE SEVENTH FACTOR WHICH STRENGTHENS THE INDRIYA OF A VIPASSANĀ MEDITATING YOGI

#### The detachment towards his body and life

“Kāyeca jīviteca anapakkhattam upaṭṭhāpeti ”

Kāyeca	Either the body
jīviteca	or the life,
anapakkhattam	not siding with either of them,
upaṭṭhāpeti	efforts have been given.

The Commentaries teachers had instructed that. One must train to meditate with detached mind from his body and life. People usually have great concern for their body and life. Even little animals, not to mention human beings, have a great deal of concern about their body and life. So, what contemplations should they use to have dispassionate attitude towards their body and life? In our previous unaccountable lives, we have put great importance to our body and life, and that is one of the reasons that we have not found the noble dhamma. Therefore, we are still facing the dukkha called aging, the dukkha called sickness, the dukkha called death. Because throughout the saṃsāra we have been concerned with our body and our life. At this time when it is possible to attain the noble dhamma, while being born a human being and while being alive and healthy, at the moment when the noble dhamma is available, when we are in the sāsana and subsequently there exists the highest possibility of attaining the noble dhamma, shouldn't we consider to exchange our body and life for the noble dhamma ? While we are at the time, where it is possible to attain the noble dhamma, we could interchange and succeed. We will escape from all the dangers of “aging, sickness, death” consequently in our future lives.

Motto	Body or life, dispassionate, must be impartial.
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If we feel attached, we will not be successful. We must adopt impartial attitude to succeed in dhamma. When we reach the ñāṇa level where the experiences are very difficult to bear, only when the yogi has adopted the detached attitude, he then can proceed past those ñāṇas. If the yogi still feels attached to his body and life, he will not be able to meditate past those difficult experiences.

#### The necessity for detachment when yogi reaches the higher ñāṇa levels

At one time, a senior monk and a young sāmaṇera lived in the same monastery. Both were able to cultivate and enjoy the higher attainments in their meditations (samāpatti). In those days, before the commencement of vassa, many monks grouped together and went into the forest to stay and observe vassa and meditate intensively. The senior monk and the sāmaṇera went to a forest monastery on the full moon day. They found that the monastery was filled to capacity with monks. The allocation of accommodation was done

with preference to seniority. The senior monk was given a place for his vassa stay. The sāmaṇera, being quite junior in the sāsaṇa, could not get the place inside the monastery building. The senior monk realized that the sāmaṇera would have to stay in the rain for the whole vassa. He was worried that the sāmaṇera would get sick. He was concerned. During vassa, since all were striving hard in their meditation, monks did not come across each other throughout their stay. The senior monk had the habit of starting his meditation with samāpatti. However, just when he was going to go into samāpatti, he thought of the sāmaṇera. “Is he all right, is he ill?”, the monk would wonder. He could not get into the samāpatti state. The feeling of attachment had caused that. Whereas, the sāmaṇera, knowing that his senior was warm and secured inside the building, could enjoy samāpatti as often as he wished. It was due to his freedom from anxiety. After vassa, when the teacher and the sāmaṇera met again, when he enquired about the state of his teacher’s meditation, the monk replied that because he was thinking of the sāmaṇera so often, he did not have good practice at all.

Anxiety, attachment can hinder one’s progress in meditation. The audience yogis here must take note of this. When the yogi’s ñāṇa level improves, when the level gets quite high, as it is getting nearer to the completion, if there is so much as a slight concern, a slight apprehension, if he hears just a few words from home, his ñāṇa will not progress any further. The nature of dhamma at those high ñāṇa levels are so delicate, so subtle for the yogi to handle. Whenever his meditation gets better, he would just remember that small matter from home, and the meditation will not progress any more. Therefore, when the yogi’s ñāṇa level gets quite high, it is advisable to tell people from home not to come. They will just disturb the yogi and his progress. It is a danger to his dhamma. The meditation experience gets more subtle and delicate as the ñāṇa progresses. Yogi with very strong samādhi (intent state of mind and meditation, concentration) may straight away accelerate to completion. But those yogis whose samādhi is a bit weak, would need to be careful about it. He should not have any type of anxiety. Otherwise, he will not progress.

### **The feeling of detachment arising at bhaṅga ñāṇa**

But for those yogis who have reached bhaṅga ñāṇa, there arises spontaneous detachment about their body and life. When he notes, just as he notes, it perishes. He notes, and it perishes. The mind object perishes, and noting consciousness perishes too. Yogi will comment that they are constantly dying. This perishing is like dying, isn’t it? Continually dying, rūpa body is dying, nāma consciousness is dying. Nothing there to feel attached about. That attitude will arise in the mind of a bhaṅga ñāṇa yogi. When yogi reaches bhaṅga ñāṇa, some vedanā reappears. They reported to the Sayādaw that it was like being pricked everywhere with a needle. They did not know where it came from. All sensations of pain, aches, tingling sensations, cramps, but yogi did not know exactly where the pain came from. The form and shape of his body was not apparent, rather it disappeared. But the pains and aches were so evident. Noting had become difficult.

Yogi at bhaṅga ñāṇa usually feels dizziness. On arrival at that ñāṇa, yogi finds difficulty in his notings. However, as ñāṇa gets stronger, his notings become powerful and smooth. And he has reached the stage where he has no concern. He has reached the state where he has no attachment for his body and life.

About 21 years ago, just before he became a kamaṭṭhānācariya at the late Venerable Mahāsi Sayādaw’s meditation center, Sayādaw U Kuṇḍala resided alone at a small cottage in the Mahāsi meditation center. A close disciple of the Sayādaw had a chronic knee pain, and it was quite bad. She was quite well off. But her knee was never completely cured, despite many specialists and medications. So she decided not to wait for the cure, but to go ahead with her meditation. She faced a lot of troubles due to her weight and the knee pain. After striving hard for about a month, she reached bhaṅga ñāṇa. Whenever she sat down and meditated, her knee pain was quite intense, to the point of seemingly bursting up. She decided that, if it was going to kill her, let it be. She would not change her position again because of that pain. She focused her noting on that knee pain, and kept on noting. She reported to me later that her knee pains were gone for good. Because she detached herself from her body and life, the knee was cured.

Many chronic illnesses that have been with the yogi long before he comes to meditate are cured if the yogi notes with detachment towards his body and life at bhaṅga ñāṇa. His understanding of dhamma will progress to the point of attaining the noble dhamma. “Body or life, dispassionate, must be impartial” will happen to the yogi at bhaṅga ñāṇa. Audience yogis here therefore must strive hard to reach bhaṅga ñāṇa.

Motto           Body or life,  
                  dispassionate,  
                  must be impartial.

It is very important to reflect as follows: “Because I have been concerned and have attachment towards my body and life, I am still facing the saṃsāra dukkha (the dukkhas that are found in the continual round of rebirths). That is why I still have not attained the noble dhamma. Now when it is possible for me to attain the noble dhamma, I will not be concerned about this body and life. I will exchange them for the noble dhamma.”

Upon contemplating thus, he reaches the state where he is detached from his body and life, and in accordance with the maturity of his pāramitā, he may get to attain the noble dhamma.



## CHAPTER 10.

### THE EIGHTH FACTOR WHICH STRENGTHENS THE INDRIYA OF A VIPASSANĀ MEDITATING YOGI

#### The vipassanā perseverance to overwhelm the dukkha vedanā

“ Tathāca abhibhūyya nekkhammena ”

Tathāca	When noting without a concern for his body and life,
pubbāno upānaṃ	those repeated arisings of
dukkhaṃ	that suffering,
nekkhammena	to escape from the feeling of boredom arising out of those repeated arisings of dukkha vedanā ;
abhibhūyya	by overwhelming it, by overcoming it, by mastering it,
sampādeti	vipassanā ñāṇa will be formed, in other words, the yogi's indriya will be strengthened.

The Commentaries teachers reasoned thus. The seventh factor of indriya is about the yogi's effort in striving without concern for his body and life. The eighth factor is, while striving without concern for his body and life, when dukkha vedanā arises repeatedly, and hence when boredom arises out of those repeated sufferings, yogi is advised to put in vipassanā perseverance to overwhelm the boredom.

Motto	What arises at each noting, that suffering, is to be overwhelmed.
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When vedanā appears at the vipassanā noting, yogi is advised to note to overwhelm those sufferings. At the moment of noting, as vedanā appears, if yogi can manage to note and overcome it, then some other kinds of vedanās that yogi has been enduring, can also be cured. As vipassanā ñāṇa gets powerful, as yogi reaches bhaṅga ñāṇa, saṅkhārupekkhā ñāṇa, many yogis notice that their old complaints, their old vedanās are removed. Some yogis in their retreat did not take medication for minor complaints. They just sat and noted the complaint.

“What arises at each noting, that suffering, will have to be overwhelmed.”

The vedanā appearing at each noting is characteristically distinctive in concurrence with the ñāṇa.

At the nāma-rūpa pariccheda ñāṇa, vedanā is not so obvious.

At paccaya pariggaha ñāṇa where yogi understands “the cause and the effect”, it still is not so noticeable.

At sammasana ñāṇa, it becomes distinctive. All the dukkha vedanās arising at the point of noting are very pronounced. After sammasana ñāṇa, yogi experiences the following ñāṇas consecutively; udayabbaya ñāṇa, bhaṅga ñāṇa, bhaya ñāṇa, ādīnāva ñāṇa, nibbidā ñāṇa, muñcitu-kamyatā ñāṇa, and paṭisaṅkhā ñāṇa.

At the paṭisaṅkhā ñāṇa, the dukkha vedanā appears very prominently. That vedanā sometimes is addressed as “later vedanā ” by the experienced yogis. The “early vedanās” at early ñāṇa levels, after having been overcome, they will surely come back again at the mature ñāṇa levels. If a yogi is not so experienced yet, after all the smooth and excellent notings at such a stretch of good meditation, when these vedanās reappear again, he will feel discouraged, he will think that his meditation has deteriorated. And his morale can become somewhat lowered. Therefore it is good to know beforehand that there exist “early vedanā ” and “later vedanā ”.

Today, a fair summary of all levels of vipassanā ñāṇas will be explained here.

### **The nāma-rūpa pariccheda ñāṇa**

The first level of insight ñāṇa is called nāma-rūpa pariccheda ñāṇa. It is the knowledge of the reality of nāma and rūpa, the insight which differentiates between nāma (mind) and rūpa (matter). Our audience yogis here may have arrived at that ñāṇa after 3 or 4 days of retreat. At first it is not so evident. A yogi is starting to train himself to note as – “rising (of the abdomen), falling, sitting, touching”, “lifting (of the foot), moving forward, stepping down”. When he notes “rising, falling, sitting, touching”, he thinks that “his abdomen is rising, he is noting”. Sitting is his own body, so also noting is him. Touching is by his body, noting also is by him. To him, all seem together, consolidated. As he carries on noting, as samādhi and ñāṇa are formed, he notices that, “that which is arising” is one thing, “that which is noting” is altogether another thing. When he notes “falling”, the act of falling, the behavior of the fall is one thing, the registering thing that knows and hence notes the fall is another. When he notes “sitting”, the sitting object is one thing, the noting awareness is another. When he notes “touching”, the one that touches is one thing, the one that recognizes the touch is a totally different thing. All those “rising”, “falling”, “sitting”, “touching” are unconscious, unknowing bodies rūpa dhamma. All those subsequent, ensuing awareness (notings) are his conscious mind nāma dhamma. He comes to understand the distinction between nāma and rūpa with a clear and penetrative comprehension.

Many yogis here have reached that level of ñāṇa, haven't you? If he focuses penetratively, he will comprehend the distinction between nāma and rūpa clearly. Some yogis whose mind wanders frequently; not so long after he settles down for meditation - while he notes “rising, falling, sitting, touching”, his mind wanders to the pagoda, market, home, his business affairs etc. His mind is just everywhere except where it should be. He has to follow his wandering mind by noting “thinking, thinking”, “wandering, wandering”. Other yogis are sitting quietly, noting serenely. However, he is nowhere near motionless in his mind. Only his body is staying stationary in sitting position. His mind does not stay still. He feels quite distressed. This mind is a difficult one. There seems to be no control over its wandering. The wandering behavior of his mind becomes more obvious. At the previous sittings, it was not so clear. Now he distinctly notices the more than frequent wanderings of his mind. That is because he arrives at nāma-rūpa pariccheda ñāṇa. There is no cause for distress. Although the rūpa body is sitting still, the mind always does move about a lot. He comprehends the behavior of the mind more. Before he took up meditation, he thought that - rūpa body and his mind were together, one and the same package. Now he knows that while his rūpa body is still

and quiet, his nāma mind is traveling everywhere. It is moving about all the time. Knowing more of his mind in turn gives him more understanding of his rūpa body too. He accepts then that there truly exists a separate mind apart from his body.

As nāma-rūpa pariccheda ñāṇa matures, as the yogi follows and notes the wandering mind, the last noting awareness catches up with the next conscious thought. As he catches up well and proper, there is no chance for a lost awareness. When yogi notes “rising, falling”, the middle phase of his rising (of abdomen) is evident to his noting mind. The starting and ending parts of his rising is not so evident to him. He notices that fact too. Like those of fireflies, - luminiscent lights register on his noting mind. It is an outside ārammaṇa nimitta (mental image). As he goes on striving, there comes a progress in his ñāṇa.

### **The paccaya pariggaha ñāṇa**

The second vipassanā ñāṇa is paccaya pariggaha ñāṇa, the knowledge of cause and effect. When yogi notes “rising, falling, sitting, touching”, there comes a comprehension to the yogi that, because these “risings, fallings” of his abdomen appear, his noting consciousness occurs to follow to note them. Because “sittings, touchings” happen beforehand, the noting consciousness occurs to follow to note them. “Risings, fallings, sittings, touchings” are the causes. Because they exist, the noting consciousness exists. What appears first is the cause, the following notings are the effects. Yogi realizes that there has to be “an appearance” to cause his noting.

As yogi strives on, “risings” and “fallings” become very subtle and delicate. These “risings” and “fallings” are getting faint, not so distinct to the yogi. The “risings” happen not exactly at the middle of the abdomen. They rise nearer to the back of his body, sometimes at the side of his middle body. Sometimes yogi finds “rising” at the top (cranial opening) of his head. It rises at his arm too. As risings shift location, he follows and notes. Sometimes rising itself occurs with a rotating motion. Yogi asked the Sayādaw, “It is rotating while rising. How shall I note?” Sayādaw told him to note it as it happened. Note as “rotating, rotating”. “It is rising at the top of my head, what shall I do, Sayādaw?” So Sayādaw told him to note at the top of his head as “rising, rising”. Don’t they have to shift the location to note, as the risings shift from place to place? By then it is very evident to the yogi that “risings, fallings” are the causes, the noting consciousness is the effect.

Soon, the risings and fallings become very subtle, and sometimes yogi cannot note them. “Risings and fallings are not distinct anymore, Your Venerable”, he’d say. Since yogi cannot note the risings and fallings, he has to change his noting to “sitting, touching”. Since there is no “rising and falling”, there also is no more occurrence of his consciousness that notes “rising, falling”. “Rising, falling” is the cause, noting awareness is the effect. At this ñāṇa, the beginning of “rising”, the beginning of “falling” are very distinct. Here, those pains, aches, tingling sensations, weariness, cramps, tiredness, all those dukkha vedanās are not so prominent. Sometimes, a few pains, aches etc. are there, but not so much. As for the outside ārammaṇa nimitta, - green, yellow, red, blue colors are observed. Temple, cetiya, monastery are seen. But they are not distinct, a little blurry. As yogi carries on noting, he arrives at the sammāsana ñāṇa.

## The sammāsana ñāṇa

The third ñāṇa is sammāsana ñāṇa. There, all kinds of pains, aches, cramps, dizziness, itchiness, nausea, vomiting, swaying are experienced by the yogi. As for his external ārammaṇa nimittas, they are unpleasant ones. Funerals, corpses, skeletons, severed head, stumped foot; some people would report to the Sayādaw that they saw ghosts, ugly things. When Sayādaw asked them whether they were afraid, they replied that they were afraid. If so, they must note as “seeing, seeing”. If that still does not help, if the fright still overwhelms him, he must note as “afraid, afraid”. Vipassanā means noting whatever appears, whatever is prominent, whatever comes to his mind. Yogi is not to look for, nor note what does not appear, what is not prominent to his mind. He must first note on the frightening sense object as “seeing, seeing”. But if the sense of fright intensifies, then he should note as “frightened, frightened”. If he can note and catches up with his frightened mind, that sense of fright will be no more. Sometimes, raw ārammaṇas, horrible nimittas appear. His body is suffering all kinds of dukkha vedanās. In addition to those bodily vedanās, he is seeing horrible nimittas. Yogi concludes that meditation itself is a “dukkha” (suffering).

By his own conclusion, he understands that these dukkhas change forms in many ways. Now it is one form, soon it will be in another form, today it is in this way, tomorrow it will be in another different way. Dukkha changes in many varied ways. These dukkhas themselves are not permanent, “anicca” (impermanence).

In sammāsana ñāṇa, dukkha comes first to the yogi. Dukkha is more distinct to the yogi. This body, so full of pains and aches, is a lump of dukkha. He understands by his own conclusion. To understand by conclusion is termed sammāsana. These dukkha vedanās, one thing now, and then something next, pain here pain there, a variety of pain changing all the time; these various types of vedanās changing types and forms, changing place from place, they are not permanent. He concludes that vedanā is anicca.

If yogi is asked whether he has come to meditate so that he can experience these aches and pains, the answer will be negative. He would like to meditate comfortably and peacefully, and find dhamma quickly. Is there any yogi who likes to meditate in pain and misery? Of course not. Even then, at sammāsana ñāṇa, all yogis are facing pain and misery. “O, this body, it cannot be persuaded to behave as one wishes it to be! It behaves according to its own will. It is paining, it is aching subject to its will.” What yogi wants is to meditate in comfort and peace. Can he do that? No, he cannot. “This body is ungovernable by me!” “Ungovernable”, “uncontrollable” by oneself is in Pāli called “anatta”(non-self). Understanding anatta by his contemplative conclusion is sammāsana ñāṇa.

Sammāsana means conclusion by contemplation, concluding that this body is “anicca”, this body is “dukkha”, this body is “anatta”. All these impermanent, all changing dukkha vedanās in all varieties - is in fact this body, hence this body is anicca. Suffering all kinds of dukkha, this body is nothing but dukkha. Nothing can be done in the way that one wishes it to be done. Although one wishes to have peace and comfort, the peace and comfort are not found, only pain and sufferings are found in this body, the ungovernable and uncontrollable body, anatta.

By understanding in this way, by this knowledge, yogi can help himself. Even when he has progressed past this experience, he can help and advise other yogis too. Some yogi feels discouraged and his morale lowered, because he cannot note to overwhelm it. It generally happens around the tenth day of his retreat. He has come in for ten days retreat, and here he still has not overcome sammasana ñāṇa yet. If yogi can note well to overwhelm it, of course he will get past sammasana ñāṇa. Some bright yogis need only two days or so to get past sammasana ñāṇa. If the yogi is not so bright, and his notings are also not so continuous, then it takes ten days or so to overcome it. Some yogi who are very lax in their noting, whose notings are anything but continuous, it could take them a month. Is it profitable to reach only sammasana ñāṇa after all those days for a month? Of course not!

Kamaṭṭhānācariya teachers have to offer repeated encouragements to him. “Yogi, at this ñāṇa level, it is usual to experience these. In as much as this ñāṇa is a bad experience, the next ñāṇa is full of good experiences. Although it seems like a bad dhamma-finding to you, because experiences now are bad, in reality, to find all these very clear symptoms of dukkha vedanā , means very good dhamma-findings.” Teacher has to encourage the yogi. At this level of ñāṇa, some yogi feels very short tempered. To the encouraging words of his teacher, he thinks of them as false praises.

A yogi once retorted back to the Sayādaw, “Although Your Venerable says it is good, I myself think I am going to die!” Is it appropriate? Of course not. Kamaṭṭhānācariya teacher had to tolerate that. The yogi was quite upset. He said that there never was that much ill will nor anger in him when he was at home. His temper got the better of him only at the Venerable’s center, he told the monk. He thought the kamaṭṭhānācariya had deliberately made him angry. The Venerable had to tell him frankly that the teacher did not deliberately provoke him. Now that yogi had come to understand dhamma by his meditation (ñāṇa), he discovered his own angry disposition. Teacher told him that if he strived on diligently, all these would be overcome. Words of encouragement from the teacher were to be given.

Some bright yogis passed the sammasana ñāṇa in one day and one night. Yogi must persevere in his meditation to overwhelm these dukkha vedanās. The motto “What arises at each noting, that suffering, is to be overwhelmed” is a very important one. The painful sensations, aches, tingling sensations, cramps - when all these vedanās become intense, first and foremost, the yogi must reflect and remind himself that he will tolerate them, and that he will be patient. Old saying “Patience leads yogi to Nibbāna”, is very useful in vipassanā. There are many examples where being patient has led the yogi to the state of arahanta. One example was of the Vedanāssamasīsi arahanta. He was a monk. He was at his death bed. He kept on noting that severe vedanā. Just as the vedanā disappeared, at that moment he attained the state of an arahanta, and he expired. At first, as he was dying, the death-bed vedanā being so intense, the monk realized that he would not overcome that vedanā and come out alive. Many dying people knew of that fact one or two days ahead of time. Some seasoned yogi even refused medication. He knew that it would be useless for him. Some people knew only a few hours before. The monk realized that this vedanā could not be overcome in this life. Since he would not survive from this vedanā, he decided to discard any concern for his body and life. He focused all his attention on



his meditation, he strived to catch up in his noting on the vedanā. Just before he passed away, he attained the noble dhamma.

Yogi should reflect that he will tolerate, he will be patient. There are many examples of yogi's attaining Nibbāna due to his endurance. One time a monk strived on in his meditation, aiming to reach the state of arahanta. He worked hard day and night. One night he meditated without a pause throughout the whole night. He caught cold, and in the morning he had abdominal pain severe enough to kill him. He could not stand still, he could not sit still, he had to lie down. The gastric pain was so traumatic that he tossed and turned in bed. His robes were in disarray. Other monks had to rearrange the robes for him. One knowledgeable monk called Piṇḍapātika mahāthera arrived on the scene. He said, "O, Your Venerable, monks are supposed to be patient and tolerant, is it not so?" The sick monk could reply only one word "Sādhu". (Sādhu means "assent and approval"). The sick monk was no longer tossing and turning. He had gone quiet. The monk had decided to be patient with the vedanā. He tried to note in time to catch up with the gastric wind. The gastric wind started at his navel, straight up to his chest. When it reached his chest, the monk had attained the anāgāmi magga. He passed away as an anāgāmi with his mind aiming towards Nibbāna. He reached the realm of brahma. Because he had tolerated with patience that he reached a high state. If the other monk had not reminded him, if he were still tossing and turning with his pain, samādhi would not have formed, and hence vipassanā ñāṇa would not be formed too. Magga ñāṇa and phala ñāṇa would not have arrived. Now, patience had led him towards Nibbāna.

With a patient mind, without worrying whether he will have these pains and aches all throughout the meditation, yogi must maintain a cool and collected approach, such as

"Vedanā will cause pain  
as that is its nature to cause pain,  
all I need to do is to note,  
to note is my only duty."

When vedanā is intense, yogi tends to tense up his body, and tense up his mind too, so as to bear the pain. He must not do that. By tensing up like that, he has exerted too extreme a vīriya. Therefore he will not be able to focus his noting right on the vedanā. That in turn will cause him more pain. Samādhi will not be formed. When vedanā gets extreme, he must relax his body a little, and relax his mind a bit too. And then he must try to focus his noting right on the vedanā. He will find that he can manage the task. "Is the pain on my skin, is it on my flesh, is it at my nerves, or does it touch my bones? Is it at my bone marrows?" He must try to focus his mind to see exactly where. When he finds that, then he will know how the pain is, the breadth and length of the vedanā. Then he will note accordingly as "pain" or "ache" or "tingling". As he focuses penetratively on the extent of the pain, samādhi is formed.

Yogi must never note superficially nor quickly. It would only show more pain. He must note thoroughly, noting "painful" or "aching" or "tingling". The second noting will be the same, yogi gauges the width and breadth of the pain, and then notes that pain deeply and thoroughly. Yogi chooses the extent of the pain, selects the size and notes deeply and thoroughly again. For the third time, for the fourth time, in the same style of noting, and he goes on. By the fourth or fifth noting, the pain may increase. After having reached the

peak, pain may decrease according to the circumstances. Even though the pain starts to lessen, the noting style must not be relaxed. Yogi still should choose the width and breadth of the pain, and notes on it thoroughly and penetratively.

Sometimes, vedanā does not decrease, instead it increases. Yogi may experience intense pain, causing heavy sweating. By then it is of course impossible for the yogi to note well. Then he may change his position. But he should not change abruptly. He notes first the desire as “wishing to change, wishing to change”. He notes on the mind that wishes to change. Sometimes, by doing so yogi can carry on meditating without the actual change of position. Because, since he already has samādhi, he thinks it is more painful than it actually is. As he changes his attention, he will see that it is the normal pain, and he will be able to carry on noting. However, if it does not help him, if the pain is still extreme and he has to change position, then he must note in detail all the changing behaviors of his body, making the changes slowly and deliberately. He notes that his knee is lifting up, he notes that his knee is raising, he notes that his knee is setting down on the other side, doing all these slowly. By executing small changes very slowly, by noting in detail, it will give him opportunity to have continuous, mindful notings despite the change in position (changing movements).

As he continues his successive notings in this manner, samādhi and ñāṇa will become powerful; when he penetratively notes the pain or ache, he will notice the increase in pain at each single noting. After having reached the peak, vedanā will decrease according to the circumstances. Only patience is required. Even then, the noting style, the noting consciousness must not be relaxed. He will find that at each noting, the pain increases and then decreases, and it shifts location too. He concludes that vedanā does not continually pain him, it is changing too. He understands the nature of vedanā. Knowing the changes is knowing the nature (the true characteristics) of vedanā.

### **The udayabbaya ñāṇa**

Motto            Only when nature is understood,  
                      udaya,  
                      bbaya will be seen.

“Udaya - the arising of pain”, as well as “bbaya - the perishing of pain” will be comprehended, when “the nature” is understood. To understand “the nature” is the very first step. In vipassanā meditation, it is the most important aspect. First and foremost, yogi must meditate to understand the nature. Without the understanding of their nature, if yogi starts noting as “arising, perishing”, it will only delay the yogi’s understanding of dhamma. That way of noting, without truly understanding the nature, but noting “the whole lump of painful process” as “arising, perishing”, that is termed as “the approximation” of arising and perishing. Samādhi will not be formed. Vipassanā can not be practised with guess work.

One must train to note right on the present. Therefore, yogi starts by focusing to know the nature, then he notes penetratively. Then, as he notes “pain, or ache, or tingling”, the pain appears and then disappears, it becomes evident to him that the pain, as soon as it appears, immediately disappears. When he used to note “one noting to find its disappearing” in the lower ñāṇas, the act of appearing was not clear, the act of

disappearing was also not so conspicuously clear. Now just as soon as he notes “painful”, the pain which just appears instantly disappears. The act of appearing as well as the act of disappearing are crystal clear. The act of appearing of vedanā is “appearing - udaya”, the act of disappearing is “perishing - bbaya”.

By then his noting is beginning to overwhelm the vedanā. Pain is still around, but although yogi is feeling the pain, the acts of “arising and perishing” are there too. Because he is trying to keep abreast with the “arisings, perishings”, he cannot think too much of the pain. Pain is beginning to get overwhelmed by his noting. As he continues in this manner, samādhi and ñāṇa get stronger. When he notes the pain, the arising of pain is not distinct to him, just the perishing of pain is distinct to him. As he notes the pain one time, it instantly perishes; he is finding out that at each noting it perishes instantly. Arising is no more distinct to him, but perishing is very clear to his penetrative mindfulness. When yogi encountered the dukkha vedanā in the lower ñāṇas, when it arose yogi suffered, when it perished yogi suffered too. Now he sees not the arising, just the perishing. Doesn't yogi get one relief at each vedanā ? The noting consciousness is starting to overwhelm the vedanā.

As he continues noting, as samādhi and ñāṇa get stronger, a bright yogi realizes that, when he notes “painful”, the pain perishes, so also perishes the noting consciousness that knows the pain. A very bright yogi comprehends three facts. When he notes “painful”, the pain perishes, the knowing consciousness perishes, and the noting mind also perishes. His ñāṇa levels progress fast. At one noting, he registered three steps. Pain is not permanent, the consciousness (that knows that it is painful) is not permanent, the noting mind (that notes that it is painful) is also not permanent. Impermanence in Pāli is anicca, vedanā anicca. The rate of perishing is so fast that to catch up in time with it - is suffering. Suffering in Pāli is dukkha. This perishing, this punishing dukkha, how can one prevent it? There is no way that one can protect or prevent it. It is perishing, it is torturing according to its own will, in its own way. One has no control over it. Ungovernable, uncontrollable nature in Pāli is anatta. The conclusion “vedanā anicca, vedanā dukkha, vedanā anatta”- comes to the comprehending mind of the yogi. “Anicca, dukkha, anatta” the three Characteristics of Existence that one has heard so much since young, are now understood clearly by his own experience.

Having understood the true mark of anicca, dukkha, anatta, in accordance with his past perfections (pāramitā), yogi is sure to attain the noble dhamma. Once yogi recognizes one true mark (lakkhaṇa), if yogi understands anicca, the understanding of the other two marks, namely dukkha lakkhaṇa, anatta lakkhaṇa will also be known to the yogi.

Motto            One real lakkhaṇa,  
                      when we've seen,  
                      we see all the three.

Having meditated penetratively to overwhelm the dukkha vedanā at sammasana ñāṇa, one arrives at udayabbaya ñāṇa now, and it changes to the sukha vedanā. Sammasana ñāṇa and udayabbaya ñāṇa are such direct opposites. As soon as yogi has passed the stage of sammasana ñāṇa, all those variety of dukkhas, the swinging, swaying, vomiting, nausea, itchiness, heaviness, pressure, all are no more experienced by the yogi. Now the following qualities appear in the yogi at udayabbaya ñāṇa.

1. Kāyalahutā (lightness of the body), cittalahutā (lightness of the mind),
2. Kāyamudutā (pliancy of the body), cittamudutā (pliancy of the mind),
3. Kāyakammaññatā (fitness of the work of the body, adaptability),  
cittakammaññatā (fitness of the work of the mind).

The yogi who used to have to change the posture once or twice in one hour sitting in the lower ñāṇas, namely nāma-rūpa pariccheda ñāṇa, paccayaparrigaha ñāṇa, sammasana ñāṇa; now at udayabbaya ñāṇa, he has no need to change position at all. The body is fit, the mind also is fit. Yogi can know by himself that he has arrived at udayabbaya ñāṇa.

The body is light, so also is his mind,  
the body is pliant, the mind also is pliant.  
The body is fit, the mind is also fit.

4. Kāyapāguññatā - the body is proficient,  
cittapāguññatā - the mind also is proficient.

The mind object and the noting mind are spontaneously automatic, as though the yogi is sitting there doing nothing but just looking on. Some yogi reports to the Sayādaw, “It is as though I am sitting, not doing anything, but watching”. That means the yogi is at the udayabbaya ñāṇa level.

5. Kāyikasukha (bodily comfort), cetasikasukha (mental comfort),
6. Kāyujukatā (rectitude of mental properties), cittujukatā (rectitude of mind),

are all there with the yogi at the udayabbaya ñāṇa. The mind and mental properties of the yogi at this ñāṇa are very correct, honest and decent. Even when asked about his younger days’ escapades, he will tell them truthfully. His faculties have improved too. Those verses that he has forgotten, those dhamma teachings that were taught to him when young, will all come back to him. That shows his arrival at udayabbaya ñāṇa.

Kamaṭṭhānācariya teacher knows that by merely looking at the yogi. His facial look is smooth and delicately clear. He would bow down to the teacher in a gentle and delicate manner. He would report to the teacher politely and gently. It is so splendid. He has progressed from sammasana ñāṇa to udayabbaya ñāṇa. What vedanā is he facing now? It is sukha vedanā. He is enjoying himself, engulfed in a pleasurable bliss called vipassanā pīti sukha.

“Suññāgāraṃ paviṭṭhassa - santa cittassa bhikkhuno, amānusī rati hoti -  
sammā dhamma vipassato ”

Suññāgāraṃ	To the solitude of a meditation monastery,
paviṭṭhassa	he has entered.
santa cittassa	With a tranquil mind,
sammā	in the right and perfect way,
dhamma	all these rūpa dhammas, nāma dhammas, the nature of their “arising” and “passing-aways”,
vipassato	as he cultivates attainment of insight into them,
bhikkhuno	the yogi who knows the danger, that noble yogi will experience
amānusī	the kind of joy and pleasure that ordinary human beings cannot find,

the kind of joy and pleasure that even the ordinary celestial beings cannot enjoy.

rati                    Immersed in the vipassanā pīti and vipassanā sukha  
hoti                    he will be.

Buddha explained that – “the yogi who approaches a quiet place and meditates, when he reaches the udayabbaya ñāṇa, as he notes on the nature of “arisings, perishings” of the rūpa dhammas, nāma dhammas ; the vipassanā pīti sukha will arrive. The quality of enjoyment that he achieves at these vipassanā pīti sukha far transcends the enjoyments available to the ordinary celestial beings, let alone ordinary human beings”.

However, if he lets himself get attached to these pīti sukha, it will not be commendable.

“As noting is enjoyable,  
attachment dwells,  
stopping amidst is the yogi’s progress.”

His progress has stopped. Although he has managed to overwhelm the dukkha vedanā, if he cannot note to overwhelm the sukha vedanā now, he will not have anymore dhamma progress. In sukha vedanā dwells the rāganusaya, the greedy inclinations, greedy tendencies, latent bias of passion. Rāganusaya is the feeling of attachment, the enjoyment in this sukha vedanā. It results in an imperceptible way and dwells on. Yogi wishes for the pleasurable comfort found in his meditation. He hopes for that pleasure in his next sitting too. Yogi thinks that – “If I go on noting in this way, I will arrive at that stage of comfort. And one hour sitting meditation will well be spent comfortably there. The next time too, I can arrive at this same stage of comfort, and one sitting can be spent pleasantly.” What has happened to this yogi? His progress has stopped amidst the dwelling attachment. Rāganusaya has dwelled in the sukha vedanā.

Motto                In sukha comes to dwell,  
                          that rāga,  
                          must be abandoned.

In sukha vedanā, the greedy craving that clings to that sukha pleasure is termed rāga. Pleasure arises at each noting, and as it occurs repeatedly time and time again, one noting after another noting, throughout the length of meditation, it is termed “dwelling”. When “dwelling” happens, the progress in dhamma will not happen, the noble dhamma will not be achieved. Yogi must be able to discard the craving that comes to dwell in that pleasurable sukha vedanā. How will yogi do it?

“Sukha bhikhave vedanā dukkhato dattharba ”

Bhikhave            O, my beloved sons and my beloved daughters, who assess and understand  
                          the possibility of the danger of saṃsāra,  
sukha                the pleasurable,  
vedanā              that feeling  
dukkhato            to see it as suffering,  
dattharba            he must note to find as such.

Our Omniscient Buddha explained that.

“When sukha vedanā arises, yogi must be able to note

until he finds it as dukkha suffering.”

To yogi who reaches the mature stage of udayabbaya ñāṇa, it becomes evident that just as he notes, the pleasant sensation arises and the next instant it perishes. However, if the yogi feels attached to the pleasurable sensations that he gets at this ñāṇa, as the result, his noting will not be penetrative. Attachment to the pleasurable sensation will keep on dwelling in him. Therefore, he will not see the arisings and perishings. Yogi must take care to note attentively and penetratively.

If there is a bodily comfort, the bodily comfort must be penetratively observed. If mental comfort is evident, the mental comfort must be focused. Generally, the mental comfort is more prominent. He notes “comfortable, comfortable” penetratively. The yogi who reaches the mature state of udayabbaya ñāṇa, when he notes “comfortable, comfortable”, that sense of comfort as soon as it appears, immediately disappears. “Appear” is “arising - udaya” and “disappear” is “perishing - bbaya”.

As samādhi and ñāṇa get more mature and powerful, faster becomes the rate of “arising, perishing”. As “arisings, perishings” are too fast, he comes to see them as if they are torturing him. It really is not a comfort, it is a kind of suffering. As it is too fast, to try to note in time to catch up with them is miserable. Yogi most often reported to the Sayādaw that when the five indriyas were well balanced and strong, at the mature level of udayabbaya ñāṇa, since the “arisings, perishings” were so fast, yogi could not catch up to note in time with them; it was indeed miserable. Yogi asked how he should note it. In that situation, the yogi should just note as “knowing, knowing”. Since he cannot catch up with the speed, since he cannot note in time, he should just note that he knew. Isn’t it miserable? Isn’t it a kind of suffering? As “arisings, perishings” are very fast, it is misery for him. Where is that comfort, the true comfort? It is a kind of suffering. He finds it as dukkha now. He is not pleased and he will not cling to this dukkha vedanā. Rāganusaya has been discarded by him.

Motto            When sukha arises,  
                      finding it as dukkha,  
                      is the right way of noting.

In a strict sense, the yogi is to note to overwhelm it, not quite to deliberately think of it as dukkha. Sukha is to be noted until it is overwhelmed.

### **The bhaṅga ñāṇa**

As yogi carries on his notings, he arrives at the bhaṅga ñāṇa. The arisings are not distinct to him any more, only the perishings are distinct to him. When he notes “rise” of the abdomen, the starting of his rising is not clear to him, but the end part of the rising of his abdomen is clear to him, and then it swiftly perishes. When he notes “fall” of his abdomen, the starting of the fall of his abdomen is not clear to him, but the end part of his fall of abdomen is clear to him, and then swiftly it perishes. When he notes “sitting”, he finds that the manners of his sitting swiftly perish. When he notes “touching”, the manners of his touch swiftly perish. When he notes “lifting, moving forward, stepping down”, he finds that all these manners swiftly perish.

Later, as samādhi and ñāṇa get more matured, as they get more strengthened and more powerful, not only the mind objects perish swiftly, but the noting consciousness also follows to perish swiftly. When he notes the “rise” of his abdomen, he finds that the manner of “rising” swiftly perishes, also the noting consciousness follows to perish. When he notes the “fall” of his abdomen, he finds that the manner of “falling” swiftly perishes, also the noting consciousness follows to perish. He finds that both perish, both cease to exist. So he concludes that nāma dhamma is impermanent, and the rūpa dhamma also is impermanent. Impermanence in Pāli is “anicca”. The rate of cessation is so fast, it is as though yogi is being tortured. It is miserable for him. Suffering misery in Pāli is “dukkha”. These perishing, torturing miseries, how can he protect himself from them? There is no way to prevent them. They perish subject to their own will, in their own way. One cannot control nor govern them. Uncontrollable in Pāli is “anatta”. At bhāṅga ñāṇa, when the yogi discerns the perishings, the three Characteristics of Existence, namely anicca, dukkha, anatta come spontaneously to the comprehension of the yogi.

### **The bhaya ñāṇa**

The next ñāṇa is bhaya ñāṇa. The presence of fearful things comes to the mind of meditating yogi. This khandha, which is very swiftly perishing at all moments, is really fearsome to him. He finds that it is swiftly perishing again and again, it is a time and time again decaying body, a frightening body.

### **The ādīnāva ñāṇa**

In this ñāṇa, he finds fault with the khandha. Nothing is good about this khandha. It is decaying all the time, like a heap of rotting things. Yogi thinks that in this khandha nothing is permanent, in fact he might see decomposed things in his vision, he might find bloody scenes too.

### **The nibbidā ñāṇa**

He feels weary of this khandha. Nothing is stable in his khandha, and he feels really weary of it.

### **The muñcitu-kamyatā ñāṇa**

He wants to be rid of this khandha. He wishes to escape from it. He does not wish to be born in any of the 31 planes of existence. He wishes to escape from all of it. The more intelligent the yogi is, the more he wishes for none of it. He does not wish to keep on noting. He wishes to let go of his mindfulness. Sometimes he lets go of his noting. Even then, it keeps on noting by itself. Yogi realizes that, although he lets go of his noting, it seems the noting carries on automatically.

### **The paṭisaṅkhā ñāṇa**

He realizes then that he cannot let go like that. This way he will never achieve the true comfort, the true riches, the Nibbāna that he has been striving for. He decides to resume noting again. This reflection, as well as the return to his mindful noting is caused by his next ñāṇa called paṭisaṅkhā ñāṇa. “Paṭi” - again, “saṅkhā” - to note. All these above

ñāṇas arrive closely one after another. They are very similar. As the ñāṇa levels advance step after step with too similar experiences, it is not so easy for the yogi to note. Commentaries teachers explain these stages with a simile.

The example of a man with a fishing net:

“Audience here may have seen some men trying to trap fish with nets in the ponds in summer days. A man with a large bamboo net goes into the pond, its water knee high. He casts the net again and again into the water waiting for the fish to get trapped inside. He then notices movements in the net. Thinking that a fish is caught in the net, he bends down into the water, firmly grabs hold of the neck part of the fish, and brings it straight up out of the water. The first thing he notices is “the three stripes” at the neck. What sort of a thing is that? That is a poisonous snake! What he thinks is a fish turns out to be a poisonous snake with three stripes at its neck. When he realizes that, he feels frightened (as in bhaya ñāṇa). For the vipassanā meditating yogi, he discovers a stripe called anicca, another stripe called dukkha, and a third stripe called anatta. It is frightening to be carrying this snake. Holding on to it - is fearsome (ādināva ñāṇa), holding on to it - is wearisome (nibbidā ñāṇa). He comes to the conclusion that he has to discard it, he just cannot stand it any longer. Therefore, he holds it very firmly in his grasp, then raising his hand high above his head, and moving it in circular motions to gain momentum so as to cover as far a distance as possible, he throws it away! He is afraid that if it drops nearby, it might still give him trouble. He uses a lot of force, he circles it forcefully above his head, and then he throws it far away. He discards that poisonous snake as far away from him as possible.”

To the vipassanā meditating yogi, the poisonous snake with three stripes is similar to the three characteristics called “anicca, dukkha, anatta”. The fisherman, when his hand is under the water, has a joyful and pleased feeling. He is glad that he has caught a big fish. Likewise for the yogi, before he meditates, and before he realizes the true anicca, the true dukkha, the true anatta, the yogi thinks of his khandha as enjoyable, and pleasurable - a khandha that is truly invaluable to have. When he realizes the true characteristics, anicca, dukkha, anatta, then he thinks of it as a poisonous snake with three stripes. He feels frightened (bhaya ñāṇa). While holding on to the snake, the fisherman thinks only of the bad things about the snake. Likewise, the yogi is finding all the faults with his khandha (ādināva ñāṇa). The fisherman finds that, to hold on to the snake is really wearisome, truly horrible. The yogi too finds his khandha wearisome. He can think of nothing useful about this khandha. A sense of weariness sets in when the yogi discerns anicca, dukkha, anatta. Yogi sometimes feels so weary that he does not wish to go on meditating. He even stops meditating. However, he then could become lazy. It is wise to be careful, so as not to get to that extreme. Because if he does not go on noting, will he achieve the noble dhamma? No, he will not attain the noble dhamma. Therefore he must be careful about it.

While he was holding tightly to the poisonous snake, there arises a desire to discard the snake (muñcitu-kamyatā ñāṇa). The yogi wishes to discard the notings. He wishes to discard the khandha. He wishes no more rebirth in any of the 31 planes of existence.



However, he cannot easily discard the snake. If it drops near him, it might just give him trouble again. He has to grasp the snake very firmly and tightly, *paṭisaṅkhā ñāṇa*. Yogi has to return to his notings again. He has to note again with a diligent mind. Dukkha *vedanā* comes back again. The yogi who has less dukkha in *sammasana ñāṇa*, (yogi who has only a few early *vedanā*), in this *paṭisaṅkhā ñāṇa*, the later dukkhas are numerous. Those who went through a lot of early dukkha, now will face only a few later dukkha. By then, it is 20 days to a month of yogi's stay in the meditation center, and he is again suffering dukkha *vedanā* intensely. Aches, pains, tingling sensations, cramps, pressure, heaviness, swayings are all distinctly evident to him. One yogi feels as if a very heavy burden was placed on top of him. He bends down at the waist by its pressure, nearly touching the floor. It is so heavy. He is arriving at the *paṭisaṅkhā ñāṇa*.

Pains and aches appear here. He notes them, and they disappear. And they reappear elsewhere again, in so many different forms. It is the same painfulness as in the *sammasana ñāṇa*. But the way *vedanā* disappears is different. At each noting, *vedanā* disappears. The arising of *vedanā* is fast, the disappearing of *vedanā* is fast too. Yogi feels unhappy, since it has been all pleasurable notings until now. As they are bad experiences, he thinks that his *ñāṇa* level has dropped. He thinks that he cannot obtain the noble dhamma now. His morale can become extremely low. *Kamaṭṭhānācariya* teacher must carefully correct him. The teacher tells him that it is not an unusual happening. At this *ñāṇa* level, this experience is common. This is the last pitch of *vedanā*, sometimes called second phase *vedanā*. As soon as the yogi can meditate pass this *vedanā*, he will reach the stage where he can listen to the tape that recounts back all levels of *ñāṇa* with a smile. Teacher must encourage the yogi.

One old yogi, since young, has intended to practise *vipassanā* meditation and attain all levels of *ñāṇa* and the state of *sotāpanna*. He did not have a chance for a long time, as he was acquiring education, and then was busy supporting his parents. Finally, at the age of fifty he got the chance. He has lead a really blameless life, maintaining a good *sīla*. He has done a fair share of *samatha* too (*Pāli* chantings, recollections of the virtues of Buddha, and others). He was confident that when he got to meditate, he would attain the noble dhamma. When he finally got the chance, he meditated diligently. He progressed well, and reached the *paṭisaṅkhā ñāṇa*. He faced the *vedanās* again. Noting had become very difficult for him. *Vedanās* arose here and there. He lost his confidence. He reported to the *Sayādaw* that he might have been too sure of himself. In reality, he could not attain the goal. *Sayādaw* told him that this was the progress, a standard progress at this *ñāṇa* level. This was the second phase *vedanā*, and they were invariably very difficult to note. As soon as yogi can meditate past this phase, he would be very near to the goal. However, the yogi did not believe the teacher's assurance. He thought of himself as over-confident, and he just stopped meditating. He felt dejected. He decided to offer his help in the general care-taking of the meditation center, instead of meditating. He did the chores around the center for about ten days. Even then, his mindfulness, his noting habit did not desert him. He did chores with mindful attention. After ten days break from the meditation hall, he came back in to sit again. And his understanding improved finally to his satisfaction.

For him, the bodily vedanā was distinct. For some other yogis, mental discomforts may be more evident. The majority of yogis have mental discomfort. The yogi with mental discomfort at this ñāṇa level has a reverse attitude to his former self. His former reverence to the triple gems changes to the opposite extreme. He loses his respect of the triple gems, he finds fault with his teachers and parents. His customary wholesome attitude disappears, and changes into an unwholesome, lowly attitude. One yogi felt like throwing curses to other people. He liked to threaten other people whenever he saw them. He reported to the Sayādaw that since he practised vipassanā meditation, he had developed an angry attitude which he never possessed before. He was worried that he might go to hell. So much fright for him and the reversal of his personality. Those are the usual experiences at the paṭisaṅkhā ñāṇa. Vedanā has reached the second part. It is really quite difficult.

Because his attitude has changed to the opposite direction, yogi does not know how to carry on his noting. When Sayādaw asks him what has happened, he answers that he himself does not know what is going on, he thinks that he is probably going crazy. So Sayādaw tells him to note as “going crazy, going crazy”. Yogi must always note what is immediately prominent. If he notes what is not presently prominent, it will not work. Some yogi with strong noting caliber will require only one night to pass that stage. Then, when Sayādaw asks him whether the urge of going crazy is still there, he can give a negative answer. Isn't it splendid? All yogi needs is to have the knowledge of handling the situation, to know how to note in varying situations. If he gives up without trying to overcome the vedanā, he will have problems later. He might leave the center despite the teacher's advice. After a while, he will come back to meditate again. A yogi may not succeed in his second attempt. He might have to come back for the third time. Only after a couple of attempts that will he progress pass that ñāṇa level. This is the ñāṇa that yogi has to be extra careful with, isn't it? This is the ñāṇa that requires the effort which is like holding very tightly to the snake again. If yogi notes by following the instructions of the teacher, as his ñāṇa subsequently progresses, he will reach the next ñāṇa level.

### **The saṅkhārupekkhā ñāṇa**

In his previous ñāṇa, the paṭisaṅkhā ñāṇa, he has the most disagreeable meditation experiences. The body is not stable. Yogi wishes to change position too often. Although his notings seem to be going smoothly, there is a desire to move his hand, so he notes “wishing to move, moving”, and he moves his hand. He wishes to shake his hand a little, nod his head a bit, he wishes to get up from his seat although the time for the period of sitting is not up yet. So he gets up and walks. But he cannot walk for long too. He wishes to sit down again. He is so restless. It is a very unpleasant ñāṇa level. Yogi cannot sit still in this level. By knowing that fact will help the yogi in tolerating the difficult experience. It is not like that for every one. But most of the yogis suffer there. A bright yogi, because of his intrinsically powerful noting, can carry on his noting well into the next ñāṇa level. However, the yogi with weak noting power, ie. yogi with the weak samādhi will need a lot of patience and perseverance to pass this stage. Especially the attitude of the yogi needs to be carefully corrected.

As the yogi listens to the teacher's instruction and as his ñāṇa progresses further, as he reaches the next level which is saṅkhārupekkhā ñāṇa, he encounters opposite experiences. He does not wish to move his body, nor his hand, nor his feet. There is no vedanā. It is as though he is watching the synchronized, simultaneous occurrences of the mind objects and his noting consciousness. Rising, falling (of his abdomen) occur instinctively, the noting consciousness occurs spontaneously. The noting has become so remarkably good.

The yogi is no longer "fearful", he is no longer "attached" to anything. He no longer feels attached to the sense objects, the outside objects ārammaṇa, like he used to in udayabbaya ñāṇa. He no longer feels frightened like he used to in bhaṅga ñāṇa, bhaya ñāṇa. He does not care much about whether it is "pleasurable" or "insufferable". Yogi in this ñāṇa has become composed and collected. By then the kamaṭṭhānācariya teacher is watching him closely to judge the full extent of his ñāṇa levels. Even if he cannot reach any more of the higher ñāṇas than this, due to his insufficient competency of concentration, or due to his inadequate past pāramitās ; he will be allowed to listen to the tapes explaining experiences in all possible levels of vipassanā ñāṇas.

Motto           Free of "fear" and "delight",  
                    be it "pleasurable" or "insufferable"  
                    he can watch equally.  
                    He has no anxiety,  
                    it is easy noting,  
                    at saṅkhāru  
                    balanced are these three qualities.

The word saṅkhārupekkhā is derived from saṅkhāra (mental formations) and upekkhā (equanimity). There is no fear, no joy. The kind of fright that he used to have in the bhaṅga ñāṇa, bhaya ñāṇa, the frights that came out of his dhamma understanding, are not there anymore. There is no feeling of pleasure that he has in the udayabbaya ñāṇa. There is no fear or pleasure in the external sense objects (ārammaṇas), he is very stable, he is not perturbed either by pleasure or displeasure. He does not concern himself with either the pleasure in the sukha vedanā, nor the displeasure in the dukkha vedanā. He can face them equally. He has no anxiety. He can note very easily. He does not need much effort in noting. The sense objects and the noting consciousness are functioning automatically. It is as though yogi is a bystander watching them. So relieving and comforting for him.

It is so easy that yogi forgets to focus, he has forgotten to put in penetrative attentiveness. He becomes confused and unsystematic in his noting. Moha (confusion, delusion) sets in. There dwells avijjānusaya moha (persistence of latent disposition of ignorance and delusion) in the saṅkhārupekkhā ñāṇa. Then any further progress in his meditation cannot be achieved. When yogi realizes the arrival of moha, he should recognize that as the usual vedanā which dwells in upekkhā, and he should strive harder to discard that moha.

Motto           Dwelling in upekkhā  
                    this moha,  
                    is surely to be discarded.

In saṅkhārupekkhā ñāṇa, it is very easy to note, and hence moha arises and dwells in him. He finds that he is confused, he is not aware of the perishing. He has to remind himself that he must try to get rid of this avijjānusaya moha.

“Adukkha - masukha bhikhave vedanā aniccato dattharba ”

Bhikhave	O, my beloved sons and my beloved daughters, who assess and understand the possibility of the danger of saṃsāra,
adukkha-masukha	the not-miserable, not-pleasant,
vedanā	upekkhā vedanā, that detached feeling,
aniccato	to see it as impermanence
dattharba	he must note to find as thus.

Buddha explained that

he should note to find the upekkhā vedanā as impermanent.

If he concentrates penetratively, he will find that “rising” perishes, “falling” perishes. Since the yogi already has the foundation of bhaṅga ñāṇa, he will be able to find the cessations of all phenomena. He realizes that they are impermanent (anicca). As soon as anicca ñāṇa arises in him, he has accomplished the task of discarding the avijjānusaya moha that dwells in the upekkhā vedanā.

This is a fair explanation of how to note to overwhelm, and hence discard the three types of vedanās.

This chapter, which explains the eighth factor in strengthening the indriya of the yogi, which includes the instructions on how to note to overcome the three types of vedanās with reference to the motto

“what arises at each noting  
that suffering  
is to be overwhelmed”,

has been completely dealt with now.



## CHAPTER 11.

### THE NINTH FACTOR WHICH STRENGTHENS THE INDRIYA OF A VIPASSANĀ MEDITATING YOGI

#### The determination for nonstop, continuous noting until reaching perfection

“Antarāca abyosānenaca ”

Antarā	Between here and reaching the state of magga and phala, in the mean time,
abyosānenaca	without stopping, by his continually noting; by his nonstop, persistent meditation until reaching perfection;
sampādeti	vipassanā ñāṇa can be formed, the yogi’s indriya can be strengthened.

Thus the Commentaries teachers explained. Before achieving the noble dhamma that he has aimed, the meditating yogi must not allow any disruption of his notings whatever circumstances there exist for the disruption. In all the available time, in all his bodily manners, the ability to note them persistently without stopping is one factor that will strengthen his indriya and help him achieve progress in his dhamma.

Motto Before reaching the end of the path,  
without raising the hands up high,  
he must carry on undauntedly.

The motto was written by the late Venerable Mahāsi Sayādaw. It is very apt in the choice of this phrase “end of the path”. The end of the path for all Buddhists is at magga dhamma and phala dhamma. “Raising both hands up high” means “giving up”.

“Before reaching the end of the chosen path, before attaining the magga dhamma, phala dhamma and Nibbāna, one will not give up, one will not stop his noting.”

Yogi must cultivate that attitude. Our audience yogis here, I am sure, will be able to adopt this attitude.

The ability to note on all available bodily behaviors at all times without pause - is one of the contributing factors in strengthening the indriya of the yogi. Audience yogis here in your mind forms have the final goal, the final destination of your choice. How many destinations does yogi have in his santāna?

- (1) The final destination called Nibbāna, which can be made an object of thought through the sotāpatti magga ñāṇa, sotāpatti phala ñāṇa.
- (2) The final destination called Nibbāna, which can be seen through the sakadāgāmi magga ñāṇa, sakadāgāmi phala ñāṇa.
- (3) The final destination called Nibbāna, which can be seen through the anāgāmi magga ñāṇa, anāgāmi phala ñāṇa.
- (4) The final destination called Nibbāna, which can be seen through the arahatta magga ñāṇa, arahatta phala ñāṇa.

There are four final destinations. Yogi must decide for himself which final destination he will aim to reach in this present life. He must decide at least which final destination he will aim for in this present life. In Buddha's time, most people's final aim was to reach Nibbāna through the arahatta magga, arahatta phala in their present life. Nowadays, in this declining phase of sāsana, yogi still must aim to reach in this very life at least the first final destination called "Nibbāna through the sotāpatti magga, sotāpatti phala". Before reaching this final destination, yogi will not put up his hands, yogi will not give up, he will not stop his notings.

“Anikkhitta dhuro kusalesu dhammesu ”

Kusalesu dhammesu	The vipassanā kusala dhamma,
anikkhitta dhuro	not relaxing in his endeavor in acquiring the above, not freeing himself of the above load, not laying down the load,
vihāراتi	he must live as thus.

Our Lord Buddha explained that. Yogi must not relax before reaching the final destination that he has chosen. He must not decide that he will not meditate any more. He must not entertain the thought that he will cultivate no more vipassanā kusala by this action called meditation. He must not harbor a doubt that this is the time for him to achieve the final destination called magga dhamma, phala dhamma. He must not waver in his decision to keep on meditating. He must not allow himself to have second thoughts that, if he is not going to be successful in this endeavor, he might as well not waste his time and energy. He must not think that, since he is not sure to succeed, he might as well spend his time and energy in looking after his worldly affairs now, so that they will not falter. He must not doubt that now is the time for him to reach the final destination.

### **The four rare chances in the santāna of the yogi**

The audience yogis here are meditating now, believing that this is the time for them to reach the final destination. There are some people who believe differently. They think that, since this is in the declining period of sāsana, the final destination called magga dhamma, phala dhamma, Nibbāna is not possible to us any more. In fact, this indeed is the time for us to attain the final aim. Buddha himself said as follows;

“To have the four rare chances in the santāna of the Buddhists,  
is the best basic foundation in achieving the final destination called  
magga, phala, Nibbāna.”

He said we can definitely reach the final aim. If we strive during the period when the four rare chances still abound, it is possible to achieve the final aim. At one time, together with his disciples on the way to the country Banaras, alongside the river Ganges, under one of the seven rain trees, on account of the Erakapatta nāga, a celestial dragon who had lost the chance in his previous (human) life, Buddha gave a sermon.

“Kiccho manussa paṭṭilābho, kicchaṃ maccāna jīvitam, kicchaṃ saddhamma savanam, kiccho Buddhāna puppado ”

Manussa paṭṭilābho	To be born as human
kiccho	is very difficult to happen.

maccānaṃ	For those humans,
jīvitaṃ	to stay alive
kiçchaṃ	is very difficult too.
saddhamma savanaṃ	To be able to listen to the noble dhamma, such as satipaṭṭhāna vipassanā, that could close the doors to the woeful states, that could bring you to magga and phala,
kiçchaṃ	is very difficult.
Buddhānaṃ	All the Buddhas
puppado	to appear in this world
kiçcho	is very difficult to happen.

Buddha admonished us thus.

- (1) To be born as human is very difficult to happen.
- (2) To stay alive, when being born as human, is difficult.
- (3) To be able to listen to the noble dhamma such as the satipaṭṭhāna vipassanā, that could close the doors to the woeful states in this very life, the dhamma that could bring us to the magga, phala, and Nibbāna, is difficult to obtain.
- (4) To be born in the sāsana of the Buddha is very difficult to obtain too.

These four rare chances are in the mind forms of our audience yogis here. Therefore, they can attain the final aim called magga and phala. Commentaries teachers supplemented that - there exist four rare and opportune chances in the mind forms of our yogis here, which will enable the yogi to reach the final destination.

- (1) It is a rare chance to be born in the sāsana, where Gotama Buddha was born. It is the first factor of rare and opportune foundation for reaching the final aim.
- (2) It is fortunate to be born in such a place as Myanmar where Buddha's sāsana is prosperous. During the time of Buddha, the place called majjhima desa was India. The sāsana is not so prosperous in India now. But in Myanmar, there are many monks who have competency in the knowledge of ti-piṭaka (pariyatti sāsana). In Myanmar, there are a lot of monks who have practised and experienced magga, phala themselves. And they are available to impart the way, the methods (paṭipatti sāsana). It is the second factor for reaching the final destination.
- (3) There exists in the mind form of yogi the kammasakata sammā diṭṭhi. Yogi believes that his having done the meritorious deeds will bring about the good outcome (kusala kamma); his doing evil deeds will bring about the bad results (akusala kamma). Having the kammasakata sammā diṭṭhi in the mind forms of the audience yogis here gives the third valuable chance in attaining the noble dhamma.
- (4) In the mind form of the yogi, he understands that he is fortunate to have his eye, nose, ear, tongue, body, and mind; having these sense organs complete and sound is one of the rare chances in attaining the final destination in this very life.

Commentaries teachers interpreted that -

this present time, this present moment when yogi has all four rare chances in his santāna is the best moment, the most probable moment for him to obtain the final destination called magga, phala, Nibbāna. Because yogi believes in that view, yogi is meditating as

much as time allows, isn't he? We are noting continuously, watching all manners of our bodily behaviors as much as time is available. This is one factor that will strengthen the indriya in us.

### **The complete instruction, and the complete practice**

One can become worthy of attaining the noble dhamma, due to the excellent accumulation of pāramitās and kusalas from his countless previous lives. Even then, if he does not have the discipline to note continuously, if his notings are not in continuation, if his noting does not come up to the mark (the mark being defined as having been in complete continuation), he will not achieve the noble dhamma. Even though preaching from the teacher is fairly complete, although the teacher gives the meditation instructions completely, if the practitioner yogi does not follow and practise to maintain the complete continuation in his notings, he will not attain the noble dhamma in this life. It is like the story of a mother hen and her eggs. If she can sit on the eggs for the required time duration completely, the chicks will come out. Due to circumstances, if the mother hen were moved to another place away from her eggs, or if she dies, the eggs will not have the chance to hatch. They will just rot. Likewise, even if one has succeeded in accumulating excellent pāramitās and kusalas in many of his previous lives, although he is ripe with all pāramitās, at this present life, if he cannot maintain to meditate in complete continuation, all these kusalas and pāramitās will not have the chance to take effect in this life. Therefore it is important to note continuously.

Since staying at the center for this duration of ten days, everybody is absolutely trying his best to note. After ten days retreat is over, they will go home. "We will leave our notings in the center. Once back home, we will just relax and enjoy ourselves comfortably." With this decision, will the yogi's notings be continuous? Of course not. Will it be wise? Of course not. Meditation (noting) is so very useful for oneself, it will bring one to the ultimate goal called Nibbāna. If one throws away this noting, it will be like throwing away very precious jewels. Should he be called clever or foolish? Yogis will not be as foolish as him, yogis will continue your notings at home, won't you?

This is an extremely delicate and complex teaching.

“Dhammoca maṅgalo loke, dhammo gambhīro duddaso, dhammaṃ saraṇaṃ māgama, sabba dukkhā pamucati ”

Dhammoca	The Teaching
loke	in this world
maṅgalo	is a Blessing, which could eradicate the ill effects, and it could bring about the wholesome results.
dhammo	The Teaching is
gambhīro	very deep;
duddaso	and very difficult to see.
dhammaṃ	That “deep” and “difficult-to-see” Teaching,
saraṇaṃ	we take it as our refuge by way of meditation,
māgama	and it will lead us from
sabba dukkhā	every possible sufferings
pamucati	to our escape.



Tathāgata, the Perfect One said that. In this world, the noble Teaching, this noble dhamma is a blessing, which can eradicate all ill effects and which can bring about the wholesome results to us. When the number of people who follow and practise the Teaching becomes significantly large, the good developments that ensue will be more numerous too. It indeed is a blessing. Dhamma is deep and it is comprehensible only to the wise. Because Buddha had arisen, by this satipaṭṭhāna method that he had blessed us, we can comprehend

the nature of the rūpa dhamma, nāma dhamma,  
the nature of “anicca, dukkha, anatta”,  
the causes and their effects,  
the interdependent nature of “cause and effect”,  
the arisings and passing aways in our khandha.

When yogi sees these by means of his meditation, it means he has secured the refuge, and he will escape from all possible sufferings. Away from all sufferings, he reaches the final destination called Nibbāna.

Therefore yogi must not relax in his notings which can take him to the final destination. In the meditation retreat, he will not relax his noting, at home too he will note as much as possible. He will note in as much time as possible in all manners of his bodily behaviors. His endeavor in his noting with this reflective attitude is one factor that will strengthen his indriya.

Motto            If we haven't reached the end path,  
                     we won't raise our hands up,  
                     we will note straight on undauntedly.

That includes the determination that he will not give up at home too. He has decided that if he has yet to reach the end of the path, he will not give up noting even at home. One will reach the end of the path if both the instructions and the practice are complete. Despite the complete instruction, if practice is not complete, he cannot reach the final aim. Therefore, yogi should be mindful at all time. To have that constant awareness, he must keep on noting all behaviors.

At the present time, the instruction of meditation is generally complete. Teachers, like the late Venerable Mahāsi Sayādaw, they had laid down the methods that they themselves had practised, experienced and succeeded, the methods that certainly would help yogis bring themselves to magga, phala. It is now the yogi's own responsibility to practise by noting as much as possible. This is one factor that will strengthen the indriya of the yogi, and thus make progress in his dhamma, and take him to the final destination.

Motto            Instruction as well as practice,  
                     if one of them  
                     is incomplete,  
                     they won't find the noble dhamma.

If the teacher does not know how to teach the meditation to the very end, if he cannot instruct the yogi to the completion of reaching magga and phala, of course the yogi will not reach the final goal. However, although the instruction is complete to the very end

called magga, phala, if yogi cannot maintain the complete continuation of his notings, he will not attain the goal.

Motto            Instruction as well as practice,  
                      if both of them  
                      are complete,  
                      in this very life,  
                      we will achieve the noble dhamma.

This life can take the yogi to his final destination, if both are complete. Does the yogi believe in that? Yes, according to the teaching of the Buddha, and the Commentaries teachers, because the four rare chances are here now, this life is very promising to reach the final goal. Yogi just needs to believe and practise.

## The reasons for not reaching the goal

### 1. The complete instruction and the incomplete practice

Even in the time of Buddha, although the instruction was complete, there were examples of those who did not reach the final goal. So also were the examples of incomplete instructions. These cases can be found in this present time too. When the noting is complete, it is possible to attain the dhamma at any time, at any bodily behavior. Commentaries teachers explained that all yogi needs to do is to keep on noting. The realization can arrive at noting on any one of the behaviors. It is like taking pictures. When one wishes to have his picture taken, the first step is to pose for the camera. He tries to sit at the right distance, adjust for the right posture. The camera-man also has to adjust the camera to get the optimum exposure. It takes him time to focus the lenses and get an optimum view. But at a click of the camera, the photo is made. It does not take long at all. Preparation beforehand takes time. Photographer, as well as the subject has to take time in adjusting for the exposure. He gets his image taken in a matter of one click. Likewise, yogi has to keep on meditating to have continuous mindfulness. Recognition of the path can happen at any time. It does not take long, just a matter of one noting, and he will arrive at magga ñāṇa, phala ñāṇa. Therefore it is one's own responsibility to keep on noting (being mindful). As soon as five indriyas are strong and well balanced, that means just as soon as his noting has become perfected, within a very short span of time (of a single noting), he can reach the state of sotāpanna, or sakadāgāmi or anāgāmi. That is why Commentaries teachers explained that the final aim can be reached at any time, at any behavior.

“Yassa saddhā balavatī, vipassanāca āraddhā, tassa gacchan tassa, tiṭṭhan tassa, nisīdan tassa, nīpajjan tassa, khādan tassa, bhuñjan tassa, magga phala paṭivevonāma nahotīti natthi ”

Yassa saddhā	A person believes in the following five: namely - Buddha, dhamma, saṅgha, existence of kamma, the outcome of kamma.
balavatī vipassanāca āraddhā	His belief is strong, and in vipassanā meditation he undertakes it with determination.

tassa	For such a person,
gacchan tassa	while walking, or while noting “walking, walking” as he walks,
tiṭṭhan tassa	while standing, or while noting “standing, standing” as he stands,
nisīdan tassa	while sitting, or while noting “sitting, sitting” as he sits,
nipajjan tassa	while laying down to sleep, or while noting “laying down, laying down” as he lays down to sleep,
khādan tassa	while eating fruits and sweets, or while noting “eating, eating” as he eats fruits and sweets,
bhuñjan tassa	while eating meals, or while noting “eating, eating” as he eats his meals,
magga phala paṭivevonāma	the penetrative comprehension of magga and phala,
nahotīti	of the impossibility of that understanding happening to him,
natthi	there is none.

Thus the Commentaries teachers elaborated.

(1) The yogi has the complete saddhā in the dhamma – therefore, while noting all the behaviors such as rising, falling, sitting, touching, lifting, moving forward, pressing down, eating, drinking, chewing, swallowing, when his noting has become perfect, he believes that there can arise noble dhamma in his santāna.

(2) Moreover, he is striving very hard at his vipassanā meditation.

The yogi who has these two qualities can arrive at the noble dhamma while walking. He can attain the magga phala dhamma while standing. He can achieve the noble dhamma while noting “sitting”. He can understand the noble dhamma while inclining, while eating desserts, while having his meal, and so on.

Magga phala paṭivevonāma nahotīti natthi. There are two prohibitions (paṭisedha): Nahotīti is one negative, natthi is another negative. Two grammatical negatives will make a positive, atthi. The statement that he will not attain is not correct. He will definitely get it, he will attain it at any one of the behaviors. The conditions are two. If he sincerely and genuinely believes in it (the strong saddhā), and if he strives diligently, he will succeed at any one of his behaviors. The Commentaries teachers had expounded that.

It is really dependable and worthy of refuge. Therefore yogi has to keep on noting till he reaches the final destination. He notes while walking, standing, sitting, inclining, eating, and so on. When the practice becomes perfect, at any time, he will get it. During the time of Buddha, there was a case of complete instruction, with incomplete practice, hence the failure of that yogi.

One time, Buddha was residing in the country called Sampa. One day a man called Pitta and a hermit called Karantaga came to see the Buddha. Buddha gave a sermon about four types of people. They listened when a short sermon was given, but when Buddha started the detailed exposition, both of them got up and left. They told the Buddha that householders had a lot of worldly affairs to see to. As they themselves were householders, they now had to leave the Buddha to see to their household affairs. Buddha went on to finish the sermon. And then Buddha told the audience that if Pitta had listened to the end of this sermon, he would have reached the state of sotāpanna. Now, he had missed the chance. The sermon given by the Buddha of course was complete. Only the listening (practice) was incomplete.

## 2. The bad companionship

Commentaries teachers explained that there are two causes for not reaching the destination. One is when both instruction as well as practice is not complete. The other is when one gets into the company of evil associates (pāpamitta). Even if he is ripe with pāramitās collected over his previous lives, enough to reach the final aim, if he gets into the wrong company, he will not attain the dhamma in this life.

An example of such a case was the story of Ajātasattu. Ajāta means “before being born”, sattu means “enemy”. Even before he was born, he was an enemy. Even before he was born, even when he was in his mother’s womb, he craved for the blood from his father’s arm. The astrologers all predicted that he would kill his father. When grown up, he made friends with Devadatta, the one with a lot of supernatural power. Devadatta influenced Ajātasattu by showing of his worldly psychic powers, and persuaded Ajātasattu to kill his father, the king Bir̄bisāra. Devadatta himself had planned to kill the Buddha. Ajātasattu imprisoned his father, cut open the feet, put salts into the wounds, exposed the feet to the fire and finally killed his father. Because of this action, the prince Ajātasattu caused a horrible kamma called ānantarika kamma. He cannot attain the noble dhamma. In fact the prince Ajātasattu had got a chance to listen to the sermon of Buddha, the sermon called Sāmaññaphala Sutta, and he could have become a sotāpanna and closed all doors to the woeful states at the end of the sermon. But he got into the wrong company, and so instead of attaining the Path, he reached the Lohakumbhi hell. And even now he is still suffering there.

Isn’t pāpamitta frightening? Nowadays, there are not many people who can show a supernatural power display. But micchā pāpamittas are still abound. Wrong ideology, wrong belief (micchā vādas) are still abound. Elderly people don’t have to worry much, but younger generations have to be very careful about this influence. If they get into the company of people with micchā vāda, if they take to their belief, even if they have collected great kusala and pāramitās, they cannot attain the dhamma. Must be very careful. Audience yogis here are firm in your belief now. The ordinary people, those who have not done meditation yet, they are not firm in their beliefs, they can get into the hands of wrong friends. Isn’t it frightening? They can miss the final aim, they can miss the invaluable noble dhamma. They will go to the hell states. The example of complete instruction, but incomplete practice is the story of Pitta. The example of wrong company is Ajātasattu.

## 3. The incomplete instruction

Another example of incomplete instruction and hence failure in attaining the dhamma is about a brahman called Dhanañjānī. During the time when Buddha was residing in Veluvanna monastery in Rājagaha state, there lived a brahman called Dhanañjānī. They believed in the brahmas (a happy and blameless celestial beings) and worshiped the brahmas. It is in fact a diṭṭhi vāda. One day the brahman came across the Venerable Sāriputta in the street. The Venerable Sāriputta himself came from a family of brahman caste. Although what they wore now was different, although what they believed in was different; because they were blood relations, there obviously was an affinity, and they wished to speak to each other when they met. Dhanañjānī came up to talk to the monk. Venerable Sāriputta was the topmost in terms of wisdom amongst Buddha’s disciples.

His manners and carriage were impeccable. He was walking with his eyes cast down. The brahman felt respect for the monk and approached him. Being a brahman, he was well versed in astrology. He asked the monk to clarify a few facts that had been confusing him. The Venerable Sāriputta's answers far exceeded his expectations and he was very pleased. The monk had earned his respect. Because of that, the brahman had a respect for the Buddha as the teacher of such monk. And later on from being a diṭṭhi, he became a Buddhist.

When Dhanañjānī reached a ripe old age, he became sickly. When he was near his time, he suffered a terrible pain. He had to lay in bed and moan. He remembered Buddha and the Venerable. He told his servant to go and pay respect to the Buddha by bowing down, touching his feet. He asked the servant to tell Buddha that Dhanañjānī paid his respect that way too. Then he had to go and pay respect and tell the Venerable Sāriputta that Dhanañjānī cannot get up from his bed anymore. And he was to ask the Venerable to pay Dhanañjānī a visit when the Venerable had time. The Venerable Sāriputta went to the house, sat on the mat offered to him, beside the bed of Dhanañjānī. The Venerable realized that the brahman had only a short time left in this life. He gave a sermon. He asked the brahman which suffering was a little lesser, the suffering of an animal or the suffering hell? The brahman replied that the animal's suffering was a little lesser. He asked again which was lesser, the animal's sufferings or the peta's (unhappy ghost) sufferings? The brahman replied that peta's suffering was a little lesser. He asked again which was a little lesser, the peta's suffering or the asurā's (titan) suffering? The brahman replied that asurā's suffering was a little lesser. He asked again who had more chance of well being, the asurā or human? The brahman replied that human had more chance of well being. The order of his logical comparison as discussed and agreed by Dhanañjānī was as follows:

<b>Comparison between two planes of existence</b>	<b>the superior state</b>
the suffering at hell or suffering of animals	-the suffering of animals is lesser
the suffering of animals or peta	-the suffering of peta is lesser
the suffering of peta or asurā	-the suffering of asurā is lesser
the well-being of asurā or human being	-human has more chances
the well-being of human or the Cātummahārājikā deva	-the Cātummahārājikā deva
the well-being of Cātummahārājikā or Tāvatiṃsā deva	- the Tāvatiṃsā deva
Tāvatiṃsā or Yāmā deva	- the Yāmā deva
Yāmā or Tusita deva	- the Tusita deva
Tusita or Nimmāṇaratī deva	- the Nimmāṇaratī deva
Nimmāṇaratī or Paranimmitavasavattī deva	- the Paranimmitavasavattī deva
Paranimmitavasavattī or the twenty Brahma worlds	- the Brahma worlds.

The Venerable Sāriputta talked in an ascending order, helping the brahman maneuver his mind towards the brahma worlds. Since their ancestry was believed to be brahmas, Dhanañjānī was very pleased.

The Venerable gave a sermon that could help him reach the world of brahma. The Four Brahmavihāra Dhammas which concern mettā, karuṇā, muditā, and upekkhā were explained.

“All beings in this world, may they all be free from danger, may they be well and happy. May they be free of bodily sufferings, may they be free of mental sufferings. With the happy state of both their mind and body, may they be able to attend to the burden of their khandha.”

Dhanañjānī was very pleased at this way of radiating mettā.

“All dukkhita beings in the world, may they all be free from all kinds of dukkha.”

Dhanañjānī was very convinced of the way of radiating karuṇā.

“All sukhita beings in the world, all those beings who are enjoying their wealth and happiness, may their wealth and happiness never be reduced. May they go on enjoying the same state of wealth.”

Dhanañjānī was pleased with the way of radiating muditā.

“All dukkhita beings in the world, all sukhita beings in the world, the fact that they are facing these sufferings, or the fact that they are enjoying happiness, is primarily due to the kammās that they have done. Sabbe sattā kamma sakā - whose kamma is his own property. ”

Dhanañjānī was pleased with the way of contemplating upekkhā.

The way to practise the four brahmavihāra dhammas, namely mettā, karuṇā, muditā, and upekkhā, was much taken by Dhanañjānī, and he started practising it right away. Leaving Dhanañjānī with his contemplation, Venerable Sāriputta went back to the monastery. Before the Venerable reached half way, Dhanañjānī had passed away and reached the brahma’s abode. Buddha knew all these from the Bamboo Grove monastery. He told the monks that Venerable Sāriputta had not preached to the end of the sermon. Because Venerable Sāriputta had not given the complete sermon, Dhanañjānī had now reached the lowly abode called brahma world.

“Hīne brahma loke nibbattati”

Hīne	In that lowly
brahma loke	brahma world,
nibbattati	he was reborn.

Brahma world is quite superior. People there are radiating mettā, karuṇā, muditā, upekkhā dhammas all the time. They have no kamma taṇhā (craving for five sensual pleasures) at all. Hence they are peaceful. They do not have any dosa which could create ill-will, or anger. They are really happy and peaceful. They radiate mettā, karuṇā, muditā, upekkhā all the time. The pīti arising out of these contemplations fills them. They are completely satisfied with that pīti. They do not even need to take food like we do at all. Their life span takes several world systems. Those brahmas are very long-lived, and they are quite fulfilled.

Yet, they were referred to as “lowly” by the Buddha. Because even though he was reborn in this superior brahma world, he had not yet escaped from the apāyā saṃsāra. Because he had not found the noble dhamma. Although he was born in brahma world, because he had not brought with him the dhamma of sotāpanna, sakadāgāmi, anāgāmi, arahanta, he was still considered lowly. He was still connected with the woeful states. There is a saying in Myanmar,

“In the brahma world, he glitters ; in a hog pen, he slobbers.”

After having lived in the brahma world filled with glittering radiance of light from his body, as soon as the effect of his kusala kamma, as soon as the momentum of his jhānic energy was exhausted, he could very well be reborn in the animal world as a hog. Therefore Buddha commented that, due to Venerable Sāriputta’s incomplete preaching, Dhanañjānī had reached the lowly brahma world. Buddha blamed the Venerable Sāriputta. So the Venerable asked the Buddha’s permission to go to the brahma world to preach to the end of the dhamma to Dhanañjānī. In the end, Dhanañjānī attained the noble dhamma. He did not achieve it in the human world, did he? Because the preaching was not complete, although the subject was the four brahmavihāra dhammas. The four brahmavihāra dhammas prescribe only for the lokiya mundane wealth. It is not about the lokuttara supramundane wealth. It does not talk about reaching the magga, phala. There is no teaching of satipaṭṭhāna dhamma, and hence he had not done the comprehensive contemplation of the Four Noble Truths. Therefore he had not perceived the noble dhamma.

### **When the yogi’s notings become perfected**

Nowadays, the preaching is fairly complete. Only practice needs to be perfected. Many of the yogis are leading the lay life. They cannot stay in the center all the time. When they ask the Sayādaw the way to go about perfecting their practice, Sayādaw tells them to perfect their general notings when at home. Things that can be done slowly are to be done with conscious notings. When the yogi becomes skillful at it, he can do all things with mindful noting. One must carry on noting like this before reaching the final destination. There were many in the old days who attained the noble dhamma while doing mindful chores.

One time in Sri Lanka a young monk called Maliyadeva, while studying Scriptures, he did his intermittent vipassanā notings. He became an arahanta at the end of his third vassa.

At the time when he reached his third vassa, the young monk went to this monastery to further his study. He went out for alms at the break of dawn to a nearby village. One lady from the village came out to offer alms to him, and he accepted with the mindful behavior. When she noticed the monk receiving the alms with downcast eyes, she felt an affectionate devotion to the young monk. After her enquiry, she found out that the monk was staying at that monastery to study the scriptures. She offered to donate alms for all his meals during his stay in that monastery. He sometimes ate his meals at her house. Sometimes she offered requisites to him too. The monk gave anumodana dhamma to her at each offering as required of him. Since he was just a beginner in the habits of monk, he

was not so well versed in giving anumodana dhamma. So he just gave a very short blessing to her.

“Sukhan hotu, dukkha muccantu”,

Sukhan - May peace and happiness,  
hotu - be with you.  
dukkha - All sufferings,  
muccantu - may you be rid of them.  
- may the dāyikā (femal supporter) be peaceful.  
- may the dāyikā be free from all sufferings.

He went back to his monastery after giving these two sentences everyday. He studied hard, and in-between times, as much as time allowed, he practised vipassanā. Just before the end of vassa, all his notings were perfected, he reached all four maggas, and all four phalas. He became an arahanta. Not just a simple one, he became a paṭisambhidāpatta arahanta (an arahanta who understood all three piṭakas). At the end of the vassa in those days, they celebrated the pavāraṇā. The resident monk chose the Venerable Maliyadeva as the dhamma lecturer of that pavāraṇā ceremony, despite the availability of several other senior monks. He was asked whether he could deliver the sermon, and when he affirmed that he could, he was chosen. The young sāmaṇeras from the monastery went and told the dāyikā of the Venerable Maliyadeva, that her monk was giving pavāraṇā speech, and asked her to come and listen to his sermon that night. She told the sāmaṇeras not to tease her, because her monk did not know how to preach. She said her monk knew only two sentences, she could not imagine how he would manage for the whole night’s speech. She nevertheless went to the talk bringing with her some flowers and candles. She stayed outside of the crowd, feeling embarrassed that her monk would be going round and round with his talk the whole evening, without knowing the beginning, without finding the end of his pavāraṇā speech.

Venerable Maliyadeva came in, holding his fan, went to sit on the preaching couch. She felt so concerned. The dhamma talk would finish only at the break of the dawn. He started with “Sukhan hotu, dukkha muccantu”. “May all happiness be with you. May you all be free from sufferings.” He started with the usual dhamma that his dāyikā was familiar with. Then he started expounding the meaning of happiness, describing the ultimate happiness that is to be found at Nibbāna. Then he expounded the Nibbāna happiness in the context of the Truth. He went on to define the Nibbāna happiness as nirodha sacca. All sufferings were explained, in terms of truth as dukkha sacca. These are the effects, the two saccas. Since he knew ti-piṭaka, his exposition was quite skillful. He then explained in detail the two causes, samudaya sacca and magga sacca. He explained how to contemplate magga sacca, how to cut off from the root, samudaya sacca. He started off with the effects, and then he expounded in minute details the causes, using Pāli words, verses and references from the ti-piṭaka very skillfully.

Probably, he preached for one hour, and then asked the audience to meditate one hour, alternately throughout the night. At the break of dawn, his dāyikā became a sotāpanna. Isn’t it wonderful? He did not even have the chance to meditate vipassanā full time. He meditated intermittently between his studies. He had reached the final destination. At each single noting of his vipassanā meditation, the yogi comprehends the Four Noble



Truths (ariya saccas).

### **The comprehension of the Four Noble Truths at the moment of noting the rise of abdomen**

How yogi accomplishes the task of comprehending the Four Noble Truths at noting the rise of his abdomen will be explained briefly as follows. Let us start with the motto first.

Motto            To contemplate, fully comprehend, abandon, and realize,  
                      by noting at the moment of arising,  
                      above these four,  
                      will all be understood.

By noting at the moment of arising, the contemplation of magga sacca, the full comprehension of dukkha sacca can be achieved. The abandonment of samudaya sacca, and the realization of nirodha sacca, are also accomplished at that single moment of noting.

### **The accomplishment of the task of contemplation of magga sacca**

When noting “arising”, it involves the Noble Eightfold Path. The Path factors involve threefold groupings, namely three sīla maggas, three samādhi maggas and two paññā maggas.

The three sīla maggas, namely, the right speech, the right action, and the right livelihood: those can be broken only by verbal or bodily action. At the moment of noting, not to mention transgressing verbally or bodily, one does not transgress even mentally. It is all very pure. At each moment-to-moment noting, one’s consciousness is fixed right to its action.

The three samādhi maggas, namely, the right effort, the right mindfulness, the right concentration: as yogi notes “rising”, as the rising of abdomen appears, the mental effort to catch up with it is sammā vāyāma magga. As soon as it appears, the instantaneous noting is due to the presence of sati, that is sammā sati magga. The mind consciousness stays focused on the beginning of “rising” to the end of “rising” for that duration, that is sammā samādhi magga.

“Noting” is not done if these three samādhi maggas are not involved. At the execution of each of yogi’s noting, it constitutes three samādhi maggas. It is good to know the aspects of the dhamma that accompanies each of our notings, isn’t it?

The two paññā maggas, namely, the right intentions and the right view: to put the conscious mind on the “rising” of his abdomen, the effort, that action is called sammā saṅkhappa vitakka. Vitakka means “initial application, thought-conception, to put the mind on the ārammaṇa”. As soon as the mind focuses directly on the “rising”, it is termed sammā diṭṭhi magga. Yogi knows that “rising” is one thing, “knowing that it is rising” is another thing. “Rising” is the unconscious rūpa-dhamma, the noting consciousness is the knowing mind, the nāma-dhamma. Yogi realises the truth. Sammā diṭṭhi means knowledge of the Truth, having the right understanding. So these are two paññā maggas.

So altogether, there involve the Noble Eightfold Maggas. Starting at the nāma-rūpa paricheda ñāṇa, yogi's notings constitute eight maggas. The task of contemplation is accomplished.

### **The full comprehension of dukkha sacca**

“Rising” of the abdomen: “rising” is just an unconscious, unknowing, rūpa-dhamma, rūpa dukkha sacca. The noting consciousness that knows that it is rising, is nāma dhamma, nāma dukkha sacca. In the mind form of the yogi, there are five upādānakkhandha. The whole khandha, if lobha taṇhā is taken out as an exception, all the rest of the khandha are dukkha sacca. Yogi knows that “rising” is the rūpa dukkha sacca, the registered knowledge, the noted recognition is the nāma dukkha sacca. He clearly and fully comprehends that. As his ñāṇa levels get higher, yogi attains more clearer comprehension.

### **The abandonment of samudaya sacca**

At the moment when yogi is noting “rising”, there is no chance for lobha taṇhā to appear. Isn't samudaya sacca abandoned? Yes, the task of abandoning the samudaya sacca is accomplished.

### **The realization of nirodha sacca**

Because there is no chance for lobha taṇhā to arise, and with the absence of lobha taṇhā, the attachment called upādāna is also eradicated. Because there is no attachment, no kamma is being done. Kamma also is extinguished. Hence the chance for bhāva (becoming) is erased too. Since there is no more becoming, the aging, sickness, death, worries, lamentations, all the saṃsāra dukkhas do not happen. At each and every noting, there arrives a tadangapahāna nirodha (momentary extinction). Yogi arrives at nirodha at each noting. Hasn't the task of comprehending the Four Noble Truths been all accomplished? Yes, by executing the vipassanā noting, the Four Noble Truths are with the yogi moment by moment.

When the yogi's noting becomes perfected, as he reaches the sotāpatti magga, he has extinguished them all permanently, samucchedapahāna nirodha. Yogi realizes the Four Noble Truths instantaneously. As soon as he reaches the sotāpatti magga; in all the unaccountable lives in his past without beginning or the end (anamatagga saṃsāra), out of his ignorance, all the unwholesome deeds and actions, all those bad kammās that he had made, that could have taken him to the woeful states, are all destroyed at that very moment. He faces the Nibbāna, having closed the gates to woeful states. There never will be a chance that could lead him to apāyā saṃsāra. Sotāpatti magga ñāṇa has extinguished it. Which dhamma helps him to that state? The satipaṭṭhāna vipassanā dhamma leads him to that state.

In this very life, in his younger days if he, out of ignorance, has committed ill and unwholesome kammās that could take him to hell; the sotāpatti magga ñāṇa will have extinguished them once and for all. There never will arise any single chance for him in the apāyā saṃsāra. It is like the example of a tree that has got struck down by the lightning. It will never grow back again. Likewise, there never will be a chance for apāyā saṃsāra to take effect for him. It has been uprooted by the sotāpatti magga ñāṇa.

For the future saṃsāra bhavas;

the coarser lobha, the coarser dosa that could drive him to kill other's life,  
that could drive him to steal other's belongings,  
the coarser lobha, the coarser dosa that could lead him to ill treat the other's wives  
and daughters, that could make him break his five precepts (sīla),

those coarser lobha, coarser dosa, coarser moha, they will all be totally destroyed. He is pure unconditionally with his five precepts. Since one is pure with one's five precepts, one will never be reborn in apāyā saṃsāra. Which final destination has he reached now? He has reached the first final destination, the first final destination that can be enlightened by the sotāpatti magga and sotāpatti phala.

Once the yogi has reached the final destination, he will never go to the apāyā states again. Even if he still feels happy in the future round of rebirths (bhava saṃsāra), the maximum number of rebirths is only seven. At his seventh life, he will feel utmost regret and remorse (saṃvega), he will meditate hard, he will enter the Nibbāna as an arahanta who is free from all kilesa āsavo. He will reach the final destination totally, completely and irreversibly.

We have completed the explanation on the ninth factor in strengthening the indriya of a vipassanā meditating yogi.



## CONCLUSION

All the noble men and the noble women,

After having read this book called “The Nine Essential Factors Which Strengthen The Indriya Of A Vipassanā Meditating Yogi ” -

May you understand it well,

And having comprehended thus, may you all be able to follow and practise accordingly.

And with this easy practice, with the greatest ease,

Very soon,

May you come face to face with the end of all sufferings,  
the Bliss of Nibbāna that you all have been striving for.

Sādhu! Sādhu! Sādhu!



## QUICK REFERENCE: PĀLI TO ENGLISH

Pāli language	English language
abhibhū	a master of, overcoming, vanquishing
abhikkanta	to go forward
abhiññā	having understood well, special power, supernormal power
abyosita	not having reached perfection, imperfect
adhiṭṭhāna	determination
ādīnāva	realizing the danger of, the un-satisfactoriness of, full of wretchedness, misery, inadequacy
adosa	amity, non-aversion (=loving-kindness)
adukkha-masukha	not-miserable-not-pleasant, neutral
agga	chief, illustrious, the best
āhāra	nutriment
akusala	improper, wrong, bad, evil, demerit, unwholesome
akusala kamma	a demerit action, unwholesome action
alobha	Disinterestedness, non-greed (=detachment)
ālokita	looking forward
amānussa	a non-human
amoha	Reason, non-delusion(=wisdom, understanding)
anāgāmi	a Never-Returner, one who has attained the 3rd stage out of four in the breaking of the bonds which keep a man back from the state of an arahat (arahatship)
anāgāmi magga	path of Non-Returner, third stage
anamatagga	without beginning or the end
anamatagga saṃsāra	all the unaccountable lives in one's past without beginning or the end
ānantarika	immediately following
ānantarika kamma	conduct that finds retribution without delay, hellish crime with immediate result
anapakkhatta	not siding with
anatta	not self, non-soul, non-self, uncontrollable nature
anātura	healthy, well, in good condition
andha	mentally blind, foolish
andhaputhujjana	mentally blinded, foolish worldling
anicca	impermanence, inconstancy, continuous change of condition is a prominent factor of the dhamma and the realization of the impermanent character of all things
anikkhitta	not free of the load, not lay down the load
aniṭṭhāyon	unpleasant and horrible sense-object (aniṭṭha-āyon, the word āyon derived from ārammaṇa)
antarā	meanwhile
antarāya	in the mean time

Pāli language	English language
anumodana	thanks, to say blessing after the meal
anumodana dhamma	by way of saying “thanks”, to say blessing especially after a meal or after receiving the gift
anupādisesa Nibbāna	Nibbāna without any substratum of life remaining, Nibbāna without residues remaining
anusaya	latent tendency, inclination, dormant dispositions, persistence of latent disposition, seeds of strong kilesas
āpatti	offence
apāyā regions	woeful states, planes of misery, transient state of loss and woe after death, there exist four such states: (1) purgatory, (2) animal, (3) ghost, (4) titan.
apāyā saṃsāra	the continual rebirth in the states of loss and woe
āraddhā	undertaking, resolved, started
arahantā, arahat	the noble one who has extinguished all defilements, one who has attained the last and fourth stage, the highest stage; an accomplished one who has attained the final and absolute emancipation, perfection in the Buddhist sense, one who has reached liberation while alive
arahatta magga	path of arahatship, fourth and final stage
arahatta phala	fruit of arahatship
ārammaṇa	sense-object, object of thought
ārammaṇa nimitta	mental image with reference to Jhāna , “Jhāna” means literally “meditation, reached in a certain order of mental states.”
ariyan, ariya	noble, a noble person, the one who has extinguished defilements, sotāpanna is the lowest ariyan(ariyās). sotāpanna - stream-winner (one who has entered the stream of the path) sakadāgāmī - once-returner (one who is to be reborn on the earth only once, person who has attained the 2 <sup>nd</sup> path towards arahatship) anāgāmī - non-returner (one who does not return, person who has attained the 3 <sup>rd</sup> stage of the path) arahanta - the one who has attained the final emancipation the Noble Truth, the truth understood only by the ariyans
ariya-sacca	the Noble Truth, the truth understood only by the ariyans
ārogya	health, absence of illness
ārogya māna	pride arising out of freedom from illness
asadisā	incomparable, matchless
āsava	certain specified ideas which intoxicate the mind, so that it cannot rise to higher things. Freedom from āsava constitutes arahatship
asurā	titan, “anti-god”, demon
ātappa	ardor, zeal, exertion

Pāli language	English language
atta, attā	soul, self
atta-dit̐thi	speculation about oneself, personality belief, ego belief
aṭṭhakathā	Commentaries, explanation of meaning
aṭṭhakathā teachers	Commentaries teachers
atthi	to be, to exist
ātura	ill, sick, diseased, miserable, affected
āvāso	home, dwelling place
avijjā	ignorance, the main root of evil and continual rebirth
avijjānusaya moha	delusion, persistence of latent disposition of ignorance
āyon	the word āyon derived from ārammaṇa
balavant	strong and sturdy
balavati	strength, force
bbaya (vy-aya)	perish, decrease, death (see vaya)
Bhagavā	Lord, the “Exalted One” (epithet of a Buddha)
bhaṅga	breaking up, dissolution, disruption
bhaṅga ñāṇa	insight into the perishable nature of composite things (all forms of existence)
bhāsita	speech
bhassa	conversation
bhava	a life (state of) existence, becoming (form) of rebirth
kamma bhava	kammically accumulative existence
upapatti bhava	resultant existence
bhava saṃsāra	continual round of existence (rebirths)
bhāva	being, becoming, condition
bhāvanā	putting one’s thought to, cultivation by mind, development (by means of thought or meditation) of the Noble Eight-fold Path
bhaya	fear, dread, fright
bhaya ñāṇa	insight into what is to be feared
bhikkhu	a fully ordained monk
bhojana	food, meal
bhuñjana	taking food, act of eating
bhūmi	earth, region, plane
bodhisatta	a Future Buddha, one striving for complete Buddhahood
bojjhanga	constituent of wisdom, the Factors of Enlightenment, also called saṃbojjhanga
brahma or brahmā	a brahmā god, a happy and blameless celestial being, an inhabitant of the higher heavens brahma-loka , in which to be reborn is a reward of great merit
brahmacariya	a term for observance of vows of good and moral living, the holy life
brahman	a member of the brahman caste

Pāli language	English language
brahmavihāra	sublime or divine state of mind
Buddha	one who has attained enlightenment by his knowledge of the truth, a man superior to all other beings
buddhānussati	recollection of Buddha
cankama	walking up and down
cankama samādhi	concentration obtained during his walking meditation
cātumadhu	4 types of honey
cetasika-sukha	mental comfort
cetiya	a bell shaped monument for worship, a pagoda
chanda	desire, partiality
citta	mind consciousness, thought moment, mental act
cittakammaññatā	fitness of the work of the mind
citta-lahutā	buoyancy of thought, lightness of the mind
citta-mudutā	pliancy of the mind
cittapāguññatā	proficiency of the mind, skillfulness of the mind
cittujukatā	rectitude of mind
cīvara	three requisite robes of a monk
	1. sanghāṭi over garment robe
	2. uttarāsanga upper garment robe
	3. antara vāsaka under garment robe
dāna	act of giving, distribution (of gift), generosity
daṭṭhar	one who sees
dāyaka	male supporter
dāyikā	female supporter
desanā	discourse, lesson, instruction
deva	god, heavenly being, celestial being
devā	the gods
dhamma	moral philosophy, the Buddha's Teaching, the Truth behind the Teaching, the Path (see at p195)
dhammakathika	one who recites or preaches the dhamma
dhammavicaya	search, investigation of the reality (the dhamma)
dhammavicaya	investigation constituent of enlightenment
sambojjhanga	
dhana	wealth of money, riches
dhāreti	to bear, hold, wear
dhātu	element
	paṭhavī dhātu the earth-element, element of hardness and softness
	tejo dhātu the fire-element, element of heat and cold
	āpo dhātu the element of fluidity, or cohesion
	vāyo dhātu the element of motion, or support
diṭṭha	seen



Pāli language	English language
diṭṭhi vāda	false view
dosa	hatred, aversion
domanassa	distress, grief, displeasure
duddaso	very difficult to see
dukkha	suffering, unsatisfactoriness
dukkhita	suffering, ailing, afflicted
Ehibhikkhu	“ Come bhikkhu ! ”, the oldest formula of admission to the Order
gacchati	to move, to go, to be in motion, to walk, while in motion
gahapati	a man of wealth, a wealthy noble
gambhīra	deep, profound, well-founded, hard to perceive, difficult
gocara	pasture
gocaragāma	a village from where a monk obtains his food
hīne	lowly, base
hīri	modesty, the shame of being known to do
indriya	controlling faculty, controlling principle, directive force with reference to sense-perceptibility, faculty, function; moods of sensation; moral powers or motives controlling action; cognition and insight
	1. saddhindriya - strong presence of saddhā
	2. vīriyindriya - strong presence of vīriya
	3. satindriya - strong presence of sati
	4. samādhindriya - strong presence of samādhi
	5. paññindriya - strong presence of paññā
iriyāpatha	postures (sitting, standing, walking, lying down)
issā	envy
iṭṭhāyon	pleasant or desirable sense-object
jāgarita	waking
jarā	aging
jhāna	meditative absorption, concentration of mind reached in a certain order of mental states
jhāyati	to waste away, to dry up
jīvita	life, span of life
kalyāṇa	morally good
kalyāṇamitta	good friend
kalyāṇa-puthujjana	good worldling
kamaṭṭhāna	an occupation, objects used by meditation to realize impermanence, meditation object

Pāli language	English language
kamaṭṭhānācariya	one who teaches kamaṭṭhāna, the meditation teacher
kamma	volitional action, deed, work
kammaññatā	adaptability, readiness, workableness
Kammasakata - sammādiṭṭhi	belief in the existence of kamma ; the knowledge, the belief that kamma is the only property that one really owns, a view well established in the law of kamma
kamma taṇhā	craving for five sensual pleasures
karuṇā	compassion
kāya	physical status
kāya-kammaññatā	fitness of work of the body, the adaptability, the workableness of the body
kāya-lahutā	lightness of the body
kāya-mudutā	pliancy of the body
kāya-pāguññatā	skillfulness of body, proficiency of the body
kāyika-sukha	bodily comfort
kāyujukatā	rectitude of mental properties
khāda	eating (desserts)
khaṇa	a slight time
khandha	the bulk of the body, the substrata of sensory existence, sensorial aggregates which condition the appearance of life in any form
khanikā pīti	momentary joy
khanika samādhi	momentary concentration
khīṇa	wasted, exhausted, destroyed
khuddikā pīti	joy with slight sense of interest
kiicca	that which ought to be done, something to do
kiccha	in difficulty, distressed
kilesa	strain, impurity, depravity, lust, mental defilement, a mental unwholesome state
kilesa āsavo	depravities, impurities which intoxicate the mind, so that it cannot rise to higher things. Freedom from it constitutes arahatship.
kusala	clever, right, meritorious, wholesome
kusala kamma	meritorious action, wholesome action
lakkhaṇa	mark, characteristics, sign
lobha	greed
lobha taṇhā	greedy cravings
lohakumbhi	iron cauldron, purgatory
loka	world, universe
lokiya	worldly, mundane
lokiya ārammaṇa	mundane object
lokuttara	supramundane, the highest of the world

Pāli language	English language
macca	man, a mortal
maccha	fish
macchariya	selfishness
māgama	leading away from, able to go away from
magga	the Path for the stage of enlightenment, Road (higher road), way, foot-path, stage of righteousness, with reference to the various conditions of arahatship (4 stages)
8 Maggas	The Noble Eight-fold Path
(a) sīla maggas	Moral discipline
sammāvācā	right speech
sammākammanta	right action
sammā ājīva	right livelihood
(b) samādhi maggas	Concentration
sammā vāyāma	right effort
sammā satī	right mindfulness
sammā samādhi	right concentration
(c) paññā maggas	Wisdom
sammā saṅkappa	right intention
sammādiṭṭhi	right view
mahābhūta	to develop greatly, (The Four Great Essentials, The Four Great Elements)
Mahāsi	“mahā ” means “great” in Pāli, “si” means “drum” in Myanmar language, “a great drum”, the name of the monastery where the late Venerable resided
Mahāsi Sayādaw	the name of the late venerable monk who made the mindfulness meditation popular again in Myanmar, who founded many meditation centers in Myanmar and abroad
mahāthera	a senior bhikkhu (of twenty years or more seniority)
māna	pride, conceit, arrogance
maṅgala	blessing, auspicious
manussa	human being
maraṇa	death
mettā	amity, love, loving-kindness
micchā	wrong
micchā vāda	wrong ideology, wrong belief
middha	torpor
moha	stupidity, confusion, delusion
muccantu	get rid of, being delivered, set free
muditā	sympathetic or appreciative joy, gladdened heart, kindness
nāga	celestial dragon

Pāli language	English language
nāma	mind object, mentality, a metaphysical term which comprises the 4 immaterial factors of an individual (vedanā, saññā, saṅkhārā, viññāṇa)
nāma-dhamma	mental factors, dhamma concerning mind factor
ñāṇa	wisdom, insight, recognition, knowledge
nāma-rūpa parriccheda	knowledge of the reality of nāma (mind) and rūpa (matter)
ñāṇa	
paccaya pariggaha ñāṇa	knowledge of cause and effect
sammasana ñāṇa	insight into the three characteristics of existence
udayabbaya ñāṇa	insight into the rising and passing away of phenomena
bhaṅga ñāṇa	insight into the perishable nature of composite things
bhaya ñāṇa	knowledge of the presence of fear of composite things
ādīnāva ñāṇa	knowledge which reflects on the faulty conditions, the danger of composite things
nibbidā ñāṇa	knowledge which reflects on feeling of disgust and weariness aroused by composite things
muñcitu-kamyatā ñāṇa	knowledge of the desire for release from composite things which caused feeling of disgust
paṭisaṅkhā ñāṇa	insight arising out of further contemplation
saṅkhārupekkhā ñāṇa	insight arising from equanimity
natthi	negative
navakamma vatthu	cash donation
nāyaka	leader
nekkhammena	emancipation from worldliness, dispassionateness, freedom from lust, craving and desire
nibbāna	the enlightened state; an ethical state to be reached in this birth by ethical practices, contemplation and insight; absolute extinction of life-affirming “greed”, “hatred” and “delusion”; the ultimate and absolute deliverance from all future rebirth, all suffering and misery
nibbattati	reborn
nibbidā	weariness, disgust with worldly life, aversion
nimitta	mental image, signs
nipajjan	lay down to sleep
nirodha	destruction, cessation (of senses, saṅkhārā) 1. tadangapahāna nirodha 2. samucchedapahāna nirodha
nirodha samāpatti	attainment of cessation of consciousness
nisīdati	to sit down
okkantikā pīti	oscillating interest, joy
ottappa	discretion, fear of self-accusation, as well as fear of accusation by the others

Pāli language	English language
ovādana	advice
paccavekkhana ñāṇa Pacceka-Buddha	reviewing knowledge a Silent Buddha, the one enlightened by himself, the one who has attained the supreme and perfect insight, but dies without proclaiming the truth to the world
pāguññatā	proficient, being familiar with
pallale	a small lake or pond
pamuccati	to be delivered or freed, escape
panāma	salutation, bending, adoration, bowing down
pañña	insight, wisdom, the ability of knowing, the knowledge of the true nature of the five khandhas
paññatti	designation, name, concept, the conventional truth
pāpamitta	a bad companion, evil associate
paramattha	the truth in the ultimate sense, the absolute truth
pāramitā	perfection, past perfections
parideva	sorrow and lamentation, wailing
parikkhāra	requisites of a monk
pariyatti	accomplishment in the Scriptures, competency in the study of the dhamma
pariyatti sāsana	study of the scripture, learning by heart the Code of the Texts
passaddhi	calm, serenity of mind, repose
passaddhi sambojjhanga	serenity constituent of enlightenment
patighanusaya dosa	anger
paṭikkanta	gone back from, return
paṭipatti	way, method, the practice of the dhamma
paṭipatti sāsana	way, method, practice
patirūpadesavāsa	living in a suitable region
paṭisambhidāpatta	intuitive and analytical knowledge
paṭisambhidāpatta- arahanta	the arahanta with the intuitive and analytical knowledge, the one who understands all three piṭakas
paṭisaṅkhā	judgement, reflection
paṭisedha	prohibition
paṭivevonāma	penetrative comprehension
patta	alms-bowl
pavāraṇā	a celebration at the termination of the vassa, the closing ceremony of the vassa, the invitation to criticism
paviṭṭhassa	to enter
peta	unhappy ghost, miserable ghost, the afflicted spirit, “hungry ghost”
phala	Fruition, fruit, fruits of kamma
piṭaka	the collection of Buddhist Scriptures, one of the three main divisions of the Pāli Canon

Pāli language	English language
pīti	emotion of joy, delight, zest, exuberance, rapture
pīti sambojjhanga	joy constituent of enlightenment
puggalo	individual
puppado	arise
puthujjana	a worldly, ordinary person, one who has not yet gained any of the maggas
rāga	greed, lust, passion, attachment
rāganusaya	latent bias of passion, greedy inclinations, greedy tendencies
ratana	treasure, jewel, gem
rati	pleasure, liking for, fondness of
rūpa	body, corporeality, materiality (aggregate of material form)
rūpa-dhamma	dhamma concerning material composition
sabbaññutā	Omniscience
sabbe	every, all
sabbe sattā kamma sakā	whose kamma is his own property
sabbhāva	nature, state (of mind), reality, behavior
sabbhāva dhamma	the principle of nature
sacca	the Truth, relative and absolute
1. dukkha sacca	the Truth of Suffering
2. samudaya sacca	the Truth of the Origin of Suffering
3. nirodha sacca	the Truth of the Path leading to the Cessation of Suffering
4. magga sacca	the Truth of the Cessation of Suffering
ariya sacca	the Four Noble Truths, defined as the above fours
saddhā	faith and confidence
saddhamma	the true dhamma, the doctrine of the good
saddhammasavana	hearing the preaching of the true dhamma
sādhu	good, profitable, meaning “assent & approval”
sakadāgāmi	“returning once”, one who will not be reborn on earth more than once, one who has attained the 2nd stage towards arahatship, Once-Returner
sagadāgāmi magga	Path of once-returner, second stage
sagadāgāmi phala	Fruit of once-returner
samādhi	concentration, a concentrated, intent state of mind and meditation
samādhi sambojjhanga	concentration constituent of enlightenment
samaṇa	recluse
samaṇa dhamma	duties of a monk
sāmaṇera	a novice monk
sāmaññaphala	advantage or fruit of the life of a recluse
sāmaññaphala sutta	dialogue on the fruit of the life of a recluse

Pāli language	English language
samāpatti	higher attainment in the meditation, an enjoyable stage of meditation
samatha	calm, quietude of heart, serenity, cessation of the saṅkhāras
samatha bhāvanā	the way of concentrating (calming) the mind
saṁbojjhanga	constituent of enlightenment
sammā	in the right way, rightly
sammasana ñāṇa	conclusion by contemplation
sampādeti	to strive, to try to accomplish one's aim
sampajāna	mindful, attentive, thoughtful ( almost syn. with sati )
sampajañña	consideration, discrimination, comprehension, clear awareness, attention (often is described in detail as fourfold)
saṁsāra	transmigration, the round of rebirths, cyclic existence
saṁsāra dukkha	dukkha found in the continual round of rebirths
samucchedapahāna	relinquishing by extirpation, eradication, cutting off
samucchedapahāna - nirodha	literally cutting off, putting away
samudaya	origin
samudaya sacca	the second ariya-sacca
saṁvega	agitation, fear, regret, remorse, religious emotion caused by contemplation of the miseries of this world
saṅgha	the Buddhist Order, the community of monks
sanghāti	over garment robe
saṅkhā	enumeration, estimating
saṅkhārā	volitional formations, mental formations, the coefficients of consciousness
saññā	perception
santa	tranquil, calmed, peaceful, pure
santāna	the continuity of consciousness
sappāya	suitable
saraṇaṁ	refuge, shelter
sāsana	Order, Teaching, message, dispensation
sati	mindfulness
satipaṭṭhāna	foundation of mindfulness, arousing of mindfulness, mindfulness which is firmly established
satipaṭṭhāna vipassanā	the mindfulness meditation
saupādisesa Nibbāna	Nibbāna with the substratum of life remaining
savana	hearing (the dhamma)
Sayādaw	a form of address to senior monks in Myanmar language
sekkha	one who has still to learn, one who has yet to reach arahatship
sikkhā	study, discipline
sikkhāpada	a precept, a religious rule
sikkhita	trained, taught

Pāli language	English language
sikkhitar	a master, adept
sīla	moral discipline, good character, Buddhist ethic, code of morality
soka	grief, sorrow, mourning
somanassa	mental ease, happiness, glad-mindedness
sotāpanna	one who has entered the stream of the Noble Eight-fold Path, a Stream-Winner, stream-enterer
sotāpatti	entering upon the stream of the Noble Eight-fold Path
sotāpatti magga	Path of stream-entry, the way to the conversion to the Noble Eight-fold Path, first stage, the converted man is called wealthy and glorious, conversion excludes rebirth in purgatory, among animals and petas, as well as in other places of misery
sotāpatti magga ñāṇa	knowledge of entering the stream of the path
sotāpatti phala	Fruit of stream-entry
sotāpatti phala ñāṇa	knowledge of the fruition of the stream-winner
sukha	agreeable, pleasant, happiness
sukha vedanā	the pleasant feeling
sukham	well-being, happiness, success
suññāgāra	solitude
sutta	one of the divisions of the Scriptures, dialogues
suve	tomorrow
tadangapahāna	temporary, momentary
tadangapahāna nirodha	temporary or momentary extinction
taṇhā	craving, thirst
taruna	young and tender
tasmā	therefore
Tathāgata	He who has won through to the truth, the “Perfect One” (epithet of a Buddha)
tāvatiṃsa	gods whose chief is Sakka
thera	a senior bhikkhu (of ten years or more seniority)
thina	sloth
Ti-piṭaka	the collective title of the Scriptures, it has three main divisions, the three baskets of Buddhist scriptures
tiṭṭhati	to stand
tunhībhāva	silence
U	a form of address to an adult male in Myanmar
ubbegā pīti	ecstasy, thrilling emotion
udayabbaya ñāṇa	insight into the “birth & death”, “arising & passing-away”
udaya	appearance, rise, growth, increment, increase
upādāna	clinging



Pāli language	English language
upapatti deva	a god by birth or rebirth
upatṭhāpeti	give, put forth, provide
upekkhā	equanimity
upekkhā sambojjhanga	equanimity constituent of enlightenment
utu	climate, season
vāda	ideology, controversy, theory
vassa	a period of retreat for monks during the rainy season, the three month “rains residence” for bhikkhus (from July to October)
vaya	disappearance, passing away, destruction
vedanā	feeling, sensation
veneyya	devotees
veyyāvicca	duty, service
vihāreti	living, place of living
vilokita	to look sideways
viññāṇa	consciousness
viññāṇam	re-linking consciousness
vipāka	fruit, product, consequence, results of kamma
vipassanā	insight, introspection
vipassanā bhāvanā	insight meditation, the cultivation of mindfulness by meditation
vipassanā ñāṇa	insight knowledge arising out of the mindfulness meditation
1. sammāsana ñāṇa	insight into the three characteristics of existence
2. udayabbayanupassanā ñāṇa	insight into rising and passing away of phenomena
3. bhaṅgānupassanā ñāṇa	the knowledge that sees the Perishable Nature of composite things
4. bhayānupassanā ñāṇa	the knowledge that finds Fear of composite things
5. ādīnāvānupassanā ñāṇa	the knowledge that finds the Danger of composite things
6. nibbidānupassanā ñāṇa	the knowledge that has the Feeling of Disgust aroused by composite things
7. muñcitukamyatā ñāṇa	the knowledge that Desires for Release from composite things
8. paṭisaṅkhānupassanā ñāṇa	the knowledge that arises out of Further Contemplation
9. saṅkhārupekkhā ñāṇa	the knowledge that arises from Equanimity
10. anuloma ñāṇa	Adaptation-Knowledge
vīriya	industry, energy, diligence, effort
	1. kāyika vīriya      bodily effort
	2. cetasika vīriya      mental effort
vīriya sambojjhanga	energy constituent of enlightenment

Pāli language	English language
vitakka	initial application of mind, thought-conception, to put the mind on the ārammaṇa
Webhū	the name of the monastery that the Venerable came from, Myanmar word
Yāmā yogi	a realm of yāmā devā, inhabitants of yāmaloka an earnest student, one who practises



\*Taken from “ The Buddha's Teaching As It Is ” by the Venerable Bhikkhu Bodhi.

Dhamma The Buddha's Teaching is called the dhamma. The word dhamma comes from the Pāli root dhara which means - to support, to sustain, to hold up. The word dhamma has several shades of meaning.

(1) In its most basic sense, the word dhamma signifies the true nature of things. The dhamma is the fundamental element of lawfulness operating in the universe, structuring all events, all experiences, all phenomena. And all actual things, all phenomena are called dhammas in the plural, because all of them embody, incorporate, the true nature of things.

(2) The word dhamma also means the ethical Law, the fundamental principle of righteousness, the cosmic law of virtue and goodness. Dhamma also as a practical sense is something applicable to our own life. Dhamma is that which sustains us, which supports us, which upholds our own efforts to live in virtue and goodness. In this sense, dhamma is the path. On one hand, it is the lower path of ethical virtue, which harmonizes with the cosmic moral law, then also dhamma is the supramundane path, the higher path that leads to the realization of the true nature of things, that brings the attainment of Truth.

(3) The word dhamma also applies to the Buddha's Teaching. The Buddha's Teaching is called the dhamma, because this teaching makes known clearly, explicitly, perfectly the true self-subsistence dhamma, the true nature of things.



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