BUDDHIST MEDITATION AND ITS FORTY SUBJECTS.

THE VENERABLE MAHĀSĪ SAYADAW,
SĀSANA-DHAJA-SIRI-PAVARA-DHAMMĀCARIYA,
AGGA-MAHĀ-PAŅDITA,
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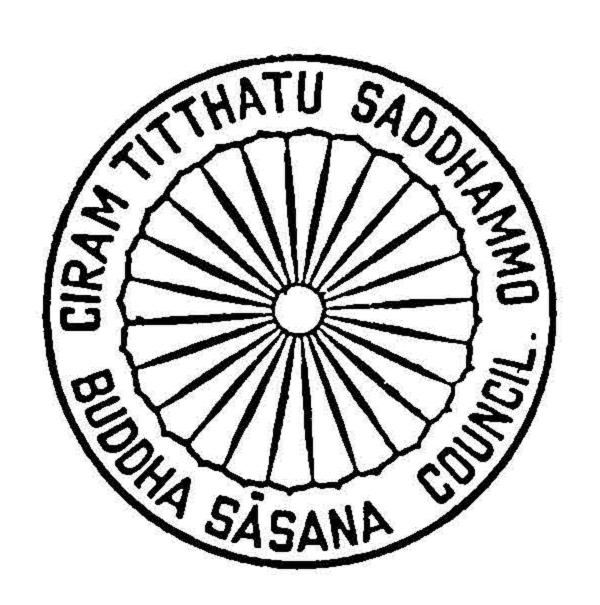
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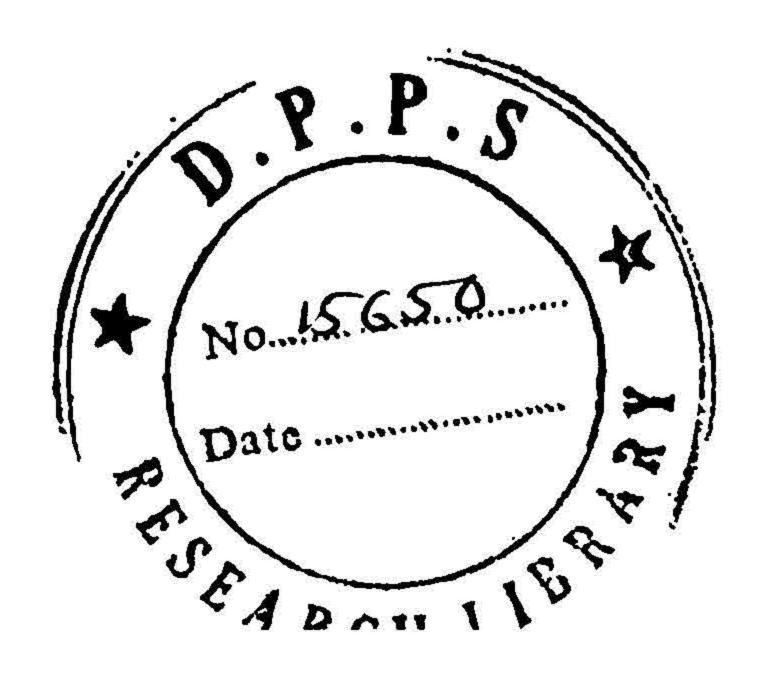
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The Venerable Mahāsī Sayadaw, Sāsana-dhaja-siri-pavara-dhammācariya, Agga-mahā-paṇḍita, Chaṭṭha-saṅgīti-pucchaka.

INTRODUCTION

Throughout the whole world there is now a widespread interest and keen enthusiasm in the practice of Buddhist Meditation, but the proper knowledge of its practice in accordance with the actual teachings of the Buddha is still lacking. The majority of the general intelligent public has only a vague idea of the real purpose of undertaking the practice of Meditation, the correct method of practice, the benefits derived therefrom and other essential features.

For the sake of clear understanding and appreciation, and at the earnest request of the Union Buddha Sāsana Council, the Ven'ble Mahāsī Sayadaw, Bhadanta Sobhana Mahā-thera, Sāsana-dhaja-siri-pavara-dhammācariya, Agga-mahā-paṇḍita, Chaṭṭha-saṅgīti-pucchaka, has been kind enough to write a short treatise "Buddhist Meditation and its forty subjects" giving concise information of the fundamentals.

It is translated into English as desired by the Mahāsī Sayadaw.

U PE THIN, (Translator)

December 1957.

Mahāsī Yogī.

Honour to the Exalted One, Arahant, Buddha Supreme.

MEDITATION

Its purpose

What is the purpose of carrying out the practice of meditation?

The practice of Meditation is carried out for the purpose of realising Nibbāna and thereby escaping from the ills of life:—old age, ill-health, death and so forth.

All living beings long to live harmlessly, peacefully, happily and prosperously without suffering old-age, ill-health, death and other ills of life; yet they always find these hopes to be vain. For in every life there is still to be found old age, ill-health, sorrow and lamentation due to many dangers and evils, physical sufferings and mental griefs. Then after suffering dire pangs and agonies there follows death. Yet there is no end in death. Again there is birth because of attachment to becoming. In this new life too they are the

victims of old age and the other ills. In this manner they go round the rebirth-cycle from life to life, suffering all kinds of vicissitudes and without any stop.

On searching for the root cause of this state of affairs it becomes evident that 'because there is birth there follows the chain of old age, ill-health, death and the other ills of life'. So it is essential to prevent birth if the ills of life in old age etc. are to be avoided.

Rebirth can only take place because of the attachment inherent in the present life. The new birth is nothing but the rising of a new consciousness which is the result of grasping a sense object in the dying moment of the previous life. Where there is no attachment there can be no new birth; so every endeavour must be made to free oneself from attachment if no new birth is desired.

This attachment to life can persist for two reasons, firstly because of not perceiving the ills of mind and body, and secondly by not realising that Nibbana is far superior. For example, it is like the case of a person living in a barren and desolate country which abounds with many dangers. He naturally thinks highly of his country and has a great attachment towards it since he has no real knowledge of the defects of his country and of the better condition of another place. If he comes to know the full facts, his country will no longer attract him and he will readily move to the new country. Similarly, it is essential to try to perceive the ill condition of mind and body which constitutes this life and to personally realise the superiority of Nibbana with a view to removing totally the attachment to life. These knowledges can be acquired through the proper practice of Meditation. Hence, every one who is desirous of escaping from the ills of old age, death etc. and of personally realising Nibbana should carry out the practice of Meditation.

Its divisions

There are two divisions of Meditation:—

- (1) Samatha-kammatthāna, and
- (2) Vipassanā-kammaţthāna.
- (1) The practice of Samatha-kammaţţhāna will develop the mental states of eight Lokiya-

samāpatti (mundane attainments) consisting of 4 rūpa-jhānas and 4 arūpa-jhānas. Repeated exercise of these jhānic states will bring forth the following:—

- (a) Iddhi-vidha-abhiñā.......Power to become manifold from being one and from being manifold to become one again. Power to pass without being obstructed through walls and mountains, just as if through the air. Power to walk on water without sinking, just as if on the earth. Power to dive into earth and rise up again, just as if in the water. Power to float crosslegged through the air, just as a winged bird. Power to touch sun and moon with hand.
- (b) Dibba--sota--abhiññā ... Celestial ear, power to hear sounds both heavenly and human, far and near.
- (c) Ceto-pariya-abhiññā ... Power to know the mind of others.
- (d) Pubbe-nivāsa-abhiññā ... Power to recollect the incidents of one's past existences.
- (e) Dibba-cakkhu-abhiññā ... Celestial eye, power to see all material forms and colours whether afar off or near, whether great or small.

Yet the possession of these attributes will not bring freedom from the ills of life of old age, death etc. On death with the jhānic states remaining in full, intact, a person may be born in the relative plane of Brahma-world where the life-span lasts for one world-cycle or two, four, eight etc., as the case may be. At the end of his life-span he will die and be reborn either in the deva or human world, where he, just as others, suffers the ills of life of old-age, death etc. Often owing to unfavourable circumstances he may be reborn in one of the four lower worlds and live in utmost suffering and misery. It is therefore evident that the practice of Samathakammatthāna alone will not be a guarantee of absolute freedom from the ills of life.

(2) Through the practice of Vipassanā-kammaṭṭhāna one is able to realise Nibbāna and thereby win absolute freedom from the ills of life.

Vipassanā-kammaţṭhāna is again subdivided into (a) Samatha-yānika, one who takes up the basic exercise of samatha-kammaṭṭhāna for realising Nibbāna, and (b) Suddha-vipassanā--yānika, one who directly carries out the practice of Vipassanā without the basic exercise of Samatha-kammaţţhāna-for realising Nibbāna.

There are forty subjects of Meditation, any one of which may be taken up as a basic Exercise of Samatha for carrying out the practice of Vipassanā.

They are:—

- (1) 10 Kasinas (contemplation devices)
- (2) 10 Asubhas (impurities)
- (3) 10 Anussatis (reflections)
- (4) 4 Brahma-vihāras (sublime states)
- (5) 4 Āruppas (stages of arūpa-jhāna)
- (6) 1 Āhāre-paţikūla--saññā (reflection on the loathsomeness of food)
- (7) 1 Catu-dhātu-vavatthāna (analysis of the four elements)

Here the ten kasinas are:—

- (1) the earth-kasina,
- (2) the water-kasina,
- (3) the fire-kasina,
- (4) the air-kasina,
- (5) the dark-blue kasina,
- (6) the yellow-kasina,
- (7) the blood-red kasina,
- (8) the white-kasina,
- (9) the light-kasina, and
- (10) the bounded space kasiņa.

The ten Asubhas* are:—

- (1) a bloated corpse,
- (2) a livid corpse,
- (3) a festering corpse,
- (4) a corpse cut in the middle,
- (5) a gnawed corpse,
- (6) a scattered corpse,
- (7) a hacked and scattered corpse,
- (8) a bleeding corpse,
- (9) a worm-infested corpse, and
- (10) a skeleton.

The ten Anussatis** are:—

- (1) reflection on the attributes of the Buddha,
- (2) reflection on the attributes of the Dhamma,
- (3) reflection on the attributes of the Sangha,
- (4) reflection on the attributes of one's own Sīļa (virtue),
- (5) reflection on the attributes of one's own Cāga (liberality),
- (6) reflection on one's own possession of Saddhā (trustful confidence), Sīla (virtue), Suta (learning), Cāga

** Anussati: Reflection; contemplation.

^{*} Asubha: Impurity; loathsomeness; foulness; ugliness.

(liberality), and *Paññā* (knowledge) which are the attributes leading to rebirth as Devas.

(7) reflection on Nibbāna,

(8) contemplation on the inevitability of death,

(9) contemplation on the 32 parts of body, such as, hair, body-hair, nails, teeth, skin, etc, and

(10) contemplation of in-breathing and out-breathing.

The four Brahma-vihāras* are:—

(1) Mettā: loving-kindness

(2) Karuṇā: compassion,

(3) Muditā: altruistic joy (in the attainments of others),

(4) Upekkhā: perfect equanimity.

'... resides with a mind full of Loving-kindness pervading first one direction, then a second one, then a third, then the fourth one, just so above, below and all around; and everywhere identifying himself with all, he pervades the whole world with mind full of Loving-kindness, with mind wide, developed, unbounded, free from hate and ill-will..... with a mind full of Compassion ... of altruistic joy (joy in the attainments of others), and of Equanimity...' (Jīvaka Sutta, Majjhima-Nikāya.)

The four āruppas are:—

(1) Ākāsānañcāyatana: dwelling on the contemplation of the realm of the infinity of space,

(2) Viññāṇañcāyatana: dwelling on the contemplation of the realm of the infinity of consciousness,

(3) Ākiñcaññāyatana: dwelling on the contemplation of the realm of nothingness, and

(4) Nevasaññā-nāsaññāyatana: dwelling on the contemplation of the realm of neither-perception-nor-non - perception.

Description in brief of Exercise of Samathakammaţţhāna

A person who of the forty subjects of Meditation chooses the *Pathavī-kasiņa* as his subject of contemplation, should look at a spot of earth on the ground or at a round earth-device and contemplate saying mentally "pathavī, pathavī, pathavī" or "earth, earth,

earth". After repeated contemplation for some time the vivid image of the earth-device will appear in the mind as if it were seen by the eye. This appearance of mental image is called 'Uggaha-nimitta' (acquired image). As soon as this 'nimitta' becomes fixed and steady in the mind he can go to any place and take up a posture of either sitting, walking, standing, or lying. He should then continue to contemplate on the 'Uggahanimitta' by saying mentally: "pathavī, pathavi" or "earth, earth" During the time of this contemplation it may happen that the mind does not remain fixed on its object but often wanders to other objects in the following manner:—

(1) The mind often thinks of desirable objects. This is "Kāmacchanda-nīvaraṇa" (sensuous lust).

(2) The mind often dwells on thoughts of despair and anger. This is 'Vyāpāda-nīvaraṇa' (Ill-will).

(3) There is slackness in contemplation and the mind is often dull and foggy. This is 'Thina-middha-nīvaraṇa' (sloth and torpor).

(4) The mind is often not steady but restless, and the mind is often worried on recollecting past misdeeds in speech and body. This is 'Uddhacca-kukkucca-nīvaraṇa' (restlessness and worry).

(5) The mind often dwells on the thoughts "whether the contemplation which is being undertaken is a right method, whether it is capable of bringing beneficial results, whether there is any chance to achieve any good results". This is 'Vicikicchā-nīvaraṇa' (sceptical doubt).

These 5 'Nīvaranas' (Hindrances) should be cut off as soon as they occur and the mind should be at once brought back to the object of 'Uggaha-Nimitta' which should be contemplated as "pathavī, pathavī" for instance. If the mind loses its object of Uggaha-Nimitta one should go back to the place where the original earth-device is kept and contemplate again: "pathavī, pathavī" by looking at the device till 'Uggaha-Nimitta' is formed again in the mind. Then one should return to the same place and proceed with the contemplation in any posture of sitting, standing, lying and walking.

^{*} Brahma-vihāra: Sublime states; also called the 4 Boundless States—Loving-kindness, Compassion, Altruistic Joy; Equanimity.

Carrying on thus the contemplation of the object of *Uggaha-Nimitta* repeatedly for a long time, the object assumes a very brilliant and crystal-like appearance unlike the original. This is called 'Patibhāga-nimitta' (counterpart-image). At that time the mind is free from all 'Nīvaranas'. It stays as directed on the 'Paţibhāga-nimitta'. This state of mind is known as 'Upacāra-samādhi' (neighbourhood-concentration). Now, by continually fixing the mind with this 'Upacarasamādhi' on the 'Patibhāga-nimitta' the mind reaches a state as if it sinks into the object and remains fixed in it. This state of fixedness and steadiness of mind is known as 'Appanā-samādhi' (Attainment-concentration). There are four kinds of this 'Appanā-samādhi', viz., (a) the first jhāna, (b) the second jhāna, (c) the third jhāna and (d) the fourth jhāna.

- (a) In the first jhāna five distinct constituents are present; they are:—
 - Vitakka (initial application),
 Vicāra (sustained application),

(3) Pīti (rapture),

(4) Sukha (happiness), and

- (5) Ekaggatā (one-pointedness).
- (b) One who has already attained the stage of first jhâna, seeing unsatisfactoriness in the first two constituents of 'Vitakka' and 'Vicāra' again proceeds with the contemplation to overcome them and succeeds in attaining the stage of second jhāna where there are present the three distinct constituents of 'Pīti', 'Sukha' and 'Ekaggatā'.
- (c) Again seeing unsatisfactoriness in 'Pīti' he proceeds with the contemplation to overcome it and succeeds in attaining the stage of third *jhāna* where there are present the two distinct constituents of 'Sukha' and 'Ekaggatā'.
- (d) Again seeing unsatisfactoriness in 'Sukha' he proceeds with the contemplation to overcome it and succeeds in attaining the stage of fourth jhāna where there are present the two distinct constituents of 'Upekkhā' (equanimity) and 'Ekaggatā'.

This is the brief description of the manner of the contemplation of the 'Pathavī-kasiṇa' and the development of the stages of four jhānas. The same applies to the remaining Kasiṇas.

In the case of a person who, of the 40 subjects of Meditation, chooses 'Asubha' as

the subject of contemplation, he should look at a bloated corpse, or a livid corpse, etc. and contemplate by saying mentally "bloated corpse, bloated corpse", "livid corpse, livid corpse", etc. He should then carry out the contemplation in the same manner as in the case of 'pathavī-kasiṇa'. The only difference is that the contemplation of these 'Asubha' subjects will lead only to the stage of first jhāna.

The contemplation of 32 parts of the body (Kāyagatā-sati) also will lead to the stage of first jhāna. The 8 reflections (Anussati) consisting of the subjects from 'Buddhānus-sati' to 'Maraṇānussati', reflection on the loathsomeness of food (Āhāre-patikkula-saññā) and analysis of the four elements (Catu-dhātu-vavatthāna) will lead to the stage of 'Upacārasamādhi' (Neighbourhood-concentration).

Three Brahma-Vihāras of 'Mettā, Karuṇā and Muditā' will lead to the stages of three lower jhānas, while those who have, through the contemplation of any of these three, already attained the stage of third jhāna, will also attain the stage of fourth jhāna by carrying out the contemplation of the fourth Brahma-vihāra of 'Upekkhā'.

Those who have through the contemplation of the ten Kasiņas attained the stage of 4 rūpa-jhānas, will attain the respective stages of 4 arūpa-jhānas by carrying out in serial order the contemplation of four 'Āruppas'.

ĀNĀPĀNA-SATI-KAMMAŢŢHĀNA

One who chooses 'Anāpāna-sati' as the subject of contemplation, should retire to a quiet place and seat himself crosslegged or in any convenient manner so as to enable him to sit for a long time, with body erect, and then keep his mind fixed on the aperture of nose. He will then come to know in a distinct manner the feeling of touch at the tip of the nose or at the edge of the upper lip, which is caused by the constant flow in and out of breathing. This flow should be watched at the point of its touching and contemplated by saying mentally: 'coming, going', 'coming, going', on every act of in-breathing and out-breathing respectively. The mind should not go along with the flow either on its inward or outward journey, but it should remain at the point of touching.

During this contemplation there will be many hindrances with which the mind wanders. These hindrances should not be followed any longer but attention should be brought back to the point of touching and contemplation carried on as 'coming, going'; 'coming, going'.

By this means of continually watching the point of touching and carrying on the contemplation,

- (1) the long in-breathing and out-breathing are clearly noticed when they are long.
- (2) the short in-breathing and out-breathing are clearly noticed when they are short,
- (3) each course of soft in-breathing and out-breathing with its beginning, middle and end is clearly noticed from its touching the tip of the nose to where it leaves the nose, and
- (4) the gradual change from the strong to the gentler form of in-breathing and outbreathing is clearly noticed.

As the in-breathing and out-breathing become more and more gentle it appears that they have vanished altogether. In such case time is generally wasted by trying to look for the objects of in-breathing and out-breathing, by trying to investigate the cause of vanishing, and finally by remaining idle without carrying on the contemplation. There is, however, no need to waste time in this manner: if the mind is fixed attentively either on the tip of the nose or upper lip the gentle form of flow in and out of breathing will again appear and will be perceptible distinctly.

By thus proceeding with the continued contemplation of in-and out-breathing it will be visualised in some peculiar forms or shapes. The following are those mentioned in the *Visuddhi-magga* (Way of Purity):

To some the in-breathing and out-breathing appears like a star or a cluster of gems or a cluster of pearls, to others with a rough touch like that of a cotton stalk or a peg made of heart wood, to others like a long braided string or a wreath of flowers or a puff of smoke, to others like a stretchedout cobweb or a film of cloud or a lotus flower or a chariot wheel or the moon's disk or the sun's disk. It is said that the variety in the forms or objects is due to the differences in 'saññā' (perception) of the individuals. This peculiar form of objects is 'Patibhāga-nimitta'. The 'samādhi' (concentration) which is then developed with the 'Patibhāga-nimitta' is called 'Upacārasamādhi. On continuing the contemplation with the aid of 'Upacārasamādhi' then the stage of 'Appanā-samādhi' of 4 Rūpa-jhānas' is developed.

This is the brief description of the preliminary practice for 'Samatha' by a 'Samatha-yānika' who chooses 'Samatha-kammaṭṭhāna' as the basis for realising Nibbāna.

Those who desire to practise Vipassanā should in the first place be equipped with a knowledge, either in brief or in extenso, of the facts that living beings consist of the two sole constituents, of body (rūpa) and mind (nāma), that the body and mind are formed due to cause and effect and that, as they are in a constant state of changing process, they are impermanent, ill and devoid of 'attā'.

A brief description of the practice of Vipassanā

A person with the proper knowledge mentioned above should in the first place induce the jhanic state which he has already attained and then contemplate on it. He should then proceed by contemplating continuously the sensations, such as, 'seeing, hearing, smelling, knowing the taste, touching, knowing, etc.' as they occur clearly at any of the six sensedoors. If he feels tired or exhausted by having to carry on continually the contemplation of these varied objects (pakinnakasankhāras), he should again induce the jhānic state by making strong determination that the jhānic state may remain for 15 or 30 minutes. When the jhanic state passes away he should then immediately contemplate on that jhanic state and afterwards proceed by contemplating continuously the sensations as they occur at any of the six sense-doors. This alternate procedure of inducing jhanic state and then proceeding with the contemplation of sensations at the six sense-doors should be carried out repeatedly. When the Vipassanāsamādhi is sufficiently strong he will be able to carry on the contemplation continuously day and night without feeling any strain.

At this stage it is distinctly perceived as a matter of course at every moment of contemplation that the body and mind are two separate things which are joined together. It is also perceived that the object and the mind which directly knows the object rise and pass away at the very moment of the contemplation. It is therefore understood that 'they are clearly proved to be impermanent', that 'they are ill without any pleasant qualities or reliability', and that 'they are

merely a process of arising and passing away of things which do not consist of "attā" (enduring entity or soul). With the full development of the factual knowledge of 'Anicca, dukkha, anattā' there arises the insight of 'Magga and Phala' and he realises Nibbāna.

This is the description in brief of the practice by way of 'Samatha-yānika' for the purpose of realising Nibbāna.

Here is the description of the practice by way of "Suddha-vipassanā-yānika".

With the proper knowledge mentioned above one who desires to practise "Vi passanā" should retire to a quiet place and seat himself cross-legged or in any convenient manner so as to enable him to sit for a long time, with body erect, and then contemplate by fixing his attention on the physical and mental phenomena which are known as "Upādānak-khandhas" and which are distinctly arising in his body. These phenomena should be continuously contemplated on every occasion of their arising.

"Upādānakkhandhas" are those which are distinctly perceived at every moment of seeing hearing, smelling, knowing the taste, feeling the bodily-contacts and thinking of ideas, etc.

At the moment of seeing, both the visual object and the eye, where seeing takes place, are perceived. These two things are of the material group. They are neither pleasant nor "attā" nor "person". Yet those who do not contemplate the very moment of their occurrence do not understand that "they pass away immediately and are not permanent", that "they are origination and passing away without any stop and are therefore ill"; that "they are neither attā nor living entity but are anattā in that they are subject to cause and effect in arising and passing away." Because the material group forms the objects of wrong attitude and attachment they are called "Upādānakkhandhas".

Eye-consciousness (cakkhu-viññāṇa), feeling (vedanā), perception (saññā) of visual object, and exertion to see visual object, mental activities (sankhāra) are also distinctly perceived at the moment of seeing. They are merely of the mental group. They are neither pleasant nor "attā" nor "person". Yet those, who do not notice each and every arising of these phenomena (or each and every one of their arising), do not understand

that "they are impermanent, ill and anattā". They, therefore, consider these mental elements to be pleasant and are attached to them. They egotistically consider "I am seeing; I am feeling; I am perceiving; I am looking intently"; and are attached to them. These are the very reasons why those mental groups are respectively called "Viññāna-upādāna - kkhandha", "Vedanā - upādāna-kkhandha" "Saññā - upādānakkhanda" and "Sankhāra-upādānakkhandha". This is how the five "Upādānakkhandhas" are distinctly perceived at the very moment of seeing the visual object through the eye.

Similarly the five "Upādānakkhandhas" are perceived distinctly at the very moment of hearing the sound through the ear, smelling the odour through the nose, knowing the taste through the tongue, feeling of the tactile sensations through the body and knowing the mental objects through the mind-base. However in the case of mental objects, there may be both material and mental elements.

Though the material and mental phenomena are arising distinctly at each of the moments of seeing, hearing, etc., in their six spheres, it is not possible for a beginner from the very start of the practice of Vipassanā to contemplate them in the serial order of their arising. In Vipassanā the practice is started with the contemplation, in particular, of the most outstanding objects present in the body. It is just as in schools where lessons easy to learn, are, as a rule, taught at the beginning of the studies.

Of the two phenomena of matter and mind, the material phenomena being more outstand, ing should be chosen as the preliminary or prime object of contemplation in Vipassanā-kammaṭṭhāna. Again, of the various classes of material phenomena, the bodily contact (bhūta-rūpa) which is more outstanding than the objects of sense-doors (upādā-rūpas) of seeing, hearing, smelling, tasting, should be taken up as the preliminary and prime object of the contemplation at the beginning of the practice.

Therefore, with a view to notice the particular outstanding bodily-contact, attention should be fixed on the sitting posture of the body and the continuous contemplation, carried out by making a mental note as 'sitting, sitting'. While thus engaged in the contemplation the distinct feeling of bodily contact on the haunch or leg or any part of

the body will be noticed. This particular feeling of bodily contact should be taken up as an additional object jointly with 'sitting' and continually contemplated as 'contacting' 'sitting, contacting". If this manner of contemplation as 'sitting, contacting,' is, however, found to be difficult to begin with, then the attention should be fixed at the contact of the flow-in and flow-out of breathing and the contemplation carried out as contacting, contacting'. If it is still found to be difficult to carry out this contemplation of 'contacting' then the contemplation should be carried out by fixing the attention on the bodily motion of the abdomen caused by rising (expanding) and falling (contracting) due to the flow-in and flow-out of breathing.

This is an illustration to show the manner of contemplation. Firstly, attention should be fixed on the abdomen. Then it will be felt that the abdomen is expanding and contracting and there are always present bodily motions in the abdomen. If at the beginning of practice the movement of rising and falling is not clear by the mere act of fixing the attention on the abdomen, one or both hands should be placed on the abdomen. Suspension of breath, and quick or deep breathing should not be done. The natural course of normal breathing should be maintained. As the abdomen is felt rising it should be contemplated by saying mentally 'rising'. Attention should be fixed on the gradual rising step by step of the abdomen from start to finish. As the abdomen is felt falling, it should be contemplated as 'falling'. Attention should be fixed on the gradual falling step by step of the abdomen from start to finish.

For particular attention it may be mentioned here that the words 'rising' and 'falling' should not be repeated by mouth, but they should be repeated mentally. In fact, words are not of real importance. To know the actual movements of the abdomen and the bodily motion present therein is of real importance. However, if the contemplation is carried on by the simple act of mental observation without the act of repeating the words mentally, the contemplation will be casual and ineffective and with many drawbacks such as that the attention fails to reach closely enough to the object to which it is directed, that the objects are not clearly distinguished and perceived separately and that the necessary energy deteriorates. Hence it is directed that contemplation should be carried out by repeating mentally the necessary words on the respective objects.

While being occupied with the contemplation as 'rising, falling' there may be many occasions when the mind is found wandering to other objects. These wandering mental states should be contemplated as they arise.

For illustration: If it is found that the mind wanders to the objects other than those to which it is directed, it should be contemplated as 'wandering', if the mind intends to do something it should be contemplated as 'intending', if it is reflecting it should be contemplated as 'reflecting', in the case of wanting something it should be contemplated as 'wanting'; in the case of being pleased or angry or disappointed, it should be contemplated as 'pleased'. 'angry', 'disappointed', respectively, and in the case of feeling lazy or happy it should be contemplated as 'lazy' or 'happy' as the case may be. The contemplation should be carried out repeatedly until these wavering mental states cease. Then, the contemplation should be reverted to 'rising, falling' of the original objects and carried on continually.

If any disagreeable sensations (dukkha-vedanā), such as, being tired in limbs or feeling hot or feeling painful, etc., arise in the body, attention should be fixed on the spot of the sensation and contemplation carried on as 'tired, tired', 'hot, hot'; or 'painful, painful' as the case may be. On the ceasing of the disagreeable sensations the contemplation of 'rising, falling' of the original objects should be reverted to.

But when the painful sensations are so acute that they are unbearable, then the posture of the body and the position of hands and legs have to be changed to ease the situation. In this case of changing, also, attention should be fixed on the outstanding major movements of the body and limbs and contemplation carried on as 'bending', 'stretching', 'swaying', 'moving', 'raising', 'putting down', etc., in the successive order of the changing process. When the change is completed then the contemplation of 'rising, falling' of the original objects should be reverted to.

At times when anything is being looked atit should be contemplated as 'looking, seeing'. If anything is seen without being looked at, it should be contemplated as 'seeing, seeing'. When one happens to be listening to something it should be contemplated as 'listening,' hearing'. If anything is heard without being listened to, it should be contemplated as 'hearing, hearing'. If a reflecting thought follows then it should be contemplated as 'reflecting, reflecting'. Then the contemplation of 'rising, falling' of the original objects should be reverted to.

In the case of changing from the sitting posture to that of standing and of changing to the lying posture, contemplation should be carried out by fixing the attention on every outstanding major movement of the body and limbs in the successive order of the changing process.

In the case of walking, contemplation should be carried out by fixing the attention on the moving of each step from the moment of lifting the foot up to the moment of putting it down and by making a mental note as 'walking, walking' or 'moving forward, moving forward' or 'lifting, moving forward, putting down'.

In summary, it may be mentioned that the contemplation should be carried out on all actions of body and limbs such as bending stretching, raising, moving, etc.' so as to perceive them in their true form as they occur. The contemplation should be carried out on all physical sensations and mental feelings (vedanā) so as to know their true nature as they arise. The contemplation should be carried out on all thoughts, ideas, reflections, etc. so as to know their true nature as they arise. If there are no outstanding objects of specific nature to be contemplated while remaining quietly in the sitting or lying posture, contemplation should be carried out by always fixing the attention on any of the bodily contacts. Instructions are, therefore, given here to treat or keep the rising and falling movements of the abdomen, which are easy to explain and easy to contemplate, as the primary and main objects in contemplation.

But there are two other cases of contemplation already mentioned above, namely, (i) the contemplation of sitting and contacting and (ii) the contemplation of the impressions of contact in in-breathing and out-breathing, either of which may be chosen, if so desired, as the primary and main objects in the contemplation.

On achieving the high state of contemplate on plation where it is possible to contemplate on

any objects as they arise there is no need at all to go back to the primary and main objects. Contemplation should be carried out on every moment of seeing, hearing, smelling, tasting, knowing the bodily contacts, thinking, ideas, etc. in the order of their arising.

The disciple who has developed, by this means of continuous contemplation, strong enough 'samādhi' (concentration) and ñāna (insight) will personally perceive a rising and passing away of the mind for many times in a second. But a disciple who has just begun the practice of contemplation will not be able to perceive such a quick succession. It is just like the case of a person, who at the beginning of his study, cannot read so fast and so well as the one who has already advanced in studies. Nevertheless, a disciple should endeavour to perceive the rising and passing away of the mental states not less than once in every second in the beginning of his practice. (This is the basic summary of the practice of Vipassanā).

The development of Vipassanā Samādhi and Vipassanā Ñāṇa.

In spite of his endeavour to carry on the contemplation as mentioned above, the disciple will either fail or forget to observe many of the bodily actions and mental activities at the beginning of the practice. As pointed out in the section on 'Samathakammatthāna' there will be many 'Nīvaraṇas' which cause the mind to wander to other objects. In the case of 'Samatha-kammatthāna' there is no particular need to contemplate on the wandering mental states but they should be cut off and the original object contemplated on continuously, while in the case of 'Vipassanā-kammaṭṭhāna' the contemplation should be carried out on these wandering mental states also. After the contemplation in this manner, the contemplation should revert to the original objects of 'rising, falling'. This is one of the points on which the procedure for samatha-bhāvanā differs from that for Vipassanā-bhāvanā so far as dispelling of nīvaranas is concerned.

In the case of Samatha-bhāvanā one has to contemplate continuously on the original object of samatha so as to make one's mind fixed on that object only. It is not necessary to observe any other mental or physical phenomenon. So it is not necessary to contemplate on such hindrances as

wandering mental states which arise occasionally. It is only necessary to dispel them as they arise.

Vipassanā-bhāvanā, however, all physical and mental phenomena that occur at the six sense-doors have to be observed. So if and when such hindrances as the mind contemplating something other than the original object of contemplation or the mind entertaining greed, covetousness etc., they also have to be contemplated upon. If they are not contemplated upon the wrong view and attachment that they are permanent, pleasant and attā (self) will arise so merely disregarding them is not enough as in the case of Samatha. The objects of Vipassanā will be accomplished only if one contemplates on them so as to know their real nature and characteristics and to be detached from them.

When the wandering mental state is contemplated on repeatedly in this manner for many times there will hardly be any wandering. As soon as it wanders to other objects the mental state is immediately noticed and contemplated on and then it ceases to wander any longer. In some cases it will be found that the contemplation is being carried on without interruption because the mental state is recognised as soon as it begins to arise.

At this level of the contemplation it is found that the mind which is contemplating, and its object always come together closely and fixedly. This fixedness of the mind on its object is 'Vipassanā-khaṇika-samādhi' (momentary concentration of insight).

The mind is now free from 'Kāmacchanda' (sensuous lust) and other 'Nīvaraṇas' and it is therefore on the same level as 'Upacāra-samādhi' (neighbourhood-concentration) mentioned in the section of 'Samatha-kammaṭṭhāna'. As the mind is no longer mixed up with any hindrances, that cause the mind to wander, but is purely composed of contemplation it is called Citta visuddhi (Purity of mind).

Then the physical phenomena, such as rising, falling, bending, stretching, etc. which are being contemplated, are perceived at every moment of contemplation in separate forms without being mixed up with the mind contemplating on them or with other material phenomena. The mental phenomena, such as contemplating, thinking, seeing, hearing etc. also are perceived at every moment of

contemplating in separate states without being mixed up with either material phenomena or other mental phenomena. At every moment of breathing, the body and the mind which knows the body are perceived distinctly and separately as two. The distinguishing knowledge of physical and mental phenomena as to separate processes is 'Nāma-rūpa-pariccheda-ñāṇa' (Insight into twofold division of mind and corporeality).

On having developed this 'Nāṇa' (insight) for a good number of times in the course of continuous contemplation, there arises a clear understanding that 'there are only mind and conporeality. The body has no faculty of knowing rising, falling, bending, moving, etc. whereas the mind has the faculty of contemplating, thinking, seeing, hearing, etc. Apart from these two factors there is no attā or self'. This understanding is called 'Ditthivisuddhi' (Purity of View).

On proceeding further with the contemplation it is perceived that the material and mental phenomena are arising in the body as effects of their respective causes.

For illustration: The disciple perceives the fact that, because of the mind intending to bend or stretch or move or change the posture, there arise the actions of bending, stretching, moving or changing; because of the fluctuation in temperature there are always changes in the physical condition either by being cold or hot; and because of the partaking of food there always arises new physical energy. Again, he perceives the fact that, because there are present eye and visual object, ear and sound, etc. there arise seeing, hearing, etc. and because of attention being directed, the mind reaches its object. Again, he perceives the fact that, because of the presence of 'Avijjā' (ignorance or delusion), which views life as beautiful and happy and of 'Tanhā' (craving), all kinds of deeds are thought of and done, and because of the attachment to those deeds that have been done, there arise, in successive series, the new 'Viññāṇas' (consciousnesses). Again, he perceives the fact that death is nothing but the passing away of the last one in the successive series of this kind of consciousness, and birth is the arising of a new consciousness in the successive series of this kind, dependent on a new corporeal formation. This distinguishing knowledge of Dependent Origination of cause and effect is "Paccaya-pariggaha-ñāṇa" (Insight arising from full comprehension of causes).

On understanding the fact of the Dependent Origination he will come to the conclusion that "life in the past was a formation of corporeality and mind which were dependent on their respective causes and that there will be a similar process of life in the future." This purity of view is called Kankhā-vitaraṇa visuddhi' (Purity arising from having overcome doubts.)

Before developing the right knowledge of the fact that 'life consists of corporeality and mind dependent on their respective causes' there were many sceptical doubts whether there was I in the past, whether I come into existence only in the present or whether I will continue to exist in the future" by holding the view that the formation of corporeality and mind are "attā" or "self". Now these sceptical doubts cannot arise as they have been overcome.

On proceeding further with the contemplation it is perceived that the physical and mental phenomena are arising and passing away at every moment of contemplation. This is "Anicca-sammassana-ñāṇa" (Insight into impermanent nature of phenomena).

On perceiving the fact that the physical and mental phenomena are constantly arising and passing away—that they are constantly afflicted by "arising and passing away" they are considered to be neither pleasant nor reliable, but terrible ills. This is "Dukkha-sammassana-ñāṇa" (Insight into ill condition).

On perceiving the fact that the physical and mental phenomena do not, as a rule, follow the dictates of one's will but are arising and passing away in accordance with their own nature and relative conditioning, it is realised that they are not 'attā' or 'self'. This is "Anattā-sammassana-ñāṇa" (Insight into non-attā or non-self).

After having reflected on these facts as long as he wishes, the disciple proceeds with the contemplation without any further reflection. He then perceives clearly the beginning of every object of his contemplation. He also perceives clearly the coming to an end of each object of his contemplation as if it were cut off clearly. At this juncture there generally arise many strange experiences, such as—

- (1) mental visions of brilliant lights,
- (2) rapturous feelings,
- (3) calm feelings,

- (4) devotional feelings towards the Buddha, Dhamma and Sangha,
- (5) great energy in carrying out the contemplation,
- (6) happiness,
- (7) the quick and clear perceiving of objects,
- (8) the capability in carrying out mindfulness without missing any object,
- (9) automatic contemplation without particular effort,
- (10) feeling of subtle pleasure in the contemplation.

The disciple therefore, is so much elated that he can no longer keep his silence but generally speaks out his experiences. He often considers that he has already attained enlightenment. This is the initial or early stage of "Udayabbaya-ñāṇā" (Insight into rising and passing away of phenomena.): However it is a wrong "Magga" (Path).

Then the disciple decides that the experiences of seeing mental visions and other feelings are not the actual attainment of enlightenment, and that the correct method of contemplation to attain enlightenment is only constant observation of whatever arises. He comes to this decision in accordance with what he has learnt from the text or in accordance with the instructions of his teachers.

This decision is "Maggāmagga-ñāṇa-dassana-visuddhi" (Purity of insight into right and wrong paths).

Having come to this decision and proceeding further with the contemplation, those experiences of seeing mental visions and of other feelings gradually decrease and the perceiving of the objects becomes clearer and clearer. The arising and passing away of material phenomena at each movement in the course of a single bending or strectching of the arm or the leg or in the course of a single step, fragment by fragment, without reaching from one stage of the movement to another stage thereof, will then be clearly perceived. This is final or mature "Udayabbaya-ñāṇa". It is flawless as it is free from "Upakkilesas" (Impurities).

When this "nāṇa" has gained enough strength, the perceiving of the objects is found to be faster. The ending or vanishing of the objects is more clearly perceived than their beginning or arising. The objects of contemplation appear to be vanishing. Forms

and shapes of hand, leg, head, body etc. are no longer perceived. Only vanishing of body and mind is perceived at every moment of contemplation. Even the contemplating mind is perceived to be vanishing along with the object of its contemplation at every moment. This knowledge of the process of vanishing, in pairs, of the mind and its object is "Bhanga-ñāṇa" (Insight into passing away).

On perceiving the process of ever vanishing in pairs of mind and its object there arises the knowledge realising the dreadful nature of things. This is "Bhaya-ñāṇa" (Insight into fearful condition).

Then there arises the knowledge realising the faults and defects of material and mental phenomena. This is "Ādīnavañāṇa-" (Insight into unsatisfactory condition).

Then there arises the knowledge realising the unattractive and boring nature of things. This is "Nibbidā-ñāṇa" (Insight into wearisome condition).

• When it is realised that it would be well only if there were no physical and mental phenomena which are constantly coming into be ing and passing away in this manner, there arises the knowledge looking for an escape from suffering on account of these phenomena. This is "Muccitu-kamyatā-ñāṇa" (Insight arising from desire to escape).

On further contemplation with special anxiety for an escape there arises a clear perception of the characteristics of "Anicca, Dukkha, and Anattā," with special emphasis on that of "Dukkha". This is "Paṭisaṇkhā-ñāṇa" (Insight arising out of further contemplation).

When the "Patisankhā-ñāna" is mature, contemplation proceeds automatically like a clock without special effort for perception and knowledge. It proceeds contemplating on objects with equanimity just to take notice of them without digressing into the pleasantness or unpleasantness. This contemplation is so peaceful and efforttless and it proceeds knowing its objects so automatically that it may extend over one hour, two hours or three hours; and even though it may last so long, there will not be tiredness or exhaustion. This perception which arises for a long time realising the real nature of the objects of contemplation automatically and without going into the pleasantness and unpleasantness thereof is "Sankhārupekkhā-ñāṇu" (Insight arising from equanimity).

Out of this contemplation which proceeds automatically and by its own momentum realising its objects, there arises knowledge which is specially quick and active. This knowledge which rises straightway towards a noble path which is also known as "Vutthāna" (elevation) is "Vutthāna gāminī-vipassanā-ñāṇa" (Insight leading to elevation).

That special knowledge arises realising that physical and mental phenomena which appear at the six sense-doors at that very moment are impermanent, suffering and not-self. The last of such knowledge is "Anuloma-ñāṇa" (Adapation-knowledge) which consists of the three "Javanas" (Impulse moments) called 'Parikamma" (Preparation) "Upacāra" (Approach) and "Anuloma" (Adaptation). This is the 'Ñāṇa' which fits in both with the preceding eight "Vipassanā-ñāṇa" and subsequent "Magga-ñāṇa" (Path-knowledge).

Insights from the mature 'Udayabbaya-ñāṇa' to the 'Anuloma-ñāṇa' are collectively known as 'Patipadā-ñāṇa-dassana-visuddhi' (Purity by knowledge and insight arising from having followed the course of practice).

After Anuloma-ñāṇa, there arises Gotrabhu-ñāṇa (Knowledge overmastering kinship) which has Nibbāna as its object where the ills and miseries connected with the physical and mental phenomena cease entirely. This is knowledge which cuts the lineage of "puthujjanas" (worldlings) and enters the lineage of "Ariyas" (Noble Ones).

Then there arise the 'Sotāpatti Magga and Phala ñāṇa' (Insight arising from the Noble Path of stream-winning and its fruition) which realise Nibbāna. The 'Magga-ñāṇa is called 'Ñāṇa-dassana-visuddhi' (Purity of insight).

The moment of arising of the 'Magga and Phala Nāṇa' does not last even for a second. Then there arises reflection of the particular experiences of the 'Magga, Phala and Nib-bāna'. This is 'Paccavakkhana-ñāṇa' (Insight of retrospection).

One who has acquired this 'Paccavakkhanā-ñāṇa', according to this procedure, is a 'Sotāpanna' (Stream Winner).

The Sotāpanna is free from the following three 'Samyojanas' (fetters),

(1) The wrong view that the aggregates of physical and mental phenomena are ego or self. Sakkāya-diţţhi-Personality-belief).

(2) Any doubt about the Buddba, the Dhamma, the Sangha and had discipline (vicikicchā).

(3) Belief that methods other than that of cultivating the qualities of the eight-fold 'Ariya-Magga' (Noble Path) and developing insight into the four Noble Truths will bring eternal peace. (Silabbata-parāmāsa, Belief in mere rite and ritual).

Furthermore his observation of the five precepts remains pure and absolute, as a matter of course. For these reasons, a "Sotāpanna" is well secured from being re-born in the unhappy existence of four lower worlds. He will lead the happy life in the world of human beings and devas for seven existences at the most and during this period he will attain Arahatship and Nibbāna.

When a Sotāpanna carries out the practice of Vipassanā with a view to getting to the state of 'Phala-sammāpatti' (Attainment of Fruition), he will then reach that state and remain in it for the duration of five or ten minutes, or half an hour or an hour. When he is well trained in the practice of getting to the state of 'Phala-samāpatti' he will reach it quickly and remain in it for a whole day or a whole night or longer.

If he carries out the contemplation of the 'Upādānakkhandhas' in the same manner as already mentioned with a view to realising the higher states of 'Magga and Phala' the Vipassanā-ñāṇas will be developed from the stage of "Udayabbaya-ñāṇa" in the same serial order as before and on full maturity he will realise *Nibbāna* with the insight, of 'Sakadāgāmi Maggu and Phala' (Path of oncereturning and its Fruition) and become a Sakadāgāmi (once-returner). He is then free from coarse Kāma-rāga (sensuous craving) and coarse 'Patigha' (ill will). He will lead the happy life in the world of human beings and devas for two existences at the most and will attain Arahatship and Nibhāna during this period.

When a Sakadāgāmi carries out the practice of Vipassanā with a view to getting to the state of 'Sakadāgāmi Phala-samāpatti' he will reach that state.

When he carries out the practice with a view to realising the higher state of 'Magga and Phala' the Vipassanā-ñāṇa will be developed in the same serial order as before and on full maturity he will realise Nibbāna with the insight of 'Anāgāmi magga and Phala'

(Path of Never returning and its Fruition) and become an Anāgāmi (never-returner). He is then totally free from two more samyojanas; namely," "Kāma-rāga" (sensuous graving) and 'Paṭigha-' (ill-will). He will not be reborn in "Kāma-loka" (sensuous world) but will be reborn in "Rūpa-loka" (fine material world) and 'Arūpa-loka' (Immaterial world) where he will become an Arahat and attain Nibbāna.

When an Anāgāmi carries out the practice of Vipassanā with a view to getting to the state of 'Anāgāmi Pl:ala-samāpatti' he will then reach that state. When he carries out the practice for the higher state the Vipassanā-ñāṇa will be developed in the same serial order and on full maturity will realise Nibbāna with the insight of 'Arahatta Magga and Phala' (Path of Arahat-ship and its Fruition) become an Arahat.

An Arahat is free from the remaining five 'Samyojanas' of—

- (1) Rūpa-rāga (craving for fine-material existence),
- (2) Arūpa-rāga (craving for immaterial existence),
- (3) Māna (conceit),
- (4) Uddhacca (restlessness), and
- (5) Avijjā (ignorance or delusion) together with all 'Kilesas' (Defilements). At the end of the span of the present life he will enter Nibbāna. As there is no more rebirth for him after the Parinibbāna, he is absolutely free from suffering the woes of old age, ill-health, death etc. It is with a view to this freedom that the question in the beginning of this article:

"What is the purpose of carrying out the practice of Meditation" has been given the following answer:—

"The practice of Meditation is carried out for the purpose of realising Nibbana and thereby escaping from the ills of life in the form of old age, ill-health, death and so forth".

Therefore all those who earnestly wish to realise *Nibbāna* and thereby gain absolute freedom should carry out the practice of Meditation according to the instructions given here.

May all be able to practise Meditation and attain Nibbana.

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