

A PRACTICAL WAY OF
CALMNESS AND INSIGHT-MEDITATION
BASED ON
CHARITY AND MORAL ETHICS

Delivered by

Dr. Bhaddanta Kumārābhivamśa

Chairman

of

The State Saṃgha Mahānāyaka Committee

Myanmar

Translated by: U Aung Thein Nyunt

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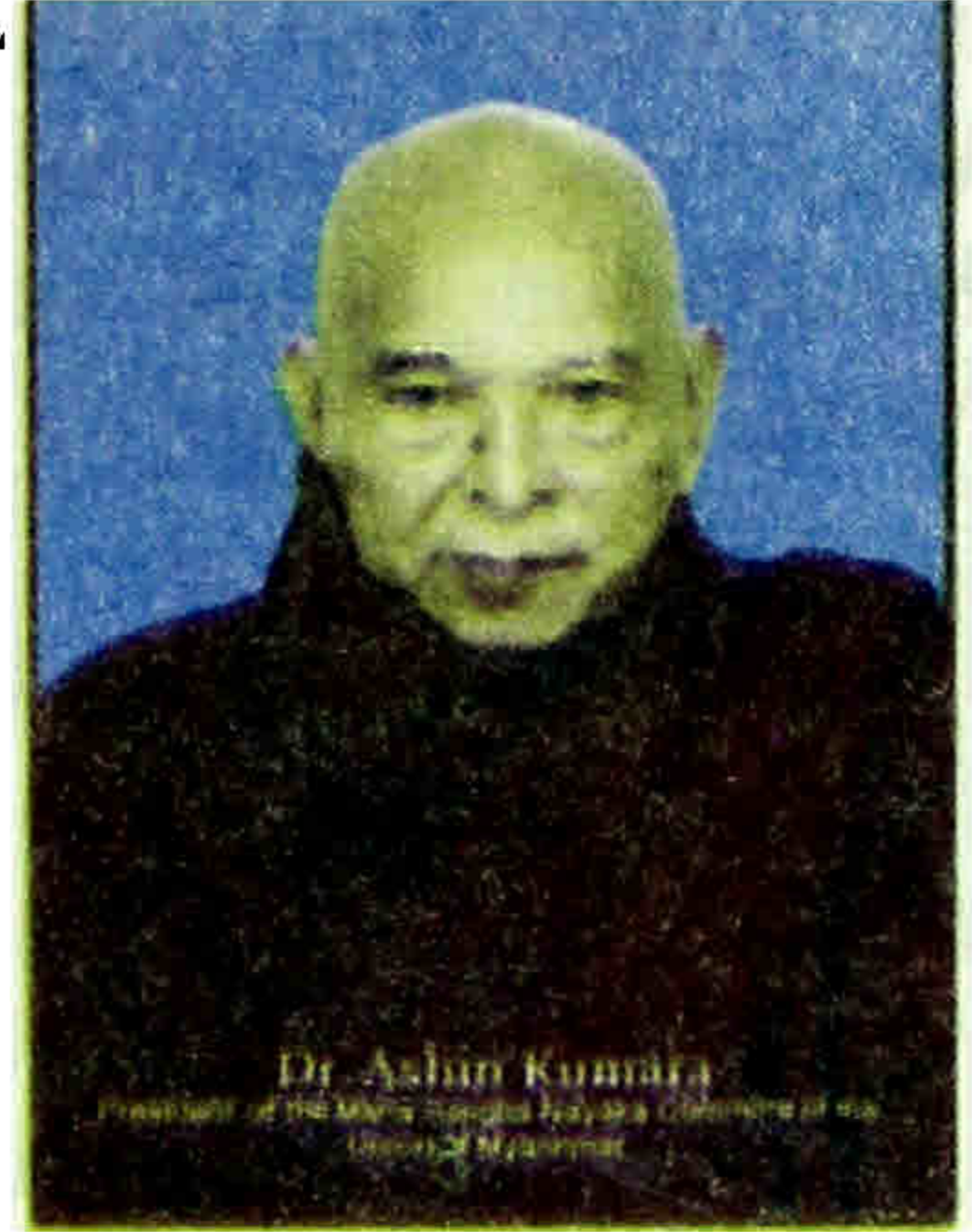
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Appreciation

“A Practical Way of Calmness and Insight-Meditation Based on Charity and Moral Ethics”_ the evening dhamma sermon was consecutively preached to a large congregation at the Jambusiri Research Centre of Ta-dar-lay junction, Mayangone Township, Yangon from 15.11.2011 to 18.11.2011. The dhamma assembly was arranged by the Ministry of Religious Affairs, the government of the Republic of the Union of Myanmar. After that, the dhamma -talks were



compiled into a book-form in Myanmar language by religious officers, U Aung Thein Nyunt and U San Thin Hlaing, and it was published by the Ministry of Religious Affairs in 2011.

Now, it is seen as an English Version by U Aung Thein Nyunt, Deputy Director-General of the Ministry of Religious Affairs, with the thorough editing of an eminent pāli scholar, Ven. Dr. Nandamālābhivamsa, Rector-Sayadaw of the International Theravāda Buddhist Missionary University, Mayangone, Yangon, Myanmar. Congratulations for their brilliant efforts!

This work may be very beneficial to those who would like to know about the basic structure of the Theravāda Buddhism and it will clearly show how it can be empirically and effectively practised in one's daily life.

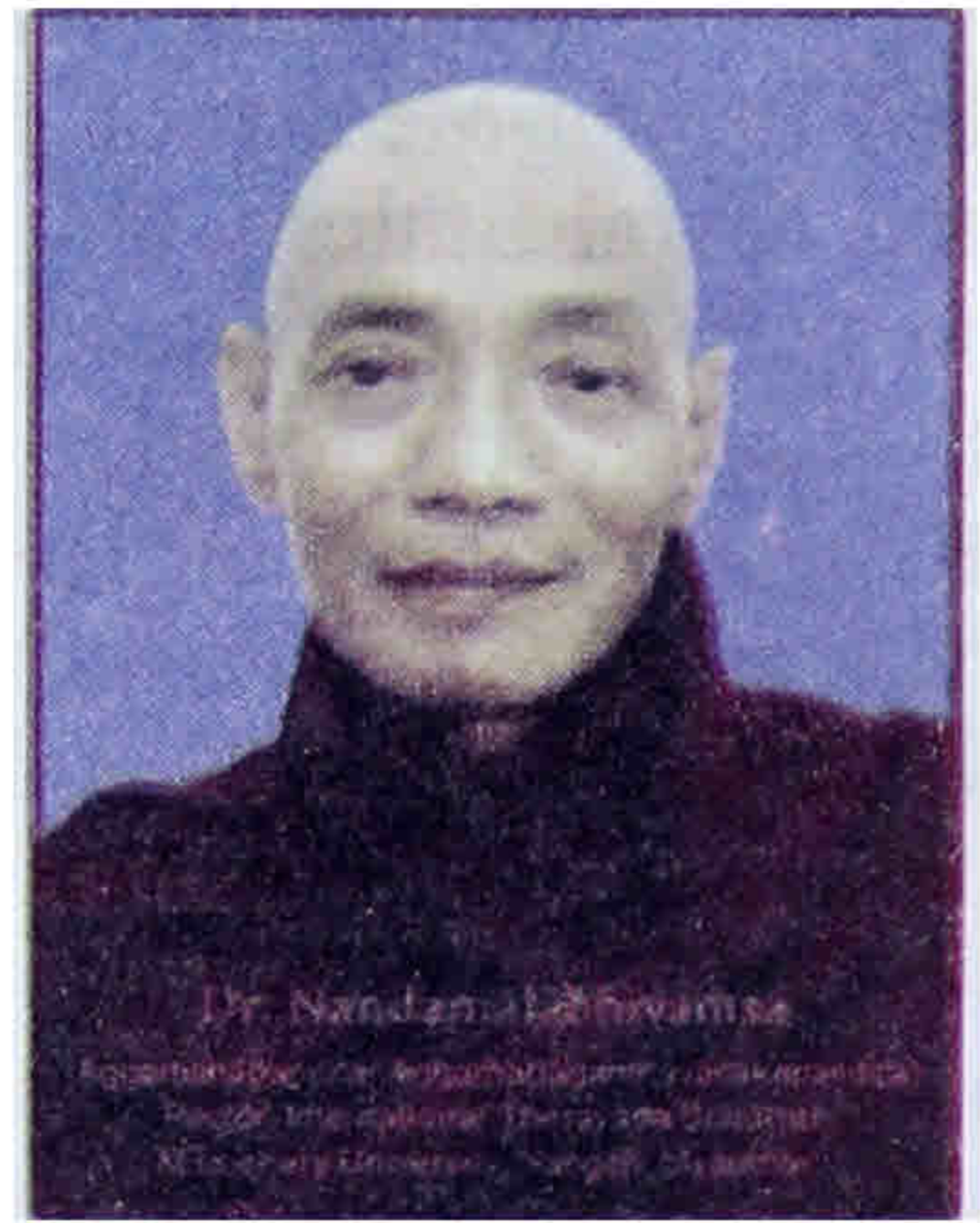
May all be happy and peaceful!

Ven. Dr. Kumārābhivamsa
Chairman-Sayadaw
The State Saṃgha Mahā Nāyaka Committee
Republic of the Union of Myanmar

Date:27-9-2012

This Work

This work entitled “**A Practical Way of Calmness and Insight Meditation based on Charity and Moral Ethics**” briefed on the Buddhist practice. There are 3 types of the Buddhist practice: Dāna(offering), Sīla(morality), and Bhāvanā(mental culture and practice to mentally develop, mental concentration, samādhi and insight vipassanā.)



The Buddhist practice leads to the final cessation of craving(taṇhasaṅkhaya). In order to attain that state the practice of Dana and Sīla will give an opportunity. Practice of Bhāvanā will lead to that attainment of final cessation.

There is a path to the cessation of craving in the Buddha's teaching. Step on that path to be so!

Ven Dr. Nandamālābhivamsa
Rector Sayadaw
International Theravāda
Buddhist Missionary University
Mayangone, Yangon, Myanmar

Date:26-9-2012

Translator's Note

After the Myanmar version of **"A Practical Way of Calmness and Insight-Meditation Based on Charity and Moral Ethics"** had been published by the Ministry of Religious Affairs, I was directly exhorted by the Union Minister for Religious Affairs, Thura U Myint Maung, to translate it into English with the thorough scrutinization of the Chairman Sayadaw and Rector-Sayadaw. Thus, this version appears after the two venerable Sayadaws have thoroughly scrutinized it. It is not difficult for me to deal with the subject matter of this book because I have already engaged in compiling this in Myanmar Language together with Deputy Director, U San Thin Hlaing but I have to pay deep attention to the English rendering as Abhidhammic terms are mentioned in many places of this book. Some cannot be translated into English in the form of word-to-word transformative design or in the form of a single transformative word as they are specific terms only for the study of Abhidhamma. Thus, I have to leave them untranslated as it is in the Roman character but readers may know of the exact meaning as they are explicitly clarified in their



adjacent places. It may be a little bit difficult for those who have no basic knowledge of Abhidhamma. Nevertheless, when you put your arduous effort to fully understand them, you would become familiar with them and they would give assistance to your study and practice.

With loving-kindness,

U Aung Thein Nyunt

Date:27-9-2012

INTRODUCTION

In accordance with the humble supplication of the Ministry of Religious Affairs, the Republic of the Union of Myanmar, the Chairman of the State Saṃgha Mahānāyaka Committee of Myanmar, Dr. Bhaddanta Kumārābhivam̐sa, delivered the sermons, Moral Ethics, Causal Relations of Paṭṭhāna, Dhammacakkapavattana Sutta and Anattalakkhaṇa Sutta and all were published in book-forms, CDs and VCDs. They were very beneficial to all those who were in search of Dhamma and tried to practice them in their daily lives throughout the country.

The Most Venerable Chairman Sayadaw then delivered “A Practical Way of Calmness and Insight-Meditation Based on Charity and Moral Ethics” with the humble supplication of the Ministry of Religious Affairs. Actually, this Dhamma-talk is aimed at the aged ones who have to live with the practice of dhamma-teaching. Most of the people in Myanmar believe that one should seek education at the first part of life, then wealth and properties at the second part and has to seek and practice Dhamma at the third part of one’s life-span. Nevertheless the nature of death may come without any expectation. Then so, we should always practise the dhamma before coming of death.

In this Dhamma-talk, five chapters are divided: (1) Charity (2) Moral Ethics (3) Samatha-Development of Calmness Meditation (4) Vipassana-Development of Insight-Meditation and (5) Practice. Some extremists who are used to practise meditation remark that charity-dāna and moral

ethics-sīla are not important for attainment of nibbānic-bliss and some frankly criticize that dāna and sīla should be neglected in striving for attainment of Nibbāna.

In reality, in the teachings of the Buddha, the three working procedures -dāna- charity, sīla-moral ethics and bhāvana-development of Samatha and Vipassana, as well as the three modes of training- sīla-moral ethics, samādhi-concentration and paññā-enlightenment or wisdom are obviously mentioned in principle. Only when these principles are practically exercised will it be in consonance with the Theravāda Buddhist Teachings and those who follow these principles will definitely consume the benefits of their true practices. The Most Venerable Chairman Sayadaw with the aim of giving this benefits delivered his teachings in this book from the basic practice of charity as the First Chapter serially upto the end of his teachings.

Some meditators point out that some individuals in the life-time of the Buddha enable to attain the Nibbāna at one sitting while listening to the dhamma preached by the Buddha so the arduous practice of meditation only plays the vital role to attain Nibbana without paying serious attention to the observance of morality-sīla and neglecting the serial process of the Sīlavisuddhi-purification of morality, Cittavisuddhi-purification of mind, etc. as mentioned in the Piṭaka literature. They indeed do not know the four kinds of individual- (who may have chance to attain the Nibbānic bliss): (1) Ugghātitaññū (one with sharp intellect knows what is taught in brief); (2) Vipāñcitaññū (one with sharp intellect knows what is taught in detail); (3) Neyya- (one with moderate intellect who can memorize and under-

stand the teaching and practice it for attainment of Nibbana; and (4) Padaparama- (one who knows only the word without penetrating knowledge of it and cannot attain the Nibbana in this very life). Out of these four the last two need to be engaged in the process of training such as **Sīlavisuddhi**, **Cittavisuddhi**, etc. for attainment of Nibbāna.

These last two can attain the Nibbāna only after they have trodden on the path of the purity-process above-mentioned. The Most Venerable Ledi Sayadaw obviously remarks that there are only two kinds of individual- Neyya and Padaparama after one thousand years of the Buddha's noble demise in the domain of the Buddha's teachings. Therefore, those who practise meditation of today should truly be replete with the moral virtues and tread on the right path of purity-process. Thus, the Most Venerable Bamaw Sayadaw gives serious attention to the performance of charitable deeds and observance of moral precepts from the starting point in his teaching. And then he shows how to step on the path of purity-process and how to develop the enlightenment-process.

The Ministry of Religious Affairs firmly believes that the Most Venerable Sayadaw's teaching in the form of book and VCD and CD, will definitely benefit those who read or listen to and put them into actual practice in their daily lives.

Ministry of Religious Affairs

Date: 1st December 2011

Namo tassa bhagavato arahato sammāsambuddhassa

The Chapter I

Dāna-Charity

Origin of Buddhism

There appeared a kind of religious faith called, “Buddhism” in Majjhima Region of India over 2550 years ago. An extraordinary person who created and established this religious faith is called ‘Buddha’, now well-known all over the world. As he can penetrate whatever should be known in the clear vision of his thorough enlightenment being devoid of mental defilements, he is respectfully and reverently epithed, “Sammā Sambuddha”. He was born to a royal family and enjoyed royal luxuries and pleasure as a crown-prince upto the age of 29. Because he was fed up with the royal worldly pleasures and knew that they were just imaginary and temporary happiness, he forsok them and departed from the royal palace to search for true happiness.

As the outcome of the fulfilment of ten perfections such as *dānapārami*, *sīlapārami*, etc. which had been fulfilled through the duration of four *Asaṅkhyeyas* and one hundred thousand world cycles, he attained All-Enlightened Buddhahood at the age of 35. As he knows whatever to be known he is called “*Sabbaññū Buddha*”. In order to make sentient beings release from different kinds of sufferings, he had restlessly been working for 45

years through his life taking a rest just for about 3 hours a day. The basic principles of living which can overcome worldly sufferings of every day life and the highest ways of practice which can lead to the deliverance of saṃsāric sufferings are completely included in his teachings.

The Main Triple Mode of Training

The teachings of the Buddha are basically divided into three parts: (1) Vinaya Piṭaka (2) Suttanta Piṭaka and (3) Abhidhamma Piṭaka. Vinaya Piṭaka is composed of rules and regulations for an appropriate life-style of monks and laymen; it can also be denoted as 'Moral Precepts' or 'Ethical Practice', "Sīla Training". Suttanta Piṭaka is meant "a way of living with a good intention" which must be steered by the control of concentration; it can also be called "concentration" in brief- "Samādhi training". Abhidhamma Piṭaka explains 'natural phenomena' or philosophically systematic analysis of natural phenomena in order to know them as they really are; it is named "Paññā training" which can give knowledge about everything in detail. In this way the process of trainings- Sīla, Samādhi and Paññā are established stage by stage in the teachings of the Buddha. Only when Sīla training has been established, can Samādhi training be established. Only with the establishment of Sīla and Samādhi, Paññā or Enlightenment can be attained.

The Most Fundamental Practice

In order to perform the aforesaid threefold training with ease, the ten bases of meritorious actions- Puñña-kriya vatthu are very important to be practically implemented.

Out of the Ten Perfections- Pārami, Dānapārami- Perfection of Charity comes first as the most important factor. Naturally, everybody does not want to give away one's own property, one's own time, one's own rights, etc. for the welfare of others. Indeed, they want to keep and grasp them in their hands due to craving for them. Almost everybody would like to use "Give and Take Policy" in their daily lives. Giving away something for the sake of getting something is not called charity-dāna. Dāna, almsgiving or liberality or generosity is indeed a function of goodwill and good intention giving away one's own property or one's own time or one's own rights for the welfare of others without any expectation or any return. It is truly done with loving-kindness(Mettā), understanding (Paññā)and firm conviction(Saddhā). Without any attachment to one's own mania and stinginess, it should be done so-such a kind of doing is called "Dāna".

When someone intends to do dāna, before giving away something he should be pleased with his intention to do so; while doing dāna, he must also be pleased with his donation; after having done dāna, he should also be pleased with his donation whenever pondering over it; such a kind of pondering over his donation or contemplation on it again and again may be called Cāgānussati- a sort of Samatha Bhāvanā, producing new meritorious intentions. To be a first class dāna, the following fundamental needs are felt:

(1) a donor should be replete with moral ethics; (2) a donee should be replete with moral ethics; (3) an offertory they both are receiving and giving away must be righteously acquired and earned; and (4) the intention to do dāna should be aimed at attaining the Nibbānic bliss.

Five Kinds of Dāna Made by Righteous Man

In order to be the first class dāna the following five kinds of Sappurisa dāna should be exercised: -

- (1) The charity based on the belief in Kamma and its results should be made; with a firm belief that one must reap what one sows, dāna should be done.(Saddhādāna)
- (2) Donate the well-prepared offerings to the donees with much respect and reverence. .
(Sakkaccadāna)
- (3) Dispense the suitable charity to the donees who are in need of it at the appropriate time.
(Kāladāna)
- (4) The charity should be dispensed with the mind not attached to the offering.
(Anuggahitadāna)
- (5) The charity should be done, not harming the donor himself nor anyone else. In doing charitable deeds there should be no competitive mood with other donors, nor being hurtful to anyone else.(Anupahaccadāna)

Three Levels of Dāna

Based on the donor's objectives, attitudes and intention dāna can be classified into three levels: inferior charity, moderate charity and superior charity.

The charity dispensed with inferior intention, inferior endeavour, inferior attitude and shallow thinking is named 'Inferior Dāna'. The charity dispensed with normal intention, moderate endeavour, common attitude and facetious thinking is called 'Moderate Dāna'. The charity dispensed with strong intention, strenuous endeavour, concentrative attitude and intellectual thinking is denoted as "Superior Dāna".

On the other hand, donation of inferior offertory which is crummier in poor quality than the paraphernalia or personal effects used by the donor is "Inferior Dāna"; when donated the things as the donor usually uses, it is called "Moderate Dāna"; when donated the things which are better than the donor usually uses, it is called "Superior Dāna".

In other words, the charity dispensed with the expectation of worldly fame is named, "Inferior Dāna"; the charity dispensed with the hope of having benefit of charitable deed is called, "Moderate Dāna"; and the charity dispensed without expecting any gain of charitable deed and only with the belief that every virtuous person has to perform charitable deed is called, "Superior Dāna".

In some other way, the charity to honour the donor himself and to dishonour someone else is called "Inferior Dāna"; the charity regardless of the aforesaid attitude,

dispensed with the wishing for worldly pleasures is called, “Moderate Dāna”, and the charity dispensed with the wishing for attainment of Nibbānic bliss, being released from all saṁsāric sufferings is called “Superior Dāna”.

Moreover, the charity dispensed with the wishing for gaining benefits through saṁsāric existences is called, “Inferior Dāna”; the charity dispensed with the wishing for total release of one’s (single) life from saṁsāric sufferings is called, “Moderate Dāna”; and the charity made by the Buddhas-to-be to make all the sentient beings release from the saṁsāric sufferings is called, “the Most Superior Dāna” or “Pārami Dāna”.

Importance of Pārami Dāna

It is a usual performance for Bodhisattas to fulfil **Dāna Pārami**- Perfection of charity first and foremost when they have to fulfil Ten Perfections. Those who are inclined to do dāna are indeed following the noble path of the practice of Bodhisattas. -

Sufficient earning helps observe moral precepts as well as charitable deeds give assistance to good and sufficient livelihood. The charitable deeds have the power to manage the observance of moral precepts-which is the most essential value in respect of moral ethics. As the attitude of doing charitable deeds can produce peace and stability of mind among the society including both donor and donee or giver and receiver, it might also be a support to the work of meditation.

When there is dāna, there will be wealth and property; only when wealth and property have been possessed can every worldly affairs such as earning livelihood, pursuing education, etc. be smoothly conducted. Dāna, as it is a bridge of loving-kindness between donor and donee and a path leading to the gate of loving-kindness, can make a foe a good friend, a good friend the best friend. A charity-doer's wish can be easily fulfilled as he carries love potion of Dana. Due to the performance of dāna rude ones may become polite ones, and polite ones may become righteous ones. It is stated in Pitaka literature that those who are always be engaged in the noble performance of charitable deeds have to be honoured, respected, and guarded by celestial beings.

Fourteen Individuals of Donee

It is stated in the Piṭaka texts that the benefits of charitable deeds are different in accordance with the levels of moral precepts observed by the donees which may be classified as 14 individuals. At the lowest level, animals such as dogs, cats, birds, etc. may be offered food or something like that and we may consume the benefits of meritorious deeds done to them. Elders of yore in Myanmar left a Myanmar saying, "Even the dogs can be enumerated in the fourteen kinds of donee." Fourteen kinds of donee are as follows:-

- (1) Animals;
- (2) Man devoid of moral ethics;
- (3) Worldlings(Puthujjanas) with moral ethics;

- (4) A believer in Kamma and its results with Jhānic Trance in the period beyond the Buddhist Era;
- (5) A person still practising to become a Sotāpanna Ariyan individual;
- (6) A Sotāpanna Ariyan individual;
- (7) A person still practising to become a Sakadāgāmi Ariyan individual;
- (8) A Sakadāgāmi Ariyan individual;
- (9) A person still practising to become an Anāgāmi Ariyan individual;
- (10) An Anāgāmi Ariyan individual;
- (11) A person still practising to become an Arahāt Ariyan individual;
- (12) An Arahāt Ariyan individual;
- (13) Pacceka Buddha; and
- (14) Sammāsambuddha.

Giving away alms or charity to animals may benefit a donor for one hundred existences, to a human without moral ethics for one thousand existences, to a worldling with moral ethics and a believer in Kamma and its results with Jhanic Trance in the period beyond the Buddhist Era for one hundred thousand existences. When the noble individuals from sr. no.(5) to sr. no.(14) are donated, the benefits of charitable deeds can be consumed for uncountable existences. (The above -mentioned statements are shown in Ma-3, P-297.)

Those who take refuge in Threefold Gem and observe moral precepts wishing for release from Saṃsāric sufferings, those who are always be engaged in the observance of five basic moral precepts, those who are newly novitiated or fully ordained, those novices and monks who are truly replete with their respective moral precepts, those meditators who make arduous endeavour in meditation task wishing for release from Saṃsāric suffering and those who are still practising meditation as Cūla Sotāpanna (junior stream-winner)- all these individuals are numbered in the sr. no.(5) in the above list.

Importance of Sammāpaṭipadāna

“Vivaṭṭanissitadāna” is a kind of the most superior dāna, doing charitable deeds wishing for the total release from the sufferings of Samsaric circle. Therefore, those yogis or meditators who are going to be engaged in the meditation tasks, Samatha or Vipassana, should perform charitable deeds without expecting any profit in return. _

Donation dispensed with the wishing for total release of Saṃsāric suffering and attainment of Nibbānic bliss can be recognized as “Dāna Pāramī”- Perfection of Charity. Generous alms or charitable deeds done with the aim of regaining something in return or possessing wealth and property through saṃsāric existences cannot be listed in the “Dāna Pāramī”. Such a kind of generous action is remarked as “Wrong Practice of Conduct” by the Buddha in Paṭipadā Sutta of Nidānavagga Saṃyutta Pāḷi Text. If it is aimed at the attainment of Nibbānic bliss wishing for total release of

Samisāric suffering when performing generous actions, it may be named “Sammāpaṭipadā”- “Right Practice of Conduct”. For these reasons, Dāna or Charity or Generosity cannot prolong the circle of samisāra.

The Advantages of Charity- Dāna

To summarize, Dāna- Charitable deed should be performed by everyone regardless of race and religion because it is the most praise-worthy humanitarian action in this humanity. Every charitable-doer can enjoy the following advantages of doing charitable deeds:-

- (1) being loved, respected, and honoured by many people as a donor possesses a love potion of dāna;
- (2) having a golden chance of contact with righteous and noble wise men;
- (3) having good fame among people;
- (4) being capable of observing moral ethics; and
- (5) having a good chance of living in a happy and prosperous family through life.

Therefore, when dāna is done based on firm conviction(Saddhā), loving-kindness(Mettā) and wisdom (Paññā), many of a man’s capabilities and abilities through doing charitable deeds can be accumulated and multiplied.

Due to a genuine dāna there was no one who became poverty-stricken, nor is at present and nor will become poor in future. Those who are always happy to give away something to others are indeed bringing success

in everything, living in peace and happiness not only in this very life but also in their next existences.

, It is also stated in the Piṭaka literature that Dāna is a stairway to celestial realms, a packet of provision for the long journey of Saṃsāric circle, a direct way to a good destination of Nibbana, and a good path-way to the gate of Nibbāna. Thus, dāna should be done by everyone whenever occasion arises by following its basic principles how to systematically perform it in compliance with the noble attitude of virtuous ones.

Āditta Sutta

Āditta Sutta indicates that one should store some of one's own possessions as a stockpile by doing charitable deeds. When a big house is on fire, the house-owner without wavering should collect and bring his possessions out of his house. The possessions he has already brought out of the fire are indeed his own.

In the same way, all the people in this world are being set on fire, in the eleven kinds of flames- old age, disease, death-etc. out of their burning bodies in such a manner, charity or generosity or dāna should be digged and drawn out as a stockpile or provision for future use of next existences. In truth, intention of charity and generosity only is one's own possession after one's corporeal body has been cremated as indicated by the Āditta Sutta(Saṃ-I, P-29).

Alms-giving by Sakka in Human Abode

Arising from *nirodhasamāpatti*(sustained deep mental absorption following the attainment of *nirodha*-temporary cessation of the four mental aggregate-*Khandhās*)for seven days in the Pippali Cave, Thera Mahākassapa thought to himself that he would enter the poor section of the city of Rājagaha for alms-round. At that time five hundred celestial nymphs(*devīs*)were waiting and preparing for giving alms-food to the Thera. However, the Thera without receiving their alms, directly entered to the city of Rājagaha. His intention was to give a poor man an opportunity of gaining great merit as a result of offering alms-food to the one who had just come out of *nirodhasamāpatti*.

At that time, Sakka, King of the celestial beings, wishing to take the opportunity of offering alms-food to Thera Mahakassapa, assumed the form of a poor old weaver and came to Rājagaha with his wife Sujāta in the form of an old poor woman. Thera Mahākassapa went alms-round from door to door in the city of Rājagaha and arrived at the house of Sakka. The poor old weaver took the bowl from the Thera and fill up it with cooked rice and curry, and the delicious smell of the alms spread through the city. Then it occurred to the Thera that this person must be no ordinary human being and he came to realize that this must be Sakka himself. The Thera said to Sakka, “Koliya, you have done this so! Do not do like this in future”.

Sakka admitted the fact and claimed that he too was poor because he had had no opportunity of offering anything to anyone during the time of the Buddhas. “Your

Venerable Sir! I want to accumulate merits and I am worthy of doing meritorious deeds”, added the Sakka and so saying, he and his wife Sujātā left the Thera after paying due respect to him. Afterwords, Sakka standing in the sky solemnly uttered for three times, “How marvellous and superior my alms-giving to Thera Mahā Kassapa!”

(Udāna Pāḷi- 110; Udāna Aṭṭhakathā- 176)

End of the Chapter I

The Chapter II

Sīla-Moral Ethics

Right Solution to the Problems in Life

“Sīla” is a pāḷi word which is used in Myanmar language as it is. “Sīla” is based on sympathetic feeling. If a person is insulted verbally or bodily by some one, he does not want to be treated like this; then so he should not insult others in the same way_ he should truly nurture such a kind of sympathetic feeling; when a person understands the sympathetic feeling he is likely to observe moral ethics- Sīla.

It is mentioned in the Paṭisambhidāmagga Pāli: “Kim sīlanti cetanā sīlam cetasikam sīlam avitikkamo sīlanti”. The meaning is:_ intention(cetanā)is sīla; mental properties(cetasika)are sīla; non-transgression(avītikkama) is sīla.

Such six kinds of controlling faculties as eye, ear, nose, tongue, body, and mind, without being inclined towards unwholesome objects, have to be controlled _such controlling sense faculties, non-transgression of unwholesome deeds, nurturing wholesome intentions in order not to transgress unwholesome deeds is called Sīla.

To summarize the above fact:-

- (1) It is called Sīla because one’s bodily and verbal actions can be established to become stable and polite, not showing unstability and rudeness;

- (2) It is called Sīla because it is the most fundamental code of conduct which can develop wholesome actions stage by stage.

In human society, whether a person be poor or rich, inferior or superior in race, with honourable degrees and titles or not, only when he is truly virtuous and replete with moral ethics, is he admired and respected by people.

Different Kinds of Sīla

According to the manner of observing moral ethics, Sīla is basically divided into two kinds: **cāritta sīla** (performance of moral ethics) and **vāritta sīla** (avoidance of moral precepts).

Cāritta Sīla

Performance of those ethical rules and regulations which the Buddha has laid down to be followed is called **Cāritta Sīla**. Performing noble duties and responsibilities mutually between parents and sons and daughters, husband and wife, etc. as mentioned in **Siṅgālovāda Sutta**, abiding by the social regulations such as paying due respect to elders, parents, teachers, members of monks, etc. using polite language among the society_ all these cultured manner and behaviour are included in the **Cāritta Sīla**. With the firm conviction that good action returns good effect, caritta sīla should be fulfilled with diligent care.

Vāritta Sīla

Abstaining from ten kinds of evil deeds, observing moral precepts such as five precepts, eight precepts, nine precepts, ten precepts, etc., following the moral training rules - Sikkhāpadās for monks and novices - the avoidance of these things that the Buddha has rejected as not to be followed is called “Vāritta Sīla”.

According to the period of observing moral precepts, Sīla can also be classified into two:—

Kālapariyantasīla

Observing the moral precepts with the limitation of periods such as one hour, two hours, one day, two days, one week, two weeks, etc. is called “Kālapariyanta Sīla”.

Āpāṇakoṭikasīla

Observing the moral precepts through one’s life is called “Āpāṇakoṭikasīla”.

Three Levels of Sīla

According to the aim and objective of observing moral precepts, Sīla can be classified as Three Levels.

Inferior Sīla: Observance of moral precepts aiming at the success of one’s life and attainment of material wealth with intensive craving is called, “Inferior Sīla”.

Moderate Sīla: Observance of moral precepts wishing for total release of saṃsāric suffering is called, “Moderate Sīla”.

Superior Sīla: Observance of moral precepts by the Buddha-to-be with the noble wish to make all sentient beings free from the rounds of the saṃsāric suffering is called, “Superior Sīla” or “Sīla Pārami”.

There are also other categories of sila which are divided into four or five groups mentioned in Piṭaka texts.

Nicca Sīla which should be observed for life

227 Vinaya training rules in brief for monks and nine thousand one hundred eighty crores, five million thirty six thousand (91,805,036,000) Vinaya training rules in detailed number for monks are Nicca Sīla which should always be observed by monks. Ten Precepts also are Nicca Sīla which should always be followed by novices-sāmaneras. However, for lay people five precepts are Nicca Sīla which should always be fully or partially observed.

Uposatha Sīla

Lay people can observe Eight Precepts, Nine Precepts, Ājīvaṭṭhamaka Precepts, and Ten Precepts as Uposatha Sīla the precepts generally observed on Fasting Days (the full-moon day, the new-moon day, and the two days of the first and last moon-quarter). Uposatha Sīla is the observance of

precepts with a resolution and vow that on such and such a date, or at such and such a time or in such and such an hour precepts have to be observed. As it is suitable for lay men to observe eight precepts, it is called Uposatha Sīla. It is also very appropriate to observe them without violating the very first precept, or the middle, or the last or a certain precept within the boundary of the eight precepts. It is not easy for lay men as worldings to undertake the remaining Uposatha Sīlas in comparison with the eight precepts. Uposatha Sīla can also be observed for life. Not only on Fast Days but also on the other days one can undertake Uposatha Sīla. Not only on the whole day but also just on a half day one can also adhere to the principles of the Uposatha Sīla.

Benefit of Half-Day Observance of Uposatha Sīla

On a certain Uposatha day, Añathapiṇḍika the millionaire, on return from the Jetavana monastery, inquired if a servant who went to work outside knew of that day was Uposatha day and other servants replied to the millionaire that no one had informed him of the Uposatha day. Moreover, the millionaire ordered them to cook the dinner for him. As ordered, the servants cooked the dinner for him. On returning home, the servant who had worked outside found that other servants did not have the dinner and he noticed that the dinner was prepared only for him. When inquired about that event, he came to know that that day was an Uposatha day and all the people staying in the millionaire's home observed Uposatha Sīla.

So, he said that he also would like to observe Uposatha Sīla if he could have any benefit by observing Uposatha Sīla from that moment and that information was reported to the millionaire. “If you are able to undertake Uposatha from this moment without having any food, you may observe the half-day Uposatha,” said the millionaire. The servant did as the millionaire suggested and observed Uposatha without having dinner. Being hungry with fatigue as he had worked out all day long he came to suffer from severe colic. Though the millionaire gave him a kind of food called Catumadhu- which is made of four ingredients, sesamane oil, molasses, honey and butter, he refused to take it, saying “Your Sir! I have no a good chance of observing my sabbath for whole day, but I have just a half-day and I don’t want to violate my moral precepts.”

Although the millionaire urged him to take food repeatedly, he continued to observe his precepts. At dawn, he died and was born again as a guardian spirit of a banyan tree. This is the obvious outcome of observing precepts just for a half-day.

(Dhamma, ṭṭha- I, P- 131)

Garudhamma Sīla(Five Precepts)

The Fivefold Precept is called “Nīccasīla” because it should always be observed by lay people. It is also named “Garudhammasīla” as it should be regardfully and reverentially be observed by lay people without violating any of them. It is also well-known as “Ariyakantasīla” because those with the fulfillment of the fivefold precept

are deeply admired by noble Ariyan individuals. Every householder should observe it so it may also be named “Gahaṭṭhasīla”.

Impurity of Moral Precepts

Impurity of moral precepts which has been already observed may be arisen out of breach of precepts, hole of precepts, spots of precepts and stripes of precepts.

Breach of Precepts

The breach of the very first or the very last precept is named the breach of precepts.

Hole of Precepts

When the middle of precept is violated it is called the hole of precepts.

Spots of Precepts

When the precepts are violated interspersedly or in the midst of the precepts or spottedly, it may be denoted as the spots of precepts.

Stripes of Precepts

When two or three consecutive precepts in the very first or in the middle or in the last are violated it is called the stripes of precepts.

Main Causes of Moral Impurities

Due to the seven kinds of minor sexual feelings, moral impurities may arise:

- (a) sexual feeling of bodily touch between male and female;
- (b) being satisfied with giggling and tittering between male and female;
- (c) being satisfied with seeing eyes to eyes between male and female;
- (d) being satisfied with listening to the pleasant songs, giggling and tittering between male and female;
- (e) being satisfied with the thoughts of lustrous pleasure, ruminating over the past pleasurable events and love-affairs between male and female;
- (f) longing for and being desirous of seeing the sight of sexual pleasure between male and female; and
- (g) wishing for the gain of sensual pleasure in celestial existence by the practice of moral ethics.

Moral precepts may be violated by anger(kodha), enmity (upanāha), hypocrisy or ungratitude or depreciation of another's worth(makkha), malice(paḷāsa), jealousy or ill-will (issā), avarice or niggardliness(macchariya), fraud or deceit (māyā), craft or treachery(sāṭheyya)and being associated with evil friends.

To summarize the above facts, greed or craving (lobha), and hatred or anger(dosa) and ignorance or delusion (moha) are the root-causes of moral impurity, committing whatever bodily or verbal unwholesome actions.

What is meant by purity of moral precepts

The purity of moral precepts is devoid of the above root-causes and it should be replete with the following virtues:_

1. no breach of precepts,
2. no hole of precepts,
3. no spots of precepts,
4. no stripes of precepts,
5. getting rid of craving,
6. being praise-worthy by wise men, and.

7. not having “diṭṭhi-wrong view” and “taṇhā-craving” in relation with the moral precepts. -

The purity of moral precepts is replete with the above virtues. In this connection the notion that Nibbāna can be realized just by the observance of moral precepts is “wrong view- diṭṭhi”. Longing for the attainment of celestial pleasures by observance of moral precepts is “taṇhā-craving”. Purity of moral precepts can produce one-pointedness of concentration-samādhi, a great support to attain Mgga, Phala and Nibbāna. Those who would like to develop Samatha and Vipassanā should be replete with aforesaid seven categories of moral purities.

Garudhamma or Nicca Sīla

Garudhamma or Nicca Sīla should always be kept just like a waistcloth; when someone does so, he himself and his surrounding-the society as well will be peaceful and prosperous and it is also the important assistance to the attainment of liberation from worldly sufferings.

Abstinence from Killing any Sentient Being

A person who knows that the one to be killed is a sentient being and kills it with the intention to die, he commits “Killing any sentient being” when it is really dead. Here, killing means elimination of a life-essence by oneself, or by inciting other people, or by creation of deadly weapons, by poisoning or by psychic power, or by applying witchcraft, etc.

According to the big or small corporeal body of the one who is killed, or low or high moral virtues, or making exertion big or small, the offence of killing may be big or small. Offence of killing a human being is more heinous than that of killing other beings; killing Ariyan individuals is more guilty than killing ordinary human beings.

Abstinence from Taking What is not Given

Taking and possessing of other's properties in unrighteous or unlawful ways, which have not been given bodily or verbally by the possessors is called “taking what is not given. Being other's properties , knowing of other's

properties or possessions, intention to take what is not given or to steal or to rob other's properties, actual commitment of taking or stealing or robbing and keeping them in possession_ all these constituents are said to be the course of action, i.e., taking what is not given. Here, we would like to mention 25 ways of stealing which are included in the action of taking what is not given.

25 Ways of Stealing

1. **Stealing by oneself.**

2. **Encouraging other people to steal**

3. **Stealing by throwing away something**

(Some properties stored in compounds of factories, workshops and homes have been thrown away out of them without being seen by the securities and then picking them up and taking out.)

4. **Encouragement of Stealing in anticipation**

(Some receivers of stolen property encourage thieves to steal so and so possessions of other's in anticipation and inform them that stolen property will be received.)

5. **Stealing in advance**

(In encouragement of stealing or robbery or cheating, the one who encourages to do so has already committed stealing in advance.)

6. Stealing by plotting and intriguing

(Big trees and bamboos at the hedge of one's own land-plot are planted and when they become bigger ones, they are put a fence around outside; thus one gains wider area of land-plot. When raised the height of a paddy dyke by heaping soil on it, one tries to intentionally extend it to the area of other farm-land.)

7. Stealing in agreement

(After having agreement to steal something one of the gangs steals it; thus the rest members of gang commit stealing.)

8. Stealing by fixing date and time

(Encouraging others on which date and at which time stealing should be committed.)

9. Stealing by showing bodily or verbal gestures

(Encouraging someone to steal something by showing bodily or verbal gestures such as raising an eye brow or eyebrows or winking, or making hissing sound, etc.)

10. Stealing by deception

(Pick-pocketing, snatching, house-breaking and burglary, sealing counterfeit and spurious gold and silver, manipulation of account and defalcation, defrauding with short-weight, creation of spurious articles, etc.)

11. Stealing something by force

(Taking something by bullying or by force or by exercising one's authority, etc.)

12. Stealing on the assumption and supposition

(Without stable decision, stealing is committed when favourable and stolen property will be returned to the owner when unfavourable.)

13. Stealing by replacement of designated application

(When distributing materials by drawing lot, a lucky ticket has already been stolen; exchanging one's blank ticket with other's lucky numbers; getting a job by showing counterfeit certificates of passing examination; stealing by means of imitation.)

14. Taking deceitfully being engaged in a law-suit (inanimate)

(Taking other's lifeless properties in a deceitful way being engaged in a law-suit.)

15. Taking deceitfully being engaged in a law-suit (animate)

(Taking other's living properties in a deceitful way being engaged in a law-suit.)

16. Stealing on the way(animate)

(Other's living properties such as cows, horses, pigs, etc. which are demanded to bring them to other's places, are stolen on the way without sending them to the required places.)

17. Stealing on the way(inanimate)

(Other's lifeless properties which are demanded to fetch them to other places, are stolen on the way without sending them to the expected places.)

18. Stealing and robbing by interception(inanimate)

(In persuasion of or by trying threats and intimidation of the one who has carried lifeless properties one steals and robs them by interception without sending them to the owner.)

19. Stealing and robbing by interception(animate)

(In persuasion of or by trying threats and intimidation of the one who has carried living properties, one steals and robs them by interception, sending them to the place in anticipation.)

20. Stealing by moving something from original place(inanimate)

(Movable lifeless properties such as gold, silver, etc. are moved with the will to steal from their original place.)

21. Stealing by moving something from original place(animate)

(Movable living properties such as pigs, cows, horses, etc. are driven out with the will to steal from their original place.)

22. Stealing at favourable time due to giving up of the owner

(Stealing at favourable time after having hidden other's property which is intended to be stolen for an opportune time; not returning other's property which has been hired; not returning the loan that has been borrowed from others; not repaying the debt that has been lost in gambling.)

23. Stealing the hidden property due to giving up of the owner

(Stealing is committed after having hidden and covered the other's property carelessly and forget fully left as the owner does not want to find it out and gives it up.)

24. Stealing by refusing and denying(inanimate)

(When requested to pay back the trust money and property or borrowed money and lifeless property the receiver refuses and denies that he does not receive anything -- it is an offence of stealing.)

25. Stealing by refusing and denying(animate)

(When requested to pay back the living properties such as pigs, cows, horses, etc. the receiver refuses and denies that he does not receive anything- it is an offence of stealing.)

Abstinence from Sexual Misconduct

Whoever has sexual relation with any person other than one's own spouse, is said to have committed sexual misconduct. Sexual relation with other men or women under the guardianship of someone or of society, even with one's own spouse who is very ill at that moment or who does not want to do so is included in the sexual misconduct. There are twenty kinds of womanfolk who should be avoided to have sexual contact.

Abstinence from Telling Lies

Telling what is not true by gesture or by words with malicious intention is committing the action of telling falsehood. The gravity of such action corresponds to the amount of harm done to others.

What is truly spoken is *Saccavācā*- truthful speech. Truthful intention-*cetanā* plays the vital role in this respect whether the speech is good or bad. The truthful speech with good intention is very powerful. There is the ancient saying "Grass and creepers become medical herbs when they are empowered with truthful speech."

Abstinence from Indulging in Intoxicants

Intoxicants and narcotic drugs such as alcoholic liquors, opium, cocaine, heroin etc. are addictive. Consuming any of these intoxicants leads to drunkenness, forgetfulness and lack of common sense. They are indeed the root-causes of being unmindful of doing wholesome deeds.

“Surā” means a kind of fermented narcotic water without being cooked, but ‘Meraya’ is a kind of alcoholic by using heat. “Majja” means different kinds of narcotic drugs such as marijuana(Indian hemp), opium, heroin, cocaine, etc. When they are consumed, drunkenness, negligence and addiction arise so they are called ‘Majjapamādaṭṭhāna’. The Buddha taught that when used intoxicants in repetition hellish sufferings may be suffered in next existence; the user may be reborn in animal or peta-ghost world; the lightest offence arisen out of using narcotic drugs leads a user to the life of insane person in every existence. Even when he is freed from such kinds of woeful states and reborn as a human being he will definitely encounter the following evil consequences: degradation of wealth and property, being in troubles of quarreling and fighting, suffering from numerous kinds of diseases, lack of moral shame and moral dread, lack of intelligence and mindfulness, etc.

The fivefold precept(niccasīla) (garudhammasīla) (ariyakantasīla) (gahaṭṭhasīla) should always be seriously observed for the benefit of the present existence as well as the future existence. If a person does not fulfil the basic moral precepts, he can never establish the concentrative mind however he tries to meditate. Only when he had been replete with the virtues of the basic moral precepts should he step forward to meditate_samatha and vipassanā. Moreover, when he can step forward to observe eight precepts, nine precepts, ājīvaṭṭhamaka precepts, and ten precepts, he will be getting near the gate of Nibbānic bliss.

Spread of the Scent of Moral Virtue

Most of flowers have fragrance in nature; how fragrant it is, it cannot go against the wind but the scent of virtuous one is wafted abroad in all directions. The Buddha said, "The scent of moral virtue is peerless out of all the scents in the world."

The Buddha also pointed out that the root-cause or starting-point of all wholesome actions is indeed moral virtue. If the moral virtue is pure and taintless, concentrative mind and intellectual realization will become sharp to know things as they really are. Therefore, the starting-point is very important.

Advantages of Observing Moral Precepts

A person who is replete with moral virtue or moral precepts, as he is always heedful of every situation, can take the following advantages:—

- (1) Accumulation of great wealth, -
- (2) Having good reputation and fame,
- (3) Being respected and admired among the society,
- (4) Facing calm death contemplating on the wholesome actions done by himself,
- (5) Actually attaining the bliss of celestial being after death (Di-2. P-73)

While the Buddha was residing at the Jetavana monastery of Sāvatthi, Ven. Ānanda inquired him about

the advantages of pure morality and the Buddha explained the following consequences of observing moral precepts:—

- (1) Having fresh and peaceful mind due to the purity of moral precepts;
- (2) Experiencing happiness due to freshness and peace of mind;
- (3) Being delightful due to experiencing happiness;
- (4) Having quietude of heart due to being delightful;
- (5) Having physical and mental comfort due to having quietude of heart;
- (6) Having one-pointness of concentration due to arising of physical and mental comfort;
- (7) Realizing things as they really are due to the power of the one-pointedness of concentration;
- (8) Arising of being sick of things due to realizing as they really are;
- (9) Being completely free from attachment due to being sick of things; and
- (10) Having emancipation and knowledge of emancipation due to detachment. The purity of moral precepts through this serial order leads to the bliss of Arahatta Phala- the bliss of Nibbāna.

(Am-III, P-257, 515)

Therefore, it should be firmly believed that the purity of moral precepts can lead to the complete attainment of Nibbānic-bliss.

Advantages of Sīla,

Getting whatever one wishes for,

The Buddha explicitly taught, “O Bhikkhus! the one who has observed moral precepts can get whatever he wishes for, because his wishing is completely pure- *Ijjhati bikkhave sīlavato cetopanīdhi visuddhattā.*” (Am-III, P-71)

The Buddha continued to explain:—

“Oh Bhikkhus!

- (1) if you want to be respected by your fellow-bhikkhus or friends(or by your society),
- (2) if you want to be in sufficiency of four requisites(to have much wealth and property for lay-persons),
- (3) if you want to return good benefits for your lay-dāyakās (to be grateful to your helpers),
- (4) if you want to benefit your relatives who are in the life of peta-ghosts,
- (5) if you want to be happy and peaceful,
- (6) if you want to be free from different kinds of punishment and flaws,
- (7) if you want to be free from fear,
- (8) if you want to live happily getting whatever you wish for without exerting strenuous effort,
- (9) if you want to live in peace of mind transcending physical suffering,

- (10) if you want to be a Sotāpanna-Stream-winner, who will definitely go to the wholesome abodes,
- (11) if you want to be a Sakadāgāmi-Once-returner, who will be reborn only once in the human abode and eliminate the saṃsāric suffering,
- (12) if you want to be an Anāgāmi-Non-returner, who will definitely reborn only in Brahma abode, not going down to the lower abodes,
- (13) if you want to be the person who can create numerous kinds of psychic power,
- (14) if you want to possess divine-ear, dibbasota,
- (15) if you want to be the person who can read other's mind,
- (16) if you want to be the person who can remember numerous existences in the past, and
- (17) if you want to be the person who can discern good or bad destinations of sentient beings, you have to be engaged in the insight-meditation task, with the fulfilment of the observance of moral precepts, trying to have the concentration of your mind.”(Ma-I,P-39)

Wealth and property can be accumulated by the power of charitable deeds- dānato bhogavā. Bodily and mental peace and happiness can be gained by the power of moral precepts_ sīlato sukhitā. In doing charity, the most fundamental practice, there will be no desired benefit without the observance of moral precepts. Though wishing for mundane and supramundane benefits after having done charitable deeds, that wish will be actually fulfilled only

with the observance of moral precepts, which strengthen the advantages of charity as well as activate and sharpen capacity of concentration(samatha-samādhī)and insight-knowledge(vipassanā). Even such wholesome deeds as charity, concentration-samatha and insight-meditation vipassanā which are devoid of moral observance can hardly contribute to the advantage of going up the wholesome abodes; it is very far away from the attainment of Magga, Phala, and Nibhāna.

In reality, samādhī and paññā are not efficient without sīla; similarly sīla also is not efficient without samādhī and paññā. The three-fold training_ sīla, samādhī and paññā are interrelated and interdependent. If one wants to establish sīla to be efficient in purity, one has to inevitably establish the practice of samādhī and paññā. If one contemplates on the true nature and advantages of observing sīla or the tendency to breach moral precepts, sīla by way of satipaṭṭhāna-meditation technique one may become a person with completely efficient and pure sīla. A breach of moral precepts is arisen out of bodily and verbal violation without control so it is very important to control the mind in order to establish completely pure sīla. Here, Satipaṭṭhāna meditation technique plays the vital role.

To summarize the above, the observer of sīla protects oneself as well as others not to be in trouble. If someone observes only one moral precept, the whole society including himself or herself will become free from some troubles concerning that precept and also become happy and peaceful. Some places on earth where observance of moral

precepts prevails among human society are pleasant to live in but some without observance of sīla are not likely to be inhabitable as flames of hatred, over greediness and ignorance overwhelm everywhere through worries and flurries.

So the basic foundation for good establishment of human being is the observance of sīla in a harmonious and peaceful world; to have a righteous life, meditation task should be performed with the development of cultured mind; Practice of meditation with the systematic and effective technique, should be pursued in order to make oneself purify in bodily and verbal manner as well as for cultured mind.

The Story of Sinhalese Mahā Thera

There was a renowned Mahā Thera on Sinhalese Island. He was also popular as an Arahanta among the lay society. There were so many lay devotees who greatly pay respect to him. One day, the Mahā Thera was very ill. At that time an attendant young bikkhu asked to him, "Your Venerable Sir! how did you practise to become an Arahant, and when did you attain that reward?" The Mahā Thera replied, "I am not an Arahant; I am Puthujjana-common worlding, like you."

Feeling disappointed, the young bhikkhu said, "Oh Dear! everyone knows that you are an Arahant; now you say you are not; every devotee who greatly pay respect to you will be very disappointed!" "I say as I am not an Arahant; then so, now do as I say; you get out of the door and close it; you prohibit those who come to see me!" Afterwards, the Mahā Thera went into his room and practised

meditation. A little time after, the Mahā Thera came out of his room and said, “Now, I have been an Arahāt,” snapping his fingers.

The young bhikkhu returned, “Your Sir, it is very quick! I think it about five minutes long!” Why is it quick!” “I have specially maintained the observance of my precepts throughout my life, from the time of newly ordained life upto now; when I happened to breach anyone of my precepts I immediately did penance for my breach and made reparation to be free from the offence. Therefore, I can easily attain the reward of Arahātship.”

Due to the power of Sīla, the Mahā Thera was recognized as “Arahāt”. Similarly, due to the power of sīla, the Mahā Thera easily attained Arahātship. This is the clear evidence of the purity of sīla.

End of the Chapter II

Chapter III

Samatha Calmness

Samatha-calmness of mind

There are two different kinds of *bhāvanā*, i.e, *samatha* and *vipassanā*. “*Bhāvanā*” means repeatedly arduous attempts which should be made by means of repeated contemplation or development of mental culture. Concentration_ *samādhi* which can make mental defilement calm and tranquil is called “*Samatha*”. The arduous effort which can lead to the arising of concentration and to develop it more and more is called “*Samatha Bhāvanā*”. By developing the concentrative mind, mental defilements such as greed, hatred etc. can be temporarily wiped away and calm down.

The task of concentration is a mental function and when concentration arises the faculties such as eye, ear, nose, tongue and physical movement can gradually be under control and change from impolite manner to polite manner. By doing meditational task- *Samatha* or development of concentration, one’s mind fixedly takes only a single object, what one would like to take, and does not want to take the other objects apart from what one fixedly takes. At that time, by scrutinizing the controlling faculties of eye, ear, etc. one’s state of concentration can be discerned more or less.

Forty Subjects of Meditation

To establish the accomplished task of concentration, there are forty subjects of meditation. As it is a seat

of development task, it is called Kammatṭhāna-meditation. The preliminary stage of mental culture is attainable in all these forty subjects of meditation which are as follows:—

The Ten Kasiṇas

- | | | |
|------|----------------|---------------------|
| (1) | Pathavīkasiṇa- | earth Kasiṇa |
| (2) | Āpokasiṇa- | water Kasiṇa |
| (3) | Tejokasiṇa | - fire Kasiṇa |
| (4) | Vayokasiṇa | - air Kasiṇa |
| (5) | Nīlakasiṇa | - blue Kasiṇa |
| (6) | Pītakasiṇa- | yellow(gold) Kasiṇa |
| (7) | Lohitakasiṇa | - red Kasiṇa |
| (8) | Odātakasiṇa | - white Kasiṇa |
| (9) | Ākāsakasiṇa | - space Kasiṇa |
| (10) | Ālokakasiṇa | - light Kasiṇa |

The Ten Impurities

- | | | |
|-----|------------------|--|
| (1) | Uddhumātaka- | a bloated corpse |
| (2) | Vinīlaka | - a discoloured corpse |
| (3) | Vipubbaka- | a festering corpse |
| (4) | Vicchiddaka | - a disjoint corpse |
| (5) | Vikkhāyitaka | - an eaten corpse |
| (6) | Vikkhittaka | - a corpse with scattered limbs all over |
| (7) | Hatavikkhittaka- | a corpse with scattered wounds |

- (8) Lohitaka - a corpse smeared with blood
(9) Puḷuvaka - a worm-infested corpse
(10) Aṭṭhika - a skeleton

The Ten Reflections

- (1) Buddhānussati- the reflection on the attributes of the Buddha,
(2) Dhammānussati- the reflection on the attributes of the Doctrine,
(3) Saṃghānussati- the reflection on the attributes of the Saṃgha Order
(4) Sīlānussati- the reflection on one's observance of moral precepts,
(5) Cāgānussati- the reflection on one's charitable deeds,
(6) Devatānussati- the reflection on wholesome deeds of deities,
(7) Upasamānussati- the reflection on the attributes of Nibbānic peace,
(8) Maranassati- reflection on impending death,
(9) Kāyagatāsati- mindfulness relating to the thirty-two parts of the body

- (10) **Ānāpānassati**- mindfulness regarding
breathing-out and breathing-in.

The Four Illimitables(Sublime States)

- (1) **Mettā**- loving-kindness,
- (2) **Karuṇā**- compassionate feeling,
- (3) **Muditā**- appreciative joy,
- (4) **Upekkhā**- equilibrium of the mind.

The One Perception

- (1) **Āhāre paṭikūlasaññā**
 - the feeling of loathsomeness about food.

The One Analysis

- (1) **Catudhātuvavatthāna**
 - the analytical contemplation on the four main elements of solidity,
 - fluidity, kinetic energy and motion of the corporeal body.

The Four Arūpa-jhānas

- (1) **Ākāsānañcāyatana**
 - contemplation on the “Infinity of Space”,
- (2) **Viññānañcāyatana**
 - contemplation on the very first arūpa-jhāna,

(3) Ākiñcaññāyatana

- contemplation on the non-existence of the first arūpa-consciousness,

(4) Nevasaññānāsaññāyatana

- contemplation on the third arūpa-consciousness, thinking, “It is calm, it is sublime.”

Five Constituent Parts of a Meditator

A yogī-meditator who would like to practise meditation-Samatha or Vipassanā should be replete with the following constituent parts:—

- (1) having devotion and confidence,
- (2) having strong health,
- (3) having good-heartedness and honesty,
- (4) having strenuous endeavour to avoid unwholesome deeds and to perform wholesome deeds,
- (5) having intelligence and reasoning, incapable of realising material and mental phenomena.

Seven Factors of non-decline

A yogī-meditator should also be replete with the following seven factors of non-decline:—

- (1) paying deep respect to the Buddha,
- (2) paying deep respect to the Dhamma,

- (3) paying deep respect to one's moral precepts,
- (4) paying deep respect to one's concentrative training-samādhisikkhā,
- (6) having good associates,
- (7) practising what has been shown by one's good associate.

Five Kinds of Danger to the Dhamma

Here are the five kinds of danger to the dhamma which should clearly be noticed by yogi-meditators. They can debar meditators from attaining Nibbānic bliss; however they try to practise meditation, they cannot attain Magga, Phala and Nibbāna. Therefore, they are actual dangers to the attainment of Magga, Phala and Nibbāna. They are:_

- (1) **Kammantarāya-** matricide, patricide, murder of Arahāt, injuring the living Buddha, committing schism in Saṃgha Order and trying to commit sexual intercourse with a bhikkhuni-female monk.
- (2) **Kilesantarāya-** A wrong believe in the fact that all Kamma-actions and their results are nothing and non-effective.
- (3) **Vipākantarāya-** Existence in animal life, being a person of uncertain or neuter gender, being a hermaphrodite, and being a dvihetuka individual.

- (4) **Ariyūpavādantraya-** Reviling and accusing Ariyan Individuals of something(if appologized the offence may be released).
- (5) **Āṇāvītikkamantarāya-** The bhikkhu(monk) who has committed any one of 227 Vinaya Disciplinary Rules.

A yogī-meditator who would like to be engaged in meditational task should already have been devoid of the above-mentioned five kinds of dangers to the Dhamma. If the offence happens to have been transgressed, they should atone for the offence that has already been violated. It is very important for monks to be replete with Catupārisuddhi Sīla-Four Kinds of morality consisting of purification:(1) Restraint with regard to the Monk's Disciplinary Code; (2) Restraint of the senses; (3) Purification of livelihood; (4) Morality with regard to the 4 requisites of monk.

Object of Samatha

It is a nature that human mind is shaking and fidgeting with the objects that has to be sensed. The mind, when confronted with the desired objects, passion arises and becomes restless and shaky; in the same manner, when confronted with the undesired and hateful objects, hatred or anger arises, being restless and shaky; similarly when confronted with illusive or delusive objects, illusion or delusion arises being restless and shaky. To abolish these restless and shaky situation, development of concentration-samathā bhāvanā plays the vital role. To calm

down the restless and shaky mind, samatha should be systematically practised.

The objects which have to be contemplated in the practice of Samatha usually are the conventional(*paññatti*) objects. “*Paññatti*” is what is recognized by people and it is accepted in terms as the reality. The practice of Samatha is generally based on the conventional objects but the ultimate(*paramattha*)objects such as *Buddhānussati*, *Catudhātuvavatthāna*, etc. are also dealt with this practice.

There are two different levels of concentration; one is *Upacārasamādhī*-Neighbourhood or Access-Concentration, the degree of concentration just before entering any of the absorptions- *Jhānas* and the other is *Appanāsamādhī*-Attainment or Full Concentration which is existing during the process of absorptions-*Jhānas*. Out of the forty objects of meditation, *Appanāsamādhī* can be produced by the thirty objects, including the ten *Kasiṇas*, the ten impurities, the two reflections-*Kāyagatāśati* and *ānāpānussati*, the four sublime states, and the four *arūpa-Jhānas*. Also out of the above thirty, the conventional terms of four main elements, earth, water, air and fire, the conventional terms of four colours, white, red, blue and gold, *Ākāsa-space Kasiṇa*, and *Ānāpānassati*-may be used as the meditational objects.

Every human is breathing in and breathing out without any break through 24 hours for a day. The effort of the development of concentration is so easy to every human being. It is this breathing-in and breathing-out that leads to the life of the Enlightened Buddha. Here is how to practise samatha-meditation.

How to Practise Samatha Meditation

It is paramount important for a yogī-meditator who would like to be engaged in meditational task-Samatha or vipassanā to establish oneself in the purity of moral observance. It would be very difficult for those who are devoid of moral observance to put their mind in a fixed and firm state of concentration. By contemplating on the attributes of one's observed moral precepts one has to make oneself delightful and pleased. Thus, the images of one's undesirable past events cannot go through into the realm of one's concentrative mind. When delighted and pleased, there arises happiness and joy and also comes ecstasy. Due to ecstatic feeling, tranquility and calmness arises in one's body and mind. Depending on it bodily and mental pleasure arises. At that moment one's mind becomes concentrative and all things can be realized as they really are by the power of concentration.

A yogi-meditator, before being engaged in meditational task, has to choose one of the four bodily postures, i.e, walking, standing, sitting and lying. For the contemplation of breath-in and breath-out_ Ānāpāna, sitting posture is the best. To those Ānāpāna-yogis, the Buddha instructed the following principles:_

- (1) Pallaṅkam ābhujitvā- to sit cross-legged
- (2) Ujum Kāyam paṇidhāya- to straighten the whole body above the waist

- (3) Patimukhami satim - to put the mind
upaṭhapetvā on the desired
object with
mindfulness

For woman folks, they may sit cross-legged or sit with their haunches resting on the heels and the knees touching the floor. In sitting posture, the two legs should not press one another. Afterwards, the upper part of body above the waist should be straight in upright position and the mind should be fixed on the meditative object with mindfulness. The place where the air of breathing-out touches while exhaling, especially at the nostrils, must be noticed; the place where the air of breathing-in touches while inhaling, especially at the nostrils, must be noticed. It means that your mindfulness should be placed at the touching place of the air. The touching air may be at the nostrils or above the tip of upper lip.

At first your mind must be fixed at the nostrils or above the tip of upper lip and the touching air of breath-in and breath-out should be noticed. Every touch while inhaling and exhaling must be noticed without any break. It should be one or two hours long without taking a rest. You can do it as possible as you can. During that time, you may feel stiff or ichy but you should not change your posture in order not to untablize your concentrative mind.

Furthermore, if you can do well in the first stage without breaking at any moment, you have to make effort more by noticing long breathing when you breath long and short breathing when you breath short. At this stage too, your notice of breath should be kept without any break.

At the third stage, after you can handle the noticing of long breathing and short breathing very well, you have to make effort more and more. When you breath in, you have to notice the touch of air at the starting point of the tip of the nose or the upper lip, at the middle point of the throat and at the last point of the abdomen. In the same way when you breath out, you have to notice the existence of the air at the starting point of the abdomen, at the middle point of the throat and at the last point of the tip of the nose or the upper lip. When your concentrative power becomes stronger and stronger, you can do it very well.

At the fourth stage, after you can have done well at the three touches through your breathing, your breathing gradually becomes smooth and soft. Some breathings have to be intentionally made smooth and soft, but some become unconsciously smooth and soft without being noticed. Some yogis become unaware of his breathing so that it seems to disappear. At that moment, the mind becomes light and buoyant and the yogi-meditator thinks himself that the whole body seems to be flying in-the space.

Jhānic Concentration and Miraculous Power

When the power of concentration becomes stronger and higher the mind directs the concomitant states or mental properties towards its object. The mind and the directed object is making a bridge and normally contacts with the object(temporarily inhibiting sloth and torpor). It is named 'Vitakka' in Abhidhamma term-the initial application of thinking. And then there arises sustained

application of the mind on the object- 'Vicāra' just like binding the mind with the object. Consequently, delightfulness appears, ie. the mind pleased with the directed object. Thus, there is no worries and flurries in the realm of the mind and simultaneously arises pleasurable interest and zest, blissfulness and one-pointedness of the mind.

To summarize them, there are altogether five constituents of Jhāna-the initial application of thinking-Vitakka, sustained application of thinking- Vicāra, joy or zest-Pīti, blissfulness-Sukha and one-pointedness of the mind, Ekaggata. When these five constituents are effectively working in unison, it may be denoted as "the attainment of the first Jhāna." The person who has attained the first Jhāna are temporarily free from five kinds of sensual pleasures and devoid of such demeritorious phenomena as greed, hatred, etc., living in a blissful state of the first Jhāna.

Some people think that after a person has attained Jhana, he may fly through in space by his Jhanic power. In reality, just attaining the Jhana cannot create the miraculous power or higher psychic power. Only when attained the Fourth(fifth) Jhanic-concentration together with higher psychic power, can a person fly through in space. The root meaning of Jhāna is 'thinking closely of an object or burying those adverse things, hinderances-nivaraṇas. No sooner had the Jhānic-concentration been attained than the hinderances such as desire for sensual pleasures-Kāmicchanda, etc. were temporarily abolished. At that moment the mind is fixed on the directed object in peace. Jhana means wilful concentration on an object, consisting of five factors, mentioned above.

When the power of concentration becomes higher and higher, the yogi-meditator, at a certain stage, attains the second Jhāna which is composed of three factors:— Pīti, Sukha and Ekaggatā; in the third Jhāna Sukha and Ekaggatā, in the fourth Jhāna— Uppekkha and Ekaggatā. (This is according to Catukkanaya; if it is Pañcakanaya, the factors will become five.)

When the highest Jhāna is attained supernormal or psychic power (Abhiññā) can be created and numerous kinds of miracles such as going through the earth or flying in the sky, etc. can be displayed at that time. Attainment of Jhāna and creation of miraculous power are totally different from one another. According to the practice of Samatha, the attainer of Jhāna may enter into the realm of Jhānic absorption without being disturbed by any other consciousness and mental state and may live in peace and ecstatic joy. The Buddhas and Arahats who have possessed of Jhānic power used to enter into the Jhānic-trance in order to live in peace and ecstatic joy in this present life. Even the Buddhas and Arahats themselves practise Samatha and enjoy the Jhānic absorption so the practice of samatha should not be condemned and criticized. The ultimate goal of Samatha is the attainment of Abhiññā—the supernormal or psychic power. If a person dies with the attainment of Jhānic-trance he must be reborn in Brahma abode in the coming existence.

The Four Guardian Meditations

Out of the forty subjects of meditation, the four kinds, Buddhānussati, Mettā, Asubha and Maraṇānussati are called the four Guardian Meditations because they

guard and protect the meditator not to go astray from the path of righteous and noble life. These four are exactly suitable for the practice of every Buddhist.

Buddhānussati Meditation

The recollection on the supreme attributes of the Buddha is **Buddhānussati** meditation. A person who would like to contemplate on the supreme attributes of the Buddha has to recollect on inner attributes through the physical form of the Buddha. In order to recollect them in a deep manner the comprehensible meaning of the Buddha's nine supreme attributes are mentioned in brief:—

(1) **Araham**: The Buddha is known as **Araham**, worthy of special veneration by all men, devas and brahmas as he has already rotted out all the mental defilements together with their natural tendencies.

(2) **Sammāsambuddho**: The Buddha is known as **Sammāsambuddho** because he has fully realized all that should be known by the power of his All-Enlightenment (there are five kinds of **Ñeyyadhamma**, **saṅkhāra**-formation, **vikāra**-change, **lakkhaṇa**-characteristic, **Nibbāna**-Ultimate Bliss and **Paññatti**-conceptual name.)

(3) **Vijjācaraṇasampanno**: The Buddha is known as **Vijjācaraṇasampanno** because he is proficient in supreme knowledge and in the practice of morality.

(4) **Sugato**: The Buddha is known as **Sugato** because he is a good comer to human abode for wellbeing of humanity and speaks only what is true and beneficial.

(5) **Lokavidū:** The Buddha is known as Lokavidū because he knows all the three Lokas, namely sattaloka, the animate world of living beings, saṅkhāraloka, the world of conditioned things and okāsaloka, the planes of existence.

(6) **Anuttaro purisadammasārathi:** The Buddha is known as Anuttaro purisadammasārathi because he is incomparable in taming those who deserve to be tamed. (In Visuddhimagga and Parājikaṇḍa Aṭṭhakathā it is divided into two attributes: Anuttaro and Purisadammasārathi; if it is so, the Buddha's Supreme attributes will be counted as "Ten".)

(7) **Satthā devamanussānam:** The Buddha is known as Satthā devamanussānam because he is guiding teacher of all devas and men.

(8) **Buddho:** The Buddha is known as Buddho because he himself knows the Four Noble Truths and makes known them to others.

(9) **Bhagavā:** The Buddha is known as Bhagavā because he is the most exalted one with six kinds of glorious virtues: Issariya-supremacy, Dhamma-doctrine, Yasa-fame, Sirī-splendour, Kāma-wish, and Payatta-striving.

How to Practise Systematically

A yogī-meditator who would like to recollect the supreme attributes of the Buddha, first and foremost, should try to understand the intrinsic meanings of each attribute and appreciate them with deep respect and veneration repeatedly.

There is no need to recollect all of the nine supreme attributes of the Buddha but to choose the one or two which he takes great interest in appreciation and with deep respect. It is known that Ven. Sankya Sayadaw staying near the environ of the town, Myingyan, becomes an Arahant by repeated contemplation on the attribute of Arahant. For the systematic practice, there are seven constituent parts as follows:—

- (1) Calm and quiet place;
- (2) Sitting cross-legged and sitting with one's haunches resting on the heels and the knees touching the floor for women folks;
- (3) Setting the body in the upright position;
- (4) Closing five sense-doors: eye, ear, nose, tongue and body;
- (5) Making imaginary pictures that show the Buddha under the Bodhi tree or a picture of the Buddha hanging before the face at the eye-level; and
- (6) Keeping the mind in the Buddha image as the living Buddha; and
- (7) Being inclined towards the living Buddha, recite, "Arahant, Arahant" continuously in one's mind.

The Story of Phussadeva Thera

Here is the brief story of Phussadeva Thera who was fully realized ultimate reality-dhamma by the power of recollection on the supreme attributes of the Buddha.

Once, a venerable Thera, Phussadeva by name, was sweeping on the platform of a cetiya and felt delighted with the imaginary replica of the living Buddha. At that time, Māra, an evil deva, pretending to be in the form of a big brown monkey, was spreading a lot of cow-dung over all around the platform because he wanted to disturb Thera. Due to Māra's disturbance, the Thera could not keep on his contemplation for that day.

On the second day too, the Māra disturbed the Thera in the form of an old ox. On third day, while the Māra was annoying the Thera in disguise of an ugly man, the Thera thought to himself that the man was unfamiliar with him in that area and he might be the Māra. So thinking, the Thera asked, "Are you Māra?" "Yes, of course", replied the Māra. "If you are Māra, could you create an image of the living Buddha", urged the Thera. "I can't create as exactly as the Buddha, but only an imitative one." So saying, the Māra created himself in the form of Buddha.

On seeing the form of Buddha, the Thera thought to himself, "Even such as imitative form of the Buddha is respectful and venerable; how respectful and venerable it is to see the genuine living Buddha, with purity of heart, devoid of mental defilements such as greed, hatred etc!" He felt greatly delighted with the sight and was contemplating on the mental process of delightfulness and zest with the characteristics of impermanance-anicca, suffering-dukkha and anatta-no-soul. At that moment, the Thera put his arduous exertion into the practice of meditation treading on the noble Eightfold Path and became an Arahāt. Buddhānussati Bhāvanā, in deed, is such a beneficial Samatha practice and every Buddhist should be engaged in this kind of practice.

Mettā Bhāvanā

The original meaning of Mettā is loving-kindness, benevolence, goodwill that softens one's heart or friendly disposition. Basically, it is against hatred, illwill or aversion. When Mettā arise it becomes friendly and sociable and when hatred arises it becomes unfriendly and unsociable. Amity and enmity are directly opposite from one another.

Some think that cardinal love or personal affection is Mettā because they seems to be friendly and sociable. The genuine Mettā, in Abhidhamma point of view, is adosa_non-hatred pertaining to the Kusala and Kriya consciousnesses. But Tanhāpema-cardinal love or personal affection is included in the Akusala consciousness. It is a kind of greed. Therefore, love between husband and wife, sons and daughters, parents and offsprings, or among relatives are not genuine Mettā but they may generally be Tanhāpema. Nevertheless, there may arise genuine Mettā among them for sometimes or many times.

The immense loving-kindness of a mother-cow may be a good-example of Mettā, loving-kindness. A mother-cow while giving breast-feeding to her calf, was pierced by a slaughter with a spear but due to the power of her loving-kindness to her calf, the spear slid down like a withered palm-leave, without piercing the mother. Tanhāpema is lustful or clinging attachment but Mettā embraces all beings without exception, the identification of oneself with all living beings, wishing for the good and happiness of all. Direct enemy of Mettā is hatred, illwill or aversion; its indirect enemy is personal affection or cardinal love-tanhāpema. Those who would like to practise Mettā Bhāvanā have to take care of these two enemies.

528 Ways of Mettā Dissemination

Developing and disseminating repeatedly one's benevolence for the welfare of others is called cultivation of loving-kindness, Mettā Bhāvanā. Loving kindness can be radiated, spread, developed, cultivated, disseminated and transmitted. It is explained in the Buddhist texts how to radiate loving-kindness by 528 ways.

In brief, there are two main different ways: Anodiso Mettā_ unrestricted or general dissemination of loving-kindness and Odiso Mettā_ restricted or specific radiation of loving-kindness. The Anodiso Mettā dissemination constitutes 5 ways and Odiso Mettā dissemination forms 7 ways. Therefore, altogether 12 ways have to be multiplied by four pāli-ending 'ntus'; thus we may have $(12 \times 4 =) 48$ ways of Mettā dissemination. When 48 are multiplied by 10 directions, we may have $(48 \times 10 =) 480$. When we add 480 to 48, the basic ways, we will get $(480 + 48 =) 528$ ways of Mettā dissemination.

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5 Ways of Anodiso Mettā Dissemination

Here is the detailed explanation:

The following five categories are the five ways of Anodiso Mettā dissemination because the person who has to receive the dissemination of Mettā is unrestricted. They are as follows:_

- | | | | |
|-----|-------------|---|--------------------------|
| (1) | Sabbe sattā | - | all living beings, |
| (2) | Sabbe pāṇā | - | all breathing creatures, |

- (3) **Sabbe bhūtā** - all those who are born,
- (4) **Sabbe puggalā** - all individuals,
- (5) **Sabbe attabhāvapariyāpannā**-all things that are included in individuality.

The above pāli words are synonyms of living beings, and they are not restricted to such and such one without discriminating male and female, man and animal etc.

7 Ways of Odiso Mettā Dissemination

Nevertheless, the following seven categories of Odiso Mettā dissemination are restricted to living beings such as male and female, man and animal, etc. in the following way:—

- (1) **Sabbā itthiyo** - all women,
- (2) **Sabbe purisā** - all men,
- (3) **Sabbe ariyā** - all ariyan individuals,
- (4) **Sabbe anariya** - all non-ariyan individuals,
- (5) **Sabbe devā** - all celestial beings,
- (6) **Sabbe manussā** - all human beings,
- (7) **Sabbe vinipātikā** - all are destined to suffer in purgatory.

In dissemination of the above 12 categories the wishing with Pāli ending-word ‘ntu’ constitutes four different ways:—

- (1) **Averā hontu** - May they be free from dangers,
- (2) **Abyāpajjā hontu** - May they be free from anxiety,
- (3) **Anīghā hontu** - May they be free from different kinds of trouble,
- (4) **Sukkhī attānam̐ pariharantu**-May they be happy and peaceful.

Thus, when the above 12 individuals are multiplied by the above four different ways of wishing, “ntu”, it will become 48 different ways of Mettā dissemination.

Mettā should be disseminated to ten different directions. Therefore, the aforesaid 48 are multiplied by ten directions, it will become 480, like this:—

- (1) **Purattthimāya disāya** - eastern direction(48)
- (2) **Pacchimāya disāya** - western direction(48)
- (3) **Uttarāya disāya** - northern direction(48)
- (4) **Dikkhināya disāya** - southern direction(48)
- (5) **Puratthimāya anudisāya**- southeastern direction(48)
- (6) **Pacchimāya anudisāya** - northwestern direction(48)
- (7) **Uttarāya anudisāya** - northeastern direction(48)
- (8) **Dikkhināya anudisāya** - southwestern direction(48)
- (9) **Heṭṭhimāya disāya** - beneath direction(48)
(the Nadir)
- (10) **Uparimāya disāya** - above direction(48)(the Zenith)

The way of Mettā dissemination towards each of the ten directions, when combined with the above 12 individuals and four different ways of wishing, it would become like this:—

(1) **Puratthimāya disāya sabbe sattā averā hontu.**

(May all living beings in the eastern direction be free from danger.)

(2) **Puratthimāya disāya sabbe sattā abyāpajjā hontu.**

(May all living beings in the eastern direction be free from anxiety.)

(3) **Puratthimāya disāya sabbe sattā anīghā hontu.**

(May all living beings in the eastern direction be free from different kinds of troubles.)

(4) **Puratthimāya disāya sabbe sattā sukhī attānam pariharantu.**

(May all living beings in the eastern direction be happy and peaceful.)

And altogether 48 ways of Mettā dissemination concerning with the eastern direction would become different according to the 12 individuals and four kinds of wishing. Thus, for the 10 directions there would be 480 ways. The 480 ways are added to the 48 ways without the limitation of the 10 directions(480+48=) and thus there would be 528 ways of Mettā dissemination.

Tipiṭakadhara Dhammabhaṇḍāgārika Mingun Sayadawgyi composed the 528 ways of Mettā dissemination in poetic style of Myanmar language:—

- (1) May all living beings in the eastward of
countless universes
 - (a) be free from dangers,
 - (b) be free from anxiety,
 - (c) be free from troubles, and
 - (d) be happy and peaceful.
- (2) in the westward,
- (3) in the northward,
- (4) in the southward,
- (5) in the southeastward,
- (6) in the northwestward,
- (7) in the northeastward,
- (8) in the southwestward_
(to recite as in the previous ways),
- (9) May all the Apāya beings of the beneath
all around in countless universes
 - (a) be free from danger,
 - (b) be free from anxiety,
 - (c) be free from troubles,
 - (d) be happy and peaceful.
- (10) May all devas and brahmas of the zenith all
around in countless universes
 - (a) be free from danger,
 - (b) be free from anxiety,
 - (c) be free from troubles,
 - (d) be happy and peaceful.

Sharing of Merits and Dissemination of Mettā

Whenever we do meritorious deeds, we have to share our merits gained with others. We have to disseminate Mettā, loving-kindness, to others as well. It may be like that:_ “May all living beings gain the merits I have done and I share these with them; may all living beings be happy and peaceful!”

You can also do it like this:_ “May all guardian devas of rain and wind gain the share of my merits and may they be happy and peaceful with the more celestial wealth and dignities!” It would be better to disseminate Mettā to the specified individuals. When there suffers from drought, the specific dissemination of Mettā should be done to the guardian-devas of rain, and you can ask for help from them, saying: “Oh Guardian-devas of rain! May I ask for help from you! This area is suffering from drought; please, give us rain-drops!” When it rains heavily too or when you do not want rains, you can ask for them not to rain with the dissemination of Mettā to them. How marvellous it is!

Asubha Kammaṭṭhāna

The pāli word, ‘asubha’ denotes non-gorgeous or ugly. When a living being dies, there appears an ugly-looking form-asubha. We have already mentioned ten different kinds of Asubha. Even when a living being is swollen or bloated, smearing with blood or pus, it is detestable with the characteristics of Uddhumātaka, Vipubbaka, lohitaka, etc. Asubha Kammaṭṭhāna- the object

of physical human body can be contemplated as the detestable one when we penetratingly scrutinize how it is composed of bones, flesh, veins, arteries, nerves- all covered with skin through the whole physical body.

When deeply and repeatedly penetrated into the inner structure and detestable nature of one's own physical body the yogī meditator comes to realize that the physical body is filthy and detestable. Thus, the strong craving for it momentarily disappears.

How to Develop

Just like a corpse is a detestable object so also a living body is detestable and filthy. Such detestable and filthy body is covered with skin and ornamental dresses and no one knows its detestable nature and inner core. In reality, this physical body is composed of the following component parts:—

- This body is erected by over three hundred bones.
- This body is formed with one hundred and eighty bones.
- This body is tied with nine hundred veins.
- This body is entangled with wet and thick skins.
- This body is coated with thin layers of skin.
- This body is always flowing with bad smells.
- This body is always filled with eighty kinds of germs.

- This body is a dwelling place where ninety six kinds of disease are happy to stay.
- The foodstuff swallowed through the mouth comes out of the body in the form of blood, sweat, spittle, and phlegm.
- The foodstuff swallowed through the mouth comes out of the body in the form of faeces and urine.
- All the above filthy and dirty things flowed from the parts of physical body are swarmed around by the flies.

Using tooth-brush, washing the face, bathing, etc. are, in fact, unavoidable daily duties to the physical body. Wearing beautiful dress, using perfumes and cosmetics are also inescapable assignments in daily life when someone goes outside in social dealings. Thus, the notion of 'I' 'my body' apparently appears in one's mind, and the idea of filthiness and loathsomeness of the body permanently disappears due to the daily adorned body. Consequently the carnal love and sexual lust between male and-female arise.

In sooth, there is no any desirable and facinating part in this physical body. Therefore, hair, fingernails, toenails, teeth, spittle, mucus, faeces, urine etc., when they fall apart from the body, would become detestable and filthy things that people do not want to touch. As people are deeply and passionately attached to themselves as well as others due to delusive thinking they easily commit different sorts of demeritorious deeds. In this way they cannot be free from the bondage of saṃsāric suffering. So, a virtuous person should be enlightened with the

understanding of inner nature of the physical body, contemplating on it as “the detestable and filthy one”_ whether it be one’s own body or other’s or the dead or the alive.

According to the Visuddhi Magga, the physical body should be contemplated as “the detestable one” like this:_

“This physical body is enveloped with wet and thick skin, it has nine doors; it is like an abscess; foul and filthy liquids and smells is flowing from the nine holes of the physical body.”

“If the viscera, the large inside organs of the body, such as the heart, lungs, stomach, etc. are taken out of the body and kept on a certain place, they will have to be protected by weapons from the dangers of dogs and crows.”

Maraṇassati Kammatṭhāna

Repeated contemplation on the nature of death is called “**Maraṇassati Kammatṭhāna**”. The word, “Maraṇassati” and “Maraṇānussati” have the same meaning. A yogī meditator who would like to contemplate on the nature of death, first and foremost, should understand different kinds of death as follows:_

(1) **Samuccheda Maraṇa:** the noble demise of Buddhas, Pacceka Buddhas and Arahats who have completely cut out the circle of saṃsāric suffering.

(2) **Khaṇika Maraṇa:** momentary cease or death of material and mental phenomena which are arising and passing away at every moment.

(3) **Sammuti Maraṇa:** so called death, i.e, the death of a tree, the death of an iron, etc.

(4) **Jīvitindriyupaccheda Maraṇa:** cease of life-essence, death of a living being at the end of life.

Out of the above four, the no.(1) is concerned only with Buddhas and Arahats; it is very difficult to know about no.(2) by thinking and reasoning; the no.(3) is not beneficial to those who are engaged in meditation task. Therefore, these three are not necessary in the practice of Maraṇassati meditation. Only the last no.(4) is concerned with Maraṇassati meditation.

How to Develop Maraṇassati

Contemplating on an object of a corpse or reflecting on an image of the death of a person who was previously wealthy and powerful in authority, Maraṇassati meditation should be developed in repetition, pondering: “Maraṇam me bhavissati: I have to face the death like him or Jīvitindriyam upacchijjissati- My life-essence has to be ceased”.

Yonisomanasikāra- proper attention should be excercised in contemplation of Maraṇassati meditation. If there appears **Ayonisomanasikāra-** improper attention, as it is not associated with **saṁvegañāṇa-** knowledge of the remorseful feeling, there may arise anxiety and grief when pondering on the death of beloved ones and there may arise delight and happiness when pondering on the death of hateful ones. However, when pondering on the death of

not beloved nor hateful person, there arises only the inadvertant feeling, not thinking over the nature of death. When being aware of one's own death, there arises anxiety and fear. So, with the proper attention led by remorseful feeling and awareness, Maraṇassati meditation must be developed.

As shown in Visuddhi Magga, Maraṇassati meditation should be developed as follows:—

**Jīvitam byādhi Kālo ca, Dehanikkhepanam gati
Pañcete jīvalokasmim, Animittā na nāyare.**

- | | |
|---------------------|---|
| (1) Jīvita- | No one knows when he will die or at which age will he die. |
| (2) Byādhi- | No one knows whatsoever disease will bring him to death. |
| (3) Kāla- | No one knows at which time-
(morning or midday or evening
or night or summer or winter
or rainy season) will he die. |
| (4) Dehanikkhepana- | No one knows at which cemetery
or a place will he die and has
to be buried. |
| (5) Gati- | No one knows to which abode
or realm will he go after his
death. |

Easy to Meditate Daily

The above four guardians of meditation- Caturā-rakkha Kammatṭhāna can easily be developed daily. The daily-routine of the meditation like this:—

When got up in the early morning, one can reflect on one of the attributes of the Buddha, saying like this:—**Araham, Araham, or Buddhho, Buddhho, etc.** While reciting them repeatedly, try to penetrate into their meanings and keep the attributes of Buddha that you are penetrating in your mind. You can start your new morning with recitation of **‘Namo tassa bhagavato arahato sammāsambuddhassa**—Veneration to the Most Exalted, the Purified, the Supremely Enlightened Buddha— which is commonly known to every Buddhist. In this homage to the Buddha, the attributes of Bagavā, the attributes of Araham and the attribute of Sammā-sambuddho are included . Try to keep these attributes deeply in your mind. If you can do well, your meditation task will become successful. It is obviously recognized as **“Buddhānussati”**.

Afterwards, one will hold the water-cup for washing face and teeth. At that time disseminate one’s loving-kindness towards all living creatures, “May all living creatures be happy and peaceful like the cooling water!” One may also send one’s loving-kindness to the person one likes to do so. This is the way of sending loving-kindness.

While washing face and teeth or calling the nature(passing urine and faeces)in early morning one should contemplate on the loathsome nature of the body, “How loathsome it is to pass urine and faeces from the physical body and I am always to clean all the filthiness everyday.” At that time, contemplate on the filthy and loathsome nature of the body, especially from the nine doors of the body—two eyes, two ears, two nostrils, mouth, the external aperture of the urethra, and the anus. This is indeed the development of Asubha meditation.

One has to continue contemplation like this: “Today I wake up from my bed for one day and I am also nearing death for one day.” Whenever getting up every morning, one has to contemplate like this. One can also ponder over the life-span of 75 age at least. One can calculate the days, or the months or the years that one has passed as well as one has to live for future. If one can do so one will be engaged in Maraṇassati meditation.

By developing Buddhānussati regularly, you may revere the Buddha more and more and will be ready to listen to the words of Buddha. By developing Mettā calmness and stability of mind will firmly be established and peace of mind will be consumed. Thus, everyone loves you and you will become successful in everything. By developing Asubha, craving or taṇhā will become scarce and lesser and lesser. Thus, you will become closer and closer to the Nibbāna-non-craving. By developing Maraṇassati, as you always remember the nature of death, you will become mindful of arising and passing of everything in your daily life. Sooner or later you will reach at the door of Nibbānic Bliss.

The above four modes of meditation should be mindfully practised for every Buddhist as the four guardians of the body.

Seven Kinds of Purification-Visuddhi

In the exercises on mental culture or meditation pertaining to Insight-Meditation(Vipassanā bhāvanā)Purification-visuddhi is sevenfold:—

- | | |
|------------------|---------------------------|
| (1) Sīlavisuddhi | - Purification of Morals, |
|------------------|---------------------------|

- (2) **Cittavisuddhi** - Purification of Mind,
- (3) **Diṭṭhivisuddhi** - Purification of Views,
- (4) **Kaṅkhāvitaraṇavisuddhi**- Purification of Transcending Doubts,
- (5) **Maggāmaggañāṇadassana-visuddhi**-Purification of Vision in visuddhi discerning the Path and Non-path,
- (6) **Paṭipadāñāṇadassana-visuddhi** - Purification of Vision discerning the method,
- (7) **Ñāṇadassanavisuddhi** - Purification of Vision regarding intuitive wisdom.

Sīlavisuddhi-Purification of Morals

Purity of Morals consists of four kinds or perfect discipline_ namely Moral discipline as regards the Fundamental Precepts(Pātimokkha saṁvarasīla), Discipline as regards sense-restraint(Indriyasamvarasīla), Discipline as regards purity of livelihood(Ājīvapārisudhisīla) and Discipline as regards the four requisites (Paccayasannissitasila). For monks, it is very important to purify these four. For laymen, it is very important to observe the respective precepts together with sense-restraint. Only when the precepts are purified, Samādhi-concentration becomes stronger due to the purity of precepts.

At the end of Sīla Chapter, we have already shown the story of a Sinhalese Mahā Thera who have attained Arahathship easily and immediately due to the powerful attributes of pure morality.

Citta Visuddhi-Purification of Mind

Purification of Mind consists of two kinds of concentration: Upacārasamādhī- proximate concentration and Appanāsamādhī-established or ecstatic concentration. The mind is purified by the power of these two concentrations and it is totally free from mental defilements such as desire, anger etc. Thus, it can be called “Purification of Mind”.

When Upacārasamādhī arises mental defilements temporarily stay aloof from the process of mind and at that moment yogī’s mind becomes pure in Samatha meditation. For those who would like to practise Vipassanā- insight meditation too, Upacārasamādhī would play the vital role and it should be firmly established in priority for purification of mind.

Diṭṭhi Visuddhi- Purification of Views

Purification of Views is the understanding of mind and matter with respect to their characteristics(lakkhaṇa), function (rasa), mode of appearance(paccupaṭṭhāna)and proximate cause(padaṭṭhāna). If mind and matter is fully realized with the above four understandings, wrong view- micchādiṭṭhi can be wiped away and at that time, purity of views appears. When realized with the above four modes of understanding the yogī notices that knowing is citta mind, feeling is vedanā, perception is saññā, effort to do something is saṅkhāra, ever-changing physical body is (rūpa) matter and also comes to realize that apart from the aforesaid five aggregates, there is no soul or anything like that. Such understanding is called Purification of Views.

Understanding of No-Soul is Purification of Views

It is so called because it purifies the yogī from the false theory of a permanent soul. This correct comprehension results from investigating mind and matter as regards their silent characteristics(lakkhaṇa), function or essential properties(rasa), the way of manifestation (paccupaṭṭhāna)and their immediate cause(padaṭṭhāna). According to Buddhist philosophy there are only two fundamental phenomena-nāma(mentality, spirituality)and rūpa (coporeality, matter). All the living creatures are composed of only these two things- nāma and rūpa. Apart from this fundamental phenomena, there is no any other things such as soul, or anything like that.

In other religions, it is said that there are three: nāma, rūpa and soul. In a being's head there is a body of soul measuring one span; some say that there is a body of soul with a measurement of one span in heart; some also say that a body of soul in the size of a fingernail exists in the throat. When medical specialists inquired about that soul everyone answer that they do not see it in these places, and they see only the blood. As it does not really exist one cannot see it in these places.

Once, a man who has never seen a rabbit asked, "Has a rabbit a horn on its head?" A person answered, "Yes, it has a horn with a measurement of one span." When asked next one, he answered, "Yes, a horn measuring 6 inches." When inquired another one, his answer was, "Yes, with a measurement of one inch." So, the person heired a rabbit-hunter to catch about 30 rabbits. When he got them, he had shaved their hair on the head one by one

and sought horns on their heads but he could not find them till the last one.

Rabbits have no horns so we cannot find them on their heads. Similarly there is no soul in the body of living creatures so we cannot find them however we search for. It is the Purity of Views- *Diṭṭhivisuddhi* that there is only *nāma* and *rūpa* in the physical body without any kind of soul.

It is very difficult to realize *nāma* and *rūpa* in the physical body because there are fifty-three kinds of *nāma* and twenty-eight kinds of *rūpa*. Nevertheless, some teachers said that according to the Suttanta Discourses(Suttanta Pāḷi Texts), if a yogī can fully realize four kinds of Great Essential Element found in all material substances ranging from the infinitesimally small cell to the most massive object together with element of space and element of consciousness, he or she can have the purity of views, and also can attain the Nibbānic Bliss; they also said that there are so many yogīs who have attained Nibbānic Bliss without learning Abhidhamma or Pāḷi Texts and they are more greater in number than the pāḷi-learned scholars. Therefore, if a meditator practise insight-meditation under the correct guidance of a meditation master with great endeavour and zeal, he or she can have purity of views though he or she cannot explain the detailed accounts of the textual guidance.

Here is a brief account of expalnation about the Purity of Views: Knowing the objects of here and there is *Viññāna*-consciousness; acting bodily, speaking verbally, thinking mentally is *Sankhāra*; feeling good or bad is

Vendanā; perception of different and numerous objects is Saññā; these four kinds are called mental phenomena. This physical body is called rūpa-material phenomena because it is always changing from time to time. External objects such as water, soil, forests, mountains, trees, dwelling place, etc. are indeed material objects but they are not concerned with the important tasks of meditation. On seeing everything, one can differentiate, “it is materiality; it is spirituality; out of the nāma and rūpa, consciousness is Viññāṇa, and just knowing is nāma, etc.” Thus, one can draw a conclusion that apart from nāma and rūpa, there is no ‘I’ ‘You’ ‘Man’ ‘Woman’ ‘Soul’ etc. When realizing thus, Diṭṭhivisuddhi arises and the yogī attains the enlightenment of discriminating between nāma and rūpa.

Kaṅkhāvitarāṇavisuddhi

An attempt to transcend sceptical doubts as regards cause and effect, the past, the present and the future. This is called purity because it removes the stain of erroneous views of ‘chance’, ‘causelessness’, etc. To achieve this purity, one has to meditate on the root-causes of nāma and rūpa, i.e, kamma-volitional activity, citta-mind or consciousness, utu-seasonal phenomena, āhāra, nutritive essence and try to analyse cause and effect of them.

The erroneous view that nāma and rūpa arise causelessly and unintentionally is called Ahetukadiṭṭhi. If it is causeless and unintentional, the physical bodies are likely to be the same but they are really different due to the different causes. As for the mental phenomena if the eye-consciousness arises causelessly and unintentionally, why does it arise

only at the eye-door? Should it arise at ear-doors, nose-doors, etc? Why does the eye-consciousness arise only when does it contact with the form-object? Should it always arise?

With reference to these events, it is clear that everything cannot be causeless and unintentional and they must really have their respective causes.

Unfair and unrightful cause is **Visamahetu**. The notion that this physical and mental aggregate of the body is the product of creation made by eternal gods, Mahābrahmās, Vishnus, etc. is called **Visamahetaka Diṭṭhi**. First, when scrutinized them, there may appear a clear answer: can they be seen in the apparent physical form together with spiritual phenomena? or are they like the empty space of the sky? if they are apparent in combined physical and spiritual form, a need is felt to seek the cause of creator; if they are causeless, it will become **Ahetuka Diṭṭhi**.

So, try to discard the unfair cause and to seek the fair and reasonable cause. When it is scrutinized by way of **Paticcasamuppāda** and **Paṭṭhana**, it will become clear. Nevertheless, if we approach the analytical ways of **Paticcasamuppāda** and **Paṭṭhāna**, it will be very difficult to find cause and effect so we will show the way in brief. It should be considered that kammic action, consciousness, seasonal condition-utu and nutritive essence-āhāra are the main causes of material phenomena-rūpa; proper attention-manasikāra, kammic action and consciousness, etc. are the main causes of mental phenomena-nāma.

Rūpa-Material Phenomena

Human material body starts to exist as the tiniest embryo at the sharp moment of conception in mother's uterus in this life. Though the embryo appears due to the combination of semen and ovum of the parents, it is actually arisen out of kammic force-action done in previous existences based on avijjā-ignorance and taṇhā-craving. The kammic force differs from one being from another. While doing the same kammic action in the same group, some persons do it earnestly and willingly; some persons do it passably and moderately, some persons do it perfunctorily and half-heartedly; some persons do it distractedly and heedlessly. By doing it in the above different manners, when the kammic action produces its result, their physical appearances become different as to the birth of human life. It is more obvious that the different seasonal conditions, different nutritive essence and different state of mind cause people different in their physical forms.

Nāma-Mental Phenomena

Out of the four mental aggregates, the aggregate of consciousness plays the vital role. That aggregate of consciousness constitute moral consciousness (Knowing of moral value), immoral consciousness (Knowing of immoral states), resultant consciousness (inevitable results of morality and immorality) and inoperative or functional or ineffective consciousness. Moral consciousness is arisen out of proper attention but immoral consciousness is arisen out of improper attention. Resultant consciousness is arisen

out of moral as well as immoral action in the previous existences. Inoperate or ineffective consciousness arises only in Arahats who have totally eliminated mental defilements.

In the resultant consciousnesses, eye-consciousness is arisen out of the contact of the four components; eye-base, form-object, light, and attention; if the above four components cannot be contacted with one another, there will be no eye-consciousness even though it is created by thousands and thousands of creator-gods. If these four unanimously contact with one another eye-consciousness will definitely arise even though utmost prevented by creator-gods. It should be understood that the material aggregate is arisen out of kammic action, consciousness, seasonal condition and nutritive essence and the mental aggregates are arisen out of proper attention, etc.

When one knows well about the causes of material and mental phenomena in this present life, he can also roughly calculate, “There arose material and mental aggregates in the previous existences, and there will also definitely arise these aggregates upto the gate of Arahatship”. When transcending all doubts with regard to the past, present and future, it is called **Kaṅkhāvitaraṇavisuddhi** _ the comprehension of the causes of those very material and mental phenomena. The yogī-meditator who arrives at this level, as he can investigate the causes of material and mental phenomena, attain “**Paccayapariggahañāṇa**” _ comprehension of cause and effect. It is also called “**Yathābhūtañāṇa**” _ knowing what really is.

As atta-soul is discarded by **Diṭṭhivisuddhi** the yogī-meditator removes the wrong view- **Diṭṭhi**; as notion

of creation and creator is discarded by Kaṅkhāvitaraṇavisuddhi, the yogī-meditator gets rid of vicikicchā-doubts about the Buddha, the Dhamma, the Saṅgha, the disciplinary rules, the past, the future, both the past and the future and Dependent Arising (Paticcasamuppāda).

A Minor Stream-Winner(Cūla Sotāpanna)

A real stream-winner can completely get rid of diṭṭhi and vicikicchā in himself. A yogī-meditator who has arrived at the level of Kaṅkhāvitaraṇavisuddhi, though he cannot totally get rid of diṭṭhi and vicikicchā, can detach them from him for a certain length of time. Therefore, he may be called a Minor Stream-Winner-Cūla Sotāpanna as he is similar to a real Stream-Winner.

At this stage of Kaṅkhāvitaraṇavisuddhi the yogī-meditator's view is righteous and principled, devoid of sceptical waverings and he does not commit any immoral deeds. If he does not lose this stage, it is sure for him to attain good life in his next existence without attainment of Magga and Phala. So, everyone should endeavour to become at least Minor Stream-Winner at the opportune time of this very life.

Process of Visuddhi should be practiced?

Some people say that it is very important to do practise meditation for attainment of Dhamma-essence so there is no need to pay attention to the observance of moral ethics as it is mentioned in the process of Visuddhi such as

Sīla Visuddhi, etc.; and at the life-time of Buddha there are so many people who attain the essence of Dhamma even at one sitting while listening to the dhamma preached by the Buddha. Here, we would like to mention 4 kinds of individuals classified according to their ability of acquiring insight:—

- (1) Ugghāṭitaññū: One who realizes the Four Noble Truths during a give explanation in brief;
- (2) Vipāñcitaññū: One who realizes the Four Noble Truths only after detailed explanation of that which had already been said to him in a concise form;
- (3) Neyya: One who through advice and questioning, through wise consideration, and through frequenting noble-minded friends and teachers, having intercourse with them, associating with them, gradually comes to penetrate the Four Noble Truths, and
- (4) Padaparama: One who, though having learned much, speaking much, knowing many things by heart, and discoursing much, has not penetrated the Four Noble Truths during a period of one existence.

Out of the above four, the first two can realize the Four Noble Truths just hearing the Buddha's discourse at one sitting like Visākhā and Anāthapiṇḍika in the lifetime of Buddha. They were completely and fully developed in their perfections- pāramī. However, Neyya-individual can realize the Four Noble Truths with the arduous practice of meditation. Their perfection-pāramī are not yet mature and

they have to make arduous attempt to be developed. The Padaparama-individual cannot realize the Four Noble Truths during this present life however he endeavours to practise meditation but he needs to practise meditation in the coming successive existences and may attain Dhamma-essence in future existences.

Processes of Visuddhi-sīlavisuddhi, diṭṭhivisuddhi, etc. are indeed only for the practical approach for Neyya and Padaparama-individuals. They can realize the Four Noble Truths only through the actual practice of meditation in accordance with the process of visudhi. Most Ven. Ledi Sayadaw stated in his book, *Bodhipakkhiyadīpanī* that after the time of one thousand years (Paṭisambhidā Age) of the Buddha's noble demise, Neyya and Padaparama-individuals only exist in this Sāsanā-the teachings of Buddha. Therefore, those who would like to practise meditation, first and foremost, have to fulfil their moral ethics and observe moral precepts and should go through the process of visuddhi.

End of the Chapter III

Chapter IV

Vipassanā-Insight

Upto the stage of kaṅkhāvitaraṇavisuddhi, impermanence-anicca, suffering-dukkha and no-soul-anatta-the three characteristics of material and mental phenomena are not contemplated yet. At the stage of Sīlavisuddhi, a yogi-meditator has to pay deep attention to the observance of moral precepts to be purified; at the stage of Cittavisuddhi a yogi-meditator has to establish samādhi-concentration in order to purify the mind; at the stage of Diṭṭhivisuddhi a yogi-meditator has to make endeavour so that atta-no-soul can be discarded with the full realization of nāma and rūpa; at the stage of kaṅkhāvitaraṇavisuddhi, a yogi-meditator has to search for the root-causes of nāma and rūpa, and make a thorough decision that there is no creation and creator. At present, a yogi-meditator with investigating knowledge has to contemplate nāma and rūpa with their root-causes as impermanence, suffering and no-soul in order to attain Mggāmaggañāṇadassana-visuddhi- the purity of vision in discerning the Path and Non-Path.

‘Vipassanā’ literally means perceiving things in different ways; it can also be rendered by ‘insight’, ‘contemplation’, ‘intuition’, and ‘introspection.’ The main object of vipassanā is to see things as they truly are in the light of transiency, sorrowfulness, and soullessness, in order to gain one’s Emancipation. The main basis of Vipassanā is ‘insight’, ‘wisdom’ accompanied by moral consciousness and functional consciousness. People give names to living corporeal

bodies combined with mental phenomena as ‘human beings’ ‘celestial beings’ ‘animal beings’ ‘men’ ‘women’ ‘cows’ ‘horses’ ‘elephants’, etc.; in the similar way, people call material objects, the combination of different material qualities, as ‘homes’ ‘houses’ ‘trees’ ‘schools’ ‘gardens’ ‘forests’ ‘mountains’ etc. Indeed they recognize them as permanence, pleasure, soul and loveliness. But in view of vipassana-insight, they are not in the form of conventional terms. Extraordinarily, the above animate beings and inanimate things in view of vipassana-insight are just material and mental qualities in the light of impermanence, sorrowfulness, no-soul and loathsomeness. Vipassanā-insight sees only the intrinsic and underlying qualities, not the outward appearance of them.

How to Practise Vipassanā-Insight

Practice of Vipassanā-Insight begins with Investigating Knowledge - Sammasanañāṇa, which is literally ‘handling-knowledge’ investigating the aggregates in the light of anicca, dukkha and anatta.

- (1) Investigation of aggregates as composite or comprehension by ‘groups’ is called Kalāpasammasana.
- (2) Investigation of aggregates according to their periods of existence, past existence or present existence, is called Addhānasammasana.
- (3) Investigation of aggregates in continuity of consciousness and corporeality is called Santatisammasana.

- (4) Investigation of aggregates in respect of momentary arising, existing and passing away-uppāda, thiti and baṅga.

Out of the above four the first one is so easy to be contemplated but the remaining three are very deep and subtle level by level. So, the easiest way should be followed first; then the remaining ones should also be practised one after another. Moreover, in the light of present, past, future, internal, external, gross, subtle or in respect of aggregates, doors, sense-objects, consciousness, etc., there are different ways of investigation in the pitaka texts. Here are the brief explanations about them.

- (1) Investigation of aggregates as composite
(Kalāpasammasana)

All the material phenomena are impermanent as they have the nature of decay and destruction-sabbam̐ rūpam̐ aniccam̐ khayatthena; they are suffering as they have the dreadful nature-dukkham̐ bhayatthena; they are no-soul, anatta as they have no substantiality-anattam̐ asārakaṭṭhēna.

Contemplation on the remaining four aggregates, feeling, perception, co-efficients of consciousness and consciousness, is the same as the previous, the aggregate of material phenomena, like that:—

- sabbā vedanā aniccā, etc.
- sabbā saññā aniccā, etc.
- sabbe samkhārā aniccā, etc.
- sabbam̐ viññānam̐ aniccam̐, etc.

The three characteristics- anicca, dukkha and anatta are interrelated and interdependent. Due to insubstantiality there arises decay and destruction; due to destruction, it is dreadful. Due to destruction and suffering it is unsubstantial. Therefore, if one characteristic can be overwhelmingly contemplated, the remaining two will become obvious and come under one's contemplation.

(2) Investigation of aggregates with reference to the period of existence(Addhānasammasana)

The material phenomena in the past existence passed away in the past existence; they do not exist in this present existence; due to such a manner of decay and destruction, they are impermanent; due to dreadful manner, they are suffering; as they have no substantiality, they are not atta-soul_Yamī atīte rūpamī; tamī yasmā atīteyeva khīṇamī; na yimamī bhavamī sampattanti aniccamī khayatṭhena dukkhamī bhayatṭhena anattā asārakaṭṭhena.

The material phenomena in the future existence will arise in the next existence; it will perish and pass away in that next existence; it will not go further to another existence; due to the decay and destruction, they are impermanent; due to dreadful nature they are suffering; as they have no substantiality they are not atta-soul_Yamī anāgatamī rūpamī anantarabhavē nibbattissati; tampi tattheva khīyissati; na tato paramī bhavamī gamissatīti aniccamī khayatṭhena dukkhamī bhayatṭhena anattā asārakaṭṭhena.

The material phenomena in this present existence pass away in this present existence, it will not go any further; due to the decay and destruction, they are suffering; as they

have no substantiality they are not atta-soul_ Yam.
paccuppannam rūpam; tampi idheyeva khīyati; na ito
gacchati aniccam khayattena dukkham bhayattena
anattā asārakaṭṭhena.

(3) Investigation of aggregates in continuity
of materiality and spirituality
(Santatisammasana)

While staying in hot sun, there arises continuity of heat in material phenomena; at a considerable time after getting into the shelter the continuity of heat gradually disappears and the continuity of coolness comes into existence. While feeling unwell, there arises the continuity of unhealthy material phenomena; in good health again, the continuity of unhealthy materiality disappears and the continuity of healthy nature becomes apparent. The continuity of materiality in sitting posture disappears in standing posture and the continuity of materiality in standing posture appears. The continuity of materiality while speaking disappears when being in silence. In this way, it is noticeable that whenever functions change, whenever postures change, whenever the situations change, the continuity of materiality change; while changing, it should be contemplated in the light of anicca, dukkha and anatta by way of santatisammasana.

The process of consciousness which is taking the object of form is not concerned with the process of consciousness which will take the object of sound. Similarly, the process of consciousness which is inclined towards the unpleasant feeling of undesirable object is not concerned with the pleasant feeling of desirable object. The course of perception which perceives the object of form is not

concerned with the perception of sound. The course of volitional activity which motivates to see the object of form is not concerned with the volitional activity which motivates to hear the object of sound. Whenever the course of actions changes the process of consciousness changes. Contemplation on these changes should be practised in the light of anicca, dukkha and anatta by way of santatisammasana.

(4) Investigation of aggregates with regard to the process of materiality and spirituality (Khaṇasammasana)

The thought-moment is composed of three minor instants-khaṇas, _ arising or genesis, uppāda, static or development, ṭhiti, and cessation or dissolution, bhaṅga. The materiality arisen in the past moment does not reach to the present moment; so it is impermanent_ anicca; it is also dreadful_ dukkha; it is also unsubstantial_ anatta. At the time of the seven thought-moments of Javana-impulse, the first thought-moment of Javana does not reach to the second and disappears; so it is the nature of anicca. As mentioned in the above way, the materiality and spirituality in the thought-process should be contemplated by way of Khaṇasammasana.

It is said that it is very difficult for noble individuals apart from the Enlightened Buddhas to contemplate as mentioned above. Here, we show just different ways in order to speculate about them. Some said that as for the vipassanā-insight meditator the thought-process(vīthi) consisting of 17 thought-moments has to be contemplated. Some also said that “contemplation on the present moment” means ‘santatisammasana’ but not ‘khaṇasammasana’ because the present moment is too swift to be contemplated.

Ten Kinds of Insight

Vipassanā-insight is not a single one; there are ten kinds of Vipassanā-insight arisen stage by stage in view of insight-meditator. They are as follows:—

- (1) **Sammasanañāṇa**: Investigating knowledge with regard to the contemplation of three characteristic marks: impermanence, suffering and no-soul;
- (2) **Udayabbayañāṇa**: Knowledge with regard to the arising and passing away of conditioned things;
- (3) **Baṇṇaṇāṇa**: Knowledge with regard to the dissolution of things;
- (4) **Bhayañāṇa**: Knowledge(of dissolving things) as fearful;
- (5) **Ādīnavañāṇa**: Knowledge of(fearful)things as baneful;
- (6) **Nibbidāñāṇa**: Knowledge of(baneful)things as disgusting;
- (7) **Muccitukamyatāñāṇa**: Knowledge as regards the wish to escape therefrom;
- (8) **Paṭisaṅkhāñāṇa**: Knowledge of reflecting contemplation;
- (9) **San̐khārupekkhāñāṇa**: Knowledge of equanimity towards conditioned things; and
- (10) **Anulomañāṇa**: Knowledge of adaptation.

Ten Impediments to Vipassanā-insight

A Vipassanā-yogī has to start with Sammasanañāṇa. He has to contemplate materiality and spirituality in the light of anicca, dukkha and anatta. Through this stage he has to contemplate on the arising and passing away of them by means of Udayabbayañāṇa. For his repetitive contemplation for a period of time, the arising and passing away of conditioned things becomes very conspicuous to him. As he is thus absorbed in his insight-meditation he witnesses an aura-obhāso, emanating from his body as a result of his keen insight. Then he also experiences an unprecedented joy, pīti, etc. Altogether, they are ten impediments of Vipassanā-insight_Vipassanupakkilesa:

- (1) Obhāsa: According to the power of insight, there may arise an aura, emanating from the meditator's body;
- (2) Pīti: He may experience five different kinds of unprecedented joy accordingly feeling so happy in this state:—
 - (a) Khuddikāpīti: the thrill of joy that causes 'the flesh to creep';
 - (b) Khaṇikāpīti: instantaneous joy like a flash of lightning;
 - (c) Okkantikāpīti: the flood of joy like the breakers on a seashore;
 - (d) Ubbegāpīti: transporting joy which enables one to float in the air just as a lump of cotton carried by the wind; and

- (e) **Pharaṇāpīti:** suffusing joy which pervades the whole body like a full blown bladder or like a flood that overflows small tanks and ponds.
- (3) **Passaddhi:** Tranquility of mental states and tranquility of mind;
- (4) **Adhimokkha:** There arises religious fervour or confidence in meditational task;
- (5) **Paggaha:** There arises strenuous effort in his meditational task;
- (6) **Sukha:** There arises a pleasant feeling;
- (7) **Ñāṇa:** There arises sharp wisdom;
- (8) **Upaṭṭhāna:** There arises a stable and firm mindfulness in the objects of insight-meditation
- (9) **Upekkhā:** There arises two different kinds of Upekkhā: **Vipassanupekkhā**, easily contemplating on the conditioned things with even-mindedness of insight-knowledge and **Āvajjanupekkhā**, quickly reflecting on them in respect of arising and passing away; and
- (10) **Nikanti:** There arises yearning for the above temptations.

Maggāmaggañāṇadassanavisuddhi

An expert yogī in the practice of Vipassanā-insight meditation endeavours to distinguish between the right and wrong path that the above temptations are the existence of craving(taṇhā), conceit(māna)and erroneous view(ditṭhi), which are only impediments to his insight-meditation; pleasurable feeling in these temptations is not the right path and it is just a craving not leading to the right path; without being inclined to these temptations, insight-meditation should go on well.

The knowledge he entertains is like seeing with eyes so it is called 'dassana'; as it clears up the misconception as regards the actual path, it is purity so it is called 'Visuddhi'. He understands, "This is the right path, that is the wrong path." Thus, it is called "Maggāmaggañāṇadassanavisuddhi". At this stage Udayabbayañāṇa does not end yet because the process of practice may stop at the midway due to disturbance of vipassanā-impediments. Therefore, sammasaṇaṇa and udayabbayañāṇa are the realms of Maggāmaggañāṇadassana-visuddhi. To reach at the level of Paṭipadāñāṇadassana-visuddhi, contemplation should go on with Udayabbayañāṇa.

Paṭipadāñāṇadassanavisuddhi

Previously, there arises Udayabbayañāṇa but three characteristics were not apparent due to the temptations. When released from these temptations, the three characteristics must be contemplated by the Udayabbayañāṇa in order to clearly see their arising and passing away. Thus, the meditator arrives at the level of Paṭipadāñāṇadassana-vissuddhi. Starting

from the Udayabbayañāṇa serially upto Anulomañāṇa, Paṭipadāñāṇadassanavisuddhi extends its realm. So, the term, Paṭipadāñāṇadassanavisuddhi, is collectively applied the nine kinds of insight beginning with the knowledge as regards the arising and passing away of conditioned things and ending with the knowledge of adaptation that occurs in the Path thought-moment immediately preceding the Gotrabhū moment.

The different kinds of knowledge-ñāṇa, are the practices leading to the attainment of Magga and Phala so they are called, “Paṭipadā”. As they understand nāma and rūpa as impermanence, suffering and no-soul so they may be called, ‘Ñāṇa’. They are not just common knowledges but they are just seeing things by flesh eyes so they are called, ‘Dassana’. As they are very pure, freeing from the defilements, they may be termed, ‘Purity’_ ‘Visuddhi’. Thus, it becomes, ‘Paṭipadāñāṇadassanavisuddhi’ when combined all these terms. In fact, the above-mentioned nine different knowledges constitute ‘Paṭipadāñāṇadassanavisuddhi’.

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Gotrabhūñāṇa

At the stage of Paṭipadāñāṇadassanavisuddhi, there arises saṅkhārupekkhāñāṇa, the perfect equanimity towards all conditioned things, having neither attachment nor aversion, resulting from developing the foregoing different kinds of insight-knowledge. It is inclined towards only the object of Nibbānic-bliss but it cannot directly see the Nibbāna. Gotrabhūñāṇa, having Nibbāna as its object, occurs overcoming the worldly lineage and envolving the lineage of

the Ariyas. Anulomañāṇa starting with parikamma can discard only the darkness of ignorance-moha, but cannot see the Nibbāna. But Gotrabhūñāṇa can directly see the Nibbāna but cannot discard the darkness of ignorance. For example, an astronomer, when he watches the moon at night, cannot see it as covered by the clouds; soon after the strong wind blows it out some heavy clouds go away; second winds come again and undistinguished clouds also move out, and when the third winds whirl again all the remaining clouds disperse away. Only at that time he can clearly see the moon. In the same way when seeing the moon of Nibbāna, as it is covered by darkness of ignorance, it cannot be seen; but the three times of whirling winds, parikamma, upacāra and anuloma, serially comes into existence, the darkness of ignorance disperse away and the moon of Nibbāna can only be seen by Gotrabhūñāṇa.

Maggañāṇa and Phalañāṇa

Immediately after the Gotrabhū thought-moment there arises the Path thought-moment(Maggañāṇa), realizing the Truth of Suffering, eradicating the Truth of its cause, realizing the Truth of cessation and developing the Truth of the Way to its cessation, and it descends into the transcendental stream. It is just like an oil lamp that is operating four different functions at the same time: burning of wicks, elimination of darkness, bearing of light and running out of the oil. After that Path-consciousness which arises only once, two or three moments of Fruit-consciousness (Phalañāṇa)arise consecutively. It means immediately after the arising of Path-consciousness, the Fruit-consciousness

appears two or three moments without any break. By attaining Magga and Phala, Nibbāna can be fully realized so blissful peace of Phalasamāpatti (recurrence of fruit-consciousness) can be attained at all times.

Paccavekkhanāñāṇa

According to the thought-process, after the rising of Magga once and two or three times of Phala, there comes bhavaṅga consciousness; when the process of bhavaṅga stops, there arises Paccavekkhanāñāṇa thought-process:—

- (1) a thought-process pondering upon the attainment of Magga;
- (2) a thought-process pondering upon the attainment of Phala;
- (3) a thought-process pondering upon the attainment of Nibbānic-bliss;
- (4) a thought-process pondering upon the defilements one has destroyed; and
- (5) a thought-process pondering upon the remaining defilements one has not yet to destroy.

In the above manner there may arise five kinds of Paccavekkhanā thought-process. For everyone who has actually attained Magga, Phala and Nibbāna, the thought-process above mentioned (1) (2) and (3) actually arise inevitably. Nevertheless nos(4) and (5) occur only to some yogīs. As every yogī who has attained Nibbānic-bliss entertain Paccavekkhanā thought-process they realize that they have actually attained Magga, Phala and Nibbāna.

Ñāṇadassanavisuddhi

Actually, after the arising of Parikamma, Upacāra, and Anulomañāṇa, Gotrabhūñāṇa, Maggañāṇa and Phalañāṇa arise consecutively. The Maggañāṇa attained by the previous six Visuddhis step by step is called Ñāṇadassanavisuddhi. Ñāṇadassana means realization of the Four Noble Truths. Visuddhi denotes the purity of mental defilements. So, Maggañāṇa may be called Ñāṇadassanavisuddhi.

Enquire about Phala if it is uncertain

Some learned Mahā Theras of yore enquired about Phala if it is uncertain. Some yogīs think about themselves that they have fully realized Nibbāna. The learned Mahā Theras of yore in order to know whether they have actually attained Nibbāna or not take them to their presence and clarify to make them entertain the blissful peace of Phala, fruition thought-process. If they can absorb the peaceful attainment of fruition-phala during a limited period of time, it is confirmed that they have actually attained Nibbāna.

Pho-win mountain in the west of Monywa Town, the middle of Myanmar, was a holy place for Ariyan individuals who used to entertain the blissful peace of fruition-attainment, (Phalasamāpatti).

End of Chapter IV

Chapter V

A Practical Approach

Importance of Actual Practice

We have already explained what should be known to the yogī-meditators and how to practise samatha and vipassanā with reference to the textual statements in the manner not too wide nor too narrow. If it is mentioned widely it may become a big treatise but for the common yogīs who are in poor knowledge of textual studies it would be commensurate with their background knowledge.

Whether the practice of meditation is correct or incorrect should be measured in canonical studies; without it no one can determine what is wrong and what is right. On the other hand if some one would like to practise a certain technique of meditation, he needs to know about the technique in conformity with textual instructions and should practise accordingly. Only then he may arrive at the goal as he goes on the right way.

Here is one thing to be noticed. After careful reading of the textual explanations, one should not be disappointed and depressed. “I know nothing about the dhamma! I have many things to know about the dhamma! How can I get the dhamma using this technique of meditation practice?” These ideas may occur to the alien meditators. In olden days there were many successful yogīs who had attained the dhamma without knowing textual explanations; Ven. Sun Lun Sayadaw U Kavi, Anargan Saya Thet Kyi were very well-known among them. When actually practised the dhamma, it is very important to perform meditation task as

instructed by a competent meditation master. Due to arduous and correct practice, the levels of knowledge can be gained step by step and dhamma-essence in conformity with the level can be acquired. At this time those yogīs with poor knowledge of dhamma may cease their practice assuming that they have attained Magga, Phala and Nibbāna though not actually gained.

For example, as mentioned in Vipassanā Chapter, while a yogī-meditator is contemplating on the arising and passing away of conditioned things by way of Udayabbaya-ñāṇa, the continuity of his mind becomes purer and purer and impediments to insight-meditation such as an aura, joy tranquility etc. happen to appear. Some yogīs may regard them as genuine dhamma. But they are just impediments to his insight-meditation. Longing for them makes insight-wisdom impure. In order to overcome these obstacles, the yogīs have to proceed their tasks with literary knowledge.

To sum up this point, literary knowledge should be referred in need but the actual ardent practice as instructed by the master plays the vital role in meditation task.

Make hay while the sun shines

At present, the teachings of Buddha are originally existing and it is an opportune time. The essence of dhamma taught by the Buddha should be put into noble service and actual practice. Such an opportune time will never exist for all time. Human life-span is also short. Still living, no one knows exactly when death comes. Still living, when old, or unwell, or facing with unexpected

dangers and obstacles, meditation task cannot be exerted to the fullest extent.

Is it appropriate for a virtuous yogī just to read Buddhist scriptures and just to hear Buddha's teaching? Will you spend your precious time only by paying attention to the never-ending worldly affairs? Is it an opportune time to be engaged in Vipassanā-insight meditation? Would you be ready to face dying moment with the powerful dhamma-essence?

Different Techniques of Meditation

There are two different types of meditation development: Samatha and Vipassanā. The practice of Samatha ends in the Psychic power-Abhiññāna. Vipassana's ultimate goal is Nibbāna. Only with the realization of Nibbāna the circle of Saṃsāric suffering will cease. Therefore every Buddhist should inevitably practise the Vipassanā insight-meditation. In practising Vipassanā insight-meditation, there are two different ways: first, Samatha is practised and then Vipassanā insight-meditation follows; second, Vipassanā insight-meditation is directly practised without touching Samatha initially. These two different practices are called Samathayānika Way and Vipassanāyānika Way. You may choose whatever you wish but you have to inevitably deal with Vipassanāyānika.

Most of meditation techniques followed in Myanmar of today, not taking much time to practise Samatha, directly touch with the Vipassanāyānika. All techniques are the origins of the Buddha's teachings as mentioned in Buddhist

textual scriptures. However, depending on the slightly diverse techniques of Meditation Masters, they have to be termed, 'Ledi Technique' 'Sunlun Technique' 'Mahasei Technique' 'Moe-goke Technique', etc.

Ānāpāna practice, Satipaṭṭhāna, Foundation of Mindfulness is approached by Ledi technique with breath-in and breath-out at nostrils or at the tip of upper lip for beginners. It means mindfulness should be firmly and instantly kept on these areas in order to notice the touch of air with them. Sunlun technique instructs to start with inhaling air at the nostril; when air touches at the nostril, mindfulness should be kept on it; touching and knowing should be maintained with mindfulness. All these manners should be done with closed mouth and eyes. Mahasei technique prescribes that a meditator should put his mindfulness on the moving abdomen, rising and falling, when breathed in and breathed out; when he breaths in, he has to notice the rising manner of abdomen and when breaths out, the falling manner of abdomen. Moegoke technique suggests that at the beginning, a meditator should breath in and breath out regularly; he should put his mindfulness at the nostrils or at the tip of upper lip or at the chest cavity; careful notice of touching air should be maintained with stable mindfulness.

The above techniques for the practice of beginners are differently mentioned according to different techniques. They are just giving brief accounts. What is the most important is to practise one technique with firm determination.

Here we would mention Mahasei technique in brief.

Practical Exercise

A yogī-meditator, if he is a holy monk he should observe Pātimokkhasamvara Sīla- 'Fundamental Precepts' which every bhikkhu is expected to observe, or if a lay person, he should be replete with the 'Fivefold Precept' at least.

After having adorned with such respective Sīlas, a yogī has to sit cross-legged in upright position, putting the left palm under and right palm above, touching the tips of the two thumbs; or else he may put his both palms on his knees, he must put his mind on his abdomen. When he breaths in, it is found that his abdomen is rising and when he breaths out it is found that his abdomen is falling. When rising, it should be noted, 'rising, rising'; when falling, it should be noted, 'falling, falling'. If it is not clear for him in such a manner he should put his palms on his abdomen and note 'rising, rising.... falling, falling'. Breathing should be in natural manner without any exertion. The noting of 'rising, rising....falling, falling' should be kept on....and on.

The manner of 'rising, rising....falling, falling' must be noted in mind, but not by word; Vipassanā means insight, not terms, not words. When noting 'rising' he should notice the start of rising, the interval and the end of rising, as if he can see it with his own eyes. When noting 'falling' he should notice the start of falling, the interval and the end of falling as if he can see it with his own eyes. Noting of rising should be parallel together with the manner of rising and noting of falling should also be corresponding to the manner of falling. The contemplative object and the noting mind should always be simultaneous.

Noting Where the Mind Goes

Before concentration cannot be accelerated, the noting mind may go wherever it likes. When it is so, be mindful and note, “going....going”. When noted that for a considerable time, the mind will stop going outside. At that moment, resume noting, ‘rising, rising.... falling, falling’. If a person is seen in the mind while meditating, please note, ‘seeing, seeing’. When you remember that you are meditating, resume ‘rising, rising.... falling, falling’. While meditating, your mind may go out of the realm of meditation and meander at random. At that moment, note every situation as it is. For example, when you speak, you must note ‘speaking.... speaking’; when you think about something, note, ‘thinking.... thinking’; when you feel dull and tedious, note, ‘boring.... boring’; when you feel joyful, note, ‘joyful.... joyful’; when you feel disappointed, note, ‘disappointing, disappointing’. After two or three times noting, resume the original noting, ‘rising.... rising..... falling, falling’.

While noting in such manner, when you want to swallow saliva, note, “wanting to swallow”; when you want to collect saliva, note, “collecting.... collecting”; when you swallow the saliva, note, ‘swallowing.... swallowing’; when you want to spit saliva, note, ‘spitting, spitting’; when you bend the head, note, ‘bending, bending’; and then, note ‘beholding, beholding’ ‘seeing, seeing’ ‘spitting, spitting’, etc. Then, you have to resume, ‘rising, rising’ ‘falling, falling’.

Noting of Feeling

When you are sitting for long, you feel stiff and tired and hot, note, 'stiff, tense, tired, and hot'. Whenever feeling something unpleasant, put your mind on it and note, 'feeling, feeling'. Due to unpleasant feeling, bodily posture should not be changed again and again because concentration of your mind may become unstable. Unstability of concentration cannot produce wisdom; if there is no wisdom, there will not appear Nibbānic peace. Therefore you have to firmly resist to the unpleasant feeling in your body while you are being engaged in meditation task.

When you can do it without changing any bodily posture, you can easily overcome some unpleasant feelings in moderation and they will spontaneously disappear. When your mind-concentration becomes strongly powerful, some severe unpleasant feeling will vanish astonishingly. When you are unable to resist to the severe unpleasant feeling though you are trying to overcome it, you may change your bodily posture with mindful noting, like that: 'wanting, wanting' when you want to change posture; 'raising, raising' when you raise your limbs; 'moving, moving' when you move your limb; 'putting, putting' when you put your limb, etc. Together with your bodily slow action, mindful noting should be parallel and aligned. Then you have to resume your original noting, 'rising, falling' 'rising, falling'.

While noting in such manner, there may arise itchiness on some parts of your body; at that moment, you have to keep your noting on that area and note, 'itchiness' 'itchiness'. Though noting for several times, when the itchy feeling does not vanish, and you want to scratch, 'wanting to

scratch, wanting to scratch'; when you raise your hand, note, 'raising, raising'; when you move your hand, note, 'moving, moving'; when you touch the itching area, note, 'touching, touching'; when you scratch it, note, 'scratching, scratching'; when you remove your hand, note, 'removing, removing'; when you put your hand on the previous place, note, 'putting, putting'. And then you have to resume the original noting, 'rising, falling' 'rising, falling'.

While meditating thus deeply, there may appear unbearable unpleasant feeling in any part of your body. Average people, as they are not engaged in meditational awareness, change their bodily postures unintentionally when they have a little bit unpleasant feeling, stiffness or pain without any awareness. Therefore, they do not see obviously any unbearable feeling in their body as covered by the changing bodily postures. So, they think by themselves that they are feeling well the whole day or the whole night. But for yogī-meditators who are always aware of breath-in and breath-out and contemplating on the arising and passing of material and spiritual phenomena in their physical body, they have to see things as they truly are and become clearly aware of sufferable pains in their physical body.

Noting of Changing Postures

When you think about standing from sitting, note, 'wanting to stand, wanting to stand'; when you move your hands and legs for standing, note, 'raising, raising' 'moving, moving' 'stretching, stretching' 'touching, touching' 'stand-

ing, standing', etc. While doing so, your awareness must be parallel together with every action. If your actions are very quick, your awareness cannot catch up with your moving action so you should do it very slowly at the first. When you see something, note 'seeing, seeing'.

While you are stepping, you have to note stepping actions serially; when you start to step with right foot, note 'right-stepping, right-stepping'; when you follow with left foot, note, 'left-stepping, left-stepping'; thus, according to the serial order of stepping actions with both left and right feet, you have to note, 'right-stepping' 'left-stepping' 'right-stepping' 'left-stepping' along the route as far as you step.

When you walk slowly, there may be three actions in one step: raising up, moving along and putting down. First, you have to note two parts of action: raising up and putting down. When you raise up your foot, you have to note, 'raising up, raising up' keeping your awareness on the manner of raising up; when you put down your foot, you have to note, 'putting down, putting down' keeping your awareness on the manner of putting down. You have to note every action like that: 'raising up.... putting down' 'raising up.... putting down'.

Two or three days after, you may become accustomed to the action with sharp awareness. At that time you have to proceed your action with three notings like that: 'raising up.... moving along.... putting down' raising up.... moving along.... putting down'. You have to maintain your awareness along with each and every action.

Noting While Wanting to Sleep

When you want to lie down, note, 'wanting to lie down' 'wanting to lie down'; when you move your hands and feet, note, 'moving' 'moving'; when you sit on your bedstead, note 'sitting, sitting'; when you raise your hand, note, 'raising, raising'; when you move your hand, note, 'moving, moving'; when you put your hand on the bedstead, note, 'putting, putting'; when your body was leaning towards the bed, note, 'leaning, leaning'; when you stretch out your feet, note, 'stretching, stretching'; when you lie on the bedstead, note, 'lying, lying'. Then you have to lie down facing upward slowly and slowly. When you want to turn your body on one side, right or left, note, 'turning, turning'. If there is no any movements, resume original noting, 'rising, falling.... rising, falling'. When the awareness wanders at random note, 'wandering' 'wandering'. When you can catch it again, note, 'catching' 'catching'. After two or three times of noting, the mind comes into the realm of noting and resume primary noting, 'rising, falling' 'rising, falling'. You should not get into sleep without awareness of noting; while in the course of noting, you should get into sleep; if your noting is very powerful, it will happen to you to be unable to sleep; if you are very sleepy you will get into sleep; if you can notice you are sleepy, you have to note, 'wanting to sleep' 'wanting to sleep'; if your eyes are tired, note 'tiredness, tiredness'. At the initial time of meditation sleeping hours on bed should not be many; sitting postures and walking postures are very favourable and commendable.

Noting When Awakening

When awakening, note 'awakening, awakening' and then start noting 'rising, falling' 'rising, falling'; when hearing something, note, 'hearing, hearing' and resume, 'rising, falling' 'rising, falling'; when you want to change bodily position, 'wanting to change, wanting to change'; when actually turning aside, note, 'turning, turning'. When you want to bend your foot, note, 'wanting to bend, wanting to bend'; when actually bending the foot, note, 'bending, bending'; when you think about time, "What time is it?" note, 'thinking, thinking'.

When you think about arising from bed, 'wanting to arise, wanting to arise'; when you prepare your hands and feet for getting up, note, 'preparing, preparing'. And then you have to note, 'getting up, getting up' 'sitting up, sitting up'. When preparing your legs and hands, note, 'preparing, preparing'; when you are sitting still, resume the original noting, 'rising, falling' 'rising, falling'.

You also have to note all the actions following each other continuously such as washing your face, taking a bath, dressing your clothes, preparing necessary utensils, opening the doors and closing the doors, etc.

Noting When Eating

When you are eating your meal, you also have to note all the consecutive actions and movements; when you see the dining table, note, 'seeing, seeing'; when you stretch out your hand to your plate, note, 'stretching out,

stretching out'; when you touch your meal in the plate, note, 'touching, touching'; when you collect the rice in the plate, note, 'collecting, collecting'; when you grasp the morsel of rice, note, 'grasping, grasping'; when you raise the morsel to the mouth, note, 'raising, raising'; when you bend your head to the morsel, note, 'bending, bending'; when you put the morsel into the mouth, note, 'putting, putting'; when your hand lowers again, note, 'lowering, lowering'; when your hand touches the plate again, note, 'touching, touching'; when you upraise your head, note, 'upraising, upraising'; when you chew the morsel in the mouth, note, 'chewing, chewing'; when you notice the taste, note, 'tasting, tasting'; when you swallow, note, 'swallowing, swallowing', etc.

For next morsels, noting should follow like this; when you sip the soup noting should follow like this—taking a look at soup-bowl, seeing the soup, spreading your hand, grasping the spoon, taking the soup with spoon, putting into the month, swallowing it, etc. At the beginning of practice, some notings of action may be forgotten but when you are accustomed to it, every noting can be fully counted in heedfulness.

A Synopsis of Noting

Whenever you think about or ponder on something while meditating, you have to note every mode of thinking; whenever you move while meditating, you have to note every manoeuvre of movement, big or small; whenever you have good or bad feelings in your body or mind, note

whatever arises; when you have no specific noting, you have to resume the original notings. Apart from the sleeping time, you always have to note whatever arises through day and night. Soon, you will have the capacity of noting everything, whatever arises at the very present moment, and there will definitely appear Udayabbayañāṇa, etc. one after another.

When Udayabbayañāṇa becomes very strong and powerful, there clearly arises arising and passing away of material and mental phenomena at every noting and the yogī-meditator comes to realization like that:—

- Impermanence due to the nature of destruction-Aniccaṃ Khayatthena,
- Impermanence due to disappearance after having arisen- Hutvā abhāvato aniccā,
- That is impermanent is suffering
Yam aniccaṃ, tam dukkham,
- That is dreadful is suffering
Dukkham bhayatthena,
- That is suffering owing to ever-torture of arising and passing away— Udayabbayaapaṭi-pīḷanato dukkhā,

A yogī-meditator also contemplates that every person is happy and joyful because of ignorance; in fact there is none of joy and happiness because everything passes away after having arisen; it is actually dreadful as tortured by arising and passing away; as it is impermanent, death may come at every time and it is sufferable and dreadful!

- That is sufferable is anatta, no-soul, which cannot be governed_ Yam dukkham, tam anattā,
- As it has no substantiality, it is anatta, no-soul_Anattā asāraḥaṇṇa,
- As it is uncontrollable, it is anatta, no-soul_Avasavattanato anattā,

A yogī-meditator ponders upon the arising and passing away of material and mental phenomena. It occurs to him that everything is uncontrollable because they are only aggregates of suffering; all the things that have arisen have to pass away immediately! Nothing can be found as essence, and everything is of no use! Everything cannot be made to arise and not to arise! After such contemplations, resume the original nothing, 'rising, falling' 'rising, falling'.

Noting extending over a large area

When the original noting becomes very very powerful as in usual noting, a lot of touch-sensation and awareness on them apparently appear; in the same way seeing, hearing, etc. can also be noted as in usual happening while being engaged in meditational task. While doing so, there may arise some pauses or breaks in noting or there may arise dullness and bewilderment while noting; at that moment, resume the original noting, 'rising, falling' 'rising, falling' Soon after doing like this, you have to note arising and passing away of things extending over the areas of the body wherever they arise.

When noted them very well, the yogī recognizes whatever he overhears as bits and pieces of sound, and whatever he catches sight of as bits and pieces of shape_ seeing everything as running shapes. Some yogīs think by themselves that due to the running shapes, their eyes might be blurred and clouded or also they think that they feel dizzy while noting.

All these situations are arisen out of which is automatically accompanied by realization, discerning the difference between the previous arising and the following arising as occurred in the nature of dhamma. At that moment, though the regular noting is ceased, the nature of material and spiritual phenomena is always apparent in one's own vision. Noting and awareness are also parallel as usual. Therefore, though trying to sleep in a sleeping time, the meditator is sleepless but he is always fresh and vigorous through day and night. No need to be afraid of weakness and unfitness. So, try to put arduous endeavour in the task.

View the life as dreadful

When seeing that the object and noting on it are always passing away repeatedly, he thought to himself, "Impermanent and transient they are even at the short moment of twinkling of eyes or in a flash of lightning! May be previous events like this!" But we took notice of those happenings!" He also ponders thus: "We feel happy as we don't know about them; very dreadful they are as we actually realize them! We have a death-time at every

passing away of them; also dreadful it is to start the human-life; also dreadful it is to live in a continuous state of flux; also frightful it is to see unsubstantials as substantials; also terrifying it is to sustain things with decay and destruction in order to be prolonged and to be amiable and amicable; also horrifying it is to reproduce things which are always decaying and deteriorating; also awful it is to become old, ailing, deceased, grief-stricken, moanful and worrisome.”

When contemplating on like this, yogī's mind becomes most likely helpless and destitute; he also feels likely horrifying the fleeting materialiy and spirituality and also feels unhappy and disheartened. There is no any robust and active mind. At that moment, he should not be distressed and depressed. These happenings proves a great success in attainment of enlightenment as occurred in the nature of dhamma. By feeling dreadful, equilibrium of mind becomes obvious with no grief nor joy.

Noting every sensation extending over the bodily areas together with the above contemplations, the yogī will overwhelm the dreadful feelings. But when contemplating on them for long without any noting, real fear may arise in him with unpleasant feeling so that he cannot control himself. Such a kind of fear is not Vipassanā-insight. Be careful of such fear and note and contemplate with mindfulness.

On continuing thus, the yogī may have the knowledge of fearful things as baneful; consecutively he may also realize the baneful things as disgusting; then wishing to escape therefrom, he reflects his contemplation wishing to have the knowledge of equanimity towards conditioned things.

Ascending and Descending

When noting runs very powerful, it is involuntarily going on and on in a calm and quiet stream and the yogī is watching at them and noting them very clearly. At that moment mind process is totally devoid of mental defilements; how pleasant the object is or how detestable the object is, the mind is not inclined towards good or bad feelings.

However, two or three hours after, attention to the task may become weaker and weaker and contemplation may occur more than ever; at that moment the noting also becomes feeble; or at the moment of good attention to the task there may also occur hopes to develop more wisdom; while meditating thus, all the realizations of hopes and happiness should always be noted in the series of contemplation.

Again, when given deep attention to the task it would become better again in the previous way and the power of wisdom is slow down again, the contemplation would also become weaker. In this way there are ascending and descending in contemplation for some yogīs but they should not be disappointed. Please go ahead with the firm belief, “I am nearing Magga, Phala and Nibbāna; if I can put an arduous effort into my meditation task, keeping a balance among the five controlling factors: conviction, endeavour, mindfulness, concentration and wisdom, I will definitely realize Magga, Phala and Nibbāna within a short moment.”

Realization of Nibbānic Bliss

The insight-knowledge, vipassanāñāṇa, which is now ascending and descending in the above manner is similar to a bird having released from the ocean-liner. In ancient times sailors in the ocean-liner had to release sea-birds they had already brought together with them in order to search seashore; the seabird went flying away to search the seashore in the four directions in the ocean; if it did not find out the seashore, it would come back again to the ocean-liner. If the vipassanāñāṇa is not strong and powerful to realize the ultimate bliss, the contemplation become slower and slower in similarity of the seabird which cannot find out the seashore and comes back again to the ocean-liner.

When finding out the seashore, the seabird, without coming back to the ocean-liner, hurriedly proceeds towards the seashore. In the similar way the Vipassanāñāṇa becomes more and more powerful and stronger on the balance of fivefold controlling factors, and at the apex of its effort, Nibbānic Bliss can fully be realized.

Encouragement

The full realization of Nibbānic Bliss by Buddhas and Arahats in ancient times is totally dependent on the path of the Vipassanāñāṇa. Without the practical exercise of vipassanāñāṇa, there will be no way to the path of Nibbānic Bliss. It is said in the Tipiṭaka scriptures that while hearing the Dhamma-teaching some people attained Nibbānic Bliss. In fact, they had attained it by practising

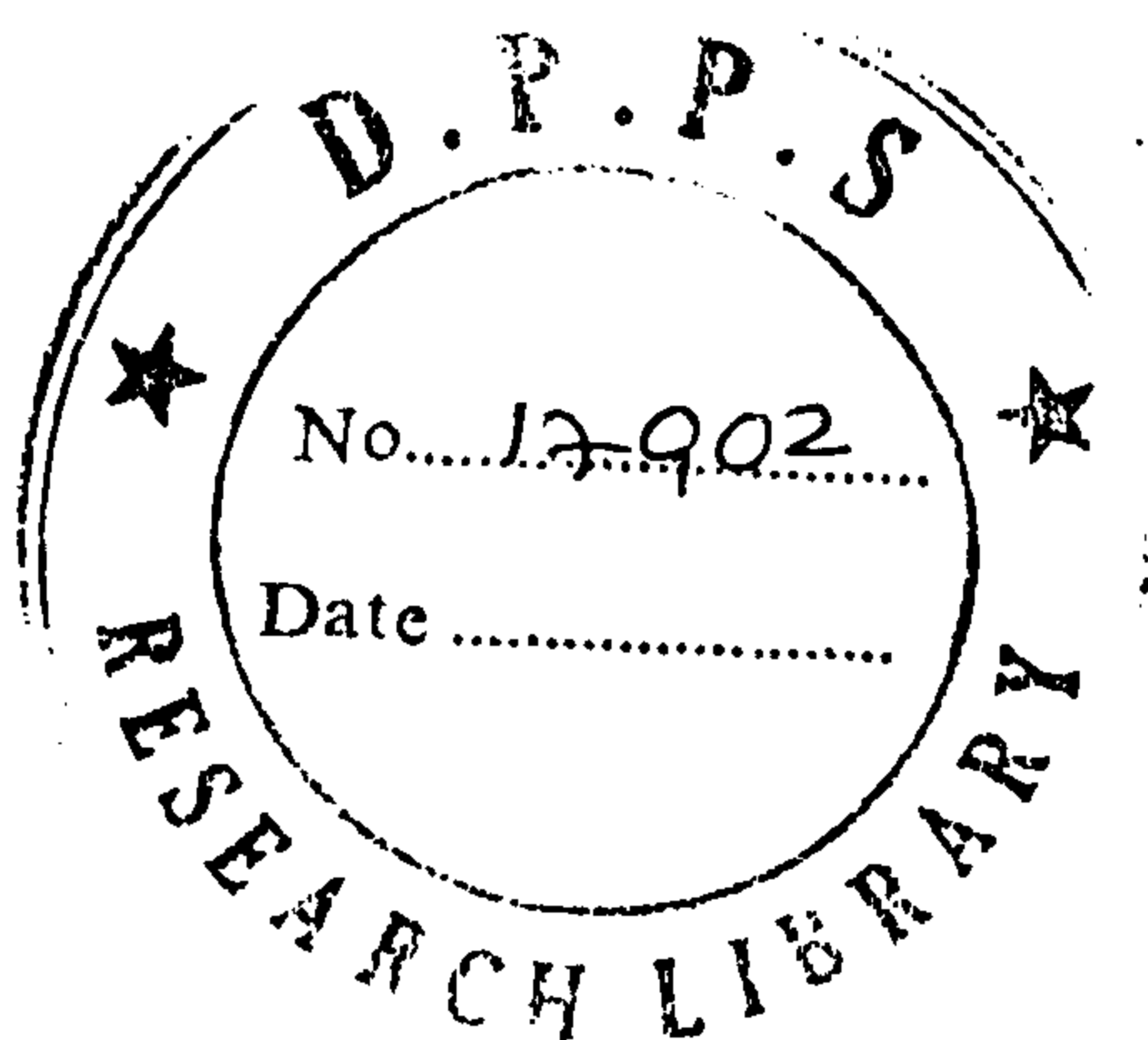
vipassanāñāna with deep attention to the teaching while listening to the dhamma. Therefore, Vipassanā insight-meditation is a true Noble Path which has been actually troden by ancient Buddhas and previous Arahats. We would like to urge all to tread on the Noble Path of Vipassanāñāṇa.

The End

**Academic and Literary Career of
U Aung Thein Nyunt**

U Aung Thein Nyunt was born to U Ba Hlaing and Daw Mei Hmyin of Ywathanyunt village, Nyaungdon Township, Ayeyarwady Division on Sunday 17th December 1952. As a novice he passed Higher Pali Examinations, Pahtamagyaw, and Dhammācariya- Pali Lecturership in 1971. He got a B.A.(Majoring in English) from Institute of Education, Yangon in 1978. He joined Department of Religious Affairs as an assistant compiler in 1979 and worked as an editor for the English quarterly journal, “The Light of the Dhamma” from 1982 to 1987. During that time, he studied Preservation of Museum Exhibits and Managements in Washington D.C., of the United States in 1985. He wrote many articles and papers on Theravāda Buddhism both in Myanmar and English languages. He also translated books on Theravāda Buddhism in Myanmar language: (1) “Ovādakathās” published by the Department of Religious Affairs(1989); (2) “The Buddhist Way of Daily Life” by U Uṭṭamasāra(1990)(2004); (3) “Vipassanā” by Waringone Sayadaw U Tikkha(1994); (4) “Myingyan Relics and Ven. U Koṇḍañña” by Myat Pwint Pyu(1994); (5) “A Basic Principle of Buddhism for Karen Nationals” by Nyaunglaybin tawya Sayadawgyi(1997); (6) “Mother, One of the Five Great Benefactors” by Maung Yint Kyuu (Myaungmya)(2000); (7) “Father, One of the Five Great Benefactors” by Maung Yint Kyuu(Myauungmya)(2001); (8) “To Beloved Sons! In order to Become Good Fathers” by Maung Yint Kyuu(Myauungmya)(2002); (9) “Morality and Righteous Life” by U Paññadīpa of Shwetaunggone

(2003); (10) “The Noble Dhamma to be Realized” by Raṭṭhapāla(2003); (11) “Some Teachings of the Buddha for a Cultured Mind” by Maung Myint Maung(2007) and (12) “A Practical Way of Calmness and Insight-Meditation Based on Charity and Moral Ethics” by Ven. Dr. Kūmārābhivam̐sa, Chairman of the State Saṃgha Mahā Nāyaka Committee, the Republic of the Union of Myanmar. He also translated English version of “Kamma” delivered by the late Rector-Sayadaw of ITBMU, Ven. Dr. Sīlānandābhivam̐sa into Myanmar language, (13) “Phantee-shin”(2001). He also wrote and published two books both in Myanmar and English languages: (14) “Perfect Way of Living”(2010) and (15) “Auspicious Ceremonies of Nine Stages in Construction of Pagoda”(2011). He presented 8 papers to Conferences and Seminars on Buddhism held inland and abroad both in Myanmar and English languages.



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