CHAPTER III
VIPASSANA MEDITATION IN THERAVĀDA LITERATURE

Vipassanā\(^1\) meditations are many forms of exception and exercise to gain power over the forces of nature or merely to concentrate the mind. After his renunciation the Buddha went many places and studied under the two famous sages, master of meditation, Āḷāra Kālāma and Udaka Rāmaputta. He had hope that they would show the way how to liberate all suffering. So, he practiced their systems and reach the higher Jhāna state but was not satisfied with them. So, he left them in turn to seek for the absolute truth, eternal peace, Nibbāna. The Buddha discovered his own unique way of Vipassanā meditation under the Bodhi tree and started teaching his middle way. It can liberate from all miseries and suffering.

The word Vipassanā can be divided of two parts: Vi and passant – Vi meaning variously, in various ways and passanā which means to watch, observe or investigate. So Vipassanā which means to see clearly, to observe thoroughly, to investigate penetratively in various ways the truth nature of things, precisely, as they really are; seeing beyond what is ordinarily observed, not superficial seeing, not seeing mere appearances, but going deeply into every aspect of the things under observation.

We have to see thing means all animate and inanimate bodies around us all the time. Naturally when we look at anything, everything including our body, with our normal eyesight, we believe, we think, we see all there is

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\(^1\) Vipassanā means insight contemplating with insight to perceive the truth of their characteristics of impermanence, unsatisfactoriness and uncontrollable nature of the corporeal and mental aggregates of existence. Repeatedly contemplating with insight the impermanence, the unsatisfactoriness and the uncontrollable and non-self nature of the five aggregates is Vipassanā bhāvanā, i.e., development of clear sight or wisdom. A Dictionary of Buddhist terms Ministry of Religious Affairs Yangon, Myanmar (2000) p, 129.

83
to see, concerning the particular object. Actually, what we have seen is only superficial, however carefully, or thoroughly, we have made the observation. We see only what we already know by conventional terms...man, woman, dog, tree, motor car, etc.

But the Buddha and Ariyas, those who have become well accomplished in Vipassanā meditation, see deeply through all that is observed. The Buddha and Ariyas see things as material aggregates,¹ groups of matter (Rūpakkhandhā), and mental aggregates (Nāmakkhandhā) compounded together. Why do we see differently from the Ariyas even if we look at the same things?

In that case, as common worldings men when we look at an object, we see it superficially; its truth nature, its reality is hidden, as it were behind a thin screen or removing it altogether, can we see clearly the actor or singer, etc.

The worldings man’s wisdom eye is covering with lobha, dosa, moha, diṭṭhi, māna and the mist of avijjā. So he can not see through things as they really are.

The Buddha and Ariyas² have removed the hiding screen of Lobha, dosa, diṭṭhi, māna and the mist of avijjā. They can see everything really with their wisdom eye. They see things as they really are, mere Rūpa and Nāma parading in the guise of man, woman, he, she, I, etc. They are our body which was made up of Nāma and Rūpa and it is impermanent, suffering and that there is no abiding entity, no ego, no soul in it.

¹ The five aggregates are the aggregate of corporeality, the aggregate of sensation, the aggregate of perception, the aggregate of volitional activities and the aggregate of consciousness. The five aggregates made up of mind and matter, which form the object of clinging or grasping represented by upādānakkkhandhā, embody the Truth of suffering (dukkha). All kinds of consciousness which cognize the sense-objects from the aggregate of consciousness. The four primary elements and corporeity dependent on them constitute the aggregate of corporeality.

² Ariya- Noble; saintly person one who has purified the mind to the point of having experienced ultimate reality: (Nibbāna).
Therefore we have to practice Vipassanā to see this So-called body of ours as it truly is, composed of aggregates of matter and mental aggregate and more minutely of Kalāpās,¹ cells, sub-atomic particles, all in a state of flux, never for a moment at rest, never ceasing.

Vipassanā meditation is the essence of the teaching of the Buddha, the actual experience of the truths of which he spoke. The Buddha himself attained that experience by the practice of meditation, and therefore Vipassanā meditation is what he primarily taught. His words are rerecorded of his experiences in meditation, as well as detailed instructions on how to practice in order to reach the goal he had attained, the experience of truth. Vipassanā meditation is an analytical method, base on mind fullness, awareness, vigilance, close observation. It is designed to produce insight into the nature of things and through into the nature of things and through rightly understanding mental and physical process, attain the cessation of dukkha.²

There are two methods of practicing Vipassanā meditation:

(1) Samatha Yāna, the vehicle of calm or Samatha- Vipassanā-yuganaddha.

(2) Vipassanā Yāna, the vehicle of insight or sukkha-Vipassanā yāṇika.

(1) Using Samatha to develop insight-Vipassanā

This method used by the Buddha himself. After practicing all forms of methods including self-mortifications, dukkaracariyā, Siddhattha recollected how he had enjoyed peace and tranquility practicing

¹ Kalāpa means smallest indivisible unit of matter.
² According to the commentary dukkha as a Noble Truth is left untranslated. Suffering and ill are inadequate renderings. Dukkha is inherent in existence. The five Aggregates which are the objects of Clinging therefore embody dukkha. Dukkha has connotations of impermanence, insubstantiality, unsatisfactoriness, emptiness, imperfection, insecurity, besides the obvious ones of suffering, physical pain and mental affliction.

Mahāsiṭṭhāsā Sutta (Great Discourse on Steadfast Mindfulness) published by The Department for the Promotion and Propagation of the Śrāmaṇa Yangon, Myanmar, (1997), P, 46.
Ānāpānānussati meditation as a young boy. So he decided to practice that method.

Siddhattha seated under the Bodhi tree and started Ānāpānānussati meditation until he attained the first Jhāna and one after another he attained the second, third and fourth Jhānas successively. In this way, his mind calmed, purified strong mind, he penetrative powers.

—Siddhattha continued from there to the second stage of the Vipassanā bhāvanā which means developing insight wisdom. He changed his mind to the analytical examination of his own interior world—the body, the mind and the mental objects. Samatha means prelude to the cultivation of direct insight and Vipassanā is to distinguish reality from illusion. The real truth can be seeing face to face and realize the four noble truths. Within these two methods this is called Samatha-Vipassanā yāna which is joining calm and insight meditation.

The Buddha preached this method of Vipassanā to his disciples who were well practiced with this ancient method of mental culture.

We have mention above that before enlightenment the Buddha himself practised Samatha meditation and attained all the Jhānas but realized that the peace and tranquility he achieved was not lasting. The Buddha was looking for a way to end all suffering forever. Finally he discovered the path Vipassanā; he was able to realize the ultimate truth, Nibbāna, the unconditioned state.

Samatha meditation can eradicate one's defilement of mind and Vipassanā can uproot the very subtlest of impurities, kilesas, or Saṅkhāras which was created by our past or present actions. Actually, Samatha

1 Siddhattha literally means “one who has accomplished his task”. The personal name of the historical Buddha.
2 Jhāna. State of mental absorption or trance. There are eight such states which may be attained by the practice of samādhi, or Samatha-bhāvanā. Cultivation of them brings tranquility and bliss, but does not eradicate the deepest-rooted mental defilements.
meditation aim to attain deep concentration of the mind on a single object. So, Samādhi meditation can attain such as access concentration (upacāra samādhi), or absorption (appaṇā samādhi). When the mind is deeply concentrated on the object of meditation all the defilements such as desire, lust, greed, hatred, conceit, ignorance, etc., are kept away temporarily from the mind which is absorbed in the object. When the mind is free from defilements, we feel calm, peaceful, and happy. Samatha meditation can give some degree of happiness through the attainment of deep concentration such as upacāra-samādhi or appaṇā-samādhi Jhāna; but such state of tranquility does not last long nor does it enable us to rightly understand the mental and physical phenomena as they really are.

Vipassanā yāga, the vehicle of insight, sukkha Vipassanāyāṇika.

Samādhi\textsuperscript{1} is necessary for the sitting of Vipassanā meditation, without concentration, the meditator cannot achieve paññā (insight wisdom). Vipassanā means to observe to watch or to be mindful of all mental and physical phenomena as they really are. For the practice of Vipassanā, the mental concentration is necessary but not highly concentrates to reach the Jhānic state. If one who want to practice Vipassanā directly he need to cultivate the mental concentration up to a degree that is sufficient to ensure a steady, undistracted mindfulness (sati). That is called Khaṇika samādhi, momentary concentration which is capable of making the mind alert and receptive. This is then used to develop a continuous and very perceptive mindfulness of everything that comes up before the conscious mind, where the form internal or external sources. This should be a full, continuous, and fully conscious exercise involving all mental activities.

\textsuperscript{1} Cittassa, ekāgatabhāvo- citta-ekaggata, samādhiyo etam nāmas, "one pointedness of mind is citterkaggata and it is the name of samādhi." Aṭṭhasālī, P, 118.
To summarize, one who chooses Samatha yāṇa, he must develop the four Jhānas and various kinds of psychic powers (iddhi). After that he starts insight Vipassanā meditation.

One who chooses Vipassanā yāṇa, he need concentration which is called Khāpika samādhi attained through constant and unite interrupted mindfulness of the mind body processes.

The Buddha taught the dhamma which is enshrined in the Theravāda literature. The Buddha’s teachings are to liberate from all suffering. The Buddha delivered the Dhamma various places to innumerable audiences and was designed to suit individual temperaments according to the maturity of their Pāramīs. Briefly they dealt with subject of the five aggregates and their nature of impermanence, suffering and non-self.

As to the actual mental method of practice of the Dhamma, the Buddha taught many discourses. With thin these discourses the Dhammacakkapavattana sutta, Anattalakkhaṇa sutta, Mahāsatipaṭṭhāna sutta are very important for the practice of Vipassanā meditation. So that we have to mention this chapter bow to practice Vipassanā meditation.

Dhammacakkapavattana sutta

On one occasion the Blessed one was residing at the Deer Park in Isipatana, near Varanasi. Thereupon the Blessed one taught the Dhammacakkapavattana sutta to the five Bhikkhus as follows:-

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1 Dhammacakka is frequently rendered by “The Wheel of Truth”, “The wheel of Righteousness”, “The kingdom of Righteousness” etc. According to the commentators Dhamma here means wisdom or knowledge, and cakka means founding or establishment. Dhammacakka, therefore, means the founding or establishment of wisdom, Dhammacakkappavatana means the exposition of the founding of wisdom. A Manual of Buddhism by Narada Publication of the Buddhist Missionary Society Buddhist Vihara, Kuala Lumpur, Malaysia.


There are two extremes which should be avoided by a Bhikkhu.¹

What are the two extreme practices? The Buddha said that first, the meditator should be avoided Kāmesukāmasukhālīkānuyog 

d which means indulgence in sensual pleasures that should be avoided.

There are five sensuous desire objects. They are pleasurable sight, sound, smell, taste and touch.

The sensual pleasurable sight means not only the source of light or color that comes into contact with the seeing eyes, but also the man or women or the whole of the object that form the original source or origin of that sight.

In this way, all sources of sound, smell and touch whether man, woman or instrumental objects constitute sensuous objects.

Similarly all sources of test, not only the various foods, fruits and delicacies but also me, women and people who prepared and serve them are classified as objects of taste.

Listening to a pleasant sound, or smelling a sweet fragrant smell are as sensuous as enjoyment of good delicious food, the luxury of a comfortable bed or physical contact with the opposite sex.

The Buddha said delighting in sensuous objects and relishing, enjoying are called vulgar practice because such enjoyment leads to formation of base desires, such as clinging and lust. These are promoting self-conceit, with the thought that no one see is in a position to enjoy such pleasures. One’s mind becomes defiled, unclean with avarice not within, to share the good fortune with others: and thoughts of jealousy, envy-anxious to deny similar pleasures to others.

¹ The word Bhikkhu (monks) was used to address all the people who listened to the discourse given by the Buddha. Thus every meditator, everyone who is walking on the path of Dhamma, though not literally a Bhikkhu, can benefit by following the instructions given here.
The Buddha said these are lower and base because they arouse ill-will towards those who are thought to be opposed to oneself. Due to success and wealth, one becomes shameless, unscrupulous, blood, or reckless in one’s behavior, no longer afraid to do evil.

Delighting in and relishing of sensuous pleasures is regarded by the Buddha as low and base, because one deceives oneself with false impressions (moha) of well-being and prosperity. The worldly man (puthujjana) also entertains disbelief, wrong views, in the resultant effort of one’s own Kamma.

The most of people in the world are seeking the means of living and enjoying sensuous pleasures. There are only a few who can see the Dhamma and live a peaceful life.

Bhikkhus renounce the worldly life to end all the suffering and for the realization of Nibbāna. If a Bhikkhu follow these sensual pleasures in the manner of householders, he can not be attained noble ideals.

So, Bhikkhu¹ should be avoided these defilement of coarse habit being ignoble and unclean. Many people think like that making money and accumulating wealth, establishing a family life with retinues and a circle of friends and striving for success and prosperity in the world appears, indeed, to be working for one’s own welfare.

Actually, these worldly success and prosperity do not amount to one’s own well-being. One’s true interest ides in seeking ways of overcoming old age, disease and dealt and attaining release from all forms of suffering.

¹ The word Bhikkhu (monk) was used to address all the people who listened to the discourse given by the Buddha. Thus every meditator, everyone who is walking on the path of Dhamma, though not literally a Bhikkhu, can benefit by following the instructions given here.
The only way to free from all suffering is through systematic development of sila, samādhi and Paññā. Therefore the true interest of oneself is working for the development of sila samādhi and Paññā.

For lay people also, when they want to practices meditation, they have to forego all kinds of sensuous enjoyments just like Bhikkhus who have gone forth from the worldly life, because they tend to hinder the development of Sīla, Samādhi and Paññā. Therefore a meditator must not indulge in worldly enjoyments.

The other extreme practice, practice of self-mortification, the austere practices, results only in self-torture and suffering. It is not the practice of the noble one’s own interest and welfare.

Some people practiced self-mortification because they believed that luxurious living would cause attachment to sensual pleasures; only austerity practices, denying oneself sense-objects such as food and clothing would remove sense desires. Then only the eternal peace, the state of the unaged, undiseased, the deathless could be achieved.

Those who practice self-mortification go about without any clothing; when the weather is cold, they immerse themselves under water. When hot, they expose themselves to the sun standing amidst four fire places, subjecting themselves to heat from five directions.

They sleep without beds on the naked ground, some sleep on prickly thorns; some remain in a sitting posture for days: some keep standing only;

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1 Paññā means the sense of understanding in many ways (pa-jānāma). It surpasses perception (sathā) and consciousness, or awareness (viññāṇa), in knowing an object in all respects and reaching the path of deliverance. Perception only perceives an object in its colour, shape, and form, but it is unable to understand its intrinsic nature. Awareness, here corresponding to intellect, can understand an object in its colour, shape, and form, and also its intrinsic nature, but it cannot reach the manifestation of the path. Full knowledge knows the object, knows its intrinsic nature or characteristics, and reaches the path. Hence it is said: “pa-jānāma sthūlam paññā, in the sense of super-understanding or understanding in many ways, that is paññā.” Majjhima-nikāya, Vol. I, P. 292.
another form of self infection hanging down suspended from a tree branch by two eggs, or standing straight on one’s head in a topsy-turvy posture.

The Buddha said extreme practices produce only suffering (dukkha); being unclean, they were not indulged in by noble persons, but ignoble ones (anariyo). They did not pertain to the interest one was seeking after (anatthasamhito).

The Buddha denounced both of the extreme practices. None of them are in the true interest of one who seeks the true Dhamma. The first extreme practice enjoyment of sensual pleasure, is too lax, too yielding, too permissive. A free mind not controlled by meditation (concentration or insight) is liable to sink low to the continuous pursuit of sensual pleasures. The nature of mind is such that is requires constant guard over it. Even when constantly controlled by meditations, the mind wanders forth to objects of sensuous pleasures. It is therefore obvious that left by it self, unguarded by meditation, the mind will surely engage it self in thoughts of sensual pleasures.

The second extreme practice is too rigid, unbending, depriving oneself of ordinary comfort; it infects undue suffering and is thus to be avoided.

After denouncing the two extreme practices as low, vulgar, common, ignoble, not tending to one’s real welfare, the Buddha proceeded to tell the five ascetics that he had avoided the two extreme practices and practiced the middle path. That middle path understood by the tathāgata produces vision, produces knowledge and leads to calm, superknowledge, penetrative insight, to Nibbāna.

Then the Buddha asked the question: “What middle way understood by the Tathāgata produces vision?” Then the Buddha himself supplied the answer: - These are The Noble Eightfold Path:
Samma Diṭṭhi (Right view), (Right understanding)
Samma saṅkappa (Right Thought)
Samma vācā (Right speech)
Samma kammanta (Right action)
Samma ājīva (Right livelihood)
Samma viyāma (Right effort)
Samma sati (Right mindfulness)
Samma samādhi (Right concentration).1

The Buddha then concluded: “There are then the Eightfold Path, the middle way, which when fully understood by the Tathāgata produces vision, produces knowledge, penetrative insight, to Nibbāna.”

The Buddha repeated three times the benefits and the advantages that would accrue from following the Middle Path, and highlighted clearly that the practices of the holy life in vogue at the time were useless for attainment of the deathless.

The factors of the noble Eightfold path arranged in serial order in this way are known as a method according to the teaching.

Group (1) Sīla---- Sammāvācā, Sammākammanta, Sammaājīva.
Group (2) Sammādhi----- Sammāvāyāma, Sammasati, Sammāsamādhi,

From the point of view of actual practice then, the path is made up of three groups; Sīla, Samādhi and Paññā.

The four noble truths; many religions all over the world expound their own views of what they consider to be the essence of truth. Buddhism also expounded the four noble truths as the heart of Buddha’s teaching.

The four noble truths are;

(1) Dukkha sacca; the truth of suffering.
(2) Samudaya sacca; the truth of the origin of suffering.
(3) Nirodha sacca; the truth of the cessation of suffering.
(4) Magga sacca; the truth of the path leading to the cessation of suffering.

It is necessary to know the four noble truths for any one searching for the deathless, for eternal peace. Only when the real truth of suffering is understood, suffering may be avoided and to avoid suffering, the cause of suffering must be known. In the same way, to achieve cessation of the suffering, we must know what constitutes real cessation of suffering.

And finally, complete cessation of suffering can be brought about only by the knowledge of the practical way. Therefore knowledge of the four noble truths is indispensable for any serious student of vipassanā meditation. Dukkha sacca; The Buddha expounded first the definition of the truth of suffering.

(1) Jāti ;— New becoming. (re-birth)
(2) Jarā ;—Getting old. (old-age)
(3) Byāḍhi;--Disease or ailments.

¹ Majjhima-Nikāya, P, 301.
(4) Maraṇam;—Death.
(5) Appiyehi sampayogo;—Association from loved ones.
(6) Piyehivippayogo;—separation from loved ones.
(7) Yampiccham na labhati; --not getting what one wants.
(8) Samkhittena pañcupādānakkhandhā dukkhā — In short the five groups of grasping are suffering.¹

Then the Buddha taught fully the three aspects of each Noble Truth — twelve ways of all the four Noble truths. Then he continues:

So long as my knowing and seeing these Four Noble Truths as they really are, was not quite clear in these. Three aspects, in these twelve ways, I did not claim to have attained to the supreme enlightenment in this world with its Devas, Māras, and Brahmins.

Only when my knowing and seeing these Four Noble Truths as they really are, was quite clear in these three aspects, in these twelve ways, did I enlightenment in this world with its Devas Māras and Brahmas and men, including Samaṇas and Brahmins.

The Buddha preached that he claimed to have become a Buddha only after he had known and see the Four Noble Truths in three aspects of knowledge relating to each of the Four Noble Truths; namely the knowledge of the truths (sacca ṇāṇa); the knowledge of the test that is to be performed with regard to each truth (kicca ṇāṇa); the knowledge that the necessary task has been performed (kata ṇāṇa).

The Buddha had declared that he had come upon the practice and knowledge, not through hearing from others, nor through speculation, nor by logical reasoning, but by his own realization, by personal experience and direct knowledge.

When the Buddha practiced Vipassanā and attained the Noble Path, he realized the truth of dukkha. After attaining arahatta phala and experiencing the bliss of Nibbāna, the existence, life in the three realms, the five aggregates of attachment were seen by him as dukkha. All mental and physical phenomena which arise at the sense doors is seen by the Buddha as Dukkha, suffering. The five aggregates of clinging, in other words, beings are ever changing processes, therefore they are dukkha. This wisdom arose in him not from any other teacher, but by direct personal experience.

So, he declared that the five aggregates of clinging are dukkha. This knowledge that it is a noble truth is dukkha sacca ūpāṇa.

Then what should be done after knowing the noble truth of suffering? Effort should be made to investigate and understand the suffering of life completely, penetratingly, carefully, until one comprehends suffering thoroughly, rightly, suffering should be understood in all its three factors; this is called the development of kicca ūpāṇa.

(a) Dukkha-dukkha; As soon as mental and material forces manifest themselves as a being, compound of nāma and rūpa, all kinds of suffering in life become evident such as birth, old age, sickness, death, association with unloved ones, and unpleasant conditions, separation from loved ones and pleasant conditions, not getting what one wants, grief, lamentation, distress, all kinds of physical and mental suffering. These are universally known as suffering or pain.

(b) Vipariṇāma-dukkha; this is the second aspect of dukkha, suffering. Vipariṇāma means changing. It is the nature of the universe—a universal law. A happy feeling, a happy condition in life is not everlasting, not eternal. Being of an impermanent nature, it is bound to change, to pass away sooner or later. When it changes, it produces suffering. Whatever is impermanent is suffering, The Buddha says. Whenever, one is faced with

worldly vicissitudes, the ups and downs of life, which experience lots of suffering in life.

These two kinds of suffering are easy to understand as they are common life experiences. The first noble truth is generally explained in terms of these two kinds of dukkha. But this kind of exposition does not convey the full meaning of dukkha as the Buddha wants as to understand.

- (c) Saṅkhāra-dukkha; this third aspect of suffering is more difficult to understand. Ordinarily, this kind of dukkha can be clearly understood only with direct experience through vipassanā meditation.¹

At first, one who has to understand, through the practice of vipassanā that so called I, or being, is only a combination of ever changing physical, mental forces or energies. There may be divided into five groups or aggregates (pañcakkhandha), the very pañcakkhandha which is described in the first sermon as the five groups of clinging: pañcupādā-nakkhandā;

(1) First is the aggregate of matter (rupakkhandha)
(2) Second is the aggregate of sensation (vedanākkhadā)
(3) Third is the aggregate of perception (saññakkhandha)
(4) Fourth is the aggregate of mental formations (sañkhārakkhandha)
(5) Fifth is the aggregate of consciousness (vinñāṇakkhandhā).²

With respect to saṅkhāra dukkha, we are here concerned particularly with the fourth aggregate of mental formations (sañkhārakkhandha). All volitional or mental activities are included in this group. According to

¹ Visuddhimagga (The Path of Purification) Bhadantācariya Buddhagbosa Translated by Bhikkhu Ñanamoli (1999), P, 499.
Abhidhamma except for vedanā, sensation, and saññā, perception, the remaining fifty kinds of mental activities are called sañkhāra.¹

These include contact (phassā), volition (cetanā), attention (manasikāra) will (chanda), determination (adhimokkha), confidence (saddhā), concentration (samādhi), wisdom (paññā), energy (viriya), greed (lobha), hatred (dosa) delusion (moha), conceit (māna), etc.

Sañkhāra, indeed, means our actions and reactions in daily life both good and bad. What is generally known as kamma comes under this group. The Buddha defined it: “Bhikkhus, it is volition (cetanā) that I call kamma. Having willed, one acts through body, speech and mind.”²

Volition is mental construction, or mental activity, its function is to direct the mind in the sphere of good, bad or neutral activities. It can therefore be called karmic formations.³ When our six sense faculties and their corresponding six sense objects in the external world come into contact, sense awareness arises, and then the respective sensation and perception arise. These are followed by our actions and reactions.

Sensations and perceptions are not volitional actions, so they do not produce any karmic force; but sañkhāra acts and reacts as kamma and produces karmic effects.

One suffers when there are changes in one’s life; and life, being of impermanent nature always undergoes changes. Therefore, there is always suffering from change, suffering due to impermanence, (viparīṭa-dukkha) immediately following this Viparīṭa suffering comes the sañkhāra dukkha. A sentient being is never satisfied with what he or she faces in life. When meeting with unpleasant circumstances in life, one wants to change the situation, so he or she has to make an effort to alter the situation to his

² Dhammapada, P, 62.
liking. When meeting with a pleasant state, situation, and one wants to remain always in such fortunate circumstances; we want to maintain the status quo—the happy life we are enjoying, an effort which goes against the impermanent nature of life, so one suffers. This is saṅkhāra dukkha we are always suffering because we want to change the unpleasant situation or because we want to maintain the happy circumstances. In both cases, constant effort of conditioning for a change or for maintenance of circumstances is an irksome task. This is called saṅkhāra dukkha.

All the five groups of grasping and clinging are really terrible suffering. So the Buddha said, in conclusion of the definition of the truth of suffering, in short, the five groups of grasping otherwise called nāma and rūpa are dreadful suffering because they cause attachments as, I, mine, permanent, blissful, self, ego.”

Knowing the real truth of dukkha as outlined above is saccañāṇa. Then one has to realize that this dukkha should be got rid of by practicing vipassanā meditation as instructed in the middle way. This knowledge as to what should be done is Kicca ṇāṇa. After realizing then what one should do, one starts putting effort to tread the path. When the path has been traded until one reaches the goal, one reviews what one has done and achieved. What one knows as the realization of the goal is known as kata ṇāṇa.

The path is divided into three sections: morality (siła) concentration (samādhi) and wisdom (Pañña). Through the practice of siła, the samādhi can develop and through the development of Samādhi, pañña is developed.¹

It should not be taken that the three steps in the groups of the Eightfold Path should be developed one after other. As a matter of fact they should all be developed at any opportune time as they feed into one another at every stage.

For example, right effort included in the paññā group, is a necessary factor for every step. So also, the right view of the paññā group is also a necessary factor of the sīla group, for sīla will not be observed by one who has no faith in Kamma.

By right view, one must be aware, that it is a necessary factor right from the beginning of the practice; as well as the fact that it is a natural product arising through understanding of the Four Noble Truths, the three salient characteristics of existence, anicca, dukkha, anatta, and the doctrine of dependent origination.

When samma vācā, samma kammanta and samma ājīva the sīla section of the path is developed, adhisīla sikkhā training is fulfilled. This is know as observing sīla according to the vinaya; whether you have achieved the adhisīla stage can be determined only by reflecting every day to see if you have broken any of the precepts; that it why it is advised to do the ānāpāna exercise everyday and when your mind is calm and see if you have breached the precepts.

We have to try progress our mental step by step. After developing sutamaya nāṇa by reading and listening, you start developing cintāmaya nāṇa. This is before you start developing bhāvanāmaya nāṇa.

And to develop bhāvanāmaya nāṇa, you have to start developing the mūla magga namely purifying your sīla with the help of right view that beings are the owners of their own kamma.

When your sīla is purified to a certain level, your mind becomes stable and calm. It also becomes equipped with certain penetrative power. This is when you start treading the second section of the path-sammā samādhi, in accordance with suttanta Piṭaka. Treading this path, you gradually purify citta; you begin to remove the defilements produced by an unclear mind (pariyuṭṭhāna kilesā) and put them away to a distance. This is when you develop the knowledge of the characteristics of the physical and
mental phenomena of existence. With full comprehension of the phenomena of nāma and rūpa, nāma rūpa parigghahānaṇa, nāmarūpa pariggaha sammā diṭṭhi arise.

This is very important to know that, although there is only one path, the Eightfold Noble Path, the actual practice consists of three steps, or sections, and there are different stages of purity of character, sīla; different stages of purity of mind, citta visuddhi; and different stage of development of knowledge, niṇaṇā and hence understanding or views.

Briefly, we have lokiyas, mundane Right view, Sammādiṭṭhi; and lokkutara right view, supra mundane right view.

Base on kammassakata niṇaṇa and pure sīla, the preliminary step, the basic mūla path is taken; this gives rise to kammassakata sammā diṭṭhi. This has to be accomplished be fore the start of the meditation practice.

Just after attaining purity of mind, knowledge arises which can distinguish the sense-objects from the knowing mind. This clear knowledge of discerning nāma and rūpa distinctly as they really are constitutes the purification of view-nāma rūpa pariggaha Sammādiṭṭhi.

Continuing on with the meditation, knowledge of cause and effect (paccayapariggaha niṇaṇa) is developed, which sees the preceding causes and the effects that follow them –hetupaccaya pariggaha sammā diṭṭhi.

**Anattalakkhaṇa sutta**\(^1\)

In the Dhammacakkappavattana sutta, the Buddha had explained to the five bhikkhus that who ever leads the holy life should avoid the two extremes: indulgence in sensuality and the practice of self-mortification. He explained that birth is suffering, old age is suffering, illness is suffering,

death is suffering, separation from loved ones is suffering, association with unloved ones is suffering, and not short the five aggregates of grasping are suffering.

When the Buddha explained this Dhamma, the five bhikkhus were delighted with the teaching, but it was only Kondañña who had realized the truth taught by the Buddha. There arose in him the stainless eye of wisdom free from defilements. All that is subject to arising is subject to passing away kondañña realized the law of nature which was taught by the Buddha “in short, the five aggregates of grasping are suffering”, he realize by himself that they are arising away incessantly.

The Buddha preached to them that the five aggregates are made up of five constituents, namely rūpa, vedanā, saññā, saṅkhāra, vinñāṇa. Only Kondañña came to know about them by himself and their common property of impermanence. The Buddha had, therefore, to show the impermanent nature of each constituent of the five aggregates of grasping to the other four bhikkhus. This knowledge was necessary for the Buddha to proceed to teach the second sermon, namely, the Anattalakkhaṇa sutta which makes the Buddha’s teaching unique and outstanding amongst the various religious views of the times, including the present. The sutta opens with a categorical statement of the Buddha that each of the five aggregates of grasping, namely, rūpa, vedanā, saṅkhāra and vinñāṇa is no-self (anatta). The Buddha brought home this fact by asking the five bhikkhus pertinent questions.

The Buddha asked them whether each of the five aggregates is permanent; the bhikkhus replied: “Impermanent, sir”. They agreed, in reply to the next question that what is impermanent is unsatisfactory. Finally they agreed to the logical conclusion that what is impermanent, unsatisfactory,
and changing cannot really belong to anyone. It cannot be said that these aggregates from an abiding entity in any sentient being.

In the Anattalakkhaṇa sutta, the Buddha declared straight away:

“Bhikkhus, rūpa, the material body is not self, soul nor a living entity, the inner core of one’s own body. Bhikkhus, if rūpa were self, atta, the inner core of one’s own body, then rūpa would not tend to affliction or distress. And it should be possible to say of it, ‘let my body be thus let my body not be thus. It should be possible to influence rūpa in this manner.

The Buddha preached the same connection with the vedanā, saña, sañkhāra and viññāṇa. Then the Buddha asked the final question to the Bhikkhus: “Bhikkhus, what do you think of this? Is rūpa permanent, or impermanent?” “Impermanent, sir”. “Now, that which is impermanent, changing, is it dreadful suffering, sir”. “Now, that which is impermanent, unsatisfactory, suffering, subject to change, it is proper to regard that as “This is mine. This I am. This is myself?” “Indeed not, Blessed one”.

In the same way, the Buddha asked questions regarding with vedanā, saña, sañkhāra and viññāṇa. Then the Buddha concluded: “Therefore, bhikkhus, whatever rūpa there is, past, future or present; internal or external; coarse or fine; far or near, all rūpas should be regard with right understanding according to reality, “This is not mine. This I am not. This is not myself”.

The Buddha said to the Bhikkhus: Bhikkhus, the instructed noble disciple perceiving thus, gets wearied of matter, gets wearied of feeling, gets wearied of perception, gets wearied of mental formations, and gets wearied of consciousness.

Nibbindam virajjati; virāgā vimuccati. “Being wearied he becomes passion free, and the ariya path is developed. He is free from asavas and kilesas (defilements).
When emancipated, the knowledge arises on reflection that freedom from defilements has been achieved. And he knows, “Birth is exhausted, lived is the holy life; what has to be done has been done; there is nothing more to be done.

The Buddha preached this Anatta lakkhana sutta to the five bhikkhus. They delighted the Buddha’s teaching and became freed of attachment and emancipated from defilements.

We have so far studied practical aspects of the Dhammacakkappavattanasutta and the anttalakkhaṇasutta, the two first sermons by which the Buddha declared to the world the essential and characteristic feature of Buddhism, The Buddha taught again and again, throughout the whole of tiṭṭhaka”Bhikkhu, it is through not understanding and fully comprehending (sampajāno) these four noble truths that we wander aimlessly on this world, caught between birth and death and subject to innumerable suffering.

**Mahāsatipaṭṭhāna sutta**

The Buddha’s discourses are centered on the theme of ultimate liberation from suffering. The Buddha delivered his dhamma at various
places to innumerable audience. Briefly they dealt with the subject of the five aggregates and their nature of impermanence, suffering and non-self.

Now we have to mention the Māhāsatipaṭṭhāna sutta which was taught by the Buddha to the Kurū people living in the market town of Kammāsadhamma. The Kurū people were well known for their morality, sīla and high intelligence. Let us now begin studying the Māhāsatipaṭṭhāna sutta in detail, with discussions and explanations on important points therein.

While the Buddha was once residing in the Kurū country he taught his disciples this sutta, declaring thus:

This is the only way, bhikkhus, for the purification of beings, for the overcome of sorrow and lamentation, for the destroying of suffering and grief, for reaching the Noble Path, for the realization of Nibbāna, namely, the four foundations for the establishing of mindfulness.

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1 Dhamma: the five dhammas consisting of (1) five nivāraṇas (2) five khandhas (3) twelve āyatana (4) seven bojjhaṅgas (5) four ariya saceas.

2 Satipaṭṭhāna (establishing of awareness) Sati means “Awareness.” Satipaṭṭhāna implies that the meditator has to work diligently and constantly to become firmly established in awareness or mindfulness. Therefore we have used “the establishing of awareness,” to convey the sense that one actively strives to maintain continuous awareness of mind and body at the level of sensations, as will become clear from the rest of the discourse. There are certain passages in the Buddha’s discourses where sati has the meaning of “memory.” Dīgha-Nikāya, Vol. I, P. 180; Vol. II, P. 292. This is especially true when he refers to the special ability of remembering past lives which is developed by means of the practice of the jhānas (deep absorption concentration. But in context of Satipaṭṭhāna, the practice of Vipassāna, leading not to the jhānas but to purification of mind, sati can only be understood as awareness of the present moment rather than a memory of the past (or a dream of the future).

What are the four?" the Buddha asked and immediately supplied the answer himself. Here, monks; a monk dwells observing body in body, ardent, clearly understanding and mindful, having overcome covetousness and grief concerning the world.

1 The Buddha always included the term sampajāñña (constant through understanding of impermanence) or sampajāñña (the adjective from of sampajāñña) whenever he was asked to explain sati (awareness). (See, for example, their definition of sammāsati on the Four Noble truth: truth of the Path. As a result of the frequent association of these words, sampajāñña has often been defined as nearly synonymous with sati-as “full awareness”, or “clear comprehension” or as an exhortation to remain mindful. Another traditional translation of sampajāñña, which is closer to the full meaning, is “thorough understanding”.

In the Sutta Piṭaka the Buddha gave two explanations of the term. In the (Sūtra-Piṭaka Vol, V, P, 180-1), he defines it as follows:


And how, monks, docs a monk understand thoroughly? Here, monks, a monk experiences sensations arising in him, experiences their persisting, and experiences their vanishing; he experiences perceptions arising in him, experiences their persisting, and experiences their vanishing; he experiences each initial application of the mind (on an object) arising in him, experiences its persisting, and experiences its vanishing. This, monks, is how a monk understands thoroughly.

In the above statement it is clear that one is sampajāñña only when one understands the characteristic of impermanence (arising, persisting and vanishing). This understanding must be based on sensation (viditā vedanā). If the characteristic of impermanence is not experienced at the level of vedanā, then one’s understanding is merely an intellectualization, since it is only through sensation that direct experience occurs. The statement further indicates that sampajāñña lies in the experience of the impermanence of saṅkhāra and vitakka. Here we should note that impermanence understood at the level of vedanā actually covers all three cases since according to the Buddha’s teaching in the (Aṅguttara-nikāya, Vol, V, P, 107).

Vedanā-samosarāṇa sabbe dhammā. Everything that arises in the mind flows together with sensations.

The second explanation of sampajāñña given by the Buddha emphasizes that it must be continuous. In several places he repeats the words of the Sappasutta-paṭham of Mahāsāṅkatthāna Sutta, as in this passage from the Mahāparinibbāna Sutta (Dīgha-nikāya, Vol, II, P, 95):

Kathāca, bhikkhave, bhikkhu sampajāñña hoti? Idha bhikkhave, bhikkhuno sampajāñnakāri hoti, saccikkārakathā sampajāñnakāri hoti, saṅkhāranaṃ sampajāñnakāri hoti, sabbe phutte visasatā sampajāñnakāri hoti, uccarapassavākkame sampajāñnakāri hoti, gata tāte vivaṃ nacche jāgari bhavaṃ nissashe sampajāñnakāri hoti.

And how, monks, docs a monk understand thoroughly? Here, monks, a monk, while going forward or backward, he does so with constant thorough understanding of impermanence; whether he is looking straight ahead or looking sideways, he does so with constant thorough understanding of impermanence; while he is bending or stretching, he does so with constant thorough understanding of impermanence; whether wearing his robe or carrying his bowl, he does so with constant thorough understanding of impermanence; whether he is eating, drinking, chewing or savouring, he does so with constant thorough understanding of impermanence; while attending to the calls of nature, he does so with constant thorough understanding of impermanence; while he is walking, standing, sitting, sleeping or walking, speaking or in silence, he does so with constant thorough understanding of impermanence.
Here, monks, a monk dwells observing sensations (vedanā) in sensations, ardent, clearly understanding and mindful, were having overcome covetousness and grief concerning the World.

The Buddha said again in the same way, with regard to two more objects of observing, namely, citta (mind) and dhamma (mental objects).

With proper understanding of the teaching of the Buddha, it becomes clear that if this continuous sampajañā consists only of the thorough understanding of the external processes of walking, eating, and other activities of the body, then what is being practiced is merely sati. If, however, the constant thorough understanding includes the characteristic of the arising and passing away of vedanā while the meditator is performing these activities, then sampajañā satimā is being practiced, pāññā (wisdom) is being developed.

The Buddha describes this more specifically in this passage from the Aṅguttara-nikāya, (Vol. II, P. 15) in words reminiscent of Sampajañapārabhaṅga:

Yatam care yatam tītthā, yatam, acche yatam saye yatam samābhara bhikkhu, yataṃpanaṃ pasāreya uddham tīrīyam epīsānaṃ, yātājā jagato gati, samavekkhita ca dhammānaṃ, khandhānaṃ udayabbayam.

Whether the monk walks or stands or sits or lies, whether he bends or stretches, above, across, backwards, whatever his course in the world, he observes the arising and passing away of the aggregates.

The Buddha clearly emphasized the thorough understanding of anicca (impermanence) in all bodily and mental activities. Therefore, since the proper understanding of this technical term, sampajañā, is so critical for an understanding of this sutta, we have translated it as "the constant thorough understanding of impermanence," even though this definitions less concise that the traditional "thorough understanding."

In this introductory paragraph the Buddha repeats a basic verbal formula reminding us that we must continuously observe "body in body", or sensations in sensations", or "mind in mind", or mental contents in mental contents." Though these verbal constructs may seem unusual, they refer to the fact that this observation has to be directly experiential rather than dealing only with thought, imagination or contemplation of the object.

The Buddha emphasizes this point in the Ānāpānasaṅhi sutta (Majjhima-Nikāya P 83-4), where he describes the progressive stages of the practice of ānāpānā meditation. In the section where he explains how the four satipaṭṭhāna are brought to perfection by ānāpānā he say:

Kayesa kayānāthaśrāhā, bhikkhave, evam vedāmi yadādam assasapassāsi. Tasmāthā, bhikkhave, kāye kayānupassī tuṣmi samaye bhikkhu viharati ātīpi sampajañā satimā vinēya loke abbhijñādhammaṃ.

Monks, when I say, 'inhale-exhale,' it is like another body in the body. Observing body in body in this way, monks, at that time a monk dwells ardent with awareness and constant thorough understanding of impermanence, having removed craving and aversion towards this world (of mind and matter).

This indicates that practicing ānāpānā meditation leads directly to experiencing the body, which means feeling sensations in the body. The sensations may be related to the breath, the oxygen flowing in the blood, etc. but those details are not important. The body-in-body experience is not imagined or contemplated but felt throughout body. More specifically, he continues:

Vedānāsu vedānānāthaśrāhā, bhikkhave, evam vedāmi yadādam assasapassāsiṃ sādhukham manastāram. Tasmāthā, bhikkhave, vedānāsu vedānānāpassī tuṣmi samaye bhikkhu viharati ātīpi sampajañā satimā vinēya loke abbhijñādhammaṃ.

Monks, when I say, 'by proper attention to inhalation-exhalation,' it is like other sensations in the sensations. Observing sensations in sensations in this way, monks, at that time a monk dwells ardent with awareness and constant thorough understanding of impermanence, having removed craving and aversion towards this world (of mind and matter).
Kāyānupassāna – The observing of body.

Ānāpānāpabbam – Section on the mindfulness of respiration

The Buddha stated: 1 herein monks, a monk having gone to the forest, to the foot of tree, or to an empty (secluded) place sits down with his legs

By equating the observation of the breath with experiencing sensations the Buddha is pointing to the critical importance of the body and the sensations in proper practice of meditation. It is the awareness of these sensations by direct experience throughout the body, while maintaining equanimity with the understanding of impermanence that perfects the four satipāṭhānas.

It is instructive that in Ānāpānasati sutta he describes the experience of body-in-body and sensations-in-sensations as one observes the breath but when he turns to the observation of mind he does not continue with the same verbal formula. Instead, he again directs our attention to the importance of sampajañāna:

* ...cittāṁ cittanupassi, bhikkhave, tamāṁ samaye bhikkhu viharati atapi sampajāno satāmi vinayya loke abhijahādomanussām. Nāham, bhikkhave, muṭṭhasatissa asampajānasā ānāpānasatīm vedāmi.
* ...observing mind in mind, monks, at that time a monk dwells ardent with awareness and constant thorough understanding of impermanence, having removed craving and aversion towards this world (of mind and matter). I say, monks, one who is inattentive, who is not constantly aware of impermanence, he is not one doing ānāpāna.

Beginning with ānāpāna as a starting point the practice described has led directly to Vipassana, to the practice of the four satipāṭhānas. And here we see how emphatically the Buddha states that, even when observing the mind, one is not practicing properly unless there is awareness of impermanence with the direct experience of the sensations.


108
crossed, keeps his body erect, directing his mindfulness towards the object of meditation (here the object is respiration).

Ever mindful, thus, he breathes in; mindfully he breathes out. Breathing in a long breath, he knows, ‘I am breathing in a long breath. Breathing out a long breath, he knows, ‘I am breathing out a long breath’ breathing in a short breath, he knows, ‘I am breathing a short breath’; breathing out a short breath, he knows, ‘I am breathing out a short breath.’

Conscious of the whole (breath) body,1 ‘I shall breathe in’, thus trains himself; conscious of the whole (breath) body, ‘I shall breathe out’, thus he trains himself. Calming the activity of the (breath) body, ‘I shall breathe in’, thus he trains himself. Calming the activity of the (breathe) body, I shall breathe out’, thus he trains himself.2

As a skillful turner or his apprentice, making a long turn knows, ‘I am making a long turn or making a short turn knows, ‘I am making a short turn’, just so the monk, breathing in a long breath know, ‘I am breathing in a long breath’, breathing out a long breath knows, ‘I am breathing out a long breath’; breathing in a short breath know, ‘I am breathing in a short breath’, breathing out a short breath knows, ‘I am breathing out a short breath’

Conscious of the whole (breath) body, ‘I shall breathe in; conscious of the

1 The Pali atti kāyo (this is body) indicates that the meditator at this stage clearly understands experientially, at the level of sensations, “body” in its true nature: its characteristic of arising and passing away. Therefore the meditator neither makes any identification of “body” as male or female, young or old, beautiful or ugly, etc., nor has any attachment towards “I,” “me”, or “mine.”

In other three sections of the sutta, the sensations, mind and mental contents are each identified similarly in their corresponding paragraphs: “this is sensation,” “This is mind,” “There are mental contents,” to indicated the lack of identification of the meditator with the object, and his or her understanding of the object in its true characteristic of anicca (impermanence).

2 No special effort is necessary to calm down the strong inhalation and exhalation. The more one gets mental concentration the more the strong inhalation and exhalation will calm down. When the mental concentration reaches its highest point, inhalation and exhalation will become so delicate that the meditator will feel that his breathing has stopped.

Mahāsatipāṭhāna Sutta Published by the department for promotion and propagation of the Sīkṣānī yangon, Myanmar, (1997), P.4.
whole (breath) body, ‘I shall breathe out’. Calming the bodily function of breathing, ‘I shall breathe in’, thus he trains himself. Calming the bodily function of breathing ‘I shall breathe out’; thus he trains himself.

Thus¹ he dwells observing body in body internally or externally² or both internally and externally. He dwells observing the phenomenon of arising in the body; he dwells observing the phenomenon of passing away in the body; thus he dwells observing the phenomena of arising and passing away in the body. Now his mindfulness is established with the thought: ‘this is body’; he develops his awareness to such an extent that there is mere understanding along with mere mindfulness. In this way he dwells detached, without clinging to anything in the world. Thus, indeed, a monk dwells observing body in body.

Here again, it has to be pointed out that the above paragraph beginning with ‘Iti ajjhattam va kāye kāyānupassi viharati......Evampi kho, bhikkhave, bhikkhu kāye kāyānupassi viharati’ is repeated by the Buddha

¹ Iti ajjhattam... kāye kāyānupassi viharati. (Thus he dwell... dwells observing body in body.) This paragraph is repeated twenty-one times throughout the Mahāsati pāṭhāna sutta, with variations according to which section of the four satipāṭhānas one has reached: body, sensations, mind or mental contents.

In this key paragraph the Buddha describes the common steps in Vipassanā that all meditators must pass through no matter what section of the sutta one begins with. In each repetition, this paragraph focuses our attention on the essential fact that, no matter if one is observing body, sensations, mind or mental contents; one must understand the fundamental characteristic of arising and passing away. This understanding of impermanence then leads directly to the total detachment from the world of mind and matter which takes us to nibbāna (liberation).

² Bahiddhā (externally) is sometimes translated as “outer things” or “observing another’s body”. In the following section, on the observation of sensations, it has sometimes been taken to mean “feeling the sensations of others.” While such an experience is not impossible, it would be practiced only at a very high stage of development. According to the sutta, the meditator is asked to sit alone somewhere in a forest, under a tree or in an empty room, and start practicing. In such a situation observing others would be meaningless, and the sensations of someone or something else would be of no use. For a meditator, therefore, “externally,” meaning the surface of the body is the most practical definition of bahiddhā.

³ Yāvadeva pāṭamātratiṣṭihā paṭasaṭṭhāmātātiṣṭihā (Thus he develops his awareness to such an extent that there is mere understanding along with mere awareness.) The mind of the meditator at this stage is absorbed in the wisdom of anicca (the arising and passing away of sensations), with no identification beyond this awareness. With the base of this awareness he develops understanding with his own experience. This is paññā (wisdom). With his awareness thus established in anicca, there is no attraction to the world of mind and matter.

110
for all the observations of kāya and vedanā, citta and dhamma to emphasize, to bring home the fact that it is a key statement and significant as ‘Ātāpī sampajāno satimā’ as explained above.

In addition, it is necessary to make some comment with regard to the words ajjhattam và bahiddhā và (internally or externally). It may well be in example of a fool rushing in where the wise are treading cautiously. In most of the numerous books on satipaṭṭhāna, prevalent in Myanmar, they follow the commentary line that ajjhattam is the meditator’s body. This is acceptable but when bahiddhā is explained as the body of someone else, it becomes an unnecessary problem. The commentary explained that the meditator thanks of someone else and how all beings, in a like manner, breathe in and out. This explanation is difficult for us to accept; for one thing, the Buddha was talking about a monk who had retired to forest, sitting at the foot of a tree, in solitude, with no one in his vicinity. This would be mere imagination, which should have no place in the practice of vipassanā that requires observation within one’s own body. The problem becomes more complex when we come to the vedanānupassanā and cittānupassanā sections. How could one fathom the sensations and mental activities going on in the body and mind of another person? It belongs to the province of ariyas, accomplished meditators who have attained the power of reading another’s mind (cetopariyañāṇa). Therefore, we take bahiddhā as the surface of body, but still within its framework.
(b) Iriyāpātaphabbhām-

Section on the postures of the body

And again, monks, a monk knows properly¹ when he is walking, ‘I am walking; he knows properly when he is standing, ‘I am standing’; he knows properly when he is sitting, ‘I am sitting’; he knows properly when is lying down, ‘I am lying down.’ Any other position he disposes his body, he knows properly.

Thus he dwells observing body in body internally or externally... Thus indeed a monk dwells observing body in body.²

(c) Sampajānāpabbāma- section on continuous through understanding of impermanence

And again monks, when he is going forward or backward, he does so with continuous through understanding of impermanence;³ when he is looking straight ahead or looking sideways, he does so with continuous through understanding of impermanence, in bending and stretching, he does so with continuous through understanding of impermanence; in wearing his robes or carrying his bowl he does so with continuous thorough understanding of impermanence; in eating drinking, chewing or savoring, he

¹ This includes the changing of position as well as the four basic postures of the body. Whatever one does, an ardent meditator is always aware with wisdom: yathā yathā va...... yathā tathā nam pujanati (whatever he does...... that he understands properly).


³ Sampajānakāri hoti (does so with constant thorough understanding of impermanence) literally means: “He is doing (all the time) sampajānātha.” It is helpful to follow the progression of the Buddha’s words in Pali: he uses “Jānati” (he knows), “pujanati” (understands properly –intently or deeply with wisdom), and “sampajānāti” (he constantly and thoroughly understands the impermanent nature of his experience). Each word indicates a progressive step, that the meditator takes by following the instructions given in the sutta. Thus he proceeds from simple experience, to understanding based on direct experience, up to thorough and constant understanding of the impermanence, at the level of sensations, of each and every experience.
does so with continuous thorough understanding of impermanence; answering the calls of nature he does so with continuous thorough understanding of impermanence; whether he is walking, standing, sitting, sleep or awake, speaking or keeping silent, he does so with continuous thorough understanding of impermanence.

Thus he dwells observing body in body internally or externally... Thus indeed a monk dwells observing body in body.

(d) Patikulamanasikārapabbam-

Section on reflections on repulsiveness of body:

Again monks, a monk dwells on this very body enveloped by the skin, full of many kinds of impurities from the soles of the feet upwards, and from the top of the hair downwards thinking thus, ‘there are in this body, hair of the head, hair of the body, nails, teeth, skin; flesh, sinews, bones, marrow, kidney, heart, liver, pleura, spleen, lungs; intestines, mesentery, gorge, faeces, brain in the skull, bile, phlegm, pus, blood, sweat, fat; tear, grease, saliva, nasal mucus, synovial fluid, and urine.

Just as if there were a double-mouthed provision bag full of various kinds of grain, such as hill-paddy, green gram, cow peas, sesamum, husked rice, and a man with sound eyes, having opened that bag were to examine the contents thus: ‘This is hill-paddy, this is paddy, this is green gram, this is cow peace, this is sesamum, this is husked rice’. In the same way, monks, a monk reflects on this very body enveloped by the skin and full of many kinds of impurities from the soles of the feet upwards, from the head, hairs of the body, nails, teeth, skin; flesh, sinews, bones, marrow, kidney, heart, liver, pleura, spleen, lungs; intestine, mesentery gorge, faeces, brain in the skull; bile, phlegm, pus, blood, sweat, fat; tears, grease, saliva, nasal mucus, synovial fluid, and urine’.
Thus he dwells observing body in body—internally or externally. Thus, indeed, a monk dwells observing body in body.¹

(e) Dhātumasaṅkārāpabbām

Section on the reflections on the material elements

And gain, monks, a monk reflects on this very body, however it be places or disposed by way of the material elements, ‘there are in this body the earth element, the water element, the fire element and the air element.’ Jus as if, monks, a skilful cow-butcher or his apprentice, after having slaughtered a cow and having divided it into portions, would sit down at the junction of four road; in the same way, monks, a monk reflects on this very body, however it is placed or disposed, considering the material element: “In this body, there is the earth-element, the water-element, the fire element and the air element.”

Thus he dwells observing body in body internally or externally...
Thus, indeed, a monk dwells observing body in body.¹

(f) Navasivathikapabbam-

Section on the nine cemetery observations

Again, monks, a monk, when he sees a body dead; one two or three days; swollen, blue and festering, thrown in the charnel ground, he considers thus regarding his own body, ‘Indeed, my own body is of the same nature; it will become like that and cannot escape it’.

Thus he dwells observing body in body internally or externally...
Thus, indeed, a monk dwells observing body in body.

Again monks, a monk, when he sees a dead body that has been thrown in the charnel-ground, being eaten by crows, being eaten by vultures being eaten by hawks, being eaten by herons, being eaten by dogs, being eaten by tigers, being eaten by jackals, being eaten by different kinds of worms, he considers thus regarding his own body, ‘Indeed my own body is of the same nature; it will become like that and cannot escape it’.

Thus he dwells observing body in body internally or externally...
Thus, indeed, a monk dwells observing body in body.

Again, monks, a monk when he sees a dead body that has been thrown in the charnel ground, and reduced to a skeleton with some flesh and blood attached to it, held together by tendons, he considers thus regarding

¹Puna caparam, bhikkhave, bhikkhu imaneva kāyam yathātāyaṃ yathāpaśñuḥ kāyaṃ dhātuso paccavekkhati-
‘Aṭṭhi imasmīṁ kāye pathavīdhātu āpoddhātu tejo-dhātu vayo-dhātu. Seyathāpi, bhikkhave, dakkho goghatato va goghatakumete vā gāvam vaditaṁ catummahāpathe bhūlo viśājīvita niśīmaṁ nāma evameva kho, bhikkhave, bhikkhu imaneva kāyam yathātāyaṃ yathāpaśñuḥ kāyaṃ dhātuso paccavekkhati’

115
his own body, 'Indeed my own body is of the same nature; it will become like that and cannot escape it'. Thus he dwells observing body in body internally or externally... Thus, indeed, a monk dwells observing body in body.

Again, monks, when a monk sees a dead body that was been thrown in the charnel grown and reduced to a skeleton, blood-besmeared, and without flesh help together by the tendons, he considers thus regarding his own body, 'Indeed, my own body is of the same nature; it will become like that and cannot escape it.'

Thus he dwells observing body and body internally or externally... Thus, indeed, a monk dwells observing body and body.

Again, monks, when a monk sees a dead body that has been thrown in the charnel ground, reduced to a skeleton without flesh or blood, held together by the tendons, he considers thus regarding his own body, 'Indeed, my own body is of the same nature; it will become like that and cannot escape it.'

Thus he dwells observing body in body internally or externally... Thus, indeed, a monk dwells observing body in body.

Again, monks, when a monk sees a dead body that has been thrown in the charnel ground, reduced to disconnected bones, scattered in all directions, here a bone of the hand, there a bone of the foot, here a bone of the ankle, here a bone of the knee, here a bone of the thigh and there a bone of the pelvis, here a bone of the spine, there a bone of the back, again there a bone of the shoulder, here a bone of the throat, there a bone of the chin, here a bone of the teeth and there a bone of the skull, he considers thus regarding his own body, 'Indeed, my own body is of the same nature; it will become like that and cannot escape it.'
Thus he dwells observing his body internally or externally... Thus, indeed, a monk dwells observing body in body.

Again, monks, when a monk sees a dead body that has been thrown in a charnel ground, reduced to bleached bones of conch-like colour, he considers thus regarding his own body, 'indeed, my own body is of the same nature; it will become like that and cannot escape it.'

Thus he dwells observing body in body internally or externally... Thus, indeed, a monk dwells observing body in body.

Again, monks, when a monk sees a death body that has been thrown in a charnel ground, reduced to bones lying in a heap more than a year old, he considers thus regarding his own body, 'Indeed, his body is of the same nature; it will become like that and cannot escape it.'

Thus he dwells observing his body internally or externally... Thus, indeed, a monk dwells observing body in body.

Again, monks, when a monk sees a dead body that has been thrown in a charnel-ground, reduced to bones and become dust, he considers thus regarding his own body, "Indeed, my own body is of the same nature; it will become like that and cannot escape it.'

Thus he dwells observing body in body internally or externally... Thus, indeed, a monk dwells observing body in body.

1Puna caparam, bhikkhave, bhikkhu seyyathäpi passeyya sariram sivattikäya chudditam ekähamatam va
dvihamatam va tihamatam va uddhamatam vinilekam vipubbakajäta. So imameva kiyam
upasamhatati-’ayampi kho käyo evamdhhammo evambhävit evamanastito’ ti.

Iti ajjhatam va käye käyänupassì viharati...... Evampikho, bhikkhave, bhikkhu käye käyänupassì viharati.
Puna ca param bhikkhave, bhikkhu seyyathäpi passeyya sariram sivattikäya chudditam kikehi va
khajjämänam kulatehi va khajjämänam gajjhehi va khajjämänam kuntehi va khajjämänam sakkhehi vai
khajjämänam hyagghehi va khajjämänam sipphehi va khajjämänam sipphehi va, khajjämänam vavidhehi va
påpakañjñëhi khajjämänam. So imameva käyam upasamhatati-’ayampi kho käyo evamdhhammam evambhävit
evamanastito’ ti. Iti ajjhatam va käye käyänupassì viharati ...... Evampikho, bhikkhave, bhikkhu käye
käyänupassì viharati. Puna ca param, bhikkhave, bhikkhu seyyathäpi passeyya sariram sivattikäya

117
chadditam aṭṭhikasatikkalikam samamsalohitam nhārusambandham. So imameva kāyam upasamharati-
'ayampi khe kāyo evamdhanno evamabhāvi evamanattho’ti. Iti Ajjhattam vā kāye kāyānupassi viharati...
Evampikho, bhikkhave, bhikkhu kāye kāyānupassi viharati. Puna ca param, bhikkhave, bhikkhu seyyathāpi
passeyya sariram sivathikāya cadditam aṭṭhikāni cuṇṇakajātāni. So imameva kāyam upasamharati-
'ayampi khe kāyo evamdhanno evamabhāvi evamanattho’ti. Iti ajjhattam vā kāye kāyānupassi viharati ...
Evampikho, bhikkhave, bhikkhu kāye kāyānupassi viharati. Puna ca param bhikkhave, bhikkhu seyyathāpi
passeyya sariram sivathikāya cadditam aṭṭhikasatikkalikam apagatamamsalohitam nhārusambandham. So
imameva kāyam upasamharati-'ayampi khe kāyo evamdhanno evamabhāvi evamanattho’ti.

Iti ajjhattam vā kāye kāyānupassi viharati......Evampikho, bhikkhave, bhikkhu kāye kāyānupassi
viharati. Puna ca param, bhikkhave, bhikkhu seyyathāpi passeyya sariram sivathikāya cadditam aṭṭhikāni
apagatamsambandhāni, disa vidissā vikkhitīni, afṭṭhena halfhathikham afṭṭhena pādāṭṭhikham afṭṭhena
gopphakaṭṭhikham, afṭṭhena jāṅghaṭṭhikham afṭṭhena uprūṭṭhikham afṭṭhena kaṭṭhikham, afṭṭhena phāsusaṭṭhikham
afṭṭhena pitiṭṭhikham afṭṭhena khandhaṭṭhikham, afṭṭhena gīvṭṭhikham afṭṭhena hanukasṭṭhikham afṭṭhena
dantaṭṭhikham afṭṭhena sasakajāhām. So imameva kāyam upasamharati – ’ayampi khe kāyo evamdhanno
evamabhāvi evamanattho’ti.

Iti ajjhattam vā kāye kāyānupassi viharati ..........Evampikho, bhikkhave, bhikkhu kāye kāyānupassi
viharati. Puna ca param, bhikkhave, bhikkhu seyyathāpi passeyya sariram sivathikāya cadditam aṭṭhikāni
setāni satkhavappattibhāgāni. So imameva kāyam upasamharati ‘ayampi khe kāyo evamdhanno
evamabhāvi evamanattho’ti.

Iti ajjhattam vā kāye kāyānupassi viharati .... Evampikho, bhikkhave, bhikkhu kāye kāyānupassi
viharati. Puna ca param bhikkhave, bhikkhu seyyathāpi passeyya sariram sivathikāya cadditam aṭṭhikāni
pitiṭṭhikham toeravassikāni. So imameva kāyam upasamharati – ‘ayampi khe kāyo evamdhanno evamabhāvi
evamanattho’ ti.

Iti ajjhattam vā kāye kāyānupassi viharati ......... Evampikho, bhikkhave, bhikkhu kāye kāyānupassi
viharati. Puna ca param, bhikkhave, bhikkhu seyyathāpi passeyya sariram sivathikāya cadditam aṭṭhikāni
inngkajātāni. So imameva kāyam upasamharati-‘ayampi khe kāyo evamdhanno evamabhāvi
vamanattho’ ti.

Iti ajjhattam vā kāye kāyānupassi viharati ... Evampikho, bhikkhave, bhikkhu kāye kāyānupassi
This section on the nine cemetery observation appears to be particularly conducive to development of repulsiveness and disgust with one's own body; it facilitates understanding and perception of anatta dhamma. Although this method of meditation is not adopted by any meditation centres in Myanmar now; there is evidence that some lone monks seeking liberation from suffering had followed this section of the mahāsatipaṭṭhana. Forty years ago an outstanding monk who had practiced this method had become quite famous. He resided in a solitary monastery situated on stop of a hillock on the northern bank of Inle lake located in the Shan States. Thousands of visitors and pilgrims to the Inle pagoda made it a point to go and pay respects to that saintly monk.

3. Vedanānupassanā—The observation of sensations

How, monks, does a monk dwell, observing sensations in sensations?

Here, monks, when experiencing a pleasant sensation, he understands properly, 'I am experiencing a pleasant sensation.' When experiencing an unpleasant sensation, he understands properly, 'I am experiencing an unpleasant sensation.' When experiencing a neither unpleasant nor pleasant sensation, he understands properly, 'I am experiencing a neither unpleasant nor pleasant sensation.' While he is experiencing a pleasant sensation with attachment, he understands properly, 'I am experiencing a pleasant sensation with attachment'; while he is experiencing a pleasant sensation without attachment,1 he understands properly, 'I am experiencing a pleasant sensation..

1 Sāṁsā (with attachment) literally means: sa-āṁsā (with-flesh), nirāṁsā (without attachment); means nir-āṁsā (without flesh). They can also be rendered as: "impure" and "pure"; "material" and "immaterial" or, "sensual" and "nonsensual." A common interpretation is that a sensation which is saṁsā is related to the world of sensual pleasures and a nirāṁsā sensation is a sensation related to the higher meditational realms.

In this context, related to the observation of sensations without any reaction of craving or aversion by the meditator, we have used "with attachment" and "without attachment". These terms seem clearest insofar as they related to the practice.

119
sensation without attachment'; while experiencing an unpleasant sensation with attachment, he understands properly, 'I am experiencing an unpleasant sensation with attachment'; while experiencing an unpleasant sensation without attachment, he understands properly, 'I am experiencing an unpleasant sensation without attachment'; while experiencing a neither-unpleasant-nor-pleasant sensation with attachment, he understands properly, 'I am experiencing a neither-unpleasant-nor-pleasant sensation with attachment'; while experiencing a neither-unpleasant-nor-pleasant sensation without attachment, he understands properly, 'I am experiencing a neither-unpleasant-nor-pleasant sensation without attachment.'

Thus he dwells observing sensation in sensations internally or externally. Thus, indeed a monk dwells observing sensation in sensation.\footnote{Kathaftca pana, bhikkhave, bhikkhu vedanasu vedananupasati viharati? Idha, bhikkhave, bhikkhu sukham vā vedanan vedayamāno sukham vedanam vedayāmīṭi pajānati dukkham vā vedanam vedayamāno 'dukkham vedanam vedayāmīṭi pajānati. Adukkhamasukham vā vedayamāno 'adukkhamasukham vedanam vedayāmīṭi pajānati. Sāmisam vā sukham vedanam vedayamāno 'sāmisam sukham vedanam vedayāmīṭi pajānati, nirāmisam vā sukham vedanam vedayamāno 'nirāmisam sukham vedanam vedayāmīṭi pajānati. Sāmisam vā dukkham vedanam vedayamāno 'sāmisam dukkham vedanam vedayāmīṭi pajānati, nirāmisam vā dukkham vedanam vedayamāno 'nirāmisam dukkham vedanam vedayāmīṭi pajānati. Sāmisam vā aдуkkhamasukham vedanam vedayamāno 'sāmisam adukkhamasukham vedanam vedayāmīṭi pajānati, nirāmisam vā adukkhamasukham vedanam vedayamāno 'nirāmisam adukkhamasukham vedanam vedayāmīṭi pajānati, Iti aṣṭhottam vā vedanāsu vedanāsipassati viharati... Evampikho, bhikkhave, bhikkhu vedanāsu vedanānipassati viharati. Dīgha-Nikāya, Vol. II, P. 303.}

Cittānupassā The observation of mind

Again, monks, how does a monk dwell, observing mind in mind?\footnote{Citta (mind), in this context, is correctly translated as "mind." The meditator experiences different states of mind and observes them in an objective and detached manner. It might be misleading to translate citta here as "thought." Citta cittānupassi (mind in mind) refers to the experiential nature of the observation required.}

Here, monks, a monk understands properly mind with lust as mind with lust; he understands properly mind without lust as mind without lust; he understands properly mind with hate (aversion) as mind with hate; he
understands properly mind without hate as mind with hate; he understands properly mind with delusion as mind with delusion; he understands properly mind without delusion as mind without delusion; he understands properly collected mind as collected mind; he understands properly scattered mind as scattered mind; he understands properly a developed mind as developed mind; he understands properly undeveloped mind as undeveloped mind; he understands properly surpassable mind as surpassable mind, he understands properly unsurpassable mind as unsurpassable mind; he understands properly unconcentrated mind as unconcentrated mind; he understands properly liberated mind as liberated mind; he understands properly unliberated mind as unliberated mind.

Thus he dwells observing mind in mind internally or externally...

Thus, indeed, a monk dwells observing mind in mind.

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1 Sāṅkhittam (collected) and vikkhittam (scattered) correspond to mental states either scattered because of the pañcaśīvaraṇā, the “five hindrances,” or collected when the hindrances are not manifesting their respective effects.

2 Mahaggatam cittam (developed mind) means literally: “mind having become great,” i.e., by the practice and development of the jhānas (the practice of absorption samādhi). It refers to a mind developed by the practice of these deep samādhis, rather than the stage transcending mind and matter. Amahaggatam cittam (developed mind) thus means a mind not having become expanded in this way.

3 Sa-uttaram (surpassable) means: “having something higher than that” or “not superior.” This type of mind is still connected with the mundane state. Anuttaram (unsurpassable), correspondingly, is a mind that has reached a very high stage of meditation, where nothing is superior. Therefore “surpassable” and “unsurpassable,” though not very precise, seem to be the nearest translations.

Again, monks, how does a monk dwell observing mental objects in mental objects?

Herein, monks, a monk dwells observing mental objects in mental objects as regards the five hindrances.

How, monks, whenever sense desire is present in him, a monk understands properly, ‘There is sense in me’. Whenever sense desire in not present in him he understands properly, ‘Sense desire is not present meditation’. He understands properly how sense desire that has not yet arisen in him comes to arise; he understands properly how sense desire that has now arisen in him gets abandoned; he understands properly how sense desire that has now been abandoned will no longer arise in him in future.

Whenever hatred (aversion) is present in him he understands properly, ‘Hatred is present in me.’ Whenever hatred is not present in him he understands properly, ‘Hatred is not present in me.’ He understands properly how hatred this has not yet arisen in him come to arise; he understands properly how hatred that has now arisen in him gets abandoned; he understands properly how hatred that has now been abandoned will no longer arise in him in future.

Whenever sloth and torpor are present in him he understands properly, ‘Sloth and torpor are present in me.’ Whenever sloth and torpor are not present in him he understands properly, ‘sloth and torpor are not present in me.’ He understands properly how sloth and torpor that have not yet arisen in him are now arising in him; he understands property how sloth and torpor that have now arisen in him get abandoned; he understands properly how sloth and torpor that have now been abandoned, will no longer arisen in him in future.
Whenever agitation and scruples are present in him he understands properly, ‘There are agitation and scruples present in me.’ Whenever agitation and scruples are not present in him he knows properly, ‘Agitation and scruples are not present in me.’ He knows properly how agitation and scruples that have not yet arisen in him are arising; he understands properly how agitation and scruples that have now arisen in him get abandoned; he knows how agitation and scruples that have now been abandoned will no longer arise in him in future.

Whenever doubt is present in him he understands properly, ‘There is doubt in me.’ Whenever doubt is not present in him he understands properly, ‘Doubt is not present in me.’ He understands properly how doubt that has not yet arisen in him come to arise; he understands properly how doubt that has risen in him gets abandoned; he understands properly how doubt that has now been abandoned will no longer arise in him in future.

Thus he dwells observing mental objects in mental objects internally or externally....Thus, indeed, a monk dwells observing mental objects in mental objects.1

1 Kathārīcī panā, bhikkhave, bhikkhu dhammesu dhammānupāsā viharati? Idha bhikkhave bhikkhu dhammesu dhammānupāsā viharati pañcasu nivaraṇāsavi. Kathārīcī panā, bhikkhave bhikkhu dhammesu dhammānupāsā viharati pañcasu nivaraṇāsavi.

Idha bhikkhave bhikkhu santam vai ajjhattam kāmacchandaṁ ‘atthi me ajjhattam kāmacchando’ ti pajānati. Asantam vai ajjhattam kāmacchandaṁ ‘natthi me ajjhattam kāmacchando’ ti pajānati yathā ca anuppannassa kāmacchandassā uppādo hoti taṭṭha pājānāti yathā ca uppannassa kāmacchandassā pahānām hoti taṭṭha pājānāti. Yathā ca pahānassā kāmacchandassā āyatam anuppādo hoti taṭṭha pājānāti.

Santam vai ajjhattam byāpādam ‘atthi me ajjhattam byāpādo’ ti pājānāti, asantam vai ajjhattam byāpadam ‘natthi me ajjhattam byāpādo’ ti pājānāti yathā ca anuppannassa byāpādassā uppādo hoti taṭṭhā pājānāti, yathā ca uppannassa byāpādassā pahānām hoti taṭṭhā pājānāti, yathā ca pahānassā byāpādassā āyatam anuppādo hoti taṭṭhā pājānāti...... Santam vai ajjhattam thinamiddham ‘atthi me ajjhattam thinamiddham’ ti pājānāti, asantam vai ajjhattam thinamiddham ‘natthi me ajjhattam thinamiddham’ ti pājānāti.

(b) khandhapabbam - The section on the aggregates

Again, monks, a monk dwells observing mental objects in mental objects as regards the five aggregates of clinging.

How, monks, does a monk dwell observing mental objects in mental objects as regards the five aggregates of clinging?

Herein, monks, a monk (understands properly), Such is matter, such is the arising of matter, such is passing away of matter, such are sensations, such is the arising of sensations, such is the passing away of sensations, such is perception, such is the arising of perception, such is the passing away of perception; such are volitional activities, such is the arising of volitional activities, such is the passing away of volitional activities; such is consciousness, such is the arising of consciousness; such is the passing away of consciousness;

Thus he dwells observing mental objects in mental objects internally or externally........Thus, indeed, a monk dwells observing mental objects in mental objects.1

(c) Ayatanapabbam - The section on the sense bases

Again, monks, a monk dwells observing mental objects in mental objects as regards the six internal and external sense bases.

How, monks, does a monk dwell observing mental objects in mental objects as regards the six internal and external sense bases.

Herein, monks, a monk understands properly the eye, he understands properly the visible objects and he understands properly the fetter that arises depended on both (the eye and the visible objects); he understands properly

how the fetter that has now arisen gets abandoned; he understands properly how that fetter that has now been abandoned will no longer arise in future.

He understands properly the ear, he understands properly the sound and he understands properly the fetter that arises dependent upon these two. He understands properly how the fetter that has not yet arisen comes to arise; he understands properly how the fetter that has arisen gets abandoned; he understands properly how that fetter that has now been abandoned will no longer arise in future.

He understands properly the nose, he understands properly the smell and he understands properly the fetter that arises dependent upon these two. He understands properly how the fetter that has not yet arisen comes to arise; he understands properly how the fetter that has arisen gets abandoned; he understands properly how that fetter that has now been abandoned will no longer arise in future.

He understands properly the tongue, he understands properly taste and he understands properly the fetter that arises dependent upon these two. He understands properly how the fetter that has not yet arisen comes to arise; he understands properly how the fetter that has now arisen gets abandoned; he understands properly how that fetter that has now been abandoned will no longer arise in future.

He understands properly the body, he understands properly tactile objects and he understands properly the fetter that arises dependent upon these two. He understands properly how the fetter that has not yet arisen comes to arise; he understands properly how the fetter that has now arisen gets abandoned; he understands properly how that fetter that has been abandoned will no longer arise in future.

He understands properly the mind, he understands properly the mental objects and he understands properly the fetter that arises dependent upon these two. He understands properly how the fetter that has not yet arisen
comes to arise; he understands properly how the fetter that has now arisen gets abandoned; he understands properly how that fetter that has been abandoned will no longer arise in future.

Thus he dwells observing mental objects in mental objects internally or externally. Thus, indeed, a monk dwells observing mental objects in mental objects.¹

(d) Bojjhaṅgapabbaṁ—

The section on the factors of enlightenment

Again, monks, a monk dwells observing mental objects in mental objects, as regards the seven factors of enlightenment.

How, monks, does a monk dwell observing mental objects in mental objects as regards the seven factors of enlightenment?

Herein, monks, whenever the factor of enlightenment, awareness, is present in him, a monk understands properly, ‘The factor of enlightenment, awareness, present in me.’ Whenever the factor of enlightenment, awareness, is not present in him, he understands properly, ‘The factor of enlightenment, awareness, is not present in me.’ He understands properly, how the factor of enlightenment, awareness that has not yet arisen in him comes to arise. He understands properly, how the factor of enlightenment, awareness that has now arisen in him is developed and perfected.

¹ puna ca param bhikkave bhikkhu dhammesu dhammnūpasse viharati chasu ajjhāttikabhihiresu āyatanesu. Kathaṁca pana, bhikkave bhikkhu dhammesu dhammnūpasse viharati chasu ajjhāttikabhihiresu āyatanesu?

Whenever the factor of enlightenment, investigation of Dhamma, is present in him, he understands properly, 'The factor of enlightenment, investigation of Dhamma, is present in me.' Whenever the factor of enlightenment, investigation of Dhamma, is not present in him, he understands properly, 'The factor of enlightenment, investigation of Dhamma, is not present in me.' He understands properly how the factor of enlightenment, investigation of Dhamma that is not yet arisen in him comes to arise. He understands properly how the factor of enlightenment, investigation of Dhamma that has now arisen in him is developed and perfected.

Whenever the factor of enlightenment, effort, is present in him, he understands properly, 'The factor of enlightenment, effort, is present in me.' Whenever the factor of enlightenment, effort, is not present in him, he understands properly, 'The factor of enlightenment, effort, is not present in me.' He understands properly how the factor of enlightenment, effort that has not yet arisen in him comes to arise. He understands properly how the factor of enlightenment, effort that has now arisen in him is developed and perfected.

Whenever the factor of enlightenment, rapture, is present in him, he understands properly, 'The factor of enlightenment, rapture, is present in me.' Whenever the factor of enlightenment, rapture, is not present in him, he understands properly, 'The factor of enlightenment, rapture, is not present in me.' He understands properly how the factor of enlightenment, rapture that is not present in him is developed and perfected.

1 Here dhamma has to be understood as the law of nature, the nature of the law in its totality. At a superficial level dhammavicaya (investigation of Dhamma) can be understood to mean intellectual investigation of the law. But to become a factor of enlightenment dhammavicaya must be come an experiential investigation-direct experience of the phenomenon of arising and passing away at the level of sensations.

2 Piti (rapture) is difficult to translate into English. It is often translated as: "joy", "delight," "bliss" or "thrill." Each of these words conveys at least partially the meaning of mental and physical pleasantness. For piti to become a factor of enlightenment it must be experienced in its true nature as ephemeral, arising and passing away. Only then can the meditator avoid the danger of becoming attached to the pleasantness of this stage.
has not yet arisen in him comes to arise. He understands properly how the factor of enlightenment, rapture, that now arisen in him, is developed and perfected.

Whenever the factor of enlightenment, tranquility, is present in him, he understands properly, ‘The factor of enlightenment, tranquility, is present in me.’ Whenever the factor of enlightenment, tranquility, is not present in him, he understands properly, ‘The factor of enlightenment, tranquility, is not present in me.’ He understands properly how the factor of enlightenment, tranquility that has not yet arisen in him comes to arise. He understands properly how the factor of enlightenment, tranquility that has now arisen in him is developed and perfected.

Whenever the factor of enlightenment, concentration, is present in him, he understands properly, ‘The factor of enlightenment, concentration, is present in me.’ Whenever the factor of enlightenment, concentration, is not present in him; he understands properly, ‘The factor of enlightenment, concentration, is not present in me.’ He understands properly how the factor of enlightenment, concentration that has not yet arisen in him comes to arise. He understands properly how the factor of enlightenment, concentration that has now arisen in him is developed and perfected.

Whenever the factor of enlightenment, equanimity, is present in him, he understands properly, ‘The factor of enlightenment, equanimity, is present in me.’ Whenever the factor of enlightenment, equanimity, is not present in him, he understands properly, ‘The factor of enlightenment, equanimity, is not present in me.’ He understands properly how the factor of enlightenment, equanimity that has not yet arisen in him comes to arise. He understands properly how the factor of enlightenment, equanimity that has now arisen in him comes to arise.

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1 As with the previous factor of enlightenment, passadhi (tranquility) becomes a factor of enlightenment only when it is experienced as impermanent, arising and passing away. The danger for the meditator here is that this stage of deep tranquility might be mistaken for the final goal of nibbana. This deep illusion (moha) is removed by the experience of arisita as one experiences this tranquility.
understands properly how the factor of enlightenment, equanimity that has now arisen in him is developed and perfected.

Thus he dwells observing mental objects in mental objects internally or externally.... Thus, indeed, a monk dwells observing mental objects in mental objects.¹

(e) Saccapabbam – The section on the truths

Again, monks, a monk dwells observing mental objects in mental objects as regards the Four Noble Truths.

How, monks, does a monk dwell observing mental objects in mental objects as regards Four Noble Truths?

Herein, monks a monk understands properly as it is, this is suffering.' He understands properly as it is, 'This is the arising of suffering.' He understands properly as it is, 'this is the cessation of suffering,' He understands properly as it is, ‘This is the path leading to the cessation of suffering.’²

¹ Puna ca param, bhikkhave, bhikkhu dhammesu dhammānupassati viharati sattasu bojjhaṅgassa. Kathānca pana, bhikkhave, bhikkhu dhammesu dhammānupassati viharati sattasu bojjhaṅgemon?

Dukkhasaccanidde-so-

Exposition of the truth of suffering

It may be pointed out here that were as in the exposition on the truth of suffering give in the Dhammacakkhappavattana Sutta, the words vyādhīpi dukkho are included. The Mahāsatiṭṭhāna Sutta omits these words; we have included here these words to draw attention to the difference in the two texts.

And what, monks, old age is suffering, illness is suffering, sorrow, lamentation, grief, and distress are suffering; association with the unlike is suffering; dissociation from the liked is suffering, not getting what one wishes is also suffering; in short, the five aggregates of clinging are suffering.

And what, monks, is birth? The birth of beings in whatever kind of existence, their being born, their becoming, the manifestation of their aggregates, and the acquisition of their sense base, this, monks, is called birth.

And, what, monks, is old age? The old age in whatever kind of existence, their getting frail and decrepit, the breaking up of their teeth, their becoming grey and wrinkled, the running down of their vital force, the deterioration of their sense faculties—this monks, is called old age.

And what, monks, is death? Vanishing and passing away of beings in whatever kinds of existence, their disintegration, their disappearance, their dying, their death, the completion of their life span, the dissolution of the aggregates, the discarding of the body, the destruction of the controlling faculty of their life force—this monk, is called death.

1 Here it is very clear that the word dukkha (pain) is related to the body, and dhamanassa (grief) to the mind. Correspondingly, sukha (bodily pleasure) is related to the body, somanassa (mental pleasure) to the mind and adukkhamasukha (neither painful nor pleasant) as neutral, to both body and mind.
And what, monks, is sorrow? Whenever, monks, one encounters various kinds of loss or misfortune followed by this or that kind of sorrow, the painful state of mind, the inward sorrow, the inward woe, the inward grief—this, monks, is called sorrow.

And what, monks, is lamentation? Whenever, monks, one encounters various kinds of loss or misfortune followed by this or that kind of painful state of mind, by wailing and crying, by the state of deep wailing and deep lamentation—this, monks, is called lamentation.

And what, monks, is pain? Any kind of bodily pain, monks, any kind of bodily unpleasantness, any kind of painful or unpleasant sensation produced by bodily contact—this, monks, is called pain.

And what, monks, is grief? Any kind of mental pain, monks, any kind of mental unpleasantness or any kind of painful or unpleasant sensation produced by mental contact—this, monks, is called grief.

And what, monks, is distress? Whenever, monks, one encounters various kinds of loss or misfortune followed by this or that kind of painful state of mind, by tribulation, by distress, affliction with distress, affliction with great distress—this, monks, is called distress.

And, what, monks, is the suffering of being associated with the disliked? Whatever there are unpleasant, disagreeable, disliked objects of insight, sound, smell, taste, touch or of the mind, whenever one finds wishers of one’s own misfortune, harm, difficulties or of one’s own insecurity; if one gets associated, one meets, one comes into contact, or gets mixed-up with them—this, monks, is the suffering of being associated with the disliked.

What, monks, is the suffering of being dissociated with what one does like? Whatever there are, pleasant, agreeable, desirable likeable objects of sight, sound, smell, taste, touch or the mind; whenever one finds wishers of
one's own fortune, prosperity, comfort or one's own security like mother and father, brother and sister and friends, colleagues or relatives; if one gets dissociated, if one does not meet, does not come into contact or if one does not get mixed-up with them – this, monks, is called the suffering of being dissociated with what one does like.

And what, monks, is not getting what one desires? In beings, monks, who are subject to birth, the desire arises, 'Oh, that we were not subject to birth, oh, that no new birth would come to us', but this indeed cannot be attained by mere wishing. This not getting what one wants is suffering.

In beings, monks, who are subject to old age, the desire arises, 'Oh, that we were not subject to old age, oh, that truly we may not be subject to old age,' but this, indeed, cannot be attained by mere wishing. This not to get what one wants is suffering.

In beings, monks, who are subject to sickness, the desire arise, 'oh, that we were not subject to sickness, oh, that truly may there be no sickness for us,' but this cannot be attained by mere wishing. This not getting what one wants is suffering.

In beings, monks, who are subject to death, the desire arises, 'oh, that we were not subject to death, oh, truly may we never have to die,' but, indeed, it cannot be attained by mere wishing. This not to get what one wants is suffering.

In beings, monks, who are subject to sorrow, lamentation, pain, grief and distress, the desire arise, 'oh, that we were not subject to sorrow, lamentation, pain, grief and distress. Truly, may we not suffer from sorrow, lamentation, pain, grief and distress,' but this cannot be attained mere wishing. This not to get what one wants is suffering.

And briefly, monks, how is clinging to the five aggregates suffering? Clinging to the aggregate of matter is suffering; clinging to the aggregate of
sensation is suffering; clinging to the aggregate of perception is suffering; clinging to the aggregate of volitional activities is suffering; clinging to the aggregate of consciousness is suffering. This, briefly, monks, is how clinging to be five aggregates is suffering. This, monks, is the Noble Truth of Suffering.¹

Samudayasaccaniddeso-Exposition of the truth of the arising of suffering

And what, monks, is the Noble Truth of the Arising of Suffering?

It is the craving that occurs again and again; it is bound up with pleasure and lust and finds delight now here. That is the craving for sensual pleasures, the craving for repeated existence and the craving for non-existence.

But where does this craving, monks, arise and where does it get established. Whenever in the world there is something delightful and pleasurable, there this craving arise and gets established.

But what in the world is delightful and pleasurable? The eye in the world is delightful and pleasurable; there this craving arises and gets established. The ear in the world is delightful and pleasurable; there this craving arises and gets established. The nose in the world is delightful and pleasurable; there this craving arises and gets established. The tongue in the world is delightful and pleasurable; there this craving arises and gets established. The body in the world is delightful and pleasurable; there this craving arises and gets established.

craving arises and gets established. The mind in the world is delightful and pleasurable; there this craving arises and gets established.

Visible forms in the world are delightful and pleasurable; there this craving arises and gets established. Sounds in the world are delightful and pleasurable; there this craving arises and gets established. Smells in the world are delightful and pleasurable; there this craving and gets established. Tastes in the world are delightful and pleasurable; there this craving arises and gets established. Touch in the world is delightful and pleasurable; there this craving arises and gets established. Mental objects (dhamma) in the world are delightful and pleasurable; there this craving arises and gets established.

The eye consciousness in the world is delightful and pleasurable; there this craving arises and gets established. The ear consciousness in the world is delightful and pleasurable; there this craving arises and gets established. The nose consciousness in the world is delightful and pleasurable; there this craving arises and gets established. The tongue consciousness in the world is delightful and pleasurable; there this craving arises and gets established. The body consciousness in the world is delightful and pleasurable; there this craving arises and gets established. The mind consciousness in the world is delightful and pleasurable; there this craving arises and gets established.

The eye contact in the world delightful and pleasurable; there this craving arises and gets established. The ear contact in the world is delightful and pleasurable; there this craving arises and gets established. The nose contact in the world is delightful and pleasurable; there this craving arises and gets established. The tongue contact in the world is delightful and pleasurable; there this craving arises and gets established. The body contact in the world is delightful and pleasurable; there this craving arises and gets established. The mind contact in the world is delightful and pleasurable; there this craving arises and gets established.

The word loka (world) has a wide spectrum of meaning: "universe", "world," "region," "people." In this entire section it is used in connection with everything that one experiences at any of the six senses, and the entire process of the contact between the senses and their respective objects. So in this context loka is to be understood as the "world" of the mind body phenomenon. Therefore the entire "world" can be directly experienced at the level of the sensations in the body that result from any of these interactions.
pleasurable; there this craving arises and gets established. The body contact in the world is delightful and pleasurable; there this craving arises and gets established. The mind contact in the world is delightful and pleasurable; there this craving arises and gets established.

The sensation born of eye-contact in the world is delightful and pleasurable; there this craving arises and gets established. The sensation born of the eye-contact in the world is delightful and pleasurable; there this craving arises and gets established. The sensation born of the nose-contact in the world is delightful and pleasurable; there this craving arises and gets established. The sensation born of the tongue-contact in the world is delightful and pleasurable; there this craving arises and established. The sensation born of the body-contact in the world is delightful and pleasurable; there this craving arises and gets established. The sensation born of mind-contact in the world is delightful and pleasurable; there this craving arises and gets established.

The perception of visible forms in the world is delightful and pleasurable; there this craving arises and gets established. The perception of sound in the world is delightful and pleasurable; there this craving arises and gets established. The perception of smells in the world is delightful and pleasurable; there this craving arises and gets established. The perception of tastes in the world is delightful and pleasurable; there this craving arises and gets established. The perception of touch in the world is delightful and pleasurable; there this craving arises and gets established. The perception of mental objects in the world is delightful and pleasurable; there this craving arises and gets established.

The volitional activities concerning visible forms in the world are delightful and pleasurable; there this craving arise and gets established. The volitional activities concerning sounds in the world are delightful and pleasurable; there this craving arise and gets established. The volitional
activities concerning smells in the world are delightful and pleasurable; there this craving arise and gets established. The volitional activities concerning tastes in the world are delightful and pleasurable; there this craving arises and gets established. The volitional activities concerning touch in the world are delightful and pleasurable; there this craving arise and gets established. The volitional activities concerning mental objects in the world are delightful and pleasurable; there this craving arises and gets established.

The craving after visible forms in the world is delightful and pleasurable; there this craving arises and gets established. The craving after sounds in the world is delightful and pleasurable; there this craving arise and established. The craving after smells in the world is delightful and pleasurable; there this craving arises and gets established. The craving after tastes in the world is delightful and pleasurable; there this craving arises and gets established. The craving after touch in the world is delightful and pleasurable; there this craving arises and gets established. The craving after mental objects in the world is delightful and pleasurable; there this craving arises and gets established.

The thought$^1$ of visible forms in the world is delightful and pleasurable; there this craving arises and gets established. The thought of sounds in the world is delightful and pleasurable; there this craving arises and gets established. The thought of smells in the world is delightful and pleasurable; there this craving arises and gets established. The thought of tastes in the world is delightful and pleasurable; there this craving arises and gets established. The thought of touch in the world is delightful and pleasurable; there this craving arises and gets established. The thought of mental objects in the world is delightful and pleasurable; there this craving arises and gets established.

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$^1$ Vilakkō (thought conception) refers to the initial application of the mind to an object. This is contrasted with vicēro (rolling in thoughts) in the next paragraph, which refers to a sustained application of the mind on an object.
The discursive thought of visible forms in the world is delightful and pleasurable; there this craving arises and gets established. The discursive thought of sounds in the world is delightful and pleasurable; there this craving arises and gets established. The discursive thought of smells in the world is delightful and pleasurable; there this craving arises and gets established. The discursive thought of tastes in the world is delightful and pleasurable; there this craving arises and gets established. The discursive thought of touch in the world is delightful and pleasurable; there this craving arises and gets established. The discursive thought of mental objects in the world is delightful and pleasurable; there this craving arises and gets established. This, monks, is the Noble Truth of the Arising of Suffering.¹

**Nirodhasaccaniddeso—**

**Exposition of the truth of the cessation of suffering**

And what, monks, is the Noble Truth of the cessation of suffering: It is the complete fading away of that hunger, that craving, without remainder, its forsaking and giving up, relinquishing, letting go, releasing and abandoning of the same craving. But where may this craving be discarded, where may it be extinguished? Wherever in the world there are delightful and pleasurable things, there this craving may be discarded, there it may be extinguished.

But what in the world is delightful and pleasurable? The eye in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The ear in the world is delightful and pleasurable; there is craving may be discarded, there it may be extinguished. The nose in the world is delightful and pleasurable; there is craving may be discarded, there is may be extinguished. The tongue in the world is delightful and pleasurable; there is craving may be discarded there is may be extinguished. The body in the world is delightful and pleasurable; there is craving may be discarded, there is may be extinguished. The mind in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished.

The visible forms in the world are delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The sounds in the world are delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The smells in the world are delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The tastes in the world are delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The touch in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The mental objects in the world are delightful and pleasurable; there this craving may be discarded, there this craving may be discarded, there it may be extinguished.

The eye consciousness in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The ear consciousness in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The nose consciousness in the world delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The tongue consciousness in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The body consciousness in the world is delightful and
pleasurable; there this craving may be discarded, there it may be extinguished.

The eye contact in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. He ear contact in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The nose contact in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The tongue contact in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The body contact in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The mind contact in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished.

The sensation born of eye contact in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The sensation born of ear contact in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The sensation born of nose contact in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The sensation born of tongue contact in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The sensation born of body contact in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The sensation born of mind contact in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished.

The perception of visible forms in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The perception of sounds in the world is delightful and
pleasurable; there this craving may be discarded, there it may be extinguished. The perception of smells in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The perception of tastes in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The perception of touch in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The perception of mental objects in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished.

The volitional activities concerning visible forms in the world are delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The volitional activities concerning mental objects in the world are delightful and pleasurable; there this craving may be discarded, there it may be extinguished.

The craving after visible forms in the world delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The craving after sounds in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The craving after smells in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The craving after in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The craving after touch in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The craving after mental objects in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished.

The thought of visible forms in the world is delightful and pleasurable; there this craving may be discarded, there it may be
extinguished. The thought of sounds in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The thought of smells in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The thought of tastes in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The thought of touch in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The thought of mental objects in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished.

The discursive thought of visible forms in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The discursive thought of sounds in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The discursive thought of smells in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The discursive thought of tastes in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The discursive thought of touch in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. The discursive thought of mental objects in the world is delightful and pleasurable; there this craving may be discarded, there it may be extinguished. This, monks, is the Noble Truth of the Cessation of suffering.

Maggasaccaniddeso-

Exposition on the truth of the path

And what, monks, is the Noble Truth of the Path leading to the cessation of suffering? It is this, the Noble Eightfold Path, namely Right Understanding, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration.

And, what, monks, is Right Understanding? It is this, monks: the knowledge of suffering, the knowledge of the arising of suffering, the knowledge of the cessation of suffering, the knowledge of the path leading to the cessation of suffering. This, monks, is called Right Understanding.

And what, monks, is Right Thought? Thoughts of renunciation, thoughts free from aversion and thoughts free from violence. This, monks, is called Right Thought.

And what, monks, is Right Speech? Abstaining from lying, abstaining from slander and backbiting, abstaining from harsh words and abstaining from frivolous talk. This, monks, is called Right Speech.

And what, monks, is Right Action? Abstaining from killing, abstaining from taking what has not been given and abstaining from sexual misconduct. This, monks, is called Right Action.

And what, monks, is Right Livelihood? Here, monks, a noble disciple having given up wrong way of livelihood earns his livelihood by right means. This, monks, is called Right Livelihood.

And what, monks, is Right Effort? Here, monks, a monk generates the will to prevent the arising of the unarisen evil, unwholesome mental states; he makes strong effort, stirs up his energy, applies his mind to it and strives. To eradicate those evil unwholesome mental states that have arisen in him; he generates the will, makes strong effort, stirs up energy, applies his mind to it and strives. To develop wholesome mental state that have not yet arisen in him, he generates will, makes strong effort, stirs up his energy, applies his mind to it and strives. To maintain wholesome mental states that have arisen in him, not to let them fade away, to multiply them and bring them to full maturity and full development, he generates will, makes strong effort, stirs up his energy, applies his mind to it and strives. This, monks, is called Right Effort.

And what, monks, is Right Mindfulness? Here, monks, a monk dwells ardent with constant thorough understanding of impermanence and mindfulness, observing body in body, having removed craving and aversion towards the world; he dwells ardent with constant thorough understanding of impermanence and mindfulness, observing sensation in sensation, having removed craving and aversion towards the world, he dwells ardent with constant thorough understanding of impermanence and mindfulness, observing mind in mind, having removed craving and aversion towards the world; he dwells ardent with constant thorough understanding of impermanent and mindfulness, having removed craving and aversion towards the world; observing mental objects in mental objects, having removed craving and aversion towards the world. This, monks, is called Right Mindfulness.

And what, monks, is Right Concentration? Here, monks, a monk, detached from unwholesome mental states, enters into the first Jhāna, born of detachment, accompanied by initial and sustained application of the mind, filled with rapture and bliss, he dwells therein. With the subsiding of initial and sustained application of the mind gaining inner tranquility and oneness
of mind, he enters into the second Jhāna, born of concentration, free from initial and sustained application of mind, filled with rapture and bliss, he dwells there in. After the fading away of rapture, he dwells in equanimity, mindful with constant through understanding of impermanence, and he experiences in his body the bliss of what the noble one say, “That bliss is experienced by one with equanimity and mindfulness.' Thus he enters the third Jhāna and dwells therein. After the eradication of pleasure and pain, and with joy and bliss having previously passed away, he enters into a state beyond pleasure and pain, the fourth Jhāna that is totally purified by equanimity and mindfulness and he dwells therein. This, monks, is called Right Concentration.

This, monks, is the Noble Truth of the path leading to the Cessation of Suffering.

Thus he dwells observing mental objects in mental objects internally; he dwells observing mental objects in mental objects externally; or he dwells observing mental objects in mental objects both internally and externally. Thus he dwells observing the phenomenon of arising in the mental objects; thus he dwells observing the phenomenon of passing away in the mental objects; thus he dwells observing the phenomena of arising and passing away in the mental objects. Now his mindfulness is established, ‘There are mental objects,’ Thus he develops his mindfulness to such an extent that there is mere understanding alone with mere mindfulness. In this way he dwells detached, without clinging towards anything in the word. This is how, monks, a monk dwells observing mental objects in mental objects as regard the Four Noble Truths.

Let alone seven years, monks. Should any person practice this fourfold establishing of mindfulness in this manner\(^1\) for six years, one of two

\(^1\) Evam (in this manner), as explained throughout the entire sutta, is śānti sampajāno satimā (arden with awareness of mind and body at the level of sensations and with constant thorough understanding of impermanence). In order to achieve these guaranteed results the continuity should be sampajaññāna na
results may be expected in him in this very life: highest wisdom or if a substratum of aggregates remains, the stage of non-returner.

Let alone six years, monks...
Let alone five years, monks...
Let alone four years, monks...
Let alone three years, monks...
Let alone two years, monks...
Let alone one year, monks...
Let alone half a year, monks...

Let alone one year, monks, should any person practice this fourfold establishing of mindfulness in this manner for seven months, one of two results may be expected in him this very life: the highest wisdom or if a substratum of aggregates remains, the stage of non-returner.

Let alone seven months, monks...
Let alone six months, monks...
Let alone five months, monks...
Let alone four months, monks...
Let alone three months, monks...
Let alone two months, monks...
Let alone one month, monks...
Let alone half a month, monks...

Let alone half a month, monks, should any person practice this fourfold establishing of mindfulness in this manner for seven days, one of two results may be expected in him in this very life: highest wisdom or if a substratum of aggregates, the stage of non-returner.

\textit{rista} (the meditator) does not lose the constant thorough understanding of impermanence even for a moment.)
It is for this reason that it was said, ‘This is the one and only way monks, for the purification of beings, for the overcoming of sorrow and lamentation, for the extinguishing of suffering and grief, for walking on the path of truth, for the realization of Nibbāna, that is to say, the fourfold establishing of mindfulness.’

Thus the Enlightened one spoke. Glad in heart, the monks welcomed the words of the Enlightened One.1

The teaching of meditation in the piṭakas

In the piṭakas we found the Doctrine of meditation, tracing the gradual development of the system to its culmination in the attainments of Nibbāna. The first thirteen discourses of the Dīgha Nikāya describe the scheme of the meditators’ training, treating the three divisions in due order, first morality (sīla), the preliminary training, followed by concentration (samādhi) as the second course, and lastly full knowledge (Pāññā), the means of attaining Nibbāna, the desired objective.

In the Brhamajāla sutta “The complete net of view” which sets forth the sixty-two basic points of erroneous conceptions with regard to the soul and the universe, we find “ceto-samādhi”, a form of mental concentration calculated to produce supernatural results such as the capacity for recollecting past existence, etc.2

1 Katamaña, bhikkhave, dakkhaṇirodhaṁ aññataraṁ paññā pāññataṁ niyeacam? Ayameva aññato aññataraṁ maggo seyyathadham Sammādiṭṭhi sattamadhippaddaṇṇaṃ samādiṭṭhīya samādiṭṭhīya sammāsākhāya sattamaṁ aññata kho aññataro aññataraṁ aññataraṁ aññataraṁ aññataraṁ aññataraṁ aññataraṁ aññataraṁ aññataraṁ aññataraṁ aññataraṁ aññataraṁ aññataraṁ aññataraṁ aññataraṁ aññataraṁ aññataraṁ aññataraṁ aññataraṁ aññataraṁ aññataraṁ aññataraṁ aññataraṁ aññataraṁ aññataraṁ aññataraṁ aññataraṁ aññataraṁ aññataraṁ aññataraṁ aññataraṁ aññataraṁ aññataraṁ aññataraṁ aññataraṁ aññataraṁ aññataraṁ aññataraṁ aññataraṁ aññataraṁ aññataraṁ aññataraṁ aññataraṁ aññataraṁ aññataraṁ aññataraṁ aññataraṁ aññataraṁ aññataraṁ aññataraṁ aññataraṁ aññataraṁ aññataraṁ aññataraṁ aññataraṁ aññataraṁ aññataraṁ aññataraṁ aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraçı aññataraTheta.

In this sutta mention that a certain ascetic or Brahmin, through ardor, exertion, application, effort and right attention experiences such mental concentration, that when his mind is concentrated, he remembers manifold and various past existences."

But he draws there from the false concussion that the self and the word are either eternal or subject to complete annihilation. This samādhi, therefore must necessarily be regarded as imperfect from the Buddhist point of view, inasmuch as it leads to the illusory conceptions named in the sutta.

The truth samādhi, recognized by the Buddhist as Right concentration (sammā samādhi), is described in the second sutta, know as the Sāmaññaphala.¹

This sutta points out the advantages of the contemplative life for an ascetic of the type exemplified by the Buddhist monk. Moreover it is a justification for the founding of the order of monks, while it shows the necessity for the practical rules and regulation initiated by the Buddha, so as to guide their life of religious discipline, that they may achieve results both profitable and worthy of their zeal.

The sutta takes the form of a dialogue between the Buddha and King Ajātasattu, who comes to visit the sage and to ply him with questions. He desires to know whether the Buddha can show visible fruits in the life of one who is a samaṇa, such as were to be seen in the case of wordy pursuits.

In his reply to the king’s inquiry, the Buddha first explains the general advantage of the life of a Samaṇa who is well trained and self-possessed, and then proceeds to the higher and more special advantages. He shows that the truth advantage and benefit of the disciple’s life in the threefold training, with Sila as the preliminary phase, the practice of Samādhi as the second, and Paññā, the means of obtaining final release from the Āsavas (mental

trains) as the third. The exposition of these three divisions is continued, leading up to the climax, the point of the attainment of Nibbāna, in fulfillment of the promise given to the Samaṇa who undertakes such a scheme of training.

The sutta states that the disciple must be perfectly trained in the moral rules, must keep his senses restrained, must have acquired mindfulness and self-possession and be contented.

Having accomplished these four aims, he must thereafter seek a dwelling place, suitable for the practice of meditation, a secluded spot, in a forest, at the foot of a tree, on a mountain top, on a hill side, in a rock cave, in a cemetery, in an open field, or in a straw hut.¹

Selecting some such place of solitude and taking up his abode there, he should begin to practice meditation in the following manner: Having finished his meal, he should sit down, cross-legged and keeping his body erect. Then inducing in himself the state of mindfulness, keen and alert, he should first purify his mind of the five hindrances, (Nivaraṇa).²

When he perceives that these five hindrances are expelled from within him, exultation arises; as he exults, joy is born in him; when his mind experiences this joy, his body becomes serene; serenity in turn gives rise to happiness; and with this feeling of happiness, his mind mounts to concentration. This is the beginning of Samādhi which leads to the stages of Jhāna in the course of further development. As soon as the disciple’s mind is free from the five hindrances, the first stage of Jhāna is reached.³

There are four stages of Jhāna according to the system here explained. Their development is shown by the following formulas which are arranged

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² The five hindrances are (1) sensory desire, (2) malice, (3) sloth and torpor, (4) distraction and remorse and (5) perplexity.
in ascending order, Samādhi becoming more intense at each stage, until the faculty of concentration is firmly established.¹

The first Jhāna formula runs thus:-

(1) “Having become free from sense desire (kāma), and evil thoughts (akusala Dhamma), he attains and abides in the first Jhāna which is accompanied by reasoning (vitakka), investigation (vicāra), zest (pīti), and happiness (sukha) arising from seclusion.”

In this state of Jhāna for the first time “he suffuses, permeates, fills and pervades his body with the joy and happiness arising from seclusion, and there is nothing at all in his body untouched thereby.”

The first Jhāna thus arisen with the expulsion of the five Hindrances collected under the heading of Kāma and Akusaladhamma. The disciple continues the same meditation with determination to attain the second Jhāna, the formula of which is as follows:

(2) “Again, with the elimination of reasoning and investigation, in a state of internal serenity, with one-pointedness of mind, he attains and abides in the second Jhāna, accompanied by the zest and happiness produced by concentration. He suffuses, fills, permeates and pervades his body with the zest and happiness produced by concentration and there is nothing at all in his body untouched by it.”

It is in connexion with this second Jhāna that the word samādhi is employed, which therefore indicates that this Jhāna is born of the samādhi of the first Jhāna, in the sense of actual concentration. The reasoning and investigation of objects have now disappeared and the disciple proceeds to the Third Jhāna. The formula of this Jhāna runs thus:-

(3) “Again, with the cessation of zest, he remains in equanimity, mindful and self-possessed, experiencing bodily happiness. He attains and abides in the third Jhāna, becoming such a one as the Ariyas or Arhats praise, as abiding happy in equanimity and mindfulness he suffuses, fills, permeates and pervades his body with happiness devoid of zest, and there is nothing at all in his body untouched by it.”

In this Jhāna his mind attains to a balance, from which zest has disappeared, although a feeling of happiness, which is akin to zest, is still present. The monk therefore uses every effort to gain release from happiness in turn. When his attempt is successful, he attains the forth Jhāna, which is the culmination of mental concentration, as it is understood in this method of meditation.

The fourth Jhāna formula runs as follows:-

(4) “Again, with the abandonment of happiness and pain, together with the disappearance both of elation and depression, he attains and abides in the fourth Jhāna, which knows neither pain nor happiness, but only the perfection of pure mindfulness produced by equanimity. So he sits, permeating his body with his cleansed and purified mind and nothing at all in his body is untouched by it.”

In this Jhāna samādhi there remains only one element, which is pure mental alertness, produced by perfect balance free from all elements of disturbance. When this state of mind is attained, the disciple who has followed the Buddhist method of meditation is not inactive or thinking of nothingness, in a condition of complete trance as is the case in some other systems. In this instance he becomes increasingly active, because this Samādhi has made his mind sharp and keen, purified by the processes of Jhāna from sensory defilements, impulses and emotions. In this condition
the mind becomes suitable and fit to possess the supernormal psychic powers and transcendental advantages resulting from the training in Concentration (Samādhi) and full knowledge (Paññā), which are set forth in the Sutta.

The monk has now reached the point at which full knowledge arises as the visible and higher fruit of his Samaqa life.

“He with mind thus concentrated, purified, lucent, unstained, with the defilements gone, supple, ready to act, firm and imperturbable, turns and applies it to the acquisition of knowledge, that which consists of higher knowledge and insight (Abhinna). While continuing in the same state of the fourth Jhāna-Samādhi, the disciple acquires superhuman psychic powers, (Iddhi), including the ability to materialise a shape, a ‘mind-formed body out of his own physical body.

The aspirant desiring to gain full knowledge reflects upon his own body and comes to the realization: “This body of mine has material from, is composed of the four elements, produced by a father and mother, nourished by food, subject to impermanence, attrition, injury, breaking and destruction: And this consciousness of mind is supported by it and is bound to it.”

This reflection develops knowledge and insight (Nānadassana), whereby he realises the nature of his physical body, a realization that begets detachment and enables him to overcome the fear rising from physical attachment.

He also acquires the faculty of clairaudience, and is said to be possessed of the divine ear wherewith he can hear distant sounds, both human and divine.

He is able to read the states of mind of other individuals. He can perceive whether a person’s mind is passionate or calm, angry or mild; whatever the state of mind, he can perceive it.
Having reached this stage he is able to develop the three types of knowledge (Vijjā):

(1) He directs his mind, concentrated, pure, and free from blemish.....

to the knowledge of his previous existences, recalling his various lives in all there particulars and details, probing into the obscurity of past ages.

(2) He then directs his mind... to the knowledge of the passing away and rebirth of other individuals. He sees with a superhuman, divine eye beings passing away and reborn in different states of existence, high or low, happy or miserable, the varied results of their good and bad deeds.

(3) Finally he directs his mind... to the knowledge of the destruction of the Āsavas. He realises: “This is pain, this is the cause of pain, this is the cessation of pain, and this is the way leading to the cessation of pain.” He fully apprehends: “These are the Āsavas, this is the cause of the Āsavas, this is the cessation of the Āsavas, and this is the way leading to the cessation of the Āsavas.” When he knows and realizes this, his mind is released from the Āsavas, sensual desire, desire for existence, and ignorance. He gains the knowledge that he is released; he knows that “rebirth is no more for him, the religious life has been led, done is that which was to be done, for him there is nothing further in this world of existence.”

This is the final stage of Paññā, which leads to the state of Arhat, the attainment of Nibbāna, the ultimate goal of his training and there is no immediate, visible fruit higher, more excellent, or sweeter than this.

Thus ends the scheme of training explained in the sāmaññaphala sutta and this scheme forms a complete whole, the entire training of the disciple. The doctrine of meditation expounded in this discourse includes the four Jhānas, the method of Nāṇa-dassana (later termed Vipassanā), the psychic powers (Iddhi), the threefold knowledge (Vijjā), and final release (Vimutti).
This method and doctrine are also found expressed in precisely the same words in the other suttas of the first Vagga of the Dīgha Nikāya, but their application is rather different. In the Ambaṭṭha sutta the practice of morality and samādhi is referred to as Vijja and Carana, knowledge and conduct, and is contrasted with the arbitrary rules of social and ceremonial purity, discussed at great length by the Ambaṭṭha. ¹

In the Sopadaṇḍa sutta it is stated that Śīla purifies paññā and paññā purifies Śīla, emphasizing again the inter-relation of the two and the vital need for moral training before meditation is commenced. ²

The Kūṭadanta sutta speaks of this method as a form of sacrifice, less difficult and less troublesome, but bearing greater fruit and more advantages than the sacrifices conducted by Brahmins. ³

In the Mahālī Sutta this method is mentioned in speaking of Samādhi-Bhāvanā, the practice of concentration, and when it is practiced in part, is said to produce divine sight and divine hearing, as is found in other systems. But the aim of a Buddhist monk is to cultivate Samādhi in conformity with the Noble Eightfold Path, in order to destroy the ten fetters, and thus to obtain the result he expects from his religious life. The monk, who has practiced this method, also sets aside the problem of "whether life and body are the same or different. The same is repeated in the Jāliya Sutta, ⁴ as to the method, the fulfillment of which puts an end to all the heresies concerning soul, life and body.

In the Kassapaśihaṇāda Sutta where the Buddha enumerates those points in which he partly agrees and partly disagrees with other religious teachers, this method is described as the triple accomplishment which is peculiar to the system of the Buddha. It is also stated that even though a

¹ Dīgha Nikāya, Vol, I, P, 100.
³ Dīgha Nikāya, Vol, I, P, 147.
person practices all forms of austerities he is far from the fruit of his ascetic life, if these three, Sīla, Samādhi and Paññā are not perfected. Furthermore we find in this Sutta an actual subject of meditation in the statement that the true Samaṇa or Brahmin is he who cultivates universal and boundless benevolence (Mettā), diffusing it to all beings, and thereby obtaining full knowledge and final release of heart.¹

The poṭṭhapāda Sutta² beginning with a discussion concerning the stages of the transition of consciousness, in a form of trance as it were, and with the illusory conceptions in regard to the soul theory, sets forth the manner in which a particular form of consciousness arises as the result of training in one idea, while another passes away. This training, corresponds to the threefold training explained in the Samaṇṇaphala Sutta, and the four Jhānic states are mentioned here, each of them a form of Sikkhā, to show how, by abandoning one idea, the mind attains to another in the course of progress through the stages of Jhāna. In addition to these four Jhānas there appear in this Sutta the formless stages of consciousness, Arūpa Jhāna, as a further development, and these stages have been spoken of as the Samāpatti, attainments resulting from the threefold training. This forms an additional important aspect of the Samādhi doctrine, as we shall see later.

In the Subha Sutta³ the Venerable Ānanda explains this scheme of threefold training to the young Subha, the son of Todeyya, the Brahmin, arranged under the headings of Sīla, Samādhi and Paññā, the principal groups of the noble doctrine, and the words used almost correspond of this Sutta is to explain how the Buddha trains his disciples to win deliverance from suffering.

The Kevatça Sutta\(^1\) claims this threefold training as the brightest jewel in the Buddha’s bequest to mankind, made possible through the power of His enlightenment.

In the Lohicca Sutta\(^2\) the method is referred to as the teaching of a teacher who is blameless. Living under the guidance of such a teacher who teaches so noble a method of training, the disciples achieve perfection, having accomplished these noble qualities of Sila, Samâdi and Paññâ.

The Tevijja Sutta\(^3\) which discusses the various paths recognised by Vedic Brahmans as leading to companionship with the Brahma (Brahma-Sahavyatā), explains that the Buddha’s method of training is the right path to that goal, if one desires to reach the Brahma world.

This same method is also found in the other Nikāya, especially in the Majjhima Nikāya, in the discourses where the description of the Buddha’s enlightenment is given and where the method of training is explained. The references will be mentioned when the methods of meditation and its advantages and attainments come to be discussed in detail.

The Vinaya Piṭaka regulating the moral code which forms the first part of the threefold training—that is Sila—elaborates the system of discipline primarily essential for meditation. Among the rules enacted for the guidance of the ordained members of the Saṅgha, the forth of the Pārājika rules refers to the doctrine of meditation. The rule lays down that any ordained member of the Saṅgha pretending to possess those superhuman (Uttarimanussa) qualities, which are the special attainments of the insight beyond that of ordinary men is to be expelled from the Order.

\(^1\) Dīgha Nikāya, Vol. I, P. 211.
In the Sutta Vibhaṅga^{1} these superhuman qualities are divided into ten with details.

They are:

1. Jhāna : The Four Jhāna;
2. Vimokkha: Threefold release- the release from the conception of soul, from the illusion of permanence and from bankering after the objects of lust, hate and delusion;
3. Samādhi : Threefold concentration- concentration attained by the insight into the soullessness transitoriness and painfulness of worldly things;
4. Samāpatti : Attainment (here ) threefold as with Samādhi;
5. Ṛṣipadassana : Knowledge and insight ; threefold insight into the knowledge of previous existences, the knowledge of the decease and re-birth of beings and the knowledge of the destruction of the āsava ;
6. Magga-bhāvanā: Cultivation of the thirty-seven constituents of enlightenment (Bodhipakkhiya);
7. Phala Sacchikiriya : Realization of the fruit of the four stages of the path of the Arhat ;
8. Kilesappahāna : Elimination of the evils of lust, hate and delusion ;
9. Vinīvaraṇatā : The Absence of the Hindrances just mentioned ;

These items mentioned in the Vinaya contain the whole doctrine of meditation and this mention of them is very important evidence in consideration of the claim that the doctrine of meditation was fully expounded in the early stage of the Buddha’s teaching.

^{1} Vinaya Pitaka, Vol, III,P,92-3.
In the Abhidhamma Pitaka the doctrine of meditation is elaborated from the psychological point of view and especially in the Dhammasaṅgani it is explained with some methods of the practice connected with the analysis of higher states of consciousness. In the Vibhaṅga there is a separate chapter called Jhāna Vibhaṅga where the preliminary method of training and the eight stages of Jhāna are explained with reference to both Suttanta and Abhidhamma teaching.

Thus the doctrine of meditation expounded in the Pitakas is formulated in eight main divisions; Jhāna, Vīmokkha, Samādhi, Samāpatti, Vipassanā, Magga, Phala and Nibbāna.

The further discussion of our subject will naturally be the development of these principles as explained in the Canonical teaching.

Methods of Vipassanā Meditation

Vipassanā meditation includes many methods which have been developed upon the basis of the last five of the seven stages of purity. It consists of three contemplations: the contemplation of transitoriness (aniccānupassanā), of suffering (dukkhānupassanā) and of non-ego (anattānupassanā). This is "methodical insight" and it is divided into various divisions according to the various conditions of the phenomenal states.

Further, it is stated in the Patisambhidā Magga and more fully explained in the Visuddhimagga that this method of contemplation is based upon the development of insight which is known as "sammasanañāṇa," lit "the knowledge of reflection" or "determination." The following is an abbreviated form of the context in which the exposition of this method occurs.

1 Dhamma Saṅgani. P,31-75.
2 Vibhaṅga, XII PP,224-271.

157
Comprehension of states of the past, present and future, all taken together, is the knowledge of contemplation of groups; that is to say, whatever matter there is whether past, present or future, internal or external, coarse or delicate, own or eminent, near or far ‘all matter is impermanent’. Thus he determines. This is one contemplation (sammasana). ‘All is suffering.’ Thus he determines. This is one contemplation. ‘All is non-self.’ Thus he determines. This is one contemplation.

“Whatever feeling there is ... ‘All is impermanent’... One contemplation. ‘All is suffering’... one contemplation. ‘All is non-self... one contemplation. Whatever perception ... mental activities... consciousness... ‘All is impermanent’ ... one contemplation. ‘All is suffering’...one contemplation. ‘All is non-self’... one contemplation.”

Contemplation of the five aggregates:

(1) Rūpam aniccam, dukkham, anattā.
From (or matter) is impermanent, subject to suffering, egoless.
(2) Vedanā aniccā, dukkhā, anattā.
Feeling is impermanent, subject to suffering, egoless.
(3) Saññā aniccam, dukkham, anattā.
Perception is impermanent, subject to suffering, egoless.
(4) Sañkhārā aniccam, dukkhā, anattā.
Mental activities are impermanent, subjects to suffering, egoless.
(5) Vinnānam aniccam, dukkham, anattā.
Consciousness is impermanent, subject to suffering, egoless.

(conclusion)
Aniccam khayaṭṭhena; Impermanent in the sense of being extinct.

Dukkham bhayaṭṭhena; Subject to suffering in the sense of fearful.
Anattā asārakaṭṭhena; Egoless in the sense of without essence.¹

Combine with the three phases of Time
and other conditions.

(1)Rūpam atita anagata paccuppannam aniccam khayaṭṭhena.
The form of the past, present and future, is impermanent in the sense of being extinct. (The same with feeling, etc.)

(2)Rūpam ajjhattam vā bahiddhā vā aniccam khayaṭṭhena.
The form, internal or external, is impermanent in the sense of being extinct.

(3)Rūpam olarikam vā sukhumam vā aniccam khayaṭṭhena.
The form, gross or refined, is impermanent in the sense of being extinct.

(4) Rūpam hinam vā panītam vā aniccam khayaṭṭhena.
The form, inferior or superior, is impermanent in the sense of being extinct.

(5) Rūpam dure vā santike vā aniccam khayaṭṭhena.
The form, near or far, is impermanent in the sense of being extinct.

(The same is to be repeated with the words “subject to suffering” and egoless.)

Impermanence: The meaning of these lines is that the form of the past has become extinct in the past, and has not reached this (present) becoming; hence it is impermanent in the sense of being extinct. The form which is present also is extinct even now; it goes no further; hence it is impermanent.

¹ Visuddhimagga (The Path of Purification) Bhadantācariya Buddhaghosa Translated by Bhikkhu Nanamoli (1999), P. 607.
The form which will be in the future, will come to birth in the next becoming, and will be extinct then, and will not reach the following becoming. That which is internal does not go to the external, and becomes extinct while just internal; hence it is impermanent. The same is true of the rest. In this way all these forms are impermanent in the sense of being extinct in their own pace and condition. Herein there are eleven forms of anicca contemplation in regard to the material form. Each of the other two, dukkha and anatta, also develops eleven forms.

Suffering: All these states are ill in the sense of being fearful; that is to say, all that which is impermanent is best with fear, as explain in the Sīhappamā Sutta. This consideration of the fearful is one contemplation, and when it is combined with other methods, it is as manifold as that of anicca.

Non-self: All that which is ill is "not-self" in the sense of being without essence. That is to say, all these states are devoid of an in-dwelling ego, or a doer, or a willer who admits no ruler (i.e., obeying no man's will, or controlling itself). Thus what is impermanent is subject to suffering, for it is non-self, for it is unable to overcome its own impermanence and subjection to ill. This being so, there is no independent entity that can be regarded as a doer, willer, or controller. Therefore the saying: Monks, if this body were the self, it would not be subject to sickness, etc."

Such consideration of egolessness is one contemplation, and this too becomes manifold when it is practiced in the same way as that of anicca.

In the samyutta Nikāya mentions that another method of contemplation which makes use of the terms synonymous with anicca, etc. Therein the formula runs thus:

1 Samyutta Nikāya, Vol, III, P, 84.
“Rūpam atīta-anāgata-paccuppannam... khaya-dhammam, vayadhammam, virāgadhāmmam, nirodha dhammam.”

“The body past, present or future... is subject to extinction, to waning, to detachment, to cessation.” The same with feeling, etc.

These expressions determine the conditioned nature of the phenomenal elements, more assuredly, and also indicate the various ways in which the contemplation has been developed, according to the individual capacity of comprehension.

The importance of this contemplation of the five aggregates as impermanent, ill and non-self was emphasized by the Buddha who showed forty aspects of it, when explaining a more advanced knowledge of insight, termed “Anuloma-khanti,” adaptive knowledge of balance (khanti) applied to absolute certainty (sammataniyāma) of the first path (sotāpatti). The Patisambhidāmagga\(^1\) gives the following list of the forty terms used:

“What are the forty ways in which he (the disciple of Vipassanā) attains adaptable balance? What are the forty ways in which he enters upon absolute certainty? He contemplates the five aggregates as:

1. Impermanent... anicca
2. suffering... dukkha
3. disease... roga
4. boil... ganda
5. arrow... salla
6. evil... agha
7. sickness... abādha
8. alien... para

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\(^1\) Patisambhidāmagga, Vol. II, P, 238.
9. crumbling ... palooka
10. calamity ... īti
11. danger ... upaddava
12. fear ... bhaya
13. misfortune ... upasagga
14. unstable ... cala
15. disintegrating ... pabhaṅgu
16. inconstant ... addhuva
17. without protection ... atāna
18. without shelter ... alena
19. without refuge ... asaraṇa
20. null ... ritta
21. vain ... tucchā
22. Empty... suñña
23. without self ... anattā
24. dangerous ... ādīnava
25. mutable ... viparītādhamma
26. without essence ... asāra
27. root of evil ... aghamūla
28. murderous ... vadhaka
29. unprosperous ... vibhava
30. with taints sāsava
31. compounded ... saṅkhata
32. prey of Māra ... mārāmisa
33. subject to birth ... jātidhamma
34. subject to decay ... jarādhama
35. subject to ailment ... vyādhidham
36. subject to death maraṇadhama
37. subject to sorrow ... sokadhama
38. subject to grief ... paridevadhamma
39. subject to despair ... upāyāsadhama
40. Subject to corruption ... saṁkilesadhama

Thus contemplating the five aggregates in these forty ways he attains adaptable balance. Seeing that the complete cessation of the five aggregates is permanent Nibbāna, he enters upon absolute certainty.

The commentary on this method, given in the Visuddhimagga, explains each word in detail, and enumerates two hundred kinds of contemplation of the five aggregates by way of anicca, dukkha and anatta. There are fifty contemplations of the impermanent, each of the five khandhas being the basis of ten: impermanent, crumbing, unstable, disintegrating, uncertain, mutable, essenceless, unprosperous, compounded, liable to death; twenty-five contemplations of the not-self, each aggregate being the basis of five: alien, null, vain, empty, not-self; one hundred and twenty-five contemplations of suffering, each aggregate being the basis of the remaining twenty-five as ill, disease, etc. Thus in him who contemplates the five aggregates by this method of two hundred kinds of contemplation, the insight into the three characteristics of phenomena objects becomes established. This method also comprises the reviewing knowledge of analysis.
All these methods shown in connection with the five aggregations should be applied to the remaining divisions, such as the six senses, the six sense-objects, and so on up to the twelve Nidānas. These are the scriptures, and they have been developed into innumerable schemes adapted to innumerable points of view and to the mental dispositions of the disciples.

All these methods shown in connection with the five aggregations should be applied to the remaining divisions, such as the six senses, the six sense-objects, and so on up to the twelve Nidānas. These are the principal methods of Vipassanā meditation found in the scriptures, and they have been developed into innumerable schemes adapted to innumerable points of view and to the mental disposition of the disciples.

Summarizing all conditioned states in the aggregate of sankhāra, and all mundane and supramundane states in the category of dhamma, the disciple may practice the following formulas as self-sufficient scheme of Vipassanā contemplation:

1. Sabbe saṅkhāra anicca – All compounds are impermanent.
2. Sabbe saṅkhāra dukkhā – All compounds are suffering or painful.
3. Sabbe dhamma anattā – All states are non-self.¹

We learn from the Aṅguttara-Nikāya, Jhānavagga, that anicca, dukkha and anatta are treated as separate subjects of contemplation under the name of Saññā.

The disciple may practice any one the three characteristics, anicca, dukkha, or anatta, or all three as his preliminary exercise. He may meditate in this manner:

“Rūpam aniccam, or rūpam dukkham, or rūpam anattā,” or simply “aniccam,” “dukkham,” or “anattā.”

Any of them will serve as his kammathāpa in the beginning. When one of the three characteristics is developed to its culmination, the other two follow upon it.

According to the Visuddhimagga\(^1\), when the contemplation of anatta is sharp, vivid and clear, the comprehension of anicca and dukkha follows it. When the contemplation of dukkha is sharp, vivid and clear, the other two follow it. When the contemplation of anicca is sharp, vivid and clear, the other two follow it. Thus the three subjects are interrelated, for they are the characteristic marks of everything that exists and is comprehensible.

But they attend in their own place as regard their individual purpose. When the insight that sees conditioned things as not-self is developed, the result is the complete removal of wrong view; for all views are rooted in the view of self, and the comprehension of not-self is diametrically opposed to the view of self.

When insight into impermanence is developed, it removes self-conceit; for in holding views of permanence one foster vaunting pride and conceit like that of Baka Brahmā,\(^2\) who proudly declared: “This is permanent, this is eternal...” The comprehension of impermanence is in direct opposition to the view of permanence.

When insight into suffering is developed, craving is removed; for when there is the notion of happiness, craving is the result; but the comprehension of suffering is the direct opposite of craving. Thus in possessing different functions, each of the three contemplations has its own independent position, although they are inseparably united in that they express the phenomenal characteristics of conditioned existence which forms the subject of meditation.

\(^1\) Visuddhimagga (The Path of Purification) Bhadantacariya Buddhaghosa Translated by Bhikkhu Ñāṇamoli (1999), P. 628.
\(^2\) Majjhima Nikāya, Vol I, P. 326.
The Visuddhimagga explains¹ that there are two kinds of kammaṭṭhāna in the Vipassanā system of meditation, namely, rūpa-kammaṭṭhāna which is practiced by contemplating the three characteristics of the material aggregates, and arūpakammaṭṭhāna, which is practiced by contemplating the three characteristics of immaterial or mental states. These are the two division of the extensive method of Vipassanā meditation recorded in the commentaries.

The disciple who begins with rūpa-kammaṭṭhāna contemplates material objects as anicca, dukkha and anatta, considering them from many points of view, such as their subjugation to the law of causality, their relation to time, space, and mental moments. He who begins with arūpa-kammaṭṭhāna contemplates immaterial states, feeling, perception, etc., considering their origin, momentary cessation, and relation to physical and mental existence.

When he has acquired preliminary insight through both exercises, he should develop it in the way which is mentioned in the section upon the earth-kasina, overcoming difficulties by zeal; for example, not shrinking from time to time before the end is reached, avoiding unsuitable things, and associating with suitable things. Thus when he is familiar with the subject of meditation upon matter and non-matter, there comes to him the profound knowledge of elimination (pahāna-pariññā) which begins to arise in the highest stage of ordinary (lokiya) insight. This knowledge, possessing various functions, develops into eighteen great insights (āṭṭhārāsa mahāvipassanā), whereby the aspirant puts-away such mental states as is inimical to higher progress.

¹ Visuddhimagga (The Path of Purification) Bhadantācariya Buddhaghosa Translated by Bhikkhu Nānāmoli (1999), P, 613-629.
Eighteen Great Insights:

1. Herein the disciple, developing the discernment of impermanence (aniccānupassanā), rejects the perception of permanence (niccasañña).

2. Developing the discernment of suffering (dukkhānupassanā), he rejects the perception of the pleasant (sukha-sañña).

3. Developing the discernment of non-self (anattānupassanā, he rejects the perception of the self (atta-sañña).

4. Developing the discernment of disgust (nibbidānupassanā), he rejects delight (nandi).

5. Developing the discernment of dispassion (viraganupassanā), he rejects passion (rāga).

6. Developing the discernment of cessation (nirodhānupassanā), he rejects origination (samudaya).

7. Developing the discernment of relinquishment (paṭinissaggānupassanā), he rejects clinging (ādāna).

8. Developing the discernment of extinction (khayaṇupassanā), he rejects the perception of density (Ghana-sañña).

9. Developing the discernment of decay (viyānupassanā), he rejects acquisitiveness (āyubana).

10. Developing the discernment of change (viparināmānupassanā), he rejects the concept of stability (dhuva-sañña).

11. Developing the discernment of the signless (animittānupassanā), he rejects the sign (nimitta).

12. Developing the discernment of the unhankered (appanihītānupassanā), he rejects hankering (panidhi).
13. Developing the discernment of the voids (suñña tānupassanā) he rejects the belief in self (abhinivesa).

14. Developing the insight into states which is called higher knowledge (adhiPañña-dhamnavipassanā), he rejects the belief in clinging to essence (sārādanābhinivesa).

15. Developing the knowledge and discernment of the true nature of things (yathābhūta-nāṇadassana), he rejects the clinging to infatuation (sammohābhinivesa).

16. Developing the discernment of tribulation (ādinavānupassanā), he rejects the belief leading to attachment (ālayābhinivesa).

17. Developing the discernment of refection (paṭisanākhānupassanā), he rejects non-refection: thoughtlessness as to anicca, etc., (appāṭisaṅkhā).

18. Developing the discernment of separation from the round of births (vivatjanupassanā) he rejects the tendency towards bringing together the kilesas conducive to the round of births (samyogābhinivesa).

In the course of the development of these eighteen great insights, the disciple acquires the complete purity of the wisdom which is still mundane (lokiya), and reaches the final stage of contemplation which is called “sammaññanāṇa.” Thus he completes the first course of insight development.

In the second stage which leads to the manifestation of insight, he develops the knowledge and insight into the rise and decay of the five aggregates of present existence. This comprises “Udaya-vada anupassanāṇa, the knowledge gained by the discernment of the mutability of mind and matter in their present state of existence. As explained in the patisambhidāmagga, the characteristic of coming to birth is rise (udaya),

and the characteristic of extinction is decay (vaya). Reviewing these two, he understands that prior to the arising of this aggregate of mind-and matter there was no aggregate as the original; and for that which is arising there is no such thing as arrival from a heap or accumulation: for that which is ceasing there is no departure into a heap, or accumulation of hidden deposits. Thus, neither in the past nor in the future is there any heap or aggregate from which it comes into existence, or to which it returns. But it arises for the present owing to concurrent causes, that is, the contribution of a series of antecedent's towards the production of a total result. This is a further proof that there is no single agent such as “Brahmā,” “Prajāpati,” “Purusha,” “Kāla” or “Vishnu” as creator, or nature (Prakriti) as the original cause.

When a lute is played there is the sound, but there is no sound accumulation previous to its arising, nor does it, when it arises, come from a sound accumulation. Neither does the sound which has ceased remain accumulated anywhere. That first is that with the combination of the strings, the resonant body and the appropriate action of the player, the sound arises; when the combination is broken, it ceases. So all states of mind and matter come to exist as the result of a series of causes, and they disappear with the disappearance of their causes.

Having thus made a brief survey of the rise and fall of mind and matter the disciple proceeds to analyse the five aggregates in relation to the causes and conditions of their present existence. He sees the matter-aggregate rising from the causes of ignorance, craving, karma and material food. Material food should be regard here as the stronger cause for the present compared with the others, while ignorance and craving are to be taken as the original causes of Kamma that produces and directs the body. To these four characteristics of the rise of the body is added the characteristic of coming to birth. Thus he sees the rise of body in these five ways. He sees that it is through the cessation of these four causes and the
momentary changes that the fall of the body occurs. Thus in these ten ways he gains the knowledge and insight into the rise and fall of the body, or material aggregate.

Likewise he sees the rise and fall of the remaining four aggregates, feeling, perception, mental activities and consciousness, each in five ways. Thus he sees the rise of the five aggregate in twenty-five ways, the fall in twenty-five ways. When he gains knowledge and insight into the rise and fall of the five khandhas from these fifty aspects, the four Noble Truths and the law of causality become more and more evident to him. At this stage he attains the insight which is called "Taruṇa-vipassanā," "budding insight", and is therefore said to be "āraddha-vipassaka," "he who has begun his insight."

The disciple overcoming them continues his practice for the attainment of the Path to Nibbāna by means of the purity of knowledge and insight into progress which is termed Paṭipadā-ñāṇadassana-visuddhi.