

**TOWARDS AND  
INNER SERENITY**



**COMPLIED BY**

**DR.BOKANORUWE  
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PAᑕᑕᑕ NARᑕNAᑕ  
RATANAU

Wisdom is Precious Thing  
for Men






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Dewananda  
2554 - 2010

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INNER SERENITY

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## Preface

Buddhist path of liberation is indeed a process of purification of mind. Its preliminary step is found in the training of *Sīla*, which finds expression through right speech, right actions and right livelihood. The follower mainly to get rid of the mental defilements such as craving, aversion and ignorance practices these three steps of the Noble Eightfold path. It is evident that the wrong speech, wrong actions and wrong livelihood lead to the development of those defilements in the mind. Through the training of conduct (*Sīla*) most of the rough defilements can be restrained.

In Buddhist path of liberation, mental purification is a necessary condition for arising insight into the ultimate reality. Without having the insight into the reality, the complete eradication of defilements (*Nirodha or Nibbāna*) is impossible. The crucial factor for mental development is the mental culture, which comprises right effort, right mindfulness and right concentration in the Buddhist path. Right effort and right mindfulness are the supportive factors for the right concentration. The concentration or the one-pointedness of the mind is possible through meditation, which is

of two kinds namely, *Samatha Bhāvanā* and *Vipassanā Bhāvanā*

*Samatha Bhāvanā* is a form of meditation which leads to mental concentration where defilements are still retain in very subtle forms. As the result of this type of mental concentration one can attain higher kinds of *Jhānas* or trances. The liberation, which is the complete cessation of defilements, cannot be achieved through mere mental concentration alone. In this respect, one has to find *Vipassanā* meditation, which leads to both mental concentration as well as insight knowledge into the ultimate reality.

*Satipaṭṭhāna sutta* delivered by the Buddha, presents the system of meditation which leads to both mental concentration and insight into the nature of reality. The nature of reality is nothing but the impermanence (*anicca*), suffering (*dukkha*) and soullessness or non-substantiality (*anatta*). Items of meditation given in this Sutta by the Buddha are quite conducive to look at the nature as it is or in other words to look at the three characteristics of the nature.

The distinguished characteristic of the *Satipaṭṭhāna Sutta*, discourse of the Setting-up of Mindfulness is that the most items given in

the Sutta are directly related to the life of the man. Speaking on this special feature of *Satipa□□hāna Sutta*, venerable Walpola Rahula says in his *What the Buddha Taught*: “The ways of meditation given in this discourse are not cut off from life, no do they avoid life, our daily activities, our sorrows and joys, our words and thoughts, our moral and intellectual occupation”.

There are many guidebooks written on *Satipa□□hāna Sutta*. It is no doubt that however many books are written on the Sutta so far value of it becomes more illuminative for the most important discourse ever given by the Buddha on mental development is the *Satipa□□hāna Sutta*. Therefore it is certain that the present booklet written by venerable Dr. Bokonnoruwe Devananda may broaden and brighten up the knowledge of the readers of the meditation on the four foundations of mindfulness.

Prof. Kapila Abhayawansa  
Dean of the Faculty of Religious Studies  
International Buddhist Collage, Thailand

A humble word from the Composer .....

I wish to express my heartfelt gratitude to all whose generous assistance and cooperation helped bring my work to readers in the United States, the West and Asia.

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## TOWARDS AN INNER SERENITY

Basically, there are two methods of meditation in Buddhism: *Samatha* and *Vipassanā*. The development of tranquility (*Samatha Bhāvanā*) leads the mind towards serenity, suppressing all defilements that are latent in the mind. The mind, which tranquilized through this contemplation, reaches the level of *citta-ekaggatā* (single-pointed concentration) or *parikamma samādhi* (preparatory concentration), or *upacāra samādhi* (nearby concentration, i.e. concentration 'approaching' but not yet attaining the 1<sup>st</sup> elevated mental state (*Jhāna*), which in certain mental exercises is marked by the appearance of the so-called 'counter-image (*paññābhāga - nimitta*) or *rupāvacara appanā-samādhi* (attainment concentration of the fine material sphere, i.e. that concentration which is present during the absorptions), and *arupāvacara-samādhi* (attainment concentration of the immaterial sphere, i.e. that concentration which is present during the absorptions). The development of insight meditation (*vipassanā Bhāvanā*) directs meditator to see conditional things as they really are: impermanent. It gives us profound and intuitive insight and wisdom or knowledge to understand the three characteristics, i.e. *anicca* (impermanency), *dukkha* (misery), and *anatta* (impersonality) with wise attention (*yoniso manasikāra*). Thus, one who has reached the culmination of the insight achieves the highest transcendental states or positions, like *sotāpatti magga* and *phala* (the path and fruition of stream winning), *sakadāgāmi magga* and *phala* (the path and fruition of once - return), *anāgāmi magga* and *phala* (the path and fruition

of non - return), as well as *arahanta magga* and *phala* (the path and fruition of holiness).

Mainly, my humble enthusiasm will elaborate in terms of serenity through the *(nāpā) sati Bhāvanā* (contemplation on in and out breathing). Before we attend to this matter, let me note on a few other very important factors, which should be known by the meditator. Those who need to continue mindfulness at the present moment without any interruption should understand these interruptive factors properly. At the beginning, it is better to comprehend the threefold *āvaraṇa* (hindrance) before commencing the meditation. They are:

1. *Kammāvaraṇa*  
hindrance of action (*kamma*)
2. *Vipākāvaraṇa*  
hindrance of reunion
3. *Kileśāvaraṇa*  
hindrance of defilements

1. Evil actions and immediately following actions are disturbing to the meditator while he practices. This is called *Kammāvaraṇa* (hindrance of action). So, he must be aware and should perform more good actions. When he, all of a sudden, reflects on such heavy action amidst his cultivation, he should be managed to avoid all such feeling from his present momentary thought. The five heinous actions are: parricide, matricide, killing an *arahanta* (saint), wounding a Buddha, and causing a schism in the Buddhist order.

2. Human beings are divided into three groups, according to their rebirth consciousness. They are:

- a. *Ahetu - pañisandhika*  
reunion without noble root/conditions
- b. *Dvihetuka - pañisandhika*  
reunion with the two noble  
roots/conditions
- c. *Tihetuka - pañisandhika*  
reunion with the three noble  
roots/conditions

Here *pañisandhika* means re-conception without three noble roots or conditions. Those who are reborn in this world with *ahetuka* and *dvihetuka pañisandhika* will not achieve any *Jhāna* (trance, ecstasy, absorption).

When a being is conceived without root or conditions (*Ahetu - pañisandhika*); the three noble roots or conditions are not accompanied at the reunion. What are those noble roots? They are Greedlessness or selflessness, Hatelessness or kindness and Undeludedness or intelligence. Mostly, such beings can be seen as existing in four lower miserable worlds. If they are born in the human existence (sensuous sphere) as human beings, they will be deaf or blind or mentally deficient or crippled. They cannot achieve any transcendental state.

Some beings are born with only two noble conditions, i.e. Greedlessness and Hatelessness. They also cannot achieve any transcendental state.

Meanwhile, some others will reborn with three conditions, i.e. Greedlessness or selflessness, Hatelessness or kindness, and Undeludedness or intelligence. Such beings are found among the human race. They, indeed,

will achieve the highest transcendental achievement in this very life.

03. *Kileshāvara* ḥ eunuchs, wrong viewers and hermaphrodites (*ubhatobyanjaka*) are inherently *Kleshāvara* ḥ They too, indeed, will not achieve the highest transcendental achievement in this very life.

### **Ten obstacles**

There are ten obstacles that should be given up by the yogi prior to the commencing of meditation. They are as follow:

01. *śvāsa* dwelling place
02. *Kula* family
03. *Lābha* gain/acquisition
04. *Gaḥ* group/ associates
05. *Kammanta* work/activities
06. *Gamana* journey/tour/travel
07. *ñāti* kith and kin
08. *śvādha* sickness
09. *Grantha* teaching *Dhamma*
10. *śuddhi* psychic power

1. *śvāsa* is a place where one practices meditation. It should not be a very complicated, stuffy, or congested place. The meditator must select a clean and simple dwelling place where he can develop meditation without much external disturbances. A house or hall, which is full of furniture and commodities, is not suitable for a yogi to practice meditation without trouble.

2. *Kula* is family. If practitioner of meditation is very concerned about his devotees, friends, and kith and kin, it will be an external obstacle for his practice. Therefore, he should not cling to the family and associates unnecessarily. If he has various contacts with society and social institution, he must spend time for its benefit. So, he may lose his time for cultivation of the meditation. Therefore, he should not spend time with family often.

3. *Lābha* is gain or acquisition. Gain increases more craving. Craving is a terrible defilement. One who accommodates insatiable desires in one's mind spends more time fulfilling them. If someone becomes more popular and famous, he will be worthy of more receiving. Monks in the Buddhist order get more contributions and offerings from their devotees when they show improvement in their spiritual path. Householders too receive many present and gifts and other things in accordance with their connection to the social institutions and associates. Such receiving or gain could be an obstacle for one's practice of mindfulness. Therefore, the meditator should not be enslaved to gains.

4. *Gaṇa* is a group or associates or followers. We have many followers and associates according to our various contacts with society. Monks in a monastery have a relationship with their students and devotees. Men and women in the society have many relationships with their own kith and kin, friends, colleagues, and so forth. Much unnecessary relationship is, indeed, a major obstruction for meditation. So, one who needs to practice meditation must be freed from many associations.

5. *Kammanta* is work or activities. In the current society, everyone is quite busy with his or her own work, duties, and performances. Though you are busy with your own thing, you must keep all of it aside when you are ready to practice meditation; otherwise, it could be a big interruption to your meditation.

6. *Gamana* is journey or travel. If you are bound to visit somewhere by yourself or on behalf of others, after that you are free to practice meditation. It means that you should finish your all job and business before your commence of the meditation. It will benefit your transcendental attainment.

7. Kith and kin, sisters and brothers and teachers belong to *□□ti*. If you have to do some duties and responsibilities for them, do it yourself or arrange for someone to do that before your meditation. Then you are free to practice meditation without any interference. You should not focus on any family matters or external things when you practice meditation.

8. *b□dha* is sickness. If you suffer with long-lasting disease or illness, you must first recover from that before proceeding to the practice of meditation. We, indeed, should be free from all mental and physical illness before meditating. If not, it could be disturbing to your practice of mindfulness.

9. Here *Grantha* indicates imparting *Dhamma* to followers and studying of the Teaching and *Dhamma*. One



who is studying and teaching some *Dhamma* or other course cannot develop meditation properly as he is busy with his own job. Therefore, first, he must finish his studying and later he can start meditation in due order. You have to pay due attention to your mindfulness when you are therein without entertaining any other personal agendas. If you are regular in your studying or teaching, you should have a suitable arrangement for your daily activities before begin your meditation; if not, you will experience some mental imbalance while you're practicing.

10. *Uddhi* is psychic power. Here  $\Leftrightarrow$ *uddhi* means mundane psychic power, which directly disturbs *Vipassanā* (insight meditation). Miracle power or mental supernatural abilities, like reading others' mind, walking on water, or sitting in space can be achieved by practicing mundane *Jhāna*, yet to keep them in a stable position one will have much difficulty protecting the *samādhi* concentration. If one is unable to practice concentration very often, such absorption of the fine-material sphere will vanish; contrariwise, if one accommodates aggressive or lustful thoughts in the mind, all of a sudden that mundane supernatural power will be lost. Therefore, no time will be available to practice *Vipassanā*, as time is allocated in protecting that awareness. Once we establish concentration, however, we must proceed towards *Vipassanā* (insight meditation). We should not spend much time in concentration. It should be cultivated as a foundation for insight meditation.

The aspirant who intends to practice meditation must look for a *Kalyāṇa Mitta* (honest friend/good companion) in next step. Here, *Kalyāṇa Mitta* indicates meditation master or teacher. We should get a subject or object for our meditation from a good master (*kammaṅkhaṇīcariya*, teacher who gives subjects for meditation). A good meditation teacher holds a few good qualities like amicability, pleasant demeanor, respectfulness, prestige, giving instruction tirelessly or inactively, being patient in asking more and more questions, describing theoretical terms in simple way, etc. These all qualities are included in this stanza:

*Piyo ca garubhāniyyo –  
 Vattā ca vacanakkhamo  
 Gambhīra ca kathan kattā –  
 Nocāhāne niyojaye*

During the Buddha's time, the Buddha himself and eighty great disciples of the Buddha, saints (*arahanta*), those who achieve the path and fruition of the stream-winning, those who achieve the path and fruition of the once-returning, those who achieve the path and fruition of the non-returning, and those who achieve the path and fruition of the holiness, were great and prominent meditation teachers. But today we are not fortunate enough to find them, even if we are in the Buddhist era. So, we can find our guides and objects with regards to our practice from teachers who are well learned in the Pāli canon (*tipiṭaka*-three baskets) and also well experienced in meditation, attributed with virtuous qualities. When you are unable to find such a teacher, you are eligible to use your own

knowledge that you extract from the Buddhist texts (scriptures). In next step, after getting a meditation object, he must pay attention to select the place where he should practice meditation and after that he should clean himself and the place.

There are a few suitable places and postures for meditation that are recommended by the Buddha. 'Here Bhikkhu, a bhikkhu having gone to the forest, to the foot of a tree or to some empty place, sits down, with legs crossed, keeps his body straight and his mindfulness alert' *'Idha bhikkave bhikkhu araṃṃa gato vā rukkham (lagato vā suṃṃgāragato vā nisṃdati pallankā bhujito ujunkāyam paṃidhāya parimukam satim upeṃhapetvā'*

Counting is a very simple technique for *ānāpāna sati bhāvanā*, or "contemplation in breathing." One who contemplates inhalation and exhalation can count turns of in and out breathing when he inhales and exhales, counting each breath. The numbers one through ten should count the breaths; this is considered one round. It is very important not to practice both the counting of the inhaling breath and the counting of the exhaling breath together firstly. When the breath contacts one sensory point (tip of nose, top of lip, diaphragm) during your inhaling breath, start and continue counting until the next breath touches the same contact point. You must keep your mind at single-pointedness while counting the breath. On the next breath, you can start counting the next number when the breath comes into contact with the same sensory point. Thus, you must count five additional rounds of your inhalation in a single meditation session.

Afterward, from the numbers one through ten, count your inhaling breath as mentioned just above. That is your 2<sup>nd</sup> turn. Thus, when you count one through ten in your inhalation, you will reach six rounds in your practice. It can be put in a table as below:

First Count: 1, 2, 3, 4, 5 ...10      First round

Second Count: 1, 2, 3, 4, 5, 6 ...10      Second round

Third Count: 1, 2, 3, 4, 5, 6, 7 ...10      Third round

Forth Count 1, 2, 3, 4, 5, 6, 7, 8 10      Forth round

Fifth Count 1, 2, 3, 4, 5, 6, 7, 8,9.10. Fifth rounds

Sixth Count 1, 2, 3, 4, 5, 6, 7, 8, 9, 10 Sixth round

The same application can be allocated in exhalation, too. When you are fully aware of both inhalation and exhalation, you can proceed towards another advanced and complicated step in your counting with mindfulness. At this stage, count from ten to one in descending order and 1-10 in ascending order. You can also begin counting from the central number (five) to the beginning (one) and from the central number to the final number (five through ten) and, likewise, from the final number to the central number following same method as above.

The meditator, gradually, will reach the “*anubandhana* position” in his process of the meditation. *Anu* combines with *bandhana* to become *anubandhana*. *Anu*

means “according to” and *bandhana* means “connecting” or “chasing” or “following.” Thus, *anubandhana* means “connecting with the main object in meditation.” On the other hand, establishing of the mind in the experience of the breath’s contact with the sensory point is also called *anubandhana*. At this stage, the mind directs neither inward nor outward from the nose. The mind should be pointed mindfully at the place where the breath comes into contact with the sensory point. Therefore, the meditator will feel a strong connection between the breath and the mind. He feels so since his mind is accurately focused in single-pointedness. This is an indication of correct practice. Thus, having rejected the coarseness or grossness of breathing, also known as “shallow breathing,” the mind will become sharpened and the practitioner of meditation experiences the floating nature of the corporeal body and easiness (lightness, simplicity) of the body and mind.

Afterward, mindfulness must again accompany the experience of the breath’s contact with the sensory point and there should be an effort made to see the breath. So again, you may feel the sensation of the falling of the breath. At this juncture, *Uggaha-nimitta*, or the “acquired image” will arise in mental thoughts. At this moment, you may feel a very sharpened, smooth, and subtler sensation, like a strip of cotton, at the point where the breath touches. When the mind is in this higher state continuously, all defilements and impurities will be decreased gradually.

When the mind is calm, in next moment, *Pañibhāga-nimitta*, or the “counter image” will appear in the meditator’s mind. Manifold forms will appear in the place where the subtle breath makes contact with the *Uggaha-nimitta*, or “acquired image.” This occurs when meditation practice is continued over a period of time. Each meditator will see these images or pictures differently, as each meditator’s temperaments and feelings are not equal. *Upacāra samādhi*, or “adjacent concentration,” arises and eliminates all hindrances with this counter image.

The mind, which was concentrated on inhalation, will not be the same mind, which appears when we exhale, nor will it be the same in the presence of the counter image (*pañibhāga-nimitta*). The process of consciousness (*citta vṛtti*) is arising and falling constantly. Therefore, same mind does not exist during the entire period of time. One who pays proper attention with regard to each state of consciousness or mental thoughts will achieve an elevated “adjacent concentration” (*upacāra samādhi*) level of mind (*arpanājhāna*).

### **Seven Factors that Disturb Mindfulness**

There are seven factors that hinder the practice of mindfulness. Therefore, anyone who contemplates on the inhaling and exhaling breath (or another object) should discern these seven factors before commencing. They are:

1. Unsuitable dwellings (places)
2. Unsuitable village

3. Unsuitable conversation
4. Unsuitable relationships
5. Unsuitable foods
6. Unsuitable seasons
7. Unsuitable postures

### Unsuitable Dwellings

The places or dwellings where an individual cannot concentrate properly are called “unsuitable dwellings” (*agocara vāsasthāna*). If a meditator suspects that the place where he practices is not fit for meditation, he must change location immediately. When you understand that there are many external obstacles in your meditation place, such as agitation, noise, physical stiffness, limited space, and extreme hot or cold weather, it is better to select a place where there are no such botherations. The Buddha has given very worthy instructions with regards to the selecting of a place for meditation. Whenever He preached meditation, He stated “*Araṇṇagato vā rukkham (la gato vā suṅṅgāra gato vā*” or “There are suitable places like the forest, the foot of a tree, or an empty place.” These are ideal places for meditation recommended by the Buddha. The first one is *araṇṇa* (a forest), but this does not imply the wilderness. When one is supposed to select *araṇṇa* for his meditation, he must select a small forest near the village. It should be neither too near nor too far from the village from where the meditator can obtain meals periodically. When you find a forest for your meditation, you may be able to find the two aforementioned places that are conducive to meditation: *rukkham (la* and *suṅṅgāra*.

## **Unsuitable Village**

Improper village is where foods and basic needs are not common or plentiful. During the Buddha's time, disciples of the Buddha had gone to the forest after having taken objects for meditation in order to develop their meditation. Though they were dependent on *pavattaphala bhojana*, or fruits, which have already fallen from their sheltered tree, they, now and then, visited the nearest village periodically in order to get salty and sour foods as the body had a need for them. Therefore, as a meditator, you should decide on a place for your practice to continue on where you can get your basic needs met very easily.

## **Unsuitable Conversation**

During meditation, the practitioner should renounce unnecessary gossip or small talk. If you involve yourself with society generally and commit to personal or social responsibilities during your practice, it will interrupt your meditation. Therefore, do not chitchat, do not involve yourself unnecessarily with society, and do not bring any cell phone to your meditation session; do not contact or associate with anyone during your practice. It is advisable not even read any book or article. Maintain noble silence with your mental cultivation. It is human nature to desire to talk so much. We always continue to communicate by using many sophisticated devices even during our practice time. When you gather for practice, do not behave thus by disturbing your co-practitioners. Talking and gossiping during the meditation might



disrupt not only you but also others around you, too. Therefore, avoid unsuitable chitchat while your practice.

### Unsuitable Association

We associate with each other. We work in association with one another. But we should decide with whom we should be gathered. It is very important, because it will have an impact on our practice. Why? We associate with different practitioners who have manifold temperaments and attitudes during meditation. Of course, you should not associate with people who do not encourage your meditation, who do not practice meditation, and who engage in unsuitable behaviors. As far as unsuitable friends are concerned, there are four types of evil friends. *Singlovda Sutta*, or “discourse on instruction” or “disciplinary codes for laities,” has mentioned thus:

*“Cattaro’me gahapatiputta amittamittapatir(pako  
veditabbam. aadamatthuharo amitto mittapatir(pako  
veditabbo, vacxparamo amitto mittapatir(pako  
veditabbo, anuppiyabhani amitto mittapatir(pako  
veditabbo, apiyasahyo amitto mittapatir(pako  
veditabbo.”*

In English: “These four, young householder, should be understood as foes in the guise of friends:

1. He who steals a friend's possessions, or

*“aadamatthuharo amitto;”*

2. He who renders lip-service, or  
*“vac×paramo amitto;”*
3. He who flatters, or  
*“anuppiyabhān×amitto;”* and
4. He who brings ruin, or  
*“apāyasahāyo amitto.”*

Understand them and stay away from these foes in the guise of friends in order to engage in successful meditation practice.”

Moreover, it is said that:

*“ Na bhaje pāpake mitte- Na bhaje purisādhame  
 Bhajethe mitte kalyāne - Bhajetha purisuttame”*

“Do not accompany with sinful friends, do not associate with wicked men, associate with good friends and associate with noble ones.” Such associations may help you to succeed in your practice.

### **Unsuitable Foods**

All living beings depend on food and beverage, or *sabbe sattā hīnatikā*. We eat for our survival, not for

adornment. We eat to live, but we do not live for eating. Therefore, we must have a nutritious and moderate meal. Moderation in eating and a healthful meal sustains good health and longevity. You know that some foods may produce manifold diseases like diabetes, cancer, cholesterol, and so on, while other foods produce healthful body. Sometimes, some food is not well suited for our body. Also, you must change your food seasonally. You must decide what kinds of foods are unsuitable for health and body. This is a precaution taken for good health and the sustainability of your body. Overeating causes much trouble for the body and mind, and can make you feel drowsy and sleepy. Eating less keeps you healthy and able to enjoy a happy life. Therefore, it is better if you have precise food arrangements when you go to meditation retreat or practice. Then, hopefully, you may proceed forward in your practice without any failure.

### **Unsuitable Seasons**

Geographically, countries have different seasons. Some countries have four or three seasons. Basically, these four seasons are:

1. Winter season - *Sṣta iritu*
2. Summer season - *Gimhāṣa iritu*
3. Autumn season - *Sarah iritu*
4. Spring season - *Vasanta iritu*

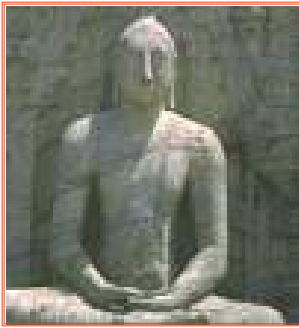
Depending on the time of year, the season will affect meditation practice. Some people cannot tolerate summer or hot weather, while others cannot bear winter or cold weather. When you are uneasy or uncomfortable with any particular weather and climate during your practice, go to another place where you can practice freely and peacefully by avoiding this geographical impediment. Sometimes, these particular seasons will cause mental and physical illness. Therefore, you must identify or be mindful of your seasonal ailments before your practice. This Right Understanding may help you to continue your practice successfully.

### **Suitable Postures**

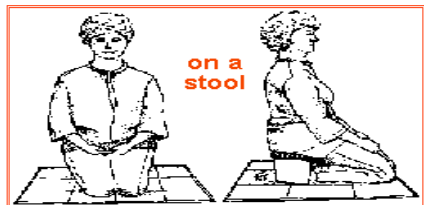
#### **Walking Posture**

We sometime sit, and sometime we walk, lie down, and stand. Basically, these are the four postures of the body. The meditator can use any posture for his practice

out of these four postures. You are free to select one of them at your convenience. You are not bound to continue, to stay in same posture for a long period. If you are uncomfortable in your posture that you selected in the beginning, change to another posture. Lotus Position (*baddhapallankan*) is the recommended posture for men. In this posture, one foot is fastened with the other. When you sit in this position, your right foot should be situated over your left, and you should keep your right hand over your left with both hands placed comfortably on the lap, keeping the body in an upright position with closed eyes. See, for example, the Buddha's *samādhi* image:



*Ardhapariyanka*, or the *Seiza* zazen position, is recommended as a suitable posture for women. Sitting on the calves, having bent them underneath oneself from the knees is called the *ardhapariyanka* posture. This posture is good for both men and women. One who is unable to sit in



these positions is free to sit in any other posture as he or she wishes. Even if the practitioner selects any posture of their will, there is no harm in this. Look at the following picture for an example of the *ardhapariyanka posture*: Apart from these postures, walking meditation (pacing, ambulatory *cankamana*), standing, and lying down are recommended postures for both men and women.

### Pacing Posture (*Cankamana*)



First, you should decide where to establish your pacing ground (path). The distance of the pacing ground should be neither less than 25 paces nor longer than 50 paces. When you do not have enough space, you can use a space that is less than 25 paces. When the walking path is ready, you can start the walking meditation. Walk or pace up and down calmly, quietly, slowly, and peacefully focusing on inhalation and exhaling. In your practice, when you reach the end of the path, you are requested to not turn around immediately after reaching there. Turn mindfully, thinking while you are turning, and when you stand, have the awareness that you are standing. While standing, before you are ready to walk, change your concentration and focus on walking, uttering: “I am walking, I am walking...”. You can use this formula to make sure you are doing well. When you lift your right foot, recite the term “Iti piso” (Thus said), and in the next moment, repeat “Bhagav□” (Blessed One) when you put your foot down. Before moving ahead, it is better to

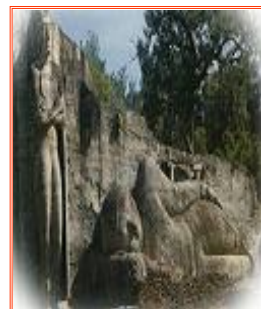
concentrate on your breathing for a period of time, while reciting some noble formulas or noble saying. The duration for the walking meditation is optional according to one's desire. It could be 15 or 30 minutes long, or even longer if one so wishes.

When you stand for walking meditation, calmly, and with an erected body, place your right hand over the left on the stomach. Look downward with half-closed eyes, and focus on the ground five feet in front. While walking, be mindful of every action during your walking. When lifting the right foot, be aware of that action, and when the foot is placed on the ground, be alert of that action with mindfulness, uttering some noble formula or noble saying. Meanwhile, do not neglect your concentration on inhalation and exhalation, or your particular object of concentration.



### **Lying Posture**

The lying posture is a convenient posture generally for everyone, most especially for those who are not physically fit, such as older individuals or ill persons. Mindfulness can be developed in the lying posture before one falls asleep. Sleep is the best physical relaxation. Every body needs at least six hours of sound



sleep. Every day you sleep until the end of your life; your last sleep. Therefore, you can practice mindfulness meditation every day, too. How do you practice? When you go to bed for sleep, just do not sleep naturally. It is better for you to be aware of your inhalation and exhalation in the lying posture until you fall asleep. Thus, you can practice mindfulness daily while you're sleeping so that you will obtain the outstanding benefits of mindfulness. See this picture and understand how Buddha was lying calmly in *Sxhaseyya* posture, or lying on the right side. When you are in a lying posture, your right hand should be placed under the right side of the buttocks and the left hand and arm placed along the left side of the your body. The left leg is placed smoothly over the right leg with the leg stretched out straight. When you are ready with this posture where you lie, begin the practice of concentrating on the contact of the breath on the sensory point; it could be the nostrils of the nose, the top of the lip, or the diaphragm or center of the chest, while saying to yourself "Iti piso" and "Bhagav□" on each inhalation and exhalation or your particular object of concentration. You will then fall to sleep gradually with a calm mind and will wake up gently and continue practice for a while before laying down for bed. A pleasant day will welcome you very cordially. Get ready for that day; don't postpone meditation practice any more.

### Standing Posture

The standing posture is the recommended posture for everyone who wishes to meditate with the intention to liberate oneself from *Sa□s□ra*, or the circle of birth, death,



and rebirth. Everyone can follow it fairly easily. Calmly stand in the place where you are going to stand for meditation, having fixed eyes on the ground and having established mindfully attention on the inhaling and exhaling breath. When you are in the standing posture you should place your right hand over the left on the abdomen, covering the top of the left palm lightly by the right palm while continuing mindfulness on the breath, saying to oneself “*Iti piso*” during inhalation and “*Bhagav□*” during exhalation until you change your practice. Standing posture can also be used during your walking meditation practice. When you reach the end of the walking meditation path, turn and stand for a time while practicing mindfulness on breathing with precise attention.



## **Ten Skills**

These ten dexterities should be developed by the meditator in order to achieve transcendental attainments through the meditation. They are:

1. *Vatthu Visadat□*  
Purity of the personal & self (belongings)
2. *Indriya Samat□*  
Moderation (equanimity) of the senses
3. *Nimitta kushalat□*  
Skillfulness of the object of concentration

4. *Citta Ekaddgat* □ *Kusalat* □  
Skillfulness of keeping the mind at single-pointedness
5. *Viriya Samat* □  
Moderation of energy
6. *Arativicchedana Kusalat* □  
Skillfulness for the eradication of *arati* (Nonattachment, aversion)
7. *Upekkh* □ *Kusalat* □  
Skillfulness of equanimity
8. Separation from non-mindful people
9. Association with practitioners of concentration timely.
10. Maintaining mindfulness with due respect

### **Purity of the Personal & Self (Belongings)**

Cleanliness and purity is appreciated in Buddhism. There are two kinds of purifications: internal and external. Internal purification is related to the mind and external purification is connected with the physical body, exterior, and surface. We practice meditation for internal purification. The external purification is essential for proper practice of meditation. Therefore, the meditator must first clean him and must make sure that the place is clean where he is expected to practice meditation. He must be tidy physically, having cut his nails and hair, and having washed all garments and other necessary things for meditation practice.

### **Moderation of Senses (*Indriya Samat*)**

Here, *indriya* (senses) does not refer to physical senses. It means five cardinal virtues. *Indriya* is a Sanskrit and Pāli term. It can be translated as Faculties, Controlling Faculties, and Spiritual Faculties. The five cardinal virtues (*indriya*) are: faith (*saddhā*), mindfulness (*sati*), vigour (*virīya*), concentration (*samādhi*) and wisdom (*paññā*). These same qualities are also called five powers. The meditator should moderate these five qualities when he practices meditation to gain success in his endeavor.

### **Skillfulness of the Object (*Nimitta Kushalatā*)**

*Kasiṇa* is a purely external device which is conducive to the concentration of mind and attainment of the four *jhānas* (elevated mental state). To produce concentration, first one must pay full and undivided attention on one *kasiṇa* or visible object, like a colored spot or a flower or a piece of earth as Preparatory Image (*parikamma-nimitta*) and should develop this mindfulness until at last one comes into contact with a mental reflection: the Acquired Image (*uggaha-nimitta*). This can happen even while the eye closed. Henceforth, while this focused concentration will enhance one's due and proper attention to this particular image, there may arise the spotless and unshakable Counter Image (*pañibhāganimitta*), along with the adjacent concentration (*upcārasamādhi*). The meditator must protect this Counter Image until he finally reaches a state of mind where all sensory activity is suspended; where there is no more seeing and, no more perception of bodily impression and feeling, i.e. the state of the 1<sup>st</sup> elevated mental level (*jhānas*).

## Skillfulness of the Keeping Mind at Single-Pointedness (Citta Ekaddgatā-Kusalatā)

Mind is ever changing. It is its nature. A new mind is present in every thought moment. The mind is stationed at the center of the heart like a spider in a cobweb; it has contact with manifold objects that flow through all senses and this, in turn, directly influence thought. Thus, it generates many processes of consciousness. Therefore, sometimes you may fail to keep your mind engaged in meditation practice. If you recognize that you are getting discouraged in your practice, you must try to reestablish or redevelop mindfulness through the factor of wisdom of investigating Law (*dhammavicaya*); the factor of wisdom of energy (*virīya*) and the factor of wisdom of rapture (*prīti*).

## Moderation of Energy (Virīya Samatā)

Energy is important for active work. An energized mind acts diligently. But if we are too energetic, perhaps, restlessness will arise in the mind. This mental situation might disturb meditation practice. Therefore, one should control or moderate this uneasiness or restlessness if it arises, since too much energy can be created based on the factor of wisdom of Tranquility, Concentration, and Equanimity. If this occurs, the meditator can reach his final goal only by endless perseverance.

## **Skillfulness for the Eradication of Arati (Nonattachment, Aversion)**

### **Arativicchedana Kusalat**

Here term *arati* can be defined as *na* combined with *rati*, which results in *arati*. *Rati* means attachment. So, *arati* means “non-attachment.” Sometimes, the mind may not focus on meditation due to internal and external hindrances. Therefore, when you are discouraged in practice or don’t feel like practicing meditation, energize yourself and create a delighted mind for your practice by concentrating on unfortunate phenomena like birth (*j*ti), old age (*jar*) and death (*cuti*), keeping the virtues of the Triple Gem in mind. Then, the mind will be free from the nonattachment to continue your practice.

## **Skillfulness of Equanimity (Upekkh-Kusalat)**

Skillfully developed equanimity is an important and necessary factor for meditation. When the meditator attains tranquility, he must have enough encouragement to keep equanimity within himself. When our mind is in a calm position, and there are no impurities and cankers, we feel serenity based on immovable tranquility.

## **Separation from Non-Mindful People**

As a beginner of meditation, it is better to separate one’s self from non-mindful persons. Why? If you associate with them, it will not be constructive for your progress of meditation.

## **Association with Mindful People**

As a beginner of meditation, it is better association with practitioners of mindfulness. Why? If you associate with them, it could be constructive for your progress of meditation.

## **Maintain Mindfulness with Due Respect**

One goal of meditation is the achievement of concentration. When you attain focus, you should be situated therein with due respect for the practice. Do not lapse in your practice of mindfulness meditation; develop it successively until you achieve the highest transcendental attainments.

One who accomplishes these capabilities must develop single-pointedness and have established himself in the Counter Image (*pañibhāga nimitta*) during meditative mental process. Even if you are unable to reach the first elevated mental state, do not worry; without hesitation, you must continue to practice meditation under a teacher's instruction. Then, the mind will reach adjacent concentration and, at the same time, may achieve the first elevated mental state. Thus, we can continue our meditation practice until we achieve the fourth *jhāna* (elevated mental state) while concentrating on *pañibhāga nimitta* (Counter Image).

## **Five attributions of *Jhāna* (elevated mental state)**

Each *jhāna* consists of certain characteristics which are obtained inherently. Generally, there are five attributes of *jhāna*. They are:

- |                    |   |
|--------------------|---|
| 1. <i>Vitakka</i>  | thought-conception<br>(reflexion)           |
| 2. <i>Vicāra</i>   | investigation                               |
| 3. <i>P×ti</i>     | rapture                                     |
| 4. <i>Sukha</i>    | happiness                                   |
| 5. <i>Ekaggatā</i> | single-pointedness<br>(Tranquility of mind) |

### **Vitakka: Thought-Conception**

The first elevated mental state comprises all attributes of *vitakka*, (thought-conception), *vicāra* (investigation), *p×ti* (rapture), *sukha* (happiness) and *ekaggatā* (single-pointedness). The trait of the mind that is present in the Counter-Image (*pañibhāga-nimitta*) is called thought-conception (*vitakka*). The meditator must stay in this state until the Counter-Image is properly established.

“Detached from sensual objects, O monks, detached from unwholesome states of mind, the monk enters into the first absorption, which is accompanied by Thought - Conception (*vitakka*) and Discursive Thinking (*vicāra*), is born of Detachment (concentration: *samādhi*) and filled with Rapture (*p×ti*) and joy (*sukha*). (B.D.Nyanatiloka p.70)

## Vicāra: Discursive Thinking

The nature of our mental temperament that prevails and is connected throughout the Counter-Image during meditation practice is called investigation (*vicāra*).

“After the subsiding of thought conception and discursive thinking, and by gaining inner tranquility and oneness of mind, he enters into a state free from thought – conception and discursive thinking, the second absorption, which is born of concentration (Samadhi), and filled, with rapture (*pṛti*) and joy (*sukha*)”.

(B.D.Nyanatiloka p.70)

## Pṛti – Rapture

The state of ecstasy that arises in the mind during meditation practice based on the Counter-Image is called *pṛti*. The thoughts that arise in this present moment are neither unwholesome nor wholesome, thus are neutral. So, the meditator feels an improved, delightful sensation, which is called rapture (*pṛti*).

## Sukha -Joy

A delightful nature, which will arise in the mind because of the Counter-Image, is called *sukha* (joy). When joy arises in the mind as a result of meditation, it is present in the whole body. There won't be any part of the



corporeal body, which cannot be touched by the joy that arises as a result of proper concentration.

### **Ekaggatā - Single-Pointedness Or Tranquility of Mind**

Eventually, the mind will be nested in the one point or object. This is the last characteristic of the *jhāna*. Living in an object unshakably is called *ekaggatā*. The meditator can improve and reach the highest mental state based on this last mental state, *ekaggatā* (single-pointedness).

### **Elimination of Hindrances Pañca Nāvāssa Pahānam**

Defilements are relegated to a dormant state because of these five *jhānic* attributes. *Ekaggatā* eliminates lustful desires. Rapture eliminates ill will or hatred. Thought-conception eliminates sloth & torpor. Joy eliminates restlessness, and discursive thinking eliminates skeptical doubt.

A righteous man who meditates eagerly in order to liberate from the circle of the birth, death, and rebirth will face manifold forming impediments from time to time that obstruct his meditation practice or that keep him completely away from the development of meditation. There are many, many forming impediments. Therefore, one who wishes to practice meditation perfectly should know those impediments and how accept them when

they arise before beginning one's practice. These impediments are divided basically into two categories:

1. Internal impediments

*ajjhatta antarāyika Dhammā*

2. External impediments

*bāhira antarāyika Dhammā*

The temperaments that come from the within, the self are called "internal impediments." The obstructions that enter inside from the outside are called "external impediments." One who practices spiritual exercise with perseverance, strong will, tolerance, insight and prudential knowledge can only reach the victory place of supra-mundane spirituality after overcoming all kinds of impediments. Others are stopped on the way without proper practice. What are the internal impediments? The five hindrances, thirst, and hunger are internal impediments. The five hindrances are:

1. *Kāmacchanda*      sensuous desire
2. *Vyāpāda*      ill will
3. *Thānamiddha*      sloth & torpor
4. *Uddhaccakukkucca*      restlessness and scruple
5. *Vicikicchā*      skeptical doubt

### **Kāmacchanda - Sensuous Desire**

Desires are related to delight obtained from worldly things, such as various delicious meals and beverages, forms, sounds, scents, perfume, touch, fancy clothing, vehicles, dwellings, furniture, a temple's

belongings, relatives, wife, children, disciples, friends, devotees, prestige, reputation, glory, amicable parties, or by fleeting pleasures of the five senses are included in what is called *kāmacchanda* (sensuous desire). Such desires may arise in monks and laities in accordance with their nature and previous life experience. Mendicants who cultivate meditation do not grasp at similar gross sensuous desires as lay-practitioners might while cultivating mindfulness. Even though contact with such gross desires occurs, monks know that they are coarse sensuous desires and destructive impediments for his practice. Therefore, mendicants can reject them very easily and they cause trouble very rarely. The attachments with a monastery, disciples, and devotees are interpreted negatively for monks who practice meditation.

Even a recluse, who goes to the forest, giving up all worldly and unnecessary bondages, may still encounter subtle worldly passions, even during his forest practice. Sometimes, he may have a preference arise, and will think of the monastery, where practices are conducted efficiently and the lifestyle is tidy, thus making it a nicer place than the forest. Therefore, he may imagine setting up wells and ponds, promenades, compounds, and lanes and roads in a similar manner. Perhaps, he may change his mind and build up a new group of devotees. At the first stage, he may not understand these passionate thoughts as an impediment for his practice, although he may later reinterpret them as a blessing. With these grand plans in mind, he starts his practice, but even while successfully meditating, he will ultimately fail because of these attachments.

The mendicant, who goes to the forest searching for spiritual rest and leisure, may come to hear about his disciples and temple having difficulties. He may think it is very unfair to be in forest practicing while they are in trouble; how is it possible to take care of the temple in his absence? He also thinks to himself that the Buddha had also instructed others to work not only for your own benefit but for others too. He thinks it is unfair to stay in the forest developing one's own meditation while ignoring the monks and monastery's development, so he may make a decision to go back and take care of the trouble. This desire to return is also a sensuous hindrance, but he does not realize that it harms his cultivation of meditation. Thus, he may again engage in the same hindrance that he had relinquished before coming to the forest, looking for everlasting peace and rest.

Some monks who develop meditation in the forest area will change their mind and go back to the city and village when they encounter city or village monks who are engaged with various social and religious activities who also appear to be spiritually accomplished. These forest monks may imagine that a profitable life is achieved by being away from the society during the lifetime when they cannot achieve liberation. On the other hand, they may think that it is better to live happily in the society serving the religious community and civil nation as city or village monks. Eventually, they relinquish their practice, having not understood the thoughts, which had arisen as sensuous impediments. Thus, sensualities may come into the mind of the meditator in diverse and

multiple forms. So, an aspirant of meditation should have a means to recognize how sensuous hindrances arise in him individually, based on his disposition.

The wrong understanding of the component parts (*saṅkhāra*), such as men and women, sentient beings, persons, steady and pleasant, could be a cause or reason for the origination of the sensuous impediments which have not arisen yet or those impediments which have already arisen that might increase sensuous hindrances. These are other possible causes of increasing sensuality:

1. Frequently associating, talking, and visiting with people who encourage and praise sensuality.
2. Associating with people who are against and are opposed to the path of meditation.
3. Associating with people who negatively talk about meditation practice and the practitioner.
4. Associating with people who despise meditation practice and practitioner.
5. Associating with people who exaggerate their meditation practice and practitioner.

Sometimes, someone may give advice to the meditator, saying meditation is futile and there is profit in libidinous pleasures; this same person may periodically show friendliness and sympathy. If he follows his instructions, eventually he will fall into the pattern of behavior as the evil friend's bad habits, adding not only sensuous pleasure but also other hindrances to his life as well. Therefore, the practitioner should be especially

Careful with such associations. Associating with worthy men, who describe the disadvantages of lustfulness and the benefits of the practice of meditation, is worthwhile for the person who practices meditation. Even if we enter spiritual life, having renounced the household life, having reached a limit of dissatisfaction, and having heard Dhamma or associating with righteous ones, passionate thoughts might still arise within us. The pressure of the libidinous sensation occurs more frequently, and can be used in the development of the forthcoming meditation method.

### **Method of Meditation for Overcoming Sensuality**

Reflect thus:

1. As satisfaction is lessened and as disadvantages are plentiful, sensuous lusts are just like bones, which are fleshless and bloodless.
2. Sensuous lusts are like pieces of flesh that are common to every being.
3. Sensuous lusts are like a flame torch, which burns the man who holds it.
4. Sensuous lusts are like a conflagration, which is very hot.
5. Sensuous lusts are like a dream that does not last.
6. Sensuous lusts are like a thing that is borrowed from others for a short time.
7. Sensuous lusts are like fruits that hang on top of a tree which break our legs and hands when we try to pluck them.

8. Sensuous lusts are like a sword or axe that hacks at the person who holds it.
9. Sensuous lusts are like a knife or dagger that cuts a person who holds it.
10. Sensuous lusts are like the head of a poisonous serpent that can bite.

These phrases, when remembered during meditation, can be used to help the meditator when sensual desires arise. Meditate 100 times or more with the method of meditation for overcoming sensuality for ten or more days. Hereafter, whenever desires arise, be mindful of the rise of sensuality. The grasping of worldly commodities and conceptual ideas such as foods, meals, beverages, fancy clothing, jewelry, vehicles, houses, land, paddy fields, gold, silver, pearls, gems, money, wives, children, relatives, friends, and disciples are called sensuous lusts. When you have these types of attachments, meditate on lustfulness, reflecting on that matter mindfully.

Some practitioners are lustful by birth. So, lustfulness may disturb him in his process of the meditation practice. In some occasion, lustful feelings and thoughts might arise in him, disturbing his practice while meditating. Even if the meditator is in unshakable concentration, he may feel that the external objects, like women or naked women, are prompting him for libido. These objects aggravate his libido. One who thinks that lustfulness is an obstruction for one's practice must meditate on meditation on overcoming of lustfulness, thus:

## Method of Meditation for Overcoming Lustfulness

Reflect thus:

1. Attachment is a fire, which burns body and mind.
2. Attachment is a dagger, which stabs the chest.
3. Attachment is an adversary who comes in the guise of friend.
4. Attachment is a thief who robs virtues.
5. Attachment is a membrane, which covers the eye of wisdom.
6. Attachment is an ailment, which weakens the mind.
7. Attachment is a muddy mire where a person sinks and cannot come out easily.
8. Attachment is a flood, which kills men having immersed therein.
9. Attachment is a sin, which leads to slavery in this very world.
10. Attachment is an envoy that comes to bring Hell.
11. Attachment is a wall that closed the path of Enlightenment.
12. Attachment is a devil whose dancing brings frenzy.
13. May this cruel lustfulness not come to me!
14. May these cruel sensuous desires be kept away from me!

These phrases, when remembered during meditation, can be used to help the meditator when



lustfulness arises. Meditate 100 times or more with the method of meditation for overcoming lustfulness for ten or more days. Hereafter, whenever lustfulness arises, be mindful of the rise of lustfulness.

### **Vyāpāda: Ill-Will or Hatred**

*Vyāpāda* is wrath or anger. The mind is weakened when anger appears in the mind, as is anything, which decays or becomes dirty or is rotten. Even concentration on wisdom may not develop in the weakened mind. Developed mindfulness and wisdom are deteriorated when the mind weakens. Therefore, it is an impediment for meditators. Low and gross hatred will arise within practitioners like unrighteous persons who do not learn *Dhamma* well and thoroughly. Even if *Dhamma* presents itself occasionally, it is not strong enough disturb him out of his weakness. He can avoid that impediment very easily if he has the Right Understanding of that hindrance.

Anger, as an impediment, heavily influences practice, but the practitioner does not recognize it because it originates within him in a very subtle way. If you stay in the vicinity of the person who always creates problems and troubles, you will become angry because of them. If anger appears frequently, it could be a big problem for your practice, even if it is subtle. A beginner of the practice cannot move forward properly in the process of meditation with controlled anger that arises from unpleasant persons unless the person has made higher progress with meditation. If the meditator has such an enemy, he can befriend him by sharing friendliness or

loving-kindness. If it is impossible to do so, it is better to leave the context and go somewhere where they will not follow.

Sometimes, one who develops meditation may not be content with their practice when he does not achieve any elevated mental state right away, when he feels bodily pain, when he is troubled by the rain, wind, or many insects, and when he does not get support from others as he wishes. A meditator's strength will diminish and his mind will weaken gradually when his anger arises from time to time. He may not be happy with his meditation practice. When he is dissatisfied and whines, he becomes angrier more often. So, he may not want to practice meditation, and ultimately, he will relinquish his practice.

Some are hateful by birth. They get angry with others even when it is unreasonable and will hurt themselves by thinking and looking at others' mistakes, shortcomings, and deficiencies that are unrelated to them. These people spend most of their day in an angry mood. Such people don't achieve the results of the meditation. Those who are hateful by birth deceive themselves by believing that only they experience anger. Such deceivers, sometimes, may think that "I do not like to see people who are cunning, lying, and doing unsuitable things," and they tell themselves that their anger is justified, thus turning an unwholesome characteristic into a wholesome characteristic. In order to overcome anger or hatred, one can practice this meditation method:

### **Method of Meditation for Overcoming Anger**

Reflect thus:

1. Anger is a fire, which blisters body and mind.
2. Anger is a means for the creation of madness.
3. Anger is a devil that increases man's anger.
4. Anger is a disease that weakens the mind.
5. Anger is an obstruction, which covers insight.
6. Anger is a meal that contains poison.
7. Anger is an enemy who comes in guise of a friend.
8. Anger is a thief that robs virtues.
9. Anger is a snake that bites and punctures everyone encountered.
10. Anger is a fence of thorns that covers the path of Enlightenment.
11. Anger is an envoy of the evil one.
12. Anger is an envoy of the king of Hell.
13. May anger, which is harmful for one's own profit and others' welfare, not come to me!
14. May anger be relinquished from me!
15. May all living beings be well and happy!
16. May I be a friend with every one!
17. May all be friends of mine!

These phrases, when remembered during meditation, can be used to help the meditator when anger arises. Meditate 100 times or more with the method of meditation for overcoming anger for ten or more days. Hereafter, whenever anger arises, be mindful of the rise of anger.

**Thānamiddha: Sloth and Torpor**

Weakness and inactiveness of the mind and mental properties is called sloth and torpor, or lethargy. When it is strong, the corporeal body of the practitioner will become more inactive or lifeless. Then, body may fall here and there. He feels sleepy. When sloth and torpor is strongly present, the meditator's practice might be stopped automatically by reducing the encouragement of insight meditation. Sloth and torpor are unwholesome mental things. So, sloth and torpor does not exist in the mind that develops insight meditation.

Even if there is strength of insight, the mind becomes weak because of sloth and torpor, and such consciousness does not reach *sammyakpradhāna* (right exertion), *riddhipada indriya* (five cardinal virtues), *bala* (five cardinal powers), *bodhyanga* (seven factors of enlightenment) and *mārganga* (factor of the path). Insight meditation, when developed by the mind that does not have right exertion, will not reach the transcendental path. Only insight meditation that is unshakable, with right exertion (*sammappadhāna*) can reach the transcendental path. Thus, sloth and torpor is an impediment as it disturbs and weakens insight mind.

Perhaps lethargy arises in the meditator's mental consciousness in form of concentration. When it has arisen in this form, he does not feel it. Therefore, the practitioner is deceived and will begin to develop lethargy instead of eradicating it. Thus, it is dangerous like other gross forms of sloth and torpor. Sloth and

torpor can be arisen in any forms based on the following causes:

1. Unwillingness for meditation
2. Unfitness of the body
3. Not paying attention to foods, distractions in the mind, and the frequent changing of postures of the body.
4. Arising of sensuous feelings
5. Excessive consumption of foods
6. Accepting unsuitable foods
7. Not taking foods as required
8. Excessive cold
9. Excessive heat
10. Fatness of the body or obesity
11. Many illnesses
12. Slimming of the body
13. Associating with idle persons
14. Sitting on luxurious seats
15. Staying in dark places

### **Method of Meditation for Overcoming Sloth and Torpor**

Reflect thus:

01. Sloth and torpor is like avoiding logic
02. Sloth and torpor is like reflecting on the results of energy
03. Sloth and torpor is like keeping the body protected from discomfort
04. Sloth and torpor is like associating with good friends exclusively

05. Sloth and torpor is like listening to stories which are conducive to energy
06. Sloth and torpor is like living in open spaces
07. Sloth and torpor is like reflecting on lights
08. Sloth and torpor is like changing postures periodically
09. Sloth and torpor is like recalling characters of the braved ones

These phrases, when remembered during meditation, can be used to help the meditator when sloth and torpor arises. Meditate 100 times or more with the method of meditation for overcoming sloth for ten or more days. Hereafter, whenever sloth or torpor arises, be mindful of the rise of this sensation.

### **Uddhacca kukkucca: Restlessness and Worry**

The wavering nature of the mind on any object is like that of a balloon which floats above the earth is what I refer to here as restlessness (*uddhacca*). The repenting attitude of the mind with regards to fault, what one has done in the past, and wholesome deeds that were not done is what I am calling worry (*kukkucca*). The Buddha said that they are hindrances because they disturb mindfulness or concentration equally. Concentration cannot develop even if you practice meditation incessantly under a concomitant mind of restlessness and worry. Powerful insight and knowledge, which can be led towards transcendental path and fruition, will not arise

when concentration is not developed well. So, indeed, they, *uddhacca* and *kukkucca*, are hindrances. Sometimes, they come in a form of energy (*viriyā*) or in a form of restraint to the mind of the meditator. When *uddhacca* and *kukkucca* come in the form of wholesome deed, it can be a dangerous impediment as it is difficult to understand how such behavior that results in positive outcomes can be hazardous to practice.

These are causes which assist to originate and develop of the *uddhacca* and *kukkucca*:

1. More developing energy than concentration
2. More thinking of purity of the morality
3. Not thinking factually of restlessness of the mind

These are the reasons for removing restlessness and worry:

1. Reflecting in nature of concentration wisely
2. Recognizing restlessness and remorsefulness accurately
3. Understanding the facts that one did not know previously
4. Knowledge of disciplinary codes
5. Well-informed
6. Associating with good friends
7. Associating with wise ones or matured ones
8. Listening to virtuous stories

## Method of Meditation for Overcoming Restlessness and Worry

Reflect thus:

1. Restlessness and worry is a fire, which burns body and mind.
2. Restlessness and worry is a devil, which creates madness.
3. Restlessness and worry is a devil that dominates over man.
4. Restlessness and worry is a disease that weakens the mind.
5. Restlessness and worry is a dense layer, which covers insight knowledge.
6. Restlessness and worry is a meal, which is made of poison.
7. Restlessness and worry is an enemy who comes in the guise of a friend.
8. Restlessness and worry is a thief that robs virtues.
9. Restlessness and worry is a snake whose bite pricks everyone encountered.
10. Restlessness and worry is a fence of thorns, which covers the path of enlightenment.
11. Restlessness and worry is an envoy of the evil one.
12. Restlessness and worry is an envoy of the king of hell.
13. May restlessness and worry not come to me because it is harmful for one's own profit and others' welfare!



14. May restlessness and worry go away from me!
15. May all living beings be well and happy!
16. May I am be a friend of everyone!
17. May all be friends of mine!

These phrases, when remembered during meditation, can be used to help the meditator when restlessness and worry arise. Meditate 100 times or more with the method of meditation for overcoming worry for ten or more days. Hereafter, whenever restlessness or worry arises, be mindful of the rise of this sensation.

### **Vicikicchā: Skepticism and Doubt**

Perplexity that has arisen regarding the noble one like Buddha is called *vicikicchā* (doubt, Suspicion). Especially, the practitioner must have confidence in his teacher and meditation. Respect and effort regarding meditation may reduce ability by reducing confidence. Advantages gained from meditation may also reduce the level of achievement. As such, the benefits of meditation will be reduced. When this happens, finally, the practitioner will stop practicing as suspicion grows. Sometimes, the impediment of doubt will arise in a person who practices meditation as a form of inquiry. The perplexity that comes in another guise is thus unable to be understood easily by the practitioner. So, it is a more dangerous impediment for the meditator.

There are a plenty of people who do not have faith in the Triple Gem or on *pañipatti* (religious practice), or on the next life among both monks and lay-people. If you

associate with such persons or listen to them or read their articles or letters, it may cause doubt to arise, which had not arisen so far, and to increase doubt that has already arisen. Sometimes, doubt may have hidden in the mind of practitioner like a spark of fire that has hidden in ash, even if he is educated or wise.

The meditator should not associate with persons who hold different or unequal views. If they do so, they must be prepared for the development of doubt that had already arisen or this paves the way for doubt to arise that has not yet arisen. If the practitioner associates with them, it would be a cause for the degeneration of the practice, with doubt having replaced diligence, which had existed in a lesser disposition. So, avoid conflicting views whenever possible during your practice and think of them as an impediment. Not recognizing doubt and not reflecting of the disadvantages of doubt will cause skepticism to arise in the mind.

There are few causes that help to remove doubt:  
Wise attention in wholesome and unwholesome deeds:

1. Knowledge of the doctrine
2. Knowledge of the disciplinary codes
3. Reflecting upon the Triple Gem
4. Abundance of faith
5. Association with good friends
6. Hearing beneficial stories

### **Method of meditation for overcoming skeptical doubt**

Reflect thus:

1. Doubt is a fire, which burns body and mind.
2. Doubt is a devil, which creates madness.
3. Doubt is a devil that dominates over man.
4. Doubt is a disease that weakens the mind.
5. Doubt is a dense layer, which covers insight knowledge.
6. Doubt is a meal, which is composed of poison.
7. Doubt is an enemy who comes in guise of a friend.
8. Doubt is a thief that robs virtues.
9. Doubt is a snake whose bite pricks everyone it encounters.
10. Doubt is a fence of thorns, which covers the path of enlightenment.
11. Doubt is an envoy of the evil one.
12. Doubt is an envoy of king of hell.
13. May doubt not come to me because it is harmful for one's own profit and others' welfare!
14. May doubt go (relinquish) away from me!
15. May all living beings be well and happy!
16. May I am be a friend of every-ones!
17. May all be friends of mine!

These phrases, when remembered during meditation, can be used to help the meditator when doubt arises. Meditate 100 times or more with the method of meditation for overcoming doubt for ten or more days. Hereafter, whenever doubt or skepticism arises, be mindful of the rise of this sensation.

## External Impediments

The impediments that influence for meditation for externally are called external hindrances. These impediments can be mentioned below:

1. Deep-rooted diseases
2. Torments from adversaries
3. Receiving more profits and gifts
4. Contact with women
5. Having healing powers to cure illness and possession by spirits
6. Being able to see evil spirits and control work by spirits

These are skills and situations that were experienced by practitioners individually during their cultivation. If asked, a practitioner who meditates effectively would be able to tell of his own experiences related to the list above and recount that he had experienced some of these things during the practice. The practitioner believes that all interferences are made by the *Māras* (the Tempter/Evil One). The ghosts, who belong to the divine category, are uninteresting for the spiritual achievement of people, disturb them, and are called Tempters. The *Māratājjanīya Sutta* in *Majjhima Nikāya* (Frightening the Evil One) talks about *Dusi Māra*, who possessed the Buddha *Kakusanda* in guise of the child.

Then it occurred to *Dusi*, the Evil One that doing this during the goings and comings of the virtuous bhikkhus, are not recognizable by others. What if I

possessed the minds of these brahmin householders and made them revere, honor, and worship these virtuous bhikkhus. Then we will get a chance, when the minds of these bhikkhus change. Come, householders, revere, honour, and worship these virtuous bhikkhus. So the brahmin householders revered, honoured, and worshipped the virtuous bhikkhus. Most of the humans who died at that time were born in heaven.

There are many accounts in the *Sutta* and *Vinya Piṭakas* (the Basket of Discourses and the Basket of Discipline) that related possessions by the Evil Ones of various monks and nuns during the Buddha's time. Even at the present time, there will occur such evil influences over practitioners during their practice. The ways and means for avoiding such pressures of the Evil Ones are thus:

Going for refuge to the Triple Gems in following ways:

1. Chanting protective discourses which are loved by divine beings, like *Dhammacakkappavattana* (setting the wheel of Dhamma in motion), *Mahāsamaya* (the Great meeting)
2. Reflecting the noble nine qualities of the Buddha in regular and reverse order: "*iti pi so Bhagavo...*" etc...
3. Repeating protective verses that used by the well-known practitioners in the past, like:

*Saṅghabuddhe aṅghavāsāṅgīca dvādasāca sahasseke*

*Pañcasata sahasāni namāmi sirasādaran*

*Tesaṇ dhammañca sanghañca ādarena  
namāmyahan*

*Namakkāraṇubhāvena sabba bhayā upaddavā*

*Anekāntarāyāpi vinassantu asesako*

*Paṭhavi bala sundari sabbaṃu bodhi manāalan*

*Asankhayyan māsraṇenā jayo jayatu mangaman*

*Kakusandho Koḷāgamano kassapo gotamo muni*

*Metteyyo pañca buddhā te sāsse me sentu sabbadā*

*Etesaṇ ānubhāvena yakkhā devāmahiddhikā*

*Sabbe'pi sukhitāhontu mama mittāsahāyakā*

These are very powerful verses, which have protective power therein. So, it is better to use them without any change grammatically or idiomatically. At the beginning, one must chant at least 108 times per day continually for one week. This is another system for one who is unable to follow the above method. Later in practice, you can recite 37 times per day for 21 days and continue chanting morning and evening continually.

### **Pañca Vasitā: Fivefold Mastery**

One result of the proper practicing of meditation is *Pañhamajjhāna*. One who achieves this mental state should follow five masteries in order to protect it. They are called *Pañca Vasitā* and they are:

1. *vañjana vasitā* - mastery of reflection
2. *Samāpajjana vasitā* - mastery of entry
3. *Adhiññāna vasi* - mastery of resolution
4. *Vuññāna vasitā* - mastery of rising up  
from *Jhāna*
5. *Paccavekkha* ) *vasitā* - mastery of reviewing  
and reflection

### *vañjana vasitā*: Mastery of Reflection

Here, *vañjanā* means reflection. The ability or efficiency to attain one of the *Jhānas* with factors of an elevated mental state (*Jhānāṅga*) is *vañjanā*. One who practices meditation well can enter any elevated mental state (*Jhāna*) where ever he is and whenever he wants to do so. Really, it is called mastery of reflection and he is capable of reflecting on that *Jhāna* as long as he needs.

### *Samāpajjana vasitā*: Mastery of Entry

Continuous and constant practice creates the ability to attain a *Jhāna* instantly. That is called

*samāpajjana vasitā* (mastery of entering an elevated mental state).

### **Adhiṭṭhāna vasitā: Mastery of Resolution**

When you attain a *Jhāna*, you must be able to stay in that state for a minute or more harmoniously. So, if you do not have resolution to stay focused on the *Jhānic* object and mental state, it could be a difficult task for you to be in that state for a long time. Once you develop your capacity for *adhiṭṭhāna* (determination), it may become very easy for you to be in a very particular absorption for a long period of time. This is called *adhiṭṭhāna vasitā* (mastery of resolution).

### **Vuṭṭhāna vasitā: Mastery of Rising Up from Jhāna**

You should be skillful enough to rise up out of your *Jhānic* state easily when you feel ready to do so. This is called *vuṭṭhāna vasitā* (mastery of rising from *Jhāna*).

### **Paccavekkhaṇa vasitā: Mastery of Reviewing**

When you rise out of the *Jhāna* posture, the next moment should be spent reinvestigating your *Jhānic* states. It is called *paccavekkhaṇa vasitā* (mastery of reviewing).

The meditator who has developed these five types of masteries should draw attraction of the first *Jhāna*. The yogi will pay attention to the second *Jhāna* which has been embodied with *pīṭhi* (joy), *sukha* (happiness) and *ekaggatā* (single-pointed concentration) when he was very



familiar with first *Jhāna*, while thinking of the factors of first *Jhāna*. *Vitakka* (thought conception) and *vicāra* (discursive thinking) may draw him towards impediments, like sensuous pleasure. By practicing well and correctly and by developing the five masteries, he will gain the second *Jhāna* with obvious attributions, *pīti* (joy), *sukha* (happiness) and *ekaggatā* (single-pointed concentration), having annihilated *vitakka* (thought conception) and *vicāra* (discursive thinking) when he becomes very familiar with first *Jhāna*. After gaining the second level of absorption, and during the next stage, the practitioner will proceed to achieve the third *Jhāna* by developing the five masteries, which include the quality *sukha* (happiness) and *ekaggatā* (single-pointed concentration), having seen the detriments of the second *Jhāna*. After gaining the third level of absorption, at the next stage, the practitioner will proceed to achieve fourth *Jhāna* by developing the five masteries, which include the quality *upekkhā* (equanimity) and *ekaggatā* (single-pointed concentration), having seen the detriments of the third *Jhāna*.

The mediator, who has achieved the four meditative *Jhānas* of the fine-material sphere (*rūpavacara*) from his diligence of mind, will proceed toward the achievement of higher spiritual powers (*pañca abhikkhā*), having further developed the mind. The five higher spiritual powers are:

1. *Iddhividha* - magical powers
2. *Dibbacakkhu* - divine eyes

3. *Dibbasota* - divine ears
4. *Paracittavijñāna* - the penetration of the mind of others
5. *Pubbenivāsānussati*- the remembrance of former existence

There are other benefits from contemplation. They are called the four absorptions of immaterial sphere:

1. *ākāśānācāyatana*

The realm of boundless sphere and abides therein

2. *Vīññānācāyatana*

The realm of boundless consciousness

3. *kiñcāyatana*

The realm of nothingness

4. *Nevasaññānācāyatana*

The realm of neither perception nor non-perception

Life expectancy in the *Jhāna* of immaterial realms is longer than the living age of the *Jhāna* of fine material sphere when one is born in those realms as a result of spiritual progress. At the end of that age, one may be reborn in the human world. Perhaps, after human existence, one suffers in hell as a result of present *kamma*. This is *samsāra*, or the cycle of birth, death, and rebirth. We keep being reborn because we could not eradicate defilements completely in a previous life. Even if we had achieved the first ecstasy of *Jhāna* in a previous life, our defilements will exist in a latent state (*anushaya*). They arise and fall from time to time. Wholesome merits of the fine-material sphere and the immaterial sphere are greater than the merits of the sensuous sphere; they are mundane. Therefore, the Sage turns towards transcendental attainment. The meditator understands that transcendental attainment can be gained only by insight meditation, and not by concentration meditation or eliminating all defilements, which remain dormant. Thus, he starts insight meditation by practicing *ānāpāna Vipassanā Bhāvanā* (insight meditation on inhalation and exhalation).

*ānāpāna Vipassanā Bhāvanā*

**(Insight meditation on inhalation and exhalation).**

Insight can be practiced in *ānāpāna Sati Bhāvanā* (concentration meditation on in and out breath) under *gaṇana* (counting), *anubandhanā* (chasing, following, connection) and *arpanā* (neighbouring attainment of a trance). Inhalation and exhalation on a certain corporeal

thing is amidst that mentioned by *kāya* (corporeality). “*Kāyesu kāyāntarāhaṃ bhikkhave etaṃ vadāmi yadidaṃ assāsapassāsa*” (*Anāpānasati Sutta*). Therefore, the meditation that develops based on breath is called insight contemplation on body (*Kāyānupassanā Vipassanā Bhāvanā*). Breath is not an immaterial factor like consciousness. It is part of the vast corporeal groups. Think about sunlight, sunbeams, soils, and wind: they are too immaterial phenomena. Basically, there are eight elements in phenomenal (conditioned) things: *pāṇhavi* (earth element), *āpo* (water element), *tejo* (heat element), *vāyo* (wind element), *vāṇā* (colour element) *gandha* (odor element), *rasa* (taste element) and *oja* (juice or nutritive essence element). A condition of hardness (*thaddha lakkhaṇa*) is called earth or solid-element (*pāṇhavi Dhātu*). A condition of fluidity (*ābandhana*) is called water-element (*āpo-dhātu*); of heat (*paripācana*) is called heat-element (*tejo-dhātu*); of strength (*vitthambhana*) is called motion-element (*vāyo dhātu*); of color (*vāṇā lakkhaṇa*) is called color-element (*vāṇā dhātu*); of odor (*gandha lakkhaṇa*) is called smell element (*gandha dhātu*); of taste (*rasalakkhaṇa*) is called taste element (*rasadhātu*); of juice (*ojolakkhaṇa*) is called juice element (*tejo-dhātu*). It is designated as the “pure eightfold unit (*octad*)” (*suddhaāṅghakakslāpa*). They are the minimal constituent parts or qualities of all corporeality. These main parts are interconnected together and are not separate. An atomic bomb is considered part of the corporeal group. When heat or sunbeams come into contact with the body, we feel it as if it were whole or solid. The primary nature of the earth-element is solidness. The primary nature of the water-element is fluidity. The primary nature of the fire-

element is heat. The primary nature of the wind–element is motion. The primary nature of the color–element is illumination. The primary nature of the taste–element is flavor. The primary nature of the smell–element is odor. And the primary nature of the juice or nutriment–element is nutritive essences.

Breath is too subtle to belong to the corporeal group. It is tied together by the wind element. Cool and heat has combined by the element of *tejo*. It shakes because of its motion element. All these elements have been pervaded in every corners of the body. When you apprehend in your examination of breathing that breath is connected together by four elements that is called Right View. If you think that there is a particular breath or there is someone who breathes, this is known as the heresy of individuality. One should not consider every breath as the same as every other breath and constituting only one thing. It is always changing. Every moment we breathe fresh breath. The inhalation that you inhale does not exhale and vice-versa. So, if you think that you inhale and exhale the same respiration content constantly, this is an incorrect view and considered the heresy view of individuality. As the air–element is considered to be part of the corporeal group, breaths are arising and passing away instantly. Therefore, they arise and pass away one after another quickly. Thus, the “same” breathing neither inhales nor exhales by someone at the moment of respiration. It is not a single circumstance. It is a collection of elementary particles and they are changed hastily.

“I inhale and I exhale” is not a truth in the ultimate sense. It is an expression what we say according to conventional truth. On the other hand, when you think, “I breathe in and out,” it denotes a sense of egoism, or independent individuality. You may consider your breath as a self. If you wisely conceive of the arising and breaking of breath as a transient phenomenon in your practice of counting, especially in accordance with breath contact point, this means you are turning towards insight meditation.

If you ask yourself, “What are the corporeal groups of breath? Do they exist? And what are they based on?” you will understand that they will exist in corporeal forms. Here, the physical body is made up of hair or tresses, fine bodily hair, nail, teeth and so on. There are thirty-two loathsome things in the body. They too are part of the physical body and corporeal group as they hold common elements. These phenomena originate and break. Actually, they originate based on action (*kamma*), mind (*citta*), season ( $\Leftrightarrow$ *utu*) and foods ( $\square$ *h* $\square$ *ra*). Life is like trying to follow a river that has many troublesome paths and difficulties.

The meditator should wisely reflect on the sensation of the point where the breath touches the tip of the nose or the top of the lip and similarly he must be aware of other sensations wherever they may arise in the body. Thus, he must examine the Dependent Arising of those things therein. When he looks at the sensation in the context of Dependent Arising, he will understand that those feelings are not the same every time; they change

and influence one another. We often feel a novel or fresh sensation as they are constantly arising and passing away. Sometimes you may feel a pleasant sensation; sometimes, perhaps, it could be an unpleasant feeling or a neutral sensation. If you contemplate on sensation attentively, this is known as the meditation on mindfulness. It can be developed while you are counting breaths during the process of concentration and can accompany the process of concentration meditation within your insight meditation practice.

In next moment, thoughts occur in the mediator's mind like, "I am breathing," "I am taking a long breath," "I am breathing a short breath," and so on. Of course they occur more frequently in certain minds. This is how the process of consciousness is originated based on these minds. There are 17 states of consciousness – moments in one single stage in the perceptual process or cognitive series. This moment again is subdivided into the genetic (*uppāda*), static (*āhiti*) and dissolving (*bhanga*) moments. In the commentaries, one such moment is said to be of an inconceivably short duration of time, said to last not longer than the billionth part of the time occupied by a flash of lighting. However that may be, we ourselves know from experience that it is possible within one single second to dream of innumerable things and events. In *A.1-10*, it is said: "nothing, O monks, do I know that changes so rapidly as consciousness. Scarcely anything may be found that could be compared with this so rapidly changing consciousness." One may be able to develop mindfulness in the mind (*cittānupassanā*) by understanding the mind with lust as being with lust; the

mind without lust as being without lust; the mind with hate as being with hate; the mind without hate as being with out hate; the mind with ignorance as being with ignorance; the mind without ignorance as being without ignorance; the shrunken state of mind as the shrunken state; the distracted state of mind as the distracted state; the developed state of mind as the developed state; the undeveloped state of mind as the undeveloped state; and so on.

Forms, feelings, and consciousness that arise on those occasions are impermanent. Whatever impermanence those sensations themselves are suffering, on the contrary, are soulless. Comprehension of conditioned things as impermanent, sorrowful, and selfless develops one's observing ability in mental objects (*Dhammānupassanā*). One can develop four foundations of mindfulness while practicing contemplation on the counter image and fixing one's thoughts on an object during concentration meditation. Mindfulness and heedfulness in the four foundations of mindfulness begins to develop the moment you initiate the practice. Additionally, the Seven Factors of Enlightenment are enhanced in this higher cultivation of insight meditation. Mindfulness (*sati - sambojjhanga*) is improved mental awareness. Investigation of the law (*dhammavicaya - sambojjhanga*) is developed wise-attention, while energy (*virīya sambojjhanga*) increases the strength or perseverance of the meditation. Rapture (*pīti - sambojjhanga*) is established exaltation in first and second *Jhāna* incessantly. Tranquility (*passaddhi - sambojjhanga*) is kept always calmness in the mind and concentration



(*samādhi sambojjhanga*) may enrich mindfulness and single-pointed focus of the mind.

Consciousness and mental properties arise and disappear, having originated along with respiration. When accomplished ones say that I take a breath or I exhale a breath, just it is a mere imagination, not a grasping of self or concept of egoism. There is no person in the concept of "I" to catch the breath. Mindfulness and knowledge of effort that arises in the investigation of respiration are mental properties, which rise and fall constantly. They are rising and falling. It is the real nature of every circumstance. The purification of view means the Right Understanding, according to reality, of the mind and matter, which is founded on wisdom and which, in manifold ways, determines the mind and corporeality after overcoming all belief in a personality (*atta*, self, ego). Thus, seeing rightly is called "purification of view" or *diṅghi-visuddhi*. When we investigate matter and the arising of mental properties and corporeality, we can understand that they have been emanated based on Dependent Origination or Arising. This penetrative understanding, with regards to the mind and matter, leads us to eliminate misconception of Annihilationism (belief in annihilation of soul), Eternalism, which is all dependants on theism, because the actual existence of things is dependent on formerly, performed activities (*kamma*), thus the originating of things is without cause. It is known as the "purification of perplexity" or *kankhavitaraṇa visuddhi*. One who removes all misconception as mentioned above thus obtains a clear

vision through his penetrative knowledge and Right Understanding.

The Sage, who searches conditional things like mind and matter in various ways by his meditative mind, produces many mental groups of form which produce contentment and rapture in the whole body and results in an illumination being spread from such delightful bodily understanding. When elation has pervaded the body, corporeal body and mind will compose. Faith and effort arises during this period and the body will come into comfortable position. Developing penetrative knowledge enhances concentration. Developed and unshakable concentration directs the mind towards *tatra-majjhataṅga*, or equanimity. Literally, this means the remaining of every mental aspect in the middle of practice. On the one hand, it is named for a higher mental quality. In the popular sense, it can be known by the name *upekkhā*. It is associated with all concomitant pure consciousnesses broadly. Some practitioners deceive themselves when they obtained this higher mental state and believe that they have achieved the pinnacle of the cultivation of insight meditation. Really, it may belong to the thought of overestimating oneself (*adhimāna*). Thus, due to overestimating himself, he could stop his insight practice having decided that he has reached sainthood or the level of an arahanta, yet he lives at the same ordinary mental level.

The highest development of insight meditation can be gained by genuine practice. By understanding that all things are spoiled or obstructed and the main object as

well, as a defilement and analyzing psychological and physical processes or phenomenon (*nāma* and *rūpa*), in accordance with three major characteristics of *anicca* (impermanency), *dukkha* (sorrow) and *anatta* (soullessness), under the proper teacher is called the purification of knowledge and vision of what is path and non-path (*maggamagga-āḍassana-visuddhi*). One who has received this knowledge and vision knows the right path from the wrong path: "This is the right path and that is the wrong path." When he walks on the right path, he realizes that all conditional things (phenomenon) are arising and falling instantly and rapidly. This is a conventional truth and no one can change this eternal truth. It is known as *udayabbyanupassanā* (the knowledge consisting of the contemplation of rising and falling). With Right Understanding of the real nature of conditioned things, which rise and fall constantly, the meditator, in the next stage, discerns that they are subject to instant dissolution and ruin. This specific knowledge is termed *bhāṅganupassanā* (insight into disruption). One who has seen the dissolution of the mind and matter by knowledge in contemplation of dissolution will fear himself as he thinks they are subjected to change and to decay. That is called *bhayanupassanā*, or the knowledge in contemplation of the fearfulness. The moment he understands all conditioned things are changing and decaying, he will gain *ādinavānupassanā*, the knowledge in contemplation of disadvantages. Once one realizes the disadvantages of the mind and matter with Right Understanding, one will become disgusted with them. This is called *nibbidānupassanā*, or the knowledge in contemplation

of aversion. In the next moment, he, who becomes disgusted with phenomenon by realizing the actual nature of the mind and matter, will find the way to cessation. This is called *muṅcitukammyataṅṅupassanā*, or the knowledge in contemplation of the desire for cessation or stopping. The person who wants to be free from *saṅsāra* probe thoroughly and obviously in many different angles than before on the three characteristics; therefore, he would conceive of them as they truly are with an open-mind. This is called *paṭisankhānupassanā*, or the knowledge of reflecting contemplation.

The culmination of insight meditation will arise along with this mental development. Afterward, he is ready to investigate all conditional circumstances moderately and fair-mindedly. Thus, the practitioner of insight meditation will reach the other shore of the ocean of transmigration having eliminated all fetters and bondages. In other words, he turns towards the transcendental world from the mundane world. At this moment, he will achieve subtle and penetrative wisdom and knowledge, which would be conducive to forthcoming practice in insight meditation and result in the gaining of the path of wisdom. This specific knowledge has been called by different names in the Buddhist Scripture: *sankhārupekkhā* (in equanimity regarding all formations of existence), *saccānulomika* (in adaptation to truth), *anuloma* (knowledge in regular order). The above nine great knowledges from the beginning of *udayabbyānupassanā* (knowledge consisting in contemplation of rising and falling) up to

*anuloma* (knowledge in regular order) is called *paṭipadā* *avisuddhi* (purification by knowledge and vision of the path-progress). After the achievement of *anuloma* (knowledge in regular order), the mundane existences are surpassed by the practitioner who turns towards the super mundane, having uprooted all objects in conditioned things. Thus, the knowledge of destroying lineage (*gotrabhu*) will arise in him and the consciousness of path and the fruition of stream winning too may arise in his mind.

Seeing the sorrowfulness of conditional things in the real sense, and by eliminating the cause of suffering (*avijjā* = ignorance, *taṇhā* = craving or desire) with the rest of its components; i.e. personality-belief (*sakkāya-diṭṭhi*), skepticism and doubt (*vicikicchā*), clinging to mere rules and ritual, results in the development of enlightenment by the first path of wholesome consciousness. As this wholesome consciousness is in first *Jhāna*, it consists of salient characteristics like *vitakka* (thought-conception), *vicāra* (discursive thinking), *pīṭi* (joy), *sukha* (happiness), *ekaggatā* (single-pointed concentration), and *upekkhā* (equanimity). When the *Sotāpatti* path consciousness is ceased; the *Sotāpatti* fruition of consciousness will arise on few occasions and will eventually disappear. All defilements that were followed throughout the *Saṃsāra* will completely vanish because of this fruition of consciousness. This is called *Dhamma-Cakkhu*, or the eye of wisdom. Henceforth, the practitioner will gradually reach other stages of sainthood, that is, *Sakadāgāmi magga/phala* (the path and fruition of the once-returner), *anāgāmi magga/phala* (the path and fruition of

the non-returner), and *arahanta magga/phala* (the path and fruition of worthy).

*The other books written by the author:*

01. *Social Aspects of Early Buddhism*
02. *Satipatthana Sutta (English)*
03. *Bojjhanaga Suuta (English & Sinhala)*
04. *Mahasamaya Sutta (English)*
05. *The Supreme God (Mother) at home*
06. *Bauddhasamaja Darshanaya (Sinhala)*
07. *Sinhala Vyakarana (Sinhala)*
08. *Arthikavidya prashnottara (Sinhala)*
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01. Madam, Lucia Sng



I was invited as a Resident Bhikkhu in Sri Lankaramaya Buddhist Temple in Singapore from 1997 to 2001. During that period, I was involved in the education aspects of the temple and served as the Dhamma Teacher of the Sunday Dhamma School. I had organized computer classes and English classes particularly aimed at the foreign workers in Singapore.



In 2001 Golden Pagoda Buddhist Temple Dhamma Class in Singapore invited me as their Dhamma School Principal. I was invited to Buddhist Maha Vihara, Brickfields as a Resident Bhikkhu for 1½ year until 2003. And after this appointment I worked in Taiwan and Australia for 1½ year until 2005. Then I joined to the Sri Lanka Buddhist Temple Sentul in Malaysia. Now I am working Florida Buddhist Vihara, Florida in United State since 2008 December as resident monk.

I have authored several Dhamma books in both English and Sinhala Languages, among them are Maha Satipatthana Sutta, Maha Samaya Sutta, Bojjhanga Sutta, Short Dhamma Stories for children and Social aspect of Early Buddhism. Besides that I also composed and produced several Buddhist Hymns CD in English and Sinhala. Since 1967 I have been working as a Buddhist monk for the dispensation and the society.

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