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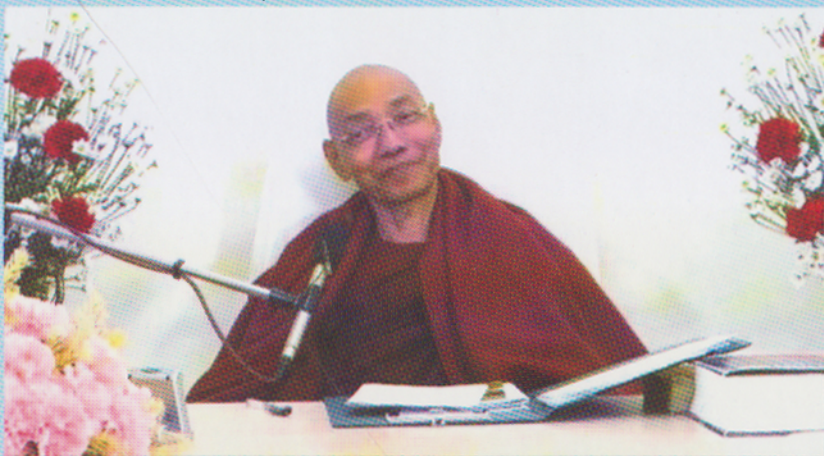
Dhamma Knowledge

# **Yuganaddhakathā**

**Treatise on Samatha and Vipassanā**

**Translation and explanation**

**Sayadaw Dr. Nandamālābhivamsa**



This *Yuganaddhakathā* is about the four ways of meditation practiced by disciples who attained Arahantship. These are:

1. *Vipassanā* preceded by *Samatha*,
2. *Samatha* preceded by *Vipassanā*,
3. The joined practice of *Samatha* and *Vipassanā*,
4. Removing *Vipassanupakkilesa* (disturbance of *Vipassanā*).

In this book, **Sayadaw Dr. Nandamālābhivamsa** explains the meaning of these four ways of practice described in the *Yuganaddha Sutta* (in *Aṅguttaranikāya*) and clarifies it further with the texts on these four ways from the *Paṭisambhidāmagga*.

This topic is actual, because there are often confusion and wrong ideas about the value and the way to practice *Samatha* and *Vipassanā*, separately or joined together. It is important to penetrate the meaning of the several ways of practice.

Nowadays, some people state that it is impossible to develop *Vipassanā* without *Samatha*. As Sayadaw explains in this book, it is not impossible. There are some Arahants, called *paññāvimutta*, who are liberated by *paññā*. They did not first obtain *jhāna* and *abhīññā* (supernormal knowledge).





# *Yuganaddhakathā*

Treatise on *Samatha* and *Vipassanā*

Translation and explanation

Sayadaw Dr. Nandamālābhivamsa



## **Biography of Sayadaw Dr. Nandamālābhivāṃsa**

Ashin Nandamāla was born on the 22<sup>nd</sup> March 1940 in the village of Nyaung-bin in Sint-ku, Mandalay, the Union of Myanmar. His parents were U San Hla and Daw Khin, who were pious Buddhists.

He was ordained a novice when he was ten years old. His preceptor was Sayadaw U Canda, well-known as the “Sankin Sayadaw”, the presiding monk of the prestigious *Vipassanā* monastery.

Ashin Nandamāla started to learn *Pāḷi* and the basic Buddhist scriptures under the tutelage of his own elder brother, Sayadaw U Nārada. At the age of 16, he already passed the Dhammācariya (Dhamma teacher) examination and, when he was 21, the Abhivāṃsa examination. He also studied in Sri Lanka and India. He wrote his PhD-thesis about Jainism in Buddhist literature.

In 1995 Ashin Nandamāla was conferred the title of Senior Lecturer, ‘Aggamahā-gantha-vācaka-pañḍita’ by the Government of Myanmar and in 2000 the title ‘Aggamahāpañḍita’.

He is Rector of the Sītagū International Buddhist Academy (SIBA) in Sagaing. After being a Visiting Professor at the International Theravāda Buddhist Missionary University (ITBMU) in Yangon since its

opening in 1998, he was appointed Rector of this university too, in 2005.

In 2003, he founded "Dhammavijjālaya", Centre for Buddhist Studies (CBS), in Sagaing, which is connected to the Mahā Subodhayon monastery. In 2013, he established the Institute of Dhamma Education (IDE), in Pyin Oo Lwin. These institutes serve both Myanmar people and foreigners for further studies and practice.

Ashin Nandamālā serves as a religious worker to promote and propagate the Buddha's teachings. In Myanmar, he has given many Dhamma talks to many audiences. In addition, Sayadaw traveled the world to teach Dhamma. Since 2003, until recently, he gave yearly Abhidhamma courses in Europe.

Sayadaw teaches Dhamma in a very individual, lively and practical way with many examples from daily life. His talks are filled with citations from the texts and commentaries of Suttanta and Abhidhamma. Sayadaw teaches with a lot of humor and loving kindness (*mettā*).

Sayadaw Dr U Nandamālābhivaṃsa is the author of many books written in Myanmar language, Pāḷi and English.



## Preface

This book contains a series of lectures on the *Yuganaddhakathā* in the *Paṭisambhidāmagga* (Path of Analytical Knowledge) given by Sayadaw Dr. Nandamālābhivamsa at the Institute of Dhamma Education (IDE), Pyin Oo Lwin, from February 1st to 6th 2015, to a group of mostly foreign students.

*Yuganaddhakathā* was taught by Venerable Sāriputta after he had listened to the *Yuganaddha Sutta*, admonished by Venerable Ānanda. Venerable Sāriputta and venerable Ānanda were two of the greatest disciples of the Buddha. This *sutta* is about the four ways of meditation practiced by disciples who attained Arahantship. These are:

1. *Vipassanā* preceded by *Samatha*,
2. *Samatha* preceded by *Vipassanā*,
3. The joined practice of *Samatha* and *Vipassanā*,
4. Removing *Vipassanupakkilesa* (disturbance of insight).

In this series of lectures, Sayadaw explains the meaning of these four ways of practice described in the *Yuganaddha Sutta* and clarifies it further with the texts on these four ways from the *Paṭisambhidāmagga*.

This topic is actual, because there are often

confusion and wrong ideas about the value and the way to practice *Samatha* and *Vipassanā*, separately or joined together. It is important to penetrate the meaning of the several ways of practice. In this book, Sayadaw explains these ways of practice in detail, following *Yuganaddhakathā*.

Nowadays, some people state that it is impossible to develop *Vipassanā* without *Samatha*. As Sayadaw explains in the lectures, it is not impossible. There are some Arahants, called *paññāvimutta*, who are liberated by *paññā*. They did not first obtain *jhāna* and *abhiññā* (supernormal knowledge).

We greatly appreciate Sayadaw's effort to translate and explain *Paṭisambhidā* from the original *Pāli* and to expand the meanings with information from the Commentaries and the Sub-Commentaries. All is guided by his own great intellect and contemplative practice.

We had the privilege to join the classes. To us, it became once more clear that it is vitally important that we become familiar with this text and try to penetrate deeply into its meaning.

In this book, the *Pāli* text from *Yuganaddha* will be printed in bold, followed by the *Pāli* explanation with sometimes literal translation and by word by word explanation, or any extra explanation from

Sayadaw. Sometimes the reference to the *Pāli* text is put in a footnote, *Pāli* texts from *Tipiṭaka* will be quoted whenever appropriate and the page number is in Myanmar version. We hope this will help to understand the profound meanings of the *Dhamma* presented in this book.

We would like to thank all who helped to realize this project: First of all of course our teacher Sayadaw Dr. Nandamālābhivamsa, not only for his teachings, but also for his permission to make a book of this course on *Yuganaddha* and his comments on the final draft of the manuscript.

For helping in this project and giving valuable suggestions, we would like to thank our fellow students: Sayalay Aggavatī (Myanmar), Sayalay Cālā Therī (Malaysia), Pauline Chong (Malaysia), Riët Aarsse (Netherlands), Heidi Che (Macao) and others. We take responsibility for any error or omission in this book. We also wish to thank the donators who contributed to the printing fund of this book.

May this book bring much happiness to the readers and provide suitable conditions for the cultivation of wisdom leading to the attainment of *Nibbāna*.  
*Sādhu! Sādhu! Sādhu!*

*Aggācāra Dhamma Project, Yangon, Myanmar*  
*Website: <http://aggacara.blogspot.com> (3rd Feb 2016)*

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## Chapter 1

Good morning, my *Dhamma* brothers and *Dhamma* sisters. Today is a real good morning because we will have the knowledge of *Dhamma*. According to my and to your wish, I shall teach *Paṭisambhidāmagga*, especially the topic of *Yuganaddha* (*Yuganaddhakathā*). The *Paṭisambhidāmagga* is very wide and it contains teachings of Venerable Sāriputta. After the Buddha, the one with the greatest knowledge was Venerable Sāriputta. He always analyzed the *Dhamma* that the Buddha taught.

There is a discourse called *Anupada sutta* that describes Venerable Sāriputta's *Vipassanā*.<sup>1</sup> He discerns and analyzes the *Dhamma* in great detail. The Buddha praised Venerable Sāriputta for this. He was the highest in knowledge among the disciples; his knowledge was very sharp and he scrutinized the Buddha's teachings.

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<sup>1</sup> Majjhimanikāya, Uparipaṇṇāsapāḷi, Anupadavagga, 1. Anupadasutta, M3.75

Anupada Sutta: Preached at Sāvatti in Jetavana in praise of Sāriputta's learning and understanding. It is really a description of the perfect disciple who has risen to mastery and perfection in noble virtue, noble concentration, noble perception and noble deliverance. It contains psychological introspective analyses which are expanded in the *Dhammasangani*. M.iii.25ff. [Buddhist Dictionary of Pali Proper Names by G P Malalasekera.]

Although it is originally the Buddha's *Dhamma*, the *Paṭisambhidāmagga* is the work of Venerable Sāriputta. Because Venerable Sāriputta analyzed it in order to understand the Buddha's teaching, it is known as his work.

Today I want to explain one *kathā* (lecture) on *Yuganaddha* from the *Paṭisambhidāmagga*. It started with a discourse on *Yuganaddha* by Venerable Ānanda. This *Yuganaddha-sutta* is actually preserved and collected in the *Ānguttara Nikāya*, The Collection of Gradual Points. In this *Yuganaddha-sutta*, Venerable Ānanda spoke to monks including Venerable Sāriputta about meditation techniques.

After hearing the *sutta* preached by Venerable Ānanda, Venerable Sāriputta later explained this *sutta* in detail and it is recorded in the *Paṭisambhidāmagga* (The Path to Analytical Knowledge<sup>2</sup>) as *Yuganaddhakathā* (Lecture on *Yuganaddha*) in *Yuganaddhavagga* (Chapter on *Yuganaddha*). The *Paṭisambhidāmagga* belongs to the *Khuddakanikāya* (The Collection of Discourses in Variety).

Before starting the explanation of this *sutta*, I want to explain in brief the meaning of *Paṭisambhidā* and

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<sup>2</sup> Bhikkhu Ñāṇamoli translated *Paṭisambhidāmagga* as "The Path of Discrimination".



*magga*. *Paṭisambhidā* means analytical knowledge whereas *magga* means way or path, therefore *Paṭisambhidāmagga* means the explanation of the way on how to obtain analytical knowledge.

The meaning of the word '*Yuganaddha*' is conjunction. Some translated *yuganaddhakathā* as a discourse on coupling or conjunction. *Yuganaddha* literally means binding in the yoke together, binding equally, side by side; *naddha* = binding, *yuga* = in the yoke; it is like two oxen that are mutually bonded. Therefore, *Yuganaddha* means joining together and it refers to *Samatha* and *Vipassanā* together.

#### Four Types of *Paṭisambhidā*

*Paṭisambhidā* is analytical knowledge dealing with an object. *Paṭisambhidā* can be classified into four types:

1. *Attha-Paṭisambhidā* - analytical knowledge of effect or meaning.
2. *Dhamma-Paṭisambhidā* - analytical knowledge of cause or word.
3. *Nirutti-Paṭisambhidā* - analytical knowledge of language.
4. *Paṭibhāna-Paṭisambhidā* - analytical knowledge of wisdom.<sup>3</sup>

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<sup>3</sup> Translated by Ven Nyanatiloka as the analytical knowledge of ready wit. [Buddhist Dictionary]

The first one is *Attha-Paṭisambhidā*. *Attha* means the effect or the meaning of a word; the effect is produced by a cause. The knowledge through which effects is analyzed or the knowledge that realizes the meaning is called *Attha-Paṭisambhidā*. For example, in the Four Noble Truths there are:

- *Dukkha* - suffering,
- *Samudaya* - cause of suffering,
- *Dukkhanirodha* - cessation of suffering,
- *Magga* - path leading to the cessation of suffering.

*Dukkha* is the effect whereas *samudaya* is the cause. Therefore, the knowledge that realizes the effect, which is *dukkha*, is called *Attha-Paṭisambhidā*. The analysis of *dukkha* means to realize *dukkha*, to know how many kinds of *dukkha* there are etcetera. It is said: “*dukkhe ñāṇaṃ Attha-Paṭisambhidā*”. This means: The knowledge of the realization of *dukkha*, the First Noble Truth, is *Attha-Paṭisambhidā*.

The second is *Dhamma-Paṭisambhidā*. Here, *Dhamma* means the cause, so the analytical knowledge of *Dhamma* or analysis of the cause is *Dhamma-Paṭisambhidā*. This is stated in the text as “*Dukkhasamudaye ñāṇaṃ Dhammapaṭisambhidā*”: "The knowledge that realizes the cause of suffering is *Dhamma-Paṭisambhidā*."

In the same way, *dukkha-nirodha* is the effect whereas *magga* is the cause (The third and fourth Noble Truths respectively). Even though *Dukkha nirodha* means *Nibbāna*, *Nibbāna* cannot be produced by any cause. *Nibbāna* has no producing cause. Here, this cause actually means the way to attain *Nibbāna*. In fact, it is impossible to create *Nibbāna*. *Nibbāna* cannot be produced by any cause and is therefore known as *asankhata* (unconditioned).

Even though *Nibbāna* is causeless, there is a cause for the attainment of *Nibbāna*. Here, *Nibbāna* is not caused by *magga*, but *Nibbāna* can be attained through *magga*. Therefore, *magga* is a cause and this cause is called *sampāpaka*: the cause leading to attainment. As for *dukkha samudaya*, *samudaya* itself is a producing cause because *dukkha* (suffering) is produced by craving that is called *samudaya*. The causes can be categorized into four types:

1. *Janakahetu* - the producing cause
2. *Upatthambhakahetu* - the supporting cause
3. *Sampāpakahetu* –the cause of attainment
4. *Ñāpakahetu* – the cause of making known.

Here, *sampāpakahetu* means the cause of attainment or realization. *Magga* is *sampāpakahetu* because it

causes the attainment of *Nibbāna*. As mentioned earlier, *dukkha samudaya* is the producing cause of suffering. Here, the realization of *Nibbāna* is *Attha-Paṭisambhidā* (analytical knowledge of effect) whereas the realization of *maggā* is *Dhamma-Paṭisambhidā* (analytical knowledge of cause). The above is the explanation for *Attha-Paṭisambhidā* and *Dhamma-Paṭisambhidā*.

Then the third type is *Nirutti-Paṭisambhidā*. *Nirutti* means language, dialect. Thus, *Nirutti-Paṭisambhidā* means analysis of language, like the analysis whether a word is correct or not. As an analogy, there is *phasso* (contact) in *Pāli* language. According to gender, *phasso* is correct, *phassā*<sup>4</sup> is incorrect.

According to the text, *Nirutti* can mean any kind of language. According to the commentary, however, *Nirutti* refers only to *Pāli*. In the Buddha's lifetime, this language was not known as *Pāli*, it was called *Sabhāva-nirutti* or *Māgadhi*. This language was sometimes developed and commonly used and sometimes it disappeared; sometimes it was prevalent and sometimes not.

However, this *Sabhāva-Nirutti* or *Pāli* language exists in the human world. There are many kinds of languages in the human world. Nowadays the English

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<sup>4</sup> *Phassa* is a masculine word stem, so its nominative case in singular is *Phasso*.

language is an international language, but not a global language for the whole universe where deities are included. One might ask, what language is used by deities? According to the text they use the *Pāli* language. *Pāli* is said to be widely known in the deity and Brahma worlds. But in the animal kingdom beings use undeveloped *Pāli* to communicate with each other.

When the Buddha appeared and taught the *Dhamma*, the *Pāli* language became perfect. It was known as *Māgadhi-bhāsa*. In Malaysia and Indonesia the language is called Bahasa, which is a related word. So at that time, the language was known as *Bhāsā*. *Bhāsā* means language used in talking, speaking and writing. It is defined as "*Bhāsanti etāyāti Bhāsā*" - "They speak with this, so it is called language." Thus, *Nirutti* means a dialect or language. The analytical knowledge of dialect or language, or the analysis of linguistic knowledge, is called *Nirutti-Ṭṭisambhidā*. This knowledge also analyses which word is true and which one is wrong (not true).

What we nowadays call *Pāli* was called *Bhāsā* in those days, not *Pāli*. Actually, *Pāli* refers to the Buddha's teaching or Buddha's words. It is defined in this sentence: "*Pakaṭṭhānaṃ vacanappabandhānaṃ āli Pāli*". *Pakaṭṭha* means noble or sacred; *vacana* means words. Hence, *Pakaṭṭha vacana* means 'sacred words of the Buddha'. This is the meaning of *Pāli*. It actually refers to the

Buddha's teaching.

For example, in the *Dhammacakkapavattana Sutta* (The discourse on the Turning of the Wheel of *Dhamma*), the Buddha said "*Dveme, bhikkhave, antā pabbajitena na sevittabbā. Katame dve? Yo cāyaṃ kāmesu kāmasukhallikānuyogo...*"<sup>5</sup> Such a collection of words is called *Pāli*. Nowadays *Pāli* means a language (*Bhāsā*), but in those days, *Pāli* meant the sacred words. So, the meaning changed. Meanings of words and their usage are always changing and this is a natural thing. For instance, I believe that the original meaning of "curfew" is the dusk time after sunset. Nowadays "curfew" means not to go out, which implies that the meaning has changed. So, the analysis of language is *Nirutti-Paṭisambhidā*.

The last one is *Paṭibhāna-Paṭisambhidā*. *Paṭibhāna* means an appearance or an idea. It is nothing else than wisdom. So *Paṭibhāna-Paṭisambhidā* means the analytical knowledge of wisdom. This means that also knowledge or wisdom can be analyzed. *Paṭisambhidā* is knowledge and *Paṭibhāna* is wisdom.

Venerable Sāriputta explained that one needs to study *Paṭisambhidā* and *Paṭisambhidāmagga* as the way

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<sup>5</sup> "Bhikkhus, these two extremes ought not to be cultivated by one gone forth from the house-life. What are the two? There is devotion to indulgence of pleasure in the objects of sensual desire, which is.... [Translation Venerable Ñanamoli Thera]

to attain analytical knowledge. As mentioned, the *Paṭisambhidā* contains four types of knowledge (*Cattaso Paṭisambhidā*):

1. *Attha-Paṭisambhidā*,
2. *Dhamma-Paṭisambhidā*,
3. *Nirutti-Paṭisambhidā*,
4. *Paṭibhāna-Paṭisambhidā*.

*Paṭisambhidāmagga* means the way of *Paṭisambhidā*, which is the method of attaining these four kinds of analytical knowledge. Now we have to study *Yuganaddhakathā* in *Paṭisambhidāmagga*. This *Yuganaddhakathā* starts with the discourse of Venerable Ānanda.

### Venerable Ananda's *Yuganaddha Sutta*

*Evaṃ me sutaṃ – ekaṃ samayaṃ āyasmā ānando kosambiyaṃ viharati ghoṣitārāme. Tatra kho āyasmā ānando bhikkhū āmantesi – “āvuso bhikkhavo ” ti. “ Āvuso ” ti kho te bhikkhū āyasmato ānandassa paccassosuṃ. Āyasmā ānando etadavoca.*

The translation is: “Thus I have heard. At one time venerable Ānanda was dwelling in Ghosita monastery near Kosambi. Then, venerable Ānanda said to the bhikkhus, “Friend bhikkhus!” “Friend”, the monks

replied to venerable Ānanda.

Then, venerable Ānanda said this.” “*Evaṃ me sutam*” – In the *Āṅguttara Nikāya* this phrase “*evaṃ me sutam*” means “thus was heard by me”, and *me* (by me) refers to Venerable Ānanda.<sup>6</sup> At this point in *Paṭisambhidāmagga* however, “*Evaṃ me sutam*” means “thus I have heard”, and this “I” is actually Venerable Sāriputta. At first, when Venerable Ānanda preached this *sutta*, Venerable Sāriputta was among the audience listening to him. Later, Venerable Sāriputta elaborated on this *sutta* and this was recorded as part of the *Paṭisambhidāmagga*.

In those days, monks were *aññamañña gārava*, paying mutual respect to each other. They attentively listened to whoever preached the *Dhamma*. Sometimes Venerable Sāriputta asked questions and Venerable

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<sup>6</sup> The *Yuganaddha sutta* is also in book four of the *Āṅguttara Nikāya*. *Yuganaddhasuttam (Āṅguttara-nikāya, Catukkanipāta, Catutthapannāsa)*.

170. *Evaṃ me sutam – ekaṃ samayaṃ āyasmā ānando kosambiyam viharati ghositārāme. Tatra kho āyasmā ānando bhikkhū āmantesi – “āvuso bhikkhave” ti. “Āvuso” ti kho te bhikkhū āyasmato ānandassa paccassosum. Āyasmā ānando etadavoca – [Myanmar 1.475, PTS 2.157]*

Translation:

Thus have I heard. At one time, Venerable Ānanda was staying in Ghosita monastery near Kosambi. Then, Venerable Ānanda addressed the bhikkhus. “Friend monks!” “Friend”, the bhikkhus replied to Venerable Ānanda. Then Venerable said this.....



Ānanda provided answers and sometimes vice versa. They enjoyed the process of questioning and answering. Sometimes an answer to a question was given to give clarification to the audience or to provide knowledge to the others.

"It was heard by me", does not mean just hearing, but learning from Venerable Ānanda. It implies carefully listening and memorizing what Venerable Ānanda taught. Just hearing is not sufficient, because one can hear the sound of dogs when the dogs are barking etc. The *Pāli* word *sutaṃ* does not mean such common hearing, but learning and memorizing. So, "*Evaṃ me sutaṃ*" means, "Thus have I (Venerable Sāriputta) remembered."

"*Ekaṃ samayaṃ*" means once upon a time. "*Āyasmā ānando kosambiyaṃ viharati ghositārāme*". The placing of the words in *Pāli* with regard to location is quite different from the English language. If there were two locations, the narrower location or the exact one comes after the wider place. Here, *Kosambi* was a wider area than *Ghositārāma*. At that time, Venerable Ānanda was dwelling at *Ghositārāma* monastery, which was near Kosambi.

Nowadays Ghositārāma is a historical site near Allahabad. In the area of Ghositārāma, there exists a Jain temple but there is no Buddhist temple anymore. Ghosita

was the name of a rich man, a rich merchant who offered his garden to the Buddha. Then *Ghositārāma* became a monastery. At that time, there were three monasteries in Kosambi i.e. *Ghositārāma*, *Kukkutarāma* and *Pāvārikārāma*. Some other *suttas* also mention that Venerable Ānanda dwelled in *Ghositārāma*. He also stayed there after the Buddha's *Parinibbāna*.

### The term *āvuso*

*"Tatra kho āyasmā ānando bhikkhū āmantesi"*- "There Venerable Ānanda addressed the monks", *"āvuso bhikkhave"* - "Friends bhikkhus!" The vocative case is '*Bhikkhave*' or '*Bhikkhavo*'. When the Buddha wished to preach *Dhamma* to monks, the Buddha used the word '*bhikkhave*' only. Venerable Ānanda wished to avoid equality to the Buddha. If Venerable Ānanda were to say '*Bhikkhave*', he would have made himself equal to the Buddha, so he did not use only the word "*bhikkhave*", instead, he said "*āvuso bhikkhave*".

The Commentary explains that this vocative "*āvuso bhikkhave*" was the style used to avoid equality to the Master and to show respect to the Buddha. When disciples wished to use vocative words, they used "*āvuso bhikkhave*". Here, "*āvuso bhikkhave*" means "O friend bhikkhus!" Next they replied: "*āvuso"ti kho te bhikkhū*

*āyasmato ānandassa paccassosum.*” The reply is with the word “*āvuso*”, friend. When the monks wanted to reply to the Buddha, they said “*Bhaddante*”. When replying to each other, they used the term “*āvuso*”. However, the Buddha promulgated one rule. After His *Parinibbāna*, elder monks should greet the younger monks by using the term “*āvuso*”, but the younger monks should use “*Bhante*”. Before that, elder and younger monks used the same word when addressing each other: “*āvuso*”.

Before he taught *Dhammacakkappavattana-sutta* the *Pañcavaggiya*<sup>7</sup> did not respect the Buddha, they used to say “*Āvuso Gotama*”, “Friend Gotama”. Then the Buddha said, “Don't call me like that, I have realized the *Dhamma*, I have become *Sammā-sambuddha* (Fully Enlightened Buddha)”. After that, they respectfully called the Buddha “*Bhante, bhante*”.

#### Four *maggas* - Four ways

*“Yo hi koci, āvuso, bhikkhu vā bhikkhunī vā mama santike arahattapattaṃ byākaroti, sabbaso catūhi maggehi etesaṃ vā aññatarena. Katamehi catūhi?”*

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<sup>7</sup> The five monks, who accompanied Gotama when he became an ascetic [Concise P-E dictionary]. They were Kondañña, Bhaddiya, Vappa, Mahānāma and Assaji.

*Yo hi koci* - whoever or any monk, anyone; *mama santike* - in my presence; *Arahattapattam* - reached arahantship, *byākaroti* - declares, *sabbaso catūhi maggehi* - by all four ways, *etesam vā aññatarena* - or by one of the four ways.

This sentence means, “Whoever, *bhikkhu* or *bhikkhunī*, declares his or her attainment of *Arahatta* in my presence, it is by all four ways or by one of them only.”

So Venerable Ānanda wished to say that whoever declared that he had become an Arahant or had attained *Arahattamagga* and *Arahattaphala* it was reached by altogether four ways or by one of them only. What are those four ways? These four ways are enumerated here and will be explained further in the next chapters.

The four ways are:

1. *Samathapubbaṅgama-Vipassanā*: *Vipassanā* preceded by *Samatha*.
2. *Vipassanāpubbaṅgama-Samatha*: *Samatha* preceded by *Vipassanā*.
3. *Samathavipassanā-Yuganaddha*: The Coupling of *Samatha* and *Vipassanā*.
4. Overcoming *Dhammuddhaccaviggahita*: To think about one’s achievement as a higher

attainment than what it actually is.<sup>8</sup>

For example, it is possible that the attainment of *sotāpatti-magga* is reached by *Samathapubbaṅgama-Vipassanā*, the attainment of *sakadāgamimagga* by *Vipassanāpubbaṅgama-Samatha* and the attainment of *anāgāmimagga* by *Yuganaddha*. Or it might be that by overcoming *Dhammuddhaccaviggahita* one attains *sotāpatti-magga*. Each of the four ways is possible for anyone. For example, it is possible that before attainment of *sotāpatti-magga*, one faces disturbances of insight (*vipassanupakkilesa*). Then, one can become *Sotāpanna* by overcoming these defilements. Or, it is possible to attain *sakadāgāmimagga* by *Samatha-pubbaṅgama-Vipassanā*, *anāgāmimagga* by *Vipassanā-pubbaṅgama-Samatha* and *Arahattamagga* by *yuganaddha*.

Therefore, one person can follow one of four possible ways to attain *Arahatta*. This is because *Vipassanā* is necessary for each *magga*, so there has to be individual *Sotāpatti-magga Vipassanā*, *Sakadāgāmimagga Vipassanā*, *Anāgāmimagga*

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<sup>8</sup>*Dhammuddhaccaviggahita*=*Dhamma*+*uddhacca*+*viggahita*.

*Dhammuddhacca*=Restlessness due to disturbances to insight knowledge.

*Viggahita*=Taking opposite/Taking up wrongly.

*Vipassanā and Arahattamagga Vipassanā.* Each *magga* has its own particular *Vipassanā*. According to their individual *Vipassanā*, the meditator attains his *magga-phala* (path and fruition knowledge).

### The Way of Practice

***“Idhāvuso, bhikkhu samathapubbaṅgamaṃ vipassanaṃ bhāveti. Tassa Samathapubbaṅgamaṃ vipassanaṃ bhāvayato maggo sañjāyati. So taṃ maggaṃ āsevati bhāveti bahulīkaroti. Tassa taṃ maggaṃ āsevato bhāvayato bahulīkaroto saññojanāni pahīyanti, anusaya byantīhonti.”***

The translation is “Here, friend, a monk develops *Vipassanā* (insight) preceded by *Samatha* (serenity). The path arises in one who develops *Vipassanā* preceded by *Samatha*. He repeats, develops and makes much of the path. To one who repeats, develops and makes much of the path, the fetters are abandoned and underlying defilements are made to end.”

*Idhāvuso, bhikkhu samathapubbaṅgamaṃ vipassanaṃ bhāveti:* Here, friend, a monk develops *Vipassanā* (insight) preceded by *Samatha* (serenity). This is the first method. First, a monk establishes *Samatha* (calmness meditation, serenity), which is then followed by the practice of *Vipassanā*. *Tassa Samathapubbaṅgamaṃ vipassanaṃ bhāvayato maggo*

*sañjāyati*: By practicing *Vipassanā* preceded by *Samatha*, the path is produced in him.

The commentary explains that *maggo sañjāyati* means the arising of first *magga*, i.e. *sotāpatti-magga*. The monk attains *sotāpatti-magga* and becomes *Sotāpanna*. After the appearance of *sotāpatti-magga*, it is not necessary to develop this *sotāpatti-magga*, he can practice *Vipassanā* further for the higher paths. The word *āsevati* means to repeat *Vipassanā* or to practice *Vipassanā* attentively. *Bhāveti* means to develop, whereas *bahulīkaroti* means to repeat many times, make much of the path.

Another way to look at it is as follows: *āsevati* refers to *sakadāgāmi-magga*, *bhāveti* refers to *anāgāmi-magga* and *bahulīkaroti* means *Arahatta-magga*.

*Tassa taṃ maggaṃ āsevato bhāvayato bahulīkaroto saññojanāni pahīyanti, anusayā byantīhonti*. As he does so, *saññojanāni pahīyanti*: his fetters are abandoned, *anusayā byantīhonti*: his underlying tendencies are eradicated.

So, this is Venerable Ānanda's explanation in brief, later on Venerable Sāriputta explained it in detail in the *Paṭisambhidāmagga*.

According to the commentary, *Samatha-pubbaṅgamaṃ vipassanaṃ bhāveti* is one technique; a *bhikkhu* develops *Vipassanā* preceded by *Samatha*; he

first follows the *Samatha* method and after that changes to *Vipassanā*. According to the commentary, the *maggo* in “*maggo sañjāyati*” means *sotāpatti-magga*. In my opinion, however, there is another way to define this *magga*. This *magga* could mean *Vipassanā-magga*, the path of *Vipassanā*. The yogi enters the path of *Vipassanā*, which means that he develops *Vipassanā*, *āsevati bhāveti bahulīkaroti*: he repeats, develops and makes much of the *Vipassanā* practice.

If he follows this first technique, he has to practice *Samatha* first and develops *Vipassanā* later. At that time *pubbabhāga-magga* (preliminary path), which means the *Vipassanā* path, clearly appears. I feel that this *maggo sañjāyati* means the appearance of the *Vipassanā* path as a preliminary path. A meditator repeats this *pubbabhāga-magga* that is *Vipassanā-magga* and develops this *Vipassanā-magga*; he makes much of the *Vipassanā-magga*.

When *ariyamagga* (Noble Path) appears, the text says: *Saññojanāni pahīyanti*: the fetters are eradicated and also: *anusayā byantīhonti*: the underlying latent defilements are removed. When *sotāpatti-magga* appears, some *saññojanas* (fetters) are eradicated and some *anusayas* (underlying latent defilements) are removed; when *sakadāgāmi-magga* appears, these fetters and underlying latent defilements are made thinner and weaker; when *anāgāmi-magga* appears, some more



*saññojanas* (fetters) and some more *anusayas* (underlying latent defilements) are eradicated; when *arahattamagga* appears, the remaining *saññojanas* and the remaining *anusayas* are eradicated. It is just my opinion that *magga* at this point means *pubbabhāga-magga*. which is actually *Vipassanā*.

However, according to the commentary, the 'maggo' in *maggo sañjāyati* means *sotāpatti-magga*. It explains when *sotāpatti-magga* appears, that is the first attainment, and after this the yogi increases the *Vipassanā*. To increase *Vipassanā* also means to develop higher path (*magga*), and not to repeat *sotāpatti-magga* which has already been attained. According to the commentary, when the yogi follows this way, some *saññojanas* are eradicated and some *anusayas* are removed. This definition of *magga* is also possible.

In fact, there are two types of *magga*: 1.) *ariyamagga* and 2.) *pubbabhāga-magga*. That is why *magga* can mean *Vipassanā* that is *pubbabhāga-magga* and it can mean *Ariyamagga* that is *sotāpatti-magga*, *sakadāgāmi-magga*, *anāgāmi-magga* and *Arahatta-magga*.

*Vipassanā* is called *pubbabhāga-magga* (Preliminary Path) and is composed of the Noble Eightfold Path. When the Noble Eightfold Path is fully developed, one realizes the end of suffering which is *Nibbāna*. When one sees *Nibbāna*, fetters (*saññojana*) are removed and

practice. The literal meaning of *āsevati* is starting to practice. This can be another translation.

*Bhāveti*: develops, *bahulīkaroti*: cultivates. Therefore, these three verbs, i.e. *āsevati*, *bhāveti* and *bahulīkaroti* can be taken as the start, development and increase of the *Vipassanā* practice.

***Tassa taṃ maggaṃ āsevato bhāvayato bahulīkaroto:*** As he is pursuing, developing and cultivating this path, ***saññōjanāni pahīyanti:*** the fetters are abandoned, and ***anusayā byantīhonti:*** the underlying tendencies or the defilements that lie latent are abandoned.

According to other *suttas* and the *Abhidhammattha Saṅgaha*, there are 7 kinds of *anusaya* and 10 types of *saññōjana*. Later we will go into these *saññōjanas* and *anusayas*.

So, according to the first way in this discourse of Venerable Ānanda, the yogi practices first *Samatha* and then *Vipassanā*. Within him, the path that is *Vipassanā-magga* is coming into being. When he pursues this path, the fetters (*saññōjanāni*) are abandoned and the underlying defilements (*anusayā*) are no more.

These words *saññōjanāni pahīyanti*, *anusayā byantīhonti* actually refer to the attainment of *magga* (path) and *phala* (fruition). The above is the explanation of *Vipassanā* practice. This is one of the ways to attain *magga* and *phala* up to the attainment of

*Arahattamagga-phala*. This is the first way according to this discourse.

### The 2nd Way – *Samatha* preceded by *Vipassanā*

The second way is stated thus: *Puna caparaṃ, āvuso, bhikkhu Vipassanāpubbaṅgamaṃ Samathaṃ bhāveti*: Again, friend, a *bhikkhu* develops serenity preceded by insight.

According to this second way, he practices first *Vipassanā* then *Samatha*. It means *Vipassanā* comes first and *Samatha* follows. *Tassa Vipassanāpubbaṅgamaṃ Samathaṃ bhāvayato maggo sañjāyati*: While he is developing serenity preceded by insight, *maggo sañjāyati*: the path is generated.

When a meditator starts to practice *Vipassanā*, he or she sees impermanence (*anicca*), suffering (*dukkha*) and non-self (*anatta*) first and obtains the knowledge of arising and disappearing (*udayabbaya-ñāṇa*). This earlier path is called *Taruṇa Vipassanā*, which means that the insight is not yet mature. After that, as he or she pursues *Vipassanā*, one obtains maturation of *udayabbaya-ñāṇa* (the knowledge of arising and passing away), *bhaṅga-ñāṇa* (the knowledge of dissolution), *bhaya-ñāṇa* (the knowledge of fearfulness), *ādīnava-ñāṇa* (the knowledge of danger), *nibbida-ñāṇa* (the knowledge of disenchantment),

composed. *Ajjhattameva santiṭṭhati* means that concentration arises internally. After the appearance of *Vipassanā* defilements, the yogi considers these situations of light, joy, peacefulness etc. and understands that they are not the real path, but just disturbances. He understands they are not attainments but in fact produced by *Vipassanā*.

He gains the realization that the real way is seeing *anicca* (impermanence), *dukkha* (suffering) and *anatta* (non-self) and that he only should have *nāma-rūpa* (mental and material) objects as the objects. When he or she considers it like that, one obtains *maggāmagga-ñāṇadassana-visuddhi* (The purification of the knowledge and vision of what is path and what is non-path). One realizes that these situations of brilliance (*obhasa*), *pīti* or *passaddhi* are not the path. The right path is having the object of *saṅkhāra* and seeing *anicca*, *dukkha* and *anatta*. Then the meditator is able to choose the right path again.

After he finds the correct way, he develops his *samādhi* with *saṅkhāra* objects; that is with *nāma-rūpa*. He continues to develop his *Vipassanā* knowledge from *bhaṅga-ñāṇa*, *bhaya-ñāṇa*, *ādīnava-ñāṇa* up to *saṅkhārupekkha-ñāṇa*. He obtains these *Vipassanā* knowledges, and at that time, *samādhi yati*: *samādhi* also comes into being, and then the path is generated in him: *maggo sañjayati. So taṃ maggaṃ āsevati bhāveti*

***bahulīkaroti***: He pursues this path, develops and cultivates it. ***Tassa taṃ maggaṃ āsevato bhāvayato bahulīkaroto saññōjanāni pahīyanti, anusayā byantīhonti***: As he is pursuing, developing and cultivating this path, the fetters (*saññōjana*) are abandoned and the underlying tendencies (*anusaya*) are uprooted. At that time, *Ariyamagga* will appear taking *Nibbāna* as an object.

When *magga* appears, it performs two functions. Therefore, the definition of *magga* is *kilese marento Nibbānaṃ gacchatīti maggo*. The first function, i.e. *Kilese marento*, is eradication of the mental defilements (*kilesa*), namely *saññōjana* and *anusaya*. The second function is the attainment of *Nibbāna*. The words *saññōjanāni pahīyanti* and *anusayā byantīhonti* are used to clarify the attainment of *magga*.

There are altogether four ways to attain *maggaphala*. The first one is *Samathapubbaṅgamam Vipassanam*, the second one is *Vipassanāpubbaṅgamam Samatham*, the third way is *Samathavipassanam yuganaddham* and the fourth way is overcoming *Dhammuddhaccaviggahita*.

Now follows the conclusion: ***Yo hi koci, āvuso, bhikkhu vā bhikkhunī vā mama santike arahattapattam byākaroti, sabbaso imehi catūhi maggehi***: Whoever, or any *bhikkhu* or *bhikkhunī* who declares the attainment of

*Arahattamagga* and *phala* in my presence, he or she declares the attainment by all four ways or one of the four ways.

Even in one person, four ways are possible because there are four *magga*'s. For example, when he tries to attain *sotāpatti-magga*, his *Vipassanā* is through overcoming the *dhammuddhaccaviggahita*. The second *magga* is by *Samathapubbaṅgamam Vipassanam*. The third *magga* is by *Vipassanāpubbaṅgamam Samatham*. The fourth *magga* is through *Samathavipassanam yuganaddham*. So, even one person can achieve enlightenment by four ways (*catūhi maggehi*). Instead of four ways, one might gain enlightenment by one way only, for example *Samathapubbaṅgamam Vipassanā*.

Early in the Buddha's lifetime, many monks followed the first way of *Samathapubbaṅgamam Vipassanā*: *Samatha* first, *Vipassanā* follows. What about Venerable Sāriputta and Venerable Moggallāna? Maybe their ways were *Samatha-vipassanam yuganaddha*. It is not clearly stated in the text which of the four ways they practiced before their enlightenment. Listening to *Dhamma* from Venerable Assaji, Venerable Sāriputta attained *sotāpatti-magga*, so his way was *Samādhi* and *Vipassanā* yoked together.

As for Venerable Cūḷapanthaka, his practice was first *Samatha* then followed by *Vipassanā*. The Buddha handed over a pure white cloth for him to practice

*Samatha*. This white cloth acted as an *odāta kasiṇa* (white *kasiṇa*). He focused his mind on the white cloth. He practised *Samatha* first. After the attainment of *jhāna*, the white cloth became dirty according to the Buddha's creation. When he withdrew from *jhāna* on *odāta kasiṇa* (white *kasiṇa*), he entered *Vipassanā* by contemplating the dirtiness of the cloth. Therefore, Venerable Cūlapanthaka's technique was *Samatha* first, followed by *Vipassanā*.

Suvaṇṇakāratthera<sup>9</sup>, the young monk who was the son of a goldsmith, also first followed *Samatha*, on seeing a red lotus. On this lotus, he practiced *Samatha*. After a while, the lotus withered and he contemplated impermanence, then he entered *Vipassanā* and attained *arahattamagga*. On later occasions, many monks followed *Vipassanā* directly.

In the *Dhammapada*, there are stories of monks who followed *Vipassanā* directly. One of the stories is told in *Dhammapada-Pāḷi* verse no. 40. It says: "*Kumbhūpamaṃ kāyamimaṃ viditvā*"<sup>10</sup> "The aggregates

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<sup>9</sup> Suvaṇṇakārattheravattu [Dhammapada-aṭṭhakathā, M2.26]

<sup>10</sup> *Dhammapada-Pāḷi* 40. *Kumbhūpamaṃ kāyamimaṃ viditvā, nagarūpamaṃ cittamidaṃ ṭhapetvā; Yodhetha māraṃ paññāvudhena, jitañca rakkhe anivesano siyā.*

Dhammapada verse no. 40. Realizing that this body is as fragile as a clay pot, and fortifying this mind like a well-fortified city, fight out

## Two types of *samādhi*

By means of *ānāpāna*, both techniques i.e. *Samatha* and *Vipassanā* are possible. A yogi who follows the *Samatha* technique must focus only on the nostril where the air touches, after that a *nimitta* or mental image might appear. Then he works with the *nimitta*, this is the *Samatha* method. If the yogi wishes to practice *Vipassanā* with *ānāpāna*, then he or she must notice the air that is breathing in and breathing out, the touching point at the nostrils where the air touches and the mind that can know the air. In *Vipassanā* practice you must know three points: 1. the air, 2. the touching point, 3. the knowing mind. The yogi notices these one after the other. This is the pure *Vipassanā* method.

Actually, there are two types of *samādhi* (concentration), that is to say, *Samatha samādhi* and *Vipassanā samādhi*. These two types of *samādhi* differ depending on objects taken. They have different objects. What is the object of *Samatha samādhi*? The object of *Samatha* is not reality, but it is a concept. As for *Vipassanā samādhi*, its object must be reality, so this is the difference between these two practices. For *Samatha*, the *ānāpāna* object which is the *nimitta* or the mental image is a concept, not reality. But for *Vipassanā*, its object must be reality. The air is *vāyo dhātu* or air element at the nostrils, whereas the place where the air touches the nostril area is sensitive matter of the body



(*kāya pasāda*). "*Kāyañca paṭicca phoṭṭhabbe ca uppajjati kāyaviññāṇa*": By the meeting of these two: body sensitivity and tangible object, body consciousness appears, i.e. the mind knowing the touching. Thus, these three phenomena: air element, body sensitivity and body consciousness are real objects. Here the air element and body sensitivity are materiality, and body consciousness is mind. These mind and matter objects are real objects for pure *Vipassanā*.

Sometimes the Buddha used these words: *Samatha* and *Vipassanā*. *Samatha* refers to concentration (*samādhi*) whereas *Vipassanā* refers to knowledge. When the Buddha used the word *Samatha*, he often referred to *samādhi*. "*Samathapubbaṅgamaṃ Vipassanaṃ bhāveti*" actually means *samādhi* comes first and knowledge occurs later. "*Vipassanāpubbaṅgamaṃ Samathaṃ bhāveti*" actually means knowledge comes first and *samādhi* happens later. In fact, it is impossible for *Vipassanā* to occur without *samādhi*. *Samādhi* must be developed, but *samādhi* is not emphasized on.

However, sometimes the word *Samatha* means a technique. In some places, *Vipassanā* means a technique. According to the context, we have to know which meaning is emphasized. Knowledge is important in the *Vipassanā* technique whereas *samādhi* is important in the *Samatha* technique. In *Samatha* practice, concentration leads and knowledge follows. In *Vipassanā* practice,

knowledge leads and concentration follows.

The *Pāli*-citations mentioned so far, are from Venerable Ānanda's *Yuganaddha-sutta*. Nowadays, some people claim that it is impossible to develop *Vipassanā* without *Samatha*. It is not impossible. Whatever may be, we should not have controversy about that. *Vipassanā* is developed according to these four mentioned techniques as in this original *sutta*. Now we will continue to study *Suttantaniiddesa*.

*Sādhu! Sādhu! Sādhu!*

## Chapter 3

### Venerable Sāriputta's *Paṭisambhidāmagga*.

The clarifications of Venerable Sāriputta in the *Paṭisambhidāmagga* are recorded as *Suttantaniddesa*. [Second division, *Yuganaddhakathā*]

#### The First Way: *Vīpassanā* preceded by *Samatha*

Venerable Sāriputta started with this question: *Kathaṃ Samathapubbaṅgamaṃ Vīpassanaṃ bhāveti?*: How to develop *Vīpassanā* preceded by *Samatha*? In this question, the subject is not mentioned but it is understood as someone, or a yogi.

This part of the *Paṭisambhidāmagga* consists of the detailed clarification by Venerable Sāriputta on Venerable Ānanda's *Yuganaddha Sutta*, therefore it starts with this question. The question is followed by the answer.

#### (i) By means of renouncing sensual pleasure

[2.] *Nekkhammasena cittassa ekaggatā avikkhepo samādhi*. How to understand this? *Nekkhammasena* means 'by means of renouncing sensual pleasure'. Then three terms for *samādhi* follow. They are 1) *cittassa ekaggatā*, 2) *avikkhepo*, 3) *samādhi*. *Cittassa ekaggatā* and *avikkhepo* are *samādhi*, and *samādhi* is *samādhi*.

*Cittassa ekaggatā* is one-pointedness of mind, which means that the mind has only one point to focus on. *Avikkhepo* means that the mind is not scattered towards many objects, but instead it focuses only on one object. The English translation is “unification of cognizance and non-distraction through renunciation are concentration”. It is difficult to understand such a translation.

Actually, *nekkhammasena* means that we obtain *samādhi*, which is *Samatha* by means of renouncing sensual desire. First, we must try to renounce and abandon sensual pleasures in order to attain the first *jhāna*. The desire for sensual pleasure is called *kāmacchanda* whereas *nekkhamma* means renouncing. The term '*nekkhamma*' is used for the first *jhāna*. Sometimes *nekkhamma* refers to *Nibbāna* (“*Paṭhamajjhāne pabbajjāya vimutti*”) but in this case, it refers to *jhāna*.

Why is *jhāna* synonymous to *nekkhamma*? *Nekkhamma* is renunciation because it renounces the desire for sensual pleasure (*kāmacchanda*) which is one of the *nīvaraṇa* (mental hindrances). *Kāmacchanda* is the most important hindrance because other *nīvaraṇas*, like *byāpāda* (ill-will) and *uddhacca* (restlessness), remain as long as *kāmacchanda* remains. The Pāḷi words *Nekkhamma vivicceva samādhi* also point to this: “Through renunciation of desire for sensual pleasure, one attains *jhāna samādhi*.” This *samādhi* is *cittassa*

*ekaggatā*, one-pointedness of mind or mental one-pointedness. Here, *ekaggatā* is formed by two words *eka* and *agga(tā)*. *Eka* means 'one' whereas *agga* means 'one point'. *Ekaggatā* means that the mind focuses only on one object. *Avikkhepa* means not wandering to all kind of objects but staying with one object only. *Avikkhepa* and *vikkhepa* mean 'non-restlessness' and 'restlessness' towards all objects respectively. *Vikkhepa* is much alike *uddhacca*. *Avikkhepa* means non-restlessness, formerly translated as non-distraction. It means non-wavering of the mind and not focusing on many objects but focusing on only one object. In brief, through the renunciation of desire for sensual pleasures, one attains *samādhi*, which is *jhāna*.

The word *Samathapubbaṅgamam* means that one practices *Samatha* firstly and will thereby obtain *Samatha samādhi*, which is either *upacāra samādhi* (access concentration) or *appanā samādhi* (absorption concentration) or both of them. When desire for sensual pleasure is renounced, *samādhi* that is a *jhāna* attainment comes into being and thus the yogi succeeds in *jhāna*.

Then, *Tattha jāte dhamme aniccato anupassanaṭṭhena vipassanā, dukkhato anupassanaṭṭhena vipassanā, anattato anupassanaṭṭhena vipassanā.*

*Tattha jāte dhamme*: That arisen *dhammas*; the *dhammas* that appear in *jhāna*. One attains the first *jhāna*,

which is composed of consciousness (*citta*) and mental states (*cetasika*). So, *tattha jāte dhamme* refers to *citta* and *cetasika* together. Therefore, according to the advice of the *Visudhimagga*, a *Samatha yānika* should start the contemplation with the mind as object. He or she should not contemplate the matter as an object, because the mind appears together with *samādhi* in the *jhāna* state. Take for example the case of a yogi who attains the first *jhāna*. In the first *jhāna* there are clear *dhammas* such as initial application (*vitakka*), sustained application (*vicāra*), joy (*pīti*), peace (*sukha*) and concentration (*ekaggatā*). *Tattha jāte dhamme* refers to these *dhammas*. *Aniccato anupassanaṭṭhena Vipassanā*: The yogi then focuses on these *dhammas* (*vitakka*, *vicāra*, *pīti*, *sukha*, *ekaggatā*) and notices their appearance and disappearance. He becomes aware of their impermanence and so he enters into *Vipassanā*.

Firstly, the yogi attains *jhāna*, then he or she does not take another object but takes the *jhāna* mind as *Vipassanā* object. In this way his or her *Vipassanā* comes into being. *Tattha jāte dhamme aniccato anupassanaṭṭhena Vipassanā* is translated as “insight is in the sense of contemplation of ideas produced therein as impermanent.” This former translation is very difficult to understand. The *Pāḷi* is clear but the English words are very difficult.

It is important to know that with the words *tattha*

*jāte dhamme*, the *dhammas* that appear in the *jhāna* state are meant. We must contemplate them as *anicca*; this is *Vipassanā* practice. So, *aniccato anupassanaṭṭhena* means that in the sense of contemplation of *anicca* it is called *Vipassanā*. Actually, seeing phenomena as impermanent is *Vipassanā* practice.

Then comes: *Dukkhatō anupassanaṭṭhena Vipassanā*: in the sense of contemplation of *dukkha*, it is also *Vipassanā*. *Anattato anupassanaṭṭhena Vipassanā*: in the sense of contemplation as *anatta*, this is also *Vipassanā*.

Then: *Iti paṭhamam samatho, pacchā Vipassanā*: In this way, *Samatha* comes first, *Vipassanā* later. This is according to Venerable Sāriputta's explanation and he continues: *Tena vuccati*— therefore it was said, by Venerable Ānanda: “*Samathapubbaṅgamam Vipassanam bhāveti*”*ti*.: one develops *Vipassanā* which is preceded by *Samatha*.

One practices *Samatha* and then attains the first *jhāna*, the second *jhāna*, the third *jhāna* or the fourth *jhāna*. After that the yogi withdraws from *jhāna*, and meditates with the object that appears in the *jhāna*. It can be compared with thinking about a dream that appeared in the sleep, just after waking up. Likewise, after withdrawing from *jhāna*, one thinks about the state of *jhāna*. In this way, when *Samatha* comes first and *Vipassanā* follows, one uses *Samatha* as *Vipassanā* object and not another object. This is the meaning of how

to do the *Vipassanā* meditation on the *Samatha* state that is attained earlier.

There are five mental hindrances or *nīvaraṇas*: *kāmacchanda* (sensual desire), *byāpāda* (ill-will, hatred), *thīna-middha* (sloth and torpor), *uddhacca-kukkucca* (restlessness and remorse) and *vicikicchā* (doubt). The opposite of *kāmacchanda* is *nekkhamma* (renunciation) and the opposite of *byāpāda* is *abyāpāda* (non ill-will). In the ultimate reality, *kāmacchanda* is *lobha*, craving, whereas *byāpāda* is *dosa*, hatred. Without removing the *nīvaraṇas* one cannot meditate, therefore we first have to establish *samādhi* to remove the hindrances. In fact, *nīvaraṇas* and the state of *samādhi* are opposite to each other. The mental hindrances block the wholesome states, *kusala*, from arising, just as clouds are blocking the sky or the moon. Whoever practices *Samatha* or *Vipassanā* needs to develop *samādhi*, in order to remove the mental hindrances (*nīvaraṇa*).

The *samādhi* is stronger in *Samatha* technique than in the *Vipassanā* technique. The contemplation or knowledge works better with the help of *samādhi*. The Buddha practiced the three trainings in sequence: these are *sīla* (morality), *samādhi* (concentration) and *paññā* (wisdom). The Buddha said, "*Sīlaparibhāvito samādhi mahapphalo hoti mahānisamso*", meaning 'the concentration supported by morality (*sīla*) is greatly fruitful and greatly beneficial', and "*Samādhiparibhāvita*



*paññā mahapphalā hoti mahānisamsā*", meaning 'the wisdom (*paññā*) supported by *samādhi* is greatly fruitful and beneficial'. Firstly, one must observe *sīla* (morality) and then through *sīla* the *samādhi* will become stronger. In fact, *sīla* gives support to *samādhi* and then *samādhi* will support *paññā*. *Paññā* is the most important factor in the Buddha's teaching but it is based on *sīla* and *samādhi*.

To summarize: *Nekkhammasena cittassa ekaggatā avikkhepo samādhi*: Through renunciation of desire for sensual pleasure, there is *samādhi* that is one-pointedness of mind (*cittassa ekaggatā*) and the state of non-distraction (*avikkhepo*).

Here, *samādhi* can be obtained by removing sensual desire (*kamacchanda*). Beings want to enjoy seeing beautiful things, listen to sweet sounds, smell nice odors, taste good food and touch comfortable things. However, the Buddha's disciples avoid sensual pleasure in favor of the enjoyment of the *Dhamma*, like doing meditation, doing contemplation on the body, on feeling, mind and other *Dhamma* states.<sup>11</sup> They live a solitary life, secluded in the forest and meditate; this renunciation of

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<sup>11</sup> This is *Satipaṭṭhāna* meditation, which means contemplation on body, feeling, mind and *dhamma*.

sensual pleasures is called *nekkhamma*.

Then, *Tattha jāte dhamme aniccato anupassanaṭṭhena Vipassanā*: It is *Vipassanā* in the sense of contemplation as impermanent of the *dhammas* that appeared in *samādhi*. Generally, a Pali sentence ends with the verb, however in this sentence *Vipassanā* is the main word and there is no verb. [Literal translation: *Tattha jāte dhamme*: those *dhammas* that appear in *samādhi*; *aniccato*: as impermanence [as adverb], *anupassana*: contemplation; *aṭṭha*: sense; *anupassanaṭṭhena*: in the sense of contemplation.]

When one starts to practice meditation, one tries to establish *samādhi*. Then, one uses *samādhi* and its associated states as the object of *Vipassanā*. *Tattha* means *samādhi* and other mental states like joy (*pīti*), happiness (*sukha*), mindfulness, bliss. These states should be contemplated as impermanent. Here, *dhamma* means mental states (*nāma*) and not the physical states like heat, cold, itches and pain. Then, as the manner of contemplation, one should contemplate those *dhammas* as impermanent. One should contemplate whatever appears, it is said (*Yathā pakataṃ Vipassanābhiniveso*).

*Paṭisambhidāmagga* is earlier than the *Visudhimagga* (The Path to Purity) because Venerable Sāriputta himself explained it to monks. Venerable Sāriputta had great intelligence and analyzed everything because he wanted to know more in detail.

***Dukkato anupassanatṭhena Vipassanā:*** It is *Vipassanā* in the sense of contemplation as suffering, ***anattato anupassanatṭhena Vipassanā:*** it is *Vipassanā* in the sense of contemplation as non-self. Here, the different manners of contemplation, namely as suffering (*dukkato*) and non-self (*anattato*), are mentioned. Therefore, one should contemplate the *dhammas* as *anicca*, *dukkha* and *anatta*.

It should be noted that in the question the words *Samathapubbaṅgamaṃ vipassanaṃ* are used, but in the answer, the words *samādhi* and *Vipassanā* are used. So, *Samatha* is referring to *samādhi*.

Then, the conclusion is given: ***Iti paṭhamam samatho, pacchā Vipassanā:*** In this way *Samatha* comes first, *Vipassanā* follows later. [*Iti:* thus, in this way; *paṭhamam:* first; *samatho:* *Samatha*; *pacchā:* later] ***Tena vuccati: "Samathapubbaṅgamaṃ Vipassanaṃ bhāveti":*** Therefore it is said, one develops *Vipassanā* preceded by *Samatha*. [*Tena:* therefore; *vuccati:* it is said.]

There is no need to be controversial about *Samatha* and *Vipassanā* because both *Samatha* and *Vipassanā* are important.

## Four Kinds of Development

***Bhāvetūti catasso bhāvanā:*** Four kinds of

development. The word *bhāveti* refers to four kinds of development (*bhāvanā*).

The first development is: ***Tattha jātānaṃ dhammānaṃ anativattanaṭṭhena bhāvanā***: The development in the sense of equality between those arisen *dhammas*. Explanation:

*Ativattana* means that one state is more or superior to the other state, so *anativattana* means equality between both states, one is not better than the other. For example, the five faculties should become balanced in the meditation; there should be equality between them. The five faculties are *saddhā* (faith), *virīya* (effort), *sati* (mindfulness), *samādhi* (concentration) and *paññā* (wisdom). The *samādhi* should be equalized with *virīya*, whereas *paññā* should be equalized with *saddhā*. If *virīya* is stronger than *samādhi*, *uddhacca* (restlessness) comes into being. If *samādhi* is exceeding *virīya*, one will become lazy and one wants to sleep. *Virīya* protects from laziness while *samādhi* protects from *uddhacca*. Therefore, *samādhi* and *virīya* must be equally strong developed and this is called *anativattana*. Also, the other faculties which are *sati*, *paññā* and *saddhā* should work together and perform their functions equally without exceeding each other.

*Saddhā* and *paññā* must be equal, if either *saddhā* or *paññā* is in excess, then they are not balanced. *Samādhi* and *virīya* must be equal. Only *sati* is never too strong

and always necessary. *Sati* is just the protector, but the other two pairs, *samādhi - viriya* and *saddhā - paññā* should be balanced.

The second development is ***indriyānaṃ ekarasaṭṭhena bhāvanā***: Development in the sense of the single function of the controlling faculties.

*Indriyānaṃ*: of controlling faculties; *eka rasa*: one function. The meaning of *indriyānaṃ ekarasaṭṭhena* is that the five faculties perform their functions on the same object although each controlling faculty has its own function.

The third development is ***tadupagaviriya-vāhanaṭṭhena bhāvanā***: Development in the sense of effectiveness of appropriate effort.

*Tadupaga*: effort; *vāhana*: effectively carry on; *aṭṭhena*: in the sense of. By means of *viriya*, one's meditation is running with the object. Without *viriya*, nobody can meditate well. This kind of *tadupagaviriya* is similar to *ātāpī* as is used in the sentence “*ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ*” in the *Mahāsatiṭṭhāna sutta*. This *ātāpī* means the kind of effort that can burn the mental defilements. *Sampajāna* means comprehension while *sati* means mindfulness.

Then the fourth development is ***āsevanaṭṭhena bhāvanā***: The development in the sense of repetition.

The ‘*ā*’ in *āsevana* means again and again,

repeatedly; *sevana* means practicing, working.

These four developments are called *bhāvanā*. When there is no equality and no single function of faculties, then the *bhāvanā* cannot be called perfect *bhāvanā*.

### How does the Path come into being?

In the original *sutta*, it is said *Samathapubbaṅgamaṃ Vipassanaṃ bhāvetī. Tassa Samathapubbaṅgamaṃ Vipassanaṃ bhāvayato maggo sañjāyati. Maggo sañjāyati*: the path is born within him. What is *magga* here? *Maggo sañjāyati* means the path is generated; it appears, arises.

In the *Suttantāniddesa*, Venerable Sariputta asks: *Kathaṃ maggo sañjāyati?* How does the path come into being? The answer refers to the Noble Eightfold Path:

1. *Dassanaṭṭhena sammādiṭṭhi maggo sañjāyati* - In the sense of seeing, the path that is 'right view' comes into being.

It is seeing in the sense of seeing *saṅkhāra* (formations) as *anicca, dukkha, anatta*. People say 'seeing is believing' because when we see formations as impermanent, then we will believe that the *dhamma* is true. Therefore, seeing is very important here. Here, right view or right understanding comes into being. *Sammādiṭṭhi* is called *magga* here.

Actually, *magga* is the name of the unity of eight factors but, according to the commentary, each factor can also be called *magga*. In the beginning *sammādiṭṭhi* sees *saṅkhāra* (conditioned phenomena) as *anicca*, *dukkha* and *anatta* and later it sees the end of *saṅkhāra*; *Nibbāna*.

2. ***Abhiniropanaṭṭhena sammāsaṅkappa maggo sañjāyati*** - In the sense of directing the mind to the object, the path that is 'right thought' comes into being.

*Sammāsaṅkappa* means right thought whereas *abhiniropana* is putting the mind onto the object. *Sammāsaṅkappa* applies the mind onto the object and is similar to *vitakka* (initial application). During meditation, when we try to focus on the nostril, the mind often runs away. Then *sati* calls it back and *vitakka* places it on the nostril again. In fact, *abhiniropana* means putting in or climbing up.

3. ***Pariggahaṭṭhena sammāvācā maggo sañjāyati*** - In the sense of embracing verbal discipline, the path that is 'right speech' comes into being.

Embracing verbal discipline means avoiding verbal misconduct like telling lies, slandering, abusive words and vain talk.

4. ***Samuṭṭhānaṭṭhena sammākammanto maggo sañjāyati*** - In the sense of origination, the path that is 'right action' comes into being.

Through the power of *sammākammanta*, all actions become right actions. When it arises, it is a *virati* (an abstinence). When *mahākusala citta* (great wholesome consciousness) arises, these 37 mental states (one *citta* and 36 *cetasikas*) become right action by the power of *sammākammanta*.<sup>12</sup>

5. *Vodānaṭṭhena sammāājīvo maggo sañjāyati* - In the sense of purification, the path that is 'right livelihood' comes into being.

Right livelihood cleanses or purifies the associated mental states. One obtains one's livelihood in a righteous way.

6. *Paggahaṭṭhena sammāvāyāmo maggo sañjāyati* - In the sense of exertion, the path that is 'right effort' comes into being.

Right effort causes all associated mental states to work hard.

7. *Upaṭṭhānaṭṭhena sammāsati maggo sañjāyati* - In the sense of attending or establishing, the path that is

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<sup>12</sup>*Mahākusala citta* arises together with 38 *cetasikas* in general. If right action (*sammākammanta*) happens at that time, then there could not be other 2 abstinenes (*virati*), i.e. right speech and right livelihood. So, it will be 36 *cetasikas* arise together. Altogether, 37 mental phenomena can arise at the same time. (1 *citta* + 36 *cetasika*).



'right mindfulness' comes into being.

Right mindfulness causes the associated mental states to be established on the object.

8. *Avikkhepaṭṭhena sammāsamādhi maggo sañjāyati* - In the sense of non-distraction, the path that is 'right concentration' comes into being.

*Vikkhepa* is the opposite of *samādhi*, so *avikkhepa* is *samādhi*. Right concentration causes the associated states not to be dispersed to various objects.

All factors of the Noble Eightfold Path have to work together on the same object although each has a different function. In brief, right view sees the object and right thought puts the mind onto the object. Right speech, right action and right livelihood belong to morality. Right effort makes the associated states work hard. Right mindfulness establishes the associated states on the object. Right concentration makes the mind (consciousness and associated mental states) one-pointed.

For example, when one is walking, the body parts need to work together for smooth walking, therefore the eyes look to see the way, the body keeps the balance and the legs move forward. In the same way, the eight factors of the Noble Eightfold Path have to work harmoniously on the object.

In conclusion, *Evam maggo sañjāyati*: In this way, the path comes into being. The above is the elaboration on *maggo sañjāyati*. Next, when the path comes into being, the yogi should repeat, develop and make much of the path.

**How does the yogi repeats, develops, makes much of the path?**

*So taṃ maggaṃ āsevati bhāveti bahulīkaroti āsevatīti kathaṃ āsevati?* The first part of this sentence is: *So taṃ maggaṃ āsevati bhāveti bahulīkaroti*: The yogi repeats, develops, and makes much of the path. The second part is: *āsevatīti kathaṃ āsevati?*: how does he repeat?

Several answers are given: *Āvajjanto āsevati*: When one gives attention, one repeats. *Āvajjanto* means attention. *Jānanto āsevati*: When one knows, one repeats. *Passanto āsevati*: When one sees, one repeats. *Jānanto* and *passanto* means knowing and seeing with knowledge. *Paccavekkhanto āsevati*: When one reviews or investigates, one repeats. *Cittaṃ adhiṭṭhahanto āsevati*: When one firmly fixes the mind onto the object, one repeats. The verb is *adhiṭṭhahati* and it means to stand firmly. *Adiṭṭhāna* means resolution.

First, *Āvajjanto* means just attending to the object. Then, *jānanto* and *passanto* means knowing and seeing the object. *Paccavekkhanto* means investigating the object. *Cittam adhiṭṭhahanto* means fixing the mind onto the object. Here, the knowledge grows through these series of activities on the object.

Next are the five faculties: *saddhā* (faith), *viriya* (effort), *sati* (mindfulness), *samādhi* (*citta*) (concentration) and *paññā* (wisdom). ***Saddhāya adhimuccanto āsevati***: When one resolves with faith, one repeats. When one realizes the phenomenon is impermanent, by *saddhā* one's mind becomes determined. Such *saddhā* is called *Dassanamūlikasaddhā*. "Seeing is believing". By seeing what is impermanent with one's own wisdom mind, one starts to believe. ***Viriyaṃ paggaṇhanto āsevati***: When one raises effort, one repeats. It means not to decrease but to increase one's energy. All mental states have to be lifted through *viriya* (effort). ***Satiṃ upaṭṭhāpento āsevati***: When one establishes mindfulness, one repeats.

***Cittam samādahanto āsevati***: When one concentrates one's mind, one repeats. Here, the *citta* in this Pāli sentence from the *Visuddhimagga* also refers to *samādhi*: "*Sīle patiṭṭhāya naro sapañño, cittam paññāna bhāvayaṃ*". So, *cittam samādahanto* means concentration. ***Paññāya pajānanto āsevati***: When one realizes with knowledge, one repeats.

The next answers are about the Four Noble Truths. *Abhiññeyyaṃ abhijānanto āsevati*: When one knows what should be known, one repeats. What should be known is about *nāma-rūpa*, *saṅkhāra* and so on. *Abhi* refers to special knowledge. *Ñeyya* means the object to be known or understood.

People should know beyond concepts or conventional truths. Like when one asks, what is this tree? One might point at the root, branch, leaves or flowers. In fact, this “tree” is just a name or a concept. It does not exist in the ultimate sense. Similarly, water is made up of more components [H<sub>2</sub>O, two hydrogen and one oxygen]. The word “water” is just common language. A being or “I” is just a conventional truth. What really exists is *nāma-rūpa* and *saṅkhāra*. So, we should know what should be known. As said in the text, “*Kamassa kāraṇa natthi, vipākassa ca vedako*”: There is no doer, there is no experiencer of the result. *Suddhadhammā pavattanti*<sup>13</sup>: Only pure *dhammas* take place. *Evetam sammadassanam*: As such is 'right seeing'.

The next one is: *Pariññeyyaṃ pari jānanto āsevati*: When one fully understands what should be fully understood, one repeats. *Pariññeyya* refers to *dukkha sacca*, the first Noble Truth.

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<sup>13</sup> [Visuddhimagga, M 2.238]

Then, ***Pahātabbaṃ pajahanto āsevati***: When one is abandoning what should be abandoned, one repeats. *Pahātabba* refers to *dukkha samudaya*, the cause of suffering, the second Noble Truth.

***Bhāvetabbaṃ bhāvento āsevati***: When one fully develops what should be developed, one repeats. Here, *bhāvetabbaṃ* refers to the Noble Eightfold Path.

***Sacchikātabbaṃ sacchikaronto āsevati***: When one realizes what should be realized, one repeats. *Sacchikātabbaṃ* means *Nibbāna*, the third Noble Truth. ***Evaṃ āsevati***: In this way, one repeats. *Āsevati*, is the starting point of *Vipassanā* and continues up to *sotāpatti-magga* (the path of stream-enterer). In fact, *āsevati* is starting to work.

The next qualities that are mentioned are: development (*bhāveti*) and *bahulīkaroti*: making much of it. How to develop and how to make much of it? The *Pāli* text gives the same answers as for *āsevati*. Hence, the translation is almost similar, in the answers only the word *āsevati* is changed into *bhāveti* and *bahulīkaroti*. Therefore, you can translate it by yourself.

***"Bhāvetīti kathaṃ bhāveti? Āvajjanto bhāveti, jānanto bhāveti, passanto bhāveti, paccavekkhanto bhāveti, cittaṃ adhiṭṭhahanto bhāveti, saddhāya adhimuccanto bhāveti, viriyaṃ paggaṇhanto bhāveti, satim̐ upaṭṭhāpento bhāveti, cittaṃ samādahanto***

*bhāveti, paññāya pajānanto bhāveti, abhiññeyyaṃ abhijānanto bhāveti, pariññeyyaṃ parijānanto bhāveti, pahātabbaṃ pajahanto bhāveti, bhāvetabbaṃ bhāvento bhāveti, sacchikātabbaṃ sacchikaronto bhāveti – evaṃ bhāveti.*

*Bahulīkarotīti kathaṃ bahulīkaroti? Āvajjanto bahulīkaroti, jānanto bahulīkaroti, passanto bahulīkaroti, paccavekkhanto bahulīkaroti, cittaṃ adhiṭṭhahanto bahulīkaroti, saddhāya adhimuccanto bahulīkaroti, viriyaṃ paggaṇhanto bahulīkaroti, satīṃ upaṭṭhāpento bahulīkaroti, cittaṃ samādahanto bahulīkaroti, paññāya pajānanto bahulīkaroti, abhiññeyyaṃ abhijānanto bahulīkaroti, pariññeyyaṃ parijānanto bahulīkaroti, pahātabbaṃ pajahanto bahulīkaroti, bhāvetabbaṃ bhāvento bahulīkaroti, sacchikātabbaṃ sacchikaronto bahulīkaroti – evaṃ bahulīkaroti."*

This is how a yogi repeats, develops and makes much of the path.

### **How to abandon Fetters and Underlying Tendencies?**

*Tassa taṃ maggaṃ āsevato bhāvayato bahulīkaroto saññojanāni pahīyanti anusayā byantīhontīti:* When he repeats, develops and makes much of the path, the fetters are abandoned and the underlying tendencies are uprooted;

[*Tassa*: within that yogi; *āsevato*: who repeats; *taṃ*

*maggam*: that path, *Vipassanā* path, Noble Eightfold Path (*sammā diṭṭhi* - right view, *sammā saṅkappa* - right thought, *sammā vācā* - right speech, *sammā kammanta* - right action, *sammā ājīva* - right livelihood, *sammā vāyāma* - right effort, *sammā sati* - right mindfulness, *sammā samādhi* - right concentration). *Bhāvayato*: who developed that path; *bahulīkaroto*: many times. *Āsevato*, *bhāvayato*, *bahulīkaroto* are referring to *tassa*: within that yogi; *saññojana* or *saṃyojana*: fetter; *pahīyanti*: are abandoned; *anusayā*: the underlying defilements; *byantīhonti*: eradicated, disappeared, no more.]

*Saññojana* is translated as a fetter. It is the bondage of the mind to the object just as if there is a rope between the two. It is as when one sees a visual object; it does not disappear from the mind, instead it is always remembered. Hatred (*Paṭigha*) is also a *saññojanā*. If a person hates someone, he always remembers and feels hatred; his mind and that hated person as object are joined together. Put in another way: it is like glue that sticks two things together; after sticking two pieces of paper together they cannot be divided or separated. *Saññojana* is like the glue between mind and object.

When the glue has dried up between the two papers, the papers become separable or divisible, in the same way when the *saññojana* is no more, the mind and object are not bound together any more. Likewise, when the rope that binds two things together is broken, these

things become separable. That is the meaning of *saññōjanāni pahīyanti*, the fetters are abandoned. We do not need to abandon the two things that are bind together, i.e. the mind and the object, but we have to abandon the fetters, the glue between mind and the object or the rope that binds them together.

*Anusayā* means a state that is latent, an underlying tendency, something that is positive in the sense of somewhere existent. If its condition to arise comes into being than the *anusayā* becomes activated, but otherwise it is inactive and not activated. *Anukaraṇaṃ labhitvā uppajjati*: It will arise when supported by a suitable, supporting condition. It is like HIV positive state. Though AIDS has not been developed, it is possible. *Anusayā byantīhonti* means that the *anusayas* disappeared, are off, abandoned. The eradication of fetters and underlying tendencies is the effect of practicing the path, the result of following the path.

***Kathaṃ saññōjanāni pahīyanti, anusayā byantīhonti?***: How to abandon the fetters, how to eradicate the underlying tendencies? This question is asked by Venerable Sariputta.



## Eradication by Sotāpatti-magga

*Sotāpattimaggena, sakkāyadiṭṭhi, vicikicchā, sīlabbataparāmāso: imāni tīṇi saññojanāni pahīyanti;* – By means of the path of stream-enterer, three types of fetters namely wrong view on the aggregates (*sakkāyadiṭṭhi*), doubt (*vicikicchā*) and misconception of behaviors and practices as a way to liberation (*sīlabbataparāmāsa*) are eradicated.

[*Sotāpattimaggena*: the path of stream-entry; *sakkāyadiṭṭhi*: the wrong view of seeing the five aggregates as I or mine; *vicikicchā*: doubt; *sīlabbataparāmāso*: misconception of behavior and practice as a way of liberation; *imāni*: these; *tīṇi*: three; *saññojanāni*: fetters; *pahīyanti*: are abandoned; *imāni tīṇi saññojanāni*, these three fetters are abandoned.]

Here, *Sotāpatti* is *sota+āpatti* where *sota* means the stream that is actually the Noble Eightfold Path, the unity of eight factors. *Āpatti* means enter or reach. *Magga* means the Noble path. By the Noble Eightfold Path, one can realize *Nibbāna*. By entering the stream, the Path appears. Here, *sotāpanna* means the person who enters the stream. *Magga* (*mar+ga*) has two functions 1. *Mar* = destroying the mental defilements, 2. *Ga* = going to *Nibbāna*. By the path of stream-entry, the mental defilements are partially destroyed.

*Sakkāyadit̥ṭhi* means that one sees the five aggregates (*kāya*) in a wrong way (*dit̥ṭhi*); one sees the five aggregates as:

- \* *atta* - self
- \* *attanīya* - property of self
- \* *ahaṃ* - I
- \* *mama* - mine.

In brief, some people view self as *atta*, *attanīya*, *ahaṃ* or *mama*. Due to seeing in these four ways, there are 20 types of *sakkāyadit̥ṭhi*. In reality, the mental and physical phenomena are empty of 'I' and of 'my property'.

The word *Sakkāyadit̥ṭhi* is formed by *Sa+kāya+dit̥ṭhi*. *Sa* = really exist; *kāya* = the five aggregates (*rūpa*, *vedanā*, *saññā*, *saṅkhāra* and *viññāṇa*); *dit̥ṭhi* = wrong view. *Sakkāya* means real aggregates and is formed from "*Santo kāyo*" There are two definitions in Pāli "*kāye dit̥ṭhīti sakkāyadit̥ṭhi*" and "*Sakkāye pavattati dit̥ṭhīti sakkāyadit̥ṭhi*".

*Sakkāyadit̥ṭhi* is often wrongly and easily translated as the view of individuality or identity view. Literally, *dit̥ṭhi* means seeing or viewing like *dassana*. *Sakkāya* or *kāya* means aggregates. *Kāyakhandha* means group or body. Here, the word body refers to the group of mind and matter. So, the correct translation is: "seeing the aggregates as I or mine (me, or myself) or my property".

One sees the five aggregates as *atta* or *attaniya*. *Atta* means *atman*, *attaniya* means belonging to *atta*. Seeing the aggregates as *atta* or *attaniya* is wrong view. If one sees aggregates as aggregates, it is correct. When one sees *nāma-rūpa* as *jīva* (soul) it is not correct. Therefore, *sakkāyadiṭṭhi* is wrong view towards the aggregates, seeing it as *atta* or *attaniya*; as I or mine. For example, a person sees his eyes as belonging to him.

When *sotāpatti-magga* comes into being, *sakkāyadiṭṭhi* will disappear. *Sakkāyadiṭṭhi* is one kind of *saññojanas*, one of the fetters that causes the bondage between the mind and the object. Herein, we should study 20 types of *sakkāyadiṭṭhi*. Different persons have different views regarding the five aggregates, so not all 20 types of *sakkāyadiṭṭhi* are found in each person. For example, regarding the material body one thinks the body is I or mine, or considering a feeling, one thinks it is 'me', or my feeling. In the same way, one believes there is my eye, my ear. This belief is *sakkāyadiṭṭhi*.

If we can remember the following four ways for one aggregate (*rūpa*, matter), we can understand all the 20 types of *sakkāyadiṭṭhi*.

1. *Rūpaṃ attato samanupassati*: One sees matter as *atta*. It means one sees that *atta* is matter, or matter is *atta*. It means the matter and *atta* are the same thing. One considers the matter as *atman*, *jīva*, being.

2. *Rūpavantamvā attānaṃ*: One sees matter as the property of *atta*.
3. *Attani vā rūpaṃ*: One sees *atta* as the location of matter, matter resides in *atta*.
4. *Rūpasmimvā attānaṃ*: One sees matter as the location of *atta*. *Atta* remains in the matter. If believing so, it would imply that *atta* follows the size of the body. Then an elephant's *atta* would be bigger and an ant's *atta* smaller.

But these are not correct views. In the same way, there will be wrong view about the other aggregates: feeling, perception, mental formations and consciousness. By multiplying these four ways of wrong view with the five aggregates, we get 20 types of *sakkāyadiṭṭhi*.

When *sotāpatti-magga* comes into being, these wrong views are extinct. One just sees feeling as feeling, perception as perception, and one is not thinking about it as *atta* or the property of *atta*. One just sees consciousness as consciousness, not as I or 'mine'. The view of the *sotāpanna* is so clear and is free from wrong view. When one attains *sotāpatti-magga*, there is only right view in all. He sees clearly the aggregates as aggregates. Therefore, the meaning of *sakkāyadiṭṭhi* is the wrong view towards the aggregates as an *atta* or a property of *atta*

The next mental defilement is *vicikicchā*. It is mostly

translated as doubt. Actually, it means the states of wavering between what is true and what is not true. It is also a fetter. Literally, *vici* means thinking about or considering whereas *kiccha* means tired. *Vicikicchā* means the cause of tiredness of one who considers. When there is *vicikicchā*, a person is thinking and considering about a subject; such as about the Buddha who knows The Four Noble Truths; or whether the *Dhamma* can protect one from the four woeful states; or whether the *Dhamma* can help one escape from old age and death. However, one cannot decide whether it is true or not and then becomes tired.

One might also doubt about the practice, thinking, “If we follow the path, we do not become subject to death etc. Is it true or not? Is *Nibbāna*, the state that is total freedom or liberation true or not?” Because one cannot decide, the mind wavers.

It is like someone walking on a path coming to a junction. One cannot decide which road to take, one stops and considers which way to follow. Because of *vicikicchā* one cannot continue because one cannot decide and thus stops. In the same way, the meditators stop and cannot continue because of doubt. It is a great disturbance. It is one of the mental hindrances and a fetter. When one becomes a *Sotāpanna*, there is no more doubt.

*Sīlabbataparāmāsa* is also often wrongly translated,

namely as rites and rituals. This term consists of three words. *Sīla-vata-parāmāsa*. *Sīla* means behaviour or manners; it does not mean morality. *Vata* means following or observing behaviour, practice. Some people take the behaviour of dogs or cows; behaviour of the dog (*kukkurasīla*, *sunakhasīla*) as sleeping on the ground, eating without using a hand but directly with his mouth, etc. There is also monkey's behaviour (*makkaṭavata*) and peacock behaviour (*moravata*). These behaviours of animals, not human behaviours, are called *sīla*. *Para* is 'mis' or wrong while *āmāsa* is consideration, so *parāmāsa* is misconception<sup>14</sup>. Human beings might think, "I have done many wrong things." Then to escape from the effect of misconduct, they practiced imitation of the behaviour of a dog such as walking like a dog.

In the Buddha's lifetime, there was an ascetic who imitated dog's behaviour. This story was recorded as the discourse of the Dog-duty Ascetic [*Kukkuravatika-sutta*, MN 57]. *Kukkuravata* is dog's behaviour; *ika* means someone who imitates behaviour of a dog. This ascetic behaved like a dog, he walked, ate and slept in a dog's manner. His friend followed the behaviour of an ox. These two friends had different inclinations and different

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<sup>14</sup> *Dhammasabhāvaṃ aggahetvā parato āmasantīti parāmāsā. Paratoti niccādito. Āmasantīti sabhāvapaṭisedhena parimajjanti.* [Dhammasaṅgaṇī-mūlaṭīkā, M 54]

practices. One day they went to the Buddha to ask questions about the practice of each other. First, the Buddha refused to give an answer. However, they insisted and then he answered: "The one who follows dog practice will become a dog after death." They cried after hearing this. After that, they gave up their practice and became disciples of the Buddha. One who imitates a dog will become a dog after death because mentally he has become a dog already. This is said with reference to the translation of *sīla*, it should not be translated as 'rites and rituals', but as 'misconception of animal behaviour and practice'.

*Parāmāsa* is the misconception that such practice will purify the evil state. So, *parāmāsa* means the misconception that imitating animal behaviour will lead to purification. According to explanations from the commentary and from the *Vibhaṅga* (2nd book of Abhidhamma) the Buddha also explained it in this way.<sup>15</sup> Because they wrongly considered this as purification, they wrongly followed this practice.

Because they didn't have enough knowledge, they thought of the wrong way as the right way. Even though

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<sup>15</sup> *Tattha katamo sīlabbataparāmāso? " Ito bahiddhā samaṇabrāhmaṇānaṃ sīlena suddhi vatena suddhi sīlabbatena suddhī " ti – yā evarūpā diṭṭhi diṭṭhigataṃ...pe... vipariyāsaggāho – ayaṃ vuccati " sīlabbataparāmāso " [Vibhaṅga, M379]*

their wish to be free from suffering was good, their way was not correct and could not lead to fulfillment of their wish. Therefore, we must try to have knowledge, to learn what is correct and what is not. Just a feeling about the way is not enough to gain real liberation.

Thus, these three fetters, *sakkāyadiṭṭhi*, *vicikicchā* and *sīlabbataparāmāso*, are abandoned by *sotāpatti-magga*.

Also, two *anusayas* which are *diṭṭhi* (wrong view) and *vicikicchā* (doubt) are abandoned: ***Diṭṭhānusayo***, ***vicikicchānusayo*** – ***ime dve anusayā byantīhonti***. [*Diṭṭhānusayo*: the underlying tendency of wrong view; *vicikicchānusayo*: the underlying tendency of doubt; *ime*: these, *dve*: two, *anusaya*: underlying tendency; *byantīhonti*: exterminated, comes to the end. These two *anusayas* come to an end.]

When only the word *diṭṭhi*, without a prefix, is mentioned, then it means wrong view. *Diṭṭhānusaya* means the wrong view that lies latent in the mind. *Anusaya* means latent tendency. If another condition comes into being, it will be activated. By means of *sotāpatti-magga* the positive state becomes negative. So, it removes the underlying tendency of wrong view. *Vicikicchānusaya* is the doubt or wavering that is latent. The two *anusayas* are removed with the attainment of *sotāpatti-magga*. Therefore, *sotāpatti-magga* will eradicate three fetters (*saññojana*) and two underlying



tendencies (*anusaya*).

After *sotāpatti-magga*, it is necessary to practice *Vipassanā* to attain the second path, *sakadāgāmimagga*. *Sakadāgāmimagga* is also an end of *Vipassanā* for *sotāpatti-magga*, but the level and degree are different. Here, one has to increase (*āsevati*), develop (*bhāveti*) and makes much (*bahulīkaroti*) of one's *Vipassanā*, one's insight.

### **Eradication by Sakadāgāmimagga**

***Sakadāgāmimaggena oḷārikaṃ kāmarāgasaññojanaṃ, paṭighasaññojanaṃ – imāni dve saññojanāni pahīyanti.***

[*Sakadāgāmimaggena*: by the path of once-returner; *oḷārikaṃ*: gross; *kama*: sensual pleasure; *rāga*: desire; *saññojana*: fetter; *paṭigha*: hatred; *imāni dve*: these two; *saññojanāni*: fetters; *pahīyanti*: are abandoned.]

By the path of the once-returner, these two fetters *oḷārika kāmarāgasaññojana* (obvious fetter of sensual pleasure) and *oḷārika paṭighasaññojana* (obvious fetter of hatred) are abandoned. The *Sakadāgāmī* (once-returner) will be born in the *kāma* (sensual) world only once.

*Sakiṃ* means once, *āgami* is return. *Oḷarika* means obvious, it can be seen clearly and it is not subtle. In the

obvious fetter of desire for sensual pleasure, sensual pleasure is not a fetter, only the *rāga* is the fetter. Desire for sensual pleasure is obvious and it can be known clearly. The other fetter is *paṭighasaññojana*, the fetter of hatred or *dosa*. It is only the obvious one, not the subtle one, which is abandoned. By *sakadāgāmimagga*, there is not a total eradication of the fetters; the fetters are only made thinner and weaker.

*Oḷāriko kāmarāgānusayo, paṭighānusayo – ime dve anusayā byantīhonti*: These two *anusayas* which are obvious desire for sensual pleasure that lies latent and obvious hatred that lies latent come to an end. [*Oḷāriko kāmarāgānusayo*: underlying tendency of gross sensual pleasure; *paṭighānusayo*: underlying tendency of hatred; *ime dve*: these two; *anusayā byantīhonti*: latencies come to end.]

### Eradication by *Anāgāmimagga*

*Anāgāmimaggena anusahagataṃ kāmarāgasaññojanaṃ, paṭighasaññojanaṃ – imāni dve saññojanāni pahīyanti*: With the path of non-returning, these two fetters, which are the fetter of subtle sensual pleasure, and the fetter of subtle hatred are abandoned.

[*Anāgāmimaggena*: with the path of non-returner, *anusahagataṃ*: subtle; *kāmarāgasaññojana*: fetter of sensual pleasure; *paṭighasaññojana*: fetter of hatred;

*imāni dve*: these two; *saññojanāni*: fetters; *pahīyanti*: are abandoned.]

*Āgami* is returner, *na + āgāmi* is non-returner. It means non-return to the *kāma* (sensual) world. The person will only be born in *rūpa* (form) brahma world and *arūpa* (formless) brahma world. With this path, two fetters are abandoned: 1.) the fetter of subtle desire for sensual pleasure and 2.) the fetter of subtle hatred.

*Anusahagato kāmarāgānusayo, paṭighānusayo – ime dve anusayā byantīhonti.* These two *anusayas* come to an end, namely, the subtle desire for sensual pleasure and the subtle hatred that lies latent.

Therefore, by the two paths of *Sakadāgamī* and *Anāgāmi*, the two fetters (*saññojana*) of *kāmarāga* and *paṭigha* and the underlying defilements (*anusaya*) of *kāmarāga* and *paṭigha*, are totally eradicated. This question is answered in detail by Venerable Sāriputta.

### **Eradication by *Arahattamagga***

The last *magga* is *arahattamagga* (path of the arahant).

*Arahattamaggena rūparāgo, arūparāgo, māno, uddhaccaṃ, avijjā – imāni pañca saññojanāni pahīyanti; mānānusayo, bhavarāgānusayo, avijjānusayo – ime tayo anusayā byantīhonti.*: With the

Arahant path, the five fetters namely desire for material being (*rūparāga*), desire for immaterial being (*arūparāga*), pride (*māna*), restlessness (*uddhacca*) and ignorance (*avijjā*) are abandoned. In addition, the three underlying tendencies of conceit (*mānanusaya*), desire for being (*bhavarāgānusaya*) and of ignorance (*avijjānusaya*) are exterminated. This is about how the fetters are abandoned and the underlying tendencies are eradicated.

[*Arahattamaggena*: with *Arahattamagga*; *rūparāgo*: desire for material being; *arūparāgo*: desire for immaterial being; *māno*: conceit; *uddhaccaṃ*: restlessness; *avijjā*: ignorance; *imāni*: these; *pañca*: five; *saññojanāni*: fetters; *pahīyanti*: are abandoned; *mānānusayo*: underlying tendency for conceit; *bhavarāgānusayo*: underlying tendency for desire for being; *avijjānusayo*: underlying tendency for ignorance; *ime tayo*: three; *anusayā*: underlying tendencies; *byantīhonti*: comes to end/exterminated.]

*Arahattamagga* is the fourth, most powerful and last stage of the path. By *arahattamagga* these five fetters are abandoned. The first is *rūparāga*. *Rūparāga* refers to the desire for the life of *rūpa* (form) brahma world. *Arūparāga* refers to the desire for the life of *arūpa* (formless) brahma world. Both *rūparāga* and *arūparāga* are also called *bhavarāga*. By means of *anāgāmmimagga*, the *kāmarāga*, desire for sensual pleasure is eradicated.

Therefore, an *anāgāmi* will never be born in the *kāma* world, but only at *rūpa* brahma plane or *arūpa* brahma plane.

*Rūparāga* and *arūparāga* mean desire for existence in *rūpa* or *arūpa* planes or the attachment to *rūpa jhāna* or *arūpa jhāna*. Actually, there are three types of attachment: *kāmarāga*, *rūparāga*, *arūparāga*. *Kāmarāga* is totally abandoned by *anāgāmi* whereas *rūparāga* and *arūparāga* are totally abandoned by *Arahattamagga*. These attachments are totally eradicated by these two paths.

The rest of the fetters that are *māna* (conceit), *uddhacca* (restlessness) and *avijjā* (ignorance) are also eradicated. The three *anusayas* come to an end by *arahattamagga*: 1.) *mānānusaya*, conceit that lies latent. 2.) *bhavarāgānusaya* desire for life existence that lies latent. 3.) *avijjānusaya*, ignorance that lies latent. These technical terms are used in *Abhidhamma* and *Suttanta*.

***Evaṃ saññojanāni pahīyanti, anusayā byantīhonti:***  
Thus, fetters are abandoned, underlying tendencies come to an end.

This is a detailed explanation by Venerable Sāriputta in the *Paṭisambhidamagga* on how to develop *Vipassanā* preceded by *Samatha*. In this part, the answer is based on *nekkhammasena*, the way of renunciation. The explanation is now continued with the way of non-hatred,

*abyāpādasena.*

**(ii) By means of non-hatred**

[3.] *Abyāpādasena cittaṣṣa ekaggatā avikkhepo samādhi:* It is *samādhi* that is one-pointedness of mind and non-distraction by means of non-hatred.

Among the mental hindrances, the first is *kāmachanda*, the desire for sensual pleasure. The opposite of this is *nekkhamma*, the renunciation of *kāmachanda*. The hindrance of hatred, *byāpāda nīvaraṇa* is the second; its opposite is *abyāpāda*, non-hatred.

One has to eradicate the mental hindrances, *nīvaraṇa* before one can obtain *samādhi*. The earlier part mentions that one needs to have *nekkhamma* in order to eradicate *kāmacchanda*. Now, this part clearly says one needs to have *abyāpāda* in order to eradicate *byāpāda* (ill-will or hatred). By removing *byāpāda*, one obtains *samādhi*, which is one-pointedness of mind (*cittaṣṣa ekaggatā*) which means the mind has only one object. *Avikkhepo* means non-distraction to other objects. Therefore, *samādhi* is explained by two words: *cittaṣṣa ekaggatā* (the state of one-pointedness of mind) and *avikkhepa* (state of non-distraction). When *samādhi* appears, no *nīvaraṇa* remains. Here it is explained according to the *nīvaranas*, the mental hindrances.

In the next citation of the text, the *pe* is *peyyāla*, contraction. It should be expanded as such:

*“Abyāpādasena cittassa ekaggatā avikkhepo  
samādhi. Tattha jāte dhamme aniccato  
anupassanaṭṭhena Vipassanā, dukkhato  
anupassanaṭṭhena Vipassanā, anattato....*

*Maggo sañjāyatīti.....*

*So taṃ maggaṃ āsevati bhāveti bahulīkaroti.....*

*Bhāvetīti kathaṃ bhāveti....*

*bahulīkarotīti kathaṃ bahulīkarotīti.....*

*Tassa taṃ maggaṃ āsevato bhāvayato bahulīkaroto  
saññōjanāni pahīyanti anusayā byantīhontīti... evaṃ  
saññōjanāni pahīyanti, anusayā byantīhonti.*

(iii) By means of perception of light

*Ālokasaññāvasena cittassa ekaggatā avikkhepo  
samādhi...pe...:* It is *samādhi* that is one-pointedness of mind and non-distraction by means of the perception of light. The place where *pe=peyyāla* is should be expanded as before.

The third hindrance is *thīna-middha*, sloth and torpor. To remove it, one must have a perception of light, *ālokasaññā*. The unworkability of mind and body is called *thīna-middha*. It means that when *thīna* comes into

being, there is no mental work possible. When *middha* comes into being, no bodily work is possible. One has no *cittakammaññatā* (wieldiness of consciousness) and *kāyakammaññatā* (wieldiness of the body of mental states). One becomes sleepy, and cannot work. Sloth and torpor can be removed by *ālokasaññā*. It is *āloka-kasiṇa*, a light device. There are 10 types of *kasiṇa*, like *paṭhavī-kasiṇa* (earth device), *āpo-kasiṇa* (water device) as mentioned in the *Abhidhammattha-saṅgaha*. It is for *Samatha* practice.

The next ones are not shown in the text. In fact, there are 32 meditation objects, these are mentioned in the former chapter of the *Patisambhidamagga: Anantarika-samādhi niddesa*.

#### (iv) By means of non- distraction

The next one is *avikkhepanavasena*, by means of non-distraction. The text should be: “*Avikkhepanavasena cittassa ekaggatā avikkhepo samādhi.*” Here, by means of *avikkhepana* (non-distraction), one can overcome the fourth hindrance, which is *uddhacca-kukkucca* (restlessness and remorse).

#### (v) By means of analysis of *Dhamma*

Then the fifth way: “*dhammavavatthānavasena*



*cittassa ekaggatā avikkhepo samādhi.*” *Dhammavavatthāna* is the determination of *dhamma* or analysis of *dhamma*. This is *Dhamma* knowledge. This is the opposite of the fifth hindrance, *vicikicchā*. By the decision on *dhamma*, doubt is possibly eradicated.

The above five methods (*nekkhamma*, *abyāpāda*, *ālokasañña*, *avikkhepana*, *dhammavavatthāna*) are explained according to the series of *nīvaraṇa* (hindrance).

The Pāli text goes on until “*Paṭinissaggānupassī assāsavasena Paṭinissaggānupassī passāsavasena cittassa ekaggatā avikkhepo samādhi.*” This is according to the *Mahāsatiṭṭhānasutta* (The Great Discourse of Four Foundations of Mindfulness). Here all the meditation objects are omitted.

We choose the *yuganaddhakathā* for discussion and elaboration here. However, to understand deeply, we should go to the starting point in the *Patisambhidhamagga* because Venerable Sāriputta explained there in detail these meditation methods such as *avikkhepanavasena*.

The same things are explained for the rest of the meditation objects. Whatever the meditation object, *samādhi* is important. It cannot be said that one technique is better than the other is, because a suitable

meditation object should be chosen according to the practitioner's inclination.

*Tattha jāte dhamme aniccato anupassanaṭṭhena Vipassanā, dukkhato anupassanaṭṭhena Vipassanā, anattato anupassanaṭṭhena Vipassanā. Iti paṭhamam samatho, pacchā Vipassanā. Tena vuccati – “ Samathapubbaṅgamaṃ vipassanaṃ bhāveti”*

*Bhāvetīti catasso bhāvanā – tattha jātānaṃ dhammānaṃ anativattaṅṭhena bhāvanā, indriyānaṃ ekarasaṅṭhena bhāvanā, tadupagaviriyavāhanaṅṭhena bhāvanā, āsevanaṅṭhena bhāvanā. Maggo sañjāyati kathaṃ maggo sañjāyati? Dassanaṅṭhena sammādiṭṭhi maggo sañjāyati, abhiniropanaṅṭhena sammāsaṅkappo maggo sañjāyati...pe... avikkhepaṅṭhena sammāsamādhī maggo sañjāyati. Evaṃ maggo sañjāyati.*

It is the same as the points given before, and it continues with the same elaboration on how one makes much of the path.

Then the conclusion: *Evaṃ Samathapubbaṅgam vipassanaṃ bhāveti.* "In such a way, one develops *Vipassanā* preceded by *Samatha*." This concludes the explanation for the first way of practice: *Vipassana* preceded by *Samatha*. Here *Samatha* comes first, knowledge comes later.

*Sādhu! Sādhu! Sādhu!*

## Chapter 4

### The 2nd Way: Samatha preceded by Vipassanā

[4.] *Kathaṃ Vipassanāpubbaṅgamaṃ Samathaṃ bhāveti?*: How does he develop serenity preceded by insight? How does one develop *Vipassanā* first, and *Samatha* later? *Aniccato anupassanaṭṭhena Vipassanā*: It is *Vipassanā* in the sense of contemplation of impermanence. Here, no object is mentioned. Later on an object will be specified. Maybe one just thinks everything is conditioned and subject to rise and fall. *Dukkhatō anupassanaṭṭhena Vipassanā*: It is *Vipassanā* in the sense of contemplation of suffering. *Anattato anupassanaṭṭhena Vipassanā*: It is *Vipassanā* in the sense of contemplation of non-self, non-soul.

Here, *Vipassanā* is first developed, after that one develops *Samatha*. *Tattha jātānaṃ dhammānañca vosaggārammaṇatā cittaṣṣa ekaggatā avikkhepo samādhi*: It is *samādhi* that is one-pointedness of mind and non-distraction of the mental states, which has *Nibbāna* as object.

[*Tattha*: there; *jātānaṃ dhammānañca*: of *dhamma* (mental states) appear; *vosaggārammaṇatā*: having *Nibbāna* as intention; *cittaṣṣa ekaggatā*: one-pointedness of mind; *avikkhepo*: non-distraction; *samādhi*: concentration; *Vosaggārammaṇatā*: having

relinquishment as their supporting object.

Three expressions for *samādhi* are given: 1.) *Tattha jātānaṃ dhammānañca vosaggārammaṇatā*, 2.) *cittassa ekaggatā*, 3.) *avikkhepo*. These three indicate *samādhi*. *Tattha jātānaṃ dhammānañca* means the mental states that appear having *Nibbāna* as intention. When you practice *Vipassanā*, then knowledge, mindfulness and effort all work together. When you meditate phenomena as *anicca*, *dukkha*, *anatta*, there appear meditation minds, which are composed of knowledge, mindfulness and effort. These mental states in *Vipassanā* are *tattha jātānaṃ*. These states have only one object, this is *vosaggārammaṇatā*. *Vosaggā* means abandoned and *ārammaṇatā* means object or intention. Therefore, the term *vosaggārammaṇatā* means *Nibbāna* because it abandons *saṅkhāra*, all conditioned things. Actually, *Vipassanā* has only *saṅkhāra* as object, not *Nibbāna* as object. *Vipassanā* meditators have the intention to attain *Nibbāna*, so the intention here is mentioned as the object. *Nibbāna* is the highest goal or summum bonum of meditation practitioners. The intention in the yogi's mind is *Nibbāna* and this is the only goal.

Whatever mental states arise during meditation, whether they are right thought, right effort, right concentration and so on, they work together for *Nibbāna*, with only one intention towards *Nibbāna*. Therefore, *Nibbāna* is the object of mind. By concentrating on one

intention and object, the mind obtains one-pointedness and non-distraction.

In the commentary the following explanation is given. *Vosaggārammaṇatāti ettha vosaggo Nibbānaṃ. Nibbānañhi saṅkhatavosaggato pariccāgato* “vosaggo” *ti vutto*. Here *vosagga* means *Nibbāna*. *Nibbāna* is said to be “*vosagga*” because it abandons *saṅkhata* (all conditioned things).

Another explanation is “*Vipassanā ca taṃsampayuttadhammā ca Nibbānaninnatāya ajjhāsayavasena nibbāne paṭiṭṭhitattā Nibbānapaṭiṭṭhā nibbānārammaṇā*”<sup>16</sup> The yogi's inclination is towards *Nibbāna*, therefore according to his *ajjhasaya* (disposition, intention), all mental states like right thought, effort and so on are inclining towards *Nibbāna*, establishing in *Nibbāna* and are having *Nibbāna* as objective, even though their mind object is just *saṅkhāra*. The yogi follows the meditation practice because he wants to be free from suffering. “I dislike birth, age, disease and death. I would like to attain *Nibbāna*, where there is no birth, no age, no disease and no death.”

You may want to learn *dhmma* because of wanting to know the truth, with the intention to attain *Nibbāna*. Similarly, with the wish for liberation all meditation is

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<sup>16</sup> *Paṭisambhidāmagga-aṭṭhakathā* (M2.189)

directed towards supreme happiness, liberation (*mokṣa*, *mokkha*). Because of the wish to be free from all suffering the mind intentionally inclines towards *Nibbāna*. When having the intention towards *Nibbāna*, which means having the object of *Nibbāna*, one-pointedness of mind (*cittassa ekaggatā*) and the state of non-distraction (*avikkhepa*) appear. That is why it is said: *Tattha jātānaṃ dhammānañca vosaggārammanatā cittassa ekaggatā avikkhepo samādhī*.: It is *samādhī* that is one-pointedness of mind and non-distraction of the mental states that has *Nibbāna* as object.

*Iti paṭhamam Vipassanā, pacchā samatho*: In this way, *Vipassanā* comes first and *Samatha* follows it. *Tena vuccati – “Vipassanāpubbaṅgamaṃ Samathaṃ bhāveti”ti*. Therefore, it is said that *Samatha* is preceded by *Vipassanā*.

Sometimes, we understand that *Samatha* takes place before *Vipassanā* or in a different sequence. But in this practice, *samādhī* and *Vipassanā* are developed together. Actually, in the Noble Eightfold Path, *karaka maggaṅga*, the five workers, which are right understanding, right thought, right effort, right mindfulness and right concentration have to work harmoniously. Dependent on the morality group, which consists of right speech, right action and right livelihood, these five workers must work together in the meditation practice.

Right understanding and right thought belong to the

*paññā* (wisdom) group, while right effort, right mindfulness and right concentration belong to the *samādhi* group. That means that in the meditation practice, the five workers that can be summarized as 'wisdom' and 'concentration' have to work together. Because of difference in emphasis, namely on *paññā* or *samādhi*, the meditation technique will differ. Indeed, in the actual practice, wisdom (*Vipassanā*, *paññā*) and concentration (*Samatha*, *samādhi*) have to work harmoniously. That is why we have “*Samatha-pubbaṅgamaṃ vipassanaṃ bhāveti*” as the first meditation technique and “*Vipassanāpubbaṅgamaṃ Samathaṃ bhāveti*” as the second technique.

Before practice, we think “Oh everything is impermanent, suffering. Yesterday has gone, today will leave for tomorrow. Time is always changing. Not only time, also our body, strength and youth are changing second by second. We are moving on all the time.” One may think, “I came from my country”, but even while one is sitting here listening to the lecture, one is getting older and moving. One thinks it is the same seat, but the seat is not the same.

That is impermanence. Due to impermanence, there is suffering. Because of suffering, it is non-self. Thinking about impermanence, suffering and non-self, the mind is working together on that point and also there is no distraction, there is *samādhi*. First comes knowledge,

*Vipassanā*, after that *samādhi*.

The rest of the Pāli text is similar to the explanations as before. *Bhāvetīti catasso bhāvanā – āsevanatthēna bhāvanā...pe... maggo sañjāyati kathaṃ maggo sañjāyati...pe... evaṃ maggo sañjāyati. Evaṃ saññojanāni pahīyanti, anusayā byantthonti.* There are four kinds of development: development in the sense of repetition, “Pe” means *peyyāla*, contraction; the text is omitted where *peyyāla* is stated.

The next Pāli lines indicate the object for *Vipassanā*. Here, first with the specific object that is *rūpa*. *Rūpaṃ aniccato anupassanatthēna Vipassanā*: It is insight in the sense of contemplation of matter as impermanence. *Rūpaṃ dukkhato anupassanatthēna Vipassanā*: It is insight in the sense of contemplation of matter as suffering. *Rūpaṃ anattato anupassanatthēna Vipassanā*: It is insight in the sense of contemplation of matter as non-self.

*Aniccato*, as impermanence is the manner of contemplation. That means seeing matter as *anicca*, *dukkha* and *anatta*. During meditation practice, one sees all types of matter, like heat and cold. Then by seeing their arising and falling as impermanent, it is *Vipassana* contemplation.

What is impermanent is *dukkha*, unsatisfactoriness. This *dukkha* does not mean pain. Because of rising and



faling, impermanence, there is unsatisfactoriness. We have no power to stop it, it is uncontrollable, it is *anatta*, non-self. Therefore, when one sees *anicca*, one will see *dukkha* and *anatta*. In one *sutta*, the Buddha said: *yadaniccaṃ taṃ dukkhaṃ*: What is *anicca* is *dukkha*. *Yaṃ dukkhaṃ tadanattā*: What is *dukkha* is *anatta*.

Therefore, seeing *anicca* is important in *Vipassanā*. By seeing *anicca*, the knowledge of *udayabbayañāṇa*, knowledge of the fast arising and falling of phenomena appears. After that, the yogi sees only the cessation or falling of the object. This is the highest level of *anicca*.

*Bhaṅgo aniccāya paramatho hoti*: Seeing falling or dissolution is the highest level of *anicca*. Here, of the *Vipassanā* knowledges, only *udayabbayañāṇa* and *bhaṅgañāṇa* are explained. The other knowledges, like *ādīnava* (danger), *nibbidā* (weariness) and *muñcitukamyata* (knowledge of desire for deliverance) are other aspects of *Vipassanā*.

In conclusion, seeing *anicca* is the most important in *Vipassanā* because one who sees *anicca*, will also see *dukkha* and *anatta*, just as those *bhikkhus* in the *Anattalakkhaṇa sutta*. These three characteristics should be known with the right knowledge. That is why one should see matter (*rūpa*) as impermanent. This is clearly explained in Yuganaddha. “*Rūpaṃ aniccato anupassanaṭṭhena Vipassanā rūpaṃ dukkhato anupassanaṭṭhena Vipassanā, rūpaṃ anattato*

*anupassanaṭṭhena Vipassanā.*" Here *Vipassanā* comes first, after that *samādhi* (*Samatha*) follows.

***Tattha jātānaṃ dhammānaṃca vosaggārammaṇatā cittassa ekaggatā avikkhepo samādhi.*** It is *samādhi*, those mental states of non-distraction and one-pointedness of mind, which is caused by those states that appear in *Vipassanā* and have *Nibbāna* as their objective.

This means that it is *samādhi* in the state of non-distraction. Non-distraction is because of one-pointedness of mind, having just one object. This state of one-pointedness is produced because of the states that appear in *Vipassanā*, which has the *Nibbāna* object as intention.

During meditation practice, one sees *anicca*, *dukkha* and *anatta*. All mental states have *Nibbāna* as their intention, they are all directed towards *Nibbāna*. It produces one-pointedness of mind. Such a state can be called a state of non-distraction, meaning not wandering to other objects, *avikkhepa*: but the mind remains on one object or one point. This state is meant here by *samādhi*.

This is different from *samādhi* in *Samatha* practice. In *Samatha* practice, *samādhi* runs with the *nimitta* (mental image) object. For example, when a yogi practices and focuses on breathing (*ānāpāna*), there

appears a *nimitta* (mental image). The yogi's mind stays with this *nimitta* object which is *Samatha-samādhi* only.

Here in *Vipassanā* practice, the *samādhi* actually means one-pointedness, that has the intention of *Nibbāna* and realises all phenomena as *anicca*, *dukkha* and *anatta*. Actually, a state of non-distraction (*avikheppa*) which realizes *anicca*, *dukkha* and *anatta* is called *samādhi* or *Samatha* here.

*Iti paṭhamam Vipassanā, pacchā samatho.*: In this way *Vipassana* comes first and *Samatha* follows. *Tena vuccati – “Vipassanāpubbaṅgamaṃ Samathaṃ bhāveti”ti*. Therefore it is said, "one develops *Samatha* preceded by *Vipassanā*".

*Bhāveti catasso bhāvanā – āsevanatṭhena bhāvanā...* (same way, therefore omitted) *pe... maggo sañjāyatīti ..... kathaṃ maggo sañjāyati...pe... evaṃ maggo sañjāyati. Evaṃ saññōjanāni pahīyanti, anusayā byantīhonti.* (like before)

Then the object changes from matter (*rūpa*) to feeling (*vedanā*). *Vedanam ... pe ... saññam ... saṅkhāre...viññānam...cakkhum..pe...jarāmarānam.* Many objects are given here, like *cakkhu*, *sota*, *ghāna*, *jivhā*, *kāya āyatana*, then *cakkhu viññāna*, *sotaviññāna*... and so on. These are the 18 bases. Then: *avijjā*, *saṅkhāra*, *viññāna*, *nāma-rūpa*, *saḷāyatana*, *phassa*, *vedanā*, *taṇhā*,

*upādāna, bhava, jāti, jarāmaṇam*. These are the factors in *Paṭicca-samuppāda*. If you study the *Visuddhimagga* thoroughly, you will find the same things.

Here *vedanā* is an object instead of *rūpa*. The Pāli text should run like this: *Vedanam aniccato anupassanaṭṭhena Vipassanā, Vedanam dukkhato anupassanaṭṭhena Vipassanā, Vedanam anattato anupassanaṭṭhena Vipassanā*. It is *Vipassanā* in the sense of contemplation of feeling as impermanent, it is *Vipassanā* in the sense of contemplation of feeling as unsatisfactorily, it is *Vipassanā* in the sense of contemplation of feeling as non-self.

As for *cakkhu*, the Pāli should read like this: “*Cakkhum aniccato anupassanaṭṭhena Vipassanā, cakkhum dukkhato anupassanaṭṭhena Vipassanā, cakkhum anattato anupassanaṭṭhena Vipassanā*.”

As for *jarāmaṇa* (decay and death), the Pāli text should read like this: “*Jarāmaṇam aniccato anupassanaṭṭhena Vipassanā*”: It is *Vipassanā* in the sense of contemplation of decay and death as impermanence. Death means impermanence, decay is also impermanence. Then, the rest of the Pāli texts are the same as before. This is the ending part of the second explanation of meditation practice: One practices *Vipassanā* first, *Samatha* later.

In *Yuganaddha*, *Vipassanā* means knowledge or insight practice whereas *samādhi* means concentration and *Samatha* practice. Sometimes *Vipassanā* leads, and sometimes *Samatha* leads. We can have insight preceded by *samādhi*, or *samādhi* preceded by insight. Here, there is no referring to techniques, but what is leading. Venerable Sāriputta explained it in this way. The explanation in the Commentary however, is about meditation technique. It says: one follows first *Samatha* then *Vipassanā*. However, according to *Patisambhidamagga*, it is *samādhi* and *paññā*; sometimes *samādhi* leads, sometimes *paññā* leads. This is more flexible, because both *samādhi* and *paññā* are necessary. During meditation practice, both are important.

*Sādhu! Sādhu! Sādhu!*

## Chapter 5

### The 3rd way: Joined Practice of Samatha and Vipassanā

Let us move on to the next way of practice, the combination of *Samatha* and *Vipassanā*. [5.] ***Kathaṃ Samathavipassanaṃ yuganaddhaṃ bhāveti?***: How does one develop serenity and insight coupled together? *Yuganaddha* means pair, conjunction, joining together. *Yuganaddha* can happen at two moments: 1.) *Pubbabhāga magga* is at the earlier stage, at *Vipassanā-magga*, and this stage is mundane. 2.) *Ariya magga* is at the later moment, at *Magga khana* (the moment of attainment of the noble path) and it is supramundane.

Therefore, *yuganaddha* is possible in the earlier and later state of the path. However, in *Paṭisambhidāmagga*, only the later state of the path is explained, the earlier path is not clearly mentioned. According to the commentaries, a yogi firstly attains first *jhāna*, and then he contemplates the *jhānic* states as impermanent, suffering and non-self. Then he attains 2<sup>nd</sup> *jhāna*, withdraws from 2<sup>nd</sup> *jhāna* and contemplates on the *jhānic* states. That means that he firstly practices *Samatha*, then *Vipassanā*, it also means that these practices are practiced alternately.

Here in the *Yuganaddha*, it is explained in another way. At the later part, that means the moment of *Ariya*

*Magga*, the moment one attains *sotāpatti-magga*, *sakadāgāmimagga*, *anāgāmimagga* or *arahattamagga*, *Samatha* and *Vipassanā* are joined together and practiced.

Therefore, we must know these two meanings of *yuganaddha*:

1. *Pubbabhāga-yuganaddha* is at the earlier stage, at the *Vipassanā* time.
2. *Magga-yuganaddha* is at the later stage, at the moment of *magga*.

So again: *Kathaṃ Samathavipassanaṃ yuganaddhaṃ bhāveti?*: How does one develop *Samatha* and *Vipassanā* joined together? *Soḷasahi ākārehi Samathavipassanaṃ yuganaddhaṃ bhāveti*: One develops *Samatha* and *Vipassanā* joined together in 16 aspects. So = *cha*, six; *ḷasa*= *dasa*: 10; [6 plus 10 is 16] *Ākārehi*: by aspects.

### *Soḷasahi ākārehi - 16 Aspects*

*Ārammaṇatṭhena gocarattṭhena pahānatṭhena  
pariccāgatṭhena vuṭṭhānatṭhena vivattānatṭhena  
santatṭhena paṇītattṭhena vimuttattṭhena anāsavatṭhena  
taraṇatṭhena animittattṭhena appanīhitattṭhena  
suññatatṭhena ekarasaṭṭhena anativattānatṭhena*

### ***yuganaddhaṭṭhena.***

The last one, *yuganaddha*, is not included in the list (it would be the 17<sup>th</sup>). *Ārammaṇa*: object; *aṭṭhena*: in the sense of. These are the meanings:

1. *Ārammaṇaṭṭhena* - in the sense of object;
2. *Gocaraṭṭhena* - in the sense of domain.

Both *ārammaṇa* and *gocara* mean object, they are synonymous terms. Sometimes *gocara* means meadow, food or place.

3. *Pahāṇaṭṭhena* - in the sense of abandoning, overcoming.
4. *Pariccāgaṭṭhena* - in the sense of giving up, totally abandoning.
5. *Vuṭṭhāṇaṭṭhena* - in the sense of rising, emerging.
6. *Vivaṭṭanaṭṭhena* - in the sense of turning away. It means that it never comes back.
7. *Santaṭṭhena* - in the sense of peacefulness.
8. *Pañītaṭṭhena* - in the sense of sublime.
9. *Vimuttaṭṭhena* - in the sense of liberation.
10. *Anāsavaṭṭhena* - in the sense of cankerlessness, without cankers.
11. *Taraṇaṭṭhena* - in the sense of crossing over.
12. *Animittaṭṭhena* - in the sense of signlessness.
13. *Appaṇihitaṭṭhena* - in the sense of desirelessness, free of desire.
14. *Suññataṭṭhena* - in the sense of emptiness, void.
15. *Ekarasaṭṭhena* - in the sense of single function.



16. *Anativattanaṭṭhena*- in the sense of non-excess, equality.

In addition, *yuganaddhaṭṭhena* means in the sense of coupling.

### 1. Ārammaṇa (object)

*Kathaṃ ārammaṇaṭṭhena Samathavipassanaṃ yuganaddhaṃ bhāveti?*: How does one develop *Samatha* and *Vipassanā* joining together in the sense of the supporting object? This refers to the moment of the Noble Path, *magga*. *Uddhaccaṃ pajahato cittassa ekaggatā avikkhepo samādhī nirodhārammaṇo*: When one removes restlessness, it is *samādhī* with *Nibbāna* (*nirodha*) as object, it is non-distraction, one-pointedness of mind. This refers to *Samatha*. *Avijjaṃ pajahato anupassanaṭṭhena Vipassanā nirodhārammaṇā*.: When one removes ignorance, it is *Vipassanā* in the sense of contemplation, that has cessation (*Nibbāna*) as object. This refers to *Vipassanā*.

*Samādhī* is of masculine gender, so the text says *nirodhārammaṇo*. *Vipassanā* is of feminine gender, thus it says *nirodhārammaṇā*.

*Nirodha* is the cessation of suffering and it is *Nibbāna*. The object of *Samatha* and *Vipassanā* is *Nibbāna* here, but here the *Nibbāna* object is referring to intention. Actually, *Vipassana's* object is not *Nibbāna*,

but it is *saṅkhāra*. Here, however, the *Nibbāna* object refers to the intention of attaining *Nibbāna*. At the moment of *maggakkhaṇa*, both *Samādhi* and *Vipassanā* work on the *Nibbāna* object because the eight factors in the Noble Eightfold Path are working together at that moment.

During *Vipassanā* practice, one develops the Noble Eightfold Path, especially *sammādiṭṭhi*. *Sammādiṭṭhi* cannot work alone, it needs the other factors like right thought (*sammāsaṅkappa*), right effort (*sammāvāyāma*), right mindfulness (*sammāsati*) and right concentration (*sammāsamādhi*). When one is attaining *magga*, the Noble Eightfold Path becomes mature. In the earlier *Vipassanā* stage, one works with the *saṅkhāra* object, however, at the moment of *magga*, one works with the real *Nibbāna* object (not intention).

Herein, *sammādiṭṭhi* is just *sammādiṭṭhi*. *Sammāsamādhi* is just *sammāsamādhi*. *Sammādiṭṭhi* is knowledge, *sammāsamādhi* is concentration (*samādhi*). At the moment of *magga*, *sammādiṭṭhi* and *sammāsamādhi* work with the *Nibbāna* object. Venerable Sāriputta used this *yuganaddha* only at the moment of *magga*. Before *magga*, at the earlier state, it is not real *yuganaddha*, because *Vipassanā* and *Samatha* are developed one after another. They are not developed together at the same time.

The opposite of *samādhi* is *uddhacca*. The opposite

of *Vipassanā* (knowledge) is *avijjā* (ignorance). These are opposite states (*paṭipakkhadhamma*), like light and darkness. *Uddhaccaṃ pajahato* means that the yogi removes *uddhacca* through *samādhi*. The *samādhi* is with the *Nibbāna* object. When knowledge tries to remove ignorance (*avijjā*), its object is also *Nibbāna*. This means that *Vipassanā* and *Samādhi* are equal and are working harmoniously together in a joint effort.

At this time (the moment of *magga*), the Noble Eightfold Path also works together with the *Nibbāna* object. It means that all factors in the Noble Eightfold Path have *Nibbāna* as object, but they perform different functions. *Sammādiṭṭhi* (right view) removes *micchādiṭṭhi* (wrong view), *sammāsaṅkappa* removes *micchāsaṅkappa* (wrong thought), *sammāvāyāma* (right effort) removes *micchāvāyāma* (wrong effort), *sammāsamādhi* (right concentration) removes *micchāsamādhi* (wrong concentration) and so on. *Sammādiṭṭhi* and *sammāsamādhi* need to be especially mentioned. *Sammādiṭṭhi* is the knowledge here. At the moment of *Vipassanā* and the three lower *maggas*, they temporarily and partially remove *avijjā*. Only at the moment of *Arahattamagga*, *sammādiṭṭhi* totally removes *avijjā* and *sammāsamādhi* totally removes *uddhacca*.

***Iti ārammaṇaṭṭhena Samathavipassanā ekarasā honti, yuganaddhā honti, aññamaññaṃ nātivattantīti.***  
Thus, serenity and insight in the sense of supporting

object have a single function, are joined together and do not exceed one another.

[*Iti*: thus. Thus serenity and insight in the sense of supporting object have *ekarasā*; a single function (taste); *yuganaddhā honti* are joined together, and *aññamaññaṃ nātivattantīti*: do not exceed each other.]

There are four kinds of development – this is similar as before. *Bhāvetīti catasso bhāvanā – āsevanatthēna bhāvanā... pe ... maggo sañjāyatīti kathaṃ maggo sañjāyati... pe ... evaṃ maggo sañjāyati. Evaṃ saññojanāni pahīyanti, anuṣayā byantīhonti. Evaṃ ārammaṇatthēna Samatha- vipassanaṃ yuganaddhaṃ bhāveti.*

## 2) *Gocara* - domain

*Kathaṃ gocaratthēna Samathavipassanaṃ yuganaddhaṃ bhāveti?*: How does one develop *Samatha* and *Vipassanā* joining together in the sense of domain?

*Gocara* is a kind of object, domain or field. Normally, *ārammaṇa* and *gocara* are synonymous terms. Here, *gocara* is explained as domain. *Uddhaccaṃ pajahato cittassa ekaggatā avikkhepo samādhi nirodhagocaro, avijjaṃ pajahato anupassanatthēna Vipassanā nirodhagocarā*: When one abandons agitation,

then the unification of cognizance and non-distraction are concentration, with cessation (*nirodha*) as its domain.

This is like *ārammaṇaṭṭhena*. There is not much difference. Here, *samādhi* is *sammāsamādhi*. When *samādhi* appears, *uddhacca* is abandoned. *Vipassanā* is *sammādiṭṭhi* or *paññā*. When it appears, no *avijjā* (ignorance) will arise. Without *samādhi* and without *paññā*, the meditation cannot work. These two factors are important factors in the Noble Eightfold Path, the path consists of three groups; *sīla*, *samādhi* and *paññā*. *Sammāvācā* (right speech), *sammākammanta* (right action) and *sammāājīva* (right livelihood) are in the *sīla* group. *Sammāvāyāma* (right effort), *sammāsati* (right mindfulness) and *sammāsamādhi* (right concentration) are in the *samādhi* group. *Sammādiṭṭhi* (right view) and *sammāsaṅkappa* (right thought) are in the *paññā* group. Here, the above *Pāli* text explains only *samādhi* and *paññā*, they are known as five *kāraka maggaṅga*, the five worker-factors of the noble path.

When a practitioner tries to practice meditation, *samādhi* arises in him. This *samādhi* with cessation as domain eradicates *uddhacca*. By *paññā*, *avijjā* is eradicated. *Samādhi* and *paññā* have both cessation (*nirodha*) as domain. When they arise, they eradicate their opposites *uddhacca* and *avijjā*.

***Iti gocaraṭṭhena SamathaVipassanā ekarasā honti, yuganaddhā honti, aññamaññaṃ nātivattantīti.*** Thus,

*Samatha* and *Vipassanā* in the sense of domain have a single function, are joined together and do not exceed one another. *Tena vuccati – “gocaraṭṭhena Samathavipassanaṃ yuganaddhaṃ bhāveti”*<sup>17</sup>: Hence it is said, “one develops serenity and insight coupled together in the sense of domain.”

The *Paṭisambhidāmagga* commentary said, “*ārammaṇaṭṭhepi sati nissayitabbaṭṭhānaṭṭhena*”<sup>17</sup>. *Ārammaṇa* means just object. *Gocara* means dependent on *Nibbāna*. Depending on *Nibbāna*, *samādhi* eradicates *uddhacca*, and *paññā* eradicates *avijjā*. Both have an individual single function according to its domain and both are dependent on only one situation, which is *Nibbāna*. This is called *ekarasā*.

### 3. *Pahāna* - Abandonment

*Kathaṃ pahānaṭṭhena Samathavipassanaṃ yuganaddhaṃ bhāveti?*: How does one develop *Samatha* and *Vipassanā* joining together in the sense of abandoning? *Uddhaccasahagatakilese ca khandhe ca pajahato cittassa ekaggatā avikkhepo samādhi nirodhagocaro*: When one abandons the defilements associated with restlessness or agitation and their

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<sup>17</sup> *Paṭisambhida-aṭṭhakathā* (M 2.189)

resultant aggregates, then the unification of cognizance and non-distraction are concentration, and have cessation as its domain (*nirodhagocaro*).

[*Udhaccasahagata*: associated with *uddhacca*; *kilese*: defilements; *khandha*: aggregates; *pajahato*: when one abandons; *cittassa ekaggatā*: one pointedness; *avikkhepo*: non-distraction; *samādhi*: concentration; *nirodhagocaro*: cessation as domain.]

***Avijjāsahagatakilese ca khandhe ca pajahato anupassanaṭṭhena Vipassanā nirodhagocarā***: When he abandons defilements associated with ignorance and their resultant aggregates, then his *Vipassanā* in the sense of contemplation has cessation as its domain.

[*Avijjāsahagata*: associated with *avijjā*; *kilese*: defilement; *khandhe*: aggregates; *pajahato*: when one abandons; *anupassanaṭṭhena*: in the sense of contemplation; *Vipassanā*: Insight; *nirodhagocarā*: cessation as domain.]

Before this, only the word *uddhacca* was used, now the word *uddhaccasahagata* is used. *Udhaccasahagatakilese pajahato* means that not only *uddhacca* but also the mental defilements that arise together with *uddhacca* are eradicated. *Khandha*, meaning the five aggregates, is also eradicated. The eradication of *kilesa* associated with *uddhacca* is thoroughly effected when *magga citta* arises. After that,

there will be no more new *khandha*.

Actually, there are two *parinibbānas*: 1. *kilesa-parinibbāna* (cessation of defilements) and 2. *khandha-parinibbāna* (cessation of the aggregates).

When the Buddha attained *arahatta magga* under the Bodhi tree, the *magga* totally eradicated the *kilesas* (defilements). By *samādhi*, the *kilesas* that are associated with *uddhacca* are eradicated. By *paññā*, the *kilesas* associating with *avijjā* are totally eradicated. The cessation of *kilesas* is called *kilesa-parinibbāna*.

The Buddha lived up to 80 years. When the *kilesas* were totally eradicated at enlightenment, the Buddha's physical body (*khandha*) still remained. At that moment of his enlightenment, the Buddha attained *saupādisesa-nibbāna* (*Nibbāna* with *upādisesa*). *Upādisesa* means results of *kilesa* and *kamma*. Even though no defilement was left, the *khandha* remained for 45 years. When the Buddha was 80 years of age and attained *parinibbāna* (final passing away), then his *khandha* (body) was also no more, this *Nibbāna* is called *anupādisesa-nibbāna*, *Nibbāna* without remainder.

It is said, "*Kilesa-nirodhe kamma-nirodho*": When *kilesa* ceases, the *kamma* ceases. When *kamma* ceases, *khandha* also ceases. Therefore, the Buddha had two times of *parinibbāna*. The first was *kilesa-parinibbāna*, this is the cessation of *kilesa* that happened at the age of



35. The second is *khandha-parinibbāna*, the cessation of *khandha*, material body, which happened at the age of 80. When *magga* eradicates *kilesa*, *khandha* will be no more. After the lifespan expires, nothing can remain, no new *khandha* will be produced, even if old *khandhas* remain, no new *khandhas* arise. Therefore, it is said “*Uddhaccasahagatakilese ca khandhe ca pajahato*”.

At the moment of *magga*, *magga* eradicates *kilesa* directly, and eradicates *kamma* and *khandha* indirectly. For instance, if a tree is still alive, it bears flowers and fruits. By cutting its roots, the roots as well as its flowers and fruits will perish. In the same way, when *magga* eradicates *kilesa*, then *khandha* and *kamma* will be no more.

*Iti pahānaṭṭhena SamathaVipassanā ekarasā honti, yuganaddhā honti, aññamaññaṃ nātivattantīti. Tena vuccati – “pahānaṭṭhena Samathavipassanaṃ yuganaddhaṃ bhāveṭī”ti.*: Thus *Samatha* and *Vipassanā* in the sense of abandoning have single function, are coupled together and do not exceed each other. It was said, “he develops *Samatha* and *Vipassanā* together, in the sense of abandoning”.

#### 4. *Pariccāga* - Giving up

This is similar with the previous point; here the word is changed from *pajahāto* to *pariccajato*. *Kathaṃ*

***pariccāgaṭṭhena Samathavipassanaṃ yuganaddhaṃ bhāveti?***: How does one develop *Samatha* and *Vipassanā* coupled together in the sense of giving up? ***Uddhaccasahagatakilese ca khandhe ca pariccajato cittassa ekaggatā avikkhepo samādhī nirodhagocarō***: When one gives up defilements associated with restlessness and the aggregates (*khandha*), then one-pointedness of mind and non-distraction is concentration, with cessation as its domain (*nirodhagocarō*). ***Avijjāsahagatakilese ca khandhe ca pariccajato anupassanaṭṭhena Vipassanā nirodhagocarā***: When one gives up ignorance associated with defilements and aggregates, then *Vipassanā* in the sense of contemplation has cessation as its domain.

***Iti pariccāgaṭṭhena SamathaVipassanā ekarasā hontī, yuganaddhā hontī, aññamaññaṃ nātivattantīti. Tena vuccati – “pariccāgaṭṭhena Samatha- vipassanaṃ yuganaddhaṃ bhāveti”ti.*** The translation is similar as before.

## 5. *Vuṭṭhāna* - Withdrawing

***Kathaṃ vuṭṭhānaṭṭhena Samathavipassanaṃ yuganaddhaṃ bhāveti?***: How does one develop *Samatha* and *Vipassanā* joined together in the sense of withdrawing? ***Uddhaccasahagatakilesehi ca khandhehi ca vuṭṭhahato cittassa ekaggatā avikkhepo samādhī***

**nirodhagocaro:** When he withdraws from defilements (*kilesa*) associated with *uddhacca* (distraction, restlessness), and aggregates (*khandha*), then his unification of cognizance and non-distraction are concentration, with cessation as its domain.

Here, *vuṭṭhahato* means withdrawing from, not emerging. 'To' is ablative, meaning 'from'. The verb is *vuṭṭhahati*. Just as one is absorbed in *jhāna* and then withdraws from *jhāna*. Or as a *Sotāpanna* who is totally withdrawn from woeful states and will never be born in woeful states. So also, when the *maggas* appear, one is withdrawn from mental defilements (*kilesa*) and the aggregates (*khandha*). Here, 'withdrawing from' means disconnected or separated from it.

*Iti vuṭṭhānatṭhena SamathaVipassanā ekarasā honti, yuganaddhā honti, aññamaññaṃ nātivattanṭīti. Tena vuccati – “vuṭṭhānatṭhena Samathavipassanaṃ yuganaddhaṃ bhāveti”ti.* The translation is as before.

## 6. *Vivaṭṭana* - Turning Away

*Kathaṃ vivaṭṭanatṭhena Samathavipassanaṃ yuganaddhaṃ bhāveti? Uddhaccasahagatakilesehi ca khandhehi ca vivaṭṭato cittaṣṣa ekaggatā avikkhepo samādhi nirodhagocaro:* When turning away from the defilements that are associated with restlessness and the aggregates, then the unification of cognizance and

and with the state of cessation as object.

*Vimuttaṭṭhena* means in the sense of liberation. *Samatha* and *Vipassanā* together cause liberation. They are different but they can work together at the same moment. When restlessness arises, the mind wanders to many objects and cannot focus on one object. The yogi then tries to abandon mental restlessness to establish *samādhi*. Just like when one wants to remove darkness, one needs light because only light can dispell the dark. Similarly, *uddhacca* can be abandoned by *samādhi*. *Pajahato* describes a person, like *bhagavato*, *arahato*. [This is the genitive case, it is the same as *pajahatassa*.]

When abandoning mental restlessness, *cittassa ekaggatā* (mental one-pointedness) will arise. *Eka*: one; *agga*: point; *tā*: state. It means the state of mind that is with a single object. At that time, the mind has only one object, and does not wander to other objects. It does not refer to a person, it is only *citta*. There is no person, individual, *jīva*, being or creature. In reality there is only *citta*, which is just a phenomenon, and its arising depends on conditions. There is no 'I', nor 'my property'. *Cittassa ekaggatā* means one-pointedness of mind, not 'me'. In meditation, when one is trying to remove restlessness and the mind has one object and does not wander then non-distraction (*avikkhepa*) occurs. One-pointedness of mind and non-distraction is *samādhi*.

*Kāmāsavā vimutto hoti*: That *samādhi* is free from

*kāmāsava* [*kāma*+*āsava*]. In *Abhidhamma*, there are four types of *āsava* (canker): 1.) canker of sensual pleasure (*kāmāsava*), 2.) canker of becoming (*bhavāsava*), 3.) canker of wrong view (*ditthāsava*) and 4.) canker of ignorance (*avijjāsava*). *Āsava* means canker or flux, influx. In this text, only *kāmāsava* is mentioned. *Kāma* means desire, attachment or craving (*lobha*) for sensual pleasure. This *kāma* here is different from *kāmacchanda*, where *chanda* is *rāga* and *kāma* is sensual pleasure. Here *kāma* in *kāmāsava* means desire.

Actually, *kāma* refers to two meanings, the first one is sensual pleasure. The second one is the desire for a sensual object; in this case it is craving, *taṇhā* or *lobha*. The *samādhi* in meditation protects one from the canker of sensual desire. Therefore, one has liberation when one is free from this canker. *Kāmāsavā vimutto* means freedom from the canker of desire for sensual pleasure.

*Nirodhagocarō* means the domain of cessation. That is the meaning; *samādhi* that remains with the *Nibbāna* object is free from *kāmāsava* at that moment.

Next is: *Avijjaṃ pajahato anupassanaṭṭhena Vipassanā avijjāsavā vimuttā hoti nirodhagocarā*: When one abandons ignorance, the knowledge (*Vipassanā*) in the sense of contemplation (meditation) is free from the canker of ignorance and has cessation as its domain.

When meditating, knowledge will appear and ignorance is no more. Therefore, when one is trying to abandon *avijjā*, *Vipassanā* happens in the sense of contemplation (*anupassana*), seeing things as they really are. Contemplation or realizing the nature of things is real *Vipassanā* meditation. However nowadays people prefer concentration, not contemplation. After the concentration is no more, nothing remains. Contrary to contemplation, by contemplation one can obtain knowledge. This is important because the knowledge that is obtained will stay and remain for a long time.

Whatever posture you are taking, whether sitting or walking, is not important; to have mindfulness is important. As long as you are awake, you should contemplate, from the morning till the night. When you look at your face in the mirror, you should contemplate “I am getting older and older day after day. With every step I take, I am closer to death.” Even when drinking a cup of water, we can contemplate, “the water I have drunk has disappeared already.” “With every in-breath and out-breath, death might occur. Who knows this might be the last breath?”

In fact, concentration (*samādhi*) removes only *uddhacca* whereas contemplation (*anupassana*) removes *avijjā*. *Avijjam pajahato anupassanaññhena Vipassanā avijjāsavā vimuttā hoti nirodhagocarā*”: This *Vipassanā* is free from the canker of ignorance, with the object of

*nibbāna* as its domain. Put in another way: depending on the *nibbāna* object, one is free from *avijjāsava*.

The conclusion is: *Iti rāgavirāgā cetovimutti avijjāvirāgā paññā vimuttaṭṭhena Samatha Vipassanā ekarasā honti, yuganaddhā honti, aññamaññaṃ nātivattanṭīti.*

The meaning: As such, due to the eradication of craving, there is liberation or freedom of mind; due to the eradication of ignorance, there is liberation by knowledge; through these liberations, *Samatha* and *Vipassanā* have one function (of freedom), are joined together and are not exceeding one another.

*Rāgavirāgā cetovimutti*: This is also mentioned in the *Ānguttaranikāya*. As it is said in “*cetovimuttīti Maggasampayutto samādhī*”, *cetovimutti* (mental liberation) is *samādhī* associated with *magga*. *Cetovimutti* means freedom of mind. It arises when there is *rāgavirāga*, the eradication of attachment or craving. *Virāga* means eradication.

*Avijjāvirāgā paññā vimutti*: Due to the eradication of ignorance, there is *paññāvimutti* (freedom by knowledge) which is *Vipassanā*. *Paññāvimutti* means the knowledge associated with *magga*. Actually, *ceta* refers to *samādhī*, *paññā* is knowledge.

*Ekarasā honti, yuganaddhā honti, aññamaññaṃ nātivattanṭīti*: One function, joined together and not

exceeding one another.

Therefore, it is *Samatha* that is freedom of mind and *Vipassanā* that is freedom by knowledge. Because they are free from their opposites, they have one function (*ekarasa*), they are joined together (*yuganaddha*) and they are not exceeding one another (*aññamaññaṃ nātivattanti*). *Samādhi* is the opposite of *rāga* (craving). In the earlier sentence, it was *uddhacca*, here *samādhi* is liberated from *kāma*. *Paññā* is liberated from *avijjā*. *Paññā* is the direct opposite of *vicikicchā* (doubt).

When *uddhacca* is no more, *rāga* can still disturb the *samādhi*. This is because the yogi can have greed towards good states in the sitting. "I can sit long for about 2 or 3 hours, my *samādhi* is nice. My meditation is excellent." This is called *dhammarāga* (greed for *dhamma*) and *dhammanandī* (enjoyment in *dhamma*), it is attachment to good experiences. Therefore at this point, *rāga* disturbs *samādhi*, not only *uddhacca*.

*Tena vuccati – "vimuttaṭṭhena Samatha-vipassanaṃ yuganaddhaṃ bhāveṭṭi"*: Therefore it is said, one develops *Samatha* and *Vipassanā* joining together in the sense of liberation.

## 10. *Anāsava* - Freedom from cankers

*Kathaṃ anāsavaṭṭhena Samathavipassanaṃ*



**yuganaddham bhāveti?:** How does one develop *Samatha* and *Vipassanā* joining together in the sense of freedom from *āsava* (canker). *Anāsava* means *na āsava*, free from *āsava*.

**Uddhaccaṃ pajahato cittassa ekaggatā avikkhepo samādhi kāmāsavena anāsavo hoti nirodhagocarō:** When one abandons restlessness, the state of one-pointedness of mind and non-distraction is *samādhi*, and is freedom from the canker of sensual pleasure. Actually, when the mind is not wandering about, restlessness is not there. When *samādhi* is there, there is no attachment to sensual pleasure.

**Avijjaṃ pajahato anupassanaṭṭhena Vipassanā avijjāsavena anāsavā hoti nirodhagocarā:** When one is abandoning ignorance, *Vipassanā* in the sense of contemplation appears; it is freedom from ignorance, and has cessation as domain.

**Iti anāsavaṭṭhena SamathaVipassanā ekarasā honti, yuganaddhā honti, aññamaññaṃ nātivattantīti.:** In this way *Samatha* and *Vipassanā* in the sense of being freed from *āsava*, have a single function, are joined together and do not exceed one another. The *samādhi* and *Vipassanā* cause freedom from *kāmāsava*, *Vipassanā* causes freedom from *avijjāsava*, so there is a single function of freedom. **Tena vuccati—“anāsavaṭṭhena Samathavipassanaṃ yuganaddham bhāveti”ti.:** Therefore it was said, one develops *Samatha* and

*Vipassanā* joining together in the sense of freedom from *āsava*.

## 11. *Taraṇa* - Cross over

*Kathaṃ taraṇatṭhena Samathavipassanaṃ yuganaddhaṃ bhūveti?*: How does one develop *Samatha* and *Vipassanā* joining together in the sense of crossing over? *Taraṇatṭhena* means to cross over, like one crosses over the river.

*Uddhaccasahagatakilese ca khandhe ca tarato cittassa ekaggatā avikkhepo samādhi nirodhagocarō*: When trying to cross over the mental defilements that are associated with restlessness and the resultant aggregates, the state of one-pointedness of mind and non-distraction is *samādhi*, and has cessation as its domain. It means that when the yogi is crossing over *kilesas* and *khandhas*, at that time *samādhi* comes into being. This *samādhi* has the *Nibbāna* object as its domain.

*Avijjāsahagatakilese ca khandhe ca tarato anupassanaṭṭhena Vipassanā nirodhagocarā*: When trying to cross over *kilesas* associated with *avijjā* and also *khandha*, *Vipassanā* in the sense of contemplation happens. *Vipassanā* is with the object of *Nibbāna* as its domain. *Taraṇatṭhena* means just crossing over or traversing. *Samatha Vipassanā ekarasā honti, yuganaddhā honti, aññamaññaṃ nātivattantī*: Thus

*Samatha* and *Vipassanā* in the sense of crossing over, have a single function of crossing over, are joined together, and do not exceed one another. *Tena vuccati—“taraṇatṭhena Samathavipassanaṃ yuganaddhaṃ bhāveṭṭi”*: Therefore it is said, one develops *Samatha* and *Vipassanā* joined together in the sense of crossing over.

*Aññamaññaṃ nātivattantī*: They do not exceed each other, there is reciprocity. It means *Samatha* is not more than *Vipassanā* and vice versa. They equally perform their own functions. In *Samatha*, there is more emphasis on *samādhi* while in *Vipassanā* there is more emphasis on knowledge. If there is too much *samādhi*, sloth and torpor can invade the mind because *samādhi* is close to slugginess and quietness.

*Vipassanā* scrutinizes everything and contemplates the object with *paññā*, therefore *uddhacca* is more likely to occur. When *Vipassanā* is more than *Samatha*, i.e. when *paññā* is over *samādhi*, then the mind is subject to restlessness. The mind cannot be kept on one object but wanders to many objects. If *Vipassanā* and *Samatha* are equal, then they work together and perform their functions equally. Therefore it is said, *nātivattanti*. If they are equal, they protect each other from laziness and restlessness. Therefore, meditation can be carried on smoothly. Before *magga* arises, sometimes *samādhi* and *paññā* are not equal. But when *magga* appears, then

*Samatha* and *Vipassanā* are totally equalized in their own functions and they cannot be separated.

## 12. *Animitta* - Signlessness

***Kathaṃ animittatṭhena Samathavipassanaṃ yuganaddhambhāveti?*** How does one develop *Samatha* and *Vipassanā* joining together in the sense of signlessness (*animitta*)? Here, *nimitta* is the sign. This sign is the sign of *saṅkhāra*, which is rising and falling. Hence, it is *anicca*, *dukkha*, *anatta*. So, the *saṅkhāranimitta* is rising and falling.

If you want to say *animitta* here, it must be the sign of *nicca*, *sukha*, *atta*. In *saṅkhāra* there is not such a sign because all *saṅkhāra*'s, all conditioned things, are impermanent, suffering, and non-self or non-soul. Conditioned things do not have a sign of *nicca*, *sukha* and *atta* (permanence, happiness and self/soul). Therefore, this *animitta* refers to the supramundane path, *ariya magga*. This *animitta* means: no sign of *saṅkhāra*. In the supramundane state, there is no conditioned thing, there is only the unconditioned.

***Uddhaccaṃ pajahato cittassa ekaggatā avikkhepo samādhi sabbanimittehi animitto hoti nirodhagocarō:*** When one abandons restlessness, the state of one-pointedness of mind and non-distraction is *samādhi*, which is free from all signs, and has cessation as its

domain.

When we try to remove *uddhacca*, *samādhi* comes into being. That *samādhi* is *sabbanimittehi animitto hoti nirodhagocarō*: it is free from all signs and has the object of *nibbāna* as its domain. It is *animitta* (signlessness) in *Nibbāna*, and in *magga* and *phala*. Sometimes *Vipassanā* is also called *animitta*. Here, however, it is *samādhi sabbanimittehi animitto hoti nirodhagocarō* and thus refers to *Samatha*.

*Avijjaṃ pajahato anupassanaṭṭhena Vipassanā sabbanimittehi animittā hoti nirodhagocarā*: When one is trying to abandon *avijjā*, *Vipassanā* in the sense of contemplation comes into being, that *Vipassanā* is free from all signs, having cessation (the *nibbāna* object) as its domain.

*Iti animittaṭṭhena Samathavipassanā ekarasā honti, yuganaddhā honti, aññamaññaṃ nātivattantīti*: Thus *Samatha* and *Vipassanā* in the sense of signlessness have one single function, are joined together, and do not exceed one another.

*Tena vuccati, “animittaṭṭhena Samathavipassanaṃ yuganaddhaṃ bhāveti”ti*: Therefore it was said, one develops *Samatha* and *Vipassanā* joining together in the sense of signlessness.

Note: *Paṭisambhidā* means to analyze as many

aspects as is possible. There are many explanations possible. Therefore, although 16 points are given here, it can be more.

### 13. *Appaṇihita* - Desireless

***Kathaṃ appaṇihitaṭṭhena Samathavipassanaṃ yuganaddhaṃ bhāveti?***: How does one develop *Samatha* and *Vipassanā* joining together in the sense of desirelessness?

*Paṇihita* means desire whereas *appaṇihita* means free from desire, desireless. In the commentary, *paṇihita* is said to be all types of desires. It is not only craving (*rāga*), also *dosa* and *moha* are *paṇihita*. For example, one desires with craving. One may also desire anger that means one wishes to get angry. *Paṇihita* means an attitude of *dosa*, *moha*, *rāga*, etc.

***Uddhaccaṃ pajahato cittaassa ekaggatā avikkhepo samādhi sabbapaṇidhīhi appaṇihito hoti nirodhagocaro***,: When one tries to abandon restlessness, the state of one-pointedness of mind and non-distraction is *samādhi*, that *samādhi* is free from all desires, with the object of *nibbāna* as its domain.

***Avijjaṃ pajahato anupassanaṭṭhena Vipassanā sabbapaṇidhīhi appaṇihitā hoti nirodhagocarā***: When trying to abandon *avijjā*, *Vipassanā* in the sense of

contemplation comes into being, that *Vipassanā* is free from all desires and has the object of *Nibbāna* as its domain.

*Iti appaṇihitaṭṭhena samathavipassanā ekarasā honti, yuganaddhā honti, aññamaññaṃ nātivattantīti. Tena vuccati- “appaṇihitaṭṭhena samathavipassanaṃ yuganaddhaṃ bhāveti”ti.*: Thus, *Samatha* and *Vipassanā* in the sense of desirelessness perform a single function, are joined together and do not exceed one another. Therefore, it is said *Samatha* and *Vipassanā* are joined together in the sense of desirelessness.

#### 14. *Suñña* - Void

*Kathaṃ suññatṭhena samathavipassanaṃ yuganaddhaṃ bhāveti?*: How does one develop *Samatha* and *Vipassanā* joined together in the sense of void or emptiness. *Suññata* is translated as void or emptiness. There are different views regarding emptiness.

The central philosophy<sup>18</sup> by Nāgārjuna says that all

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<sup>18</sup>It is called as “*Mūla-madhyamaka-kārikā*”.

There is unanimous agreement that Nāgārjuna (ca 150–250 AD) is the most important Buddhist philosopher after the historical Buddha himself and one of the most original and influential thinkers in the history of Indian philosophy. His philosophy of the “middle way” (*madhyamaka*), based around the central notion of “emptiness”

is empty. The Buddha also used this term in “*suññato loka avekkhassu*”. *Loka* means the five aggregates. The sentence means that one should contemplate the five aggregates as empty. This is actually a meditation practice. In the *Suññataloka sutta* in the *Samyutta Nikāya*, the Buddha said “*Cakkhu suññaṃ attena vā attaniyena vā*”: The eye is empty of ‘I’ and ‘my property’. Actually, sensitive eye is materiality and it really is. There is no self/soul (*atta*), or property of self/soul (*attaniya*) in the eye.

Nāgārjuna also said that *Paṭicca-samuppāda* can be a *suñña* concept. His theory of emptiness, or void, is as follows. In *avijjāpaccayā saṅkhāra*, where there is *avijjā*, there is *saṅkhāra*; when there is no *avijjā* there is no *saṅkhāra*. As long as *avijjā* exists, *saṅkhāra* exists; when it does not exist, *saṅkhāra* also does not exist. They become mutually empty. This is like the case of father and son. If there is a father, there is a son; if there is a son,

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(*sūnyatā*). influenced the Indian philosophical debate for a thousand years after his death; with the spread of Buddhism to Tibet, China, Japan and other Asian countries the writings of Nāgārjuna became an indispensable point of reference for their own philosophical inquiries. A specific reading of Nāgārjuna's thought, called *Prāsaṅgika-Madhvamaka*, became the official philosophical position of Tibetan Buddhism which regards it as the pinnacle of philosophical sophistication up to the present day. [Stanford Encyclopedia of Philosophy .  
[<http://plato.stanford.edu/entries/Nāgārjuna/>]



there is a father. If there is no son, there is no father. In brief, there is a mutual effect relationship, one refers to one another other; depending on each other they exist; if one does not exist, the other will also not exist.

There are totally 27 chapters in this work, but even the understanding of one chapter is difficult. There are many ideas but there is no specific answer. This is called 'Dialectic'<sup>19</sup>.

In the Buddha's teaching, there is also such dialectic thinking, such as: "Does the Tathāgata exist after death? Does the Tathāgata not exist after death? Does the Tathāgata exist and not exist after death? Does the Tathāgata neither exist nor not exist after death?" The Buddha totally rejected these four points. This view is recorded in the *Aggivaccha sutta* in the *Majjhima-Nikāya* [M 1.251].

There was also another discussion: "After the attainment of *arahata magga*, will the arahant be born? Will the arahant not reborn? Will he be reborn and not be reborn? Will he neither be reborn nor not be reborn?" The Buddha rejects the concept of sentient beings; therefore, all questions were rejected. Sentient beings is

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<sup>19</sup> Art of investigating or discussion on the truth of opinions. [Oxford Dictionary]

just a concept, there is nothing to say or to accept. Maybe Nāgārjuna also followed this system.

The question might arise whether what was said by Nāgārjuna. Sometimes Nāgārjuna said *samsāra* and *nibbāna* are the same. As long as there is *avijjā*, *nibbāna* seems to be *samsāra*. When *avijjā* is removed, it is *nibbāna*. Because *Nibbāna* exists, *samsāra* does not exist. He gave a simile of a rope and a snake. When there is no light, the rope seems to be a snake. With light that is acting as a truth, the rope is seen as it is. Truth can be seen with knowledge. All is confusing without knowledge. So all these are just his own views.

***Uddhaccaṃ pajahato cittassa ekaggatā avikkhepo samādhi sabbābhīnivesehi suñño hoti nirodhagocarō:***  
When one abandons restlessness, the one-pointedness of mind and non distraction is the concentration that is empty of all misinterpretations, and has cessation (*Nibbāna*) as its domain.

*Abhinivesa* means misinterpretation. The Buddha said: *Sabbadhammā nālaṃ abhiniveseyya:* All *dhammas* should not be thought of as 'I' or 'my property'. *Abhinivesa* means a misinterpretation of all *dhammas*, like thinking there is 'I', soul and things belonging to 'I', 'mine'. Actually *abhinivesa* means keeping in the mind, meaning considering in the mind. Like *Cakkhu suññaṃ attena vā attaniyena vā*, people thought the eye is *atta*, or belonging to *atta*. That is why *suñña* means empty of

*atta* and *attaniya*. The eye is just a material quality. It is empty of *atta* and *attaniya*.

***Avijjaṃ pajahato anupassanaṭṭhena Vipassanā sabbābhinivesehi suññā hoti nirodhagocarā.***: When one is trying to abandon ignorance, *Vipassanā* in the sense of contemplation appears. That *Vipassanā* is void of all misinterpretation and has cessation (*Nibbāna*) as its domain.

***Iti suññataṭṭhena SamathaVipassanā ekarasā honti, yuganaddhā honti, aññamaññaṃ nātivattantīti.*** In this way, *Samatha* and *Vipassanā* in the sense of void, have one function, join together and do not exceed one another.

***Tena vuccati – “suññataṭṭhena Samathavipassanaṃ yuganaddhaṃ bhāvetī”ti.***

***Bhāvetīti catasso bhāvanā – āsevanaṭṭhena bhāvanā...pe... maggo sañjāyatīti kathaṃ maggo sañjāyati...pe... evaṃ maggo sañjāyati. Evaṃ saññojanāni pahīyanti, anusayā byantīhonti. Evaṃ suññataṭṭhena Samathavipassanaṃ yuganaddhaṃ bhāveti.*** This is the same translation as before.

***Imehi soḷasahi ākārehi Samathavipassanaṃ yuganaddhaṃ bhāveti, evaṃ Samathavipassanaṃ yuganaddhaṃ bhāveti.***: Through these 16 aspects<sup>20</sup>,

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<sup>20</sup> [The description of 15. *Ekarasaṭṭhena*- in the sense of single

*Samatha* and *Vipassanā* are joined together. As such one develops *Samatha* and *Vipassanā* joined together.

## Advice

*Paṭisambhidāmagga* is for people who have great knowledge. The explanation is in detail; therefore, we should study the whole text of *Paṭisambhidāmagga*, from the beginning to the end. All points must be understood. Not all *dhammas* are easy. However, almost all *dhammas* arise within us. The supramundane level is not in us, and we must try to attain it. Only few people can obtain the attainment. Even book knowledge is very difficult. Similarly, *Yuganaddhakathā* is difficult to understand.

*Yuganaddha* is concerning meditation, it is important to understand the practice of meditation. It clearly explains *Samatha* and *Vipassanā*. Some points are quite strange from our contemporary point of view, but most people understand *Samatha* and *Vipassanā*. According to the text, *Samatha* refers to *samādhi* and *Vipassanā* refers to *paññā* (knowledge). Without *samādhi* and without *paññā*, meditation practice is impossible. According to *Yuganaddha*, *samādhi* can be called *Samatha*, while

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function and 16. *Anativattanaṭṭhena*- in the sense of non-excess, equality, are included in the former 14 aspects]

*paññā* can be called *Vipassanā*.

Attainments like *maggasamādhī* and *phala-samādhī*, supramundane *samādhī* and supramundane *paññā* are not ways of practice. These are attainments themselves. Only *Samatha* and *Vipassanā* are to be practiced. According to the objects, the *Samatha* object is mostly a concept, whereas the *Vipassanā* object is ultimate reality. But when *Samatha* and *Vipassanā* work together, it is at the high level of *Vipassanā*. For example, when a yogi obtains *saṅkhārupekkhā ñāṇa* (knowledge of equanimity towards formations), *samādhī* and *Vipassanā* (*paññā*) are in balance and work harmoniously together.

Therefore, due to the power of *saṅkhārupekkhā ñāṇa*, the yogi can obtain the state of supramundane path and fruition, or *magga* and *phala*. At that time, *samādhī* and *paññā* are equally working together and this is really *yuganaddha*. *Yuganaddha* in its true meaning is the joining of *samādhī* and *paññā* or the joining of *Samatha* and *Vipassanā*. The other *Yuganaddha* is so-called *yuganaddha* and it happens before the attainment and during meditation practice. At that time, *samādhī* happens first and it is followed by *Vipassanā*. They take turns at different moments. Because they are not joined in the same moment, they cannot be called *yuganaddha*.

Here in the supramundane state, *Samatha* and *Vipassanā* are equalized in one moment. According to *Abhidhamma*, *samādhī* is *ekaggatā* while *Vipassanā* is

*paññā*. These mental factors associate together, arise together, cease together, taking the same object and work from the same base. Such a system of association is called *sampayutta paccayo*.

It should be noted that in the same moment, only one consciousness is possible to arise; two consciousnesses in one moment is impossible. However, in one moment, many types of mental states can arise together. Here, we must understand *citta* and *cetasika*. *Citta* means mere consciousness and that does not include mental state (*cetasika*).

In some situations, these *citta* and *cetasika* can be taught separately, for example in the first verse of the *Dhammapada* it is said: '*manopubbaṅgamā dhammā*', meaning the mind precedes all mental states. Here, mind or *mana* means pure consciousness without *cetasika*. *Cetasika* comes later. In reality however, whenever consciousness (*citta*) arises, it must arise together with some mental states (*cetasika*).

According to *Abhidhamma* we should clearly know about that. So *Samatha* and *Vipassanā* are not consciousness (*citta*), but they are *cetasikas* (mental states, mental factors). *Samatha* is *samādhi* and *Vipassanā* is *paññā*. Only one consciousness can arise at one moment but many *cetasikas* can arise in the same moment. Therefore, *samādhi* and *paññā* are possible to arise together. During *Vipassanā* practice, *samādhi* and

*paññā* are sometimes together; but sometimes *paññā* or *samādhi* is in excess. Sometimes *paññā* leads and *samādhi* follows or vice versa.

*Samādhi* always associates with wholesome consciousness, but *paññā* is not always present. Sometimes the mind is without *paññā*, and this is called *ñāṇavippayutta citta*, dissociated from knowledge. For example, when we recite homage to the Buddha: “*Namo tassa*” without paying attention, thinking about other things, then there is no wisdom.

In the same way, *Vipassanā* can be carried on without knowledge because at that time, perception (*saññā*) and consciousness are at work. Sometimes, *saññā* works more than *paññā* during meditation practice. A yogi might go several times to a meditation centre, but cannot improve his knowledge and his *Vipassanā* practice because *saññā* works more than *paññā* during meditation. Then, it will take a lot of time to attain any result. Therefore, the meditators should strive to increase the knowledge and wisdom.

*Sādhu! Sādhu! Sādhu!*

## Chapter 6

### The 4th Way: *Dhammuddhacca* - Removing Restlessness

*Dhammuddhaccavāraniddesa* is the explanation of *dhammuddhacca*, restlessness, regarding the state of the path. Here *dhamma* refers to 10 types of objects that appear during meditation practice. During *Vipassanā* practice, when the mindfulness and tranquility become strong, good states like illumination (light), joy, peacefulness and knowledge will appear. This happens before one attains *magga*, during the practice. The yogi assumes that these good states (*dhamma*) are higher attainments of the practice. The mind wanders towards these states, takes them up as objects and misconceives them as a real achievement. Then one travels on the wrong road and misses the right way of practice.

[6.] *Kathaṃ dhammuddhaccaviggahitaṃ mānaṃ hoti?*: How is the mind occupied by restlessness towards the state?

*Mana* is synonymous with *ceta*, *viññāṇa*. *Viggahita* means influenced, occupied, agitated. *Vi* means deformed, distorted, wrong way, *gahita* means taking up. So *dhammuddhaccaviggahita* means influenced by restlessness towards the state.



For example, in a meditation practice, a yogi's mind becomes tranquil. At that time, this mental situation produces illumination that comes out from the body and mind. Instead of contemplating it as *anicca*, *dukkha* and *anatta*, the yogi misconceives it as a higher attainment. This is called *Dhammuddhaccaviggahita*. It is formed by *dhamma+uddhacca+viggahita* (state + restlessness + taken up).

*Aniccato manasikaroto obhāso uppajjati*,: While the practitioner gives attention as impermanence, *obhāso dhammoti obhāsaṃ āvajjati tato vikhepo uddhaccaṃ*: he considers the illumination (light) as a *dhamma*, so he is distracted. At this point - the object is not mentioned here - a general point is given. While the yogi contemplates the light as *anicca*, at this time, his mind cannot concentrate on the right object. Here, *Vikkhepa* means scattering, *uddhacca* means mental restlessness.

*Tena uddhaccena viggahitamānaso aniccato upaṭṭhānaṃ yathābhūtaṃ nappajānāti, dukkhato upaṭṭhānaṃ yathābhūtaṃ nappajānāti, anattato upaṭṭhānaṃ yathābhūtaṃ nappajānāti*.: A practitioner whose mind is distorted by that mental restlessness does not realize in a correct way, as it is (*yathābhūtaṃ nappajānāti*), the manifestation (*upaṭṭhānaṃ*) as *anicca*, he does not realize the manifestation as suffering nor as non-self.

How to solve the disturbance to meditation? The

answer is:

***Tena vuccati – “dhammuddhaccaviggahita-mānaso hoti so samayo,:*** *So samayo*: as long as he thinks that it is his attainment, he will continue with the illumination. At that time he is not on the way of *Vipassanā*, he is off the road. He thinks that it is not necessary to practice any more, he thinks ‘I reached my destination, *nibbāna*’, and he abandons the practice of *Vipassanā*. Then the teacher explains that it is not a higher attainment, but just because of good concentration that the mind produces light, and that this is just a disturbance. The teacher tells him he must continue with his practice. With the guidance from his meditation teacher, he abandons the wrong path and continues the right path. He just continues to note the light as it is, aware of its arising and passing away.

***Yaṃ taṃ cittaṃ ajjhāttameva santiṭṭhati sannisīdati ekodi hoti samādhiyati:*** The mind is internally composed, resettled, restored to singleness and re-concentrated.

[*Sannisīdati*: the mind settles again, becomes quiet, *ekodi hoti*: he focuses only on that point that is manifested as *anicca*, *dukkha* and *anatta*; *samādhiyati*: concentrated again on the object]

***Tassa maggo sañjāyati”ti:*** Then the real path of *Vipassanā* comes into being. ***kathaṃ maggo sañjāyati...pe... evaṃ maggo sañjāyati, evaṃ***

*saññōjanāni pahīyanti, anusayā byantīhonti.*

## 10 Vipassanupakilesa

*Aniccatō manasikaroto ñāṇaṃ uppajjati* . The yogi contemplates it as impermanent. In total 10 kinds of *vipassanupakilesa*, disturbances of *Vipassanā*, are mentioned that should be contemplated as impermanent.

1. *obhāso uppajjati* - light appears. It has already been mentioned.
2. *ñāṇaṃ uppajjati* - knowledge appears while the yogi is considering attention as impermanent,
3. *pīti uppajjati* - joy appears;
4. *passaddhi uppajjati* - tranquility appears, in body and mind, a very peaceful state;
5. *sukhaṃ uppajjati* - happiness or pleasure appears.
6. *adhimokkha uppajjati, saddhā*, confidence - resolution, (here the experience of *saddhā* is very strong), belief appears;
7. *paggaho uppajjati, viriya* - exertion appears;
8. *upaṭṭhānaṃ uppajjati* - this is as in *satipaṭṭhāna*, mindfulness with the object appears and is established;
9. *upekkhā uppajjati* - equanimity appears;
10. *nikanti uppajjati* - attachment appears. '*nikanti dhammo'ti nikantiṃ āvajjati*': he considers attachment as a real attainment.

The last one, *nikanti* is a real *kilesa*, but it cannot be

known as evil. It is a very subtle attachment to the good states in the meditation. The 1<sup>st</sup> to 9<sup>th</sup> are good qualities in the meditation. However, they cause disturbances because the yogi considers them as a higher attainment. Therefore, before meditation practice, we should learn about these *kilesas*, then we should increase the effort up to *Nibbāna*. Such knowledge is important; otherwise, the yogi stops the practice, thinking he is an *arahant*.

*Tato vikkhepo uddhaccaṃ. Tena uddhaccena viggahitamānaso aniccato upaṭṭhānaṃ yathābhūtaṃ nappajānāti, dukkhato upaṭṭhānaṃ yathābhūtaṃ nappajānāti, anattato upaṭṭhānaṃ yathābhūtaṃ nappajānāti. Tena vuccati – “dhammuddhacca-viggahitamānaso hoti so samayo, yaṃ taṃ cittaṃ ajjhattameva santiṭṭhati sannisīdati ekodi hoti samādhīyati. Tassa maggo sañjāyati”’ti. Kathaṃ maggo sañjāyati...pe... evaṃ maggo sañjāyati, evaṃ saññōjanāni pahīyanti, anusayā byantīhonti.*

[The translation is like before. Then:]

*Dukkhato manasikaroto...pe... anattato manasikaroto obhāso uppajjati...pe... nāṇaṃ uppajjati, pīti uppajjati, passaddhi uppajjati, sukhaṃ uppajjati, adhimokkho uppajjati, paggaho uppajjati, upaṭṭhānaṃ uppajjati, upekkhā uppajjati, nikanti uppajjati, ‘nikanti dhammo’ti nikantiṃ āvajjati. Tato vikkhepo uddhaccaṃ.*

*Tena uddhaccena viggahitamānaso anattato upaṭṭhānaṃ, aniccato upaṭṭhānaṃ, dukkhato upaṭṭhānaṃ yathābhūtaṃ nappajānāti. Tena vuccati – “dhammuddhacca- viggahitamānaso...pe... evaṃ saññojanāni pahīyanti, anusayā byantīhonti”.*

Here, the yogi contemplates it as suffering (*dukkhato*), when the light appears. Then the same follows for the contemplation of non-self (*anattato*), when the light appears, etc.

*Rūpaṃ aniccato manasikaroto:* Here, the meditation object is specified as *rūpa*, materiality. It is the same as before, one attends the matter aggregate as impermanent, and thereafter one contemplates *vedanā*, *saṅkhāra*, etc as impermanent.

*...pe... rūpaṃ dukkhato manasikaroto... rūpaṃ anattato manasikaroto... vedanaṃ...pe... saññaṃ... saṅkhāre... viññānaṃ...*

One contemplates matter as suffering and non-self. One should contemplate the other aggregates namely feeling, perception, mental formations and consciousness as impermanent, suffering and non-self.

*cakkhuṃ... pe ... jarāmaṇaṃ aniccato manasikaroto ...pe... jarāmaṇaṃ dukkhato manasikaroto, jarāmaṇaṃ anattato manasikaroto*

One should contemplate the bases like the eye, ear,

nose....eye consciousness etc and the 12 factors of Dependent Origination, starting from ignorance to old age and death (*jarāmarañam*), as impermanent, suffering and non-self.

*obhāso uppajjati...pe... ñāṇam uppajjati, pīti uppajjati, passaddhi uppajjati, sukham uppajjati, adhimokkho uppajjati, paggaho uppajjati, upaṭṭhānam uppajjati, upekkhā uppajjati, nikanti uppajjati, 'nikanti dhammo'ti nikantiṃ āvajjati. Tato vikkhepo uddhaccaṃ. Tena uddhaccena viggahitamānaso. Jarāmarañam anattato upaṭṭhānam yathābhūtaṃ nappajānāti. Jarāmarañam aniccato upaṭṭhānam yathābhūtaṃ nappajānāti, jarāmarañam dukkhato upaṭṭhānam yathābhūtaṃ nappajānāti. Tena vuccati – “dhammuddhaccaviggahitamānaso hoti. So samayo, yaṃ taṃ cittaṃ ajjhattameva santiṭṭhati sannisīdati ekodi hoti samādhīyati. Tassa maggo sañjāyati”ti. Kathaṃ maggo sañjāyati...pe... evaṃ maggo sañjāyati. Evaṃ saññojanāni pahīyanti, anusayā byantīhonti. Evaṃ dhammuddhaccaviggahitaṃ mānasam hoti.*

The rest is similar as before.

## Conclusion: The Four Individuals

The *Yuganaddhakathā* concludes with a verse that addresses four types of individuals.

***Obhāse ceva ñāṇe ca,:***

If there is illumination and knowledge,

***pūtiyā ca vikampati;:***

rapture and wavering;

***Passaddhiyā sukhe ceva,:***

Or tranquility and pleasure,

***yehi cittaṃ pavedhati.:***

whereupon one's mind becomes confused.

***Adhimokkhe ca paggāhe:***

Resolution and exertion,

***upaṭṭhāne ca kampati;:***

establishment of mindfulness and wavers;

***Upekkhāvajjanāya ceva,:***

And adverting to equanimity,

***upekkhāya ca nikantiyā.:***

and equanimity and attachment.

***Imāni dasa thānāni,:***

These ten points,

***paññā yassa pariccitā;:***

when one comes to scrutinize and understands;

***Dhammuddhaccakusalo hoti,:***

One who is skillful in restlessness states,

***na ca sammoha gacchati:***

does not enter into confusion.

Explanation: If you have knowledge, then you know these descriptions of states are defilements of *Vipassanā*, you know these as disturbances.

Practitioners can be divided into four types according to their qualities: The first one is a person with *mandapaññā* (slow wisdom). Some yogis are a little dull and their *paññā* is so slow. When such a yogi faces one of these ten problems, his or her mind will waver and becomes defiled. His or her meditation is lost.

The second one is a person with *majjhimapaññā*, his or her knowledge is of a medium level. The wisdom is not strong. When he or she faces problems in *Vipassanā*, the mind will waver but does not become defiled. His or her meditation will decline.

The third type is *tikkhapaññā*, one with sharp knowledge and intelligence. His or her mind wavers a bit but does not become defiled. So, one's meditation is not reduced.

The fourth is *atitikkhapaññā*, one with great intelligence. When facing *upakkilesa*, the mind does not waver at all and becomes not defiled; there is no loss of meditation. This explains the next lines in the verse about the four types.



[The first one, the dull one: ]

***Vikkhipati ceva kilissati ca:***

his mind wavers and is defiled,

***cavati cittabhāvanā:***

the meditation is lost, out of *bhāvanā*.

[The second one, the one with medium knowledge:]

***Vikkhipati na kilissati:***

wavers, wanders about, his mind is not defiled,

***bhāvanā parihāyati:***

the meditation declined.

[The third one, an intelligent person:]

***Vikkhipati na kilissati:***

Wavers but not defiled,

***bhāvanā na parihāyati:***

meditation does not decline.

[The fourth one, a person with great intelligence:]

***Na ca vikkhipate cittaṃ na kilissati:***

No wavering and not defiled,

***na cavati cittabhāvanā:***

does not lose the meditation.

Then: *Imehi catūhi ṭhānehi cittaṃ  
saṅkhepavikkhepaviggahitaṃ dasa ṭhāne sampajānātīti:*

With respect to these ten ideas (disturbances) one can understand (of persons) the distraction and non-distraction of the mind in these four ways.

### ***Yuganaddhakathā niṭṭhitā:***

The discourse of *Yuganaddha* is completed.

Some commentaries give very interesting points about *kilesa*. Which kind of mental defilements appear because of illumination? There are three types of mental defilements. These are wrong view (*diṭṭhi*), conceit (*māna*) and craving (*nikanti*). So, when illumination comes into being, at that time the practitioner might think: “This is me, myself”. If one thinks like that, *diṭṭhi* appeared. When one thinks, “This I am”, *māna* comes into being. When one thinks it is mine, my property, *nikanti* has arisen. These three *taṇhā* (*nikanti*, craving), *māna* (conceit), *diṭṭhi* (wrong view) are called *papañcadhamma*<sup>21</sup>.

*Etam mama*: This is my thing; this refers to *taṇhā*.

*Esohamasmi*: This is I; this refers to *māna*.

*Eso me atta*: “This is myself, *atta*”, this refers to

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<sup>21</sup> *Papañcadhamma*: The world's diffuseness created by craving, false views and conceit; conceptual proliferation [Pāḷi Text Society's Pāḷi-English dictionary]

*ditthi*.

Altogether, these three types of mental defilements appear when one is considering in incorrect ways. However, the very intelligent person never defiles his or her mind by means of these mental defilements. When illumination appears, he or she thinks, "This illumination appears in me, it is impermanent, it rises depending on conditions, and it has the nature of cessation (*nirodhadhamma*), the nature of falling (*vayadhamma*)."

He or she understands that things appear on their own, according to the conditions, and that they will cease soon. There is no permanent entity and one cannot control things according to one's wish. One understands that all things are subject to impermanence, suffering and non-self. When one understands *anicca*, one will remove *māna*. When one sees this illumination is not happiness but is dissatisfying in nature because it is subject to rising and falling, one understands *dukkha*. Then one will remove *taṇhā*. When one understands that things arise dependent on conditions, that these are uncontrollable, then one understands *anatta*. When thinking about *anatta*, one removes wrong view (*ditthi*).

People wish each other, "May you be happy!" or say "Happy New Year!" No one likes unhappiness. People do not say "May you be suffering!" or "Suffering New Year".

To become peaceful, we must make an effort to remove the *papañcadhammas*, which are *taṇhā*, *māna*, *diṭṭhi*. May you succeed!

*Sādhu! Sādhu! Sādhu!*

## Questions and Answers

**Question 1.** Is there any difference between *gocara* and *ārammaṇa*?

Answer: In *Pāli*, *gocara* and *ārammaṇa* are synonymous terms in some contexts. In other situations, they are different things. In the *Samyutta Nikāya*, it says, "*nanavisayānaṃ nanagocarānaṃ indriyānāṃ*", here *gocara* is explained by *ārammaṇa*. *Viśaya* means the sense field. So, *gocara* is similar to *ārammaṇa*.

In the *Dhammapada*, there is this word "*buddhamanantagocara*"<sup>22</sup> and *anantaragocara* is explained by "*anantassa ārammaṇassa*". Here, *gocara* is explained by *ārammaṇa*. So *gocara* and *ārammaṇa* are similar in meaning. *Buddhamanantagocara* means a *Buddha* who is endowed with *sabbaññutā* knowledge that has infinite objects.

*Gocara* is formed by *go+cara*. *Go* is cow, *cara* is where the cow has food, so it is a meadow or field. In the *Pātimokkha* of *Sīlaniddesa* (the explanation on morality) of *Visuddhimagga*, *gocara* is divided into three types:

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<sup>22</sup> Verse no. 179. *Yassa jitaṃ nāvajīyati, jitaṃ yassa no yāti koci loke; Taṃ buddhamanantagocaraṃ, apadaṃ kena padena nessatha* [Dhammapada, Buddhavagga, M 40]  
*Anantagocaranti anantārammaṇassa sabbaññutaññāṇassa vasena apariyanta gocaraṃ* [Dhammapada-aṭṭhakathā, M2.129]

*Upanissayagocara*, which means *kalyāṇamitta*, a good spiritual friend who can help someone to develop morality, concentration and knowledge.

*Ārakkhagocara*, which means *sati*, mindfulness towards circumstances.

*Upanibandhagocara*, which means a meditation object, like the four foundations of mindfulness.

## Question 2. *Animitta*

Question: *Saṅkhāra* has the sign of *anicca*, *dukkha*, *anatta*. But how can the supramundane path have no signs of *anatta*? Even *Nibbāna* has the characteristic of *anatta*. So how to understand ‘*atta nimitta*’?

Answer: Regarding these three characteristics: *anicca* (impermanence), *dukkha* (unsatisfactoriness) and *anatta* (non-self), most people understand impermanence and unsatisfactoriness, but they do not really understand *anatta*. *Anatta* rejects wrong view of *atta*. Wrong view is called *diṭṭhi* in *Pāli*. If one has the *atta* view, one believes “I can control everything. When this life ends, the spirit will search for the next life. The life is forever.” Some believe that the soul after one's death is waiting for the God to make a final judgment. They believe that heaven and hell are forever.

Because all *saṅkhāras* are subject to impermanence and suffering, there is no permanent entity and no theory

of soul. So all conditioned things are called *saṅkhata* while *Nibbāna* is called *asaṅkhata* (unconditioned). All formations have the sign of *anicca*, *dukkha* and *anatta*. The *Nibbāna* has the sign of *nicca*, *sukha*, but there is no *atta* view.

In *Paṭisambhidā*, there are 40 aspects of *bhāvanā* (meditation) with the 'to' suffix like *aniccato*, *dukkhato*. Sometimes, instead of 'to', the word *Paramattha* is used like *pañcānaṃ khandhānaṃ nirodho paramatthāti*. Here, *Nibbāna* is mentioned as *Paramattha*.

In the next verse *Nibbāna* is mentioned as *anatta*.

*“Aniccā sabbasaṅkhātā  
dukkhā anattā ca kevala  
nibbanam ceva paññāti  
anattā iti nicchayā.*

*Vipassanā*, *magga*, *phala* and *Nibbāna* are *animitta* because of different reasons. Firstly, *Vipassanā* is said to be *animitta* because there is no sign of permanence (*nicca-nimitta*). There is no *sukha-nimitta* because of rising and falling. There is no *atta-nimitta* because of impermanence and unsatisfactoriness. Through *anicca*, the *nicca-nimitta* is removed; through *asubha*, the *subha-nimitta* is removed; through *anatta*, the *atta-nimitta* is removed. So *Vipassanā* is said to be *animitta* because of the absence of the sign of *nicca*, *sukha*, *atta* and *subha*.

Next, *ariya magga* is also *animitta* because when

*magga* appears there is no sign of craving, hatred and delusion. First *magga* has some sign of craving, but the craving for the woeful states is eradicated. Only *arahattamagga* has totally removed *rāga* (greed), *dosa* (hatred) and *moha* (delusion). Therefore, because of the absence of *kilesa* (defilements) like greed and so on, the noble path is called *animitta-magga*.

As for *Nibbāna*, it is called *animitta* for two reasons. The first reason is that *Nibbāna* is lacking the sign of craving, hatred and delusion. Secondly, it has no sign of *sankhāra* because it is an unconditioned phenomenon.

Ledi Sayadaw said that *Nibbāna* is *animitta* because there is no sign that can produce *kilesa* (defilement) and give effect to decay and death (*jarāmaraṇa*). (*Kilesānaṃ vatthubhūtaṃ abhāva*). The ground of *kilesa* is *sankhāra*, and the ground of decay and death is the five aggregates. There is no *sankhāra* (formations) or five aggregates in *Nibbāna*, so *Nibbāna* is stated as *animitta*.

### Question 3. One function

In the *Suttanta niddesa*; *bhāvetiti catasso bhāvanā*, there are the first two: *Anativattanaṭṭhena tatha jātānaṃ dhammaṇaṃ* and *ekarasaṭṭhena indriyānaṃ*. Are they any different? Here, does this *indriyānaṃ* refer to only five controlling faculties out of 22 *indriya*'s?

Answer: *Ekarasa* means *ekakicca*, same function.



*Anativattana* means not exceeding each other but performing the same function equally. Like in two oxen dragging a bullock-cart, they carry it together, side by side. Each ox is in line with the other, not one in front and another behind.

Only five faculties are mentioned here. Among the 22, some are material controlling faculties like *cakkhūndriya*. So, the faculties refer to five: faith or confidence (*saddhā*), effort (*virīya*), mindfulness (*sati*), concentration (*samādhi*), wisdom (*paññā*). *Saddhā* should be balanced with *paññā*. *Samādhi* should be equalized with *virīya*, effort. If *saddhā* is more, one is too believing. If *paññā* is more than *saddhā*, then one is cunning. *Samādhi* should be balanced with *virīya*. If *samādhi* is more than *virīya*, then the mind tends to be lazy. *Sati* must be developed at all times.

In *Dhammapada* verse no. 372, it says: *Natthi jhānaṃ apaññāssa, paññā natthi ajhāyato, Yamhi jhānañca paññā ca, sa ve nibbānasantike*. The meaning of “*Natthi jhānaṃ apaññāssa*” is one who has no knowledge does not get *jhāna*. *Paññā natthi ajhāyato*: One who has no *samādhi* has no knowledge. In *Samatha*, *samādhi* (*ekaggatā*) is more important. Other factors like *vitakka*, *vicāra*, *pīti* and *sukha* are just supporting factors.

*Samāhito yathābhūtaṃ jānāti passati*. One who has *samādhi*, knows and sees it as it is. The commentary further explained that *ajhāyato* means one who has no

*samādhi*. “*Paññā natthīti ajhāyantassa “samāhito bhikkhu yathābhūtaṃ jānāti passatī” ti vuttalakkhaṇā paññā natthi.*”<sup>23</sup> It means one who has no *samādhi* does not have knowledge.

It means that one should have both *samādhi* (*jhāna*) and *paññā*. This is clearly said by “*Yamhi jhānañca paññā ca, sa ve nibbānasantike.*” It means that one who has *jhāna* and *paññā* (knowledge) is in the presence of *Nibbāna*.

#### **Question 4: *Sīlabbataparāmāsa***

Question: *Sīlabbataparāmāsa* is often translated as rites and rituals and as animal practice. Please explain it.

Answer: I understand rites and rituals as religious ceremonies like praying to Buddha, gods and offering flowers and other things. We have to check the contents of such ceremonies. If praying to Buddha or god is with good wishes, then it is beneficial. However, it is not as beneficial as meditation practice. Just before his *parinibbāna* day, the Buddha said, “To offer flowers and offerings is not the best way to honor the Buddha.” To honor him with *Dhamma* practice is the best honor. This statement is recorded in the *Mahāparinibbāna sutta*.

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<sup>23</sup> *Dhammapada-aṭṭhakathā* [M2.375]

This is called *dhammānudhammapaṭipatti* and it means practicing the *Dhamma* in accordance to the *Dhamma*. The training of morality, concentration and wisdom that can lead to the supramundane state is the best honor. Nowadays, some religious ceremonies become empty of meaning. However, people just follow them because of culture and traditions.

### Question 5. Laziness

The 7<sup>th</sup> hindrance is laziness. What is the *paramatthadhamma* for laziness? The opposite state is called 'gladness' by Bhikkhu Ñāṇamoli. As a *paramattha dhamma*, does it refer to *pīti* or *sukha* (*vedanā*)?

Answer: Laziness is not *thīna-middha*, which are unworkable states of the mind. One whose mind is influenced by *akusala citta*s is called a lazy one. For example, the mind has been influenced by the wrong thought of *kāma vitakka* (thought of sensual pleasure), *byāpāda vitakka* (thought of hatred), *vihiṃsavitakka* (thought of cruelty). Laziness is opposite of gladness (*pīti*) and happiness (*sukha*). Where there is *pīti*, there is *sukha*. At fourth *jhāna*, there are two factors i.e. *sukha* and *ekaggatā* but no *pīti*.

### Question 6. Ākāra

*Soḷasahi ākārehi samathavipassanaṃ yuganaddhaṃ*

*bhāveti*. What are these *ākāra*'s? Is it a way of practice, characteristic of *Nibbāna*, an aspect? Please explain more on these 16 *ākāra*'s.

Answer: *Ākāra* is not a way of practice. It is the aspect of arising of *samādhi* and *paññā*. When *Samatha* and *Vipassanā* are working together, it means that *samādhi* and *paññā* are working together; they work on the same object and perform the same function. In *gocaraṭṭhena* (in the sense of *gocara*), *Samatha* and *Vipassanā* have *nirodha* (*Nibbāna*) as object. In *pahānaṭṭhena* (in the sense of abandoning), *samādhi* and *paññā* abandon both defilements and aggregates. It means that both *Samatha* and *Vipassanā* have the same functions, their aspects are similar.

### Question 7. *Samatha* and *Vipassanā*

In *catukkanipāta*, *pathamapannāsakaṃ*, *rohitassavaḅḅo*, *samadhibhāvanāsuttaṃ* four *samadhibhāvanā* are given. The last one is: *Idha bhikkhave, bhikkhu pañcasu upādānakkhandhesu udayabbayānupassī viharati –iti rupam, iti rupassa samudayo, iti rupassa atthaṅgamo, iti vedanā...iti viññānassa atthaṅgamoti*. *Ayam, bhikkhave, samadhibhāvanā bhāvitā bahulikatā āsavānaṃ khayāya saṃvattati*. From this, it seems that the development of *Vipassanā* will invariably lead to the development of

*samādhī*.

On the other hand in *catukkanipāta*, *dutiya-panṇāsakam*, *asuravaggo*, *tatīyasamādhī suttam*. One of the four kinds of persons described is “*Ekacco puggalo lābhī hoti adhipaññādhmavipassanāya, na lābhī ajjhattam cetosamathassa.*”<sup>24</sup> Then this person is advised to approach someone who is “*lābhī ajjhattam cetosamathassa*” and get from him instructions on how to make the mind concentrated. From this can we say that in any case one has to make a conscious effort to turn from development of insight to development of *Samatha*. Can Sayadaw give a comment on this? (as the 2<sup>nd</sup> method in *Yuganaddha sutta*).

Answer: *Samadhi* without *Vipassanā* is possible. But *Vipassanā* without *samādhī* is impossible. Before the Buddha’s enlightenment in the world, people practiced *Samatha* only. They gained *rūpa jhāna* and *arūpa jhāna* but *Vipassanā* was unknown to them. The Buddha met two teachers; *Ālārakālāma* and *Uddaka Rāmaputta*, they also had deep *samādhī* without *Vipassanā*. When the Lord Buddha was enlightened as *Sammāsambuddha*, he expounded on the practice of *Vipassanā*.

In the Noble Eightfold Path, right view and right thought belong to the *paññā* (wisdom) group; right effort,

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<sup>24</sup> *Āṅguttaranikāya, Catukkanipāta* [M1.406]

right mindfulness and right concentration belong to the *samādhi* (concentration) group. Without properly developing the Noble Eightfold Path, there is no achievement of the higher path. In fact, *paññā* and *samādhi* need to be developed together. Sometimes, they are called technically as *Samatha* and *Vipassanā*. Sometimes *samādhi* leads or *paññā* leads, or *samādhi* is emphasized or *paññā* is emphasized. In *Vipassanā*, *paññā* leads and *samādhi* follows. In *Samatha*, *samādhi* leads and *paññā* follows. Therefore, without *samādhi*, it is impossible to practice *Vipassanā*.

There were some arahants who were called *paññāvimutta*, they were liberated by *paññā*. They did not obtain *jhāna* and *abhiññā*. So, they had to approach those who had *ajjhataṃ cetosamathassa*, and to learn from them how to obtain *jhāna*.

*Jhāna* is called *sukhavihāra*, dwelling with happiness. It is resting, like sleeping. People who have no *jhāna* have to sleep to take a rest. When I was young, I read a book mentioning that Venerable *Sāriputta* did not sleep for 44 years. I could not understand this, because I feel I cannot go without sleep even for a day. When one enters into *Jhāna-samāpatti* (absorption of *jhāna*) and *phala-samāpatti* (absorption of fruition), it is like taking a rest. It is much better than sleep. In sleep, one will dream and get tired. But those in absorption do not dream, so their absorption is like taking a rest. This is

called *Diṭṭhadhammasukhavihāra*, peaceful dwelling in the present life. *Arūpa jhāna* is called *santavihāra* (peaceful dwelling) because there is no material body but only mind. So, attainment in *arūpa jhāna* is very peaceful to the meditators.

In conclusion, *Samatha* without *Vipassanā* is possible, but *Vipassanā* needs *samādhi*. Here, *Samatha* and *Vipassanā* work together in the *yuganaddha*. In the Noble Eightfold Path, the five *kāraka* workers (right view, right thought, right effort, right mindfulness, right concentration) have to work harmoniously, so *samādhi* and *paññā* are necessary. Sometimes *samādhi* might lead and *paññā* follows and vice versa. When contemplating on *anicca*, *dukkha* and *anatta*, then at that moment *paññā* leads.

*Sādhu! Sādhu! Sādhu!*





## Appendix: *Pāḷi* Text of *Yuganaddhakathā*

[*Khuddakanikāya, Paṭisambhidāmagga* *pāḷi*,

2. *Yuganaddhavagga*]

### 1. *Yuganaddhakathā*

1. Evaṃ me suttaṃ – ekaṃ samayaṃ āyasmā ānando kosambiyaṃ viharati ghoṣitārāme. Tatra kho āyasmā ānando bhikkhū āmantesi – “āvuso bhikkhavo ” ti. “Āvuso ” ti kho te bhikkhū āyasmato ānandassa paccassosum. Āyasmā ānando etadavoca –

“Yo hi koci, āvuso, bhikkhu vā bhikkhunī vā mama santike arahattapattaṃ [arahattaṃ (syā.), arahattapattiṃ a. ni. 4.170] byākaroti, sabbaso catūhi maggehi etesaṃ vā aññātarena. Katamehi catūhi?

“ Idhāvuso, bhikkhu samathapubbaṅgamaṃ vipassanaṃ bhāveti. Tassa samathapubbaṅgamaṃ vipassanaṃ bhāvayato maggo sañjāyati. So taṃ maggaṃ āsevati bhāveti bahulīkaroti [bahuliṃ karoti (ka.) a. ni. 4.170 passitabbā]. Tassa taṃ maggaṃ āsevato bhāvayato bahulīkaroto saññojanāni pahīyanti, anusayā byantīhonti.

“ Puna caparaṃ, āvuso, bhikkhu vipassanāpubbaṅgamaṃ samathaṃ bhāveti. Tassa vipassanāpubbaṅgamaṃ samathaṃ bhāvayato maggo sañjāyati. So taṃ maggaṃ āsevati bhāveti bahulīkaroti. Tassa taṃ maggaṃ āsevato bhāvayato bahulīkaroto saññojanāni pahīyanti, anusayā byantīhonti.

“ Puna caparaṃ, āvuso, bhikkhu samathavipassanaṃ yuganaddhaṃ [yuganandhaṃ (ka. sī. aṭṭha.)] bhāveti. Tassa samathavipassanaṃ yuganaddhaṃ bhāvayato maggo sañjāyati. So taṃ maggaṃ āsevati bhāveti bahulīkaroti. Tassa taṃ maggaṃ āsevato bhāvayato bahulīkaroto saññojanāni pahīyanti, anusayā byantīhonti.

“ Puna caparaṃ, āvuso, bhikkhuno dhammuddhaccaviggahitaṃ mānasaṃ hoti. So, āvuso, samayo yaṃ taṃ cittaṃ ajjhattameva [ajjhattaññeva (syā. ka.)] santiṭṭhati sannisīdati ekodi hoti samādhiyati. Tassa maggo sañjāyati. So taṃ maggaṃ āsevati bhāveti bahulīkaroti. Tassa taṃ maggaṃ āsevato bhāvayato bahulīkaroto saññojanāni pahīyanti, anusayā byantīhonti.

“ Yo hi koci, āvuso, bhikkhu vā bhikkhunī vā mama santike arahattapattam byākaroti, sabbaso imehi catūhi maggehi, etesaṃ vā aññatarenā ” ti.

## 1. Suttantaniddeso

2. Kathaṃ samathapubbaṅgamaṃ vipassanaṃ bhāveti? Nekkhammasena cittassa ekaggatā avikkhepo samādhi. Tattha jāte dhamme aniccato anupassanaṭṭhena vipassanā, dukkhato anupassanaṭṭhena vipassanā, anattato anupassanaṭṭhena vipassanā. Iti paṭhamaṃ samatho, pacchā vipassanā. Tena vuccati –

“ samathapubbaṅgamaṃ vipassanaṃ bhāvetī ” ti. Bhāvetīti catasso bhāvanā – tattha jātānaṃ dhammānaṃ anativattanaṭṭhena bhāvanā, indriyānaṃ ekarasatṭhena bhāvanā, tadupagavīriyāvāhanaṭṭhena bhāvanā, āsevanaṭṭhena bhāvanā.

Maggo sañjāyatīti kathaṃ maggo sañjāyati? Dassanaṭṭhena sammādiṭṭhi maggo sañjāyati, abhiniropanaṭṭhena sammāsaṅkappo maggo sañjāyati, pariggahaṭṭhena sammāvācā maggo sañjāyati, samuṭṭhānaṭṭhena sammākammanto maggo sañjāyati, vodānaṭṭhena sammāājīvo maggo sañjāyati,

paggaḥaṭṭhena sammāvāyāmo maggo sañjāyati,  
upaṭṭhānaṭṭhena sammāsati maggo sañjāyati,  
avikkhepaṭṭhena sammāsamādhī maggo sañjāyati – evaṃ  
maggo sañjāyati.

So taṃ maggaṃ āsevati bhāveti bahulīkaroti āsevatīti  
kathaṃ āsevati? Āvajjanto āsevati, jānanto āsevati,  
passanto āsevati, paccavekkhanto āsevati, cittaṃ  
adhiṭṭhahanto āsevati, saddhāya adhimuccanto āsevati,  
vīriyaṃ paggaṇhanto āsevati, satīṃ upaṭṭhāpento āsevati,  
cittaṃ samādahanto āsevati, paññāya pajānanto āsevati,  
abhiññeyyaṃ abhijānanto āsevati, pariññeyyaṃ  
parijānanto āsevati, pahātabbaṃ pajahanto āsevati,  
bhāvetabbaṃ bhāvento āsevati, sacchikātabbaṃ  
sacchikaronto āsevati – evaṃ āsevati.

Bhāvetīti kathaṃ bhāveti? Āvajjanto bhāveti, jānanto  
bhāveti, passanto bhāveti, paccavekkhanto bhāveti,  
cittaṃ adhiṭṭhahanto bhāveti, saddhāya adhimuccanto  
bhāveti, vīriyaṃ paggaṇhanto bhāveti, satīṃ  
upaṭṭhāpento bhāveti, cittaṃ samādahanto bhāveti,  
paññāya pajānanto bhāveti, abhiññeyyaṃ abhijānanto  
bhāveti, pariññeyyaṃ parijānanto bhāveti, pahātabbaṃ

pajahanto bhāveti, bhāvetabbaṃ bhāvento bhāveti,  
sacchikātabbaṃ sacchikaronto bhāveti – evaṃ bhāveti.

Bahulīkarotīti kathaṃ bahulīkaroti? Āvajjanto  
bahulīkaroti, jānanto bahulīkaroti, passanto bahulīkaroti,  
paccavekkhanto bahulīkaroti, cittaṃ adhiṭṭhahanto  
bahulīkaroti, saddhāya adhimuccanto bahulīkaroti,  
vīriyaṃ paggaṇhanto bahulīkaroti, satīṃ upaṭṭhāpento  
bahulīkaroti, cittaṃ samādahanto bahulīkaroti, paññāya  
pajānanto bahulīkaroti, abhiññeyyaṃ abhijānanto  
bahulīkaroti, pariññeyyaṃ parijānanto bahulīkaroti,  
pahātabbaṃ pajahanto bahulīkaroti, bhāvetabbaṃ  
bhāvento bahulīkaroti, sacchikātabbaṃ sacchikaronto  
bahulīkaroti – evaṃ bahulīkaroti.

Tassa taṃ maggaṃ āsevato bhāvayato bahulīkaroto  
saññojanāni pahīyanti anusayā byantīhontīti kathaṃ  
saññojanāni pahīyanti, anusayā byantīhonti?  
Sotāpattimaggena, sakkāyadiṭṭhi, vicikicchā,  
sīlabbataparāmāso – imāni tīṇi saññojanāni pahīyanti;  
diṭṭhānusayo, vicikicchānusayo – ime dve anusayā  
byantīhonti. Sakadāgāmimaggena oḷārikaṃ  
kāmarāgasaññojanaṃ, paṭighasaññojanaṃ – imāni dve  
saññojanāni pahīyanti; oḷāriko kāmarāgānusayo,

paṭighānusayo – ime dve anusayā byantīhonti.  
Anāgāmi maggena anusahagataṃ kāmarāgasaññojanaṃ,  
paṭighasaññojanaṃ – imāni dve saññojanāni pahīyanti;  
anusahagato kāmarāgānusayo, paṭighānusayo – ime dve  
anusayā byantīhonti. Arahattamaggena rūparāgo,  
arūparāgo, māno, uddhaccaṃ, avijjā – imāni pañca  
saññojanāni pahīyanti; mānānusayo, bhavarāgānusayo,  
avijjānusayo – ime tayo anusayā byantīhonti. Evaṃ  
saññojanāni pahīyanti, anusayā byantīhonti.

3. Abyāpādasena cittassa ekaggatā avikkhepo  
samādhi...pe... ālokasaññāvasena cittassa ekaggatā  
avikkhepo samādhi...pe... paṭinissaggānupassī  
assāsavasena paṭinissaggānupassī passāsavasena cittassa  
ekaggatā avikkhepo samādhi. Tattha jāte dhamme  
aniccato anupassanaṭṭhena vipassanā, dukkhato  
anupassanaṭṭhena vipassanā, anattato anupassanaṭṭhena  
vipassanā. Iti paṭhamaṃ samatho, pacchā vipassanā.  
Tena vuccati – “ samathapubbaṅgamaṃ vipassanaṃ  
bhāvetī ” ti. Bhāvetīti catasso bhāvanā – tattha jātānaṃ  
dhammānaṃ anativattanaṭṭhena bhāvanā, indriyānaṃ  
ekarasaṭṭhena bhāvanā, tadupagavīriyavāhanaṭṭhena  
bhāvanā, āsevanaṭṭhena bhāvanā.

Maggo sañjāyatīti katham maggo sañjāyati?  
Dassanatt̄hena sammādiṭṭhi maggo sañjāyati,  
abhiniropanatt̄hena sammāsaṅkappo maggo  
sañjāyati...pe... avikkhepaṭṭhena sammāsamādhī maggo  
sañjāyati. Evaṃ maggo sañjāyati.

So taṃ maggaṃ āsevati bhāveti bahulīkaroti āsevatīti  
katham āsevati? Āvajjanto āsevati...pe...  
sacchikātabbaṃ sacchikaronto āsevati, evaṃ āsevati.  
Bhāvetīti katham bhāveti? Āvajjanto bhāveti, jānanto  
bhāveti...pe... sacchikātabbaṃ sacchikaronto bhāveti,  
evaṃ bhāveti. Bahulīkarotīti katham bahulīkaroti?  
Āvajjanto bahulīkaroti, jānanto bahulīkaroti...pe...  
sacchikātabbaṃ sacchikaronto bahulīkaroti, evaṃ  
bahulīkaroti.

Tassa taṃ maggaṃ āsevato bhāvayato bahulīkaroto  
saññojanāni pahīyanti, anusayā byantīhontīti katham  
saññojanā pahīyanti, anusayā byantīhonti?  
Sotāpattimaggena sakkāyadiṭṭhi vicikicchā  
sīlabbataparāmāso – imāni tīni saññojanāni pahīyanti;  
diṭṭhānusayo, vicikicchānusayo – ime dve anusayā  
byantīhonti. Sakadāgāmimaggena oḷārikaṃ  
kāmarāgasaññojanaṃ, paṭighasaññojanaṃ – imāni dve

saññojanāni pahīyanti; oḷāriko kāmarāgānusayo  
paṭighānusayo – ime dve anusayā byantīhonti.  
Anāgāmimaggena anusahagataṃ kāmarāgasaññojanaṃ,  
paṭighasaññojanaṃ – imāni dve saññojanāni pahīyanti;  
anusahagato kāmarāgānusayo, paṭighānusayo – ime dve  
anusayā byantīhonti. Arahattamaggena rūparāgo,  
arūparāgo, māno, uddhaccaṃ, avijjā – imāni pañca  
saññojanāni pahīyanti; mānānusayo, bhavarāgānusayo,  
avijjānusayo – ime tayo anusayā byantīhonti. Evaṃ  
saññojanāni pahīyanti, anusayā byantīhonti. Evaṃ  
samathapubbaṅgamaṃ vipassanaṃ bhāveti.

4. Kathaṃ vipassanāpubbaṅgamaṃ samathaṃ bhāveti?  
Aniccato anupassanaṭṭhena vipassanā, dukkhato  
anupassanaṭṭhena vipassanā, anattato anupassanaṭṭhena  
vipassanā. Tattha jātānaṃ dhammānañca  
vosaggārammaṇatā [vossaggārammaṇatā (syā. ka.)]  
cittassa ekaggatā avikkhepo. Samādhi iti paṭhamam  
vipassanā, pacchā samatho. Tena vuccati –  
“ vipassanāpubbaṅgamaṃ samathaṃ bhāvetī ” ti.  
Bhāvetīti catasso bhāvanā – āsevanaṭṭhena  
bhāvanā...pe... maggo sañjāyatīti kathaṃ maggo  
sañjāyati...pe... evaṃ maggo sañjāyati. Evaṃ  
saññojanāni pahīyanti, anusayā byantīhonti.



Rūpaṃ aniccato anupassanaṭṭhena vipassanā, rūpaṃ dukkhato anupassanaṭṭhena vipassanā, rūpaṃ anattato anupassanaṭṭhena vipassanā. Tattha jātānaṃ dhammānaṃ vosaggārammaṇatā cittassa ekaggatā avikkhepo samādhī. Iti paṭhamaṃ vipassanā, pacchā samatho. Tena vuccati – “ vipassanāpubbaṅgamaṃ samathaṃ bhāvetī ” ti.

Bhāvetīti catasso bhāvanā – āsevanaṭṭhena bhāvanā...pe... maggo sañjāyatīti kathaṃ maggo sañjāyati...pe... evaṃ maggo sañjāyati. Evaṃ saññojanāni pahīyanti, anusayā byantīhonti.

Vedanaṃ...pe... saññaṃ ... saṅkhāre... viññānaṃ... cakkhuṃ...pe... jarāmaṇaṃ aniccato anupassanaṭṭhena vipassanā, jarāmaṇaṃ dukkhato...pe... anattato anupassanaṭṭhena vipassanā. Tattha jātānaṃ dhammānaṃ vosaggārammaṇatā cittassa ekaggatā avikkhepo samādhī. Iti paṭhamaṃ vipassanā, pacchā samatho. Tena vuccati – “ vipassanāpubbaṅgamaṃ samathaṃ bhāvetī ” ti. Bhāvetīti catasso bhāvanā – āsevanaṭṭhena bhāvanā...pe... maggo sañjāyatīti kathaṃ maggo sañjāyati...pe... evaṃ maggo sañjāyati. Evaṃ saññojanāni pahīyanti, anusayā byantīhonti. Evaṃ vipassanāpubbaṅgamaṃ samathaṃ bhāveti.

5. Kathaṃ samathavipassanaṃ yuganaddhaṃ bhāveti? Soḷasahi ākārehi samathavipassanaṃ yuganaddhaṃ bhāveti. Ārammaṇaṭṭhena gocaraṭṭhena pahānaṭṭhena pariccāgaṭṭhena vuṭṭhānaṭṭhena vivaṭṭanaṭṭhena santaṭṭhena paṇītaṭṭhena vimuttaṭṭhena anāsavaṭṭhena taraṇaṭṭhena animittaṭṭhena appaṇihitaṭṭhena suññataṭṭhena ekarasatṭhena anativattanaṭṭhena yuganaddhaṭṭhena.

Kathaṃ ārammaṇaṭṭhena samathavipassanaṃ yuganaddhaṃ bhāveti? Uddhaccaṃ pajahato cittassa ekaggatā avikkhepo samādhi nirodhārammaṇo, avijjam pajahato anupassanaṭṭhena vipassanā nirodhārammaṇā. Iti ārammaṇaṭṭhena samathavipassanā ekarasā honti, yuganaddhā honti, aññamaññaṃ nātivattantīti. Tena vuccati – “ ārammaṇaṭṭhena samathavipassanaṃ yuganaddhaṃ bhāveti ” ti.

Bhāvetīti catasso bhāvanā – āsevanaṭṭhena bhāvanā...pe... maggo sañjāyatīti kathaṃ maggo sañjāyati...pe... evaṃ maggo sañjāyati. Evaṃ saññojanāni pahīyanti, anusayā byantīhonti. Evaṃ ārammaṇaṭṭhena samathavipassanaṃ yuganaddhaṃ bhāveti.

Kathaṃ gocaraṭṭhena samathavipassanaṃ yuganaddhaṃ bhāveti? Uddhaccaṃ pajahato cittassa ekaggatā avikkhepo samādhī nirodhagocaro, avijjaṃ pajahato anupassanaṭṭhena vipassanā nirodhagocarā. Iti gocaraṭṭhena samathavipassanā ekarasā honti, yuganaddhā honti, aññaṃaññaṃ nātivattantīti. Tena vuccati – “ gocaraṭṭhena samathavipassanaṃ yuganaddhaṃ bhāvetī ” ti.

Kathaṃ pahānaṭṭhena samathavipassanaṃ yuganaddhaṃ bhāveti? Uddhaccasahagatakilese ca khandhe ca pajahato cittassa ekaggatā avikkhepo samādhī nirodhagocaro, avijjāsahagatakilese ca khandhe ca pajahato anupassanaṭṭhena vipassanā nirodhagocarā. Iti pahānaṭṭhena samathavipassanā ekarasā honti, yuganaddhā honti, aññaṃaññaṃ nātivattantīti. Tena vuccati – “ pahānaṭṭhena samathavipassanaṃ yuganaddhaṃ bhāvetī ” ti.

Kathaṃ pariccāgaṭṭhena samathavipassanaṃ yuganaddhaṃ bhāveti? Uddhaccasahagatakilese ca khandhe ca pariccajato cittassa ekaggatā avikkhepo samādhī nirodhagocaro, avijjāsahagatakilese ca khandhe ca pariccajato anupassanaṭṭhena vipassanā nirodhagocarā.

Iti pariccāgaṭṭhena samathavipassanā ekarasā honti, yuganaddhā honti, aññamaññaṃ nātivattantīti. Tena vuccati – “ pariccāgaṭṭhena samathavipassanaṃ yuganaddhaṃ bhāvetī ” ti.

Kathaṃ vuṭṭhānaṭṭhena samathavipassanaṃ yuganaddhaṃ bhāveti? Uddhaccasahagatakilesehi ca khandhehi ca vuṭṭhahato cittassa ekaggatā avikkhepo samādhī nirodhagocarō, avijjāsahagatakilesehi ca khandhehi ca vuṭṭhahato anupassanaṭṭhena vipassanā nirodhagocarā. Iti vuṭṭhānaṭṭhena samathavipassanā ekarasā honti, yuganaddhā honti, aññamaññaṃ nātivattantīti. Tena vuccati – “ vuṭṭhānaṭṭhena samathavipassanaṃ yuganaddhaṃ bhāvetī ” ti.

Kathaṃ vivaṭṭanaṭṭhena samathavipassanaṃ yuganaddhaṃ bhāveti? Uddhaccasahagatakilesehi ca khandhehi ca vivaṭṭato cittassa ekaggatā avikkhepo samādhī nirodhagocarō, avijjāsahagatakilesehi ca khandhehi ca vivaṭṭato anupassanaṭṭhena vipassanā nirodhagocarā. Iti vivaṭṭanaṭṭhena samathavipassanā ekarasā honti, yuganaddhā honti, aññamaññaṃ nātivattantīti. Tena vuccati – “ vivaṭṭanaṭṭhena samathavipassanaṃ yuganaddhaṃ bhāvetī ” ti.

Kathaṃ santaṭṭhena samathavipassanaṃ yuganaddhaṃ bhāveti? Uddhaccaṃ pajahato cittaassa ekaggatā avikkhepo samādhi santo honti nirodhagocarō, avijjaṃ pajahato anupassanaṭṭhena vipassanā santā hoti nirodhagocarā. Iti santaṭṭhena samathavipassanā ekarasā honti, yuganaddhā honti, aññaṃaññaṃ nātivattantīti. Tena vuccati – “ santaṭṭhena samathavipassanaṃ yuganaddhaṃ bhāvetī ” ti.

Kathaṃ paṇītaṭṭhena samathavipassanaṃ yuganaddhaṃ bhāveti? Uddhaccaṃ pajahato cittaassa ekaggatā avikkhepo samādhi paṇīto hoti nirodhagocarō, avijjaṃ pajahato anupassanaṭṭhena vipassanā paṇītā hoti nirodhagocarā. Iti paṇītaṭṭhena samathavipassanā ekarasā honti, yuganaddhā honti, aññaṃaññaṃ nātivattantīti. Tena vuccati – “ paṇītaṭṭhena samathavipassanaṃ yuganaddhaṃ bhāvetī ” ti.

Kathaṃ vimuttaṭṭhena samathavipassanaṃ yuganaddhaṃ bhāveti? Uddhaccaṃ pajahato cittaassa ekaggatā avikkhepo samādhi kāmāsavā vimutto hoti nirodhagocarō, avijjaṃ pajahato anupassanaṭṭhena vipassanā avijjāsavā vimuttā hoti nirodhagocarā. Iti

rāgavirāgā cetovimutti avijjāvirāgā paññā vimuttaṭṭhena samathavipassanā ekarasā honti, yuganaddhā honti, aññamaññaṃ nātivattantīti. Tena vuccati – “ vimuttaṭṭhena samathavipassanaṃ yuganaddham bhāvetī ” ti.

Kathaṃ anāsavaṭṭhena samathavipassanaṃ yuganaddham bhāveti? Uddhaccaṃ pajahato cittassa ekaggatā avikkhepo samādhi kāmāsavena anāsavo hoti nirodhagocaro, avijjaṃ pajahato anupassanaṭṭhena vipassanā avijjāsavena anāsavā hoti nirodhagocarā. Iti anāsavaṭṭhena samathavipassanā ekarasā honti, yuganaddhā honti, aññamaññaṃ nātivattantīti. Tena vuccati – “ anāsavaṭṭhena samathavipassanaṃ yuganaddham bhāvetī ” ti.

Kathaṃ taraṇaṭṭhena samathavipassanaṃ yuganaddham bhāveti? Uddhaccasahagatakilese ca khandhe ca tarato cittassa ekaggatā avikkhepo samādhi nirodhagocaro, avijjāsahagatakilese ca khandhe ca tarato anupassanaṭṭhena vipassanā nirodhagocarā. Iti taraṇaṭṭhena samathavipassanā ekarasā honti, yuganaddhā honti, aññamaññaṃ nātivattantīti. Tena

vuccati – “ taraṇaṭṭhena samathavipassanaṃ  
yuganaddhaṃ bhāvetī ” ti.

Kathaṃ animittaṭṭhena samathavipassanaṃ  
yuganaddhaṃ bhāveti? Uddhaccaṃ pajahato cittaṣṣa  
ekaggatā avikkhepo samādhī sabbanimittehi animitto  
hoti nirodhagocaro, avijjaṃ pajahato anupassanaṭṭhena  
vipassanā sabbanimittehi animittā hoti nirodhagocarā. Iti  
animittaṭṭhena samathavipassanā ekarasā honti,  
yuganaddhā honti, aññaṃaññaṃ nātivattantīti. Tena  
vuccati – “ animittaṭṭhena samathavipassanaṃ  
yuganaddhaṃ bhāvetī ” ti.

Kathaṃ appaṇihitaṭṭhena samathavipassanaṃ  
yuganaddhaṃ bhāveti? Uddhaccaṃ pajahato cittaṣṣa  
ekaggatā avikkhepo samādhī sabbapaṇidhīhi appaṇihito  
hoti nirodhagocaro, avijjaṃ pajahato anupassanaṭṭhena  
vipassanā sabbapaṇidhīhi appaṇihitā hoti nirodhagocarā.  
Iti appaṇihitaṭṭhena samathavipassanā ekarasā honti,  
yuganaddhā honti, aññaṃaññaṃ nātivattantīti. Tena  
vuccati – “ appaṇihitaṭṭhena samathavipassanaṃ  
yuganaddhaṃ bhāvetī ” ti.

Katham suññataṭṭhena samathavipassanaṃ yuganaddhaṃ bhāveti? Uddhaccaṃ pajahato cittassa ekaggatā avikkhepo samādhi sabbābhinivesehi suñño hoti nirodhagocarō, avijjaṃ pajahato anupassanaṭṭhena vipassanā sabbābhinivesehi suññā hoti nirodhagocarā. Iti suññataṭṭhena samathavipassanā ekarasā honti, yuganaddhā honti, aññamaññaṃ nātivattantīti. Tena vuccati – “ suññataṭṭhena samathavipassanaṃ yuganaddhaṃ bhāvetī ” ti. Bhāvetīti catasso bhāvanā – āsevanaṭṭhena bhāvanā...pe... maggo sañjāyatīti katham maggo sañjāyati...pe... evaṃ maggo sañjāyati. Evaṃ saññojanāni pahīyanti, anusayā byantīhonti. Evaṃ suññataṭṭhena samathavipassanaṃ yuganaddhaṃ bhāveti. Imehi soḷasahi ākārehi samathavipassanaṃ yuganaddhaṃ bhāveti, evaṃ samathavipassanaṃ yuganaddhaṃ bhāveti.

Suttantaniddeso.

2. Dhammuddhaccavāraniddeso

6. Katham dhammuddhaccaviggahitaṃ mānasam hoti? Aniccato manasikaroto obhāso uppajjati, obhāso dhammoti obhāsam āvajjati, tato vikkhepo uddhaccaṃ.



Tena uddhaccena viggahitamānaso aniccato upaṭṭhānaṃ  
yathābhūtaṃ nappajānāti, dukkhato upaṭṭhānaṃ  
yathābhūtaṃ nappajānāti, anattato upaṭṭhānaṃ  
yathābhūtaṃ nappajānāti.

Tena vuccati – “ dhammuddhaccaviggahitamānaso hoti  
so samayo, yaṃ taṃ cittaṃ ajjhattameva santiṭṭhati  
sannisīdati ekodi hoti samādhīyati. Tassa maggo  
sañjāyati ” ti kathaṃ maggo sañjāyati...pe... evaṃ  
maggo sañjāyati, evaṃ saññojanāni pahīyanti, anusayā  
byantīhonti.

Aniccato manasikaroto ñāṇaṃ uppajjati, pīti uppajjati,  
passaddhi uppajjati, sukhaṃ uppajjati, adhimokkha  
uppajjati, paggaho uppajjati, upaṭṭhānaṃ uppajjati,  
upekkhā uppajjati, nikanti uppajjati, ‘ nikanti dhammo ’  
ti nikantiṃ āvajjati.

Tato vikkhepo uddhaccaṃ. Tena uddhaccena  
viggahitamānaso aniccato upaṭṭhānaṃ yathābhūtaṃ  
nappajānāti, dukkhato upaṭṭhānaṃ yathābhūtaṃ  
nappajānāti, anattato upaṭṭhānaṃ yathābhūtaṃ  
nappajānāti. Tena vuccati –  
“ dhammuddhaccaviggahitamānaso hoti so samayo, yaṃ

taṃ cittaṃ ajjhattameva santiṭṭhati sannisīdati ekodi hoti samādhīyati. Tassa maggo sañjāyati ” ti. Kathaṃ maggo sañjāyati...pe... evaṃ maggo sañjāyati, evaṃ saññojanāni pahīyanti, anusayā byantīhonti.

Dukkhato manasikaroto...pe... anattato manasikaroto  
obhāso uppajjati...pe... ñāṇaṃ uppajjati, pīti uppajjati,  
passaddhi uppajjati, sukhaṃ uppajjati, adhimokkha  
uppajjati, paggaḥo uppajjati, upaṭṭhānaṃ uppajjati,  
upekkhā uppajjati, nikanti uppajjati, ‘ nikanti dhammo ’  
ti nikantiṃ āvajjati. Tato vikkhepo uddhaccaṃ. Tena  
uddhaccena viggahitamānaso anattato upaṭṭhānaṃ,  
aniccato upaṭṭhānaṃ, dukkhato upaṭṭhānaṃ yathābhūtaṃ  
nappajānāti. Tena vuccati –

“ dhammuddhaccaviggahitamānaso...pe... evaṃ  
saññojanāni pahīyanti, anusayā byantīhonti ” .

Rūpaṃ aniccato manasikaroto...pe... rūpaṃ dukkhato  
manasikaroto... rūpaṃ anattato manasikaroto...  
vedanaṃ...pe... saññaṃ... saṅkhāre... viññānaṃ...  
cakkhuṃ...pe... jarāmaṇaṃ aniccato  
manasikaroto...pe... jarāmaṇaṃ dukkhato  
manasikaroto, jarāmaṇaṃ anattato manasikaroto  
obhāso uppajjati...pe... ñāṇaṃ uppajjati, pīti uppajjati,

passaddhi uppajjati, sukhaṃ uppajjati, adhimokkha  
uppajjati, paggaḥo uppajjati, upaṭṭhānaṃ uppajjati,  
upekkhā uppajjati, nikanti uppajjati, ‘ nikanti dhammo ’  
ti nikantiṃ āvajjati. Tato vikkhepo uddhaccaṃ. Tena  
uddhaccena viggahitamānaso. Jarāmaṇaṃ anattato  
upaṭṭhānaṃ yathābhūtaṃ nappajānāti. Jarāmaṇaṃ  
aniccato upaṭṭhānaṃ yathābhūtaṃ nappajānāti,  
jarāmaṇaṃ dukkhato upaṭṭhānaṃ yathābhūtaṃ  
nappajānāti. Tena vuccati –

“ dhammuddhaccaviggahitamānaso hoti. So samayo,  
yaṃ taṃ cittaṃ ajjhattameva santiṭṭhati sannisīdati ekodi  
hoti samādhīyati. Tassa maggo sañjāyati ’ ’ ti. Kathaṃ  
maggo sañjāyati...pe... evaṃ maggo sañjāyati. Evaṃ  
saññojanāni pahīyanti, anusayā byantiṭṭhanti. Evaṃ  
dhammuddhaccaviggahitaṃ mānasaṃ hoti.

7.

Obhāse ceva ñāṇe ca, pītiyā ca vikampati;  
Passaddhiyā sukhe ceva, yeḥi cittaṃ pavedhati.  
Adhimokkhe ca paggaḥe, upaṭṭhāne ca kampati;  
Upekkhāvajjanāya ceva, upekkhāya ca nikantiyā.  
Imāni dasa ṭhānāni, paññā yassa pariccitā;  
Dhammuddhaccakusalo hoti, na ca sammoha gacchati.  
Vikkhipati ceva kilissati ca, cavati cittabhāvanā;

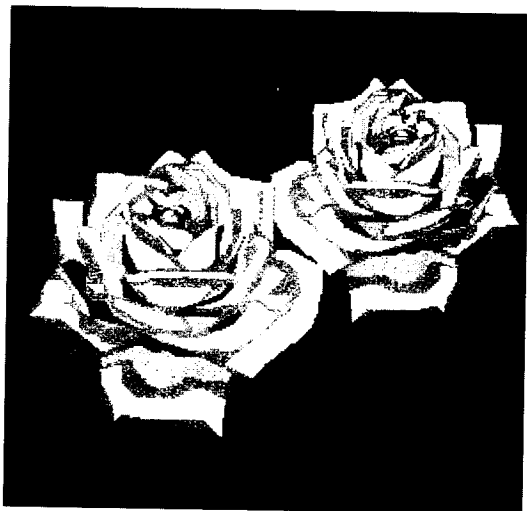
Vikkhipati na kilissati, bhāvanā parihāyati.  
Vikkhipati na kilissati, bhāvanā na parihāyati;  
Na ca vikkhipate cittaṃ na kilissati, na cavati  
cittabhāvanā.

Imehi catūhi ṭhānehi cittaṃ  
saṅkhepavikkhepaviggahitaṃ [saṅkhepaṃ vikkhepaṃ  
viggahitaṃ (syā.)] dasa ṭhāne sampajānātīti.

Yuganaddhakathā niṭṭhitā.

## On the 76<sup>th</sup> Birthday Occasion of

**Sayadaw Dr. Nandamālābhivamsa (Mac 2016)**



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