

The Path to Happiness

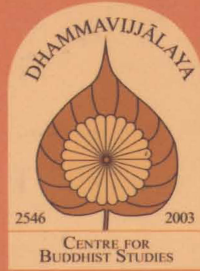
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The Path to Happiness

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To develop Samādhi, one must approach quiet place, because noise disturbs in developing Samādhi. Sit alone, because a person who accompanies you disturbs to develop Samādhi. Then choose a meditation object. (40 kinds of meditation objects are mentioned in Visuddhimagga) which is more suitable for you according to your temperament.

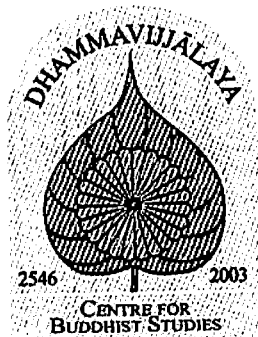
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THE PATH TO HAPPINESS

From

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LECTURED BY

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Outline of the Lecture

Introduction

- I. What is Happiness?
- II. Division of Happiness?
- III. Kāmasukha (Happiness on sensual pleasure)
- IV. Nekkhammasukha (Happiness on renouncing sensual pleasure)
 - 4-a What is Sīla?
 - 4-b What is Samādhi?
 - 4-c How to develop Samādhi?
 - 4-d The system of Samatha Meditation
- V. Upasamasukha (Happiness on mental peace or final liberation)
 - 5-a What is Paññā?
 - 5-b How to develop Paññā?
 - 5-c How to practise Vipassanā meditation?
 - 5-d The system of Vipassanā meditation

The Path To Happiness

Introduction

The People all over the world have the same wish as to live a happy life. “ To love happiness; to hate suffering.” In this attitude the people are equal to each other (*Sukha-kāma, Dukka-paṭikūla*). To fulfill their wish, they seek the happiness with great effort. They walk on the different paths and straight to find out what they are searching for.

I. What is Happiness?

Many people desire for happiness. What is the happiness? Buddhist text, Abhidhamma, defines that the happiness is a pleasant feeling. It is a mental state that is born in the mind (*cetasikam sātām sukham*). It arises depending on a desirable object.

II. Division of Happiness

The happiness is divided into two in the Buddhist Abhidhamma: Physical happiness and mental happiness. It is Physical happiness that is originated in the body, but mental happiness is originated in the mind.

Regarding to its object the happiness is divided into three:

1. Kāmasukha, happiness on sensual pleasure
2. Nekkhammasukha, happiness on renouncing sensual pleasure
3. Upasamasukha, happiness on mental peace.

The three types of happiness have each different path to approach .

III. Kāmasukha,

The first is *Kāmasukha*, happiness on sensual pleasure. *The Kāmasukha* is so comm-on to all people. It is possible to enjoy in an ordinary

way. On seeing desirable visible object, On hearing sweet sound, on smelling on tasting, on touching a tangible object, on thinking pleasant idea, the happiness appears in the mind.

There is no special path to the *Kāmasukha*. This happiness can be enjoyed in the ordinary ways. If one tries to experience a happiness that is higher than the *Kāmasukha*, he must abandon this happiness on sensual pleasure.

IV. Nekkhammasukha,

The second is *Nekkhammasukha*, happiness on renouncing sensual pleasure. The *Nekkhammasukha* is higher than *Kāmasukha*. This happiness is not common to all. It can be experienced only by those who have attained "Jhāna", a state absorbing a meditation object with concentration.

To *Nekkhammasukha*, there is a special path, that is Samatha meditation. In order to attain the *Nekkhammasukha*, it requires to practise systematically the Samatha meditation.

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Before following this path, it is important to purify one's *Sīla* morality.

4-a What is *Sīla* ?

Sīla is a mental state, motivation, that motivates to abstain from verbal and physical evil actions. In other way, *Sīla* is the three mental states, *Viratī*, that abstain from misconduct: i. *Sammā vācā*, Right speech, ii. *Sammā kammanta*, Right action, iii. *Sammā ājīva*, Right livelihood.

Sīla keeps one's verbal and physical action pure and innocent. One lives one's life earning the living in righteous ways.

Sīla sustains wholesome state (*kusala*) and brings about happiness. The happiness produced by *Sīla* is a happiness on innocence (*anavajja-sukha*) happiness on innocence makes the mental concentration (*Samādhi*) developed.

4-b What is Samādhi?

Samādhi means concentration. It is a developed mental state, ekagatā, one-pointedness. It enables one to keep one's mind on single object. Through the power of *Samādhi*, all minds focus on object and remain on it. *Samādhi* is possible to develop through meditation practice.

4-c How to develop Samādhi?

To develop *Samādhi*, one must approach quiet place, because noise disturbs in developing *Samādhi*. Sit alone, because a person who accompanies you disturbs to develop *Samādhi*. Then choose a meditation object. (40 kinds of meditation objects are mentioned in *Visuddhimagga*) which is more suitable for you according to your temperament.

Six Temperaments

There are six temperaments (Cariyā) by which you should choose your meditation object. The six temperaments are mentioned as follows:

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- a. Rāga cariyā - Lustful temperament
- b. Dosa cariyā - Hateful temperament
- c. Moha cariyā - Ignorant temperament
- d. Saddhā cariyā - Faithful temperament
- e. Buddhi cariyā - Intellectual temperament
- f. Vitakka cariyā - Thoughtful temperament

Regarding temperament, there are 6 persons with individual temperment. According to the persons those 40 meditation objects should be classified thus:

- a. For a person who has a lustful temperament, the followings . 11 meditation objects are more suitable: the 10 foulness (*Asubha*) and mind-fulness of the body (*Kāyagatāsati*).
- b. For a person who has hateful temperament, the following 8 meditation objects are more suitable: the 4 limitless objects (*Appamaññā*), and the 4 color kasinas.
- c. For a person who has ignorant temperament or thoughtful temperament the following one meditation object *ānāpānassati*, is more suitable.

d. For a person who has a faithful temperament, the following meditation objects are more suitable: Reflection on the Buddha, Dhamma, Saṅgha, morality generosity deities.

e. For a person who has an intellectual temperament, the following 4 meditation objects are more suitable: recollection on death, recollection on peace, the perception of repulsiveness in food, and analysis of the 4 elements.

f. The remaining 10 meditation objects, namely 6 *Kasiṇa* (except from 4 color *Kasiṇa*) and 4 *Āruppas*, are suitable for all.

It should be noted that in making the *Kasiṇa* device, a wide one is more suitable for a person with ignorant temperament and a small one for a thoughtful person.

Forty Objects for Samatha

For Samatha meditation one of the 40 objects can be chosen. The 40 objects are enumerated in 7 categories:

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1. *Kasiṇa* - *Kasiṇa* device as meditation object
2. *Asubha* - Foulness as meditation object
3. *Anussati* - Recollection as meditation object
4. *Appamaññā* - Limitless beings as meditation object
5. *Saññā* - a special mental notion as meditation object
6. *Vavatthāna* - analysis of elements as meditation object
7. *Āruppa* - Objects for Arūpa jhāna as meditation object

Ten Kasiṇa

The meditation object, *Kasiṇa*, is enumerated into 10:

1. Pathavī *Kasiṇa* - Earth as a *Kasiṇa*
2. Āpo *Kasiṇa* - Water as a *Kasiṇa*
3. Tejo *Kasiṇa* - Fire as a *Kasiṇa*

4. Vāyo Kasiṇa – Air as a Kasiṇa
5. Nīla Kasiṇa – Blue color as a Kasiṇa
6. Pīta Kasiṇa – Yellow color as a Kasiṇa
7. Lohita Kasiṇa – Red color as a Kasiṇa
8. Odāta Kasiṇa – White color as a Kasiṇa
9. Ākāsa Kasiṇa – Space as a Kasiṇa
10. Āloka Kasiṇa – Light as a Kasiṇa

Here in the first 4 are the element Kasiṇa; While the second 4 are the color Kasiṇa. Kasiṇa literally means entirely or wholeness. A meditator must be watchful on the entire object with which he works.

Ten Asubha

Asubha means foulness. It is enumerated into 10:

1. Uddhumātaka – Repulsive bloated corpse
2. Vinīlaka – Repulsive livid corpse
3. Vipubbaka – Repulsive festering corpse

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4. Vicchiddaka – Repulsive dismembered corpse
5. Vikkhāyitaka – Repulsive eaten corpse
6. Vikkhittaka – Repulsive scattered-in-pieces corpse
7. Hatavikkhittaka – Repulsive mutilated and scattered-in-pieces corpse
8. Lohitaka – Repulsive bloody corpse
9. Puluvaḅa – Repulsive worm-infested corpse
10. Atthika – Repulsive skeleton

Ten Anussati

Anussati means recollection. It is enumerated into 10:

1. Buddhānussati – Recollection of the qualities of the Buddha
2. Dhammānussati – Recollection of the qualities of the Dhamma.
3. Saᅅghānussati – Recollection of the qualities of the Saᅅgha.

The path to happiness 15

4. Sīlānussati – Recollection of Morality.
5. Cāgānussati – Recollection of generosity
6. Devatānussati – Recollection of the virtues of deities
7. Upasamānussati – Recollection of the peaceful state of Nibbāna
8. Maraṇānussati – Recollection of the nature of death
9. Kāyagatāsati – Mindfulness of the body
10. Ānāpānassati – Mindfulness of breathe-in and breathe-out

Appamaññā

Appamaññā means limitless objects. It is enumerated into 4 as follows:

1. Mettā – Loving kindness to limitless beings
2. Karuṇā – Compassion to limitless suffering beings
3. Muditā – Appreciative joy to limitless blissful beings

4. Upekkhā – Equanimity to limitless beings

These four mental states are called ‘limitless’ because they are to be radiated towards all sentient - beings without limit. They are also called ‘Noble Abode’ (brahma vihāra), because such a dwelling is noble, or they are the dwelling of noble persons.

Saññā

Saññā means perception of repulsiveness of conditions in food (Āhare paṭikūla Saññā).

Vavatthāna

Vavatthāna means analysis. It is an analysis of four elements in the body as Earth element, Water element, Fire element and Air element.

Āruppa

The objects of Āruppa jhāna are called āruppa. There are 4 objects of āruppa jhāna: infi-

nite space, first āruppa citta, nothingness of first āruppa citta, and third āruppa citta.

4-d. The System of Samatha Meditation

In the system of samatha meditation there are 3 stages of mental culture. They are:

1. Parikamma- – the preliminary stage
bhāvanā of Mental culture
2. Upacāra- – the Access stage of
bhāvanā Mental culture
3. Appanā- – the Absorbed stage
bhāvanā of Mental culture

All the meditation objects deal with the preliminary stage of mental culture. But regarding these 10 meditation objects: the 8 recollections beginning with ‘the recollection on the Buddha’. etc., one perception, and one analysis; the 2 stages of mental culture are attained: the preliminary and the access. In the remaining 30 meditation objects, all the 3 stages of mental culture are attained.

Meditation objects	Stage of Mental Culture
8 Meditation objects	2 Mental Culture (PandA)
30 Meditation objects	3 Mental Culture

Objects for Jhāna

Rūpa Jhāna can be attained with 26 meditation objects that are the concept objects (paññatti). They are classified according to Jhāna stages.

1. For the attainment of the first Jhāna, there are 25 meditation objects: 10 Kasiṇa, 10 Asubha, 1 Ānāpāna, 1 Kāyagatāsati, 3 limitless being objects of mettā, karuṇā, muditā. Of them, the 11 objects 10 Asubha and 1 Ānāpānā can be the objects of only the first Jhāna.

2. For the attainment of the 3 Jhānas the second, third and fourth Jhanas, there are 14 meditation objects namely, 10 Kasina, 1 Ānāpāna, 3 limitless being objects of mettā, karuṇā, muditā.

3. For the attainment of the fifth Jhāna there are 12 meditation objects namely, 10 Kasiṇa, 1 Ānāpāna and 1 limitless being objects of Upekkhā.

For the attainment of the 4 arūpa Jhānas, there are 4 meditation objects: The infinite space, the first arūpa viññāṇa of them, the first and third are concept objects and the other 2 are sublime objects.

Meditation objects	jhāna attainment
11	1 st jhāna
14	4 jhānas (1 st , 2 nd , 3 rd and 4 th)
12	the fifth jhāna
Infinite space	the first Āruppa
the first viññāṇa	the second Āruppa
nothingness	the third Āruppa
the third viññāṇa	the fourth Āruppa

Signs of Mental Culture

There are 3 signs of mental culture in the practice of samatha meditation. They are:

1. Parikamma nimitta – the preliminary sign
2. Uggaha nimitta – the abstract sign
3. Paṭibhāga nimitta – the resembled sign

The 40 meditation objects are all possible to appear as the preliminary sign (Pārikamma nimitta), and the abstract sign (Uggaha nimitta). But only 22 meditation objects appear as the resembled sign (paṭibhāga nimitta) :

10 Kasiṇa, 10 Asubhas, 1 Kāyagatāgatāsati and 1 Ānāpāna.

1. Parikamma nimitta

The preliminary sign is an object that is obtained by a practitioner at the first stage.

2. Uggaha nimitta

The abstract sign is an object that is obtained by the mind, as if being seen with the eye.

3. *Paṭibhāga nimitta*

The resembled sign is an imaginary concept object born of meditation. Depending on the resembled sign, a practitioner establishes the access concentration (Upacāra samādhi) and the Absorption concentration (Appanā samādhi)

Nimitta and Bhāvanā

The preliminary mental culture works with The preliminary sign and the abstract sign. When the abstract sign appears, a practitioner establishes the preliminary concentration (Parikāmma samādhi). By means of the preliminary concentration, there appears the resembled sign. Since the appearance of resembled sign, the concentration becomes free from obstacles and it approaches to the Jhāna stage.

Nimitta	Bhāvanā
Parikamma	Parikamma
Uggaha	
Paṭibbhāga	Upacāra
	Appanā

Attainment *Jhānas*

The meditation objects change into the resembled sign by means of concentration. The concentration on the resembled sign removes the mental hindrances. When the concentration on the resembled sign is strong enough, the practitioner attains the 1st *Jhāna* stage.

Note: M.O. – One of the 22 meditation objects

R. S. – Resembled sign

The process of *Jhāna* attainment :

B B M P U A G Jh B

Note: B – Bhavaṅga (Life – Continuum)

P – Parikamma (Preliminary)

U – Upacāra (Access)

A – Anuloma (Conformity)

G – Gotrabhū (New Lineage)

Jh – Jhāna (attainment)

Having attained the 1st *jhāna*, a practitioner tried to master it by means of the following 5 kinds of mastery:

- Attention (*Āvajjana*)
- Attainment (*Samāpjjana*)
- Resolution (*Atṭhāna*)
- Withdrawing (*Vuṭṭhāna*)
- Reviewing (*Paccavekkhanā*)

Then, he strives to remove the successive gross *jhāna* factors, such as *vitakka*, etc, and to arouse the successive subtle *jhāna* factors, such as *vicāra*, etc. Thus, he attains the 2nd *Jhāna*, 3rd *Jhāna*, and so on, in due sequence according to his ability.

Attainment of *jhāna* without resembled sign

The 8 Remaining meditation objects _ the 4 limitless being objects of *appamaññā* and the 4 *arūpa Jhāna* objects _ do not change into the resembled sign. But depending on the 4 limitless being objects, a practitioner can attain *Rūpa jhānas* accordingly.

After the attainment of the 5th *Rūpa jhāna*, a practitioner who wants to attain *Arūpa jhāna* needs to change his meditation object. Any *Kasiṇa*, except the space *Kasiṇa*, which is the object of the 5th *Rūpa jhāna*, must be removed without attention. Then a space remains instead

of the removed Kasiṇa. This space is called 'Infinite space'. If a practitioner works with the infinite space contemplating as finite space, he attain the 1st *Arūpa jhāna*.

Then, he moves to the 1st *Arūpa viññāna* as meditation object and contemplates it as infinite, and so he attains the 2nd *Arūpa jhāna*.

As he contemplates the absence of the 1st *Arūpa viññāna* as 'Nothing exists', he attains the 3rd *Arūpa jhāna*.

Then, as he moves his object to the 3rd *Arūpa viññāna* and contemplates it as 'it is peaceful' it is sublime', he attains the 4th *Arūpa jhāna*.

Abhiññā

A practitioner, who has attained the 5th *Rūpa Jhāna*, can direct his concentration to *Abhiññā*, making the 5th *Rūpa Jhāna* the foundation.

The Abhiññā is fivefold.

1. The supernormal powers (*Iddhividha*)
2. The Divine Ear (*Dibbasota*)

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3. The Knowledge *(Cetopariya)*
of others' minds
4. The Recollection *(Pubbenivāsa)*
of Past Lives
5. The Divine Eye *(Dibbacakkhu)*

V . Upasama Sukka

The third is *Upasama Sukha*, happiness on mental peace or on final liberation, *Nibbāna*. This *Upasama Sukha* is higher than even the *nekkhamma Sukha*. It can be experienced only by those who have attained Magga and Phala (Path and Fruition), a state absorbing the object of *Nibbāna*.

To *Upasama Sukha*, there is a special path, that is *Vipassanā* or insight meditation in order to attain the *Upasama Sukha*, it requires to practise systematically the *Vipassanā* meditation, In the *Vipassanā* meditation, *Paññā* (Wisdom or knowledge) performs its function.

5- a. What is *Paññā*?

Paññā is a mental state amoha (Non- delusion, or anti- delusion). It enables one to realize conditioned things as they really are. The realization dispels ignorance or delusion.

5-b. How to develop *Paññā*

In order to develop *Paññā* one must develop *samādhi* . Without *samādhi*, it is impossible to develop *paññā*, because *samādhi* is a proximate cause of *paññā* The Buddha said, “*Samā Hito Yathābhūtaṃ jānāti passati.*” It is meant that one who is endowed with *samādhi* knows and sees things as they really are.

When *samādhi* concentrates mind on one object, *Paññā* realizes the nature of that very objects. Regarding to meditation practice, *samādhi* is twofold: *samatha samādhi* and *Vipassanā samādhi*. They have different objects. The object of *samatha samādhi* is concept or *Paññatti*, but the object of *Vipassanā samādhi* is reality or paramattha. Depending on *samādhi* *Vipassanā* must be practised.

5-c. How to practise *Vipassanā* meditation

To start *Vipassanā*, one must purify one's morality. Then one must develop *samādhi* purifying mental impurities. Depending on morality and concentration, one must practise *Vipassanā* meditation with the object of reality mind and matter.

At the beginning of *Vipassanā* practice, one is able to attain the analytical knowledge of mind and matter (*Nāmarūpaparicchedañāna*), and the knowledge of causality (*paccaya-Pariggaha*).

Then one attains the other *Vipassanā* knowledge one after the other. (*Vipassanā*)

The system of Vipassanā

Vipassanā is insight knowledge. It is so called because it sees conditioned things in special way, such as impermanence, suffering and non-self.

Regarding Vipassanā, the 6 categories should be noted:

1. The 7 types of purification (Visuddhi)
2. The 10 types of Insight Knowledge (Vipassanā ñāṇa)
3. The 3 Universal Characteristics (Lakkhaṇā)
4. The 3 Contemplations (Anupassanā)
5. The 3 Entries to the Emancipation (Vimokkha mukha)
6. The 3 Emancipations (Vimokkha)

1. The 7 types of Purification

There are 7 types of purification in Vipassanā meditation. They are:

- (1) *Sīla visuddhi*
- Morality that is purified by removing impurities

(2) *Citta visuddhi*

- Mental concentration that is purified by removing mental hindrances in the five aggregates.

(3) *Diṭṭhi visuddhi*

- View that is purified by removing wrong view of self in the five aggregates.

(4) *Kankhāvitara visuddhi*

- A knowledge that overcomes doubt, and is purified by removing wrong view such as non existence of cause, or untrue cause as a true cause.

(5) *Maggamaggañāṇadassana visuddhi*

- Knowledge and vision of the path and not path that is purified by removing the perception of the path which is not the path.

(6) *Paṭipadāñāṇadassana visuddhi*

- Knowledge and vision of the way that is purified by removing the perception of permanence.

(7) *Ñānadassana visuddhi*

- knowledge and vision that is purified by removing the delusion.

(1.1) *Sīla visuddhi*

The Morality purification is the 4 types of morality which purify physical and verbal conduct:

- a. Morality as regards major restraint
- b. Morality as regards sense-restraint
- c. Morality as regards purity of livelihood
- d. Morality as regards contemplating the advantages of requisites.

(1.2) *Citta visuddhi*

The mind purification is the two established concentrations which purify the mind.

- a. Access concentration *(Upacārasamādhī)*
- b. Absorption concentration *(Appanāsamādhī)*

(1.3) *Diṭṭhi visuddhi*

The View purification is the analytical knowledge of the mind and matter from the point of their characteristics, functions, manifestations and proximate causes. This knowledge purified view: it removes the wrong view of ego.

(1.4) *Kankhāvitarāṇa visuddhi*

The overcoming doubt purification is the knowledge of the causation of those minds and matters. This knowledge overcomes doubt and purifies view. It removes these wrong views: *Ahetuka* view (the view which rejects any cause) and *visamahetuka* view (the view which accepts untrue cause as true cause).

(1.5) *Maggāmaggañāṇadassana visuddhi*

The knowing and vision of path-and-not-path purification is the knowledge of discrimination: After the knowledge of rise and fall appears, then the insight knowledge arises that is free from the obstacles of *Vipassanā*

and keeps to its course. Which is the path: and the obstacles of Vipassanā are not the path. It removes the perception of the path which is not the path.

(1.6) *Paṭipadāññānādassana visuddhi*

The knowing and vision of the way purification is the 9 insight knowledge from the “Knowledge of rising and falling” that is free from the disturbance of Vipassanā up to the “Knowledge of conformity.”

(1.7) *Ñānādassa visuddhi*

The knowledge and vision purification is the knowledge of the path which has to be developed in sequence by means of the six fold purification.

2. *The 10 kinds of Insight Knowledges*

There are 10 types of Insight Knowledges that can be attained one after the other. They run as the following:

34 🙏 Dr. Nandamālābhivamsa

- (1) Sammasana – Knowledge of examination
- (2) Udayabbaya – Knowledge of rising and falling
- (3) Bhaṅga – Knowledge of dissolution
- (4) Bhaya – Knowledge of things as fearful
- (5) Ādīnava – Knowledge of things as dangerous
- (6) Nibbidā – Knowledge of disenchantment
- (7) Muñcitukamyatā – Knowledge of desire for deliverance
- (8) Paṭisaṅkhā – Knowledge of reflection
- (9) Saṅkhārupekkhā – Knowledge of equanimity towards conditioned things
- (10) Anuloma – Knowledge of conformity

(3) 3 *Universal Characteristics*

All conditioned things have the 3 Universal Characteristics. They are as the following:

1. Anicca – impermanence
2. Dukkha – Suffering through rising
 and falling
3. Anatta – Non - self

(4) 3 *Contemplations*

There are 3 Contemplations dealing with conditioned things:

- (1) Aniccānupassanā – Contemplations
 of impermence
- (2) Dukkhānupassanā – Contemplations
 of suffering of
 rising and falling
- (3) Anattānupassanā – Contemplations
 of non-self

(5) 3 Entries to the emancipation

There are 3 entries to the emancipation:

- (1) *Suññaānupassanā* – Contemplations of emptiness
- (2) *Animittānupassanā* – Contemplations of signlessness
- (3) *Appanihitānupassanā* – Contemplations of desirelessness

(6) 3 Emancipation

There are 3 emancipations dealing with Vipassanā.

1. *Suññata vimokkha* – The emancipation that empties defilements
2. *Animitta vimokkha* – The emancipation without the sign of defilements
3. *Appanihita vimokkha* – The emancipation without desire

Anupassanā	Vimokkhamukha
Aniccānupassanā	Animitta
Dukkhānupassanā	Appanihita
Anattānupassanā	Suññata

(7) Vipassanā Practice in brief

1. Vipassanā Practice starts to run with an ultimate reality object: mind or matter. A yogi (meditator) sees mind and matter from the point of their individual characteristics (Sabhāvalakkhaṇā). By seeing mind and matter as they really are, he purifies his view. He sees not a being, but only the unity of mind and matter with the analytical knowledge of mind and matter (Namarūpa pariccheda ñāna). By means of this knowledge, he can remove the wrong view of ego (Atta diṭṭhi). There is nothing to point out as “I” or “My property”,

but mere mind and matter in the ultimate aspect.

2. On having seen mind and matter, a yogi contemplates the cause of mind and matter. He understands causality. He finds out the causes and conditions of mind and matter. When he attains the knowledge of causality, he has no doubt about the causal relation. He is in the state of purification by overcoming doubt by means of the knowledge of causality. These two knowledges – the analytical knowledge of mind and matter, and the knowledge of causality are the foundation of Vipassanā. The two knowledge are “ñātapariññā”, meaning full understanding of the knowledge in this stage, he penetrates mind and matter from the point of the individual characteristics.

3. After having attained these two knowledges, he starts to understand mind and matter from the point of the universal characteristics:

Anicca, Dukkha, Anatta. The insight knowledge runs in sequence: understanding the 3 universal characteristics (Sammāsana): It sees mind and matter in rise and fall aspect (Udayabbaya). Then, it clearly sees and realizes its object in the aspect of dissolution (Bhaṅga), of fearfulness (Bhaya), of danger (Ādīnava), of disenchantment (Nibbidā), of desire for deliverance (Muñciturakamyatā), of reflection (Patisaṅkha), of equanimity towards conditioned things (Saṅkhārupekkhā), and of conformity (Anuloma).

These 9 Vipassanā knowledges are called purification by knowledge and vision of the path and not the path.

4. On the sequential practice, the Vipassanā becomes mature and the knowledge of equanimity towards conditioned things is in the stage of Vipassanā that leads to emergence.

(8) *Attainment of Path and Fruition*

At the moment “Just now the ‘appanā’ will arise” thereupon the running life-continuum (Bhavaṅga) ceases and the attention consciousness in mind-door comes into being. Then, the two or three Vipassanā knowledges under the name of ‘preliminary access and conformity’, sequentially run on the object from the point of its characteristics – Anicca, Dukkha and Anatta. Then the knowledge of Gotrabhū arises on the object of Nibbāna, destroying the former lineage of Puthujjana and constructing the new Noble lineage.

Immediately after this, the path appears performing the four functions:

1. Fully understanding the truth of suffering
2. Removing the causes of suffering
3. Attaining the cessation of suffering
4. Developing the path to the cessation of suffering

After that, two or three fruitions succeed and cease. Then there is subsidence into the life-continuum consciousness.

< The process of Path-Attainment >



- (1) B B M P U N G M P P B
- (2) B B M P U N G M P P B

(9) *Reviewing Knowledge*

After having attained the Path, the reviewing knowledge (Paccavekkhanā ñāṇa) follows, running with five objects respectively; the eradicated mental defilements and the remaining mental defilements (sometimes).

< **Mental process reviewing one of the five objects**>

B B M J J J J J J J B

Note: In the above, 'J' means Javana in Pāli, which arises 7 times on the maximum during the mental process.

(10) *Analysis of Emancipation*

In Vipassanā, the contemplation of characteristics have different aspects and different functions. The contemplations are the entries to "Path". Through the entry, the Path can be expressed by different points:

1. "The contemplation of non-soul" removes the "view of soul". It sees conditioned things as "emptiness without soul. Therefore, "the contemplation of soul" is said to be "the contemplation of emptiness" (Suññānupassanā). "The contemplation of emptiness" is the entry to the emancipation (Vimokkha mukha). By means of the entry, the path is mentioned as "Suññata" (Emptiness)

2. The contemplation of impermanence” removes the sign of perversions, it sees things as “signless”. Therefore, the contemplation of impermanence is said to be signless (Animitta). The contemplation of signlessness is the entry to the emancipation (Vimokkha mukha). By means of the entry, the path is named as “Animitta” (Signlessness).

3. The contemplation of suffering removes “desire.” It sees things as “desireless”. Therefore, the contemplation of suffering is said to be desireless (Appanihita). The contemplation of desirelessness is the entry to the emancipation (Vimokkha mukha). By means of the entry, the path is named as “Appanihita” (desirelessness)

In this way, the path receives three names as suññata, animitta and appanihita, according to the entry of Vipassanā: but the fruition in the process of the path is named according to attainment of the fruition (Phalasangāhī) is named according to the entry of Vipassanā. But

regarding object (Ārammaṇa) and individual uality (Sarasa), the 3 kinds of names are to be applied equally to all the path and fruition everywhere.

Anupassanā	Vimokkhamukha	Vimokkha
Anicca	Animitta	Animitta
Dukkha	Appanihita	Appanihita
Anatta	Suññata	Suññata

(11) *Analysis of Individuals*

1. Sotāpanna – The Stream enterer

Having developed the path of stream-entry, one removes wrong view (diṭṭhi), and doubt (Vicikiccha). He becomes a Sotāpanna (Stream-enterer). He has escaped from rebirth in woeful states and will be born at most seven more times.

2. Sakadāgāmi – Once-Returner

Having developed the path of once-returning, one lessens craving, hatred and delusion. He be-

comes a Sakadāgāmi (Once-Returner) and has a chance to return to this world only one more time.

3. Anāgāmi or Non-Returner

Having developed the path of Non-Returning one totally removes sensual lust and ill-will. He becomes an Anāgāmi (Non-Returner) without returning to this sensual world.

4. Arahant or Arahant

Having developed the path of Arahantship, he eradicates all remaining defilements and becomes Arahant. Within him, all the āsavas (taints or cankers) have ceased and he has become a person who is worthy of the excellent offerings in the world.

(12) Analysis of attainment

1. Phala-samāpatti

The attainment of fruition is common to all, each individual able to attain their respective fruition.

2. Nirodha-samāpatti

The attainment of “mental ceassation” is accessible only to non-returners and Arahants. They must have attained all Jhānas.

This is the procedure for the attainment of “Mental cessation.”

In meditative sequence, one must attain the 1st Jhāna. Then withdraw from it and meditate on it through insight knowledge. The same way should be applied to the 2nd Jhāna, the 3rd one, the 4th one, the 1st āruppa, the 2nd āruppa and 3rd āruppa. Then, withdraw and meditate on it through insight knowledge.

After that, he must perform the 4 preliminary functions by making these resolutions:

1. The requisites not in use are not to be destroyed.
2. The waiting of the Saṃgha
3. The summons of the great teacher
4. The limit of one’s life span.

Then, he must attain the 4th āruppa. Immediately after the 2 moments of the 4th āruppa, he

is in the state of mental cessation. During the attainments of mental cessation, all minds and mind-born matters come into cessation.

According to limitations made previously, one withdraws from such a state. At that moment, the fruition of Non-Returner within an Anāgāmi, and the fruition of Arahantship within an Arahant arise only one time.

These 2 attainments are the advantages of Vipassanā meditation.

Conclusion

The three Buddhist practices: Sīla, Samādhi, and Paññā, is for purification of beings, the sentient beings are defiled with mental impurities such as craving, hatred and delusion. These mental impurities defile mind. Ignorance dominates and knowledge is unable to arise in the mind. Without knowledge, it is impossible to know what should be done, and what should not be done. Then the problem arises and suffering appears. Sīla removes the mental

48  Dr. Nandamālābhivamsa

defilements that produce verbal and physical defilements that influence the mind. Paññā removes the mental defilements that live later in the mind.

Then the mind becomes totally pure. In the pure mind, no ignorance arises. Paññā dominates the mind and sees one's final liberation. All suffering ceases.

The cessation of suffering is the goal of the Buddhist practice. The final cessation of suffering is only Nibbāna, the Supreme Happiness.

Reference:

1. Visuddhimagga
2. Abhidhammatthasangaha
3. Fundamental Abhidhama

