Yuganaddhakathā
Treatise on Samatha and Vipassanā
Translation and explanation

Sayadaw Dr. Nandamālābhivaṃsa
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Biography of Sayadaw Dr. Nandamālābhivaṃsa

Ashin Nandamāla was born on the 22nd 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 Pāli 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 Abhivaṃsa 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-paṇḍita’ by the Government of Myanmar and in 2000 the title ‘Aggamahāpaṇḍita’.

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 Nandamālābhivamsa is the author of many books written in Myanmar language, Pāli and English.
Preface

This book contains a series of lectures on the *Yuganaddhakathā* in the *Paṭisambhidāmagga* (Path of Analytical Knowledge) given by Sayadaw Dr. Nandamālābhivamṣa 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*,

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 \textit{Samatha} and \textit{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 \textit{Yuganaddhakathā}.

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

We greatly appreciate Sayadaw's effort to translate and explain \textit{Paṭisambhidā} from the original \textit{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 \textit{Pāli} text from \textit{Yuganaddha} will be printed in bold, followed by the \textit{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 Ṭrāpanaddha 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 Aggavaṭī (Myanmar), Sayalay Cālā Therī (Malaysia), Pauline Chong (Malaysia), Riēt 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!

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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.¹ 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.

¹ Majjhimanikāya, Uparipāṇṇasapāḷi, Anupadavagga, 1. Anupadasutta, M3.75

Anupada Sutta: Preached at Sāvatthi 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 *Aṅguttara 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*)\(^2\) 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

\(^2\) Bhikkhu Ānāmoli translated *Paṭisambhidāmagga* as “The Path of Discrimination”.

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magga. *Patisambhidā* means analytical knowledge whereas *magga* means way or path, therefore *Patisambhidāmagga* 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 *Patisambhidā***

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

1. *Attha-Patisambhidā* - analytical knowledge of effect or meaning.
2. *Dhamma-Patisambhidā* - analytical knowledge of cause or word.
3. *Nirutti-Patisambhidā* - analytical knowledge of language.
4. *Paṭibhāṇa-Patisambhidā* - analytical knowledge of wisdom.³

³ 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,
- **Dukkhaniruddha** - cessation of suffering,
- **Maggā** - 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 nāṇam 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 nāṇam Dhammapaṭisambhidā*": "The knowledge that realizes the cause of suffering is *Dhamma-Paṭisambhidā"."
In the same way, dikkha-nirodha is the effect whereas magga is the cause (The third and fourth Noble Truths respectively). Even though Dikkha 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 asañkhata (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 dikkha samudaya, samudaya itself is a producing cause because dikkha (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

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 magga 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 Pāḷi language. According to gender, phasso is correct, phassā⁴ is incorrect.

According to the text, Nirutti can mean any kind of language. According to the commentary, however, Nirutti refers only to Pāḷi. In the Buddha’s lifetime, this language was not known as Pāḷi, 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 Pāḷi language exists in the human world. There are many kinds of languages in the human world. Nowadays the English

⁴ 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 Bhāsa. Bhāsa 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-Paṭisambhidā. This knowledge also analyses which word is true and which one is wrong (not true).

What we nowadays call Pāli was called Bhāsa in those days, not Pāli. Actually, Pāli refers to the Buddha’s teaching or Buddha’s words. It is defined in this sentence: “Pakāṭṭhānaṁ vacanappabandhānaṁ aḷi Pāli”. Pakāṭṭhā means noble or sacred; vacana means words. Hence, Pakāṭṭha 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 sevitabbā. Katame dve? Yo cāyaṁ kāmesu kāmasukhallikānyogo...” 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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5 "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**


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. “Evam me sutam” – In the Aṅguttara Nikāya this phrase “evam me sutam” means "thus was heard by me", and me (by me) refers to Venerable Ānanda. 6 At this point in Paṭisambhidāmagga however, “Evam 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 Paṭisambhidamagga.

In those days, monks were aṅnamañña 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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6 The Yūganaddha sutta is also in book four of the Aṅguttara Nikāya. Yūganaddhasuttam (Aṅguttara-nikāya, Catukkanipāta, Catutthapannāsa).


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…….
Ánanda 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 Ánanda. It implies carefully listening and memorizing what Venerable Ánanda taught. Just hearing is not sufficient, because one can hear the sound of dogs when the dogs are barking etc. The Pàli word sutam does not mean such common hearing, but learning and memorizing. So, “Evam me sutam” means, “Thus have I (Venerable Sàriputta) remembered.”

“Ekam samayam” means once upon a time. “Āyasmā ānando kosambiyaṃ viharati ghositārāme”. The placing of the words in Pàli 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 Ánanda 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
āyasmatō ānandassā 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 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 arahattapattam byākaroti, sabbaso catūhi maggehi etesam vā aṭṭhatarena. Katamehi catūhi?

7 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; Arahattapattaṁ - reached arahantship, byākaroti - declares, sabbaso catūhi maggehi - by all four ways, etesaṁ 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:

2. Vipassanāpubbaṅgama-Samatha: Samatha preceded by Vipassanā.
4. Overcoming Dhammuddhaccavīgghahita: To think about one’s achievement as a higher
attainment than what it actually is.\textsuperscript{8}

For example, it is possible that the attainment of sotāpatti-magga is reached by Samathapubbaṅgama-Vipassanā, the attainment of sakadāgāmimagga 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 (vipassanāupakkilesa). 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

\textsuperscript{8}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 samathapubbaṅgamaṁ vipassanaṁ bhāveti. Tassa Samathapubbaṅgamaṁ vipassanaṁ bhāvayato maggo sañjāyati. So tam maggaṁ āsevati bhāveti bahulīkaroti. Tassa tam maggaṁ āsevato bhāvayato bahulīkaroto saññojanāni pahīyanti, anusaya byantihonti."

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 samathapubbaṅgamaṁ vipassanaṁ 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 Samathapubbaṅgamaṁ vipassanaṁ 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 bahulikaroti 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 bahulikaroti means Arahatta-magga.

Tassa taṁ maggam āsevato bhāvayato bahulikaroto saññojanāni pahiyanti, anusaya(byantihonti). As he does so, saññojanāni pahiyanti: his fetters are abandoned, anusaya(byantihonti): 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-pubbaṅgamam vipassanam 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 bahulikaroti: 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 anusayās (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
sāññojanas (fetters) and some more anusayas (underlying latent defilements) are eradicated; when arahattamagga appears, the remaining sāññojanas 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 sāñjāyati 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 sāññojanas 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 (sāññojana) are removed and
underlying latent defilements (*anusaya*) are eradicated. As long as *Vipassanā-magga* remains, it works with *sāṅkhāra* objects. Later at the attainment of *magga*, one sees *Nibbāna*, the state of cessation of *sāṅkhāra*.

We have to develop *pubbabhāga-magga*, which is *Vipassanā* practice. *Ariyamagga* means just an attainment so we need not to practice *ariyamagga*. In my opinion, *maggo sañjayati* means arising of path and this path (*magga*) means *pubbabhāga-magga*. Then, the Venerable Sāriputta will explain *Suttantaniddesa* later.

*Sādhu! Sādhu! Sādhu!*
Chapter 2

The 1st Way — Vipassanā preceded by Samatha

Idhāvuso, bhikkhu Samathapubbaṅgamaṁ Vipassanaṁ bhāveti. The translation is: Here, friend, a bhikkhu develops insight preceded by serenity. This means he practices Samatha first and later changes to Vipassanā. This is the first technique according to the Yuganaddhakathā.

Tassa Samathapubbaṅgamaṁ Vipassanaṁ bhāvayato maggo sañjāyati: As he does so, the path is produced in him.

This means that when he develops insight (Vipassanā) preceded by serenity (Samatha), within him the path (magga) comes into being. What is the path here? According to the commentary, this path is the first noble path, sotāpatti-magga. However, according to the Paṭisambhidāmagga, this path (magga) is explained as the Noble Eightfold Path. In the morning [previous chapter], I explained that it is possible that magga is here pubbabhāga-magga. which is the preliminary (preceding) path. It is Vipassanā and is the unity of the Noble Eightfold path. Maggo sañjāyati: The path is generated.

So taṁ maggaṁ āsevati: He repeats that path, or it means the monk pursues this path. ā= start, sevati= to
practice. The literal meaning of āsevati is starting to practice. This can be another translation.

_Bhāveti:_ develops, _bahuḷikaroti:_ cultivates. Therefore, these three verbs, i.e. āsevati, bhāveti and bahuḷikaroti can be taken as the start, development and increase of the _Vipassanā_ practice.

_Tassa tāṁ maggam āsevato bhāvayato bahuḷikaroto:_ As he is pursuing, developing and cultivating this path, _saññojanāni pahiyaṁti:_ the fetters are abandoned, and _anusayā byantiṁhonti:_ 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 _saññojanā_. Later we will go into these _saññojanās_ 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 (_saññojanāni_) are abandoned and the underlying defilements (_anusayā_) are no more.

These words _saññojanāni pahiyaṁti, anusayā byantiṁhonti_ 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 caparaṇ, āvuso, bhikkhu Vipassanāpubbaṅgamaṃ Samathāṃ 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 Samathāṃ 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-ñāna*). This earlier path is called *Taruna Vipassanā,* which means that the insight is not yet mature. After that, as he or she pursues Vipassanā, one obtains maturation of *udayabbaya-ñāna* (the knowledge of arising and passing away), *bhaṅga-ñāna* (the knowledge of dissolution), *bhaya-ñāna* (the knowledge of fearfulness), ādīnava-ñāna (the knowledge of danger), nibbida-ñāna (the knowledge of disenchantment),
muñcitukamyata-ñāna (the knowledge of desire for deliverance), paṭisaṅkhā-ñāna (the knowledge of reflection) and saṅkhārupekkha-ñāna (the knowledge of equanimity towards all formations).

At first, a yogi starts to practice Vipassanā and gradually his Vipassanā knowledge increases. At that time, "maggo sañjāyati", meaning that one starts to enter the Vipassanā path. So tam maggam āsevati bhāveti bahulikaroti.: One follows, develops and increases one’s Vipassanā-magga. Tassa tam maggam āsevato bhāvayato bahulikaroto saññojanāni pahīyanti, anusayā byantihonti: As he is following, developing and increasing his Vipassanā-magga, his fetters are abandoned and underlying defilements are abandoned.

These are the same explanations as above. The attainment is in the same way, regardless the way the yogi undertakes.

The 3rd Way - SamathaVipassanā-Yuganaddha

Then the third way is as follows: Puna caparaṇa, āvuso, bhikkhu Samathavipassanāṃ yuganaddhaṃ bhāveti. In this way again, friend, a monk develops serenity and insight in conjunction, that means that Samatha and Vipassanā are developed together.
Actually, they cannot be practiced at the same time. It is impossible to practice *Samatha* and *Vipassanā* together at the same moment. Here, one practices *Vipassanā* and then changes to *Samatha*. After *Samatha*, one changes to *Vipassanā*. Then one changes to *Samatha* again. It means that these two practices are done alternately at different moments. This is called *yuganaddha*.

*Tassa Samatha Vipassanāṃ yuganaddham bhāvayato maggo sañjāyati*. According to the text, a *bhikkhu* develops serenity and insight in conjunction. As he is developing serenity and insight in conjunction, the path is generated, *maggo sañjāyati*, he enters the way of *Vipassanā*. *So tam maggam āsevati bhāveti bahūlkāroti*: He pursues this path, develops and cultivates it. *Tassa tam maggam āsevato bhāvayato bahūlkāroto saññojanāni pahīyanti, anusayā byantihonti*: As he is pursuing, developing and cultivating this path, the fetters are abandoned and the underlying tendencies are uprooted. These are the same explanations as above. This is the third method: *yuganaddha*. So these are the three ways. Later these will be explained in detail. This introduction of Venerable Ānanda gives only a brief explanation.
The 4th Way - Overcoming Dhammuddhacca-viggahita

The fourth way is as follows: *Puna caparam, āvuso, bhikkhuno dhammuddhacca-viggahitaṁ mānasam hoti.*

Here again, friend, a monk's mind is seized by restlessness about the *Dhamma*. Another translation says: a monk's mind is agitated by overestimation of ideas manifested in contemplation. To understand this other translation is very difficult. To understand properly, we should try to divide the word *Dhammuddhacca-viggahita* into three parts: *dhamma-uddhacca-viggahita*. *Dhamma* means here the situation of 10 types of defilements of *Vipassanā*. These are brilliance (*obhāsa*), joy (*pīti*), *passaddhi* (calmness, tranquility), *adhimokkha* (decision), *upekkhā* (equanimity) etc. in accordance with *Abhidhammattha-saṅgaha* or *Visuddhimagga*.

Brilliance or light, *obhāsa*, might appear while a yogi is practicing *Vipassanā*. When his or her concentration, mindfulness and knowledge increase to a certain level, a brilliant light appears. One follows this brilliant light (*obhāsa*), thinking of it as an attainment. These 10 types of defilements that are mentioned here are *upakkilesa-dhamma*. This refers to the good states like light, *pīti* (joy) and so on. In brief, the thinking about these good situations as attainment is *uddhacca*: restlessness. Actually, these physical and mental
situations just appear by the power of *Vipassanā*.


Number 1 to 9 cause desire (*nikanti*) within the yogi, as the yogi likes these situations. Also, one thinks these good situations are an attainment. Then the correct way of practice has disappeared and one is not on the way of *Vipassanā* anymore. One is off-road, not online anymore but offline. These are disturbances of *Vipassanā*.

Such a situation is mentioned here as *dhammuddhaccaviggahitam mānasam hoti*. *Viggahita* means that one's mind is influenced or seized by these states, thinking about them as attainment or *magga phala*. So, one translation is “A monk's mind is agitated by overestimation of ideas manifesting in contemplation”. Another translation is better: “A bhikkhu’s mind is seized by restlessness about the *Dhamma*”. Here, the word *Dhamma* means the 10 types of defilements.

After that: *so, āvuso, samayo yaṁ taṁ cittaṁ ajjhattameva santiṭṭhati sannisīdati ekodi hoti samādhi yati*: On later occasions, his consciousness is internally
composed. *Ajhattameva santitthati* 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 *maggāmagganāṇadassana-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 *pāsaddhī* 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-ñāna*, *bhaya-ñāna*, *ādīnava-ñāna* up to *saṅkhārupekkha-ñāna*. 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 tami maggam āsevati bhāveti*
bahulikaroti: He pursues this path, develops and cultivates it. Tassa tam maggam āsevato bhāvayato bahulikaroto saññojanāni pahiyanṭi, anusayaḥ byantihonti: As he is pursuing, developing and cultivating this path, the fetters (saññojana) 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 Nibbānam gacchati tī maggo. The first function, i.e. Kilese marento, is eradication of the mental defilements (kilesa), namely saññojana and anusaya. The second function is the attainment of Nibbāna. The words saññojanāni pahiyanṭi and anusayaḥ byantihonti are used to clarify the attainment of magga.

There are altogether four ways to attain maggaphala. The first one is Samathapubbangamam Vipassanam, the second one is Vipassanāpubbangamam 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 catuḥi 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 dhammuddhaccaviggaḥitā. The second magga is by Samathapubbaṅgamaṃ Vipassanaṃ. The third magga is by Vipassanāpubbaṅgamaṃ Samatham. The fourth magga is through Samathavipassanam yuganaddham. So, even one person can achieve enlightenment by four ways (catuḥi maggehi). Instead of four ways, one might gain enlightenment by one way only, for example Samathapubbaṅgamaṃ Vipassanaṃ.

Early in the Buddha's lifetime, many monks followed the first way of Samathapubbaṅgamaṃ Vipassanaṃ: 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 Cūḷapanthaka's technique was Samatha first, followed by Vipassanā.

Suvaṇṇakāratthera\(^9\), 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: "Kumbhūpamaṁ kāyamimaṁ viditvā\(^10\) "The aggregates

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\(^9\) Suvaṇṇakārattheravatthu [Dhammapada-aṭṭhakathā, M2.26]

\(^10\) Dhammapada-Pāḷi 40. Kumbhūpamaṁ kāyamimaṁ viditvā, nagarūpamaṁ cittamidaṁ ṭhapetvā; Yodhetha māram paññaṕuddhena, jitaṁca rakkhe anivesano sīvā. 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

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are like a pot, easily broken." By considering impermanence of the body as a pot, they practiced Vipassanā. Venerable Cakkhupāla also practiced Vipassanā without Samatha. After he attained Vipassanā, samādhi followed automatically.

As for the third way, i.e. Samathavipassanāyuganaddha, one has to attain the first jhāna. After withdrawing from the first jhāna one contemplates the jhāna state as impermanent, this is Vipassanā. Then one continues Samatha again to attain the second jhāna and after that, one practices Vipassanā again. It means that the first jhāna attainment is followed by Vipassanā, and that then the second jhāna is followed by Vipassanā. The technique of practicing Vipassanā and Samatha side by side, one after the other, is called yuganaddha. In yuganaddha, Vipassanā is mostly practiced by those who wish to attain cessation of mind and all mental states (niruddha-samāpatti). Only the anāgāmi and arahant who succeed in both Samatha and Vipassanā can possibly attain niruddha-samāpatti. They practice Samatha and Vipassanā side by side, and consecutively attain one jhāna after the other until they reach the level of ākincaññāyatana (the jhāna state of nothingness) and

Mara with the sword of wisdom. Then, guarding the conquest, remain unattached. [Myanmar (19), PTS (6)]
then nevasaññānāsaññāyatana (the jhāna state of neither perception nor non-perception). The attainment of nirodha-samāpatti means the attainment of the temporary cessation of mind and mental states, and of matter produced by the mind. After the appearance of nevasaññānāsaññāyatana, they practice again the rūpa jhānas until the fourth rūpa jhāna and then enter into nirodha-samāpatti.

[Question of a student:] What is the more common practice nowadays? Answer: Nowadays, in the Pa-auk meditation centers, yogis are taught to first practice Samatha which will later be followed by Vipassanā. In the Mahasi centers, the yogis establish first Vipassanā which is then followed by Samatha. Most yogis practice in these two ways. These are actually the first way of Samathapubbaṅgamam Vipassanā and the second way of Vipassanāpubbaṅgamam Samatham. I think that nowadays most yogis establish Samatha first but not all of them succeed in jhāna. Some practice Vipassanā first, followed by Samatha.

According to Mahasi Sayadaw’s teaching, the yogis are taught to observe the movement of the abdomen, this is not really Samatha but this samādhi is based on Vipassanā.
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). "Kāyaṁ ca paṭicca phoṭṭhabbe ca uppajjati kāyaviññāna": 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. "Samathapubbaṅgamaṁ Vipassanaṁ bhāveti" actually means samādhi comes first and knowledge occurs later. "Vipassanāpubbaṅgamaṁ Samathaṁ 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 Ṭṭṭa-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 Suttantaniṣdesa.

Sādhu! Sādhu! Sādhu!
Chapter 3

Venerable Sāriputta’s Paṭisambhidāmagga.

The clarifications of Venerable Sāriputta in the Paṭisambhidāmagga are recorded as Suttaṇānīddesa. [Second division, Yūganaddhakathā]

The First Way: Vipassanā preceded by Samatha

Venerable Sāriputta started with this question: Kathāṁ Samathapubbāṅgamaṁ Vippasanaṁ bhāveti?: How to develop Vipassana 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 Yūganaddha Sutta, therefore it starts with this question. The question is followed by the answer.

(i) By means of renouncing sensual pleasure

[2.]Nekkhammavasena cittassa ekaggata avikkhepo samādhi. How to understand this? Nekkhammavasena means 'by means of renouncing sensual pleasure'. Then three terms for samādhi follow. They are 1) cittassa ekaggata, 2) avikkhepo, 3) samādhi. Cittassa ekaggata 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, nekkhammavasena 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 Pāli 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
ja'te 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: Dukkhato 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 paṭhamaṁ 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: “Samathapubbaṅgamaṁ Vipassanaṁ 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 *pannā* (wisdom). The Buddha said, "*Silaparibhāvito samādhi mahapphalo hoti mahānisamso*", meaning 'the concentration supported by morality (*sīla*) is greatly fruitful and greatly beneficial', and "*Samādhiparibhāvītā*
pañña mahapphalā hoti mahānisamsā", meaning 'the wisdom (pañña) 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 pañña. Pañña is the most important factor in the Buddha's teaching but it is based on sīla and samādhi.

To summarize: Nekkhammavasena cittassa ekaggata 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. They live a solitary life, secluded in the forest and meditate; this renunciation of

\[^{11}\] This is Satipatthāna 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; *āṭṭha*: 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.
Dukkhato anupassanaṭṭhena ānupassanaṭṭhena Vipassanā: It is Vipassanā in the sense of contemplation as suffering, anattato anupassanaṭṭhena ānupassanaṭṭhena Vipassanā: it is Vipassanā in the sense of contemplation as non-self. Here, the different manners of contemplation, namely as suffering (dukkhato) 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 Samathapubbaṅgamaṁ vipassanaṁ 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 pāṭhamaṁ samatho, pacchā Vipassanā: In this way Samatha comes first, Vipassanā follows later. [Iti: thus, in this way; pāṭhamaṁ: first; samatho: Samatha; pacchā: later] Tena vuccati: "Samathapubbaṅgamaṁ Vipassanaṁ 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

Bhāvetīti catasso bhāvanā: Four kinds of
development. The word bhāveti refers to four kinds of development (bhāvanā).

The first development is: Tattha jātānam dhammānam 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), viriya (effort), sati (mindfulness), samādhi (concentration) and pāññā (wisdom). The samādhi should be equalized with viriya, whereas pāññā should be equalized with saddhā. If viriya is stronger than samādhi, uddhacca (restlessness) comes into being. If samādhi is exceeding viriya, one will become lazy and one wants to sleep. Viriya protects from laziness while samādhi protects from uddhacca. Therefore, samādhi and viriya must be equally strong developed and this is called anativattana. Also, the other faculties which are sati, pāññā and saddhā should work together and perform their functions equally without exceeding each other.

Saddhā and pāññā must be equal, if either saddhā or pāññā is in excess, then they are not balanced. Samādhi and viriya 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-vāhanaatṭhena bhāvanā*: Development in the sense of effectiveness of appropriate effort.

*Tadupaga*: effort; *vāhana*: effectively carry on; *atṭhena*: 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 *ātāpi* as is used in the sentence “*ātāpi sampajāno satimā vineyya loke abhijjhādomanassaṃ*” in the *Mahāsatipaṭṭhāna sutta*. This *ātāpi* means the kind of effort that can burn the mental defilements. *Sampajāna* means comprehension while *sati* means mindfulness.

Then the fourth development is *āsevanaatṭhena 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 Samathapubbaṅgamaṁ Vipassanaṁ bhāvetī. Tassa Samathapubbaṅgamaṁ Vipassanaṁ bhāvayato maggo sañjàyati. Maggo sañjàyati: the path is born within him. What is magga here? Maggo sañjayati means the path is generated; it appears, arises.

In the Suttantaṇīddesa, Venerable Sariputta asks: Kathaṁ maggo sañjàyati? How does the path come into being? The answer refers to the Noble Eightfold Path:

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

It is seeing in the sense of seeing sañkhāra (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 sammāsaṅkappo maggo saṅjāyati* - 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. *Pariggahāṭṭhena sammāvācā maggo saṅjāyati* - 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. *Samuṭṭhāṇaṭṭhena sammākammanto maggo saṅjāyati* - 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. ¹²

5. *Vodānaṭṭhena sammājīvo 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. *Paggahāṭṭhena 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

¹² *Mahākusala citta* arises together with 38 *cetasikas* in general. If right action (*sammākammanta*) happens at that time, then there could not be other 2 abstinences (*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. Avikkhepatthena 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 tam maggam āsevati bhāveti bahulīkaroti āsevatīti katham āsevati?* The first part of this sentence is: *So tam maggam āsevati bhāveti bahulīkaroti*: The yogi repeats, develops, and makes much of the path. The second part is: *āsevatīti katham 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. Cittaṃ 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 pañña (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. Viriyam paggaṇhanto āsevati: When one raises effort, one repeats. It means not to decrease but to increase ones energy. All mental states have to be lifted through viriya (effort). Satiṃ upatthāpento āsevati: When one establishes mindfulness, one repeats.

Cittaṃ samādahanto āsevati: When one concentrates one's mind, one repeats. Here, the citta in this Pāḷi sentence from the Visuddhimagga also refers to samādhi: “Sīle paṭiṭṭhāya naro sapañño, cittaṃ paññāṇca bhāvayaṃ”. So, cittaṃ samādahanto means concentration. Paññaṃ pajānanto āsevati: When one realizes with knowledge, one repeats.
The next answers are about the Four Noble Truths. Abhin'neyyaṃ 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. Ėeyya 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 [H₂O, 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, “Kammassa kārako natthi, vipākassa ca vedako”: There is no doer, there is no experiencer of the result. Suddhadhammā pavattanti\textsuperscript{13}: Only pure dhammas take place. Evetāṃ sammadassanāṃ: As such is 'right seeing'.

The next one is: Pariṇēyyaṃ parijānanto āsevati: When one fully understands what should be fully understood, one repeats. Pariṇēyya refers to dukkha sacca, the first Noble Truth.

\textsuperscript{13} [Visuddhimagga, M 2.238]
Then, *Pahātabbaṁ 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.

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

*Sacchikātabbaṁ sacchikaronto āsevati*: When one realizes what should be realized, one repeats. *Sacchikātabbaṁ* means *Nibbāna*, the third Noble Truth. *Evaṁ 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 *bahullīkaroti*: 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 *bahullīkaroti*. Therefore, you can translate it by yourself.

"*Bhāvetīti kathāṁ bhāveti? Āvajjanto bhāveti, jānanto bhāveti, passanto bhāveti, paccavekkhanto bhāveti, cittāṁ adhiṭṭhahanto bhāveti, saddhāya adhimuccanto bhāveti, viriyaṁ paggaṁhanto bhāveti, satiṁ upaṭṭhāpento bhāveti, cittāṁ samādahanto*"
bhāveti, paññāya pajānanto bhāveti, abhiññeyyaṁ abhijānanto bhāveti, pariññeyyaṁ pariñjānanto bhāveti, pahātabbaṁ pajahanto bhāveti, bhāvetabbaṁ bhāvento bhāveti, sacchikātabbaṁ sacchikaronto bhāveti – evaṁ bhāveti.

Bahulīkarotīti kathaṁ bahulīkaroti? Āvajjanto bahulīkaroti, jānanto bahulīkaroti, passanto bahulīkaroti, paccavekkhanto bahulīkaroti, cittāṁ adhisthahanto bahulīkaroti, saddhāya adhimuccanto bahulīkaroti, viriyaṁ paggaṁhanto bahulīkaroti, satiṁ upāṭṭhāpento bahulīkaroti, cittāṁ samādahanto bahulīkaroti, paññāya pajānanto bahulīkaroti, abhiññeyyaṁ abhijānanto bahulīkaroti, pariññeyyaṁ pariñjānanto bahulīkaroti, pahātabbaṁ pajahanto bahulīkaroti, bhāvetabbaṁ bhāvento bahulīkaroti, sacchikātabbaṁ sacchikaronto bahulīkaroti – evaṁ bahulīkaroti."

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

How to abandon Fetters and Underlying Tendencies?

Tassa tam maggaṁ āsevato bhāvayato bahulīkaroto saññojanāni paṭiyanti anusayā byantihontīti: 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; tam
maggaṁ: that path, Vipassanā path, Noble Eightfold Path (samma diṭṭhi - right view, samma saṅkappa - right thought, samma vācā - right speech, samma kammanta - right action, samma ājīva - right livelihood, samma vāyāma - right effort, samma sati - right mindfulness, samma samādhi - right concentration). Bhāvayato: who developed that path; bahulikaroto: many times. Āsevato, bhāvayato, bahulikaroto are referring to tassa: within that yogi; saṅñojana or samyojana: fetter; pahīyanti: are abandoned; anusayā: the underlying defilements; byañţhonti: eradicated, disappeared, no more.]

Saṅñojana 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 (Paţigha) is also a saṅñojanā. 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. Saṅñojana 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 saṅñojana 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 saññǒjanāni 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. Anukaraṇāṁ 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.

Katham saññǒjanāni 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, sakkāya-diṭṭhi, vicikicchā, sīlabbataparāmāso: imāni tīṇi saññojanāṇī paḥi-yanti; — By means of the path of stream-enterer, three types of fetters namely wrong view on the aggregates (sakkāya-diṭṭhi), doubt (vicikicchā) and misconception of behaviors and practices as a way to liberation (sīlabbataparāmāsa) are eradicated.

[Sotāpattimaggena: the path of stream-entry; sakkāya-diṭṭhi: the wrong view of seeing the five aggregates as I or mine; vicikicchā: doubt; sīlabbataparāmāso: misconception of behavior and practice as a way to liberation; imāni: these; tīṇi: three; saññojanāṇī: fetters; paḥi-yanti: are abandoned; imāni tīṇi saññojanāṇī, 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.
Sakkāyadiṭṭhi means that one sees the five aggregates (kāya) in a wrong way (diṭṭhi); one sees the five aggregates as:

* atta - self
* attaniya - property of self
* aham - I
* mama - mine.

In brief, some people view self as atta, attaniya, aham or mama. Due to seeing in these four ways, there are 20 types of sakkāyadiṭṭhi. In reality, the mental and physical phenomena are empty of ‘I’ and of ‘my property’.

The word Sakkāyadiṭṭhi is formed by Sa+kāya+diṭṭhi. Sa = really exist; kāya = the five aggregates (rūpa, vedanā, saññā, saṅkhāra and viññāna); diṭṭhi = wrong view. Sakkāya means real aggregates and is formed from “Santo kāyo” There are two definitions in Pāli “kāye diṭṭhīi sakkāyadiṭṭhi" and “Sakkāye pavattati diṭṭhīi sakkāyadiṭṭhi".

Sakkāyadiṭṭhi is often wrongly and easily translated as the view of individuality or identity view. Literally, diṭṭhi 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 attānam:** One sees matter as the property of *atta*.

3. **Attani vā rūpaṁ:** One sees *atta* as the location of matter, matter resides in *atta*.

4. **Rūpasmiṁvā attānam:** 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.

Silabbataparāmāsa 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 (*makkatavata*) 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. 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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14 *Dhammasabhāvaṁ agghaṇeḥ parato āmasanti parāmāsaṁ. Paratoti niccaṁ. Āmasantīti sabhāvapaṭisedhena parimajjantī.* [Dhammasaṅgaṁti-mūlāṭākā, 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. 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

15 *Tattha katamo sīlabbataparāmāso? " Ito bahiddhā samanabrūhmāṇaṁ sīlena suddhi vatena suddhi sīlabbatena suddhi " ti – yā evarūpā diśṭhi diṭṭhigataṁ...pe... vipariyāsaggāho – ayaṁ 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 anusayaḥ byantihonti. [Diṭṭhānusayo: the underlying tendency of wrong view; vicikicchānusayo: the underlying tendency of doubt; ime: these, dve: two, anusaya: underlying tendency; byantihonti: exterminated, comes to the end. These two anusayās 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 \( \text{Vipassanā} \) to attain the second path, sakadāgāmimaggga. Sakadāgāmimaggga is also an end of \( \text{Vipassanā} \) for sotāpatti-magga, but the level and degree are different. Here, one has to increase (äsevati), develop (bhāveti) and makes much (bahulikaroti) of one's \( \text{Vipassanā} \), one's insight.

Eradication by Sakadāgāmimaggga

\( \text{Sakadāgāmimagggena olārikaṃ kāmarāga-saññojanam, paṭighasaññojanaṃ} - \ imāni dve saññojanāni pahiṃyanti. \)

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

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

\( \text{Sakīṃ} \) means once, āgami is return. \( \text{Olarika} \) 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 paṭighasaṇñojana, 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 byantihonti: 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 byantihonti: latencies come to end.]

Eradication by Anāgāmimagga

Anāgāmimaggena anusahagatam kāmarāga- saṇñojanaṁ, paṭighasaṇñojanaṁ – imāni dve saṇñojanāni pahiyanti: 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, anusahagatam: subtle; kāmarāgasāṇñojana: fetter of sensual pleasure; paṭighasaṇñojana: fetter of hatred;
ima'ni 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 byantṭhonti. 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, uddhaccam, avijjā – imāni pañca saññojanāni pahīyanti; mānānusayo, bhavarāgānusayo, avijjānusayo – ime tayo anusayā byantṭhonti.: 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; uddhaccam: restlessness; avijjā: ignorance; imāni: these; pañca: five; saññojanāni: fetters; pahiıyanti: 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; byantihonti: comes to end/extirminated.]

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 anāgāmimagga, 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 anāgāminimagga 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 byantithonti: 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 nekkhammavasena, the way of renunciation. The explanation is now continued with the way of non-hatred,
(ii) By means of non-hatred

[3.] Abyāpādavasena cittassa 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 (cittassa ekaggatā) which means the mind has only one object. Avikkhepo means non-distraction to other objects. Therefore, samādhi is explained by two words: cittassa 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:

"Abhyāpādavasena cittassa ekaggatā avikkhepo samādhi. Tattha jāte dhamme aniccato anupassanaṭṭhena Vipassanā, dukkhaṭo anupassanaṭṭhena Vipassanā, anattato....
Maggo sañjāyatīti.....
So taṃ maggaṃ āsevati bhāveti bahulīkaroti......
Bhāvetīti katham bhāveti....
bahulīkarotīti katham bahulīkarotīti......
Tassa taṃ maggaṃ āsevato bhāvayato bahulīkaroto saññojanāṇī pahīyanti anusayā byantīhontīti... evaṃ saññojanāṇī pahīyanti, anusayā byantīhontī.

(iii) By means of perception of light

Ālokasaññoṇāvasena 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, ālokasañño. 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 *cittakammanāṇatā* (wieldiness of consciousness) and *kāyakammanāṇatā* (wieldiness of the body of mental states). One becomes sleepy, and cannot work. Sloth and torpor can be removed by *ālokasaṇṇā*. It is *āloka-kasīṇa*, a light device. There are 10 types of *kasīṇa*, like *paṭhavī-kasīṇa* (earth device), *āpo-kasīṇa* (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 ekaggata' 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: "*dhammavavatthānavaṇṇasena*"
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, dhammavavattthāna) 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 Mahāsatipaṭṭhānasutta (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 aniccatā anupassānāṭṭhena Viśpanā, dukkhato anupassānāṭṭhena Viśpanā, anattato anupassānāṭṭhena Viśpanā. Iti pāthamaṃ samatho, pacchā Viśpanā. Tena vuccati – “Samathapubbaṅgamaṃ vipassanaṃ bhāveti”_

_Bhāvetīti catasso bhāvanā – tattha jātānaṃ dhammānaṃ anativattānaṭṭhena bhāvanā, indriyānaṃ ekarasāṭṭhena bhāvanā, taṭṭhavigaviriyavāhanaṭṭhena bhāvanā, āsevanaṭṭhena bhāvanā. Maggo sañjāyati? Dassanaṭṭhena sammādiṭṭhi maggo sañjāyati, abhintiropanaṭṭhena sammāsāṅkappo maggo sañjāyati...pe... avikkhepaṭṭhena sammāsaṅmādhī maggo sañjāyati. Evam 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 Samathapubbaṅgamaṃ vipassanaṃ bhāveti._ “In such a way, one develops Viśpanā preceded by Samatha.” This concludes the explanation for the first way of practice: Viśpanā preceded by Samatha. Here Samatha comes first, knowledge comes later.

_Sādhu! Sādhu! Sādhu!_
Chapter 4

The 2nd Way: Samatha preceded by Vipassanā

[4.] Kathāṁ Vipassanāpubbaṅgamaṁ Samathāṁ 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. Dukkhato 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 jātānaṁ dhammānaṁca vosaggārammaṇatā cittassa 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; jātānaṁ dhammānaṁca: of dhamma (mental states) appear; vosaggārammaṇatā: having Nibbāna as intention; cittassa 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 jātānaṁ dhammānañca vosaggarammaṇatā, 2.) cittassa ekaggatā, 3.) avikkhepo. These three indicate samādhi. Tattha jātānaṁ 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 jātānaṁ. These states have only one object, this is vosaggarammaṇatā. Vosagga means abandoned and ārammanatā means object or intention. Therefore, the term vosaggarammaṇatā 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. *Vosaggarammanatāti ettha vosaggo Nibbānam. Nibbānañhi sañkhatavosaggato pariccāgato “vosaggo” ti vutto.* Here *vosagga* means *Nibbāna*. *Nibbāna* is said to be “*vosagga*” because it abandons *sañkhata* (all conditioned things).

Another explanation is “*Vipassanā ca tamsampayuttadhammā ca Nibbānaninnatāya aijhāsayavasena nibbāne patiṭṭhitattā Nibbānapatiṭṭhā nibbānārammanā*”\(^{16}\) The yogi's inclination is towards *Nibbāna*, therefore according to his *aijhasaya* (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 *sañkhāra*. 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 *dhamma* 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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\(^{16}\) *Paṭisambhidāmagga-āṭṭhakathā* (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 samādhi.: It is samādhi that is one-pointedness of mind and non-distraction of the mental states that has Nibbāna as object.

Iti paṭhamaṃ Vipassanā, pacchā samatho: In this way, Vipassanā comes first and Samatha follows it. Tena vuccati — “Vipassanāpubbaṅgamaṃ Samatham 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, samādhi and Vipassanā are developed together. Actually, in the Noble Eightfold Path, karaka maggāṅga, 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 vipassanam 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. Bhāvetī catasso bhāvanā – āsevanaṭṭhena bhāvanā...pe... maggo sañjāyatī kathāṁ maggo sañjāyatī...pe... evaṁ maggo sañjāyatī. Evaṁ saññojanāni paṭiyanti, anusayā byantithonti. 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. Rūpaṁ aniccato anupassanāṭṭhena Vipassanā: It is insight in the sense of contemplation of matter as impermanence. Rūpaṁ dukkhaṁ anupassanāṭṭhena Vipassanā: It is insight in the sense of contemplation of matter as suffering. Rūpaṁ anattato anupassanāṭṭhena 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: yadaniccam tam dukkhām: What is anicca is dukkha. Yam dukkhām tadanattā: What is dukkha is anatta.

Therefore, seeing anicca is important in Vipassanā. By seeing anicca, the knowledge of udayabbayañāna, 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 udayabbayañāna and bhaṅgañāna 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. “Rūpam aniccato anupassanaḥ thena Vipassanā rūpam dukkhato anupassanaḥ thena Vipassanā, rūpam anattato
anupassanaṁtha Vipassanā." Here Vipassanā comes first, after that samādhi (Samatha) follows.

_Tattha jātānaṁ dharmānaṁca 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 paṭhamāṃ Vipassanā, pacchā samatho.*: In this way Vipassana comes first and Samatha follows. *Tena vuccati* — “*Vipassanāpubbaṅgamaṇi Samatham bhāveti*”’ti. Therefore it is said, "one develops *Samatha* preceded by *Vipassanā*”.

*Bhāvetīti catasso bhāvanā* — *āsevanaṭṭhena bhāvanā*... (same way, therefore omitted) *pe*... *maggo sañjāyatīti ...... kathaṃ maggo sañjāyati...pe... evaṃ maggo sañjāyati. Evaṃ saññojanāni pahīyanti, anusayā byantīhonti.* (like before)

Then the object changes from matter (*rūpa*) to feeling (*vedanā*). *Vedanāṃ ... pe ... saññaṃ ... sankhāre...viññāṇam...cakkhum...pe...jarāmarāṇam.*

Many objects are given here, like *cakkhu, sota, ghāna, jivhā, kāya āyatana*, then *cakkhu viññāṇa, sotaviññāna*... and so on. These are the 18 bases. Then: *avijjā, sankhāra, viññāṇa, nāma-rūpa, salāyatana, phassa, vedanā, taṇhā,*
upādāna, bhava, jāti, jarāmarāṇam. 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 Pāḷi text should run like this: Vedanāṃ aniccatā anupassanātiḥthena Vipassanā, Vedanāṃ dukkhatā anupassanātiḥthena Vipassanā, Vedanāṃ anattatā anupassanātiḥthena 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 Pāḷi should read like this: "Cakkhum aniccatā anupassanātiḥthena Vipassanā, cakkhum dukkhatā anupassanātiḥthena Vipassanā, cakkhum anattatā anupassanātiḥthena Vipassanā."

As for jarāmarāṇa (decay and death), the Pāḷi text should read like this: "Jarāmarāṇam aniccatā anupassanātiḥthena 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 Pāḷi 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 Yukanaddha, 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.] Kathāṁ Samathavipassanaṁ yuganaddham 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 Vipassana-magga, and this stage is mundane. 2.) Ariya magga is at the later moment, at Magga khāna (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 2nd jhāna, withdraws from 2nd 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.


Soḷasahi ākārehi - 16 Aspects

Ārammaṇaṭṭhena gocaraṭṭhena pahānaṭṭhena pariccaṭṭhena vutthānaṭṭhena vivatṭanaṭṭhena santaṭṭhena paṁptaṭṭhena vimuttaṭṭhena anāsavaṭṭhena taraṇaṭṭhena animittattaṭṭhena appaṇihitaṭṭhena suṇṇataṭṭhena ekarasaṭṭhena anatīvattanaṭṭhena
yuganaddhaththena.

The last one, yuganaddha, is not included in the list (it would be the 17th). Ārammaṇa: object; āṭṭhena: 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. Pahānaṭṭhena - in the sense of abandoning, overcoming.
4. Pariccāgaṭṭhena - in the sense of giving up, totally abandoning.
5. Vūṭṭhānaṭṭhena - in the sense of rising, emerging.
6. Viṭṭhānaṭṭhena - in the sense of turning away. It means that it never comes back.
7. Santaṭṭhena - in the sense of peacefulness.
8. Paṇītaṭṭhena - in the sense of sublime.
10. Anāsavaṭṭhena - in the sense of cankerlessness, without cankers.
11. Taraṇaṭṭhena - in the sense of crossing over.
13. Appanihiitaṭṭhena - in the sense of desirelessness, free of desire.
15. Ekarasattaṭṭhena - in the sense of single function.

In addition, yuganaddhaṭṭhena means in the sense of coupling.

1. Ārammaṇa (object)

*Kathāṁ ārammaṇaṭṭhena Samathavipassanāṁ yuganaddhaṁ 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. *Uddhaccam pajahato cittassa ekaggatā avikkhepo samādhi nirodhārammaṇaṁ:* When one removes restlessness, it is samādhi with Nibbāna (nirōdha) as object, it is non-distraction, one-pointedness of mind. This refers to Samatha. *Avijjām 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.

Samādhi is of masculine gender, so the text says *nirodhārammaṇaṁ*. 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 san'khāra. 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 sammādīṭṭhi. Sammādīṭṭhi cannot work alone, it needs the other factors like right thought (sammāsaṅkappa), right effort (sammāvāyāma), right mindfulness (sammāsati) and right concentration (sammāsaṁādhi). When one is attaining magga, the Noble Eightfold Path becomes mature. In the earlier Vipassanā stage, one works with the san'khāra object, however, at the moment of magga, one works with the real Nibbāna object (not intention).

Herein, sammādīṭṭhi is just sammādīṭṭhi. Sammāsaṁādhi is just sammāsaṁādhi. Sammādīṭṭhi is knowledge, sammāsaṁādhi is concentration (saṁādhi). At the moment of magga, sammādīṭṭhi and sammāsaṁādhi 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 saṁādhi is uddhacca. The opposite
of *Vipassanā* (knowledge) is *avijjā* (ignorance). These are opposite states (*paṭipakkhadhamma*), like light and darkness. *Uddhaccam pajahato* means that the yogi removes *uddhaṭca* through *samādhi*. The *samādhi* is with the *Nibbāna* object. When knowledge tries to remove ignorance (*avijjā*), its object is also *Nibbāna*. This means that *Vipassana* 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), *sammāsāṅkappa* removes *micchāsāṅkappa* (wrong thought), *sammāvāyāma* (right effort) removes *micchāvāyāma* (wrong effort), *sammāsamādhi* (right concentration) removes *micchāsamādhi* (wrong concentration) and so on. *Sammādiṭṭhi* and *sammāsamaṭṭhi* 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 *sammāsamaṭṭhi* totally removes *uddhaṭca*.

*Iti ārammaṇaṭṭthena Samathavipassanā ekarasā honti, yuganaddhā honti, aṇṇamaṇṇaṁ nātivattantitiː* 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 aṇṇamaṇṇam nātivattantīti: do not exceed each other.]

There are four kinds of development – this is similar as before. Bhāvetīti catasso bhāvanā – āsevanatṭṭthena bhāvanā... pe ... maggo sañjāyatīti kathā maggo sañjāyati... pe ... evā maggo sañjāyati. Evaṃ saññojanānī paḥiyantī, anusayā hyantīhontī. Evaṃ ārammaṇaṭṭṭthena Samatha- vipassanaṃ yuganaddham bhāvetī.

2) Gocara - domain

Kathāṃ gocaraṭṭṭhena 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. Uddhaccam pajahato cittassa ekaggatā avikkhepo samādhi nirodhagocaro, avijjaṃ pajahato anupassanaṭṭṭhena Vipassanā nirodhagocarā: When one abandons agitation,
then the unification of cognizance and non-distraction are concentration, with cessation (*niruddha*) 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 *sammājīva* (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 *sammāsankappa* (right thought) are in the *paññā* group. Here, the above Pāḷi text explains only *samādhi* and *paññā*, they are known as five *kāraka magganga*, 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 (*niruddha*) as domain. When they arise, they eradicate their opposites *uddhacca* and *avijjā*.

*Iti gocaraṭṭhena SamathaVipassanā ekarasā honti, yuganaddhā honti, aññamaññaḥ nātivattantūtī*: Thus,
Samatha and Vipassanā in the sense of domain have a single function, are joined together and do not exceed one another. Tena vuccati – “gocaraṣṭhena Samathavipassanaṁ yuganaddham bhāvet”ti: Hence it is said, “one develops serenity and insight coupled together in the sense of domain.”

The Paṭisambhidāmagga commentary said, “ārammanaṭṭhepi sati nissayitabbaṭṭhānaṭṭhena” 17. Ārammana 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

Katham pahānaṭṭhena Samathavipassanaṁ yuganaddham bhāveti?: How does one develop Samatha and Vipassanā joining together in the sense of abandoning? Uddhaccasahagatakilese ca khandhe ca pajahato cittassa ekaggata avikkhepo samādhi nirodhagocaro: When one abandons the defilements associated with restlessness or agitation and their

17 Paṭisambhida-āṭṭhakathā (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.]

Avījjāsahagatakilese 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.

[Avījjāsahagata: associated with avījjā; 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. Uddhaccasahagatakilese 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 pañña, 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 kileṣa 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, aññamaaññanā nātivattantītī. Tena vuccati — “pahānaṭṭhena Samathavipassanaṃ yuganaddham bhāvet”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*. *Kathāṃ*
5. Vibhanga - Withdrawing

Kathāṁ vibhāṅgaṁ thathaṁ Samathavipassanāṁ yuganaddhaṁ bhāveti?: How does one develop Samatha and Vipassanā joined together in the sense of withdrawing? Uddhaccasahagatakilese ca khandhe ca pariccapajato cittassa ekaggaṁ avikkhepo samādhi nirodhagocaro: 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 (nirodhagocaro). Avijjasahagatakilese ca khandhe ca pariccapajato anupassanāththena Vipassanā nirodhagocaro: When one gives up ignorance associated with defilements and aggregates, then Vipassanā in the sense of contemplation has cessation as its domain.

Iti pariccaṅgattheṇa SamathaVipassanā ekaraśā honti, yuganaddhaṁ honti, aṇṇamaṇṇaṁ nātivattantati. Tena vuccati — “pariccaṅgattheṇa Samatha-vipassanāṁ yuganaddhaṁ bhāveti”ti. The translation is similar as before.
nireddhagocaro: 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 vuṭṭhānaṭṭhenā Samathavipassanā ekarasā honti, yuganaddhā honti, aṇṇamaṇṇaṁ nātivattantī. Tena vuccati – "vuṭṭhānaṭṭhenā Samathavipassanāṁ yuganaddham bhāveti"ti. The translation is as before.

6. Vivaṭṭana- Turning Away

Kathāṁ vivaṭṭānaṭṭhenā Samathavipassanāṁ yuganaddham bhāveti? Uddhaccasahagatakilesehi ca khandhehi ca vivaṭṭato cittassa ekaggatā avikkhepo samādhi nireddhagocaro: When turning away from the defilements that are associated with restlessness and the aggregates, then the unification of cognizance and
non-distraction are concentration, with cessation as its domain. *Avijjāsahagatakilesehi ca khandhehi ca vivattato anupassanaṭṭhena Vipassanā nirodhagocarā. Iti vivattanaṭṭhena SamathāVipassanā ekarasā honti, yuganaddhā honti, aṇāmaṇāṇaṃ nātivattantīti. Tena vuccati – “vivattanaṭṭhena Samathāvipassanaṃ yuganaddham bhāveti”ti.*

Here, *vivattanaṭṭhena* means in the sense of turning away. There is no association but only separation. (The rest of text is the same as before.)

7. Santa - Peacefulness

*Kathāṃ santiṭṭhena Samathāvipassanaṃ yuganaddham bhāveti? Uddhaccam pajahato cittassa ekaggatā avikkhepo samādhi santo honti nirodhagocaro:* When one abandons restlessness, then the meditation has peaceful concentration, with cessation as its domain. *Santatthena:* in the sense of peacefulness. It should be “santo hoti” [singular], not “santo honti” because *honti* means plural.

*Iti santiṭṭhena SamathāVipassanā ekarasā honti, yuganaddhā honti, aṇāmaṇāṇaṃ nātivattantīti. Tena vuccati – “santiṭṭhena Samathāvipassanaṃ yuganaddham bhāveti”ti.* The rest of text is similar.
8. Pañña - Sublime

Kathaṁ pañítattthena Samathavipassanaṁ yuganaddhaṁ bhāveti? Uddhaccam pajañhato cittaṁ ekaggataṁ avikkhepo samādhi pañito hoti nirodhaṁ: When one abandons restlessness, the one-pointedness of mind and non-distraction is sublime concentration, and has cessation as its domain. Avijjaṁ pajañhato anupassanaţţthena Vipassanā pañīţā hoti nirodhaṁ: When one abandons ignorance, it is Vipassanā in the sense of contemplation; it is sublime and has cessation as its domain.

Iti pañítattthena SamathaVipassanā ekarasā honti, yuganaddhā honti, aţţamaţţnāṁ nātvattantīti. Tena vuccati — “pañítattthena Samathavipassanaṁ yuganaddhaṁ bhāveti”’ti. The rest of text has a similar translation as before.

9. Vimutta - Liberation

Kathaṁ vimuttatţţthena Samathavipassanaṁ yuganaddhaṁ bhāveti?: How does one develop Samatha and Vipassanā joining together in the sense of liberation? Uddhaccam pajañhato cittaṁ ekaggatā avikkhepo samādhi kāmāsavā vimutto hoti nirodhaṁ: When one abandons restlessness, the state of one-pointedness of mind and of non-distraction is samādhi, which is free from canker of sensual desire,
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 (diṭṭhāsava) 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, tanhā 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. Kāmāsava vimutto means freedom from the canker of desire for sensual pleasure.

Nirodhagocaro 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: Avijjam pajahato anupassanaṭṭhena Vipassanā avijjāsavā vimuttā hoti nirodhagocara: 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. Avijjāṃ pajahato anupassanatthena Vipassanā avijjāsavā vimutī 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: \textit{Iti rāgavirāgā. cetovimutti avijjāvirāgā paññā vimuttaṭṭhena Samatha Vipassanā ekarasā honti, yuganaddhā honti, aaññamaaññan” nātivattantīti.}

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.

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

\textit{Avijjāvirāgā paññā vimuttī}: Due to the eradication of ignorance, there is \textit{paññāvimuttī} (freedom by knowledge) which is Vipassanā. Paññāvimutti means the knowledge associated with magga. Actually, ceta refers to samādhi, paññā is knowledge.

\textit{Ekarasā honti, yuganaddhā honti, aaññamaaññan” nātivattantīti}: 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 (*aṇñamaṇṇaṁ 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 *dhammanandādī* (enjoyment in *dhamma*), it is attachment to good experiences. Therefore at this point, *rāga* disturbs *samādhi*, not only *uddhacca*.

*Tena vuccati* – “vimuttaṭṭhena Samathavipassanaṁ yuganaddham bhāveti”ti.: Therefore it is said, one develops *Samatha* and *Vipassanā* joining together in the sense of liberation.

10. *Anāsava* - Freedom from cankers

*Kathāṁ anāsavaṭṭhena Samathavipassanaṁ*
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.

Uddhaccam pajahato cittassa ekaggata avikkhepo samādhi kāmāsavana 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 avijjāsavana 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, aṇāmaṇaṇaṃ nātivattantīti.: In this way Samatha and Vipassanā in the sense of being freed of 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 Samathavipassanāṃ yuganaddham bhāveti”ti.: Therefore it was said, one develops Samatha and
Vipassanā joining together in the sense of freedom from āsava.

11. Taranā - Cross over

Kathāṃ taraṇāṭṭhena Samathavipassanaṇṭi yuganaddham bhāveti?: How does one develop Samatha and Vipassanā joining together in the sense of crossing over? Taranāṭṭhena means to cross over, like one crosses over the river.

Uddhaccasahagatakilese ca khandhe ca tarato cittassa ekaggatā avikkhepo samādhi nirodhagocaro: 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 nirodhagocaro.: 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. Taranāṭṭhena means just crossing over or traversing. Samatha Vipassanā ekarasā honti, yuganaddhā honti, aṇāmaṇāṇāṇaṇī nātīvattantīti.: 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—*“taraṇaṭṭhena Samathavipassanaṁ yuganaddhaṁ bhāveti”’ti: Therefore it is said, one develops Samatha and Vipassanā joined together in the sense of crossing over.

*Aṭṭamaṇṇaṁ nātivattantīti:* 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 sluggishness 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

*Kathāṃ animittaṭṭhena Samathavipassanaṃ yuganaddhaṃbhāveti?:* How does one develop Samattha 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.

*Uddhaccam pajahato cittassa ekaggatā avikkhepo samādhi sabbanimittehi animitto hoti nirodhagocaro,:* 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
When we try to remove *uddhacca*, *samādhi* comes into being. That *samādhi* is *sabbanimittehi animitto hoti nirodhagocaro*: 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 nirodhagocaro* and thus refers to *Samatha*.

*Aṭṭhaṇa pajahato anupassanaṭṭhena Vipassanā sabbanimittehi animittā hoti nirodhagocaro*: 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 ekarasa honti, yuganaddhā honti, aññamaññānaṁ nātivattattāti*: Thus *Samatha* and *Vipassanā* in the sense of signlessness have one single function, are joined together, and do not exceed one another.

*Tena vucaṭṭi, “animittaṭṭhena Samathavipassanaṁ yuganaddhaṁ 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. Appanihita - Desireless

*Kathāṃ appaṇihitaṭṭhena Samathavipassanā yuganaddham bhāveti?:* How does one develop Samatha and Vipassanā joining together in the sense of desirelessness?

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

*Uddhaccam pajahato cittassa ekaggatā avikkhepo samādhi sabbapaṇīdhiḥi 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.

*Avijjāṃ pajahato anupassanaṭṭhena Vipassanā sabbapaṇīdhiḥi 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 appāṇihiṭṭhena samathavipassanā ekarasaḥ honti, yuganaddhā honti, aṇṇamaṇṇam nātivattantīti.* Tena vuccati- "appāṇihiṭṭhena samathavipassanam 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

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

The central philosophy\(^{18}\) by Nāgārjuna says that all

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\(^{18}\)It is called as "*Mūla-madhyaṃaka-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 suññam 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 suññā 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,

(śūnyatā), 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/]

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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’19.

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

19 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 exists. 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.

Uddhaccam pajahato cittassa ekaggatā avikkhepo samādhi sabbābhinivesehi suñño hoti nirodhagocaro: 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 nālam 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 suññam 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 nirodha-gocarā.: 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 SamathaVipassanaṇa ekaraśā honti, yuganaddhā honti, aññamaññaṇaṁ 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 Samatha-vipassanaṇā yuganaddhaṁ bhāveti”’ti.

Bhāveti ti catasso bhāvanā – āsevanaṭṭhena bhāvanā...pe... maggo sañjāyatīti kathāṁ maggo sañjāyati...pe... evaṁ maggo sañjāyati. Evaṁ saññōjanāṇi pahīyanti, anusayaṁ byantihonti. Evaṁ suññataṭṭhena Samathavipassanaṇā yuganaddhaṁ bhāveti. This is the same translation as before.

Imehi soḷasahi ākārehi Samathavipassanaṇā yuganaddhaṁ bhāveti, evaṁ Samathavipassanaṇā yuganaddhaṁ bhāveti.: Through these 16 aspects

20 [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, Yugenaddhakathā is difficult to understand.

Yugenaddha 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 Yugenaddha, samādhi can be called Samatha, while

function and 16. Anativattanaţthena- in the sense of non-excess, equality, are included in the former 14 aspects]
paññā can be called Vipassanā.

Attainments like maggasamādhi and phala- samādhi, supramundane samādhi 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), samādhi 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, samādhi and paññā are equally working together and this is really yuganaddha. Yuganaddha in its true meaning is the joining of samādhi 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, samādhi 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, samādhi is ekaggatā while Vipassanā is
pāññā. 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 pāññā. Only one consciousness can arise at one moment but many cetasikas can arise in the same moment. Therefore, samādhi and pāññā 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 ṇāṇavippayutta 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

Dhammuddhaccavāranīddesa 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 mānasam hoti?: How is the mind occupied by restlessness towards the state?

Mana is synonymous with ceta, viññāna. Viggahita means influenced, occupied, agitated. Vi means deformed, distorted, wrong way, gahita means taking up. So dhammudddhaccaviggahita 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 Dhammuuddhaccavigghahita. It is formed by dhamma+uddhacca+viggahita (state + restlessness + taken up).

Aniccatu manasikaro to obhāso uppayāt;: While the practitioner gives attention as impermanence, obhāso dhammoti obhāsaṃ āvajjati tato vikhepo uddhaccam: 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 aniccatu upatthānam yathābhūtaṃ nappajānāti, dukkhato upatthānam yathābhūtaṃ nappajānāti, anattato upatthānam yathābhūtaṃ nappajānāti.: A practitioner whose mind is distorted by that mental restlessness does not realize in a correct way, as it is (yathābhūtam nappajānāti), the manifestation (upatthānam) 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_ — "dharmuddhaccaviggahita-mānasovoti 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 cittam ajjhattameva santittthati sannisiddati ekodi hoti samādhiyati:_ The mind is internally composed, resettled, restored to singleness and re-concentrated.

[Sannisiddati: 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. _kathāṃ maggo sañjāyati...pe... evaṃ maggo sañjāyati, evaṃ_
san'nojanâni pahîyanti, anusayâ byantîhonti.

10 Vipassanupakilesa

Aniccatto manasikaroto ēnânaṁ uppajjati. The yogi contemplates it as impermanent. In total 10 kinds of vipassanupakilesa, disturbances of Vipassana, are mentioned that should be contemplated as impermanent.

1. obhâso uppajjati - light appears. It has already been mentioned.
2. ēnânaṁ uppajjati - knowledge appears while the yogi is considering attention as impermanent,
3. pîti uppajjati - joy appears;
4. passaddhi uppajjati - tranquility appears, in body and mind, a very peaceful state;
5. sukham uppajjati - happiness or pleasure appears.
6. adhimokkho uppajjati, saddhâ, confidence - resolution, (here the experience of saddhâ is very strong), belief appears;
7. paggaho uppajjati, viriya - exertion appears;
8. upaṭṭhānaṁ 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 nikantim 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 1st to 9th 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 uddhaccam. Tena uddhaccena viggahitamānaso aniccatu upatthānaṃ yathābhūtaṃ nappajānāti, dukkhatu upatthānaṃ yathābhūtaṃ nappajānāti, anattato upatthānaṃ yathābhūtaṃ nappajānāti. Tena vuccati — "dhammuddhaccaviggahitamānaso hoti so samayo, yam taṃ cittan ajjhattameva santīṭhati sannītīdanti ekodi hoti samādhiyati. Tassa maggo sañjāyati...pe... evam maggo sañjāyati, evam saññojanāṇi pañīyanti, anusayaḥ byantithonti.

[The translation is like before. Then:]

Dukkhatu manasikaroṭo...pe... anattato manasikaroṭo obhāso uppajjati...pe... ānāpatti uppajjati, pīti uppajjati, passaddhi uppajjati, sukham uppajjati, adhimokkho uppajjati, paggaho uppajjati, upatthānaṃ uppajjati, uppegkhā uppajjati, nikanti uppajjati, nikanti uppajjati, 'nikanti dhammo 'ti nikantiṃ āvajjati. Tato vikkhepo uddhaccam.
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 aniccatu manasikaro_: 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 dukkhatu manasikaro... rūpaṃ anattato manasikaro... vedanā...pe... saṅña... saṅkhāre... viññāṇa..._

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 ... jarāmaraṇaṃ aniccatu manasikaro...pe... jarāmaraṇaṃ dukkhatu manasikaro, jarāmaraṇaṃ anattato manasikaro_

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 (jarāmaranāṁ), as impermanent, suffering and non-self.


The rest is similar as before.
Conclusion: The Four Individuals

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

Obhāse ceva ñāne ca,
If there is illumination and knowledge,
pītyā 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,
upatthāne ca kampati;
establishment of mindfulness and wavers;
Upekkhāvajjanāya ceva,
And adverting to equanimity,
upekkhāya ca nikantiyā:
and equanimity and attachment.
Imāni dasa ṭhānāni,
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 declined.

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

Na ca vikkhipate cittaṁ na kilissati,:
  No wavering and not defiled,

na cavati cittabhāvanā.:
  does not lose the meditation.

Then:  Imehi catūhi ṭhānehi cittassa
  saṅkhepavikkhepavigghahitaṁ 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 taṅhā (nikanti, craving), māna (conceit), diṭṭhi (wrong view) are called papañcadhamma.\(^\text{21}\)

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

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

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

\(^{21}\) *Papañcadhamma*: The world's diffuseness created by craving, false views and conceit; conceptual proliferation [Pāli Text Society's Pāli-English dictionary]
diṭṭhi.

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 (diṭṭhi).

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 tañhā, māna, diṭṭhi. May you succeed!

Śādhu! Śādhu! Śādhu!
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, "nanavisayānam nanagocarānām indriyānām", here gocara is explained by ārammaṇa. Visaya means the sense field. So, gocara is similar to ārammaṇa.

In the Dhammapada, there is this word “buddhamanantagocara" 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 sabbaññutī 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 Śīlaniddesa (the explanation on morality) of Visuddhimagga, gocara is divided into three types:

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22 Verse no. 179. Yassa jītam nāvājīyati, jītam yassa no yāti koci loke; Tām buddhamanantagocarām, apadām kena padena nessatha [Dhammapada, Buddhavagga, M 40]
Anantagocaranti anantārammaṇaṇassā sabbaññutaññāṇassa vasena apariyanta gocarāṃ [Dhammapada-aṭṭhakathā, M2.129]
Upānissayagocara, which means kalyāṇamitta, a good spiritual friend who can help someone to develop morality, concentration and knowledge.

Ārakkhagocara, which means sati, mindfulness towards circumstances.

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

Question 2. Anīmitta

Question: Saṅkhāra has the sign of aniccā, 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: aniccā (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 _pañcānam khandhānam nirodho paramatthāti_. Here, *Nibbāna* is mentioned as _Paramattha_.

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

"_Aniccā sabbasaṅkhātā_
_dukkhā anattā ca kevala_
_nibbanaṃ ceva paññātti_
_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 saṅkhāra 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 (jarāmarana). (Kilesānam vatthubhūtassa abhāva). The ground of kilesa is saṅkhāra, and the ground of decay and death is the five aggregates. There is no saṅkhāra (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 jātānam dhammanam and ekarasāṭṭhena indriyānam. Are they any different? Here, does this indriyānam 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 cakkhundriya. So, the faculties refer to five: faith or confidence (saddhā), effort (viriya), mindfulness (sati), concentration (samādhi), wisdom (paññā). Saddhā should be balanced with paññā. Samādhi should be equalized with viriya, effort. If saddhā is more, one is too believing. If paññā is more than saddhā, then one is cunning. Samādhi should be balanced with viriya. If samādhi is more than viriya, then the mind tends to be lazy. Sati must be developed at all times.

In Dhammapada verse no. 372, it says: Natthi jhānam apaññāssa, paññā natthi ajhāyato, Yamhi jhānaṁca paññā ca, sa ve nibbānasantike. The meaning of “Natthi jhānam 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 yathābhūtam 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 yathābhūtam jānāti passatī” ti vuttalakkhaṇā paññā natthi.”\(^{23}\) 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 jhānaṅca paññā ca, sa ve nibbānasantike.” It means that one who has jhāna and paññā (knowledge) is in the presence of Nibbāna.

**Question 4: Silabbataparāmāsa**

**Question:** Silabbataparāmāsa 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.

\(^{23}\) *Dhammapada-āṭṭhakathā* [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 7th hindrance is laziness. What is the paramatthadhamma for laziness? The opposite state is called ‘gladness’ by Bhikkhu Ēnānāmoli. 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 cītta is called a lazy one. For example, the mind has been influenced by the wrong thought of kāmavītakka (thought of sensual pleasure), byāpāda vītakka (thought of hatred), vihimsavītakka (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**

_Solasahi ākārehi samathavipassanam yuganaddham_
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 pāññā. When Samatha and Vipassanā are working together, it means that samādhi and pāññā 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 pāññā 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, pathamapannāsakām, rohitassavaggo, samadhibhāvanāsuttām 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, samādhibhāvanā bhāvitā bahulikātā āsavānaṁ khayāya sāmvattati. From this, it seems that the development of Vipassanā will invariably lead to the development of
samādhi.

On the other hand in catukkanipāta, dutiya-paññāsakam, asuravaggo, tatiyasamādhi suttaṁ. One of the four kinds of persons described is “Ekacco puggalo lābhī hoti adhipaññādhammavipassanāya, na lābhī ajjhattam cetosamathassa.” 24 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 2nd method in Yūganaddha sutta).

Answer: Samadhi without Vipassanā is possible. But Vipassanā without samādhi 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; Āḷārakālāma and Uddaka Rāmaputta, they also had deep samādhi 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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24 Anguttaranikāya, 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, pañña and samādhi need to be developed together. Sometimes, they are called technically as Samatha and Vipassanā. Sometimes samādhi leads or pañña leads, or samādhi is emphasized or pañña is emphasized. In Vipassanā, pañña leads and samādhi follows. In Samatha, samādhi leads and pañña follows. Therefore, without samādhi, it is impossible to practice Vipassanā.

There were some arahants who were called paññāvimutta, they were liberated by pañña. They did not obtain jhāna and abhiñña. So, they had to approach those who had ajjhattam 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: Pāli Text of Yuganaddhakathā

[Khuddakanikāya, Paṭisambhidāmaggapāli, 2. Yuganaddhavagga]

1. Yuganaddhakathā


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

“Puna caparam, āvuso, bhikkhu
vipassanāpubbaṅgamaṃ samatham bhāveti. Tassa
vipassanāpubbaṅgamaṃ samatham bhāvayato maggo
sañjāyati. So tam maggam āsevati bhāveti bahulīkaroti.
Tassa tam maggam āsevato bhāvayato bahulīkaroto saññojanāni pahīyanti, anusayā byantihonti.

“Puna caparam, āvuso, bhikkhu samathavipassanaṃ
yuganaddham [yuganandham (ka. sī. aṭṭha.)] bhāveti.
Tassa samathavipassanaṃ yuganaddham bhāvayato
maggo sañjāyati. So tam maggam āsevati bhāveti
bahulīkaroti. Tassa tam maggam āsevato bhāvayato
bahulīkaroto saññojanāni pahīyanti, anusayā byantihonti.

“Puna caparam, āvuso, bhikkhuno
dhammuddhaccaviggahitam mānasam hoti. So, āvuso,
samayo yaṃ tam cittam ajjhattameva [ajjhattaññe (syā.
ka.)] santiṭṭhati sannisidati ekodi hoti samādhīyati. Tassa
maggo sañjāyati. So tam maggam āsevati bhāveti
bahulīkaroti. Tassa tam maggam āsevato bhāvayato
bahulīkaroto saññojanāni pahīyanti, anusayā byantihonti.
“Yo hi koci, āvuso, bhikkhu vā bhikkhunī vā mama santike arahattapattarṇ byākaroti, sabbaso imehi catūhi maggehi, etesaṃ vā aññatarenā ” ti.

1. Suttantaniddeso

2. Kathāṃ samathapubbaṅgamaṃ vipassanaṃ bhāveti?
Nekkhammavasena cittassa ekaggatā avikkhepo samādhi.
Tattha jāte dhamme aniccatu anupassanaṭṭhena vipassanā,
dukkhato anupassanaṭṭhena vipassanā, anattato
anupassanaṭṭhena vipassanā. Iti pathamāṃ samatho,
pacchā vipassanā. Tena vuccati –
‘samathapubbaṅgamaṃ vipassanaṃ bhāveti ’ ti.
Bhāveti catasso bhāvanā – tattha jātānam dhammānaṃ
anativattanaṭṭhena bhāvanā, indriyānam ekarasaṭṭhena
bhāvanā, tadupagaviriyaḥanaṭṭhena bhāvanā,
āsevanaṭṭhena bhāvanā.

Maggo sañjāyatiti kathāṃ maggo sañjāyati?
Dassanaṭṭhena sammāditṭhi maggo sañjāyati,
abhiniropanaṭṭhena sammāsaṅkappo maggo sañjāyati,
pariggahaṭṭhena sammāvācā maggo sañjāyati,
samuṭṭhānaṭṭhena sammākammanto maggo sañjāyati,
vodanaṭṭhena sammājīvo maggo sañjāyati,
paggahaṭṭhena sammāvāyāmo maggo sañjāyati,
upatṭhāṇatthena sammāsati maggo sañjāyati,
avikkhepaṭṭhena sammāsamaṭṭhī maggo sañjāyati — evaṁ maggo sañjāyati.

So tāṁ maggam āsevati bhāveti bahulīkaroti āsevatīti
kathāṁ āsevati? Āvajjanto āsevati, jānanto āsevati,
passanto āsevati, paccavekkhanto āsevati, cittaṁ
adhiṭṭhahanto āsevati, saddhāya adhimuccanto āsevati,
viriyāṁ paggaṇhanto āsevati, satiṁ upaṭṭhāpento āsevati,
cittaṁ samādahanto āsevati, paññāya pajānanto āsevati,
abhīññeeyyāṁ abhijānanto āsevati, pariññeeyyāṁ
parijānanto āsevati, pahātabbaṁ pajahanto āsevati,
bhāvetabbāṁ bhāvento āsevati, sacchikātabbaṁ
sacchikaronto āsevati — evaṁ āsevati.

Bhāvetīti kathāṁ bhāveti? Āvajjanto bhāveti, jānanto
bhāveti, passanto bhāveti, paccavekkhanto bhāveti,
cittaṁ adhiṭṭhahanto bhāveti, saddhāya adhimuccanto
bhāveti, viriyāṁ paggaṇhanto bhāveti, satiṁ
upaṭṭhāpento bhāveti, cittaṁ samādahanto bhāveti,
paññāya pajānanto bhāveti, abhīññeeyyāṁ abhijānanto
bhāveti, pariññeeyyāṁ parijānanto bhāveti, pahātabbaṁ
pajahanto bhāveti, bhāvetabbaṁ bhāvento bhāveti, sacchikātabbaṁ sacchikaronto bhāveti – evam bhāveti.

Bahulīkarotīti katham bahulīkaroti? Āvajjanto bahulīkaroti, jānanto bahulīkaroti, passanto bahulīkaroti, paccavekkhanto bahulīkaroti, cittāṁ adhiṭṭhahanto bahulīkaroti, saddhāya adhimuccanto bahulīkaroti, vīriyāṁ pagganhanto bahulīkaroti, satiṁ upaṭṭhāpento bahulīkaroti, cittāṁ samādahanto bahulīkaroti, paññāya pajānanto bahulīkaroti, abhiññeyyaṁ abhijānanto bahulīkaroti, pariññeyyaṁ pariñānanto bahulīkaroti, pahātabbaṁ pajahanto bahulīkaroti, bhāvetabbaṁ bhāvento bahulīkaroti, sacchikātabbaṁ sacchikaronto bahulīkaroti – evam bahulīkaroti.

Tassa tam maggam āsevato bhāvayato bahulīkaroto saññojanāni pahīyanti anusayā byantihontīti katham saññojanāni pahīyanti, anusayā byantihonti?
Sotāpattimaggena, sakkāyadiṭṭhi, vicikicchā, sīlabbataparāmāso – imāni tīṇi saññojanāni pahīyanti; diṭṭhānusayo, vicikicchāṇusayo – ime dve anusayā byantihonti. Sakadāgāmimaggena olārikaṁ kāmarāgasaññojanaṁ, paṭīghasaññojanaṁ – imāni dve saññojanāni pahīyanti; olāriko kāmarāgānusayo,
patīghāṇusayo – ime dve anusaya byantihonti.

3. Abyāpādavasena cittassa ekaggatā avikkhepo samādhi...pe... ālokasaññaivasena 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 paṭhamamaṁ samatho, pacchā vipassanā. Tena vuccati – “samathapubbaṅgamaṁ vipassanamaṁ bhāveti” ti. Bhāveti ti catasso bhāvanā – tattha jātānaṁ dhammānaṁ anativattanaṭṭhena bhāvanā, indriyānaṁ ekarasatthena bhāvanā, tadupagāviriavāhanaṭṭhena bhāvanā, āsevanaṭṭhena bhāvanā.
Maggo sañjāyatīti kathāṃ maggo sañjāyati?
Dassanaṭṭhena sammādiṭṭhi maggo sañjāyati,
abhiniropanaṭṭhena sammāsaṅkappo maggo
sañjāyati...pe... avikkhepaṭṭhena sammāsaṁādhi maggo
sañjāyati. Evaṃ maggo sañjāyati.

So tam maggam āsevati bhāveti bahulīkaroti āsevati ti
kathāṃ āsevati? Āvajjanto āsevati...pe...
sacchikātabbāṃ sacchikaronto āsevati, evaṃ āsevati.
Bhāveti ti kathāṃ bhāveti? Āvajjanto bhāveti, jānanto
bhāveti...pe... sacchikātabbāṃ sacchikaronto bhāveti,
evaṃ bhāveti. Bahulīkaroti ti kathāṃ bahulīkaroti?
Āvajjanto bahulīkaroti, jānanto bahulīkaroti...pe...
sacchikātabbāṃ sacchikaronto bahulīkaroti, evaṃ
bahulīkaroti.

Tassa tam maggam āsevato bhāvayato bahulīkaroto
saññojanāni pahīyanti, anusayā byantīhonti ti kathāṃ
saññojanā pahīyanti, anusayā byantīhonti?
Sotāpattimaggena sakkāyadiṭṭhi vicikicchā
sīlabbataparamāso – imāni tīni saññojanāni pahīyanti;
dīṭṭhānusayo, vicikicchānusayo – ime dve anusayā
byantīhonti. Sakadāgāmithaggena oḷārikaṃ
kāmarāgasaññojanam, paṭighasaññojanam – imāni dve

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saññojanāni pahīyanti; olārikō kāmarāgānusayo paṭighānusayo – ime dve anusayā byantihonti.

4. Kathāṁ vipassanāpubbaṅgamaṁ samathaṁ bhāveti?
Aniccato anupassanaṭṭhena vipassanā, dukkhatā
anupassanaṭṭhena vipassanā, anattato anupassanaṭṭhena
vipassanā. Tattha jātānaṁ dhammānaṁca
vossagārammaṇatā [vossaggārammaṇatā (syā. ka.)]
cittassa ekaggatā avikkhepo. Samādhi iti paṭhamamaṁ
vipassanā, pacchā samatho. Tena vuccatī –
“vipassanāpubbaṅgamaṁ samathaṁ bhāvetī ” ti.
Bhāvetīti catasso bhāvanā – āsevanaṭṭhena
bhāvanā...pe... maggo sañjāyatīti kathāṁ maggo
sañjāyati...pe... evaṁ maggo sañjāyati. Evaṁ
saññojanāni pahīyanti, anusayā byantihonti.
Rūpaṃ aniccato anupassanatthena vipassanā, rūpaṃ dukkhatto anupassanatthena vipassanā, rūpaṃ anattato anupassanatthena vipassanā. Tattha jātānam dhammadānāṃca vosaggārammanaṇatā cittassa ekaggatā avikkhepo samādhi. Iti paṭhamaṃ vipassanā, pacchā samatho. Tena vuccati — "vipassanāpubbaṅgamaṃ samatham bhāveti" ti.

Bhāveti ti catasso bhāvanā — āsevanaṭṭhena bhāvanā...pe... maggo saṅjāyatīti kathāṃ maggo saṅjāyati...pe... evaṃ maggo saṅjāyati. Evaṃ saññojanāni pahiṃyanti, anusaya byantihonti.

Vedanaṃ...pe... saññaṃ... saṅkhāre... viññāṇam... cakkhum...pe... jāramaraṇaṃ aniccato anupassanatthena vipassanā, jāramaraṇaṃ dukkhatto...pe... anattato anupassanatthena vipassanā. Tattha jātānam dhammadānāṃca vosaggārammanaṇatā cittassa ekaggatā avikkhepo samādhi. Iti paṭhamaṃ vipassanā, pacchā samatho. Tena vuccati — "vipassanāpubbaṅgamaṃ samatham bhāveti" ti. Bhāveti ti catasso bhāvanā — āsevanaṭṭhena bhāvanā...pe... maggo saṅjāyatīti kathāṃ maggo saṅjāyati...pe... evaṃ maggo saṅjāyati. Evaṃ saññojanāni pahiṃyanti, anusaya byantihonti. Evaṃ vipassanāpubbaṅgamaṃ samatham bhāveti.
5. Kathañì samathavipassanaṁ yuganaddham bhāveti?
Solasahe akārehi samathavipassanaṁ yuganaddham bhāveti. Ārammanañatthena gocaraññhena paññatthena pariccāgatthena vuṭṭhānaññhena vivaṭṭanaññhena santaññhena paññatthena vimuttaññhena anāsavaññhena tarāñññhena animittaññhena appaññhitaññhena suññataññhena ekarasaññhena anativattanaññhena yuganaddhaññhena.

Kathañì ārammanañatthena samathavipassanaṁ yuganaddham bhāveti? Uddhaccam pajahato cittassa ekaggata avikkhepo samādhi nirodhārammano, avijjam pajahato anupassanaññhena vipassanā nirodhārammanā. Iti ārammanaññhena samathavipassanaṁ ekarasā honti, yuganaddhā honti, aññamañññām nātivattantīti. Tena vuccati — "ārammanaññhena samathavipassanaṁ yuganaddham bhāvetī " ti.
Bhāvetīti catasso bhāvanā — āsevanaññhena bhāvanā...pe... maggo saññāyatīti kathāṁ maggo saññāyati...pe... evaṁ maggo saññāyati. Evaṁ saññojanāni pahīyanti, anusayā byantihonti. Evaṁ ārammanaññhena samathavipassanaṁ yuganaddham bhāveti.
Katham gocaratṭhena samathavipassanaṁ yuganaddham bhāveti? Uddhaccam pajahato cittassa ekaggatā avikkhepo samādhi nirodhagocaro, avijjam pajahato anupassanaṭṭhena vipassanā nirodhagocarā. Iti gocaratṭhena samathavipassanaekarasā honti, yuganaddhā honti, aññamaññāṁ nātivattantīti. Tena vuccati - "gocaratṭhena samathavipassanaṁ yuganaddham bhāveti" ti.

Katham pahānaṭṭhena samathavipassanaṁ yuganaddham bhāveti? Uddhaccasahagatakilese ca khandhe ca pajahato cittassa ekaggatā avikkhepo samādhi nirodhagocaro, avijjasahagatakilese ca khandhe ca pajahato anupassanaṭṭhena vipassanā nirodhagocarā. Iti pahānaṭṭhena samathavipassanā ekarasā honti, yuganaddhā honti, aññamaññāṁ nātivattantīti. Tena vuccati - "pahānaṭṭhena samathavipassanaṁ yuganaddham bhāveti" ti.

Katham pariccāgaṭṭhena samathavipassanaṁ yuganaddham bhāveti? Uddhaccasahagatakilese ca khandhe ca pariccajato cittassa ekaggatā avikkhepo samādhi nirodhagocaro, avijjāsahagatakilese ca khandhe ca pariccajato anupassanaṭṭhena vipassanā nirodhagocarā.
Iti pariccāgatthena samathavipassanā ekarasā honti, yuganaddhā honti, aññamaññam nātivattantīti. Tena vuccati—"pariccāgatthena samathavipassanam yuganaddham bhāveti" ti.

Katham vuṭṭhānaṭṭhena samathavipassanam yuganaddham bhāveti? Uddhaccasahagatakilesehi ca khandhehi ca vuṭṭhahato cittassa ekaggatā avikkhepo samādhi nirodhagocaro, avijjasahagatakilesehi ca khandhehi ca vuṭṭhahato anupassanaṭṭhena vipassanā nirodhagocarā. Iti vuṭṭhānaṭṭhena samathavipassanā ekarasā honti, yuganaddhā honti, aññamaññam nātivattantīti. Tena vuccati—"vuṭṭhānaṭṭhena samathavipassanam yuganaddham bhāveti" ti.

Katham vivatṭanaṭṭhena samathavipassanam yuganaddham bhāveti? Uddhaccasahagatakilesehi ca khandhehi ca vivatṭato cittassa ekaggatā avikkhepo samādhi nirodhagocaro, avijjasahagatakilesehi ca khandhehi ca vivatṭato anupassanaṭṭhena vipassanā nirodhagocarā. Iti vivatṭanaṭṭhena samathavipassanā ekarasā honti, yuganaddhā honti, aññamaññam nātivattantīti. Tena vuccati—"vivatṭanaṭṭhena samathavipassanam yuganaddham bhāveti" ti.


Katham vimuttaṭṭhena samathavipassanāṃ yuganaddham bhāveti? Uddhaccam pajahato cittassa ekaggatā avikkhepo samādhi kāmāsavaṃ vimutto hoti nirodhagocaro, avijjam pajahato anupassanaṭṭhena vipassanā avijjāsavā vimuttā hoti nirodhagocarā. Iti
ra'gavirāgā cetovimutti avijāvirāgā pāññā vimuttaṭṭhena samathavipassanaṁ ekarasā honti, yuganaddhā honti, aṭṭhamaññam nātivattantīti. Tena vuccati — "vimuttaṭṭhena samathavipassanaṁ yuganaddham bhāvetī" ti.

Katham anāsavaṭṭhena samathavipassanaṁ yuganaddham bhāveti? Uddhaccam pajahato cittassa ekaggatā avikkhepo samādhi kāmāsavena anāsavī hoti nirodhagocaro, avijjaṁ pajahato anupassanaṭṭhena vipassanā avijjāsavena anāsavā hoti nirodhagocarā. Iti anāsavaṭṭhena samathavipassanaṁ ekarasā honti, yuganaddhā honti, aṭṭhamaññam nātivattantīti. Tena vuccati — "anāsavaṭṭhena samathavipassanaṁ yuganaddham bhāvetī" ti.

Katham taraṇaṭṭhena samathavipassanaṁ yuganaddham bhāveti? Uddhaccasahagatakilese ca khandhe ca tarato cittassa ekaggatā avikkhepo samādhi nirodhagocaro, avijjāsahagatakilese ca khandhe ca tarato anupassanaṭṭhena vipassanā nirodhagocarā. Iti taraṇaṭṭhena samathavipassanaṁ ekarasā honti, yuganaddhā honti, aṭṭhamaññam nātivattantīti. Tena
vuccati – “ taraṇaṭṭhena samathavipassanaṁ yuganaddham bhāveti ’’ ti.


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Suttantaniddeso.

2. Dhammuddhaccavāraniddeso

6. Kathāṁ dhammuddhaccaviggahitāṁ mānasāṁ hoti?
Aniccato manasikaroto obhāso uppajjati, obhāso dhammadoti obhāsaṁ āvajjati, tato vikkhepo uddhaccam.
Tena uddhaccena viggahitamānaso aniccato upaṭṭhānaṁ yathābhūtaṁ nappajānāti, dukkhato upaṭṭhānaṁ yathābhūtaṁ nappajānāti, anattato upaṭṭhānaṁ yathābhūtaṁ nappajānāti.

Tena vuccati – “dhammuddhaccaviggahitamānaso hoti so samayo, yaṁ tam cittam ajjhattameva santiṭṭhati sannisīdati ekodi hoti samādhiyati. Tassa maggo sañjāyati” ti katham maggo sañjāyati...pe... evam maggo sañjāyati, evam saññojanāni pahiyanti, anusayā byantihonti.

Aniccato manasikaroto nāṇaṁ uppaṭṭhājati, pīti uppaṭṭhājati, passaddhi uppaṭṭhājati, sukhaṁ uppaṭṭhājati, adhimokkho uppaṭṭhājati, paggaho uppaṭṭhājati, upaṭṭhānaṁ uppaṭṭhājati, uppekkhā uppaṭṭhājati, nikanti uppaṭṭhājati, ‘nikanti dhammo’ ti nikantim āvajjati.

Tato vikkhepo uddhaccam. Tena uddhaccena viggahitamānaso aniccato upaṭṭhānaṁ yathābhūtaṁ nappajānāti, dukkhato upaṭṭhānaṁ yathābhūtaṁ nappajānāti, anattato upaṭṭhānaṁ yathābhūtaṁ nappajānāti. Tena vuccati – “dhammuddhaccaviggahitamānaso hoti so samayo, yaṁ
tam cittaṁ ajjhattameva santiṭṭhati sannisidati ekodi hoti samādhiyati. Tassa maggo sañājīyati ’’ ti. Kathaṁ maggo sañājīyati...pe... evaṁ maggo sañājīyati, evaṁ saññojanāni pahiyyanti, anusayā byantihonti.

Dukkhato manasikaroto...pe... anattato manasikaroto obhāso uppajjati...pe... nāṇam uppajjati, pīti uppajjati, passaddhi uppajjati, sukhaṁ uppajjati, adhimokkho uppajjati, paggaho uppajjati, upaṭṭhānaṁ uppajjati, upekkhā uppajjati, nikanti uppajjati, ‘ nikanti dhammo ’ ti nikantiṃ āvajjati. Tato vikkhepo uddhaccan. Tena uddhaccena viggahitamānaso anattato upaṭṭhānaṁ, aniccato upaṭṭhānaṁ, dukkhato upaṭṭhānaṁ yathābhūtam nappajjānāti. Tena vuccati —

‘‘ dhammuddhaccavigghahitamānaso...pe... evaṁ saññojanāni pahiyyanti, anusayā byantihonti ’’

Rūpaṁ aniccato manasikaroto...pe... rūpaṁ dukkhato manasikaroto... rūpaṁ anattato manasikaroto... vedanaṁ...pe... saññāṁ... sañkhāre... viññāṇāṁ... cakkhum...pe... jaraṁaraṇaṁ aniccato manasikaroto...pe... jaraṁaraṇaṁ dukkhato manasikaroto, jaraṁaraṇaṁ anattato manasikaroto obhāso uppajjati...pe... nāṇam uppajjati, pīti uppajjati,
PASSADDHI UPAJJJATI, SUKHAṬ UPAJJJATI, ADHIMOKKHO UPAJJJATI, PAGGAHO UPAJJJATI, UPATṬHĀNAṬ UPAJJJATI, UPEKKHĀ UPAJJJATI, NIKANTI UPAJJJATI, ‘NIKANTI DHAMMO’ TI NIKANTI ĀVAJJATI. TATO VIKKHEPO UDDHACCAM. TENA UDDHACCENA VIGGAHITAMĀNASO. JARĀMARAṆAṬ ANATTATO UPATṬHĀNAṬ YATHĀBHŪTAṬ NAPPAJJĀṆATI. JARĀMARAṆAṬ ANICCATO UPATṬHĀNAṬ YATHĀBHŪTAṬ NAPPAJJĀṆATI, JARĀMARAṆAṬ DUKKHATO UPATṬHĀNAṬ YATHĀBHŪTAṬ NAPPAJJĀṆATI. TENA VUCCATI –

“DHAMMUDDHACCAVIGGAHITAMĀNASO HOTI. SO SAMAYO, YAṬ TAM CIAṬTAM AJJHATTAMEVA SANTIṬTHATI SANNISĪDATI EKODI HOTI SAMĀDHIHATI. TASSA MAGGO SAṆJAYATI” TI. KATHAṬ MAGGO SAṆJAYATI...PE...EVAṬ MAGGO SAṆJAYATI. EVAṬ SAṆṆOJANĀṆI PAḤĪYANTI, ANUSAYĀ BYANTHONTI. EVAṬ DHAMMUDDHACCAVIGGAHITAM MĀNASĀṬ HOTI.

7.
OBBASE CEVA ṇĀṆE CA, PĪṬĪYA CA VIKAMPATI;
PASSADHIYĀ SUKHE CEVA, YEHĪ CIAṬTAM PAVEDHATI.
ADHIMOKKHE CA PAGGĀHE, UPATṬHĀNE CA KAMPATI;
UPEKKHĀVAJJANĀYA CEVA, UPEKKHĀYA CA NIKANTIYAṆ. IMĀṆI DASA ṇĀṆĀṆI, PAṆṆĀ YASSA PARICCITĀ;
DHAMMUDDHACCAKUSALO HOTI, NA CA SAMMOHA GACCHATI.
VIKHIPATI CEVA KILISSATI CA, CAVATI CIṬTABHĀVANĀ;
Vikkhipati na kilissati, bhāvanā parihāyati.
Vikkhipati na kilissati, bhāvanā na parihāyati;
Na ca vikkhipate cittaṁ na kilissati, na cavati cittabhāvanā.

Imehi caṭūhi thānehi cittassa
saṅkhepaṅkhepaṅaviggahitaṁ [saṅkhepaṅ vikkhepaṅ viggahitaṁ (syā.)] dāsa thāne sampajānātīti.

Yuganaddhakathā niṭṭhitā.
On the 76th Birthday Occasion of

Sayadaw Dr. Nandamālābhivaṃsa (Mac 2016)

500 copies of this book is dhammadāna from Sayalay Khema Lành (Vietnamese/American)
(Sư Cô Diệu Lành – Trần Thị Ngọc Lan)

*** Sabbadānaṃ Dhammadānaṃ jināti ***
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. Nandamāḷabhivamsa 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 abhiññā (supernormal knowledge).