



AACHAN NAEB MAHANIRANONDA
(2440-2526)

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Vipassana Bhavana

(Theory, Practice & Result)

**Boonkanjanaram
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FOREWORD

This manual was prepared to facilitate the teaching of English-speaking students who come to Boonkanjanaram Meditation Center. It was found that considerable time was being spent, both in translating points of practice and dhamma to foreign students, and in looking up Pali words to get satisfactory phonetic spelling in the Roman alphabet, with correct definitions.

The first draft consisted of taking notebooks of the undersigned, which contained the teaching of Mr. Chua Jantrupon, and organizing these under various arbitrary headings. This draft was then translated by Miss Vitoon Voravises into Thai, whereupon Mr. Chua made changes, additions, and rearrangements of the text. Both Mr. Chua and Miss Vitoon were students of the late *Aāchan Naeb Mahaniranonda* for many years, and therefore have a good idea of what her thinking was on many subjects of Dhamma.

We wish to thank Mr. Boon Charoenchai, President of Boonkanjanaram, and Mrs. Anong Jantrupon, Vice-president, for their valuable support in the production of this manual, and Mrs. Nartsiri Vimolchalao for a great deal of help in typing and preparation of copy. We also wish to thank all those who generously donated money so this book could be printed.

May all beings be happy, well, and peaceful, and realize Dhamma as the Lord Buddha did.

Frank Tullius

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APPENDIX B

INTERVIEWS WITH STUDENTS

(**Note:** These taped interviews were taken largely from a conclave of monks who came to Boonkanjanaram from a Northeast province, where they planned to teach *Vipassana*: so there is a larger than normal representation of monks in these interviews. The normal division in this practice at the various meditation centers is, for every ten people: five women, three monks, three laymen.)

(The first student is a monk who has been practicing about a month).

Aachan Naeb: How do you know it is sitting *rupa*, walking *rupa*?

Student: I know only by mind.

AN: What do you mean by mind?

S: The way I sit, that is sitting *rupa*. The way I walk is walking *rupa*.

AN: Sitting *rupa*, walking *rupa* — does the eye see it?

S: The eye sees only color or shape. The eye cannot see sitting *rupa*, etc. But the mind knows sitting *rupa*, etc.

AN: When you know sitting *rupa*, are you thinking or do you know by another way?

S: I know by *rusuthua* [awareness] that it is sitting *rupa*.

AN: Thinking or *rusuthua* — are they different or the same?

S: Thinking means to think sitting *rupa* over and over in the mind. But *rusuthua* means to know the way you sit — and that is sitting *rupa*.

AN: Yes.

(Next day)

AN: Since you have come to practice, how do you feel?

S: I don't seem to be aware of *nama* and *rupa* continuously.

AN: It is not important to be aware of *nama* and *rupa* continuously. The important thing is to keep in mind that you practice in the right way. Don't think about the result. If you have the right cause you will get the right result. Right or wrong practice depends on right understanding. If you have right understanding you will understand what *rusuthua* is. If you don't understand the practice you won't understand *rusuthua*. If you understand the practice you have right *yoniso*. If you don't understand how to prevent *kilesa*, you have *ayoniso*.

In your practice which are you observing more, *rupa* or *nama*?

S: *Rupa*. Walking *rupa*.

AN: Why?

S: Because walking *rupa* is easier to see. It's bigger. It's easier to catch than other *rupas*.

AN: You want to walk because it's easier for you?

S: Sometimes it is, sometimes it is not.

AN: If you decide to walk for another reason (than to cure suffering) it means you like walking *rupa*, and you are out of *vipassana* practice. You are told to observe *rupa* in the four positions. Do you know why?

S: To know the four positions and know *dukkha* forces them to change.

AN: When you change the position — how do you *yoniso* correctly?

S: You have to know the old position is *dukkha*, and *dukkha* forces the position to change.

AN: When walking or sitting — do you know why you walk or sit?

S: To cure suffering from the old position.

AN: Yes. You are right. Walking is not for pleasure or seeing *dhamma* or because walking *rupa* is easy to see. That is wrong. And when you are wrong, you cannot reach the truth. With wrong practice you cannot get the right result.

The important thing you have to know concerns changing positions. You have to know why you change posture. The more you know the reason for changing, the more you get from *vipassana*.

Do you want to see *dhamma* from walking?

S: Yes.

AN: What *dhamma* do you want to see from walking?

S: When I walk, I feel that I see walking *rupa* better than another posture. I know that *dukkha* forced *rupa* to walk, but I also feel that I want to walk.

AN: Walking with desire cannot prevent *kilesa*. So *kilesa* will follow every step. If you think walking will bring benefit to you, you cannot see *dhamma*. The reason I say that is, in order to see *dhamma* walking, you have to know that walking *rupa* is suffering, walking *rupa* is impermanent, walking *rupa* is non-substantial, cannot be controlled. Before walking you have *ayoniso*, so you think walking is good, walking is substantial, so *kilesa* is in that walking and hides the truth. So *yoniso* is very important in *vipassana*.

(Next day)

AN: Now, you understand the practice enough. Do you believe the four postures will show you the truth and that truth is *dukkha*?

S: Yes. Because there is *dukkha vedana* in every posture, and it always arises, and when the pain occurs *rupa* must change.

(Another day)

AN: Do you have any *foong*?

S: Very often. Some days too much *foong*. Some days not too much.

AN: Do you know why you have *foong*?

S: No.

AN: Because at that time you are out of the present moment. You don't have *rusuthua* (awareness). So your *rusuthua* is away from *rupa* and *nama* in the present moment. So *foong* (which is *kilesa*) occurs.

S: When *foong* occurs how can I be in the present moment?

AN: You know *foong* is *nama*. It is not you that has *foong*. *Foong* is *dhamma*. You don't like *foong*, do you?

S: No.

AN: You have wrong understanding, because if you know it is of benefit, then when you see *foong*, you know you are out of the present moment and you can come back to *nama* and *rupa*.

You want the mind to stay with sitting *rupa* longer, right?

S: Yes.

AN: *Foong* is *rupa* or *nama*?

S: *Foong* is *nama*.

AN: When you know *foong* is *nama* you should not observe *nama foong*, because *nama* is very subtle. It is not good for the new practitioner. When you realize *foong*, you don't stop and analyze it. Just come back to the present moment of sitting *rupa* — or if *foong* gets too strong, change the position.

Do you want *foong* to disappear?

S: Yes. Because *foong* is hard to observe. It's not like observing the four positions.

AN: Yes. Nama is subtle. It is very hard for the new practitioner to observe nama, and there is frequent foong, because new students have weak *sati* and *sampajanna*. If *sati* and *sampajanna* are in the present moment you don't have foong. So you have to try to have more *rusuthua* (awareness) in *rupa* and *nama* that is in the present moment. And you have to know the characters of *sati* and *sampajanna*.* So when you are out of the present moment you will realize it and come back to the present moment again. If you have *foong* very often and you feel annoyed you are going to have more *foong* and you will want *foong* to disappear and it won't; you won't like it. That foong that has *dohsa* is the *paccaya* (aiding condition) for another foong.

(Another day. Beginning student. Layman)

AN: How do you observe sitting *rupa*?

S: I observe from head to foot, and foot to head.

AN: How many days have you done this?

S: Six days.

AN: Who taught you to do it that way? Do you know if this is *Vipassana* or not?

S: I did the practice at another place and they taught it that way. And the teacher here said you only have ten days here, so do it that way.

AN: This is wrong. You are observing sitting *rupa* wrong. Because the way you sit is sitting *rupa*. The way you sit in any position is what you are observing. Standing, you know the way you stand, walking you know the way you walk, lying you know the way you lie. The important thing is you have to have *rusuthua* to know what *rupa* you are observing. This changes 'you sit' to sitting *rupa*. This will change the wrong view you have that 'you sit'. So whatever way you sit, just observe that. Don't walk and don't sit in unusual ways. If you do it that way your mind is out of the Middle Way because it's trying to do something with desire.

(Another student. Layman).

AN: How is your practice?

S: When observing sitting *rupa*, I have seen the image of the Buddha, very bright. Even now it is still clear in my mind.

AN: You come to practice *Vipassana*. Do you know what *Vipassana* is?

S: *Vipassana* is to see *rupa* and *nama* as impermanent, suffering, and

* That *sati* knows the position and *sampajanna* knows it is sitting *rupa*.

without self.

AN: When you see an image of the Buddha like this, is it *vipassana* or not?

S: No.

AN: Do you like to see the image of the Buddha like this?

S: Yes. I have *piti* (rapture). I have never seen anything like this.

AN: What you have seen is *nimita*. It comes from *samadhi*. When *citta* (mind) has left *rupa* and *nama* and has no *rusuthua* in the present moment, *samadhi* occurs. Then you will see heaven, hell, and so forth. When you see *nimita*, you don't have *rusuthua*, or *sati-sampajanna* in the present moment. You have to change your object when this occurs, to reduce *samadhi*: from sitting to walking, or to nama hearing, and then *samadhi* will be reduced. You have to have *sikkhati* to notice why you are out of the present moment. If you know the cause (*foong*), you can come back to the present moment easily.

(Another student. Layman)

AN: How is your practice?

S: This time it is better than the last time, but I have been feeling sick and also have some *nivarana* (hindrances), which is *foong*.

AN: Do you think *nivarana* is your enemy? and it keeps the mind from being peaceful?

S: Yes.

AN: Do you want the mind to be peaceful?

S: Yes.

AN: You want your mind to be peaceful. Do you know if this is right or wrong?

S: No.

AN: Your understanding is wrong. You come to practice *Vipassana*. Do you want *samadhi* or do you want *panna*?

S: I want *panna*.

AN: So why do you want a peaceful mind?

S: Now I understand. I am wrong.

AN: If you know you are wrong, it's all right. This is good for wisdom. Then you can change. If you don't know you are wrong you won't have a chance to understand the practice. Do you know why you are wrong to want *samadhi*?

S: No.

AN: Because everything is impermanent. Do you like it or not — that things are impermanent?

S: No, I don't like it.

AN: The *samadhi* that you want — is it permanent?

S: Impermanent

AN: So, you want *samadhi*. So you want something that is impermanent?

S: Yes.

AN: Being satisfied with something that is impermanent, means you are satisfied with *nama* and *rupa* that are impermanent. That we call *vipallasa* (perversity of perception). That makes you satisfied with *samadhi*. But with *Vipassana* we want the wisdom that knows *nama* and *rupa* in order to change the wrong view that is 'we'. To see *nama-rupa* as impermanent, suffering, and without self.

The truth is everything is *rupa* and *nama*, and it has the Three Characteristics — so you have to have *yoniso* in your mind. When something appears to you that thing will bring wisdom to you. Please practice as though you are seeing a play. When you want your mind to be peaceful you are not seeing the play. You are trying to direct the play and that is wrong. When you know you are wrong it's good for you, because the next time you want peaceful mind you can change your object.

When we say *majjhima-patipada*, it is easy to say, but in practice it is hard to do. You know why you are not in *majjhima-patipada*? Because you want peaceful mind and you don't like *foong*.

S: Yes.

AN: Wanting peaceful mind is *abhijjha*. You don't like it, it is *domanasa*. So *kilesa* will always follow you. How can you be free from *kilesa*? If your mind is in "majjhima" like or dislike can be destroyed.

(Another day. Another student)

AN: How is your practice? Do you have any doubt about the practice?

S: When I practice the four postures I tend to find one posture easier to catch *rupa*. I tend to use that posture. Such as walking. Is that correct practice?

AN: That's all right, but you have to be careful. If you think walking *rupa* will be beneficial, *tanha* can enter. So you have to have good *yoniso* to prevent this.

S: When observing the four postures — but not because I suffer in *rupa*, but just in the mind — I feel irritable. So I change postures.

AN: That's not right. You change because you have *kilesa*. You have no *yoniso*. You know why your mind is irritable? Because you haven't seen sitting *rupa*, the mind becomes restless. When the mind becomes restless *kilesa* comes in. You become heedless and lack attention — and *kilesa* enters. So you want to change position in order to find a new object. If you change the position with desire, *kilesa* is in, and hides the truth. You do this with desire because you

want a quick result. You have to notice when you change position, whether *kilesa* is there or not.

(Another student. Another day)

AN: How is your practice?

S: When I wake up in the morning and observe sitting *rupa* I feel light. When I sit I feel like a cotton ball. I know this is too much *samadhi*. So I change positions. But the *samadhi* still follows me.

AN: Try to reduce *samadhi* by not changing the object. Can you do this? Just do it with more *rusuthua* (awareness). Can you try that?

S: I tried that but no success. The body still feels like it's floating off.

AN: Do you know what the cause is?

S: Because I have weak *sampajanna*.

AN: *Sati-sampajanna* have to be equal. In the new practitioner, *sampajanna* is weak and there is too much *sati*. And that keeps *sampajanna* out. So you have to have more *rusuthua*, and *samadhi* can't push the *sampajanna* out. *Sati* and *sampajanna*, they work together with the same object. If there is more *sati*, it pushes the *sampajanna* away. So you have to notice this. Try to have more *rusuthua* — and make *sati* and *sampajanna* equal.

(Another day. Another student)

AN: How is your practice, since I told you to observe hearing.

S: It's better. The sound does not bother me like before.

AN: Do you know why you hear?

S: Because of the sound, and so I hear it.

AN: Hearing is *rupa* or *nama*?

S: *Nama*.

AN: What is *nama*? When you hear do you notice what is *nama*?

S: *Nama* hearing. And *rusuthua* observing *nama* hearing.

AN: As a matter of fact we learned before that there is a sound and that causes hearing. I advised you to observe *nama* hearing, so you will see that *nama* hearing occurs from *paccaya* (causes). The sound causes the hearing. Hearing occurs by itself. Hearing is pure. It's without *kilesa*, like or dislike. If we see this very often it has a good benefit, because you don't dislike hearing or the sounds you hear, and don't think it disturbs your *Vipassana* practice. Then you can see *sabhava*, because *nama* hearing is *sabhava*, and you can see the *paccaya* too — nobody created the *sabhava*.

(Another day. Another student)

AN: How is your practice? Do you understand the practice better?

S: It's better, but *nama-rupa* hasn't occurred yet.

- AN: What do you mean *nama* and *rupa* hasn't occurred yet?
- S: I haven't really seen *nama* and *rupa*. I just know about it from my study, but haven't seen it yet.
- AN: You haven't had enough experience in the practice yet. You don't know how to catch the present moment. *Vipassana* is not easy. You have to have perseverance, and learn little by little. As when you walk a tight-rope and you fall and you have to get up again. *Vipassana* is more difficult than walking a tight-rope. Don't hurry. Don't be in a hurry to see *nama* and *rupa*. Just practice. And keep in your mind to practice in a normal way and don't want to see *nama* and *rupa* — whether you see it or not is all right. Just practice correctly. If you want to see *rupa* it is *tanha*. When *tanha* is there you cannot see *dhamma*, because your mind is wrong. You have to have *yoniso* in your mind, like you are seeing a play. The play has only four parts — sitting, lying, standing, walking. That's all. Even though there are only four parts, it is very hard to see. You have to understand how to see it.

(Another day. Second monk)

- AN: How is your practice?
- S: Late at night I have too much *samadhi* and become frightened very easily.
- AN: Too much *samadhi* and being easily frightened is normal. And after that you are going to be afraid. But not afraid of ghosts. Just afraid. At that time you don't have *rusuthua*. Only *sati*. But you don't have awareness. If the mind has *sati-sampajanna* or *rusuthua* in *nama* and *rupa*, you won't feel frightened. If you are absent-minded, without attention, you will feel frightened when you hear something. If you have *rusuthua* when hearing occurs, *nama* hearing follows in your mind and that means you catch the present moment. This means that the person has experience in the practice and has *sati-sampajanna*.
- S: It's easy when we listen to the instruction, but when we practice it's very difficult.
- AN: *Sati-sampajanna* means that you have to have *rusuthua* in the present moment. But it's hard to explain. The student has to try and practice. If you know the story you don't have *rusuthua*. If you have *rusuthua* you don't have the story. *Rusuthua* means in the present moment with *rupa* and *nama*.
- S: I know sitting, now I'm observing sitting *rupa*.
- AN: But if you *rusuthua* with *sati-sampajanna* but not clearly enough, even if you know by listening (*sutta* wisdom), you don't know the characteristics of *sati-sampajanna*. The new-comer when they come

to practice most of them know the story (fall into *foong*), because they don't have enough experience in *rupa* and *nama*. So they practice sometimes right, sometimes wrong.

When they have *samadhi*, *rusuthua* is out, and they don't know it. So they have to have *sikkhati* to notice this. If someone lacks noticing (*sikkhati*), that person lacks knowledge of the practice.

Pariyatti [theory] and practice are different. *Pariyatti* is only in the book. *Pariyatti* tells you about the characteristics of *rupa* and *nama* — but the truth of *rupa* and *nama* — you have never seen before. When you don't understand the *sabhava* of *rupa* and *nama* it's hard to practice right.

(Another day. A monk who teaches *Vipassana*)

AN: How is your practice after a week?

S: This time is different from last time. Last time I never felt tired. This time I felt tired. I don't feel elated like the last time. And I don't know why.

AN: This is because the other time you practiced, *samadhi* was the *paccaya* [cause] for *kilesa*, and this made you feel elated and feel *piti* (*rapture*). But this time your *samadhi* is reduced, the mind is dry and you don't feel elation. Practicing *vipassana*, if *kilesa* is reduced, makes the mind feel less joyful. That makes you lose your appetite — not want to see anything. As to the tiredness, this is caused by too much *atapi* [earnestness]. And that *atapi* is with craving — the craving that wants to see *dhamma*.

The important thing is to know what will give you a good result.

1) You must know what you are observing, *rupa* or *nama*. And how you observe them.

2) You have to be aware of which posture you observe more, and why.

3) When you change the position, you must know if you have *yoniso* or not, and whether it is correct *yoniso*. This is very important, because it destroys the things that hide the truth of suffering. You have to have good *yoniso*. So it will destroy *abhijjha* and *domanassa*.

4) When you are thinking of *foong*, what do you observe [*nama* or *rupa*], and how do you observe [the "story" or *foong* is *nama*]? This is very important.

S: Since I came to practice, until this time, I haven't seen *rupa* or *nama* yet.

AN: You haven't seen *nama* and *rupa* and you feel tired because you have desire. That desire is *tanha*, which makes you want to see rising and falling of *nama* and *rupa*, and so your practice is not progressing. And

atapi is too strong. *Atapi* with *tanha* makes you tired.

You have been practicing less than a month and you want to see this and that, and when you cannot, you feel dejected. This is wrong. Because when you have desire it is not *majjhima-patipada* and *panna* cannot occur.

And how do you know *nama* and *rupa* hasn't appeared yet? This is *nama* and *rupa*. Right now you are observing *nama* and *rupa*, but it is *cinta panna*.

Practicing *vipassana*, if you want to feel enjoyment, this is not *vipassana*. In correct *vipassana* there is no enjoyment. If you see more *dukkha* the mind becomes drier and *kilesa* is reduced. Can I ask you, are you observing *nama-rupa* continuously or not?

S: Yes. But I cannot be in the present moment.

AN: That *nama-rupa* you are observing, are you observing it by thinking or by *rusuthua*?

S: By thinking more than *rusuthua*.

AN: Do you still think you are sitting and walking in order to see *rupa* — rather than to cure suffering? When you walk do you *yoniso* on why you are walking?

S: Yes. But I often have absent mind.

S: That's all right. Absent mind is all right. When you get more experience in practice absent mind will be reduced. The important thing is to not want to see *rupa* or *nama* or see the rising and falling of *rupa* and *nama*. You have to stop feeling like that. Don't feel you are practicing *vipassana* too. Because that feeling is *kilesa*. You have to feel that you must sit or lie down to cure suffering. That is the *paccaya* for wisdom.

(Another day. Another monk)

AN: How is your practice?

S: It's O.K. I'm practicing like you advised me. It feels normal and comfortable.

AN: You say "comfortable". Who is comfortable?

S: When I change the position, I feel comfortable and the pain disappears.

AN: The body is comfortable or the mind comfortable?

S: The body is comfortable and the mind too.

AN: When you say 'comfortable', where do you feel comfortable? Do you want to change the position or do you have to change the position?

S: I have to change.

AN: Have to change means you are forced to change. How can you say you are comfortable?

- S: A little comfortable after changing the position.
- AN: A little comfortable. Even a little comfortable is *kilesa*. That is *tanha*. You have to practice until you realize there is no comfortable. Then *sukha vipalassa* [thinking the body is pleasurable] can be reduced.
- You are practicing in order to see *dukkha* or *sukha*. This is wrong. You must practice in order to see *dukkha*. The Lord Buddha said there is only *dukkha* in the world.
- S: One time when observing I saw all *dukkha* in *nama* and *rupa* — and I felt afraid to die.
- AN: You have seen the body as *dukkha*. Why are you still afraid to die? You are afraid to die because you still see the body as desirable. Your *tanha* is still strong because you are afraid to lose the Five Khandas. Next time you practice do you think you will see *dukkha* or not?
- S: I don't know.
- AN: You have to notice what you are observing and how you are observing, at the time you see *dukkha*. The way you have seen *dukkha* is correct practice. And that is the cause that will bring *Vipassana* wisdom about.

When you change the position you have to know what reason you change for. And know that *dukkha* forces you to change the position. Don't feel that you want to change. You have to feel that you have to change. If you are going to be a teacher you have to know the cause and the result. For example, when you are observing, you must always have *rusuthua* (awareness) of *nama* and *rupa*. Why? Because everything is only *nama* and *rupa* — there is nothing else. This will change the wrong view that there is a self. Then *nama-rupa-paricheda-nana* will follow. This is the first wisdom to occur, which is called *ditthi-visuddhi* (purity of view).

You have to know the difference between knowing *nama-rupa* by *pariyatti* (theory) and *nama-rupa* by practicing. And you have to know what *nama* and what *rupa* you are observing. Because if you just observe *rupa* and *nama* that cannot destroy *ghanasana* (perception of compactness) that hides *anatta*.

You have to know what *rupa* and what *nama*, and you have to know them in the present moment. You have to notice why you are doing something and what you do it for.

The mind that is enjoyable, that is fine for the one who wants *kilesa*, but it is no good for one who wants to be free from *kilesa*. You study theory, but you just know the names. Which *rupa*, which *nama*, which *kilesa*. But when you come to practice you have seen them but you don't know them yet. Lord Buddha said, "*Sabhava dhamma* is there, but it is very hard to see."

(Another day. First monk)

AN: How is your practice?

S: My practice is better. The mind is quite clear, *Foong* (daydreaming) is small. I come back to the present moment quickly, and I have less *samadhi*.

AN: You say the mind is quite clear. What do you mean by that?

S: I don't feel tired like I did before.

AN: You know *rupa-nama* by *pariyatti* (theory) and by practice. Do you know the difference? And when do you know it? Knowing by *pariyatti* means you know by studying beforehand. And which *rupa* and which *nama*. But knowing by practicing you have to recognize the wrong view that makes you think they are self. When does this occur (wrong view)? It occurs when you are away from *nama-rupa* in the present moment. When you have *rusuthua* with *sati-sampajanna* that is in the present moment, the wrong view that thinks *nama-rupa* are self cannot occur. But it hasn't gone away yet. Because you are only observing *rupa* and *nama* when you are in the present moment. You don't know *rupa* and *nama* clearly. *Kilesa* is only prevented at the time you are in the present moment.

Do you know what benefit there is to know *rupa* and *nama* by *pariyatti*? The benefit is you can then observe *rupa* and *nama* in the present moment in the right way.

AN: Do you know why you have to change the position?

S: Because *dukkha* forces the change.

AN: You have to know what *rupa* is *dukkha* too. If you are not in the present moment you will have *foong* about the future and past.

Dukkha everybody can realize — but they don't know what suffers. Do you know why? Because they don't have *rupa* and *nama* at that time, in the present moment.

You said that your mind is quite clear. How about *dukkha*? Do you have *dukkha*? No pain in sitting? Or walking? You don't get tired? Or lying down? You don't get pain? Which *rupa* do you think is *dukkha*? You say that your practice is better, that there is less *foong* and your mind is clear. So that means you are *sukha*.

S: When *foong* occurs, I know it is *nama-foong*, and *foong* disappears. So the mind is clear, and I come back and observe the four postures.

AN: But if you are observing *dukkha-vedana* and it disappears and you feel *sukha*, that is wrong. You have to see *dukkha*. The function of the Four Noble Truths is observing *dukkha*. The more you see *dukkha* the more *tanha* is eradicated. Don't just observe — you have to have *yoniso*, you have to always have *nama* and *rupa* — in every moment. You feel *dukkha* until you have no *sukha*. The more you

see *dukkha*, the less *sukha* you will have. *Dukkha* is going to burn *tanha* away. So when *tanha* is extinguished you are going to reach *nirodha*. When you reach *nirodha* the Eight-Fold Path is perfect.

When you take your medication, do you *yoniso* or not? As to why you have to take the pills? You have to know you take the pill to cure suffering. If you have no *yoniso*, your practice is out of the way of *Vipassana*. Or when you change the position, every time you know it is to cure suffering. Until you feel it is really *dukkha*. So the wisdom that has seen *dukkha* is going to drive *tanha* and *ditthi* (wrong view) away. So *yoniso* is very important for practicing *Vipassana*. And you cannot find any *sukha* in any *rupa* — because when you change the posture it is to cure suffering.

(Another day. Second monk)

AN: How is your practice?

S: *Sati* is better.

AN: You said your *sati* is better. What is *sati*? And what *sati* are you observing? Which *rupa* or which *nama*?

S: Sometimes I realize that because there is *rupa*, there is sitting, standing, walking, lying *rupa*, and I have seen that that *rupa* I am observing looks like a doll — and I have become afraid and there is no pleasure.

AN: Afraid means that *rupa* is insubstantial, is *anatta*. That means you are practicing better. *Tanha* is very important. *Tanha* can be in every object, is very subtle, quick and is clever. If you don't know about it, it's going to get in. The important thing is don't want to see this or that — your duty is just observing. If *rupa* or *nama* hasn't occurred yet, but we want it to occur, or you try to make it occur — for example when you sit you raise your hand slowly in order to see *rupa* rising and falling (the different *rupas*) — this is done with *tanha*.

When you are observing, be careful about what you are observing for. *Dukkha* has to occur first, and you are observing *dukkha* — that is the present moment. All human beings don't want *dukkha*, but *dukkha* still occurs — you cannot control it. *Tanha* wants *dukkha vedana* to disappear. If you don't have *yoniso*, *panna* cannot occur. If you are observing with the desire for *dukkha-vedana* to disappear like you did before, you will be out of the present moment. To be in the present moment you have to have right *yoniso*. When you feel that you have to change because *dukkha* forces, you move and *tanha* cannot enter.

(Another day. 1st monk)

AN: How do you feel about your practice?

S: The practice before was *pariyatti* (theory).

AN: How do you know whether it is or is not *pariyatti*?

S: Now I know by *bhavana panna*,* but it's still not quite clear.

AN: How do you recognize *sutta panna*, *cinta panna* and *bhavana panna*?

S: Last night when lying down, I saw lying *rupa* and not me lying. A little bit but not clear. Then it disappeared. So I know my practice before was *pariyatti*.

AN: *Bhavana panna* is the *sabhava* that lying *rupa* is showing, but we don't always see it. Then we do, and then it disappears — and even if we have seen it just a little bit, then we know it is different. Then *cinta panna* follows. And present moment is out. But it's not wrong. It's just that *bhavana panna* cannot occur.

Can I ask you, when you are lying down, and *dukkha* occurs, do you change the position because of *dukkha*, or does changing the position cause *dukkha*?

S: Because *dukkha* forced me to change.

AN: Right now, do you feel you are practicing or not? If you feel you are practicing, that feeling is wrong. That feeling hides *panna*. You have to sit first and after that you observe sitting *rupa*. Then *dukkha* occurs and you have to change to cure suffering. Not sit to see sitting *rupa*. That means you think you are practicing.

S: How can we prevent thinking that we are practicing?

AN: You have to have *yoniso*. You have to change because suffering forces you to change. You have to realize that you have to sit, lie down, walk, even if you don't want to. And you have to *yoniso* very often. That can prevent *tanha* from entering. You have to try continually to get rid of *tanha* until you reach *visuddhi* — so you can get the right result. How is your *indriyasamvarasila* (sense restraint)? Is it better?

S: Yes. I always use sense restraint.

AN: If you don't have *indriyasamvarasila* it's very harmful. It's like taking medication without following the directions. If you do that, sickness won't get better. If you are going to just practice and not have *indriyasamvarasila* it's no good. So you have to have that quality to practice well.

(Another day. Second monk)

AN: You say your practice is better. What do you mean?

S: It means that I practice observing *rupa* and *nama* in the present moment very often, but sometimes it's *cinta panna*.

* Vipassana wisdom

AN: How do you know whether it's *cinta* or *bhavana panna*? *Cinta panna* means you are practicing, but in the way you were told by the teacher. *Bhavana panna* you know by yourself. That is the result that occurs when you observe *nama* and *rupa* in the present moment. That *nama* and *rupa* is teaching you in the right way. So you know the result will be right.

S: For the last two or three days I have felt tired.

AN: Is tiredness *dhamma* or not?

S: Yes.

AN: How do you think it's *dhamma*? Tiredness is the real *dhamma*, because *dukkha* is the object of *dhamma*. You come to practice in order to see *dukkha*. The more you see *dukkha*, the more you will feel disgust in *dukkha*. When you see a little *dukkha* you don't realize it. When you get a lot of *dukkha*, you don't want to look at it. Ignoring *dukkha* makes you comfortable, but you can't end suffering that way. As a matter of fact everybody has *dukkha*, but they do not realize *Ariya Sacca*. Why? Because they want to remedy that *dukkha*, or make it disappear. There are so many *dukkhas*, but they think that's no good, because *dukkha* makes them uncomfortable — makes them weak, makes them tired. If they don't observe *dukkha* how are they going to reach *Ariya-sacca*, because *dukkha* is *Ariya-sacca*.

When *dukkha* occurs, there will be two kinds of *dukkha* — *dukkha-vedana* or *sankhara dukkha*. But *sankhara dukkha* is hard to see, hard to realize. *Dukkha lakkhana* (Three Characteristics) and *dukkha-ariya-sacca* are even harder. *Dukkha-vedana* (ordinary pain in the position) is easy to see, and one can be enlightened that way.

The important thing is, if it's not necessary, don't change the position, because then you will be sitting in order to practice, to see walking *rupa*, for example, rather than changing position simply because suffering must be cured.

(1st monk again)

S: The last two or three days I cannot stay in the present moment.

AN: Because you have too much *samadhi*, you are out of the present moment. You have to have more *rusuthua*. Try to have more *rusuthua*. Another thing, you are observing *dukkha* too little. So *dukkha* is passing you by. You have to realize the truth of *sabhava*. *Dukkha* is the truth. *Rupa* and *nama* are the truth. Why is it the truth? Because it's not in your control. And the truth we cannot change. For example, *rupa* cannot change to *nama* and *nama* cannot change to *rupa*. And so the four positions are the truth. The four

positions, that is *rupa*. *Foong* is the truth too.

When you change the position how do you *yoniso*?

S: Because *dukkha* forces the change.

AN: How many times do you change the position in one day?

S: So many.

AN: So, you mean that *dukkha* occurs so many times that you can't remember. How can you then think you are comfortable? You don't see *dukkha*, because you have too little observation of *dukkha*. *Dukkha* has to occur first, then you change the position. So you should follow this. When you change the position you have to notice if *kilesa* is there or not. Because *kilesa* makes you have the wrong *yoniso*. For example, when you don't have *dukkha*, you want to see *dukkha*. *Kilesa* is very subtle. If you don't know how subtle it is, you may not notice it — and *kilesa* will enter when you are observing, if you don't have good *yoniso*. So you have to notice when you practice to see if *kilesa* is in or not. This noticing we call *sikkhati*. Because practicing *vipassana* is like studying any subject — you have both practice and theory. Practice is like the laboratory class, where you apply the theory you have learned. If you have good noticing in practice you will know when *kilesa* is in.

The important thing is you have to have *rupa* and *nama* always with you continuously. Don't focus on a certain part of *rupa* — see the entire *rupa*. *Dukkha* has to occur first and *then* you realize it. Don't try to anticipate it. If you are waiting for *dukkha*, you will lose the present moment. It's like opening a door. You open the door slightly and a little *kilesa* comes in. Open the door wide and big *kilesa* enters. If you are in the present moment it's just like you have closed the door, and *kilesa* can't come in.

S: Sometimes I am absent-minded and I don't observe *rupa* and *nama* — so I feel guilty that I have absent mind.

AN: It's all right. Absent mind and you feel sorry, that means you are out of the present moment. Sorry is *domanassa* and is also *kilesa*. So *kilesa* is in. *Kilesa* is very subtle and can slip in. If you don't have *yoniso* you can't practice, you won't understand that feeling [guilt] is *kilesa*.

Dukkha, even if you see a little bit — that's all right. But if you see a lot of *dukkha*, you are going to realize that *dukkha* is the truth.

(Another day. Second monk)

AN: You say 'comfortable' who is comfortable? Is it the *Five Khandas* that are comfortable? Only one *Khanda* can be comfortable. This means you have *sukha-vipallasa* about the mind. But if you practice

the right way you should not feel comfortable. Because the practitioner should not think he is comfortable; it is not in keeping with the principles of the Lord Buddha. He should not think he is comfortable, because it is not right. He has to realize *dukkha*. When you realize *dukkha*, you will see there is no comfortable.

Have you seen *dukkha* yet? You don't see *dukkha* because you are not observing, or because there is no *dukkha*?

S: I feel *dukkha* but not very much. If I sit longer until I get more pain, in order to see *dukkha*, and I can change position and see more *dukkha* is that right?

AN: No, that is not right. Why do you want to see *dukkha*? For what benefit? What makes you want to see *dukkha*? If you want to see *dukkha* that means *kilesa* is in. *Tanha* is in when you don't want to change the position, because *tanha* wants to see *dukkha*.

Do you know *rupa* has *dukkha* and *nama* has *dukkha*? Are they the same?

S: Not the same.

AN: Why do you say not the same? Do you think seeing *rupa* is *dukkha* is easier than seeing *nama* is *dukkha*?

S: When I practice I become frightened easily.

AN: The one who has *samadhi* is frightened easily. This is the way *samadhi* is. The one who develops *samadhi* can more easily become afraid. When you are practicing and when you don't practice, do you know the difference?

S: When I do *kammathana* (meditation exercises), I feel sleepy.

AN: You feel sleepy. That's because of *samadhi*. Don't do *kammathana*. If you do, *samadhi* is in. When *dukkha-vedana* occurs and you deliberately don't change the position, that means you are doing *kammathana*. The normal way, when *dukkha-vedana* occurs you have to change the position. If you don't change the position that means you are doing *kammathana* and *samadhi* follows you.

So don't do anything unusual. If you feel you are doing *kammathana*, just stop it.

(Another day. First monk)

AN: How is your practice? It's all right?

S: Yes. It's all right, but *rupa* and *nama* do not occur clearly.

AN: *Rupa* and *nama* is very important in practicing *vipassana*. You have to have *rupa* and *nama* in the present moment first, and then *rupa* and *nama* very often, and then you will realize the *sabhava* that we call *rupa* and *nama*.

I feel that your practice is still mixed with desire. You have to

get rid of that desire. Don't want to see rising and falling of *nama* and *rupa* and don't want to see the Three Characteristics. Don't have any desire. Because that desire is *tanha*. Your duty is just seeing *rupa* and *nama* as they occur or arise. You have to remember it is like seeing a play. First you have to have the wisdom that knows *nama* and *rupa* when they occur, then the truth of *nama-rupa* that is the Three Characteristics will follow. *Panna* cannot occur without *nama* and *rupa* in the present moment. First you know *nama-rupa* by *pariyatti* (theory), and that helps *nama* and *rupa* to occur in practice. The *nama* and *rupa* that occurs in practice we call *nama-rupa-parichedana*, the first *yanas*. Then you are going to realize *nama-rupa* in all sixteen *yanas*.

What principles do you follow in order to realize *nama* and *rupa*?

S: I have to have *yoniso*.

AN: For example, when seeing, how do you *yoniso*.

S: When seeing, I *yoniso* that it is *nama* seeing.

AN: The way you do *yoniso*, that makes you have *sati-sampajanna*. If you don't have *yoniso* you can't have *sati-sampajanna*.

The way you have *rusuthua* is very important in having *rupa* and *nama* occur. If you have *rusuthua* continuously for seven days, *rupa* and *nama* will occur — there is no doubt about it. *Sati-sampajanna* means *rusuthua* in *rupa* and *nama* — in the present moment. If you have only *sati*, *samadhi* will be in. You see *rupa* but you don't know what *rupa* or what *nama*. That is wrong. If you have *rusuthua* in the right way, strong *samadhi* cannot get in. The *samadhi* for *vipassana* (*kanika samadhi*) is just enough to prevent *kilesa* and have *vipassana panna* occur.

You are going to be a teacher. You have to know why the practice of the yogi you teach is right or wrong. You have to know if he is doing things right or wrong. If he is doing wrong, you have to know why, and you have to correct this.

(Another day. Second monk)

AN: How is your practice?

S: My *sati* is better than before.

AN: Only *sati* is better. But *rusuthua* is not so good. *Samadhi* can get in. If you observe only sitting, this is not *rusuthua*, this is not *vipassana*. You have to know that it is sitting *rupa* (*sampajanna*). The one that observes sitting *rupa*, that wisdom is *atapi-sati-sampajanna* [earnestness-mindfulness-clear comprehension]. If you have only *sati*, and you know just only sitting, that cannot change the wrong

view that it is self that sits. So it is not *vipassana*, it is *samadhi*.

When you have right *rusuthua*, *nama-rupa* are going to occur. Before you come to practice you have to study what is *rupa* and what is *nama*. You know just the names and the definitions, but you don't know the true nature of them. Then you are going to see the true nature when you practice. And you will know the characteristics of sitting *rupa* and when and where* sitting *rupa* occurs. For example, when you come to school, you say "a", "b", "c", "d" — but you don't know the shape of the letter, only the sound. When you see the shape you cannot read it, until you learn to recognize it. So it's the same with the practice. You know both theory and practice — shape and sound. When *rupa* and *nama* occur you know right away about the characteristics of *rupa* and *nama*. When you change the position, are you observing or not?

S: Yes. But most of the time I cannot follow.

AN: When the pain occurs, you change the position without *yoniso*. You change the position without knowing the cause. That means that *sati-sampajanna* is not perfect. When pain occurs, desire wants to change the position — *tanha* wants a new *rupa*. So you have to try to have *yoniso* to tell you that you must change.

S: Early in the morning the temple bell rings and it is very loud and I can't practice.

AN: You don't want to hear the noise of the bell. But the right *vipassana* view is that we must hear. When there is *paccaya* [cause] sound and hearing must occur. We cannot control it. Mind hearing is *anatta*. Don't be annoyed. Just observe *nama* hearing, and you will see there is nobody hearing, not you hearing.

Nama-rupa that occurs, whichever *nama-rupa* occurs, that *nama-rupa* is going to be of benefit to *vipassana* wisdom. But the practitioner just wants to choose the *nama-rupa* he likes and so *kilesa* can get in. So you have to have right *yoniso*.

S: I cannot sleep sometimes, I don't know why?

AN: Because *sati* is better, sometimes you won't be able to sleep. It means that *kammathana* (practice) is better. You need less sleep. If you don't have *sati*, *moha* can get in and make you sleepy. If you have good *sati* and always have *rusuthua*, even when you are eating you don't enjoy the taste. But you can still eat enough. That means *kilesa* is reduced a lot, because you know you must eat. You know the taste, but it is not delicious. You must eat because you are forced to eat, not

* "Where" refers to where sitting *rupa* is found: in the whole position.

because you want to eat. If you can prevent *kilesa* like this very often, *panna* will occur very soon.

(Another day. 1st and 2nd monks)

AN: How is your understanding of the practice?

S: I feel my practice is better. I know the cause and the result and when obstacles arise I know how to remedy that.

AN: How do you remedy obstacles — or do they go away by themselves?

S: For example when observing sitting *rupa* and *samadhi* occurs, I know it — and I change to another position.

AN: If you don't change the position, will *samadhi* disappear?

S: Sometimes it will disappear, if I don't change the position.

AN: Has *nama-rupa* occurred yet?

S: I have seen it sometimes.

AN: You have seen *nama-rupa* by *pariyatti*, or by practice? Are they the same or are they different?

S: I have seen by practice. Knowing by *pariyatti* and knowing by practice is different.

AN: You say seeing by *pariyatti* and practice is different. What is the difference?

S: It's different [practice] because it is feeling, not thinking.

AN: Which *rupa* have you seen more?

S: I have seen *rupa* in every position. But *nama*, I have seen *nama* seeing and *nama* hearing a lot, but not quite clear.

AN: You know by practicing. What is the method you use?

S: I have to *rusuthua* (see with awareness) what *rupa* or *nama* I am observing.

AN: Yes. That is the correct method, in order to have *rupa* and *nama* occur. And you have *rusuthua* until you get more experience. If you are just observing and you don't know what *rupa* or *nama*, you are going to see *rupa* and *nama* as the same — and *ghanasanna* [compactness] won't separate.

Rusuthua is the one that is working, but *rupa* and *nama* are the objects. So you have to *rusuthua* what *rupa* and *nama* you are observing very often. If you don't do that *nama* and *rupa* can't occur. If you do that correctly *nama* and *rupa* will occur and you will see each *rupa* and each *nama* as they are. If you have *rusuthua* always like this, another object (such as foong) can't come in. If you observe only *rupa* and *nama* (without knowing which) *rusuthua* is going to be weak and cannot prevent desire. When walking how do you observe?

S: When walking I observe walking *rupa* and also I observe the foot as it touches the floor.

AN: You observe walking *rupa* and you observe touching *rupa*. That is wrong. You are using two objects. Walking *rupa* is in *Kaya* and touching is in *Dhamma* [*Satipatthana* objects]. If you do this you cannot follow walking *rupa* and you will become absent-minded and *samadhi* will enter. You must observe only walking *rupa*.

S: Sometimes I would like to do more *samadhi*, because *samadhi* occurs very often — but sometimes I cannot do it. *Samadhi* makes me more concentrated.

AN: Why do you want *samadhi*?

S: I want to try it.

AN: Every moment when you are observing you have *samadhi* in *vipassana*. When foong occurs what are you observing?

S: I am observing *nama-foong*.

AN: Yes. You are right. When *foong* occurs you come back to observe sitting *rupa*, or another *rupa* you are observing. Don't wait until *foong* disappears to come back and observe *rupa*. Don't pay attention to the story of *foong*. You have to see it as *nama-foong*. The story of *foong* is *pannati* [conventional reality] not *paramattha* [ultimate reality; *sabhava*]. *Foong* is easy to see. If you know it, it is of good benefit for wisdom.

You come to practice *kamatthana*, so you can see the nature of *nama-rupa* in different ways. The *Tripitika* [Three Buddhist Scriptures] is not in another place, it is in yourself. We come to practice *vipassana*; other duties are not your concern. Your duty is to practice so that the Three Characteristics in *rupa* and *nama* will be revealed. But whether wisdom occurs or not is not your concern. The method that you use to reveal the Three Characteristics has to include *yoniso*. This is very important.

I would like you to know the difference between the knowing that occurs from *samadhi* and the knowing that occurs from wisdom. If that knowing is not *sabhava* as it is, then it is *samadhi*. Seeing is *samadhi*; *nama* seeing is *sabhava*. If you realize the *sabhava* as they are, that is normal [truth] and that is wisdom.

Both of you understand the practice and your practice is better. And both of you are in the present moment very often.

(Another day. 1st monk)

AN: Any obstacles in your practice?

S: Not that much. Only a little.

AN: What is it?

S: When *samadhi* is in, I feel dizzy.

AN: What posture is this in?

S: Some positions.

AN: If you know which position has more *samadhi*, don't observe that position. For example, when observing sitting *rupa*, if you slip out of this and just know sitting but don't know what is sitting, you have to follow where your *citta* [mind] is. Your mind is in *nama-samadhi* or is silent [no *nama* or *rupa*]. Or on another object. When you know where your mind is, that dizziness will disappear.

When you come to practice, do you know why you come to practice?

S: I come to see *rupa* and *nama*.

AN: Yes. You don't have to do anything. Just observe *rupa* and *nama*. It's like somebody gave you a baht and asked you to look at it, and see if it's O.K. It's the same with *rupa* and *nama*. You come to see if they are 'us', or an animal, or self, or *rupa* and *nama*. Practicing *vipassana* is to see *rupa* and *nama* — that you wrongly think is self. If you understand this, then you know why you come to practice.

(Another day. Second monk)

AN: When you have *foong*, how do you observe?

S: I feel uncomfortable.

AN: You feel uncomfortable, because you don't want your mind to have *foong*. As a matter of fact *nama-foong* shows the three characteristics more than any other *nama*. *Foong* is *paramattha*.* But you don't want to see it, do you?

S: Yes.

AN: You don't like what is *paramattha*? This is not right. You like peaceful. That peaceful is rising and falling away, just like *foong*. So why do you like peaceful better than *foong*?

Foong and *samadhi*, while opposites, have the same effect as objects. They are of good benefit to observe and have *vipassana* panna occur. You don't like *foong* because it makes you uncomfortable and because you like to feel peaceful.

Is *foong* *Ariya-Sacca* or not?

S: Yes, it is *Ariya-Sacca*.

AN: You know when *ariya-sacca* occurs, but you don't want to see it. You come to practice *vipassana kamatthana* in order to see *Ariya-Sacca* but you have the feeling that you don't like *foong*.

You have to know when you are eating — why you can eat and why you cannot [to cure suffering, not for pleasure]. The one who

* Ultimate reality. The one characteristic common to all ultimate reality (*citta-cetasika*, *rupa* and *nibbana*) is not-self.

teaches *vipassana* has to know if a student is practicing right or wrong. For example when a student has too much *samadhi*, it can cause a strain on the mind, and the teacher must tell the student to stop practicing for a while. Do a little work. Get into the mundane world.

The mind of the practitioner is very important. If he is already somewhat unbalanced he will easily lose contact with reality or suffer from hallucinations. So the teacher has to ask the yogi when he comes to practice, where he has done *kammathana* (meditation exercises) before and whether he's experienced any mental problems.

That object that causes excess *samadhi*, don't use that object. If sitting position leads to too much *samadhi*, change to the other positions for awhile. You should select an object that you are less familiar with, because the objects you use too frequently [sitting *rupa*, for example] tend to create excess *samadhi*.

(Another day. Chinese Monk.)

AN: How is your practice?

S: When the weather is hot it makes me *foong*. But if the weather is cool I don't have *foong* that much.

AN: The weather can be the *paccaya* for *kilesa*. But hot weather is *Ariya-Sacca*. What do you have that makes you have *dukkha*? Because you have the *Five Khandas*, that's what causes *dukkha*. It's not the hot weather. If you have right *yoniso*, you're going to know hot is *rupa*, and hot is *paramattha* [ultimate reality] too. (Hot is *rupa* and *rupa* is *paramattha*). If you try to make hotness disappear and you cannot do it, you feel irritable. You have wrong *yoniso* — you think 'you' are hot, not *rupa*. The Lord Buddha said the *Five Khandas* are *dukkha* and *anatta* and there is no control over anything. If you know that, you will not feel irritable and like or dislike cannot occur and *kilesa* cannot get in.

Usually, if you don't have the present moment, *foong* is going to occur, but if you know that is *nama-foong* that is the present moment — and *foong* will stop at that time. But if you observe in order to make *foong* disappear, that is not right. In the present moment there is *samadhi* too, and that's why *foong* cannot occur. If you are in the present moment only briefly, however, you will have a lot of *foong*.

I would like you to notice that the mind that is in the present moment and the mind that is not in the present moment are different — and how they are different. If you know when *citta* [mind] is not in the present moment, then you can come back to the present moment.

The principal thing is, when *foong* occurs, don't forget to

observe it. There is *foong* in every position. When *foong* occurs in walking, with *rusuthua* you come back to walking *rupa*. Right now you don't have much experience, so you have to practice until you get more experience. Even though you understand the practice, you have to practice until you get more experience. How about the *nimitta*? Do you still have *nimitta*?

S: No *nimitta*. But I have more *foong*.

AN: You have more *foong*, because you have only a little present moment. If you have more present moment you have less *foong*. If you have *foong* you have no *nimitta*. If you have *nimitta* you have no *foong*. *Foong* has good benefit as an object in *vipassana kammathanna* because it is *Dhammanupassana Satipatthana* [Dhamma in the Four Foundations]. But it is not *Kayanupassana Satipatthana* [Body]. *Nimitta* cannot be used as an object in *vipassana*. *Nimitta* can only be used for *Samattha* (tranquility meditation). So the two have different benefits.

S: When *foong* occurs, I try to pull it back to observing sitting *rupa*, but it cannot come back. Sometimes I have *foong* very long.

AN: Don't fight with *foong* — because it's *sabhava dhamma*, and this is natural. You cannot control it. You have the wrong idea that *foong* is not *dhamma*, so you don't like *foong*. When you realize *foong*, it means that you have seen *dhamma*. And you know *foong* is *nama*.

(Another day. 1st monk)

S: In the last two or three days, I think I observe *nama* and *rupa* better.

AN: You say you observe *nama* and *rupa* better. Which object do you have in the present moment?

S: *Foong* is reduced, and I observe more *rupa* than *nama*. Not just thinking. I feel it is sitting *rupa*, lying *rupa*. When I am in that posture I know it is *rupa*. The feeling is different from what I had before.

AN: This is *kusala* (skillful). So you should try and maintain this. *Sammapadhana* (Four Great Efforts) is the second of the *Bodhipakkhiyadhamma* (37 Enlightenment Elements). That is the *dhamma* that will help you reach *maggacitta* and *phalacitta* (realize the Four Noble Truths)*. If you are observing sitting *rupa* and lying *rupa* and then in a while they become less clear, then you must stop observing for a little while. Then, start observing again.

S: Sometimes there is something that makes me feel afraid when I am observing. And so I can't see *rupa* and *nama* very clearly.

* See *Bodhipakkhiyadhamma*, Section 1.3 and *maggacitta* and *phalacitta*, Section 1.2, and Section 3.1 (12th yana).

AN: You feel frightened or you feel afraid, and you can't see *nama* and *rupa* very clear, because you have less *rusuthua*. So try to have more *rusuthua* and you will be less frightened. If you see *rupa* and *nama* very clear with good *rusuthua*, you won't feel frightened.

(Second Monk)

AN: How is your practice?

S: Before I had more *foong*, but right now I understand the practice better — and so I dream about giving a speech to my cousin — or the people.

AN: You have *foong* because you are out of the present moment. Do you know why you are out of the present moment? Because you think you are going to do something *kusula* [meritorious] such as giving a speech or teaching. And what do you do to make *foong* disappear?

S: It just disappears by itself. At that time I am observing lying *rupa*.

AN: If you observe that *rupa* longer, you are going to see the truth of that *rupa* very clearly. If you observe that *rupa* a little, you will see a little truth, too. The more you observe *rupa* the more you will see *rupa* and more clearly, but if you observe too long it's going to cause you to have less *rusuthua*. When you get like that you have to stop a while and then start to observe with more *rusuthua* again.

S: Sometimes when I'm observing *rupa* I feel like I would like to cry.

AN: You feel like that. Do you know why? You have to know why you feel like that. For example, when you see a corpse, you have a certain feeling. Or if you see a beautiful person you have a certain feeling. You have to try to know why that feeling occurs. But often you don't know why. The solution is that you have to have *rusuthua* very clear, and *rusuthua* what you are doing, and know when that action occurs [crying], and why it appears. It appears because the object is changed — you have no present moment. If you know the cause you will know why you have to cry. Both of you [first and second monks] have similar problems, but the same cause (weak *rusuthua*). You have seen *rupa* and *nama* as insubstantial, and one of you is afraid, and the other wants to cry. The practice of both of you is a little bit better, though.

That *dhamma* that is without *rupa* and *nama* is nothing. When you come to practice, it is to see the *dhamma* that it is not we that sits, not us. The way we practice is to observe only sitting *rupa* and if you observe only sitting position and you don't know what is sitting, it means that you don't see *dhamma* and you don't realize *dhamma*. When you realize *dhamma* it means that you have seen what is *rupa* and what is *nama*. There are so many *dhamma* and they come from

rupa and *nama*. If you don't have *rupa* and *nama* that means your *citta* [mind] is not in *Satipatthana*.

S: How can I prevent desire from getting in when I practice?

AN: *Nama* and *rupa* does not occur from desire. Even if you don't have desire you still have *rupa* and *nama*. For example, when hearing occurs, that is not our desire. So we use that hearing to make *panna* occur. That *panna* is, you know that it is *nama* hearing. If *rupa* and *nama* occur because of your desire, because you make it occur, that is not right. So when you change the position, you have to know the reason. Even if you don't want to change, you must change. So that will prevent desire. When there is no *kilesa*, *panna* will occur.

(Another day. 1st monk)

AN: How is your practice since we last talked?

S: For two or three days I have had fever and stomach-ache, every day. So my practice is not continuous.

AN: You have more *dukkha-vedana* — stomach-ache, fever. Is stomach-ache *dhamma* or not?

S: It is *dukkha-vedana*.

AN: You know what is *dhamma*, but you don't have *yoniso*, so you don't see *dhamma*. *Dhamma* is occurring all the time — *dhamma* is showing the characteristics of *anatta*, no control, because it is not 'we'. If it were 'we', we could control [*nama-rupa*] and have no sickness. Five *Khandas* can get sick — but if you have *yoniso* you will know everybody can get sick, even the Lord Buddha. The Lord Buddha realized the *dhamma* that the Five *Khandas* are birth, old age, sickness and death, and this gave him the wisdom that saw *dukkha*, so he could end suffering.

(Second monk)

AN: How is your practice?

S: My practice is better.

AN: You say it's better. Are you afraid of being out of the present moment?

S: I don't want to be out of the present moment.

AN: That is not right. To be afraid to leave the present moment is not right. Or you want to see more *rupa* and *nama*. That is not right. You have to be like watching a play — not directing it. If you are afraid of falling out of the present moment, the *kilesa* that is *atta* will be in. Because you think you are in control.

Majjhima-patipada is not easy to follow when practicing. If your practice is not right you are not in the present moment, and you will

have *kilesa* always in your mind. When you eat you have to eat with wisdom — the wisdom that says eating is to cure suffering — the suffering that is hunger — and in order to keep the body alive, so you can practice to end suffering. Even if you don't want to eat, you have to eat [because he is a monk who must eat before 12 noon].

A very important part of *vipassana panna* is *yoniso*. If you have right *yoniso* it is wisdom. You come to do *kammathana* only in order to end suffering. If you eat with *kilesa*, you eat to stay in *samsara-vata* (round of births). So you have to eat to end suffering, walk to end suffering, sit to end suffering, lie to end suffering — all to end suffering. We have been in the grip of *kilesa* for a long, long time. *Kilesa* forces you to do this and that. Any object that occurs always has *kilesa* — 'we' see 'we' hear, 'we' are hungry. So even if you come to practice *vipassana kammathana* you are not free of *kilesa*. *Kilesa* follows you everywhere. Only if you have right *yoniso*, can *kilesa* be prevented. So *kilesa* is weakened when we have right *yoniso*. When *kilesa* is weakened, *panna* can be very strong, and that *panna* will destroy *kilesa*. So when you do anything, even change the position, you have to know the right cause. When you know the right cause very often, that will bring *vipassana* wisdom.

(1st monk)

AN: How is your practice?

S: This time I don't feel enjoyable.

AN: When *sati* is better, only a little *kilesa* can get in, and that makes the mind unenjoyable. This is a good benefit of *vipassana*. Like a fish in the water. They feel happy when they are in the water. But when they are put on the ground they suffer. So it's the same with the mind. When the mind has no *kilesa* to cover up suffering it is unhappy.

You say that your practice is better. How about *dukkha*? Do you still have *dukkha*?

S: Yes, I always have *dukkha vedana* in every position. But it is not very clear.

AN: You have to always change the position but you don't see *dukkha* because you don't always observe and *dukkha* cannot be realized. Everybody knows *dukkha* exists but they don't always see it. The minor [interim] postures — are you observing them?

S: Yes. Sometimes.

AN: You have to notice raising your arm, bending it in and stretching it forth. Or walking to the bathroom. You have to know why you have to do this. It's not for curing suffering in the positions, but to cure other types of suffering — such as hunger, going to the toilet, etc.

(Second monk)

AN: And how about you? How is your practice?

S: My practice is better.

AN: What do you mean by better?

S: It means I can follow *nama-rupa* and it's clearer than before.

AN: You mean you are in the present moment. You get more present moment. So you can see that the practice of *vipassana* is very difficult. And you have to be a long time, many days, in the present moment, until the *citta* is in *majjhima-patipada* — no like or dislike. If you did *samatha*, you would have to observe only one object very long; *citta* would have very strong power, but practicing *vipassana* and being in the real present moment, with no *kilesa*, that is not easy. *Kilesa* has such control over us that we are like a pickle that has been in brine a long time. It is sour all the way through. Preventing *kilesa* from entering the feelings, is not easy. You have to understand, and you have to have right *yoniso*. I want you to notice the reason you have this feeling [of being in the present moment] and how you can get the *citta* that has no *kilesa*. And if you know this, then you can prevent *kilesa* and be in the present moment so long — you are going to end suffering.

In the Buddha's time, the Lord Buddha taught *dhamma*, and the monks listened and understood the reason that he gave. And they could direct their *citta* in the right way, that when the Lord Buddha finished teaching, they were enlightened. Because they understood what he said.

Practicing *vipassana* is very difficult. The Lord Buddha when he was first enlightened felt despair about teaching anybody what he had learned, because it was so difficult. More difficult than any other task. All of us are in the grip of *moha* very tightly; everything we do, *moha* is in control.

You have been practicing almost three months. You understand the practice better. It means you know how to train your *citta* in the right way. But sometimes, you stray out of the right way.

S: Sometimes my *citta* is in the wrong way.

AN: You have to be careful; don't let your *citta* get into the *paccaya* [aiding condition] of *kilesa* and weak wisdom. Your *sati-sampajanna* [rusuthua] is not too strong. When you are observing, *rusuthua* is weak. When *rusuthua* is weak *samadhi* can come in and make *rusuthua* weaker. When *kilesa* comes in, can you see it, notice it?

S: Yes.

AN: When *kilesa* is out, *panna*, can see the truth. Don't pay attention to *panna*. Your duty is only to prevent *kilesa* from getting in. Your duty

is just to study in order to understand the practice and have right *yoniso* in order to prevent *kilesa*. But whether *panna* occurs or not is not your duty. And you have to always *rusuthua* what *rupa* or *nama* you are observing.

(Another day. First Monk)

- AN: Have you seen *dhamma* yet?
S: Yes. I have seen *dhamma*.
AN: What *dhamma* have you seen.
S: I have seen *dukkha vedana*.
AN: When *foong* occurs do you know it is *dhamma*.
S: Yes. *Foong* is *dhamma*.
AN: *Dhamma* occurs all day, all night. If you know *dhamma*, you are going to see *dhamma* all day and all night. But if you would like to find *dhamma* you cannot see it, because *kilesa* that wants to see *dhamma* hides *panna*. If you don't want to see it you may see it. To see *dhamma* you have to be in the present moment. *Dhamma* exists in every minute, every breath you take. You say that you have seen *dukkha vedana*. What do you mean when you say *dukkha vedana* is *dhamma*?
S: *Dukkha vedana* is *nama**.
AN: *Nama-rupa* that you have seen, is it not clear?
S: Sometimes it's clear.
AN: *Rupa* is clear more, or *nama* is clear more?
S: *Nama-foong* is clear. Four positions (*rupa*) is clear sometimes.
AN: Which *rupa* have you seen that is clear?
S: Sitting *rupa* and walking *rupa*.
AN: Are you observing *nama* seeing and *nama* hearing?
S: No.
AN: Why don't you see it? Because you don't observe it? When a noise occurs are you annoyed?
S: No. But before I was annoyed very much.
AN: When you are hearing, is it with *pannatti* (conventional reality)?
S: Sometimes.
AN: When you hear with *pannatti* do you know it or not?
S: Sometimes I know the story [relate to the sound instead of *nama* hearing].
AN: Do you know when *pannatti* is in, why it is in? Because you are not observing *nama* hearing. If *pannatti* is in, you will lose the present

* In this practice, *vedana* in the positions is *rupa*. The monk here is referring to *nama* knowing *rupa* is suffering.

moment. *Pannatti* is the *dhamma* that has no Three Characteristics. How do you feel about your practice? Is it better?

S: Yes, it is better.

AN: Do you still have like or dislike?

S: Yes. Sometimes.

AN: Which sense door do you dislike?

S: By ear.

AN: You don't like loud noise? You cannot observe it?

S: I observe it. But I cannot follow it. I just know the story. By *pannatti*.

AN: You can observe as much as possible. As much as your *sati-sampajanna* are capable of. You want to see another object (besides *nama* hearing). So when a loud noise occurs you get annoyed.

S: In the four postures, sometimes I get annoyed. For example, when lying I turn over to another side and forget to *yoniso*. And this makes me annoyed.

AN: You get annoyed, because you have to change the lying position very often. So *dukkha vedana* becomes the *paccaya* for *dohsa*. If you have right *yoniso*, you won't be annoyed.

S: Sometimes I feel depressed and I don't know why.

AN: There are two kinds of depressions: because of *dohsa* and because of *panna*. *Dohsa* brings depression because you practice a long time and haven't seen *rupa*. *Panna* brings depression because you see *rupa* and *nama* are insubstantial — impermanent, suffering, and without self. Sometimes you are observing *foong* and you know it's *nama* *foong*, and you repeat it again and again. It's like trying to tell a child what to do and he doesn't believe you. *Foong* is like that. You have no control. And knowing this will bring *panna*.

(Second Monk)

S: When I first came to practice, and I understood the practice I had many hopes and plans — but now I feel a failure.

AN: What plans?

S: I thought I was going to write a book, teach *vipassana*, give speeches to tell the people about right practice and so forth.

AN: To think about giving a speech, or not to think about it — which is better?

S: Don't think is better.

AN: The way you think like that is not right for *Satipatthana*. Your *citta* is not in the right object for *Satipatthana* — even though these things are *kusula*. *Foong* is *kilesa* — that takes you out of the present moment.

Are you depressed about practicing *vipassana* or not?

S: Last week I felt hopeless. But right now I feel nothing. And sometimes I feel hopeless.

AN: What do you mean by hopeless?

S: Hopeless about practicing. Vipassana is very difficult.

AN: You feel hopeless, because you don't quite understand the practice. But it's not out of your capability. That's why the Lord Buddha had to cultivate perfection (*parami*) for many lives. The practice is very difficult. That's why it is special. Even if you don't have enlightenment in this life, you will develop the *paccaya* (causes that create wisdom) for the next life. Even a subject in the mundane world that is easier than *vipassana*, you have to study for many years. But *dhamma* is more difficult than mundane studies. You should continue practicing. Even if you cannot get what you want, you should cultivate your *paramitas*, cultivate your perfection for the next life. That is your duty (*dhura*) as a monk. That is *vipassana-dhura*. The Lord Buddha left everything in order to get *Bodhi-nana* (Buddha's wisdom). When he become enlightened, he taught us. He worked hard to reach enlightenment. Because he taught us, we don't have to work so hard. We just follow his practice. When you come to practice, you will gain the benefit of *sila*, *samadhi* and *panna*. When you are here you will have *foong*, but that's no loss — that's the same as at home. But when you are home, you will have no *sila*, *samadhi* and *panna* in the Eight-Fold Path. So you gain by practicing, even if you gain just a little. You can see *dhamma* or not — it's just to make *paramita* for yourself. You say it is very difficult. That's good. That will make you have more earnestness.

The Lord Buddha said that in order for the student to understand the practice correctly, he has to have a teacher who teaches in the right way, and who has seen *sabhava dhamma*. The student has to be able to understand what the teacher teaches, too. The practice will help you understand the theory. When you practice and then you study theory, you will understand *sabhava dhamma* better.

(Another day. Chinese Monk)

AN: How is your practice?

S: I try to put my mind in the Middle Way.

AN: How you do that?

S: When dislike occurs, I try to see the earth element.

AN: You see the earth element. How do you do this and what do you do?

S: I just think "Earth element, earth element..." and dislike disappears.

AN: If you think, you are going to lose the present moment. For example,

when hearing occurs, *sati-sampajanna* observes that *nama* is hearing. So like and dislike cannot occur. So your mind is automatically in the Middle way; you don't have to do anything.

S: Sometimes I feel my mind is very clear, but why I don't know — I see a skeleton.

AN: How do you feel about this?

S: I wonder why the skeleton is like this, and after a little while the *citta* (mind) changes to a coffin. After that to a rotten corpse. After that I had a bad smell and I vomited.

AN: Do you know the way you do that is not right?

S: I don't know why I am like that.

AN: How long have you been vomiting?

S: Half a day. After lunch until 6 pm.

AN: During that time do you still have a bad smell?

S: Yes.

AN: What you have seen, is it true or not? This is *nimitta*. The power of *samadhi* makes you see this. *Nimitta* is *dhamma*. It occurs from excess *samadhi*. And this can cause you to have mental aberrations. It takes you away from the truth. When you have stopped vomiting, can you see that this is not right?

S: I know that this is no good.

AN: You have been practicing *Vipassana kammathana* for many days. You should not let your mind go like this. How do you make that corpse (*nimitta*) disappear?

S: It just disappears by itself. It takes a long time, and then it disappears.

AN: *Samadhi* has power (*iddhi*) that is stronger than the mind, and can drive you out of *vipassana* practice.

S: As a matter of fact, I don't want to have *samadhi*.

AN: When doing *samattha*, even if you have strong perseverance, you may not be able to get *samadhi*. But if you do *vipassana*, *samadhi* will get in and make you lose *Vipassana panna*. Do you want to see that again (*nimitta*)?

S: No. It has a bad smell. But I don't know why I see it. My mind is very clear.

AN: Your mind is very clear, that is *samadhi*. *Samadhi* makes you feel satisfied, makes you feel happy. That is *vipallasa* [perversity of perception]. If the mind is clear and has no *kilesa*, like and dislike cannot occur.

(First and Second Monk)

AN: You have some visitors that come to see you very often. You should

not let anybody come to visit you during this time, because that will weaken your self-restraint (*indriyasamvara-sila*). With visitors, even if you don't want to talk, you will have to talk.

The way to practice is you have to observe the *nama* and *rupa* that occurs at that moment. If *nama-rupa* haven't occurred, the wrong view that thinks it is 'we' still exists, and you cannot take the wrong view that thinks it is 'we' out.

Love and anger occur and disappear. But you don't know what is love and what is anger. And when you don't know, you say 'you love' or 'you are angry'. When you don't know, you can't take the 'you' out of love and anger. So when you come to practice you cannot be away from *nama* and *rupa*; and you have to know what *rupa* and what *nama*. You say you have seen *dukkha*, that is right. But the wrong view that 'you' feels *dukkha* still exists. You know why? Because you have no *yoniso*. So you miss this important thing, because you don't observe *rupa* or *nama*.

Feeling and thinking [verbalizing] are different. You know about this. So don't mix them.

The important thing is you have to know the reason. You have to do this with right *yoniso*. For example, in the Anuruddha Sutta, Anuruddha asked Sariputta why, even though he had the divine eye that can see the whole universe (*dibba-cakkha*), his perseverance was good, *sati* was strong — why he could not get rid of the *asavas* (mental intoxications). So Sariputta answered that the way Anuruddha could see the whole universe is *mana* (conceit, pride) and this *mana* is the object of *kilesa* and *kilesa* can get in. The way he thinks his perseverance and *sati* are strong is *uddhacca* (restlessness). And the way he is concerned about not getting rid of the *asavas* is remorse (*kukkuca*). So Sariputta said you must get rid of these feelings.

So, *kilesa* is very subtle. You have to have right *yoniso-manasikara*. So your duty is to continue practicing. Whether you have success or not is not important. You come to practice to destroy the thing that hides the truth. So you have to understand the way to destroy those things that hide the truth. Even Anuruddha with his super-knowledge still had *kilesa*. These days we are lucky because we don't have to do the *jhanas* first or reach states of super-power first. We can take *lobha*, *dohsa* and *moha* and use it to practice *vipassana* (*cittanupassana*). If you have to do *jhanas* first, it is very difficult — because you have to do it two times (reach *jhana*, then switch to *Vipassana*), and this take a lot of time. Now you can practice only one time and get rid of *kilesa*.

(Chinese Monk)

- AN: Do you understand that the object of *Samattha* and *Vipassana* are different? Are they different or the same?
- S: No. They are not the same.
- AN: Why are they not the same? Do you think the objects of *Vipassana* and *Samattha* are different?
- S: *Samattha* makes the mind tranquil.
- AN: That is not important. But the objects that you observe, are they the same or different?
- S: I don't observe like that.
- AN: You don't observe like that? What do you do? *Samattha* and *Vipassana* are not the same. *Vipassana* has to have *nama-rupa* as an object. It's not like you repeat "Buddho" or "Arahant", over and over. Repeating them over and over.
- S: I understand. Practicing *vipassana* is not verbalizing like that.
- AN: If you are thinking [verbalizing] you don't have a chance to see the truth. Because there is no *rupa* and *nama* as an object. *Vipassana* has to have something that exists, in order to see the truth.
- S: When I observe sitting *rupa*, lying *rupa*, *citta* is going out, going in very quick. It's not in sitting *rupa*, lying *rupa*.
- AN: When this happens do you feel it is the wrong practice?
- S: Yes.
- AN: You think practice is wrong because you don't want your *citta* going in and out?
- S: Yes. When I observe *citta* going this way or that way, I pull it to come back to sitting *rupa*, lying *rupa*. But it won't stay. It's going in and out very quick.
- AN: Why do you have to pull it in?
- S: If I don't pull it in, it's gone for a long time.
- AN: You want to be the controller, and pull the mind back, and not let it go in and out. And the way that you have tried to keep *citta* from going in and out, that is wrong, and your practice is wrong. But that is the truth, and that is *sabhava-dhamma*. Because *citta* is always going in and out very quick, like this. You want it to stay, but it is not in your control. This is the *sabhava* of *citta*. Nobody can control *citta* — it is not in anybody's power, because it's not self.
- Citta* that goes in and out quickly is *dhamma*, but you don't like *dhamma*. You come to practice but when *dhamma* occurs you don't like it. You have seen *dhamma* but you don't like it. Just observe that *citta* that goes in and out. Don't try to control it or want it to stay. Just observe it. But you have to know that *foong* is *nama*. If you don't know that it is *nama-foong* you will dislike it.

Everybody should have more self-restraint (*indriya-samvarasila*). It's like planting a tree: you have to clear the grass away, otherwise the grass will keep the new tree from getting started. So, self-restraint is like preparing soil before planting. It will make your practice better. Talking causes you to lose self-restraint. When you practice *vipassana-kammathana*, if you talk, it will take you out of the present moment.

(Another day. Laywoman)

AN: You have been practicing almost the whole month. How is your practice? How many days do you have left?

S: A few days to the end of the month.

AN: So you cannot stay a little longer?

S: No. I must get back home.

AN: So you cannot stay. How is your practice since we last talked?

S: Yesterday, I saw everything as *dukkha*.

AN: What *dukkha* have you seen?

S: When I observed lying *rupa*, it looked like a dead person. I was afraid. So I went outside and walked and then sat. I saw everything as *dukkha*. Even blinking the eye, swallowing saliva — I felt *dukkha*. So I walked some more. And I know I understand the practice now. So I can go to another place to practice. I don't have to depend on anybody to teach me. So I thought how fortunate it was to meet Aachan [Naeb] and because of Aachan I have seen *dhamma*, and so I cried.

AN: How about to day? Have you seen *dukkha* like yesterday?

S: Today is normal. That *dukkha* disappeared.

AN: Do you know why that *dukkha* disappeared?

S: In the afternoon I had a visitor and we talked about *dukkha* I have seen, and another *dhamma*.

AN: This leads to *foong* [talking to visitor]. *Foong* makes you stop observing *nama* and *rupa*. You are out of *vipassana*. Today you feel normal, because *kilesa* is in. *Dukkha* that you saw disappeared. This is because you lack *rusuthua*, and you have no *rupa-nama* as an object. Do you know this is wrong practice?

S: Yes.

(1st Monk)

AN: You say that your practice is better. How is it better?

S: I don't have much *foong* and I can follow the present moment.

AN: What is the present moment?

S: *Nama* that *foongs* is the present moment. But the story of *foong* is

pannatti (conventional reality).

AN: If you know the story, you lose the present moment. If you have *foong* very often, the present moment is not strong. You cannot observe *nama-rupa* as it occurs. So you should try to have more present moment. But don't be afraid to lose the present moment. It's like crossing a stream on a piece of bamboo. If you become afraid, you can lose your balance and fall over.

Most people, from the time they were born, have never seen the present moment. Because *citta* always seeks *kilesa* as an object. *Citta* see everything through self. When you come to practice you have to prevent *kilesa* and then you can see the present moment.

(Second Monk)

AN: When you practice better, do you feel "like"? When your practice is not good do you feel "dislike"? This feeling is wrong. You say that your practice is better. How is it better?

S: I can follow the present moment easier than before.

AN: You have to know the reason why you are in the present moment some days and why you are not the other days. You have to know the cause. Otherwise your practice will take too long a time. If you know the cause, even if you are out of the present moment, you can come back easily. You have to try to notice this.

You should observe the minor positions, too. There are seven groups of minor positions:

- 1) Stepping back.
- 2) Turning the head left or right.
- 3) Bending in the arm and stretching it forth.
- 4) Putting on the *civara* (outer robe), *sanghati* (robe folded over shoulder) and alms bowl.
- 5) Eating, drinking, chewing and licking (the fingers).
- 6) Going to the toilet (bowel movement) and urinating.
- 7) Walking; standing, sitting, lying (to do tasks, etc.; not to cure suffering); almost sleeping, waking, talking, and remaining silent.

There are more minor positions than major. And knowing the cause of them is more difficult to see than the four major postures. When you practice long enough to understand the four positions, you should then add in the minor positions.

Dhamma is not a man, not a woman, not self — it is just the truth. If you don't understand this, your *citta* is going to find another *dhamma* outside you. You don't have to find *dhamma* from another place. *Dhamma* is in yourself. You have to observe the *nama-rupa*

that occurs at that time. Even if you move your bowels or urinate, or take a bath, that is *dhamma*.

If you are not in the present moment, *kilesa* can get in.

No *dhamma* is in control of anybody. It is *anatta*. So you have to have right *yoniso*, and you will see *dhamma*. *Foong* is *ariya-sacca*. *Foong* is impermanent. *Foong* is *dukkha-sacca*.

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AACHAN NAEB MAHANIRANONDA was born on January 31, 2440 BE (1897 AD). Her father was Phya Suttayanugun, then Governor of Kanchanaburi Province, and her mother Khunying Plag. In 2474 BE (1931 AD), at the age of 34, she had an experience that changed her life. In looking at an object she suddenly saw the true nature (*sabhava*) of seeing. In the present moment, she realized that it was not her that saw — no self. This convinced her that the only way to get rid of *kilesa* and end suffering is to be in the present moment.

At this time she had neither *dhamma* learning nor *Vipassana* practice experience. She then searched for someone who could teach her *Vipassana-kammathana*. She found a Burmese monk, Pathunta U Vilasa, of Wat Prag in Bangkok — and began practice in 2475 BE. After four months she was successful. She then studied *Abhidhamma* and became a leading expert in Buddhist Philosophy. She was the first one to bring the teaching of *Abhidhamma* to Thailand. For thirty years she taught *Vipassana* practice in many centers, including Boonkanjanaram, in Chonburi Province. Aachan Naeb died on December 6, 2526 (1983) at the age of 86, and was cremated in ceremony at Wat Mongkut in Bangkok. △

BOONKANJANARAM MEDITATION CENTER is located near Pattaya city in Chonburi Province. It was established in 2506 BE (1963) by Mr. Boon Charoenchai, who was at that time Minister of Industry in the Thai Government.

In March 2507 BE (1964), the first students began to arrive. Aachan Naeb served as the head teacher. Boonkanjanaram was established as a juristic entity (non-profit foundation), in 2510 BE (1967). Aachan Naeb taught here until 2522 BE (1979), when she retired because of old age. Since that time the head teacher has been a monk. All of the monks teaching here have been students of Aachan Naeb. △