

Breathe and Feel no pain

Realizations

A gift for the entire Universe by
Vimuththa Arahath Therani

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Vimuththa Arahath Therani

IN THE HIGHEST RESPECT
AND DEDICATION,
TO THE
MOST PERFECT
AND ENLIGHTENED ONE,

SRI GAUTHAMA
SAMMA SAMBUDDHA

Vimuththa Therani

Breathe and Feel no pain

Realizations

Never meets together ???

*They say that the Earth and Sky never meets together.
This is only true when you begin to see things
as you would want them to be.
The truth is always something different,
that we never seem to think.*

Look beyond.....

*The Earth is in Space, therefore the earth belongs to space.
Space is part of Earth and so space belongs to the Earth.*

*Earth and Space, will belong together
and it will remain this way.*

.....Realize all that needs to be Realized.....

Breathe and Feel no pain

Realizations

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- Destination

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- Path – in connection with the Eight-Fold path
- Destination

Anagami:

- Path – in connection with the Eight-Fold path
- Destination

Arabhath:

- Path – in connection with the Eight-Fold path
- Destination

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Unconditional Love

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Unconditional Love

Love.... what is it to really love?

All the world search for its meaning and the world loves the thought of being in love or to be loved. Love -it is a word that is most misunderstood and misguided of its true meaning, for love is to give and never expect anything in return.

To love and want to be loved? at the very sametime becomes something that you always expect to get in return. The moment the expectation arises, regarding love it becomes, love which is subjected to a condition. The conditions may appear to be in different levels or forms of one's own thinking and one's own needs, but it will be subjected to some sort of conditioning. The mind keeps searching to have more, searching to hold on to the expectations of love. The very process of it leads to some sort of desire, which is in different faces, sometimes, completely unknown to oneself.

- Realizations -

Depending on the relationship a person may have, it builds on different levels of needing and expecting things. As an example, a lover, a person who finds himself or herself in love, always expects to give love as long as love is returned in the same loving way. The moment it does not happen, the word which is used as 'love' takes a very different form. Parents expecting their children to follow things and do things as they wish it to be. As the parents begins to think, they have loved and taken care of children, done so many things over many years now they expect the children to return things in that very same way. Parents therefore expects this love to be returned in many forms and ways.

Children on the other hand, have love towards their parents. In a child's mind, as long as parents are willing to go through what the child has decided, this love grows. If the expectation does not follow as hoped by both parties or one of them, then there is a shift on the feelings of love.

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The fact remains that in most of the cases which is connected to love.... Many starts to think that they truly have loved. love only existin one's mind,as long as it's being equally given back in equal measure, in some form or the other – everything seems to be fine. That raises the question? is this love ? and is this what love is supposed to be?

Have you ever wondered upon this?If you so love that person then, when that same love is not returned in the same form that you expect it to be returned, then what happens to the treasured feelings of love?.... Wiped away, and then the feelings of love turns in to something which becomes very hash and a very dark side to this love story immerges.

If love is so powerful and it has the tendencies of healing many wounds in the mind, it should not add up to the part of expectation and receiving back in the first place. It could not be possible that true love couldonly exist'once its returned'.

- Realizations -

Love has much more depth in to it, as it cannot be measured. Love is unmeasurable. Therefore the very meaning of love gets mislead into something that is so Conditioned, by all measurable things.

Looking at things from a very far distance..... it seems that all the world has fallen in love, with the idea of being in love and want to experience love. More of this nature comes in the form of desire and wanting to have and hold, only form a point of receiving back.... that which is desired the most. Given out, in need of receiving back in full measure.

Love which is exchanged for money. Love which is exchanged for different types of deals in the material world, love which is exchanged to safeguard a family honor. Love which gets lost in relationship with the burden of responsibility.

Love again is handed out in exchange for security of monetary values, Love again is exchanged for

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defeating fear of any nature, love again in exchange for wealth and luxury, love is handed out for recognitions and social standing. Love which is handed out as karma been repaid back, Love in exchange of not feeling guilty for a world of lies that one decides to live on and on.... And so... on and on the list goes, as love is totally and completely misunderstood, knowingly or unknowingly.

But what is the real meaning of love?

Many of us may want it... but only a very few will truly ever have it...

The real meaning of love which could not be told, in mere words....or written down in black and white....for it is a deep feeling of contentment and therefore which is given unconditionally, without any expectations, in any form of return, love flows through naturally.

- Realizations -

When you truly love..... there is nothing expected to be returned. The true value of love does not therefore, fall in to any form of category of receiving. It breaks through all barriers. All barriers which exist in one's own mind.

The barriers which are set by society at large, towards all segments... because of the fact of wanting to hold something back. True love does not exist in any conditioned format, as it surpasses all barriers and rules which are condition by the mind and enforced by the world.

Love is the purity that flows from within.

Love which accepts all conditions right or wrong. Love does not stop at hate, it flows through the bitter harshness of hate. Even when a person absolutely hates you, there is unconditional love which flows through. Love is never stopped by fear, as unconditional love does not have anything to lose.

Breath and feel no Pain

It does not have any pride as it resonates with the humbleness which is deep within. Love is not ashamed; therefore it never judges. In love there is no limit for forgiveness. Love does not have time limits or dead lines, that it needs to be proven, as true love is always proven right, in the laws of the universe.

Love does not know dying, as it only understands the language of living.

Love does not have reasons, it only has understanding.

Love does not dwell in the tears of hurt, it only radiates in healing.

Love does not know the meaning of conditions as love is unconditional.

Love is the energy line that surpasses through all time, through all eternity.

Love is the purity of nonexistence.

- Realizations -

Existence of life, whichever world or realm that it belongs to craves on craving....with the existents of life arises craving. The very craving, goes on building it to needing, wanting and nutritious its need on desire that has to be fulfilled.

Existence of life feeds itself on ego and ego in return feeds itself on life's Existence. Therefore love is the purest form which only comes, when one learns to completely let go of craving for life itself.... of all that there is, to let go. It is the language of the Universe and of Dhamma itself. Love becomes so pure that it blends into completeness of unconditional love.

A form of love that becomes a universal language, which every living being could resonate with and be healed by its very deep sense of forgiveness. Its innocence and at the same time, its maturity in wisdom. Unconditional love has no chains, which is bonds a person.

Breath and feel no Pain

Therefore it lets go..... its free from all the chains in life. Unconditional love is a universal energy....Love which is completely unconditional..... such is the love of an Arahath which does not expect anything in return, and so loves unconditionally...

Dhamma Padaya

*THE BHIKKHU WHO RADIATES
LOVING-KINDNESS RADIATES PEACE*

*Metta vihariyo bhikkhu -
pasanno buddha sasane
Adhigacchepadamsantam -
sankharupasamamsukham*

*The bhikkhu who abides in loving-kindness,
who is pleased with the Buddha's Teaching,
attains to that state of peace and happiness,
the stilling of conditioned things.*

Dhammapadaya

Verses: 5

*Hate is not
overcome by hate;
by love (Metta) alone is hate
appeased. This is an
eternal law.*

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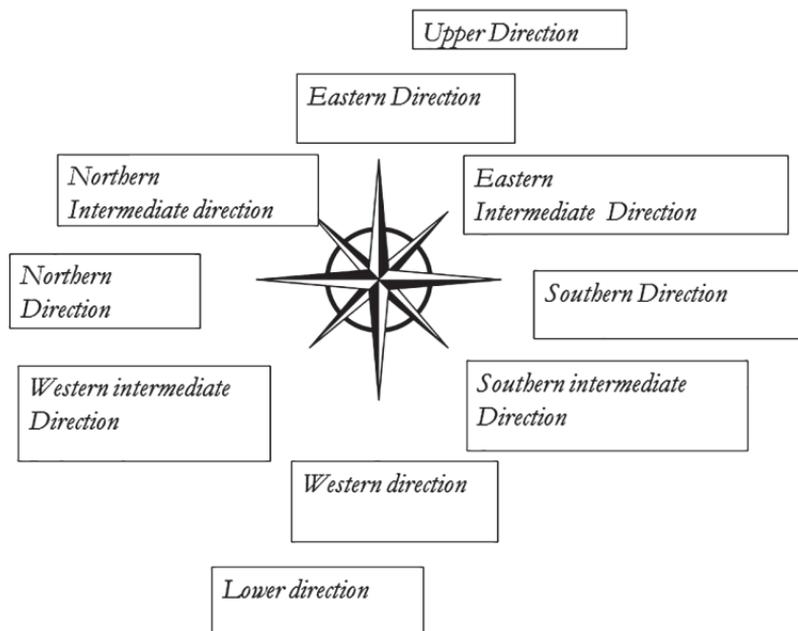
Mettha meditation... Meditation of love and kindness...

- To start the Mettha meditation, one should learn about the difference in the directions. Starting with the eastern direction. Always imagine that you are meditating in a central point and the direction which is directly to your opposite is the Eastern direction the other directions to be followed as in the example which is drawn. Imagine yourself in the center of the universe when doing the mettha meditation and the directions to be followed accordingly. First with the Eastern direction - taking this to be directly opposite to you, you are facing the Eastern direction. The lower directions are to be taken as underneath you and the upper directions are to be taken as above you.

- Realizations -

Mettha Meditation – Meditation of love and kindness

Directions in Meditation



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Hidden meanings of the Directions....

Eastern Directions:

All living being in different realms who are rising up to the path of ending all suffering. All living beings who have already realized the first steps of realization which comes with wisdom and who are willing and wanting to know more about the true path to end all suffering. All living being who are on the Margapala of Sothapanna – Stream Winner (the first step to ultimate realization). All such beings are completely out of falling in to any derivatestate such as the lower realms of hell, as they have a greater understanding. TheEastern Direction is dedicated to represent all such living beings of Sothapanna – Stream Winner.

EasternIntermediate Direction:

All living beings who have just got the idea that life seems to be much more that what we think or make

- Realizations -

of it, what is the real path to end all suffering and will I be able to understand it through any means or ways. This, is the path to end all suffering and any such living being, who has this kind of thought is on the path to Sowan which is known in English as the Stream winner path. Eastern intermediate direction is dedicated to represent all such living beings who are in the Path of Stream Winner.

Sothern Direction:

All living being who have understood the attachments towards all worldly pleasure and the benefits it brings forth, also the greater suffering it brings as an ongoing process which leads to suffering. With such realizations one is in the state of, Once Returner. All living beings which has this state of mind has very less attachments to enjoy and indulge themselves with such tangible worldly pleasures. They tend to make use of the worldly things to get things done and not so much as to keep accumulating and gaining all

Breath and feel no Pain

things. The strong drive towards worldly pleasure have subsided up to an extent but not completely. Therefore they will return once more to the Kama Loka until they realize the suffering caused by it. The Southern direction is dedicated to all living beings in the state of Once Returner - Sakadhagami.

Southern Intermediate Direction:

All living beings who are attached to all things worldly, gain the benefits of all these realms of Kama Loka. A living being has dedicated themselves to worldly pleasure and sees the pleasure as something to be indulged throughout their lifetimes. In the middle of this indulgence, they dedicate some amount of their time to understanding the path and its true benefits. In doing so, they try to find the way out of the worldly pleasures as well. All such living beings are in the “Path of Once Returner” – they will be born in the Kama Loka. In Pali this state of mind, is known as the state of “Sakadagami Path”. Southern Intermediate direction is dedicated to all

- *Realizations* -

living beings who are in the “ Path of Once Returner”

Western Direction:

All living beings who have understood the suffering which is been caused by the attachment of worldly pleasures and gains are on the state of Anāgāmi which is known as Non-Returner. All living beings who are on this higher understanding will not be born in the Kama realms or worlds but the will be born in the Brahma worlds. Western Direction is dedicated to all such living beings representing Anāgāmi – the state of mind of Non-Returner.

Western Intermediate Direction:

All living beings who are on the path of realizing, what worldly pleasure is all about, mainly the intangible pleasures. The inner most core factors of the pleasure and the extent this suffering which is caused by the attachment to this worldly pleasures are beginning

Breath and feel no Pain

to forms its way. All such beings who are on the path of realizing this extent is known to be in the state of mind of The Path of The Non-Returner – Path of Anāgāmi. The Western Intermediate direction is dedicated to all such living beings.

Northern Direction:

All living beings who have realized the ultimate realization of attachment and the suffering that it causes and who are free from all such attachments. The realized living beings. The living beings who have realized the true fact of life and the true fact of death and everything in between life and death, which fills in with attachments. The living being who knows all that there is to know about ending all suffering and ending all becoming. This complete and highest state of mind is known as the state of Arahath – The Ultimate Realization of Nibbana. The direction of North is dedicated to all such living beings of Arahath – The Realized living beings.

Northern Intermediate Direction:

All living beings who are on the path to the final realization. This direction of the Northern intermediate direction is dedicated to all such living beings of the Arahath Path.

Lower Direction:

All living being who are not on any path still, follows all things wrong and does deeds which give them even more suffering. All living beings who are self-centered with ego and does not seem to want to let go of any wrong doing and expects all to follow in their worldly ways of gaining more and more worldly pleasure and never seem to be contended with what they have. All living beings who choose to do everything in their power to gain control of the world, therefor has Hate, jealousy, revenge, as their main cause of suffering. All derivative state such as four hells and realms which are connected to lower levels are represented by the lower

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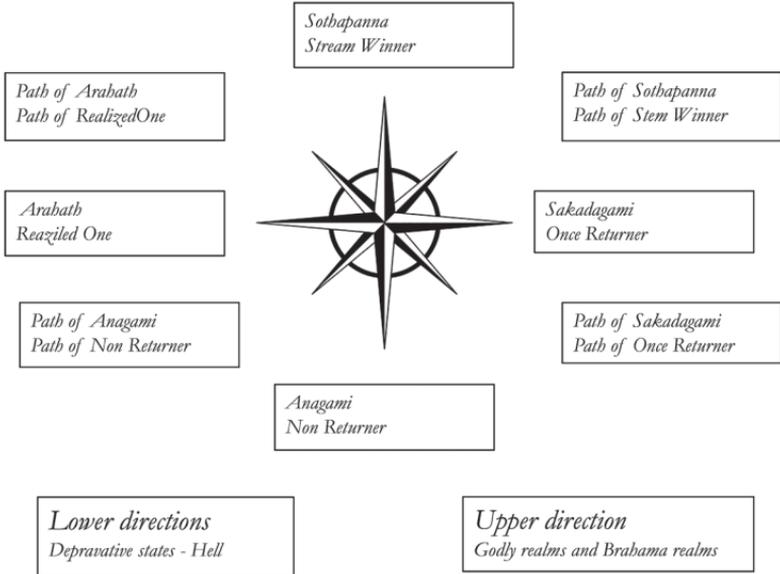
direction.

Upper Direction:

All living being who are on different realms of the Dewa's – Gods, living beings of the Brahma worlds and all living beings who are on higher worldly realms are connected to this direction and represents the Upper directions. All noble and as well as, not noble beings who are still on the upper direction.

- Realizations -

Hidden meanings of the Directions....



Breath and feel no Pain

Mattha meditation.... Meditation of love and kindness...

May all living beings...

In the eastern direction,

In the eastern intermediate direction

In the southern direction

In the southern intermediate direction

In the western direction

In the western intermediate direction

In the northern direction

In the northern intermediate direction

In the lower direction, In the upper direction

*May all living beings, from all the worlds and
all the realms*

Be free from suffering,

Be free from stress and disease,

Be clam and be still,

Attain Enlightenment.

- Realizations -

*May all living beings, from all the worlds and
all the realms*

*Be free from suffering, by attaining Sothapanna
Be free from stress and disease, by attaining
Sakadagami*

*Be clam and be still, by attaining Anagami
Attain Enlightenment, by attaining Arahath
and enlightenment....*

Breathe

Breathe and feel no Pain.....

Breath and feel no Pain

Dhammapadaya

Verses: 54 & 55

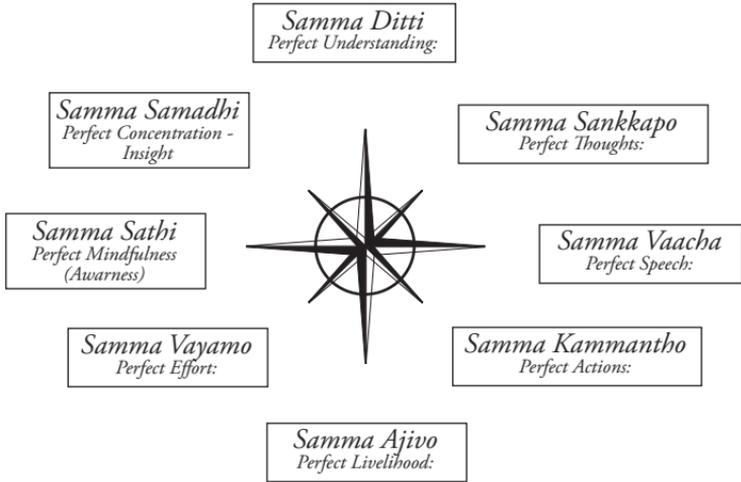
*The scent of flowers,
of sandal-wood, of tagara and
of jasmine blows not against the
wind. But the fragrance of the
virtuous blows against the wind.*

*The virtuous man pervades in
all directions. Sandal-wood,
tagara, water lily, wild jasmine:
of all these kinds of perfumes,
the perfume of virtue
is by far the best.*

- Realizations -

Directions and the eight fold path....

Ariya Astangika Margaya – Eight Fold Path



- When you complete the Eight -Fold path you receive the other two gifts, as Perfect Wisdom, and Perfect Realization.

Samma Gayanan
Perfect Wisdom

Samma Vimuththi
Perfect Realization

Breath and feel no Pain

The Eight-Fold path & Mettha meditation

Perfect Understanding:

The understanding; all desirable pleasures will change in time....is impermanent therefore it brings suffering and pain. To escape this pain and suffering, a person has to acknowledge that all attachments bring pain and suffering at the end and one should find a complete escape to end all suffering. This is the perfect understanding in accordance with the Eight- Fold path.

In Mettha Meditation:

May all living beings have the perfect understanding of Aswadaya – Attraction, Adinawaya – Danger, Nissaranaya – Escape the only true escape there is to end all suffering which is to let go of all attachments of desire. May the Universal truth and its deep understanding heal living beings from the fires of hell and all its derivative states. May all living beings be

- Realizations -

healed by the perfect power of Understanding

Perfect thoughts:

The perfect understanding happens within the mind. The thought process in turn falls in line with the understanding. At this point all worldly pleasures are identified as pleasure, which could never be fulfilled. The complete realization has not dawned in a person completely, of letting go of all desires... but, it falls to the process of thinking, which could lead into suffering at the end. Change will come sooner or later bringing disappointment. The thought process changes with the perfect thoughts.

In Mattha Meditation:

May all living beings have a pure thought process in wanting to find out more about the path to the final realization, and with the pureness of this thought process, may they be guided to the right mentors and

Breath and feel no Pain

teachers of Dhamma. May all living beings be healed by the perfect power of Thoughts

Perfect Speech:

One chooses to engage in fruitful conversation that brings knowledge and wisdom in realizing the truth in all desires and attachments. Also, it means that a person prefers to have this type of conversations, that lead into discover things that were not known by oneself. In realizing the true suffering of life, and trying to find ways that will help to know one's own mind and thoughts.

Dhamma discussions help in many ways.

In Meththa Meditation:

May all living beings have perfect speech. The speech which relates to Dhamma discussions, learning the path and the methods of meditation. May it lead to

- Realizations -

wisdom and guide one through the hells of suffering. May the Universal Truth of the four Noble truth prevail and be discussed through the perfect speech.

May all living beings be healed by the perfect power of Understanding

Perfect Actions

One chooses to do what is right and finds the best way of doing things even in daily life which follows in a worldly manner. Tries to find better ways that benefits all and strives not to create unwanted situations of anger which leads into hate. Tries to find more understanding and compromising ways to keep peace at all situations.

Also, the perfect actions refer to a very large and elaborating point, which is meditations. Meditations that needs to be practiced— as an action; the perfect action. New methods of meditation to be learnt, in keeping the mind at peace and developing calmness.

Breath and feel no Pain

It helps immensely to concentrate. Specially Samatha meditation is practiced at this point

In Mettha Meditation:

May all living beings have the perfect actions that needs to be done, referring to the understanding of the ways of meditation that should be practiced. All that needs to be gained to have a clam and peaceful mind, in order to see things as they truly are. May all living beings be healed by the perfect power of Action and the powers of meditation.

Perfect Livelihood

This refers to a person making the right changes in life and wanting to continue with such changes and decisions which are being made. Changes in life; by the practices of meditation on a more regular basis in life, is referred as perfect livelihood.

- Realizations -

At a different level this is when a person gets into insight meditation which helps in identifying the thoughts which governs all actions. Actions of deceit and anger, actions of hate and revenge, actions of jealousy and envy. All such actions are being identified with a more concentrated frame of mind that helps to get rid of such thoughts and be able to calm the mind. As a part of life, insight meditation is being practiced this point.

Perfect Effort:

This is where a person could or could not continue in the path. If a person lets go of the path and falls back into the worldly manner of doing things again and again, the suffering gets more with time. It is important to focus and have the right efforts to go through the path, in order to be free and have an end towards all forms of suffering.

Breath and feel no Pain

In Mettha Meditation:

May all living beings have the understanding and never give up on this path which leads to ending all forms of suffering. May they find the courage and will to choose what is right and the inner strength to make it endure. May all living beings be healed by the perfect effort and gain the strength to attain Nibbana

Perfect Mindfulness (Awareness):

Intense mindfulness is being practiced at this point in order to find the calmness and freedom that leads to complete concentration. Mindfulness in the sense of being aware, of all things seen and all unseen feelings that generate in the mind as a process of thoughts and identifying the attachments of desire.

Being aware of your inner self leads to acknowledging the reality of desire, hate and delusion that one has towards life. The awareness (mindfulness)

- Realizations -

which is practiced through insight meditation, helps in identifying the suffering which is caused as a result of attachment to the deception in the mind. Not being able to accept the change of impermanence, could be realized through the perfect awareness.

In Mettha Meditation:

May all living beings have the understanding, perfect mindfulness, the awareness which calms the mind for pure understanding. Awareness brings forth the true measures of concentration and the deep healing for most karmic effects.

May all living beings be healed by the perfect power of mindfulness which leads to perfect awareness.

Breath and feel no Pain

Perfect Concentration (Insight):

Through the practice of mindfulness, a person identifies all values which he holds towards desirable attachments which are created in the mind. The muddy water becomes clear and one gets to see the depths of the thought process in the mind which analyze the cause of desire. The Four Foundations of mindfulness in meditation is a good source which helps to gain concentration and focus.

In Mettha Meditation:

May all living beings have the understanding of Perfect Concentration which come through the Perfect Awareness. May they be able to see things for what they truly are and find the path to concentration, which brings to deeper concentration.

May all living beings be healed by the perfect power of concentration which leads to perfect insights.

Perfect Wisdom

Through the concentration one gains perfect wisdom. Wisdom dawns on the person – It is at the utmost point of clarity.....Identified and reflected, on the root cause of suffering and its continuity which has tied to the chains of Sansara. Perfect wisdom is a quality that is gained.

In Mattha Meditation:

May all living beings have the perfect wisdom to know Desire for what desire truly is, the danger which desire and attachment creates in all life forms, and the endless sansara chakra that its bonds, the true escape from all suffering.

May all living beings be healed by the perfect wisdom, to know all that is to know.

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Perfect Realization

All that needs be to detached is detached.

All that needs to be accomplished is accomplished.

All that needs to be realized is realized.

In the ultimate understanding of Nibbana....

Niwana....

In Mattha Meditation:

May all living beings have the understanding Perfect Realization. The only path to end all forms of suffering to be completely free from all chains of sansara and to have complete tranquility which many seek and only few will ever find. May all living beings be healed by the Perfect power Realization. To finally realize all that there is to be realized. May all living being attain Nibbana Attain Niwana.

Breathe

Breathe and feel no Pain.....

- Realizations -

The Eight-Fold path & Mattha meditation

May all living beings...

In the eastern direction,

In the eastern intermediate direction

In the southern direction

In the southern intermediate direction

In the western direction

In the western intermediate direction

In the northern direction

In the northern intermediate direction

In the lower direction, In the upper direction

*May all living beings, from all the worlds and
all the realms*

Have the Perfect Understanding

Perfect Thoughts

Perfect Speech

Perfect Actions

Perfect Livelihood

Perfect Effort

Perfect Awareness

Breath and feel no Pain

Perfect Concentration

Perfect Wisdom

Perfect Realization

And with this deep and pure sense of Realization

May all living beings

Be free from suffering,

Be free from stress and disease,

Be clam and be still,

Attain Enlightenment.

Breathe

Breathe and feel no Pain.....

Meditations on unconditional love

May all living beings...

In the eastern direction,

In the eastern intermediate direction

In the southern direction

In the southern intermediate direction

In the western direction

- Realizations -

In the western intermediate direction

In the northern direction

In the northern intermediate direction

In the lower direction, In the upper direction

*May all living beings, from all the worlds and
all the realms*

*Be free from suffering,
Be free from stress and disease,
Be clam and be still,
Attain Enlightenment.*

May all living beings...

*May all living beings...from all the worlds and
all the realms*

*Be free from hate,
Be free from envy,
Be free from enmity*

*May all living beings, in the states of
depravation*

All human beings,

Breath and feel no Pain

All deities of Deva,

All deities of Brahma,

*All who are not noble beings, and all who are
noble beings*

Be free from suffering,

Be free from stress,

Be clam and still,

Be free from all attachments of

Desire, Hate and delusion

Attain Enlightenment

Explanation on Karmastana

Karma:

Kamma in pali, and Karma in Sanskrit means actions - the cause of action. Every action has a reflecting effect and therefore, the ongoing chains of Sansara is created. Every single thought process with certain specific intentions; creates an action process leading it to be an effect of Karmic.

Karma is the cause, and Vipaka is the effect. In this regard there are good karma and bad karma. Both aspects are being created by oneself. Therefore, it leads to a future that bares such fruits which one has created through the karmic process.

However, it is possible to understand the cause and effect of certain things and certain situations that leads to different circumstances in life. The root cause of any type of Karma has its roots in desire. Any situation,

Breath and feel no Pain

which is purely due to desire, and the attachment of desire creates Karma. The decisions that we make out of desire in certain situations builds yet again, good or bad karma. Making it to be another link in the chains of sansara.

Astana:

Astana gives the meaning of taken out, when one refers to Karma – Astana it means that whatever bad karma that we have been engaged it should be taken out or balanced out with the positive good karma which is been created due to meditations and the deep understanding which comes through vipassana meditations.

One may not be able to take away the full force of all bad karma that's been accumulated, over life times or even this life time. A person is able to create in daily life, through the process of meditation positive energy, is much needed for the daily life. This does balance out

- *Realizations* -

many of life's negative issues and creates positiveness and good vibrations. It also helps to balance out hateful situations. Creating a more approachable situations to life a well. Especially when dealing with different individuals which has a strong negative effect in a person's life, the practice of Mettha meditation helps to ease out situations which benefits both parties.

In karmastana meditation:

During a meditation a person may choose to meditate on mettha meditation as the given guide lines. After the mettha meditation different karmastana words which are like verses could be used to practice in deep meditation as it has a very strong healing power to the all living being and to its practitioner at large.

Given below are few guide lines for karmastana meditation which are in Pali, Sinhalese, and translated to English.

Breath and feel no Pain

Karmastanaya:

May all living being in all the worlds be free...

Sansara Dukin medethwa

– free from all samsara sufferings

Sansara Sayuren medethwa

– free from all samsara oceans

Sansara katharin medethwa

- freefrom all samsara deserts

Sansara rogayen medethwa

– free from all samsara disease

Sansara Ginnen medethwa

– free from all samsara fires

Sansara Dahayen medethwa

– free from all samsara burnings

Sansara ragayen medethwa

- free from all samsara desires

Sansara doshayen medethwa

- free from all samsara hatefulness

Samsara Mohayen medethwa

– Free from all samsara delusions

Sansara Bammen medethwa

- Realizations -

*– free from all samsara bonds
Samsara shokeyen medethwa
– free from all samsara regrets*

*Siyalu loka Siyalu sathwayoma
sansarayen medethwa
May all living beings from all the worlds be free
from all sansara*

Dhammapadaya

Verses: 168

*Arise!
Be not negligent!
Lead a righteous life. The
righteous man lives happily both
in this world and
in the next.*

Breath and feel no Pain

Sabba Papassa Akaranan

- *Sabba Papassa Akaranan*
May you be free from all wrong doings
May you be free from all desirable
attractions
- *Kusalassa Upasampada*
May all the goodness come to flourish
- *Sachittha Pariyo Dapanan*
May your thoughts be pure
- *Ethan Buddana Sasanan*
This is the greatest teachings of all
Lord Buddhas

Karmastanaya:

Ahan Awero Homi

Ahan Awero Homi

– *May I be free from hate*

Abya pachcho Homi

– *May I be free from fear*

Anigo Homi

– *May I never be disrespected*

Sukki Aththanam Pariharami

– *May process the calmness and stillness*

Sabbaye Saththa Bawanthu Sukkithatha

– *May the ultimate realization dawn in
me and may I have peace.*

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Raga Gini – Fire of Lust...

Raga Gini Nivi Nivi

*- As the fire of lust fades away...
and Fades away...*

NiwanSuwadanewa

*- May the mind be cleansed....
may the mind be clam....*

Niwan Suwa Dani dani.

*- As the mind is clam....
as it is cleansed.....*

Raga Gini niwewa

*- May the fire of lust fade away....
And fade away....*

Duwasha Gini Nivi Nivi

*- As the fire of Hate fades away... and
fades away...*

Niwan Suwa danewa

*– May the mind be cleansed.... may the
mind be clam....*

- Realizations -

Niwan Suwa Dani dani

- *As the mind is clam.... as it is
cleansed.....*

Duwasha Gini niwewa

- *May the fire of Hate fade away.... And
fade away....*

Moha Gini Nivi Nivi

- *As the fire of Deceit fades away...and
fades away...*

Niwan Suwa danewa

- *May the mind be cleansed.... may the
mind be clam....*

Niwan Suwa Dani dani

- *As the mind is clam.... as it is
cleansed.....*

Moha Gini niwewa

- *May the fire of Deceit fade away....
And fade away....*

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Dhammapadaya:

*GIVE UP EVIL, DO GOOD
BE DETACHED TO GAIN PEACE*

*Kanham dhammam vippahaya -
sukkam bhavetha pandito
Oka anokam agamma -
viveke yattha duramanm*

*Tatrā bhiratim iccheyya -
hitva kame akincano
Pariyodapeyya attanam -
cittaklesehi pandito*

*Yesam sambodhi angesu -
samma cittam subhavitam
Adána patinissagge -
anupadaya ye rata*

*Khinasava jutimanto -
te loke parinibbuta
The wise man, leaving the home of craving and*

- Realizations -

having Nibbána as his goal, should give up dark states and cultivate pure, good ones. He should seek great delight in solitude, detachment and Nibbana, which an ordinary man finds no delight in. He should also give up sensual pleasures, and clinging to nothing, should purify himself of all mental impurities.

Those, with mind well-developed in the Factors of Enlightenment, and who have rid themselves of all craving, rejoice in their abandonment of grasping. Such men, with all moral defilements eradicated, and powerful with the light of Arhathood have realized Nibbana even in this world.

Tripitakaya Path of discrimination

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Mettha Meditation

It is loving kindness (mettha) since it treats kindly (metayatti) in these eight aspects, namely: by rejecting in the case of all beings their oppression for their non-oppression, by rejecting their injury for their non-injury, by rejecting their disappointment for their non-disappointment, by rejecting their deprivation for their non-deprivation, by rejecting their harassment for their non-harassment [with the thought] “Let all beings be free from enmity and not inimical, have pleasure and not pain, have bliss in their hearts and not pain in their hearts”. It is will (ceto) since it wills that (cetayati). It is deliverance (vimutti) since it is delivered (vimuccati) from all obsession by ill-will. Lovingkindness (metta) and will (ceto) and deliverance (vimutti): these are deliverance of will by lovingkindness.

Language of the Universe

The entire universe understands one pure and perfect language and that is the language of love and kindness. Together these qualities makes a perfect blend in all living beings facilitating them with the goodness that is unconditional at its highest nature. To be able to reach up to a standard from conditional love to unconditional love, one needs to develop such qualities as Mettha, Karuna, Muditha, Upekha.

The four pali words builds up to a beautiful combination for pureness within. Knowing or unknowingly we practice this pure virtue's that leads to the path of enlightenment itself. Every single bodhisat (before understanding the four-noble truth, when one has the determination to realize the ultimate escape from suffering) a Bodhisat dedicated his life to practice the said qualities of Mettha, Karuna, Muditha and Upekha.

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Mettha – Love

It's a compassionate love towards all living being and it surpasses all boundaries set by mind. It has no measure and no creed or color attach to it. It sees only the goodness in all living beings no matter the cause, and therefore, expects nothing in return. It becomes love which is unconditional.

Karuna – Kindness

Kindness towards all who does justice and kindness towards all who does injustice towards a person as well. It goes beyond any conditional facts made by the world. It surpasses all rules and regulations and bares kindness to all as one. Regardless of the injustice or the justice carried out. A person starts to see the world only through the law of the universe and its karmic processes. All wrong that has been done could be easily forgiven with the unconditional kindness which is within.

Muditha – Happiness

True happiness for all living beings is expressed by the word, Muditha. Bear in mind, that when one is clam and has found happiness within, it reradiates to all living beings and you start seeing things for what they are. One could truly in all measures be happy for someone's well being without jealousy or envy. Happiness which will be unconditional.

Upekha – No expectations

In life most of the things are done with an expectation of some sort and it goes on and on in life, with some form or the other. Our mind is such... that it always looks and seeks for expectations to be fulfilled in order to be happy. In this state of Upekha there is no expectations what so ever and one's mind is at peace in the present and passing moments which bring in the tranquility which come from the Non-expectation quality defined as Upekha.

Breath and feel no Pain

And so, the language of the universe is spoken through the finest qualities of Brammavihari which is Mettha, Karuna, Muditha, and Upekha. This unconditional thinking becomes a solid foundation to reach the sublime heights of Niwana. One develops in small measures at first, but it reaches the “Truth” that is unseen in the path of Niwana – Tranquility.

The practice of unconditional love in meditation....

The practice of unconditional love in the mattha meditation helps immensely and it finds its way on a completely different path that leads into all realizations. The love and kindness meditation, practiced with its pureness develops qualities which are so powerful to all living beings. It has its own way of healing the practitioner or the person in meditation itself and it's a beautiful path to take, as it heals, builds confidence, humbleness, and calmness.

- Realizations -

Breathe

Breathe and feel no Pain.....

Unconditional love blooms into....

*Hate turns into love, and ego turns in to hum-
bleness,*

Humbleness turns in to patients

Patient turns in to calmness

Calmness turns in to wisdom

Wisdom builds in to awareness

Awareness builds in to insight

Insight leads to realization

Realization leads to Enlighten and Tranquility.

Breath and feel no Pain

2

Becoming Moments..
Passing Moments...

Breath and feel no Pain

Breathe and feel no Pain

Becoming..... Moments.... passing moments...

Becoming is an interesting word and an interesting concept that needs to be further investigated. In understanding the path towards Niwana – Nibbana, one need to know the governing factors of becoming. Becoming takes its place or arises due to grasping, grasping for more... of everything which one finds desire in...

Grasping is arisen due to the fact of one's own craving, and craving arises due to feelings of Lust and greed in pleasant feelings, Hate towards unpleasant feelings and Delusion towards neutral feelings.

The combination of all these main reasons, leads one to a very phenomenal concept of desire for 'Contact'. Which type of contact? Contact of the six senses and all its pleasures. TheSixSense is arisen due

- Realizations -

to Name and Form concepts. This is mainly due to the fact of the 'Consciousness – Vinyannaya'. The concept of Vinyanaya or Consciousness governs everything, as it leads to all the information which is gathered through the Formations and Ignorance is formulated and controlled by the factors of the Consciousness.

Consciousness and the attachment for desire. Likewise desire towards the Consciousness is the arising of- desirable visual consciousness, desirable consciousness of sound, desirable consciousness of smell. Desirable consciousness of taste, desirable consciousness of touch, desirable consciousness thoughts.

The process of mental factors which combines to formulate Becoming.

- Ignorance linked with feelings and craving, generates karma (mental energy) formulated in this life by the deeds which has been done, good or bad links to the entire process.

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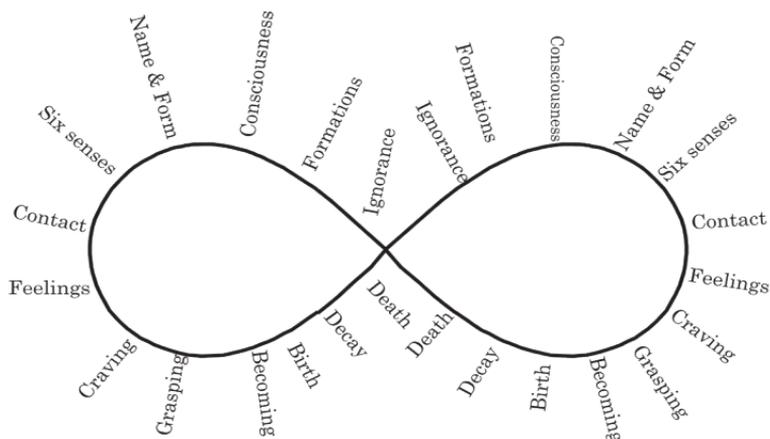
- Grasping – accumulation and needing for more of the desires to endure.
- Becoming – of that which one longs or craves to have and be, rebecoming of that same nature.
- Birth – Karmic energy process is linked with ignorance, feeling, craving, grasping and becoming combined with the already formed karmic energy from previous life's arises the factor for birth or rebecoming in the future, through the next underlined process.....
- Consciousness
- Name and matter
- Development of six senses
- Contact
- Feeling

The process of dependent origination thus progress to create life moment to moment in every living being. Choosing through factors of ' becoming'

- Realizations -

in the dependent origination, and forming the way to find the place that the 'being' belongs is a very unique process.

All the said factors of consciousness, name and matter, six senses, contact and feeling combines in a karmic energy form, searching for a world or realm that it belongs to. The accumulation of merits good deeds or bad deeds, disturbing factors, pleasant factors that one has engaged when living, all such factors come in to play, formulating the energy for becoming and rebecoming.



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Three kinds of cravings such as

- *Kama thanha* – Desire for sensual pleasure, arises becoming through the process of dependent origination which directly connects to six sense based and feelings arising the craving with grasping which arises becoming.
- *Bava thanha* – Desire for life, to experience the sensual pleasure. Process to connect directly to becoming as the desirable feelings arises craving and craving arises grasping which intern arises becoming.
- *Vibawa thanha* – Desire for everlasting life, to experience the sensual desires over and over again. This too has its link to becoming. At the moment to decay one longs for more life time to fulfill the undone dreams in this lifetime.

Desire for life takes its prominence. In the event

- *Realizations* -

of death, in the very last moments of the thought process of a person who is dyeing, the thoughts starts to run after all the unachievable dreams. Therefore one craves for life with ignorance at the moment of death and so becoming of such wants and needs takes its shape in different worlds and forms.

Brings upon three kinds of suffering

- Dukkha – Dukkha
The suffering created due to the fact of longing for pleasure.
- Viparinama Dukkha
Suffering due to the non-acceptance of impermanence or change.
- Sankara Dukkha
Suffering due to mental formations. And the collection of information. Desire towards the collective information and formations.

Breath and feel no Pain

Rebecoming in three worlds

- *Kama loka*

Kama, meaning of sensual pleasures. Loka is the meaning for worlds.

Living beings in this world experience sensual desires and continue on their craving for desires more and more.

- *Rupa Loka*

Fine material worlds, worlds of the Brahma where they gain pleasure, and seek for pleasure through the refined form of their pleasure. In these worlds the form of things exists. Therefore the world consists of forms of very fine material pleasures.

- *Arupa Loka*

Arupa meaning, there are no forms or defined

- Realizations -

bodies in this realm. It is a Brahma world where the Brahmas has no physical body or any type of form or shape, neither do they have a fine body with a form or shape. Without any form it purelyexisted on mental energy. Only the energy of the mentality is extremely powerful and it is present in these worlds of Arupa loka.

Breath and feel no Pain

Breathe and feel no Pain

31 realms of existence

At the cause of death, one does not exit this world completely, but rebecoming occurs in one of the realms according to the last thoughts process, one has had at the moments of death. The merits gained when living, creates an energy line which forms in rebecoming, of that which the energy line produced. Re becoming accrues in all the said states or realms, as follows.

- Dugathi Loka – four states of depravation realms
 1. Niraya – Woeful state of suffering
 2. Thirisan yoni – Animal kingdom
 3. Pretha yoni – Ghostly beings
 4. Asura yoni – The plane of Asura demons

- Realizations -

- The Seven happy states of Sugathi Loka
 1. The realm of human beings
 2. Six kinds of heavenly realms – Deva Loka

- Sixteen kinds of Rupa Loka
 1. Brahma loka – Five marital form realms

- Four kinds of Arupa Loka
 1. Formless realms of Brahma loka

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Tripitakaya

Gradual Sayings Book 4

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Rebirth due to gifts

His mind, set on low things, is not made-to-become for the beyond and he is reborn after death among the wealthy... And I say this of the virtuous, not of the vicious. Monks, this mental aspiration of the virtuous prospers because of its purity.

Then again, monks, a man making a similar gift and expecting a return, hearing that the company of the Four Royal devas are long lived, beautiful and very happy, might wish to be reborn among them.

Or ... among the devas of the Thirty...

Or... among the Yama devas...

Or ... among the Tusita devas...

Or... among the devas who delight in cresting...

- Realizations -

Or... among the devas who have power over others' creations. He fixes his mind on this thought, directs his attention to it and makes the thought become. His mind, set on low things, is not made-to-become for the beyond and he is reborn after death among those devas. And I say this of the Virtuous, not of the vicious. Monks, the mental aspiration of the virtuous prospers because of its purity.

Breath and feel no Pain

Breathe and feel no Pain

Rebecoming in the worlds of Deva & Brahma

Deva Loka

- Chathummaha Rajikawa – the lowest of the heavenly realms.
- Thavatimsa – the celestial realm, lord buddha taught Abidhamaya for 3 months in this realm.
- Tusithaya – This is the realm of delight, the final realm of where bodhisathwa was before descending to earth.
- Nimmanarathi – Realm of the Devas who could manifest and formulate things.
- Paranimitha wasawarathi – Realm of the Devas who got other Devas to create and pay service for them.

Braham Loka

- The plane of the first Dhyana
 1. Braham parisajja
 2. Braham purohitha
 3. Maha Braham

- The plane of the second Dhyana
 1. Parittadha
 2. Appamanabha
 3. Abasara

- The plane of the third Dhyana
 1. Parittasubha
 2. Appamanasubha
 3. Subhakinha

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*Rebecoming in the worlds of Deva & Brahma
Brahma Loka*

- The plane of the fourth Dhyana
 1. Vehapphala
 2. Asannasatta
 3. Suddhavasana : Pure beings are subdivided into five.
 - Aviha
 - Atappa
 - Sudassa
 - Sudassi
 - Akanittha – the highest of all the realms

Tripitakaya:

The Book of the kindred sayings - Book V

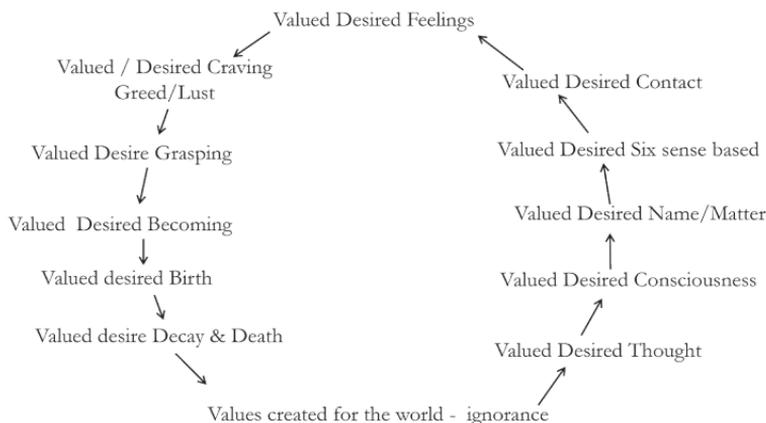
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Monks, although a rajah, a roller of the wheel, holding supreme lordship and dominion over four continents, on the break-up of body is reborn after death in the Happy Lot, in the Heaven World, in the company of the Devas of the Thirty Three; although he spends his time there in Nandana Grove, attended by a troop of nymphs, supplied and provided with, surrounded by, celestial pleasures of sense, although he is possessed of these four things, yet is he not released from Purgatory, He is not released from (birth in) the womb of an animal, he is not released from the realm of ghosts, he is not released from Hell, the Way of Woe, the Downfall.

Breath and feel no Pain

Breathe and feel no Pain

Becoming of lust



In meditation

One needs to analyze the pure fact of life and all that gets attached with the, six senses and its creation of performing different kind of task, how does this happen – through the consciousness. The consciousness is the

- Realizations -

energy, form that formulates all visual, sound, smell, taste, touch and though knowingness or awareness.

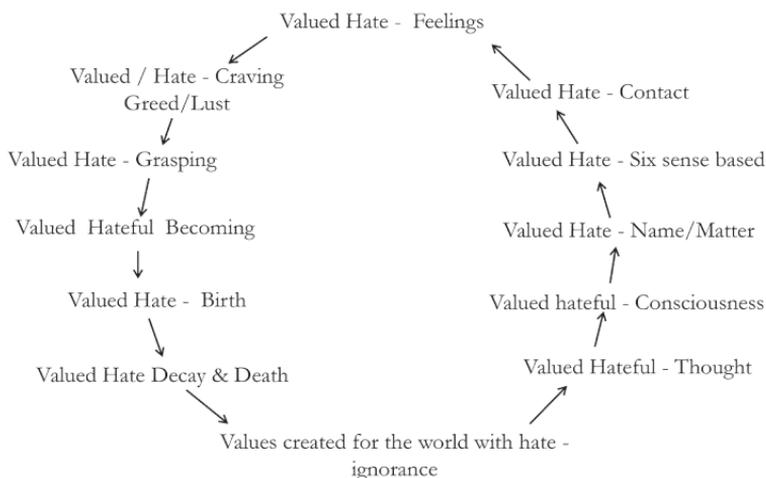
Based on the awareness we take decisions in doing and having more things to fulfill an inner need which is created by the mind or consciousness to feed the mind or consciousness, again and again... following a pattern which leads in to desirable wants and needs. Without much notice, it drags through the fire of pleasure, seeking for pleasure, living for pleasure and living out of pleasure... so this arises Becoming – Becoming of Lust , Becoming of Hate and Becoming of Delusion.

In meditation a person needs to see this very process as it really is. It is only through the wisdom that one sees the entire process which keeps happening in a moment to moment process of thoughts and the decisions made.

Breath and feel no Pain

Breathe and feel no Pain

Becoming of Hate



In Meditation

Hate is a fire which is created by lust, as long as one gets what he or she desires all will be fine, but the moment a person does not get what he or she intends receiving it turns out to be a very different thought process.

- Realizations -

During mediation one needs to analyze the process which happens in the pachupanna mohotha, moment to moment of the process that takes its shape in the mind. The main reason of this is the valuation that one has in mind for such hateful feelings. Starting with the basics, valued and hateful feeling of unpleasantness, arises valued hate with craving, arising valued grasping, arising valued becoming of a hateful person. This negative energy arises moment to moment, arising a value based hateful state of mind – birth, Value based hate starts to decay arising death and at the moments of death – hateful feelings and thoughts still continue with the process of ignorance which is touched by hate.

This arises value based hateful thoughts, arises value based hateful consciousness, arising valued hateful name and matter. When name and matter is touch by hate it arises the body which is the six senses with Value based hate, arising Value based hate in contact, and again arising Value based hateful feelings.

Breath and feel no Pain

Breathe and feel no Pain

Becoming of Hate

This needs to be closely analyzed in vipassana meditation. The moment to moment meditation helps to know how to deal with the feelings of hate and where the root cause of the suffering lies. Hate is a fire that burns through and will keep burning through life unless one acknowledge the fact of suffering caused internally through this process and uproot the valued hate which is created in the consciousness.

When a person learns the suffering, it causes to your own state of mind, 'Valued Hate' starts to reduce its valuation which holds the consciousness.

This leads to complete eradication of hate and there is no use in burning with the fire of hate. Identify the value which is given to hate, in trying to achieve

- Realizations -

the goal of vengeance, see through the real process, that it truly has burned the seeker of hate, tormented the person who holds hateful thoughts... the value given for hate dissolves when one learns the suffering it has caused.

Dhammapadaya:

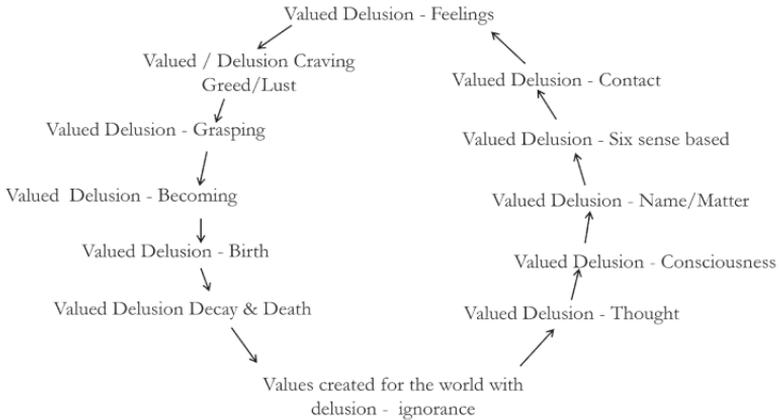
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*When one has obtained freedom through right
knowledge
and has become tranquil and equipoised,
his mind is calm,
his words as well as his deeds are calm.*

Breath and feel no Pain

Breathe and feel no Pain

Becoming of Delusion



In meditation

One needs to see through the normal thought process and find the attachment which lies beneath filled with desire, hate and delusion. Again, and again we fall to the same trap which is laid by ignorance – delusion, wanting and grasping for “that which is mine to have and hold” this pattern of thinking alone brings

- Realizations -

in the ‘becoming of consciousness’ filled with delusion.

In meditation one needs to find out the burning desire which one is linked to and see through the suffering that it has caused. Moment to moment when one is filled with desire, hate and delusion it turns on to becoming, birth and decay and death followed again with ignorance. The moment this fire of consciousness touches desire it follows through the entire process of becoming and rebecoming... Letting go of desire lets you free of suffering, there is no more becoming's and therefore there is no more births. The fires of Sansara is finally ceased.

Dhammapadaya:

A Brahman is he who clings to naught...

*He, who having traversed this dangerous swamp
(of passion),
this difficult road (of moral defilements),*

Breath and feel no Pain

*the ocean of life (samsara),
and the darkness of ignorance (moha),
and having crossed the fourfold flood has reached
the other shore (Nibbana),*

*who practices tranquility and insight medita-
tion, who is free from craving and
from doubt, who clings to nothing and remains
in perfect peace,
him I call a brahmana.*

- Realizations -

Breathe and feel no Pain

It is with the purest form of wisdom, that one acknowledges the fact of suffering in all life forms in all 31 realms. It takes place because of the ignorance that one creates in one's mind. Ignorance to the real truth that feelings for desirable pleasure that one seeks, craves and grasps not wanting to believe in the impermanent state of fading away of desirable pleasures. This, in turn, brings the maximum amount of suffering that one could endure.

Change and with change arises suffering, not being able to accept the facts of impermanence. The realization of the pure truth will make one detached from all pleasurable desires, hateful thoughts and delusion in thinking. The purest form of realization will bring thus forth of non-attachment to craving , non-attachment to grasping and non-attachment to becoming ceasing the fires which was created by oneself. Creations of the mind by one's own consciousness will

Breath and feel no Pain

cease. Never again to create again to feed the mind with utter delusion.

In all the wonders of Deva loka to the pure serenity of Brahma loka, one is not free from the pain of suffering or the uncertainty of impermanence. As life in all its wonder creates a pathway to attachment, by the desires of delusion, created in the mind and so goes on the chakra of Sansara. Circle of life; with suffering in different forms. Enabling and empowering becoming to formulate the energy for more... more of dreams to be fulfilled and more of tomorrows to be fulfilled...

To be detached from all the worlds is to be detached from all becoming's and free from all the realms. One should first detach desire, hate and delusion. Detachment of the main roots of ignorance will detach all becoming's, this truth brings one enlightenment with the realizations of Nibbana.

Tripitakaya:

Udana :33 :

verses of uplift : 40

The ultimate freedom of the world.

*“ Behold this manifold world, by ignorance
afflicted come into being and thus with what has
become, delighted.*

*Yet from becoming not released. Yea all ‘becom-
ing’s’ whatever and in whatso ever state they be
All are impermanent and dukkha suffering and
doomed to changed*

*In one who see as it is, really is by perfect wis-
dom the craving to become is left, nor craves he
for ‘non-becoming’.*

*But craving for utter ending, utter stopping, is
nibbana. Thus, become cod, that monk, no more
reborn becomes.*

*Beaten is Mara, he’s won the fight, escaped all
more ‘becoming’s.’”*

Lord Buddha

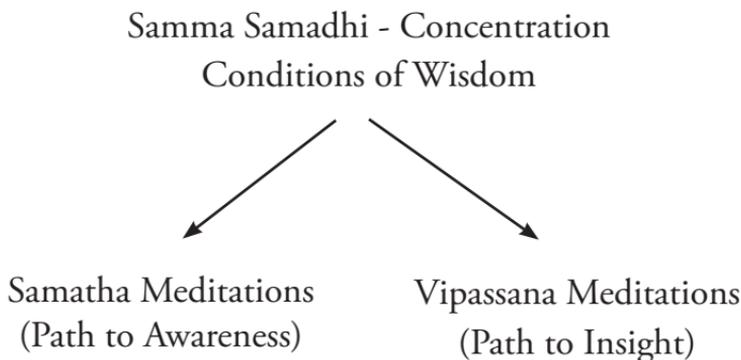
Breath and feel no Pain

3

Dhyana Meditations

Breath and feel no Pain

Breathe and feel no Pain



Samatha meditations – the path to awareness

The key to calmness is through Samatha meditations. It helps in moderating the effect of the five hinderances. With more practice of the meditations, it helps to control and fully eliminate the hinderances to increase concentration on Vipassana.

Samatha is the meditation that is being practiced widely, as it has the very base of a calming

- Realizations -

effects on any person who is dedicating time for a pure meditational practice. Samatha also helps in day to day life as it increases the levels of concentration and helps in staying completely focused. It also has a good benefits in worldly matters. Samatha meditations are being practiced by many working people and individuals who are in high risk areas of life. Also by students as it helps to relive the stress and helps in keeping the focus on things at hand.

The main reason behind practicing Samatha meditations, should be to increase the level of concentration regardless of the five hindrances during meditation. Samatha mediations is a very good platform to build the methods of Vipassana meditation. Which truly one should be focusing on. It's only through the meditations of Vipassana that one is able to conquer the attachment towards desire.

Breath and feel no Pain

Methods of Samatha meditation

- *Eight levels of Jhana Meditation*
- *Ten levels of Annusathi Meditations*
- *Kasina Meditations*
- *Brahma Vihari Meditations – Four Sublime States*
- *Mettha Meditations*

Vipassana Meditation

Vipassana Meditation is used to liberate oneself from all suffering. Through this meditation one could completely liberate oneself from all forms of suffering. When you improve on the concentration levels, it brings you calmness, serenity and healing as its benefits. When one develops deep meditation techniques, it brings wisdom and realizations to abandon all ignorance.

Developing Vipassana meditations which concerns deep Insight, helps a person in identifying the

- Realizations -

main and specific challengers. It helps in identifying a person most attached desire. Due to the deep concentrating methods of Vipassana, a person reflects on life. Where the attraction to desire has been hidden and the overall challenges that occurs as a result, the danger of suffering is identified. The continuation of suffering in this life and in many life times which has followed due to the fact of being completely ignorant to impermanence, is now seen clearly.

Vipassana meditations mainly highlights the facts of the desired pleasures that one is most attracted. The changing situations that one does not want to accept and that it is due to the impermanent state of all situations. Therefore, the unseen reality of suffering, is unveiled.

Samadhi means the path to end suffering. Samadhi further divides into two main aspects which is known as Samatha meditations and Vipassana Meditations. Samatha meditations helps a person

Breath and feel no Pain

in building the concentration levels, taking away all mental hinderances that come up when meditating. It is mainly used to help one concentrate and clam down from all the worldly effects that the mind is so used to following. From one thought to the other thought, in the patterns of attachment in day to day thinking.

The only escape out of suffering is to face the unseen reality of impermanence. Thus, Vipassana meditations ceases, all ignorance. Through reflecting the unseen reality, one comes to the ultimate realization and ends the path of suffering.

- Realizations -

Breathe and feel no Pain

Methods of Vipassana meditation

- *Buddhanusathi –
Recollection of the Samma Sambuddha*
- *Dhammanusathi –
Recollection of the Sri Sath Dhammaya*
- *Sanganusathi –
Recollection of the Ariya Sangha*
- *Anpanasathi –
Mindfulness in breathing*
- *Sathara Sathi Pattanaya –
Mindfulness of the body, feelings, thoughts,
perceptions*
- *Maranausathi – Mindfulness in death*

Breath and feel no Pain

- *Silanusathi*
Recollection of discipline and conduct
- *Thayaganusathi –*
Recollection of merits, good deeds
performed
- *Devanusathi –*
Recollection of deva
- *Upasamanusathi –*
Mindfulness of tranquility

Breathe and feel no Pain

Dhyana meditation

Jhana or Dhayan in pail explains the burning of all impurities that lies within. Mainly the desirable facts of lust, the unforgiving thoughts of hate, the web of delusion that one gets into, in justifying all actions and decisions made.

Meditation of Dhyana completes the calmness that is found in Samatha. It enables one to find waysto overcome the mental hinderances and concentrate experiencing the calmness and happiness in the eight levels of Dhyana.

The three factors of Dhyana

There are three levels that gets filled in the

Breath and feel no Pain

Dhyana meditations. Each sector of Dhyana has these three levels to be filled before accomplishing the next level of Dhyana.

- Beginning – Purification in the beginning.
- Middle – Intensification of equanimity fills in as the next level of meditation
- End – Encouragement and calmness at the end

Tripitakaya:

The path of discrimination

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Jhana

What is the beginning, the middle, and the end, of the first jhana?

Of the first jhana purification of the way is the beginning, intensification of equanimity is the middle, and encouragement is the end.

Of the first jhana purification of the way is the beginning: how many characteristics has the beginning?

Breathe and feel no Pain

Eight levels of Dhayana Meditation

- *The First Dhyana*

Moral consciousness with an application of the initial state which has different thoughts coming to mind and passing away (Vithakka – Vichara) also a happiness which relates to Sukkah. One pointedness is maintained with a bit of difficulty.

- *The Second Dhyana*

Moral consciousness with an application of the main meditating points in concentration. In this state the thoughts do not disturb the meditation (Avithaka – Avichara). One pointedness is maintained more steadily in this stage of meditation.

- *The Third Dhyana*

Moral consciousness intertwined with pleasure and happiness. Thoughts are coming into the mind but

Breath and feel no Pain

it does not disturb the points of meditation and one could continue meditating feeling pleasure and great amount of happiness.

- *The Fourth Dhyana*

Moral consciousness intertwined with calmness within and complete concentration on the points of meditation with no outside interference or mental hinderances.

Key note: In this state of meditation, which is a deep meditation process one could shift from Samatha meditation and concentrate the methods of Vipassana meditation as well.

Breathe and feel no Pain

Dhyana Meditations

- *Akasanancayathnaya*
The concentration builds and spreads into infinite space.
- *Vinyananchayathanaya*
The concentration builds into infinite sense of consciousness.
- *Akinchaayathanaya*
The concentration develops into nothingness.
- *Nevasanya Nasannyathnaya*
The concentration guides to a sphere of neither – perception is maintained or non-perception is maintained.

Tripitakaya

The book of gradual Sayings

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Jhana Liberation

5.1

What is jhana liberation

*Renunciation is ignited (Jhäyati), thus it is
jhana,*

it consumes (Jhapeti)

*zeal for sensual-desires, thus it is jhana; being
ignited (Jhayanto), it is*

liberated, thus it is jhana liberation;

consuming (Jhapento), it is liberated,

*thus it is jhana liberation; they are ignited
(Jhayanti) [namely, good]*

*ideas, they are consumed (Jhäpenti) [namely]
defilements, he knows the*

*ignited (Jhata) and the consumed (Jhâpa), thus
it is jhana liberation.*

- Realizations -

Non-ill will is ignited...it consumes ill-will...

*Perception of light is ignited... it consumes
stiffness-and-torpor,...*

*Non-distraction is ignited,it consumes
agitation,...*

*Investigation-of-ideas is ignited,... it con
sumes uncertainty,...*

*Knowledge is ignited,... it consumes
ignorance,...*

*Gladness is ignited,... it consumes
boredom,...*

*The first jhana is ignited,... it consumes
the hindrances,...*

*The second jhana is ignited,... it consumes
applied thought and sustained thought,*

*The third jhana is ignited,... it consumes
happiness*

*The fourth jhana is ignited,... it consumes
pleasure and pain,...*

*The attainment of the base consisting of
boundless space...*

The attainment of the base consisting of

Breath and feel no Pain

boundless consciousness...

*The attainment of the base consisting of
nothingness...*

*The attainment of the base consisting of
neither perception nor
non-perception...*

Tripitakaya

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Jhana Liberation:

The stream-entry path...

The once-return path...

The non-return path...

*The arahant path is ignited, thus there is jhana; it consumes all defilements, thus there is jhana; being ignited, it is liberated, thus there is jhana liberation; consuming, it is liberated, thus there is jhana liberation, they are ignited, namely [good] ideas, he consumes them, namely, defilements he knows the ignited and the consumed, thus there is jhana liberation
This is jhana liberation*

6.0 *Liberation of cognized thought
(Perception)*

Breath and feel no Pain

- 6.1 *What is liberation of cognizance through not clinging?
It is possible that one liberation of cognizance through not clinging is ten liberations of cognizance through not clinging and that ten liberations of cognizance through not clinging are one liberation of cognizance through not clinging, according to object and function*

Tripitakaya

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Jhana Liberation

It is possible: how is it possible?

Knowledge as contemplation of impermanence is liberated from clinging about permanence, thus there is liberation of cognizance through not clinging. Knowledge as contemplation of pain is liberated from clinging about pleasure,. Knowledge as contemplation of not self is liberated from clinging about self,... Knowledge as contemplation of dispassion is liberated from clinging about delight,... Knowledge of contemplation of fading away is liberated from clinging about greed,... Knowledge as contemplation of cessation is liberated from clinging about origin,...

Knowledge as contemplation of relinquishment is liberated from clinging about grasping,...

Knowledge as contemplation of the sign less is liberated from clinging about the sign,...

Breath and feel no Pain

*Knowledge as contemplation of the
desire less is liberated from clinging about desire,
Knowledge as contemplation of voidness is
liberated from clinging about misinterpretation
and thus there is liberation of cognizance though
not clinging.*

*That is how it is possible... according to object
and function.*

*Knowledge as contemplation of impermanence
in materiality is liberated from clinging to it as
permanent, thus there is liberation of cognizance
through not clinging...*

- Realizations -

Breathe and feel no Pain

Dhyana meditation is helpful for calmness and concentration but does not liberate oneself from complete suffering. One needs to practice Vipassana meditation methods which builds insight to abandon all ignorance and all desirable attachments.

Dhyana analyzed through Vipassana meditation

If a person has practiced Dhyana meditation for a long period of time then a person should start to analyze each pattern of the Dhyana, through Vipassana meditation in order to be free from all suffering and be able to attain Nibbana.

There are no possibilities to attain Niwana – Nibbana through the methods of Dhyana meditation alone, this is clearly to be understood by all practitioners of meditation. Dhyana meditation helps only to see

Breath and feel no Pain

through the different realms that one passes by, in different worlds. By practicing the different levels in Dhyana one could reach up to this realms or world through the consciousness of the mind, but this is not the liberation from all suffering, to attain Nibbana.

If a person has been practicing the methods of Dhyana for a period of time knowingly or unknowingly a person practices methods of increased awareness and concentration. This process helps to start practicing Vipassana meditations. In meditation a person should learn the methods of Samatha meditations as it helps in awareness and concentration then switch to Vipassana meditations as this method is the only meditation method which helps in insight – wisdom to end all suffering, and attain Nibbana.

Breathe and feel no Pain

Methods of analyzing Dhyana through Vipassana meditation

- *The First Dhyana*

Moral consciousness with an application of the initial state which has different thoughts coming to mind and passing away (Vithakka – Vichara) also a happiness which relates to Sukkah. One pointedness is maintained with a bit of difficulty.

Vipassana:

The feeling of Sukkah and Prithi – pleasure and happiness, in the state of the first dhayana also raise, last and fall after a period of time. The level of the first Dhyana can be helpful to build awareness to an extent but, the feeling of happiness only last for a period of

Breath and feel no Pain

time. ‘ Knowing so, I let go of the mental state which holds me in this first state of Dhyana.’

- *The Second Dhyana*

Moral consciousness with an application of the main meditating points in concentration. In this state the thoughts do not disturb the meditation (Avithaka – Avichara). One pointedness is maintained more steadily in this stage of meditation.

Vipassana:

The feeling of Pleasure and happiness – Prithi / sukkah in the state of the Second dhyana also rises, last and falls after a period of time. The level of the Second Dhyana can be helpful to build awareness to an extent as the thoughts are less disturbed by outside interferences. The feeling of happiness only lasts for a period of time. ‘ Knowing so, I let go of the mental state which holds me in this Second state of Dhyana.’

Methods of analyzing Dhyana through Vipassana meditation

- *The Third Dhyana*

Moral consciousness intertwined with pleasure and happiness. Meditating more steadily in the third state of this Dhyana one releases of Prithi – pleasure and hold to sukka– happiness. Thoughts are coming into mind but it does not disturb the points of meditation and one could continue meditating feeling pleasure and great amount of happiness.

Vipassana:

The feeling of Sukkah in the state of the third dhayana also arise, last and falls after a period of time. The level of the Third Dhyana can be helpful to build awareness to an extent as the thoughts are even less disturbed by any outside interferences. The feeling of happiness only last for a period of time. ‘ Knowing so, I

Breath and feel no Pain

let go of the mental state which holds me in this Third state of Dhyana’.

- *The Fourth Dhyana*

Moral consciousness intertwined with calmness within and complete concentration on the points of meditation with no outside interference or mental hinderances.

Key note: In this state of meditation, which is a deep meditation process one could shift from Samatha meditation and concentrate the methods of Vipassana meditation as well.

Vipassana:

The feeling of calmness in the state of the fourth dhyana also rises, lasts and falls after a period of time. The level of the Fourth Dhyana can be helpful to build awareness to a great extent as the thoughts are even less

- Realizations -

disturbed by outside interferences. The light starts to appear as the mind get clearer from defilements, this too will only last for a period of time. The mental hinderances are no more in the fourth dhyana and it helps greatly to concentrate. The feeling of calmness and light is visible in this state of mind.

‘Knowing so I let go of the mental state which holds me in this fourth state of Dhyana.’ And start to concentrate on the methods of deeply analyzing desire/hate and delusion which creates all bondages to desirable attachments..... Vipassana methods to be used at this point of meditation.

Methods of analyzing Dhyana through Vipassana meditation

- *Akasanancayathnaya*

The concentration builds and spreads in to infinite space.

Breath and feel no Pain

Vipassana:

Moral consciousness intertwined with calmness within and the feeling of infinite space on the points of meditation with no outside interference or mental hinderances. The feeling of 'Calmness and Space' in the state of the Akasanacayathnaya Samapathi, also raise , last and falls after a period of time. 'Knowing so, I let go of the mental state which holds me in the Akasanacayathnaya Samapathi.'

The concentration builds into infinite sense of consciousness.

Vipassana:

Moral consciousness intertwined with calmness within and the feeling of infinite space on the points of meditation with no outside interference or mental hinderances. The feeling of 'Calmness and Space' in the state of the Akasanacayathnaya Samapathi, also

- Realizations -

raise , last and falls after a period of time.

‘ Knowing so I let go of the mental state which holds me in the Akasanancayathnaya Samapathi.’

Methods of analyzing Dhyana through Vipassana meditation

- *Akinchaayathanaya*

The concentration develops into nothingness.

Vipassana:

Moral consciousness intertwined with calmness within and the feeling of

‘ Infinite Consciousness’ on the points of meditation with no outside interference or mental hinderances. The feeling of ‘ infinite consciousness’ in the state of the Akinchnayathana Samapathi. The

Breath and feel no Pain

concentration develops in Akinchaayathana Samapathi, also raise, last and falls after a period of time. ‘Knowing so, I let go of the mental state which holds me in the Akinchaayathana Samapathi.’

- *Nevasanya Nasannyathnaya*

The concentration guides to a sphere of neither – perception is maintained or non-perception is maintained.

Vipassana:

Moral consciousness intertwined with calmness within and the feeling of ‘consciousness seems to be there at point and the same consciousness fades away at a point’ meditation with no outside interference or mental hinderances.

The feeling of ‘being consciousness and non-consciousness’ in the state of the Nevasanya Nasannyathna

- Realizations -

Samapathi. This state of mind raises , last and falls after a period of time. 'Knowing so I let go of the mental state which holds me in the NevasanyaNasannyathna Samapathi.'

Dhyana through Dependent origination

- Each and every single state that you pass through the Dhyana meditation is a phase of mind which connect one to the outer world or realm. This is there for another world of existence and if a person develops desire for any one of the states of dhayana, which relates to first Dhyana, second dhyana, third Dhyana, fourth Dhyana or Samapathi which is known by Akasanacayathnaya, Vinyananchayathanaya, Akinchnayathana, Nevasanya Nasannyathna. All the said states of mind connects to different levels of different worlds.

- Therefore if a person develops a desire to hold on to any one of this states in Dhyana one

Breath and feel no Pain

develops the longing and the need to be in this state of mind. This therefore leads to a desirable attraction to that particular realm or world. In other words, desire connected to feelings...pleasant feelings and higher values been given for that particular state of mind which further arises craving.

When craving for that state of mind is formulated it arises grasping, Grasping arises, becoming – this is the danger in Dhyana meditation. Unless one learns to let go of the ‘State of Dhayana’ through the Vipassana meditation methods, a person could easily get attaches to the Sukkha – happiness and calmness which is in that state or the actual world which it belongs to and be longing for that world...

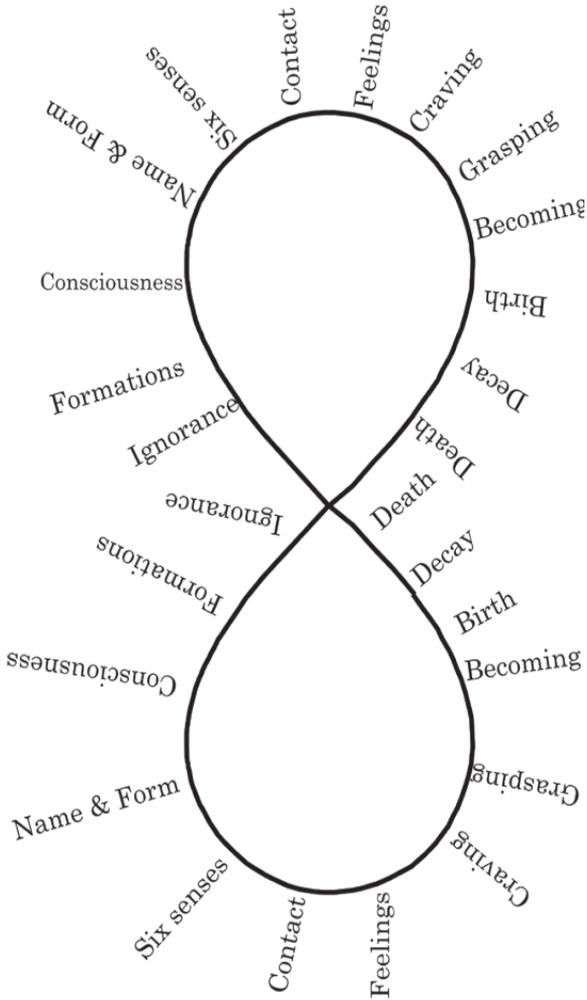
Longing for that happiness in that state of mind, arises Becoming arising birth in that particular world. This too is for a period of time, as all becoming’s arises Birth which leads to Decay and death.

- Realizations -

- To end all suffering, one should see through the difference in all realms and worlds and see through the fact that the pleasure and happiness in this states of mind which connects to that particular worlds also last only for a period of time and it starts to decay. Letting go of the desire to become, birth in any one of the worlds leads to ignorance and more suffering. Letting go of the desire of the world, sets one free from all worlds and the Sansara chakra.

Breath and feel no Pain

Dhyana through Dependent origination



Tripitakaya

The Book of the Kindred Saying Book 5

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(v) Recluses and brahmins (a)

Monks, whatsoever recluses or brahmins in time past have gained the highest wisdom in its reality, all of them have done so by penetrating, as they really are, the four Ariya truths.

Whatsoever recluses in future time shall do so ... whatsoever recluses and brahmins in the present time do gain the highest wisdom in its reality, all of them do so by penetrating, as they really are, the four Ariya truths.

What are the four?

The Ariya truth of Ill...the Ariyan truth of the practice that leads to the ceasing of Ill

Whatsoever recluses or brahmins...

Wherefore, monks, an effort must be made to realize: This is Ill...

Breath and feel no Pain

Brahma Vihara meditations

Four sublime states

It is with great and higher importance that one should cultivate and enhance the qualities of BrahmaVihara as it opens the gateway to the eight-fold path that leads to the noble path of realization.

In meditation when a person practices Dhayana meditation and the states of Vipassana meditation both intertwined together, the four Brahma Vihara states are developed. It is a result of insight wisdom gained through Vipassana meditations. This helps to follow through the Eight-Fold path to Nibbana.

- Mettha
Love towards all living beings in all 31 realms, without any restrains, conditions or discriminations.

- Realizations -

- Karuna
Kindness that is within and towards all living beings in distress and burdens. Compassion that follows through with no self-gain ideas and deceitful manners.
- Muditha
Happiness within and happiness for others in the true value of friendship. Giving out all in happiness.
- Upekkha
Maintaining harmony and peace with no discrimination and being impartial in all circumstances and situations that follows.

Dhammapadaya:

Verse 414

A Brahman is he who clings to naught...

He, who having traversed this dangerous swamp (of passion), this difficult road (of moral defilements), the ocean of life (samsara), and the darkness of ignorance (moha), and having crossed the fourfold flood has reached the other shore (Nibbana), who practices tranquility and insight meditation, who is free from craving and from doubt, who clings to nothing and remains in perfect peace, him I call a brahmana.

4

Anapana Sathi Mindfulness in Breathing

Breath and feel no Pain

Breathe and feel no Pain

Anapana Sathi . Mindfulness in Breathing

Tripitakaya

Path of discrimination

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*Whose mindfulness of breathing in
And out is perfect, well developed,
And gradually brought to growth
According as the Buddha taught,
'Tis he illuminates the world
Just like the full moon free from cloud.*

Spread all around the world are the meditation methods and techniques of Anapana Sathi Meditation known as the mindfulness in breathing meditation. Many gurus and teachers use this type of technique, as it has been used by many yogic teachers and meditational gurus in various time periods.

- Realizations -

At the time of Lord Buddha, he taught a very specific method in using the Anapana Sathi meditation. This meditational method, well developed and mastered from Samatha meditations in to Vipassana meditations, truly guides one from being clam in Sathi meditation towards developing the skills of insight and wisdom in Vipassana meditations, which turns into Realizations of Nibbana.

Lord Buddha's only attempt to teach this method of Anapana Sathi, was not only to feel the calmness that it brought, in the early stages of practices, but also to analyze the defilements that one nurtures and to let go of the defilements. In realizing the true path and its destination of ultimate tranquility, Anapana Sathi meditation has endured in a whole new way.

Many teachers today use the methods of Anapana Sathi only as a breathing meditation technique, to watch the breath and be aware of the breathing. Being

Breath and feel no Pain

mindful of the breath, develops Sathi which is known as concentration. They stop at that this point of teaching. The unknown, and untaught extended knowledge of analyzing the Anapana Sathi as to the ancient pali canon text is a truly marvelous meditation method. Therefore it is yet to be practiced by many, only few have followed it and gained the precious benefits out of it.

This deep knowledge further refers to the methods of Anapana Sathi meditation done in combination with Vipassana Meditations. It helps one to a greater extension in discovering the path that leads to Sakagami, Anāgāmi, and finally the fully attained and pure Arahath.

Meaning of Anapana Sathi.....

Ana – Breathing in or inbreath (inhale) also known as Assasa in pali. Pana – Breathing out or outbreath (exhale) also known as Prassasa. It also has the meditative meanings of Prassasa – To exhale all that causes suffering, desire of attachments to the world and Assasa – To inhale all that needs to be done to attain the ultimate enlightenment. The combination of breathing, inhale and exhale is analyzed to great lengths in this method of mindfulness in breathing which connects to breath.

The first steps of mindfulness in breathing could be considered as Samatha meditation, as it helps to regain the concentration that is being shifted to various aspects for a beginner in meditation. This could be considered as the first steps.

As you start to meditating more and practice in-depth meditations such as Vipassana Meditations,

Breath and feel no Pain

the same technique of mindfulness in breathing, takes a very different form of analyzing life and death. All which is in connection with the breath, of Inhale and Exhale.

Tripitakaya

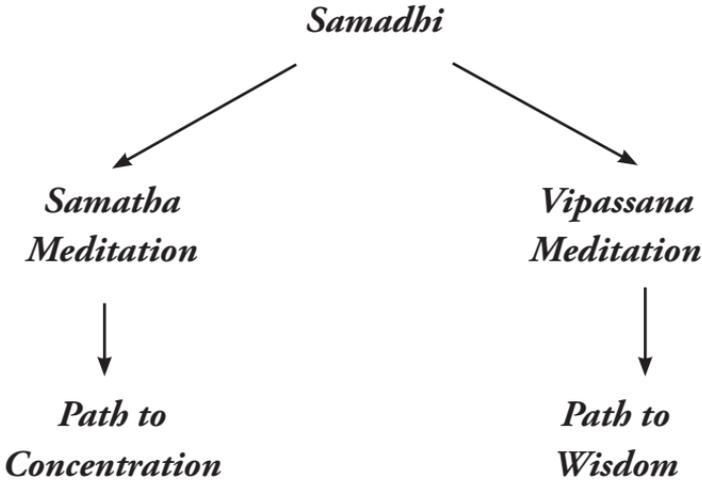
Path of discrimination

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*Mindfulness running after in-breath
And running after out-breath, too,
Expecting distraction inwardly,
Loving distraction outwardly,
The longing for out-breath in one
Who is by in-breath much fatigued,
The longing for in-breath in one
Who is by out-breath much fatigued,
These six defects in concentration
Based upon mindfulness of breathing
Are such as will prevent release
Of cognizance that they distract;
And those who know not liberation
Perforce must trust in others' words.*

- Realizations -

Breathe and feel no Pain



Dhammapadaya

*A BRIEF LIFE OF WISDOM IS
BETTER THAN A LONG LIFE OF FOOLISHNESS*

*Yo ca vassasatam jive -
duppanno asamahito*

Breath and feel no Pain

*Ekāham jivitaṃ sepyyo -
pannavantassa jhayino*

*Though one should live a hundred years
without wisdom and control,
yet better, indeed,
is a single day's life of one who is wise and meditative*

Breathe and feel no Pain

Samatha Meditation

The key to calmness is through Samatha meditations. It helps in moderating the effect of the five hinderances. With more practice of the meditations, it helps to control and fully eliminate the hinderances to increase concentration on Vipassana.

Samatha is the meditation that is being practiced widely, as it has the very base of a calming effects on any person who is dedicating time for a pure meditational practice. Samatha also helps in day to day life as it increases the levels of concentration and helps in staying completely focused. It also has a good benefits in worldly matters. Samatha meditations are being practiced by many working people and individuals who are in high risk areas of life. Also by students as it helps to relive the stress and helps in keeping the focus on things at hand.

Breath and feel no Pain

The main reason behind practicing Samatha meditations, should be to increase the level of concentration regardless of the five hindrances during meditation. Samatha meditations is a very good platform to build the methods of Vipassana meditation. Which truly one should be focusing on. It's only through the meditations of Vipassana that one is able to conquer the attachment towards desire.

Dhammapadaya

Verse: 40

*Realizing
that this body is(as fragile) as a jar,
he should establish the mind
(as firmly) as a (fortified)
city, and he should attack
Mara with the weapon of wisdom
He should guard his conquest
and
Be without attachment.*

Breathe and feel no Pain

Vipassana Meditation

Vipassana Meditation is used to liberate oneself from all suffering. Through this meditation one could completely liberate oneself from all forms of suffering. When you improve on the concentration levels, it brings you calmness, serenity and healing as its benefits. When one develops deep meditation techniques, it brings wisdom and realizations to abandon all ignorance.

Developing Vipassana meditations which concerns deep Insight, helps a person in identifying the main and specific challengers. It helps in identifying a person most attached desire. Due to the deep concentrating methods of Vipassana, a person reflects on life. Where the attraction to desire has been hidden and the overall challenges that occurs as a result, the danger of suffering is identified. The continuation of suffering in this life and in many life times which has

Breath and feel no Pain

followed due to the fact of being completely ignorant to impermanence, is now seen clearly.

Vipassana meditations mainly highlights the facts of the desired pleasures that one is most attracted. The changing situations that one does not want to accept and that it is due to the impermanent state of all situations. Therefore, the unseen reality of suffering, is unveiled.

Samadhi means the path to end suffering. Samadhi further divides into two main aspects which is known as Samatha meditations and Vipassana Meditations. Samatha meditations helps a person in building the concentration levels, taking away all mental hinderances that come up when meditating. It is mainly used to help one concentrate and clam down from all the worldly effects that the mind is so used to following. From one thought to the other thought, in the patterns of attachment in day to day thinking.

- Realizations -

The only escape out of suffering is to face the unseen reality of impermanence. Thus, Vipassana meditations ceases, all ignorance. Through reflecting the unseen reality, one comes to the ultimate realization and ends the path of suffering.

Therefore, the unseen reality of suffering, is unveiled.

Breath and feel no Pain

Breathe and feel no Pain

Anapana Sathi . Meditation Method

Purwakuthiya

- May all the sounds and interferences in the atmosphere, be in the atmosphere. Acknowledge the sounds around you as part of the environment and let it fade away from your mind. May you experience the quietness and calmness with in.
- Different situations in life... different individuals in life... different duties in life...different places in life...Acknowledge it is a part of life and let the thoughts fade away from your mind, may you experience the quietness within... the calmness within....
- Different cities... different countries... different worlds...
May all of the interferences, let it be as it is. May your mind be clear aware of the breathing....

- *Realizations* -

May you experience the relaxation in your body.....
The quietness within and the calmness within....

Breathe

- Breathe in gently and breathe out gently, bring the air deep within to your body. Let every single cell in the body be filled with goodness and purity.
- Whatever bad energies that needs to leave your body, let it leave from every single cell in your body, all bad energies let it leave completely, through this breath that you exhale gently.
- Inhale deeply and exhale fully for seven times, and then breath normally as you would, being aware of your breathing.

Breathe and feel no Pain

Breath and feel no Pain

Breathe in Forgiveness

- In all the Sansara lifetimes that I have traveled and, in this life, if there were feelings of hate, jealousy, ill treatment, envy or enmity... any form of suffering that I have caused toward any living being... may I receive forgiveness...
- In all the Sansara lifetimes that I have traveled, and in this life, if there were feelings of hate, jealousy, ill treatment, envy or enmity... any form of suffering that I have caused toward any living being... may I receive forgiveness
- In this same manner if any living being has had feelings of hate, jealousy, ill-treatment, envy or enmity towards myself ... may all the living beings receive this forgiveness which I Transend at this moment. May they be free from all Sansara bonds and attachments..... May they be free.... as I am free....

Breathe with the Universal energy

- Realizations -

The universe consists of many different energy forms and in meditation, we could attract the most powerful positive energy form, which is the Buddha, Dhamma and Sanga Shakthi to enable in all meditations.

- May I receive the purest form of Buddha Shakthi, Dhamma Skathi and Sangha Shakthi.... Reinforcing me.... Guiding me.... To attain Niwana... Nibbana...Enlightenment.

Breath and feel no Pain

Breathe and feel no Pain

Breathe

- Be aware of your breath, inhale - breath that flows.
Gently flowing through your entire body, bringing life to every single cell, every single vein that needs life to function.
- Be aware of your breath... as it flows out of your body gently taking away whatever is unwanted. See how impurities leave your body with a single breath. Slowly all impurities leave, all that should leave from the body is taken away.
- Inhale deeply and exhale fully for seven times, and then breath normally as you would, being aware for your breathing.
- Beware of your eyes, ears, nose, tongue, body and mind....then the sight, sound, smell, taste, touch, thoughts.... Be aware of your breathing and six senses which is connected to your body and mind.
- Breath and be aware of your breathing

- Realizations -

Eye – Sight

- The eye is not self and the sight could not be considered as self, it arises, last and fades away.
- Impermanence lies deep beneath the true factors of the Eye.

Ear – Sound

- The ear is not self, the Sound could not be considered as self, it arises, last and fades away.
- Impermanence lies deep beneath the true factors of the Ear.

Nose – Smell

- The Nose is not self and the Smell could not be considered as self, it arises, last and fades away.
- Impermanence lies deep beneath the true factors of the Nose.

Breath and feel no Pain

Tongue – Taste

- The Tongue is not self and the Taste could not be considered as self, it arises, last and fades away.
- Impermanence lies deep beneath the true factors of the Tongue.

Body – Touch

- The Body is not self and the Touch could not be considered as self, it arises, last and fades away.
- Impermanence lies deep beneath the true factors of the Body.

Mind - Thoughts

- The Mind is not self and the Thoughts could not be considered as self, it arises, last and fades away.
- Impermanence lies deep beneath the true factors of the Mind.

- Realizations -

Breathe and feel no Pain

Breathe

- In reflecting this fact, you come to certain understandings....certain realizations, which helps in letting go of desires and attachments.
- Reflect on the desires and attachments that you have had towards the six senses and the carving that is ongoing to hold on to the desire and attachment of the six senses. The desire towards the six senses arises , last for a while and then it fades away.
- Accepting the change.... positive decisions bring new realizations. Letting go seems the only true answer there is to happiness.
- And when you do let go of the desire, hate and delusion, it finally brings you tranquility and calmness....unexplained.

Breathe

Breathe and feel no Pain.....

Breath and feel no Pain

Tripitakaya:

The path of Discrimination

Page 10

*Bhikkhus, all is to be directly known?
And what is all that is to be directly known?
Eye is to be directly known, visible objects are
to be directly known, eye consciousness is to
be directly known, eye contact is to be directly
known, any feeling that arises with eye contact
as its condition whether pleasant or painful or
neither-painful-nor pleasant is also to be directly
known.*

*Ear is to be directly known, sounds... Nose is
to be directly known, odors ... Tongue is to be
directly known, flavor's...*

*Body is to be directly known, tangible objects
... Mind is to be directly known, ideas are to
be directly known, mind consciousness is to be
directly
known, mind contact is to be directly known,*

- Realizations -

*any feeling that arises with mind contact as
its condition whether pleasant or painful or
neither-painful-nor-pleasant is also to be directly
known',*

Tripitakaya

Path of discrimination

Page 171

*Sign, in-breath, out-breath, are not object
Of a single cognizance;
One knowing not these three ideas
Does not obtain development.*

*Sign, in-breath, out-breath, are not object
Of a single cognizance;
One knowing well these three ideas
Can then obtain development.*

Breath and feel no Pain

Breathe and feel no Pain

Breathe

- Be aware of your breath, inhale - breath that flows.

gently flowing through your entire body, bringing life to every single cell, every single vein that needs life to function.
- Be aware of your breath.... as it flows out of your body gently taking away what every is unwanted. See how impurities leave your body with a single breath. Slowly all impurities leaves, all that should leave from the body is taken away.
- Inhale deeply and exhale fully for seven times, and then breath normally as you would, being aware of your breathing.
- Follow the page of key words in meditation(purwakruthiya and healing oneself and the world.) Be aware of your breathing.

- Realizations -

- Thoughts arising slowly - different ideas, different situations and people.
- Connections that has been made in mind towards desire.... some thoughts get you agitated and blinds you with anger followed by hate..... and some thoughts blinds you with delusion that follows as a shadow.

The attachment of feelings... which are connected.

Attachments of different perceptions....

- There is an impermanent factor beneath all desires, as it does not stay in the same way that you so wish it to be. The desire is such that you don't recognize that fact, slowly but very surely it travels along the lines of suffering and pain.
- In reflecting this fact, you come to certain understandings....certain realization, which helps in letting go of desires and attachments.

Breath and feel no Pain

Accepting the change.... positive decisions bring new realizations.

Letting go seems the only true answer there is to happiness.

- And when you do let go of desire, hate and delusion, it finally brings you tranquility and calmness....unexplained.

Breathe

Breathe and feel no Pain.....

Tripitakaya

Path of discrimination

How is he acquainted with that pleasure? When he understands unification of cognizance and non-distraction through long in-breaths through long out-breaths, through Short in-breaths, through short out-breaths, through in-breaths while acquainted with the whole body Through out-breaths while acquainted with the whole body [of breaths], through out-breaths while acquainted with the whole body [of breaths],... through in-breaths tranquillizing the body formation throughout-breaths tranquillizing the body formation, .. through in-breaths while acquainted with happiness,...throughout breaths while acquainted with happiness, his mindfulness is established (founded). By means of that mindfulness and that knowledge he is acquainted with that pleasure.

Breath and feel no Pain

When he adverts, he is acquainted with that pleasure. When he knows, [and so on as in up to] ..

When he realizes what is to be realized he is acquainted with that pleasure. That is how he is acquainted with that pleasure

5

Anapana Sathi Four foundations of Mindfulness

Breath and feel no Pain

Breathe and feel no Pain

Anapana Sathi . Four foundations of Mindfulness

Through the meditation of mindfulness, one gains wisdom regarding four main aspects: Seeing body as body, feeling as feeling, thought as thought and perception as perception which are the fundamentals of Sathara Sathi Pattanaya. This is known as the four main ways on contemplating mindfulness.

The four foundations of mindfulness when meditated with the right knowledge, knowing the right way to meditate and contemplating on the four aspects, builds complete concentration on Samadhi. Further on it proceeds to the deep methods of Vipassana which is based on insight. The foundations of meditation, true to its word provides the very foundation that one needs to develop insight through awareness.

- Realizations -

The process identifies the deep ingrown challenges due to desire, which are not yet been identified in many other mediations. This method of mediation, which is based on Body which helps to identify the attachments created by body based on sight, sound, smell, taste, touch and thoughts is analyzed in great details.

Feelings as in pleasant, unpleasant and neutral feels and the attachment it has with desire is analyzed in great detail. The third part which is based on thoughts and ideas are identified. desire to which the thought process get attached to, this is analyzed in great length. Finally, the perception of things, and the attachment towards desired consciousness, is analyzed and identified in great details.

Tripitakaya

Path of discrimination

Page 345

“There is this contemplation of the body as a body”: such, bhikkhus was the eye that arose,.. the light that arose, in me about ideas not heard before. This contemplation of the body as a body is to be developed”:

such, bhikkhus, was the eye that arose...the light that arose,

Inme about ideas not heard before. “This contemplation of the body as a body has been developed”

such, bhikkhus, was the eye that arose, the light that arose, in me about ideas not heard before.

“There is this contemplation of feelings as feelings”: such,...

“There is this contemplation of cognizance as cognizance”: such...

“There is this ideas of cognizance as ideas”: such...

Breathe and feel no Pain

Anapana Sathi . Contemplating Body as Body

It is due to a very specific and defined reason why the four foundations of mindfulness are explained as contemplating 'body as body'. As you may clearly see there are two types of body that is emphasized. The explanation on the first factor of body and the second factor of body as shown in the graph is considered due to many great points of importance.

The factors of the first body explained as eye, ear, nose, tongue, body and mind. The second body refers to sight, sound, smell, taste, touch and thoughts. These are the functions that a body performs and we need to identify how the attachment to body is being created in the mind, from one form of Body to the other form of Body, both attachments on Body should be carefully considered.

Breath and feel no Pain

Body

1st factor of body

- Eye
- Ear
- Nose
- Tongue
- Body
- Mind

2nd factor of body

- Sight
- Sound
- Smell
- Taste
- Touch
- Thoughts

Breathe and feel no Pain

Anapana Sathi . Contemplating Body as Body

Rising of the body:

With the rising of the body as explained before, one gets attracted to different forms of desires. Proceeding life with these types of desires to have and to hold in life. Giving it values that are ongoing, which never seems to be enough at any given point. The attraction for the desire seems too strongly built, that it wants and keeps seeking for bigger and better things...to see, to hear, to taste, to smell, to touch to think. Thus, builds the world in wonder....a wishful state, having desire as it's chains.

- Attraction

Desire and the attraction towards lust. Both factors of the Body such as eyes – sight, ear – sound,

Breath and feel no Pain

nose – smell, tongue – taste, body – touch, mind - thoughts are desired for many different reasons. We value a person's sight – seeing someone that we love, we want to see them all the time. This is one way of valuing the sight and eyes at the same time.

Ears and sound have the same desirable attachments of desiring a particular rhythm or voice that one loves to hear over and over again, this becomes a desirable attachment. Creating an attachment to both the ear and sound.

- Realizations -

Nose with smell and some fragrances that one love to smell and the desirable attachment to it. The fragrance may remind a person of a particular incident or a person or a place and so the desire of re-experiencing that fragrances created a desire and a subtle attachment to smells. Once again the chain continues, with the attachment to smell creates the desire of wanting a having a method to smell which helps is the creation of a Nose.

Tongue and taste and one get so attached to different tastes, flavors. The craving for different flavors and to experience the flavors, one needs a tongue as well and then the chain continues in wanting a tongue and to experience taste the desires of flavors.

Breath and feel no Pain

Breathe and feel no Pain

Anapana Sathi . Contemplating Body as Body

Body and touch, the feelings of desirable touch. As explained before one craves for all the experiences of different parts of the body and to hold it intact one needs a

body as well. The feeling of touch adds on a desire which is created over and over in different forms of lives. The feelings connected to touch is greatly experienced through all forms of life has some sort of shape. The feeling of the touch is grater as the body becomes more and more tangible.

The mind and thoughts. Desirable thoughts that one loves to think. Reliving the moments...All of the

- *Realizations* -

above connects to the mind and through, the process of thoughts and the experiences that one longs to endure. The sensations which is so desirable to have and hold, once again in doing so form the desire for life..... with the attractions created for thoughts, the mind gets created, longing for a 'Body formation' to take place.

- Desire towards lust
- Desire towards hate
- Desire towards delusion

Body

2nd factor of body

- Sight
- Sound
- Smell
- Taste
- Touch
- Thoughts

Laminations

- Lust
- Hate
- Delusion

Breath and feel no Pain

This chain bonds us in wanting more eyes to see, wanting more ears to hear, wanting more noses to smell, wanting to tongues to taste and more bodies to touch and feel, more minds to think. And so, this life is not enough to live, one craves on life after live to live and have fulfilling desires... the most desirable. Through the attraction of one body, a person ends up building longing attractions towards another body.

Breathe and feel no Pain

Anapana Sathi . Contemplating Body as Body

Body

2nd factor of body

- Sight
- Sound
- Smell
- Taste
- Touch
- Thoughts

Laminations

- Lust
- Hate
- Delusion

- Danger –

Pleasures that the body brings are subjected to change. No matter what advanced technologies we have in the world to cure illnesses and replace different parts of the body, even through the extensive methods of

Breath and feel no Pain

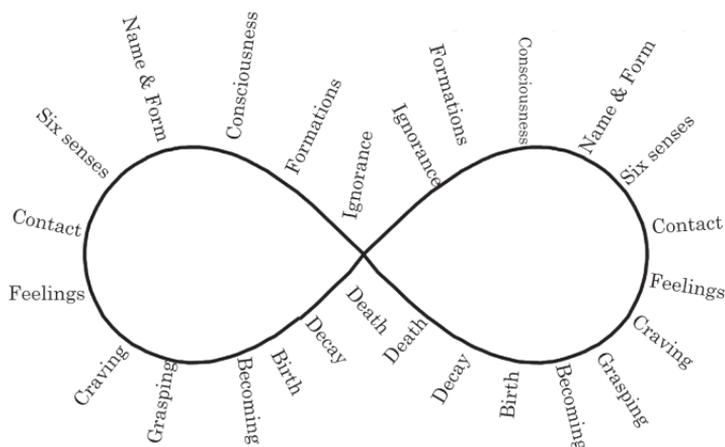
surgery, the body breaks down. When the reality of the state of impermanence comes, it is a hard fact of life to face. Therefore, it brings suffering and pain to the very extent, that we hope things will not change. That things will remain the same way.

- Realizations -

Breathe and feel no Pain

Anapana Sathi . Contemplating Body as Body

in connection with dependent origination.



In Vipassana meditation, a person starts meditating at a higher level, to find the connections and the inter links that the body has to the dependent origination. To gather the knowledge of how it all connects into the big picture of Life.

Breath and feel no Pain

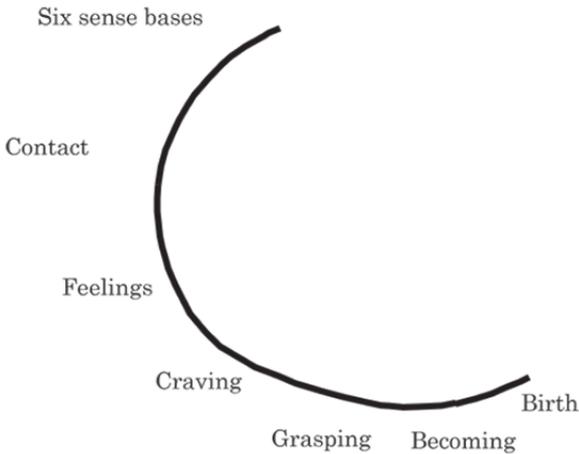
Body is connected to the six senses, and the senses are connected to the consciousness. The desire arises towards the body and the performance of the body, through the attachment to six senses. It develops a contact in order to directly contact the parts of the body, in order to experience such feelings which seem to be very desirable.

Through the contact, arises feeling and then again the feelings get stained by desirable attractions, lust at one time, hate at another time and delusion at another time. The feelings are not just feelings of pleasant, unpleasant and neutral any more. The pleasant feelings get stained and laminated by lust, unpleasant feelings stained by hate and neutral feelings stained by wishful thinking of delusion that – may be this will happen in future.

Breathe and feel no Pain

Anapana Sathi . Contemplating Body as Body

in connection with dependent origination.



Through the feelings arises craving. The main cause for all life's suffering.....Craving for more of everything, is the nature of life... and this fact seems to be proven over and over again. One seems to be wanting and needing throughout their entire life time and so builds the future with wishful thinking for more.

Breath and feel no Pain

Suddenly time seems to be the greatest barrier, as the years have all passed by and then one craves for another life to hope for better things in life and do the undone in this life.... More and more of this craving only ends up in more and more attachment to suffering in the chains of the Sansara.

This interlinks with the body, needing the body more for all of its functions to be absolutely perfect.... And so, leads to Grasping. Grasping for more in life and the body to be at its best performance. To experience the desires that sight gives, sound gives, smells give, taste gives, touch gives, thoughts give in life.

Breathe and feel no Pain

Anapana Sathi . Contemplating Body as Body

in connection with dependent origination.

Through the grasping arises becoming. Becoming of that which one so longs for in life. Becoming a lustful, hateful, and delusional person. This becoming is created in the mind and with thoughts giving much prominence to up keep the value of sensation towards the body.

Becoming arises Birth. Birth which takes place just as the becoming of such things. Physical birth according to the body that was wanted. Birth in a world and a place that was longed for. If a person has performed many good deeds and wished for a better life and a body with less health complications. Most of the time the wish may come true. The only challenge is that even this body, does come to a state of decay and

Breath and feel no Pain

death. Again, and again one longs for a different body in a different world, to achieve the most longed dreams. The illusion of dreams follows with the illusion of life... Life after life, trapped in an illusion..... in creating an illusion....

And so, arises the entire mess in Ignorance followed by Formation which arises Consciousness, and leads to Name and matter, arising the Six Senses which is interlinked with Contact, arising Feelings and leads to Craving, more and more of Grasping which arises Becoming and gives Birth and the finally the impermanence of Decay starts with the arising of Death. So, the mess continues unless one finds a way to end it.... See through the pleasures of life and get down to the core of the real suffering that each one of us carries from life after life in a delusion with the true fact of suffering still remaining...

- Realizations -

“You”

Entangled in a dream

In search of a “You”

Life after life

We search for something new...

Realization in time,

Will grow in mind...

Life after life

It was never about been “You”...

Breath and feel no Pain

Breathe and feel no Pain

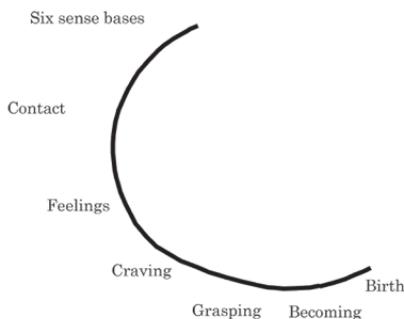
Anapana Sathi . Body as Body, the ceasing the dependent origination

Falling of the body:

- Falling of Lust
- Falling of Hate
- Falling of Delusion

Escape –

Realizing that craving brings suffering,
decision of letting go, unattached



Breathe and feel no Pain

Anapana Sathi . Body as Body, the ceasing the dependent origination

Escape –

Realizing that craving brings suffering,
decision of letting go, unattached

The indefinite fact of life is hard to bear for many, as that it is the only truth there is, was and will ever be. One tries to avoid this fact and goes on living life thinking, I will face up to it when it comes, but in truth, every person is scared of dying as it has an uncertainty of where we will be after that..... and after that.....

There is no certainty and there is no insurance cover to protect us from the reality of life, so fear alone makes one NOT seek the truth or to see the suffering that it really causes. This is the danger of all desirable

Breath and feel no Pain

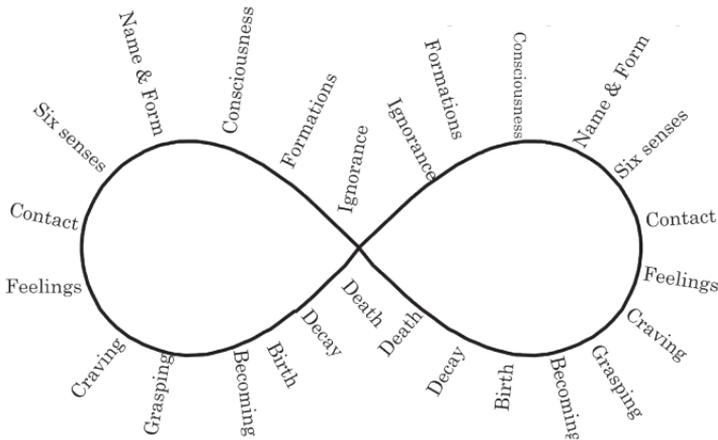
attachments. The truth is being covered all the time, as it is a mess of infinite suffering. Seeing the reality of the reality.

Letting go of the desire – seeing Body as Body and the desire attached to it in a completely different way is the only answer to let go of the unforgettable desire in forming, experiencing and having more and more of the sensations that body could deliver. Accepting all functions of the body to be as it should be and to let go of the desire towards the body.

- Realizations -

Breathe and feel no Pain

Anapana Sathi . Body as Body, the ceasing the dependent origination



When one lets go of the craving towards the feeling, the grasping fades away, when grasping fades away, becoming fades away, when becoming fades away, birth fades away, when birth fades away, decay fades away, when decay fades away, death fades away and when death fades away there is no more ignorance, for the chains of Sansara to continue.... Which in return ceases the entire mess of the dependent origination.

Breath and feel no Pain

Breathe and feel no Pain

Anapana Sathi . Body as Body in Vipassana meditation

Breathe

- Be aware of your breath, inhale - breath that flows.
Gently flowing through your entire body, bringing life to every single cell, every single vein that needs life to function.
- Be aware of your breath.... as it flows out of your body gently taking away whatever is unwanted. See how impurities leave your body with a single breath. Slowly all impurities leaves, all that should leave from the body is taken away.
- Inhale deeply and exhale fully for seven times, and then breath normally as you would, being aware for your breathing.
- Be aware of your eyes, ears, nose, tongue, body and mind....then the sight, sound, smell, taste,

- Realizations -

touch, thoughts.... Be aware of your breathing and six senses which is connected to your body and mind.

- Breathe and be aware of your breathing
- Be aware of the one pointedness and the awareness which will flow through and in to one pointedness in the passing moments of the breathing alone. With each breath that you inhale reflect on the air that flows through the body making each cell come alive.... with each breath that you exhale reflect on all impurities leaving your body.
- Contemplate on the body, this is the first body that you know of.... Then start to contemplate on the sensations that body creates... through sight, sound, smell, taste, touch and thoughts.

Breath and feel no Pain

Breathe and feel no Pain

Anapana Sathi . Body as Body in Vipassana meditation

Breathe

- Breath and be aware of your breathing

The attraction of desire.

- Attraction towards sight – identify the people that you like to see. The images that are drawn to the mind at this point. Things that you treasure the most and its appearance that you get attracted, and desire in having the image in this very same way.
- Arising of lust, hate and delusion. Towards the sight and then see how you give values to your eyes in order to see this treasured and beautiful things that you hold most dear to you.
- The danger. The change that follow through. And in this change of appearance how your

- *Realizations* -

- value for sight gets affected. The pain and grief caused by the attraction towards Sight and Eyes.
- The falling of lust hate and delusion. Danger should be identified and the suffering it causes should be identified and then the realization dawns on letting go... calmness follows with tranquility....

Breathe

Breathe and feel no Pain.....

Breath and feel no Pain

Breathe and feel no Pain

***Anapana Sathi . Body as Body in Vipassana
meditation***

- Be aware of your breath.... as it flows out of your body gently taking away whatever is unwanted. See how impurities leave your body with a single breath. Slowly all impurities leaves, all that should leave from the body is taken away.
- Attraction towards Sound – identify the sounds and voices that you like to hear. The sounds that are drawn to the mind at this point. Things that you treasure the most and its quality of sound, that you get attracted, desire in having the sound in this very same way.
- Arising of lust, hate and delusion. Towards the sound and then, see how you value your ears in order to hear the most treasured and beautiful sounds that you hold most dear to you.

- *Realizations* -

- The danger.
The change that follow through. And in this change of sound, how your value for sound gets affected. The pain and grief caused by the attraction towards Sound and Ears.
- The falling of lust hate and delusion. Danger should be identified and the suffering it causes should be identified and then the realization dawns on letting go... calmness follows with tranquility....

Breathe

Breathe and feel no Pain.....

Breath and feel no Pain

Breathe and feel no Pain

Anapana Sathi . Body as Body in Vipassana meditation

- Be aware of your breath.... as it flows out of your body gently taking away whatever is unwanted. See how impurities leave your body with a single breath. Slowly all impurities leaves, all that should leave from the body is taken away.
- Attraction towards Smell – identify the smells that you like to smell. the fragrances that are drawn to the mind at this point. Things that you treasure the most and its quality of fragrances, that you get attracted.
Desire in having such fragrance's in this very same way.
- Arising of lust, hate and delusion.
Towards Smell and then, see how you value your Nose in order to smell the most treasured fragrances that you hold most dear to you.

- Realizations -

- The danger.
The change that follow through. And in this change of smell, how your value for fragrances gets affected. The pain and grief caused by the attraction towards smell and nose.
- The falling of lust hate and delusion. Danger should be identified and the suffering it causes should be identified and then the realization dawns on letting go... calmness follows with tranquility....

Breathe

Breathe and feel no Pain.....

Breath and feel no Pain

Breathe and feel no Pain

Anapana Sathi . Body as Body in Vipassana meditation

The attraction of desire.

- Be aware of your breath.... as it flows out of your body gently taking away whatever is unwanted. See how impurities leave your body with a single breath. Slowly... all impurities leaves, all that should leave from the body is taken away.
- Attraction towards taste – identify the taste that you like to taste. The quality of the food that are drawn to the mind at this point. Things that you treasure the most and its quality of taste, that you get attracted.
Desire in having such taste in this very same way.
- Arising of lust, hate and delusion.
Towards the Taste and then, see how you

- Realizations -

value your tongue in order to taste the most treasured, variety of food that you hold most dear to you.

- The danger.
The change that follows through. And in this change of taste, how your value for taste gets affected. The pain and grief caused by the attraction towards taste and tongue.
- The falling of lust hate and delusion. Danger should be identified and the suffering it causes should be identified and then the realization dawns on letting go... calmness follows with tranquility....

Breathe

Breathe and feel no Pain.....

Breath and feel no Pain

Breathe and feel no Pain

Anapana Sathi . Body as Body in Vipassana meditation

The attraction of desire.

- Be aware of your breath.... as it flows out of your body gently taking away what every is unwanted. See how impurities leave your body with a single breath. Slowly all impurities leaves, all that should leave from the body is taken away.
- Attraction towards Body – identify the touch that you like to feel. The qualities of the touch that are drawn to the mind at this point. Things that you treasure the most and its qualities of touch. How that you get attracted, desire in having such values towards touch in this very same way.
- Arising of lust, hate and delusion.

- *Realizations* -

Towards touch and then, see how you value your body in order to be able to feel...the most treasured feelings that you hold most dear to you by valuing your body as it is and the feel of touch.

- The danger.
The change that follow through. And in this change of touch, how your value for touch and feeling of touch gets affected. The pain and grief caused by the attraction towards body and asthe feeling of touch changes.
- The falling of lust hate and delusion. Danger should be identified and the suffering it causes should be identified. Realization dawns on letting go... calmness follows with tranquility....

Breathe

Breathe and feel no Pain.....

Breath and feel no Pain

Breathe and feel no Pain

Anapana Sathi . Body as Body in Vipassana meditation

The attraction of desire.

- Be aware of your breath... as it flows out of your body gently taking away whatever is unwanted. See how impurities leave your body with a single breath. Slowly all impurities leaves, all that should leave from the body is taken away.
- Attraction towards Mind – Identify the thoughts that you like to think over and over. The qualities of the thoughts that are drawn to the mind at this point. Thoughts that you treasure the most and its quality of feelings, that you get attracted. Desire in having such values towards thoughts in this very same way.
- Arising of lust, hate and delusion. Towards the Thoughts and then, see how you value your mind in order to think and feel the most

- *Realizations* -

treasured thoughts, that you hold most dear to you.

- The danger.

The change that follow through. And in this change of thoughts, how you value the mind. The feeling of thoughts gets affected. The pain and grief caused by the attraction towards mind and change of thoughts.

- The falling of lust hate and delusion.

Danger should be identified and the suffering it causes should be identified and then the realization dawns on letting go... calmness follows with tranquility....

Breathe

Breathe and feel no Pain.....

Breath and feel no Pain

Tripitakaya

Path of discrimination

Page 398

Four foundations of mindfulness

*How does he dwell contemplating the body as
the body?*

*Here someone contemplates the earth body as
impermanent, not as permanent, as painful, not
as pleasant, as not self, not as self: he becomes
dispassionate, does not delight: he causes greed to
fade away.*

- Realizations -

Breathe and feel no Pain

Anapana Sathi . Contemplating Feeling as Feeling

Feelings

1st factor of feeling

- Softness
- Hardness
- Warmth
- Coldness
- Bitterness
- Sweetness

2nd factor of feeling

- Pleasant
- Unpleasant
- Neutral

Rising of the feeling.

The first feeling as described is the feeling that we have which is the knowingness or the acknowledgment of different sensations. Knowing softness, hardness, warmth, coldness, bitterness, sweetness. All the feelings

Breath and feel no Pain

and knowingness of these feelings as a normal thing to be felt. In deep meditation it is misguided by many teachersaying - that after a point you will not feel anything. That is not the right guidance as Lord Buddha also felt pain at certain times, warmth and coldness likewise.

The second factor which is attached to these feelings are, the sensations that one experiences by pleasant, unpleasant or natural feelings. Such feelings of pleasant, unpleasant and neutral are 'Not the point of meditation' as its completely normal to feel these three feelings. At one point a person may feel very pleasant regarding certain things, unpleasant in certain situations and natural in some situations. This is completely normal and even after enlightenment one would have feelings of this nature.

- Realizations -

Breathe and feel no Pain

Anapana Sathi . Contemplating Feeling as Feeling

- Attraction

Feelings

2nd factor of feeling

- Pleasant
- Unpleasant
- Neutral

Laminations

- Laminated with lust
- Laminated with hate
- Laminated with delusion

Then we get in to another type of feelings, which are very precise decisions. Which could be categorized as Lust for the pleasant feeling, Hate towards the unpleasant feelings and wishful hoping for the neutral feelings. The desire takes over the basic factor of feelings

Breath and feel no Pain

and stains or laminates it by a completely different feelings. This make a person crave for more and grasp for more. This desire of feeling to feel more and want to experience the same feeling in this very same manner, generates desire for Feelings which in return brings suffering.

- Desire towards lust
- Desire towards hate
- Desire towards delusion

Breathe and feel no Pain

Anapana Sathi . Contemplating Feeling as Feeling

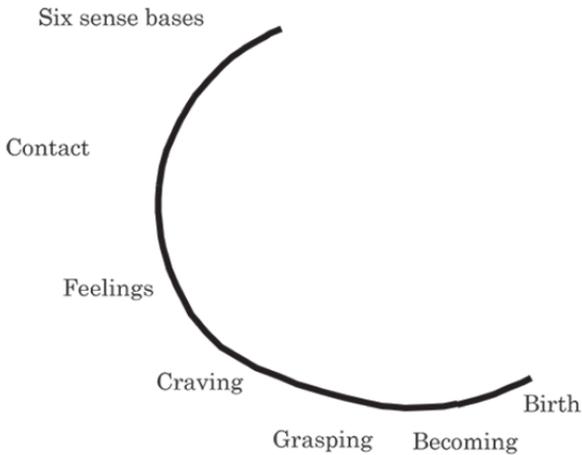
- Danger –
Pleasure are subjected to change,
It is indefinite therefore, it brings
suffering and pain.

Pleasure that the feelings bring are subjected to change. No matter how much one tries to protect the feelings, to last in this same manner...all feelings comes to an end. The personalities change. In life, the situations change and with this change the values which are given starts changing. When this change of impermanence towards feelings takes place, it is the hardest thing to accept in life.

Many breaks down at this point, where fear and insecurity follows. The reality dawns, it is a hard fact of life to face. Therefore, it brings suffering and pain to the

Breath and feel no Pain

very extent that we hoped that things will not change. This is the true danger that life brings towards every living being.

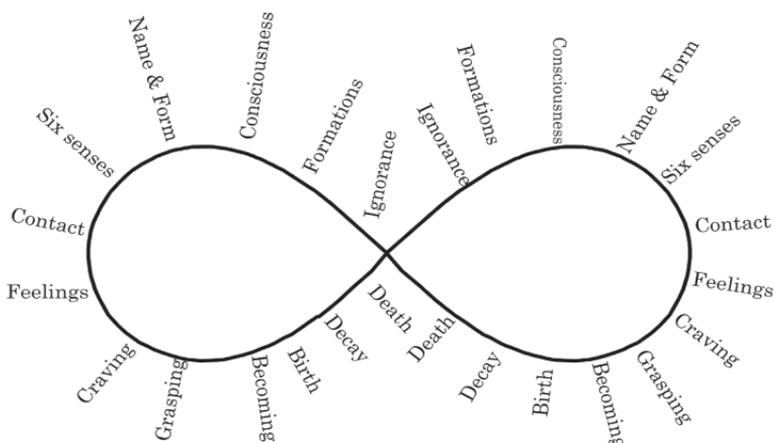


- Realizations -

Breathe and feel no Pain

Anapana Sathi . Contemplating Feeling as Feeling

in connection with dependent origination.



In Vipassana meditation, one needs to start meditating at a higher level to find the connections and the interlinks that the “feeling” has to the dependent origination. Together with the knowledge of how it all connects into the big picture.

Breath and feel no Pain

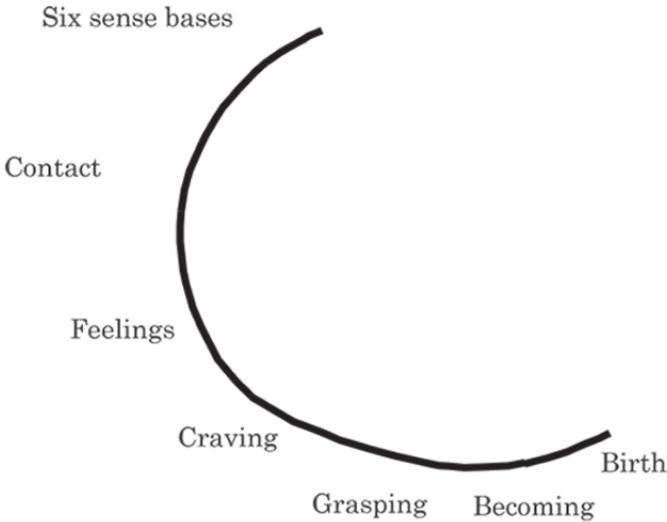
Feelings are connected to contact, and when the desire arises forwards feelings through the contact of the six senses. It develops a feelings into lust, hate and delusion. One gets attracted to more feelings in order to experience all that needs to be experienced which gives more happiness. In a worldly way, this seems to be very desirable.

Through the contact arises feeling and then again the feelings get stained by desirable attractions. Lust at one time, hate at another time and delusion at another time. The feelings are not just feelings of pleasant, unpleasant and neutral anymore the pleasant feelings gets stained and laminated by lust, unpleasant feelings by hate and neutral feelings by wishful thinking that – maybe this will happen in future.

Breathe and feel no Pain

Anapana Sathi . Contemplating Feeling as Feeling

in connection with dependent origination.



Through the feelings arises craving. The main cause for all lives suffering.....Craving for more of everything is the nature of life... This fact seems to be proven over and over again. One seems to be wanting

Breath and feel no Pain

and needing throughout the entire lifetime and so build the future with wishful thinking for more, then suddenly... time seems to be the greatest barrier as the years have all pasted by... Then one craves for another life to hope for the better things in life and do the undone in this life.... More and more of this craving only ends up in more and more attachment to suffering in the chains of the Sansara.

This interlinks with the contact and feeling, needing to feel more and more and all of its desired happiness to be absolutely perfect.... And so, leads to Grasping. Grasping for more in life. To experience the feelings through the desires of sight

Breathe and feel no Pain

Anapana Sathi . Feeling as Feeling

in connection with Dependent Origination.

The feeling that is created through, sound and the feeling that it creates to smells and the feeling that it creates to taste and the feeling that it creates to touch and the feeling that it creates to thoughts and the feeling that it generates through the Grasping arises Becoming.

Becoming of that nature, which one so longs for in life. Becoming lustful hateful, and delusion person. This becoming is created in the mind and with thoughts giving much prominence to up keep the sensation values of the feeling so treasured with time.

Becoming arises Birth. Birth which takes place just as the becoming of such things. Physical birth according to body that was wanted to experience the

Breath and feel no Pain

feelings. Birth in a world and a place that was longed for. If a person has performed many good deeds and wished for a better life some of the times, this wish may come true.

The only reality in all of this is..... even the treasured feelings will come to an end, even at the moments of death.... one may part from the loved ones, family and friends which are most treasured in mind. The feeling of love that they brought to life will soon end and one is in a trap with the illusion that you may feel this very same way with a completely different set of people. Loneliness prevails in life.... Searching for the most treasured feelings which was once experienced.

A person searches for the partners in life. The mothers and fathers in life, the sisters and brothers in life the children in life the friends in life and so the search continues.

- Realizations -

Again, and again one longs for a different world, to achieve the most longed for desires and the dreams of a secured love which was once there but too soon forgotten. The illusion of dreams follow with the illusion of life... Life after life, trapped in an illusion..... in creating an illusion....

And so, arises the entire mess in Ignorance followed by Formation which arises Consciousness, and leads to Name and matter, arising the Six Senses which is interlinked with Contact, arising Feelings and leads to Craving, more and more of Grasping which arises Becoming and gives Birth and the finally the impermanence of Decay starts with the arising of Death. So, the mess continues unless one finds a way to end it... See through the pleasures of life and get down to the core of the real suffering that each one of us carries from life after life in delusion with the true fact of suffering.

Breath and feel no Pain

Breathe and feel no Pain

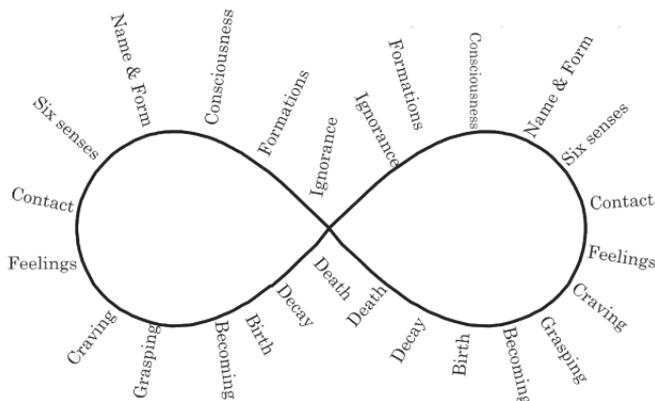
Anapana Sathi . Feeling as Feeling. Ceasing the Dependent Origination

Falling of the feeling:

- Falling of lust
- Falling of hate
- Falling of delusion

Escape –

Realizing that craving brings suffering,
decision of letting go, unattached



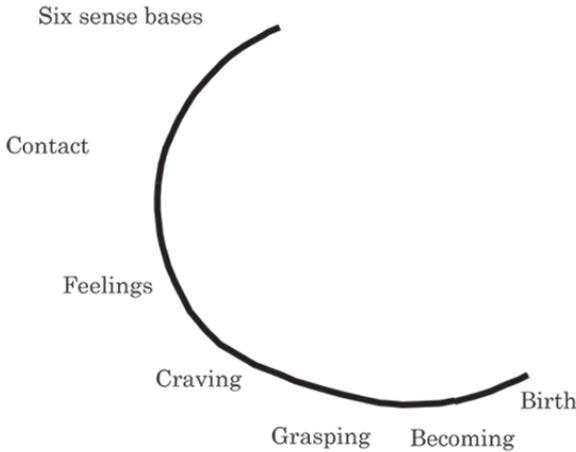
Breathe and feel no Pain

***Anapana Sathi . Feeling as Feeling
Ceasing the Dependent Origination***

The indefinite fact of life is hard to bear for many as that is the only truth there is, was and will ever be. One tries to avoid this fact and goes on living life thinking I will face up to it when it comes, but in truth, every person is scared of dying as it has an uncertainty of where we will be after that..... and after that..... There is no certainty and there is no insurance cover to protect us from the reality of life. So fear alone makes one NOT seek the truth or to see the suffering that it really causes. This is the danger of all desirable attachments. The truth is being covered all the time, as it is a mess of infinite suffering. Seeing the reality of the reality.

Breath and feel no Pain

- Escape –
Realizing that craving brings suffering,
decision of letting go, unattached



Letting go of the desire – seeing the feeling as feeling and the desire attached to it, in a completely different way is the only answer to let go of the unforgettable desire in forming, experiencing and having more and more of the sensations that is created by feelings. Letting go of the attachments to the feelings of lust, hate and delusion

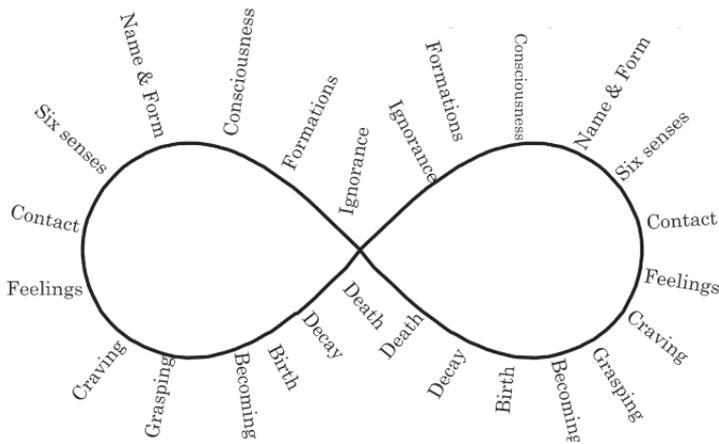
- Realizations -

Breathe and feel no Pain

Anapana Sathi . Feeling as Feeling

Ceasing the Dependent Origination

When one lets go of the craving towards the feeling, the grasping fades away, when grasping fades away, becoming fades away, when becoming fades away, birth fades away, when birth fades away, decay fades away, when decay fades away, death fades away and when death fades away there is no more ignorance, for the chains of Sansara to continue.... Which in turn ceases the entire mess of the dependent origination.



Breath and feel no Pain

Tripitakaya

Path of discrimination

Page 399

How does he dwell contemplating feelings as feelings?

Here someone contemplates pleasant feelings as impermanent, not as permanent, ...

He abandons grasping.

Breathe and feel no Pain

Anapana Sathi .Feeling as Feeling

Vipassana Meditation

- Be aware of your breath- inbreath that flows. Gently flowing through your entire body, bringing life to every single cell, every single vein that needs life to function.
- Concentrate on your breath, as it flows out of your body gently taking away whatever is unwanted. See how impurities leave your body with a single breath. Slowly all impurities leaves, all that should leave from the body is taken away.
- Inhale deeply and exhale fully for seven times, and then breath normally as you would, being aware for your breathing.
- Follow the page of key words in meditation(purwakruthiya and healing oneself and the world.) Be aware on the breathing.

Breath and feel no Pain

- Start to concentrate on one pointedness and concentrate on breathing alone. With each breath that you inhale reflect on the air that flows through the body making each cell come a live... with each breath that you exhale reflect on all impurities leaving your body.
- Contemplate on the feelings, this is the first feeling that the body have that you know of... Then start to contemplate on the sensations that feelings created in the mind, such as pleasant, unpleasant, or neutral... .
- Attraction towards Feelings – Identify the thoughts that you like to think over and over. The qualities of the feelings of pleasant, unpleasant and natural that are drawn to the mind at this point. Feelings that you treasure the most and the quality of feelings, that you get attracted. Desire in having such values towards pleasant feeling, rejection of unpleasant feelings and wonder and the wishful state of the neutral feelings.

Breathe and feel no Pain

Anapana Sathi . Feeling as Feeling

Vipassana Meditation

- Arising of lust, hate and delusion. Towards the pleasant unpleasant and neutral feelings then, see how you value your mind in order to think and feel the most treasured feelings, that you hold most dear to you.
- The danger.
The change that follow through. And in this change of value of the feeling, changes what you feel from then on..... The feeling of values gets affected. The pain and grief caused by the attraction towards mind and the thinking pattern changes.
- The falling of lust hate and delusion.
Danger should be identified and the suffering

Breath and feel no Pain

it causes should be identified and then the realization dawns on letting go... calmness follows with tranquility....

Breathe

Breathe and feel no Pain.....

Breathe and feel no Pain

Anapana Sathi . Contemplating Perception as Perception

Perception

1st factor of perception

- Sight
- Sound
- Smell
- Taste
- Touch
- Thoughts-
individuals, situations

2nd factor of perception

Identification of the details with
consciousness

- Consciousness of sight
- Consciousness of sound
- Consciousness of smell

Rising of perceptions.

The first sector of perceptions as described above is regarding the senses we have, and the 2nd factors of perceptions refers to the way we perceive

Breath and feel no Pain

things. The knowingness or the acknowledgment of different sensations. This is known as the consciousness of sight, consciousness of sound, consciousness of smells, consciousness of taste, consciousness of touch and consciousness of thoughts. The consciousness of these perceptions is normal.

In deep meditation it is misguided by many teachers once again saying that - after a point you will not know anything, which in actual fact refers to being completely out of sense. This could be a very dangerous situation to be faced. If a person practices in this line of meditations, a person may become senseless at one point. It is therefore referred in Pali as *Asanya* – which means Senseless. The guidance from Lord Buddha does not refer to a person being senseless but more to the fact that a person needs to have complete concentration which means complete accurate senses – which is also referred as awareness, in Vipassana meditation.

Breathe and feel no Pain

Anapana Sathi . Contemplating Perception as Perception

- Attraction

Perception

2nd factor of perception

- Consciousness of sight
- Consciousness of sound
- Consciousness of smell
- Consciousness of taste
- Consciousness of touch
- Consciousness of thoughts

Laminations

- Laminated with lust
- Laminated with hate
- Laminated with delusion

The second factor of perception is referred as the identification of perceptions. Regarding the consciousness, the 3rd factor refers to the laminations of desire which a person has on the perceived sensations. The consciousness of sight, the consciousness of

Breath and feel no Pain

sound, smell, taste, touch and thoughts gets stained and laminated with lustful perceptions and hateful perceptions and delusional perceptions.

This make a person crave for more and grasped for more of this feeling that arises towards the consciousness of sight sound, smell, taste, touch and thoughts. to feel more and want to experience the same unchanged sensations in the samemanner,through the desired consciousness. All living beings gets attached to a desired consciousness as a result of the whole process.

Breathe and feel no Pain

***Anapana Sathi . Contemplating Perceptions
Perception***

Pleasure that the perceptions are subjected to changes. No matter how much one tries to protect the perceptions that we hold dear.... to last in this same unchanged manner, it comes to an end. The personalities change, in life the situations change and with this change the values which are given regarding different perceptions, starts to change. How one perceives things, through the consciousness state of the mind, as the desire keeps changing. With each decision that is made, situations in life, changes with time. When this change takes place....it is one of the hardest things to see through, even at a state of meditations.

Therefore, it brings suffering and pain to the very extent that we hoped, perceptions will remain unchanged. in our very own mind. This is the true

Breath and feel no Pain

danger that life brings towards every living being. The danger of the attraction to the perceptions.

- Danger –
Pleasures are subjected to change,
It is indefinite therefore, it brings
suffering and pain.

Tripitakaya

Path of discrimination

Page 399

*How does he dwell contemplating cognizance as
cognizance?*

*Here someone contemplates greedy cognizance as
impermanent, not as permanent, ...*

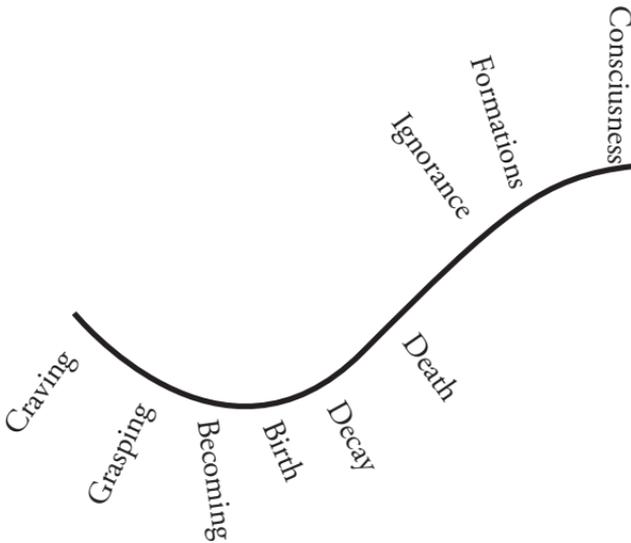
He abandons grasping.

- Realizations -

Breathe and feel no Pain

Anapana Sathi . Perception as Perception

in connection with dependent origination.



In Vipassana meditation, one starts meditating at a higher level to find the connections and the inter links with the perception which relates to the “Consciousness” on the dependent origination. The

Breath and feel no Pain

Ignorance arises Formations which is a collection of information which arises the Consciousness.

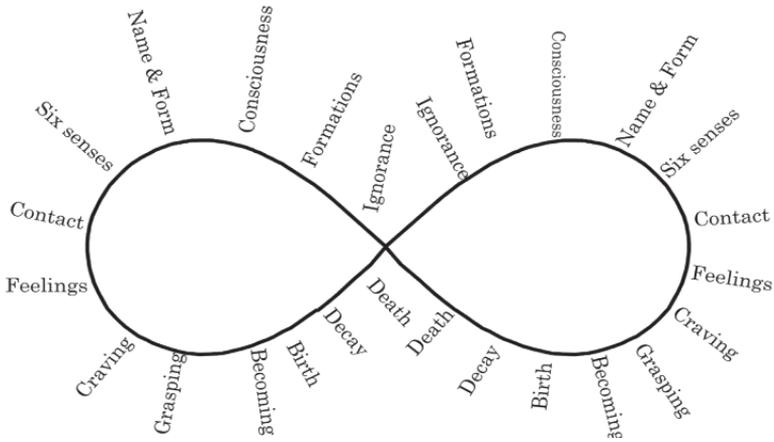
Consciousness is connected to Formations, when the Consciousness is stained by lust, hate and delusion, the Formations are stained and laminated by desire and attachment it, connects backwards to a stained Ignorance. Again, and again the ignorance is the core fact of illusion which gives life to all the desirable attractions which feeds the formations and builds the consciousness to sustain as it should, with deep set desire for life itself.

- Realizations -

Breathe and feel no Pain

Anapana Sathi . Contemplating Perception as Perception

in connection with dependent origination.



With the perception of life experiences, which has given much happiness in a worldly way, this seems to be very desirable to hold on to life, again and again.

Breath and feel no Pain

Again, the consciousness arises name and matter which gives life to the six senses. Six Senses arise the contact, it develops a feelings into lust , hate and delusion. One gets attracted to more feelings in order to experience all that needs to be....

Through the feelings arises craving. The main cause for all lives suffering.....craving for more of everything is the nature of life... and this fact seems to be proven over and over again. One seems to be wanting and needing throughout the entire life time and so build the future with wishful thinking for more. Then suddenly time seems to be the greatest barrier as the years have all passed by and when a person craves for another life to hope for better things.... do the undone in this life.... More and more of this craving only ends up in more attachment to suffering in the chains of the Sansara.

Breathe and feel no Pain

Anapana Sathi . Contemplating Perception as Perception

in connection with dependent origination.

Through the grasping arises becoming. Becoming of that which one so longs for in life. Becoming lustful hateful, and delusional person. This becoming is created in the mind and with thoughts giving much prominence to sustain the sensational values of the consciousness.

Becoming arises Birth. This interlinks which connects to consciousness, feeds on the desirable information through formations which empowers ignorance and the entire mess once again, becomes a living force.

Again, and again one longs for a different world, to achieve the most longed for desires and of

Breath and feel no Pain

dreams of secured love which was once there, but too soon forgotten. The illusion of dreams follows with the illusion of life... Life after life, trapped in an illusion..... in creating an illusion....

And so, arises the entire mess in Ignorance followed by Formation which arises Consciousness, and leads to Name and matter, arising the six senses which is interlinked with Contact, arising Feelings and leads to Craving, more and more of Grasping which arises Becoming and gives Birth and the finally the impermanence of Decay starts with the arising of Death. So, the mess continues unless one finds a way to end it.... See through the pleasures of life and unveiling the core of real suffering that each one of us carries from life after life in delusion with the true fact of suffering.

- Realizations -

Breathe and feel no Pain

Anapana Sathi . Perception as Perception.

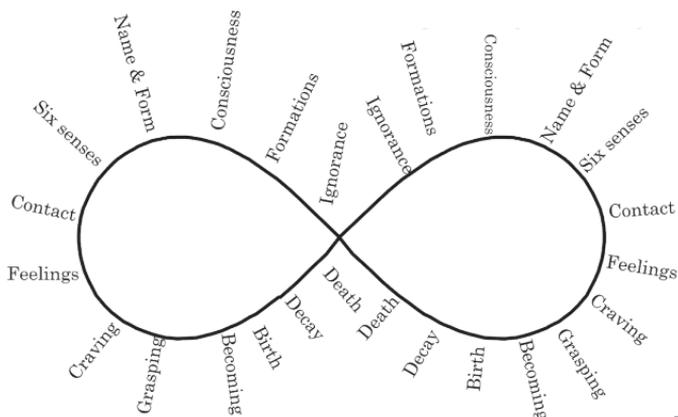
Ceasing the dependent origination

Falling of perception:

- Falling of lust
- Falling of hate
- Falling of delusion

Escape –

Realizing that craving brings suffering,
decision of letting go, unattached



Breath and feel no Pain

Breathe and feel no Pain

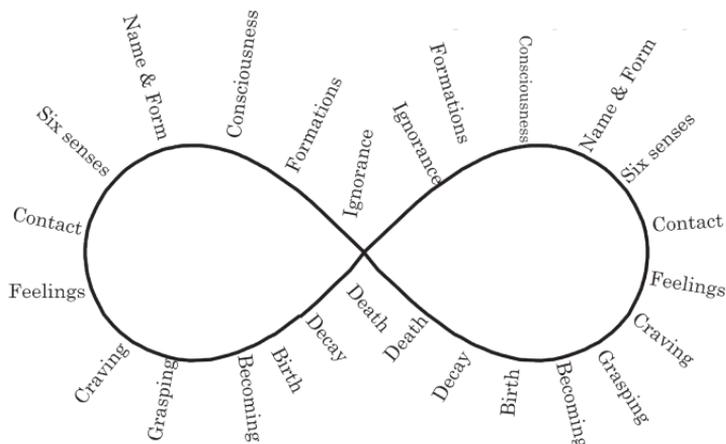
Anapana Sathi . Perception as Perception

Ceasing the Dependent Origination

The indefinite fact of life is hard to bear for many as that is the truth and the only truth there is, was and will ever be. One tries to avoid this fact and goes on living life thinking I will face up to it when it comes, but in truth, every person is scared of dying as it has an uncertainty of where we will be after that..... and after that.....There is no certainty. Fear alone makes a person NOT seek the truth or to see the suffering that it really causes. This is the danger of all desirable attachments. The truth is being covered all the time, as it is a mess of infinite suffering. Seeing the reality of the reality.

- Escape –
Realizing that craving brings suffering,
decision of letting go, unattached

- Realizations -

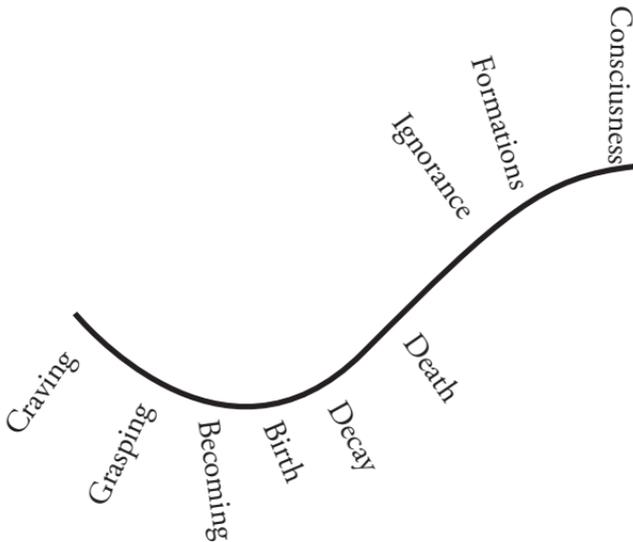


Breath and feel no Pain

Breathe and feel no Pain

Anapana Sathi . Perception as Perception

Ceasing the Dependent Origination



Letting go of the desire – seeing perception as perception and the desire attached to perceive things in that very same manner. In order to keep the consciousness alive - brings forth the mess of Sansaric suffering. Desire

- Realizations -

towards Consciousness – the conscious feeling of being alive, is to be identified in the meditations of Vipassana. Letting go of the unforgettable desire in forming the consciousness, experiencing and having more and more of the sensations that is created by the consciousness. Letting go of the attachments– lust, hate and delusion to the feeling of the consciousness, consciousness of sight, consciousness of sound, consciousness of smell, consciousness of taste, consciousness of touch and consciousness of thoughts.

When one lets go of the craving towards the consciousness, the grasping fades away, becoming fades away, birth fades away, when birth fades away, decay fades away, death fades away and when death fades away there is no more ignorance, for the chains of Sansara to continue.... Which in return ceases the entire mess of the dependent origination.

Tripitakaya

Kindred Sayings 4

Page 92

‘Do ye practice concentration, brethren. To a brother who is composed there is a manifestation of a thing’s reality. And what, brethren, is manifested as it really is?’

The impermanence of the eye, brethren, is manifested as it really is. Objects, eye-consciousness, eye-contact, the weal or woe or neutral state experienced that arises owing to eye-contact,—the impermanence of that also is manifested as it really is. So also, of the other sense-organs.

Do ye practice concentration, brethren. To a brother who is composed there is a manifestation of a thing’s reality.’

Breathe and feel no Pain

Anapana Sathi . Perception as Perception

In vipassana meditation

- Be aware of your breath- inbreath that flows. Gently flowing through your entire body, bringing life to every single cell, every single vein that needs life to function.
- Concentrate on your breath, as it flows out of your body gently taking away whatever is unwanted. See how impurities leave your body with a single breath. Slowly all impurities leaves, all that should leave from the body is taken away.
- Inhale deeply and exhale fully for seven times, and then breath normally as you would, being aware for your breathing.
- Follow the page of key words in meditation(

Breath and feel no Pain

purwakruthiya and healing oneself and the world.) Be aware on the breathing.

- Start to concentrate on one pointedness and concentrate on breathing alone. With each breath that you inhale reflect on the air that flows through the body making each cell come a live.... with each breath that you exhale reflect on all impurities leaving your body.
- Contemplate on perception, this is the first perception of knowing the consciousness.... Then start to contemplate on the sensations that the perceptions bring along, perceptions that's created in the mind regarding the consciousness of sight, sound, smell, taste, touch and thoughts... how the perception changes in different situations.
- Arising of lust, hate and delusion. Towards perception of sight, sound, smell, taste, touch, thoughts.... see how you value different thoughts regarding the things in your mind. in order to think and feel the most treasured perceptions,

- Realizations -

that you hold most dear to you.

Breathe and feel no Pain

Anapana Sathi . Perception as Perception

In vipassana meditation

- Be aware of your breath- inbreath that flows. Gently flowing through your entire body, bringing life to every single cell, every single vein that needs life to function.
- The eye is burning...slight is burning...Visual Consciousness of the sights is burning... with what does it burn? With the fire of lust, it burns, with the fire of hate it burns, with the fire of delusion it burns...
- Be aware of your breath- inbreath that flows. Gently flowing through your entire body, bringing life to every single cell, every single vein that needs life to function.

Breath and feel no Pain

- The ear is burning... Sound is burning... Consciousness of the sound is burning...with what does it burn? With the fire of lust, it burns, with the fire of hate it burns, with the fire of delusion it burns....
- Be aware of your breath- inbreath that flows. Gently flowing through your entire body, bringing life to every single cell, every single vein that needs life to function.
- The Nose is burning... The smell is burning... Consciousness of the smells are burning...with what does it burn? With the fire of lust, it burns, with the fire of hate it burns, with the fires of delusion it burns....
- Be aware of your breath- inbreath that flows. Gently flowing through your entire body, bringing life to every single cell, every single vein that needs life to function.

Breathe and feel no Pain

Anapana Sathi . Perception as Perception

In vipassana meditation

- Be aware of your breath- inbreath that flows. Gently flowing through your entire body, bringing life to every single cell, every single vein that needs life to function.
- The thong is burning... the taste is burning... Consciousness of the taste if burning...with what does it burn? With the fire of lust, it burns, with the fire of hate it burns, with the fires of delusion it burns....
- Be aware of your breath- inbreath that flows. Gently flowing through your entire body, bringing life to every single cell, every single vein that needs life to function.
- The body is burning... the touch is burning...

Breath and feel no Pain

Consciousness of the touch is burning...with what does it burn? With the fire of lust, it burns, with the fire of hate it burns, with the fires of delusion it burns....

- Be aware of your breath- inbreath that flows. Gently flowing through your entire body, bringing life to every single cell, every single vein that needs life to function.
- The Mind is burning... The thoughts are burning... Consciousness of the thoughts are burning...with what does it burn? With the fire of lust, it burns, with the fire of hate it burns, with the fires of delusion it burns....

Breathe

- Breathe and be aware of your breathing
- The danger.
The change that follows through. And in this change of value towards the perception of the mind, changes what you perceive from then on..... The values get affected. The pain and

- Realizations -

grief caused by the attraction towards the mind.... thinking pattern changes. This regards the changes in perceptions.

Breath and feel no Pain

Breathe and feel no Pain

Anapana Sathi . perception as perception

In vipassana meditation

Breathe

- Breath and be aware of your breathing
- The falling of lust, hate and delusion.
Danger should be identified and the suffering it causes should be identified and the realization dawns on letting go... calmness follows with tranquility....
- May the fires of lust...hate...and delusion cease away with the detachment of all desires... May it cease away with this detachment towards desires... May it cease away with the detachment towards desires.... May it cease away with the realization of Nibbana – Niwana...

Breathe

Breathe and feel no Pain.....

Tripitakaya

Path of discrimination

Page 401

“Bhikkhus, when a bhikkhu sees any formation as pleasant it is not possible that he shall make a choice in conformity, and... [and so, on as in up to] or the fruit of arahant ship. Bhikkhus, when a bhikkhu sees all formations as painful it is possible that he shall make a choice in conformity, and... [and so, on as in up to]... or the fruit of arahant ship.

“Bhikkhus, when a bhikkhu sees any idea as self it is not possible that he shall make a choice in conformity, and... [and so, on as in up to] or the fruit of arahant ship. Bhikkhus, when a bhikkhu sees all ideas as not self it is possible that he shall make a choice in conformity, and...

Breath and feel no Pain

[and so on as in up to]... or the fruit of arahant ship

'Bhikkhus, when a bhikkhu sees nibbana as painful it is not possible that he shall make a choice in conformity, and.. [and so, on as in up to]... or the fruit of arahant ship. Bhikkhus, when a bhikkhu sees nibbana as pleasant it is possible that he shall make a choice in conformity, and...

[and so on as in up to] or the fruit of arahant ship.

Breathe and feel no Pain

Anapana Sathi . Contemplating Thoughts as Thoughts

- Attraction

The 1st and 2nd factors which is highlighted referred as the identification of the thought process with regard to individuals and the decisions that we make regarding them, certain situations, places, countries, cultures, behavior patterns. All material things is regarded as a normal thought process. This is the complete identification and actions that we take regarding certain decisions that we need to make.

Breath and feel no Pain

Thoughts

1st factor of thoughts

- Individuals
- Situations
- Places
- Material things
- Cultures

2nd factor of thoughts

Decisions regarding

- Individuals
- Situations
- Material things
- Cultures

Breathe and feel no Pain

Anapana Sathi . Contemplating Thoughts as Thoughts

Thoughts

2nd factor of Thoughts

Decisions regarding

- Individuals
- Situations
- Material things
- Cultures

Laminations

- Decisions, laminated with lust
- Decisions, laminated with hate
- Decisions, laminated with delusion

- Attraction

3rd factor refers to the laminations of desire which a person has regarding Thoughts. Thoughts get stained and laminated with lustful desires and hateful thoughts in a delusional process of thinking .

Breath and feel no Pain

This make a person crave for more and grasp for more of this feelings that arises towards thoughts of individuals, places situations cultures and all material factors that contributes to a day to day life style. To feel more and want to experience sensations regarding thoughts of this same nature. All living beings gets attached to the process of thoughts in the life.

- Desire towards lust
- Desire towards hate
- Desire towards delusion.

Breathe and feel no Pain

Anapana Sathi . Contemplating Thoughts as Thoughts

- Danger –
Pleasures are subjected to change,
It is indefinite therefore, it brings
suffering and pain.

Pleasure that thoughts bring are subjected to changes. No matter how much one tries to protect the thoughts, that we hold dear.... to last in this same manner, it comes to an end. The personalities change, in life the situations change. With this massive change in thinking, the values which are given regarding different people, places, cultures and worldly things starts to change the values and ideas, starts to change.

The thinking pattern, which formulates the thoughts starts to change. The whole process of the

Breath and feel no Pain

thoughts keeps changing. With each and every decision that is made, situations in life changes with time.

To be able to accept this change in life and in thoughts is a very challenging thing to do as one does not want to see the truth for what it really is...

Many breaks down at this point, as insecurity flows. Reality dawns, it is a hard fact of life to face. Therefore, it brings suffering and pain to the very extent that we hoped before, that things will remain unchanged regarding ideas and thoughts which were held most dear and precious.

This is the true danger that life brings toward to every living being. The danger the fires that burn behind the process of thoughts. The attraction towards thoughts, the delusion in thinking that the thoughts could be held for all eternity with the pleasures that it brings to life.

- Realizations -

- Danger –
Pleasures are subjected to change,
It is indefinite therefore, it brings
suffering and pain.

Breath and feel no Pain

Breathe and feel no Pain

Anapana Sathi . Thoughts as Thoughts

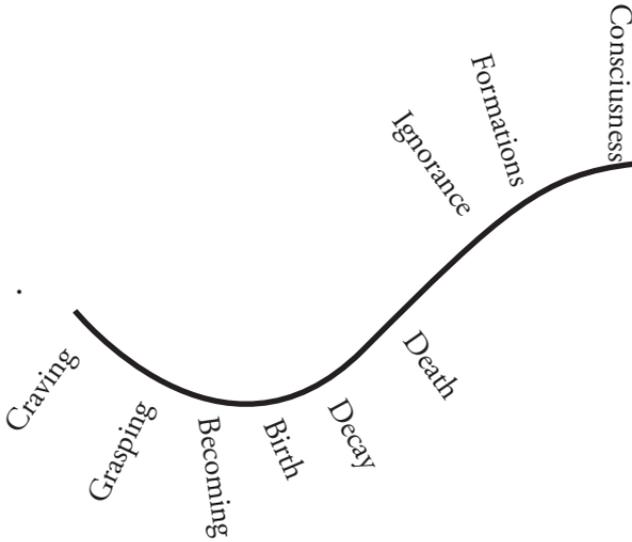
in connection with Dependent Origination.

In Vipassana meditation, one starts meditating at a higher level to find the connections and the inter links with the 'Process of Thoughts' that come into mind. The desire towards the process of thoughts. Which also relates to Craving and Grasping sections in the dependent origination. As to the dependent origination, the values given for the thought process, directly connects to the sections of Mental Fabrications, Craving and Grasping as shown in the dependent origination.

Thoughts are stained by Craving formore and more, which arises Grasping. Grasping arises Becoming of that nature and the thought process is further laminated and stained by lust, hate and delusional ways which brings Birth of being that similar nature. With

- Realizations -

Birth the only certainty is Decay and Death as the process follows through.

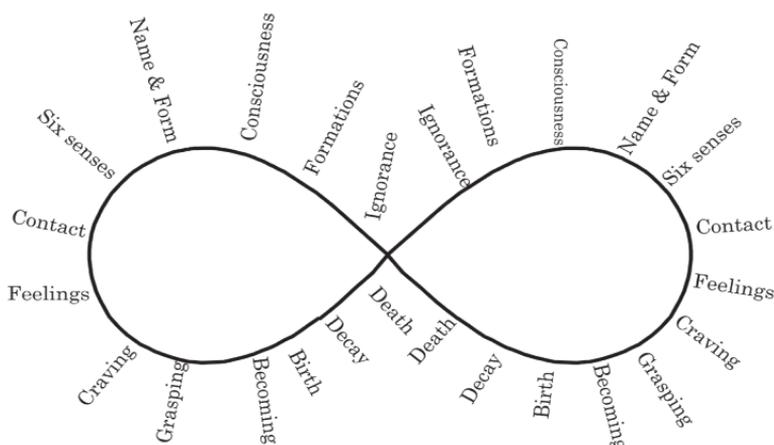


Breath and feel no Pain

Breathe and feel no Pain

Anapana Sathi . Contemplating Thoughts as Thoughts

in connection with Dependent Origination.



Again, through the Consciousness arises Name and Matter which gives life to the Six Senses. Six senses arise the Contact, it develops a Feelings in

- Realizations -

to lust , hate and delusion. One gets attracted to moreFormations – ‘Thoughts’ in the process in order to experience all that there is in the world which is very well covered by the layers of attractive desire.....

The attraction to thoughts arises Craving. The main cause for all lives suffering.....Craving for more of everything is the nature of life... and this fact seems to be proven over and over again. One seems to be wanting and needing throughout the entire life time and so builds the future with wishful thinking for more. Suddenly time seems to be the greatest barrier as the years have all pasted by and then one craves for another life to hope for the better things in life to be achieved.... More and more of this Craving only ends up in the attachments of suffering in the chains of Sansara.

Breath and feel no Pain

Breathe and feel no Pain

Anapana Sathi . Thought as Thought.

Ceasing the Dependent Origination

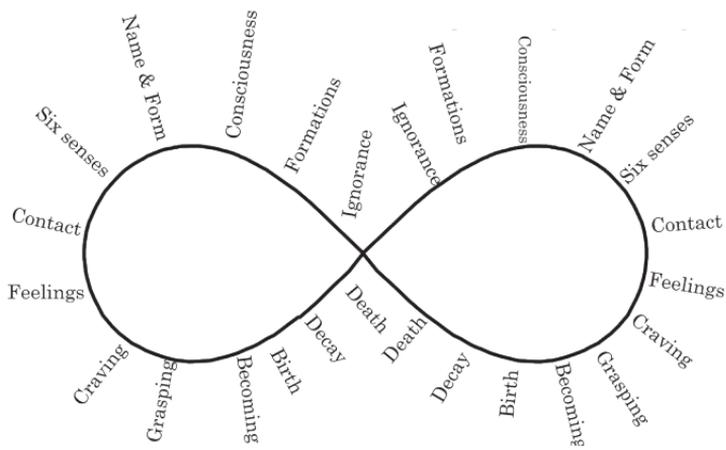
Falling of perception:

- Falling of lust
- Falling of hate
- Falling of delusion

Escape –

Realizing that craving brings suffering,
decision of letting go, unattached

- Realizations -



Breath and feel no Pain

Breathe and feel no Pain

Anapana Sathi . Thought as Thought

Ceasing the Dependent Origination

The indefinite fact of life is hard to bear for many. This remain the only truth there is, was and will ever be. One tries to avoid this fact and goes on living life, thinking “I will face up to it when it comes”.

In truth, every person is scared of dying as it has an uncertainty of where we will be after that..... and after that.....There is no certainty from the reality of life.Fear alone makesa person NOT seek the truth or to see the suffering that it really causes. This is the danger of all desirable attachments to the ‘process of Thoughts’. The truth is well covered all the time, as it is a mess of infinite suffering. Seeing the reality of the reality.

- *Realizations* -

- Escape –
Realizing that craving brings suffering,
decision of letting go, unattached

Breathe and feel no Pain

Anapana Sathi . Thought as Thought

Ceasing the Dependent Origination

Letting go of the desire – seeing Thoughts as a process of Thoughts. Letting go of the desire which is gets attracted to a thought process. In order to keep the thoughts alive brings, forth the mess of sansara suffering. The process of thoughts are linked with the mental formations as described in the dependent origination. The attraction with desire towards the mental formation of a though process bring the core suffering of life.

Letting go of the unforgettable desired thoughts. The desired thoughts towards all things in the world which forms Craving. In experiencing and having more and more of the sensations that is created by the process of thoughts, which also links to formation in the

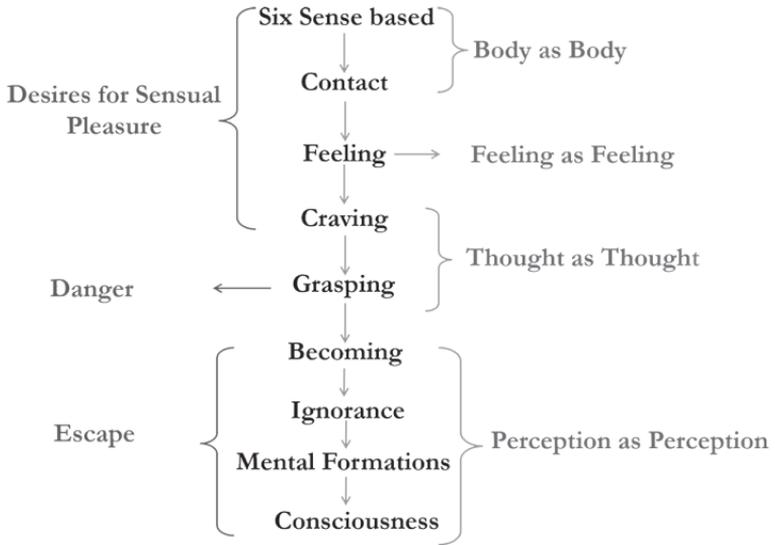
Breath and feel no Pain

dependent origination. Letting go of the attachments – lust, hate and delusion to the Thoughts- formations, fades away craving completely.

When one lets go of the craving towards the Formations of desired thoughts, the Grasping fades away, when Grasping fades away, becoming fades away, when Becoming fades away, Birth fades away, Decay fades away, Death fades away and when Death fades away there is no more Ignorance, for the chains of samsara to continue.... Which in return ceases the entire mess of the dependent origination

Breathe and feel no Pain

- Realizations -



Breath and feel no Pain

Tripitakaya

Path of discrimination

Page 400

How does he dwell contemplating ideas as ideas?

Here someone contemplates all ideas excluding

the body excluding feeling and excluding

cognizance, as impermanent, not as permanent,

...

He abandons grasping.

Breathe and feel no Pain

***Anapana Sathi . Thought as thought in Vipassana
Meditation***

- Be aware of your breath- inbreath that flows. Gently flowing through your entire body, bringing life to every single cell, every single vein that needs life to function.
- Concentrate on your breath, as it flows out of your body gently taking away whatever is unwanted. See how impurities leave your body with a single breath. Slowly all impurities leave, all that should leave from the body is taken away.
- Inhale deeply and exhale fully for seven times, and then breath normally as you would, being aware for your breathing.
- Follow the page of key words in meditation(purwakruthiya and healing oneself and the world.) Be aware on the breathing.
- Start to concentrate on one pointedness and concentrate on breathing alone. With each

Breath and feel no Pain

breath that you inhale reflect on the air that flows through the body making each cell come a live.... with each breath that you exhale reflect on all impurities leaving your body.

- Contemplate on the thoughts that comes and go, these are the first thoughts that you know of.... Then start to contemplate on the sensations that certain thoughts cerate in the mind.... Thoughts on desire, hate and delusion

Breathe and feel no Pain

***Anapana Sathi . Thought as thought in Vipassana
Meditation***

- Arising of lust, hate and delusion, towards the thoughts on different individuals, places, countries, cultures and all different worldly things.
See how you value different thoughts which come to mind regarding different things in life. In order to think and feel the most treasured thoughts, that you hold most dear to you.
- The danger.
The change that follow through. And in this change of value of the thoughts, changes what you feel from then on..... The feeling of values gets affected. The pain and grief caused by the attraction towards mind and the thinking pattern changes.

Breath and feel no Pain

Breath

- Breath and be aware of your breathing
- The falling of lust hate and delusion.
Danger should be identified and the suffering it causes should be identified and then the realization dawns on letting go... calmness follows with tranquility....

Breathe

Breathe and feel no Pain.....

- Realizations -

*“Me Awasthawa Mohothin mohotha gevi gevi
gos vinashayata pathwema darmaksobahawaya
kota athtaha.”*

*In this time and from this moment, each
moment passes away and it's a passing
moment... belongs to the past and the passing
moment fades away it is the, truth of reality*

- *“Mewani washawo Mohothin mohotha gevi gevi
gos vinashayata pathwema darmaksobahawaya
kota athtaha.”*

*Just as each passing moment from moment
to moment passes away and it's a passing
moment... belongs to the past and the passing
moment fades away it is the, truth of reality*

- *“Pragnayawanthayo Mewani awastha nisaruyai
dana”*

Breath and feel no Pain

*The wisdom of all who are wise,
Reflects and realizes the truth within*

- *“No alennahuya, No gatennahuya,
No badennahuya, Medennahuya”*

*Free from desire... Free from hate....
Free from attachments... Free to be free*

Tripitakaya

Path of discrimination

Page 403/ 404

*As impermanent is contemplation of
impermanence*

As painful is contemplation of pain.

As a disease is contemplation of pain.

As a boil is contemplation of pain.

As a dart is contemplation of pain.

As a calamity is contemplation of pain.

As an affliction is contemplation of pain.

As alien is contemplation of not self.

*As disintegrating is contemplation of
impermanence.*

As a plague is contemplation of pain.

As a disaster is contemplation of pain.

As a terror is contemplation of pain.

As a menace is contemplation of pain.

As fickle is contemplation of impermanence.

As perishable is contemplation of impermanence

As unenduring is contemplation of

Breath and feel no Pain

impermanence.

As no protection is contemplation of pain.

As no shelter is contemplation of pain.

As no refuge is contemplation of pain.

As empty is contemplation of not self,

As vain is contemplation of not self

As void is contemplation of not self

As not self is contemplation of not self

As a danger is contemplation of pain

*As subject to change is contemplation of
impermanence*

*As having no core is contemplation of
impermanence*

As the root of calamity is contemplation of pain

As murderous is contemplation of pain

*As due to be annihilated is contemplation of
impermanence*

As subject to cankers is contemplation of pain.

Tripitakaya

Path of discrimination

Page 403/ 404

*As formed is contemplation of impermanence
As Mara's materialistic bait is contemplation of
pain*

*As connected with the idea of birth is
contemplates of pain*

*As connected with the idea of ageing is
contemplation of pain*

*As connected with the idea of ailment is
contemplation of pain*

*As connected with the idea of death is
contemplation of impermanence*

*As connected with the idea of sorrow is
contemplation of pain*

*As connected with the idea of lamentation is
contemplation of pain*

*As connected with the idea of despair is
contemplation of pain*

As connected with the idea of defilement is

Breath and feel no Pain

contemplation of pain

*In these forty aspects he chooses in conformity
(with actuality).*

*In these forty aspects he enters upon the certainty
of rightness.*

Breathe

Breathe and feel no Pain.....

6

Anapana Sathi Aggregates

Breath and feel no Pain

Breathe and feel no Pain

Tripitakaya:

Path of Discrimination

Page 301

Aggregates

‘Bhikkhus, before my enlightenment, while I was still only an unenlightened Bodhisattva, I thought ‘In the case of materiality what is the attraction, what is the danger, what is the escape in the case of feeling what is the attraction, what is the danger, what is the escape? In the case of perception what is the attraction, what is the danger, what is the escape?’

In the case of formation what is the attraction, what is the danger, what is the escape?’

In the consciousness what is the attraction, what is the danger, what is the escape?’

- Realizations -

“I thought “In the case of materiality it is the pleasure and joy that arise dependent on materiality that are the attraction; that materiality is impermanent, painful and subject to change is the danger; the removal of zeal and greed, the abandoning of zeal and greed, for materiality is the escape, In the case of feeling... In the case of perception... In the case of formations... In the case of consciousness it is the pleasure and joy that arise... the abandoning of zeal and greed, for consciousness is the escape.

“So long as in the case of these five aggregates [as objects] of clinging I did not directly know the attraction as attraction and the danger as danger and the escape as escape correctly, so long did I not declare to have discovered the supreme full-enlightenment in the world with its deities, its Maras and its Brahma Gods, in this generation with its ascetics and brahmans, its princes and men, But as soon as in the case of these five

Breath and feel no Pain

aggregates [as objects] of clinging I did directly know the attraction as attraction and the danger as danger and the escape as escape correctly, then I declared to have discovered the supreme full-enlightenment in the world with its deities, its Maras and its Brahmā Gods, in this generation with its ascetics and brahmans, its princes and men. And the knowledge and the seeing was in me: “My will’s deliverance is unassailable, this is the last birth, there is no renewal of being now””

Breathe and feel no Pain

Tripitakaya:

The book of Analysis

Page 1 & 2

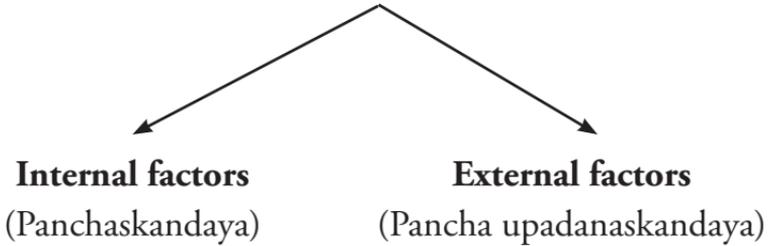
1. ANALYSIS OF THEAGGREGATES

*ANALYSIS ACCORDING TO THE.
DISCOURSES*

*The five aggregates are: The aggregate of material
quality aggregate of feeling, aggregate of
perception, aggregate of mental
concomitants, aggregate of consciousness.*

Breath and feel no Pain

The five aggregates



The main five aggregates are divided in to two main parts for better understanding and to review the interconnections it has, and to differentiate the purpose of such aggregates when it comes to the practice of meditation.

In meditation, the two sectors of the five aggregates which consist of internal and external factors have intercombinations that arises, that the attachment is build upon. Therefore, it is important to understand the theory of the five aggregates to help the meditations. This will also identify the process of arising attachments. Desires which arises with the interactions of internal

- *Realizations* -

and external factors of the aggregates. Identifying the attachments helps in ceasing the attachments during meditation and reflection on realizations.

Anapana Sathi . Internal factors (Pancha skandaya)

Rupa: Matter . material quality

Matter (form) consists of four main elements, that makes it to be the defined formation. A variety of combined elements forms - Rupa or what is known as matter.

Elements of Solidity, Fluidity, Heat and Motion.

In pali : Patavi, Apo, Thejo, Vaayo

Solidity – Hardness or the tactile factor which the matter consist of.

Breath and feel no Pain

Fluidity – The liquidity and flowing basis which matter consist of.

Heat – The factor of warmth which the matter consists of.

Motion – The factor of movement which the matter consist of.

Solidity – In itself, has the combinations of fluidity, warmth and movement

Fluidity – In itself, has the combination of solidity, warmth and movement

Heat – In itself, has the combinations of solidity, fluidity, and movement

- Realizations -

Motion - In itself, has the combinations of solidity, fluidity and warmth

Anapana Sathi . External factors - Pancha upadanaskandaya

Rupa or ' Matter' further is been divided in to two main sections.

Internal and External factors

Eye	Sight
Ear	Sound
Nose	Smell
Tongue	Taste
Body	Touch
Mind	Thought

Breath and feel no Pain

Tripitakaya:

The book of Analysis

Page 1 & 2

*Therein what is internal material quality?
That material quality which, for this or that
being, is personal, self-referable, one's own,
individual and is grasped (by craving and false
view (i.e.,) the four great essentials and the
material qualities derived from the four great
essentials. This is called internal material quality*

*Therein what is external material quality?
That material quality which, for this or that other
being, for other persons, is personal, self-referable,
one's own, individual and is grasped
(i.e.,) the four great essentials and the material
qualities derived from the four great essentials,
Thin is called external material quality.*

Breathe and feel no Pain

Rupa: material quality

Everything is a combination of these four factors, and the Name Rupa in pali meaning matter or form this is being given as a definition of identification. It takes some sort of matter or element to form Rupa

- The combination of any object which has the four elements such as being solid or tactile.
- The combination of it having the quality of fluidity the flowing basis that every solid materialis being held up with.
- The combination of the warmth factor, that it has.
- The combination of motion or shapes that it has
- The combination of all these elements, make it anobject, or matter.

Tripitakaya:

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Page 1 & 2

1. THE AGGREGATE OF MATERIAL QUALITY

2. Therein what is the aggregate of material quality?

Whatever material quality is past, future or present, internal or external gross or subtle, inferior or superior, distant or proximate; (taking these together collectively and briefly, this is called the aggregate of material quality.

3. Therein what is past material quality?

That material quality, which is past, ceased, dissolved, changed, terminated, disappeared or which having arisen has dissolved, has passed and is classed among the things that are past, (i.e.,) the four great essentials and the material qualities derived from the four great essentials. This is called

- Realizations -

past material quality

Therein what is future material quality?

That material quality which is not born, not become, not begotten, nonexistent, fully non-existent, not apparent, not risen, not well risen, not up risen, not well up risen, which is future and is classed among the things that are future, (i.e.) the four great essentials and the material qualities derived from the four great Essen

This is called future material quality

Therein what is present material quality?

That material quality which is born, become, begotten, existent, fully existent, apparent, risen, well risen, up risen, well up risen, which is present and is classed among the things that are present, (i.e.,) the four great essentials and the material qualities derived from the four great essentials.

This is called present material quality

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Page 1 & 2

*4. Therein what is internal material quality?
That material quality which, for this or that being, is personal, self-referable, one's own, individual and is grasped (by craving and false view (i.e.,) the four great essentials and the material qualities derived from the four great essentials.
This is called internal material quality*

*Therein what is external material quality?
That material quality which, for this or that other being, for other persons, is personal, self-referable, one's own, individual and is grasped (i.e.,) the four great essentials and the material qualities derived from the four great essentials,
Thin is called external material quality.*

Breathe and feel no Pain

Anapana Sathi . Material quality in Vipassana meditation

Breathe

- Be aware of your breath, inhale - breath that flows.
Gently flowing through your entire body, bringing life to every single cell, every single vein that needs life to function.
- Be aware of your breath... as it flows out of your body gently taking away whatever is unwanted. See how impurities leave your body with a single breath. Slowly all impurities leaves, all that should leave from the body is taken away.
- Inhale deeply and exhale fully for seven times, and then breath normally as you would, being aware for your breathing.
- Be aware of your eyes, ears, nose, tongue, body and mind....

Breath and feel no Pain

- What is the internal material quality?
That material quality which, for this or that being, is personal, self-referable, one's own, individual and is grasped by craving and false view.
- What is the external material quality?
- That material quality which, for this or that other being, for other persons, is personal, self-referable, one's own, individual and is grasped.
- Then the sight, sound, smell, taste, touch, thoughts.... Be aware of your breathing... the Six Senses which is connected to your body and mind.
- Breathe and be aware of your breathing
- Be aware of the one pointedness and the awareness will flow through, and into one pointedness in the passing moments of the breathing alone. With each breath that you inhale, reflect on the air that flows through the body making each cell come a live.... with each breath that you exhale reflect on all impurities leaving your body.

Breathe and feel no Pain

Anapana Sathi . Material quality in Vipassana meditation

Breathe

The attraction of desire.

- Attraction towards Sight – identify the people that you like to see. The images that are drawn to the mind at this point, things that you treasure the most and its appearance which you are attracted too. The desire in having the image in this very same way.
- Attraction towards Sound – identify the sounds and voices that you like to hear the sounds which are drawn to your mind at this point. Things that you treasure the most and its quality of sound, that you get attracted, desire in having the sound in this very same way.
- Attraction towards Smells and fragrances,

Breath and feel no Pain

Taste and Tongue, Body and Touch, Mind and thoughts. All the qualities that is in connection with things....

- The attraction of desire.
- Arising of lust, hate and delusion. Towards the sight and then see how you give values to your eyes in order to see this treasured and beautiful things that you hold most dear to you.
- The danger. The change that follows through. In this change of appearance, how your values for sight gets affected. The pain and grief caused by the attraction towards Sight and Eyes.
- The falling of lust hate and delusion. Danger should be identified and the suffering it causes should be identified. the realization dawns on letting go... calmness follows with tranquility....

Breathe

Breathe and feel no Pain.....

Breathe and feel no Pain

Anapana Sathi . Material quality in Vipassana meditation

Breathe

- Be aware of your breath, inhale - breath that flows.
Gently flowing through your entire body, bringing life to every single cell, every single vein that needs life to function.
- Be aware of your breath... as it flows out of your body gently taking away whatever is unwanted. See how impurities leave your body with a single breath. Slowly all impurities leaves, all that should leave from the body is taken away.
- Inhale deeply and exhale fully for seven times, and then breath normally as you would, being aware for your breathing.
- Be aware of your eyes, ears, nose, tongue, body

Breath and feel no Pain

and mind and all marital qualities that is in connection with things....

- What is past material quality?
That material quality, which is past, ceased, dissolved, changed, terminated, disappeared or which having arisen has dissolved, has passed and is classed among the things that are past.
- What is present material quality?
That material quality which is born, become, begotten, existent, fully existent, apparent, risen, well risen, uprising, well uprising, which is present and is classed among the things that are present,
- What is future material quality?
That material quality which is not born, not become, not begotten, nonexistent, fully non-existent, not apparent, not risen, not well risen, not uprising, not well uprising, which is future and is classed among the things that are future

Breathe and feel no Pain

Anapana Sathi . Material quality in Vipassana meditation

- The attraction of desire.
- Arising of lust, hate and delusion. Towards the sight and then see how you give values to your eyes in order to see this treasured and beautiful things that you hold most dear to you.
- The danger. The change that follow through. And in this change of appearance how your value for sight gets affected. The pain and grief caused by the attraction towards Sight and Eyes and all things considered to be in Material Quality.... The danger in holding on to Past, present and future qualities, which seems to change with time in every single second.
- The falling of lust hate and delusion. Danger should be identified and the suffering it causes should be identified. the realization dawns on

Breath and feel no Pain

letting go... calmness follows with tranquility...

Breathe

Breathe and feel no Pain.....

Breathe and feel no Pain

Anapana Sathi . Vedana – The sensation of feelings

Tripitakaya:

The book of Analysis

Page 3 & 4

2. THE AGGREGATE OF FEELING

Therein what is the aggregate of feeling? Whatever feeling is past, future or present, internal or external, gross or subtle, inferior or superior, distant or proximate; (taking) these together collectively and briefly, this is called the aggregate of feeling.

Vedana – The sensation of feelings

The sensation of feelings, which are born towards a decisive idea. Thoughts regarding situations in life, different individuals, and places are known as a sensation of Feelings. Feelings of being a pleasant, an

Breath and feel no Pain

unpleasant and a neutral are the three main feelings.

Depending on a person's thoughts and ideas the sensation of feelings changes. Depending on the value system that one has in thoughts and ideas the feelings start to change. In a period of time a person could develop many attitudes towards the same thing or situation in life. This resulting in pleasant feelings, but at a different point of time the very same object or individual may hold a different value system and so accordingly the feelings may change again, from being pleasant to unpleasant. The same theory continues and a person may develop feelings neither pleasant or unpleasant, feeling neutral. Regarding the feelings - depending on the change of feelings, emotions get built on. Leaving a different impression on life which one tends to carry on.

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Page 3 & 4

9. Therein what is past feeling?

That feeling which is past, ceased, dissolved, changed, terminated, disappeared, or which having arisen has dissolved, has passed and is classed among the things that are past, (i.e.,) pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. This is called past feeling.

Therein what is present feeling?

That feeling which is born, become, begotten, existent, fully existent, apparent, risen, well risen, up risen, well up risen, which is present and is classed among the things that are present, (i.e.,) pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. This is called present feeling.

Therein what is future feeling?

That feeling which is not born, not become, not

Breath and feel no Pain

begotten, non-existent, fully non-existent, not apparent, not risen, not well risen, not up risen, not well up risen, which is future and is classed among the things that are future, (i.e.,) pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. This is called future feeling.

10. Therein what is internal feeling?

That feeling which, for this or that being, is personal, self-referable, one's own, individual and is grasped (by craving and false view), (i.e.,) pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. This is called internal feeling.

Therein what is external feeling?

That feeling which, for this or that other being, for other persons, is personal, self-referable, one's own, individual and is grasped, (i.e.,) pleasant feeling, painful feeling, neither-painful-nor-pleasant feeling. This is called external feeling.

Breathe and feel no Pain

Anapana Sathi . Feelings in Vipassana meditation

Breathe

- Be aware of your breath, inhale - breath that flows.
Gently flowing through your entire body, bringing life to every single cell, every single vein that needs life to function.
- Be aware of your breath... as it flows out of your body gently taking away what every is unwanted. See how impurities leave your body with a single breath. Slowly all impurities leaves, all that should leave from the body is taken away.
- Inhale deeply and exhale fully for seven times, and breathe normally as you would, being aware for your breathing.
- Be aware of your feelings... as it comes and goes on different matters and different individuals.

Breath and feel no Pain

- What is internal feeling?
- That feeling which, for this or that being, is personal, self-referable, one's own, individual (i.e.) pleasant feeling, unpleasant feeling, neither-unpleasant-nor-pleasant feeling.
- what is external feeling?
That feeling which, for this or that other being, for other persons, is personal, self-referable, one's own, individual and is grasped, (i.e.,) pleasant feeling, unpleasant feeling, neither-unpleasant-nor-pleasant feeling.
- The awareness of the feeling both internally and externally that you feel.... Be aware of your breathing and the sensations of the feeling which is connected to your body and mind.
- Breathe and be aware of your breathing.
- Be aware of the one pointedness and the awareness will flow through and in to one pointedness in the passing moments of the breathing alone. With each breath that you inhale reflect on the air that flows through the body and the feelings its connected to.

Breathe and feel no Pain

Anapana Sathi . Feelings in Vipassana meditation

Breathe

The attraction of desire.

- Attraction towards Feelings – identify the people that you like to see the images that are drawn to the mind at this point. Things that you treasure the most and its appearance that you get attracted. Desire in having the image and the attraction towards the feeling that you have at that very moment.
- In this very same way.....
- Attraction towards Sound – identify the sounds and voices that you like to hear. The sounds that are drawn to the mind at this point, things that you treasure the most and its quality of sound, that you get attracted and the feeling which so attractive. Desire towards the sound in having

Breath and feel no Pain

the sound in this very same way.

- Attraction towards Smells and fragrances, Taste and Tongue, Body and Touch, Mind and Thoughts and all senses, the feeling that it gives you, the attraction that this feeling registers in your mind that is in connection with feelings....
- The attraction of desire.
- Arising of lust, hate and delusion,towards feelings and see how you give values to your feelings in order to hold on to this treasured and beautiful feelings that are hold most dear to you.
- The danger. The change that follow through. And in this change of appearance how your value towards feelings gets affected. The pain and grief caused by the attraction towards all types of feelings.
- The falling of lust, hate and delusion. Danger should be identified and the suffering it causes should be identified.The realization dawns on letting go... calmness follows with tranquility....

Breathe

Breathe and feel no Pain.....

Breathe and feel no Pain

Anapana Sathi . Feelings in Vipassana meditation

Breathe

- Be aware of your breath, inhale - breath that flows.
Gently flowing through your entire body, bringing life to every single cell, every single vein that needs life to function.
- Be aware of your breath... as it flows out of your body gently taking away what every is unwanted. See how impurities leave your body with a single breath. Slowly all impurities leaves, all that should leave from the body is taken away.
- Inhale deeply and exhale fully for seven times, and then breathe normally as you would, being aware for your breathing.
- Be aware of your feelings and how it connects with different sensations

Breath and feel no Pain

- What is past feeling?
That feeling which is past, ceased, dissolved, changed, terminated, disappeared, or which having arisen has dissolved, has passed and is classed among the things that are past, (i.e.,) pleasant feeling, unpleasant feeling, neither-unpleasant-nor-pleasant feeling.
- What is present feeling?
That feeling which is born, become, begotten, existent, fully existent, apparent, risen, well risen, up risen, well up risen, which is present and is classed among the things that are present (i.e.,) pleasant feeling, unpleasant feeling, neither-unpleasant-nor-pleasant feeling.
- What is future feeling?
That feeling which is not born, not become, not begotten, non-existent, fully non-existent, not apparent, not risen, not well risen, not up risen, not well up risen, which is future and is classed among the things that are future. (i.e.,) pleasant feeling, unpleasant feeling, neither-unpleasant-nor-pleasant feeling.

Breathe and feel no Pain

Anapana Sathi . Feelings in Vipassana meditation

- The attraction of desire.
- Arising of lust, hate and delusion towards feelings and then see how you give values to your feelings in order to treasure and hold on to the feelings that you hold most dear to you.
- The danger. The change that follow through. And in this change of appearance, how your value towards the treasured feelings gets affected. The pain and grief caused by the attraction towards the feelings and all sensations which are considered to be in valued feelings.... The danger in holding on to past feelings, present feelings and future qualities of feelings, which seems to change with time in every single second.
- The falling of lust hate and delusion. Danger should be identified and the suffering it causes should be identified. The realization dawns on letting go... calmness follows with tranquility....

Breath and feel no Pain

Breathe and feel no Pain

Anapana Sathi .

Sannyas – The perception of identification

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Page 6 & 7

3. THE AGGREGATE OF PERCEPTION

*Therein what is the aggregate of perception?
Whatever perception is past, future or present,
internal or external, gross subtle, inferior or superior,
distant or proximate; (taking) these together
collectively and briefly, this is called the aggregate
of perception.*

- *Realizations* -

Sannyā – The perception of identification

The perception of identification in all material and immaterial form.

Material form means the tangible things and immaterial forms meaning all the intangible; such as lights, colors.

- The perception in identification the colors and shapes combinations of details in the different objects, situations or different individuals. The Thought process perceives it further, combining the values which a person might have towards the intangible. The way it is being perceived is related to perception of identification - Sannyā.
- With the said perceptions, pleasurable feelings may develop Lust or the opposite of it - Hate and the in between – Delusion. At a

Breath and feel no Pain

different period of time, with certain situations changing and things changing, a person could have a completely different perception regardless of the first perception. Perception therefore changes with time and situation in life. Perceptions towards tangible or intangible things are impermanent.

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Page 6 & 7

3. THE AGGREGATE OF PERCEPTION

Therein what is past perception? That perception which is past, ceased, dissolved, changed, terminated, disappeared, or which having arisen has dissolved, has passed and is classed among the things that are past, (i.e.,) perception born of eye contact, perception born of ear contact, perception born of nose contact, perception born of tongue contact, perception born of body contact, percep-

- Realizations -

tion born of mind contact. This is called past perception.

Therein what is present perception? That perception which is born, become, begotten, existent, fully existent, apparent, well risen, up risen, well up risen, which is present and is classed among the things that are present,

Therein what is future perception? That perception which is not born, not become, not begotten, non-existent, fully non-existent, not apparent, not risen, not well risen, not up risen, not well up risen, which is future and is classed among the things that are future, (i.e.,) perception born of eye contact, perception born of ear contact, perception born of nose contact, perception born of tongue contact, perception born of body contact, perception born of mind contact. This is called future perception.

Breath and feel no Pain

Therein what is present perception? That perception which is born, become, begotten, existent, fully existent, apparent, well risen, up risen, well up risen, which is present and is classed among the things that are present, (i.e.,) perception born of eye contact, perception born of ear contact, perception born of nose contact, perception born of tongue contact, perception born of body contact, perception born of mind contact. This is called present perception.

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Page 6 & 7

3. THE AGGREGATE OF PERCEPTION

Therein what is internal perception? That perception which, for this or that being, is personal, self-referable, one's own, individual and is grasped (by craving and false view), (i.e.,) perception born

- Realizations -

of eye contact, perception born of ear contact, perception born of nose contact, perception born of tongue contact, perception born of body contact, perception born of mind contact. This is called internal perception.

Therein what is external perception? That perception which, for this or that other being, for other persons, is personal, self-referable, one's own, individual and is grasped, (i.e.,) perception born of eye contact, perception born of ear contact, perception born of nose contact, perception born of tongue contact, perception born of body contact, perception born of mind contact. This is called external perception.

Breath and feel no Pain

Breathe and feel no Pain

Anapana Sathi . Perception in Vipassana meditation

Breathe

- Be aware of your breath, inhale - breath that flows.
Gently flowing through your entire body, bringing life to every single cell, every single vein that needs life to function.
- Be aware of your breath... as it flows out of your body gently taking away whatever is unwanted. See how impurities leave your body with a single breath. Slowly all impurities leaves, all that should leave from the body is taken away.
- Be aware of your perception and the way things are perceived... as it comes and goes on.
- What is internal perception?
That perception which, for this or that being, is personal, self-referable, one's own, individual

- *Realizations* -

and is grasped (by craving and false view), (i.e..) perception born of eye contact, perception born of ear contact, perception born of nose contact, perception born of tongue contact, perception born of body contact, perception born of mind contact.

- What is external perception?
That perception which, for this or that other being, for other persons, is personal, self-referable, one's own, individual and is grasped, (i.e.,) perception born of eye contact, perception born of ear contact, perception born of nose contact, perception born of tongue contact, perception born of body contact, perception born of mind contact. This is called external perception.
- The awareness of the perceptions both internally and externally the way you perceive.....
Be aware of your breathing and the sensations of the perceptions. The way you perceive things which is connected to your body, mind and all things tangible and intangible.

Breath and feel no Pain

- Breathe and be aware of your breathing.
- Be aware of the one pointedness and the awareness will flow through and into one pointedness in the passing moments of the breathing alone. With each breath that you inhale reflect on the air that flows through the body and perceptions its connected to...

Breathe and feel no Pain

Anapana Sathi . Perception in Vipassana meditation

Breathe

The attraction of desire.

- Attraction towards perceptions – identify the people that you like to see the images which are drawn to mind at this point. Things that you treasure the most and its appearance that you get attracted, tangible and intangible things. The desire in having the image, the attraction towards the perceptions that you have at that very moment.
- In this very same way.....
- Attraction towards Sound – identify the sounds and voices that you like to hear. The sounds that are drawn to the mind at this point, things that you treasure the most and its quality of sound, that you get attracted and the way you seem to be perceiving that sound which so attractive.

Breath and feel no Pain

Desire towards the sound in having the sound in this very same way.

- Attraction towards Smells and fragrances, Taste and Tongue, Body and Touch, Mind and Thoughts and all things, tangible and intangible. The perception that it gives you, the attraction that this feeling registers in your mind that is in connection with perceptions and the way things are perceived....
- The attraction of desire.
- Arising of lust, hate and delusion. Towards feelings and then see how you give values to your perceptions in order to hold on to this treasured and beautiful perceptions that you hold most dear to you.
- The danger. The change that follow through. And in this change of appearance how your value towards perceptions gets affected. The pain and grief caused by the attraction towards all the ways that you perceive the ‘ identification of the Perceptions’ in life.

- Realizations -

- The falling of lust hate and delusion. Danger should be identified and the suffering it causes should be identified. The realization dawns on letting go... calmness follows with tranquility....

Breathe

Breathe and feel no Pain.....

Breath and feel no Pain

Breathe and feel no Pain

Anapana Sathi . Perception in Vipassana meditation

Breathe

- Be aware of your breath, inhale - breath that flows.
Gently flowing through your entire body, bringing life to every single cell, every single vein that needs life to function.
- Be aware of your breath.... as it flows out of your body gently taking away whatever is unwanted. See how impurities leave your body with a single breath. Slowly all impurities leaves, all that should leave from the body is taken away.
- Inhale deeply and exhale fully for seven times, and then breath normally as you would, being aware for your breathing.
- Be aware of your perceptions and how the connection with things which are tangible and intangible....

- Realizations -

- What is past perception? That perception which is past, ceased, dissolved, changed, terminated, disappeared, or which having arisen has dissolved, has passed and is classed among the things that are past, (i.e.,) perception born of eye contact, perception born of ear contact, perception born of nose contact, perception born of tongue contact, perception born of body contact, perception born of mind contact.
- What is present perception? That perception which is born, become, begotten, existent, fully existent, apparent, well risen, up risen, well up risen, which is present and is classed among the things that are present,
- What is future perception? That perception which is not born, not become, not begotten, non-existent, fully non-existent, not apparent, not risen, not well risen, not up risen, not well up risen, which is future and is classed among the things that are future, (i.e.,) perception born of eye contact, perception born of ear contact, perception born of nose contact, perception

Breath and feel no Pain

born of tongue contact, perception born of
body contact, perception born of mind contact.

Breathe and feel no Pain

Anapana Sathi . Perception in Vipassana meditation

- The attraction of desire.
- Arising of lust, hate and delusion, towards perceptions and then see how you give values in the way you perceive things in order to treasure and hold on to the perceptions, that you hold most dear to you.
- The danger. The change that follow through. And in this change of appearance, how your value towards treasured perceptions gets affected. The pain and grief caused by the attraction towards the change in perceptions and all things considered to be in valued with such perceptions.... The danger in holding on to past, present and future qualities, which seems to change with time in every single second.
- The falling of lust hate and delusion. Danger should be identified and the suffering it causes

Breath and feel no Pain

should be identified. The realization dawns on letting go... calmness follows with tranquility....

Breathe

Breathe and feel no Pain.....

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Path of discrimination

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Sign, in-breath, out-breath, are not object

Of a single cognizance;

One knowing not these three ideas

Does not obtain development.

Sign, in-breath, out-breath, are not object

Of a single cognizance;

One knowing well these three ideas

Can then obtain development

Breathe and feel no Pain

Anapana Sathi . Sankara – Mental Formations.

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The book of Analysis

Page 9 & 10

4. THE AGGREGATE OF MENTAL CONCOMITANTS

Therein what is the aggregate of mental concomitants?

Whatever mental concomitants are past, future or present, internal or external, gross or subtle, inferior or superior, distant or proximate; (taking) these together collectively and briefly, this is called the aggregate of mental concomitants

Breath and feel no Pain

Sankara – Mental Formations

Mental formations, tendencies that follows with the information that has been gathered and decisions that has been made in the process of the Dependent Origination. In order for all actions to take place the mental formations – Sankara needs to play its part. Mental Formations are also known as Mental Fabrications in the dependent Origination.

- All information that relates to different situation and individuals, places and things being done in life, contributes to mental formations. Mentally it's a process of information which has been gathered, from all different places and even through different past lives.
- Such as, an individual's likes and habits, merits and acts of misbehaviors. Attachments to desire, hate and delusion and so on. This forms the collection of information, which

further gets sorted out in the process of the mental formations.

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4THE AGGREGATE. OF MENTAL CONCOMITANTS

*Therein what are past mental concomitants?
Those mental concomitants which are past, ceased, dissolved, changed, terminated, disappeared, or which having arisen have dissolved, have passed and are classed among the things that are past, (i.e.) volition born of eye contact, volition born of ear contact, volition born of nose contact, volition born of tongue contact, volition born of body contact, volition born of mind contact. These are called past mental concomitants.*

Breath and feel no Pain

Therein what are present mental concomitants? Those mental concomitants which are born, become, begotten, existent, fully existent, apparent, risen, well risen, up risen, well up risen, which are present and are classed among the things that are present, (i.e.,) volition born of eye contact, volition born of ear contact, volition born of nose contact, volition born of tongue contact, volition born of body contact, volition born of mind contact. These are called present mental concomitants.

Therein what are future mental concomitants? Those mental concomitants which are not born, not become, not begotten, non-existent, fully non-existent, not apparent, not risen, not well risen, not up risen, not well up risen, which are future and are classed among the things that are future, (i.e.,) volition born of eye contact, volition born of ear contact, volition born of nose contact, volition born of tongue contact, volition born of body contact, volition born of mind contact. These

are called future mental concomitants.

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Page 9 & 10

4. THE AGGREGATE OF MENTAL CONCOMITANTS

*Therein what are internal mental concomitants?
Those mental concomitants which, for this or that being, are personal, self-referable, one's own, individual and are grasped (by craving and false view), (i.e.,) volition born of eye contact, volition born of ear contact, volition born of nose contact, volition born of tongue contact, volition born of body contact, volition born of mind contact. These are called internal mental concomitants*

*Therein what are external mental concomitants?
Those mental concomitants which, for this or that other being, for other persons, are personal, self-re-*

Breath and feel no Pain

ferable, one's own, individual and are grasped, (i.e.,) volition born of eye contact, volition born of ear contact, volition born of nose contact, volition born of tongue contact, volition born of body contact, volition born of mind contact. These are called external mental concomitants.

Breathe and feel no Pain

Anapana Sathi . Mental Formations in vipassana meditation

Breathe

- Be aware of your breath, inhale - breath that flows.
Gently flowing through your entire body, bringing life to every single cell, every single vein that needs life to function.
- Be aware of your breath... as it flows out of your body gently taking away whatever is unwanted. See how impurities leave your body with a single breath. Slowly all impurities leaves, all that should leave from the body is taken away.
- Be aware of your thoughts and how the thoughts are gathered from one thing to another... as it comes in to mind and starts to build different stories.

Breath and feel no Pain

- The awareness of the thoughts both internally and externally Beware of your breathing and the connections to thoughts and the process of thoughts.

The way you start to think of things and build on that thinking from one thing to another thing.... things which is connected to yourself or life at large.

- Breathe and be aware of your breathing
- Be aware of the one pointedness and the awareness will flow through and in to one pointedness in the passing moments of the breathing alone. With each breath that you inhale reflect on the air that flows through the body and thought which it gets connected...
- What are internal mental concomitants?
Those mental concomitants which, for this or that being, are personal, self-referable, one's own, individual and are grasped (by craving and false view), (i.e.,) volition born of eye contact, volition born of ear contact, volition born of nose contact, volition born of tongue contact,

- *Realizations* -

volition born of body contact, volition born of mind contact.

Therein what are external mental concomitants?

- Those mental concomitants which, for this or that other being, for other persons, are personal, self-referable, one's own, individual and are grasped, (i.e.,) volition born of eye contact, volition born of ear contact, volition born of nose contact, volition born of tongue contact, volition born of body contact, volition born of mind contact.

Breath and feel no Pain

Breathe and feel no Pain

Anapana Sathi . Mental Formations in Vipassana meditation

Breathe

The attraction of desire.

- Attraction towards Thoughts – identify the people that you like to see, places that you like to see, the images that are drawn to mind at this point. Things that you treasure the most and its appearance that you get attracted. The desire in having the image and the attraction towards the Thought process that you have at that very moment.
- In this very same way.....
- Attraction towards Sound – identify the sounds and voices that you like to hear the sounds that are drawn to the mind at this point. Things that

- Realizations -

you treasure the most and its quality of sound, that you get attracted and the way you seem to be thinking over and over on the same situations in life. That sound which so attractive, desire towards the sound in having the sound in this very same way.

- Attraction towards Smells and fragrances, Taste and Tongue, Body and Touch, Mind and Thoughts and all marital things and all thoughts which are concerning in this way. Your way of thinking, the attraction that this feeling registers in your mind that is in connection with an ongoing thought process which you yourself claims to be....
- The attraction of desire.
- Arising of lust, hate and delusion. Towards the process of thoughts and then see how you give values to your perceptions in order to hold on to this treasured and beautiful perceptions that you hold most dear to you.
- The danger. The change that follow through. And in this change of appearance how your

Breath and feel no Pain

value towards perceptions gets affected. The pain and grief caused by the attraction towards all the ways that you perceive 'the process of Thoughts', the decisions that you make regarding things in life.

- The falling of lust hate and delusion. Danger should be identified and the suffering it causes should be identified. The realization dawns on letting go... calmness follows with tranquility...

Breathe

Breathe and feel no Pain.....

Breathe and feel no Pain

Anapana Sathi . . Mental Formations in Vipassana meditation

Breathe

- Be aware of your breath, inhale - breath that flows.
Gently flowing through your entire body, bringing life.
- Be aware of your breath.... as it flows out of your body gently taking away whatever is unwanted. See how impurities leave your body with a single breath. Slowly all impurities leaves, all that should leave from the body is taken away.
- Inhale deeply and exhale fully for seven times, and then breath normally as you would, being aware for your breathing.
- Be aware of the process of thoughts and how it connects with everything....

Breath and feel no Pain

- Therein what are past mental concomitants?
Those mental concomitants which are past, ceased, dissolved, changed, terminated, disappeared, or which having arisen have dissolved, have passed and are classed among the things that are past, (i.e.,) volition born of eye contact, volition born of ear contact, volition born of nose contact, volition born of tongue contact, volition born of body contact, volition born of mind contact.
- What are present mental concomitants?
Those mental concomitants which are born, become, begotten, existent, fully existent, apparent, risen, well risen, up risen, well up risen, which are present and are classed among the things that are present, (i.e.,) volition born of eye contact, volition born of ear contact, volition born of nose contact, volition born of tongue contact, volition born of body contact, volition born of mind contact.
- Therein what are future mental concomitants?
Those mental concomitants which are not born,

- Realizations -

not become, not begotten, non-existent, fully non-existent, not apparent, not risen, not well risen, not up risen, not well up risen, which are future and are classed among the things that are future , (i.e.,) volition born of eye contact, volition born of ear contact, volition born of nose contact, volition born of tongue contact, volition born of body contact, volition born of mind contact.

Breath and feel no Pain

Breathe and feel no Pain

Anapana Sathi . . Mental Formations in Vipassana meditation

- The attraction of desire.
- Arising of lust, hate and delusion. Towards the process of thoughts and then see how you give values in the way you think and process things in your mind with the attachment to thoughts.
- The danger. The change that follows through. This change of appearance, how your value towards the process of thoughts gets affected. The pain and grief caused by the attraction towards the process of thoughts and all things considered to be in valued with such thoughts.... The danger in holding on to past, present and future qualities, which seems to change with time in very single second.
- The falling of lust hate and delusion. Danger should be identified and the suffering it causes

- Realizations -

should be identified. The realization dawns on letting go... calmness follows with tranquility....

Breathe

Breathe and feel no Pain.....

Breath and feel no Pain

Breathe and feel no Pain

Anapana Sathi .Vinyana – Consciousness

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Page 13 & 14

5. THE AGGREGATE OF CONSCIOUSNESS

*Therein what is the aggregate of consciousness?
Whatever consciousness is past, future or present,
internal or external, gross subtle, inferior or superior,
distant or proximate; (taking) these together
collectively and briefly, this is called the aggregate
of consciousness.*

Consciousness is the mental energy combined with the proceedings of the Six Senses and the information which has been gathered through the Mental Formations. It is a combination of both proceedings.

- Realizations -

This process also takes all information through energies that has been released in karmic situation. May it be good karma or bad karma and the energy line which is already in place as data forms the consciousness.

Consciousness is a moment to moment process which is dependent on the dependent origination itself. Ignorance arises, mental formations, dependent on Mental Formations arises Consciousness.

- The entire process starts with the visual object that is being seen. Feelings towards the visible object starts to develop, perceptions towards it starts to develop, Mental Fabrications through the process of thoughts which is named as 'Sankara' the Mental Formations starts to develop. Information collected and the consciousness of perceiving it as such – been conscious of it, starts to develop.

Breath and feel no Pain

- The external factors such as visual consciousness, consciousness of sound, consciousness of smell, consciousness of taste, consciousness of touch, consciousness of thoughts. In knowing so, of all the factors is the meaning of being conscious.

Breathe and feel no Pain

Anapana Sathi . Consciousness in Vipassana meditation

Breathe

- Be aware of your breath, inhale - breath that flows.
Gently flowing through your entire body, bringing life to every single cell, every single vein that needs life to function.
- Be aware of your breath.... as it flows out of your body gently taking away whatever is unwanted. See how impurities leave your body with a single breath. Slowly all impurities leaves, all that should leave from the body is taken away.
- Awareness in the consciousness and how the knowingness of the consciousness forms. gathered from one thing to another with the flow of information regarding the six senses....

Breath and feel no Pain

- The awareness of the consciousness both internally and externallythe awareness of your breathing and the connections it has towards the awareness of breathing and the process of breathing .
- Be aware of the one pointedness and the awareness will flow through and in to one pointedness in the passing moments of the breathing alone. With each breath that you inhale reflect on the air that flows through the body and the thought which it gets connected...
- What is internal consciousness? That consciousness which, for this or that being, is personal, self-referable, one's own, individual and is grasped (by craving and false view), (i.e..) eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, mind consciousness
- Therein what is external consciousness? That consciousness which, for this or that other being, for other persons is personal, self-referable, one's own, individual and is grasped, (i.e.) eye con-

- Realizations -

sciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, mind consciousness.

Breath and feel no Pain

Breathe and feel no Pain

Anapana Sathi . Consciousness in Vipassana meditation

Breathe

The attraction of desire.

- Attraction towards the consciousness of the Eye – and the desire towards the consciousness that are drawn to the mind at this point. The attraction of the consciousness, and desire in having the image and the attraction towards the process of being in consciousness, that you have at that very moment.
- In this very same way.....
- Attraction towards Sound, and the consciousness of sound. Identify the sounds and the identification of the sound that you are so drawn to. You are drawn to the consciousness of

- Realizations -

the mind at the very same point that you are drawn to the consciousness of the sound. That sound which so attractive, desire towards the sound, and desire towards the consciousness of the sound in knowing the sound in this very same way.

- Attraction towards consciousness of smells and fragrances, the consciousness of taste, consciousness of touch, consciousness of mind and all marital things and all thoughts which are concerning in this way with the center point of the consciousness.
- The attraction of desire.
- Arising of lust, hate and delusion, towards the process of consciousness and then see how you give values to the consciousness in order to hold on to this treasured consciousness and the knowingness that you hold most dear to you.
- The danger. The change that follow through. This change of appearance how your value towards consciousness of all the Six Senses gets affected. The pain and grief caused by the attraction

Breath and feel no Pain

towards all the ways that you consciously know things being in consciousness, regarding life itself and all formations of life.

- The falling of lust hate and delusion. Danger should be identified and the suffering it causes should be identified. The realization dawns on letting go... calmness follows with tranquility....

Breathe

Breathe and feel no Pain.....

Breathe and feel no Pain

Anapana Sathi . Consciousness in Vipassana meditation

Breathe

- Be aware of your breath, inhale - breath that flows.
Gently flowing through your entire body, bringing life.
- Be aware of your breath... as it flows out of your body gently taking away whatever is unwanted. See how impurities leave your body with a single breath. Slowly all impurities leaves, all that should leave from the body is taken away.
- Inhale deeply and exhale fully for seven times, and then breath normally as you would, being aware for your breathing.
- Be aware of the process of thoughts and how it connects with everything....

Breath and feel no Pain

- What is the aggregate of consciousness?
Whatever consciousness is past, future or present, internal or external, gross subtle, inferior or superior, distant or proximate; (taking) these together collectively and briefly
- what is past consciousness?
That consciousness which is past, ceased, dissolved, changed, terminated, disappeared or which having arisen has dissolved, has passed and is classed among the things that are past, (i.e.,) eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, mind consciousness.
- What is future consciousness?
That consciousness which is not born, not become, not begotten, non-existent, fully non-existent, not apparent, not risen, not well risen, not up risen, not well up risen, which is future and is classed among the things that are future, (i.e.,) eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, mind consciousness.

Breathe and feel no Pain

Anapana Sathi . Consciousness in Vipassana meditation

- The attraction of desire.
- Arising of lust, hate and delusion, towards the process of the consciousness and the knowingness. See how you give values in the way you think and process things in your mind with the attachment to the consciousness.
- The danger. The change that follows through. And in this change of appearance, how your value towards the process of being consciously aware gets affected. The pain and grief caused by the attraction towards the change in consciousness and all things conceded to be in valued with such knowingness.... The danger in holding on to past, present and future qualities, which seems to change with time in every single second.

Breath and feel no Pain

- The falling of lust hate and delusion. Danger should be identified and the suffering it causes should be identified, the realization dawns on letting go... calmness follows with tranquility....

Breathe

Breathe and feel no Pain.....

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The path of discrimination

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DEFINING INTERNALLY

How does he define ideas internally?

He defines the eye internally, he defines the ear internally... the nose... the tongue... the body..., he defines the mind internally.

He defines thus: Eye is produced by ignorance. He defines thus: Eye is produced by craving... Eye is produced by action... Eye is produced by nutri-

- Realizations -

ment... Eye is derived [by clinging] from the four great entities... Eye is arisen...

He defines thus: Eye is arrived at. He defines thus: Eye, not having been, having been produced, will not be. He defines eye as spatially finite. He defines thus: Eye is unlashes, uneternal, subject to change.

He defines thus: Eye is impermanent, formed, dependently-arisen, subject to destruction, subject to fall, subject to fading away, subject to cessation
He defines the eye as impermanent, not as permanent; he defines it as painful, not as pleasant, he defines it as not self, not as self; he becomes dispassionate, he does not delight, he causes the fading of greed, he does not inflame it; he causes cessation, he does not originate; he relinquishes, he does not grasp.

Breath and feel no Pain

Breathe and feel no Pain

Anapana Sathi . Aggregates in Vipassana meditation

Realizations in Meditation.....

Material Quality -Eye is derived [by clinging] from the four great entities... Eye is arisen...

Feelings - He defines thus: Eye is produced by craving... Eye is produced by action...he defines it as painful, not as pleasant, he defines it as not self, not as self;

Perception - Eye is arrived at. He defines thus: Eye,not having been, having been produced, will not be. He defines eye as spatially finite. He defines thus: Eye is not lasting, uneternal, subject to change

- Realizations -

Mental fabrications - Eye is produced by ignorance. he becomes dispassionate, he does not delight, he causes the fading of greed, he does not inflame it; he causes cessation, he does not originate; he relinquishes, he does not grasp.

Consciousness -.Eye is impermanent, formed, dependently-arisen, subject to destruction, subject to fall, subject to fading away, subject to cessation

He defines the eye as impermanent, not as permanent;

Breath and feel no Pain

Breathe and feel no Pain

Anapana Sathi . Realizations on Aggregates

You will notice that one could not eliminate the basic factors of the aggregates been formed. Internal factors combining the Rupa –Material Quality of Matter , Vedana – Feeling, Sannya – Perception, Sankara – Mental Fabrications, Vinyana – Consciousness.

The external factors which comprises of Sight, Sound, Smell, Taste, Touch and Thoughts cannot and it is not a possibility to eliminate the factors.

In reflection, one should identify the attachment. The attraction created in the mind and thought process being attracted, to all material qualities.

The desire of possessing such feelings. The obsession of feelings, a person get chained into, through pleasurable feelings of lust. This goes further when an

- Realizations -

unpleasant feelings turning into hate and the in between – delusion feelings, regarded as neutral delusional feelings. In the danger in attraction to Feelings known as Vedana.

The desire towards holding on to perceptions and the desire of perceptions known as Sannya. The desire and attachment in clinging on to the mental fabrication of the process of thoughts, known as Sankara and finally the attachment and desire towards the being in consciousness and knowingness, known as the Vinyannaya.

All such attachments to the aggregates should be identified and once identified, a person should see the danger and suffering it causes. The addiction to all aggregates with desire, trying to gain the pleasure and happiness that one gains out of the feelings of aggregates which is impermanent and subjected to changers. This continuously brings only suffering at the end.

Breath and feel no Pain

Letting go of the sensations of desire, is the only escape to find tranquility and complete tranquility.

Dhamma Padaya

NOBLE

*Assaddhoakatannu ca -
sandhicchedo ca yo naro*

*Hatavakasovantaso -
saveuttamaporiso*

*The man who is not credulous, who under
stands the Uncreated (Nibbana),
who has cut off the links,
who has put an end to occasion (of good and evil),
who has eschewed all desires,
he indeed, is a supreme man.*

7

Anapana Sathi Hidden meanings of Elements

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Anapana Sathi . Hidden meanings of Elements

Matter (form) consists of four main elements, that makes it to be the defined formation with the combination of elements that forms Rupa or what is known as Material Quality of things. The basic factors of elements help in the creation of the ‘Material Quality’ which is known as ‘Matter’. The earth element, water element, heat element, air element are the four great elements of the world. All that is named as ‘matter’ or known as Rupa in the ancient text of Pali. The elements therefore is referred as Patavi – Earth element, Apo – Water element, Thejo – Heat element, Vayo – Air element.

Patavi . The earth element:

The earth element represents solidity. ‘Matter’ which consist of solidity and also the earth is a foundation

- *Realizations* -

basis for all things to form. The force of gravity also plays its part in keeping the solidity together.

Apo . The water element:

The water element represents the fluidity basis of all elements. The factor of fluidity needs to be imbedded in all 'matter' for it to take its form and shape. The fluidity factor combines all elements, keeping it intact and holding it together.

Thejo . The heat element:

The heat element represents the warmth that is in all elements. Even water has this element of heat to an extent, and so does ice. When holding an ice cube for a longer time, you will notice that the skin feels cold but also it feels the warmth which is in the icecube. The sensation of burning, holding an ice cube after sometime starts to happen.

Breath and feel no Pain

Vayo . The air element:

The air element represents the movement of things. The factor of movement in all 'matter' makes it a moveable thing. In combining all other three elements together with movement, air with movement needs to perform its part.

All the elements are a combination, it's all inter connected factors when it comes into forming 'Matter'.

Breathe and feel no Pain

***Anapana Sathi . Hidden interconnections of
Elements***

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Before

At Savatthi:-

*Before my enlightenment, brethren, to me, being unenlightened and Bodhisat only, this occurred:-
What is the satisfaction, what the misery, what the escape that comes to us in connection with the earth-element, with the water-element, with the heat-element, with the air-element?*

To me it occurred that the pleasure, the happiness arising.

Breath and feel no Pain

Hidden interconnections of Elements

All elements are interconnected in some form or the other, to form Matter. The most interesting part of these connections are that, in each of the specified elements, all other three elements could be found. Stated below are the inter connections of such elements.

Elements of Solidity, Fluidity, Heat and Motion.

In pali : Patavi, Apo, Thejo, Vayo

Solidity – The matter which consist of, hardness or the tactile factor.

Fluidity – The matter consist of, liquidity and flowing basis.

Heat – The matter consists of, a factor of warmth.

- Realizations -

Motion – The matter consist of, a factor of movement.

Solidity – in itself has the combinations of fluidity, warmth and movement

Fluidity – in itself has the combination of solidity, warmth and movement

Heat – in itself has the combinations of solidity, fluidity, and movement

Motion - in itself, has the combinations of solidity, fluidity and warmth.

Breath and feel no Pain

Breathe and feel no Pain

Anapana Sathi . Elements in Meditations

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I walked.

At Savatthi:-

I walked seeking the satisfaction, brethren, that comes from the earth-element. I found that satisfaction so that by insight I saw it well. I walked seeking the misery that comes from the earth-element. I found that misery, so that by insight I saw it well. I walked seeking escape from the earth-element. I found it so that by insight I saw it well.

I so walked, I so found, I so saw the satisfaction, the misery, the escape in the other three elements.

- Realizations -

Apo . Fluidity

Fluidity be understood as the factor of lustful 'Feelings'. An attachment to desirable pleasures. The ongoing cravings for feeling in all living forms which contributes to the core factor of feelings, tends to flow to whichever direction that the pleasures could be gained, therefore fluidity is referred to desired of feelings.

The Feelings of this nature arises Craving and the process of the thoughts referred as Mental Fabrications is stained by desire, arising a lustful Consciousness and then the arising factors of Name – Intangible quality of things known as the forming factor & Matter - the material quality of things known as the tangible factors of things. This is the base for all elements and the true formation of the core factor of Apo -fluidity. Fluidity forms, due to the factors of all desirable attachments.

Breathe and feel no Pain

Breath and feel no Pain

Thejo . Heat

The factor of heat which is connected to the Grasping of desirable pleasures. The

ongoing wanting factor in all live beings and when one does not get what is desired it turn in to heat and then hate as well.

This core factor of Grasping arises Becoming of that nature which has a quality of the heat factor in bedded, in the form of element. The Heat element is a direct manifestation due to the qualities of Hate being nurtured in a living being, throughout a period of time.

The process of the thoughts with the Metal Fabrications are stained by the factor of hate, an arising aConsciousness that is stained with hate and then the arising factors of Name – Intangible quality of things known as the forming factor & Matter - the Material quality of things known as the tangible factors of

things. This is the base for all elements and the true formation of the core factor of Thejo – Heat. Warm and Heat element forms, due to the factor of Grasping of the desirable attachments, and when one cannot have all the wishers, lust turns in to hate creating the heat element.

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through each of these elements is the satisfaction that comes in connection with each, that the transience, the suffering, the changeful nature of each is the misery that comes in connection with each, that the suppression of passion and desire, the elimination thereof in connection with each is the escape that comes in connection with each.

So long as I, brethren, had not fully come to know even as it really is the satisfaction as such, the misery as such, the escape as such that there is in

Breath and feel no Pain

the four elements, so long did I not discern what it was to be enlightened with supreme enlightenment with regard to the world and its deities - its Maras, its Brahmas - and to the generations of recluses and brahmins, devas and men.

Vayo . Motion

This element is the base on 'Movement' factor of all Matter. The factor of movement should be understood as the unseen reality of the consciousness. The movement factor represents the delusion which one has towards all desirable pleasure that creates the fact of delusion, in the mind and in the consciousness.

Moving from one form to another, the movement takes its shape due to many reasons of delusions, as it moves from one desirable attachment to another desirable attachment. Seeking the happiness which the

- Realizations -

world has to offer, never being contended by the desire for more pleasure.

In actuality creating a delusional consciousness. The element of movement gives evidence to the arising of dependent origination, with the arising of Consciousness.

The process of the thoughts - mental fabrications are stained by the factor of the moving delusion, and arising the consciousness that is stained with delusion. The arising factors of Name – Intangible quality of things known as the forming factor & Matter - the Material quality of things known as the tangible factors of things. This is the base for all elements and the true formation of the core factor of Vayo –Movement.

Breath and feel no Pain

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But when I, brethren, had fully come to know even as it really is the satisfaction as such, the misery as such, the escape as such that there is in the four elements, then did I discern what it is to be enlightened with supreme enlightenment with regard to the world and its deities, its Maras, its Brahmas, and to the generations of recluses and brahmins, devas and men

And knowledge, insight arose in me that sure is my emancipation of mind. This is the last birth! Now is there no more rebecoming.

- Realizations -

Patavi . Solidity

This element which is referred to as Solidity is the base of all formations. Giving potential to hold with force, the base of all combined Elements together. When Reflecting Solidity in meditation, one should connect the element of Patavi to the Dependent Origination.

Feelings in connection with Apo –
Fluidity, Water element

Grasping in connection with Thejo –
Warmth, Heat element.

Consciousness in connection with the Vayo –
Motion, Wind element

Ignorance in connection with the Patavi –
Solidity, Earth element

The fact of the sustainability of all elements

Breath and feel no Pain

existed due to the fact of Patavi the solidity that holds it to gather, just as the arising of the Ignorance holds the entire Dependent Origination, all elements are held in tact with the core fact of ignorance.

Ignorance keeps the desirable pleasures alive giving it more and more fuel to sustain in creating the delusion which seeks its pleasure in happiness. Seeks its pleasure in desire, which seeks its pleasure in hate, with craving and ignorance as its base just as the Solidity of Patavi.

Breathe and feel no Pain

***Anapana Sathi . Water Element in Vipassana
Meditations***

Breathe

- Be aware of your breath, inhale - breath that flows.
Gently flowing through your entire body, bringing life to every single cell, every single vein that needs life to function.
- Be aware of your breath.... as it flows out of your body gently taking away whatever is unwanted. See how impurities leave your body with a single breath. Slowly all impurities leaves, all that should leave from the body is taken away.
- Inhale deeply and exhale fully for seven times, and then breath normally as you would, being aware for your breathing.
- Be aware of the one pointedness and the

Breath and feel no Pain

awareness will flow through and in to one pointedness in the passing moments of the breathing alone. With each breath that you inhale reflect on the air that flows through the body.

- Be aware of your breathing and let the awareness flow to the elements which is connected to your body and mind. The form of the body and how it's made through the connections of the elements which are fluidity based, which are warmth based, which are in movement, which are solid based.
- Breathe and be aware of your breathing.
- Be aware how the water element is made, its fluidity that runs through just as the running after the desired for 'feelings' which is connected as Water.
- Attraction towards feelings – identify the all feelings that you are connected to pleasant, unpleasant and neutral feelings and then see through the wisdom of your mind how you get attached to these feeling. Feelings that are drawn

- Realizations -

to the mind at this point, emotions that you treasure the most and its appearance that you get attracted to. The desire in having the feelings intact in this very same way. The flowing of feelings just as the flowing of water.

Breathe and feel no Pain

Breath and feel no Pain

*Anapana Sathi . Water Element in Vipassana
Meditations*

- The feelings in the past did it last, as you wished it to be? Or did it only last for a period of time before it faded away....
- The feelings in the present moment.... Just as this moment begins it also ends..... and so one gets trapped in feelings, just as the water element which flows for a moment of time. Changing its course of flow each time.
- The feelings in the future, to have a hold? But has it come yet or is it an illusion in your mind?
- Past.... Present...and Future... moment to moment passes by with nature of feelings being an illusion in the mind.

Breathe

- The attraction of desire.
- Arising of lust, hate and delusion, towards the feelings and emotions, see how you give values

- *Realizations* -

to your feelings in order to hold to this treasured and beautiful emotions that you hold most dear to you.

- The danger.
The change that follow through. And in this change of appearance how your value for feelings gets affected. The pain and grief caused by the attraction towards feelings and your emotions.
- The Escape
- The falling of lust hate and delusion. Danger should be identified and the suffering it causes should be identified. The realization dawns in letting go... calmness follows with tranquility....

Breathe

Breathe and feel no Pain.....

Breath and feel no Pain

Breathe and feel no Pain

***Anapana Sathi . Heat Element in Vipassana
Meditations***

Breathe

- Be aware of your breath, inhale - breath that flows.
Gently flowing through your entire body, bringing life to every single cell, every single vein that needs life to function.
- Be aware of your breath... as it flows out of your body gently taking away whatever is unwanted. See how impurities leave your body with a single breath. Slowly all impurities leaves, all that should leave from the body is taken away.
- Inhale deeply and exhale fully for seven times, and then breath normally as you would, being aware for your breathing.

- Realizations -

- Be aware of the one pointedness and the awareness will flow through and in to one pointedness in the passing moments of the breathing alone. With each breath that you inhale reflect on the air that flows through the body.
- Be aware of your breathing and let the awareness flow to the elements which is connected to your body and mind. The form of the body and how it's made through the connections of the elements which are fluidity based, which are warmth based, which are in movement, which are solid based.
- Breathe and be aware of your breathing.
- Be aware how the heat element is made, the fact of hate that runs through just as running after the desired and when one does not get what is so desired the must becomes hate...giving birth to the element of heat.
- Attraction towards grasping – identify the all grasping of desire that you are connected to at this point of time. When its changers – when

Breath and feel no Pain

you are not able to grasp the treasured desires of the mind see how its changers in to hateful feelings and then see through the wisdom of your mind how you get attached to the very same fact of grasping once again.

Breathe and feel no Pain

***Anapana Sathi . Heat Element in Vipassana
Meditations***

- The Grasping of warmth in the past did it last? as you wished it to be? Or did it only last for a period of time before it faded away....
- The Grasping for warmth in the present moment.... Just as this moment begins it also ends..... and so one gets trapped in Grasping and warmth, just as the element of heat for a moment to time. Being impermanent after a time...
- Warmth in the future, to have and hold? But has it come yet or is it an illusion in your mind?
- Past.... Present...and Future... moment to moment passes by with nature of warmth being an illusion in the mind.

Breath and feel no Pain

Breathe

- The attraction of desire.
- Arising of lust, hate and delusion. Towards Grasping, see how you give values to your mind, in order to hold to this treasured and beautiful desires of lust that you hold most dear to you. Not been able to have them creates the hateful thoughts and one looks more at grasping just to full fill the need of having....
- The danger.
- The change that follow through. And in this change of appearance how your value towards desire gets affected. The pain and grief caused by the attraction towards grasping and the hateful feelings it causes.
- Escape
- The falling of lust hate and delusion. Danger should be identified and the suffering it causes should be identified and then the realization dawns in letting go... calmness follows with tranquility....

Breathe and feel no Pain

***Anapana Sathi . Wind Element in Vipassana
Meditations***

Breathe

- Be aware of your breath, inhale - breath that flows.
Gently flowing through your entire body, bringing life to every single cell, every single vein that needs life to function.
- Be aware of your breath.... as it flows out of your body gently taking away whatever is unwanted. See how impurities leave your body with a single breath. Slowly all impurities leaves, all that should leave from the body is taken away.
- Inhale deeply and exhale fully for seven times, and then breath normally as you would, being aware for your breathing.
- Be aware of the one pointedness and the awareness will flow through and in to one

Breath and feel no Pain

pointedness in the passing moments of the breathing alone. With each breath that you inhale reflect on the air that flows through the body.

- Be aware of your breathing and let the awareness flow to the elements which is connected to your body and mind. The form of the body and how it's made through the connections of the elements which are fluidity based, which are warmth based, which are in movement, which are solid based.
- Breathe and be aware of your breathing.
- Be aware how the wind element is made, the fact of delusion that runs through, just as being deceived by delusion...just as the movement of wind is unseen....Moving from one desire to another and been decide by delusion this core fact of life,gives birth to the element of wind.
- Attraction towards consciousness – Consciously identifying things of desire that you are connected to at this point of time. When the consciousness changers – the treasured desires

- Realizations -

of the mind starts to change. Just as the winds of change comes in to play the desires keeps changing and the fact of delusion plays its part. Through the wisdom of your mind discover the attachment which is built most silently with the delusion of desire getting attached to the very same fact of unseen desire of the consciousness once again.

Breath and feel no Pain

Breathe and feel no Pain

Anapana Sathi . Wind Element in Vipassana Meditations

- The attachment towards the consciousness and the ongoing movement of desire. In the past did it last, as you wished it to be? Or did it only last for a period of time before it faded away....
- Consciously moving from one desire to another desire in the present moment.... Just as this moment begins... it also ends..... and so one gets trapped in a conscious movement of desire just as the wind element...changing for a moment of time.
- Desired consciousness in future, to have and hold in future? But it has not yet come to pass or is it an illusion in your mind?
- Past.... Present...and Future... moment to moment passes by with the nature of a desired consciousness, being an illusion in the mind.

- Realizations -

Breathe

- The attraction of desire.
- Arising of lust, hate and delusion, towards consciousness, see how you give values to your mind, in order to hold to this treasured and beautiful desires of lust that you hold most dear to you. Not been able to have them creates the hateful thoughts and one looks more at craving for consciousness and the delusion which is so alluring...
- The danger.
- The change that follow through. This change of appearance how your value towards desire gets affected. The pain and grief caused by the attraction towards consciously desiring and the delusion it causes.
- Escape
- The falling of lust hate and delusion. Danger should be identified and the suffering it causes should be identified. The realization dawns in letting go... calmness follows with tranquility....

Breath and feel no Pain

Breathe and feel no Pain

***Anapana Sathi . Earth Element in Vipassana
Meditations***

Breathe

- Be aware of your breath, inhale - breath that flows.
Gently flowing through your entire body, bringing life to every single cell, every single vein that needs life to function.
- Be aware of your breath... as it flows out of your body gently taking away whatever is unwanted. See how impurities leave your body with a single breath. Slowly all impurities leaves, all that should leave from the body is taken away.
- Inhale deeply and exhale fully for seven times, and then breath normally as you would, being aware for your breathing.

- Realizations -

- Be aware of the one pointedness and the awareness will flow through and in to one pointedness in the passing moments of the breathing alone. With each breath that you inhale reflect on the air that flows through the body.
- Be aware of your breathing and let the awareness flow to the elements which is connected to your body and mind. The form of the body and how it's made through the connections of the elements which are fluidity based, which are warmth based, which are in movement, which are solid based.
- Breathe and be aware of your breathing.
- Be aware how the earth element is made, the fact of wanting and longing for solidity in every aspect of life. Just as the earth so being completely solid, one needs conformation in receiving all things that are most desired in the valuation of one's own mind.
- Attraction towards ignorance – From one desire to another with the total and absolute

Breath and feel no Pain

conformation, then moving from one life time to another more of this solidity towards all that is desired. One tries to build desires and the happiness on solidity, and that fact arises Ignorance. Been ignorant to the true fact of life which is all things, all life forms and all desires are impermanent.

- The core fact of life, gives birth to the element of earth and its solidity.

Breathe and feel no Pain

***Anapana Sathi . Earth Element in Vipassana
Meditations***

- The attachment towards the solidity in a desired life.... In the past did it last, as you wished it to be? Or did it only last for a period of time before it faded away....
- Solidity, all relationships are considered to be built upon. All life's existence is built upon.... Does it not end with Decay and Death? Moment to moment, in the present moment. Ignorance covers the truth regarding solidity.... Just as this moment begins... it also ends..... and so, one gets trapped in the conformity of ignorance which has the link to solidity, just as the earth element... for a moment of time, everything which falls apart seems to be solid as the ignorance in life.
- Ignorance in a future life, to have and hold in future? But it has not yet come to pass or is it an

Breath and feel no Pain

illusion in your mind?

- Past.... Present...and Future... moment to moment passes by with the nature of a desired ignorance, being an illusion in the mind.

Breathe

- The attraction of desire.
- Arising of lust, hate and delusion, towards Ignorance, see how you give values to your desires, in order to hold to this treasured and beautiful desires of lust that you hold most dear to you. Not been able to have them creates the hateful thoughts and one looks more at craving for the fact ignorancewith all its alluring deceptions...
- The danger. The change that follow through. And in this change of appearance how your value towards desire gets affected. The pain and grief caused by the attraction towards consciously desiring ignorance fact of all life forms.
- The falling of lust hate and delusion. Danger

- Realizations -

should be identified and the suffering it causes should be identified, the realization dawns on letting go... calmness follows with tranquility....

Breathe

Breathe and feel no Pain.....

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If there were not this

At Savatthi:-

If there were not, brethren, this satisfaction that comes from the earth-element, beings would not lust after the earth-element. But inasmuch as there is satisfaction in it, beings' lust after it.

If it were not, brethren, that misery comes from

Breath and feel no Pain

the earth-element, beings would not be repelled by the earth-element. But inasmuch as there is misery from it, beings are repelled by it.

If it were not, brethren, that there is escape from the earth-element, beings could not escape from it. But inasmuch as there is an escape from the earth-element, beings do escape from it.

Even so is it in the satisfaction, the misery, the escape that come from the other three elements

In so far, brethren, as beings have not fully come to know, even as it really is, the satisfaction as such, the misery as such, the escape as such in these four elements, they have not lived aloof, detached, separate, disassociated, with the barriers to the mind done away with, from the world and its deities its Maras, its Brahmas - and from the generations of recluses and brahmins, devas and men.

- Realizations -

But when, brethren, beings have fully come to know, as it really is, that satisfaction, that misery, that escape, then do beings live aloof, detached, separate, disassociated, unbarred in mind from the world and its deities-its Maras, its Brahmas- from the generations of recluses and brahmins, devas and men.

Breath and feel no Pain

8

Anapana Sathi
Four Noble Truths.
Dependent Origination.
Four Foundations of
Mindfulness

Breath and feel no Pain

Breathe and feel no Pain

Four Noble Truths .Dependent Origination . Four Foundations of Mindfulness .Anpana Sathi

Tripitakaya

The Path of discrimination

Page 329 & 330

Dhamma Chakkapawathwana Suttraya

“There is this noble actuality of suffering: birth is suffering, ageing is suffering, sickness is suffering, death is suffering, association with what is disliked is suffering, dissociation from what is liked is suffering, not to get what one wants is suffering- in short, the five aggregates [as objects] of clinging is suffering

“There is this noble actuality of the origin of

- Realizations -

suffering: it is craving which produces renewed being, is accompanied by delight and greed delighting in this and that; in other words, craving for sensual desires, raving for being, craving for non-being.

There is this noble actuality of the cessation of suffering: it is the remain less fading away and cessation of that same craving, the denying, relinquishing, leaving, rejecting of it.

“There is this noble actuality of the way leading to the cessation of suffering: it is this noble eightfold path, that is to say: right view, right thought, right speaking, right acting, right living, right effort, right mindfulness, right concentration.

Breath and feel no Pain

Breathe and feel no Pain

Four Noble Truths

Suffering of all Existence

Knowing and being aware of the suffering are two completely different things. Most of the time many people are unaware of the real suffering of life. Life, as in birth; itself causes the challenge of accepting that one fine day death is near.

All living beings get deceived with the fact of the 'in between part of living'. The in between stage of living, which comprises of all emotions and good things and bad things that we have in life. Starting from parents, families, material things to our own feelings, plays its part of forming life at large.

- *Realizations* -

If one takes a closer look at what life is about; a person will be able to understand its real interconnections. The interconnections are reflected to a very few sectors; which comprises of moments, and the impressions in a moment, emotional feeling which are interconnected in this moment of time. Life truly is about passing moments. Moment to moment living. All the relationships in all different forms that we build up with individuals or material things fill the 'in between' – moment. Moment to moment life forms.... The moment becomes a passing moment.

In this part of being 'in between', one gets attached, to many different kinds of desires. The attachment that one has built with certain pleasurable things makes a person want to cherish it. The value that one holds for regarding the attachment is very high. Moment to moment the in between part of life is filled with impressions and some impressions with desires.

Breathe and feel no Pain

Breath and feel no Pain

Four Noble Truths

Suffering of all Existence

What attracts a person for sensual pleasure?

It's the high value that a person places in the mind. The values are being given to a thought process and this very same thought process creates the valuation differently, in different periods of times.

At a certain period of time someone or something could have been very dear to us, but at a different period of time this same thing or the person has a different impression in our mind. The way a person attracts to think and the relationship based on the impressions creates the value system again in the mind.

When desire is attracted by lust, desire is attracted by hate or desire is attracted by delusion, a person is lead to suffering in wanting to fulfill that

- Realizations -

said part in life. This keeps following through with craving... and wanting more and more... to achieve higher and higher...the aims are always set higher with desire, this is the real suffering in life as one is never completely satisfied.

The contentment last for a while and when that change takes place, the mind starts to crave for more in wanting more... and so the in between pain follows through, to feel content.

The impressions of life with its relationship to attachment creates desire, the high values held in mind to gain happiness and contentment. Knowingly or unknowingly, this contributes to pain, suffering, that one gets attached to. This is the suffering of all existence.

Breath and feel no Pain

Breathe and feel no Pain

Four Noble Truths

Cause of suffering.

Being deceived by the beauty, the alluring factors of desire, is only one side to this story. The other side of it begins when the desires starts to change and the impermanence takes in. Mostly at this point one feels concerned at first and it develops into different feelings of being agitated, angry and finally, feelings of hate and envy follows.

All the emotional features follow deception of not knowing the truth. A person is in denial to the fact of truth of all things and emotions are impermanent. Therefore, delusion is born.

The lust, hate and delusion create its way in life. Moment to moment it creates the chain of being dependent on a factor of the cause' which has an effect.

- Realizations -

The chain of dependent origination forms. Arising of the world takes place,(as explained in the chapter of rising of the world – Book 1 - Be Known . Be Still . Wisdom) The cause of suffering is due to the cause and effect of the dependency that is held by values on impressions and the relationships which are created in the mind.

The whole process starts with the fact of ignorance to that which is true; All desirable attachments after a period of time, starts changing. The change creates the fact of impermanence of feelings that is most treasured. Not being able to accept this change and the impermanence brings the cause of suffering.

Ignorance arises, Formations. Formations arises Consciousness. Consciousness arises Name and Matter. Name and Matter arise Six Senses, Six Senses arise Contact. Contact arises Feeling. Feeling arises Craving. Craving arises Grasping. Grasping arises Becoming. Becoming arises Birth. Birth arises Decay and Death.

Breath and feel no Pain

Again, and Again....

Four Noble Truths

Cassation of suffering

Finally, one begins to understand the true meaning of ‘ Desire’. Desire for the most wanted things, or the desire for the relationship of feelings.

All of these aspects are considered as ‘ desire’.

When desire is understood in its right context, the hidden danger comes to light. The danger of change, that all attachments are liable for and the hidden danger of impermanence which follows.

Impermanence that follow in all the desired pleasures and all our attachments are seen for its original values. When the impermanence takes place the value which was given to the said attachment starts changing, bringing suffering along with it.

- Realizations -

Danger is identified in its full meaning.

One searches for the escape in all of this. Escape from all the suffering that life itself creates, and the attachments of desire which creates more suffering is very well understood. All along, in different life times and in this life time, a person searches for 'Happiness and Contentment in life'. Not knowing that, the very things which gives pleasure are the poison which creates suffering at the end, as a person is never contended with all that the world offers, and so seeks for more. If a person is able to see through this process of the delusion in desire, which creates suffering and pain in the end, one makes decisions based on this realizations.

The realization unravels the fact – if a person is able to see through the danger of change and impermanence of desire, one is able to let go... Its detachers all desires and attachments held in high value. Letting go of the desire, finally brakes that chains of suffering and ceases the endless Sansara.

Breath and feel no Pain

Breathe and feel no Pain

Four Noble Truths

Cassation of suffering

Falling of the world follows through:

Detachment of craving detaches grasping

Detachment of grasping detaches becoming

Detachment of becoming detaches birth

Detachment of birth detaches decay and death

*Detachment of decay and death detaches
ignorance*

*And when ignorance is detached all formations
falls apart,*

*Thus, is the falling of the world, ending the
endless Sansara.*

Breathe and feel no pain...

- Realizations -

Breathe and feel no Pain

Four Noble Truths

The Path leading to the Cassation

Eight Fold Path

- | | |
|-----------------------------|-------------------------|
| 1. Samma Dhitti | - Perfect Understanding |
| 2. Samma Sankappa | - Perfect Thoughts |
| 3. Samma Vāchā | - Perfect Speech |
| 4. Samma Kammantha | - Perfect Action |
| 5. Samma Ajiva | - Perfect Livelihood |
| 6. Samma Vayama | - Perfect Effort |
| 7. Samma Sathi | - Perfect Mindfulness |
| 8. Samma Samadhi | - Perfect Concentration |
| 9. Samma Gnana | - Perfect Wisdom |
| 10. Samma Vimukththi | - Perfect Realization |

From perfect understanding to perfect concentration, one practices the path, the only path that will lead a person completely out of all suffering.

Breath and feel no Pain

The chapter written regarding the Path has the full details. The final two steps of the path which is gaining the wisdom come through following all other steps which then it leads to the final realization.

When the path is being practiced with each step, knowledge is gained.

Through this knowledge, wisdom is gained. Through the wisdom realizations are made. Finally, Enlightenment is attained.

Breathe and feel no pain...

Tripitakaya

The Path of discrimination

Page 329 & 330

Dhamma Chakkapawathwana Suttaya

“There is this noble actuality of suffering: such was the eye that arose, the knowledge that arose, the understanding that arose, the recognition that arose, the light that arose, in me about ideas not heard before. This noble actuality of suffering must be fully understood: such was the eye that arose, the knowledge that arose, the understanding that arose, the recognition that arose, the light that arose, in me about ideas not heard before.

This noble actuality of suffering has been fully understood: such was the eye that arose, the knowledge that arose, the understanding that arose, the recognition that arose, the light that arose, in me about ideas not heard before.

Breath and feel no Pain

“There is this noble actuality of the origin of suffering: such was the eye that arose,... the light that arose, in me about ideas not heard before. This noble actuality of the origin of suffering must be abandoned: such was the eye that arose,... the light that arose, in me about ideas not heard before. This noble actuality of the origin of suffering has been abandoned: such was the eye that arose,... the light that arose, in me about ideas not heard before

“There is this noble actuality of the cessation of suffering: such was eye that arose, ... the light that arose, in me about ideas not heard before. This noble actuality of the cessation of suffering must be realized: such was the eye that arose, ..the light that arose, in me about ideas not heard before.

This noble actuality of the cessation of suffering has been realized: such was the eye that arose,... the light that arose in me about the ideas not heard before.

- Realizations -

Breathe and feel no Pain

Four Noble Truths

Twelve aspects & three phases

Phase 01

Four Noble Truths

1. Suffering of all existence
2. Cause of Suffering
3. Ceasing of Suffering
4. Path leading to ceasing the suffering

Phase 02

Need to Know

1. This aspect of suffering
2. The aspect of the cause
3. The aspect of ceasing
4. The path which leads to the ceasing of suffering

Phase 03

Have Realized

1. This aspect of suffering
2. The aspect of the cause
3. The aspect of ceasing
4. The path which leads to the ceasing of suffering

Tripitakaya

The Path of discrimination

Page 329 & 330

Dhamma Chakkapawathwana Suttraya

“As long as my correct knowledge and seeing in these twelve aspects in these three phases in regard to these four noble actualities was not quite purified, so long did I not claim to have discovered the full enlightenment that is supreme

Breath and feel no Pain

in the world with its deities, its Māras and its Brahma Gods, in this generation with its ascetics and brahmans, its princes and men. But as soon as my correct knowledge and seeing in these twelve aspects - in these three phases in regard to each of these four noble actualities- was quite purified, then I claimed to have discovered the full enlightenment that is supreme in the world with its deities, its Maras and its Brahmä Gods, in this generation with its ascetics and brahmans, it princes and men.

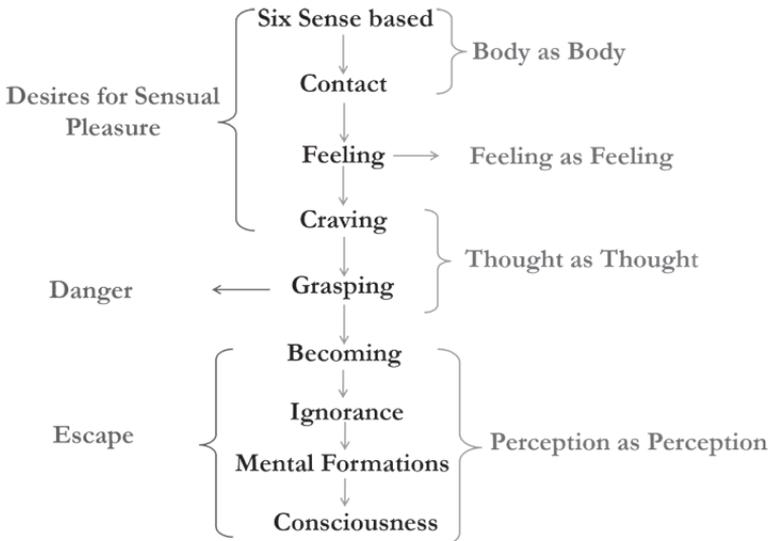
“The knowledge and seeing arose in me: My will’s deliverance is unassailable; this is the last birth; there is now no renewal of being.’ ‘So the Blessed One said.

- Realizations -

Breathe and feel no Pain

Four Noble Truth. Dependent Origination. Four Foundations of Mindfulness. Anapana Sathi

In order to understand the full aspects of the Dependent Origination, inter connections with Four Foundations of Mindfulness, The Four Noble Truths and meditations of Anpana Sathi is all being connected. Revealed below is a graph for greater understandings.



Breath and feel no Pain

Breathe and feel no Pain

Connection of the Dependent Origination:

Six Sense based arises Contact through the senses which arises Feeling when the attraction for desirable pleases arises through the feelings of contacted six senses it arises Craving. The craving for all this desirable and that arises Grasping for more of the attracted and desired pleasers in life.

Moment to moment Craving and Grasping arises Becoming of that same nature and the aspect of becoming arises Birth in a similar world again and again. When Birth takes place the other side of this situation leads to Decay of that same nature and Death follows.... Thus leads on to the dependable origination in its full force in the timeless Sansara Chakra.

In order to see things through from the eyes of vipassana meditations, the process of Anpana Sathi could

- Realizations -

be practiced. The beginning of breath connects to, the beginning of life with all its glory and the attachment to life, the development of body and the vital aspects of the six senses. In the development of body, the breath follows to cells. The development of cells which cannot be stopped, but through the breathing in anapanasati meditations. One needs to meditate further exploring the aspect of life and all its formations with greed, lust, desire and attachments to all living forms.

Then starts the chakras of the dependent origination, through the formation of life and until the moments of decay and death in the breathing meditation of Anapanasati, this aspect of Vipassana needs to be carefully analyzed and realized.

Breath and feel no pain...

Breath and feel no Pain

Tripitakaya

Path of discrimination

Page 204

Understanding of reflexional and of composure due to in-breath in one contemplating impermanence is knowledge as knowledge as tranquilization of dispassion. Understanding... [and so on with the rest of the eight modes of the fourth tetrad up to]... Understanding of reflexional and of composure due to out-breath in one contemplating relinquishment is knowledge as tranquilization of dispassion.

These are eight kinds of knowledge as tranquilization of dispassion.

Breathe and feel no Pain

Connection of Foundations of meditations

Beginning with Anpana Sathi as a mention, one moves on to expand the Vipassana depth of Anpana Sathi meditation. Mediations based on the Four Foundations of Mindfulness. Connecting the origination of things – Body, Feelings, Perceptions, and Thoughts.

Six Sense Based and contact in connection with Body as body to be carefully analyzed... Feelings connects to Feeling as feelings to be carefully analyzed.

Craving and Grasping connects to Thoughts as thoughts, to be carefully analyzed.... Becoming, Consciousness, Formations and Ignorance connects to Perception as Perception at a very deep levels, which needs to be analyzed very carefully.

Breath and feel no Pain

Dhamma Padaya

*Anavatthita cittassa -
saddhammam avijanato
Pariplava pasadassa -
panna na paripurati.
Anavassuta cittassa -
ananvahata cetaso
Purna papa pahinassa -
natthi jagarato bhayam*

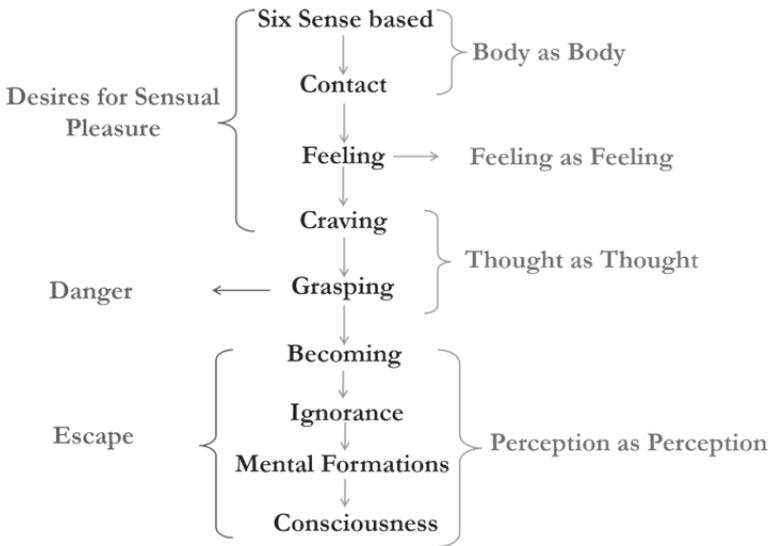
*He whose mind is not steadfast,
he who knows not the true doctrine,
he whose confidence wavers...
the wisdom of such a one will never be perfect.*

*He whose mind is not soaked by lust,
he who is not affected by hatred,
he who has transcended both good and evil...
for such a vigilant one there is no fear.*

- Realizations -

Breathe and feel no Pain

Four Noble Truth. Dependent Origination. Four Foundations of Mindfulness. Anapana Sathi



Suffering of all living beings starts with the attraction, towards the Contact of the Six Senses.

Breath and feel no Pain

The cause of the suffering is due to the desired of sensual pleasures and the attraction of such sensual desires, through feelings for desire, craving for desire and the grasping of desire.

The ceasing of suffering is only gained through the realization of the danger of this desired attraction and the web of suffering it inflicts all existence and the very formation of existence. This needs to be very carefully realized through the arising of becoming, to consciousness and formations that follows due to the main and only reason of Ignorance.

Breathe and feel no Pain

Connections seeing it through Anapana Sathi

One needs to see through the Anapana Sathi meditations and the interconnections it has with the foundations of mindfulness meditation or rather the complete awareness, the true facts of life and death and the formations of consciousness. The consciously made decisions, which connects to Ignorance and a raising of Formation in all life forms. Letting go of the desire, letting go of attachments to desire is the realization, of ceasing the suffering.

By the awareness of the foundations and Anapana Sathi meditations, a person is better able to understand, the concentration of Body which connects with the Six Senses. Contact made with the Senses, the Feeling as Feeling which directly connects to arisen feelings, Thought as Thoughts which connects to

Breath and feel no Pain

Craving and Grasping, the perception of all formations which connects to a moment to moment Becoming. Consciously taking decisions and reinforcing formations – Mental Fabrications which leads to Ignorance.

Letting go of desire and attachment towards the Six Senses, ceases Contact.

Letting go of desire and attachment towards the Contact, ceases Feeling.

Letting go of desire and attachment towards the Feeling, ceases Craving.

Letting go of desire and attachment towards the Craving, ceases Grasping.

Letting go of desire and attachment towards the Grasping, ceases Becoming.

Letting go of desire and attachment towards the Becoming, ceases Birth.

Breathe and feel no Pain

Connections seeing it through Anapana Sathi

Letting go of desire and attachment towards the Birth, ceases Decay.

Letting go of desire and attachment towards the Decay, ceases Death.

Letting go of desire and attachment towards the Death, ceases Ignorance.

Letting go of desire and attachment towards the Ignorance, ceases Formations.

Letting go of desire and attachment towards the Formations, ceases Consciousness.

Letting go of desire and attachment towards the Consciousness, ceases Name and Form.

Breath and feel no Pain

Letting go of desire and attachment towards the Name and Form, ceases Six Senses.

And Birth which directly connects with breathing.... inhaling life and exhaling death... it's the process of a moment to moment awareness of desire towards all living things, all attachments to different world and the formations of existence, ceases with letting go of the desire and attachment.

Breathe and feel no pain...

Tripitakaya

Path of discrimination

Page 203

What are the eight kinds of knowledge of dispassion?

One contemplating as impermanent knows and sees in-breath as it

- Realizations -

is, thus there is knowledge of dispassion. One contemplating as impermanent knows and sees out-breath as it is, ... One contemplating fading away knows and sees in-breath. .. out-breath as it is,.. One contemplating cessation knows and sees in-breath.. out-breath as it is, .. One contemplating relinquishment knows and sees in-breath as it is, thus there is knowledge of dispassion. One contemplating relinquishment knows and sees out-breath as it is, thus there is knowledge of dispassion.

These are the eight kinds of knowledge of dispassion.

Breath and feel no Pain

Breathe and feel no Pain

Four Noble Truth. Dependent Origination. Four Foundations of Mindfulness. Anapana Sathi

The path which leads to this ceasing of all suffering is through the eight aspects of the path which will deliver two fruits – Samma Gnana, Samma Vimukththi which means the realization and the ending of all suffering

Eight Fold Path

- | | |
|-----------------------------|-------------------------|
| 1. Samma Dhitti | - Perfect Understanding |
| 2. Samma Sankappa | - Perfect Thoughts |
| 3. Samma Vāchā | - Perfect Speech |
| 4. Samma Kammantha | - Perfect Action |
| 5. Samma Ajjiva | - Perfect Livelihood |
| 6. Samma Vayama | - Perfect Effort |
| 7. Samma Sathi | - Perfect Mindfulness |
| 8. Samma Samadhi | - Perfect Concentration |
| 9. Samma Gnana | - Perfect Wisdom |
| 10. Samma Vimukththi | - Perfect Realization |

Tripitakaya

The Path of discrimination

Page 329 & 330

Dhamma Chakkapawathwana Suttraya

“There is this noble actuality of the way leading to the cessation of suffering such was the eye that arose,... the light that arose, in me about ideas not heard before. This noble actuality of the way leading to the cessation of suffering must be developed: such was the eye that arose,... the light that

arose, in me about ideas not heard before. This noble actuality of the way leading to the cessation of suffering has been developed: such was the eye that arose, the knowledge that arose, the understanding that arose, the recognition that arose, the light that arose, in me about ideas not heard before.

Breath and feel no Pain

9

The Path & The Destination

Breath and feel no Pain

Breathe and feel no Pain

The Path & The Destination

Tripitakaya

Path of discrimination

Page 97

Contemplation of turning away is a behavior of knowledge.

The stream-entry path is a behavior of knowledge...

The fruition of stream entry...

The once-return path...

The fruition of once return ...

The non-return path ...

The fruition of non-return.

The arahant path...

The fruition of arahant ship is a behavior of knowledge.

- *Realizations* -

The eight stages to Nibbana

Each of the states are linked with a higher understanding and wisdom which proceeds in this path.

The Path is known as ‘Magga’ in Pali, and ‘Pala’ meaning the achievement or destination, in the said sector. The eight-fold path helps a person to realize each of the said destinations and the wisdom that one gains out of the practices. This makes a person understand what life is about with all its lavishing desires and suffering that follows as a shadow behind. The path, therefore, helps in finding the way out of suffering, step by step.

It is through the four gateways and its four paths, the eight stages to nibbana, that one finds the way. Towards the complete contentment and tranquility, which is only in the realization of Nibbana... Niwana.

Breath and feel no Pain

Breathe and feel no Pain

The Path & The Destination

Sothapanna

Magga -Stream entry path

Pala – The stream entry

Sakadhagami

Magga – Once returner path

Pala – Once returner

Anagami

Magga – Non-returner path

Pala – Non-returner

Arahath

Magga – Arahath path

Pala – Arahath (the realized one)

Breathe and feel no Pain

The Path & The Destination

- Sothapanna

Magga -Stream entry path

A person finally starts to question the ways of the world and try to find answers to certain questions that are unique in answer. One may be in search of the truth at this point, not being able to understand clearly, what it may be. In search of the truth, to the reasons behind suffering of all existence or oneself, to start with. A person falls into the right path of thinking at this stage.

Tripitakaya:

The book of Kindred Sayings book 5

Page 19

Concentration

Savatthi... Then the Exalted One thus addressed the monks:

I will teach you, monks, the Ariyan right concentration, which is associated and equipped. Do ye listen to it.

And what, monks, is the Ariyan right concentration which is associated and equipped? It is (associated with) right view, right aim, right speech, right action, right living, right effort, right mindfulness and right concentration.

Now, monks, the one-pointedness of mind which is equipped with these seven limbs is called "the Ariyan right concentration on which is associated, likewise which is equipped."

Breathe and feel no Pain

The Path & The Destination

Tripitakaya

Path of discrimination

Page 71 & 72

How is it that understanding of tranquilization of the tasks is knowledge of fruition?

At the moment of the stream-entry path:

Right view in the sense of seeing emerges from wrong view, and it emerges from defilements and from aggregates that occur consequent upon them, and externally it emerges from all signs. Right view arises because of the tranquilizing of that task: this is the fruition of the path

Right thought in the sense of directing onto emerg-

Breath and feel no Pain

es...

*Right speaking in the sense of embracing emerges...
es...*

Right acting in the sense of originating emerges...

Right living in the sense of cleansing emerges...

Right effort in the sense of exerting emerges...

*Right mindfulness in the sense of establishing
emerges...*

*Right concentration in the sense of non-distraction
emerges from wrong concentration and it emerges
from defilements and from aggregates consequent
upon them, and externally it emerges from all
signs. Right concentration arises because of the
tranquilization of that task: this is the fruition of
the path.*

Breathe and feel no Pain

The Path & The Destination

The Path:

As a person travels in the path which leads to the stream winner, one discover the true face of life. The attraction to desire the valuation related in the mind towards all desirable things in life. Attachments which has the longing feelings. One goes through so much to gain the desires which seems to be full filling for a very short time. Then it turns in to a fading away process of change, with change the danger of impermanence, a proven fact for all things and living beings. To be seen, as it truly should be seen.

The path further on leads to the rights view which is sole purpose is to make one see the truth in the pleasurable attachments and the pain and suffering that it causes.

Breath and feel no Pain

Tripitakaya

Path of discrimination

Page 326

How is deliverance its fruit?

At the moment of stream-entry fruition

Right view in the sense of seeing is delivered from wrong view, and it is delivered from defilements and from aggregates that occur consequent upon them, and externally it is delivered from all signs.

Breathe and feel no Pain

The Path & The Destination

The Destination . The Stream Winner

A person finally gains the knowledge of what desire is about and how attractions are formed in the mind. To achieve a dream of happiness how the world gets caught up in all pleasurable desires. By understanding the problem clearly, at the point of reaching Sothapanna Pala, the Stream Winner further, sees the danger in the attractions towards desire.

Seen the danger in the attachment, for the very first time one seeks for a true way to escape this complete suffering. Thus discovers the Eight-Fold path.

Every aspect of the Eight- Fold path is traveled by the Stream Winner.

Breath and feel no Pain

A person goes through right view, thoughts, to speaking which leads to doing things in action which also connects to meditations and learning meditations. In living with awareness and meditation one follows the eight path as a stream winner to effort and mindfulness. One develops awareness – mindfulness as concentration which arrives at wisdom and the realization of the path travels to realize the facts of a stream winner.

One is in search again, for the answers to escape the danger of suffering.

In gaining the wisdom in the stage of stream winner, a person is completely away from falling into the four derivative states of hell, Animal kingdoms, Asura worlds, Pretha worlds, Kumbanda worlds. Rebecoming of the Stream winner only takes place in human worlds, Deva or Brahma worlds. A Stream Winner will never have a becoming or a rebirth in the four states of Hell or the Asura worlds. Most importantly the path, to end all suffering is secured by the wisdom of Stream

- Realizations -

Winner and would be guided by the wisdom of the Universal Dhamma.

Breathe and feel no pain...

Breath and feel no Pain

Breathe and feel no Pain

The Path & The Destination

- Sakadhagami

Magga – once returner path

A person who has reached the stages of stream winner, immediately falls on to the path of Sakadhagami, which is the path or the way of the Once returner path. In this path, one gains wisdom regarding the attachments to all tangible desires and worldly things, that one finds attractive. Still not being able to be detached from such tangible desires one searches for the wisdom in once returner path.

Tripitakaya

Path of discrimination

Page 71 & 72

*At the moment of the Once-Return path:
Right view in the sense of seeing... right concentration in the sense of non-distraction emerges from the gross fetters of greed for sensual desires and of resistance, from the gross underlying tendencies to greed for sensual-desires and to resistance, and it emerges from defilements and from aggregates consequent upon them, and externally it emerges from all signs. Right view arises because of the tranquilization of that task: this is the fruition Of the path.*

Breath and feel no Pain

Breathe and feel no Pain

The Path & The Destination

The Path . Once Returner

A person reaches the wisdom regarding the danger which is linked to all pleasurable attachments to worldly things. These tangible pleasures are very admirable but creates an endless stream of tears. All attachments for houses, cars, lands, money in which to buy the said pleasurable things falls under the category of tangible attachments.

Tripitakaya

Path of discrimination

Page 327

At the moment of once-return fruition:

Right view in the sense of seeing...

Right concentration in the sense of non-distraction is delivered from the gross fetters of greed for sensual-desires and of resistance, from the gross underlying tendencies to greed for sensual-desires and to resistance, and it is delivered from defilements and from aggregates that occur consequent upon them, and externally it is delivered from all signs

Breath and feel no Pain

Breathe and feel no Pain

The Path & The Destination

The Destination . Once Returner

The realization in the Once Returner stage, is due to the fact of a person realizing the suffering which is due to all tangible, desirable attachments. One recognizes the fire that burns as pain, that has been inflicted, the attachment subsides to a greater extent but is not completely detached until the realization is gain.

The deeper meaning of the word Once Returner, given at this stage - as a person tends to arrive on planet earth or the Kama worlds, just one time, in a different rebirth. To enjoy the tangible pleasures that Kama worlds offers. More likely a person's rebirth, at this stage may become in a place of Deva worlds or the Rupa Brahma worlds. Which fall under the category of the three Kama worlds.

- Realizations -

Dhamma Padaya

WITH UNGRATIFIED
DESIRES THE SENSUAL DIE

*Pupphani h'eva pacinantam -
byasatta manasam naram
Atittamyevakamesu -
antakokurutevasam*

*The man who gathers flowers (of sensual pleasure),
whose mind is entangled,
and who is insatiate in desires,
is overpowered by death.*

Breath and feel no Pain

Breathe and feel no Pain

The Path & The Destination

- *Anāgāmi*

Magga – Non-Returner path

Once a person reaches the stage on Once returner, one immediately falls to the path of Non-Returner Path. In this stage one is in search again. The Tangible pleasurable desires of the mind are still active and craves for relationships with family members, recognition, intimacy of relationships all types of concepts of the thought process. Which inturn gets attached with feelings and concepts at this point, which creates the attachments.

Tripitakaya

Path of discrimination

Page 71 & 72

*At the moment of the Non-Return Path:
Right view in the sense of seeing... right concentration in the sense of non-distraction emerges from the secondary fetters of greed for sensual desires and of resistance, from the secondary underlying tendencies to greed for sensual-desires and to resistance, and it emerges from defilements and from aggregates consequent upon them, and externally it emerges from all signs. Right view arises because of the tranquilization of that task: this is the fruition of the path.*

Breath and feel no Pain

Breathe and feel no Pain

The Path & The Destination

The Path . Non-Returner

As a person travels in the path which leads to Non-Returner, one discovers the true face of life. The attraction to desire the valuation related in the mind towards all desirable relationships, attachments to individuals..... It has the longing feeling that one goes through. In order to gain the desires which seems to be full filling for a very short time before it turns in to a fading away process of change. Change, the danger of impermanence, a proven fact for all living beings. To be realized and seen for its truly nature.

The path further leads to the right view, its sole purpose is to make one see the truth beneath the pleasurable attachments and the pain and suffering that it causes. Seen the danger in the attachment towards the

- Realizations -

values given, such as to love understanding, trust, compassion, thoughtfulness....for the very first time one seeks for a true way to escape this complete suffering due to the attachment of the valuation given to such high qualities of life but soon to fade away with time or with the fact of death of a person or a loved one... again and again no matter how much loved and treasured, the parting comes with the change of impermanence.

And so one discovers the eight-fold path. Travels through every aspect of the eight - fold path to arrive at a destination, a realization which is known as the Non-Returner.

Breath and feel no Pain

Breathe and feel no Pain

The Path & The Destination

Tripitakaya

Path of discrimination

Page 327

At the moment of non-return fruition:

Right view in the sense of seeing ...

*Right concentration in the sense of non-distrac-
tion is delivered from secondary fetters of greed for
sensual-desires and of resistance, from secondary
underlying tendencies to greed for sensual-desires
and to resistance, and it is delivered from defile-
ments and from aggregates that occur consequent
upon them, and externally it is delivered from all
signs*

- Realizations -

The Destination . Non-Returner

A person goes through right view, thoughts, to speaking which leads to doing things in action which also connects to meditations and learning meditations. In living with awareness and meditation one follows the eight path of the non-return. With the steps towards the right effort and establishing mindfulness. One develops awareness – mindfulness as concentration which arrives at wisdom and the realization of the path travels to realize the facts of a Non-Returner.

Being in search of the wisdom of intangible and intangible attachment. One gains the wisdom. The danger that is being attached with all intangible thoughts, concepts and ideas to gain the desired pleasures. Further on it reveals the escape of letting go.... Detachment of tangible and intangible desires of such desires.

In the meaning of Non-returner, it should be understood that a person gaining the wisdom of a Non

Breath and feel no Pain

– Returner, never to be returns to planet earth, or the three Kama worlds, further on proceeds in a rebirth or rebecoming to the worlds of Arupa Bahama.

Breathe and feel no pain...

The Path & The Destination

- *Arahant*

Magga – Arahath path

Caught in the chains of sansara a person still proceeds. One seeks the truth to end all forms of suffering. In reaching the stage of Non-Returner a person immediately falls in to the path of Arahath. In this stage a person has desire towards five main aspects.

Rupa raga – Greed for material forms of life or being in existence

Arupa raga – Greed for immaterial forms of life or being in existence

Breath and feel no Pain

Mannya – Pride

Uddachcha – Agitation

Avidya - Ignorance

One knows all that is to be known....

One sees all that was unseen...



*One finally realizes all that there is to be realized
Breath and feel no pain...*

Breathe and feel no Pain

The Path & The Destination

Tripitakaya

Path of discrimination

Page 71 & 72

At the moment of the arahant path:

Right view in the sense of seeing... right concentration in the sense of non-distraction emerges from greed for material [being], from greed for immaterial [being], from conceit (pride), from agitation, from ignorance, from the underlying tendencies to conceit (pride), to greed for being, and to ignorance, and it emerges from defilements and from aggregates consequent upon them, and externally it emerges from all signs. Right view arises because of the tranquilization of that task: this is the fruition of the path.

Breath and feel no Pain

Knowledge is in the sense of that being known and understanding is in the sense of the act of understanding that. Hence it was said: 'Understanding of tranquilization of the tasks is knowledge of fruition'.

Breathe and feel no Pain

The Path & The Destination

The Path . Arahath

As a person travels in the path which leads to Arahath. One discover the true face of life and all existence the attraction to desire the valuation related in the mind. Through the consciousness, desirable existence and attachments to life in all forms and shapes, in existence of the all the 31 realms and worlds. One has the longing that one goes through to gain the desires which seems to be full filling for a very short time before it turns in to a fading away process of change. Change - the danger of impermanence of all living being in all different worlds seems to be just a like. Most desirable life forms and its conscious state of mind, which every living being craves, grasps for and the arising of Becoming which leads to Birth. The valuation which is high in attachments to all worlds and life at large is so

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visible, is to be seen clearly by the wisdom alone.

For the very first time one seeks for a true way to escape this complete mess suffering. One sees the unseen and one realizes the unseen facts of 'existence'. Due to the attachment of the valuation given to such high qualities of life, but soon to fade away with time or with the fact of death of a person and a loved one... again and again no matter how much one longs for eternal life, the parting comes with the change of impermanence.

Tripitakaya

The Book of the Kindred Saying Book 5

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(v) Recluses and brahmins (a)

Monks, whatsoever recluses or brahmins in time past have gained the highest wisdom in its reality, all of them have done so by penetrating, as they really are, the four Ariyan truths.

Whatsoever recluses in future time shall do so ...

- Realizations -

whatsoever recluses and brahmins in the present time do gain the highest wisdom in its reality, all of them do so by penetrating, as they really are, the four Ariyan truths.

What are the four?

The Ariyan truth of Ill...the Ariyan truth of the practice that leads to the ceasing of Ill

Whatsoever recluses or brahmins...

Wherefore, monks, an effort must be made to realize: This is Ill...

Breath and feel no Pain

Breathe and feel no Pain

The Path & The Destination

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Path of discrimination

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At the moment of Arahant fruition:

Right view in the sense of seeing.

Right concentration in the sense of non-distraction is delivered from greed for material [being], for greed for immaterial [being], from conceit (pride), from agitation, from ignorance, from the underlying tendencies to conceit (pride), to greed for being and to ignorance, and it is delivered from defilements and from aggregates that occur consequent upon, and externally it delivered from all signs.

The Destination. Arahath (the realized one)

And so one discovers the eight-fold path. Travels through every aspect of the eight - fold path to arrive at a destination, a realization which is known as

Arahath – The Realized One.

A person goes through right view, thoughts, to speaking which leads to doing things in action which also connects to meditations and learning meditations. In living with awareness and meditation one follows the eight path of the Arahath to effort and mindfulness. One develops awareness – mindfulness as concentration which arrives at wisdom and the realization of the path travels to realize, all that there is to be realized.

Finally, the great wisdom and realization dawns in a person. The complete detachment of all forms of desire, detachment of all forms of hate, detachment from all forms of delusion. Delusion which one has

Breath and feel no Pain

been attached with the thinking patterns of desire. Finally desire is detached with the highest realizations of....

Complete detachment of material forms of life or being in existence

Complete detachment of immaterial forms of life or beings in existence

Complete detachment of pride

Complete detachment of agitation

Complete detachment of ignorance

Thus, ends all forms of suffering and the sansara chakra, In the wisdom and realization of the Arahath, the ultimate realization of....

Nibbana, Niwana.

Breathe and feel no pain...

- Realizations -

Silence of the Mind

*In the silence of the mind...
You speak to me beyond word,
In the silence of the mind...
Everything is understood,
In the silence of the mind...
All lessons are learnt,
In the silence of the mind...
A world is forgotten,*

*In the silence of the mind...
All is forgiven,
In the silence of the mind...
All that needs to end is ended,
In the silence of the mind...
There is no more beginnings,
In the silence of the mind...
Stillness prevails...
In the silence of the mind...
Breathe and feel no pain.*

Breath and feel no Pain

10

Realizations Samma Sambuddha

Breath and feel no Pain

Realizations . Samma Sambuddha

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The path of discrimination

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Treatise on Knowledge

*Upon the Enlightened Ones, the Blessed Ones,
who see thus 'I have crossed over and the world
has not crossed over; I am liberated and the
world is not liberated; I am controlled and the
world is uncontrolled;*

*I am at peace and the world is not at peace; I
am comforted and the world is comfortless; I am
extinguished and the world is unextinguished;
I, having crossed over, can bring across; I, being
liberated, can liberate I, being controlled, can
teach control; I, being at peace, can pacify; I, be-
ing comforted, can comfort, I, being extinguished,
can teach extinguishment there descends the Great*

- Realizations -

Compassion.

this is the Perfect One's knowledge of the attainment of the Great Compassion.

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Realizations . Samma Sambuddha

Tripitakaya:

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The Great Compassion

What is the Perfect One's knowledge of the attainment of the Great Compassion?

Upon the Enlightened Ones, the Blessed Ones, who see in many aspects, there descends the Great Compassion for beings.

Upon the Enlightened Ones, the Blessed Ones, who see thus 'Worldly life is burning' there descends the Great Compassion for beings.

Upon the Enlightened Ones, the Blessed Ones, who see thus life drives on'...

... 'Worldly life moves on'...

- Realizations -

... 'Worldly life is on the wrong road'...

... 'The world has no lastingness and is led on'

(M ii 68)...

... 'The world has no shelter and no protector'

(M ii 68)...

... 'The world has nothing of its own,

[127] it has to leave all and pass on'...

... 'The world is incomplete, insatiate, and the
slave of craving'(M ii 68)...

... 'Worldly life is without shelter' ...

... 'Worldly life is without shield' ...

... 'Worldly life is without refuge' ...

... 'Worldly life is no refuge' ...

... 'The world is agitated and uncalm' ...

... 'Worldly life is wounded by darts, pierced by
many darts, there is

none other than myself to draw out the darts' ...

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Realizations . Samma Sambuddha

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The Great Compassion

... 'Worldly life is darkened by a shadow of unknowing, with a locked dungeon of defilement; there is none other but myself to show the light' ...

... 'Worldly life goes in ignorance, it is blind, it is enclosed in an egg [of ignorance] (Vin ii 3), is a tangled skein, a knotted ball [of thread], a matted web of tares (D ii 55), is not exempt from the round of rebirth in states of deprivation, unhappy destinations and perdition' ...

'Worldly life is infected by the corruption of the poison of ignorance, is a mire of defilement' ...

- Realizations -

... 'Worldly life is a maze of greed, hate and delusion; there is none other than myself to unmake the maze' ...

... 'Worldly life is involved in a web of craving' ...

... 'Worldly life is enveloped in the net of craving' ...

...

... 'Worldly life is carried away by the stream of craving' ...

... 'Worldly life is fettered by the fetter of craving' ...

... 'Worldly life is underlain by the underlying tendency to craving' ...

... 'Worldly life is tormented by the torment of craving' ...

... 'Worldly life [128] is anguished with the anguish of craving' ...

... 'Worldly life is involved in the web of views' ...

... 'Worldly life is enveloped in the net of views' ...

... 'Worldly life is carried away by the stream of views' ...

... 'Worldly life is fettered by the fetter of views' ...

... 'Worldly life is underlain by the underlying tendency to views' ...

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... 'Worldly life is tormented by the torment of views' ...

... 'Worldly life is anguished with the anguish of views'

Realizations . Samma Sambuddha

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The Great Compassion

... *'Worldly life is committed by birth' ...*

... *'Worldly life is underlain by ageing' ...*

... *'Worldly life is haunted by affliction' ...*

... *'Worldly life is struck down by death' ...*

... *'Worldly life is based on suffering' ...*

... *'Worldly life is caught up by craving' ...*

... *'Worldly life is hemmed in by the wall of ageing' ...*

... *'Worldly life is hemmed in by the snare of death' ...*

... *'Worldly life is bound by great bonds: by the bond of greed, by the bond of hate, by the bond of delusion, by the bond of conceit (pride), by*

Breath and feel no Pain

*the bond of views, by the bond of defilement, by
the bond of misconduct.*

*There is none other than myself to free it from the
bonds'...*

*... 'Worldly life has entered a great crowded tun-
nel; there is none other than myself to show the
wide-open space' ...*

*... 'Worldly life is impeded by a great impediment;
there is none other than myself to sever its imped-
iment' ...*

*... 'Worldly life has fallen into a great chasm;
there is none other than myself to lift it out of the
chasm' ...*

*... 'Worldly life has entered a great wilderness,
there is none other than myself to get it across the
wilderness' ...*

Realizations . Samma Sambuddha

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The Great Compassion

... 'Worldly life has entered upon a great round-about; there is none other than myself to free it from the roundabout' ...

... 'Worldly life is blocked up in a great ravine; there is none other than myself to lift it out of the ravine' ...

... 'Worldly life founders in a great slough, [129] there is none other than myself to lift it out of the slough' ...

... 'Worldly life is vulnerable' ...

... 'Worldly life is burning with the fire of greed,

Breath and feel no Pain

the fire of hate, the fire of delusion, the fires of birth, ageing and death, sorrow and lamentation, pain, grief and despair; there is none other than myself to extinguish the fires'...

Realizations . Samma Sambuddha

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The Omniscient one has no teacher

*Sabbabhibhu sabba vidu' ham asmi -
sabbesu dhammesu anüpalitto*

*Sabbanjaho tanhakkhaye vimutto -
sayam abhinnaya kam uddiseyam*

*I have overcome all, I know all, I am detached
from all, I have given up all; I am liberated from
moral defilements, having eradicated craving.*

*Having comprehended the Four Noble Truths by
myself...*

Such is the Realization of a Samma Sambuddha.

Breathe and Feel no pain

Realizations

To the North Star that will rise and shine.

*I may not be in front of you,
I may not walk behind you,
I may not be beside you,
But I will be the Air that you breathe....*

The Air....

*Until the very last moment.... Until the very last second...
Until you realize, all that there is to be realized...
Until you are completely free from the eternity of suffering,
Until you.... Breathe and feel no pain....*

*I will be the air that flows through your body...
Enriching every vein, every drop of blood and every single cell...
Bringing life, that will lead into a higher understanding...
The air that is held between life and in between the moment of death...
I will be the air... until you finally realize how to let go, of both extremes...
How to let go of life and how to let go of death...*

I will be the Air that you breathe....

The Air....

*Until the very last moment.... Until the very last second...
Until you realize, all that there is to be realized...
Until your completely free, from the eternity of suffering
Until you..... Breathe and feel no pain....*

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