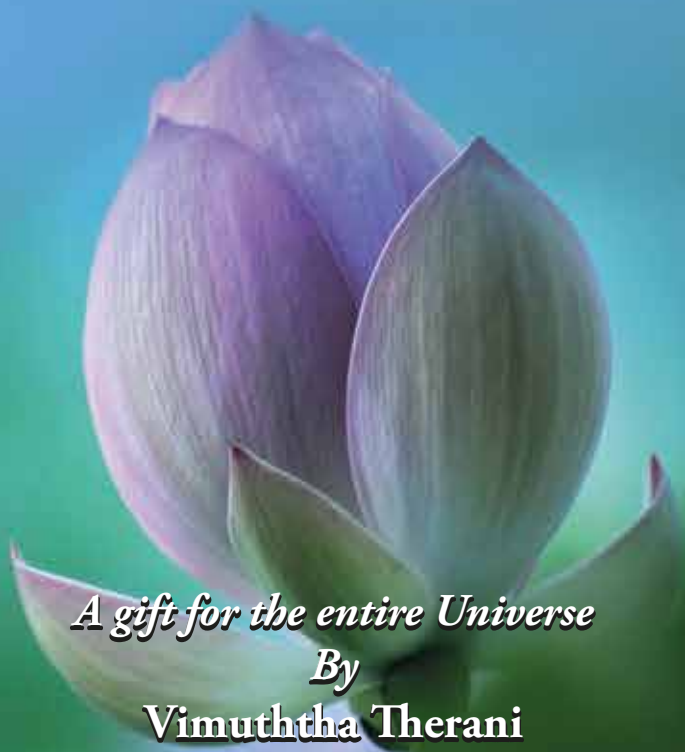


UNSEEN REALITY REFLECTIONS

REFLECTIONS



A gift for the entire Universe

By

Vimuththa Therani

UNSEEN
REALITY
REFLECTIONS

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*“ In the highest respect
and dedication,
To the most perfect
and
Enlightened One,
Sri Gauthama
Samma Sambuddha ”*

- Vimuththa Therani -

UNSEEN REALITY REFLECTIONS

Unseen reality is a defined word for thinking back on life and its true purpose. Reflecting on the reality of all things are underlined.

Moment to moment...time passes by, it takes the time from being alive. Been alive in a capacity that you could reflect on better understandings and higher wisdom that needs to be gained.

Moment to moment life passes by... and with life, time for great understanding too, passes by. It's up to oneself to know when to ask the important questions and when to search for answers most needed.

To reflect on some of the most important matters which passes by, without notice....

Thus brings forth....

The unseen reality of life....

UNSEEN REALITY REFLECTIONS

BOOK II

1st Edition - February, 2019

© **Malabe Dhamma Vimuththa Silmathawa**

ISBN 978-955-35620-2-9

Typeset by - **Kasun Jayatunga**

Cover Design & Page Layout



Nest Creations

95, Ranala Rd., Habarakada, Homagama.
Sri Lanka.

Printed by



Litholines (Private) Limited

76/A, Temple Road, Rukmale, Kottawa,
Sri Lanka.

Published by



Aloko Udapadi Meditation Foundation

188/2, Ginimellagaha, Dodangoda, Galle, Sri Lanka.
Tel: +94 77 610 99 39

UNSEEN REALITY REFLECTIONS

BOOK II

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- *All text containing all suttras are taken from:*
The Tripitakaya – Translated by the Pali Text Society
The Dhammapadaya

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1

ESSENCE OF
MEDITATION

AWARENESS

In Reflection...

Meditation has become a word of importance in the modern world at this point of time, for many different reasons. There are many people that likes the idea of Meditation but has not developed the practice of meditation.

Different theories and many different views regarding meditation, and its practice have been thought, in search of calmness and tranquility. Some of the theories are genuine methods of meditation and methods have proved to be not so genuine theories when one analyzes the core of meditation. Therefore, meditation as a practice, is very much confused, to the unknown beginner. Hence it is important to know the meaning behind meditation.

The core essence of meditation is regarding, awareness. The awareness which comes from within. Seeing it, as it really is, which in Pali is known as Sathi. Sathi stands for seeing things as they really are, seeing the

• *Unseen Reality* •

actuality regarding your own thoughts. The unseen reality in life, is reflected.

Awareness is something that we have from birth.

Being aware of a certain situation and reactions to that very situation with thoughts and ideas, is identified as being aware. As an example, a baby starts to cry and when milk is being given the baby stops crying. The baby is aware that he is hungry and expresses his need through crying, until he is fed. In this situation which is described, even a very small baby who is just born, understands awareness.

It is a must, that one has awareness regarding all situations, for the process of decision making to follow through. One needs to have awareness in a basic sense. You need to be able to think in order to act, and in the process of thinking; awareness of the situation is evaluated in the mind. This is the birth of awareness. However, this is only one side to awareness which we already know of, but there is also another completely different side to awareness....

Dhammapadaya

Verse 362

- *In the past,
this mind has wandered as it liked,
wherever it liked, at its own pleasure.
Now I will control my mind wisely,
as a mahout (holds in check) an elephant in rut.*
- *He who controlled his hand, controlled in foot,
controlled in speech, and possessing the highest
control (of mind), delighted within, composed,
solitary and contented, him they call a bhikkhu.*

Difference in Awareness

There are different types of awareness....

This is directly related to being aware of things. A person will have different kinds of feelings towards different individuals and situations, such as feeling anger, the feeling of fear, the feeling of pain, feeling dull and gloomy, the feeling of been depressed these are all types of unpleasant feelings. Being aware that you have these unpleasant feeling – what you already have is awareness.

You identify the feelings in your mind, yes I am tired, yes I do feel pain, yes I do feel lonely, I am aware that I am angry and I am aware that I am upset. Just be true to yourself and identify the feelings, that you already have, this is awareness which is also linked to the unpleasant feelings.

The complete opposite of this is; Pleasant feelings, when you feel happy, excited, wondering of good things

Essence of meditation · Awareness

and dreaming of good things to come, smiling to yourself, laughing and feeling pleased with oneself or with someone else, be aware of what you are feeling..... Be true to yourself and the awareness will follow.

The middle feelings or the in between feelings are the feeling of - not having pleasant feelings or unpleasant feeling. Being neutral or feeling neutral. This is a feeling too, and be aware that you do have neutral feelings for something or a given situation in life. Be aware that you have these neutral feelings, be true to yourself.

Confusion in awareness

Many people due to the unawareness of awareness gets confused. Confusion come from the fact of not knowing and not understanding, being unaware to situations or the thinking process in your mind. You start to react in a different manner that you would not have reacted, if you were aware of the awareness. Feelings of panic, fear and depression comes along because of the pure fact of not being aware of one's own thoughts, ideas and actions.

One needs to dedicate time to know the facts of being aware of the awareness. As in dedicating time to know your own feelings and thoughts, you are being fully aware of the situation. It makes things clearer and brings a very different kind of perception.

Perceiving things as they really are to be seen adds information to think. One starts to see all angles in situations and then, the perception that you initially had

towards reacting with different feelings can be analyzed further and appropriate decisions could be made accordingly.

When a person is aware that one is confused regarding a situation it solves in itself the first problem; knowing that you are confused is also awareness. The awareness to the problem at hand is the second awareness. The third awareness follows with analyzing of answers to the problem. The confusion towards different issues and problems, starts melting away. A person therefore is able to think about the real problem in hand.

Dhammapadaya

- *Beings who see fear in what is not to be feared and see no fear in the fearsome, embrace false views and go to a woeful state.*

Being aware of awareness

Another type of awareness, which is being aware of awareness, when practiced in meditation brings clarity, it brings purity, it brings light to things that you never knew regarding your own thinking patterns and decisions. It brings insight to a higher level of understanding and realization regarding life at large.

In this awareness, you will find yourself.

You will begin to know about yourself in a deeper level that you never knew. Things that you disliked, disapproved or liked and approved good or bad it does not matter at this initial state, you need to find your awareness which you already had up to a point of been aware and not up to a point that you were not aware.

Awareness is about been true to yourself and acknowledging the facts of reality. It may be a good cause and effect of situations or a bad cause and effect of different situations. Seeing the unseen reality in life;

Essence of meditation · Awareness

seeing the unseen reality of how you yourself reacts to situations and issues at hand. Seeing the unseen reality of your own thoughts and the process of such thoughts is the deeper awareness. May it be pleasant, unpleasant or neutral feeling which leads to desire, hate or delusion. This is being aware of awareness.

Once a person starts practicing this reality, the person is meditating at a higher level. The essence of meditation which belongs to awareness, seeing the unseen reality of your own thoughts becomes clearer, there is clarity to be found and serenity. This is meditation in a glance.

Tripitakeya:

Kindred Sayings book 5

Page: 352

Concentration.

SAVATTHI was the occasion . . . The Exalted One said: 'Monks, do ye practice concentration. The monk who is concentrated knows a thing as it really is. And what does he know as it really is?

In this connexion he knows as it really is, this is ill. This the arising of Ill. This is the ceasing of Ill. This is the practice that leads to the ceasing of Ill.

Do ye practice concentration, monks. The monk who is concentrated knows a thing as it really is. Wherefore, monks, An effort must be made to realize: This is Ill. This is the practice that leads to the ceasing of Ill.

2

PURPOSE OF --- MEDITATION ---

Purpose of Meditation



Many people meditate for different intentions. Many choose meditation as a way of calming one self. Day to day life has become demanding and stressful. Many people search for a way to find a balance, clam down the stressful lifestyles that one has to deal with in the modern world.

• *Unseen Reality* •

Addictions to different intoxications are mainly because of the stress that one undergoes in life. To find an escape out of this, people tend to take different intoxications and then get addicted to it. For a short while it relieves the stress and builds up a state of mind not to feel the stress that one undergoes. Giving a very temporary answer.

It also builds up the tendency to get addicted to such methods which seems to be a very simple solution to a dangerous problem which needs more thought and courage to face up to. In actual fact it's a cover up and an escape route, to ignore the real problem that lurks deep within oneself, a rejection to acknowledge the real problems. The real challenge is to know the real problem and then, find appropriate solutions.

The process of meditation as a whole process helps to reduce the stress. It helps in relaxing and finding inner peace. It also helps a person to connect with a higher level of understanding and be more sensitive in life. The hardness of a world that craves for more and

Purpose of Meditation

more, always demands a person to be less sensitive to inner feelings and thoughts. It rules over the good, making one crave for more result-oriented solution.... more craving and grasping of desires and delusions.

This makes a person live in a world where there is less hope for reflections and understand life's true meaning. Truly one needs to practice the ways of meditation. It helps immensely in many ways to think clearly and in deep methods of meditation, one could heal one self and radiate love and kindness mattha to the entire world which needs healing from all the fires of lust, greed and delusion created.

Through different meditations one develops ways of forgiveness and being forgiven in return, develops more inner strength, self-confidence, anger management, self-respect and respect for all living beings. Helps to develops qualities of been patients and understanding, it also helps in identifying weaknesses and the strength one possesses. Builds inner connections with nature and reveals natural powers of energy , which are

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in the universe. Meditation is for all age groups and meditation provides a knowledge source that is connected directly with the universe.

Tripitakaya:

The book of Gradual sayings: Book 4.

Page 213

- *Monks, that monk must reflect thus:*
“Are there any evil and wrong states within me that have not been put away and that would be a hindrance to me where I to die tonight?”
If, monks, on consideration he realize that there are such states...
then to put away just those evil and wrong states an intense resolution, effort, endeavor, exertion, struggle, mindfulness and self-possession must be made by that monk.

Monks, just as a man whose turban is on fire, or whose hair is burning, would make an intense resolution, effort, endeavor, exertion, struggle,

Purpose of Meditation

mindfulness and self-possession to put out his (burning) turban or hair; even so, monks, an intense resolution, effort, endeavor, exertion, struggle, mindfulness and self-possession must be made by that monk to put away just those evil and wrong states.

Tripitakaya:

The book of Kindered Sayings: Book 5.

Page 352

- *Meditation.*

Monks, do ye apply yourselves to meditation.

The monk who is meditative knows a thing as it really is. And what does he know, as it really is?

In this connexon he knows as it really is:

This is ill.

this is the practice that leads to the ceasing of Ill.

Monks, do ye apply yourselves to meditation... .

Wherefore an effort must be made to realize:

This is ill... This is the practice.

Tripitakaya:

The book of Kindered Sayings:

Book 5.

Page 356

- *And what, monks, is that middle path which giveth vision Nibbana ?*

*Verily it is this Ariyan eightfold way, to wit: Right view, right aim, right speech, right action, right living, right effort, right mindfulness, right concentration. This, monks, is that middle path which giveth vision, which giveth knowledge, which causes calm, special knowledge, enlightenment.,
Nibbana.*

Purpose of Meditation

Calming and healing abilities

Meditations as a principle has a calming effect and healing abilities on both body and mind.

The relaxation comes through the concentration on breathing which leads to clarity of one's thoughts. These have many benefits in day to day life. Mainly stress is created because of the fact of wanting more and more. It adds up in different ways as to what you really want and choose to have. You could see a chain being created when you desire for something and really want to have it. There will be so many other things to consider and a way to have it, many feel the stress of not having what they want in life. Likewise maintain what you already have accumulated, creates a different kind of stress. To live up to these so-called expectations, creates the seed of anxiety and stress.

Meditation methods could be clamming your mind and body as it relives the pressures of the outside world and gives you a moment to think things through.

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Developing deep methods in meditation could also result in healing abilities of body and mind.

There are many instances that medical doctors have referred to meditation methods as it helps in calming the mind and body. It helps to heal from within and the body builds more ways of facing the real issues at hand as it builds a better immunity system.

Once you recognize the benefits it brings to life, one could also get caught up in all things which are worldly. Worldly benefits gained through meditation, could also lose its real value of being an answer to end all life's sufferings.

Dhammapadaya:

Verse: 202

- *There is
no fire like lust,
no crime like hatred.
There is no sorrow like the
constituents of existence,
no happiness higher
than tranquility.*

3

KARMA

THE CHAINS OF SANSARA

The meaning of Kamma - Karma

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

Karma is the cause and Vipaka is the effect. In this regard there are good kamma and bad kamma. Both aspects are been created by oneself therefore it leads to a future that bears such fruits which one has created through the karmic process.

There is no calculation or any type of method to understand the beginning of the Karma process. The very first karma that was created to follow the entire

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process, it is an understanding which only a Samma Sambuddha could gain. Therefore, there is no possibility in finding or understanding of the very first karma which has been done. Where it all started, as it may belong to many many life times before.

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

Tripitakaya:

The book of Gradual Sayings. Book 4

Page 221 - Root of things

- *'Monks, if wanderers of other views should question you thus: "Wherein, sirs, are all things rooted? What is their origin? What gives rise to all things; what is their confluence; what is their chief state; what their-master state; what their further state; and of all things what is most precious?" Monks, thus questioned, how would you answer those wanderers of other views?*

If, monks, wanderers of other views should so . . . question you, answer them thus: "Reverend sirs, all things are rooted in desire;

they have their origin in attention; contact gives rise to them; their confluence is feeling; their chief state is concentration; mindfulness is their master state; wisdom their further state; and of all things emancipation is the most precious."

Monks, thus questioned, so answer.

Tripitakaya:

The book of gradual sayings. Book 1

Page 262

‘The Guarded and the unguarded mind....

“when the mind is unguarded, the bodily actions are unguarded,

speech is unguarded, and mental actions are unguarded....

When the mind is guarded,

the bodily actions are guarded,

speech is guarded, and mental actions are guarded....”

Thought process in the creation of Kamma

It is the desire that chains one to sansara or the wheel of life. Ignorance creates desire and desire creates the origination of dependency, Pattichcha Samupadha-ya which is laminated by greed, hate and delusion. It is the force of Kamma that runs the chains of pattichcha samupadaya - the dependent origination, giving life to Contact, Feeling, Craving, Grasping, Becoming, brings life to Birth and finally Decay and Death.

Again, and again been chained with Ignorance.....

Kamma governs the process of life, when a person reacts in different ways and when the actions are being taken, new karma is born in accordance with the process. Making a person Rethink and act in certain specific ways. Different decisions are made depending on new situations and things that needs to be taken in to account.

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Then follows another thought process which leads in to intentions and actions. The entire pattichcha samupadaya – the dependent origination takes its lead, moment to moment, within this process of karma.

Karma is the law of ‘Cause’ and ‘Effect’.

Tripitakaya:

The Book of the kindred sayings - Book V

Page 296

- *Monks, although a rijah, 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.

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Tripitakaya:

The Book of Gradual Sayings - Book 2

Page 82

Intentional actions create kamma

- “Monks I say that intention is kamma, when one intends, one acts by deeds, words, and thoughts.”

Lord Buddha

Tripitakaya:

Gradual Sayings Book 3

Page 239

- *The means-(Karma)*

“Monks, there are these three means to heap up deeds. What three?

Greed is a means to heap up deeds; hate is a means to heap deeds; delusion is a means to heap up deeds. Monks, not from greed does not-greed heap up, but from greed surely greed heaps up; not from hate does not-hate heap up, but from hate surely hate heaps up; not from delusion does non-delusion heap up, but from delusion surely delusion heaps up.

Monks, not of deeds, greed-born, hate-born, delusion-born, are devas, are men, nor they who fare along the happy way monks, of deeds born of greed, hate, delusion, hell is, brute-birth is, the ghost-realm is, and they who fare along the evil way. Verily, monks, these are the three means to heap up deeds Monks, there are these three means to heap up deeds.

Tripitakaya:

Gradual Sayings Book 3

Page 239

- *The means-(Karma)*

What three?

Not-greed is a means to heap up deeds; not-hate is a means to heap up deeds; non-delusion is a means to heap up deeds Monks, not from not-greed does greed heap up, but from not-greed surely not-greed heaps up; not from not-hate does hate heap up, but from not-hate surely not-hate heaps up; not from non-delusion does delusion heap up, but from non-delusion surely non-delusion heaps up.

Monks, not of deeds, born of not-greed, not-hate, non-delusion, is hell, brute-birth, the ghost-realm, nor they who fare along the evil way; monks, of deeds, born of not-greed, not-hate, non-delusion, devas are, men are, and they who fare along the happy way

Verily ,monks, these are the three means to heap up deeds.

Decisions of bad kamma

There are three main causes for bad kamma.

Desirable Attachments:

Desirable lustful attachments as a cause of kamma, produces more and more lustful attachments that forms life. It is a pure effect or vipaka. This cause's suffering, in past lives, in the present life and in future life's as well, until the effect of the bad kamma is reduced and eradicated completely. The need for all things pleasurable lies in all living beings. The value changes according to the worlds and realms they belong. Making it the underlining process of being attached to desires, lustful desires brings forth lustful decisions and lustful actions, which follows an effect of bad karma being formed, and it's result would have to be dealt with later on in life.

Hate:

Hate as a cause of kamma, produces more and more hate as an effect or vipaka. This too leads to suffering. In this life or in the next life or in previous lives led. Before it builds up to hate, there is a process involved in

• *Unseen Reality* •

same – starting with being annoyed and agitated, then follows the misinterpretation of things and been angry with certain things. The same process leads to been impatient not been able to tolerate. Then comes the hateful thought process. The hateful feelings which is seen in life or a person could hold on to hateful feeling hidden deep within oneself. Feelings which are not being openly seen. Whichever it might be it has the same effect of the bad karma in action and the effect – vipaka will follow in life.

Delusion:

Delusion as a cause of kamma produces more and more delusion as an effect or vipaka. This in turn leads to more suffering in this life in the next life or in previous lives led. Being in a state of delusion to what? Delusion in thinking that all pleasurable desired things would remain in its original sense without change. Delusion to the fact of impermanence, being followed in the process of all births and all life forms. Delusion in thinking that dreams are meant to be true, some day or in some life time that all things desired will come to

Karma · the chains of Sansara

fruit. The delusion in thoughts and intended delusion in certain actions will result in bad karma been formed yet again to be dealt with as an effect or vipaka.

Tripitakaya:

The book of gradual sayings. Book IV

Page 300

- *Sense desire.*
" Monks, there are these five strands of sense desire. What five?
Shapes cognizable by the eye, longed for, alluring, pleasurable,

lovely, bound up with passion and desire. Sounds cognizable by the ear. . smells by the nose. . . tastes by the tongue . . . contacts by the touch, longed for, alluring, pleasurable, lovely, bound up with passion and desire.

Decisions of good kamma

There are three main causes for good kamma

Detachment of desire:

Detachment of desire brings forth the cause of karma, detaches desire as vipaka or effect of good karma. It could also be defined as intentions and actions made without the fact of, holding on to all pleasurable desires or being attached to it. It's a decision of good karma. And in this process same as the other, the effect of kamma follows but it will be an effect of good karma that will follow its way to a person.

Detachment of Hate:

Detachment of hate brings forth the cause of good karma, detaches hate as vipaka or as an effect of good karma. Intentions of a hateful action needs to be identified first and then, when one detaches hateful ideas and feelings that is attached in the process, all good things

Karma · the chains of Sansara

comes to pass. Followed by a vipaka or effect of good karma been formed.

Detachment of Delusion:

Detachment of delusion as a cause of good karma, detaches delusion as an effect. Detachment of delusion lies mainly in realizing the facts of life or oneself. The realization itself creates an opening point to consider the facts of life as they truly are in life. Realization of the change and impermanent fact brings sorrow throughout life. This leads to more and more bad decisions and bad karma being in effect. Accepting and been detached from delusions results in good karma to form, and its benefits can be gained in life.

Karma in previous lives

A person may not be able to pay off all the bad karmic effects that had been done in all previous lives. It is to be known that the effect of the karmic reactions or the

• *Unseen Reality* •

effect (vipaka ollows a person for 91 kappa. It is a time period that the number of years cannot be accurately defined and said.

Within the 91 kalpa there is most likely a chance that one will have to undergo the effects of karmic processes which has been formulated in pervious lives. It may be good karma that has come to life or it may result in bad karma that had been made to effect. Whichever karma will come to pass, during such time periods, it is extremely important that we make the right decisions in life and take the right actions.

There is a wisdom named Pubbe Niwasanusathi Yan-naya – a wisdom of identifying past lives of a person. Events of a certain past life in connection with situations or people in this life. This wisdom defines many factors that come to play in regard to karma been performed good or bad. Resulting different effects which would follow in different lifetimes or that same said lifetime. Been able to see these previous lifetime activities is a great wisdom and it could help in specific

Karma · the chains of Sansara

problems and challenges which has manifested as karmic process in to this life.

The most important fact of this wisdom is, that it could help a person to know the wrong done, in order to rectified it at some level. Merits could be performed and the right type of thinking process could result in many good karma. It could help to reduce some of the effect of bad karma.

Tripitakaya:

Kindred Saying, book: 5

Page: 270/ 271

- *Causal Occasion*

Move over friends by cultivating....

*I know as it really is the causal occasion as such,
and what is not the causal occasion as such.*

Move over friends by cultivating....

*I know in its causal occasion and the conditions of
fruit, of actions done in past, present and future
times.*

More over friends by cultivating....

*I can remember my divers' existences in the past,
to wit, one birth, two births and so no...*

*Thus, with all details and characteristics I can
remember my diver's existence in the past time.*

Tripitakaya:

The book of gradual sayings book 1

Page: 263

- *Desire for things in the past, present and future*

Monks there are three causes of the origin of actions Kamma. What are they?

Desire is generated for things which in the past were based on desire, for similar things in the future, as well as in the present time.

And how are these things generated from things in the past? One remembers and returns over in the mind thoughts about things based on desire in the past. As he does so desire is generated. Becoming desirous, he is fettered by those things. I call this fatter, that mind is with lust.”

“this phase is similar for things in the past and present. Like wise one foreseen the result turns away from it. Penetrate it by Insight and see it plainly to prevent arising of desirable actions - Kamma.

Dhammapada:

“ *From attachment arises grief,
from attachment arises fear,
to one who is free from attachment,
there is no grief much less fear”*

Sri Gautama Lord Buddha

4

FINDING YOUR POSTURE IN --- MEDITATION ---

Find your posture in Meditation

It is a very important fact to find the right kind of posture that suite you before starting the meditation. Many of us presume that it will be easier to sit on a chair during meditations, you could choose to do this but, the best position for mediation is the crossed leg, lotus position. As it helps to open the chakras and keep the body balanced.

There are four different posture's in meditation, the sitting meditation posture, standing meditation, walking meditation posture and reclining meditation posture. All four types of posture methods should be practiced by one in long term meditation, as it helps to meditate in any situation that life brings upon. The postures of meditation help in many ways to meditate for a considerable amount of time without body pains, increasing the levels of concentration.

When meditation is being practice in different postures, it helps a person develop meditation as a daily

• *Unseen Reality* •

practice for a longer time period throughout the day. While being able to attend to other things which demand's your daily life and still be able to practice in mindful meditation methods. The postures help in deep concentrated meditational practices such as Vipassana meditation.

As a start you could try the lotus sitting position and then develop your meditation in all other positions and keep practicing meditation in any form possible.



Find your posture in Meditation



This posture in meditation is one of the best ways of meditation. As it helps to open the full dimensions of all chakras and it is called the lotus position. Lord Buddha himself has used this position for meditation constantly. Many yogi meditations also describe this position of meditation as one of the best used positions.

It is exceptionally practiced throughout the world as it helps to build concentration levels and helps in insight meditational methods. The long hours of meditation are practiced when this posture of meditation is well established.

Dhammapadaya

- *No world without the mind
“ By Mind the world is led, By Mind
the world is moved
And all good and bad things,
exist because of the mind”*

Lord Buddha

Methods of Sitting Meditation

1. A quiet place in your house, room or garden should to be found first to start practicing meditation. This place will send a signal signal to your mind that it is dedicated for meditation and that its time for the meditation.
2. You could wear anything that is comfortable and sit in a meditation cushion, a mat or a chair.

Find your posture in Meditation

3. Sit straight, comfortably, keeping your back strait and shoulders slightly back so that your spine stays straight.
4. If you are sitting in a cushion keep your legs crossed. This is known as the lotus sitting passion which is one of the best ways to meditate.
5. If you have medical issues you could sit in a chair and practice in the same way.
6. Keep your hands on your knee or folded on your lap, right palm on top of the left palm.
7. Breath in gently and deeply so that your lungs and belly are filled with air. Practice breathing in and out gently while focusing on your breath as it passes through your nostrils and fill your body.

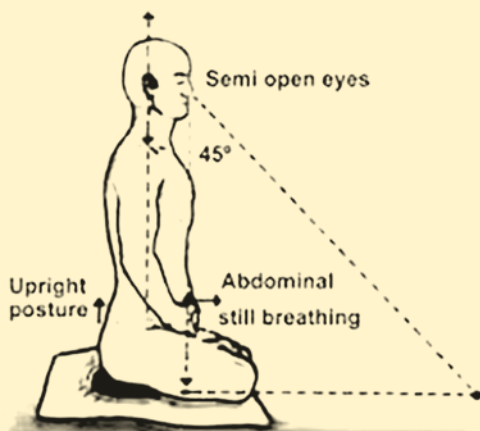
• *Unseen Reality* •

8. Keep your body completely relaxed.
9. Go along the lines of the purwakruthiya – healing from within.
10. Go along the lines of the purwakruthiya.
(See page – the words in meditation -healing from within.)
11. Then concentrate on the points of meditation.
(see page - The words in meditation.)

Sitting postures



Find your posture in Meditation



Standing Meditation



The posture of standing meditation helps a person to keep concentrating even in day to day life. While engaging in different duties at home or work. This is a

Find your posture in Meditation

meditational posture practiced while keeping your eyes open and still being able to focus on what you are doing at the moment and also in the practices of the thought process. Standing meditation as a process of vipassana meditation, helps immensely to focus on major meditational points in a daily basis when engaging in different activities. It is a practical life experience meditational process, which later on develops in realizing all desires and attachments.

Dhammapadaya

- *Mind runs faster*
“I consider Monks, that there is no phenomenon that comes and goes so quickly as the mind. It is not easy to find a simile, to show how quickly mind comes and goes.”

Methods of Standing Meditation

1. Find a quiet place to start practicing this position but when you are more familiar with this meditation, it could be any place and anywhere.
2. Be straight and comfortable, keep your back strait and shoulders slightly back so that your spine stays straight.
3. Keep your hand's right palm on top of the left palm or keep them by the side of you. (if you are new to this method of meditation only)
4. You could choose to keep your eyes opened or half open as you wish it to be. (if you are new to this method of meditation only)
5. Breath in – exhale gently and deeply so that your lungs and belly are filled with air. Practice

Find your posture in Meditation

breathing in and out gently, while focusing on your breath as it passes through your nostrils and fill your body.

6. Keep your body completely relaxed.
7. Go along the lines of the purwakruthiya. (See page – the words in meditation -healing from within.)
8. Then concentrate on the points of meditation.
(see page - The words in meditation.)

Walking meditation



The posture of walking meditation helps a person to keep concentrating even in day to day life, when engaging in different duties and work. This is a posture in meditation which is practiced while keeping your eyes open and still being able to focus on what you are doing at the moment. The practices of being aware of the thought process.

Find your posture in Meditation

Take note that you should not exert yourself by walking, or be tired by walking, simply take gentle steps. This should help to concentrate on the matter of samatha meditation or vipassana meditation. One should feel relaxed and at peace through the gentle steps and the meditation concentration.

Dhammapadaya

- *The mind is difficult to control; swiftly and lightly, it moves and lands wherever it pleases. It is good to tame the mind, for a well-tamed mind brings happiness.*

Method of Walking Meditation

1. Find a quiet place to start practicing this position but when you are more familiar with meditation it could be any place, anywhere.
2. There are special walking paths designed for walking meditation but you could also practice this in a park or near a beach or in your garden as well.
3. Be straight and comfortable,, keep your back straight and shoulders slightly back so that your spine and back stays straight.
4. Keep your hand's right palm on top of the left palm, or keep them by the side of you. (if you are new to this method of meditation only)
5. You could choose to keep your eyes open, closed or half open as you wish it to be.

Find your posture in Meditation

6. Breathe in gently and deeply so that your lungs and belly are filled with air. Practice breathing in and out gently while focusing on your breath as it passes through your nostrils and fill your body.
7. Go along the lines of the purwakruthiya. (See page – the words in meditation -healing from within.)
8. Then concentrate on the points of meditation. (see page - The words in meditation.)
9. Keep your body completely relaxed, walking with gentle steps.
10. Walk slowly taking each step at a time and keep focusing and concentrating on the karmastana – words in meditation or the point of focus for the meditation.

Reclining meditation



This meditation posture is very much used if you are sick or have trouble in any other positions of meditation as it helps to meditate while lying down. This helps to contemplating on the points of meditational, been in a reclining position.

When a person has any type of back pain due to the long hours of other meditation types. This posture

Find your posture in Meditation

of meditation is the best. Word of caution, do not fall asleep during meditation. You could expose yourself to dark entities entering your body and thoughts. Which they try to control in a different time period without the person's knowledge.

Dhammapadaya

- *An ill-disposed mind is the greatest enemy...
Whatever (harm) a foe may do to a foe, or a hater
to a hater, yet an ill-directed mind can do oneself
far greater (harm).*

Method of Reclining Meditation

1. A quite place in your room or garden.
2. You could wear anything that's comfortable and lie down in a bed or a meditating mat.
3. Be straight and comfortably, keep your back strait and shoulders slightly back so that your spin stays straight, even when reclining.
4. If you have medical issues you could lie down in the best and easy position to make it comfortable.
5. Keep your hands folded just below your chest, right palm on top of the left palm or keep them by the side of you.
6. You could choose to keep your eyes closed or half open as you wish it to be.

Find your posture in Meditation

7. Breathe in gently and deeply so that your lungs and belly are filled with air. Practice breathing in and out gently while focusing on your breath as it passes through your nostrils and fill your body.
8. Keep your body completely relaxed.
9. Go along the lines of the purwakruthiya. (See page – the words in meditation -healing from within.)
10. Then concentrate on the points of meditation.
(see page - The words in meditation.)
11. Word of caution do not fall asleep while meditating as you need to have your complete focus on the meditation. It could be dangerous to be half asleep while meditating as you expose yourself to different entities that could enter your body and thoughts.

• *Unseen Reality* •

If you do feel sleepy you should open your eyes drink some water and start meditations or sleep, rest and start the meditations when you can focus properly.

5

HINDERANCES TO --- MEDITATION ---

Hinderances to Meditation

Mainly there are five kinds of obstructions one faces in meditation. It is an important fact to know regarding the hinderances before meditating as you will be able to identify them and proceed with the meditation avoiding them. A person who meditates may not realize that the thoughts are getting drifted from the main focusing points of meditation and that one's own mind has been playing different trick to avoid meditation at all cost. A person needs to be determined to meditate knowing the five types of hinderances that could and would come by.

Dhammapadaya

- *“By effort, By vigilance,
By restraint, by control, let the wise
man make for himself an island
which the flood cannot overwhelm”*

Lord Buddha

Tripitakeya:

The book of Gradual Sayings Book.4

Page 300

- *Hindrances.*

Monks, there are these five hindrances. What five?

The hindrance of sensuality; the hindrance of ill-will; the hindrance of sloth and torpor;

the hindrance of flurry and

worry; and the hindrance of doubt.

Monks, these are the five hindrances.

Monks, when these five hindrances are put away, four arisings of mindfulness should be made to become.

Kamacchanda:

Sensual Desires

Being attracted to all kinds of sensual desires such as desires of sight, desires of sound, desires of smell, desires of taste, desires of touch and desires of thoughts is defined as kamacchanda or attraction of sensual desires. In meditation one gets attracted to these elements and desires and keeps thinking of same, missing the pure objective of analyzing the truth that is underlined by such sensual desires.

Vyapadha:

Ill will or been agitated

In meditation, one could start thinking about different things and in doing so, gets distracted. Thinking of different situations or a person connected to certain specific incidents that has followed in life, at the same time gets agitated angry and thinks of ill will. Hate and jealousy follows towards the person or the situation which it has a link to. This causes the person in meditation to lose the focus on the main points of mediation.

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Thinamiddha :

Sloth and Torpor

This factor is easily misunderstood as fatigue and bodily fatigue. It is not so, this relates to different ideas and thought beginning to distract the main points of meditation and then one loses focus. A person could easily lose the will to meditate. It is very important as a practitioner of meditation to know this hinderance and keep the focus of one pointedness. If you do feel extremely tired, you should not meditate instead you should rest well and then meditate, when you are able to focus on the meditation.

Uddhachcha Kukucha: *Restlessness and worry*

Restlessness comes in many forms when meditating. Suddenly you might think of things that needs your attention and things that you have forgotten to do.

Hinderances to Meditation

You may feel the need to do different things at that very moment, distracting from meditation. The restlessness to start doing other things. This too lose the focus on meditation and its main point of consideration at the time of meditation.

Then follows the worry regarding different matters in life and suddenly comes to mind and you may start dwelling on same feeling angry with yourself or with different persons. This is another way to lose focus completely on the points of meditation and start thinking, worrying and being agitated and angry of things unnecessary.

Vichikichcha:

Doubts and indecisions

It creates unsteadiness in the mind which make you doubt things.

Because of the unsteadiness, one can not come to conclusions and make decision in the right aspects.

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It also refers to indecisiveness in the mind and its due to wisdom been clouded because one cannot be in a clear mind state, to think things through. The main points of meditation are been affected. The cause of this effect is mainly due to vichikichcha – doubts and indecisions, a mental hinderance that needs to be overcome.

Avoiding all mental hinderances

Samatha meditations helps to avoid mental hinderances and it builds confidence in the practice of meditation. Also, to experience the happiness, lightness, and calmness that one feels would help any beginner in meditation to concentrate more.

Keeping focus of the karmastana (the word recited or the main points by the mentor) would help in concentration. Jhana meditation methods also help immensely to avoid the mental hinderances created by the Pancha Nivarana.

The following does help to avoid the hinderances....

- Accurate knowledge regarding the Dhamma.
- Discussions and clarifications regarding the dhamma, helps to build confidence in the dhamma itself.

• *Unseen Reality* •

- Understanding the vinaya and silas also helps in conducting oneself in such manner.
- Good kalyana mitra friendship - friends in dhamma also help along the journey.
- Building confidence in the practices.
- Dhamma talks- which helps one to profit with encouragement, confidence and assurance.
- Knowing the hindrance's also helps to avoid the hinderances during the practices of meditation

Dhammapadaya

- *The slothful do not realize the path.....
Who strives not when he should strive,
who though young and strong, is given to idleness,
who is loose in his purpose and thoughts, and
Who is lazy- that idler never finds
the way to wisdom.*

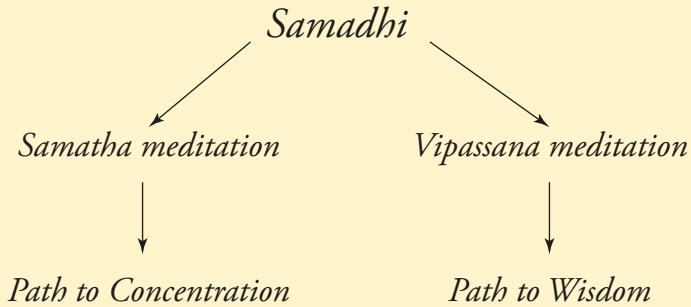
Lord Buddha

6

CONDITIONS OF --- WISDOM ---

Conditions of wisdom

Conditions of wisdom



Tripitakeya:

The Book of the kindred sayings

Book 5

Page 178

Now a certain monk came to visit the Exalted One...

*As he sat at one side that monk said this to
the Exalted One:*

*. "Perfect in faculties! Perfect in faculties !" is the saying,
lord. Pray, lord, how far is one perfect in faculties ?*

*Herein monk, a monk cultivates the controlling
power of faith, which leads to tranquility,
which leads to the perfect wisdom.*

*He cultivates (the other controlling powers and)
the controlling power of insight,
which leads to tranquility,*

which leads to the perfect wisdom.

Thus far a monk is possessed of perfection in faculties.

Samadhi

The mind with all its glory in multifunctioning and multitasking abilities continuously strives for accomplishing and completing things. Things to be accomplished and accumulated in a worldly manner, the mind runs faster than anything we can imagine. Samadhi is used in many ways of concentration. In a worldly way it is being used for focus and concentration as well as to get things done and to do it precisely. Many methods of samadhi is being used.

Samma samadhi, however is a completely different thing. This concentration of samadhi helps in been completely free from suffering of life and the bonds of the Sansara chakra. It helps to break the chains of attachment's to sensual desires and all the misery that comes along with it. Samadhi opens the eye to the truth and what really exist in all the worlds.

In samadhi what is taken into consideration is the fact that the thought process is being Identified - seen

• *Unseen Reality* •

clearly. Deep insight meditations help to concentration, gaining the knowledge towards Samadhi. Samadhi the complete concentration during meditation, helps to focus, to identify the natural flow of thoughts. Due to the natural concentration level which build through the samadhi one could confidently find the deepest desires which are inter connected in the mind. Most of the time these thoughts are misguided and one tends to think that one is not affected by desire. The high concentration level of Samadhi meditation helps in identifying all defilements.

Samadhi further divides it to two categories Samatha meditations and Vipassana meditations. Samatha meditations helps in the basic level of concentrating and Vipassana meditations develops insight, which identifies ignorance to abandon all suffering.

Samadhi is the main opening point of reflection, insight and realization. It is through and only thought samadhi that one accomplisher's the ultimate realization of Nibbana itself.

Tripitakeya:

The book of the kindered sayings *Part 5:*

page: 352 Chapter 1 :

- *Concentration*

“ Monks do ye practice concentration. The monk who is concentrated knows a thing as it really is. And what does he know what really is?

In this connection he knows as it really is.

This is ill,

This is the arising of ill

This is the ceasing of ill,

This is the practice that leads to the ceasing of ill.

Do ye practice concentration, monks. The monk how is concentrated knows a thing as it is. Where foe monks, an effort must be made to realize:

This is ill,

This is the arising of ill,

This is the ceasing of ill,

This is the path that leads to the ceasing of ill.”

Lord Buddha

Tripitakeya:

The book of the kindred sayings

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."

7

HEALING ONE SELF AND THE --- UNIVERSE ---

Purwakuthiya



ay all the sounds and interferences in the atmosphere 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... 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 fade away from your mind....
May you experience the relaxation in your body.....
The quietness within and the calmness within....

Inhale and Exhale

- Breath in gently and breath out gently, bring in 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.

Forgiveness and being forgiven

- 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....

• *Unseen Reality* •

Positive Universal energy

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 through the meditations.

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

Dhammapada :

“ Know this, O good men, that evil things are difficult to control. Let not greed and wickedness drag you to suffering for a long time”

Lord Buddha

8

HEALING --- MEDITATIONS ---

R

elax and breathe deeply at first, let the air fill your body and be aware of your breathing.

Relax and breath gently and let the air flow through the body as you concentrate on the breath.

Purwakruthiya - concentrate on the meaning

- Whatever suffering that you have experienced in the past, acknowledge that there was a suffering & let the suffering belong to your past... leave it in the past where it belongs....

Whatever hopes and dreams that you may have for the future, acknowledge it as it is. It may or may not be in the future.... Leave it in the future where it belongs....

- Be aware of the present moment.... The present moment is here and now, with each breath that you inhale and every breath that you exhale is the present passing moment...

Present passing moment... inhale and exhale....

Healing Meditation.

- Experiences that you have engaged in the past, such thoughts and actions as anger, hate, discomfort, uneasiness, worry and feelings of agitations, does not serve any propose.... Leave it behind.... Let the hurt and suffering melt away...

Let it go as it only belongs to the past...let it go.... Let it go

- Experiences that you have hoped and dreamed for in the Future... eagerness that builds with it, the anxiousness, the time spent worrying over things, impatient with others and one self, leave it for the future.... The future does not belong to you... let it be as it is and leave it... let it go...
- All the suffering that you had faced gives you pain in different forms, mentally and physical-

Healing meditations

ly... no matter what the reasons are for your suffering... it may be the right reasons or it may not be the right reasons, let all the worry and pain fade away from your mind.

- Choose to forgive yourself and forgive others and let go...

In this very moment choose to let go....

Choose to be free...

choose to heal...let your consciousness experience the healing...

May all the stiffness and pain in the body melt away and

may you be relaxed and free.

- May you be healed within.....

May all living being be free from suffering,

May all living beings be free from greed, lust, hate and delusion...

May all living beings be free from illness....

May all living beings attain nibbana. Niwana...

• *Unseen Reality* •

- Be aware of your breath, which flows gently, so gently.....

Take a few moments to be aware of the surrounding which you started your meditation.

Gently open your eyes and relax.

Dhammapada :

*“There is no fire like lust,
no grip like hate,
no net like delusion,
no river like craving”*

Lord Buddha

Meththa Meditation.

The ultimate meditation of love and kindness shown to the entire universe and all its living beings. This is an extremely powerful meditation, when meditated in its true content which Transends light and energy to the entire system. This in turn helps one in all karmic issues regarding discovering the true path the ultimate happiness, it helps immensely in all karmic injustice done by yourself and by any other living being who has ill feelings towards you.

The pattern of thinking changes to the better giving more and more positive thoughts and positive energy. It also helps to calming any challenging situations, issues, that a person engaged life. In return, there will be valuable changes in life. Such is the power of Meththa meditation.

Meththa 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 nothern direction,

In the nothern 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 calm and be still,

Attain Enlightenment.

Healing meditations

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,

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 and disease,

Be calm and be still,

Be free from all attachments of Desire,

Hate and delusion

Attain Enlightenment.

9

KEY WORDS IN MEDITATION

KARMASTANA

In Reflection...

The eye is burning...

The eye is burning...sight is burning... Visual Consciousness of the sight 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...

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....

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....

The tongue is burning... the taste is burning... Consciousness of the taste if burning...with what does it burn?

• *Unseen Reality* •

In Reflection...

*With the fire of lust, it burns, with the fire of hate it burns,
with the fires of delusion it burns....*

*The body is burning... the touch is burning... Conscious-
ness 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....*

*The Mind is burning... The thoughts are burning... Con-
sciousness 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....*

*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...*

In Reflection...

Ethan Santhan....

Ethan santhan, Ethan praneethan

Yadidan sabba sankara samatho

Sabupadhi pati nissago

Thanhakkayo,

Virago, Nirodho

Nibbananthi

Ethan santhan, Ethan praneethan –

The only calmness and the only happiness

Yadidan sabba sankara samatho –

*comes through the ceasing of all desires, ceasing of
all desirable thoughts & desirable formations*

Sabupadhi pati nissago –

Understanding all impurities,

free from all desirable attachments

Thanhakkayo – Free from craving

Virago – free from desire

Nirodho – free from attachments

Nibbananthi – The ultimate realization of nibbana

• *Unseen Reality* •

In Reflection...

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

Key words in Meditation - Karmastana

In Reflection...

Anichcha watha sankara...

Anichcha watha sankara –

*May the reality of all attachments and formations
be dawn upon you*

Uppada waye dhammino –

*All desires that were arisen fades away that is the
only truth, the wisdom.*

Uppajithwa Nirujanthi –

*All desirable attachments to be detached with
realization*

Thesan vupa samo suko –

*Only then one is completely out of suffering and
in in ultimate calmness*

• *Unseen Reality* •

In Reflection...

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 Sukki ththa –

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

Key words in Meditation - Karmastana

In Reflection...

Raga Gini – Fires of Lust...

Raga Gini Nivi Nivi -

As the fire of lust 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.....

Raga Gini niwewa -

may the fire of lust fade away....

And fade away....

• *Unseen Reality* •

In Reflection...

Raga Gini – Fires of Lust...

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....

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....

Key words in Meditation - Karmastana

In Reflection...

Raga Gini – Fires of Lust...

Moha Gini Nivi Nivi -

As the fire of Disseat 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 Disseat fade away....

And fade away....

• *Unseen Reality* •

In Reflection...

Mobothin Mohotha – Passing Moments

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 wasthawo Mohothin mohotha gevi gevi gos vishayata 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
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*

In Reflection...

Kama Loka Ananthai

Kama loka ananthai –

dissatisfaction lie's in the would of kama

Rupa loka annathai –

Dissatisfaction lie's in the world of Rupa

Arupa loka annathai –

Dissatisfaction lie's in the worlds of arupa

Siyalu loka anathai –

Dissatisfaction lie's in all worlds

Athaharima natha, athaharima wethwa-

Letting go will bring satisfaction

No alima nathai, noalima wethwa –

unattachment will bring satisfaction

Meedima nathai, medima wethwa –

letting gowill bring freedom

Niweema nathai neewima wethwa –

*Realization of this fact will bring
the true calmness*

10

KEY TO
CALMNESS

SAMATHA
MEDITATIONS

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 controls 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 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's also has a worldly matter being practiced by many working people and individuals who are in high risk and areas in 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.

• *Unseen Reality* •

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.

Methods of Samatha Meditation

- Eight levels of Jhana meditation
- Ten levels of Annusathi meditations
- Kasina meditations
- Brahma vihari meditations –
four sublime states
- Meththa meditations

Eight levels of Jhana 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's found in samatha. It enables one to find ways to overcome the mental hinderances and concentrate experiencing the calmness and happiness in the eight levels of Dhyana.

Tripitakeya:

The book of gradual Sayings

Page 359

• *Jhana Liberation*

5.1

What is jhana liberation

*Renunciation is ignited (Jhāyati), 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 (Jhāpenti) [namely]

defilements, he knows the

ignited (Jhata) and the consumed (Jhāpa),

thus it is jhana liberation.

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

Perception of light is ignited...

Key to Calmness - Samatha Meditations

it consumes stiffness-and-torpor,...
Non-distraction is ignited,it consumes agitation,...
Investigation-of-ideas is ignited,...
it consumes 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
boundless consciousness...
The attainment of the base consisting of nothingness...
The attainment of the base consisting of neither
perception nor
non-perception...

The three factors of Dhyana

There are three levels that get filled in the Dhyana meditation. 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

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

Tripitakeya:

The path of discrimination

Page 169

- *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?*

Eight levels of Dhyana 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 disturbed the meditation (Avithaka – Avichara). One pointedness is maintained more steadily in this stage of meditation.

Key to Calmness - Samatha Meditations

- *The Third Dhyana*

Moral consciousness intertwined with pleasure and happiness. Thoughts are coming in to mind but 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.

• *Unseen Reality* •

- *Akasanacayathnaya*

The concentration builds and spreads in to infinite space.

- *Vinyananchayathanaya*

The concentration builds into infinite sense of consciousness.

- *Akinchnayathana*

The concentration develops into nothingness.

- *Nevasanya Nasannyathna*

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

Ten levels of Annusathi Meditations

- *Buddhanusathi* –
Recollection of the Samma Sambuddha
- *Dhammanusathi* –
Recollection of the Sri Sath Dhammaya
- *Sanganusathi* –
Recollection of the Ariya Sangha
- *Silanusathi* –
Recollection of discipline and conduct
- *Thayaganusathi* –
Recollection of merits, good deeds performed
- *Devanusathi* –
Recollection of devas
- *Anapanasathi* –
Mindfulness in breathing

• *Unseen Reality* •

- *Kayagathanusathi* –
Mindfulness of the body
- *Marananusathi* –
Mindfulness of death
- *Upasamanusathi* –
Mindfulness of tranquility

Kasina Meditations

This method of meditation is carried out through concentration on different external elements and colors. One imagining this element or color, keeps focusing on the concentration of the said object continuously until the first Jhana is achieved.

- *Earth kasina*
- *Water kasina*
- *Fire kasina*
- *Wind kasina*
- *Blue kasina*
- *Yellow kasina*
- *Red kasina*
- *White kasina*
- *Space kasina*
- *Consciousness kasina*

Tripitakeya:

Dialogues of the Buddha Book 3

Page 247

• ***Kasina Meditation***

following mentally and recollecting deeds and words long past. Furthermore, friends, he is intelligent, endowed with insight into the rise and passing away [of things], insight which is of that Ariyan penetration which leads to the complete destruction of pain.

ii. Ten objects for self-hypnosis. These, perceived severally as above, below or across, and as homogeneous, and without limits, are a piece of earth

extended matter :

water, fire, air, indigo, yellow, red, white, space, consciousness.

Key to Calmness - Samatha Meditations

What five factors has he got rid of?

*Sensuality, malevolence, sloth and torpor,
excitement and worry, doubt.*

• *Unseen Reality* •

Brahma Vihara meditations Four sublime states

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

• *Meththa*

Love towards all living being in all 31 realms, without any restrains, conditions or discriminations.

• *Karuna*

Kindness that is within and towards all living beings in distress and burdens. Compassion that follow through with no self-gain ideas and deceitful manners.

• *Muditha*

Happiness within oneself and happiness for others in the true value of friendship. Giving out all in happiness.

Key to Calmness - Samatha Meditations

- *Upekkha*

Maintaining harmony and peace with no discrimination and been impartial in all circumstance and situation that follows.

Tripitakeya:

The Book of the Kindred Saying Book 5

Page 353

(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 ... 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.

• *Unseen Reality* •

*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...*

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.*

11

KEY TO
INSIGHT

VIPASSANA
MEDITATIONS

Vipassana Meditation

 ipassana 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 clam, serenity and healing as its benefits. When one develops deep meditation techniques, it brings wisdom and realizations to abandon all ignorance.

Samadhi means the path to end suffering. Samadhi further divides into two main aspects which is known as Samantha 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 day to day thinking.

• *Unseen Reality* •

Developing vipassana meditations which concerns deep Insight, helps a person in identifying the main and specific challenger. 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 over all challengers that is has resulted, the danger of suffering further on. 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.

Vipassana mainly highlights the facts of the desired pleased that one is most attached to, the changing situations that one does not want to except and that it is impermanent. Therefore, the unseen reality of suffering, is unveiled.

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

Tripitakeya:

The path of Discrimination

Page 10

Bhikkus, 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, odours ... 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

• *Unseen Reality* •

known, mind contact is to be directly known, 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',

In Reflection...

Vipassana - Six sense based

The six senses are taken in to consideration at the meditation.

- In vipassana meditation you start with the basic technique of mindful breathing and watching the breath as you inhale and exhale, leaving you entire body and mind with calmness. It slowly calms down from all thoughts that run in different directions.
- Follow the page of key words in meditation(purwakruthiya and healing oneself and the world.)
- Start to concentrate on one pointedness and concentrate on breathing alone. This helps to build the concentration and when you need to relax, just keep relaxing, identifying the relaxation that you feel. This builds Sathi or mindfulness.

• *Unseen Reality* •

- Then you start to beware of the thought process.
Think of an object that is in front of you, and object that comes to our mind or something that someone has given you .
Keeping the awareness in the thought process, let your thoughts wonder on the same thing.
- The object and the knowing of the said object, identification as an object.
- Be aware that you are seeing this particular object. The details of the object that you see, the colors the shapes and difference in the object are identified.
- Be aware the attraction that follows with the visual consciousness. At this point see how the mind gets attracted to a particular detail about the said object.

In Reflection...

Vipassana - Six sense based

- The attraction builds on further, remembering different situations in life which are connected to the object, so the attachment builds on.
- Reflect on how the mind is shifting from one thing to another, connecting it to all different attracting things and individuals and places.
- Reflect on the first object that you saw and now... how the mind drift's away in different story's and in different desirable pleasures and the object itself becomes precious and now a value gets attached to it.
- Reflect on how you are attached to such situations.
- Reflect on the change of the said situation, the different changes connected to people and places.

• *Unseen Reality* •

- Reflect on the change and how this change brings upon things you do not want to experience in life...
- The impermanence that this change brings and the situations changes and your thoughts changes, your desires changes.
- Reflect upon letting go of the desire in the said object. The desire in connecting with different individuals and places regarding the said object.
- Reflect upon letting go and finding that you are not attached to the object but the feeling that you get with desire, and when the desire is detached the object remains that same.
- The relaxation follows with the calmness which is deep within oneself. Tranquility remains in the mind.

In Reflection...

Vipassana - Identification of the thought process

Vipassana meditation is a process to identify the thought process as and when your mind starts to be aroused by lustful desires, hateful thoughts and the delusion it brings to life as a whole.

- In vipassana meditation you start with the basic technique of mindful breathing and watching the breath as you inhale and exhale, leaving your entire body and mind clam, as it slowly clams down from all thoughts that run in different directions.
- Reflect on one pointedness and concentrate on breathing alone. This helps to build the concentration and when you need to relax. Just keep relaxing identifying the relaxation that you feel. This builds Sathi or mindfulness.

• *Unseen Reality* •

- Follow the page of key words in meditation (purwakruthiya and healing oneself and the world.)
- Reflect on the thought process, if an incident, a person, place, an event in life or something that someone has said to you. Keep reflecting on the thoughts and let your thoughts wonder on to the same thing.
- You will identify that it builds into a story. you need to identify the story that your inner self is trying to tell you.
- Try to find out what part of this story are you attached to the most, what builds up desire, anger or any other feeling that you may have at the time. With the passing moment understand your deepest feeling and ask yourself, what have I really... really wanted from this situation.

In Reflection...

Vipassana - Identification of the thought process

- Will it give you a permanent solution, a solution that will last forever without change. The answer will shock you, as it's a NO always. So, what are you trying to hold on to, keep fighting for.... Needing, longing and wanting so badly that you cannot control...
it could not to be kept in this same manner, for as long as you desire.
- What then....you could face the real truth and slowly start letting go or you could still want to have it.
- The decision is your to choose. When one keeps practicing vipassana you see things as they are without the rose-colored glasses, that we so love to have. Its cut's through to reality and makes you face the reality, and then the

• *Unseen Reality* •

decision.... Letting go of things and being free from desire, hate and delusion. This brings peace and complete calmness.

- Beware of that it brings you calmness and finds complete solutions to issues at hand. In this same manner it reveals the solutions to deeply hidden problems that you never knew that you had.
- When Meditating, the healing answers comes through, with the realization. Which leaves you with the ultimate happiness.

Tripitakeya:

Path of Discrimination

Page 159

*And how do those with eyes see?
Here a bhikkhu sees what is as what is.
Having seen what is as what is,
he has entered upon the way to dispassion
for it, to the fading away of greed for it,
to its cessation.*

*That is how one with eyes sees.
Who sees what is just as what is
And also can transcend what is
Resolves according as it is,
With craving for being now exhausted.
He fully knows what is, so craves
No more for being and non-being
Then with the non-being of what is
That bhikkhu has no further being'*

Tripitakeya:

Path of Discrimination

Page 16

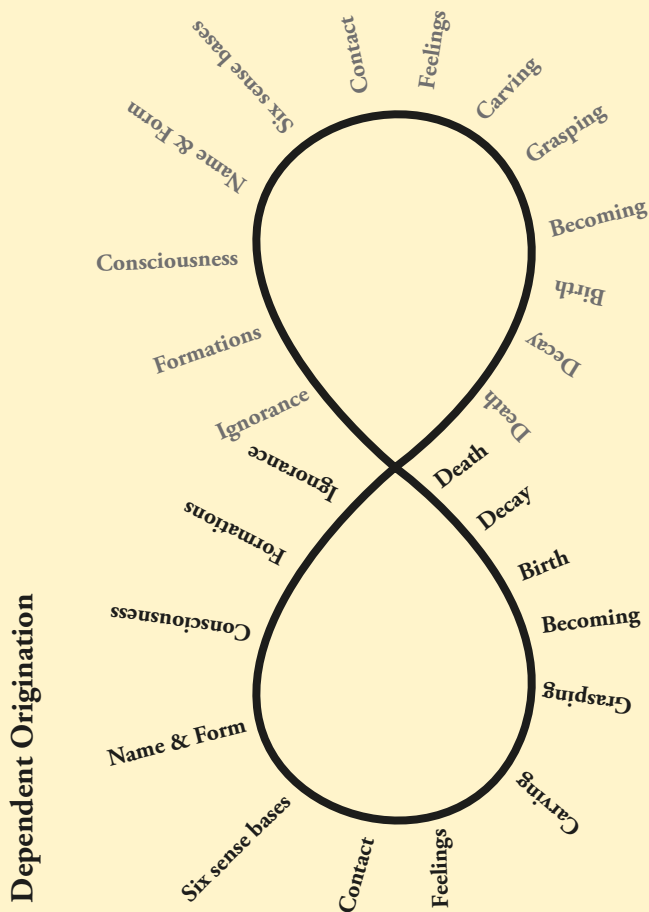
The Nidana Book

*by ignorance activities come to pass,
conditioned by activities
consciousness; thus, arise name-and-shape,
sense, contact, feeling, craving, grasping,
becoming, birth, decay-and-death,
grief, suffering. ..*

*But from utter fading away and ceasing of
ignorance, activities and the rest,
Comes the ceasing of activities,
consciousness and the rest .*

Even such is the ceasing of this entire mass of ill

Rising of the world



• *Unseen Reality* •

Dependent Origination

Avidyawa	-	Ignorance
Sankara	-	Mental Fabrications
Vinnayana	-	Consciousness
Nama Rupa	-	Name and Matter
Salayathana	-	Development of six senses
Sparsha	-	Contact
Wedanava	-	Feeling
Thanha	-	Craving
Upadhana	-	Grasping
Bawa	-	Birth
Jathi	-	Becoming
Jara Marana	-	Decay and Death

***Vipassana meditation -
Rising and falling of the world***

Dependent Origination

- You could start with the basic technique of mindful breathing and watching the breath as you inhale and exhale leaving your entire body and mind calm. As it slowly calms down from all thoughts that run in different directions.
- Starts to concentrate on one pointedness and concentrate on breathing alone. This helps to build the concentration and when you need to relax. Just keep relaxing identifying the relaxation that you feel.

• *Unseen Reality* •

In Reflection...

Dependent Origination

- Follow the page of key words in meditation(purwakruthiya and healing oneself and the world.)
- Then you start to concentrate on the thought process, it could be an incident, a person, or an event in life or something that someone has said to you. Keep the concentration on the thought and let your thoughts wonder on the same thing.
- You will identify that it builds in to a story and then you need to identify the story that your inner self is trying to tell you.
- Be aware of your thoughts and how it keeps building on the specific person or the situation that you have come across in life.

Key to Insight - Vipassana Meditations

- Reflect on the contact that you feel through the six senses, the connection to the person or the said situation.
- Reflect on the feeling that you have toward the said matter, it may be pleasant, unpleasant or Neutral. Be aware how the mind shifts towards wanting to know more things and investigate more thing on the situation. The mind drifts to remember all details regarding the person or situations.
- Reflect how feelings arises with different types of desires and attractions which build on
- Reflect on the desires and craving arising from feelings
- Reflect how the craving builds upto a point of valuing the person or an incident more and more.

• *Unseen Reality* •

- Reflect on the same person / situation.... and with time, things starts to change in a different way. Decisions and actions starts to change and with that change unpleasant feeling start to build up - the mind gets in to hating.
- Reflect, in a very neutral way how, the mind still intends to find more information and have dreams of knowing more.
- One person or a situation in life, with time and different circumstances changing could lead in to desiring and wanting or hating and not wanting and the final feeling of wondering and dreaming for better changes to please the mind.
- More of everything arises Grasping.
- Reflect how the feeling of grasping leads to becoming – Becoming of lustful desires,

Key to Insight - Vipassana Meditations

becoming of hateful thoughts and the becoming factor of delusion's.

- Reflect on birth of feelings arisen and birth of new dreams to fulfill the said valued desires.
- Reflect on how this situation or person changes with time, the impermanence of the situation or person, how things change. The reality of impermanence brings suffering.
- Reflect on the value created in mind slowly decays and ends. Bring ignorance of more craving for persons or situations such as these.... To enjoy or feel the pleasure of short-lived happiness.
- Reflect on how this circle of feelings and craving build in grasping and becoming to birth again and again, only to end in decay and death.

• *Unseen Reality* •

- Reflect on letting go of the desires, the attachments and the unseen reality suffering in all aspect in all persons attached to or all situations attached to.
- Reflect on letting go of craving and grasping, the value given through the mind in search of happiness only last for a while before it fades away... letting go of all desires makes you free, free from attachment and free from suffering.
- Reflect on letting go and the deep sense of freedom you feel, the calmness and the tranquility.

Vipassana - Ceasing of suffering

Tripitakeya:

Path of Discrimination

Page 200

*I shall breathe in
contemplating the cessation of ignorance',
he trains thus 'I shall breathe
out contemplating the cessation of ignorance'.
543. In how many aspects is there danger in
formations? In how many..
[and so, on as in up to]... he trains thus
'I shall breathe out contemplating
the cessation of formations'.
544. In how many aspects is there
danger in consciousness?
545. danger in mentality-materiality?
546.... danger in the six-fold base?
547... danger in contact?
548... danger in feeling...*

• *Unseen Reality* •

549...*danger in craving?*

550... *danger in clinging?*

551... *danger in being?...*

552... *danger in birth? ...*

553... *In how many aspects is there danger in
ageing-and-death? In how many aspects does
ageing-and-death cease?*

Ending of Suffering

In practicing the vipassana method one learns to concentrate and see through. One learns the ways of the unseen reality that follows in life and the danger of suffering. It helps in finding the final solution and letting go of desire. Decisions are made with this realization, connecting it to the universal truth. Brings calmness, inner peace and most importantly tranquility.

Suffering of all existence

The cause of suffering

The cassation of suffering

*The path leading to the cassation of suffering,
is reflected and realized.*

The ways of fully understanding and practicing the path which is unfolded by the universal truth is the Eight-Fold Path. Vipassana meditation helps in contemplating some of the most important parts of the eight-fold path such as –

• *Unseen Reality* •

Right Action – meaning meditation practice,

Right Livelihood – meaning realizing life through meditation on a day to day process.

Right effort – meaning that one should proceed with effort, in contemplating the meditation methods learnt.

Right Mindfulness – meaning being aware of things

Right Concentration – meaning, reflecting the unseen reality of life and concentrating.

Right wisdom – meaning the wisdom gained out of reflecting.

Perfect Realization – the ultimate understanding

Tripitakeya:

Path of Discrimination

Page 13

Suffering is to be directly known.

The origin of suffering ...

The cessation of suffering ...

The cessation of the origin of suffering...

The cessation of zeal and greed for suffering ...

The attraction in suffering...

The danger in suffering...

The escape from suffering is to be directly known.

Dhammapada:

Even as rain penetrate an ill – thatched house,

so, does lust penetrate an undeveloped mind.

Even as rain does not penetrate a well –

thatched house,

so, does lust not penetrate a well-developed mind”

Sri Gautama Lord Buddha

12

MINDFULNESS IN BREATHING --- ANAPANA SATHI ---

Anapana Sathi Meditation

The path of discrimination

Treatise on breathing

page : 175

- *‘Breathing in long he knows “I breath in long”, or breathing out long he knows “I breath out long”. Breathing in short, he knows “I breath in short” or breathing out short he knows “I breath out short”.*

He trains thus “I breath in acquainted with the whole body” (of breaths). He trains thus “I breath out acquainted with the whole body of breaths” He trains thus “I shall breath out tranquillizing the body formation.”

• *Unseen Reality* •

The path of discrimination

Treatise on breathing

page : 177

- *When he knows unification of cognizance and non-distraction through breathing in long, mindfulness is established (founded) in him; by means of that mindfulness and that knowledge he is a mindful worker.*

When he knows unification of cognizance and non-distraction through breathing out long,...

When he knows unification of cognizance and non-distraction through breathing out contemplating relinquishment, mindfulness is established (founded) in him; by means of that mindfulness and that knowledge he is a mindful worker.

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 Prashasa. The combination of breathing of inhale and exhale is analyzed to great lengths in this method of mindfulness that connects to breathing.

Mindfulness in breathing the first steps 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 conceded as the first steps.

As you start to meditate more and practice in-depth meditations such as vipassana, the same technique of mindfulness in breathing, takes a very different form of analyzing life and death and all that is connected in between the breaths of Inhale and Exhale.

• *Unseen Reality* •

The path of discrimination

Treatise on breathing

page : 172

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 moon
free from cloud”*

The path of discrimination

Treatise on breathing

page : 163

*In the case of the remaining fourteen Grounds which
deal with the future, the following scheme of construction
is followed throughout:*

- (i) analysis of the way in which the object of concentration is to be known*

Mindfulness in Breathing - Anapana Sathi

- (ii) *He trains thus "I shall breathe in experiencing the whole body of breaths"*
- (iii) *demonstration of which of the Four Foundations of Mindfulness is being practiced.*
- (iv) *demonstration of how mindfulness and full awareness are to be exercised;*

• *Unseen Reality* •

In Reflection...

Inhale and exhale

- Concentrate on your breath, in breath 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 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.
- Follow the page of key words in meditation(purwakruthiya and healing oneself and the world.) Beware on the breathing.
- Thoughts arising slowly - different ideas, different situations and people.

In Reflection...

- Connections that has been made in mind towards desire.... some thoughts gets 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 underlining 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 that, 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.

• *Unseen Reality* •

- Excepting the change.... positive decisions bring's 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.

Mindfulness in Breathing - Anapana Sathi

The path of discrimination

Treatise on breathing

page : 172

He trains thus '

I shall breathe in contemplating impermanence';

He trains thus '

I shall breathe out contemplating impermanence'.

He trains thus '

I shall breathe in contemplating fading away';

He trains thus

'I shall breathe out contemplating fading away'.

He trains thus

'I shall breathe in contemplating cessation';

He trains thus '

I shall breathe out contemplating cessation'.

He trains thus '

I shall breathe in contemplating relinquishment';

He trains thus

I shall breathe out

contemplating relinquishment'.

• *Unseen Reality* •

The path of discrimination

Treatise on breathing

page : 168

One whose mindfulness of breathing

Is undeveloped, unperfected,

Finds perturbation of his body

Likewise of his cognizance,

He is then excited in his body

And likewise of his cognizance

One whose mindfulness of breathing

Has been developed and perfected

Quits perturbation of his body

And likewise of his cognizance

He is unexcited in his body

And likewise, in his cognizance.

13

FOUR
FOUNDATIONS

OF
MINDFULNESS
(SATHARA SATHI
PATTANAYA)

Four Foundations of Mindfulness

Four Foundations of Mindfulness

(sathara sathi pattanaya)

Creation of life

- *Desire*
- *Hate*
- *Delusion*

Three kinds of Thanha

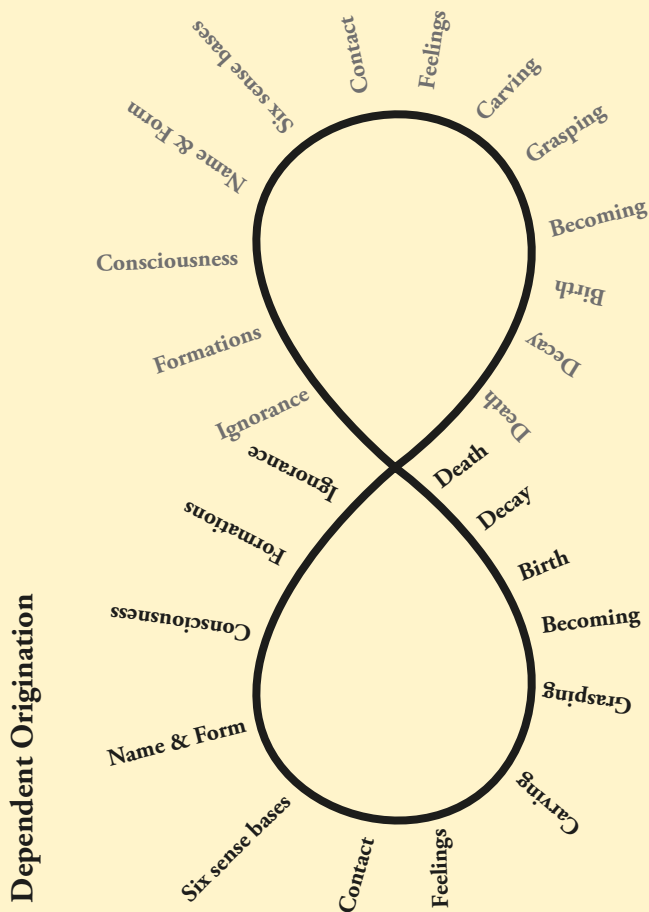
- 1) *Kama Thanha* : *Craving for sensual desires.*
- 2) *Bava Thanha* : *Craving for existence to have the desired pleasure.*
- 3) *Vibawa Thanha* : *Craving for eternal life to Experience the desires.*

Consciousness

- *Filled with Lustful desires*
- *Filled with hateful desires*
- *Filled with desirable delusions*

• *Unseen Reality* •

Dependent origination



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 contemplate 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.

The process identifies the deep ingrown challenges due to desire, which are not been identified in many other mediations. This method of mediation, which is

• *Unseen Reality* •

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 desire, is analyzed and identified in great details.

*“ Calmness & Insight
Brings purity
Brings wisdom
Brings Reflection
Brings Realization”*

Tripitakaya:

The path of discrimination

Page 178

Analysis of the object of contemplation

Pleasure: there are two kinds of pleasure:

bodily pleasure and mental pleasure

What is bodily pleasure? Any bodily well-being,

bodily pleasure, well-being and pleasure felt as

born of body contact, welcome pleasant feeling

Born of body contact, is bodily pleasure.

What is mental pleasure? Any mental well-being,

mental pleasure, wellbeing and pleasure felt as born

of mental contact, welcome pleasant feeling

born of mental contact, is-mental pleasure

Tripitakaya:

The path of discrimination

Page 178

The foundation of mindfulness

The contemplation is knowledge.

*The body is the establishment (foundation),
but it is not the mindfulness.*

*Mindfulness is both the establishment
(foundation) and the mindfulness.*

*By means of that mindfulness and that knowledge
he contemplates that body. Hence 'Development of
the Foundation (Establishment) of Mindfulness
consisting in contemplation of the body
as a body' is said.*

*He contemplates: how does he contemplate that body?
He contemplates it 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.*

Contemplating body as body

- Beware 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 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.
- Follow the page of key words in meditation(purwakruthiya and healing oneself and the world.) Beware 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

• *Unseen Reality* •

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 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.
- The attraction of desire.
- Arising of lust hate and delusion.
- The danger.
- The falling of lust hate and delusion.

Four Foundations of Mindfulness

In Reflection...

Rising of the body:

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

Body – Seeing as it is

- Attraction –
Desire and attraction towards the lustful desires
- Danger –
Pleasure are subjected to change,
It is indefinite therefore, it brings suffering and pain
- Escape –
Realizing that craving brings suffering,
decision of letting go, unattached

• *Unseen Reality* •

Falling of the body:

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

Tripitakaya:

The path of discrimination

Page 179

*How is the appearance (establishment)
of feeling recognized?
When he gives attention [to feeling] as impermanent,
the appearance (establishment)
as exhaustion is recognized; when he gives (it)
attention as painful, the appearance (establishment)
as terror is recognized; when he gives [it]
attention as not self the appearance (establishment) as
voidness is recognized. This is how the appearance
of feeling is recognized?*

*This is how feelings are recognized as they arise,
recognized as they appear, and recognized
as they subside.*

Four Foundations of Mindfulness

In Reflection...

Contemplating Feeling as feeling

- Beware 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 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.
- Follow the page of key words in meditation(purwakruthiya and healing oneself and the world.) Beware on the breathing.
- Start to concentrate on one pointedness and concentrate on breathing alone. With each

• *Unseen Reality* •

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... .
- The attraction of desire.
- Arising of lust hate and delusion.
- The danger.
- The falling of lust hate and delusion.

Four Foundations of Mindfulness

In Reflection...

Contemplating Feeling as feeling

Rising of the feeling.

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

Feeling – Seeing as it is

- Attraction –
Desire and attraction towards the lustful desires
- Danger–
Pleasure are subjected to change,
It is indefinite therefore, it brings suffering and pain
- Escape –
Realizing that craving brings suffering,
decision of letting go, unattached

• *Unseen Reality* •

In Reflection...

Falling of the feeling

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

Tripitakaya:

The path of discrimination

Page 179

*How are applied-thoughts recognized as they arise,
recognized as they appear, recognized as they subside?*

How is the arising of applied-thoughts recognized?

*The arising of applied-thoughts is recognized in
the sense of conditioned arising thus:*

*With the arising of ignorance there is the
arising of applied thoughts...*

With the arising of craving...

With the arising of action. ...

With the arising of perception...

*(and so on as in, substituting perception for
contact up to the end)...*

Four Foundations of Mindfulness

*This is how applied-thoughts are recognized
as they arise, recognize
as they appear, and recognized as they subside.*

• *Unseen Reality* •

In Reflection...

Contemplating Thought as thought

- Beware 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 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.
- Follow the page of key words in meditation(purwakruthiya and healing oneself and the world.) Beware on the breathing.
- Start to concentrate on one pointedness and concentrate on breathing alone. With each

Four Foundations of Mindfulness

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 create's in the mind.... Thoughts on desire, hate and delusion
- The attraction of desire.
- Arising of lust hate and delusion.
- The danger.
- The falling of lust hate and delusion.

• *Unseen Reality* •

In Reflection...

Contemplating Thought as thought

Rising of the thought

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

Thoughts – Seeing as it is

- Attraction –
Desire and attraction towards the lustful desires
- Danger–
Pleasure are subjected to change,
It is indefinite therefore, it brings suffering and pain
- Escape –
Realizing that craving brings suffering,
decision of letting go, unattached

Four Foundations of Mindfulness

In Reflection...

Falling of the thought

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

Tripitakaya:

The path of discrimination

Page 179

*How are perceptions recognized as they arise,
recognized as they appear, recognized as they subside?*

How is the arising of perception recognized?

*The arising of perception is recognized in the sense of
conditioned arising thus: With the arising of
ignorance there is the arising of perception...*

With the arising of craving...

With the arising of contact...

(and so on as in up to the end).

• *Unseen Reality* •

In Reflection...

Contemplating perception as perception

- Beware 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 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.
- Follow the page of key words in meditation(purwakruthiya and healing oneself and the world.) Beware on the breathing.
- Start to concentrate on one pointedness and concentrate on breathing alone. With each

Four Foundations of Mindfulness

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 things.... Then start to contemplate on the sensations that the perceptions bring along, perceptions that's created in the mind regarding things... how the perception changes in different situations.
- The attraction of desire.
- Arising of lust hate and delusion.
- The danger.
- The falling of lust hate and delusion.

• *Unseen Reality* •

In Reflection...

Contemplating Perception as Perception

Rising of the perception

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

Perception – Seeing as it is

- Attraction –
Desire and attraction towards the lustful desires
- Danger–
Pleasure are subjected to change,
It is indefinite therefore, it brings suffering and pain
- Escape –
Realizing that craving brings suffering,
decision of letting go, unattached

Four Foundations of Mindfulness

Falling of the perception

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

Dhammapada:

“The mind is very difficult to control, to perceive, very delicate, and subtle it moves and lands everywhere it pleases. The wise one should guard his mind, for a guarded mind brings happiness.”

Lord Buddha

14

MINDFULNESS
OF

DEATH

MARANANUSATHI

Mindfulness of Death meditation

(Maranausathi meditation)

The meditation on death helps one in identifying the basic factor of a dying moment and the thought process which is connected to it. Everything that has a birth as for a fact, finally ends in decay and death.

This type of meditation helps to know where your attachments are in life.

In death your mind will surely follow where it is most attached to. The desire that one has when living, the unforgivable thoughts that one festers within with anger, hate and jealousy and the delusion, that one gets entangled in thinking that all in life is justifiable, leads only to more and more suffering in another birth. May even be in a depravities state according to the last thought process and the greed and hate that one clings to.

• *Unseen Reality* •

The opposite of being in a derivative state, is moving in to a higher state of deva worlds. When the goodness of love and kindness that one has nurtured through the lifetime, follow through. At the last moments of such a person, thoughts of different situations and individuals comes to play. It could even be a generosity shown or merits that you have done throughout life, this thought could bring the person to a higher level of Deva in an afterlife.

Thoughts of meditation and wanting serenity could emphasize in a brahma world. It is to be understood that all mentioned last thought of a dying person and the afterlife connected to such thoughts are in the 31 realms. In the chains of sansara, this is just another birth which will lead in decay and death, future sufferings in many life times to come.

Therefore, analyzing the through process which gets created in a dyeing situation, in meditation helps to reflect on where your attachments lies. Unraveling

Mindfulness of Death - Marananusathi

the danger of suffering , which could lead a person to let go of attachments in a different life or in this life. Reflecting and letting go of attachments and desire which it relates to, brings calmness and insight.

Dhammapada:

*“You are now like a withered leaf,
the messengers of death have come near to you.
You stand at the gate of death,
Yet you have no provision for your journey.
Make an island for yourself,
strive hard and be wise.
Rid of yourself of stain, be passionless,
and you will reach the celestial
plane of the Noble Ones”*

Lord Buddha

• *Unseen Reality* •

In Reflection...

Mindfulness of Death

(Maranausathi meditation)

- Reflect with the basic technique of mindful breathing and watching the breath as you inhale and exhale, leaving your entire body and mind calm, as it slowly calms down all thoughts that run in different directions.
- This helps to build the concentration and when you need to relax. Just keep relaxing identifying the relaxation that you feel.
- Follow the page of key words in meditation (purwakruthiya and healing oneself and the world.) Beware 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

Mindfulness of Death - Marananusathi

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

- Reflect on inhale as life and exhale as death. Each passing moment brings one closer to death – this is the unseen reality of life.
- Reflect on a moment – with the passing moment if death were to come to you, what would be your thought on the last, passing moments, in your life.
- See how your thought starts to drift....be aware on the thought process, your thoughts may be of a person, place, an event in life or something that someone has said to you. Keep the concentration on the thoughts and let your thoughts wonder on this same point.

• *Unseen Reality* •

- You will identify that it builds into a story and then you need to identify the story that your inner self is trying to tell you.
- Try to find out what part of this story that you are attached to the most, what builds up desire, anger or any other feeling that you may have at the time. With the passing moment understand your deepest feeling and ask yourself what have you really wanted from yourself in this situation.
- Will it give you a permanent solution, a solution that will last forever without change. The answer will shock you, as it's a NO always. So, what are you trying to hold on to keep fighting for needing longing and wanting so badly that you cannot control or its not to be kept in this same manner for as long as you desire.

Mindfulness of Death - Marananusathi

- If it were to be your very last moments in this life, where is your thoughts drifting to..... and the reaction that you are experiencing at this point will bring an indication to where your attachment may lead you to be...
- again, and again seeking for life to achieve the undone in this life. Again, and again falling to the chains of samsara in search of happiness which is out of reached and now out of time.
- Thoughts builds on, in search of more time in another life time to complete all desire that was unaccomplished at this point, and so builds that chains yet again and again.
- What then, you could face the real truth and slowly start letting go or you could still want to have it.

• *Unseen Reality* •

- The decision is yours to choose. When one keeps practicing mindfulness in death. The unseen reality of life is realized. It cut's through to reality and makes you face reality, and then the decision.... Letting go of things and been free from desire, hate and delusion brings peace and complete calmness.
- Acknowledge the fact that it brings you calmness and finding complete solutions to issues at hand. Also finding solutions to deeply hidden problems that you never knew that you had but with meditation the healing, answers comes through the realization. Which leaves you with the ultimate happiness.

Tripitakeya:

The book of Gradual Sayings Book 4

Page 213

Mindful of death

'Herein, lord, this is my thought: Surely were I to live but long enough to breathe in after breathing out, or to breathe out after breathing in, and I were to ponder over the word of the Exalted One, much indeed would be done by me- thus, lord, I make become mindfulness of death'.

make mindfulness of death become for the destruction of cankers. Wherefore, monks, train yourselves thus: We will live diligently and keenly make mindfulness of death become to the end that we may destroy the cankers. Train yourselves thus, monks.

'Mindfulness of death, monks, when made become, when developed is very fruitful, of great advantage, merging and ending in the deathless.

Tripitakeya:

The book of Gradual Sayings Book 4

Page 213

"Monks, that monk must reflect thus: "Are there any evil and wrong states within me that have not been put away and that would be a hindrance to me were I to die tonight?"

If, monks, on consideration he realize that there are such states... then to put away just those evil and wrong states an intense resolution, effort, endeavour, exertion, struggle, mindfulness and self-possession must be made by that monk.

Monks, just as a man whose turban is on fire, or whose hair is burning, would make an intense resolution, effort, endeavour, exertion, struggle, mindfulness and self-possession to put out his (burning) turban or hair; even so, monks, an intense resolution, effort, endeavour, exertion, struggle, mindfulness and self-possession must be made by that monk to put away just those evil and wrong states.

15

MEDITATION
OF THE

TEN CORPSES

ASUBAYA

Meditation of the Ten Corpses

Meditation of the ten corpses - Asubaya

- Uddhumatakam – the bloated
- Vinilakam – the livid
- Vipubbakam – the festing
- Vikkhavitakam – the cut up
- Vikkhayitakam – the ganawed
- Vikkhittakam – the scattered
- Hatavikkhittakam – the hacked and scattered
- Lohitakam – the bleeding
- Pulavakam – the worm festered
- Attica – the skeleton

16

UNTANGLING THE --- FIVE AGGREGATES ---

Tripitakaya:

Path of Discrimination

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Aggregates

'Bhikkhus, before my enlightenment, while I was still only an un enlightened Bodhisatta, 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?

"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

• *Unseen Reality* •

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 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,

Untangling the five aggregates

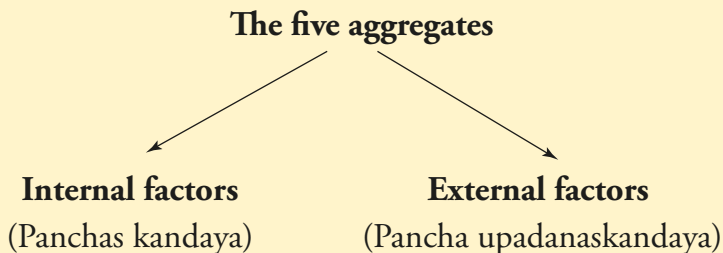
*in this generation with its ascetics and brahmans,
its princes and men.*

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""



The main five aggregates are divided in to two main parts for better understanding and to review the inter connections 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 has a inter combination that arises and that attachment gets build upon.

It is therefore important to understand the theory of the five aggregates to help in meditation, which will identify the process of arising of the attachments,

Untangling the five aggregates

desires with the interaction of the internal and external factors of the aggregates. Identifying the attachment's helps in ceasing the attachment's in meditation through reflection and realization.

• *Unseen Reality* •

Internal factors (Panchas kandaya)

Rupa: Matter

Matter consists of four main elements, that makes it to be the defined formation of a combination of elements that come in to play.

Elements of Solidity, Fluidity, Heat and Motion

Solidity –

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

Fluidity –

The liquidity and flowing basis that matter consist of

Heat –

The factor of warmth that the matter consists of

Motion –

The factor of movement that the matter consist of.

Untangling the five aggregates

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

Everything is a combination of these four factors,
and the name Rupa in Pali the meaning of ‘matter’, is
being given a definition of identification.

• *Unseen Reality* •

The identification come from the four elements solidity, fluidity, heat and motion which are inter connected in forming 'matter' as whole process.

Vedana – The sensation of feelings

The sensation of feelings, which are born towards a decisive idea, thoughts situations in life, different individuals or places. The feelings defer in three sections, feelings of been pleasant, unpleasant and neural. This is known as the sensation of feelings.

Sannya – The perception of identification (shape and form)

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.

Sankara – Mental formations.

Mental formations, tendencies that follows with the information which has been gathered, and the decisions that has been made accordingly in the mind. In order for all actions to take place the mental formations – Sankara needs to play its part.

Vinnyana – Consciousness

Consciousness: mental energy combined with the proceeding of the six senses followed by the information that has been gathered through the mental formations. It's a combination of both proceedings – which are, mental formations and the knowing factor of consciousness.

This process takes all the information through energy's that has been released in karmic situation, may it be good karma or bad karma, the

• *Unseen Reality* •

energy line which is stored as dhamma is collected in forming the consciousness. (been able to see, hear, smell, feel of taste, the feel of touch and the knowing of thoughts)

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.

Untangling the five aggregates

External factors - Pancha upadanaskandaya

Rupa or ‘ Matter’ further is being divided in to two main sections. Takes its place of being in two main parts as listed below.

External factors

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

Tripitakaya:

Path of Discrimination

Page 10

Bhikkus, 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, Odours ... 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, any feeling that arises with mind contact as its condition whether pleasant or painful or neither-painful-nor-pleasant is also to be directly know.

Untangling the five aggregates

Untangling the five aggregates

In Reflection...

Rupa - The Matter

- Beware 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 what every 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.
- Follow the page of key words in meditation (purwakruthiya and healing oneself and the world.) Beware on the breathing.

• *Unseen Reality* •

- 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.
- Reflect on a particular object that you have, it could be a bag or a dress and pen.
- Notice how you have first seen it just as an object only which is defined in the particular way.
- The combination of the object having the four elements such as being solid or tactile.
- The combination of it having the quality of fluidity the flowing basis that every solid is being held up with.

Untangling the five aggregates

- The combination of the warmth factor, that it has.
- The combination of motion or shapes that it has
- Combination of all elements make it a visual object.
- Be aware how the main elements, slowly develops in its identification and how attraction builds.
- Further reflect on how the said perception is linked with pleasurable feelings and develops lust or the opposite of it - hate and the in between – delusion, now comes in to play.

Dhammapadaya:

Insatiable are sensual pleasures...

*Not by a shower of gold coins does contentment
arise in sensual pleasures.*

*Of little sweetness, and painful,
are sensual pleasures.*

*Knowing thus, the wise man finds no delight
even in heavenly pleasures.*

*The disciple of the Fully Enlightened
One delights in the destruction of craving*

Untangling the five aggregates

Untangling the five aggregates

In Reflection...

Vedana – Feelings

- Beware 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 what every 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.
- Follow the page of key words in meditation (purwakruthiya and healing oneself and the world.) Beware on the breathing.
- Start to concentrate on one pointedness

• *Unseen Reality* •

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.

- The name of the particular object is being identified.
- Beware of the feelings that your mind is getting attracted to... seen more details in the object... having a pleasant feeling, unpleasant feeling or neutral feeling towards the object chosen.
- The identification of its colors and variation... the development in the thought process in accordance with the perception that you would have now... regarding the said object.

Untangling the five aggregates

In Reclection...

- Beware of the thoughts that lead in to been attracted, unattracted or neutral feelings to the side object.
- Further, reflect on how the said feeling is linked with pleasurable feelings and develops lust or the opposite of it - hate and the in between – delusion...now comes in to play.

Tripitakaya:

The path of discrimination

Page 179

*How is the appearance (establishment) of feeling
recognized?*

*When he gives attention [to feeling] as
impermanent, the appearance (establishment)
as exhaustion is recognized; when he gives (it)
attention as painful, the appearance
(establishment) as terror is recognized;
when he gives [it] attention as not self
the appearance (establishment) as voidness is
recognized.*

*This is how the appearance of feeling is
recognized?*

*This is how feelings are recognized as they arise,
recognized as they appear,
and recognized as they subside.*

Untangling the five aggregates

Dhammapadaya:

*The mind is difficult to control; swiftly and
lightly, it moves and lands wherever it pleases.
It is good to tame the mind,
for a well-tamed mind brings happiness*

• *Unseen Reality* •

Untangling the five aggregates

In Reflection...

Sannyasa – Perception

- Beware 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 what every 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.
- Follow the page of key words in meditation (purwakruthiya and healing oneself and the world.) Beware on the breathing.

Untangling the five aggregates

In Reflection...

- 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.
- The perception in identification colors and the shapes a combinations of details regarding the object... how the mind through the thought process perceives it further.
- Further on how the said perception is linked with pleasurable feelings and develops lust or the opposite of it - hate and the in between – delusion, now comes in to play.

Tripitakaya:

The path of discrimination

Page 179

*How are perceptions recognized as they arise,
recognized as they appear, recognized as they
subside?*

*How is the arising of perception recognized?
The arising of perception is recognized in the sense
of conditioned arising thus: With the arising of
ignorance there is the arising of perception...*

With the arising of craving...

With the arising of contact...

(and so on as in up to the end).

Dhammapadaya:

*He whose passions are destroyed,
who is indifferent to food, whose object is the void
and the unconditioned freedom, his path cannot
be traced like that of birds through the sky.*

Untangling the five aggregates

Untangling the five aggregates

In Reflection...

Sankara – Mental Formations

- Beware 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 what every 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.
- Follow the page of key words in meditation (purwakruthiya and healing oneself and the world.) Beware on the breathing.

• *Unseen Reality* •

In Reflection...

- 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.
- All information regarding the said object is being collected at this point. Even information that relates to different situation and individuals, such as who gave the particular object, where did you buy itso on.
- The external factors such as visual consciousness, consciousness of sound, consciousness of smell, consciousness of taste, consciousness of touch, consciousness of thoughts, which are attached to the information that is gathered.

Untangling the five aggregates

In Reflection...

- With the mental formations regarding the object and the information collected, reflect again and again how the mind searches for things unnoticed.
- Further, reflect on how the said mental formations both internal and external information gathered, is linked with pleasurable feelings and develops lust or the opposite of it – hate, and the in between – delusion, now comes in to play.

Tripitakaya:

The path of discrimination

Page 179

How are applied-thoughts recognized as they arise, recognized as they appear, recognized as they subside?

How is the arising of applied-thoughts recognized?

The arising of applied-thoughts is recognized in the sense of conditioned arising thus:

With the arising of ignorance there is the arising of applied thoughts...

With the arising of craving...

With the arising of action. ...

With the arising of perception...

(and so on as in, substituting perception for contact up to the end)...

This is how applied-thoughts are recognized as they arise, recognize as they appear, and recognized as they subside.

Dhammapadaya:

Fortify your mind and be nonattached...

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

• *Unseen Reality* •

Untangling the five aggregates

In Reflection...

Vinnyana – Consciousness

- Beware 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 what every 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.
- Follow the page of key words in meditation (purwakruthiya and healing oneself and the world.) Beware on the breathing.

Untangling the five aggregates

In Reflection...

- 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.
- The entire process comes together of the visual object being seen, feelings developed, perceptions towards it, mental fabrications through information collected and the consciousness of perceiving it, in such away – being conscious of it, comes in to place.
- 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

• *Unseen Reality* •

the meaning of being conscious.

- Further, Reflect on how the described consciousness is linked with the pleasurable feelings and develops lust or the opposite of it - hate and the in between – delusion, now comes in to play.

Tripitakaya:

Book of Kindred Sayings. Book 2

Page 72

*Even so, brethren, if there be not passion,
nor delight, nor craving as to any of those
four foods, there consciousness is not
stationed nor fruitful,
there in consequence name-and-shape
does not descend, there activities do not grow,
there in the future is no renewed becoming
and rebirth, nor yet decay and-death with grief,
affliction, despair.*

Untangling the five aggregates

Untangling the five aggregates

Vinnyana – Consciousness

You will notice that one could not eliminate the basic factors of the aggregates which has being formed already. Internal factors combining the Rupa – Matter , Vedana – feeling, Sannya – perception, Sankara – mental fabrications, Vinnyana – consciousness.

And 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, through pleasurable feelings of lust or unpleasant feelings and going further in creating the opposite of lust - hate and the in between – delusion feelings of neutral.

• *Unseen Reality* •

Untangling the five aggregates one should reflect upon the attachments of lust, hate and delusion that has been attached to the aggregates and find the value that has been created in mind. Arising of a certain value's that has been given.... and the reason for valuing in such high respect.

Reflect upon the impermanence of the value given and the changing factors. This is the ceasing of attachments towards the aggregates. Untangling the lust , hate and delusion which is connected to the aggregates.

Tripitakaya:

The path of discrimination

Page 76

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 nutriment... 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

• *Unseen Reality* •

defines thus: Eye is unlasting, 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.

Untangling the five aggregates

Dhammapadaya:

(Verse: 25)

*By effort,
by vigilance,
by restraint, by control let the wise
man make for himself an island
which the flood cannot
overwhelm.*

17

VOIDNESS

REFLECTING
AND
CEASING OF
IMPURITIES

Voidness Reflecting and Ceasing of impurities

Voidness - Reflecting ඉ Ceasing of impurities

කලෙශ ප්‍රභාණය

- තඩංග ප්‍රභාණය - Voidness by characteristic
- විශ්කම්භණ ප්‍රභාණය - Voidness by suppression
- සමුවිච්චෙන ප්‍රභාණය - Voidness by substitution of opposites
- පටිපස්සද්ධි ප්‍රභාණය - Voidness by cutting off
- නිස්සරණං ප්‍රභාණය - Voidness by tranquillization



Voidness in this regard means the cleansing process of all impurities. One should meditate in order to be cleaned out of all impurities, and the cleanings of all impurities will help to be free and end suffering completely.

These impurities has been accumulated due to desire of lust, hate and delusion. The total eradication of all impurities will bring tranquility and Nibbana.

• *Unseen Reality* •

The cleansing of impurities is divided in to five main categories, as it cleanses in different levels. Through the understanding, dawns the wisdom to each of the segments, taking out different parts of impurities.

In reflecting and meditating you begin to understand your thoughts, the way in which the thought process gets attached to desire. In contemplating on impermanence, one realizes the danger in been attached to desire. Decisions changer and escape the suffering that was inflected. By the understanding the value of letting go of the pleasurable desire and attachments.

When this takes place, the impurities are subdued in these said five ways.

Voidness Reflecting and Ceasing of impurities

Unseen Reality of voidness

In Reflection....

- *Voidness by characteristic*

This is to be understood, that impurities which lies within a person gets held up for a short time period. An example of this could be taken; in a situation when dhamma is been discussed and understood, the person develops a different point of view. In seeing things as the really are, the impurities are held without arising for a short time. Depending on the understanding that one gets through such discussions and listening to dhamma, the voidness to impurities are being held back for a short time.

• *Unseen Reality* •

In Reflecting....

- *Voidness by suppression*

The Suppression voidness takes place mainly due to meditations. There could be situations such as; when a person is listening to a dhamma discussion and relates the points of discussion to a person's own life and experiences, someone could develop the voidness by suppression.

Understanding the points of a dhamma discussion or while practicing meditating a person finds the impurities, which has brought pain and suffering.

Discovers that it is due to various view and values created for desire and attachments. Continuously meditating on the said points reduces the effects of impurities arising. It is held by suppression. This too gives an experi-

Voidness Reflecting and Ceasing of impurities

ence of calmness and freedom for a longer period of time than before but the other impurities could arise after a certain length of time.

In Reflecting....

- *Voidness by substitution of opposites*

The voidness regarding substitution is due to the fact of realizing certain points of life and one's own doing of suffering. When this realization takes place, a person understands the gravity of craving and substitute it with letting go of craving.

Desirable attachments are substituted by letting go of desire. Hate is substituted by mettha. A change in perception takes place in a person which helps again in reducing the impurities and feeling the calmness within. In reflecting and realizing the unseen reality of life.

• *Unseen Reality* •

In Reflecting....

- *Voidness by cutting off*

In meditating deeply, it reveals the facts of attachment and the pure fact of avoidance of the truth - that one engagers. life after life searching for happiness in all internal and external things, to defend one's feelings. Finally realizing that, the decision to want more itself creates the suffering which lies hidden deep within. A person at this point cuts off impurities completely.

In Reflecting....

- *Voidness as escape*

Further, into the process of meditation one gains the ultimate realization and view all pleasures, desires and attachments as the root cause

Voidness Reflecting and Ceasing of impurities

of being ignorant; to the ultimate reality of impermanence. Understand it as it really is, knowing as it really is, realizing as it really is one totally lets go of all impurities. By seeing the impermanence, the unseen reality of all life forms in all 31 realms. Thus, is the actuality of voidness as escape.

Tripitakaya:

The path of discrimination

Page 357 / 359

What is the voidness by characteristic?

*There are three kinds of characteristic;
the characteristic of arising characteristic of fall,
and the characteristic of the alteration of what is
present. The characteristic of arising is void of the
characteristic of fall and the characteristic of the
alteration of what is present.
This is voidness by characteristic.*

What is the voidness by suppression?

*Zeal for sensual desires is suppressed and is void
through renunciation. Ill-will is suppressed and is
void through non-ill. will...[and so on the rest of
the seven hindrances and their opposites, the four
jhanas the four immaterial attainments, the eigh-
teen principal insights, and the four paths, up*

Voidness Reflecting and Ceasing of impurities

to]... all defilements are suppressed and are void through arahant path. This is voidness by suppression

What is voidness by substitution of opposites?

Through renunciation zeal for sensual-desires is void by substitution of that opposite. Through non-ill-will ill-will is void by substitution of opposite...[and so on as above, omitting the four paths up to] Through contemplation of turning away misinterpretation due to bondage is void by substitution of that opposite. This is voidness by substitution of opposites.

Tripitakaya:

The path of discrimination

Page 357 / 359

What is the voidness by cutting off?

Through renunciation zeal for sensual-desires is both cut off and void. Through non-ill-will ... [and so on up to]... Through the arahast path all defilements are both cut off and are void.

This is voidness by cutting off.

What is voidness as escape

Through renunciation zeal for sensual-desires is both escaped from and is void. Through non-ill-will....[and so on up to] Through the arahant path all formations are both escaped from and are void.

This is voidness as escape.

18

POWERS

IN
REFLECTION

Powers In reflection

- *Four psychic Powers*

Four powers relate to the ability that one should cultivate through meditation.

To gain the best of insight, the process involves what points should be concentrated in gaining these powers.

A person should concentrate on, the sequence of the four methods for meditation as a cause been made, results in mastering the four psychic powers, which are desire, thought, energy, investigation.

• *Unseen Reality* •

Unseen reality of powers

In Reflecting....

• *Desire*

Desire is to be reflected as wanting to meditate in a higher level of one pointedness & desire to concentrate on understanding, regarding the phenomenal factors of attachments to all desires and pleasurable things both tangible and intangible. Desire to concentrate on arising, in finding the danger attached to all pleasurable things and the escape that one should realize in all forms of living. Desire therefore is to be realized in wanting to meditate in this higher level which helps insight reflections

In Reflecting....

- *Thought*

Thoughts to be reflected; as the identification of the thought processes. Reflecting, on the things that were unnoticed thoughts. Actions that were unnoticed and word that were in one way or the other has been attached with pleasurable desires. This in return creates suffering of all kinds. The understanding wisdom of the through process is to be developed in gaining this particular power with makes the realization towards Nibbana.

In Reflecting....

- *Energy*

Energy is to be reflected as pure willpower that one should have in reaching the final goal of

• *Unseen Reality* •

Nibbana. Mostly, one loses the energy when attached to all pleasurable things material and immaterial that gives pleasure, even for a short time, before it fades away. The willpower or energy in this sense needs to be accumulated and reflected upon which in a key point in realizing Nibbana.

In Reflecting....

• *Investigation*

Lastly, the point of investigation in all things concerning oneself, your reactions to things and non-reactions to things. Investigation becomes a power of its own. When applied in such away so that you are able to see the unseen reality of things by pure investigation of one's own mind, and the thought process which it dearly clings too.

Tripitakaya:

Book of kindred sayings book 5

Page 228

*Monks, there are these four bases of psychic power.
What four?*

*Herein a monk cultivates that basis of psychic
power of which the features are desire. ...
energy... thought...investigation, (in each case)
together with the co-factors of concentration and
struggle.*

*These indeed, monks, are the four bases of psychic
power.*

*It is by the fact of cultivating and making much
of these four bases of psychic power, monks, that
the Tathāgata is called*

‘Arahant, a Fully Enlightened One.’

Tripitakaya:

Book of kindred sayings book 5

Page 239

Monks, if, emphasizing desire, a monk lays hold of concentration, lays hold of one-pointedness of mind, this act is called 'desire-concentration'.

He generates desire for the non-arising of ill, unprofitable states that have not yet arisen: he makes an effort, sets going energy, he lays hold of and exerts his mind (to this end).

He generates desire for the abandoning of ill, unprofitable states that have arisen: he makes an effort...

He generates desire for the arising of profitable states not yet arisen: he makes an effort...

He generates desire for the establishing, for the non-confusion, for the more-becoming, for the

Powers in reflection

increase, cultivation and fulfilment of profitable states that have arisen: he makes an effort, sets going energy, he lays hold of and exerts his mind (to this end).

Powers of five

Tripitakaya:

Book of Gradual sayings book 3

Page 8 / 9

Monks, there are these five powers. What five?

*And where, monks, is the power of faith to be seen ? In the four factors of Stream winning
There is the power of faith to be seen.*

*And where, monks, is the power of energy to be seen ? In the four right efforts. There is the power
of energy to be seen.*

And where, monks, is the power of mindfulness to be seen ?

*In the four uprisings of mindfulness,
There is the power of mindfulness to be seen.*

Powers in reflection

*And where, monks, is the power of concentration
to be seen ?*

*In the four musings, there is the power of
concentration to be seen.*

*And where, monks, is the power of insight
to be seen?*

In the four Ariyan truths.

There the power of insight to be seen.

These, monks, are the five powers.

Tripitakaya:

The path of discrimination

Page 179

How is the appearance (establishment) of feeling recognized?

When he gives attention [to feeling] as impermanent, the appearance (establishment) as exhaustion is recognized; when he gives (it) attention as painful, the appearance (establishment) as terror is recognized; when he gives [it] attention as not self the appearance (establishment) as voidness is recognized.

This is how the appearance of feeling is recognized?

This is how feelings are recognized as they arise, recognized as they appear, and recognized as they subside.

*Unseen reality of powers -
In Reflecting....*

- *Faith*

Faith to be reflected as in understanding the main pure points of the dhamma teaching. When understood to its fullest one gains faith in all its teachings as it applies in all practical ways, of life. One could realize the purity of dhamma by contemplating on one's life experiences and it all falls in place. The more a person understand the detailed points of dhamma, the four noble truths, which is a universal truth, more a person builds faith in the systematic approach in ending all suffering through the eight-fold path. And therefore, has very high regards for the teacher, how first realized the ultimate nibbana in ending all forms of suffering. In this said two types of context, faith transforms itself in being a power of its own.

• *Unseen Reality* •

In Reflecting....

- *Energy*

Energy to be reflected as pure will power that one should have in reaching the final goal of Nibbana. Mostly one loses the energy when attached to all pleasurable things material and immaterial that gives pleasure, even for a short time before it fades away. The will power or energy in this sense needs to be gained and reflected upon, which is a key point in realizing Nibbana. Therefore, energy transforms in being a power of its own

In Reflecting....

- *Mindfulness*

This reflects on being aware which is known as mindfulness in all things concerning oneself, your actions, reactions to things and non-reactions to thing. To the point of being aware is breathing, in inhaling and exhaling, being aware of all things pure and unpure. Mindfulness in how attachments comes to life and the disappointment when its changers.

Mindfulness in a person's thoughts of desire, hate and delusion. Mindfulness in finding a final solution to end all suffering. If its applied in such away so that you are able to see the unseen reality of things by meditating on mindfulness – understanding one's own mind and the thought pro-

• *Unseen Reality* •

cess in finding solution in abandoning desires. Mindfulness formulates itself on been a power of its own.

In Reflecting....

• *Concentration*

Deep concentration on the following four aspects, contemplating body as body, contemplating feeling as feeling, contemplating thoughts as thoughts, and contemplation perception as perception.

These methods of concentration build a specific power in knowing the wisdom of unseen reality of life and the process of thought that one starts to value, gives value more and more. Arising a process of craving.

Powers in reflection

Concentration identifies the most significant points of attachment and helps in letting go. Practiced deeply this entire process, concentration formulate in being a power of its own.

In Reflecting....

- *Insight*

Insight is a power that is to be very carefully identified. All different aspects of different meditations could find its way to increase the levels of concentration, but Insight meditation takes the next level in meditation. Concentration gets deeper and clearer.

One analyzes the mind and its process which clings to all things, which it finds desirable for a short time. To experience the fulfillment it brings, on a very temporary basis.

• *Unseen Reality* •

Insight meditation helps in analyzing this temporary process and realizing the impermanent factor it brings to life. Insight reveals the unseen reality of impermanence, making one realize to which heights this process has brought forth suffering. Realization in Insight therefore, develops in to a power of its own.

Power of Seven

Tripitakaya:

The book of gradual sayings Book 4

Page 2

Monks, these are the seven powers.

What seven ?

*The power of faith, energy, conscientiousness,
fear of blame, mindfulness, concentration
and wisdom.*

Verily, monks, these are the seven.

*Faith, energy, conscientiousness, fear of blame,
Mindfulness, concentration, wisdom seventh-
Well-armed with such the wise monk
dwells at ease,*

*Tests Dhamma's mounding, wisdom's
goal discerns, And, as a quenched flame,
is freed in heart.*

• *Unseen Reality* •

Unseen reality of powers - In Reflecting....

- *Faith*

Faith to be reflected as in understanding the main pure points of the dhamma teaching, when understood to its fullest one gains faith in all its teachings as it applies in all practical ways, of life. One could realize the purity of dhamma by contemplating on one's life experiences and it all falls in place. The more a person understand the detailed points of dhamma, the four noble truths which is the universal truth, more a person builds faith in the systematic approach in ending all suffering through the eight-fold path. And therefore, has very high regard for its teacher how first realized the ultimate Nibbana to end all forms of suffering. In this said two types of context, faith transforms itself in being a power of its own.

In Reflecting....

- *Energy*

Energy to be reflected as pure will power that one should have in reaching the final goal of Nibbana. Mostly one loses the energy when attached to all pleasurable things material and immaterial that gives pleasure, even for a short time before it fades away. The will power or energy in this sense needs to be gained and reflected upon, which is a key point in realizing Nibbana. Therefore, energy transforms in being a power of its own.

In Reflecting....

- *Conscientiousness*

Conscientiousness to be reflected as the need to continually go through the process in achiev-

• *Unseen Reality* •

ing Nibbana, the final enlightenment. The process itself involves sheer dedication with commitment, towards the final establishment. When a person is dedicated to the extent of work that is involved in reaching the final destination it also means, that the result gained by such dedication, produces a result of the utmost higher quality. The result being; the achievement of enlightenment and ending of all suffering. This in turn is the power of conscientiousness.

In Reflecting....

- *fear of blame*

Fear of blame is to be reflected. Fear towards what? fear towards the development of desires in a person's mind. As all impurities starts with desire and attachment to desire.

Powers in reflection

Desire takes control of many things in life and many people fear from not having what they desire the most. This is one type of fear but the fear that is revealed at this point of discussion is the fear one should have, towards attachments of all desires. As it leads to a path of endless suffering, and in doing so follows with blame.

Blame in which context? Blame; as it is only through one's own mind that one could get attached to desire. It is only oneself to be blamed, for one's own suffering.

When a person fully understand what fear and blame stands for in dhamma, one realizes the points of staying away from the impurities. A person search for more understandings in higher levels of dhamma, to let go of the unseen reality that is attached in desire.

• *Unseen Reality* •

When understood in such context and when a person excludes such imputities, a person gains the powers of fear of blame.

In Reflecting....

• *Mindfulness*

This reflects on being aware which is known as mindfulness. Mindfulness in all things concerning oneself; your actions, reactions to things and non-reactions to thing. To the point of been aware is breathing, in inhaling and exhaling, been aware of all things pure and unpure.

Mindfulness in how attachments comes to life and the disappointment when its changers, mindfulness in one's though process of desire, hate and delusion. Mindfulness in finding a final solution to end all suffering. If its applied

Powers in reflection

in such away so that you are able to see the unseen reality of things by meditating on mindfulness. It is the constant understanding of one's own mind and the thought process in finding solution of abandoning desires. Mindfulness formulates itself on been a power of its own.

In Reflecting....

- *Concentration*

Deep concentration on the following four aspects, contemplating body as body, contemplating feeling as feeling, contemplating thoughts as thoughts, and contemplation perception as perception. These methods of concentration build a specific power in knowing the wisdom of unseen reality of life and the process of thought that one starts to value, gives value more and more, rising a process of

• *Unseen Reality* •

craving. Concentration identifies the most significant points of attachment and helps in letting go. Practiced deeply this entire process of concentration formulate in being a power of its own.

In Reflecting....

• *Wisdom - Insight*

Wisdom as in meaning with Insight, is a power that's to be very carefully identified. All different aspects of different meditations could find its way to increase the levels of concentration, but Insight meditation takes the next level in meditation. Concentration gets deeper and clearer. One analyzes the mind and its process which clings to all things, where it finds desire for a short time. To experience the fulfillment it brings, on a very temporary basis.

Powers in reflection

Insight meditation helps in analyzing this temporary process and realizing the impermanent factor it brings to life. Insight reveals the unseen reality of impermanence, making one realize to which heights this process has brought forth suffering. The insight realization of wisdom therefore develops into a power of its own.

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EIGHT

FOLD PATH

Eight fold path

Eight Fold Path

<i>Samma Dhitti</i>	-	<i>Perfect Understanding</i>
<i>Samma Sankappa</i>	-	<i>Perfect Thoughts</i>
<i>Samma Vacha</i>	-	<i>Perfect Speech</i>
<i>Samma Kammantha</i>	-	<i>Perfect Action</i>
<i>Samma Ajiva</i>	-	<i>Perfect Livelihood</i>
<i>Samma Vayama</i>	-	<i>Perfect Effort</i>
<i>Samma Sathi</i>	-	<i>Perfect Mindfulness</i>
<i>Samma Samadhi</i>	-	<i>Perfect Concentration</i>
<i>Samma Gnana</i>	-	<i>Perfect Wisdom</i>
<i>Samma Vimuththi</i>	-	<i>Perfect Realization</i>

Perfect Understanding:

The understanding of desirable pleasures which 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

• *Unseen Reality* •

should find a complete escape to end all suffering. This is the perfect understanding in accordance with the eight- fold path.

Perfect thoughts:

The perfect understanding happens within the mind. The thought process in turn falls in to 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, that this could lead in to suffering at the end. Change will come sooner or later bringing disappointment. The thought process changes with the perfect thoughts.

Perfect Speech:

One chooses to engage in fruitful conversation that brings knowledge and wisdom in realizing the

Eight fold path

truth in all desires and attachments. Also, it means that a person prefers to have this type of conversations, that lead in to discover thing that were unknown 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 helps in many ways.

Perfect Actions

One chooses to do what is right and find the best way of doing things even in daily life which follows in a worldly manner. Try's to find better ways that benefits all and strives to create unwanted situations of anger and hate. Try's to find more understanding and compromising ways to keep peace at all situations needed.

Also, the perfect actions refer to a very large and elaborating point, which is meditations. Meditations that need to be practiced – is an action, the perfect action. New methods to be learnt in keeping the mind

• *Unseen Reality* •

at peace in a calming position. It helps immensely to concentrate. Specially Samatha meditation is been practiced at this point

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 decided. Changes in life by the practices of meditation on a more regular basis in life is referred as perfect livelihood.

At a different level this is when a person gets in to 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 been identified with a more concentrated mind frame that helps to get rid of such thoughts and be able to calm the mind. As a part of life, insight meditation is been practiced this point.

Eight fold path

Perfect Effort:

This is where a person could or could not continue in the path. If a person let go of the path and falls back in to 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.

Perfect Mindfulness:

Intense mindfulness is been practiced at this point in order to find the calmness and freedom that leads to complete concentration. Mindfulness in the sense of been 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 awareness leads to acknowledging the desire, hate and delusion that one has

• *Unseen Reality* •

towards life and the suffering caused as a result of deception in the mind. Not been able to except the change of impermanence.

Perfect Concentration :

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 get 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 of help which gains concentration and focus.

Perfect Wisdom

Through the concentration one gets perfect wisdom. Wisdom dawns on the person – it is as clear as clear should be. Identified and reflected, on the root cause of suffering and its continuity which has tied to

Eight fold path

the chains of sansara.

Perfect Realization

All that needs to be accomplished
is accomplished.

All that needs be to detached is detached.

All that needs to be realized is realized.

In the ultimate understanding of
Nibbana.... Niwana....

Dhammapadaya:

Seek refuge in the Buddha, Damma and Sangha....

He who has gone for refuge to the Buddha, the Dhamma, and the Sangha, sees with right knowledge the four Noble Truths: Sorrow, the Cause of Sorrow, the Transcending of Sorrow and the Noble Eightfold Path which leads to the Cessation of Sorrow.

This, indeed, is refuge, secure. This, indeed, is refuge supreme. By seeking such refuge, one is released from all sorrow.

Eight fold path

Reflections....

(Of the destinations)

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. There are eight destinations to Nibbana. Each of the destinations is linked with a higher understanding and wisdom which proceeds in this path.

Making 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 that way out of suffering, step by step.

It is through the four-gate way and its four paths, the eight stages to nibbana, that one

• *Unseen Reality* •

finds the way. The complete contentment and tranquility, which is only in the realization of Nibbana... Niwana.

Sothapanna

Magga -Stream entry path

Pala – The stream enters

Sakadagami

Magga – once returner path

Pala – Once returner

Anagami

Magga – Non-returner path

Pala – Non-returner

Arahath

Magga – Arahath path

Pala – Arahath (the realized one)

Tripitakaya:

The path of discrimination

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*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 knowl-
edge. Owing to these sixteen kinds of behavior of
knowledge.*

Dhammapadaya:

Verse 85

Few among men are they who cross to the other shore (Nibbana). All the others only run up and down the bank on this side.(85)

Verse 86

But those who practice according to the well-expounded Dhamma will reach the other shore (Nibbana), having passed the realm of passions, very difficult as it is to cross.(86)

Samma Sambuddha

The Perfect One is called All-seer.

Tripitakaya:

The path of discrimination

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All-seer: In what sense All-seer?

There are fourteen kinds of Enlightened One's knowledge:

Knowledge of suffering is an Enlightened One's knowledge.

Knowledge of the origin of suffering...

Knowledge of the cessation of suffering...

Knowledge of the way leading to the cessation of suffering ...

Knowledge of the discrimination of meanings ...

Knowledge of the discrimination of ideas ...

Knowledge of the discrimination of language ...

Knowledge of the discrimination of perspicuity ...

Knowledge of the penetration of others' faculties ...

Knowledge of beings' biasses and underlying tendencies ...

Knowledge of the Twin Metamorphosis ...

Knowledge of the attainment of the Great Compassion ...

• *Unseen Reality* •

*Omniscient knowledge is
an Enlightened One's knowledge ...*

*Unobstructed knowledge is
an Enlightened One's knowledge ...*

*These are the fourteen kinds of
Enlightened One's knowledge.*

*Of these fourteen kinds of Enlightened One's knowledge,
eight are shared by disciples and six
are not shared by disciples.*

Tripitakaya:

The path of discrimination

Page 133

To the extent of the meaning of suffering in suffering all is known, there is no meaning of suffering unknown, thus it is omniscient knowledge: it is without obstruction there, thus it is unobstructed knowledge.

To the extent of the meaning of suffering in suffering all is seen, all is recognized, all is realized, all is sounded by understanding, there is no meaning of suffering unsounded by understanding, thus it is omniscient knowledge: it is without obstruction there, thus it is unobstructed knowledge.

To the extent of the meaning of origin in origin...[and so on with each of the rest of the four actualities.]

• *Unseen Reality* •

To the extent of the meaning of discrimination-of-meanings in the discrimination-of-meanings. [and so on with the rest of the four discriminations up to]

To the extent of the meaning of discrimination-of-perspicuity in the discrimination-of-perspicuity all is known, there is no meaning of discrimination-of-perspicuity unknown, thus it is omniscient knowledge: it is without obstruction there, thus it is unobstructed knowledge.

To the extent of the meaning of discrimination of perspicuity in the discrimination-of-perspicuity all is seen, all is recognized, all is realized all is sounded by understanding, there is no meaning of discrimination-of perspicuity unsounded by understanding, thus it is omniscient knowledge: it is without obstruction there, thus it is unobstructed knowledge.

Eight fold path

To the extent of knowledge of others' faculties ...

*To the extent of knowledge of beings' biasses and
underlying tendencies...*

*To the extent of knowledge of the Twin Metamor-
phosis ...*

*To the extent of knowledge of the attainment of
the Great Compassion ...*

*To the extent of what is seen, heard, sensed,
cognized, encountered sought, considered by the
mind, in the world with its deities, its Māras and
its Brahmā Gods, in this generation with its ascet-
ics and brahmans, with its princes and men, all is
known, all is seen, . omniscient knowledge: it is
without obstruction there, thus it is unobstructed
knowledge.*

*Here in this world is naught unseen by him,
Naught uncognized, and naught unknowable;
He has experienced all that can be known:
Therefore the Perfect One is called All-seer.*

UNSEEN REALITY REFLECTIONS

Unseen reality is a defined word for thinking back on life and its true purpose. Reflecting on the reality of all things are underlined.

Moment to moment...time passes by, it takes the time from being alive. Been alive in a capacity that you could reflect on better understandings and higher wisdom that needs to be gained.

Moment to moment life passes by... and with life, time for great understanding too, passes by. It's up to oneself to know when to ask the important questions and when to search for answers most needed.

To reflect on some of the most important matter which passes by, without notice....

Thus brings forth....

The unseen reality of life.



Published by

**ALOKO UDAPADI
MEDITATION
FOUNDATION**

**188/2, Ginimellagaha,
Dodangoda,
Galle, Sri Lanka.
Tel: +94 77 610 99 39**

ISBN 978-955-35620-2-9

