

The Principles of Primary Vipassanā Course

picture of wheel

Disseminated by

vipassanā Dhura Buddhist Centre

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Translated by

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The Study Courses

- 1- The achieving the three triple gems by Faith
- 2- The achieving the Lay-devotees morality are 5-8-10, and 80 actions, and the novices morality is the 10 precepts. And the 4 restrains of the Bhikkhu
by: volition , consciousness-concomitant , restraint , and non-transgression.
- 3- Mindfulness of breathing (*ānāpā-nassati*) The 4 groups of the breathes, and the other 10 of recollections such as recollecting of the Blessed-One, which to achieved the energy of access, and that energy is the beginning of attainment-concentration (*appanā..*)in the 26 subjects of meditation, such as the earth-kasina.
- 4- To strengthen the Equanimity by 5 masteries
- 5- To analyze the physicality and mentality-phenomena through the 6 sense-doors, for some physical and mental such as the pure 8 physicalities.
- 6- To analyze the physicality and mentality's causes and effect through the 3 tenses
- 7- To analyze the three characteristics
- 8- The Eliminate the 10 Imperfections of insight by the three characteristics
- 9- The achieving of 7 contemplations such as contemplating of impermanent (*aniccā-nupassanā*)

The addition of the defilements and Dhamma

- 1- The 10 unwholesome-actions
- 2- The 5 hindrances
- 3- The 3 characteristics of existence be blinded by the 3 roots of unwholesome
- 4- The enemies between 7 lows
- 5- The 3 mundane full understandings like as full understanding of the known.

The 9 goals of the Primary vipassanā

1-The 3 triple-gems (*ti-sarana*)

- a- Who preached the human to do good with deed, speech, and thinking is called Buddha (the enlightened-One)
- b- The teaching of the Buddha is called Dhamma (law)
- c- Whom Who practice the advice of the Buddha and to order be called Sangha (the followers)

the achieving the 3triple-gems by faith

there are 4 faiths

- a- the faith in wholesome and unwholesome actions (*kamma...*)
- b- the faith in effect of action (*phala...*)
- c- the faith in owner of the oneself action (*kammassakatā...*)
- d- the faith in the enlightened-One (*tathākata bodhi...*)

2-Morality

The following morality are:

- a- The lay-devotees morality are:
the 5, 8, 10 , and the 80course of actions.
- b- The novice's morality is the 10 precepts.
- c- The Bhikkhu morality is the 4 restraints.

The 4 aspects to achieved the morality

- a- volition
- b- Consciousness-concomitant
- c- Restraints
- d- And non-transgression

3- Mindfulness on the Breathings

There are 4 groups of mindfulness on the Breathings:

- a- When making a long inhalation he knows: ‘ I make a long inhalation ’.
When making a long exhalation he knows: ‘ I make a long exhalation. ’
- b- When making a short inhalation he knows: ‘ I make a short inhalation.. ’
When making a short exhalation he knows: ‘ I make a short exhalation. ’

- c- Clearly perceiving the entire (breath-) body , I will breathe in, thus he trains himself. Clearly perceiving the entire (breath-) body, I will breathe out, thus he trains himself.
- d- Calming this bodily function I will breathe in, thus he trains himself. Calming this bodily function I will breathe out, thus he trains himself.

The 10 subjects of meditation which to achieved the access-concentration are:

- a- recollecting of the Enlightened-One
- b- recollection of the doctrine
- c- recollection of the followers
- d- recollection of the morality
- e- recollection of the generosity
- f- recollection of the deities
- g- Mindfulness on the death
- h- recollection of peace
- i- Perception of repulsiveness in nutriments
- j- Definition of the 4 elements

The access-concentration is the beginning of 26 subjects of meditation are:

- the 10 kasina (device)
- the 10 foulness (*āsubha*)
- the one mindfulness with regard to the body(*kāyakatāṣati*)
- one mindfulness on in and out-breathing(*ānāpā-nassati*)
- and the 4 Divine abodes (*brahma-vihāra*)

(extract from visuddhi-magga part ii)

4- the strengthen the Equanimity

Equanimity is the indifferent feeling (*adukkhamasukhā-vedanā*)

The equanimity be strenged by the 5 masteries (*vasī*) are:

- a- mastery in adverting to it (*āvajjana-*)
- b- mastery in entering it (*samāpajjāna-*)
- c- mastery in determining it (*addhitthāna-*)
- d- mastery in rising therefrom (*vutthāna-*)
- e- mastery in retrospection (*paccavekhana-*)

5- To notice the materiality and mentality-phenomena through the 6 sense-doors, for some maters and mental such as the pure 8 materialities.

The pure 8 materialities are:

- a- Earth-element: its characteristic is solid
- b- Water-element : its characteristic is liquid
- c- Fire-element: its characteristic is heat

- d- Wind-element: its characteristic is motion
- e- Color: its characteristic is contact to the eye
- f- Odour: its characteristic is contact to the nose
- g- Gustative: its characteristic is contact to the tongue
- h- And nutriment, and in addition one more is audible: its characteristic is contact to the ear

The 6 sense-doors (*dvāra*)

Eye , Ear, Nose, Tongue, Bodily-impression , and mind

The 6 objects (*ārammana*)

- a- Visible-object
- b- Audible-object
- c- Odour-object
- d- Gustative-object
- e- Body-impression
- f- Mind-object

The Mind and mental-object occur through the 6 sense-doors

Mind and mental-factor occur in the eye
 Mind and mental-factor occur in the ear
 Mind and mental-factor occur in the nose
 Mind and mental-factor occur in the tongue
 Mind and mental-factor occur in the body
 Mind and mental-factor occur in the mind

There are 5 Minds and mental-factors which arise through its object in the physicality -phenomena are:

- a- consciousness (*viññā*) to understand the object
 - b- contact (*phassa*) to touch the object
 - c- feeling (*ārammana*) to feel the object
 - d- perception (*saññā*) to remember the object
 - e- volition (*cetanā*) to thinks the object
- these aspects is call the 5 impressions (*phassa*)

Visible-object contact to the eye
 Audible -object contact to the ear
 Odour- object contact to the nose
 Gustative- object contact to the tongue
 Tactile- object (earth, fire, and wind) contact to the body

Mind- (water, and nutriment) object contact to the mind

The comprehend of the materiality and mentality-phenomena

- Color: contact to the eye is the physicality⁽¹⁾, the 5 impressions⁽²⁾ to comprehend is the mental-phenomena
- Sound: contact to the ear is the physicality; the 5 impressions to comprehend is the mental-phenomena
- Odour: contact to the nose is the physicality, the 5 impression to comprehend is the mental-phenomena
- Gusto: contact to the tongue is the physicality, the 5 impressions to comprehend is the mental-phenomena
- Tactile: (earth, fire, and wind,)contact to the body is the physicality, the 5 impression to comprehend is the mental-phenomena
- Water and nutriment: contact to the mind is the physicality, the 5 impression to comprehend, is the mental-phenomena

⁽¹⁾ _ the wisdom to analyzed

⁽²⁾_ these 5 impressions be arise by wisdom.

6- The comprehension of physical and mental-phenomena's causes and effects

the 5of the physicality's causes and effects

- a- Ignorance
- b- Craving
- c- Clinging
- d- Action
- e- Nutriment

the ignorance, craving, clinging and action are the causes, the effect is nutriment.

the mentality's cause and effects are:

- a- Eye-consciousness arises by the eye and colour
- b- Ear-consciousness arises by the ear and sound
- c- Nose-consciousness arises by the nose and smell
- d- Tongue- consciousness arises by the tongue and taste
- e- Bodily- consciousness arises by the body and impact
- f- mind- consciousness arises by the mind and objects

The physicality and mentality pass throughout the three tenses are: the past, present, and the future by causes and effect, even if the causes and effects were cease, the physicality and mentality-phenomena be cease too.

7- The 3 characteristics of existence

- a- Impermanence (*aniccā*)
- b- Suffering (*dukkha*)
- c- Egolessness (*anattā*)

8- Imperfection insight (*vipassanūpakkilessa*)

the nature to defiled the insight is call imperfection-insight there are 10

- a- effulgence of light (*obhāsa*)
- b- knowledge (*ñāna*)
- c- rapture (*pīti*)
- d- tranquility (*passaddhi*)
- e- happiness (*sukkhā*)
- f- determination (*adhimokkha*)
- g- energy (*paggāha*)
- h- awareness (*upatthāna*)
- i- equanimity (*upekkhā*)
- j- delight (*nikanti*)

These 10 imperfections of insight, the meditators should be eliminated by recollecting thus ‘not am I, not mine.’

9- Contemplations (*anupassanā*)

- a- contemplating (formation) as impermanent
- b- contemplating (them) as painful
- c- contemplating (them) as not self
- d- becoming dispassionate
- e- causing fading away
- f- causing cessation
- g- relinquishing

The additional of defilements and Dhamma

- the 10 unwholesome-actions
- the 5 hindrances
- the 3 characteristics of existence blinded by defilements
 - impermanence blinded by greed
 - suffering blinded by anger
 - Egolessness blinded by delusion.

The enemy between 7 lows

- impermanence with permanence
- suffering with happiness
- Egolessness with self
- dispassionate with delighting
- fading away with greed
- cession with originating
- relinquishing with grasping

The full understandings

- full understanding as the known: is the knowledge consisting in the discernment of the specific characteristics of such and such phenomena as ‘Corporeality has the characteristic of being oppressed, mentality has the characteristic of being felt, etc.’
- Full understanding by investigating is that insight-wisdom which has the 3 general characteristics as its object, and which arises when attributing a general characteristic to (physical and mental) phenomena, as for instance. Corporeality is impermanent, mentality is impermanent, etc.
- Full understanding by Overcoming is that insight-wisdom which has the above mentioned general characteristics as its objects, and arises after overcoming the idea of permanence, etc.

(extract from Buddhist dictionary)

The End

Be good and healthy

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