

The Principle
Of
Secondary Vipassanā Course

Disseminated by

Vipassanā Dhura Buddhist Centre

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The secondary Vipassanā Courses

- 1- The first jhāna in 11 subjects-meditation, and in other 14 subjects
- 2- The strengthening of first jhāna by 5 masteries
- 3- The comprehension of the 28 corporealities and mentality through the 6 sense-doors
- 4- The comprehension of the physicality and mentality's causes and effects which passed through the 3 tenses
- 5- The understanding of the 3 characteristics of existence by the comprehension by groups and the knowledge consisting in the contemplation of Rising and Falling
- 6- The eradication of the 10 or 30 imperfections of insight by 3 characteristics of existence
- 7- The practicing the 9 insight-knowledges

The additional of defilement and dhamma

- 1- The 5 hindrances are the obstacle of 5 aspects of first jhāna
- 2- The 3 roots of unwholesome (greed, hatred, delusion) and the eliminated
- 3- Ill-will,
- 4- Wrong-view and Right-view
- 5- The 10 equanimities
- 6- Clinging and cutting off

- 1- The first jhāna in the 11 subjects meditation and other 14 subjects
- The first jhāna in the 11 subjects meditation are

10 foulness and 1 mindfulness with regard to the body

The 10 foulness

- a- Bloated
- b- Discoloured
- c- Festering
- d- Dissected
- e- Gnawed-to-pieces
- f- Scattered-in-pieces
- g- Mutilated and scattered-in-pieces
- h- Bloody
- i- Worm-infested
- j- Skeleton

(extract from visuddhi-magga)

Mindfulness with regard to the body

The subject which be mindfulness to the 32 parts of the body
(things) and be recollected and filled with manifold impurities by
loathsomeness.

The 32 things are:

Hair, furs, nails, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart,
liver, diaphragm, spleen, lungs, intestines, bowels, stomach, excrement, bile, phlegm,
pus, blood, sweat, fat, tears, grease, spittle, nasal mucus, oil of joints, and urine.

(extract from visuddhi-magga)

The other 14 subjects of meditation are:

- 10 kasinas (devices)
- 1 mindfulness of in and out breathes
- And 3 divine-abodes are: loving-kindness, compassion, and appreciative-joy.

The 10 kasinas (devices)

- a- Earth-kasina
- b- Water-kasina
- c- Fire-kasina
- d- Wind-kasina
- e- Air-kasina

- f- Blue-kasina
- g- Yellow-kasina
- h- Red-kasina
- i- White-kasina
- j- Light-kasina
- k- Space-kasina

(extract from visuddhi-magga)

*** -Mindfulness on in and out breathe is the mind to follows the inhalation and exhalation through our breath.

The 3 divine-abodes :

- Loving-kindness (*mettā*)
- Compassion (*karunā*)
- Appreciative-joy (*muditā*)

(extract from visuddhi-magga)

2- The strengthening Of first jhāna by 5 masteries

- The are 5 aspects of first jhāna
 - a- Sustained-thought (*vitakka*)
 - b- Applied-thought (*vicāra*)
 - c- Rapture (*pīti*)
 - d- Happiness (*sukkhā*)
 - e- One-pointedness mind (*ekaggatā*)

The strengthening of first jhāna by 5 masteries (*vasī*)

- a- the mastery in adverting to it (*āvajjana_*)
- b- the mastery in entering it (*samāpājjana_*)
- c- the mastery in determining it (*ādhithhāna_*)
- d- the mastery in rising therefrom (*vutthāna_*)
- e- the mastery in retrospection (*paccavekkhana*)

(extract from visuddhi-magga)

3- The comprehension of 28 physicalities and mentality through the 6 sense-doors

The 28 physicalities
the 4 primaries group and 24 derived groups

The 4 primaries group

- a- Earth-element (*pathavī*) its characteristic is solid
- b- Water-element (*āpō*) its characteristic is liquid
- c- Fire-element (*tejō*) its characteristic is heat
- d- Wind-element (*vāyō*) its characteristic is motion

The 24 derived groups are:

Eye, ear, nose, tongue, body, visible-datum, sound, odour, flavor, femininity-faculty, masculinity-faculty, life-faculty, heart-basis, bodily-intimation, verbal-intimation, space-element, lightness of matter, malleability of matter, wieldness of matter, growth of matter continuity of matter, ageing of matter, impermanence of matter, and physical-nutriments.

- a- the eye's characteristic is sensitivity of primary elements that is ready for the impact of visible-data.
- b- The ear's characteristic is sensitivity of primary elements that is ready for the impact of sound.
- c- The nose's characteristic is sensitivity of primary elements that is ready for the impact of odour.
- d- The tongue's characteristic is sensitivity of primary elements that is ready for the impact of flavor.
- e- The body's characteristic is sensitivity of primary elements that is ready for the impact of tangible-data.
- f- The visible-datum has the characteristic of impinging on the eye.
- g- Sound has the characteristic of impinging on the ear.
- h- Odour has the characteristic of impinging on the nose.
- i- Flavor has the characteristic of impinging on the tongue.
- j- The femininity-faculty has the female sex as its characteristic.
- k- The masculinity-faculty has the male sex as its characteristic.
- l- The heart-basis has the characteristic of being the (material) support for the mind-element and for the mind-consciousness-element.
- m- The life-faculty has the characteristic of maintaining conscent kind of matter.
- n- The physical-nutriments has the characteristic of nutritive-essence.
- o- The space-element has the characteristic of delimiting matter.
- p- Bodily-intimation is the mode (conformation) and the alteration (deformation) in the consciousness-originated air-element that causes the occurrence of moving forward, etc. which mode and alteration are a condition for the stiffening upholding, and moving, of conscent material body.
- q- Verbal-intimation is the mode (conformation) and the alteration (deformation) in the consciousness-originated earth-element that causes

that occurrence of speech utterance which mode and alteration are a condition for the knocking together of clung-to matter.

- r- Lightness of matter has the characteristic of non-slowness
- s- Malleability of matter has the characteristic of non-stiffenedness.
- t- Wieldiness of matter has the characteristic of wieldiness that is favourable to bodily-action.
- u- Growth of matter has the characteristic of setting-up.
- v- Continuity of matter has the characteristic of occurrence.
- w- Ageing has the characteristic of maturing (ripening) material instance.
- x- Impermanence of matter has the characteristic of complete breaking-up.

(extract from visuddhi-magga)

The 6 sense-doors

- a- Eye (*cakkhu*) is directed to the eye-organ
- b- Ear (*sōta*) is directed to the ear-organ
- c- Nose (*ghāna*) is directed to the nose-organ
- d- Tongue (*jīvhā*) is directed to the tongue-organ
- e- Body (*kāya*) is directed to the bodily-organ
- f- Mind (*mano*) is directed to the mind-organ or continuity-consciousness

The 6 subjects (*ārammana*)

- a- Visual-object (*rūpārammana*) is directed to the visible-data
- b- Sound-object (*saddārammana*) is directed to the hear
- c- Odour-object (*gandhārammana*) is directed to the smell
- d- Flavor-object (*rasārammana*) is directed to the taste
- e- Bodily-impression (*phōddhapvārammana*) is directed to the 3 elements such as earth-element, fire-element, and wind-element.
- f- Mind-object⁽¹⁾ (*dharmārammana*) is directed to the objects such as: the 5 sense-organs, and 16 subtle-physicalities are: one water-element, two genders, one physical-basis, one life-physical, one physical-nutrient, one division, two notifications, two alterations, and four characteristics of physical.

Mind and mental-factor which arises through the 6 sense-doors

- a- Mind and mental-factor which arises through the eye
- b- Mind and mental-factor which arises through the ear
- c- Mind and mental-factor which arises through the nose
- d- Mind and mental-factor which arises through the tongue

- e- Mind and mental-factor which arises through the body
- f- Mind and mental-factor which arises through the mind

Mind and mental-factor which arises through the 6 sense-doors are the 5 sensory-impressions (*phassa*)

- a- Consciousness (*viññāna*) its characteristic is to know the object
- b- Touch (*phassa*) its characteristic is to contact the object
- c- Sensation (*vedanā*) its characteristic is to feel the object
- d- Perception (*saññā*) its characteristic is to remember the object
- e- Volition (*cettanā*) its characteristic is to think over the object

**The objects of cognitive-series which arise in the 6 sense-doors

- Visible-data (color) is the object of 2 cognitive-series which arises to the Eye and Mind.
- Sound is the object of 2 cognitive-series which arises to the Ear and Mind
- Odour is the object of 2 cognitive-series which arises to the Nose and Mind
- Flavor is the object of 2 cognitive-series which arises to the tongue and Mind
- Bodily-impression is the object of 2 cognitive-series which arises to the body and Mind
- Mind-object is the object of one cognitive-series which arises to the only mind

** The comprehension of the physicalities and mentalities-phenomenon
 In the method of insight-knowledge's practices of the comprehension of physical and mental-phenomena, the meditators (*yogī*), at the beginning should to makes the physical-phenomena be clearly understanding of it, and then to continue practices the comprehension of mentality-phenomena.

- Visible-data contact the eye is the physical⁽²⁾, the 5 impressions⁽³⁾ to comprehended it, is the mental-phenomena⁽⁴⁾.
- Sound contact to the ear is the physical, the 5 impressions to comprehended it, is the mental-phenomena.
- Odour contact to the nose is the physical, the 5 impressions to comprehended it, is the mental-phenomena.
- Flavor contact to the tongue is the physical, the 5 impressions to comprehended it, is the mental-phenomena.

(1)_ Mind and mental-factor which rises through the 6sense-doors are called Mind-object.

(2)-(4)_ the knowledge to comprehend it.(3)_ these 5 impression arises by the energy of wisdom.

- Bodily-impression contacts to the body is physical, the 5 impression to comprehend it, is the mental-phenomena
- Object are the sense-organ and subtle-physical contact to the mind is physical, the 5 impression to comprehend it, is the mental-phenomena.

(extract from abhidhamma and visuddhi-magga part iii)

These 5 impressions be include to the 4 immaterial-groups like this

- Sensation be included to feeling-group
- Perception be included to perception-group
- Touch and volition be included to formation-group
- Consciousness be included to consciousness-group

(extract from visuddhi-magga)

4- The comprehension of the physical and mental-phenomena's causes and effect through the 3 tenses

- The physical and mental-phenomenon's causes and effects
 - a- Ignorance (*avijjā*)
 - b- Craving (*tanhā*)
 - c- Clinging (*upādāna*)
 - d- Action (*kamma*)
 - e- Nutriment (*āhāra*)

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

There are 4 kinds of nutriments:

- a- Material-food (*kabalīṅkārahāra*) is the effect of the material-group
- b- Sensorial and mental-impression (*phassāhāra*) is the effect of feeling, perception, and formation-group
- c- Mental-volition (*mano-sañcetanāhāra*) is the wholesome and unwholesome-volition and is the effect of reincarnation-consciousness
- d- Consciousness (*viññāhāra*) is the effect of physical and mental.

The 3 tenses are

- a- The past
- b- The present

c- The future

If the past-causes are cease, is nothing in the present-fruition. Even if the present-causes are cease the future-fruition is disappears.