

Outline of Samatha Meditation and Vipassanā Meditation in the Pa-Auk Tawya Meditation Center



Samatha and *Vipassanā* are the meditation methods introduced in the system of *Pāli* doctrines that the *Buddha* and His Noble disciples propagated in many Scriptures and which were explained in detail by Venerable *Buddhaghosa* in *The Path of Purification (Visuddhi Magga)*.

Samatha or *Samatha Bhāvanā* is the method of tranquility meditation to develop the Right Concentration (*Sammā Samādhi*) leading to the one-pointed mind called “the concentraion” (*Samādhi*).

or *Vipassanā Bhāvanā* is the method of “insight meditation” to develop the wisdom (*Pa ṅ ṅā*) to cut off defilements to go to the Noble Path leading to a calm and peaceful state, *Nibbāna*.

The Buddha always advised his disciples to practice step by step and to accomplish three Trainings: Morality (*Sīla*), Concentration (*Samādhi*), and Insight (*Pa ṅ ṅā*).

This is the process leading to the ultimate purpose - to liberate from suffering and defilements - to attain *Nibbāna*.

Thus, before meditation practice we should undertake the morality. After achieving the morality practice, we can go to *Samatha* Meditation leading to the Tranquility (*Samādhi*) and next practice the Insight meditation (*Vipassanā*). In this way we fulfill the three Trainings: Morality (*Sīla*), Concentration (*Samādhi*), and Insight (*Pa ṅ ṅā*). One by one, they follow each other.

The non-doing of any evil,
The performance of what’s skillful,
The cleansing of one’s own mind;
This is the teaching of the Awakened. (Dhm. 183)

“The non-doing of any evil” means to keep the morality which is the wish to avoid evil actions. Such a practice will lead to the lack of regret which is the special and good merit of morality.

“The performance of what’s skillful” means we fulfill the tranquility practice. This is the second stage to lead to the good concentration which allows us to attain the supernatural powers and build the firm foundation for the insight practice.

“The cleansing of one’s own mind” means the practice leading to the good insight which brings the calm mind which cannot be shaken by pleasant or unpleasant things

As a single slab of rock
Won’t budge in the wind
So the wise are not moved
By praise, By blame. (Dhm. 81)

It is said that the process of three Training Practices means you are sharpening the wisdom sword on the concentration stone which is founded on morality. When the wisdom sword becomes sharp it can cut the defilements off at their roots. In the scriptures “Foundation of Mindfulness” (*Majjhānima Nikaya Satipa ṅṅhāna Sutta; Dīgha Nikāya-Mahāsatipa ṅṅhāna Sutta*), the Buddha taught that “this is the direct path for the purification of beings, for the surmounting of sorrow and lamentation, for

the disappearance of pain and grief, for the attainment of the true way, for the realization of *Nibbāna* – namely, the four foundations of mindfulness.” as follows:

- The Mindfulness of Body (*Kāyānupassanāsati* ॐ ॐhāna)
- The Mindfulness of Feelings (*Vedanānupassanāsati* ॐ ॐhāna)
- The Mindfulness of Mind (*Cittānupassanāsati* ॐ ॐhāna)
- The Mindfulness of Mental phenomena (*Dhammānupassanāsati* ॐ ॐhāna)

A. Samatha Meditation (*Samatha Bhāvanā*):

I. Nimitta and four kinds of material Jhānas (*Rūpa Jhāna*)

There are 40 *Samatha* meditation objects in which 30 objects lead to the “absorption concentration” and 10 objects lead to the “access concentration” as follows:

- 10 *Kasina*- circle
- 10 *Asubha*- repulsiveness
- 10 *Anussati*- recollection
- 4 Brahma Vihāra-Sublime abodes
- 4 *Arūpa Jhāna*- immaterial *Jhāna*
- 1 *Āhāre-patikūla-saññā* -
- 1 *Catu-dhātu-vavatthāna*- the four elements meditation

The meditation methods at Pa Auk start from the mindfulness of body or from *Ānāpānasati*, mindfulness-of-breathing. If the meditator cannot go from the mindfulness of breathing he will be instructed to practice the four elements meditation. However, mindfulness of breathing will lead to the absorption concentration (*Appanā*) and the four element meditation only leads to the access concentration (*Upacāra*).

The meditator who starts from mindfulness-of-breathing will focus the mind on the breath object until *Nimitta* (the light/sign) appears. *Nimitta* consists of:

- *Parikamma Nimitta*: Preparatory light/sign.
- *Uggaha Nimitta*: Learning or taking up light/sign.
- *Pa ॐbhāga Nimitta*: Counterpart light/sign.

When the mind stays continuously on the Counterpart light/sign then the meditator gradually removes the five hindrances: sensuous desire (*Kāmacchanda*), Ill will (*Vyāpāda*), sloth and torpor (*Thīna-middha*), restlessness and remorse (*Uddhacca-kukkucca*) sceptical doubt (*Vicikicchā*). At the time when the meditator can discern the five *Jhāna* factors (*Jhāna* + *ga*) on the *Bhavanga* (the mind door), such as: applied thought (*Vitakka*), sustained thought (*Vicāra*), joy/bliss (*Pīti*), happiness (*Sukha*), one pointedness (*Ekaggatā*). “Having abandoned these five hindrances, imperfections of the mind that weaken wisdom, quite secluded from sensual pleasures, secluded from unwholesome states, he enters upon and abides in the first *Jhāna*, which is accompanied by applied and sustained thought, with rapture and pleasure born of seclusion.”

Removing applied thought and sustained thought, the meditator discerns three *Jhāna* factors which include joy/bliss, happiness and one pointedness and will enter the second *Jhāna* state. “With the stilling of applied and sustained thought, he enters upon and abides in the second *Jhāna*, which has self-confidence and singleness of

mind without applied and sustained thought, with rapture and pleasure born of concentration.”

The meditator will enter the third *Jhāna* state after removing joy/bliss and discern happiness and one pointedness. “With the fading away as well of rapture, he abides in equanimity, and mindful and fully aware, still feeling pleasure with the body, he enters upon and abides in the third *Jhāna*, on account of which noble one announces: ‘He has a pleasant abiding who has equanimity and is mindful’.”

On continuing removing happiness, the meditator will enter the fourth *Jhāna* state when he discerns the two *Jhāna* factors; Equanimity (*Upekkhā*) and One pointedness on the *Bhava* ③ga (the mind door). “With the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, he enters upon and abides in the fourth *Jhāna*, which has neither-pain-nor-pleasure and purity of mindfulness due to equanimity.”¹

II. Thirty two parts of the body (Ko ④hāsa)

Then the meditator will use the light of the four *Jhāna* states to practice the 32 parts of the body.

* 20 parts of the body in the earth element (Pa ④havī):

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| 1. Hair (<i>Kesā</i>) | 11. Heart (<i>Hadaya</i> ④) |
| 2. Body Hair (<i>Lomā</i>) | 12. Liver (<i>Yakana</i> ④) |
| 3. Nails (<i>Nakhā</i>) | 13. Membranes (<i>Kilomaka</i> ④) |
| 4. Teeth (<i>Dantā</i>) | 14. Spleen (<i>Pihaka</i> ④) |
| 5. Skin (<i>Taco</i>) | 15. Lungs (<i>Papphāsa</i> ④) |
| 6. Flesh (<i>Ma ④sa</i> ④) | 16. Large intestines (<i>Anta</i> ④) |
| 7. Sinews (<i>Nahāru</i>) | 17. Small intestines (<i>Antaguna</i> ④) |
| 8. Bone (A ④hi) | 18. Gorge (<i>Udariya</i> ④) |
| 9. Bone Marrow (A ④himija ④) | 19. Feaces (<i>Karisa</i> ④) |
| 10. Kidneys (<i>Vakka</i> ④) | 20. Brain (<i>Matthalunga</i> ④) |

* 12 parts of the body in the water element (Āpo):

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|------------------------------|--------------------------------------|
| 21. Bile (<i>Pita</i> ④) | 27. Tears (<i>Assu</i>) |
| 22. Phlegm (<i>Semha</i> ④) | 28. Grease (<i>Vasā</i>) |
| 23. Pus (<i>Pubbo</i>) | 29. Saliva (<i>Khe</i> ④o) |
| 24. Blood (<i>Lohita</i> ④) | 30. Mucus (<i>Si ④gha ④ika</i>) |
| 25. Sweat (<i>Sedo</i>) | 31. Synovial Fluid (<i>Lasikā</i>) |
| 26. Fat (<i>Medo</i>) | 32. Urine (<i>Mutta</i> ④) |

III. The Skeleton (A ④hikothāsa)

The meditator can develop the repulsive (*Pa ④ikkūla*) meditation on the 32 parts of the body or only one part of the body. After entering the fourth *Jhāna* state at the time the light becomes very bright, the meditator emerges from the fourth *Jhāna* state and uses that light to discern the 32 parts of the body, internally and externally. Then the meditator discerns his own skeleton until the skeleton appears clearly. At that time, the meditator takes the repulsiveness of the skeleton as the meditation object and notes again and again “Repulsiveness or *Pa ④ikkūla*, Repulsiveness or *Pa ④ikkūla*,...” until the repulsive nature of the skeleton appears. The meditator can

¹ Majjhimanikaya I, Mahassapurisutta

attain the first *Jhāna* state and discern clearly the five *Jhāna* factors on the *Bhavanga* (the mind door).

IV. Kasina Meditation – circle

Then the meditator uses the light of the fourth material *Jhāna* state to take the white color of his skull as an object to practice the *Kasina* meditation until attaining four *Kasina Jhāna* states. After that, the meditator can continue practicing the remaining *Kasinas*.

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| 1. White <i>Kasina</i> (<i>Odāta</i>) | 6. Water <i>Kasina</i> (<i>Āpo</i>) |
| 2. Black/Brown <i>Kasina</i> (<i>Nīla</i>) | 7. Fire <i>Kasina</i> (<i>Tejo</i>) |
| 3. Yellow <i>Kasina</i> (<i>Pīta</i>) | 8. Wind <i>Kasina</i> (<i>Vāyo</i>) |
| 4. Red <i>Kasina</i> (<i>Lohita</i>) | 9. Space <i>Kasina</i> (<i>Ākāsa</i>) |
| 5. Earth <i>Kasina</i> (<i>Paṭhavī</i>) | 10. Light <i>Kasina</i> (<i>Āloka</i>) |

V. Four Immaterial Jhānas (Aruppa Jhāna)

From the earth *Kasina*, the meditator uses the light of the fourth material *Jhāna* to practice four immaterial *Jhāna* states as follows:

1. The Base of Boundless Space (*Ākāsanañcāyatana*)
2. The Base of Boundless Consciousness (*Viññānañcāyatana*)
3. The Base of Nothingness (*Ākiñcaññāyatana*)
4. Neither Perception Nor Non-Perception (*Nevasaññā-nāsaññāyatana*)

VI. Sublime Abode Meditation (Cattāro Brahmavihāra)

The meditator uses the light of the fourth material *Jhāna* to develop the white *Kasina* and continue the Sublime Abode meditation practice.

1. Loving Kindness Meditation (*Mettā Bhāvanā*) [1st *Jhāna*, 2nd *Jhāna*, 3rd *Jhāna*]
2. Compassion Meditation (*Karunā Bhāvanā*) [1st *Jhāna*, 2nd *Jhāna*, 3rd *Jhāna*]
3. Bliss Meditation (*Muditā Bhāvanā*) [1st *Jhāna*, 2nd *Jhāna*, 3rd *Jhāna*]
4. Equanimity meditation (*Upekkhā Bhāvanā*) [1st *Jhāna*, 2nd *Jhāna*, 3rd *Jhāna*, 4th *Jhāna*]

VII. Protective Meditation (Caturārakkha Bhāvanā)

1. Loving Kindness Meditation (*Mettā Bhāvanā*): The meditator practices sending *Mettā* to twelve kinds of beings in ten directions:

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| 1) All beings | (<i>Sabbe Sattā</i>) |
| 2) All breathing things | (<i>Sabbe Pāṇā</i>) |
| 3) All creatures | (<i>Sabbe Bhūta</i>) |
| 4) All people | (<i>Sabbe Puggalā</i>) |
| 5) All individuals | (<i>Sabbe attabhāvapariyāpannā</i>) |
| 6) All women | (<i>Sabbā Itthiyo</i>) |
| 7) All men | (<i>Sabbe Purisā</i>) |
| 8) All enlightened beings | (<i>Sabbe Ariyā</i>) |
| 9) All unenlightened beings | (<i>Sabbe Anariyā</i>) |

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|------------------------------------|-----------------------------|
| 10) All devas | (<i>Sabbe Devā</i>) |
| !1) All human beings | (<i>Sabbe Manussā</i>) |
| 12) All beings in the lower realms | (<i>Sabbe Vinipātikā</i>) |

2. Recollection-of-the-Buddha (*Buddhānussati*): This is recollection of one of nine qualities of the *Buddha*, such as: *Arahant*, *Samma Sambuddho*, *Vijja-Cara* ④ *Sampanno*, *Sugato*, *Lokavidu*, *Annutaro Purisadamma Sarathi*, *Sattha Deva Manussanam*, *Buddho*, *Bhagava'ti*.

In practicing, the meditator takes one of the above nine qualities as his object. For example, an Arhant - the meditator remembers the five following definitions of an Arhant in the path of purification (*Visuddhimagga*):

- He has removed totally, without remainder, all defilements and habitual tendencies, and has thereby distanced Himself from them.
- He has cut off all defilements with the sword of the Arhant Path.
- He has broken and destroyed the spokes of the wheel of dependent origination beginning with ignorance and craving.
- His virtue, concentration, and wisdom are unsurpassed, He is paid the highest reverence by brahmas, devas, and men.
- He does not, even when in seclusion and unseen, do any evil by body, speech, or mind.

The meditator can take any definition of Arhant which he prefers as an object to practice and recall “Araha ④, Araha ④ ...” The meditator can take any of the other qualities of the *Buddha* to practice. However, taking an object is the *Buddha's* quality, the meditator can attain only access concentration (*Upacāra Samādhi*).

3. Repulsive Meditation (*Asubha Bhāvanā*): the meditator remembers any dead body of the same sex that he has seen before and takes it as his object. The meditator can obtain the first Jhāna with the object of the repulsiveness of the dead body.

4. Recollection-of-death (*Maranānussati*): Also taking the object of the dead body of the same sex, which he has seen before and recall that “this body of mine is of that nature. In fact this body will die in the same way. This body cannot avoid such a death.” Here, in the emergency senses (*Sa ④vega*) the meditator only attains the access concentration when using the object of a dead body without the life faculty.

The protective meditations can lead the meditator “to remove the sensuous desire when developing the repulsive meditation; remove anger when developing the loving-kindness meditation; and remove wandering thoughts when developing mindfulness-of-breathing meditation (*ānāpānasati*).”² And recollection-of-the-*Buddha* is the weapon to help the meditator when he lacks faith in meditation and his mind becomes lazy.

Benefits of *Samatha* Meditation:

* *Samatha* is the firm foundation for the meditator to practice *Vipassanā* meditation.

² Khuddhaka Nikāya iv.1, Meghiya Sutta; A ④guttara Nikāya IX.I.i.3

* While practicing *Vipassanā* meditation, sometimes the meditator feels tired. Then *Jhāna* is the state for him to relax and after that he can continue to practice *Vipassanā* again.

* When practicing the four Material meditations and four Immaterial meditations and *Kasina* meditation it is said that the meditator can continue to practice Supernormal Powers. (*Abhi ū ū*).

* Eight attainments from four Material meditation states and four Immaterial states can help the meditator to enter the Attainment of Cessation (*Nirodha Samāpatti*).

From here the meditator accomplishes the Purification of Mind (*Citta Visuddhi*) and can go to practice the Insight meditation.

B. The Insight Meditation (*Vipassanā Bhāvanā*):

1. Discerning Material (*R ūpa*)- The Four Elements Meditation (*Catuddhātu vavatthāpana*):

Our body consists of 28 kinds of materiality (*R/pa*). The meditator will practice to discern these kinds of materialities: Earth, Water, Fire, Wind, Color, Odor, Flavor, Nutritive Essence, Life Faculty...in very small particles (*R/pa Kalāpa*) in the eye, ear, nose, tongue, and body as follows:

- Eye decad *Kalāpa* (*Cakkhu Dasaka Kalāpa*)
- Ear decad *Kalāpa* (*Sota Dasaka Kalāpa*)
- Nose decad *Kalāpa* (*Ghāna Dasaka Kalāpa*)
- Tongue decad *Kalāpa* (*Jivhā Dasaka Kalāpa*)
- Body decad *Kalāpa* (*Kāya Dasaka Kalāpa*)
- Sex decad *Kalāpa* (*Bhava Dasaka Kalāpa*)
- Heart decad *Kalāpa* (*Hadaya Dasaka Kalāpa*)
- Life nonad *Kalāpa* (*Jivitindriya Navaka Kalāpa*)
- Mind-produced octad *Kalāpa* (*Cittaja Oja* ☉☉*hamaka Kalāpa*)
- Temperature-produced octad *Kalāpa* (*Utuja Oja* ☉☉*hamaka Kalāpa*)
- Nutrient-produced octad *Kalāpa* (*Āhāra Oja* ☉☉*hamaka Kalāpa*)

At this stage the meditator discerns the Aggregate of Materiality (*R ūpakkhandhā*) of the Five Aggregates (*Pa cakkhandhā*) to realize the Aggregate of Materiality as it really is (*Paramattha*) and he only attains the access concentration.

2. Discerning Mentality (*Nāma*):

The meditator continues to discern the mentality aggregates (*Nāmakkhanda*) Feeling aggregates (*Vedānakkhandha*), Perception Aggregates (*Sa ū ū ākkhandha*), Formation Aggregates (*Sa ū khārakkhandha*), and Consciousness Aggregates (*Vi ū ū ānakkhandha*). At this stage the meditator practices to discern the mind processes through the sense doors when taking the external objects.

- Color** (*R ūpāramma* ☉*a*): the **Eye** Door processes (*Cakkhudvāra Vīthi*);
(wholesome & unwholesome).
- Sound** (*Saddāramma* ☉*a*): the **Ear** Door processes (*Sotadvāra Vīthi*);
(wholesome & unwholesome).
- Odor** (*Gandhāramma* ☉*a*): the **Nose** Door processes (*Ghānavāra Vīthi*);
(wholesome & unwholesome).

- Flavor** (*Rasāramma* ☺): the **Tongue** Door processes (*Jivhādvāra Vīthi*);
(wholesome & unwholesome).
- Tangible objects** (*Pho* ☺☺*habbāramma* ☺): the **Body** Door processes
(*Kāyadvāra Vīthi*); (wholesome & unwholesome).
- Mental phenomena** (*Dhammāramma* ☺): the **Mind** Door processes
(*Manodvāra Vīthi*); (wholesome & unwholesome).

Vi du: The mind door-*Jhāna* attainment processes *Manodvāra-Jhāna Samāpatti Vīthi*, with the object as *Dhammāramma* ☺.

Rūpa in Hadaya Vatthu	54	54	54	54	54	54	54
	Ma.	Pa.	U.	Nu.	Go.	Ja.	(<i>Jhāna Javana</i> , many times)
1 st <i>Jhāna</i>	12	34	34	34	34	34	
2 nd <i>Jhāna</i>	12	34	34	34	34	32	(removed <i>Vitakka & Vicāra</i>)
3 rd <i>Jhāna</i>	12	34	34	34	34	31	(further removed <i>Pī ti</i>)
4 th <i>Jhāna</i>	12	33	33	33	33	31	(removed <i>Sukha</i> , instead of <i>Upekkhā</i>)

Ma. = The mind moment *Manodvāravajjana* consists of 12 mental formations of the first *Jhāna*.

Pa. = The mind moment *Parikamma* consists of
34 mental formations of the first *Jhāna*, second *Jhāna*, third *Jhāna*.
33 mental formations of the fourth *Jhāna*..

U. = The mind moment *Upacāra* consists of
34 mental formations of the first *Jhāna*, second *Jhāna*, third *Jhāna*.
33 mental formations of the fourth *Jhāna*..

Nu. = The mind moment *Anuloma* consists of
34 mental formations of the first *Jhāna*, second *Jhāna*, third *Jhāna*.
33 mental formations of the fourth *Jhāna*..

Go. = The mind moment *Gotrabhu* consists of
34 mental formations of the first *Jhāna*, second *Jhāna*, third *Jhāna*.
33 mental formations of the fourth *Jhāna*..

Ja. = The mind moment *Jhāna Javana* consists of
34 mental formations of the first *Jhāna*, second *Jhāna*.
31 mental formations of the third *Jhāna*, fourth *Jhāna*..

At this stage it is said that the meditator accomplishes the purification of view (*Di* ☺☺*hi Visuddhi*) or the knowledge of discernment of materiality and mentality (*Nāma-rūpa-pariccheda* ☺āna).

3. Dependent Origination (*Pa* ☺*icca Samuppāda*):

After discerning materiality and mentality, as they are, the meditator can continue to practice the dependent origination.

The Buddha taught Four Methods to practice the dependent origination but only two methods are instructed in the Pa-Auk Tawya Meditation Center. Venerable

Sāriputta's method is the fifth method³ and the first method is the Buddha's⁴ After practicing these two methods it's easy for the meditator to practice the remaining methods.

* The Fifth Method: the meditator gradually practices to discern the two lives: Past and Present, then Present and Future.

Defilement Round (*Kilesa Va* ☸☸a): Ignorance (*Avijjā*), Craving (*Ta* ✚hā), Clinging (*Upādāna*).

Kamma Round (*Kamma Va* ☸☸a): Formation (*Sa* ✚khāra), *Kamma* Existence (*Kamma-Bhava*).

* The First Method: The meditator practices to discern from the Past life to the Present life and to the Future life.

Past Cause: Ignorance (*Avijjā*), Formation (*Sa* ✚khāra)

Present Effect: Consciousness (*Vi* ū ūāna);
Mentality and Materiality (*Nāmar* Ṛpa)
Six Sense Bases (*Salāyatana*);
Contact (*Phassa*); Feeling (*Vedāna*);

Present Cause: Craving (*Ta* ✚hā); Clinging (*Upādāna*);
Existence (*Bhava*)

Future Effect: Birth (*Jāti*); Old Age-Death (*Jarāmarana*)
Sorrow, Grief, Lamentation (*Soka-Parideva-*
Dukkha)
Suffering and Despair (*Domanassupāyāsā*)...

At this stage the meditator accomplishes the Fourth Stage, the Purification of Doubt (*Ka* ✚khāvitaraṇa *Visuddhi*) in the Seven Stages of Purification as follows:

1. The Purification of Morality (*Sīla Visuddhi*)
2. The Purification of Mind (*Citta Visuddhi*)
3. The Purification of View (*Di* ☸☸hi *Visuddhi*)
4. The Purification by Overcoming Doubt (*Ka* ✚khāvitaraṇa *Visuddhi*)
5. The Purification by Knowledge and Vision of What is and What is not the Path (*Maggmagga- ūānadassana Visuddhi*)
6. The Purification of Vision of the Path-progress
(*Pa* ☸ipadā- ūānadassana
Visuddhi)
7. The Purification of Vision of the Knowledge of the Four Paths
(*Ā* ☸adassana
Visuddhi)

Or he has practiced the Second Knowledge (*Paccaya-pariggaha* &ā ☸a) in the following Sixteen Knowledges:

1. The Knowledge of Analyzing Mentality and Materiality
(*Nāma-r* Ṛpa-pariccheda &ā ☸ā)

³ Ps.Ii.4 Dhamma ☸☸hiti ūā ☸a Niddeso; Vs.xvii 'Pa ū ūā Bh|mi Niddesa' B653

⁴ D.ii.2 'Mahānidāna Sutta'; S.II 'Nidāna Vagga'

2. The Knowledge of Discerning Cause and Condition
(*Paccaya-pariggaha* &ā &ā)
3. The Knowledge of Comprehension (*Sammasana* &ā &ā)
4. The Knowledge of Arising and Passing-away (*Udayabbaya* &ā &ā)
5. The Knowledge of the Dissolution (*Bhanga* &ā &ā)
6. The Knowledge of Terror (*Bhaya* &ā &ā)
7. The Knowledge of Danger (*Ādinava* &ā &ā)
8. The Knowledge of Disenchantment (*Nibbidā* &ā &ā)
9. The Knowledge of Desire Deliverance (*Muñcitukamyatā* &ā &ā)
10. The Knowledge of Reflection (*Paṭisankhā* &ā &ā)
11. The Knowledge of Equanimity towards Formation (*Saṅkhārupekkhā* &ā &ā)
12. The Knowledge of Conformity (*Anuloma* &ā &ā)
13. The Knowledge of Change-of-lineage (*Gotrabhu* &ā &ā)
14. The Knowledge of the Path (*Magga* &ā &ā)
15. The Knowledge of Fruition (*Phala* &ā &ā)
16. The Knowledge of Reviewing (*Paccavekkha* &ā &ā)

From the Knowledge of Comprehension (*Sammasana* &ā &ā), the meditator will start to practice the Insight meditation (*Vipassanā*) which uses the insight to contemplate the three characteristics of Impermanence (*Anicca*), Suffering (*Dukkha*), and Non-self (*Anatta*) through the Arising and Passing-away of Materiality and Mentality or the Five Aggregates. Depending on his own *Pāramī*, his previous trainings in many lives, the meditator is able to realize the above Knowledges step by step and attain the Noble Paths and Noble Fruitions then go to *Nibbāna*.

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(At Phật Huệ Pagoda, 31-8-2008)