

**Ayusamanī Sudhamma (Karin Findeisen):**

## **Anticipating and Reviewing in Ayukusala Training**

**Balance Result of the Interviews with my Teacher Āyukusala Thera  
during my Āyusamanī Training in the Year 2009**

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There are two main realms of competencies I was fortunate to be trained in. They are the realm of meditation (*jhāna*) and the realm of ritual (*sīlabbata*). The training in these both realms was shaped upon the method paradigm of five masteries (*pañca-vasiyo*), which is well exposed in an older interview from 2003 with Āyukusala Thera, now available in English as a pdf-document at the URL-address [http://www.volny.cz/abhidhamma/5vasiyo\\_lecture.pdf](http://www.volny.cz/abhidhamma/5vasiyo_lecture.pdf) and also as a video-record at the URL-address [http://ayurama.fryba.cz/ayu\\_avi/5vasiyo.wmv](http://ayurama.fryba.cz/ayu_avi/5vasiyo.wmv)

The present *Balance Result of the Interviews with my Teacher Āyukusala Thera* is an abridged translation from the German *Fazit der Unterrichtsgespräche mit meinem Lehrer Āyukusala Thera*. The German *Fazit* summarizes the pivotal topics that were repeatedly touched upon during the instructions and eventually discussed in subsequent interviews I used to ask for.

The pivotal topics of interviews can be seen as opposed subject matters ordered in pairs alongside a central line, namely: First pair is characterized by active procedures within anticipatory formations of mental planning, striving and bodily performing, which is summed up in the *apekkhana*; this *apekkhana* is opposed by passive experience of perceiving, noticing and reviewing summed up in the *paccavekkhana*.

The anticipating *apekkhana* and the reviewing *paccavekkhana* go always hand in hand. The procedures of anticipating and the reviewing are done on various levels; in case of beginners, they are mostly on the verbal level only, till they are able to notice the intention *katu-kamyata-chanda* within the sittings of *vipassana*-meditation.

The full Āyukusala training becomes nevertheless realized on all the three levels, namely in acting bodily (*kāyena*), verbally (*vācā*) and in mind movements (*cittena*). As soon as I progressed in cultivating the meditation skills, the verbal aspect of my personal training became limited to the simplest differentiation (*vicara*) connected with the primary experience naming (*vitakka*). Within the paradigm of *pañca-vasiyo*, these anticipatory verbal formations (*vacī-sankhārā*) are connected mostly with the first *āvajjana-vasī*, which is expanded at best in the procedures of *apekkhana*, called in German “Vorwegnahme”, meaning more exactly in English “intentional anticipating”, and in the procedures of *paccavekkhana*, called in German “rückblickende Verarbeitung”, more exactly in English “estimative reviewing”. These two sets of procedures applied either to the meditation (*jhāna*) or to the rituals (*sīlabbata*) became repeatedly the themes of the interviews that I asked for my teacher. It would go too far, were I attempting to say here more about my personal meditation progress. Yet I think it proper to say here more about the progress in training of rituals.

Very few teachers of Buddhist meditation ever speak about the procedures of *apekkhana* that are the essential part of the Noble eightfold Path’s factors *sammā sankappa* (right intention often rendered as “right thought” only) and *sammā-vāyāma* (right effort). My teacher started to train me in connection with the simplest acts of ritual, namely in the act of Buddha-greeting *namo tassa bhagavato arahato sammā sambuddhassa* done at the beginning of every meditation as well as at the beginning of every other sitting related to the Dhamma. The procedures of *apekkhana* connected with taking the precepts of ethical training (*pañca-sīla-sikkhā-pada*) become then the next field of training. Thereafter the procedures involved in any undertaking shaped upon the paradigm of five masteries (*pañca-vasiyo*) would follow. The most complex procedures of *apekkhana* are used in working with the tertiary meditation objects of *vipassana*, for which my teacher has developed the whole repertory of the so called Sati-Therapy, among which the technique of life-panorama (*āyu-sabbakāla-dassana*) is the most useful also for the everyday reviewing.

When I myself started to teach Dhamma and to instruct meditation in the regular daily meetings of my group, I have limited the mediation of the *apekkhana* skills just to pointing out the intentionality involved in the Buddha-greeting *namo tassa bhagavato arahato sammā sambuddhassa* and in the decisions for ethical training (*pañca-sīla-sikkhā-pada*). The most complex of the *apekkhana* techniques that I teach is a sort of daily reviewing called life-success-confession (*anumodana-pakāsana*), which comes close to the technique of life-panorama (*āyu-sabbakāla-dassana*). However, the technique of life-panorama has to be used in the clearly defined method of psychotope exploration (*sabbaloka-vavatthana*); according to my teacher's communication, he has succeeded to teach this method to only very few satitherapists and he says that most of them have never succeeded to become competent in it). The criticism of training procedures and their outcomes has been always a part of our interviews.

In the present text of *Balance Result*, I extract from the interviews especially my teacher's explanations especially of those processes and terms, which are not explained anywhere in the Buddhist literature known to me. Through having understood my teacher's explanations, I have been often forced to assume rather critical attitude to what I knew from the literature. Anyhow, my text extracting of *Balance Result of the Interviews* is only a sort of torso or skeleton that should grow into a fuller gestalt of some more comprehensive text on the mentioned themes. While putting more flesh on this skeleton, also the references to relevant texts available elsewhere. One such a valuable reference should be made to my teacher's book *The Practice of Happiness* (Boston, Shambhala 1995) giving a definition of psychotope: "Psychotope (*loka*) is the personal system of experience and knowledge, which is structured solely by the action of its 'owner'. (page 22)... The world (*loka*) is, in this sense, a product of the mind..." (page 26). Here we have an example of intentional action *apekkhana* on a very fundamental level.

Thus far I have been giving the Pali terms for the mentioned important concepts of Dhamma in order to allow eventual cross checking. Let me now continue to give you just a simple and only briefly commented list of some further terms and issues that have been important in the interviews on the Āyukusala training.

The question of use and abuse of images and concepts has to be mentioned here at least briefly. There is an important skill of being able to distinguish between the phenomena noticed in practice of mindfulness and insight meditation (*satipatthāna-vipassanā*) and the verbal meaning contents of concepts (*paññatti*), which are not phenomena for noticing by mindfulness (*sati*). The issue of contents bound to the verbal concepts (*paññatti*) and the images *nimitta* were one of the issues dealt with in our interviews; yet I mention this only briefly here. Workings with anticipating and reviewing may for sure include concepts with their verbal meaning. The contents of reviewing (*paccavekkhana*) can be used in various ways in the intentional procedures *apekkhana*, but not the other way round. reviewing and anticipating

There might arise also some misunderstanding in interpretations of reviewing and anticipating. Thus for example, the skill of anticipating *apekkhana* does not imply any desirous longing of *icchā* or *tanhā*, as some wrong purely lexical understanding might suggest.

Anticipatory procedures of *apekkhana* are not to be equated with the intuitions based on wishful thinking or on unclear notions produced in clouded mind that is befallen by a *nīvarana* of *thīna-middha* or some self-deceptions, which may produce hallucinatory images. Yet, the images *nimitta* can be skillfully used in both reviewing and anticipating. The spontaneous arising of images (*pubbe-bhāga-nimitta*) in dreams (*supīno*) or prophetic visions should never become determinant of the direction of consciousness processes (*citta-vīthi*) in daily life situations. Anticipatory procedures of *apekkhana* may result in decisions and resolutions (*adhiṭṭhāna*), which can be setting the course in change of consciousness processes (*patīsandhi-citta-vīthi*); this may result in important changes of life style, such as going to homelessness or may even amount to the choice of the rebirth realm. The analysis of consciousness processes (*citta-vīthi*) is a specialty of Āyukusala training, to which we are briefly introduced in a text available at <http://ayurama.fryba.cz/pdf/cittavithi.pdf>

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