

"namo tassabhagavato arahato sammāsambuddhassa"

NIBBĀNA GĀMINIPATIPADĀ

**THE CONCENTRATION
SHOULOD BE DEVELOPED**

VOLUME I

SECTION 2

Page 186 – 200

BY

PA-AUK TAWYA SAYADAW

TRANSLATED BY

AÑÑĀTARA BHIKKHU

Edited By

Venerble Ashin Sajjana (*dvipiṭakadhara*)

First Edition

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PAGE-201

2.10. The momentary concentration in *vipassanā* stage

There are five kinds of discriminative knowledge (*pariggaha*) as follows.

1. the discriminative knowledge on the corporeality (*rūpa pariggaha*),
2. the discriminative knowledge on the mentality (*arūpa pariggaha*),
3. the discriminative knowledge on the both corporeality and mentality (*rūpā-rūpa pariggaha*)
4. the discriminative knowledge on the causes and results of present period (*paccaya pariggaha*),
5. the discriminative knowledge on the causes and results of past and future (*addhāna pariggaha*)

The term, *pariggaha* means the ability to discriminate and keep in mind by knowledge, on any kind of object. It is instructed that only a such *meditator* who had fulfilled five kinds of discriminative knowledge thoroughly, should like to endeavour to fulfil *vipassanā* knowledge, such as *sammasana ñāṇa*, according to *Visuddhi-2-244*. *aniccādivasena vividehi ākārehi dhamme passatūti vipassanā. (Abhi-A-1-175).*

The ultimate corporeality and mentality, the causes and results belong to past, future, present, internal and external etc ... are the objects of *vipassanā* insight. These objects are also called *saṅkhāra dhamma* because these *dhamma* can be appeared by respective causes which become co-operative factors. These *saṅkhāra dhamma* are also the Noble Truth of Cause of Suffering, according to preaching way of Four Noble Truths (*sacca desanā naya*).

The “*vipassanā* knowledge” which is able to discern those *sankhara dhammas*,

1. as *anicca* (impermanence) by seeing the arising and passing away of those *dhammas*,
2. as *dukkha* (suffering) by seeing the process of being oppressed continuously,
3. as *anatta* (non-self) by seeing the nature of non-self which is not indestructible essence of ‘self’, can be called the real *vipassanā* knowledge.

The *meditator* who wants to fulfil the purification of knowledge of what is path and not path (*magā magga ñāṇa dassana visuddhi*), must be completed with,

1. the purification of view called “the discriminative knowledge on the corporeality & mentality” (*nāmarūpa pariccheda ñāṇa*)
2. the purification by overcoming doubt (*kankhā-vitarāṇavisuddhi*) called the discriminative knowledge on the cause & results of present period.

Because the object of *vipassanā* insight is the corporeality the mentality, the causes and the results belong to those two kinds of purification, which are essential to fulfil before *vipassanā* stage.

PAGE-202

During *vipassanā* practice has being take place, the object must be ..

1. internal five aggregates sometime,
2. external five aggregates sometime,
3. the corporeal *dhamma* sometime,
4. the mental *dhamma* sometime, alternately. (*Abhi-Com-1-270, 271. Visuddhi-2-300*).

It should be discerned for the past *dhamma* and future *dhamma* similarly. Then factors of Dependent Origination (*paticca samuppada aṅga*) should be discerned by *vipassanā* insight in order to attain *sammasana ñāṇa and udayabaya ñāṇa. (Visuddhi-2-244 and 265).*

Therefore the process of *vipassanā* practice had been taken place alternately, on the object of the causal corporeality or mentality and the resultant corporeality or mentality, those *dhamma* belong to three periods, two continuums (*santāna*) and then, the generalization method also alternately, by means of *anicca*, or *dukkha* or *anatta*, with the result that the concentration associated with this process of *vipassanā* practice can not be situated on one object, and it is called “the momentary concentration” (*khaṇika samādhī*).

The systematic method of *vipassanā* practice can be achieved by only the *meditator* who fulfilled the neighbourhood concentration of the sensuous world or the full concentration of the world of form (*rūpāvacara*) and the formless world (*arūpāvacara*), but not by any one who lacks any kind of concentration. ...

Then it can be achieved by the *meditator* who fulfilled the discriminative knowledge on the corporeality, mentality, causes and results by means of characteristic (*lakkhaṇa*), function (*rasa*), manifestation (*paccupaṭṭhāna*) and proximate cause (*padaṭṭhāna*), but not by any one who lacks five kinds of discriminative knowledge, systematically.

It can, therefore, be called the momentary concentration (*khaṇika samādhī*) in *vipassanā* stage for a *meditator* who is able to take place generalization as *anicca*, *dukkha*, *anatta*, on the ultimate reality of *saṅkhāra dhamma*. On the other hand, it can not be decided the fact that whether so-called momentary concentration of a person who is unable to analyze the corporeal units and mental units up to the field of ultimate reality and so-called momentary concentration of a person who is unable to discern successive causal relationship and unable to generalize by *vipassanā* knowledge systematically, is true or not.

The following explanations found in *Pāli* text, commentary and sub-commentary will be favourable for any one who dissatisfy on the interpretation of momentary concentration, mentioned above.

PAGE-203

2.11. The momentary concentration with one-pointedness of mind (*Khaṇika cittakaggata samādhī*)

samādaham cittam assasissāmīti sikkhati, samādaham cittam passasissāmīti sikkhati. (*Samyutta-3-279, Vinaya-1-88, M-3-125*)

Pāli Quotation (Visuddhi-1-261) one paragraph (Mahāṭṭikā-1-342) one paragraph

The meanings of above *Pāli*, commentary and sub commentary are as follows.

The Buddha preached ‘the mindfulness of breathing by means of four tetrad-instructions (*catukka*) including 16 ways in *ānāpānassati sutta*, *Uparipaṇṇāsa pāli*, for the purpose to attain *Arahatt magga ñāṇa*. In that *Sutta*,

1. the first tetrad had been preached by means of *Kāyānupassanā* (discernment on the corporeality).

Then for the *meditator* who had attained absorption of mindfulness of breathing,

2. the second tetrad had been preached by means of *Vedanānupassanā* (discernment on the feeling),
3. the third tetrad had been preached by means of *Cittānupassanā* (discernment on the consciousness),
4. the fourth tetrad had been preached by means of *Dhammānupassanā* (discernment on the *saṅkhāra dhamma*) respectively. (*Visuddhi-1-269*)

(Detailed explanation would be presented in later this volume.)

The first quotation of this heading can be found in the third instruction of the third tetrad instruction and it's meaning is as follows:

It should be practised for the inbreath with “the balanced mind on the object.”

It should be practised for the outbreath with “the balanced mind on the object.”

In above instruction, the commentator explained how the balanced mind on the object by two means.,

(1) the balanced mind on the object by means of concentration and

(2) the balanced mind on the object by means of *vipassanā* insight. (*Visuddhi-1-281*)

PAGE-204

(1) by means of concentration

By taking the object of mindfulness of breathing, the clear and brilliant sign of concentration (*patibhāga nimitta*), if any one who attained the first absorption, the second absorption, the third absorption and the fourth absorption, is able to develop the concentration of each absorption successively, it can be called “the balanced mind on the object by means of concentration in the *samatha* stage.

(2) by means of *vipassanā* insight

(a) Any one enters into the first absorption by taking the object of sign of concentration of mindfulness of breathing. After emerge from the first absorption, he take place *vipassanā* practice by seeing the nature of arising and passing away of the mind and mental concomitants of the *jhānic* state. [It is 34 mind & mental concomitants in the first absorption]

(b) Similarly, any one enters into the second absorption by taking the object of sign of concentration of mindfulness of breathing. After emerging from the second absorption, he takes place *vipassanā* practice by seeing the nature of arising and passing away of the mind and mental concomitants of the *jhānic* state. [It is 32 mind & mental concomitants in the second absorption.]

(c) Any one enters into the third absorption by taking the object of sign of concentration of mindfulness of breathing. After emerging from the third absorption, he takes place *vipassanā* practice by seeing the nature of arising and passing away of the *jhānic* state. [It is 31 mind & mental concomitants in the third absorption.]

(d) Any one enters into the fourth absorption by taking the object of sign of concentration of mindfulness of breathing. After emerging from the fourth absorption, he takes place *vipassanā* practice by seeing the nature of arising and passing away of the mind and mental concomitants of the *jhānic* state. [It is also 31 mind & mental concomitants in the fourth absorption, but the happiness (*sukha*) found in the third absorption had been replaced by the neutrality (*upekkhā*) in the fourth absorption.]

[Notes: Number of 34, 32, 31, 31 of mind and mental concomitants would be presented in detailed in later, volume 2, the section of discernment on the mentality (*nāma kammaṭṭhāna*).]

PAGE-205

The *meditator* who is practising *vipassanā* meditation by taking the character of impermanence (*anicca lakkaṇa*), suffering (*dukkha*), and non-self (*anatta*) of *sañkhāra dhamma*, appears the momentary concentration of the sensuous world, called “*khaṇika cīttekaggatā*” (= the momentary concentration with one-pointedness of mind), which is able to situate only just moment on the unstable object of the mental *dhamma* of absorption. In

this way, it can be said that “the *bhikkhu* is practising the in-and out-breath with the balanced mind by means of *vipassanā* insight.

The term, *Khaṇika cītekaggate*, indeed, is called the concentration of sensuous world, which is able to situate only just moment with one-pointedness of mind of *vipassanā* insight.

sabbopi panesa pabedo manodvārikajava-neyeva labbhati. (Abhi-A-2-308)

According to *Sammoha vinodanī*, commentary, the *vipassanā* knowledge occurring in worldlyling (*puthu jana*) and *sekkha* persons (lower three kinds of Noble Ones who had attained the first, the second, or the third Path-Knowledge) is the continuous thought process of great wholesome *dhamma* of sensuous world and then the concentration associating with those *vipassanā* knowledge is also a kind of the sensuous world (*kāmāvacara samādhi*). That kind of concentration is also continuously situated on the object of *saṅkhāra dhamma* by means of any one of the character of *anicca*, or the character of *dukkha*, or the character of *anatta*, with the result that the opposite *dhamma* of hindrances (*nīvaraṇa*) are unable to cover on his mind and the consciousness of *vipassanā* insight would be fixed to the object of the general character of *anicca*, *dukkha* and *anatta* without shaking any more. Therefore, this kind of concentration is called *khaṇika cītekaggatā samādhi* or momentary concentration (*khaṇika samādhi*).

This is the meaning of *Pāli*, Commentary and Sub commentary mentioned above.

The full concentration (*appanā samādhi*) can be called its name only during the consciousness of full absorption appear in any *meditator*. Then the concentration approaching to the full concentration can be called ‘the neighbourhood concentration, certainly. On the other hand, during discerning on the mental *dhamma* of absorption by *vipassanā* insight after emerging from each absorption, the object is not previous sign of concentration of mindfulness of breathing. Because of this reason it can not be termed the full concentration (*appanā samādhi*) and the neighbourhood concentration (*upacāra samādhi*), but momentary concentration only.

In the fourth tetrad instructions of mindfulness of breathing, the Buddha preached as follows.

Aniccā nupassī assasissāmīti sikkhati, aniccānupassī passasissāmīti sikkhati. (Sam-3-279, Vi-1-88, M-3-125).

It should be discerned to know the in- and out-breath as “impermanence” (*anicca*) repeatedly.

Then the *dhamma* on which discerned as “impermanence” are explained as follows. “*aniccanti pancakkhandā*” (*Visuddhi-1-281, Abhi-A-2-47*).

Pāli Quotation Maḥaṭṭi-1-343 (one paragraph)

The “impermanence” (*anicca*) is five clinging aggregates (*upādānakkhandā*) belong to three kinds of worlds, the sensuous world, (*kāma*) the world of form (*rūpa*) and the formless world (*arūpa*). Therefore, during discerning on all *saṅkhāra dhamma* belong to three kinds of world, called the miscellaneous *saṅkhāra (pakiṇṇaka saṅkhāra)* by *vipassanā* insight, the concentration which situates well on the general character of those *dhamma (anicca, dukkha, anatta)* can be called the momentary concentration (*Khaṇika samādhi*), but not full concentration or neighbourhood concentration, certainly.

Pāli Auotation (Mulaṭī-1-116)

The miscellaneous (*pakiṇṇaka*) *saṅkhāra* is called all *saṅkhāra dhammas*, except mentality of *jhānic* state which is the fundamental of *vipassanā* insight. It show that it can not be called ‘the neighbourhood concentration’ on the concentration which is occurring during *vipassanā* insight had being taken place on *saṅkhāra dhamma* of the *jhānic* state. (Mulaṭī-1-116)

Similarly, the highest degree of concentration of sensuous world, which is called the neighbourhood concentration, by means of either certainly (directly) or metaphor of same condition (*sadisūpacāra*), can be called the purification of consciousness (*citta visuddhi*) in accordance with *Visuddhi-2-222*. If that kind of concentration would be developed in order to discern on the *saṅkhāra dhamma* by means of three general characters, the concentration, associating with the *vipassanā* insight, can also be called *Khaṇikacittakaggata samādhi* (= the momentary concentration with one-pointedness of mind). These are explanations on what the momentary concentration is.

2.12. The important notes

1. In *samatha* stage, the highest degree of concentration of sensuous world, which is appeared by taking the object of four great elements for *Suddha vipassanā yānika* person, is called the “momentary concentration” (*Khaṇika samādhi*) by means of direct usage, however, it is called “the neighbourhood concentration” by means of metaphor of same condition. (*Visuddhi-1-140*)

Similarly, the highest degree of concentration of sensuous world, which is appeared by taking the object, like the noble qualities of the Buddha, of *dhamma*, etc., can be called as above mentioned.

2. In *vipassanā* stage, the concentration associating with the *vipassanā* knowledge of *suddha vipassanāyānika* person, which can be called the neighbourhood concentration as metaphor of same condition (*sadisūpacāra*), must be recognized the “momentary concentration”, indeed.
3. In *samatha* stage, the matured preliminary concentration, adjacent to the neighbourhood concentration of *samatha yānika* person, can also be called the “momentary concentration”.
4. In *vipassanā* stage, the concentration associating with the *vipassanā* knowledge which is discerning on the general characters of *saṅkhāra dhamma*, which may be either full concentration or neighbourhood concentration of *samatha yānika* person who apply these concentration as the basic object of *vipassanā* insight, must also be called the “momentary concentration”.

PAGE-207

According to above explanations, any *bhikkhu* as a *meditator* who is

1. without attaining / developing any kind of concentration, such as neighbourhood, full concentration by means of metaphor of same condition or by means of certainly,
2. incapable of seeing the corporeal and mental units or incapable of analyzing on those units upto the field of ultimate reality, although he is able to see those units merely,
3. incapable of discerning on the causal relationship between three periods called past, future and present, by insight knowledge; should like to accept the fact that “the

concentration appeared in him as soon as his practice begins” can not be “true momentary concentration”, actually.

This is because “the momentary concentration can only be occurred either after practising any meditation subject which can produce the momentary concentration in *samatha* stage or during practising *vipassanā* on the object of *sañkhāra dhamma* which would be broken down the compactness (*ghana*) in order to see the field of ultimate reality in *vipassanā* stage. If any *meditator* is unwilling to develop the concentration as a *samatha* practice, he should like to read the followings.

2.13. The three general characters

Pāli Quotation : Visuddhi-2-301 (2 paragraph)

PAGE-208

A *meditator* discerns as *anicca* by seeing either the nature of arising and passing away (*udaya vaya*) of *sañkhāra dhamma* or the nature of dissolution and perishing away (*khaya vaya*) of *sañkhāra dhamma* at the beginning of *vipassanā* practice. However, the Noble Path-Knowledge (*ariya magga ñāṇa*) called *vuṭṭhāna gāmini vipassanā* (= the mundane *vipassanā* knowledge which is able to emerge from the object of *sañkhāra dhamma* and lead to the object of *nibbāna* consequently) can not be appeared by merely discerning as “*anicca*”. Then that *meditator* discerns as “*dukkha*” by seeing either the nature of being oppressed by arising and passing away of *sañkhāra dhamma* or the fearful nature of dissolution and perishing away of *sañkhāra dhamma*. He discerns as “*anatta*” by seeing the nature of non-self which is not indestructable essence of the “self” (*atta*) of *sañkhāra dhamma*. During practising by means of *aniccā nupassanā*, if *vuṭṭhānagāminī vipassanā* or the Noble Path-Knowledge would be appeared, this *meditator* can be said that he emerges from the *sañkhāra dhamma* by means of “*anicca*” which is the beginning process of *vipassanā* insight.

The next one, however, during practising by means of *dukkhā nupassanā*, if *vuṭṭhānagāminī vipassanā* or the Noble Path-Knowledge would be appeared, he can be said that he emerges from the *sañkhāra dhamma* by means of “*dukkha*”. Similarly, it should be recognized that the remaining kinds of emerging from *sañkhāra dhamma* and beginning ways of practice, such as *dukkha* or *anatta*. (*Visuddhi-2-301*)

According to above mentioned, the Noble Path-Knowledge could not be appeared by only a single discernment as *anicca* or *dukkha* or *anatta* but by alternate discernment of all three characters. This explanation follows the Buddha’s instructions found in *Anatta lakkaṇa Sutta* etc.. in which *teparivutṭa dhamma*, called three rounds of *anicca*, *dukkha* and *anatta* alternately had been preached, like the mixture of Ganga water and Jumna water. The Buddha always preaches to discern by all three characters (as seen in *Anatta lakkaṇa Sutta*). The decisions found in commentaries is also the same fact that “it can not be reached to the Noble Path-Knowledge by means of a single character”. These decisions were made so as to ensure the Buddha’s instructions which is able to lead the eternal peace.

Pāli Quotation: (Visuddhi-2-264)

PAGE-209

The meaning of this quotation ...

1. *Aniccānupassanā* knowledge is able to remove the obsession of conceit (*māna*)
2. *Dukkhanupassanā* knowledge is able to remove the obsession of attachment (*tanhā*)
3. *Anattānupassanā* knowledge is able to remove the obsession of view on self (*atta*)

In order to remove like this, one kind of *anupassanā* knowledge becomes powerful and sharp only after getting the supporting factor of efficiency of relation of determinative dependence (*upanissaya satti*) of the remaining two kinds of *anupassanā* knowledge reciprocally. The sharp, purify, bright, powerful and accelerated *anupassanā* knowledge of each kind will be able to break down respective obsession of defilements well. (*Mahāti-2-415-416*)

However, each *anupassanā* knowledge can only break down and remove respective obsession of defilements temporarily. The Noble Path-Knowledge is able to break down and remove obsession of defilements without any remains. But all kinds of Noble Path-Knowledge could be appeared as a consequence of successive *anupassanā* knowledges which are full of efficiency of relation of determinative dependence (*upanissaya satti*). The Buddha, therefore, preached in *Susima Sutta* as follows.

Pubbe kho susima dhammaṭṭhitiñānam, pacchā nibbāne ñāṇam. (Samyutta-1-344)

= *Susima*! The *vipassanā* knowledge, called *dhammaṭṭhiti* which situated on the nature of *anicca*, *dukkha*, *anatta* of *saṅkhāra dhamma* well, occurs previously. The Noble Path-Knowledge which takes the object of *nibbāna*, occurs later. (*samyutta-1-344*).

Susima who ordained as a *bhikkhu* from other ascetic person, asked the Buddha that whether the Noble Path-Knowledge is the consequence of Super-psychic knowledge (*abhiññāṇa*) or not. The Buddha answered the fact that the Noble Path-Knowledge is only the consequence of *vipassanā* knowledge called *dhammaṭṭhiti* but not consequence of Super-psychic knowledge.

Therefore, any *meditator* who wants to attain the Noble Path-Knowledge, must endeavour strenuously in order to become sharp, bright, powerful, purify *aniccānupassanā*, *dukkhanupassanā* and *anattānupassanā* knowledge, successively.

2.14. The light of *anatta* (non-self)

Among three kinds of general characters, the character of non-self can be known by the time only the Buddhas appear in the world, indeed. When the Buddha who knows all *dhammas* by the Knowledge of Omniscience without any teacher, wants to enlighten the character of non-self (*anatta*), it would be enlightened

PAGE-210

1. by means of the character of impermanence (*anicca lakkhaṇa*)
2. by means of the character of suffering (*dukkha lakkhaṇa*)
3. by means of characters of both impermanence and suffering, apparently.

The way of preaching by means of the character of impermanence to enlighten the character of non-self is as follows.

Pāli-Quotation. (M-3-329 Chachakka Sutta)

= If any person says that the eye clear sensitivity (*cakkhu pasāda*) (= the eye door (*cakkhu dvāra*) is self (*atta*), it should not be said like that.

Both the process of arising and that of passing away of the eye clear sensitivity (*cakkhu pasāda*) (= eye door) is apparent. A such *dhmma* possesses both the process of arising and that of passing away apparently. If any person said that “that *dhmma* is self (*atta*)”, it is the same as the fact that “the self (*atta*) of mine is both the process of arising and that of passing away”. Therefore if any person says that “the eye clear sensitivity (= the eye door) is self”, it should not be said like that. The eye clear sensitivity, therefore, is non-self (*anatta*), indeed. (M-3-329)

In *Chachakka Sutta*, mentioned above, the character of non-self had been enlightened by means of the character of impermanence.

Pāli Quotation (Sam-2-55) (Vi-3-18)

= *Bhikkhus*... the corporeality is not ‘self’ (*atta*), but non-self (*anatta*). *Bhikkhus*!, if the corporeality is self, it should not be painful in this corporeality. It can be controlled in the corporeality ...

in such way that “may my corporeality be in this way, may my corporeality not be in this way”. *Bhikkhus*! Because the corporeality is not “self” (*atta*), it is only to be painful. It can not be controlled in such way that “may my corporeality be in this way, may my corporeality not be in this way”. (Samyutta-2-55) (Vi-3-18).

In *Anattalakkhaṇa Sutta*, above mentioned, the character of non-self had been enlightened by means of the character of suffering.

Pāli Quotation (Samyutta-2-19)

= *Bhikkhus*! the corporeality is impermanence (*anicca*). That impermanent corporeality is suffering (*dukkha*). That suffering corporeality is non-self (*anatta*). It should be discerned on the corporeality which is non-self by the light of *vipassanā* insight, which is able to break down the compactness of corporeal and mental units. (samyutta-2-19).

In *Yadanicca Sutta*, mentioned above, the character of non-self had been enlightened by mean of the characters of both impermanence and suffering.

PAGE-211

It is because of the fact that the characters of both impermanence and suffering is apparent in the world.

It is usually said by worldlings in such way that ‘Oh! It is *anicca* (impermanence)’, when a dish is broken down, accidentally. In this way, the character of impermanence is apparent in the world. It is usually said by worldlings in such way that ‘Oh! it is *dukkha* (suffering), when some kinds of injuries or wounds appeared in the bodies of themselves. In this way, the character of suffering (*dukkha*) is also apparent in the world.

On the other hand, the character of the non-self is not apparent. It is darkened by bulk of darkness for any person without eye of wisdom. It is uneasy to enlighten this character. It is very difficult to know and see. It is abstruse and very profound character in order to preach in conventional world.

Pāli Quotation : (Abhi-A-2-46)

Two characters, impermanence and suffering, are apparent in the world whether the Buddha appeared or not, but the character of non-self is not apparent in the absence of appearance of the Buddha. It is apparent only when the Buddha appeared in the world.

(*Abhi-A-2-46*)

By the time disappearance of the Buddha's admonishments (*sāsanā*), even powerful hermits, such as ... *Sarabhangā*, who was bhodhisatta of Gotama Buddha, were able to preach the characters of both impermanence and suffering as a concept but not the character of non-self. If those hermits were able to preach the character of non-self to disciples who approached them, the latter would be able to know and see *nibbāna* by insight knowledge. (*Abhi-A-2-46*)

Anattalakkhaṇa paññā panañhi aññassa kassaci avisayo, sabbaññubuddhānameva visayo. (*Abhi-A-2-46*).

= But the way of preaching of the character of non-self to disciples is to no avail for any person. It is available for only the Buddha who possesses the knowledge of omniscience (*sabbaññutañña*). (*Abhi-A-2-46*).

In this way, the character of non-self is unapparent one, very profound and uneasy to enlighten. Therefore, when the Buddha preached the character of non-self, he achieved the way of preaching

1. by means of the character of impermanence,
2. by means of the character of suffering,
3. by means of characters of both impermanence and suffering, apparently.

(*Abhi-A-46-47*)

PAGE-212

The reason why character of *anatta* (non-self) is not-apparent and apparent had been explained as follows.

Pāli-Quotation (Abhi-A-2-47, Visudhi-2-276)

The character of non-self is not apparent in the knowledge of *meditator* who is unable to analyze each corporeality *dharmā* and mentality *dhammā* up to each specific character of the ultimate reality of those *dhammā*, because that of the ultimate reality is concealed by the compactness of corporeality and the compactness of mentality, respectively.

When a *meditator* is able to analyze each corporeal *dharmā* and mental *dhammā* up to the specific character of the ultimate reality of those *dhammā*s, by means of characteristic, function, manifestation and proximate cause, the character of non-self would be enlightened in the knowledge of that *meditator* as really they are.

This is the meaning of above quotations found in commentaries.

2.15. The reason why the character is not apparent

Indeed, the corporeality and mentality usually occur as a group called corporeal unit (*rūpa kalāpa*) and mental unit (*nāma kalāpa*). They are not able to occur singly. (According to *Mahāṭṭi-2-235*, the term “mental unit” is used for mind and mental concomitants which occurring in a thought moment.) Those corporeal units and mental units are the smallest systems in the conventional truth, which are composed of specific character of corporeality or that of mentality respectively. Only when the specific character of the ultimate corporeality and mentality could be discerned and kept in mind, by means of character, function, manifestation, proximate cause, the compactness (*ghana*) of corporeality and the compactness of mentality would be broken down. Only when the compactness of corporeality and the compactness of mentality had been broken down, the insight knowledge can reach up

to field of ultimate reality. Only after the insight knowledge reached up to the field of ultimate reality, the character of non-self could be apparent in the knowledge of *meditator*, as really they are.

If the corporeality and mentality, which are consisting in corporeal unit and mental unit respectively, can be discerned up to the ultimate reality, three kinds of moment (*khaṇattaya*), i.e, arising (*uppāda*) phase, static (*thiti*) phase, perishing (*bhaṅga*) phase, of each character of ultimate reality, can be seen by insight knowledge. The *meditator* can see the nature of corporeality and mentality, which are present just only very short moment between two kinds of voidness, before the arising phase and after the static phase.

PAGE-213

ekaccharakkhaṇe koṭṭisatasahassa sankhā uppajjittva nirujjati. (Sam-A-2-255)

The process of arising and passing away of thought moments (*cittakkhaṇa*) / mental units always occurs about 10×10^{11} times within one second continuously. This means the fact that the speed of arising and passing away of the mental *dhamma* is beyond compared rate. The duration of a thought moment / mental unit, therefore, can occur million millionth second only.

Then the duration of consisting in each corporeal unit have one seventeen times of mental unit. The duration of both corporeal and mental units is so short that the *meditator* is not able to see indestructible essence of self (*atta*) by eye of wisdom. There are only the corporeal *dhamma* and the mental *dhamma* within 31 realms, but not others. By the time a *meditator* see the ultimate corporeality and mentality, the light of non-self (*anatta*) will be appeared marvelously in him.

The *meditator* should like to decide that he must discern on the corporeal and mental units by means of analytical knowledge in order to occur the knowledge of non-self. The fundamental requirements of the ability to discern corporeal and mental units in order to break down their compactness is the neighbourhood and full concentration called the purification of consciousness (*citta visuddhi*), indeed. Actually the Buddha had preached in *Samādhi Sutta* that the ultimate corporeal and mental *dhammas* can be known and seen only in the presence of sufficient concentration.

Then an account on the compactness (*ghana*) would be presented here.

2.16. Three kinds of compactness of corporeality

ghanavinibbhoganti santatisamūhakiccaghanānam vinibbhujanam vievecanam. (M-ṭī-1-365, Dī-ṭī-2-308, Mahāṭī-1-428)

= The break down of compactness of corporeality by insight knowledge means that analyzing on the compactness of continuity (*santatighana*), compactness of form (*samūhaghana*) and compactness of function (*kicca ghana*) of each corporeal unit by discriminative knowledge. (*M-ṭī-1-365*)

PAGE-214

According to *ṭīkā Sayadaw* (sub-commentator), there are three kinds of compactness, i.e, compactness of continuity, of form, and function in the corporeal *dhamma*. No compactness of object (*ārammaṇaghana*) can be found in the corporeal *dhamma*. The reason is as follows.

The Buddha preached on two kinds of ultimate reality, *sārammaṇa* and *anārammaṇa*, in *Dhamma sangani Pāli*.

***Pāli Quotation (Abhi-1-238)**

The Buddha preached that four kinds of mental aggregates, i.e, feeling-group (*vedanakkhandā*), perception-group (*saññakkhandā*), formation-group (*saṅkhārakkhandā*), consciousness-group (*viññāṇakkhandā*), are called *sārammaṇa dhamma*. Which are able to take the object (*ārammaṇa*). Then it is continued that all corporeal *dhamma* and *nibbāna* which is *asaṅkhata dhamma*, are called *anārammaṇa dhamma*, which are not able to take the object. The compactness of object (*ārammaṇa ghana*) can be occurred only in four mental groups called *sārammaṇa dhamma*.

*** Pāli Quotation (Mahāṭṭi-2-437)**

Although different processes to take the object by *sārammaṇa dhamma*, are present, if it is recognized as single process to take the object, it is called the compactness of object (*ārammaṇa ghana*). (*Mahāṭṭi-2-437*)

Therefore “The compactness of object can be occurred only in the mental *dhammas* which are capable of taking the object. On the other hand, the corporeal *dhammas* are incapable of taking the object, and then called *anārammaṇa*. For this reason, *Mūlapaṇṇāsaṭṭikā* explained that there are only three kinds of compactness in corporeal *dhamma*.

[* *sārammaṇāti hi vacanam citta cetasikānam ārammaṇena vinā appavattiññeva dīpeti. (Mūlaṭṭi-1-181)*]

= The term *sārammaṇa* means that “the nature of mind and mental concomitants never occur avoiding with object.” Therefore, the term *sārammaṇa* refers to only the mental *dhamma* and no compactness of object occurs in the corporeal *dhamma* which is not *sārammaṇa*.

2.16.1 The compactness of continuity of corporeality (*santati ghana*)

Every corporeal unit, produced by respective cause i.e., *kamma*, mind, temperature and nutriment, consists of the fire-element (*tejo*) which is also known as the temperature (*utu*). That fire-element is capable of producing new corporeal units, called *utuja-ojaṭṭhamaka*. It consists of 8-factors in which the nutriment (*oja*) is eighth factor. For example, the eye deced corporeal unit (*cakkhu dasaka kalāpa*) can be analyzed and it consists of 10 factors, i.e, the earth-element, the water-element, the fire-element, the air-element. colour, smell, taste, nutriment, life-faculty and eye-clear-sensitivity (*cakkhupasāda*). The fire-element, consisting in those factors, is capable of producing *utuja-ojaṭṭhamaka* which consists of 8 factors. This new corporeal unit is new generation produced by temperature.

Then those *utuja-ojaṭṭhamaka* also consist of the fire-element and it cause new generation of *utuja-ojaṭṭhamaka* again. These corporeal units, *utuja-ojaṭṭhamaka*, are second generation of the fire-element of eye decad.

In this way, when the corporeality of each unit reaches to static phase (*thiti*), the fire-element, consisting in each eye decad, produces four to five generations of corporeal units successively. It will be explained in detail later.

The fire-element, consisting in some corporeal units are capable of producing 3 to 4 or 4 to 6 generations of corporeal units successively. If the fire-element is a factor of corporeal unit, produced by mind, which is occurring in *samatha* and *vipassanā* practice, that fire-element is capable of producing many new generations of corporeal units both internally and externally. Those kinds of corporeality are called the corporeality produced by same temperature (*sabhā-ga-eka-utu samuṭṭhana rūpa*).

The nourishment, indeed, is a group of corporeal units produced by temperature, before eating, or inside stomach before digestion occurs. It is a kind of 32 bodily parts (*koṭṭhāsa*). If a *meditator* discerns the nourishment, inside the stomach by means of four element meditation, he can see a group of corporeal units produced by temperature (*utuja-ojaṭṭhamaka*). Then the *meditator* will see proliferation of corporeal units successively because of the presence of temperature inside those corporeal units. The nutriment (*oja*) is also included in those corporeal units called *utujaojaṭṭhamaka* respectively and it is the nutriment produced by temperature (*utujaoja*). When the nutriment, produced by temperature is converted by the fire-element of vital nonad (*jhivī'anavaka kalāpa*), it become the corporeal unit produced by nutriment and distributed into the whole body. These distributing corporeal units are called *āhāra-ojaṭṭhamaka* because they are converted from the nutriment of *utujaojaṭṭhamaka*. Indeed, they are first generation of the nutriment, inside the *utujaojaṭṭhamaka kalāpa*. The nutriment, which is composed in *āhāra-ojaṭṭhamaka*, is called *āhāraoja*.

PAGE-216

The nutriment is also consisted in corporeal units produced by *kamma*, mind and temperature respectively. The term of nutriment varies, i.e, *kammaja-ojā*, *cittaja-oja*, *utuja-oja*, depend on what kind of corporeal unit it consisted. Those various kinds of nutriment, in turn, can be converted into *ojaṭṭhamaka kalāpa* up to 4 or 5 generations when the supporting factor of *āhāraja-ojā* is present. If the nutriment, consisting in the previous *āhāraja-ojaṭṭhamaka kalāpa*, is supported by the nutriment, consisting in the successive *āhāraja-ojaṭṭhamaka kalāpa*, and 10-12 generations of *oja-ṭṭhamaka kalāpa* will be occurred depending on ability of ingested nourishment. In this way, the nourishment, ingested only once, is able to assimilate up to seven days in the body. (*Visuddhi-2-249-252*)

This process of proliferation of corporeal units are called 'the corporeality produced by the same nutriment (*sabhāga eka oja samuṭṭhāna rūpa*).

When the *meditator* is able to discern each corporeal unit, which is produced by the same temperature or nutriment, one by one, the compactness of continuity within successive occurrence of different corporeal units has been broken down by insight knowledge. If the *meditator* see corporeal units as a single string continuously or as a firework, it can be said that the compactness of continuity covers on it. If the compactness of continuity covers on the real nature of corporeal units, the *meditator* will be far from ability to distinguish each specific character, consisting in different corporeal units, one by one. If the *meditator* is unable to reach the field of ultimate reality, it is very far from achievement of the knowledge of non-self, indeed.

2.16.2 The compactness of form of corporeality (*samūha ghana*)

If the *meditator* is able to analyze and discern the specific character of the ultimate corporeality, which is consisting in various corporeal units, such as 8 kinds, 9 kinds, 10 kinds of factors, etc... the compactness of form (*samūha ghana*) has been broken down. In this case, the term ‘analyze’ means the ability to discern up to the field of ultimate corporeality within a such corporeal unit, one by one. If one can not analyze the specific character of each corporeality within various corporeal units of which 8 factors, 9 factors, 10 factors ... etc., it can be said that the light of non-self will not be appeared in him.

PAGE-217

2.16.3 The compactness of function of corporeality (*kicca ghana*)

The ultimate reality of corporealities, which are consisting in different corporeal units, such as octad, nonad, decad, etc.. have specific function, respectively. For example, the function of the earth-element is standing up for remaining corporealities of the same corporeal unit (*patitṭhāna rasa*). The function of the water-element is proliferation of corporeality (*byuhana rasa*), while that of the fire-element, maturation (*paripācana rasa*) and that of air-element, pushing (*samudīraṇa rasa*), respectively. If it is able to distinguish the specific function of each ultimate corporeality by analytical knowledge, the compactness of function of corporeality will be broken down. Without knowing and seeing the specific function of each corporeality, but unique function for all, the compactness of function can not be broken down with the result that the light of non-self can not be appeared.

2.16.4 Responsibility

The *meditator* must be able to discern the specific character of each ultimate corporeality of various corporeal units, octad, nonad, decad etc... by means of character, function, manifestation, proximate cause, in order to break down three kinds of compactness. The concentration called neighbourhood concentration or full concentration, plays vital important role in attainment of analytical knowledge by which each ultimate corporeality within different corporeal units could be discerned. It is because these *dhammas* can be known by only in the presence of concentration, indeed.

2.17. Four kinds of compactness of mentality

There are four kinds of compactness in the mental *dhamma*.

1. The compactness of continuity (*santati ghana*)
2. The compactness of form (*samūha ghana*)
3. The compactness of function (*kicca ghana*)
4. The compactness of object (*ārammaṇa ghana*)

Pāli Quotation (Mūlaṭī-1-60) one paragraph

PAGE-218

Above quotation found in *Mūlaṭīkā* interpret the meaning of compactness of mentally as follows.

2.17.1. The compactness of continuity of mentality

The mental *dhamma* consists of two kinds of minds, i.e the consciousness of thought process (*vūhi citta*) and the consciousness excluded in thought process (*vūhimutta citta*). The second kind, *vūhimutta citta*, in turn, varies three kinds, i.e, the birth consciousness, which is the first thought moment of a life, the death consciousness, which is the last one of a life and the life-continuum (*bhavanga*) which occurs between thought processes in order to continuation of life process of mind. The *bhavaṅga* mind clearness occurs along with the whole life although the birth consciousness and the death consciousness occur once only in a life respectively. If it is not able to see those kinds of mind, one by one, but a single mind, it can be said that the compactness of continuity covers on it. If each kind of mind can be seen by analytical knowledge, the compactness of continuity had been broken down.

Then all consciousness of thought processes always occur in accordance with the fixed law of mind (*citta niyama*). They never occur out of the fixed law of mind. For instance, the consciousness of the eye door thought process (*cakkhu dvāra vūhi citta*) includes successive thought moments, i.e, the advertence (*pañca dvarā vijjana*), seeing-consciousness (*cakkhuvīññāṇa*), the receiving (*sampaṭicchana*), the investigating (*santīraṇa*), the receiving (*sampaṭicchana*), the investigating (*santīraṇa*), the determining (*vuṭṭhāna*), seven times of impulsions (*javana*), two times of registering (*tad-ārammaṇa*), called successive thought moments of fixed law (*citta niyama*). The continuation of thought moments occurring in one kind of thought process is called *vūhi*. If one can not distinguish each thought moment occurring in various *vūhi*, eye-door, ear-door, nose-door, tongue-door, body-door and mind-door, one by one, it can be said that the compactness of continuity covers on it. If one is able to discern like that, “this is the advertence”, “this is the seeing consciousness”, “this is the receiving” ... etc., the compactness of continuity had been broken down by analytical knowledge.

2.17.2 The compactness of form of mentality (*samūha ghana*)

The mental *dhamma* are unable to occur as a single. The consciousness and mental concomitants always occur as an associating *dhamma* of each other in every thought moment. The birth consciousness, life-continuum (*bhavanga*), the death-consciousness, called *vūhimutta citta*, and the consciousness of every thought process, always occur as a group of mind and mental concomitants, at least 8-mental factors. For instance, if the *meditator* with three roots (*tīhetuka*, i.e, non-attachment, hatelessness, non-delusion) takes place the birth consciousness, associated with joyful feeling (*somanassa*), the mind and mental concomitants of the birth consciousness will be ...

PAGE-129

1. *citta* = birth consciousness, 1,
2. *aññasamāna* = dual associatable mental concomitants, 13
3. *sobhaṇa sādḥāraṇa* = wholesome mental concomitants, 19
4. *paññindriya* = knowledge, 1,

34 mind & mental concomitants in total. If the birth consciousness consists of 34 mental factors, the life-continuum and the death consciousness of that *meditator* also consists of 34 mental factors respectively.

Then the eye-door thought process, above mentioned, consists of

1. 11 mental factors in advertence,
2. 8 mental factors in seeing consciousness

3. 11 mental factors in receiving
4. 12 mental factors in investigating (if associated with joyful feeling)
5. 12 mental factors in determining
6. 34 mental factors in each impulsion (if the great wholesome impulsion associated with knowledge and pleasurable interest (*pīti*))
7. 34 mental factors in each registering, (two *tadārammana*), respectively.

Detail account can be seen in Meditation on mentality (*nāma kammaṭṭhāna*), Volume-2.

In this way, the mental *dhamma* usually occurs as a group associating with respective mental concomitants of the specific character according to fixed law of mentality. Without distinguishing the specific character of each mental factor like that “this is contact (*phassa*)”, “this is feeling (*vedana*)”, “this is perception (*saññā*)”, “this is volition (*cetanā*)”, “this is consciousness (*viññāṇa*)” etc and if one see the mentality as a single in each thought moment, it can be said that the compactness of form (*samūha ghana*) cover on it.

If the *meditator* is able to distinguish each associated *dhamma* of a thought moment, such as, ‘this is contact’, ‘this is feeling’, ‘this is perception’, ‘this is volition’, “this is consciousness”, etc ..., and “this though moment consists of 8 mental factors”, “this thought moment consists of 11 mental factors”, ‘this thought moment consists of 34 mental factors’ etc ... exactly, the compactness of form had been broken down in him by insight knowledge.

2.17.3 The compactness of function of mentality (*kicca ghana*)

A group of mental factors associating in one thought moment is called ‘mental unit’ (*nāma kalāpa*). The ultimate mentality within a mental unit has specific function, respectively. For instance, the consciousness (*citta*) has the specific function that leading to take object (*pubbangamarassa*). The function of contact is joining the consciousness and object (*sangghasanarasa*), while that of feeling, awaring by the sense of object (*anubhavana rasa*); that of perception, making sign of the object to recognize again (*punasanjānana nimitta-karaṇa rasa*); the volition, endeavouring to direct the mind into the object (*āyūhana rasa*) etc... Each mental factor within a thought moment has the specific function.

PAGE-220

If the *meditator* is unable to distinguish the specific function of each mental factor, one by one, it can be said that ‘the compactness of function covers on it’. If the *meditator* is able to see the specific function of mental factors like that ‘this is the function of contact’, ‘this is the function of feeling’ etc... it can be said that the compactness of function had been broken down by insight knowledge.

2.17.4 The compactness of object (*ārammana-ghana*)

All mental *dhamma* are *sārammaṇa dhamma* (capable of taking object). However, there are two kinds of mental *dhamma*, i.e., the observed mental *dhamma* and the observing mental *dhamma* in the field of *Vipassanā*. (*Visuddhi-2-262*). In the method of *arūpasattaka* (mental septet), it is instructed that the previous discerning *vipassanā* mind should be discerned by the later *vipassanā* mind. Then in the *Bhaṅgānupassanā ñāṇa* (the knowledge of dissolution), it is instructed that ... *ñātañca ñāṇañca ubhopi vipassati*. (*Visuddhi-2-278*)

= it should be discerned on both *saṅkhāra dhamma* (*dukkha sacca and samudaya sacca*) called *ñāta* (the observed *dhamma*) and the observing thought process of *vipassanā* insight (it is predominant by knowledge) called *ñāṇa* (*vipassanā* knowledge).

In the aspect of observed mental *dhamma* (*ñāta*), there are three kinds of compactness, i.e., compactness of continuity, form & function. In the aspect of observing mental *dhamma* (*ñāṇa*), there are also three kinds of compactness, similarly. It should be discerned on the observing mental *dhamma* (*ñāṇa*), in order to break down three kinds of compactness by successive *vipassanā* knowledge. Indeed, those observing mental *dhammas* are *sārammaṇa dhamma* (capable of taking object) in the field of *vipassanā* insight. The thought process of *vipassanā* knowledge (*mano dvārika vūthi*) should be discerned by means of the following methods.

- (1) It must be discerned like that “this is the advertence”.., “this is the first impulsion”.., ‘this is the second impulsion’.. etc.. in order to break down the compactness of continuity. Without seeing the continuous thought moment one by one, the compactness of continuity covers on it. When one can see each thought moment one by one, it can be said that the compactness of continuity had been broken down by insight knowledge.

PAGE-221

- (2) Then, if one can see the thought moment as a single only, it can be said that the compactness of form covers on it. If one can see those mental *dhamma* within each thought moment like that “this is contact”.., ‘this is feeling’, ‘this is perception’... ‘this is volition’, ‘this is consciousness’ etc.. it can be said that the compactness of form had been broken down.
- (3) Then, if one is unable to discern the specific function of each mental *dhamma* within every thought moment respectively, it can be said that ‘the compactness of function covers on it. If one is able to distinguish the specific function of each mental *dhamma* like that ‘this is the function of contact’, ‘this is the function of feeling’, .. ‘this is the function of perception’, .. ‘this is the function of volition’, ‘this is the function of consciousness’.. etc .., it can be said that the compactness of function had been broken down.

Those three kinds of compactness i.e., compactness of continuity, form, and function, occurring in observing mental *dhamma* (*ñāṇa* = previous discerning *vipassanā* knowledge) are called the compactness of object (*ārammaṇa ghaṇa*). In the field of *vipassanā*, *sārammaṇa dhamma* which is capable of taking object especially, is *vipassanā* knowledge or impulsions of thought process of *vipassanā* insight, indeed. In the aspect of observed mental *dhamma*, there are three kinds of compactness, i.e., compactness of continuity, form, and function, while in the aspect of observing *vipassanā* knowledge, it is only one compactness, the compactness of object (*ārammaṇa ghaṇa*). Only when one distinguished like this the meaning of four kinds of compactness of mentality would be understood.

In this way, only when one can discern on the object of *vipassanā* knowledge, which is called *ñāta* and the *vipassanā* knowledge, called *ñāṇa*, in order to break down the compactness of both corporeality and mentality by means of analytical knowledge, can he see those *saṅkhāra dhamma* to which no creative *atta* (self); the nature of non-self and the nature of dissolution of those *saṅkhāra dhamma*, continuously. When he see like that .. he will see and understand the nature of the absence of *atta*, which is any kind of creator by way of the following three conditions:

1. it may not be reached to the static phase (*thitikāla*) of *saṅkhāra dhamma*,
2. the *saṅkhāra dhamma*, reaching at the static phase, may not be decay (*jaratā*),

3. the *sañkhāra dhamma*, reaching at the decaying phase, may not be perishing away (*bhanga*).

PAGE-222

There are wanting any condition which can be created by the wish of person, being, self, in those *sañkhāra dhamma*. Therefore, the *sañkhāra dhamma* can be called ...,

1. non-self (*anatta*) because of the nature of nothingness (*soññata*) in which lacking self (*atta*),
2. non-self (*anatta*) because of the absence of owner of those *sañkhāra dhamma*,
3. non-self (*anatta*) because of the absence of wish of self by which one can be created,
4. non-self (*anatta*) because of contradiction to the opinion of heretics, i.e, there is a creator (*parama atta*), and there is created self (*jīva atta*). (*Abhi-A-2-45*)

In order to appear the knowledge of the non-self it should be discerned on the corporeality and mentality by means of analytical knowledge which is capable of break down the compactness of those *sañkhāra dhamma*, one by one. Only when one is able to discern like that, can he decide himself the fact that all *sañkhāra dhamma* are present only beyond compare short moment temporarily, between two phases of lacking, before and after, it occurrence as the nature of *anicca*, *dukkha*, *anatta*. Then the light of non-self would be appeared marvellously in the insight of *meditator*, indeed.

But some teachers were unable to accept above explanations found in scriptures, and suggested the following opinions, referring to the commentary of *Mūla paṇṇāsa*.

1. *Nibbāna* can be attained by *vipassanā* practice on only one kind of corporeal *dhamma*.
2. *Nibbāna* can be attained by *vipassanā* practice on only one kind of mental *dhamma*.
3. *Nibbāna* can be attained by *vipassanā* practice on only one kind of corporeality and mentality each.

If a person accept any kind of above opinions, all explanations on the compactness of corporeality and mentality, mentioned above, would be void of meaning. In order to criticize above opinions, about three kinds of *vipassanā* fields (*sammasanacāra*) and ‘partial concept’ (*ekadesa*) would be presented as follows.

PAGE-223

2.18 Three kinds of *vipassanā* fields (*sammasanacāra*)

Sañkhāra dhamma, i.e, the corporeality and mentality, which are the fields of *vipassanā* practice, are called *sammasanacāra* or *vipassanā bhūmi*. There are three kinds of *vipassanā* fields, i.e., the *vipassanā* field

- (1) of *Bodhisatta*
- (2) of *Piccekabodhisatta*
- (3) of *Sāvaka-bodhisatta*.

These three kinds of *vipassanā* fields are explained in the Sub commentary of *Anupada Sutta* as follows.

Pāli Quotation (M-tī-3-275)

The meaning of *Pāli* quotation is as follows.

2.18.1 The *vipassanā* field of *Bodhisatta*

All the *Bodhisattas* always take place *vipassanā* practice on the objects of all *saṅkhāra dhamma* (corporeality and mentality) occurring in the continuum of beings of ten thousands universes and *saṅkhāra dhamma* of non-living (*anindariyabadda*) by means of three characteristics, *anicca, dukkha, anatta*, according to noble teachers.

However, the *apare* noble teachers (the elder teachers of *theravāda*) suggested that all the *Sammāsambuddha-bodhisattas* always take place *vipassanā* practice on the objects of all *samkhāra dhamma* (corporeality and mentality) occurring in the continuum of beings of 1000 billions universes and *saṅkhāra dhamma* of non-living by means of three characteristics, *anicca, dukkha, anatta*.

Therefore, 36×10^{12} – folds *vipassanā* knowledge had had been appeared in the continuum of *Bodhisattas* by means of three periods, past, future and present and those kinds of *vipassanā* knowledge are called *Mahā vajira vipassanā ñāṇa* (*vipassanā* knowledge of great thunderbolt). Although there are infinite beings in one universe, the *Bodhisattas* are able to discern on 12 factors of dependent origination, occurring in the continuum of all beings of those universes, by means of three general characteristics, *anicca, dukkha, anatta*, with the result that 36×10^{12} – folds *vipassanā* knowledge, called *Mahāvajira vipassanā ñāṇa*, would be appeared.

PAGE-224

2.18.2 The *vipassanā* field of *Piccekabodhisatta*

All the *Picceka-bodhisattas* always take place *vipassanā* practice on the objects of all *saṅkhāra dhamma* (corporeality and mentality), occurring in the continuum of themselves, *saṅkhāra dhamma* occurring in the continuum of beings of the middle land, and *saṅkhāra dhamma* of non-living (*anindariyabadda*) by means of three general characteristics, *anicca, dukkha, anatta*.

2.18.3 The *vipassanā* field of *Sāvakabodhisatta*

All the *Sāvaka-bodhisattas*, i.e., *Aggasāvaka*-, *Mahāsāvaka*-, *pakatisāvaka-bodhisattas*, however, always take place *vipassanā* practice on the objects of all *saṅkhāra dhamma* (corporeality and mentality), occurring in the continuum of themselves, *saṅkhāra dhamma* of external beings without discriminating each other, such as, male, female, person, animal etc.. but as a general and *saṅkhāra dhamma* of non-living (*anindariyabadda*) by means of three general characteristics, *anicca, dukkha, anatta*.

These are three kinds of *vipassanā* fields (*sammasanacāra*), found in the sub commentary. (*M-tī-3-275*).

2.19 The concept of ‘partial’ (*ekadesa*)

Among three kinds of *vipassanā* fields mentioned above, the third one determined the *vipassanā* field of *sāvaka-bodhisatta* (this kind of person will attain *nibbāna* as a disciple). Although there are different in three kinds of disciples (*sāvaka*), *aggasāvaka*, *mahā sāvaka*, *pakatisāvaka*, the *vipassanā* field which is the object of *vipassanā* practice is the same among those persons.

Some teachers misinterpreted on the word ‘partial’ (*ekadesa*) which is found in the commentary of *Mūla paṇṇāsa*, with the result that the opinions mentioned in page 91 appeared in them. Brief account on the concept of ‘partial’ (*ekadesa*), therefore, would be presented as follows.

* *mānabhañjanattham sabbadhammamūla-pariyāyanti desanam ārabhi (M-A-I-18).*

Five hundreds young brahmas who were very proficient in three kinds of astrology (*Vedas*), ordained under the admonishment (*sāsanā*) of Buddha, in order to search the essence of *sāsanā*. They were very sharp wisdom due to final existence of their lives. When they studied the Buddha's teachings they learned easily and became less obedience to even the Buddha because of pride at their great learning in scriptures. They were impressed by themselves and looked down upon the *dhamma* preached by the Buddha.

PAGE-225

The Buddha who know and see the cause of destruction of their Fruit-Knowledge which had previous supporting perfections, preached on the *Mūlapariyāya Sutta* for those 500 *bhikkhus*, in order to suppress their pride. (If should be noticed that the Buddha preached not the objects of *vipassanā* practice.)

When the Buddha preached that *Sutta*, the portion of objectivity in which the four great elements had been known.

- (1) by worldlings (*putthujana*) with three kinds of ob'sessions, i.e, obsession of craving, obsession of conceit, ob'session of wrong view,
- (2) by *sekkha* persons (lower three kinds of Noble Ones) with two kinds of ob'sessions, ob'session of craving, ob'session of conceit, partially,
- (3) by *asekkha* persons (*arahants*) without any kinds of ob'session
- (4) by *tathāgata* (the Buddha) without any kinds of ob'session,

was preached by means of four parts which are analyzed respectively. Then the Buddha changed the way of preaching from the portion of objectivity to subjectivity. (Detailed account can be seen in the *Mūla priyāya sutta*, *Mūlapaṇṇāsa*, *Majjhimanikāya*).

As the Buddha preached like that, there is a question that whether above four persons performed different means of knowing about on four great elements only or on both four great elements and the remaining *saṅkhāra dhamma*, similarly. In order to solve that problem, the commentator explained by means of the method of *lakkhaṇāhāra netti* which is found in *Netti Pāli* text, i.e, way of preaching in which the Buddha preached as a common due to presence of same characters. (*M-Com-1-32*)

According to above explanation, if it is interpreted on four great elements, it should also be interpreted on 24 secondary ones which are of same characters to four great elements, i.e, *ruppāna lakkhaṇa* = the character of change for the worse. Then, if it is interpreted on the corporeal group (*rūpa kkhandā*), it should be interpreted on remaining 4 mental groups (*nāmakkhanda*) which are of same character to corporeal group, i.e., *vadhakalakkhaṇa* = the character of killer.

evam rūpamukhena saṅkhāravatthukam maññanam vatvā (M-A-I-33)

According to above quotation, four kinds of above persons had different means of knowing about on all *saṅkhāra dhammas* as about four great elements. Therefore it can be interpreted as follows.

- (1) Worldlings (*putthujana*) know all *saṅkhāra dhammas* by means of three ob'sessions, obsession of craving, obsession of conceit, obsession of wrong view.
- (2) *Sekkhā* persons know all *saṅkhāra dhammas* by means of two ob'sessions, ob'session of craving and obsession of conceit.
- (3) *Asekkha* persons know all *saṅkhāra dhammas* without any ob'session.

(4) *Tathāgata* (the Buddha) knows all *saṅkhāra dhammas* without any ob'session.

In this way, there are different means of knowing in four kinds of persons. If should be recognized that although the Buddha preached the four great elements directly, all *saṅkhāra dhammas* are also interpreted according to the method of same character (*lakkhaṇā hāra netti naya*).

PAGE-226

2.20 Difference between fields of full understanding (*pariññā*)

Asekkha persons (*arahants*) know all *saṅkhāra dhamma* without any kind of obsessions, as *Tathāgata* (the Buddha) knows all *saṅkhāra dhamma*. However, there are difference between fields of full understanding (*pariññā*) of both two kinds of Noble Ones. This is explained in the commentary as follows.

Pāli Quotation (M-A-1-54)

“*Tathāgata* (the Buddha) knows thoroughly all *pariññeya dhamma* which should be full understood”. In this phrase, “knows thoroughly” (*pariññā tanta*) means “knows beyond compare way” by which there is no remains to know for the Buddha. Actually, the way of eradication of each defilement (*kilesa*) by respective Path-Knowledge of the Buddha is the same as that of eradication of each defilement by respective Path-Knowledge of the disciples (*sāvaka*). There is no significance between ways of eradication of two kinds of Noble Ones. However, there are differences between fields of full understanding between them. Disciples attained *nibbāna* by discerning on the “partial of four great elements”. However, all the Buddhas had attained *nibbāna* by discerning on the all *saṅkhāra dhamma* with no trace of the latter which has not been discerned by *vipassnā* knowledge.

This is the meaning of above quotation. In this case, some teachers misinterpreted on the word “partial” which is found in the sentence, “Disciples attained *nibbāna* by discerning on the “partial” of four great elements”.

Indeed, those teachers misinterpreted on the *Pāli* words “*ekadesa*”, and they translated it into “one element” because *eka* means “one” while *desa* means “element” as direct translation. But when the word *eka* is followed by *desa*, it become compound noun “*ekadesa*”, which is not interpreted as “one element”, but “partial”, indeed. There is very different meaning between “one element” and “partial”.

For example, let us suppose, there are about hundred coconuts in such place. Then imagine two usages as follows.

PAGE-227

(1) Please take “one coconut”,

(2) Please take “partial coconuts” ..

There is very different meaning between “one coconut” and “partial coconuts”. Similarly, the interpretations of “*ekadesa*”, i.e, “one element” and “partial elements”, have quite different from each other. It should be unforgot the method of same character (*lakkhaṇāhāra netti naya*) mentioned above. In the *Pāli* of *Mūlapariyāya Sutta*, the Buddha preached directly only on the four great elements as objectivity. According to “the method of same character”, the Buddha preached on all *Saṅkhāra dhamma* as a common. The commentator of those *Pāli*, with regard to the usage of *Pāli*, explained that “Disciples attained *nibbāna* by discerning on the “partial” (*ekadesa*) of four great elements”. According

to the method of same character, this explanation can also be interpreted as disciples attained *nibbāna* by

1. discerning on the “partial” of four great elements.
2. discerning on the partial of secondary corporeality which have same character of change to worse, (*ruppāna lakkhaṇa*)
3. discerning on the partial of four mental groups which have same character of killer (*vadaka lakkhaṇa*).

Therefore, the real meaning is the fact that “disciples attained *nibbāna* by discerning on the partial of *sankhara dhamma* i.e corporeality, mentality, causes and results.

[Notes: It will be explained in detail the fact that “the way of eradication of each defilement (*kilesa*) by respective Path-Knowledge of the Buddha is the same as that of eradication of each defilement by respective Path-Knowledge of the disciples and there is no significance between way of eradication of two kinds of Noble-Ones”. The Path-Knowledge of the Buddha eradicates defilements with hobbies. However, the Path-Knowledge of disciples is unable to remove hobbies. That kind of significance would not be rejected in the commentary. That kind of significance occurs between ways of eradication of two kinds of Noble-Ones. The meaning of the commentator is the fact that the First Path-Knowledge of the Buddha eradicates wrong view on personality (*sakkāya diṭṭhi*) and skeptical doubt (*vicikiccā*); the First Path-Knowledge of the disciples also eradicates wrong view on personality and skeptical doubt etc., then, there is no difference between kinds and numbers of defilements eradicated by respective Path-Knowledge”.]

2.21 Explanations of the Sub commentary (*ṭīkā*)

As mentioned above, if *ekadesa* is interpreted as “partial”, but not “one element”, and the meaning as “partial of the all *saṅkhāra dhamma*”, it would be corresponded with the following explanations found in sub-commentary.

PAGE-228

Pāli Quotation : (M-ṭī-1-111)

= The word “only partial” (*ekadesameva*) means the fact that “only the *dhamma* occurring in the continuum of himself (qualitatively). Indeed, the meditation for the purpose of knowing the Four Noble Truths can be achieved by knowing with three kinds of full understanding (*pariññā*) on the *saṅkhāra dhamma*, occurring in the continuum of himself. The Buddha, therefore, preached in *Rohitassa Sutta*, *Smyutta-1-61*, *Anguttara-1-357*, the fact that “I designate the fact that the Noble Truth of Suffering” (*dukkha sacca*) called “world” (*loka*) is only inside the body which is about one metre in height. I designate the fact that “the Noble Truth of Cause of Suffering (*samudaya sacca*) called world (*loka*) is only inside the body which is about one metre in height”, etc ... (*M-ṭī-1-111*).

According to explanation of above sub commentary, the meaning of “*ekadesa*” must be interpreted the all qualitative *dhamma* which is occurring in the continuum of himself. Those *dhammas*, occurring in the continuum of himself are not only four great elements but also five aggregates (*pañca kkhanda*). The term “*ekadesa*” must be interpreted “those five aggregates and their causes”.

But it should not be misinterpreted on the explanation of sub commentary mentioned above, as those *dhammas* occurring in the continuum of himself only, without external five aggregates. Indeed, it explained only in the continuum of himself by means of majority, (*padhāna naya*) as a result those *dhammas*, occurring in the continuum of external ones are

also included. If the *meditator* is lacking any kind of absorption (*jhāna*), it can be said that there is no *jhānic dhamma* in the continuum of himself. Thus *jhānic dhamma* which is not occurring in the continuum of himself, would not be able to discern for him. Then, although those persons, who attained any kind of absorption (*jhāna*), such as some human beings, devas, brahmas, are present externally, the *meditator* without any kind of absorption is unable to discern those *dhamma* occurring externally, and he can know Four Noble Truths. But it does not mean the fact that “the Four Noble Truths can be known without discerning on external five aggregates”. In order to know real meaning of *ekadesa*, it should be read the following sub commentary of *Anupada Sutta*.

Pali-Quotation (M-ṭī-3-275)

PAGE-229

= *ekadesameva* (only partial) means the fact that “because inability to discern all *saṅkhāra dhammas* without any remains, and inability to take place *vipassanā* practice on all *saṅkhāra dhammas* by means of three characters, the discernment had been taken place “only on the partial” of *saṅkhāra dhamma* depending on the previous perfections (*abhinīhāra*) of himself; (to be continued).

[*abhinīhāra* means the fact that both “many previous perfections”, called the seed of knowledge (*vijjā*) and the seed of practice (*caranā*), which are leading factors to the Path-and Fruit-Knowledge, and “present nobility of mind”, called faith, effort, mindfulness, concentration, wisdom etc, which are associating with *vipassanā* knowledge in recent life, are known as “*abhinīhāra*”. Those successive *abhinīhāra dhamma* supports to occur the great wholesome impulses of thought processes (*mahā kusala javana vūthi*) associated with *vipassanā* knowledge by means of supporting cause (*paccaya satti*) for worldlings and *asekkha* persons. If it is associated with knowledge (*paññā*) and pleasurable interest (*pīti*), every consciousness of those impulses of thought process includes 34 mind and mental concomitants respectively. Depending on ability of *vipassanā* knowledge associated by union of mental *dhamma* within one thought moment, amounts of *sankhāra dhamma*, which can be discerned, varies in different conditions. The powerful *vipassanā* knowledge usually depends on *abhinīhāra dhamma*, the greater *abhinīhāra dhamma*, the higher *vipassanā* knowledge. If the ability of *vipassanā* knowledge is very high, large amounts of “partial” of *sankhāra dhamma* would be discerned. If the ability of *vipassanā* knowledge is low, less amount of “partial” of *sankhāra dhamma* would be discerned, respectively. These are the meaning of above quotation.]

Interrogation : There is a question that whether every gentleman and lady should be known all corporeal and mental *dhamma* by means of three kinds of full understanding (*tipariññā*) or not, because the Buddha preached in the *Aparijānana Sutta* (*samyutta-2-249-250*), the fact that “it is unable to cease suffering unless one is knowing by full understanding of object (*ñātapariññā*), unless one is distinguishing by full understanding of propagation of knowledge (*tīraṇa pariññā*) on all *sankhāra dhamma*, and unless one is unable to give up the attachment on the five aggregates by means of knowledge of abandonment (*pahānapariññā paññā*)”. The answer is as follows.

The fact that all kinds of corporeal and mental *dhammas* must be known by three kinds of full-understanding (*ti-pariññā*) is all right. However, the Buddha preached that fact by means of *sammasanupaga dhamma* in which “all kinds of the ultimate reality included qualitatively..”, indeed.

PAGE-230

Therefore the fields of *vipassanā* practice of disciples are both

1. all corporeal *dharmā* and mental *dharmā* occurring in the continuum of himself and –
2. all corporeal *dharmā* and mental *dharmā* occurring in the continuum of external ones as a general without discriminating, such as male, female, person etc., and discerning on those *dharmā* by means of three general characters, can be called *sammasanacāra* of disciples. (This is the meaning of above quotation found in sub commentary of *Anupada sutta*.)

According to explanation of above sub-commentary, all corporeal and mental *dharmā* occurring in the continuum of himself and external ones can be called *ekadesa* (partial).

2.22 Determination on the meaning of “*ekadesa*”

There is a question that why *ekadesa* would be said, instead “the objects of *vipassanā* practice of disciple are both internal and external five aggregates”. The answer is as follows.

Both two ‘usages’ have been explained in commentaries. In two commentaries, *Aṭṭhasālinī* and *Visuddhi Magga*, various kinds of *Vuṭṭhānagāminī vipassanā* (the *vipassanā* knowledge just before releasing from *sankhāra dhamma*). Here some explanations, related to this portion, would be presented from excerpt of *Aṭṭhasālinī aṭṭhakathā*.

Pāli-Quotation (Abhi-A-1-270) (Abhi-A-1-271)

= In this *sāsanā* (admonishment), some *meditators* begin *samatha* practice on the internal five aggregates which are the objects of *vipassanā* insight. After discerned, kept in mind and distinguished on those objects they take place *vipassanā* practice by means of three general characters. Because *vuṭṭhānagāminī vipassanā* is unable to appear merely practising on the internal five aggregates, the external five aggregates must also be discerned by *vipassanā* insight. Therefore, both five aggregates occurring in the continuum of external ones and non-living *sankkhāra dhamma* have been discerned by means of three general characters alternately. Sometime that *meditator* discerned on the internal five aggregates by means of three general characters alternately. Sometime he discerned on the external five aggregates by means of three general characters alternately. (*Abhi-A-1-270*).

PAGE-231

Other *meditator* begins *samatha* practice on the corporeal *dharmā* of both internal and external-ones. After discerned, kept in mind, distinguished on those objects, he take place *vipassanā* practice by means of three general characters. Because *vuṭṭhānagāminī vipassanā* is unable to appear merely practising on the corporeal *dharmā*, the mental *dharmā* must also be discerned by *vipassanā* insight. Therefore, the feeling (*vedanā*), the perception (*saññā*), the formation (*sankhāra*), the consciousness (*viññāṇa*), which are occurred by taking the object of corporeal *dharmā*, must also be discerned by means of three general characters alternately. Sometime that *meditator* discerned on the corporeal *dharmā* by means of three general characters alternatively. Sometime, he discerned on the mental *dharmā* by means of three general characters alternately. (*Abhi-A-1-271*).

In the *Visuddhi Magga Aṭṭhakathā 2-300-301*, the similar explanation can be found. According to decision of those commentaries, the Noble Path-Knowledge can not arise by merely discerning on the internal five aggregates. It cannot arise by merely discerning on the

external five aggregates with non-living *sankhāra dhamma* similarly. Therefore, *vipassanā* practice must be taken place, sometime, on the internal five aggregates, sometime, on the external five aggregates alternately.

During practising on both internally and externally, the Noble Path-Knowledge can not arise by merely discerning on the corporeal *dhamma*. It can not arise by merely discerning on the mental *dhamma*, similarly. The discernment must, therefore be taken place on the corporeal *dhamma* sometime, on the mental *dhamma* sometime. Whenever the knowledge on the corporeal *dhamma* are intended to be clear, the primaries (*bhūta rūpa*) and the secondaries (*upādārūpa*) must be distinguished by analytical insight. Whenever the knowledge on the mental *dhamma* are intended to be clear, four mental aggregates which are occurring by taking the object of corporeal *dhamma*, must also be distinguished by analytical insight. (Detail account can be seen in *Abhi-A-1-270,271*; *Visuddhi-2-300-301*).

Those explanations, mentioned above are agreeing with the following facts preached in *Mahāsatipaṭṭhāna Sutta*.

Pāli Quotation (Dī-2-232) (Dī-2-237)

PAGE-232

(Dī-2-232) (Dī-2-237)

In the noble preaching of the Buddha, *Mahā satipaṭṭhāna Sutta*, it is instructed directly the fact that *vipassanā* practice must be taken place on both internal and external five aggregates, called *kāya* (on the body), *vedanā* (on the feeling) *citta* (on the consciousness), *dhamma* (the formation-group).

The Buddha, himself, instructed that both the internal and the external five aggregates must be discerned by *vipassanā* practice. The explanations, found in the commentaries, also decided that the Noble Path-Knowledge can not be achieved by either merely practising on the internal five aggregates or merely practising on the external five aggregates. The decision in the commentaries, therefore, strictly follows the instruction of the Buddha as a proverb, “fixed condition to be tighten by iron plate”, “fastened condition to be driven in a wedge to tighten up”.

As a disciple is able to discern only partial of both internal and external five aggregates by means of three general characters, the commentator explained on the *ekadesa* (partial). These instruction means on “the all qualitative numbers of ultimate reality” but not on quantitative numbers. There are many quantitative numbers in a kind of the ultimate reality. Those quantitative numbers of the ultimate reality can not be discerned thoroughly for a disciple. Therefore, the fact, “partial of quantitative numbers (*ekadesa*) of the ultimate reality should be discerned”, had been explained in the commentary.

2.23 Measured amount is about one litre (*doṇamattā*)

Those explanations, mentioned above, would be elucidated again in order to avoid misunderstood. In the *Visuddhi Magga-1-361*, it is explained that if the measurement had been taken place by imagination with knowledge, the whole body consists of about one litre of enormous corporeal units, which are arising and passing away simultaneously within beyond compare short duration of corporeality (*rūpa khaṇattaya*). Each corporeal unit consists of the four great elements (*mahābhūta*). If a person questions that whether the four great elements, composed in every corporeal unit, can be discerned or not, the “partial” of some corporeal units can be discerned. If the *vipassanā* knowledge is very powerful the large

amount of “partial” of corporeal units can be discerned, while the less power in the former, the little amount of the latter.

The secondary ones which occurs depending on the four great elements could be discerned in a similar amount of “partial” (*dkadesa*).

2.24 The field of mentality

ekiccharakkhaṇe koṭisatasahassasankhā uppajjittvā nirujjhati. (Samyutta-A-2-295)

= Within a very short moment, the mental *dhamma* arise and pass away about billion billion times per second. Those every mind moment consists of the contact, ‘the feeling’, ‘the perception’, ‘the volition’, ‘the consciousness’ called *phassapañcamaka dhamma*, which leads the remaining mentality, and discerned mental *dhamma* are some partial only. Non-discerned mental *dhamma* which are led by *phassapañcamaka dhamma*, are also some partial. It should be noted for the external mental *dhamma* in similar way.

PAGE-233

Therefore, both internal and external five aggregates in all qualitative numbers must be discerned in order to attain *nibbāna*. Because of this reason the Buddha instructed to discern all corporeal and mental *dhammas* by means of three kinds of the full understanding (*tipariññā*).

When discerning on those corporeal and mental *dhamma*, there are enormous numbers in quantitatively for every ultimate reality. Because disciples are unable to discern all corporeal and mental *dhamma* quantitatively, (only the Buddha is able to discern all corporeal and mental *dhamma* within billion billion universes.), it had been explained that *nibbāna* can be attained by discerning on “partial” (*ekadesa*) of those *dhammas* quantitatively.

In this way, it can be understood the fact that what, how many, and which kind of *dhamma* should be discerned in order to attain *nibbāna* for a disciple. However, the next reasonable suggestion would be presented as follows.

2.25 The next reasonable suggestion

Those explanations on “*ekadesa*” can be found in the commentary of *Mūlapariyāya Sutta* which is the first *sutta* of *Mūlapaṇṇāsa*. The thirty third *sutta* of *Mūlapaṇṇāsa* is called *Mahāgopālaka Sutta*.

In the commentary of *Mahāgopālaka Sutta*, it is explained that if one is unable to know by means of either

- (1) 28 kinds of corporeality quantitatively, or
 - (2) the cause of occurrence of corporeality,
- he is unable to reach the peak of *vipassanā* knowledge called the Path- and Fruit-Knowledge through the following processes successively, as follows,
- (1) discerning on the corporeality,
 - (2) discerned and kept in mind the mentality,
 - (3) kept in mind both corporeality and mentality
 - (4) distinguishing and kept in mind the causal relationship of corporeal and mental *dhammas*
 - (5) discerning on the corporeality, the mentality, the causes and the results by means of three general characters alternately. (*M-A-2-163*).

The *meditator*, he himself, should like to suggest the fact that a single commentator, very precise *sayādaw*, will not explain contradictory points of the term “*ekadesa*” in a single book.

PAGE-234

2.26 Whether noble eight-fold path to be fulfilled or not?

The *meditator* who wants to attain *nibbāna*, should like to take place reasonable suggestion on the fact, “the way of practice leading to *nibbāna* which is cessation of suffering” called *dukkha nirodhagāminīpatipadā*. It is also known as *Maggaariya sacca* in which Noble eight-fold path consists, such as right view, (*sammā diṭṭhi*), ... right thought (*sammā sankappa*), etc ... The Buddha preached on the Noble eight-fold path in *Dhamma cakka pavuttana Sutta (Samyutta-3-369)* and *Mahā satipaṭṭhāna Sutta (M-1-88)*. Only when the Noble eight-fold path is fulfilled, can it be attained *nibbāna* which is the cessation of suffering. The right concentration (*sammā samādhi*) which is also one factor of Noble eight-fold path, had been explained in *Mahā satipaṭṭhāna Sutta*, as follows.

Pāli Quotation (D-2-250-251) 1 to 4

= *Bhikkhus!* Which is the right concentration?

1. *Bhikkhus!* in this *sāsanā*, the *bhikkhu* enters in to the first absorption, in which no sensual desires is present, it is lacking of unwholesome *dhamma*; with which the initial application call *vitakka*, the sustained application called *vicāra*, the pleasurable interest called *pīti*, appeared in the absence of hindrances (*nīvaraṇa*); and the happiness called *sukha*, are present.
2. The *bhikkhu* enters into the second absorption in which no initial application called *vitakka* no sustained application called *vicāra* are present; with which the pleasurable interest called *pīti* which is occurred by the full concentration, and the happiness called *sukha*, are present.

PAGE-235

3. He enters into the third absorption in which no pleasurable interest (*pīti*) is present; with which the mindfulness called *sati* which is able to take the object with neutrality (*upekkhā*) and the clear comprehension called *sampajāna*, are also present; He feels in happiness (*sukha*) both mentally and physically. The Buddha and the noble persons praise such kind of person as “the person who observes the object with neutrality; who fulfilled the mindfulness which is able to keep in mind the object; who always stays happily ..” etc.
4. He enters into the fourth absorption in which thoroughly purified mindfulness (*sati*) is present; it is produced by neutrality called *upekkhā* which is free from both mentally agreeable (*somanassa*) and mentally disagreeable (*domanassa*) because of the facts that both bodily agreeable (*kāyika sukha*) and bodily disagreeable (*kāyika dukkha*) had been removed; and mentally disagreeable (*domanassa*) had been ceased in him.

Bhikkhus! this kind of concentration should be called the right concentration. (*sammāsamādhi*). (Dī-2-250-251).

The Buddha explained in *Mahā satipaṭṭhāna Sutta*, the fact that the concentration of the first absorption (*jhāna*), the concentration of the second absorption, the concentration of

the third absorption, and the concentration of the fourth absorption are called the right concentration (*sammāsamādhi*). Among all kinds of concentration which are the fundamental of *vipassanā* knowledge, the best kind of concentration had been shown by means of *ukkaṭṭhā niddesa* method (a kind of preaching method showing the best things or samples). In other words, there are three kinds of concentration, i.e., the neighbourhood concentration which is the peak of concentration of sensuous world, the concentration of world of form (*rūpāvacara samādhi*) and the concentration of the formless world (*arūpāvacara samādhi*), among which the middle one had been preached as a sample by means of *mijjhedīpaka* method (a kind of preaching method showing the middle things or samples).

Therefore, in the *Visuddhi Magga*, it is explained as follows.

Cittavisuddhi nāma saupacāra aṭṭha samāpattiyo. (Vs-2-222)

Eight kinds of absorptions (*samāpatti*) with the neighbourhood concentration, are called the purification of consciousness (*citta visuddhi*). In the practice of seven stages of purification, eight kinds of absorptions with the neighbourhood concentration are called *citta visuddhi*, while in the Noble eight-fold path method, the latter are called *sammā samādhi*. These two usages are only synonyms.

There is a question that when does the practice begin in order to fulfil the right concentration (*sammā samādhi*) called the purification of consciousness (*citta visuddhi*) for such *meditator*. In the *Mahā satipaṭṭhāna Sutta*, it is decided that the Buddha preached the conclusion of that *sutta* with the intention by which the right concentration should be fulfilled before the Path-Knowledge appears by means of *pubbabhāgasatipaṭṭhāna magga*. The evidence of this decision can be found in the conclusion of *Mahā satipaṭṭhāna Sutta*, in which the Buddha declared the fact that if the practice of *satipaṭṭhāna* has been taken place as the Buddha preached exactly, within either seven days or seven years, the Third Fruit-Knowledge or the Fourth Fruit-Knowledge can be attained.

In the commentary of *sammohavinodanī*, it is explained as follows.

PAGE-236

Pāli Quotation (Abhi-A-2-113)

= The phrase “this is called the right concentration”, means the facts that there is a mental concomitant called the “one-pointedness (*ekaggatā*), which is an associating mental factor in four kinds of absorptions, i.e., the first, the second, the third and the fourth absorption, respectively. This “one-pointedness” is called the mundane right concentration at the stage of mundane *satipaṭṭhāna*, while it is called the Supra-mundane right concentration at the moment of the Noble Path-Knowledge. In this way, the Buddha preached “*Magga sacca*” in the *Sacca vibhanga*, *Abhidhamma Vibhanga Pāli*. (*Abhi-A-2-113*).

In *Mahāsatipaṭṭhāna Sutta*, the Buddha emphasized on only the mundane right concentration. However, in *sacca vibhanga*, the Buddha emphasized both on the mundane and the Supra-mundane right concentration.

Therefore at the previous stage of the Noble Path-Knowledge, a factor of *magga* called the right concentration must be fulfilled. If a such person has strong attachment on the opinion that “it is not essential to develop concentration”, only Noble 7-fold path will be occurred in him. If the Noble Path-Knowledge appears during discerning on the mind and mental concomitants of the second absorption, third absorption, etc.. the Noble 7-fold path will be occurred sometime because of lack of the right thought (*sammā sankappa*). In the

Buddha's *sāsanā*, the evidence in which *nibbāna* can be attained without the right thought, is present apparently but no evidence of attainment of *nibbāna* without the right concentration. Therefore the *meditator* should be decided the fact that whether *nibbāna* can be attained without right concentration or not. In the *Mahāsatipatṭhāna Sutta*, the Buddha preached the fact that the Noble 8-fold path is essential at the previous stage of Noble-Path-Knowledge although the Noble 7-fold path can be occurred during the Path-moment.

2.27 Whether the concentration is essence or not?

Some usually question on the fact that whether the concentration is essence or not, referring to *Assaji Sutta (samyutta-2-101-102)*.

Venerable *Assaji* was unable to enter the fourth absorption due to seriously fever in the *Kassapakārāma* monastery which was donated by *Kassapa*, a rich devotee. During previous sick he was able to enter the fourth absorption of *Anāpanassati* frequently, but he was not able to enter it for last time, and he asked the Buddha about that condition. At that time the Buddha elucidated as follows.

PAGE-237

Pāli Quotation (Sam-2-102) (Sam-A-2-289)

= *Bhikkhu Assaji ..!* such *bhikkhus* and *brahmas* called *samaṇa* and *brahmas* suggested that only the concentration (*samādhi*) is the essence and only the concentration is the occurrence of *bhikkhu*. Those *bhikkhus* and *brahmas* usually appeared in mind the fact that “Aren't we disimproving in the *sāsanā*?”.. said by the Buddha.

“However, under the admonishment of mine (the Buddha), this concentration is not the “essence”. Only *vipassanā* knowledge, the Path-and the Fruit-Knowledge are the essence of *sāsanā*. You (*Assaji*) disimproved in the fourth absorption of *Anāpanassati*, merely now, why did you suggest that “I had disimproved in the *sāsanā* ..?” consoled by the Buddha. After the Buddha consoled Venerable *Assaji* and preached “*tiparivutṭa dhamma*” (a kind of preaching way in which both questions and answers are taken place by three rounds) in order to set up the fourth Fruit-Knowledge for him with the beginning of ‘*tam kin mañṇasi*’ etc.. (*Samyutta-A-2-289*).

2.28 The preaching way of “*tiparivutṭa dhamma*”

Three rounds of questions and answers such as, *anicca* one round, *dukkha* one round, *anatta* one round, had been taken place by means of ...

1. Is it *nicca* or *anicca*?
2. Is it *sukkha* or *dukkha*?
3. Is it *atta* or *anatta*?

Then clinging five aggregates (*upādānakkhandā*) which are of 11 kinds of situations as follows,

- (1) past (*atīta*)
- (2) future (*anāgata*)
- (3) present (*paccupanna*)
- (4) internal (continuum of himself) (*ajjatta*)
- (5) external (continuum of others) (*bahiddha*)
- (6) gross (*oḷārika*)

- (7) subtle (*sukhuma*)
- (8) inferior (*hīna*)

PAGE-238

- (9) superior (*pañña*)
- (10) far (*dura*)
- (11) near (*santika*) ..

must be discerned by means of three general characters alternately. That kind of instruction on *vipassanā* practice is called the preaching way of “*tiparivatta dhamma*”. The Buddha continued “*tiparivutta dhamma*” for Venerable *Assaji*, accordingly. When Venerable *Assaji* followed and practised in accordance with the Buddha’s preaching called ‘*tiparivatta dhamma*’ and at the end of *dhamma* talk, he reached at the Fourth Fruit-Knowledge. (*Samyutta-A-2-289*)

“The concentration is not the essence of noble *sāsanā* and then it is not essential to develop concentration”.. etc. said by some persons, depending on the biography of Venerable *Assaji*.

Present work has no intention to say the fact that ‘the concentration is the essence of *sāsanā*. The writer also accepts the fact that only *vipassanā* knowledge, the Path- and Fruit-Knowledge are the essence of *sāsanā*, actually.

However, every person who wants to attain the Path- and Fruit-Knowledge and *nibbāna*, must practise the Noble eight-fold path in order to attain the *vipassanā* knowledge, the Path-Knowledge and the Fruit-Knowledge. Among those Noble eight-fold path, the right concentration is also an associated path accordingly. Only when the ultimate reality of *sankhāra dhamma*, called *dukkha sacca* and *samudaya sacca*, had been discerned by means of three general characters, alternately, can the *vipassanā* knowledge be appeared consequently. When the *vipassanā* knowledge become powerful supporting and depended factor (*upanissaya paccaya satti*), the Noble Path- and Fruit-Knowledge will be appeared at the end of *vipassanā* knowledge. The fundamental *dhamma*, in order to know the ultimate reality of *dukkha sacca* and *samudaya sacca*; and in order to attain *vipassanā* knowledge; is the right concentration, indeed.

The Buddha preached the Noble eight-fold path in various *suttas* such as *Dhamma cakka pavattana Sutta* and it is the way of ..

1. *Majjhima paṭipadā* (the middle way which is free from two extremes, i.e *attakilamathānuyoga* and *kāmasukhanlikānuyoga*)
2. *dukkhanirodhagāminīpaṭipadā* = way of practice leading to *nibbāna* which is the cessation of suffering.

In this way, the Buddha preached frequently on the Noble eight-fold path. Therefore every person who wants to attain *nibbāna*, must practise the Noble eight-fold path, indeed.

PAGE-239

2.29 The concentration is not ‘true *dhamma*’ in the *sāsanā*

Some teachers said that ‘the concentration is not ‘true *dhamma*’ in the *sāsanā*, but out of *sāsanā*. “The concentration, therefore, is not essential to develop for *vipassanā* practice”.. said by those teachers.

It is true the fact that there were many ascetic hermits who attained eight kinds of absorptions and Super-psychic knowledge (*abhiññāṇa*) at the time of the Buddha disappeared. It should not be accused on the ‘concentration’ as out of *sāsanā*, whether those

kinds of absorptions and Super-psychic knowledge could be occurred by the time out of *sāsanā* or not.

By the time the Buddha disappeared, there were many gentlemen who fulfilled five precepts. Because of this reason, it should not be accused like that ‘the training of virtue is out of *sāsanā*’.

Pāli Quotation (Samyutta-3-124)

In the *Bhikkhu Sutta, Samyutta Nikāya*, The Buddha instructed to fulfil the following responsibilities of the wholesome *dhamma* as

1. the virtue (*sīla*)
2. the right view of the strong beliefs on the action (*kamma*) and results of the action (*kamma*) (*kammassakatā sammādiṭṭhi*), under the admonishment of the Buddha, previously.

If a such *meditator* can accept the fact that “the Noble eight-fold path is the real *dhamma* of *sāsanā*”, why doesn’t he want to accept the fact that “the right concentration is a real *dhamma* of *sāsanā*?”

Every gentlemen should not accuse on the Buddha and his doctrine (*dhamma*) by means of misinterpretation.

If a such gentlemen dissatisfies to develop concentration any more and grasps on the ideology that “it is not essential to develop concentration” like a snake swallows frog firmly, he should like to question himself that “Can I discern on the clinging five aggregates of 11 kinds of situations; past, future, present, internal, external, etc.. as Venerable Assaji had taken place *vipassanā* practice by means of three general characters, alternately?” If he can answer that “I can not discern like that..” he should like to respect the Buddha’s instruction that it must be practiced previously *pubbabhāga satipaṭṭhāna*, including the noble eight-fold path, before the Path-Knowledge appeared.

PAGE-240

3. SECTION OF MINDFULNESS OF BREATHING

3.1 Pāli Text of *kāyānupassanā ānāpānabba*

Pāli Quotation (M-1-70,71)

PAGE-241

3.2 Translation of *kāyānupassanā ānāpānabba*

bhikkhave = *Bhikkhus*... *kathanca* = how does *bhikkhu* = the practicing *bhikkhu*
viharati = stay *kāyānupassī* = through discerning as bodily constituents over and over *kāye* = on the body?

idha = Under this Noble Admonishment, *bhikkhave* = *bhikkhus*....

Bhikkhu = the practicing *bhikkhu* *arañṇagato vā* = having gone to the forest or *rukkhamūlagato vā* = to the foot of a tree or *suñṇāgāragato vā* = to an empty, secluded place *nisīdati* = sits down *pallankam ābujitvā* = cross-legged, *paṇidhāya* = keeping *kāyam* = upper part of body *ujum* = uprightly, *upaṭṭhapetvā* = and setting up *satim* = mindfulness, *parimukham* = towards the object of practice. *So* = That practicing *bhikkhu* *assāsati* =

brings forth the in-breath *satova* = with outshining mindfulness only, *passāsati* = and brings forth the out-breath *satova* = with outshining mindfulness only.

Under this Noble Admonishment, *bhikkhus*... the practicing *bhikkhu* having gone to the forest or to the foot of a tree or to an empty, secluded place sits down cross-legged, keeping upper part of body uprightly, and setting up mindfulness, towards the object of practice. That practicing *bhikkhu* brings forth the in-breath with outshining mindfulness only, and brings forth the out-breath with outshining mindfulness only.

2. *dīgham vā* = when whatsoever long *assāsanto* = in-breath is brought forth *pajānāti* = it is conscious as “*dīgham* = long *assasāmīti* = in-breath occurs.”

dīgham vā = when whatsoever long *passāsanto* = out-breath is brought forth *pajānāti* = it is conscious as “*dīgham* = long *passasāmīti* = out-breath occurs.”

When whatsoever long in-breath is brought forth it is conscious as “long in-breath occurs.” When whatsoever long out-breath is brought forth it is conscious as “long out-breath occurs.”

rassam vā = when whatsoever short *assāsanto* = in-breath is brought forth *pajānāti* = it is conscious as “*rassam* = short *assasāmīti* = in-breath occurs.”

rassam vā = when whatsoever short *passāsanto* = out-breath is brought forth *pajānāti* = it is conscious as “*rassam* = short *passasāmīti* = out-breath occurs.”

When whatsoever short in-breath is brought forth it is conscious as “short in-breath occurs.” When whatsoever short out-breath is brought forth it is conscious as “short out-breath occurs.”

sikkhati = He practices *īti* = in this way that “*assasissāmi* = the in-breath will be occurred *subbakāya paṭisamvedī* = through keeping awareness on the beginning, middle and end of the whole breath.” *sikkhati* = He practices *īti* = in this way that “*passasissāmi* = the out-breath will be occurred *subbakāya paṭisamvedī* = through keeping awareness on the beginning, middle and end of the whole breath.”

sikkhati = He practices *īti* = in this way that “*assasissāmi* = the in-breath will be occurred *passambhayam* = through ceasing *kāyasañkhāram* = gross physical formation of in-breath and out-breath. *sikkhati* = He practices *īti* = in this way that “*passasissāmi* = the out-breath will be occurred *passambhayam* = through ceasing *kāyasañkhāram* = gross physical formation of in-breath and out-breath.

He practices in this way that “the out-breath will be occurred through keeping awareness on the beginning, middle and end of the whole breath.” He practices in this way that “the in-breath will be occurred through keeping awareness on the beginning, middle and end of the whole breath.”

He practices in this way that “the in-breath will be occurred through ceasing gross physical formation of in-breath and out-breath. He practices in this way that “the out-breath will be occurred through ceasing gross physical formation of in-breath and out-breath.

3. *seyyathāpi* = In a worldly simile, *bhikkhave* = *bhikkhus*... *dakkho* = a skilful *bhamakāro vā* = turner or *bhamakārantevāsī vā* = a turner’s apprentice *pajānāti* = is conscious as “*dīgham* = long *añchāmīti* = pulling occurs”, *dīgham vā* = when whatsoever long *añchanto* = pulling is brought forth; *pajānāti* = he is conscious as “*rassam* = short *añchāmīti* = pulling occurs” *rassam vā* = when whatsoever short *añchanto* = pulling is brought forth. *evameva kho* = Similarly *bhikkhave* = *bhikkhus*... *bhikkhu* = the practicing *bhikkhu sikkhati* = practices... R....

In a worldly simile, *bhikkhus*... a skilful turner or - a turner’s apprentice is conscious as “long pulling occurs”, when whatsoever long pulling is brought forth; he is conscious as “short pulling occurs” when whatsoever short pulling is brought forth. Similarly *bhikkhus*... the practicing *bhikkhus* practices... R....

PAGE-242

[Notes: *Pāli Quotation (Paṭisam-181) (Mahāṭṭī-1-320)*

According to these *Pāli* Text and explanation of *Mahāṭṭīkā*, the term, *kāya*, is translated as *assāsapassāsakāya* (= physical constituents of in-breath and out-breath), *rūpakāya* (=physical constituents), *nāmakāya* (=mental constituents) from this place as beginning.]

4. *iti* = In this way *viharati* = he stays *kāyānupassī* = through repeated discerning as “*kāya*”, *ajjhataṃ vā kāye* = on whatsoever internal physical constituents or internal physical constituents of in-breath-out-breath, physical constituents, mental constituents; *viharati* = he stays *kāyānupassī* = through repeated discerning as “*kāya*”, *bahiddhā vā kāye* = on whatsoever external physical constituents or external physical constituents of in-breath-out-breath, physical constituents, mental constituents; *viharati* = he stays *kāya-nupassī* = through repeated discerning as “*kāya*” *ajjhatabhiddhā vā kāye* = on whatsoever internal external physical constituents or internal external physical constituents of in-breath-out-breath, physical constituents, mental constituents.

In this way he stays through repeated discerning as *kāya*, on whatsoever internal physical constituents or internal physical constituents of in-breath-out-breath, physical constituents, mental constituents; he stays through repeated discerning *kāya* as on whatsoever external physical constituents or external physical constituents of in-breath-out-breath, physical constituents, mental constituents; he stays through repeated discerning as *kāya* on whatsoever internal external physical constituents or internal external physical constituents of in-breath-out-breath, physical constituents, mental constituents.

5. *viḥavati* = He stays *samudayadhammānupassī vā* = through repeated discerning on phenomenon of origin of arising and phenomenon of arising *kāyasamim* = of body or physical constituents of in-breath-out-breath, physical constituents, mental constituents. *viḥavati* = He stays *vayadhammānupassī vā* = through repeated discerning on phenomenon of origin of cessation and phenomenon of cessation *kāyasamim* = of body or physical constituents of in-breath-out-breath, physical constituents, mental constituents.

viḥavati = He stays *samudayavayadhammānupassī vā* = through repeated discerning on phenomenon of origin of arising and phenomenon of arising, phenomenon of origin of cessation and phenomenon of cessation *kāyasamim* = of body or physical constituents of in-breath-out-breath, physical constituents, mental constituents

He stays through repeated discerning on phenomenon of origin of arising and phenomenon of arising of body or physical constituents of in-breath-out-breath, physical constituents, mental constituents. He stays through repeated discerning on phenomenon of origin of cessation and phenomenon of cessation of body or physical constituents of in-breath-out-breath, physical constituents, mental constituents. He stays through repeated discerning on phenomenon of origin of arising and phenomenon of arising, phenomenon of origin of cessation and phenomenon of cessation of body or physical constituents of in-breath-out-breath, physical constituents, mental constituents.

6. *pana* = Furthermore, *atthi* = there are *kāyova* = only body or only physical constituents of in-breath-out-breath, physical constituents, mental constituents. *iti* = In this way *paccupaṭṭhitā* = the manifestation of *sati* = mindfulness *hoti* = occurs *assa* = in the continuum of that practicing *bhikkhu*. *sā sati* = That mindfulness *hoti* = is *yāvadeva*

ñāṇamattāya = solely for advancement of *vipassanā* knowledge, *yāvadeva paṭissatimattāya* = solely for advancement of *vipassanā* mindfulness. *Viharati* = The practicing *bhikkhu* stays *anissito ca* = without attaching through craving, wrong view; *na upādiyati* = he never obsess as “I, mine” *kiñci* = on any thing *loke* = in the world called five clinging aggregates. *evampi kho* = In this way also, *bhikkhave* = *bhikkhus*.... *bhikkhu* = the practicing *bhikkhu*

viharati = stays *kāyānupassī* = through repeated discerning as “*kāya*” *kāye* = on the body. (M-1-70,71)

Furthermore, there are only body or only physical constituents of in-breath-out-breath, physical constituents, mental constituents. In this way the manifestation of mindfulness occurs in the continuum of that practicing *bhikkhu*. That mindfulness is solely for advancement of *vipassanā* knowledge, solely for advancement of *vipassanā* mindfulness. The practicing *bhikkhu* stays without attaching through craving, wrong view he never obsess as “I, mine” on any thing in the world called five clinging aggregates. In this way also, *bhikkhus*.... the practicing *bhikkhu* stays through repeated discerning as “*kāya*” on the body. (M-1-70, 71)

PAGE-243

In accordance with above preachings of the Supreme Buddha in this work called *nibbānagāminipadā* (=The Way of Practice Leading to *nibbāna*) the way of practice of mindfulness of breathing will be presented in successive stages as follows

1. Section of *ānāpānassatisamādhi*,
2. Section of *rūpakammaṭṭhāna*,
3. Section of *nāmakammaṭṭhāna*,
4. Section of *paticcasamuppāda*,
5. Section of *lakkhaṇādicatukka*,
6. Section of *vipassanā* practice.

PAGE-244

3.3 Practice of mindfulness of breathing

Among (40) subjects of *samatha* practices the righteous *meditator* has to develop concentration through any kind of *samatha* practice so as to be completed with right concentration called *Samādhi magganga* which is inclusive in the Noble Eightfold Path. In this work it will be presented how concentration can be developed through the mindfulness of breathing called *ānāpānassati* previously.

Pāli Quotation (Vs-1-276)

This practice of mindfulness of breathing is a difficult way of practice which is the sphere attended by only great gentlemen called (1) the Blessed One, (2) the Lesser Blessed One, (3) the Blessed One's sons called disciples. It is not inferior practice through which inferior persons can not develop concentration successfully. It is taken into heart through such and such modes; it is not only calm but also subtle through that and that modes. Therefore both very powerful mindfulness and wisdom play essential role in the development of practice of mindfulness of breathing. (Vs-1-276)

In above words of the commentary according to the word, *mahāpurisānamyeva*, it refers to only great gentlemen and this paper also agrees the fact the practice of mindfulness

of breathing is not suitable for every practicing person. Even though only *bodhisatta* is designated as *mahāpurisa* (great gentleman) in some conditions, in this section of practice of mindfulness of breathing the term, *mahāpurisa*, refers to (1) the Blessed One, (2) the Lesser Blessed One, (3) the Blessed One's sons called disciples and then the righteous *meditator* might be inclusive in the list of third one. Therefore this practice of mindfulness of breathing should be performed practically. (Unless anybody is concerned with the third list, the Blessed One's sons called disciples, it will be opportunity of himself only.) If anyone is unsuccessful to develop concentration through practice of mindfulness of breathing, he should like to change any other appropriate meditation subjects among (40) subjects as shown in section of *samatha* practice, volume V.

PAGE-245

3.4 Advantage of practice of mindfulness of breathing

Pāli Quotation (Sam-3-279)

Bhikkhus..... if this concentration of mindfulness of breathing is developed over and over again, it is not only calm but also superior one; it is not essential to be added again but abiding with full of bliss; it can disappear and tranquilize every unwholesome *dhamma* whenever it arises within a short time.

Bhikkhus..... as unseasonal torrential rain can disappear and tranquilize fogs which are floating upward in last month of summer within a short time, similarly if this concentration of mindfulness of breathing is developed over and over again, it is not only calm but also superior one; it is not essential to be added again but abiding with full of bliss; it can disappear and tranquilize every unwholesome *dhamma* whenever it arises within a short time. (*Sam-3-279,280*)

These are words delivered by the Exalted One showing how the practice of mindfulness of breathing is calm, superior and great advantageous one in order to urge *bhikkhus* for willingness in practice of mindfulness of breathing.

santa-panita (how it is calm and superior one)

The absorption of practice of foulness nature with the object of a corpse is called *paṭivedha* (insightfulness). It occurs through penetrative knowing and seeing on the object of foulness nature of corpse of oneself and it is therefore, called *paṭivedha*. That absorption of practice of foulness nature called *paṭivedha* is calm and superior through only efficiency of absorption which has got powerful one-pointedness of the mind on the object of corpse. However it is not calm and superior one by means of object, due to occurrence of presence of both gross object called foul corpse and loathsome object called foul corpse.

This concentration of practice of mindfulness of breathing is, actually, not similar to that absorption of practice of foulness nature. It never occur distraction and inferiority through any kind of indirect aspect. Actually it is very calm and tranquil, due to occurrence of calmness of both object called brilliant sign of full concentration of mindfulness of breathing and factors of absorption called *paṭivedha*. Due to occurrence of superiority of both object called brilliant sign of full concentration of mindfulness of breathing and factors of absorption which face with the object of sign of full concentration of mindfulness of breathing, this concentration of mindfulness of breathing is superior and capable of making discontented. The Blessed One, therefore, praised on this concentration of practice of mindfulness of breathing as calm and superior one. (*Vs-1-259*)

PAGE-246

3.5 asecanaka-sukhavihara

The practicing *meditator* who wants to attain absorption of *kasiṇa*-object has to make various circular *kasiṇa*-objects, earth-*kasiṇa* object etc. That making of *kasiṇa*-object is called a kind of preliminary work (*parikamma*). This practice of mindfulness of breathing is, actually, called *asecanaka*, due to lack of any factor, making preliminary work which can accomplish calmness and superiority, as making of *kasiṇa*-object etc. This practice of mindfulness of breathing is a specific kind which never concern with other factor, making preliminary work etc., which is the cause of calmness. It is calm without depending on access concentration. Other *samatha* practices have got calmness through two factors, i.e., removing of hindrance *dhammas* and arising of factors of absorption during access concentration. Actually this practice of mindfulness of breathing, on the other hand, is not only calm but also superior one at the beginning of taking into heart in-breath and out-breath through its specific nature.

Those *Mahā Theras* who dwelt in northern monastery called *Abhayagirivāsī* said that “it was no need to add fat nourishment into this concentration of mindfulness of breathing again but it was originally full of fat nourishment; and it was flavourful practice naturally”.

As mentioned above, it should be recognized it is abiding with full of bliss and the blissful place because it is lacking other factor, making preliminary work etc., and it is available for two kinds of happiness called bodily agreeable feeling and mentally agreeable feeling. (*Vs-1-259, 260*)

In this case corporealities produced by mind called *cittajarūpa*; which are arising by taking the object of sign of full concentration of mindfulness of breathing; which are produced by mind of absorption called first absorption, second absorption, third absorption, fourth absorption, are superior ones. Those corporealities produced by mind arise throughout body of practicing person. Those are pure octads with nutriment as eighth factor called *ojaṭṭhamaka rūpa*. At that time the practicing *meditator* who has got the whole body which is touched by those superior *cittajarūpa* attains bodily agreeable feeling;

PAGE-247

It should, therefore, be recognized those minds of absorption bring forth bodily agreeable feeling by means of presence of the whole body which is touched by superior *cittajarūpa* which are produced by minds of absorption of mindfulness of breathing. It should be recognized the fact bodily agreeable feeling is available at only the period emerging from absorption because the practicing person feels only mentally agreeable feeling during entering into absorption. It is true that during entering into the first, second and third absorption mentally agreeable feeling is available, due to associating with that feeling in those absorptions. However there is a reasonable question that how mentally agreeable feeling is available during entering into the fourth absorption, due to associating with neutrality feeling during the fourth absorption. It should be recognized mentally agreeable feeling is available during entering into that fourth absorption too, due to presence of calmness nature in the neutrality feeling too, similar to mentally agreeable feeling (referring to the phrase, *upekkhāya vā santabhāvena sukhagatikkattā*). (*Mahāṭṭ-1-313*)

Furthermore, the concentration of mindfulness of breathing can remove every unwholesome *dhamma* whenever it arises in continuity of corporeality-mentality of oneself depending on ignorance; which has not been removed by absorption yet, within a simultaneous period arising of mind of absorption itself. It can extinguish well through long lasting period abandonment (*vikkhambhana pahāna*). In other words, due to occurrence of

presence of efficacy to know and see penetratively on four Noble Truths after breaking through the bulk of defilements, selfish desire, anger, delusion etc., if one reaches into advancement called the Noble Path-Knowledge through cascade of practicing for attainment of successive *vipassanā* knowledge after making foundation of *vipassanā* practice as the concentration of fourth absorption of mindfulness of breathing, bulk of defilements can be eradicated totally through the Noble Path-Knowledge. Every fire of defilement can be extinguished through the Noble Fruit-Knowledge.

This is the essence of above *Pāli* Text. (*Vs-1-259, 260*)

3.6 The foundation stage of practice of mindfulness of breathing

Pāli Quotation (Sam-3-280, M-1-70, Vi-1-88)

Under this Noble Admonishment, *bhikkhus*.... the practicing *bhikkhu* having gone to the forest or to the foot of a tree or to an empty, secluded place sits down cross-legged, keeping upper part of body uprightly, and setting up mindfulness, towards the object of practice. That practicing *bhikkhu* brings forth the in-breath with outshining mindfulness only, and brings forth the out-breath with outshining mindfulness only. (*Sam-3-280, M-1-70, Vs-1-88*)

PAGE-248

These words, “having gone to the forest or to the foot of a tree or to an empty, secluded place”, are instructions for the *bhikkhu* who wants to perform practice of mindfulness of breathing in order to find favourable place for the development of concentration through mindfulness of breathing. This *bhikkhu*’s mind which has long been dissipated among various kinds of objects, visible objects, auditory objects etc., does not want to mount the object of concentration-through-mindfulness-of-breathing; it runs off the track like a chariot harnessed to a wild ox.

Now suppose a cowherd wanted to tame a wild calf that had been reared on a wild cow’s milk, he would take it away from the cow and tie it up apart with a rope to a stout post dug into the ground; then the calf might dash to and fro, but being unable to get away, it would eventually sit down or lie down by the post, so too, when a *bhikkhu* wants to tame his own mind which has long been spoiled by being reared on various kinds of objects, visible-objects etc., as object for its food and drink, he should take it away from various objects, visible object etc., and having gone into the forest or to the foot of a tree or to an empty, secluded place and tie his mind up to the post of in-breaths and out-breaths with the rope of mindfulness. And so his mind may then dash to and fro when it no longer gets the objects which was formerly used to, but being unable to break the rope of mindfulness and get away, it sits down, lies down, by that object under the influence of access and full absorptions. Hence the Ancients said:

Pāli Quotation (Vs-1-261, Vi-A-2-12, Dī-A-2-353, M-A-1-252)

“Just as a man who tames a stupid calf would tie it to a post, so here “should his wandering mind by mindfulness be firmly to the object tied.”

PAGE-249

3.7 In other words

In other words, this practice of mindfulness of breathing is foremost among various kinds of meditation subjects. It is proximate cause for attainment of the supra-mundane *dhammas* called the Noble Path-Knowledge and Fruit-Knowledge of all the Perfectly Self-enlightened Ones, some Lesser Buddhas and some disciples of the Perfectly Self-enlightened One. For those Noble Ones who have got the supra-mundane *dhammas* called the Noble Path-Knowledge and Fruit-Knowledge through performing *vipassanā* practice after making any kind of meditation subjects other than practice of mindfulness of breathing as foundation of *vipassanā* practice, this practice of mindfulness of breathing is a basis for attaining distinction and abiding in bliss here and now. It is not easy to develop without leaving the neighbourhood of villages, which resound with the noises of women, men, elephants, horses, etc. It is because noise being a thorn to absorption (*saddakaṇṭakattā jhānassa*).

Actually in the forest away from any village a practicing *bhikkhu* can keep in mind this practice of mindfulness of breathing and brings forth the fourth absorption with the object of in-breaths and out-breaths; and then he can reach the Fruit-Knowledge of Arahant, the highest fruit through discerning as three general characters on conditioned things occurring in three realms. That is why the Blessed One said “gone to the forest” etc., in pointing out a favourable bode for practicing *bhikkhu*. (*Vs-1-261*)

It is right._____ The Blessed One is like a master of the art of building sites. As the master of the art of building sites surveys the proposed site for a town, thoroughly examines it, and then gives his directions ‘Build the town here’, and when the town is safely finished, he receives great honour from the royal family, so the Blessed One examines an abode as to its suitability for practicing *bhikkhu*, and he directed “Develop yourself for the advancement of practice in this forest etc.” Afterwards when the practicing *bhikkhu* reached into the Noble Fruit-Knowledge of Arahant through cascade of three noble teachings called virtue-concentration-wisdom he gives homage respectfully to the Blessed One with saying that “The Blessed One is, indeed, Perfectly Self-enlightened One who knows and sees every Noble Truth *dhamma* penetratively, as it really is”. Thus the Blessed One received great honour. (*Vs-1-261*)

PAGE-250

3.8 The noblest worship

At the night of fullmoon day of Kason, 148 Buddhist Era, the Blessed One laid down on his right side, nobly like a lion), placing the left foot on and a little beyond the right one, with mindfulness and deliberation, on the couch laid out northward for the head between the pair of Sal trees inside Sal Grove of the Malla princes at the road-bend leading to *Kusinārā* town.

At that time, the twin Sal trees blossomed forth all over, though it was out of season. Furthermore, all kinds of trees not only inside Sal Grove of the Malla princes but all tree which were flowering ones within ten thousands cosmological systems existing in infinite numbers in the universes also rained blossoms; every tree which was fructiferous one brought forth fruits; Blossoms of the sacred lotus were brought forth on the stems, branches of all trees; on creepers; in the sky; on the ground respectively; all great oceans were covered with (5) coloured blossoms of the sacred lotus; the mountain range of Himalaya which is broad about (3) thousands *yojana* (= one *yojana* equals to about 12.72 miles.) was very delightful place as bundle of peacock tail feathers which were tied up tightly; as clumps of bushes with

flowers which were adjacent to each other without any space; as festoons which were bundled tightly; as a round bamboo tray with full of flowers.

Those twin Sal trees with foliages shaken by dryads rained blossoms; scattered, strewn, spread blossoms all over the body of the Blessed One so as to worship to the Blessed One. Celestial *mandārava* flowers fell from the air above, being scattered, strewn and spread all over the body of the Blessed One, in reverence to him. And in reverence to the Blessed One, celestial sandalwood powder fell from the air above, being scattered, strewn and spread all over the body of the Blessed One. And in reverence to the Blessed One, celestial music sounded in the air above. And in reverence to the Blessed One, celestial songs which were produced by taking object of wisdom of the Blessed One arose in the air above.

At that time the Exalted One said to the Venerable *Ānanda* as follows:

PAGE-251