

"namo tassabhagavato arahato sammāsambuddhassa"

NIBBĀNA GĀMINIPATIPADĀ

**THE WAY OF PRACTICE LEADING TO
NIBBĀNA**

VOLUME V

Section of *vipassanā* practice & *samatha* practice

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INTRODUCTORY TREATISE

Initial applications of Great Gentlemen

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After the Exalted One had got one *vassa* (rains retreat) he went to royal city called *kapilavatthu* first time and then returned back to *Veḷuvana* monastery, *Rājagaha* city. During returning and staying temporarily at the midway, the mango forest called *Anupiya*, six princes, namely, *Anuruddha*, *Bhaddiya*, *Ānanda*, *Bhagu*, *Kimila*, *Devadatta* together with a barber called *Upāli* approached to the foot of the Exalted One and they ordained as *bhikkhu* life.

Among those newly ordained seven *bhikkhus*, the venerable *Bhaddiya Thero* had got the Fruit-Knowledge of Arahant during that first *vassa* while the venerable *Anuruddha Thero* had got the Divine-eye (*dibba cakkhu*) together with eight kinds of mundane attainments (*lokiya samāpatti*); the venerable *Devadatta* had got mundane super psychic knowledges together with eight kinds of mundane attainments; the venerable *Ānanda* had got the Fruit-Knowledge of Upstream-enterer. Later the venerable *Bhagu Thero* and the venerable *Kimila Thero* had got the Fruit-Knowledge of Arahant.

Though the Venerable *Anuruddha Thero* had got the Divine-eye which can see thousand cosmological systems existing in infinite numbers of universe especially and continued to *vipassanā* practice strenuously, he was unsuccessful in that *vassa*. One day the Venerable *Anuruddha Thero* went to the Venerable *Sariputta Thero* and asked as follows:

1. “*Bhante Sariputta*....I’ve got ability to see thousand cosmological systems with the help of Divine-eye which is very clear and beyond ordinary human’s sight.”
2. “I endeavoured strenuously both *samatha* and *vipassanā* practices without stopping short and drawing back. The mindfulness, which can keep in mind three general characters called *anicca*, *dukkha*, *anatta*, of conditioned things together with causal *dhammas* which are called *kāya*, *vedanā*, *citta*, *dhamma*, always appears in my insight. Both physical and mental phenomena are tranquil without worry. The mind is well concentrated, due to presence of a single object.”
3. “Though it is so, my mind is not delivered from taints *dhammas* with obsession on conditioned thing through selfish desire, wrong view,” asked by the Venerable *Anuruddha*.

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At that time the venerable *Sariputta* gave a speech to the venerable *Anuruddha* as follows:_____

1. *Āvuso Anuruddha*..... This kind of thinking that I’ve got ability to see thousand cosmological systems with the help of Divine-eye which is very clear and beyond ordinary human’s sight is only arising of conceit in your continuum.
2. *Āvuso Anuruddha* This kind of thinking that “I endeavoured strenuously both *samatha* and *vipassanā* practices without stopping short and drawing back. The mindfulness which can keep in mind three general characters called *anicca*, *dukkha*, *anatta*, of conditioned things together with causal *dhammas* which are called *kāya*, *vedanā*, *citta*, *dhamma*, always appears in my insight. Both physical and mental

phenomena are tranquil without worry. The mind is well concentrated, due to presence of a single object,” is only arising of restlessness in your continuum.

3. *Āvuso Anuruddha*..... This kind of thinking that “Though it is so, my mind is not delivered from taints *dharmas* with obsession on conditioned things through selfish desire, wrong view,” is only arising of skeptical doubt in your continuum.

“*Āvuso Anuruddha*..... I would like to urge you to send your mind of meditation towards objects of *samatha* and *vipassanā* practices which lead to deathless element called *nibbāna* without taking into heart these three kinds of *dhamma* called conceit, restlessness, skeptical doubt which are occurring in your continuum”, said and corrected the way of practice by the venerable *Sāriputta*. (*Ang-A-3- 225*)

After asking permission from the Exalted One, the venerable *Anuruddha Thero* went to and stayed in eastern bamboo forest, Ceti Division. He continued to develop *vipassanā* obligation of *bhikkhus*. At that time the Exalted One was staying in *Bhesa kaḷāvana* Monastery, depending on the town called *Susumāragiri* as alms round village, *Bagga* Division. Bamboo forest lies eastward of *Bhesakaḷāvana* forest, *Bagga* Division.

The Venerable *Anuruddha Thero* endeavoured both *samatha* and *vipassanā* practices strenuously through walking deportment only for (15) days without sleeping anymore. Due to presence of weariness with strenuous practice, the venerable *Anuruddha Thero* relaxed his efforts by sitting on a cloth which was spread on grass and foliage, under a bamboo grove. At that time initial applications of great gentlemen called *mahapurisa vitakka* arose apparently in the continuity of mind of the Venerable *Anuruddha Thero*.

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After thinking of seven kinds of initial applications of great gentlemen the Venerable *Mahā Thero* was wearisome to continue to consider the eighth one. It is right._____ After thinking of seven kinds of initial applications of great gentlemen upto wisdom, it is natural fixed law that in the aspect of ability of disciple’s reasoning power it will be wearisome to consider beyond that seventh kind. The Venerable *Anuruddha Thero* was, therefore, wearisome to continue to consider the eighth kind of initial application of great gentlemen.

Due to knowing on weariness in that way, the Exalted One came immediately through Super-psychic Knowledge and preached on (8) kinds of initial applications of great gentlemen to the Venerable *Anuruddha*.

Afterwards the Exalted One preached in detail about these facts if anybody has got (8) kinds of initial applications of great gentlemen, he can attain easily mundane first absorption, second absorption, third absorption, fourth absorption and if anybody with these eight kinds of initial applications of great gentlemen enters into four kinds of mundane absorptions, he can fulfil these five kinds of contentment, i.e.,

1. the contentment of acquired robe called *cīvarasantosa*,
2. the contentment of acquired alms-food called *piṇḍapāta santosa*,
3. the contentment of acquired shelter, i.e., the base of tree, called *senāsanasantosa*,
4. the contentment of acquired sheet laid out for sitting or lying down, i.e., grass and foliage, called *sayanāsanasantosa*,
5. the contentment of acquired medicine, i.e., eastern gooseberry (*Emblic myrobalan*) and chebulic myrobalan fruit which are soaked with cow’s urine, called *besajjasantosa*, resulting in availability of both pleasantness in *samatha*, *vipassanā* practices called *bhāvanārāmatā ariyavamsa paṭipadā* and unconditioned element called *nibbāna* which is extinguishment of various heat of defilements. Then the Exalted One instructed him to continue to practice for coming *vassa* at this bamboo

forest called *pāciyavamsadāya* and returned back to *bhesakaḷāvana* monastery. When the Exalted One reached into monastery he preached again (8) kinds of initial applications of great gentlemen called *mahāpurisa vitakkha* to *bhikkhus* by means of both brief and detailed accounts. Here it will be presented on essence of those eight kinds of initial applications as follows.

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Pāli Quotation (Ang-3-65)

1. *Bhikkhus*..... these nine kinds of Supramundane *dhammas* can be fulfilled only in the continuum of the person with greedlessness but not in the continuum of the person with greediness. (*Ang-3-65*)

There are four kinds of persons with greedlessness, viz., (1) *paccaya appiccha puggala* = the person with greedlessness in four requisiteness, who always accepts a few offerings when large amounts are available, who always accepts less amount than availableness which is a few offering without accepting all offerings;

(2) *adhigama appicchapuggala* = the person with greedlessness in fame who secretes about he attained the Supramundane *dhammas* so as not to be known by others;

(3) *pariyatti appicchapuggala* = the person with greedlessness in fame who secretes about he is learned in scriptures so as not to be known by others;

(4) *dhutanga appicchayuggala* = the person with greedlessness in fame who secretes about he follows any austere regimen among thirteen kinds to forsake lust so as not to be known by others.

Even though he is a person with greedlessness, he never want to be known by others as he is a person with greedlessness. Though he is a contented person with four requisiteness as they are, he never want to be known by others as he is a contented person. Though he is a pleasing person with three kinds of seclusion *dhammas*, he never want to be known by others as he is a pleasing person with three kinds of seclusion *dhammas*. Though he is a person with enthusiastic diligence, he never want to be known by others as he is a person with enthusiastic diligence. Though he is a person with outshining mindfulness, he never want to be known by others as he is a person with outshining mindfulness. Though he is a person with access concentration and full concentration, he never want to be known by others as he is a person with concentration. Though he is a person with penetrative *vipassanā* knowledge, he never want to be known by others as he is a person with penetrative *vipassanā* knowledge. Though he is a pleasing person with *nibbāna* which is void from *papañca dhammas*, i.e., selfish desire, conceit, wrong view, which are extensible rounds of rebirth, he never want to be known by others as he is a pleasing person with *nibbāna* which is void of *papañca dhammas*. He is a person with greedlessness that much.

2. *Bhikkhus*..... these nine kinds of Supramundane *dhammas* can be fulfilled only in the continuum of the person with contentments of four requisiteness which are available, respectable and enough only but not in the continuum of the person with discontentment. (*Ang-3-65*)
3. *Bhikkhus*..... these nine kinds of Supramundane *dhammas* can be fulfilled only in the continuum of the person “who is pleasing with three kinds of seclusion *dhammas*” but not in the continuum of the person “who is pleasing with associations of both friends and defilements. (*Ang-3-65*)

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There are three kinds of seclusion *dhammas*, i.e., physical seclusion (*kāyaviveka*), mental seclusion (*cittaviveka*), fruition seclusion (*upadhiviveka*). The solitary habitude in such manners, walking, standing, sitting, sleeping, eating with loneliness after abandoning companions is designated as *kāyaviveka*. Due to inability to fulfil nine kinds of the supramundane *dhammas* through mere physical seclusion, eight kinds of attainments called *aṭṭhasamāpatti* are brought forth by making preliminary signs of *kasiṇa*-objects. These eight kinds of attainments are designated as *cittaviveka*. Due to inability to fulfil nine kinds of the Supramundane *dhammas* through mere mental seclusion, when one performs *vipassanā* practice by discerning on three general characters of conditioned things after making those absorptions and attainments as fundamental of *vipassanā* practice he reaches into the Fruit-Knowledge of Arahant with *Paṭisambhidañāṇa* (penetrative analytical knowledge or Discriminative Knowledge). This Noble Fruit-Knowledge of Arahant, *nibbāna*, are designated as *upadhiviveka* in all aspects of nature. That *nibbāna* is void from both sensual pleasures, defilements, *abhisankhāra dhammas* which is capable of reforming new existence, and five aggregates. That *nibbāna* is, therefore, designated as *upadhiviveka*. The person who is pleasing with three kinds of seclusion always endeavours only *samatha* and *vipassanā* practices by instructing surrounding people in order to have the mind which inclines, bends towards three kinds of seclusion. (*Ang-3-66, Ang-A-3-26*)

4. *Bhikkhus*..... these nine kinds of Supramundane *dhammas* can be fulfilled only in the continuum of the person “who always endeavours both *samatha* and *vipassanā* practices in order to remove unwholesome *dhammas* but in order to improve wholesome *dhammas*; who has got enthusiastic diligence” but not in the continuum of the person “who is full of laziness”. (*Ang-3-65*)
5. *Bhikkhus*..... these nine kinds of Supramundane *dhammas* can be fulfilled only in the continuum of the person “who has got outshining mindfulness, i.e., the outshining mindfulness which can keep in mind conditioned things called *kāya, vedanā, citta, dhamma*; the outshining mindfulness which can keep in mind causal *dhammas* of conditioned things called *kāya, vedanā, citta, dhamma*; the outshining mindfulness which can keep in mind nature of *anicca, dukkha, anatta* of those conditioned things together with causal *dhammas*” but not in the continuum of the person “who is lacking in mindfulness.” (*Ang-3-65*)
6. *Bhikkhus*..... these nine kinds of Supramundane *dhammas* can be fulfilled only in the continuum of the person “who has got two kinds of concentration called access concentration, full concentration” but not in the continuum of the person “who is lacking in two kinds of concentration called access concentration, full concentration. (*Ang-3-65*)

In this case, according to the term, *Samādhi*, the Supreme Buddha, himself, explained that it means the first absorption, the second absorption, the third absorption, the fourth absorption in that *Anuruddha mahāvitakka Sutta* (*Ang-3-67*). Among three kinds of concentration, i.e., sense sphere concentration called access concentration which is reaching into climax; fine material sphere concentration, immaterial sphere concentration, due to preaching on the middle one, fine material sphere concentration, it is called the preaching methodology of showing middle one by which the beginning, sense sphere concentration and the end, immaterial sphere concentration must also be inferred. It should be considered the explanation that “eight kinds of attainments together with access concentration are called *cittavisuddhi* (the purification of mind)” found in *Visuddhi Magga* (*Vs-2-222*)

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7. *Bhikkhus*..... these nine kinds of Supramundane *dhammas* can be fulfilled only in the continuum of the person “who has got *vipassanā* knowledge, the Noble Path-Knowledge” but not in the continuum of the person “who is lacking in *vipassanā* knowledge, the Noble Path-Knowledge”. (*Ang-3-65*)
8. *Bhikkhus*..... these nine kinds of Supramundane *dhammas* can be fulfilled only in the continuum of the person “who is pleasing with *nibbāna* which is void from *papañca dhamma*, i.e., selfish desire, conceit, wrong view, which are extensible rounds of rebirth” but not in the continuum of the person “who is pleasing with obsession on *papañca dhamma* (= obsession as I, mine, my self-identity)”. (*Ang-3-65*)

These (8) factors plays vital important role in responsibilities of every virtuous person who has heartfelt desire to attain (9) kinds of the supra mundane *dhammas*. It will be explicit again on number, 5, 6 and 7, i.e., mindfulness, concentration, wisdom, as follows:_____

Sati (mindfulness)_____

Pāli Quotation (M-A-1-248)

The Exalted One preached on the objects which are foundations of mindfulness through dividing four categories, i.e., *kāya, vedanā, citta, dhamma*. Among those objects, according to the term, *kāya*, it includes some *samatha* practices, mindfulness of breathing (*ānāpānassati*) etc. The Exalted One instructed that all kinds of conditioned things called *kāya, vedanā, citta, dhamma* occurring in both internal and external continuums must be kept in mind previously after developing any kind of concentration like concentration of mindfulness of breathing. Afterwards the Exalted One instructed to discern conditioned things through both *paccayato udayabbaya dassana* by which how resultant *dhammas* called *kāya, vedanā, citta, dhamma* arise, due to obvious occurrence of causal *dhammas* and how resultant *dhammas* as called *kāya, vedanā, citta, dhamma* cease, due to absolute cessation of causal *dhammas* are kept in mind; and *khaṇato udayabbayadassana* by which momentary arising and perishing phenomena of both kinds of causal and resultant *dhammas* are kept in mind. Then the Exalted One instructed to keep in mind pure phenomenon of perishing away of those *kāya, vedanā, citta, dhamma* together with causal *dhammas*. It includes two sections, i.e., previous section in which phenomena of arising and perishing away of *kāya, vedanā, citta, dhamma* together with causal *dhammas* are discerned and the second section in which pure phenomenon of perishing away of those conditioned things are discerned as *anicca, dukkha, anatta* alternately.

During keeping in mind in that way, the mindfulness keeps in mind *kāya, vedanā, citta, dhamma*, which are objects of *vipassanā* knowledge while the wisdom called *paññā* knows penetratively those *kāya, vedanā, citta, dhamma* upto the ultimate nature. The mindfulness keeps in mind how resultant *dhammas, kāya, vedanā, citta, dhamma* arise apparently, due to obvious occurrence of causal *dhammas* while the wisdom knows penetratively how resultant *dhammas, kāya, vedanā, citta, dhamma* arise apparently, due to obvious occurrence of causal *dhammas*. The mindfulness keeps in mind how resultant *dhammas, kāya, vedanā, citta, dhamma* cease, due to cessation of causal *dhammas* while the wisdom knows penetratively how resultant *dhammas, kāya, vedanā, citta, dhamma* cease, due to cessation of causal *dhammas*. The wisdom knows penetratively both phenomena of arising and perishing away and nature of *anicca, dukkha, anatta* of *kāya, vedanā, citta,*

dhamma together with causal *dhammas*. The wisdom knows penetratively both pure phenomenon of perishing away and nature of *anicca,dukkha,anatta* of *kāya,vedanā, citta, dhamma* together with causal *dhammas*.

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Thus the mindfulness is capable of keeping in mind objects of *samatha* and *vipassanā* practices while the wisdom is capable of discerning those objects over and over as they really are. There is no kind of discerning called *anupassanā* without mindfulness. Therefore only in the continuum of person with outshining mindfulness these (9) kinds of Supra mundane *dhammas* can be fulfilled but not in the continuum of person without outshining mindfulness on the nature of *anicca, dukkha, anatta* of *kāya, vedanā, citta, dhamma* together with causal *dhammas*. It is because number, 7, which is preached on *vipassanā* knowledge, in the next method, *kāyanupassanā, vedanānupassanā, cittanupassanā, dhammanupassanā* are unable to be developed in the absence of mindfulness.

Samādhi_____

Samādhim bhikkhave bhāvētha ,samāhito, bhikkhave bhikkhu yathābhūtam pajānāti (Sam-2-12, Sam-3-363)

Bhikkhus.... Develop concentration called Samadhi. *Bhikkhus....* A *bhikkhu* who has got concentrated mind knows things differentially as they really are. (*Sam-2-12, Sam- 3-363*)

The *bhikkhu* with concentrated mind knows that these are *rūpa, vedanā, saññā, saṅkhāra, viññāṇa*, differentially as they really are. He knows differentially on phenomena of cause of arising and arising of *rūpa, vedanā, saññā, saṅkhāra, viññāṇa* as they really are. He knows differentially on phenomena of cause of cessation and cessation of *rūpa, vedanā, saññā, saṅkhāra, viññāṇa* as they really are. (*Sam-2-12*)

The *bhikkhu* with concentrated mind knows differentially that these are Noble Truth of Suffering as they really are. He knows differentially that these are Noble Truth of origin of suffering as they really are. He knows differentially that these are Noble Truth of Cessation of suffering as they really are. He knows differentially that these are Noble Truth of Course of practice leading to Cessation of Suffering, *nibbāna* as they really are (*Sam-3-363*)

According to the instructions of the Exalted One, which are found in these *Pāli* Texts, the righteous *meditator* has to develop the first absorption concentration, the second absorption concentration, the third absorption concentration, the fourth absorption concentration in order to know properly on five clinging aggregates, i.e., corporeality, feeling, perception, formations, consciousness which are called *dukkhasacca*; in order to know properly on how resultant five aggregates arise apparently, due to obvious occurrence of causal *dhammas* called *samudaya sacca* ; in order to know properly on how resultant five aggregates cease, due to absolute cessation of causal *dhamma* called *lokiyanirodha sacca*; in order to attain *vipassanā* knowledge called *lokiyamaggasacca* which knows properly on the nature of *anicca, dukkha, anatta* of five clinging aggregates together with causal *dhammas*; in order to know properly on all Four Noble Truths including *lokuttara nirodha sacca* (Supramundane Noble Truth of Cessation of Suffering) and *lokuttara magga sacca* (Supramundane Noble Truth of Course of Practice Leading to Cessation of Suffering) through the Noble Path-Knowledge and the Noble Fruit-Knowledge. In other

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words, he must develop any kind of concentration of two kinds called access concentration and full concentration inevitably. This is because these *dhammas* can be known in the presence of concentration. Therefore both the way of developing concentration upto the fourth absorption through mindfulness of breathing and ways of developing concentration through (10) kinds of *kaṣiṇa* object, eight kinds of attainments etc., are presented in section of *Ānāpānassati Samādhi*, **Volume I** and section of *Samatha* Practice, **Volume V** respectively in this paper.

The righteous *meditator* who wants to face with the Great Unconditioned Element, the Eternal Peace called *nibbāna* which is absolute emancipation from all kinds of suffering and worries should like to follow respectfully on the instruction that “these nine kinds of supramundane *dhammas* can be fulfilled only in the continuum of the person who has got two kinds of concentration called access concentration and full concentration but not in the continuum of the person who is lacking in two kinds of concentration called access concentration, full concentration”.

***Paññā* (Wisdom)**

Pāli Quotation (Ang-3-67)

The reason why the preaching that “*Bhikkhus*.... These nine kinds of Supra mundane *dhammas* can be fulfilled only in the continuum of the person who has got wisdom (called *vipassanā* knowledge, the Noble Path-Knowledge) but not in the continuum of the person who is lacking in wisdom (called *vipassanā* knowledge, the Noble Path-Knowledge),” is that – *bhikkhus*.... Under this Noble Admonishment, the practicing *bhikkhu* has got wisdom (called *vipassanā* knowledge, the Noble Path-Knowledge); he has fulfilled the wisdom (called *vipassanā* knowledge, the Noble Path-Knowledge), which is capable of penetrative knowing and seeing on conditioned things called five clinging aggregates together with causal *dhammas*; which is capable of breaking down the bulk of greediness, bulk of hatred, bulk of delusion; which is capable of knowing and seeing on phenomena of arising and perishing away of those conditioned *dhammas*; which is the course leading to *nibbāna* which is extinguishing of suffering of round *dhammas*; which is pure and noble realization. That preaching in a way that “*Bhikkhus*.... These nine kinds of Supra mundane *dhammas* can be fulfilled only in the continuum of the person who has got wisdom (called *vipassanā* knowledge, the Noble Path-Knowledge) but not in the continuum of the person who is lacking in wisdom (called *vipassanā* knowledge, the Noble Path-Knowledge),” is worth preaching with regarding to these facts. (*Ang-3-67*)

Translation of above *Pāli* Text is performed with referring to explanation of the following commentary.

Pāli Quotation (M-A-3-22, Ang-A-3-2)

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The term, *udayatthagāminiyā*, means capable of penetrative knowing and seeing on phenomena of arising and perishing away of five clinging aggregates. The term, *ariyāya*, means pure and noble realization, due to lying distance from defilements by means of long lasting removing ability (*vikkhambhana pahāna*), i.e., one hour, two hours etc., in *samatha* stage; and by means of absolute eradication (*samuccheda pahāna*) during the Noble Path (-moment). The term, *paññāya samannāgato*, means it has fulfilled both *vipassanā* knowledge

and the Noble Path-Knowledge. The term, *nibbedhikāya*, means those *vipassanā* knowledge and Noble Path-Knowledge which are capable of breaking down bulk of defilements. It means one has got those *nibbhedhikā paññā*. Among those *vipassanā* knowledge and Noble Path-Knowledge called *nibbedhikā paññā*, the Noble Path-Knowledge is capable of breaking down bulk of greediness, bulk of hatred, bulk of delusion by means of absolute eradication, resulting in designation as *nibbedhikā paññā*.

Vipassanā knowledge is capable of breaking down bulk of greediness, bulk of hatred, bulk of delusion by means of temporary removing (*tadangapahāna*), resulting in designation as *nibbedhikā paññā*. Furthermore *vipassanā* knowledge is worth saying as *nibbedhikā*, due to ability to arise the Noble Path-Knowledge called *nibbedhikā*. The term, *sammā dukkhakkhaya gāminiya*, means the Noble Path-Knowledge because it is capable of going toward *nibbāna* through extinguishing sufferings of rounds of rebirth and defilement rounds properly. The Noble Path-Knowledge is called the wisdom which is capable of reaching to *nibbāna* which is extinguishing of sufferings of rounds of rebirth and defilements round properly. *Vipassanā* knowledge is called the wisdom which is capable of going toward *nibbāna* through extinguishing sufferings of rounds of rebirth and defilements round temporarily. In the next method, it should be recognized the fact this *vipassanā* knowledge is designated as *dukkhakkhaya gāmini paññā* (=the wisdom which is capable of reaching into *nibbāna* which is extinguishing of all kinds of suffering), because it is capable of attaining the Noble Path-Knowledge which is capable of extinguishing sufferings of rounds of rebirth and defilements round. (*M-A-3-22, Ang-A-3-2*)

In this paper called *nibbāna gāminipatipadā*, with heartfelt desire to attain *vipassanā* knowledge, the Noble Path-Knowledge which are capable of extinguishing sufferings of rounds of rebirth and defilements round –

1. It has been presented on ways of discerning of corporeal *dhammas* called *rūpakakkhandhā* which are inclusive in five clinging aggregates in order to know properly upto the field of ultimate nature in Section of *rūpakammaṭṭhāna*.

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2. It has been presented on ways of discerning of mental *dhammas* called *vedanākkhandhā, saññākkhandhā, saṅkhārakkhandhā, viññāṇakkhandhā* which are inclusive in five clinging aggregates in order to know properly upto the field of ultimate nature in Section of *nāmakammaṭṭhāna*.
3. Ways of discerning on causal *dhammas* of five clinging aggregates occurring in three periods, past, future, present and two continuums are presented in the section of *paticcasamuppāda* in order to keep in mind those *dhammas* as they really are. It is presented with especially referring to attain both the Knowledge of Cause and Condition and the Knowledge of Arising and Passing Away or *vipassanā* knowledge which are capable of discerning on how resultant *dhammas* arise apparently, due to obvious occurrence of causal *dhammas*, and how resultant *dhammas* cease, due to absolute cessation of causal *dhammas*, which are called *paccayatoudaya bbaya dassana*; which are capable of discerning on phenomena of both arising and perishing away of conditioned things.
4. Ways of discerning on conditioned things called corporeality, mentality, cause and result through characteristic, function, manifestation, proximate cause are presented in the Section of *lakkhaṇadicatukka* with intention for attainment of clearer and clearer knowledge on corporeal and mental *dhammas* together with causal *dhammas*.

5. Now ways of alternate discerning as *anicca*, *dukkha*, *anatta* both by taking objects of phenomena of arising and perishing away of conditioned things together with causal *dhammas* and by taking object of pure phenomenon of perishing away of conditioned things together with causal *dhammas* are presented in this Section of *Vipassanā* with heartfelt desire to attain *vipassanā* knowledge and the Noble Path-Knowledge for virtuous readers.

Designating as “*tathāgata*”

There are many reasons to designate the Perfectly Self-Enlightened One as “*tathāgata*”. Among those reasons, a kind of reason why the Exalted one is designated as “*tathāgata*” is as follow:_____

Pāli Quotation (Di-3-111, Ang-1-332)

Bhikkhus.... I, myself, called *tathāgata* has got incomparable Supreme Path-Knowledge of Aranhant together with the Knowledge of Omniscience at such night. (It was the night of full moon day of Kason, Great Era 103.) He will enter into the final death with *anupādisesa nibbāna dhātu* which has no remain of consequence *kammajarūpa* at such night. (It was the night of full moon day of Kason, Great Era 148). Throughout (45) rains retreat (*vassa*) between those two nights, such *dhammas* were delivered and instructed. All *dhammas* which had been delivered are right as I had delivered but never occur as another state of affair called wrong. I am, therefore, worth designating as *tathāgata*. (*Dī-3-111, Ang-1-332*)

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Every *dhamma* which has been delivered by the Exalted One throughout (45) rains retreat from the day attaining the Knowledge of Omniscience until the day entering into the Eternal Peace after final death, is right. It never occur as another state of affair called wrong. Therefore_____

these noble preaching called *Mahāpurisa vitakka* (=Initial applications of Great Gentlemen), i.e.,

“These nine kinds of Supra mundane *dhammas* can be fulfilled only in the continuum of the person with greedlessness but not in the continuum of person with greediness. It can be fulfilled only in the continuum of the person with contentments of four requiteness which are available, respectable and enough only, which are called *santuṭṭhi dhammas* but not in the continuum of person without *santuṭṭhi dhammas*. It can be fulfilled only in the continuum of the person who is pleasing with three kinds of seclusion *dhammas* but not in the continuum of the person who is pleasing with associations of both friends and defilements. It can be fulfilled only in the continuum of the person who always endeavours both *samatha* and *vipassanā* practices but not in the continuum of the person who is full of laziness. It can be fulfilled only in the continuum of the person who has got outshining mindfulness which can keep in mind nature of *anicca*, *dukkha*, *anatta* of conditioned things called *kāya*, *vedanā*, *citta*, *dhamma* together with causal *dhammas* but not in the continuum of the person with forgetfulness. It can be fulfilled only in the continuum of the person who has got two kinds of concentration called access concentration and full concentration but not in the continuum of the person who is lacking in any kind of concentration. It can be fulfilled only in the continuum of the person who has got *vipassanā* knowledge, the Noble Path-Knowledge but not in the continuum of the person who is lacking *vipassanā* knowledge, the Noble Path-Knowledge. It can be fulfilled only in the continuum of the person who is

pleasing with *nibbāna* which is void from three kinds of *papañca dhamma* but not in the continuum of the person who is pleasing with obsession on three kinds of *papañca dhamma*”,

are right absolutely but never occur as another kind of state of affair called wrong.

Therefore if the righteous *meditator* has also heartfelt desire to attain (9) kinds of Supramundane *dhammas*, he has to perform the practice

1. “in order to fulfil improvement of” *appiccha dhamma* (greedlessness),
2. “in order to fulfil improvement of” *santuṭṭhi dhamma* (contentment),
3. “in order to fulfil improvement of” three kinds of seclusion *dhammas*,
4. “in order to fulfil improvement of” enthusiastic diligence in *samatha* and *vipassanā* practices,
5. “in order to fulfil improvement of” outshining mindfulness on *kāya, vedanā, citta, dhamma* together with causal *dhammas*,
6. “in order to fulfil improvement of” any kind of concentration called access concentration, full concentration,
7. “in order to fulfil improvement of” *vipassanā* knowledge, the Noble Path-Knowledge,
8. “in order to fulfil improvement of” the mind which is pleasing with *nibbāna* which is extinguishing of three kinds of *papañca dhamma*.

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Monday, 9th waxing of the moon, Pyatho

Myanmar Era 1356

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"namo tassabhagavato arahato sammāsamhuddhassa"

NIBĀNA GĀMINIPATIPADĀ

**THE WAY OF PRACTICE LEADING TO
NIBBĀNA**

VOLUME V

Page 1 – 58

BY

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SECTION OF VIPASSANĀ PRACTICE

Maggāmaggaññadassana visuddhi Niddesa

STAGE OF KNOWLEDGE OF COMPREHENSION

1.1 *kalāpa sammasana* (way of generalizing on the whole) called *nayavipassanā*

tam sammādetukāmena kalāpasammasana saṅkhātāya nayavipassanāya tāvayogo karanīyo. (Vs-2-241)

Vipassanā Knowledge, which escapes from imperfection dhammas called *upakkilesa*, which leads to right path of *vipassanā* practice, is time-honoured path which is previous to the Noble Path (*pubbabhāga magga*). Those imperfection dhammas, illumination (*obhāsa*) etc, are, actually, not time-honoured path which is previous to the Noble Path. Thus the Knowledge which exists through distinguishing and keeping in mind both time-honoured path and not time-honoured path is called *maggāmagga ñāṇa dassana visuddhi* (Purification of the Knowledge which knows the right Path and not-Path). (*Vs-2-241*)

The meditator who wants to fulfil that purification of the knowledge which knows the right Path and not-Path has to

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endeavour *nayavipassanā* called *kalāpa sammasana* (way of generalizing on the whole) previously. (*Vs-2-241*)

Pāli Quotation (Mahāṭṭ-2-386)

(M-1-297)(M-A-9-232 Chnnovāda Sutta)

The way of discerning and generalizing through three general characters called *annica, dukkha, anatta* on corporeal and mental dhammas, which are occurring in (11) modes of situations, viz, past, future, present, internal, external, gross, subtle, inferior, superior, far, near as a whole (*kalāpa*) is called *kalāpa sammasana*. This term, *kalāpa sammasana*, is the usage of noble *Mahā Thera* who dwell in *jambhudīpa* (= great island which is the home of the *Eugenia* tree and lies south of Mount Meru).

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The way of discerning and generalizing on these all kinds of corporealities (feeling, perception, formation, consciousness) which are occurring in (11) modes of situations, past, future, present etc., as “This is not mine; this I am not; this is not my self-identity (= *anicca, dukkha, anatta*)” is called *naya vipassanā*. This term,

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naya vipassanā , is the usage of noble *Mahā Theras* who dwell in the island called Sri Lanka. (*Mahāṭṭ-2-386*)

This knowledge of generalizing on the whole is not inclusive in any kind of practice of purification. Some teachers explained inhabitancy of *vipassanā* knowledge (*vipassanācāra*) without pondering that *kalāpa sammasana*. However the Supreme Buddha instructed in various *Sutta* (*Anatta lakkhaṇa Sutta*, *Khandha Vagga*, *Samyutta* etc.) to ponder and discern that *kalāps sammasana* through either partially or totally. In the Pali Text of *Paṭisambhidā Magga*, pp - 51, it is preached as the beginning of *vipassanā* because the way of generalizing on the whole called *kalāpa sammasana* is very easy to take into heart for beginner. When powerful illumination called *obhāsa* etc., appears in the continuum of practising meditator *vipassanā* knowledge which is purified from imperfections (= knowledge of Arising & Passing Away) can also be arisen after distinguishing right Path & not-Path by *maggāmagga*-

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ñāṇa. The commentator Sayadaw scrutinized and presented the fact the meditator who wants to fulfil purification of the knowledge which knows the right Path and not-Path has not to endeavour *naya vipassanā* called *kalāpa sammasana* (way of generalizing on the whole) previously, due to presence of these three kinds of reason.

Pali Quotation (Vs-2-244)(Mahāṭṭ-2-391)

With referring to *Paṭisambhidā Magga* (pp 51, 52,55, 6-9) and *Abhiñeyya Sutta*, *Samyutta Nikāya* (*Sam-2-258*) etc., various ultimate elements which are discerned objects of *vipassanā* knowledge, Knowledge of Comprehension (*sammasana ñāṇa*) etc., are explicit in various ways in the Stage of Knowledge of Comprehension, Commentary called *Visuddhi Magga*, as follows: _____

1. Five kinds of clinging aggregates (*upādānakkhandhā*) which are occurring in (11) modes of situations, viz, past, future, present, internal, external, gross, subtle, inferior, superior, far, near,
2. Ultimate dhammas which are occurring in each door (*dvāra*) together with door and object,

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3. Five kinds of clinging aggregate,
4. Six kinds of doors,

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5. Six kinds of objects (*ārammana*),
6. Six kinds of consciousness (*viññāṇa*),
7. Six kinds of contact (*phassa*),
8. Six kinds of feeling (*vedanā*)
9. Six kinds of perception (*saññā*),
10. Six kinds of volition (*cetanā*),
11. Six kinds of craving (*taṇhā*),

12. Six kinds of initial application (*vitakka*),
13. Six kinds of sustained application (*vicāra*),
14. Six kinds of elements (earth-element, water-element, fire-element, air-element, space-element, consciousness-element),
15. (10) kinds of *kasīna*-jects,
16. (32) bodily parts (*koṭṭhāsa*),
17. (12) kinds of bases (*āyatana*),
18. (18) kinds of elements (*dhātu*),
19. (22) kinds of controlling faculties (*indriya*),
20. Three kinds of elements (sensual element, fine-material-element, immaterial-element),
21. Nine kinds of existences (sensual existence, fine-material existence, immaterial existence, one-group-existence, four-groups-existence, fine-groups-

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existence, existence with perception (*saññībhava*), existence without perception (*a-saññībhava*), existence with neither-perception-nor-non-perception (*neva-saññī nā saññī bhava*),

22. Four kinds of illimitableness (*jhāna*) (=four kinds of absorption of fine-material sphere),
23. Four kinds of illimitableness (*appamaññā*) (= absorption of loving-kindness, absorption of compassion, absorption of appreciative joy, compassion, absorption of equanimity)
24. Four kinds of attainment (*samāpatti*) (= absorption of boundless space, absorption of boundless consciousness, absorption of neither-perception-nor-non-perception),
25. (12) factors of dependent-origination (*paṭicca samuppāda*) are enumerated in this way. (*Vs-2-242, 243, 244*)

sdfd

The meditator, who has reached to other bank of five kinds of discrimination (*pariggaha*), who has finished to keep in mind conditioned things together with causal dhammas through *lakkhaṇa-rasa-paccuṭṭhāna-padaṭṭhā* (= characteristic, function,

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manifestation, proximate cause) can understand easily the fact those *dhammas* enumerated above are only ultimate *dhammas* called consciousness, mental concomitants, corporealities, which are occurring in three periods called past, future, present and two continuums called internal, external. He has also understood the fact those *dhammas* are only twofold corporeality-mentality, fivefold aggregates, twelvefold bases, eighteenfold elements, twelvefold factors of dependent-origination. However the reason why it is explained in dividing (25) kinds is explicit in *Mahāṭṭkā* as follows:_____

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In the *Pāli* Text of *Paṭisambhidā Magga* way of discrimination on discerned objects of *vipassanā* knowledge must be recognized as the following method:_____

In this *Pāli* Text of *Magga* (5) kinds of clinging aggregates which are occurring in (ii) modes of situations, past, future, present, internal, external etc., are taken as discerned objects of *vipassanā* knowledge previously in order to understand easily for beginners of *vipassanā* practice.

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Those aggregates are available by means of *dhammas* occurring in door together with door and object. (Corporeal *dhammas* are doors *dhammas* and objects *dhammas* while mental *dhammas* are the mind-door *dhammas*, *dhammas* which are occurring in (6) doors and objects *dhammas*. Therefore, after those aggregates are shown, (10) kinds of hexads (= from '6' doors to '6'sustained applications) are explained as discerned objects of *vipassanā* knowledge contiguously by means of door-hexad (*dvārachakka*) etc.

Furthermore, among three general characters, the character of non-self is very difficult to be distinguished. Therefore, (6) kinds of elements called earth-element, water-element, fire-element, air-element, water-element, fire-element, air-element, space-element, consciousness-element, are preached as objects of *vipassanā* knowledge in order to show clearly on that character of non-self.

Heretics who who controversial opinions of this admonishment of the Supreme Buddha usually take into heart

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such *kasiṇa*-objects as 'self' (*atta*). The way way to taking into heart on those *kasiṇa*-objects as *atta* occurs in the continuum of those heretics. Actually those *kasiṇa*-objects are only phenomenon of striking as objects of these absorptions (= Fine-material and Immaterial absorptions. Ten kinds of *kasiṇa*-objects are explained as objects of *vipassanā* knowledge in order to show clearly in this way. [Those kinds of concept (*paññatti*) called *kasiṇa*-objects are, actually, not objects of *vipassanā* knowledge. Only absorption *dhammas* which arise by taking the object of concepts of *kasiṇa*-objects are objects of *vipassanā* knowledge. It means concepts of *kasiṇa*-objects are explained as objects of *vipassanā* knowledge in order to eradicate the opinion of heretic in a way that those *kasiṇa*-objects are taken into heart as *atta* (=self).]

Afterwards (32)kinds of bodily parts are explained as objects of *vipassanā* knowledge in order to take into heart by means of loathsome attention (*paṭikūla manasikāra*) as a surrounding of *dukkhānupassanā* (contemplation on suffering). [In *Girimānanda*

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Sutta (Ang-3-433) the Supreme Buddha instructed that 32 bodily parts must be contemplated as unpleasingness perception (*asubha saññā*). In *Meghiya Sutta* the Buddha instructed that "*asubhābhāvetabbā ragassa pahānāya* (*Udāna-120*) = practice of unpleasingness (*asubhabhāvanā*) must be developed to abandon lust in *vipassanā* stage". In two kinds of unpleasingness, i.e., *saviññāṇaka asubha* (unpleasingness on living body) it is *saviññāṇaka asubha*. In *samatha* stage that unpleasingness perception is designated as loathsome attention (*paṭikūlamanasikāra*) and in *vipassanā* stage it is designated as unpleasingness perception which is surrounding of contemplation on suffering. In *samatha* stage the *meditator* must take into heart object of loathsomeness nature of (32) bodily parts upto the first absorption concentration. In *vipassanā* stage, it is a way of discerning in order to see danger of body through contemplation on danger as surrounding of contemplation on suffering.]

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Both (12) bases and (18) elements are explained as objects of *vipassanā* knowledge in order to direct in a way that *vipassanā* practice must be carried out both moderate method of discerning and detailed method of discerning on those ultimate *dhammas* which are explained as objects of *vipassanā* knowledge through brief method of discerning by means of fivefold-aggregates method.

Controlling faculty *dhammas* are explained as objects of *vipassanā* knowledge in order to show clearly on character of non-self in a way that among those aggregates-bases-elements *dhammas* mentioned above, although forthcoming controlling faculty *dhammas* are present apparently with the occurrence of voidness of self, absence of endeavouring, lack of anxiety, they occur by means of controlling ability on both compatible *dhammas* and depended *dhammas* in the aspect of ultimate nature. (Controlling faculty *dhammas* which are worth discerning as objects of *vipassanā* knowledge are especially referred.)

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Again three kinds of elements called sensual element, fine-material-element, immaterial-element are explained as objects of *vipassanā* knowledge in order to direct the fact although discerned objects of *vipassanā* knowledge are varied in this way they have only three varieties through the occurrence of inclusion in three realms only.

After sign of conditioned things (*saṅkhāra nimitta*) which is discerned object of *vipassanā* knowledge is directed (9) kinds of existences, sensual existence etc., are explained as objects of *vipassanā* knowledge in order to show clearly how resultant *dhammas* called consciousness, mind-matter, bases, contact, feeling which are *upādinna* *pavatta* arise due to apparent arising of causal *dhammas* called ignorance, craving, clinging, formation, action (= in order to show clearly how various kinds of existences called resultant corporeal *dhammas*, resultant mental *dhammas*, resultant

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corporeal and mental *dhammas* arise due to apparent arising of causal *dhammas*.

Furthermore (1)four kinds of absorption of Fine-material sphere (2) four kinds of absorption of *brahama*'s deportment (*brahmanavihāra*) (3) four kinds of absorption of Immaterial sphere are explained as objects of *vipassanā* knowledge in order to show the fact the practising *meditator* who is mastery in advancement of *vipassanā* practice which takes into heart *abhiññeyya dhammas* called ultimate *dhammas* which are worth knowing penetratively by *vipassanā* knowledge has to develop advancement of *vipassanā* practice on acquired lofty absorption *dhammas*.

[Notes:_____ In olden days those persons with *samatha* vehicle usually transfers to *vipassanā* practice after developing both eight kinds of attainment (*samāpatti*) and four kinds of protective meditation called *caturarakkha*

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kammaṭṭhāna. The commentator Sayadaw explained all four kinds of absorption of *brahama*'s deportment (illimitable *dhammas*) as discerned objects of *vipassanā* knowledge because those righteous persons who can develop absorption of loving kindness until infinite universe can enter absorption of compassion, appreciative joy, equanimity easily.

However because in the subcommentary, *Mahāṭṭhā* it is explained that “*lābhino eva pana mahaggata cittāni supākaṭāni honti* = lofty absorption *dhammas* are obvious in only *vipassanā* knowledge of righteous persons who have got lofty absorptions (*Mahāṭṭhā-2-353*), it should be recognized the fact this explanation refers to only those righteous persons with *samatha* vehicle who *attain* those kinds of absorptions.]

Because ten kinds of *kaṣiṇa* - objects are explained in above the commentator Sayadaw has finished to explain absorptions of *kaṣiṇa* also simultaneously. Therefore in these explanations,

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cattāri jhānāni, catasso appamaññā, catasso samāpattiyo (Vs-2-43), according to the word, *cattāri jhānāni*, it means absorptions of Fine material Sphere which have signs of concentration (*samatha nimitta*), *ānāpāna paṭibhāga nimitta* (sign of full concentration of mindfulness of breathing)etc, other than absorptions with *kaṣiṇa*-objects etc.

Twelve factors of dependent-origination are explained as objects of *vipassanā* knowledge in order to show the fact every ultimate *dhamma* must be taken into heart through discriminating causal and resultant *dhammas*. It is right. The way of taking into heart by alternative generalizing on three general characters called *anicca, dukkha, anatta*, after scrutinizing and discriminating on causal and resultant *dhammas* can clarify three general characters. Finally factors of dependent origination are, therefore, worth taking as

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objects of *vipassanā* knowledge. (*Mahāṭṭhā-2-389*)

If the righteous person has got experience to develop (10) kinds of *kaṣiṇa*, (8) kinds of *attainments*, (4) kinds of *brahama*'s practice and has got those absorptions, above (25) kinds of ways of discerning can not be difficult for him with (5) kinds of discernment (*pariggaha*). If one has not experience to develop those kinds of absorption, he has to perform *vipassanā* practice through mindfulness of breathing in which only four kinds of absorption, from first absorption to fourth absorption, are discerned as object of *vipassanā* knowledge. If he has developed four kinds of protective meditation, those absorption *dhammas* must also be discerned as object of *vipassanā* knowledge. There is a question that which *dhamma* must be discerned as beginning among those numerous *dhammas*. The answer is as follows:_____

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A. Obvious and easy object must be begun

As those instructions found in above *Pāli* Text, commentary and subcommentary such corporeal and mental *dhammas* are deserving to discern as *anicca, dukkha, anatta* alternatively; among those corporeal and mental *dhammas* such corporeal and mental *dhammas* are obvious in the insight, resulting in reaching into easy distinguishing by the righteous person. That righteous person should like to begin the function of comprehension on those obvious and easy corporeal and mental *dhammas* by discerning as *anicca, dukkha, anatta*. (*Vs-2-244*)

The commentator Sayadaw explained that among those corporeal and mental *dhammas* obvious and easy corporeal and mental *dhammas* must be begun as object of *vipassanā* knowledge with the intention that beginning of *vipassanā* practice should be performed from obvious objects.

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Actually after discerning on those obvious and easy corporeality-mentality all kinds of corporeal and mental *dhammas* with out remainder are worth discerning as three general characters through expedience by which obscure corporeal and mental *dhammas* should be discerned later. (*Mahāṭṭ-2-391*)

B. Noticeable facts_____

Above explanations found in commentary and subcommentary must be recognized carefully. The instruction means *vipassanā* practice must be begun from obvious and easy corporeality-mentality only. It does not mean those obscure corporeality-mentality are not essential to be discerned. Furthermore it refers to only those righteous persons who has fulfilled with knowledge of Analysing Mentality-Corporeality and knowledge of cause and condition. As mentioned in *rūpakammaṭṭhāna*, volume I, this instruction does not refer to those persons who are unable to know and see penetratively ultimate nature of both corporeal and mental *dhammas*,

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who are unable to see penetratively how present resultant *dhammas* arise, due to past causal *dhammas* and how future resultant *dhammas* arise, due to present causal *dhammas*, who enter into the meditation hall by carrying numerous kinds of nescience on the shoulder, who can not differentiate between concept (*paññati*) and ultimate nature systematically.

C. Expedience

The instruction means the practising *meditator* has to perform *vipassanā* practice by discerning on obvious and easy object at the beginning stage only. Because subcommentator Sayadaw instructed in *Mahāṭṭkā-2-391*. That all kinds of corporeal and mental *dhammas* without remainder are worth discerning as three general characters through expedience by which obscure corporeal and mental *dhammas* should be discerned later, those kinds of expedience will be presented continuously as follows:_____

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samādhim bhikkhave bhāvētha, samāhito bhikkhave bhikkhu yathābhūtam pajānāti: (Sam-2-12, Sam-3-363)

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1. According to above instruction of the Buddha, found in *Samādhi Sutta* the concentration is very essential to be developed.....

(a) in order to know and see penetratively on five aggregates up to ultimate nature,

- (b) in order to know how resultant five aggregates arise, due to apparent arising of causal **dhammas**, ignorance, craving, clinging, formation, action, etc.,
- (c) in order to know how resultant five aggregates cease completely, due to complete cessation of caused **dhammas**, ignorance, craving, clinging, formation, action, ect., and
- (d) in order to know and see four Noble Truths as they really are.
This is a kind of expedience.

ime cattāro mahābhūte pariggaṇhantassa upādārūpam pākatam hoti. (Abhi-A-2-241)

- 2. As mentioned in ***rūpakammaṭṭhāna*** during keeping in mind corporeal

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dhammas which are occurring in (6) doors, (42) bodily parts, if a **meditator** faces with difficulty to keep in mind derived corporealities, he must keep in mind four great elements within the same corporeal unit over and over. Derived corporealities within the same corporeal unit will be clarified gradually. This is also a kind of expedience.

Pāli Quotation (Vs-2-225)

- 3. After corporeal **dhammas** are kept in mind through various ways of discernment (fivefold aggregate method, twelvefold bases method, eighteenfold elements method, etc.), if mental **dhammas** are not apparent in the insight of **meditator** who keeps in mind mental **dhammas** resulting from very subtle occurrence of mental **dhammas**, That **meditator** has to scrutinize and ponder only corporeal **dhammas** over and over again, he has to distinguish and keep in mind specific characters of corporeal **dhammas** through characteristic-function-manifestation-proximate cause, without abandoning on endeavouring of obligation of practice.

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The advantages are_____ corporeal **dhammas** are very clarified thoroughly without interlacement between each other in the insight of that **meditator** resulting from clear appearance without intertwinement through endeavouring as mentioned above.

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Mental **dhammas** which have objects of those corporeal **dhammas** will be appeared as specific nature of themselves automatically through various states of affairs in the practising **meditator**'s insight. (***Vs-2-225***)

rūpapariggaho arūpapariggahassa upāyo, upatthambho ca. (Mahāṭṭi-2-355)

Distinguishing and keeping in mind corporeal **dhamma** is a kind of expedience and supporting factor for distinguishing and keeping in mind mental **dhamma**. (***Mahāṭṭi-2-355***)

Those righteous persons who have heartfelt desire to **attain nibbanā** must recognize definitely the fact all kinds of ultimate nature of corporeal and mental **dhammas** without remainder must be generalized and discerned as three general characters after

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obscure corporeal and mental *dhammas* must also be clarified by following these kinds of experiences as mentioned above.

1.2 Way of discerning through twofold-corporeality-mentality method

According to above instructions, because present corporeal and mental *dhammas* are very obvious in the righteous *meditator*'s insight, a way of discerning on each group of corporeal *dhammas* and mental *dhammas* which are occurring in present period will be presented as beginning. During performing *vipassanā* practice either internal or external objects can be discerned as he likes for beginning stage. In this work way of keeping in mind on corporeality-mentality is presented through internal corporeal *dhamma* as beginning and then in this *vipassanā* stage also the way of discerning on internal corporeal *dhamma* will be presented previously.

In this stage (10) kinds of non-real corporealities must be omitted

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from list of objects of *vipassanā* knowledge because those corporealities are not worth discerning as three general characters in *viapassanā* practice. Therefore only real corporealities occurring in (6) doors, (42) bodily parts must be discerned as priority, as mentioned in tables of *rūpakammaṭṭhāna*, Volume I.

During discerning in that way all kinds of real corporealities occurring in (6) doors, (42) bodily parts can be discerned on the whole as he likes. However if the *meditator* is immatured in knowledge, those real corporealities occurring in either each door or each bodily part can be discerned on the whole.

For instance_____ (54) kinds of corporealities occurring in the eye-door (=eye constituents) must be kept in mind on the whole and he can discern as *anicca*, *dukkha*, *anatta* alternatively.

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A. Three general characters

In the commentary called *Visuddhi Magga* pp-301, it is instructed the fact that_____

1. The Noble Path can not be reached by merely discerning as *anicca*;
2. The Noble Path can not be reached by merely discerning as *dukkha*;
3. The Noble Path can not be reached by merely discerning as *anatta*;
4. Therefore *vipassanā* practice must be performed by discerning on conditioned things as *anicca* sometimes, *dukkha* sometimes, *anatta* sometimes. (*Vs-2-301*)

With referring to *Sahetuanicca Sutta*, *Sahetu dukkha Sutta*, *Sahetu anatta Sutta*, *Khandha Vagga*, *Samyutta* (*Sam-2-20*) and *Ajjhattānicca Sutta*, *Ajjhattādukkha Sutta*, *Ajjhattānatta Sutta*, *Bāhirānicca Sutta*, *Bāhira dukkha Sutta*, *Bāhirānatta Sutta*, *Saḷāyatana Vagga*, *Samyutta* (*Sam-2-238*), some noble teachers suggested that three general characters are not essential to be discerned but discerning on one character only can accomplish

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the function and the Noble Path can be reached. The righteous person should like to reason according to the following explanations found in commentary and sub-commentary.

***Pāli Quotation (Sam-A-3-2) 4 Paragraph
(Sam-tī-2-283) 1 Paragraph***

The essence of above explanations of commentary and sub-commentary are as follows:_____

In the *Pāli* Text *Salāyatana Vagga, Samyutta*, the Supreme Buddha preached three general characters in *Ajjhattānicca Sutta*, while only two general characters called *dukkha*, *anatta* in *Ajjhattadukkha Sutta*; only one general character called *anatta* in *Ajjhattānatta Sutta*. Similarly three general characters, two general characters and only one general character can be found in *Bāhirānicca Sutta*, *Bāhiradukkha Sutta* and *Bāhiranatta Sutta* respectively.

During instructing in that way the Supreme Buddha preached in conformity with individual

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preference of practising *meditators* who are deserving to know and see penetratively on Four Noble Truths by the Noble Path-Knowledge.

1. The Supreme Buddha instructed those *bhikkhus* who need to discern and ponder conditioned things (of either internal or external ones) as all three general characters in order to discern and ponder through all three general characters. (*Ajjhattānicca Sutta, Bāhirānicca Sutta* _____ *Sam-2-236, 237*)

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2. Among those *bhikkhus* some has already finished to know and see penetratively on the character of impermanence (*anicca*), resulting in powerful in knowledge of Contemplation of Impermanence (*aniccānupassanā*). However Knowledge of Contemplation of Suffering and Knowledge of Contemplation of Non-self are weak in those *bhikkhus*. The Supreme Buddha knew that if required two general characters will be preached those disciples can know and see penetratively or Four Noble Truths. In other words_____ the Supreme Buddha had

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already known that if those disciples endeavour for matureness of Knowledge of Contemplation of Suffering and Knowledge of Contemplation of Non-self, they will know and see Four Noble Truths after maturing of Knowledge of Contemplation of Impermanence also. The Supreme Buddha, therefore, instructed to perform contemplation of suffering and contemplation of Non-self only in *Ajjhattadukkha Sutta*, the second one. (It should be recognized similarly on *BāhiradukkhaSutta*.)

3. Then in *Ajjhattanatta Sutta (Sam-2-237)* and *Bāhirānatta Sutta (Sam-2-238)*.The

general character of non-self is emphatically instructed to be discerned as *vipassanā* practice. Those *bhikkhus* were already matured in knowledge of contemplation of Impermanence and knowledge of contemplation of suffering but not knowledge of contemplation of non-self. The Supreme Buddha had already known that it those *bhikkhus* perform contemplation of Non-self as priority, they will know and see

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penetratively on Four Noble Truths. In other words the Supreme Buddha had already known that if conditioned things are discerned by the knowledge of contemplation of Non-self as priority, those knowledge of contemplation of Impermanence and knowledge of contemplation of suffering are also able to recognize well, resulting in penetrative knowing and seeing on the Four Noble Truths. The Supreme Buddha, therefore, instructed to perform the knowledge of contemplation of Non-self as priority.

This is the essence of explanations of above commentary and subcommentary. If any righteous *meditator* has an assumption those explanations are not conformity with the *Pāli* Text, he should like to read those original *Pāli* Texts as follows:_____

1. *Pāli Quotation (Sam-2-236) (Sam-2-237)*

Bhikkhus ... The “eye-transparent-element” is *anicca*; that eye-transparent-element which is *anicca*, is *dukkha*; that eye-transparent-element which is *dukkha*, is

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anatta; that eye-transparent-element which is *anatta*, must be discerned as “*netam mama, nesohamasami, na meso attā* = this eye-transparent-element is not mine, this eye-transparent-element I am not, this eye-transparent-element is not my self”... by breaking down mass of corporeality and mass of mentality with the help of light of *vipassanā* knowledge as they really are. (*Sam-2-236*)

Bhikkhus ... the visible-object is *anicca*; that visible-object which is *anicca*, is *dukkha*; that visible-object which is *dukkha*, is *anatta*; that visible-object which is *anatta*, must be discerned as “*netam mama, nesohamasami, na meso attā* = this visible-object is not mine, this visible-object I am not, this visible-object is not my self”... by breaking down mass of corporeality and mass of mentality with the help of light of *vipassanā* knowledge as they really are. The Supreme Buddha preached similarly on remaining internal bases and external bases.

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2. *Pāli Quotation (Sam-2-237) (Sam-2-238)*

Bhikkhus ... The eye-transparent-element is *dukkha*; that eye-transparent-element which is *dukkha*, is *anatta*; that eye-transparent-element which is *anatta*, must be discerned as “*netam mama, nesohamasami, na meso attā* = this eye-transparent-element is not mine, this eye-transparent-element I am not, this eye-transparent-element is not my self ”... by breaking down mass of corporeality and mass of mentality

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with the help of light of *vipassanā* knowledge as they really are. (*Sam-2-237*)

Bhikkhus ... The visible-object is *dukkha*; that visible-object which is *dukkha*, is *anatta*; that visible-object which is *anatta*, must be discerned as “*netam mama, nesohamasami, na meso attā*= this visible-object is not mine, this visible-object I am not, this visible-objects not my self ”... by breaking down mass of corporeality and mass of mentality with the help of light of *vipassanā* knowledge as they really are. (*Sam-2-238*) The Supreme Buddha preached similarly on remaining internal bases and external bases.

3. Pāli Quotation (*Sam-2-237*) (*Sam-2-238*)

Bhikkhus ... The eye-transparent-element is *anatta*; that eye-transparent-element which is *anatta*; must be discerned as “*netam mama, nesohamasami, na meso attā* = this eye-transparent-element is not mine, this eye-transparent-element I am not, this eye-transparent-element is not my self ”... by breaking down mass of corporeality and mass of mentality with the help of light of *vipassanā* knowledge as they really are. (*Sam-2-237*)

Bhikkhus ... The visible-object is *anatta*; that visible-object which is *anatta*; must be discerned as “*netam mama, nesohamasami, na meso attā* = this visible-object is not mine, this visible-object I am not, this visible-object is not my self ”... by breaking down mass of corporeality and mass of mentality with the help of light of *vipassanā* knowledge as they really are. (*Sam-2-238*) The Supreme Buddha preached similarly on remaining internal bases and external bases.

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In *Ajjhattānicca Sutta* and *Bāhirānicca Sutta*, after conditioned things occurring in (12) kinds of bases called (6) internal bases and (6) external bases are preached as *anicca, dukkha, anatta* and the Buddha continued to instruct those conditioned things must be discerned as “*netam mama, nesohamasami, nameso attā*, for *vipassanā* practice.

Furthermore, in *Ajjhattadukkha Sutta* and *Bāhiradukkha Sutta*, after conditioned things occurring in (12) kinds of bases called (6) internal bases and external bases are preached as *dukkha, anatta* and the Buddha continued to instruct those conditioned things must be discerned as “*netam mama, nesohamasami, nameso attā*”, for *vipassanā* practice.

Furthermore, in *Ajjhattānatta Sutta* and *Bāhirānatta Sutta*, after conditioned things occurring in (12) kinds of bases called (6) internal bases and external bases are preached as *anatta* and the Buddha continued to instruct those conditioned things must be discerned as “*netam mama, nesohamasami, nameso attā*, for *vipassanā* practice.

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netam mama, nesohamasami, namesoattā ti samanupassāmīti aniccam, dukkham, anatā ti samanupassāmi. (M-A-4-232)

According to explanation found in above *Channovāda Sutta*, the instruction to discern as “*netam mama, nesohamasami, na meso attā*,” is the same as the instruction that conditioned things must be discerned as “*anicca, dukkha, anatta*,” it should be recognized in this way.

Explanations found in commentary and subcommentary are conformity with the Buddha’s preaching found in *Pāli* Text as *Ganges* water and *Yumanā* water are mixed together. Similarly the Supreme Buddha preached in conformity with individual preference of disciples who were deserving to know and see penetratively on Four Noble Truths in *Anicca*

Sutta, Dukkha Sutta, Anatta Sutta, Yadanicca Sutta, Yamdukkha Sutta, Yadanattā Sutta, Sahetuanicca Sutta, Sahetudukkha Sutta, Sahetuanatta Sutta, Khandha Vagga Samyutta.

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The *meditator* must recognize the fact all three kinds of general characters have to be discerned as *vipassanā* practice.

Pāli Quotation (Sam-A-2-242)

Detailed account will be presented again in section of way of discerning on Non-corporeal septet (*arūpasattaka*). In this stage one should recognize all three kinds of general characters must be discerned alternately as *vipassanā* practice.

B. Way of discerning on *aniccalakkhaṇa* as beginning

Among three general characters the practising *meditator* can perform *vipassanā* practice by discerning on any character as beginning as he likes. (*Please see Vs-2-3001*). In this work the way of discerning on impermanence character (*anicca lakkhaṇa*) will be presented as beginning.

Previously (54) kinds of ultimate

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dhammas (=real corporealities) occurring in the eye-door must be kept in mind. The *meditator* must discern as “*anicca*” by seeing the nature of perishing away the nature of disappearing, the nature of ceasing of those ultimate corporeal *dhammas* just after arising with help of insight knowledge.

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The nature of arising and perishing away of those corporeal *dhammas* will be very swift. Although those phenomena are very swift the *meditator* must discern as *anicca* slowly. If he discerns as *anicca* so swiftly, he will be tired due to inability to follow the process of arising and perishing away. There is no disadvantage in slow discerning as *anicca* for enormous times of phenomena of arising and perishing away. If the *meditator* sees the slow phenomena of arising and perishing away, he must scrutinize to see very swift phenomena of arising and perishing away, as they really are.

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When he has got success in internal continuum he must continue to discern external continuum by taking object of phenomena of arising and perishing away of (54) kinds of corporealities occurring in eye-door of external continuums on a whole because those are the same as external ones. He must discern swiftly on internal continuum sometimes, and on external continuums sometimes. During discerning on external continuums he must discern near persons on the whole previously and then he must external to ten directions gradually later. He should like to try to see all kinds of corporeal *dhammas* occurring in (31) realms on the whole. When he satisfies to discern eye-door remaining doors, ear-door etc., must also be

discerned by following example in the eye-door. For instance the must discern internal and external continuums alternatively as “*anicca*” by seeing phenomena of arising and

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perishing away of corporeal *dhammas* occurring in either each door or each bodily part, such as _____ (54) kinds of corporealities of the ear-door, (44) kinds of corporealities of the body-door, (44) kinds of corporealities of hair etc., as shown in tables of *rūpakammaṭṭhāna*.

C. Noticeable fact

During discerning in that way noticeable fact is the *meditator* must not discern as *anicca* by taking the object of nature of arising and perishing away of corporeal units. Corporeal unit is, actually, a smallest system of corporeality, compactness of corporeality, compactness of form (*samūhaghana*) etc., and a conceptual mass with compactness of form. The concept is not worth discerning as three general characters but (8) kinds, (9) kinds, (10) kinds of ultimate nature of corporealities within corporeal unit are worth discerning as object of *vipassanā* practice.

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Due to presence of two reasons, i.e., any *meditator* will be stranded in the concept only and inability to discern all corporeal *dhammas* on the whole with the help of immatured knowledge in the beginning stage, he is instructed to discern corporealities which are occurring in either each door or each bodily part on the whole.

When he satisfies to discern corporeal *dhammas* occurring in each door and bodily part of both internal and external continuums on the whole he must discern all kinds of corporeal *dhammas* occurring in (6) doors and (42) bodily parts on the whole by taking object of phenomena of arising and perishing away for internal and external continuums alternatively. He must extend and discern up to (31) realms or the whole universe gradually.

In this case, two kinds of discerning on the whole called *kalāpasammasana* or *nayavipassanā*, viz,

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1. Way of discerning on the whole by taking object of corporeal *dhammas* occurring in each door and each bodily part and
2. Way of discerning on the whole by taking object of corporeal *dhammas* occurring in all (6) doors and all (42) bodily parts, must be recognized carefully.

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When he can discern corporeal *dhammas* of living world on the whole corporealities produced by temperature and corporealities within sound nonads produced by temperature, which are occurring in external non-living world must be discerned as *anicca* up to the whole universe gradually. The *meditator* must not discern as *anicca* by taking object of phenomena of arising and perishing away of corporeal units of external non-living world similarly. But he must discern as *anicca* by taking object of phenomena of arising and

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perishing away of ultimate reality of corporeal *dhammas* with the help of penetrative knowledge.

Afterwards he must discern as *anicca* by taking object of phenomena of arising and perishing away of corporeal *dhammas* occurring infinite universes as possible as he can. Alternative discerning on internal and external continuums must be performed continuously.

D. dukkhalakkhaṇā (character of suffering)

After the *meditator* satisfied to discern character of impermanence as mentioned above those corporealities occurring in both corporealities occurring in both each door, each bodily part and all (6) doors, all (42) bodily parts must be discerned as *dukkha*, *dukkha* by seeing both the nature of being oppressed by incessant phenomena of arising and perishing away of those corporeal *dhammas* and the nature of dreadfulness through oppressing with incessant phenomena

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of arising and perishing away of those corporeal *dhammas*. When he satisfies to discern alternatively on internal and external continuums of living world he must discern similarly on non-living world as mentioned in the way of discerning as *anicca*. When he satisfies to discern as two general characters, *anicca* and *dukkha*, upto infinite universes, he can discern as the character of non-self called *anatta lakkhaṇa*.

E. anattalakkhaṇa (character of non-self)

When the nature of impermanence and the nature of suffering of corporealities occurring in (6) doors, (42) bodily parts are afloat in the insight, the practising *meditator* must discern continuously and repeatedly as *anatta*, *anatta* by seeing the nature of absence of self which is usually said and obsessed by those persons with self wrong view who accept paradox of the teaching of the Buddha, such as,

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1. *nivāsī atta*, the ‘self’ which exists eternally in one life after another without destruction as durable essence of self, even though body is changed to new one,
2. *kāraka atta*, the ‘self’ which can do every work which is deserving to do,
3. *vedakaatta*, the ‘self’ which can feel every feeling which is deserving to feel.

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4. *sayamvasī atta*, the ‘self’ which can create as indulgence of itself,
5. *sāmiatta*, the ‘self’ which possesses the body,
6. *adhiṭṭhāyaka atta*, the ‘self’ which can organize and manage every work which is deserving to do, in those corporealities with the nature of impermanence and suffering. As explained in the character of impermanence, the righteous *meditator* must discern both internal and external continuums and both living and non-living world by spreading knowledge upto infinite universes.

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When the practising *meditator* scrutinize corporeal *dhammas* occurring in infinite universes and he sees only phenomena of perishing away just after arising and then he can not find any kind of ‘self’ called *atta* which is indestructible essence as durable one. (It should be recognized similarly on mentality.)

Because the perception of non-self can arise in the continuum of *meditator* with perception of impermanence in this way, the Supreme Buddha preached that ... “*aniccasaññino hi megghiya anattasaññā saññhāti = Megghiya* ... the perception of non-self exists well in the continuum of *meditator* with perception of impermanence. (*Udāna-120*)

aniccalakkhaṇ hi diṭṭhe anattalakkhaṇam diṭṭhameva hoti. tesu hi lakkhaṇesu ekasamim diṭṭhe itaradvayam diṭṭhameva hoti. (Udāna-A-214).

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When the character of impermanence is seen well the character of non-self can also be seen well. It is right._____ When any kind of three general characters is seen remaining two characters can be seen well.

In this case the *meditator* should not misunderstand the meaning. It does not mean any one of three general characters can achieve the Path-Knowledge.

1. During discerning on conditioned things as *anicca* the *meditator* must see the phenomena of arising and perishing away of those conditioned things by penetrative knowledge.
2. During discerning on conditioned things as *dukkha* the *meditator* must see the nature of being oppressed by incessant phenomena of arising and perishing away of those conditioned things by penetrative knowledge.
3. During discerning on conditioned things as *anatta* the *meditator* must

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see the nature of absence of ‘self’ which is indestructible essence as durable one within those conditioned things by penetrative knowledge.

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Whatever kind of three general characters must therefore, be discerned upon conditioned things through seeing the phenomena of perishing away just after arising of those conditioned things by insight. Therefore it means when any kind of three general characters is seen remaining two characters can also be seen by penetrative knowledge.

F. Way of *vipassanā* discerning on mental *dhammas*

Because during keeping in mind mental *dhammas* those *dhammas* can be kept in mind through accordant base-door, it will be presented

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on *vipassanā* discerning on mental *dhammas* through base-door for beginners of *vipassanā* practice.

When the nature of impermanence, suffering, non-self of corporeal *dhammas* of both internal and external continuums is discerned satisfactorily mental *dhammas* can be changed

as the object of *vipassanā* practice. Previously, as mentioned in tables of *nāmakammaṭṭhāna*, Volume II, the righteous *meditator* must keep in mind mental *dhammas* through accordant basic door in which any kind of three mental *dhammas*,

1. consciousness,
2. contact,
3. feeling can be discerned as beginning.

If the righteous *meditator* has got absorption *dhammas* upto the four the absorption of mindfulness of breathing, he can begin from those mental *dhammas* previously. During keeping

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in mind in that way mental *dhammas* must be kept in mind on the whole in accordance with tables of cognitive processes of absorption. After keeping in mind mental *dhammas* he must generalize as *anicca*, *anicca* by seeing the phenomenon of perishing away just after arising of those mental *dhammas*. During discerning in that way what rate of phenomena of arising and perishing away may be but discerning as *anicca* must be slowly. Mental *dhammas* occurring in each cognitive process of absorption from the first absorption to the fourth absorption must be discerned as *anicca* one after another over and over again. If the righteous *meditator* has got mental *dhammas* of both (10) kinds of *kasiṇa*-objects upto (8) kinds of *attainment* and four protective meditation, he must discern on those mental

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dhammas in similar way. When he satisfies to discern on those absorption mental *dhammas* he must continue to discern remaining kinds of mental *dhammas*.

Generally the way of discerning on mental *dhammas* through accordant base-door can be clarified in *meditator*'s insight in *vipassanā* stage because mental *dhammas* were kept in mind through accordant base-door in *nāmakammaṭṭhāna*. Furthermore both mental *dhammas* which *dhammas* which has not been discerned can be understood easily. Therefore the righteous *meditator* must discern mental *dhammas* shown in tables of *nāmakammaṭṭhāna* through one row after another. During discerning in that way *vipassanā* practice must be performed by seeing occurrence of numerous mind-door-cognitive processes which take object of five fold-objects (*pañcārammaṇa*), visible - object etc, after each one time of five-doors-cognitive processes,

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eye-door-cognitive process etc., by separating many times of life-continuums between each cognitive process. It can be sufficient to discern for one time of generalizing as *anicca* by seeing numerous cognitive processes on the whole. It should be understood similarly on twofold corporeality-method. The Knowledge of Arising and Passing Away etc., must also be recognized in similar way.

When the righteous *meditator* who is mastery to keep in mind mental *dhammas* of all (6) lines called visible-object line, audible-object line, olfactory-object line, sapid-object line, tactile-object line, ideational-object line, can perform *vipassanā* practice on mental *dhammas* of cognitive processes of absorption in this way he must keep in mind mental *dhammas* of both whole some group and unwholesome group of all (6) lines and then he must discern

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as *anicca*, *anicca* after seeing incessant phenomena of arising and perishing away of those mental *dhammas*, over and over again. Alternate discerning on internal and external continuums must be performed. For external continuum he must perform *vipassanā* practice by stretching knowledge practice by stretching knowledge out towards (31) realms on the whole. Mental *dhammas* shown in each row of tables of *nāmakammaṭṭhāna* must be discerned one after another systematically.

G. Alternate discerning on internal and external continuums.

During performing *vipassanā* practice the practising *meditator* who has experienced to keep in mind corporeality - mentality of both internal and external continuums can begin *vipassanā* practice from not only internal continuum but also external ones as he likes.

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If he begins from internal continuum as mentioned above, he must continue to discern external continuum. When he can discern swiftly alternate discerning on internal and external continuums of each line must be carried out.

During discerning in that way *vipassanā* practice must be performed by seeing occurrence of numerous mind door-cognitive processes which take object of five fold-objects, (*pañcārammaṇa*), visible- objects., after each one time of five-doors-cognitive processes, eye-door-cognitive process etc., by separating many times of lift-continuums between each cognitive process. It should be recognized similarly on discerning as *dukkha* and *anatta*.

When he can discern swiftly on mental *dhammas* of visible-objects of both internal and external continuums, he must discern mental *dhammas* of remaining lines, from audible-object to ideational-object

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in similar way. For external continuum he in similar way. For external continuum he must discern as *anicca* over and over stretching knowledge out towards either the whole universe or infinite universe.

Generally most *meditators* become powerful knowledge of various contemplations, contemplation of impermanence etc., through external continuum in which near persons as beginning. If distant external mental *dhammas* are discerned as beginning he can not grasp on the whole, resulting in inobvious appearance in the insight.

Pāli Quotation (M-ṭī-3-274,275)

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The way of discerning as *vipassanā* practice by generalizing three characters on all kinds of corporeal *dhammas* and mental *dhammas* occurring in both internal continuum of himself and other's continuum in which all kinds of corporeal and mental *dhammas* are discerned on the whole without differentiating as man, woman,

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person, being etc., due to similarity as external ones, is the field of *sammasanacāra* (way of discerning on the whole) of disciples. (*M-ṭī-3-247, 275*)

In accordance with above annotation of *Anupāda Sutta*, during discerning external continuums it must be carried out without differentiating man, woman etc., but by generalizing on the whole as the same objects of external ones only. When the righteous *meditator* can discern as *anicca* from near surroundings upto infinite universes by stretching knowledge out gradually he must change to discern as *dukkha*.

Character of suffering_____ The righteous *meditator* must discern as *dukkha*, *dukkha* by seeing both the nature of being oppressed by incessant phenomena of arising and perishing away and the nature of dreadfulness due to incessant

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oppression by phenomena of arising and perishing away of mental *dhammas* of both internal and external continuums. In all (6) lines both whole some and unwholesome groups must be discerned thoroughly. Internal and external continuums must be discerned alternately. He must discern numerous (31) realms (= infinite universes) by stretching knowledge out gradually.

Character of non-self_____ When the righteous *meditator* clarifies on the character of suffering he must continue to discern the nature of non-self. As mentioned above, he must discern as *anatta*, *anatta* by seeing the nature of absence of self called *sāmī*, *nivāsī*, *kāraka*, *vedaka*, *adiṭṭhāyaka* which are indestructible essence of self as durable one within those mental *dhammas*. In all (6) lines both whole some and unwholesome groups of mental *dhammas* must be discerned thoroughly.

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H. Sometimes internal, sometimes external, sometimes corporeal *dhamma*, sometimes mental *dhamma*

Pāli Quotation (Abhi-A-1-270, 271, Vs-2-300)

In accordance with instructions of above commentaries during alternate discerning as three general characters the righteous *meditator* must discern

1. internal conditioned things sometimes,
2. external conditioned things sometimes,
3. corporeal *dhammas* sometimes,
4. mental *dhammas* sometimes,
5. as *anicca* sometimes,
6. as *dukkha* sometimes,
7. as *anatta* sometimes over and over again.

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During discerning in that way the way of discerning on corporeal and mental *dhammas* through accordant base-door can be clarified generally in *meditator*'s insight in *vipassanā* stage because both corporeal and mental *dhammas* were kept in mind through accordant base-door as group wise system. It can be recognized easily both those conditioned

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things which have been discerned and conditioned things which have not been discerned yet. In this *vipassanā* stage all kinds of both wholesome group and unwholesome group of every line must be discerned thoroughly from the beginning as either visible-object line or ideational object line as mentioned in the way of keeping mind mental *dhammas* and the way of keeping in mind combination of corporeality-mentality.

During discerning in that way the righteous *meditator* must try to see so swift phenomena of arising and perishing away of conditioned things but slow generalizing as each character must be performed. Every consciousness and mental concomitants consisting in each mind moment of cognitive process must be differentiated in insight but not be entangle^{3d}. Unless each compactness of corporeal and mental *dhammas* is broken down, he will be stranded in concept (*paññatti*) only. Alternate discerning as three general characters must be carried out by seeing phenomena of arising and perishing

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away of ultimate corporeality-mentality by breaking down each compactness of corporeality and mentality with the help of penetrative knowledge. Those mental *dhammas* of life-continuums which are occurring between consciousness of various cognitive processes must also be discerned as three general characters alternately.

During discerning in that way the *meditator* can begin from either internal or external conditioned things as he likes. However_____ because the Noble Path can not be reached by *vipassanā* discerning on

1. only internal conditioned things,
 2. only external conditioned things,
 3. only corporeal *dhammas*,
 4. only mental *dhammas*,
- he must perform *vipassanā* practice through alternate discerning on
1. internal conditioned things sometimes,
 2. external conditioned things sometimes,
 3. corporeal *dhammas* sometimes,
 4. mental *dhammas* sometimes,
 5. as *anicca* sometimes,
 6. as *dukkha* sometimes,
 7. as *anatta* sometimes, appropriately.
- (*Abhi-A-1-270-271; Vs-2-300*)

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These instructions are worth following respectfully for every righteous *meditator* who is beginner for *vipassanā* practice. During discerning in that way the practising *meditator* must endeavour *vipassanā* practice by alternate discerning on the ultimate nature of corporeality mentality as three general characters after compactness of corporeality and mentality were broken down by penetrative knowledge.

Sound nonad (*Sadda navaka kalāpa*)

The sound is inclusive in six kinds of objects. It can be discerning by taking either internal sound, breathing sound etc., or any kind of external sounds as object. However the sound is able to arise through corporeal unit in accordance with the natural fixed law of corporeal *dhamma*. In this *vipassanā* stage

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sound nonad corporealities must be discerning on real corporealities only. Similarly during discerning on visible - object the righteous *meditator* must be careful to discern upto the field of ultimate nature of various corporealities, such as, (8) kinds of corporealities, if visible object is included within vital nonad; (10) kinds of corporealities, if visible - object is included within decads, body-decad etc., by breaking down each compactness of corporeality. It should be understood similarly on olfactory-object, sapid-object, tactile-object etc.

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I. How it is inclusive in four kinds of mindfulness foundation (*satipaṭṭhāna*)

During discerning on corporeal and mental *dhammas* as *vipassanā* practice in that way_____

1. if *vipassanā* practice is carried out by discerning three general characters after keeping in mind corporeality-mentality through corporeal *dhammas* as priority, it falls in *kāyānupassanā satipaṭṭhāna* (contemplation on bodily constituents as mindfulness foundation); while.
2. if *vipassanā* practice is carried out by discerning three general characters after keeping in mind corporeality-mentality through feeling as priority, it falls in *vedānānupassanā satipaṭṭhāna* (contemplation on feeling as mindfulness foundation);
3. if *vipassanā* practice is carried

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out by discerning three general characters after keeping in mind corporeality mentality through consciousness as priority, it falls in *cittānupassanā satipaṭṭhāna* (contemplation on consciousness as mindfulness foundation)

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4. if *vipassanā* practice is carried out by discerning three general characters after keeping in mind corporeality mentality through contact (*phassa*) as priority, it falls in *dhammānupassanā satipaṭṭhāna* (contemplation on consciousness as mindfulness foundation)

J. Significant fact to be noticed

During discerning on feeling as priority, the righteous *meditator* must distinguish each kind of feeling consisting in every mind moment, such as bodily agreeable feeling,

mentally agreeable feeling, mentally disagreeable feeling, neutrality feeling etc. (Please see tables of *nāmakammaṭṭhāna*.)

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If the *meditator* can discern bodily agreeable feeling, mentally agreeable feeling, bodily disagreeable feeling, mentally disagreeable feeling, neutrality feeling which are occurring in all (6) lines as priority, these ways of discerning, such as

1. on *sāmisā sukha dukkha upekkhā vedanā* (= feeling which is related to sensual pleasure)and
2. *nirāmisā sukha dukkha upekkhā vedanā* (= feeling which is not related to sensual pleasure), are also inclusive.

Because bodily disagreeable feeling called *dukkha dukkha* and bodily agreeable feeling called *vipariṇāma dukkha* are being oppressed by incessant phenomena of arising and perishing away they are also inclusive in *saṅkhāra dukkha* (= suffering of phenomena of arising and perishing away).

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K. *dhammānupassanā satipaṭṭhāna*

It can be said in the next method, if those ultimate elements of corporeal and mental *dhammas* are discerned through

1. fivefold aggregates method by dividing (5) groups,
2. twelvefold bases method by dividing (12) groups,
3. eighteenfold elements method by dividing (18) groups,
4. twofold preaching methodology of Noble Truths, *dukkha sacca*, *samudaya sacca*, by dividing (2) groups, respectively, it falls into *dhammānupassanā satipaṭṭhāna*.

Those ways of discerning, five-fold aggregates method etc., will be presented later. Now way of discerning on conditioned things occurring in three periods called past, future, present will be presented as follows.

L. Way of discerning on conditioned things occurring in three periods.

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When the righteous *meditator* satisfies to discern alternately on present conditioned things through alternate discerning on internal and external ones; alternate discerning on corporeal and mental *dhammas*; alternate discerning as *anicca, dukkha, anatta*; respectively, he can discern on those corporeal and mental *dhammas* occurring in three periods called past, present, future in similar way.

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Previously the righteous *meditator* should like to take object again how corporeality-mentality which are occurring in three periods, from successive past lives to present life, from present life to the end of successive future lives, are discerned through alternate discerning on

1. internal continuum

2. external continuums,
3. only corporeal *dhammas*,
4. only mental *dhammas*,
5. corporeality-mentality, in the

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stage of Knowledge of cause and condition. Now *vipassanā* practice must be carried out as way of keeping in mind in that stage similarly.

Pure corporeal *dhammas* which are existing in three periods from successive past lives to resent life, from resent life to the end of successive future lives, must be discerned as *anicca*, *anicca* straight through three periods by seeing the nature of arising phase-static phase-perishing phase (*uppāda-ṭhiti-bhanga*), in other words, by seeing the phenomena of arising and perishing away of corporeal *dhammas* of various previous successive lives (tenth past life of ninth past life etc.,) which in mind. After internal corporeal *dhammas* within three periods were discerned over and over external corporeal *dhammas* within three periods must be discerned as *anicca*, *anicca* in similar way. The *meditator* must discern by

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breaking down each compactness of corporeality and reaching into the field of ultimate nature of every corporeal *dhammas*. When the knowledge of Contemplation on Impermanence is clarified in the insight he must continue to perform *vipassanā* practice in order to clarify knowledge of Contemplation as suffering called *dukkhanupassananā* and Knowledge of Contemplation on Non-self called *anattanupassanā ñāṇa* in similar way.

When the righteous *meditator* satisfies to discern corporeal *dhammas* which are existing in three periods and two continuums by stretching knowledge out towards both (31) realms and infinite universe gradually he must continue to discern mental *dhammas* which are existing in three periods and two continuums similarly.

During discerning in that way every mental *dhamma* which is

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existing in three periods (i.e., tenth past life, ninth past life as beginning) must be discerned as three general characters alternately. If the *meditator* is able to discern proficiently, he must discern external continuums until infinite universes by stretching knowledge out gradually.

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During performing *vipassanā* practice in that way any disciple is unable to discern every corporeal and mental *dhammas* occurring throughout life. It is very difficult to discern at least every corporeality mentality occurring within one hour. However he must discern corporeality mentality which occur at close intervals as possible as he can. This field of object of *vipassanā* practice has been explained in opinion of partiality (*ekadesa*) in Volume I. Partial field of object of *vipassanā* practice depends upon efficiency of knowledge

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which had been cultivated through perfection (*pāramita*) of previous lives and efficiency of concentration developed in present life.

During discerning external objects, it is explained in commentary of *Majjhima Nikāya* that _____ *yaṭṭhikoṭṭiya uppāḷento viya ekadesameva sammāsanto ... (M-A-4-58)* as walking stick touches the ground while can be discerned by *vipassanā* knowledge are similar to touched ground while those external *dhammas* which can not be discerned by *vipassanā* knowledge are similar to untouch ground for disciples, such as the Most Venerable *Moggallāna*. It should be recognized similarly on internal *dhammas*. However the righteous must discern all qualitative kinds of ultimate *dhammas* with out any remain thoroughly.

Especially in the aspect of

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range of efficiency of disciple's knowledge during discerning external continuum if *vipassanā* practice is performed by discerning corporeality-mentality on the whole without differentiating man, woman, person, being etc., the Noble Path and Fruit, *nibbanā* can be reached. (See explanation found in subcommentary of *Anupāda Sutta*, *M-ṭī-3-274,275*)

thero pana bahiddhā dhammepi santāna vibhāgena keci keci uddharitvā sammasi, tañca kho ñāṇenaphuṭṭhamattam katvā. (M-ṭī-3-275)

The Most Venerable *Moggallāna*, however, performed *vipassanā* practice by selecting some specific external *dhammas* after differentiating continuums. He merely touched those specific external *dhamma* for *vipassanā* practice. (*M-ṭī-3-275*)

According to explanations of above scripture, during discerning

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external *dhammas* the righteous *meditator* can perform *vipassanā* practice by selecting some specific corporeality-mentality of external beings which are touched merely by *vipassanā* knowledge . However the way of discerning by selecting some specific corporeality-mentality of external continuums may be more convenient for only those righteous persons with Super-psychic Knowledge, such as the Most Venerable *Moggallāna*.

* *Translator's Notes*

[*Pāli Quotation (M-ṭī-3-274, 275)*

This *Pāli* Quotation and translation are repeated again because it has been shown in page 18 last paragraph & page 19 first paragraph.]

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When the righteous *meditator* satisfies to discern all ultimate elements called consciousness, mental concomitants, corporealities through two fold corporeality - mentality method he can discern over and over again through the most preferable one

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among three character. If he can discern in that way he will finish to discern conditioned things occurring in three periods called past, future, present by discerning on

1. internal (corporeality - mentality) sometimes.
2. external (corporeality - mentality) sometimes.
3. corporeal *dhammas* sometimes,
4. mental *dhammas* sometimes,

5. as the nature of *anicca* sometimes
6. as the nature of *dukkha* sometimes.
7. as the nature of *anatta* sometimes.

In the insight of *meditator* who can discern in that way, the way of reasoning that “corporeal and mental *dhammas* always perish away just after arising in various moments and in various lives, those are unable to transferred from one moment to another or from one life to another”, will be appeared and clarified well. That principle of conditioned things are penetratively known and seen

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experiential right view knowledge of him self. However in this stage of beginning of Knowledge of Comprehension called *sammasana ñāṇa* the righteous *meditator* can know and see only partial of ultimate *dhammas* up to the field of ultimate nature by experiential right view knowledge. There will be some ultimate corporeality mentality which have not been discerned up to momentary present by *vipassanā* knowledge.

1.3 Fivefold aggregates method discerning

Now five aggregate method discerning which is inclusive in *dhammānupassanā satipaṭṭhāna* will be presented continuously.

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In each mind moment which is existing in three periods called past, future, present and two continuums called internal and external_____ the following groups _____

1. depended base corporeality any object corporeality are one group;

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2. the feeling within each mind moment is one group;
 3. the perception within each mind moment is one group;
 4. remaining mental concomitants, excluding feeling and perception, within each mind moment are one group;
 5. the consciousness within each mind moment is one group;
- are divided and discerned as objects of *vipassanā* practice. This way of discerning is very convenient for sharp wisdom persons called *tikkhapañṇavā* who are well clarified in corporeal *dhamma* but not in mental *dhammas*. This way of discerning is convenient for those persons who prefer brief method of *vipassanā* practice called *sankhittaruci puggala*.

The way of discerning on conditioned things shown in the table must be performed row by row. Please see again tables of *nāmakammaṭṭhāna*. The first row

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of table which shows eye-door-cognitive process and mind-door-cognitive process, which associate with both knowledge and pleasurable interest, which arise by taking visible object as object, must be kept in mind again. The righteous *meditator* must discern in order to understand the fact numerous succeeding mind-door cognitive processes can arise by following preceding one eye-door cognitive process which are separated by life-continuums. Depended base corporeality and object corporeality must also be discerned.

1. All mind moments occurring straight through the row must be discerned by taking object depended base corporealities and object corporeality of every mind moment, as object.
2. All mind moments occurring straight through the row must be discerned by taking object of feeling of every mind moment, as object.
3. All mind moments occurring straight through the row must be

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discerned by taking object of perception of every mind moment, as object.

4. All mind moments occurring straight through the row must be discerned by taking object of formations of every mind moment, as object.
5. All mind moments occurring straight through the row must be discerned by taking object of consciousness of every mind moment, as object.

After ward the second row must also be discerned in similar way. Remaining rows, the third row etc., can be understood easily. All (6) lines must be discerned thoroughly for both internal and external continuums. If the *meditator* can generalize one character for numerous cognitive processes on the whole, it will be sufficient for *vipassanā* practice.

In the stage of *nāmakammaṭṭhāna*, the righteous *meditator* has experience to discern each has experience to discern each row through various methods, such as,

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1. twofold corporeality-mentality method,
2. fivefold aggregates method,
3. twelvefold bases method,
4. eighteenfold elements method, for attainment of knowledge of Analyzing
Mentality - Corporeality.

In this *vipassanā* stage he must discern on those conditioned things as he keeps in mind corporeality-mentality in that way similarly. It should be understood similarly on way of discerning of matured *vipassanā* knowledge, knowledge of Arising and Passing Away, Knowledge of Dissolution etc.

During discerning in that way the righteous *meditator* must discern.

1. pure corporealities,
2. pure feeling,
3. pure perception,
4. pure formations,
5. pure consciousness, which are existing in three periods, from successive past lives to present, from present life to the end of

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future life on the whole. Both internal and external conditioned things must be discerned in similar way. The following preachings instruct to discern in that way.

Pāli Quotation (Vs -2-244)

(Paṭisam-51, Vs-2-245)

(Vs-2-245)

According to instructions found in *Pāli* Text called *Paṭisambhidā Magga* and commentary called *Visuddhi Magga*, the righteous *meditator* can perform *vipassanā* practice through discerning on each aggregate after dividing five groups of corporeal and mental *dhammas* occurring in three periods and two continuums. Previously way of discerning on internal five aggregates will be presented as follows:_____

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1. Corporeal aggregate _____ As mentioned in twofold

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corporeality-mental method, the righteous *meditator* must discern as *anicca*, *anicca* on corporeal *dhammas* existing in the continuum of himself, from successive past lives to present life, from present life to the end of future life successively, on the whole. Characters of suffering and non-self and external continuums must also be discerned in similar way.

2. Feeling aggregate _____

Various kinds of feeling which are consisting in various mind moments which are occurring in three periods, from successive past lives to the end of future life of continuum of the *meditator* must be selected and discerned as *anicca*, *anicca* repeatedly and continuously. Even though every feeling consisting in various mind moments within various lives are unable to be discerned, he must try to discern

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various kinds of feeling as possible knowledge. During discerning in that way specific kinds of feeling within each mind moment, i.e., bodily agreeable feeling, bodily disagreeable feeling, mentally agreeable feeling, mentally disagreeable feeling, neutral feeling, must be distinguished by insight knowledge. (The *meditator* can understand which kind of feeling associates in which kind of mind moment as mentioned in *nāmakammaṭṭhāna*, Volume II)

When the *meditator* satisfies to develop the Knowledge of Contemplation of Impermanence he must continue to develop remaining two kinds of knowledge, i.e., the knowledge of contemplation of suffering and the knowledge of contemplation of Non-self in similar way. Alternate discerning on internal continuum and external continuums

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must be carried out over and over.

3. Perception aggregate _____ As mentioned in feeling aggregate, various kinds of perception which are consisting in various mind moments which are occurring in three periods must be selected and discerned as *anicca*, *anicca*, over and over again. Remaining two characters, character of suffering and character of non-self must also be discerned similarly. Both kinds of continuums, i.e., internal and external continuums must be discerned alternately. During discerning in the way (6) kinds perceptions, i.e., visual perception, sound perception, olfaction perception, sapid perception, tactile perception, sapid perception, tactile perception, *dhamma* perception, must be distinguished and discerned as *anicca*, *dukkha*,

anatta alternately. If *vipassanā* practice can be performed by discerning on all kinds of cognitive processes, i.e., (6) kinds of cognitive processes, eye-door-cognitive process etc.,

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etc., and those consciousness which are free from cognitive process, i.e., *paṭisandhi*, life-continuum, death consciousness, which are occurring throughout various lives, (6) kinds of perception will also be inclusive completely. Those mental *dhammas*, i.e., feeling, formations, consciousness, which are occurring associating with perception within the same mind moment will also be inclusive completely.

4. **Formations aggregate**_____ As mentioned in feeling aggregate the righteous *meditator* must discern mental concomitants, excluding feeling and perception, which are consisting in various mind moments within various lives, through discerning on the volition as priority. The righteous *meditator* must discern as *anicca*, *anicca* by seeing the phenomena of perishing away of formations aggregate *dhammas*, just after arising, which are occurring associating within each mind moment from successive past lives to the end of future life.

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Alternate discerning on internal continuum and external continuums must be carried out over and over. Character of suffering and character of non-self must also be discerned similarly. During discerning in that way (6) kinds of volition, i.e., visual volition, sound volition, olfaction volition, sapid volition, tactile volition, *dhamma* volition which lead formation aggregate *dhammas* must be distinguished and discerned as object of *vipassanā* practice over and over again.

5. **Consciousness aggregate**_____ The righteous *meditator* must discern as *anicca*, *anicca* on various kinds of consciousness which are consisting and associating with above mental concomitants *dhammas* called feeling, perception, formations within the same mind moment, which are occurring in three periods, after selecting consciousness as priority. Alternate discerning on internal and external continuums

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must be carried out. Characters of suffering and non-self must also be discerned in similar way.

Thus the *meditator* has to endeavour *vipassanā* practice continuously in order to *attain* purified *vipassanā* knowledge called the Knowledge of Contemplation of Impermanence, the Knowledge of Contemplation of Suffering, the Knowledge of Contemplation of Non-self through dividing five aggregates and discerning one by one as three general characters and two continuums alternately.

When the righteous *meditator* can discern proficiently five aggregates as mentioned above, he has finished to perform *vipassanā* practice through discerning on

1. past five aggregates,
2. present five aggregates,
3. future five aggregates,
4. internal five aggregates,
5. external five aggregates,

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to which these (6) kinds of five aggregates viz.,

1. *oḷārikā* = gross five aggregates,
 2. *sukhuma* = subtle five aggregates,
 3. *hīna* = inferior five aggregates,
 4. *pañīta* = superior five aggregates,
 5. *dūra* = far five aggregates,
 6. *santika* = near five aggregates,
- are also inclusive simultaneously.

A. Gross corporeality - subtle corporeality

During performing *vipassanā* practice by discerning all kinds of corporealities occurring in (6) doors, (42) bodily parts on the whole, among those corporealities ____

(12) kinds of corporealities, viz.,

(5) kinds of transparent corporealities called eye-transparent-element, ear-transparent-element, nose-transparent-element, tongue-transparent-element, body-transparent-element; and (7) kinds of object corporealities called visible-object, audible-object, olfactory-object, sapid-object, tactile-object

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(= earth-element, fire-element, air-element), are called gross corporealities (*oḷārika*) because those are worth distinguishing by means of striking each other as occurrence of *visayī*, *visaya* with the help of *meditator*'s insight.

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Five transparent corporealities are *visayīrūpa* while seven object corporealities are *visayarūpa*. When each *visayarūpa*, visible-object etc., strikes on respective *visayīrūpa*, eye-transparent-element etc., the *meditator* can distinguish that "This is eye-transparent-element, this is visible-object" etc., by his *vipassanā* knowledge easily. Due to easy apprehensible occurrence of those corporealities in the *meditator*'s insight, those (12) kinds of corporealities are designated as gross corporealities.

These real corporealities, i.e., water-element, sex-corporeality (= femininity, virility), vitality, heart-base, nutriment are, actually, not corporeal *dhammas* which can be distinguished by means of striking each other as occurrence of *visayī*, *visaya* with the help of *meditator*'s insight. Those are

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corporeal *dhammas* which can be distinguished by continuity of consciousness of great wholesome (great functional) impulses of mind-door-cognitive process or only *vipassanā* knowledge which is inclusive in that mind-door-cognitive process. Those corporeal *dhammas* are, therefore, designated as subtle corporealities in the *meditator*'s insight. (Ten kinds of non-real corporealities are also subtle ones. However those are not worth discerning as object of *vipassanā* practice, resulting in omitting in this work.) (*Vs-2-81*)

B. Inferior corporeality - superior corporeality

It should be recognized on two kinds of inferior and superior corporealities through

1. periphrasis method and
2. definite method respectively

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corporealities of *sudassī brahama* are more inferior than those of *akaniṭṭha brahama*; but corporealities of the former are more superior than those of *sudassā brahama*. It should be recognized successive inferiority and superiority until denizen of hell through periphrasis method.

In accordance with definite method, the unwholesome consequence consciousness arises by taking object of such corporeal *dhamma* and then that corporeality which is the object of unwholesome consequence consciousness is inferior. The wholesome consequence consciousness arises by taking object of such corporeal *dhamma* and then that corporeality which is the object of whole some consequence consciousness is superior. (*Vs-2-103*)

In this section the righteous *meditator* should like to take object of continuity of cognitive processes, eye-door-cognitive process etc., again. Among those (6) kinds of cognitive processes five fold consciousness, receiving, investigating, registering

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consciousness, which are consequence consciousness, are also included. If those consequence consciousness are unwholesome ones, resulting from taking objects of such corporeal *dhammas*, those corporealities which are objects of those unwholesome consequence consciousness, are designated as inferior corporealities (*hīna rūpa*), due to occurrence of pure undesirable objects of those corporealities.

If those consequence consciousness called five fold consciousness, receiving, investigating, registering consciousness are wholesome ones, resulting from taking objects of such corporeal *dhammas*, those corporealities are designated as superior corporealities (*paṇīta rūpa*), due to occurrence of desirable objects of those corporealities which arise by means of efficiency of wholesome actions (*kusala kamma*).

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Pāli Quotation (Mahāṭṭ-2-156,157, Abhi-A-2-8)

It will be explicit as follows:_____

As unwholesome consequence consciousness itself is undesirable *dhamma* which arises by taking undesirable object only but not by taking desirable ones, wholesome consequence consciousness, on the other hand, is desirable *dhamma* which arises by taking desirable object only but not by taking undesirable ones. It is right. It is explained in the commentary called *sammoha vinodanī* as follows:_____

The Supreme Buddha preached distinctively five kinds of undesirable objects of sensual *dhammas* by means of corporealities produced by unwholesome. There is no undesirable object of corporealities produced by wholesome *kamma*. The Supreme Buddha preached distinctively five kinds of desirable

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objects of sensual *dhammas* by means of corporealities produced by wholesome *kamma* and all kinds of corporealities produced by wholesome *kamma* are desirable ones. It is right. “There is no undesirable corporeality produced by wholesome *kamma* and all kinds of corporealities produced by wholesome *kamma* are desirable ones”, explained in the commentary called *Sammoha vinodanī*.

**C. Far corporeality (*dūra rūpa*) _____
near corporeality (*santikarūpa*)**

Subtle corporeality mentioned above is designated as far corporeality because of occurrence of difficulty to know penetratively and it is far from discerning knowledge of *meditator*. Gross corporeality (*oḷārikā rūpa*), on the other hand, is designated as near corporeality (*santike rūpa*) because of occurrence of easiness to

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know penetratively and it is near from discerning knowledge of *meditator*. (*Vs-2-81*)

In the next method. It should be recognized on far and near occurrence through taking into consideration successively on spatial dimension in this far duplex (*dura duka*).

In that explanation, how can corporeal *dhamma* be designated as near from discerning knowledge of *meditator* through spatial dimension? How can corporeal *dhamma* be designated as far from discerning knowledge of *meditator* through spatial dimension?

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Twelve cubits (one cubit equal about 17 to 22 inches or 43 to 56 centimetres) of normal persons with common speech is called *savanūpacāra*. The corporeality lying within range of that

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savanūpacāra is called near corporeality while the corporeality lying outside that range is called far corporeality.

In those two kinds of spatial dimensions of near and far, if the subtle corporeality lies outside range of (12) cubits, it can be designated as far corporeality through both characteristic and spatial dimension. If it lies within range of (12) cubits, it can be designated as near corporeality through spatial dimension only but not characteristic.

If the gross corporeality lies within range of (12) cubits, it can be designated as near corporeality through both characteristic and spatial dimension. If it lies outside range of (12) cubits, it can be designated as far corporeality through spatial dimension

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only but not characteristic. (*Mahāṭṭi-2-158*)

Furthermore because the commentator Sayadaw explained how corporeal *dhamma* can be designated as far or near through spatial dimension by taking consideration successively (*upādāyupādāya*), the corporeality of oneself is called near corporeality while

other's corporeality is called far corporeality even though it lies inside body of oneself (fetus or parasitic worm etc.,)

The corporeality of being which lies inside body of oneself (fetus or parasitic worm etc.,) is called near corporeality while corporeality lying outside body of oneself is called far corporeality. By following examples in this way_____ it should be recognized on far and near corporealities by means of within or outside range of

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1. a room,
2. facade of a building,
3. wall or fencing around a religious structure (parivena),
4. the whole monastery,
5. a village,
6. a division or state
7. a country,
8. ocean,
9. universe. (*Mahāṭṭ-2-158*)

Ways of classifying on past, future, present corporealities and internal corporeality, external corporeality are presented in above sections. The righteous *meditator* who has understood well above explanations can understand the Supreme Buddha's instruction to perform *vipassanā* practice on conditioned things through fivefold aggregates method found in various *Suttas*, *Anattalakkhaṇa Sutta* etc.

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Pāli Quotation (Sam-2-56, Anattalakkhaṇa Sutta)

Bhikkhus ... due to five aggregates

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are *anicca, dukkha, anatta* in that way , there are

1. Whichever all past corporeal *dhammas*,
2. Whichever all future corporeal *dhammas*,
3. Whichever all present corporeal *dhammas*,
4. Whichever all internal corporeal *dhammas*,
5. Whichever all external corporeal *dhammas*,
6. Whichever all gross corporeal *dhammas*,
7. Whichever all subtle corporeal *dhammas*,
8. Whichever all inferior corporeal *dhammas*,
9. Whichever all superior corporeal *dhammas*,
10. Whichever all far corporeal *dhammas*,
11. Whichever all near corporeal *dhammas*,

These all kinds of corporeal *dhammas* existing in these (11)modes of situations must be discerned as “this is not mine, this I am not; this is not my self-identity (= *anicca, dukkha, anatta*)”, with the help of penetrative light of *vipassanā* knowledge. (*Sam-2-56*)

In the commentary called *Visuddhi Magga*, 2, page (245) it is also

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instructed to discern gross corporeality, subtle corporeality, inferior corporeality, superior corporeality, far corporeality, near corporeality separately. According to that instruction, the righteous *meditator* can discern separately as he likes.

If the righteous *meditator* can discern all kinds of corporeal *dhammas* which are existing in three periods called past, future, present and two continuums called internal and external ones indiscriminately, gross corporealities, subtle corporealities, inferior corporealities, superior corporealities, far corporealities, near corporealities are also inclusive within those corporeal *dhammas*. Those corporeal *dhammas* must, therefore, be discerned either separately or on the whole as he likes. Mental aggregates, feeling aggregate etc., must also be recognized similarly in that way. (See *Paṭisam-A-1-233*)

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D. Gross feeling - subtle feeling

akusalā vedanā oḷārikā; kusalāvyākātā vedanā sukhumā. (Abhi-2-4)

= Unwholesome feeling is called gross while wholesome and indeterminate feeling are subtle. The way of classification as gross or subtle feeling preached by the Supreme Buddha in *Pāli* Text of Analysis called *Vibhanga* (*Abhi-2-4*) should be recognized by means of

1. origin (*jāti*)
2. nature (*sabhāva*)
3. person (*puggala*)
4. mundane and supra-mundane (*lo-kiya lokuttara*)

1. Way of classification by means of origin

Unwholesome feeling has the origin with non-extinguishable worry because of occurrence

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of both source to perform unwholesome deed with blamefulness, killing other being etc., and presence of worry with fire of defilement. It is, therefore, grosser than wholesome feeling with extinguished fire of defilement.

Unwholesome feeling is grosser than consequence indeterminate feeling because of both occurrence of arising together with anxiety, due to deserving to occur resultant; occurrence of arising together with efficiency of *kamma* which is capable of arising consequence; and occurrence of presence of consequence, due to ability to produce consequence, if it coincides other factors called destination failure (*gatavipti*), personality failure (*upadhi vipatti*), time failure (*kāla vipatti*), instigation failure (*payoga vipatti*), in other words, because of both occurrence of apparent presence of endeavour, bodily

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action etc., : occurrence of presence of presence called impulsion (*javana*) occurrence of presence of efficiency of *kamma* by means of capability to produce consequence; occurrence of presence of worry with fire of defilement; and occurrence of blameful *dhamma* with faults, lust, anger, delusion etc.

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Unwholesome feeling is grosser than functional indeterminate feeling (*kiriya avyākatavedanā*) because of both occurrence of presence of efficiency of *kamma* by means of capability to produce consequence; occurrence of presence of worry with fire of defilement; occurrence of presence of suffering of defilement (*kilesa dukkha*); and occurrence of blameful *dhamma* with faults, lust, anger, delusion etc.(*Vs-2-104*)

Wholesome feeling and indeterminate feeling have the origin

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with tranquility because of occurrence of both absence of fault; absence of worry called defilement; and absence of suffering called defilement. In this way it should be understood reversely from unwholesome feeling and how wholesome feeling and indeterminate feeling are subtler than unwholesome feeling (*Vs-2-104; Mahāṭṭ-2-159*)

Both kinds of wholesome and unwholesome feeling are also grosser than two kinds of indeterminate feeling called consequence and functional indeterminate feeling because of both occurrence of apparent presence of endeavour, bodily action etc; occurrence of presence of perseverance called impulsion (*javana*); and occurrence of presence of efficiency of *kamma* by means of capability to produce consequence appropriately. (*Vs-2-104*)

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Both kinds of wholesome and unwholesome feeling are grosser than consequence indeterminate feeling because of presence of above reasons. Those are grosser than functional indeterminate feeling because of occurrence of presence of efficiency of *kamma* by means of capability to produce consequence. In the next method, those are grosser than functional indeterminate feeling because of occurrence of presence of significant endeavour and perseverance through occurring with consequence *dhamma* (*savipāka dhamma*) which possesses efficiency of *kamma*, which can produce consequence. It should be understood in this way. (*Mahāṭṭ-2-159*)

Consequence indeterminate feeling is subtler than wholesome and unwholesome feeling because of occurrence of both absence of endeavour, bodily action etc., absence of perseverance called impulsion (*javana*); and absence of efficiency

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of *kamma* by means of incapability to produce consequence. (*Vs-2-105, Mahāṭṭ-2-160*)

Functional indeterminate feeling, however, is subtler than whole some and unwholesome feeling because of occurrence of absence of efficiency of *kamma* by means of incapability of produce consequence, in the next method, because of occurrence of presence of significant endeavour bodily action etc., and perseverance called impulsion through occurring without consequence *dhamma* (*avipāka dhamma*) which lacks efficiency of *kamma* which can produce consequence. In this way it should be understood reversely from

wholesome and unwholesome feeling and how consequence and functional indeterminate feeling are subtler than wholesome and unwholesome ones.

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It is right_____ Both consequence feeling without endeavour, bodily action etc., and perseverance through throwing of power of *kamma* and occurring the nature of image of *kamma* and functional feeling with endeavour and perseverance

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are subtler than wholesome and unwholesome feeling because of absence of capability to produce consequence.

[*Arahants* also perform bodily action; verbally action called morality, verbally action called preaching *dhamma*, and mentally action called *samatha vipassanā* practices. During performing those functions impulsions fall successively. Those impulsions are only functional ones (*kiriya javana*) because *arahants* have abandoned both whole some and unwholesome deeds. Functional impulsions also lack efficiency of *kamma* which can produce consequence. It should be recognized above explanations refer to this principle.]

It is right._____ Wholesome feeling and unwholesome feeling with the nature of ability to produce consequence are gross because they arise through bearing pregnancy

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called consequence. (Vs-2-105, *Mahāṭṭ-2-160*) *akusalā vedanā oḷārikā, kusalā vyākatā vedanā sukhumā. kusalākusalā vedanā oḷārikā, avyākatā vedanā sukhumā. (Abhi-2-4)*

Those kinds of unwholesome feeling are gross because of occurrence of both arising together with worry of defilement and presence of undesirable bad consequence. (*Abhi-A-2-13*)

Those kinds of wholesome feeling are subtle because of occurrence of both absence of worry of defilement and presence of desirable good consequence. (*Abhi-A-2-13*)

Those kinds of indeterminate feeling are subtle because of occurrence of both absence of perseverance and absence of efficiency of *kamma* which can produce consequence. (The word, *nirussahatthena* (=because of occurrence of absence of perseverance), shows consequence indeterminate feeling

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while the word, *avipākaṭṭhena* (= because of occurrence of absence of efficiency of *kamma* which can produce consequence), shows functional indeterminate feeling respectively.) (*Abhi-A-2-13*)

Those kinds of whole some and unwholesome feeling are gross be cause of occurrence of both arising together with perseverance called impulsions and arising together with efficiency of *kamma* which can produce consequence. (*Abhi-A-2-13*)

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Those kinds of indeterminate feeling, actually, are subtle because of occurrence of both absence of perseverance for arising of consequence and absence of efficiency of *kamma* which can produce consequence. (*Abhi-A-2-13*)

Thus classification of gross and subtle ones must be recognized by means of wholesome origin and consequence functional indeterminate origin previously.

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2. Classification of gross and subtle ones by means of nature

dukkhā vedanā oḷārikā, sukhā ca adukkha masukhā ca vedanā sukhumā. Sukha dukkhā vedanā oḷārikā, adukkhamasukhā vedanā sukhumā. (Abhi-2-4)

Disagreeable feeling is grosser than agreeable feeling and neutrality feeling by means of specific nature because of occurrence of both absence of pleasant nature; presence of trembling nature; capability to agitation; presence of dreadfulness; and capability to suppressing. (Vs-2-105)

Agreeable feeling and neutrality feeling are subtler than disagreeable accordingly feeling because of occurrence of both pleasant nature; calm nature; superior nature; capability to neutrality. (Vs-2-105) The nature of naturality towards object (*majjattatā*) is absent in agreeable feeling while the nature of pleasantness (*sāta*)

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is absent in neutrality feeling. The nature of calmness (*santatā*) is available in both agreeable feeling and neutrality feeling. Therefore the commentator said the word, *yathāyogam* = accordingly. (Mahāṇikā-2-160)

Furthermore both kinds of agreeable feeling and disagreeable feeling are grosser than neutral feeling called *adukkhamasukha* (= neither disagreeable nor agreeable feeling) because of occurrence of both presence of trembling nature; capability to agitation; and obvious nature. That neutrality feeling in turn is subtler than those agreeable feeling and disagreeable feeling classification of gross and subtle ones by means of specific nature must be recognized in this way. (Vs-2-105)

Those kinds of disagreeable feeling are gross because of occurrence of both unpleasant nature; deserving to feel with

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difficulty; and in capability to resistance. Those kinds of agreeable feeling are subtle because of occurrence of both pleasant nature; deserving to feel with readiness. Those kind of neutrality feeling are subtle because of occurrence of both calmness and superiority. (Abhi-A-2-13)

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Those kinds of agreeable and disagreeable feeling are gross because of occurrence of both capability to trembling and capability to spreading. It is right. Agreeable feeling is also capable of trembling and spreading. Disagreeable feeling has also got the same nature in that way. It will be explicit as follows:_____

When agreeable feeling arises it appears through any kind of these nature, trembling and agitating the whole body; stirring, getting wet the whole body; making intoxicating with pleasure towards the body in which it lies; or

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making pleasing and suppressing as pouring with cold water. When disagreeable feeling arises it appears as either a very hot ploughshare is inserted into body or burning outside body with flaming grass. Those kinds of neutrality feeling, as mentioned above are subtle because of occurrence of both calmness and superiority.

Trembling-agitation

Bodily agreeable feeling which is associated with rootless wholesome consequence joyful body-consciousness, in other words, that joyful body-consciousness together with agreeable feeling can not produce corporeality called *cittajarūpa*. However_____ it is explained in *Mūlaṭṭhā* that_____ *upabyūhitānam dhātūnam paccayabhāvena sukhā khobeti vibādhitānam paccayabhāvena dukkhā ca.* (*Mūlaṭṭhā-2-13*)

When bodily agreeable feeling arises succeeding mind can

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proliferate four great elements. Agreeable feeling is, therefore, source of proliferation of four great elements, resulting in trembling of corporealities within body. For instance it is similar to the fact when audience becomes over crowd it is not quiet. When one suffers resulting from bodily disagreeable feeling corporealities produced by mind are not quiet similarly. (*Mūlaṭṭhā-2-13*)

3. Classification of gross and subtle ones by means of person

Feeling of the person who does not enter into the attainment (*samāpatti*) is grosser than that of the person who enters into attainment, due to wandering mind towards various objects. Feeling of the person who enters into the *attainment*, in turn, is subtler than that of the person who does not enter into the *attainment*. It should be understood how classification of gross and subtle one can be known through person. (*Vs-2-105, Abhi-A-2-13,14*)

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If the person enters into mundane absorption, his feeling arises by taking single object, such as either object of full concentration of mindfulness of breathing or *kaṣiṇa*-object. If he enters into the supramundane absorption, his feeling arises by taking single object called unconditioned element, eternal peace of *nibbanā*. The feeling of the person who enters into *attainment*, is, therefore, subtler than the feeling of the person who does not enter into *attainment*. (*Abhi-A-2-14*)

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4. Classification of gross and subtle ones by means of mundane, Supramundane

The feeling which is object of four kinds of taints is called mundane. That mundane feeling is grosser than the feeling without taint (*an-āsava vedanā*) because both the former is source of taint *dhammas* (selfish desire, wrong view, delusion); because of occurrence of suppressing by four kinds of maelstrom (*ogha*); because of

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occurrence of suppressing by four kinds of yokes (yoga); because of occurrence of prosperity of knot *dhamma* (*gantta*) selfish desire, wrong view, anger) which can snarl object and mind: because of occurrence of covering with hindrance *dhamma* (*nīvaraṇa*); because of occurrence of prosperity of clinging *dhamma* (*upādāna*); because of occurrence of desiring to attain defilements (*kilesā*) which are capable of worrying and oppressing; and occurrence of concerning with worldly persons. The feeling without taint (*anāsava vedanā*) means the feeling which associates with the supramundane consciousness. That feeling without taint, in turn, is subtler than the feeling with taint. It should be understood classification of gross and subtle ones by means of mundane, supramundane in this way. (*Vs-2-105*)

E. The fact to be abstained

In those classification of gross and subtle ones mentioned above

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it should be abstained from entanglement by means of origin etc. It will be explicit as follows:_____

Although disagreeable feeling which associates with unwholesome consequence touching-consciousness is subtle by means of origin it is gross by means of specific nature, person, mundane. It is right._____

Pāli Quotation (Abhi-2-4)

= Indeterminate feeling is subtle, while disagreeable feeling is gross. The feeling of person who enters into attainment is subtle while that of person who does not enter into attainment is gross. The feeling with taint which is object of taint *dhammas* (= mundane feeling) is gross while the feeling without taint which is not object of taint *dhamma* (= supramundane feeling) is subtle. (*Abhi-2-4*)

Thus these kinds of preaching were preached by the Supreme Buddha.

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Furthermore disagreeable feeling is subtle by means of origin, due to occurrence of consequence indeterminate origin it is gross by means of specific nature etc. Similarly, unwholesome agreeable feeling (joyful feeling) is gross by means of origin, due to occurrence of unwholesome origin but it is subtle by means of specific nature. Agreeable feeling which associates with wholesome absorption (= joyful feeling) is gross by means of origin, due to occurrence of wholesome origin but it is subtle by means of person, due to occurrence of association with the attainment of person who enters into attainment, Thus agreeable feeling (= joyful feeling) etc., are gross by means by origin but those are subtle by means of specific nature, person. (*Vs-2-105; Mahāṭṭ-2-160*)

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Therefore such phenomenon does not give rise to occur entanglement by means of origin etc., the classification of

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gross and subtle conditions should be recognized by that phenomenon. Which is the phenomenon that does not give rise to occur this entanglement?_____

Indeterminate feeling is subtler than wholesome feeling and unwholesome feeling. In that words it should not be considered on varieties of that indeterminate feeling, such as_____

1. Which kind of indeterminate feeling ?
2. is it disagreeable feeling?
3. is it agreeable feeling ?
4. is it the feeling of person who enters into the *attainment*?
5. is it the feeling of person who does not enter into the *attainment*?
6. is it the feeling with taint?
7. is it the feeling without taint?

It should be taken the essence by performing not to entangle with in these categories, viz.,

1. origin (*jāti*)
2. specific nature (*sabhāva*)
3. person (*puggala*)
4. *sāsava-anāsava* = mundane-supramundane.

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Abstaining from entanglement occurs through this phenomenon but not other phenomenon. It directs this kind of meaning. As it is directed on indeterminate feeling fundamentally, similarly it is worth directing wholesome and unwholesome feeling as priority. Furthermore as the origin is directed as fundamentally, specific nature, person etc., are also worth directing fundamentally. (*Vs-2-105,106, Mahāṭṭ-2-160,161*)

F. Classification of gross and subtle ones through taking consideration successively (*upādāyupādāya*)

In the next method, whether the feeling is gross or subtle must be recognized by taking consideration successively on various kinds of feeling. According to this way of preaching, among those kinds of unwholesome feeling, the feeling with anger is grosser than the feeling with greed because of capability to burning on depended heart base as fire, in other words, because of capable of burning on depended aggregates of itself. The feeling

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with greed is ; in turn, subtler than the feeling with anger. (*Vs-2-106*)

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Among those kinds of feeling with anger, the feeling with anger which has fixed destination of woeful existence (*micchattaniyata vedanā*), which is very heavy unwholesome action, such as matricide, patricide, murdering *Arahant*, extravasating the Buddha, cause a schism of *sanghā*, etc., is gross while the feeling with anger which has not fixed destination (*aniyata*) is subtle. In those feeling with anger which has fixed destination the feeling with anger which has got the consequence of existing in the hell throughout world time (*kappaṭṭhitika*) is gross while the feeling with anger which has not got the consequence of

existing in the hell throughout world time is subtle. (It should be understood the fact Venerable *Devadatta*'s action with fixed destination of woeful

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existence had associated with *kappaṭṭhitika dosa saḥagata vedanā* (= feeling with anger which has got consequence of existing in the hell throughout world time) while king *Ajātasattu*'s action with fixed destination of woeful existence had associated with the feeling with anger which is not *kappaṭṭhitika*). (*Vs-2-106*)

In those kinds of *kappaṭṭhitika dosasahagata vedanā*, the feeling associated with anger, unprompted is gross with anger, unprompted is gross while the feeling, associated with anger, prompted is subtle. (*Vs-2-106*)

Furthermore, the feeling associated with greed and wrong view is gross while the feeling associated with greed but not wrong view is subtle. In those kinds of feeling associated with greed and wrong view, if it has got fixed wrong view (*niyata micchādīṭhi*), it is gross;

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if it has not got fixed wrong view, it is subtle. In those kinds of feeling with greed and wrong view which has got fixed wrong view, *kappaṭṭhitika vedanā* is gross while the feeling, which is not *kappaṭṭhitika*, is subtle. In those kinds of *kappaṭṭhitika vedanā*, unprompted feeling is gross while prompted feeling is subtle (*Vs-2-106*)

In general, those kinds of unwholesome feeling with much consequence are gross while those with less consequence are subtle. The wholesome feeling with less consequence is gross while the wholesome feeling with much consequence is subtle. (*Vs-2-106*)

G. Next method of Classification on gross and subtle ones

The sense-sphere wholesome feeling is gross while the fine-material sphere wholesome feeling is subtle.

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The immaterial-sphere wholesome feeling is subtler than that fine-material-sphere wholesome feeling. The Supra-mundane wholesome feeling is subtler than that immaterial-sphere whole-some feeling.

It will be continued._____ The sense-sphere wholesome feeling through charity is gross while the sense-sphere wholesome feeling through morality is subtle. The sense-sphere wholesome feeling through practice (*bhāvanā*) is subtler than that sense-sphere wholesome feeling through morality. In those kinds of sense-sphere wholesome feeling through practice, if it is associated with duplex roots (*dvīhetuka*), it is gross while triplex roots (*tīhetuka*) is subtle. In those kinds of sense-sphere wholesome feeling through practice, which associated with triplex roots, if it is prompted, it is gross while unprompted one is subtle.

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Furthermore_____

1. Fine-material-sphere wholesome feeling which associates with the first absorption is gross while Fine-material-sphere wholesome feeling which associates with the second absorption is subtle.
2. Fine-material-sphere wholesome feeling which associates with the second absorption is gross while Fine-material-sphere wholesome feeling which associates with the third absorption is subtle.
3. Fine-material-sphere wholesome feeling which associates with the third absorption is gross while Fine-material-sphere wholesome feeling which associates with the fourth absorption is subtle.
4. Fine-material-sphere wholesome feeling which associates with the fourth absorption is gross while Fine-material-sphere wholesome feeling which associates with the fifth absorption is subtle.

Then in those kinds of immaterial-sphere absorptions,

1. The feeling which associates with the absorption of boundless space is gross, while the feeling which associates with the absorption of boundless consciousness is subtle.
2. The feeling which associates with the absorption of boundless consciousness is gross while the feeling which associates with the absorption of emptiness is subtle.
3. The feeling which associates with the absorption of emptiness is gross while the feeling which associates with the absorption of neither-perception-nor-non-perception is subtle.

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Furthermore, in those kinds of Supra-mundane feelings,

1. The feeling which associates with the Path of Upstream-enterer is gross while the feeling which associates with the Path of Once-returner is subtle.
2. The feeling which associates with the Path of Once-returner is gross while the feeling which associates with the Path of Non-returner is subtle.
3. The feeling which associates with the Path of Non-returner is gross while the feeling which associates with the Path of Arahant is subtle.

It should be recognized similarly on both consequence feeling, functional feeling occurring in various realms and those kinds of feeling as mentioned above, disagreeable feeling, the feeling of person who does not enter *attainment*, the feeling with taint etc. (*Vs-2-106*)

Disagreeable feeling occurring in the hell is gross by means of realm while disagreeable feeling occurring in the animal kingdom is subtle ...R... disagreeable feeling occurring in the realms of Gods who lord over creations of others (*paranimmita vasavatti*) is subtle. Similarly it should be

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yoke accordingly for agreeable feeling also. A random feeling which arises by taking inferior object is gross while a random feeling which arises by taking superior object is subtle. (*Vs-2-106*)

H. Inferiority – superiority (*hīna-pañña*)

In the classification of inferiority, superiority____ such feeling is gross, that feeling is inferior; while such feeling is subtle, that feeling is superior. It should be recognized in this way. (*Vs-2-106*)

I. Far-near (*dūra-santika*)

Unwholesome feeling is far from wholesome feeling, indeterminate feeling because of occurrence of both presence of the different category, origin etc; presence of different function, giving rise to occur miserable consequence etc., and presence of different specific nature. Similarly wholesome-feeling and indeterminate feeling are far from unwholesome

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feeling. It should be recognized on all categories which have been explained by following example mentioned in classification on gross and subtle. (*Vs-2-107*)

Furthermore unwholesome feeling is near from unwholesome feeling because of occurrence of both presence of the same category, origin etc., and presence of the same specific nature, giving rise to occur miserable consequence etc. This is detailed explanation on various modes of feeling aggregate, past etc.

It should be recognized similarly on various modes of perception aggregate, formation aggregate, consciousness aggregate which associate with feeling aggregate. (*Vs-2-107*)

J. Formation aggregate

Pāli Quotation (Abhi-A-2-19)

When the Supreme Buddha

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preached and apportioned formation aggregate in the *Pāli* Text called *Vibhanga*, only volition (*cetanā*) is preached priority. During preaching in that way, the Buddha preached the word, volition, through showing minimum number of arising of mind moment as significant formation *dhamma*. Minimum numbers of formation *dhammas* which are associating with the seeing-consciousness are four kinds of called contact, volition, one-pointedness, controlling faculty of vitality (*jīvitindriya*) which are preached directly in the *Pāli* Text called *Dhammasaṅgaṇī*. (The intention called *manasikāra* is not preached directly in *Dhammasaṅgaṇī* but preached as *yevāpanaka dhamma*. Feeling and perception are specific aggregates within that mind moment.) In those formation aggregate *dhammas*, the volition is significant one. It is

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because the volition is obvious occurring with the meaning of endeavouring (*āyūhanaṭṭha*). Due to occurrence of significance in that way, only volition is taken as formation aggregate by making leader to volition, *cakkhusamphassajā cetanā*. Even though only volition is preached as leader in that way, other mental concomitant *dhammas* of formation aggregates which are associating with that volition are also already taken as formation aggregate. (*Abhi-A-2-19*)

K. How it can be inclusive

The righteous *meditator* can accept the opinion that if corporeality, feeling, perception, formation, consciousness occurring in three periods, past, future, present and two continuums, internal and external can be discerned from successive past to the end of future, those

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five aggregates occurring in (6) modes of situations, gross, subtle, inferior, superior, far near are also inclusive. There is no five aggregates which are free from (6) modes of situations called gross, subtle, inferior, superior, far, near. If one can accept this opinion, the meaning of preaching methodology with three rounds called *teparivaṭṭa dhamma*, "*yan kincirūpam atītānāta paccuppannam*" etc., can be deduced as follow._____

Five kinds of clinging aggregates called corporeality-feeling-perception-formation-consciousness, which are

1. whether past,
2. future, or
3. present;
4. whether internal or
5. external;
6. whether gross or
7. subtle;
8. whether inferior or
9. superior

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10. whether far or
11. near;

those all kinds of clinging five aggregates must be discerned as "*netam mama, nesohamasami, nameso attā*" = this is not mine; this I am no; this is not my self-identity (= *anicca, dukkha, anatta*), with the help of light of *vipassanā* knowledge as they really are. One should agree with this meaning appropriately.

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L. Four mental aggregates

Again way of classification on gross, subtle, inferiority, superiority, far, near must be taken as object. In the four mental aggregates functional indeterminate impulses are also included. It is impossible to occur functional indeterminate impulses in the continuum of the *meditator* who is still only worldly person

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and then those must be left out. Because Supra-mundane impulses are not object of *vipassanā* practice, those must also be left out. As mentioned in tables of *nāmakammaṭṭhāna*, if one can discern both wholesome and unwholesome impulses of (6) cognitive processes for (6) lines thoroughly, gross-subtle, inferior-superior, far-near four

mental aggregates are also inclusive. One should satisfy the fact if every corporeality-mentality which is occurring in three periods and two continuums can be discerned as object of *vipassanā* practice, all kinds of those corporealities-mentalities occurring in (6) modes of situations, gross-subtle, inferior-superior, far-near, are also inclusive simultaneously.

M. Way of separate discerning on corporeal aggregate

If the righteous *meditator* is learned in basic of *Abhidhamma*

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and if he wants to discern separately on each aggregate through (11) modes of situations as explanation in commentaries, *Visuddhi Magga (Vs-2-244,245)* etc., he can discern as he likes.

1. Past period _____

The righteous *meditator* must discern as *anicca, anicca* by seeing the phenomena of perishing away of corporeal *dhammas* just after arising in various mind moments within various past lives (for instance____ from ninth past life or fifth past life). During discerning in that way the righteous *meditator* must try to see the nature of perishing away of various corporealities just after arising in various mind moments within various lives and the nature of absence of shifting from one mind moment to another or from one life to another with insight knowledge.

2. Present period and

3. future period corporeal *dhammas* must also be discerned in order to reach until

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end of future in similar way.

4. Internal corporealities and

5. external corporealities must also be discerned as *anicca, anicca* by seeing the nature of perishing away of corporealities within various mind moments and one continuum only and the nature of absence of shifting of corporealities from internal continuum to external continuum and vice versa. During discerning on external continuum the knowledge must be extended gradually upto (31) realms and then he must practice in order to discern infinite universes on the whole.

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6. Gross corporealities,
 7. subtle corporealities,
 8. inferior corporealities,
 9. superior corporealities,
 10. far corporealities,
 11. near corporealities,
- which are occurring in three

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periods and two continuums must also be discerned as *anicca*, *anicca* continuously and repeatedly in similar way. Character of suffering and character of non-self must also be discerned as shown in the way of discerning as *anicca* similarly.

During discerning in that way the righteous *meditator* should perform *vipassanā* practice through three periods, past, present, future as primary ones and internal, external, gross, subtle, inferior, superior, far, near ones as secondary.

For past corporeal aggregates_____

1. Internal corporealities,
2. external corporealities,
3. gross corporealities,
4. subtle corporealities,
5. inferior corporealities,
6. superior corporealities,
7. far corporealities,
8. near corporealities must be discerned as objects of *vipassanā* practice.

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Furthermore, for past internal corporealities,

1. gross corporealities,
2. subtle corporealities,
3. inferior corporealities,
4. superior corporealities,
5. far corporealities,
6. near corporealities must be divided again and discerned as objects of *vipassanā* practice.

Similarly past external corporealities must also be divided into (6) categories and discerned as objects of *vipassanā* practice. Similarly present internal corporealities, present external corporealities, future external corporealities must also be divided into (6) categories. Remaining mental aggregates, feeling aggregate etc., must also be discerned in similar way.

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This paper accepts the fact if a person can generalize three general characters alternately by discerning on whatever kind of each aggregate there is whether past, future, or present; internal or external; gross or subtle; inferior or superior; far or near straight through from past to the end of future, it will be enough for *attainment* of enlightenment of disciple. It should be considered on the way of discerning, "*yam kiñci samudayadhammam, sabbam tam nirodhadhammam* = every *dhamma* with arising always perishes away" found in *Kimsukopama Sutta (Sam-3-397)*. It is the way discernment of a Noble Arahant who was favourable for all conditioned things occurring in three realms.

N. *lakkhaṇa vacatthāna vāra* (Category of discriminating on characteristics)

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Because corporeal *dhammas* which are varied in (11) modes of situations called past, future, present, internal, external, gross, subtle, inferior, superior, far, near are pondered and

discerned by *vipassanā* knowledge in this way, these all kinds of ways of discerning with (11) varieties are called a single *sammasana* by means of occurrence through a mode called *anicca*, resulting from *aniccam khayatthēna* = perishing away of those corporeal *dhammas* just after arising. Even though it is called a single *sammasana* basing on pondering as a mode called *anicca*, there are (11) varieties through mode of situations, past etc.(Vs-2-245)

Furthermore all kinds of those corporealities with (11) varieties are pondered and discerned as *dukkha, dukkha*, due to occurrence of

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presence of nature of dreadfulness (*bhayatṭha*). The word, *bhayatṭha*, means "due to occurrence of presence of dreadfulness". It is right._____ Such corporeality has got the nature of impermanence (*anicca*) which is capable of perishing away just after arising; that impermanent corporeality can bear danger of dreadfulness. Who are dreadful with the nature of impermanence? It is similar to dreadfulness of heavenly beings and brahmas with very long life expectancy when the Supreme Buddha preached on *Sīhupama Suttanta*._____

O. *Sīhupama Suttanta* (Simile of lion discourse)

Bhikkhus... king lion leaves out from residence at evening; he looks around four directions and roars three times and then goes to regular

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preying ground. *Bhikkhus*... all animals who hear king lion's roaring voice reach to start-lingness generally. Burrowing animals usually enter into holes dug in the ground; aquatic animals usually submerge into water; arboreal animals usually enter into forest; birds usually fly into sky; *bhikkhus*... those king's elephants which are tied with strong ropes in villages, royal city, usually run away from here to there with full of fear after defecating, urinating and breaking down those ropes; *bhikkhus*... king lion has got great power and glory and reigns over animals in this way.

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Similarly... *bhikkhus*... in such time the Supreme Buddha with nine kinds of Noble Attributes, viz., *araham*, which is worth worshipping

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by all being, human, heavenly being and brahmas, *sammā sambuddho* = which is the Perfectly Self-Enlightened and knowing on all *dhammas*; *vijjācaraṇasampanno* = which is completed with knowledge and practice (*caraṇa*), *sugata* = which is capable of speaking good speech; *lokavidū* = which is knowing and seeing on the world; *anuttarapurisa dammasārathi* = which is incomparable person who is capable of admonishing to those disciples who are deserving to admonish; *sattādevamanussāna* = which is a great teacher of all human and heavenly beings; *buddha* = which is capable of en-lightening and knowing on Four Noble Truths for disciples who are deserving to enlighten and know Four Noble Truths; *bhagavā* = which is the Exalted One, appears in the world. That Supreme Buddha preached that_____

1. This is corporeal *dhamma*;
2. This is origin of arising and phenomenon of arising of corporeal *dhamma*;

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3. This is origin of cessation and phenomenon of cessation of corporeal *dhamma*.

1. This is feeling;
2. This is origin of arising and phenomenon of arising of feeling;
3. This is origin of cessation and phenomenon of cessation of feeling.

1. This is perception;
2. This is origin of arising and phenomenon of arising of perception;
3. This is origin of cessation and phenomenon of cessation of perception.

1. These are formations;
2. These are origin of arising and phenomenon of arising of formations;
3. These are origin of cessation and phenomenon of cessation of formations.

1. This is consciousness;
2. This is origin of arising and phenomenon of arising of consciousness;
3. This is origin of cessation and phenomenon of cessation of consciousness.

Bhikkhus...at that time due to listening *dhamma* of the Supreme Buddha, even those heavenly beings with long life expectancy, who are

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very beautiful and joyful, who exist in high edifice for long time, reach to startlingness generally in a way that_____

"friends...! we think ourselves as permanent persons although we are impermanent ones only; friends...! we think ourselves as durable persons although we are non-durable ones only; friends...! we think ourselves as stable persons although we are unstable ones only; friends...! we are also impermanent, non-durable, unstable and are inclusive in personality (=apparent five aggregates). *Bhikkhus*... the Supreme Buddha has got great power and glory and reigns over the world including *deva* in this way. (*Sam-2-70*)

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Because corporeal *dhammas* which are varied in (11) modes of situations, past etc., are pondered and discerned as *dukkha dukkha* in this way, in this way, these all kinds of way of discerning with

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(11) varieties are also called a single *sammasana* by means of occurrence through a mode called *dukkha*, resulting from *dukkham bhayaṭṭhena* = due to dreadfulness meaning. Even though it is called a single *sammasana* basing on pondering as a mode called *dukkha*, there are (11) varieties through mode of situations, past etc. (*Vs-2-245*)

As all kinds of corporealities are *dukkha* only, similarly those corporealities are called *anatta* (= non-self) (= pondered as *anatta*), due to occurrence of absence of essence called *atta* (= *anattā asāraṭṭhena*). Those persons with self-opinion consider on either the

whole five aggregates or partial of those five aggregates as "self-being"; those whole five aggregates, which are considered as "self-being" are also, actually, **anicca, dukkha**; However those persons with self-opinion usually consider

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on either those whole five aggregates or partial of five aggregate as...

1. **atta** = self-being which exists eternally without destruction,
2. **nivāsī** = the 'self' which always exists within body,
3. **kāraka** = the self which can do every work which is deserving to do,
4. **vedaka** = the 'self' which can feel every feeling which is deserving to feel,
5. **sayamvasī** = the 'self' which can create as indulgence of itself

The whole aggregates which are **anicca, dukkha** are called **anatta**, due to occurrence of absence of essence called '**atta**' considered by those persons with self-opinion in this way. It is right. ____ Such corporeal **dhamma** is **dukkha** only. That corporeality which is **anicca, dukkha** is incapable of prohibiting not to occur its impermanent nature and

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suffering nature. There is no opportunity to occur as **kāraka** which can do every work for that corporeality which is **anicca**. The Supreme Buddha, therefore, preached "**rūpañca hidam bhikkhave attā abhavissa; nayidam rūpam ābādhāya samvatteyya**". (**Sam-2-55**)

= **Bhikkhus**... if this corporeal **dhamma** is **atta** (**nivāsī, kāraka, vedaka, sayamvasī attā**), it should not be occurred as torturing. (**Sam-2-55**)

Because corporeal **dhammas** which are varied in (11) modes of situations, past etc, are pondered and discerned as **anatta, anatta** in this way, these all kinds of ways of discerning with (11) varieties are also called a single **sammasana** by means of occurrence through a mode called **anatta**, resulting from **anattā asārakaṭṭhena** = due to absence of essence called **atta**. Even though it is called a single **sammasana** basing on pondering as a mode called **anatta**, there are (11)

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varieties through mode of situations, past etc. It should be recognized similarly on four mental aggregates, feeling aggregate etc., as mentioned in this corporeal aggregate. (**Vs-2-246**)

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P. Only **saṅkhāra dukkha** is the essence

1. Bodily disagreeable feeling which associates with touching consciousness accompanied by pain, and mentally disagreeable feeling (**domanass**) which associates with anger are called **dukkha-dukkha**, due to occurrence of real suffering through both nature and designation.
2. Agreeable feeling is called **vipriṇāma dukkha** (= change and alteration) due to occurrence of origin of change and alteration.
3. Both neutrality feeling and every kind of conditioned thing occurring in three realms, other than three kinds of feeling, are called **saṅkhāra dukkha** due to occurrence

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of being oppressed by incessant phenomena of arising and perishing away. (*Vs-2-130*)

Pāli Quotation (*Mahāṭṭ-2-392*)

Among those three kinds of *dukkha* called *dukkhadukkha*, *vipariṇāma dukkha*, *saṅkhāra dukkha*, only *saṅkhāra dukkha* lies and spreads out within all three kinds of *dukkha*. [It means both *dukkhadukkha* and *vipariṇāma dukkha* are also being oppressed by incessant phenomena of arising and perishing away, resulting in availability to designate as *saṅkhāradukkha*. But they are already designated as *dukkhadukkha* and *vipariṇāma dukkha* and are not designated as *saṅkhāradukkha* again. It means, therefore, the nature of *saṅkhāradukkha* only lies on spreads out within all three kinds of *dukkha*.] The meaning,

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"*yadaniccā, tam dukkham* = such *dharmā* is impermanent; that *dharmā* is suffering", is also worth desiring (= accepting).

***aniccatā vā udayabbayapīḷa nā vā vāretum na sakkoti.* (*Vs—2-245*)**

Such corporeal *dharmā* is impermanent; that corporeal *dharmā* is suffering; that impermanent and suffering corporeal *dharmas* is incapable of prohibiting not to occur impermanent phenomena and suffering phenomena; how that impermanent corporeal *dharmā* can be occurred as *kāraṇa*? etc? explained by commentator in this way. (*Mahāṭṭ-2-392*)

Q. Varieties of *sammasana*

If pondering as *aniccā*, pondering as *dukkha*, pondering as *anatta* are taken for corporeal aggregate without discriminating

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on past, future etc., there are three kinds of *sammasana*. In the aspect of mode of situations of Knowledge of Contemplation, *aniccā nupassanā ñāṇa* etc., there are (11) varieties for Knowledge of Contemplation on Impermanence, (11) varieties for Knowledge of Contemplation on Suffering, (11) varieties for Knowledge of Contemplation on Non-self, totally (33) varieties for corporeal aggregate through discriminating on past future etc.

1. In corporeal aggregate there are (3) varieties through with non-discriminating, (33) varieties through discriminating, similarly_____

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2. In feeling aggregate there are (3) varieties through with non-discriminating, (33) varieties through discriminating,
3. In perception aggregate there are (3) varieties through with non-discriminating, (33) varieties through discriminating,
4. In formation aggregate there are (3) varieties through with non-discriminating, (33) varieties through discriminating,

5. In consciousness aggregate there are (3) varieties through with non-discriminating, (33) varieties through discriminating,

The commentator Sayadaw shows (165) varieties of *sammasanavāra* in total. It should be recognized similarly on door-hexad (*dvāra chakka*) etc. (*Mahāṭṭi-2-392,394*)

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Furthermore such corporeal *dhamma* is impermanent; that impermanent has got significant features, occurrence of *sankhata* etc., as natural fixed law; therefore these kinds of preaching_____

"*rūpam atītānāgata paccupannam aniccam sankhatam paticcasamuppannam khayadhammam vayadhammam virāgadhammam nirodhadhammam*", etc., were worth preaching again in order to direct both indirect meaning of that *anicca* and mode of taking into heart for improvement of Knowledge of Contemplation on Impermanence through various kinds of nature of things. Remaining mental aggregates, feeling aggregate etc., are also deserving to follow in this way.

Among those (7) terms,

1. *aniccam* = the nature of perishing away just after arising,
2. *sankhatam* = the nature of process of arising only when various factors perform cooperatively,

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3. *paṭicca samuppannam* = the nature of arising based on causal *dhamma*,
4. *khaya dhammam* = the nature of finishing off,
5. *vayadhammam* = the nature of destruction,
6. *virāgadhammam* = the nature of dissolution through momentary present,
7. *nirodhadhammam* = the nature of cessation through momentary present,

four terms called *khaya dhamma*, *vaya dhamma*, *virāga dhamma*, *nirodha dhamma* are indirect meaning of *anicca*. The first term, *anicca*, is not indirect meaning because *anicca* is not indirect meaning of *anicca*, while those terms, *sankhata* and *paṭicca samuppanna* are also not indirect meaning of absence just after arising and then those

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terms, *sankhata* and *paṭicca samuppanna*, also show the meaning of absence before various factors perform cooperatively, causal *dhammas* are not united yet. Actually due to showing the meaning of absence previously, those terms lie to finish the occurrence of *anicca*. It is right._____ The commentator Sayadaw, therefore, explained again on the next kind of purpose that }in order to direct mode of taking into heart for improvement of Knowledge of Contemplation on Impermanence through various kinds of nature of things (*nānākārehivāti*) because all (7) terms mean "absence". (*Mahāṭṭi-2-393*)

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S. Way of discerning

The *meditator* must discern a *anicca*, *anicca* by seeing the nature of perishing away, just after arising

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of all kinds of real corporealities occurring in (6) doors, (42) bodily parts. (Mental aggregates must also be discerned in similar way.)

- 2.(a) Corporealities produced by *kamma* (*kammaja rūpa*) must be discerned as *sankhata*, *sankhata* by seeing relationship between those corporealities and *kamma*.
 - (b) The *meditator* must discern as *sankhato*, *sankhata* by seeing how corporealities produced by mind (*cittaja rūpa*) arise, due to arising of mind.
 - (c) The *meditator* must discern as *sankhato*, *sankhata* by seeing how corporealities produced by temperature (*utuja rūpa*) arise, due to temperature.
 - (d) The *meditator* must discern as *sankhato*, *sankhata* by seeing how corporealities produced by nutriment (*āhāraja rūpa*) arise, due to arising of nutriment.
- [The *meditator* must discern as

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sankhata, *sankhata* by seeing how mental aggregates, feeling aggregate et, arise, due to presence of respective causal *dhammas*, as mentioned in section of Dependent-Origination, Volume III].

3. The *meditator* must discern as *paṭiccasamuppanna*, *paṭiccasamuppanna* by seeing how various resultant *dhammas* arise basing on respective causal *dhammas* with the help of *vipassanā* knowledge.
4. The *meditator* must discern as *khayadhamma*, *khayadhamma* by seeing the nature of finishing of those corporealities (feeling aggregate etc.,) at the perishing phase.
5. The *meditator* must discern as *vayadhamma*, *vayadhamma* by seeing the nature of destruction of those corporealities (feeling aggregate etc.,) at the perishing phase.
6. The *meditator* must discern as *virāgadhamma*, *virāgadhamma*

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by seeing the nature of dissolution of those corporealities (feeling aggregate etc.,) at the perishing phase.

7. The *meditator* must discern as *nirodhadhamma*, *nirodhadhamma* the nature of cessation of those corporealities (feeling aggregate etc.,) at the perishing phase with the help of *vipassanā* knowledge.

Each aggregate of five aggregates must be discerned in similar way. Both external continuum and past future periods must also be discerned similarly by dividing five groups.

1.4. Twelffold bases method and eighteenfold elements method

As mentioned in *nāmakammaṭṭhāna*, Volume II, each four bases, each four elements within one mind moment can be discerned as object of *vipassanā* practice by means of twelffold bases method and eighteenfold element method.

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For instance, it is instructed in commentary (*M-A-I-268*) as follows._____

At the seeing-consciousness mind-moment, there are four bases, four element, viz.,

1. eye clear sensitivity = eye-base, eye-transparent element,
2. visible object = sight base, visible element

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3. seeing-consciousness = mind-base, seeing-consciousness element. As mentioned in commentary those bases, elements of ultimate *dhammas* can also be discerned as object of *vipassanā* practice by dividing four groups of bases, elements within each mind moment accordingly.

1.4.A. Ways of discerning found in *Saḷāyatana Vagga Samyutta*

Supreme Buddha preached frequently on twelvefold bases

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method of discerning and eighteenfold element method of discerning in *Saḷāyatana Vagga Samyutta*. Here a kind of discerning found in *Āditta pariyāya Sutta* will be presented. That way of discerning deals with all aspects of discerning found in *Saḷāyatana Vagga Samyutta*.

Pāli Quotation (Sam-2-378)

The essence of above quotation of *Pāli* Text is as follows:_____

1. Eye-transparent-element must be discerned as *anicca*;
2. Visible-object must be discerned as *anicca*;
3. seeing-consciousness must be discerned as *anicca*;
4. eye-contact must be discerned as *anicca*;
5. any kind of these feeling,

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agreeable or disagreeable or neutrality feeling which arises based on the eye-contact must be discerned as *anicca*.

In this case number (5) instruction of the Supreme Buddha does not refer to the feeling only but it refers to perform *vipassanā* practice on all associating *dhamma* called feeling aggregate, perception aggregate, formation aggregate, consciousness aggregate, according to preaching found in *Cūḷarāhulovāda Sutta*.

Pāli Quotation (M-3-325, Sam-2-329) *(Cūḷarāhulovāda Sutta)*

In this *Sutta* the Supreme Buddha instructed to discern four mental aggregates called feeling aggregate, perception aggregate, formation aggregate, consciousness

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aggregate which arise based on the eye-contact. Those mental aggregates which arise based on the eye-contact are four mental aggregates of

1. five-doors-advertence,

2. seeing consciousness,

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3. receiving-consciousness,
 4. investigating-consciousness,
 5. determining-consciousness,
 6. seven impulses,
 7. two registering-consciousness, * life continuums,
 8. mind-door, adverting-consciousness,
 9. seven impulses,
 10. two registering-consciousness,
- respectively.

Four mental aggregates of life-continuums occurring between eye-door-cognitive and mind-door-cognitive process can also be discern as object of *vipassanā*

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practice, even though those are not produced by the eye-contact. Four mental aggregate of five-door-adverting consciousness are also discerned as object of *vipassanā* practice through inevitable method (*avinābhāva naya*).

1.4.A. Rules of mindfulness foundation

There is a reasonable question that why the Supreme Buddha select to preach only three mental *dhammas*,

1. consciousness, seeing-consciousness etc.,
 2. contact, eye-contact etc.,
 3. feeling, the feeling produced by eye-contact etc., with intention to discern all four mental aggregates thoroughly. The answer is that during performing *vipassanā* practice the Supreme Buddha wanted to direct three kinds of ways of discerning on mental *dhammas*, viz.,
1. consciousness is kept in mind and discerned as priority,

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2. contact is kept in mind and discerned as priority,
3. feeling is kept in mind and discerned as priority

By following these instructions the commentaries also explained that there are three ways of discerning in the section of *nāmakammaṭṭhāna*. (Please see detail on section of *nāmakammaṭṭhāna, Volume II*.)

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According to instructions found in commentary (*M-A-I-280*), i.e., "*pariggahite rūpakammaṭṭhāne*",____ during performing *vipassanā* practice on mental *dhammas*, if the *meditator* wants to perform *vipassanā* practice through keeping in mind sensuous-sphere mental *dhammas* especially he has to finish to keep in mind corporeal *dhammas* beforehand. In accordance with the way of discerning found in *Saḷāyatana Vagga Samyutta*

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corporeal *dhammas* must be discerned by dividing two groups, i.e.,

1. base corporeality
2. object corporeality, visible-object etc.

During performing *vipassanā* practice,

1. if *vipassanā* practice is performed by discerning and keeping mind corporeality-mentality through base-corporeality and object-corporeality as priority, it falls into *kāyānupassanā satipaṭṭhāna*.
2. if *vipassanā* practice is performed by discerning and keeping mind corporeality-mentality through feeling as priority, it falls into *vedanānupassanā satipaṭṭhāna*.
3. if *vipassanā* practice is performed by discerning and keeping mind corporeality-mentality through consciousness as priority, it falls into *cittanānupassanā satipaṭṭhāna*.
4. if *vipassanā* practice is performed by discerning and keeping mind corporeality-mentality through contact as priority, it falls into *dhammānupassanā satipaṭṭhāna*.

Therefore if one practicing *meditator* wants to develop mindfulness

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foundation *dhammas* in accordance with preachings found in *Salāyatana Vagga Samyutta*, he has to perform *vipassanā* practice as follows._____

1.4.C. *vedanā nupassanā satipaṭṭhāna*

1. base (*vatthu*).... *anicca*,
2. object (*ārammaṇa*)... *anicca*,
3. feeling (*vedanā*)... *anicca*

explanations _____

1. Base (*vatthu*) _____ These three objects can be discerned as object of *vipassanā* practice for every mind moment of cognitive process from beginning as five-doors-adverting consciousness. Because mental *dhammas* together with neutrality feeling occurring in the five-doors-adverting mind moment arise depending on base-corporeality must be kept in mind and discerned as *anicca* through seeing the

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nature of arising and perishing away of base-corporeality. However (54) kinds of corporeal *dhammas* including heart-base within the heart must be discerned as a whole in order to reach the field of ultimate reality and to break down each compactness of corporeality.

2. Object (*ārammaṇa*)_____ According to the term, object, six kinds of objects, such as visible-object for visible-object-line, audible-object for audible-object-line, etc., must be inferred accordingly. If the object is visible object, that object will arise as corporeal unit as natural fixed law. Therefore if the visible-object is inclusive in the pure octads, (8) kinds of corporealities together with visible-object must be discerned as *anicca*; if the

visible-object is inclusive in the nonads, vital nonad etc., (9) kinds of corporealities together with visible-object must be discerned as *anicca* and so forth.

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When various kinds of visible-objects are discerned collectively it should be understood in similarly. Only when one can discern in that way can he break down each compactness of corporeality, resulting in reaching into the ultimate nature by insight. Only when the insight reach to the ultimate nature can be perform true *vipassanā* knowledge which can benefit for arising of the Noble Path-Knowledge and Fruit-Knowledge through the relation of determinative dependence. Remaining objects, audible-object et., must also be understood in similar way. Because audible object can arise as sound nonad as natural fixed law, in the aspect of *vipassanā* practice, those (9) kinds of corporealities, including sound, within sound nonad, must be kept in mind and discerned as *anicca*.

3. Feeling (*vedanā*)_____ Because five-doors-adverting consciousness associates

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with neutrality feeling, the *meditator* must discern as *anicca*, *anicca* continuously and repeatedly by seeing phenomena of arising and perishing away of those (11) mental *dhammas*, including neutral feeling, within five-doors-adverting mind moment through keeping in mind neutrality feeling as priority.

As five-doors-adverting mind moment is discerned by dividing three groups, base, object, feeling, remaining mind moments, seeing-consciousness etc., can also be discerned by dividing three groups similarly the righteous *meditator* should like to take the object of tables of *nāmakammaṭṭhāna* again.

Among those mental *dhammas* of eye-door-cognitive process and mind-door cognitive process which takes visible successively,

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those mental *dhammas* existing in every mind moment, except seeing-consciousness, arise by depending on the heart-base corporeality only. Mental *dhammas* together with seeing-consciousness arise depending on eye-base corporeality. According to the term, *cakkhu vatthu* (eye-base), (54) kinds of corporeal *dhammas* together with eye-base must be kept in mind and discerned as *anicca*.

In this way the righteous *meditator* must perform *vipassanā* practice by generalizing on three characters called *anicca*, *dukkha*, *anatta* alternately through dividing three groups, i.e., (1) base, (2) object, (3)feeling for every mind moment which arises by taking (6) kinds of objects appropriately. Both wholesome and unwholesome groups occurring in all (6) lines must be discerned thoroughly. Every life-continuum which arises

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Between various cognitive processes must also be kept in mind and discerned as object of *vipassanā* practice by dividing three groups, i.e., (1) base (2) object of life-continuum (3) feeling in similar way.

1.4.D. An easy way of discerning

1. The righteous *meditator* must take object of tables of *nāmakammaṭṭhāna* again. Among those mental *dhammas* of eye-door cognitive process and succeeding mind-door cognitive process which takes visible-object successively, seeing-consciousness arises by depending on eye-base corporeality and remaining all mind moments arise by depending on heart-base. The *meditator* must discern as *anicca, anicca* by taking the object of nature of arising and perishing away of corporeal *dhammas* (=54

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kinds of corporealities) when are depended bases of every mind moment, excluding seeing-consciousness, from five-doors-adverting consciousness to the second registering consciousness of mind-door cognitive process on the whole.

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2. The objects of eye-door cognitive process and succeeding mind-door cognitive process are the same, i.e., visible-object, while the object of life-continuum occurring between interval of cognitive process is any kind of three objects called action-emblem of destination. Those visible object and object of life-continuum must be kept in mind upto the field of ultimate nature and then the *meditator* must discern as *anicca, anicca* by taking object of nature of arising and perishing away of those ultimate *dhammas*.

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3. The mediator must keep in mind all mental *dhammas* of every mind moment of both cognitive process and life-continuums through the feeling as priority and then he must discern as *anicca anicca* continuously and repeatedly by taking object of nature of arising and perishing away of those mental *dhammas*. He must try to break down each compactness of mentality in order to reach the ultimate nature. During performing *vipassanā* practice the rate of phenomena of arising and perishing away of mental *dhammas* within split second are so swift that there are same mental *dhammas* which can be discerned as objects of *vipassanā* practice but some may be left out without discerning. As shown in tables of *nāmakammaṭṭhāna* every mind moment of every row must be kept in mind and discerned by dividing the groups, i.e., base, object, feeling. Both wholesome and unwholesome

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impulsions of (6) kinds of cognitive processes must be discerned thoroughly. Those general characters, *dukkha* and *anatta*, must also be discerned in similar way.

1.4.E. *cittānupassanāsatipaṭṭhāna*

1. base (*vattahu*) ... *anicca*,
2. object (*ārammaṇa*) ... *anicca*,
3. consciousness (*viññāṇa*) ... *anicca*.

In this way of discerning it is similar for discerning on base and object as mentioned above. According to the term, consciousness, all mental *dharmas* which are associating with consciousness must be kept in mind through the consciousness as priority. Then the *meditator* must discern as *anicca*, *dukkha*, *anatta* as shown in *vedanānupassanāsatiṭṭhāna*.

1.4.F. *dharmānupassanāsatiṭṭhāna*

1. base (*vatthu*) ... *anicca*,
2. object (*ārammaṇa*) ... *anicca*,
3. consciousness (*viññāṇa*) ... *anicca*.

Way of discerning on base and

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object must be recognized as mentioned above. According to the term, contact, all mental *dharmas* which are associating with contact must be kept in mind through the contact as priority. Then both those mental *dharmas* of every mind moment and mental *dharmas* of every life-continuum occurring in interval of cognitive process must be discerned as *anicca*, *dukkha*, *anatta* alternately.

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The righteous *meditator* must recognize similarly as shown in *vedanānupassanāsatiṭṭhāna*. All wholesome and unwholesome impulsion occurring in (6) lines (=6 doors) must be discerned thoroughly.

Internal-external External continuums must also be discerned similarly as mentioned in internal continuum. Alternate discerning on internal and external continuums must be performed. Three general

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characters called *anicca*, *dukkha*, *anatta* must also be discerned alternately for advancement of *vipassanā* knowledge.

Past, future, present _____ When the righteous *meditator* satisfies to discern present conditioned things he has to perform *vipassanā* practice by discerning on conditioned things occurring straight away periods from successive past live to present life, from present life to the end of future life. During discerning in this way the righteous *meditator* must perform alternate discerning on internal and external discerning on internal and external continuums; alternate discerning among three general characters called *anicca*, *dukkha*, *anatta*.

"namo tassabhagavato arahato sammāsambhuddhassa"

NIBĀNA GĀMINIPATIPADĀ

**THE WAY OF PRACTICE LEADING TO
NIBBĀNA**

VOLUME V

Page 58 – 107

BY

PA-AUK TAWYA SAYADAW

TRANSLATED BY

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PA-AUK FOREST MONASTERY***

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1.5. A Practice of foulness (*asubhabbhavana*)

**asubhā bhāvetabbā rāgassa pahānāya. (Udāna-120)*

The Supreme Buddha urged to develop practice of foulness for removing sensual lust in *Meghiya Sutta (Udāna-120)*.

There are two stages of way of practice of foulness, i.e., *samatha* stage, *vipassanā* stage. In the *samatha* stage of practice of foulness, there are also two ways of discerning, i.e.,

1. The way of discerning by taking object of external corpse and
2. The way of discerning by taking object of (32) bodily parts.

If a *meditator* develops concentration by taking object of external corpse, the first absorption concentration can be attained. See way of practice in the section of *samatha kammaṭṭhāna* in this volume.

Furthermore the Supreme Buddha instructed that (32) bodily parts must be taken into heart as loathsome attention (*paṭikūla manasikāra*) in *Mahāsatipatṭhāna Sutta (M-1-72)*. In the commentary of that *Sutta (M-A-1-305)* it is explained that the Supreme Buddha preached those (32) bodily parts must be discerned in order to reach full absorption concentration.

**1.5.B. Explanations found in *Sammohavinodanī* and *Mūlaṭṭhaka*
Pāli Quotation (*Abhi-a-2-248*) (*Mūlaṭṭhaka-2-156*) (*Anuṭṭhaka-2-157*)**

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In one's own internal continuum and other's external continuums, the full absorption concentration and access absorption concentration can be arisen in the continuum of the person who performs preliminary work (*pari-kamma*) on living body of oneself as "loathsome nature (*paṭikūla*) but those both kinds of absorption concentration cannot be arisen in the continuum of the person who performs preliminary work on living body of other as loathsomeness nature. If it is so there is a reasonable question that is it true these both kinds of absorption concentration can be arisen by taking objects of ten kinds of foulness (=external foulness). It is true that those can be arisen. However those ten kinds of foulness lie in the non-living world which are not obsessed as "my consequence" by the *kamma* which is worth adhering with craving, wrong view. Therefore both full absorption concentration and access absorption concentration can be arisen by taking objects of those (10) foulness. Other's (32) bodily parts, on the other hand, lie in the living world called *upādinnaka* which are obsessed by craving wrong view as "self, mine", resulting in inability to occur both kinds of absorption concentration. However it should be recognized *vipassanā* practice called practice of foulness can be performed on the object of external (32) bodily parts. How the supreme

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Buddha preached on way of discerning relating to (32) bodily parts in this section of *kāyānupassanā* and it can be answered that both *samatha* and *vipassanā* ways of discerning were preached. (*Abhi-A-2- 248*)

1.5.C. Non-living allotment (*anupādinna pakkha*)

Commentator explained both full absorption and access absorption can be arisen by taking objects of external (10) kinds of foulness. Bone (*aṭṭhika*) is also inclusive in those (10) kinds of foulness.

Pāli Quotation (Vs-1-186) (Vs-1-186, 187)

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It is explained that if one discerns one bone as loathsomeness by taking object of nature of loathsomeness of bone, full absorption and access absorption can be attained.

The bodily part called bone is also included in group of (32) bodily parts of external living beings. Those bones lie in the living allotment which is obsessed as my consequence by *kamma* which is worth adhering with craving wrong view. It should be recognized similarly on remaining bodily parts.

With regarding to those words which explained full absorption and access absorption can be arisen by taking object of bones that lie in non-living allotment (*anupādinna pakkha*), it is

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worth understanding the fact that for the practicing *meditator* who is able to discern living bone as non-living bone, as examples of both *Mahā Tissa Mahā Thero* who dwelt on the mountain called *Cetiya* and a novice who was servitor of *Sangharakkhita Mahā Thero*, if the nature of loathsomeness appears in his insight through discerning on living body as (10) kinds of foulness, it is worth showing reaching to access absorption.

Furthermore when hair etc., are taken as object through occurrence of a being in a way that “*atthissa kāye*” those appear as this body (*imasamim kāye*), which is void of obsession as being, which has got a way of taking into heart by destroying image of self-identity, which is very apparent and lying collectively well all the time in the oneself’s insight. However due to inability to appear those kinds of appearance in other’s body, only the knowledge of Danger (*ādīnavanupassanā ñāṇa*) which never reach to the full absorption concentration and then the commentator explained that “it should be recognized *vipassanā* practice called practice of foulness can be performed” in order to show that meaning. (*Mūlaṭṭ-2-156*)

1.5.D *Mahā Tissa Mahā Thero* who dwelt on the *Cetiya* mountain

One day *Mahā Tissa Mahā Thero*

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went round into *Anurādha* city to accept offerings of food. An ordinary woman who adorned herself like a fairy left early *Anuradha* city and returned back to her parent’s house after anger with her husband. When she saw *Mahā Tissa Mahā Thero* at the midway of the

journey she laughed with sound, due to presence of abnormal mind with lust on **Mahā Thero's** appearance. At that time **Mahā Thero** was walking by taking into heart usual practice of **samatha** and the sound was opposite nature of taking into heart practice of **samatha** which was the fundamental of reaching first absorption. The sound is obstacle of absorption. Therefore he followed the sound and scrutinized what kind of sound it might be. Then he saw laughing lady who showed her teeth and he got foulness perception on teeth bone continuously.

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aṭṭhikakammaṭṭhānam hi Thero tadā pariharati. (Mahāṭṭī-1-48)

=At that time **Mahā Thero** was waling by taking into heart object of bone practice. (Mahāṭṭī-1-48)

After **attaining** foulness perception on bone The **Mahā Thero** reached into the Fruit-knowledge of Arahant. Olden days commentators Sayadaws said as follows.-

Pāli Quotaton (Vs-1-20)

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After seeing that woman's teeth bone **Mahā Tissa Mahā Thero** took into heart previous acquired perception of bone. That **Mahā Thero** reachd into the Fruit-knowledge of Arahant by standing deportment on that place only. (Vs-1-20)

1.5.E. How Mahā Thero reached into the Fruit-knowledge of Arahant

Pāli Quotation (Mahāṭṭī-1-48,49)

Venerable **Mahā Tissa Mahā Thero** used to take into heart practice of foulness on perception of bone. He always transfers to **vipassanā** practice by developing the first absorption concentration of perception of bone. As soon as he saw laughing lady's teeth he **attained** both sign of full concentration called **paṭibhāga nimitta** and access absorption with extra-ordinary nature called **upacāra jhāna** because he was still walking with practice of bone perception and he had already developed well on practice of bone perception previously. Afterwards that lady's whole body appeared as collectiveness of bones in the **Mahā Thero's** insight. At that time he continued to practice by taking into heart the nature of foulness of those bones resulting in reaching into both the sign of full concentration and access absorption concentration. Then he changed into the object of foulness

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nature of internal bones, resulting in reaching into the first absorption. When he developed **vipassanā** knowledge by making fundamental absorption on that first absorption be reached into the Fruit-knowledge of Arahant through the successive stages of the path-knowledge. (Mahāṭṭī-1-48,49)

When her husband followed her along with the road he saw **Mahā Thero** and asked that "Venerable bhante..... do you see a woman? The Most Venerable **Mahā Thero** replied as follows._____

**"nābhijānami itthī vā, puriso vā ito gato.
apica aṭṭhisanghāto, gicchate sa mahāpathe."**

= “Gentleman..... I don’t know the person who is going along with here as lady or man. Actually these collectiveness of bones are walking along with the road.” (*Vs-1-2-,21*)

Perception of foulness_____ In *Girimānanda Sutta, Daska Nipāta, Aṅguttara Nikāya*, the Supreme Buddha preached the way of taking into heart on (32) bodily parts through foulness nature as perception of foulness. (*Ang- 3-343*)

1.5.F. Living foulness-non-living foulness

In *Vijaya Sutta, Sutta Nipāta (Sn-307, 308)* two kinds of practices of foulness, i.e., living foulness (*saviññāṇaka*) and non-living foulness (*aviññāṇaka*), are preached. The former is

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the way of discerning by taking object of foulness nature of (32) bodily parts of living beings while the latter is the way of discerning by taking object of foulness nature of various corpses.

samatha and *vipassanā* _____ In the *samatha* stage, if one wants to attain either full absorption or access absorption, he must discern his (32) bodily parts by taking object of foulness nature as mentioned above. During discerning in that way he can discern by taking object of either all (32) bodily parts as a whole or any kind of bodily parts separately.

1.5.G The Story told by shaking the hand (*hatthegahita pañha vatthu*)

Mallaka Mahā Thero has shaken the hand of *Abhaya Mahā Thero* who memorized *Dīghanikāya* and said that “*Avuso..... Abhaya....please learn this problem before hand.*” Then he continued to say that....

“*Mallaka Mahā Thero* usually has got (32) kinds of first absorption by taking objects of (32) bodily parts. If any kind of absorption is entered in day-time and the next one in night-time, each cycle adjoins after half month. If any each kind of absorption is entered for every day, one after another, each cycle adjoins after one month again.” (*Vs-1-257*) This way of discerning is called *paṭikula manasīkāra* (=loathsomeness attention).

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1.5. H. *sabhāga-visabhāga* (Same sexes –different sexes)

Then if one discerns loathsome nature of external (32) bodily parts, he can reach access absorption (=access concentration) as mentioned above

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Furthermore if one desires to attain the first absorption concentration by taking object of foulness of corpse (*aviññāṇaka asubha*), gentleman *meditator* must discern male’s corpse and lady *meditator* must discern female corpse only. Alternate discerning on internal and external is not essential. This is meant for *samatha* stage.

In *vipassanā* stage, however, it is not essential to discriminate the same or different sexes for both kinds of foulness of living corpse and non-living corpse. In *Vijaya Sutta* the supreme Buddha instructed to discern only one corpse of *Sirimā* to four groups of people,

1. *hhikkhus*,
2. *bhikkhunīs*,
3. layman devotees,
4. laywoman devotees.

It was an instruction to discern danger of body of both internal and external continuums for improvement of the knowledge of Danger (*ādīnvañāṇa*). It is similar to way of discerning on living foulness. In *samatha* stage it has the aim of attainment of absorption while in *vipassanā* stage it has the aim to discern danger.

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Alternate discerning on internal and external is not need in *samatha* stage. However alternate discerning on living foulness and non-living foulness is essential and it is instructed in *Vijaya Sutta* as follows._____

yathā idam tathā etam, yathā etam tathā idam.

ijjhatañca bahiddhā ca, kāye chandam virājaye.

Because this living foulness body has not ceased these three *dhammas*,

1. *āyu* – physical vitality
2. *usamā* = fire-element produced by *kamma* called body temperature
3. *viññāṇa* called consciousness, it has got four deportments, walking, standing, sitting, reclining. Similarly for this dead corpse which reclines in cemetery, it had got four deportments, walking, standing, sitting, reclining before death previously because of absence of cessation of those three *dhammas* called *āyu*, *usamā*, *viññāṇa*.

As this dead foulness corpse has not got four deportments, walking, standing, sitting, reclining because of cessation of three *dhammas* called *āyu*, *usamā*, *viññāṇa*, similarly_____ this living foulness body will be lacking nature of four deportments, walking, standing, sitting, reclining because of cessation of those three *dhammas* called *āyu*, *usamā*, *viññāṇa*.

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The wise man who practices and develops in this way with perspective on danger of rounds of rebirth is able to eradicate strong desire with attachment on both his internal body and other's external ones through four Noble Path-knowledge forever. (*Suttanipāṭa-308*)

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āyu usamā ca viññāṇanti rūpa-jīvitindariyam, kammajatejodhātu, cittam---- (*M-A-2-250*)

In accordance with above commentary, the term, *āyu*, must be inferred as physical vitality. Mental vitality is inclusive in consciousness.

The essence of this verse must be recognized as follows:_____

yathā idam tathā etam = Defilement of anger which will arise on external body can be abandoned by paralleling and discerning on identity of oneself and corpse in a way that this corpse used to occur previously as this living my body.

yathā etam tathā idam – Defilement of lust which will arise on internal body of oneself can be abandoned by paralleling and discerning on identity of corpse and oneself in a way that this living body will occur in *future* as this corpse.

Both kinds of internal and external bodies, in other words, both kinds of living and non-living bodies can be paralleled and discerned as *vipassanā* knowledge by making identical conditions.

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When one distinguishes on nature of foulness of both internal living and external non-living bodies with the help of *vipassanā* knowledge nescience on foulness of those bodies (i.e., defilement of delusion) can be abandoned.

Thus the essence that after removing three unwholesome roots called selfish desire, anger, delusion temporarily at the moment of previous *vipassanā* knowledge successive four kinds of path-knowledge can eradicate total kinds of desire and lust without any remain. (*Suttanipāta-A-242*)

According to instructions of above commentary, now ways of discerning on non-living and living foulness will be presented continuously in the aspect of *vipassanā* stage. In the *samatha* stage alternate discerning on internal and external foulness is not essential because one must discern to attain full absorption or access absorption. However in *vipassanā* stage, alternate discerning on internal and external foulness is essential because it is the stage of repeated discerning on danger of body called *ādīnavānupassanā*. This fact must be recognized before hand.

1.5.I. Way of discerning on non-living foulness in *vipassanā* stage

Pāli Quotation (M-1-73)

Furthermore *bhikkhus*--- the *bhikkhu* must see as seeing on these kinds of corpses, viz.,

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1. the corpse one day after death,
2. the corpse two days after death,
3. the corpse three days after death,

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4. The bloated corpse,
5. The livid corpse,
6. The festering corpse.

The *bhikkhu* who sees in that body with the help of *vipassanā* knowledge in a way that... “my body has also got this nature; it will become this nature certainly; it can not go against this nature.” (*M-A-1-73*)

dīghabhāṇaka mahā sīvatthero pana “navasiva thikā ādīnavānupassanā vasena vuttā” ti āha. (M-A-1-305)

According to the opinion of *Mahā sīva Mahā Thero* who memorizes *Dīgha Nikāya*, it should be recognized the fact the way of discerning on foulness which is found in *Mahāsatiṭṭhāna Sutta* is an instruction of the supreme Buddha to see danger of physical

constituents of both internal and external bodies. As shown in that instruction, if one wants to discern non-living foulness in *vipassanā* stage, he must discern as follows.

In this stage the righteous *meditator* can discern on three general characters of conditioned things occurring in three periods and two continuums continuously and repeatedly. This stage is time to develop

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practice of foulness as *ādināvanupassanā* (repeated contemplation on danger) once more. Therefore the righteous *meditator* must develop acquired concentration up to the fourth absorption of mindfulness of breathing of the fourth absorption of white *kaṣiṇa*-object again. When the light of wisdom which associates with concentration becomes brilliant he must take object of foulest corpse which has been seen previously again with the help of that brilliant light. Either corpse of the same sex or corpse of different sex can be discerned as object of *vipassanā* practice.

He must discern as “foulness-foulness” by putting mind of meditation on object of foulest position of that corpse. When foulness nature of corpse floats in the insight he must parallel between the corpse and his own body in a way that “my body has also got this nature; it will become as this nature certainly; it an not go against this nature”. Unless he sees foulness nature of his body, he must discern object of external non-living corpse again. Afterwards, he must discern his own body as a corpse over and over. If he can see in that way he must discern as “foulness, foulness” by taking object of his bloated corpse. Alternate discerning on internal corpse and external corpse must be performed over and over again.

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During discerning in that way, if external corpse selected as object of foulness is a corpse which occurred for last a few years ago, that corpse may be reaching into the stage with pulverized bones at this time of discerning as practice of foulness. If the righteous *meditator* sends his knowledge from bloated corpse which has been seen towards the stage with pulverized bones, he can discern successfully. The processes of change of successive stages if both internal and external corpse must also be discerned alternately.

If the corpse which has been seen or the corpse which is selected to be discerned as object of foulness is recently occurred within a few days or if the corpse is newly occurred on the day practice of foulness is intended to be performed, those kinds of corpses can not reach into stage of pulverized skeletons. Even though it can not reach into that stage really, (for the righteous *meditator* who can discern future corporeality-mentality by the help of *vipassanā* knowledge), if he sends his knowledge towards future stage with pulverized skeletons, he can discern gradually successive stages of changing of that corpse until stage of pulverized skeletons. These successive stages of foulness nature of both internal and external corpses must be discerned alternately.

1.5. J. Nine kinds of corpses

Now it will be presented on nine kinds of corpses which are objects of *vipassanā*

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practice for advancement of contemplation of danger of body, found in *Mahāsatipaṭṭhāna Sutta*, viz.,

1. (a) the corpse one day after death,
(b) the corpse two days after death,
(c) the corpse three days after death,
(d) The bloated corpse,
(e)The livid corpse,
(f) The festering corpse.
2. (a) the corpse eaten by crows,
(b) the corpse eaten by kites,
(c) the corpse eaten by vultures,
(d) the corpse eaten by
(e) the corpse eaten by dogs,
(f) the corpse eaten by tigers,
(g) the corpse eaten by leopards,
(h) the corpse eaten by foxes,
(i) the corpse eaten by various worms,

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3. the corpse with jointed skeletons united by flesh, bloods and nerves,
4. the corpse with jointed skeletons united by bloods and nerves but not flesh,
5. the corpse without flesh and bloods, united by various lines of streaks, nerves etc.,
6. dismembered corpse in which various bones are scattered and divided into pieces,
7. corpse with conch shell-like coloured, skeleton
8. a pile of skeletons for many years,
9. decaying and pulverized skeletons.

These (9) kinds of corpse are preached as objects of practice of foulness in *Mahāsatipatṭhāna Sutta*. Those are only corpses abandoned in cemetery. (*M-1-73, 74, M-A-1-278*)

The righteous *meditator* should like to discern either all (9) kinds of corpses or any some kinds as repeated contemplation on danger of body.

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K.(1) Generalize by Three Characters_____

During alternate discerning on foulness nature of internal and external continuums the righteous *meditator*, who continues to practice of foulness after performing *vipassanā* practice through discerning three general characters of five aggregates occurring in three periods and two continuums, usually sees corporeal units also by insight. Unless corporeal units are seen even though he performs *vipassanā* practice on foulness nature of both internal and external continuums for appropriate periods satisfactorily, he must scrutinize four great elements of both internal and external corpses with the result that he can see corporeal units consequently. Afterwards he must generalize three characters on those ultimate nature of corporeal *dhammas* by breaking down compactness of corporeal units. Corporealities nutriment as eighth factor which are produced by temperature can be seen generally on that non-living foulness (=corpse). Those pure octads produced by temperature are non-

transparent ones. If those units are analyzed, each corporeal unit consists of (8) kinds of ultimate nature of corporeal *dhammas*.

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K.(2) A few exceptions_____

When four great elements are scrutinized on those internal and external corpses some righteous *meditator* usually sees both transparent and non-transparent corporeal units minglingly. It is because the corpse is infested with living worms at that time and body decays consisting body-transparent-element of those worms are seen by insight of *meditator* simultaneously. Actually only pure octads produced by temperature are consisting in both kinds of internal and external corpses.

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K. (3) One difficulty

After discerning foulness nature of external corpse, some *meditators* face with difficulty to find foulness nature of themselves as internal continuums. At that time he must keep in mind corporeality-mentality of himself from present period to death-consciousness of present life by sending knowledge towards future gradually. When his knowledge can discern his continuum at the death-moment the foulness nature of non-living of himself can also be seen by experiential knowledge. At that time alternate discerning on foulness nature of internal and corpses must be discerned over and over.

If the righteous *meditator* sees successive stages of changing of

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external corpse in a way that how the corpse becomes bloated and leaking liquids, how it becomes livid, how it is infested with worms, how it becomes heap of skeletons, how skeletons become decaying and pulverized, he must discern foulness nature of internal corpse for every stage of following example of successive stage of external corpse. Alternate discerning on foulness nature of external and internal corpse must be performed over and over again.

K.(4) To remove lust

Alternate discerning on foulness nature of internal and external corpses in that way is an effective weapon to remove lust really. However the righteous *meditator* should like to continue to discern external continuums by gradual sending knowledge toward outside world. Foulness nature of every being touching with light of wisdom must be discerned as practice of foulness. Sometimes foulness nature of internal body of himself must also be discerned alternately.

During discerning in that way if corporeal units can be seen by insight, ultimate nature of corporeal *dhammas* must be analyzed and discerned as *anicca, dukkha, anatta* alternately again. If one can not see corporeal units easily, he must scrutinize four great elements on those

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internal and external corpses. Afterwards ultimate nature of corporeal *dhammas* occurring in those corpses must be discerned as objects of *vipassanā* practice continuously. Especially those persons who are sources of lust must be discerned as priority.

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L. way of discerning on foulness nature of living body

In this stage of discerning on foulness nature of living body, the *meditator* has to divide three kinds of foulness nature, viz.,

1. foulness nature of (320 bodily parts,
2. foulness nature of living body which is full of worms,
3. foulness nature of ultimate nature of corporeal *dhammas*.

L.(1) The *meditator* must discern as “foulness, foulness” by seeing foulness nature of (32) bodily parts. Internal and external continuums must be discerned alternately. External continuums must be discerned by extending knowledge towards outside world as possible as he can. Those persons who are sources of lust must be discerned as priority. The whole living world must be discerned as a whole by extending knowledge gradually.

During discerning in that way those (32) bodily parts becomes corporeal units in the insight of *meditator*. Unless corporeal units are seen, the *meditator*

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must scrutinize four great elements of either (32) bodily parts as a whole or each bodily part separately, resulting in ability to see corporeal units easily. Then those corporeal units must be analyzed upto ultimate nature of corporealities and those ultimate corporeal *dhammas* must be discerned as *anicca*, *dukkha*, *anatta* alternately as mentioned in *rūpakammaṭṭhāna*.

L.(2) There are (80) kinds of worms within this body. Therefore that body is mating house and reproducing house of those various kinds of worms; it is defecating and urinating house of worms; it is ward and cemetery of those various kinds of worms; those worms never done reproducing, defecating, urinating, receiving medical treatment, burying outside the body. (*Sam-A-2-294*) Therefore this body which is full of various kinds of worms is only the foulness nature really. The *meditator* must discern as “foulness, foulness by seeing that foulness nature of body in that way. Internal and external continuums must be discerned alternately. During discerning in that way both various worms and foulness nature of body must be seen by insight. In this stage corporeal units can be seen not soon later. Unless corporeal units are seen, the *meditator* must scrutinize four great elements of the body with various worms.

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Then corporeal units can be found gradually and the *meditator* must generalize on three characters alternately by analyzing on ultimate nature of corporealities within each corporeal unit.

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L.(3) Way of discerning on foulness nature of ultimate corporeal *dhammas*.

Pāli Quotation (M-1-73,74 navasiva-thikapappa) (M-A-1277)

According to explanations found in above **Pāli** Text, Commentary, after foulness nature of both non-living and living bodies are discerned, these physical and mental constituents of being, viz,

1. ultimate corporeal *dhammas* consisting in foulness corpse,
2. ultimate corporeal *dhammas* consisting in foulness living body called (32) bodily parts,
3. corporeal *dhammas* consisting in the body which is full of various worms,
4. mental *dhammas* which arise depending on those corporeal *dhammas*,

must be kept in mind for both internal and external continuums and then causal *dhammas* of those corporealities-mentalities must be scrutinized. Afterwards the supreme Buddha instructed to perform *vipassanā* practice continuously by generalizing three characters on those corporealities-

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mentalities together with causal *dhammas* in the section of way of discerning on (9) kinds of corpse, in *Mahāsatiṭṭhāna Sutta*.

As foulness nature of living and non-living body is discerned by taking objects of concepts on (32) bodily parts and corpse, similarly it is instructed to discern foulness nature by taking object of ultimate corporeal *dhammas* in *Pheṇapiṇḍūpama Sutta (Sam-2-104)* and *Āsīvisopama Sutta (Sam-2- 381)* as follows;---

Pāli Quotation (Sam-A-2-294) (Sam-A-3- 59)

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According to explanations of above commentaries, ultimate corporeal *dhammas* can also be discerned as not only *anicca,dukkha, anatta* but also foulness. It is reasonable question that which kind of foulness it might be. These kinds of foulness nature, viz.,

1. *duggandha* = presence of bad odour,
2. *asuci* = presence of loathsome nature,
3. *vyādhī* = presence of infirmity nature,
4. *jarā* = presence of ageing = presence of static nature,
5. *marāṇa* = presence of death = presence of perishing nature (*bhanga*), are state of affairs of foulness nature of corporeal *dhammas*. Four great elements consisting in various corporeal units always arise by bringing these five kinds of disadvantages called *duggandha, asuci, vyādhī, jarā, marāṇa*. The *meditator* can discern as foulness, foulness

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by seeing those kinds of nature of ultimate corporeal *dhammas*. It should be recognized there are two kinds of discerning on corporeal *dhammas* (=repeated contemplation on physical constituents), i.e., discerning on foulness nature of concept and discerning on foulness nature of ultimate corporeal *dhammas*.

*Ādīnavānupassanā*___

* *yam rūpam aniccam dukkham vipariṇāma dhammam, ayam rūpassa adinavo.*

(*Sam-1-52, Saṭṭathana Sutta*)

= Such corporeal *dhamma* is not only impermanent, suffering but also change and alternation *dhamma*. These nature of *anicca*, *dukkha*, *vipariṇāma dhamma* is danger of corporeal *dhamma*. Way of discerning on those dangers is called *ādīnavānupassanā*. The explanation found in commentary of connected discourses (*samyutta*)(*Sam-A-3-59*) explained on that *ādīnavānupassanā* as practice of foulness. It was preached similarly on remaining four mental aggregates, feeling aggregate etc., (Please see *Sam-2-51*)

M. *Samatha* and *vipassanā*

The way of discerning on (32) bodily parts by taking object of foulness nature was preached as living foulness in *Vijaya Sutta* while it was preached as foulness perception in *Girimānanda Sutta* as mentioned above.

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It is a kind of contemplation to see danger of body called *ādīnavānupassanā*. These are three roads to lead destination during discerning on (32) bodily parts.

Pāli Quotation (*Abhi-A-243*)

= The object of practice will be apparent

1. Through colour-*kaṣiṇa* for one who desires,
2. Through foulness nature for one who desires,
3. Through practice of four elements called *suññata* for one who desires.

(*Abhi-A-2-243*)

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The righteous *meditator* who is mastery in discerning on (32) bodily parts of both internal and external continuums can choose any road of meditation called colour-*kaṣiṇa*, foulness attention, practice of four elements through discerning on (32) bodily parts.

Pāli Quotation (*Abhi-a-2-216, Vs-1-235*)

This way of discerning on (32) bodily parts was preached by means of foulness attention (*paṭikūlamānasikāra*) in *Mahā satipaṭṭhāna Sutta* (*Di-2-233*). It was preached by means of four elements attention (*dhātumānasikāra*) in *Mahāhatthipadopama Sutta* (*M-1-242*), *Mahā rahulovāda Sutta* (*M-2- 84*), *Dhātuvibhanga Sutta* (*M-3-283*). In *kāyagatāsati Sutta*, however, it was preached

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in a way that in the insight of such *meditator* it (=32 bodily parts) appear as colour (*vaṇṇa*); with referring to that colour (=colour-*kaṣiṇa*), four kinds of absorption were preached and discriminated. Among those ways of preaching methodology, the way of practice by means of four elements attention is *vipassanā* practice, while the way of practice by means of foulness attention is *samatha* practice respectively. (*Abhi_A-2-216, Vs-1-235*)

In explanations of above commentaries, the explanation by which way of taking into heart (32) bodily parts as foulness nature is designated as *samatha* practice, refers to the way of practice for *attainment* of full absorption, access absorption for righteous *meditators* who

want to attain those kinds of absorptions. It should be recognized if one discerns on those (32) bodily parts as foulness nature alternately for internal and external continuums, that repeated contemplation on danger of body falls into *vipassanā* practice as instructions found in *Vijaya Sutta*, *Girimananda Sutta* etc. It is surrounding of *dukkhānupassanā*. (*Mahāṭṭi-2-389*)

N. Foulness nature of mental dhammas

As shown in preaching of *Sattaṭṭhānakusala Sutta (Sam-2-51)*, four mental aggregate have also got disadvantage of impermanence, disadvantage of suffering, disadvantage of change and alternation *dhamma*.

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Those advantages are infirmity nature, ageing and death of mental *dhammas*, resulting in reaching into foulness nature only. The *meditator* must discern as foulness, foulness by taking into heart those kinds of nature of four mental aggregates.

**kilesāsucipaggharaṇatāya ca ----Pa ---- asubhā kārānaupassī. (M-tī-1-346)*

Mental *dhammas* of unwholesome impulsion groups are foulness nature only because loathsome putrid liquid of defilements always leaks from unwholesome mental *dhammas*. Therefore those mental *dhammas* of unwholesome groups must also be discerned as foulness, foulness by taking object of leaking putrid liquid of defilements.

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Furthermore when (6) kinds of cognitive processes, eye-door-cognitive process etc., which fall wholesome impulsions by taking (6) kinds of objects appropriately, if putrid liquid of defilements called selfish desire, anger, delusion, conceit, envy, stinginess, leaks basing on those wholesome impulsions mental *dhammas*; or if *attachment* on those *samatha* and *vipassanā* practices is arisen; or if anger is arisen, due to dissatisfaction on *samatha vipassanā* wholesome deeds; if the conceit in a way that “only I can discern this way of practice”, “no one can discern in this way” etc., is arisen; if envy which is a feeling of discontent and

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resentment arouse by and in conjunction with desire for the possessions or qualities of another and stinginess *dhamma* are arisen; if ignorance, craving, clinging *dhammas* are arisen in a way that one wants to become gentleman, superior *deva*, superior *brahma* etc., due to presence of efficiency of wholesome actions of these *samatha vipassanā* practices; these kinds of nature are called leaking of putrid liquid called defilements from mental *dhammas* of wholesome impulsions groups. Mental *dhammas* of wholesome groups must also be discerned as foulness, foulness by seeing foulness nature of that kind for each base and door. **kilesāsucipaggharaṇatāya ca ----Pa ---- asubhā kārānaupassī. (M-tī-1-346)* One must discern mental *dhammas* occurring in three periods called past, *future*, present and in two continuums called internal and external continuums in similar way. If one can discern in this way, it is according to prescribed rules of the following olden day commentaries.

O. Prescribed rules of olden day commentaries

so kālena ajjhāttam sammasati, kālena bahiddhā. (Abhi-A-1-270, Vs-2-300)

so kālena rūpam sammasati, kālena arūpam. (Abhi-A-1-271, Vs-2-300)

In these commentaries called *Aṭṭhasālinī* and *Visuddhi Magga* it is instructed to discern internal five aggregates sometimes, and external five aggregates sometimes, alternately and then sometimes corporeal *dhammas*, sometimes mental *dhammas* on which

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must be discerned as *anicca* sometimes, *dukkha* sometimes, *anatta* sometimes, *asubha* sometimes alternately. According to that instruction the righteous *meditator* must discern

1. internal corporeal *dhammas* sometimes as *anicca*, *dukkha*, *anatta*, *asubha* alternately,
2. external corporeal *dhammas* sometimes as *anicca*, *dukkha*, *anatta*, *asubha* alternately,
3. internal mental *dhammas* sometimes as *anicca*, *dukkha*, *anatta*, *asubha* alternately,
4. external mental *dhammas* sometimes as *anicca*, *dukkha*, *anatta*, *asubha* alternately.

Both past period and future period must also be discerned in similar way. These instructions play vital important role in way of practice of *vipassanā* leading to emerging and are very respectable rules of *Aṭṭhasālinī* and *Visuddhi Magga*.

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P. Pairs of corporeality-mentality must also be discerned

When the *meditator* satisfies to discern each corporeal and mental *dhammas* separately for both internal and external continuums, as *anicca*, *dukkha*, *anatta* he must discern as *anicca* by seeing nature of arising and perishing away of pairs of corporeality-mentality and then he must discern as *dukkha* by seeing

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nature of being oppressed by incessant phenomena of arising and perishing away of pairs of corporeality-mentality; he must discern as *anatta* by seeing nature of absence of durable essence of *atta* which is non-destructible existing one; he must discern as *asubha* (foulness) by seeing nature of foulness respectively and alternately.

During discerning in this way the righteous *meditator* must perform *vipassanā* practice by seeing nature of perishing away of both depended base corporealities, (54-44 kinds etc.) and object-corporeality together with mental *dhammas* of each mind moment consisting in all (6) lines which arises by taking (6) kinds of objects appropriately and mental *dhammas* of life-continuums occurring between internals of various cognitive processes as shown in way of keeping in mind and distinguishing on corporeality-mentality called *nāmarūpapariggaha*. Sometimes internal continuum and sometimes external continuums must be discerned alternately. After satisfying to discern present period, the righteous *meditator* must discern

1. pure corporealities,
2. pure mentalities,

3. pairs of corporeality-mentality

Which are occurring in three periods straight through from successive past lives to present life, from present life to the end of future life, as

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anicca, dukkha, anatta, asubha alternately. The *meditator* must discern in order to reach momentary present and try see three-time-phases called *upāda-ṭhiti-bhanga* (arising-static-perishing phases) as possible as he can. If he can discern in this way, all three periods called past, *future*, present have been discerned as *anicca, dukkha, anatta, asubha* thoroughly. [Notes: It should be recognized way of discerning on pairs of corporeality-mentality refers to only those *meditators* who have clear insight on corporeality-mentality upto the field of momentary present, who reach to upper stages of *vipassanā* knowledge, knowledge of Arising and Passing Away (*udayabbayanā*) etc.]

In the insight of *meditator* who can discern in that way the reasoning in a way that "corporeal *dhammas* and mental *dhammas* perish away just after arising in various mind moments and various lives; they are unable to transfer from one mind moment to another and from one life to another", becomes clear and clear with the help of experiential knowledge. However in this stage of knowledge of Comprehension those corporeal and mental *dhammas* which are discerned upto momentary present and field of ultimate nature may be partial.

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Some corporeal and mental *dhammas* which have not been discerned upto momentary present called three-time-phases

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and those are not discerned until the field of ultimate nature can be present. The *meditator* must discern through fivefold aggregate method, twelvefold bases method, eighteenfold elements method which are inclusive in *dhammanupassanā satipaṭṭhāna*. He must perform to discern conditioned things of both internal and external continuums occurring in three periods, from successive past lives until end of *future* live. When he has got satisfaction he must perform *vipassanā* practice by discerning on mental *dhammas* of acquired absorption in present period as priority.

Q. Factors of dependent-origination

In this section the righteous *meditator* should like to take object of principle of dependent-origination presented in the first methods of discerning on dependent-origination again. This section is the stage in which *vipassanā* practice must be performed by alternate discerning on general characters of factors dependent-origination after seeing how each factor of dependent-origination ignorance, formations etc., arise relating to respective causes throughout the three periods from successive past live to present and then from present life to the end of successive *future* lives. In the list of object of *vipassanā* knowledge called *sammasanañāṇa* (=knowledge of comprehension) factors of dependent-origination

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are also included and it is explained in *Visuddhi Magga* with referring to *Pāli* Texts called *Samyutta* and *Paṭisambhidā Magga* (*Sam-2-258, Paṭisam-6,9*) as follows: ____

avijjā abhiññeyyā ...R... jarāmaraṇam abhiññeyyam. (Vs-2-224)

In accordance with those explanations the righteous *meditator* must discern as follows by seeing how formations of first past life arise, due to ignorance of first past life.

Due to arising of ignorance, formations arise.

Ignorance-arising-perishing away-*anicca*;

Formation-arising-perishing away-*anicca*.

Vipassanā practice must be performed by discerning on remaining factors in similar way. During performing *vipassanā* practice, as mentioned in section of Dependent-origination, Volume III, the ignorance is impossible to arise singly but collectively according to natural fixed law of mental *dhamma*. Similarly formation is also impossible to arise singly but collectively as mental unit. Furthermore those group of mental *dhammas* led by ignorance, those group of mental *dhammas* led by formation always arise according to continuity of fixed law of cognitive process (*cittāniyama*). The cognitive process which has got the efficiency to produce consequence aggregates, *paṭisandhi* five aggregates etc., is the mind-door cognitive process.

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Registering may or may not fall in that mind-door-cognitive process. The righteous *meditator* must scrutinize that cognitive process as it really happened and he must discern as follows.

Due to arising of ignorance, formations arise.

Ignorance –arising-perishing away-*anicca*;

Formation-arising-perishing away-*anicca*.

Then in the section of discerning how consciousness arises, due to arising of formation the *meditator* must see the mind-door-cognitive process led by formation and how various consequence consciousness, *paṭisandhi* consciousness etc. arise depending on formations and he must discern as follows.____

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Due to arising of formations, *paṭisandhi* consciousness (group of mental *dhammas*) arise. Formations-arising-perishing away-*anicca*;

Paṭisandhi consciousness –arising-perishing away-*anicca*.

In this way the righteous *meditator* must discern factors of dependent-origination as mentioned in the first method of discerning on dependent-origination. The righteous *meditator* must try to reach ultimate nature of each factor and to break down each compactness of mentality. Each specific kind of ignorance, each specific kind of formation etc., of different lives must

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be discerned as the same way of discerning of dependent-origination, first method. Those general characters, *dukkha* and *anatta* must also be recognized in similar way. Each connection of three successive lives occurring from successive past lives until end of successive *future* lives must be discerned by seeing each link of causal relationship by insight. External continuums must also be discerned on the whole because of similarity as

external ones. The *meditator* should not discriminate male, female, person, being etc., for external continuums. As corporeality-mentality of external continuums are kept in mind as a whole, this *vipassanā* practice must also be performed by discerning on the whole similarly because those are the same as each other through external ones.

1.6 Ways of discerning as “Forty-through (to)”

Pāli Quotation (Paṭisam-411, Vs-2-246) 2 paragraphs

In the commentary called *Visuddhi Magga*, ways of discerning as “Forty-through (to)” are explained for the stage of knowledge of comprehension on characteristics called *lakkhaṇāsammāsanañāṇa* with referring to *Pāli* Text of *Paṭisambhidā Magga*. The Most Venerable *Mahāvisuddhārāma Mahā Thero* versified these ways of discerning as “Forty-through (*tô*)” in his work,

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Paramatthasarūpabenanī, Volume II pp. 529 in order to memorize easily. (The suffix, “*tô*”, in *Pāli* equal to the meaning “through”.) According to those verses, general characters of impermanence (*anicca lakkhaṇā*) which consist of (10) varieties, general characters of suffering (*dukkha lakkhaṇā*) which consist of (25) varieties and general characters of non-self (*anatta lakkhaṇā*) consist of (5) varieties will be presented in three groups as follows.-

1.6 *anicca lakkhaṇā* (10) varieties

*rūpam aniccam palokam, calam pabangu addhuvam.
vipariṇāmasarakam, vibhavam maccusankhatam.*

Corporeal *dharmas* are---

1. *aniccam* = lacking nature of permanence – impermanence,

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2. *palôkam* =presence of nature of destruction,
3. *calam* = capable of trembling and unstablity,
4. *pabangu* = presence of nature of disintegration,
5. *addhuvam* = lacking nature of durability,
6. *vipariṇāma dhammam* = presence of nature of change and alteration,
7. *asārakam* = lacking durable essence,

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8. *vibhavam* = presence of nature of detriment
9. *maccu* = presence of nature of death
10. *sankhatam* = conditioned over and over by causal *dharmas*.

1. *aniccato* = through impermanence
- *anniccantikātāya, ādiantavantatāyaca aniccatô. (Vs-2-247)*

The practicing *meditator* has to perform these “Forty-through” ways of discerning by dividing five aggregates or two groups as twofold corporeality-mentality method.

Corporeality-mentality, aggregates are **dharmas** which are having both anterior extremity called arising (**upāda**) and posterior extremity called perishing away (**bhanga**). They are lacking nature of continuance to exist beyond posterior extremity called perishing away. They always cease at the perishing phase as natural fixed law. Those **dharmas** are **anicca dhamma** (=impermanence **dhamma**) because of both occurrence of inability to exceed beyond posterior extremity called perishing phase and occurrence of presence of anterior extremity called arising and posterior extremity called perishing away.

[These words, “ they are lacking nature of continuance to exist beyond anterior extremity”, means those corporeal and mental **dharmas** are absent before arising phase and lacking nature of waiting to occur at the ready. These words,

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“They are lacking nature of continuance to exist beyond posterior extremity,” means corporeal and mental **dharmas** are lacking nature of piling up after perishing phase as pile of corpses. They have got nature of existing just an instant through three-time-phases called **upāda-ṭhiti-bhanga**, which are occurring between two kinds of “absence”, i.e., the absence before arising and the absence after perishing away.] Due to occurrence of both absence of continuance to exist beyond extremity of arising and extremity of perishing away and presence of beginning and end called extremity of arising and extremity of perishing away, corporeality-mentality have got designation as **anicca**. The **meditator** must discern as **anicca**, **anicca** through seeing that nature of impermanence with the help of penetrative insight.

2. palôkatô =through destruction

* **vyādhimaraṇehi palujjanatāya palôkatô. (Vs-2-247)**

Corporeality-mentality, aggregates have got the nature of destruction (**palôka**), due to occurrence of capable of breaking down and destructing through infirmity, ageing, death.

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In the aspect of conventional reality, infirmity, ageing, death of one life are called **vyādhi jarā maraṇa**. In the aspect of ultimate reality, the static phase (**ṭhiti**) and the perishing phase (**bhanga**),

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which are inclusive in three-time-phases, of corporeal and mental **dharmas** are called **jarā** and **marāṇa** respectively. Predominance in any kind of elements of occurring aggregates is called **vyādhi**. When any kind of elements is predominated, changing and altering it can be said “sickness”. The **meditator** must discern as **palôka**, **palôka** through seeing the nature of predominance in any kind of elements, the nature of static phase and the nature of perishing phase of five aggregates with the help of penetrative insight.

3. calatô = through trembling and unstability

Pāli Quotation (Vs-2-247) (Mahāṭṭ-2-396)

Corporeal and mental **dharmas**, five aggregates are capable of trembling resulting in unstability due to presence of infirmity, ageing and death. These desirable four ways of the

mundane world (*it̥ṭha lōkadhamma*) i.e., gain, fame, praise, happiness, which give rise to occur lust called *anunaya* and these undesirable four ways of the mundane world (*aniṭṭhalokadhamma*), i.e., loss, dishonour, blame, suffering, which give rise to occur anger called patigha, are the facts of life. Corporeal and mental *dhammas*, five aggregates are capable of trembling and unstable, due to presence of those (8) kinds of *lokadhamma* (ways of the mundane world). The *meditator* has to

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discern as “*cala, cala*” through seeing trembling and unstable nature of conditioned things in that way.

4. *pabhangutô* = through disintegration

* *upakkamena ceva sarasena ca pabangu pagamana sīlatāya pabhangutô. (Vs-2- 247)*

Corporeal and mental *dhammas*, five aggregates have got the nature of disintegration, due to occurrence of reaching into disintegration through instigation of oneself or others and nature of oneself. The *meditator* must discern as *pabhangu, pabhangu* through seeing that nature of disintegration.

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5. *addhuvato* = through lacking nature of durability

Pāli Quotation (Vs-2-247) (Mahāṭī -2-396)

As incessant falling fruits from beginning of tender period, conditioned things are *dhammas* lacking nature of durability, due to occurrence of both presence of falling nature at various ages, youth, adolescence etc., and absence of essence in all aspects of nature and durability. The *meditator* must discern as *addhuva, addhuva* through seeing that nature.

6. *vipariṇāmadhammatô* = through change and alteration

Pāli Quotation (Vs-2-247)

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Corporeal and mental *dhammas*, five aggregates have got nature of change and alteration through two kinds of state of affairs, i.e., the static phase which can be said ageing and the perishing phase which can be said death. They always change and alter both from the nature of arising called *jāti* to the nature of static phase called *jarā* and from the static phase called *jarā* to the nature of perishing away called *bhanga* at every instant, phase by phase. The righteous *meditator* must discern conditioned things as *vipariṇāmadhamma, vipariṇāma dhamma* through seeing that nature of change and alteration.

7. *asārakatô* = through lacking durable essence

Pāli Quotation (Vs-2-247)

Corporeal and mental *dhammas*, five aggregates are very weak, due to capable of destructing itself just after arising. Some soft and flexible things are difficult to be destroyed,

due to adaptability and flexibility. These corporeal and mental **dharmas**, five aggregates; on the other hand, are destructible as sapwood. Thus conditioned things are lacking durable essence, due to occurrence of weakness of itself and destructiveness as sapwood. The practicing **meditator** must discern as **asāraka, asāraka** through seeing that nature.

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8. **vibhavato** = through nature of detriment

Pāli Quotation (Vs-2- 248)

Corporeal and mental **dharmas**, five aggregates never continue to grow and prosper after perishing phase, due to cessation at the perishing phase just after arising. They are lacking in nature of prosperity. Furthermore conditioned things, especially those conditioned things which are inclusive in consequence round, are produced by craving to go out of existence (**vibhava-taṇhā**), annihilation view (**uccheda diṭṭhi = vibhava diṭṭhi**). Specification on **vibhavataṇhā, vibhavadiṭṭhi** must be recognized as preaching methodology called **upalakkhaṇā naya, nidassananaya** (=the method showing obvious and easy state or things). It should be recognized the fact it refers to all kinds of wrong views which associates with craving and all kinds of craving, which are inclusive in five causal **dharmas** called ignorance, craving, clinging, formation and action. }

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In the next method – Conditioned things which are consequence round have got the nature of arising after ceasing of causal **dharmas** (called ignorance, craving, clinging, formation, action) which are similar to father of itself. It means those are kinds of **dharmas** which can arise after death of their father. Thus conditioned things have got nature of detriment, due to both absence of prosperity and occurrence of arising from

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craving to go out of existence and annihilation view, in the next method – due to occurrence of arising after passing away of father. The righteous **meditator** must discern as **vibhava, vibhava** through seeing that nature with the help of penetrative knowledge.

9. **marāṇadhammatô** = **maccu** = through nature of death

marāṇapakaatitāya marāṇadhammatô. (Vs-2- 248)

Corporeal and mental **dharmas** called conditioned things have got the nature of death, due to presence of nature of **marāṇa** called passing away = perishing away (= **bhanga**). The **meditator** must discern as **marāṇadhamma, marāṇadhamma** (= **maccu, maccu**) through seeing that nature.

10. **sankhatatô** = through conditioned over and over by causal **dharmas**

hetupaccayehi abhisankhatatāya sankhatatô. (Vs-2-248)

Corporeal and mental *dhammas* called conditioned things have got the nature conditioned over and over by causal *dhammas*, due to occurrence of conditioned collectively by these causal *dhammas*, viz.,

1. *hetu* cause = *janaka* cause which can produce it's result directly and
2. *upatthambhaka* cause = *paccaya* cause which can support to arise indirectly.

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Corporeal *dhammas* which found an existence previously are *kammajarūpa* (corporealities produced by *kamma*). Direct cause to arise those corporealities produced by *kamma* are action called *kamma* only. It is *janaka* cause or *hetu* cause (root cause). Those causal *dhammas* of defilement round called ignorance, craving, clinging are supporting causes (*upatthambhaka*) which support previous action. However those defilement round *dhammas* benefit wholesome action by means of efficiency of relation of determinative dependence etc. Those *dhammas* benefit unwholesome action by means of efficiency of relations both determinative dependence and compatibility, *mutuality*, dependence etc. Furthermore mind, temperature, and nutriment can produce some *cittajarūpa*, *utujarūpa*, *āhārajarūpa* directly and they support some corporealities indirectly. But modes of production of those factors are different from mode of production of *kammajarūpa* by efficiency of action called *kammassatti*. Mind benefits for arising of *cittajarūpa* by means of efficiency of relations of compatibility etc., while temperature benefits *utujarūpa* by means of efficiency of relations of determinative dependence etc; nutriment benefits *āhārajarūpa* by means of efficiency of relations of nutriment etc. Therefore it should be recognized the fact it is not said as *janaka* cause because it is not efficiency of relation of *kamma* but as *upatthambhata* cause.

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Mental *dhammas* which found an existence previously are *paṭisandhi* consequence mental *dhammas*. Direct cause called *janaka* or *hetu* cause of those consequence mental *dhammas* is action (*kamma*). Defilement round called ignorance, craving, clinging must be recognized in similar way mentioned in corporeality. Present causal *dhammas*, base, object, contact etc., of those mental *dhammas* are called supporting cause called *upatthambhaka* or *paccaya* cause.

The righteous *meditator* must discern on corporeality (feeling, perception, formation, consciousness) as *sankhata*, *sankhata* through seeing principles mentioned above with the help of penetrative *vipassanā* knowledge.

Each aggregate of four mental aggregates must also be discerned separately in similar way of discerning on corporeality. These are (10) varieties of Knowledge of Contemplation on Impermanence for each aggregate, resulting in (50) varieties of Knowledge of Contemplation on Impermanence for five aggregates totally.

These (10) varieties of characters of impermanence can be performed by discerning on factors of dependent-original in similar way.

1.7. *dukkhalakkhaṇā* (25) varieties

* *dukkhañca rôgā-gham gaṇdam,*
sallā-bādhā upaddavam.
bhayī-tyū-pasaggā-tāṇam,

aleṇa-saraṇam vadhā.

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*aghamūlam ādinavam, sāsavam māraāmisam.
jāti-jjarām vyādhisokam, parideva-mupāyāsam.
samkilesasabhāvakam.*

Corporeal and mental *dhammas* are....

1. *dukkham* = despicable suffering,
2. *rôgam* = fatal disease with pain,
3. *agham* = disadvantage,
4. *gaṇḍam* = running sore,
5. *sallam* = piercing arrows,
6. *ābādham* = oppressing wound,
7. *upaddavam* = harmful condition,
8. *bhayam* =dreadful danger,
9. *īti* = fearful calamity,
10. *upasaggam* = oppressing harm,
11. *atāṇam* = association of danger without protection,
12. *aleṇam* = association of danger without refuge
13. *asaraṇam* =association of danger without something or someone to rely on
14. *vadhakam* = killer (who can kill all beings incessantly in the aspect of conventional reality).

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15. *aghamūlam* = fundamental of all kinds of suffering,
16. *ādinavam* = bad danger only, or solitary poor man who is helpless person only,
17. *sāsavam* = prosperity of four kinds of taints *dhammas*; proximate cause of taints *dhammas*,

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18. *māraāmisam* = masticatories of evil of defilements,evil of death only,
19. *jāti* = have got the nature of arising whatever it might be,
20. *jaram* = have got nature of diminishing,
21. *vyādhi* = have got nature of infirmity,
22. *sôkam* = have got nature of sorrow,
23. *paridevam* = have got nature of lamentation,
24. *upāyāsam* = have got nature of grief and despair,
25. *samkilesikadhammam* = *samkilesa sabhāvakam* = have got nature of misdeed which is capable of proliferating three kinds of impurities called craving, wrong view and misdeed.

1. *dukkhatô* = through despicable suffering

Pāli Quotation (Vs-2-247) (Mahāṭṭ-2-395)

Corporeal and mental *dhammas* have got the nature of torturing through both arising phase (*upāda*) and perishing phase (*bhanga*) at every three-time-phases for being with those corporeal and mental *dhammas*. In other words_____ Those corporeal and mental *dhammas* with phenomena of arising and passing away have got the nature of being oppressed by incessant phenomena of arising and perishing away as nature of themselves.

Furthermore those corporeal and mental *dhammas* are bases of three kinds

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sufferings, viz.,

1. *dukkha dukkha* = real sufferings called bodily disagreeable feeling which associates with touching-consciousness accompanied by pain, which are including in body-door-cognitive process which arises by taking undesirable tangible object and mentally disagreeable feeling which associates with twofold consciousness rooted in hate which arise by taking any undesirable object,
2. *vipariṇāmadukkha* = the suffering with change and alteration called bodily agreeable feeling which associates with touching-consciousness accompanied by joy, which are including in body-door-cognitive process which arises by taking desirable tangible object and mentally agreeable feeling which arises by taking any desirable object,
3. *saṅkhāradukkha* = the suffering with incessant phenomena of formation and change called neutrality feeling and remaining kinds of corporeal and mental *dhammas*.

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Every corporeal or mental *dhamma* so called conditioned thing is oppressed by incessant phenomena of arising and perishing away. The nature of being oppressed in that way only is called *saṅkhāradukkha*. It is natural fixed law of conditioned things with arising nature and perishing nature. Therefore all kinds of conditioned things

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which have got designations as *dukkha dukkha*, *vipariṇāmadukkha*, *saṅkhāradukkha* can be designated as *saṅkhāradukkha*. In the next method --- Every conditioned thing is depended base of three kinds of sufferings called *dukkhadukkha*, *vipariṇāmadukkha*, *saṅkhāradukkha*. It is also depended base of suffering of rounds of rebirth called birth, ageing, infirmity, death, sorrow, lamentation, pain, grief, despair. Conditioned things are, therefore, despicable suffering only, due to both presence of nature of being oppressed by incessant phenomena of arising and perishing away; occurrence of depended base of three kinds of sufferings, and occurrence of depended base of suffering of rounds of rebirth in that way. The righteous *meditator* must discern as *dukkha*, *dukkha* through seeing that nature with the help of penetrative insight. This way of discerning is called *vipassanā* practice is performed by generalizing on characteristic of suffering of conditioned things.

Non-real *vipassanā* practice for some *meditators*_____.

The righteous *meditator* should like to notice cascade of ways of discerning until this stage of generalizing on suffering nature as *vipassanā* practice. The *meditator* who wants to discern character of suffering must accomplish with these qualities, viz.,

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1. occurrence of purification of virtue, due to basic morality called catuparisuddhisila has been purified thoroughly,
2. completion with purification of mind, due to presence of either full absorption concentration as the fourth absorption of mindfulness of breathing or access concentration through any kind of meditation subject,
3. completion with Knowledge of Purification of View, due to attainment of the Knowledge of Analyzing Mentality-Materiality through keeping in mind ultimate nature of both corporeality and mentality after analyzing on corporeal units and mental units,
4. occurrence of reaching into the stage of Purification by Overcoming Doubts, due to presence of Knowledge of Cause and Condition through distinguishing and keeping in mind successive causal and resultant *dhammas* occurring in three periods called past, *future*, present as mentioned in the section of dependent-origination, Volume III,
5. occurrence of reaching into the stage of Knowledge of Comprehension, due to presence of ability to ponder and discern on corporeal and mental *dhammas* together with causal *dhammas* which are existing in three periods and two continuums through generalizing as three characters called *anicca*, *dukkha*, *anatta*, successively.

Due to absence of these qualities, if any *meditator* who carries various kinds

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of nescience and then enters into meditation hall....

1. without knowing and seeing even corporeal unit and mental unit or without knowing and seeing on ultimate nature of both corporeal and mental *dhammas* even though he can see corporeal and mental units,

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2. without capable of distinguishing, keeping in mind, penetrative knowing and seeing by experiential knowledge on relationships between successive causal and resultant *dhammas* occurring in three periods from successive further past lives to the end of successive *future* lives according to preaching of dependent-origination,
3. without penetrative knowing and seeing on the nature of being oppressed by incessant phenomena of arising and perishing away of ultimate corporeal *dhammas* and ultimate mental *dhammas* upto momentary present called *khaṇapaccuppanna* with the help of experiential right view knowledge, the true *vipassanā* practice can not be accomplished in his continuum really as soon as he sits down to meditate. Please see the following definition of the term, *vipassanā*, found in scripture.

* *aniccādivasena vividhehi ākārehi dhamme passatīti vipassanā. (Abhi-A-1-175)*

It is designated as *vipassanā*, due to ability to discern through various modes of generalization as *anicca* etc.,

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on conditioned things together with causal *dhammas*. The essence of *vipassanā*, in the aspect of ultimate sense, is the right view knowledge called *sammādiṭṭhi paññā. (Abhi-A-1-175)*

2. *rôgatô* =through fatal disease with pain

paccayayāpanīyatāya rôgamūlatāya ca rôgatô. (Vs-2-247)

Corporeal and mental *dhammas*, five aggregates are *dhammas* which are equable through appropriate causal *dhammas*. Corporealities produced by *kamma* called *kammajarūpa* are balanced by action called *kamma* while *cittajarūpa* are balanced by mind; *utujarūpa* are balanced by temperature; *āhārajarūpa* are balanced by nutriment respectively for equability. Mental *dhammas* are also balanced by respective causal *dhammas* for equability. (Please see section of dependent-origination.) The word, equability, means continuance to exist from arising phase to perishing phase. That continuance to exist from arising phase to perishing phase is unable to arise without respective causal *dhammas*. Furthermore conditioned things are similar to any kind of illness not bad enough to confine one bed which is source of chronic illness which always follows body

There are four kinds of diseases, viz.,

1. *sādhya-rôga* = mild disease which can be relieved whether medical treatment is given or not,

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2. *asādhya-rôga* = chronic illness which can not be relieved,
3. *kicchāsādhya-rôga* = illness which can be relieved only when medical treatment is given, and
4. *yāpya-rôga* = a kind of illness which can not be relieved completely but it can be allayed temporarily and it is not bad enough to confine one bed.

Corporeal and mental *dhammas* called conditioned things are similar to any kind of *yāpyarôga* which is source of chronic illness. These kinds of preachings four great elements are similar to four big poisonous snakes; five aggregates are similar to five murderers etc., can be found in *Āśīvisopama Sutta (Sam-2-381)*. Every kind of suffering in the body originates from corporeality-mentality, five aggregates.

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If corporeality-mentality, five aggregates are absent, all kinds of suffering are also lacking. Corporeal and mental *dhammas* are fatal disease with pain, due to occurrence of both equability balanced by causal *dhammas* appropriately and similarity with *yāpyarôga* which is source of chronic illness which always follows with the body. The righteous *meditator* must discern as *rôga, rôga* through seeing that nature.

yāpyavyādhi hi rôgô, itaro ābādhoti. (Mahāṭṭi-2-395)

Sub-commentator Sayadaw explained on the infirmity with *yāpya* as *rôga*,

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while on remaining kinds of infirmities as *ābādha. (Mahāṭṭi-2-395)* It means corporeality-mentality are similar to infirmity with *yāpya*, due to occurrence of depended base of various kinds of bodily and mentally diseases.

3. *aghatô* = through disadvantage

Pāli Quotation (Vs-2- 247) (Mahāṭṭ-2-395)

All Noble-ones, the Supreme Buddha etc., usually blame corporeal and mental **dharmas**, five aggregates as unwholesome **dharmas** are deserving to be blamed. As every forces has got loathsome nature even though it might be a small piece, every life has also got loathsome nature really even though it might be a few ones really. The Supreme Buddha, therefore, never acclaimed on any live. The Supreme Buddha disgusted corporeality-mentality, five aggregates called life as excrement was disgusted. (**Āṅg-1-36**)

Only those persons with corporeality-mentality, and aggregates always face with various kinds of disasters, viz., disaster of birth, disaster of ageing, disaster of infirmity, disaster of death, disaster of woeful existences etc. Those persons who are wanting corporeality-mentality, aggregates never encounter with those kinds of disasters anymore. It is because corporeality-mentality and aggregates are capable of carrying those kinds of disasters. In the aspect

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of ultimate reality, the nature of three-time-phases called **upāda-ṭhiti-bhanga** (arising-static phase-perishing phase) occurs obviously in conditioned things. Those phenomena of arising, static and perishing phases are disasters of conditioned things really. Those disasters called phenomena of arising, static, perishing phases are borne together with corporeality-mentality, aggregates. Furthermore, various kinds of unwholesome deeds called **agha** (**disadvantages**) arise basing on corporeality-mentality, aggregates and the former cannot arise in the absence of the latter. Thus corporeality-mentality, aggregates are **agham** (=disadvantages), due to occurrence of both presence of nature of deserving to be blamed as unwholesome **dharmas**; capable of carrying disadvantages for beings and depended bases of various unwholesome deeds called **agha**. The righteous **meditator** must discern as **agha**, **ahga** through seeing those kinds of nature.

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4. gaṇḍatô = through running sore**Pāli Quotation (Vs-2-247)**

As running sore and open sore are pierced and lacerated by pain continuously, corporeality-mentality, aggregates are also pierced and lacerated by three kinds of pain, viz., **dukkha dukkha** (real suffering) which are bodily and

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mentally disagreeable feelings; **vipariṇāma dukkha** (suffering of change and alteration) which are bodily and mentally agreeable feelings which are capable of changing and altering at perishing phase even though these are happiness at arising and static phases; **saṅkhāradukkha** which is the nature of being oppressed by incessant phenomena of arising and perishing away.

As putrid liquid leaks from open sore continuously, putrid liquid of defilements, lust etc., also leak continuously be taking objects of corporeality-mentality, aggregates. Those putrid liquid of defilements, lust etc., arise together with unwholesome mental **dharmas** sometimes.

As open sore has got nature of swelling, maturing, rupturing in disorder, corporeality-mentality, aggregates have also got those kinds of nature, viz.,

1. swelling through arising nature suddenly even though those are absent previously,
2. maturing through ageing (=static) nature,
3. rupturing through perishing nature (=death nature).

Due to occurrence of both associating with pain of three kinds of suffering; capable of leaking putrid liquid of defilements, lust etc., continuously and presence of nature of swelling, maturing, rupturing in disorder as mentioned above, every corporeality, mentality or aggregate is a kind of running or open sore (**gaṇḍam**). The righteous **meditator** must discern as **ganda, ganda** through seeing those kinds of nature.

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5. *sallatô* = through piercing arrow

Pāli Quotation (Vs-2- 247)

Due to occurrence of capable of torturing being with corporeality-mentality through incessant phenomena of arising and perishing away;

Due to capable of piercing and lacerating within body by means of arising and perishing nature of conditioned things as various kinds of feeling, disagreeable feeling etc., are capable of piercing and lacerating within body;

due to occurrence of difficulty to remove obsession of craving, obsession of wrong view in the absence of tweezers called the Noble Path-Knowledge resulting from firmly considering as “I, mine”, on conditioned things,

every conditioned thing called corporeality, mentality, aggregate is a kind of piercing arrow. The righteous **meditator** must discern as **salla, salla**, through seeing those kinds of nature.

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6. *ābāḍhatô* = through oppressing wound

Pāli Quotation (Vs-2-247)

As the patient who lies on the bed can be designated as **aserī** (=the person who always relies on others, due to lack of ability to maintain four kinds of deportments, corporeality-mentality,

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aggregates are also called **aseribhāva**, due to lack of ability to maintain four kinds of deportments themselves and due to concerning with others called causal **dhammas**.

Only when there are corporeality-mentality and aggregates can wounds and diseases arise. Unless the former are absent, the latter (wounds and diseases) will be absent. Corporeality-mentality aggregates are, therefore, proximate causes of serious oppressing wounds and diseases. In this way, due to occurrence of both presence of concerning with others called causal **dhammas** and proximate causes of serious oppressing wounds and diseases, every corporeality, mentality, aggregate is a kind of oppressing wound. The righteous **meditator** must discern as **ābāḍha, ābāḍha** through seeing those kinds of nature.

7. *upaddavatô* = through harmful condition

Pāli Quotation (Vs-2-247)

Those kinds of harmful conditions (*upaddavo*), penalty imposed by the monarch or punishment of the state etc., are capable of oppressing and causing disadvantages for being who is punished. Similarly corporeality mentality and aggregates are also capable of bringing forth various kinds of harmful conditions, such as disaster of ageing, disaster of infirmity, disaster of death, penalty imposed by the monarch etc., which can not be reasoned how it might be harmful.

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Corporeality-mentality, aggregates are depended bases of various kinds of harm which are capable of oppressing closely.

Thus every corporeality or mentality called conditioned things is only a kind of harm (*upaddavam*), due to capable of carrying various disadvantages which are difficult to be reasoned and due to occurrence of depended base of various kinds of harm. (The harm called disaster of arising and perishing away which is very difficult to be known and seen also includes among those various kinds of harm.) The righteous *meditator* must discern as *upaddava*, *uaddava* through seeing those kinds of nature.

Pāli Quotation (Mahāṭṭ-2-395)

It is designated as *upaddava* (=harmful condition), due to capable of oppressing closely. It means that it can oppress by producing various kinds of disadvantages. This term, *upaddavo*, is the name of “penalty imposed by the monarch or punishment of the state etc. Aggregates have also got these kinds of nature. The commentator Sayadaw, therefore, explained that

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Those kinds of harmful conditions (*upaddavo*), penalty imposed by the monarch or punishment of the state etc., are capable of oppressing and causing disadvantages for being who is punished. Similarly corporeality mentality and aggregates are also capable of bringing forth various kinds of harmful conditions, such as disaster of ageing, disaster of infirmity, disaster of death, penalty imposed by the monarch etc., which can not be reasoned how it might be harmful. (*Mahāṭṭ-2-395*)

8. *bhayatô* = through dreadful danger

Pāli Quotation (Vs-2-247) (Mahāṭṭ-2-395)

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Five aggregates are similar to big pit which is lying place of all various kinds of danger which can fall present and future lives. Those kinds of dreadful danger can arise only when one possesses aggregate because aggregates are capable of bringing forth those kinds of dreadful danger. Those kinds of dreadful danger include disaster of birth, disaster of ageing, disaster of infirmity, disaster of death, disaster of sorrow, lamentation, pain, grief and despair

(for persons with lust) and disaster of *sañkhāradukkha* which is the nature of being oppressed by incessant phenomena of arising and perishing away.

Furthermore those five aggregates are opposite of Noble *dhamma*, *nibbāna*, which can be said “eternal peace” where all kinds of sufferings are extinguished completely.

Thus every corporeality or mentality or aggregates is a kind of dreadful danger (*bhaya*), due to occurrence of both similarity as big pit which is lying place of all various kinds of danger which can fall present and future lives and opposite of *nibbāna* which is eternal peace. The righteous *meditator* must discern as *bhaya*, *bhaya* through seeing those kinds of nature.

10. *ītitô* = through fearful calamity

Pāli Quotation (Vs-2-247) (Mahāṭṭ – 2-395)

Destruction of five aggregates through infirmity, ageing, death etc., is

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called *vyasana* in the aspect of conventional reality. In the aspect of ultimate reality, destruction of aggregates through incessant phenomena of arising and perishing away is called *vyasana*.

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In other words, every conditioned thing has got three kinds of *sankhata lakkhaṇā* (=general characters of conditioned things), viz,

1. *uppāda* = the nature of arising
2. *vaya* = the nature of perishing away
3. *ṭhitassa aññathatta* = the nature bending towards perishing phase just after arising phase, as natural fixed

Every conditioned thing is always oppressed by phenomena of arising, static phase and perishing phase. It is destruction (*vyasana*) of aggregates called conditioned things. Aggregates are called *īti* (fearful calamity), due to capable of bringing forth destruction *dhammas* together with themselves. This term, *īti*, is the name of group of defilements round *dhammas* which are led by ignorance-craving-clinging, which are source of destruction and associations of unwholesome *dhammas* through metaphorical usage.

Only when there is a gum called defilement round can wholesome and unwholesome actions called action round give rise to occur five aggregates called consequence round, resulting in arising of destruction *dhammas*. Defilement round *dhammas* are, therefore, called *īti* (=fearful calamity)

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due to occurrence of real source of destruction *dhammas*. Five aggregates are also fearful calamity called *īti*, due to capable of bringing forth various kinds of destruction in similar way. The righteous *meditator* must discern as *īti*, *īti* through seeing those kinds of nature.

10. *upasaggatô* = through adhering harm

Pāli Quotation (Vs-2-247) (Mahāṭī-2-395, 396)

Both various external disasters, destruction of relatives called *ñātivayasana*, destruction of wealth called *bhogavyasana* etc., and various internal disasters, lust, hatred, delusion, conceit etc., which can bring forth all kinds of disadvantages, always follow and adhere to five aggregates. Corporeality-mentality, five aggregates are designated as *upasagga* (=adhering harm), due to deserving to adhere with various external disasters, destruction of relatives, destruction of wealth etc., and various internal disasters, lust hatred, delusion, conceit etc.

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Furthermore corporeality-mentality are called *upasaga*, due to similarity to *upasagga* (=carrying by deva). How it is similar to each other. Illness, infirmity etc., which are produced by means of bewitching, casting a spell over of heavenly beings are harmful *upasagga*. Every person who has heartfelt desire on prosperity is not worth neglecting on

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that *upasagga* with adhering harm at every moment. Similarly five aggregates also bringing forth harm, infirmity etc., simultaneously. Those are, therefore, similar to *upasagga*. Every gentleman or lady who has heartfelt desire to *attain* great benefits called the Noble-Path-Knowledge, the Noble Fruit-Knowledge and *nibbāna*, is not deserving to neglect on five aggregates which are capable of bringing forth various kinds of harm, infirmity, arising and perishing away etc., at every moment.

Furthermore every aggregate is adhering with faults, lust etc., through object and association. (It is already explained in page 86.)

Every conditioned thing is a kind adhering harm (*upasaggam*), due to occurrence of both adhering with various internal and external kinds of harm, and adhering with faults, lust etc.; due to occurrence of similarity to *upasagga* which can bring forth harm and not worth neglecting at every moment. The righteous *meditator* must discern as *upasagga*, *upasagga* through seeing on those kinds of nature.

11. atāṇatô = through association of danger without protection**Pāli Quotation (Vs-2-247) (Mahato-2- 396)**

Five aggregates are kinds of *dhammas* which are very difficult to be protected not to perish away after arising. Due to occurrence of both inability to be protected and unprotective ones not to

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perish away even though one refuges as protection, every conditioned thing is association of danger without refuge. The righteous *meditator* must discern as *atāṇa*, *atāṇa* through seeing on that kind of nature.

These kinds of nature, very difficult condition to be protected and the nature which is not worth getting as refuge even though one approaches with intention for protection against perishing away, are the meaning of dreadful danger (*bhayaṭṭha*) really.

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12. *aleṇatô* = through association of danger without refuge*Pāli Quotation (Vs-2-247) (Mahāṭṭi-2-396)*

Due to occurrence of both worthlessness as refuge with dreadfulness from sufferings especially with dreadfulness from suffering which is the nature of being oppressed by incessant phenomena of arising and perishing away and inability to perform function of refuting called finishing or capsizing of sufferings of refugees who are afraid of sufferings, every conditioned thing is association of danger without refuge. The righteous *meditator* must discern as *aleṇa*, *aleṇa* through seeing on that kind of nature.

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13. *asaraṇatô* = through association of danger without something or someone to rely on*Pāli Quotation (Vs-2-247) (Mahāṭṭi-2-396)*

Because five aggregates, themselves, have got the nature of birth, ageing, infirmity, death etc., apparently those are lacking nature of ability to remove various danger of birth, ageing, infirmity, death of persons who refuges to protect against from those kinds of danger. Every conditioned thing is, therefore, association of danger without something or someone to rely on. The righteous *meditator* must discern as *asaraṇa*, *asaraṇa*, through seeing on that nature with the help of penetrative *vipassanā* knowledge.

14. *vadhakatô* = through killer*Pāli Quotation (Vs-2 148) (Mahāṭṭi-2-397)*

In *Āsīvisopama Sutta (Sam-2-381, 383)*, the Supreme Buddha preached that five kinds of aggregates are five killers. If any kind of aggregate become change and predominate, every being with aggregates can pass away every time. Every conditioned thing is a kind of killer (*vadhaka*), due to capable of killing on any person who is on intimate terms with aggregates, as an enemy with smiling face. In the aspect of ultimate reality, every ultimate *dhamma* kills the person incessantly at every perishing phase.

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Every aggregate is, therefore, killer lineage of all kinds of beings called human, heavenly being, *brahma* in the aspect of conventional reality in order to fall three-time-phases incessantly. The righteous *meditator* must discern as *vadhaka*, *vadhaka* through seeing on that nature with the help of penetrative *vipassanā* knowledge.

15. *aghamūlatô* = through fundamental of all kinds of sufferings*Pāli Quotation (Vs-2-247) (Mahāṭṭi-2-397)*

Every misdeed always concerns with corporeal and mental *dhammas*, five aggregates. If there is no aggregate, any misdeed will be arisen. Five aggregates are, therefore,

fundamental of very gross unwholesome deed, resulting in designating as *aghamūlam* (=fundamental of all kinds of sufferings).

Various groups of unwholesome mental *dhammas* arise by either taking object of or depending on corporeal *dhammas*; by either taking object of or associating with mental *dhammas*. The righteous mediator must discern as *aghamūla*, *aghamūla* through seeing on that nature.

16. *ādīnavatô* = through bad danger

Pāli Quotation (Vs-2-247) (Mahāṭī-2-397)

The arising of aggregates is called *pavatti*; non-arising of or capsizing of aggregates is called *nivatti*. The former

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is round *dhamma* (*vaṭṭa*) and it is suffering. With referring to explanation, *pañcannam khandhānam nirodho sukham nibbānam*, the latter, *nivatti*, on the other hand, is happiness because the cessation of five aggregates is *nibbāna*.

The arising of five aggregates through phenomena of impermanence (*anicca*) etc., is the nature of arising of suffering of existence (*bhavapavatti*). The arising of five aggregates through those kinds of phenomena, *anicca* etc., is danger of aggregates.

“Five kinds of clinging aggregates, *bhikkhus*, are impermanent *dhammas* (*anicca*) which can perish away just after arising through such causal *dhamma*; those are suffering *dhammas* (*dukkha*) which are being oppressed by incessant phenomena of arising and perishing away; those are changing and altering *dhammas* (*vipariṇāma dhamma*) through ageing and death. These nature of *anicca*, *dukkha*, *vipariṇāma dhamma*, *bhikkhus*..., are danger of five kinds of clinging aggregates. (*Sam-2-23, 51*) The Supreme Buddha preached in this way.

Every conditioned thing is the *dhamma* with danger, due to occurrence of both arising of suffering of existence called *bhavapavatti dukkha* and presence of danger called *anicca*, *dukkha*, *vipariṇāma dhamma*.

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Pāli Quotation (Sam-2-20)

Corporeal *dhamma*, *bhikkhus*, is impermanent. There are direct cause (*hetu*, *janaka*) and supporting cause (*paccaya*, *upatṭhambhaka*) for arising of corporeal *dhamma*. Those causal *dhammas* are also impermanent. Corporeal *dhamma* produced by impermanent *dhamma*, *bhikkhus*, is how it might be permanent. (*Sam-2-20*)

All five aggregates were preached in similar way. Characters of suffering and non-self were also preached in similar way. Because those direct causes and supporting causes, ignorance, craving, clinging, formation, action, mind, temperature, nutriment, base, object, contact etc., which can give rise to occur five clinging aggregates, themselves, have got danger called *anicca*, *dukkha*, *vipariṇāma dhamma*, five aggregates have also got danger called *anicca*, *dukkha*, *anatta*.

In the next method____ In the worldly usage, solitary poor person is called *ādīnava*. The helpless condition of solitary poor man with great suffering is called *ādīnava*.

Aggregates are also similar to solitary poor person. As solitary poor person lacks refuge, aggregates are also lacking refuge not to reach the nature of *anicca, dukkha, vipariṇāma dhamma*. Thus aggregates are only solitary poor person without refuge, due to similarity with solitary poor person. The righteous *meditator* must discern as *ādinava, ādinava* through seeing on that nature.

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17. *sāsavatô* = through prosperity of four kinds of taints *dhammas*

Pāli Quotation (Vs-2 -248) (Mahāṭī-2-397)

Ignorance, craving, clinging which are origin of aggregates, which are Noble Truth of Cause of Suffering called *samudaya sacca*, are taints *dhammas* (*āsava*). Aggregates have got real sources of taints *dhammas*, and are only prosperity of taints *dhammas*. Taints *dhammas*, in turn, arise by taking object of corporeality-mentality, aggregates only through efficiency of relation of object etc., Thus aggregates are both prosperity and object of taints *dhammas*, due to occurrence of proximate causes of taints *dhammas*. The righteous *meditator* must discern as *sāsaṇa, sāsaṇa* through seeing on that nature with the help of penetrative *vipassanā* knowledge.

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18. *mārāmisatô* = through masticatories of evil of defilements.

Pāli Quotation (Vs-2-248) (Mahāṭī-2-397)

There are five kinds of doctrine of evil (*māra*), viz, the archangel of evil (*devaputtamāra*), defilement evil (*kilesamāra*), aggregate evil (*khandhamāra*), death evil (*maccumāra*), formation evil (*abhisaṅkhāra māra*). A kind of *deva* who governs rain, king of archangels who are the sixth of six orders of angels in the aspect of Buddhist scriptures and his associations are called *devaputta māra*. Both

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kinds of wholesome and unwholesome actions which can give rise to occur new existences in future are called *abhisaṅkhāramāra*.

Corporeality-mentality, aggregates are lying base of *maccumāra* called death evil. Those are origin and factors of proliferation of defilement evils, ignorance, craving, clinging. Corporeality-mentality are, therefore, masticatories of death evil and defilement evil (*mārāmisā = māra + āmisā*).

In the continuum of persons who are able to perform *vipassanā* practice on five aggregates called consequence round, defilement round *dhammas* arise again depending on unwise attention putting on those aggregates. Action round *dhammas* arise basing on those defilement round *dhammas* again. Aggregates called consequence round arise basing on those action round *dhammas* again. (See section of principle of dependent-origination, volume III.) Aggregates are also, therefore, masticatories due to capable of proliferating new aggregates through occurring source of new aggregates successively. Formation *dhammas* called *abhisaṅkhāra dhamma* which can produce new existences are also inclusive in those

aggregates. Those are aggregate evil land formation evil which are masticatories of evil (*māramisa*).

The archangel of evil should be recognized as masticatories by means of strong conceit (*adhimāna*) in a way that “these all kinds of *dharmas* are my properties”. Therefore, aggregate evil

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formation evil, the archangel of evil are also deserving to saying as masticatories of five aggregates appropriately.

Corporeality-mentality are, therefore, masticatories of defilement evil, death evil, in the next method, masticatories of five kinds of doctrine of evils. The righteous *meditator* must discern as *mārāmisā, mārāmisā* through seeing on those kinds of nature with the help of penetrative *vipassanā* knowledge.

19. *jātidhammatô* = through arising

20. *jarādhhammatô* = through diminishing

21. *vyādhidhammatô* = through infirmity

Pāli Quotation (Vs-2-248) (Mahāṭṭ-2-397)

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(The nature of *marāṇadhamma* is already inclusive in *anicca lakkhaṇā*.)

Due to occurrence of presence of nature of birth, nature of ageing, nature of infirmity, corporeality-mentality, aggregates have got.

1. *jāti* = the nature of arising whatever it might be
2. *jarā* = the nature of diminishing,
3. *vyādhī* = the nature of sickness.

Those kinds of nature of *jāti, jarā, vyādhī* can be discerned in both aspects of conventional reality and ultimate reality, but the latter is essential one. The righteous *meditator* must discern as

19. *jātidhamma, jātidhamma,*

20. *jarādhhamma, jarādhhamma,*

21. *vyādhidhamma, vyādhidhamma,*

Through seeing those kinds of nature respectively.

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22. *sokadhammatô* = through sorrow

23. *paridevadhammatô* = through lamentation

24. *upāyāsadhammatô* = through grief and despair

Pāli Quotation (Vs-2-248)

Depending on aggregates, these kinds of *dharmas*, viz.,

1. sorrow called *soka*,
2. lamentation called *parideva*,

3. grief and despair called *upāyāsa* arise respectively.

Aggregates are, therefore, sources of sorrow, lamentation, grief and despair.

Every aggregate has got

22. *soka* = the nature of sorrow,
23. *parideva* = the nature of lamentation
24. *upāyāsa* = the nature of grief and despair.

The righteous *meditator* must discern as

22. *sôkadhamma*, *sôkadhamma*,

23. *paridevadhamma*, *paridevadhamma*,

24. *upāyāsadhamma*, *upāyāsadhamma*,

respectively through seeing those kinds of nature with the help of penetrative *vipassanā* knowledge.

25. *samkilesikadhammatô* = through misdeed

Pāli Quotation (Vs-2-248) (Mahāṭṭi-2-397)

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Unwholesome *dhammas* called craving wrong view-misdeeds, which are capable of making impurity of both continuity of mind and themselves usually arise by taking object of corporeality-mentality, aggregates only.

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Corporeality-mentality, aggregates have, therefore, the nature of ability to proliferate three kinds of impurities (*samkilesikadhamma* = *samkilesasabhāvaka*) called craving-wrong view-misdeeds. The righteous *meditator* must discern as *samkilesikadhamma*, *samkilesikadhamma* through seeing on that kind of nature.

However the sub-commentator, *Mahāṭṭikā Sayadaw* continued to explain as follows:-

By taking the meaning of *samkilesakadhamma* as three impurities called craving impurity, wrong view impurity, misdeed impurity, (10) kinds of bases of defilements (*kilesavattu*) which have got the same lying place with those three kinds of impurities must also be inferred as *samkilesikadhamma*. It is right._____ Those *dhammas* which are objects of (10) kinds of bases of defilements are also designated as *samkilesika*, due to occurrence of not passing over objects of those *samkilesavattu*. Similarly it should be recognized the fact that a kind of impurity called weariness which is due to hunger, thirst, ageing or mixing up in mind is also deserving to count in the term, *samkilesikadhamma*. (*Mahāṭṭi-2-397*)

There are (25) kinds of nature of suffering for each aggregate, resulting in (125) kinds of nature totally for five aggregates.

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1.8.A. *anattalakkhaṇā* (5) varieties

* *anattā ca param rittam, tuccham suññanti tālīsam.*

vedanādayo khandhāpi, tatheva pañcakāptvā. (Paramatthasarūpabhedanī -2-529)

Corporeal and mental *dhammas* are

1. *anatta* = non-self,
2. *param* = strangers who always lack familiarity,
3. *rittam* = only the nature which always voids of essence called *dhuva*, *sukha*, *subha*, *atta*,
4. *tuccham* =vain in essence of *nicca*, *sukha*, *subha*, *atta*,
5. *suññam* =voidance of various kinds of self called *sāmi*, *nivasi*, *kāraka*, *vedaka*, *adhiṭṭhāyaka*.

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1. *anattatô* = through non-self

Pāli Quotation (Vs-2-247) (Mahāṭī-2-396)

Some persons with wrong view of self usually say that-

1. There is *sāmiatta*, the self which owns body,
2. There is *nivasiatta*, the self which always transfers and dwells in newly occurred body; it is permanent, even though body was changed,
3. There is *kāraka atta*, the self which can do every work which should be done,
4. There is *vedaka atta*, the self which can feel every object which is deserving to feel,

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5. There is *adhiṭṭhāyaka atta*, the self which can determine every function, etc.
Corporeality-mentality are non-self, due to voidance of various kinds of self called *sāmiatta*, *nivāsiatta*, *kāraka atta*, *vedaka atta*, *adhiṭṭhāyaka atta*. The righteous meditate must discern as *anatta*, *anatta* through seeing on those kinds of nature with the help of penetrative *vipassanā* knowledge.

2. *paratô* = through stranger

Pāli Quotation (Vs-2-24&) (Mahāṭī_2-395)

As mentioned in section of dependent-origination, volume III, corporeality-mentality, aggregates can arise in conformity with causal *dharmas*, but not indulgence of themselves. Corporeality-mentality, aggregates have got the nature with non-indulgence as their wish because those are incapable of arising according to their wish in a way that “may my aggregate be beautiful in this way; may my aggregate be blissful in this way”-etc., as a man with strong determination, himself, never follow other’s desire.

Those have got the nature which is incapable of managing in such way that “may not be old; may not be sick, may not be dead; may not be perish away after arising in this way”___ etc.

Corporeality-mentality, aggregates are strangers who always lack familiarity,

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due to occurrence of never follows as one’s indulgence and occurrence of incapable of managing as one’s desire. The righteous *meditator* must discern as *para*, *para* through seeing on these kinds of nature with the help of penetrative *vipassanā* knowledge.

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3. *rittatô* = through voids of nature called *nicca, subha, sukha, atta*,

Pāli Quotation (Vs-2-247) (Mahāṭī-2-396)

Foolish worldly persons without eye of wisdom in ultimate nature usually consider on corporeality, mentality, aggregates as ...

1. *dhuva* =durable ones,
2. *subha* = comely ones,
3. *sukha* =blissful ones,
4. *atta* = alive being, butterfly body, soul body, self-identity.

However corporeality-mentality, aggregates always voids of nature of *dhuva, subha, sukha, atta* considered by those foolish worldly persons. Aggregates are therefore, voidance of nature of *dhuva, subha, sukha, atta*. The righteous *meditator* must discern as *ritta, ritta* through seeing on these kinds on nature with the help of *vipassanā* knowledge.

4. *tucchatô* = through vain in essence of *nicca, sukha, subha, atta*

Pāli Quotation (Vs-2-247) (Mahāṭī-2-396)

Due to vain in essence of

1. *nicca* = permanence,
2. *sukha* = bliss,

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3. *subha* = comely ones
4. *atta* = self-identity, in corporeality-mentality, aggregates, those corporeality-mentality, aggregates are vain *dhammas* which are lacking essence of *nicca* (=dhuva), *sukha, subha, atta*. The righteous *meditator* must discern as *tuccha, tuccha* through seeing on these kinds of nature.

In the next method, even though corporeality-mentality, aggregates are lacking nature of *dhuva, subha, sukha, atta*, those are not absent in the aspect of ultimate sense but are present apparently within three-time-phases called arising phase, static phase, perishing phase really. Durations of ultimate *dhammas* are extremely short, resulting in about picosecond for mental *dhammas* and duration of corporeal *dhammas* is one seventeenth of mental *dhammas*.

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Due to possibility to occur within extremely short moment, those corporeality-mentality, aggregates can be said as *tuccha* (= vain *dhammas*). It is right. – A few things are called “vain ones (tuccha)” in worldly usage generally. Aggregates are, therefore, vain *dhammas* really. The righteous *meditator* must discern as *tucha, tucha* through seeing on that nature with the help of penetrative *vipassanā* knowledge.

5. *suññatô* = through voidance of various kinds of self

Pāli Quotation (Vs-2-247) (Mahāṭī-2- 396)

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Those heretics with self-belief obsess the opinion that there are *sāmiatta*, *nivasiatta*, *kāraka atta*, *vedakaatta adhiṭṭhāyaka atta*. Five aggregates are, actually, lacking those kinds of ‘self’ called *sāmiatta*, *nivāsiatta*, *kārakaatta*, *vedaka atta*, *adhiṭṭhāyaka atta* which are obsessed by worldly persons without eye of wisdom in ultimate nature. Those kinds of ‘self’ seems to be occurred within aggregates through those heretics with self-belief. Due to voidance of various kinds of self, aggregates are lacking in *sāmiatta*, *nivasiatta*, *kārakaatta*, *vedaka atta*, *adhiṭṭhāyaka atta*. The righteous *meditator* must discern as *suñña*, *suñña* through seeing on those kinds of nature.

There are five kinds of nature of non-self for each aggregate, resulting in (25) kinds of nature for all five aggregates.

There are

1. *anicca lakkhaṇā*, 50
2. *dukkha lakkhaṇā*, 125
3. *anatta lakkhaṇā*, 25

for all five aggregates, resulting in (200) kinds of practices in total. In other words, there are (4) kinds of practices for each aggregate, resulting in (200) kinds of practice for all five aggregates

If one *meditator* discerns on five aggregates through these (200) kinds of practices, the function of discerning as three general characters (= Knowledge of Comprehension)

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which can be said *nayavipassanā*, becomes steadfast in the that *meditator*’s insight. This is how the knowledge of Comprehension called *sammāsana* can be developed with following to way of practice found in the *Pāli* Text. (*Paṭisam-411, Vs-2-246,248*)

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The righteous *meditator* has to discern as (40) ways of practices through fivefold aggregates method for two continuums, internal and external continuums, three periods, past, *future*, present. Five aggregates occurring from successive past lives until end of successive *future* lives over and over again. If the righteous *meditator* is able to discern factors of dependent-origination through these “(40) through” method, it is better for advancement of Knowledge of Comprehension. Here it will be presented on translation of verse of the Most Venerable *Ledi Sayadaw*, which concerns with “Forty through method” in order to perform *vipassanā* practice.

1.8.B Everyone has to practice for one’s insight

1. Reasoning on real situation,
the burden of fivefold aggregates is,
actually, opposite to your wish at all time;
It never follow your intention,
even though you feed it enough kindly
and adorn with jade & jewelry,
as vainness of poured water into sand.
2. Though you want to beautify
for attainment of comely
and a fresh complexion,

- it put into ageing list.
3. Though you wish to avoid danger & infirmity,
your five aggregates never show leniency
through frequent making friend with frailty.
 4. Though you want to associate forever with wife,
daughter & son whose endearment can give bliss,
surrounding relatives & various properties,
your five aggregates give present to king of death
in order to totter & to be deceased surely
without taking into any consideration,
as tiger & snake ingest preys thoroughly.
 5. Due to lack of insight knowledge
throughout infinite past lives,
from infinite days till now,
you have got great anxiety
concerning with your body,
that's called the spy of death's king,
to which you've obstacles with lust
as a cow thinks leopard as calf.
 6. Now you have to discern your body
over & over with eye of wisdom
during meeting with Noble Admonishment.
 7. As fishes are nigher to death
without a piece of happiness,
due to drought in shallow pond
by overheating in summer
while falcon & kite are flying,
 8. Everyone is nigher to death's field
without any piece of happiness
through incessant driving forces
of arising & perishing away
within danger of three-time-phases
that's called ***uppāda-ṭhiti-bhanga***,
and infirmity day after day.
 9. You have to keep awareness the fact
“if you are forgetting & lazy
to practise more & more frequently
in order to remove ***adhamma***,
inferior conceit, lust, hate etc.,
your permanent dwelling will be
house in village of four woeful lives”.
 10. If you have got heartfelt desire
to attain sphere of *brahma*
and Eternal Peace, ***nibbāna***
through the ship of eightfold path,
you must perform strenuously
various kinds of wholesome deeds
for every day continuously.
 11. Now you meet by chance Noble Admonishment
which is very difficult to be met;

You should not be forgetting and crazy.

You should not have heartfelt desire
on faeces of five sensual objects
through avoiding deathless *dhamma*
as a foolish pig prefers faeces
but not the taste of butter & cheese.

“Through finding faults of aggregates
with how he is able to grasp
as honey drop on edge of razor;

Through watching for an opportune moment
of the Noble Path-& Fruition-Knowledge
by means of way of discerning as *tô, tô* ¹
after secluding in deserted place,
as leopard and tiger peep deer in ravine
one can free from all various suffering”,
delivered from mouth of the Supreme Buddha;

You should like to practise for *nibbāna*.

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1.8.C. Nine Factors for sharpening of controlling faculties

The Knowledge of Arising and Passing Away can arise in the continuum of some *meditators* with sharp wisdom and sharp five controlling faculties called faith, energy, mindfulness, concentration, wisdom through this *nayavipassanā* only, but not in the continuum of *meditator* with retarded controlling faculties. It is right. – In case of *vipassanā* practice it is worth desiring the fact arising of Knowledge of Arising & Passing Away can be accomplished through only *nayavipassanā* which is called *kalāpasammasana* (way of discerning on the whole). During discerning through *kalāpasammasana* method in order to reach continuity present (*sansatipaccuppanna*) from life-duration-present (*addhā paccuppanna*) and to reach momentary present (*khaṇapaccuppanna*) from continuity present, unless the *meditator* reaches into the Knowledge of Arising and Passing Away clearly and satisfactorily, that *meditator* has to discern corporeal and mental *dhammas* over and over again through performing (9) factors for sharpening of controlling faculties after avoiding (7) kinds of unfavourable situations and taking (7) kinds of favourable situations.

(Vs-2-248, Mahato-2-398)

Pāli Quotation (Vs-2- 248) (Mahāṭṭi-2- 399)

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1. Every conditioned ultimate *dhamma* always arise within three-time-phases called *upāda-ṭhiti-bhanga* whenever causal *dhammas* are still present. After the phenomena of arising of conditioned things together with causal *dhammas*, which arise at every instant called *upāda-ṭhiti-bhanga*, which are objects of *vipassanā* knowledge, are discerned previously the practicing *meditator* must discern only phenomena of perishing away (*banga*) by giving up to see arising phase with the help of *vipassanā* knowledge.

Pāli Quotation (Mahāṭṭ-2-398)**PAGE-102**

That *meditator*'s *vipassanā* knowledge which is accustomed to discern perishing nature (*khaya*, *bhanga*) can accomplish sharpness and bravery of wisdom of *vipassanā* practice. When wisdom of *vipassanā* practice becomes sharp and brave remaining controlling faculties, i.e., faith, energy, mindfulness, concentration also become sharp and brave consequently. (Vs-2-248, Mahāṭṭ-2-398)

2. The *meditator* must endeavour to fulfil *vipassanā* practice which can discern phenomenaon of perishing phase (*khayadassana vipassanā*) only through performing respectfully for attainment of long lasting the knowledge of *khayadassana vipassanā* which discerns finishing nature (*khaya*) of conditioned things. (Vs-2-248, Mahāṭṭ-2-398)

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3. The *meditator* must endeavour to fulfil *vipassanā* practice which can discern phenomenon of perishing phase only through incessant and strenuous trying to connect preceding and succeeding knowledge of practice without interruption. The *meditator* must try in order to connect each knowledge of *khayadassana vipassanā* which knows and sees perishing nature of conditioned things successively.
Pāli Quotation (Mahāṭṭ-2-398)
4. The *meditator* must endeavour to fulfil *vipassanā* practice which can discern phenomenon of perishing phase only through taking (7) kinds of favourable situations, favourable shelter (*āvāsasappāya*) etc., as mentioned in previous section of mindfulness of breathing, volume I. (Vs-2-248, Mahāṭṭ-2-398)
5. **Pāli Quotation (Mahāṭṭ-2-398)**
The concentration of *vipassanā* arises in continuum of practicing *meditator* who takes into heart kyaya *dassana vipassanā* which can discern phenomenon of perishing phase through such state of affair of emblem. He must endeavour to fulfil *khayadassana vipassanā* through taking that state of affair of emblem which is the factor to improve *vipassanā* concentration. (Vs-2-248, Mahāṭṭ-2-398)
6. **Pāli Quotation (Mahāṭṭ-2-398)**
The righteous *meditator* should like

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to read the section of how seven factors of enlightenment *dhammas* can be balanced shown in section of mindfulness of breathing volume I, again. It is essential to practice for *attainment* of balanced seven factors of enlightenment in the stage of *vipassanā* practice as it is essential to practice in the stage of *samatha* practice.

The righteous *meditator* must endeavour to fulfil *khayadassana vipassanā* practice through either developing factors of enlightenment called wisdom (*dhamma-vicaya*), energy (*vīriya*), zest (*pīti*) when the mind of meditation stops and draws back in *vipassanā* practice or developing factors of enlightenment called tranquility (*passaddhi*), concentration

(*samādhī*), equanimity (*upekkhā*) when the mind of meditation wanders from object of emblem of conditioned things (*saṅkhāra rimitta*). (*Vs-2-248, Mahāṭṭ-2-398*)

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7. *Pāli Quotation (Mahāṭṭ-2-398, 399)*

The *meditator* must endeavour to arise the mind which does not sympathize on his body through loathsome nature as external non-living putrid corpse. He must endeavour to arise the mind which does not sympathize on his life called *jīvita* as harmful enemies. (*Vs-2-248, Mahāṭṭ-2-398, 399*)

According to above instructions the righteous *meditator* must develop practice of foulness on both internal and external non-living corpse over and over in order to sharpen *vipassanā* knowledge in this section.

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He must develop emphatically the Knowledge of repeated contemplation on non-self (*anattānupassanāñāṇa*) in order to consider on conditioned things as harmful enemies.

8. *Pāli Quotation (Mahāṭṭ-2-399)*

The *meditator* must endeavour to fulfil *khayadassana vipassanā* practice through both reaching to sharpened occurrence of controlling faculties after body and mind are not sympathized and suppressing on every pain whenever it arises by means of strenuous diligence which can escape from laziness. (*Vs-2-248, Mahāṭṭ-2-399*)

9. The *meditator* must endeavour to fulfil *khayadassana vipassanā* practice through incessancy before accomplishment of expected knowledge of *vipassanā* practice. (*Vs-2-248, Mahāṭṭ-2-399*)

If the righteous *meditator* develop *vipassanā* practice through these ine kinds of stage of affairs, controlling faculties become sharp and powerful.

In this case, the reasonable simile is as follows: _____

As it is essential point that the drill must be finer than very fine pearl and coral during drilling pearl and coral etc., similarly very sharp knowledge is essential in the stages of Knowledge of

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Analysing Mentality and Materiality and Knowledge of Cause and Condition by which both very subtle and fine corporeal and mental *dhammas* and causal *dhammas* of those *dhammas* are kept in mind. Furthermore, in the stage of Knowledge of *khayavaya dassana vipassanā* by which the nature of finishing and dissolution of those corporeal and mental *dhammas* together with causal *dhammas* are discerned as objects of *vipassanā* practice. The *vipassanā* knowledge must be sharper and sharper than preceding stages of *vipassanā* knowledge.

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Furthermore, if one want to accomplish sharpening of knowledge of *khayavayadassana vipassanā* which discerns by taking object of finishing and dissolution nature of conditioned things, he must try to accomplish through reaching sharp occurrence of controlling faculties. The edge of axe can be sharpened on the hone which consists of fine-

grains. As the surface of hone become even the edge of axe become sharper and sharper evenly. Similarly if one wants sharpened knowledge of *khayavayadassana vipassanā*, he can accomplish it through reaching into sharp occurrence of controlling faculties. It means when controlling faculties become sharp *vipassanā* knowledge will become sharp consequently. Sharpening controlling faculties can be accomplished through discerning on finishing and dissolution nature of those conditioned things by (9) kinds of state of affairs mentioned above.

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During discerning in that way –

1. *vipassanā* practice must be performed by alternate discerning on corporeal *dhammas* as three general characters sometime.
2. *vipassanā* practice must be performed by alternate discerning on mental *dhammas* as three general characters sometime.

Olden day commentaries explained alternate discerning on corporeal and mental *dhammas* because of two reasons, firstly, corporeal and mental *dhammas* have got distant nature (=different nature) to each other, resulting in not worth generalizing as a whole simultaneously; the second, collective discerning as a whole is not desired in concern with this Knowledge of Comprehension.

Among both kinds of corporeal and mental *dhammas*, the former is grosser and easier to understand than the latter with the result that commentary explained corporeal *dhammas* are deserving to generalize before hand.

During performing *vipassanā* practice the righteous *meditator* must discern in order to see momentary arising nature called *nibbattilakkhaṇā* which is the phenomenon of ultimate conditioned things within three-time-phases called *upāda-ṭhiti-bhanga*. At that time, previously, the righteous *meditator* must discern ultimate conditioned things by means of inference which is following the scriptures preached by the Supreme Buddha with strong and firm faith. Later, when *vipassanā* knowledge become strong and powerful gradually he can know and see penetratively momentary arising nature of conditioned things by experiential knowledge of himself. The righteous *meditator* must perform *vipassanā* practice in order to know and see penetratively on momentary arising nature of ultimate conditioned things by experiential knowledge in that way. (*Vs-2-248, Mahāṭṭi-2-399*)

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During discerning on corporeal *dhamma*, these four kinds, i.e.,

1. *kammajarūpa* (corporealities produced by *kamma*, CPK) which are arising at every three-time-phase,
2. *cittajarūpa* (corporealities produced by mind, CPM) which are arising at every three-time-phase,
3. *utujarūpa* (corporealities produced by temperature, CPT) which are arising at every three-time-phase,
4. *āhārajarūpa* (corporealities produced by nutriment, CPN) which are arising at every three-time-phase,

must be discerned by *vipassanā* knowledge after analyzing on each ultimate nature as mentioned in in section of *rūpakammaṭṭhāna, volume I, (Vs-2- 249, 252, Mahāṭṭi-2-399, 404)*

During discerning on mental *dhammas*, those consciousness occurring in cognitive processes of (6) doors and consciousness free from cognitive process, totally in (81) kinds of mundane consciousness, must be

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discerned by *vipassanā* knowledge after penetrative seeing on momentary arising nature of each ultimate mental *dhammas* with the help of experiential knowledge. (*Vs-2-253, Mahāṭṭ-2- 404, 405*)

[To be noticed – In this case, the reason why commentary explained to discern all (81) kinds of mundane consciousness is intended to say all beings indiscriminately (*sabbasangāhikavacana*). Sublime consequence mental *dhammas* can not arise in the continuum of righteous *meditator* because he is still human being but not in *brahma*'s sphere. However if the righteous *meditator* has got absorption *dhammas* and heartfelt desire to reach *brahma*'s happiness in future, he can discern each *brahma*'s consequence aggregates which can be attained in future through respective absorption *dhammas* in both sections of dependent-origination and *vipassanā*. Among absorption *dhammas*, only acquired absorption *dhammas* by himself can be discerned as object of *vipassanā* practice. Un-experienced absorption *dhammas* in present life can be left out from ways of discerning as objects of *vipassanā* practice. Furthermore if the righteous *meditator* has not got Fruit-Knowledge of Arahantship, Functional consciousness of impulsions (*kriya javana citta*)

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can also be left out. Those Functional consciousness of impulsions can be occurred as object of *vipassanā* Knowledge of Arahantships only.

1.8.D. Can it be discerned?

ekaccharakkhaṇe koṭṭisatasahassasankhā uppajjivā nirujjhati. (Sam-A-2-295)

Within very short instant one trillion mental *dhammas* cease just after arising. (*Sam-A-2-295*)

According to explanations found in commentary of *Phenapiṇḍupama Sutta* etc., some righteous *meditators* have got doubts and question that can it be discerned on consciousness of cognitive processes and life-continuum consciousness together with associating *dhammas*? Then those are so swift that only the Supreme Buddha could discern on those *dhammas*, considered by some persons with doubt.

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In this case some opinions that way of discerning on mental *dhammas* concerns with only the Supreme Buddha but not disciplines etc., are never found in *Pāli Texts*, commentary and sub-commentary and those kinds of saying are lacking in evidence.

In various kinds of discourses, *Aparijānana Sutta (Sam-2-249, 250)* etc., the Supreme Buddha, himself, preached that “unless anybody knows and sees penetratively on all kinds of corporeal and mental *dhammas* called five

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aggregates through three kinds of full understanding (*pariññā*), i.e., *ñātapariññā*, *tīraṇapariññā*, *pahānapariññā* with the help of experiential knowledge, he is not worth finishing of suffering of rounds of rebirth”. In accordance with those kinds of preaching, some explanations relating to way of discerning on mental *dhammas* for disciples have already presented in section of *nāmakammaṭṭhāna*, volume II.

In this section it will be presented again on essence of explanations found in the commentary called *Visuddhi Magga* in order to be easy understood even though some explanations relating to the fact that disciples must also discern on mental *dhammas* as object of *vipassanā* practice and only when one sees penetratively on momentary arising nature (*nibbatti lakkaṇā*) of mental *dhammas* with the help of experiential *vipassanā* knowledge can it be designated as mental *dhammas* are discerned through three general characters sometime.

1.8.E. arūpanibbattipassanākāra (Vs-2-252)

Furthermore the righteous *meditator* who performs *vipassanā* practice by discerning on corporeal *dhammas* as three general characters, must discern on momentary arising nature of mental *dhammas* also with the help of penetrative *vipassanā* knowledge as momentary arising nature of corporeal *dhammas* is deserving to discern. That momentary arising nature of mental *dhammas* are also worth

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discerning as object of *vipassanā* practice by means of (81) kinds of mundane consciousness and mental concomitants only(because supramundane *dhammas* are not objects of *vipassanā* knowledge).

It will be explicit what are *vipassanā* practices which discern on mental *dhammas* by means of mundane consciousness, as follows; ____

As mentioned in previous section, section of dependent-origination volume III, these mental *dhammas* are originated in any life as any kind of (19) kinds of consciousness of process of newly occurrence of next existence (NONE) called *paṭisandhi* through the action called *kamma* which had been cultivated in previous life. How the nature of arising of *paṭisandhi* consciousness should be recognized as mentioned in section of dependent-origination. That consciousness of *paṭisandhi* also arises by means of life-continuum contiguously just after ceasing of *paṭisandhi* consciousness. It arises by means of death-consciousness at the termination of life.

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[It is natural fixed law that three kinds of consciousness, i.e., *paṭisandhi-bhavanga-cuti*, are the same in one life.] If that *paṭisandhi* consciousness is any kind of Sense-sphere consciousness, all those (10) kinds of *paṭisandhi* consciousness of sense-sphere arise by means of powerful registering consciousness (= by means of object which is taken as the same object of impulses) in (6) kinds of doors.

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Furthermore, during life in the continuum of being with normal eye-clear-sensitivity seeing-consciousness which has got factors of light and attention (= five doors adverting) arises together with associating mental concomitants when visible-object reaching into static

phase strikes on eye-clear-sensitivity and life-continuum clear element simultaneously, through basing on eye-clear-sensitivity, visible-object, light, attention etc., due to presence of normal in tact eye-clear-sensitivity.

It will be explicit._____ At the static phase of eye-clear-sensitivity the visible object which is also reaching into static phase strikes the former and life-continuum simultaneously. When that visible-object strikes eye-door and mind-door the life-continuum ceases after two times. Afterwards five doors adverting-consciousness called functional mind-element (*kriyāmanodhātu*) arises together with associating *dhammas* through taking that visible-object only after finishing function of adverting on visible-object. Just after that five doors adverting seeing-consciousness which is (either wholesome consequence, if visible-object is desirable one or unwholesome consequence, if visible-object is undesirable one), which is capable of seeing on that visible-object only arises together with associating *dhammas*. Then receiving-consciousness called wholesome or unwholesome consequence mind-element, which has the function to receive visible-object, arises together

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with associating *dhammas*. Just after receiving consciousness, the investigating consciousness called (wholesome consequence or unwholesome consequence) consequence mind-consciousness-element without root, which has the function to investigate that visible-object only, arises contiguously. Then determining consciousness called rootless functional mind-consciousness-element, which is accompanied with neutrality feeling, which has the function to determine as either desirable or undesirable object, arises contiguously. Just after that determining consciousness, any kind of consciousness among sense-sphere wholesome, unwholesome or functional consciousness arises either five times or seven times (according to wise attention or unwise attention) after performing the function of impulsion called *javana*. Sometime only one mind-door-adverting consciousness usually arises as substitute of impulsions. [It refers two times of determining (= mind-door-adverting) consciousness arise without arising impulsions for some objects.] After ceasing of those impulsions in the continuums of beings of sense sphere any kind of (11) kinds of registering consciousness arises in conformity with both impulsion and object. The righteous *meditator* has to discern every mend moment together with associating *dhammas* in sequence with the help of penetrative *vipassanā* knowledge. It should be recognized on remaining five doors, ear door etc., in similar way.

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In the mind door, however, not only impulsions of sense sphere but impulsions of sublime ones can also arise in case of impulsion. In this way the practicing *meditator* has to discern momentary arising nature (*nibbatti lakkhaṇā*) of mental *dhammas* in (6) kinds of doors with the help of penetrative *vipassanā* knowledge. If advantage is said, the righteous *meditator* who discerns momentary arising nature of mental *dhammas* through the means mentioned above can be designated as “he performs *vipassanā* practice on mental *dhammas* through three general characters sometimes.” (*Vs-2-252, 253, Mahāṭṭi – 2- 404, 405*)

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"namo tassabhagavato arahato sammāsamhuddhassa"

NIBĀNA GĀMINIPATIPADĀ

**THE WAY OF PRACTICE LEADING TO
NIBBĀNA**

VOLUME V

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BY

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In accordance with explanations found in above commentary only when the righteous *meditator* can discern momentary arising nature of various mind moments, viz., *paṭisandhi* consciousness, life-continuum consciousness which are occurring interval of cognitive processes from beginning the first life-continuum after *paṭisandhi*, death-consciousness which occurs at the termination of life, various consciousness which are occurring within each cognitive process of (6) doors, during life, together with respective associating mental concomitants with the help of penetrative *vipassanā* knowledge, it can be said he discerns momentary arising nature of mental *dhammas* (*arūpassa nibbatti*). According to these commentary and sub commentary ways of discerning on mental *dhammas* through doorwise system are presented for both section of knowledge of Analysing Mentality & Corporeality and section of *vipassanā* practice in this work called *nibbāna gāminipaṭipadā*.

Impulsions (*javana*) _____ During performing *vipassanā* practice commentary instructed that according to the term, impulsion (*javana*), unwholesome impulsions are also essential to be discerned as objects of *vipassanā* practice. It should be recognized the

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fact according to preaching of mindfulness foundation, *sarāgam vā cittam sarāgacittanti pajānāti*, the commentary instructed to discern unwholesome *dhammas*.

1.8.F How efficiency of knowledge is powerful

Some righteous *meditators* analyse and question with relating to explanations found in above commentary.

In this case, if every practising person has heartfelt desire to attain superior unconditioned element, *nibbāna*, which is eternal peace freeing from various kinds of suffering, he has to keep firm faith on both the knowledge of Omniscience of the Perfectly Self-Enlightened One and the Noble *dhamma* called Noble Eightfold Path, which is real factor for emancipation of suffering of rounds of rebirth, which has been analyzed and preached through knowledge of Omniscience. The righteous *meditator* should like to keep confidence on the fact the Supreme Buddha never urge disciples to develop and practice for knowing and seeing on Four Noble Truths *dhammas* which are beyond disciple's insight and invisible *dhammas*.

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Because five kinds of clinging aggregate (= corporeal and mental *dhammas*) are *dhammas* of Noble Truth of Suffering, if one wants know and see those

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dhammas upto ultimate nature as they really are, he must develop any kind of concentration called access concentration, full concentration, as fundamental of *vipassanā* practice and he must discern ultimate nature of corporeal and mental *dhammas* through breaking down each compactness of corporeality and mentality called *rūpaghana*, *nāmaghana*. It is because four Noble Truths are *dhammas* of ultimate reality indeed.

Among those ultimate *dhammas* belonging to Noble Truth of Suffering mental *dhammas* always occur in sequence of natural fixed law through either those consciousness which are free from cognitive process, i.e., *paṭisandhi*, *bhavanga*, *cuti* or continuity of consciousness within each cognitive process without changing anymore. The practising *meditator* who wants to keep in mind those mental *dhammas* and to discern as object of *vipassanā* practice must discern those sequence of mental *dhammas* which occur through the time-honoured path as natural fixed law of mental *dhammas* with the help of experiential *vipassanā* knowledge. If another paradox that mental *dhammas* can arise deviating from sequence of natural fixed law of mental *dhammas* is present for anyone,

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he can practice as he likes. However that paradoxical opinion can never be found in the *Pāli* Texts, commentary and subcommentary. The righteous *meditator* must, therefore, discern mental *dhammas* as sequence of natural fixed law of mental *dhammas*. This is because only when he can see penetratively both those consciousness which are free from cognitive process and continuity of consciousness within each cognitive process which are according in sequence of natural fixed law of mental *dhammas* through braking down each kind of compactness of mentality can he reach to the field of ultimate reality and see ultimate *dhammas* of Noble Truth of Suffering with the help of penetrative experiential knowledge. The efficiency of sharp four-edge dagger of *vipassanā* knowledge which is sharpened on the noble whetstone of concentration is very powerful really.

However the fact that in the aspect of disciple's knowledge and perfection, discerned mental *dhammas* might be only partial of those mental *dhammas* which are occurring about one trillion times of mindmoments within very short instant of a second has been explained and presented in previous section of *nāmakammaṭṭhāna*, Volume II. Range of quantity of discerned mental *dhammas* depends on efficiency of knowledge which

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may be very powerful or moderate depending on perfections cultivated in both previous lives and present life and one's degree of concentration developed in present life.

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Please... look neighbor *meditator*'s hair! If your eye-clear-sensitivity is very powerful, you can see numerous hair on the neighbor *meditator*'s head within very short instant. This is only the efficiency of eye-door-cognitive process which can be said ordinary sight and efficiency of mind-door-cognitive process which takes object of hair. The righteous *meditator* should like to accept the fact even if ordinary, sight is very efficacious like that way the eye of *vipassanā* knowledge might be very powerful comparing with ordinary sight. The righteous *meditator* should like to be careful not to miss from Noble Admonishment of the Supreme Buddha in this very life.

1.8.G Advancement of knowledge can be fulfilled

Pāli Quotation (Vs-2-253) (Mahāṭṭ-2-405)

If a practising *meditator* performs *vipassanā* practice through after not discerning on corporeal *dhammas* sometimes and mental *dhammas* sometimes as three general characters, he can accomplish

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the advancement of knowledge successively through attaining the Knowledge of Arising and Passing Away etc. He can attain the Fruit-Knowledge of Arahantship finally. (*Vs-2-253, Mahāṭṭi-2-405*)

1.8.H. It is only the time-honoured path

It has been mentioned above that in the aspect of *vipassanā* practice, there are two ways of discerning, i.e., *anupada-dhamma vipassanā* by which individual ultimate element is generalized as *anicca, dukkha, anatta* one by one; and *nayavipassanā* called *kalāpasammasana* by which collectiveness of ultimate elements are generalized as a whole through twofold corporeality-mentality method, fivefold aggregates method, twelve-fold bases method, eighteen-fold elements method etc. Then it has also been presented the fact the beginner of *vipassanā* practice (*ādikammika yogāvacara*) should like to begin through *kalāpasammasana* method but not *anupadadhamma vipassanā*. Now recently presented *vipassanā* practice is also only stage of *kalāpasammasana* method. As mentioned above, the commentary called *Visuddhi Magga* explained that mere this *kalāpasammasana* method can accomplish advancement of knowledge, resulting in reaching into Fruit-Knowledge of Arahantship. Olden day examples of reaching into Fruit-Knowledge of

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Arahantship are apparently present in Pali Texts which had been convened six times of the Buddhist synod. Among those examples, obvious ones will be presented continuously as follows.

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The Supreme Buddha brought forth the First Fruit-Knowledge in continuums of the first five *bhikkhus* through *dhammacakkapavattana Sutta (Sam-3-368)* which is called *dhammachakra* and it can be found in *Sacca Samyutta, Mahā Vagga Samyutta*. It is a preaching methodology called Four Noble Truths method. In accordance with Four Noble Truths method, commentaries explained that the practicing *meditator* who wants to perform *vipassanā* practice must discern on Cyclic Truths *dhammas (vaṭṭa sacca)* i.e., Noble Truth of Suffering and Noble Truth of Origin of Suffering, as follows._____

Pāli Quotation (Abhi-A-2-109, Di-A-2-391)

Among those Four Kinds of Noble Truths, previous two kinds, *dukkhasacca, samudaya sacca*, are Cyclic Truths *dhammas* while next two kinds, *nirodha sacca, magga sacca*, are Non-Cyclic Truths *dhammas (vivaṭṭa sacca)*. In those two kinds of Cyclic and Non-cyclic Truths *dhammas*, the practicing *meditator* have to take into heart only Cyclic Truths *dhammas*. (*Abhi-A-2-109, Di-A-2- 391*)

According to the preaching,

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“*samkhittena pancupādānakkhandhā dukkha*,” found in *Dhamma cakka pavaṭṭana Sutta*, five kinds of clinging aggregates (*upādānakkhandhā*) are inclusive in the Noble Truth of Suffering. Those are *rūpupādānakkhandhā*, *vedanupādānakkhandhā*, *saññupādānakkhandhā*, *sankharupādānakkhandhā*, *viññūnanupādānakkhandhā*.

1. Heap of corporeal *dhammas* which are existing in (11) modes of nature called past, future, present, internal, external, gross, subtle, inferior, superior, far and near; which are object of taint *dhammas*; which are obsessed by selfish desire and wrong view as “I, mine” etc., are designated as *rūpupādānakkhandhā*.
2. Heap of feeling *dhammas* ... *R....* are designated as *vedanupādānakkhandhā*.
3. Heap of perception *dhammas* ... *R....* are designated as *saññupādānakkhandhā*.
4. Heap of formations *dhammas* ... *R....* are designated as *sankharupādānakkhandhā*.
5. Heap of consciousness *dhammas....R...* are designated as *viññūnanupādānakkhandhā*.
(*Sam-2-39, Khandha Sutta*)

Formations and action, which are surrounded by ignorance, craving, clinging, which are origin of those five kinds of clinging aggregates, truth of suffering *dhammas* are designated as *samudaya sacca* (=Noble Truth of origin of suffering). In other

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words, principle of causal relationship between factors of dependent-origination is designated as *samudaya sacca*. (*Ang-1-178, Tīthāyatana Sutta*)

According to preaching methodology of Four Noble Truths, the practicing *bhikkhu* who wants to perform *vipassanā* practice have to discern those two kinds of Noble Truths *dhammas* called *dukkhasacca* (=five kinds of clinging aggregates) and *samudaya sacca*. First five *bhikkhus* had also got the Fruit-Knowledge of Upstream-enterer through discerning on those *dhammas* of Noble Truth of Suffering and Noble Truth of Origin of Suffering.

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Furthermore, the Supreme Buddha brought forth the Fruit-Knowledge of Arahantship in continuums of those first five *bhikkhus* who has got the Fruit-Knowledge of Upstream enterer for the next step through the Noble Preaching called *Anattalakkhaṇa Sutta*. The preaching methodology of that *Sutta* is called *teparivaṭṭa dhamma* in which five kinds of clinging aggregates are scrutinized how those are *anicca dhammas*, *dukkha dhammas*, *anatta dhammas* through questioning three times for each general character and then the Supreme Buddha instructed to discern those five kinds

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of clinging aggregates which were occurring in (11) modes of situations. Here it will be presented on translation of *Anattalakkhaṇa Sutta* in order to understand and recognize faithfully which kind of *vipassanā* practice through which first five *bhikkhus* has got the Fruit-Knowledge of Arahantship after listening on this *Sutta*.

1.8.I. *Anattalakkhaṇa Sutta*

Pāli Quotation (Sam-2-55, 56) PAGE 113 finish

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1.8.J. Discourse on characteristics of non-self

1. At one time the Exalted one was residing in the Deer Part of *Isipatana* (the resort of hermits) near *Bārāṇasī*. There the Exalted one addressed the group of first five *bhikkhus* as “*Bhikkhu*”. They replied, “Venerable Sir” and the Exalted one said thus:
2. Corporeality, *bhikkhus*, is not *atta*; if, *bhikkhus*, corporeal *dhammas* were *atta**, then it would not be subject to affliction and one should be able to say of corporeal *dhammas*, ‘Let my corporeal *dhammas* be such and such; let my corporeal *dhammas* be not such and such’. *Bhikkhus*, since

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corporeality is, indeed, not *atta*, it is subject to affliction and one cannot say of corporeal *dhammas*, ‘Let my corporeal *dhammas* be such and such; let my corporeal *dhammas* be not such and such’.

3. Feeling, *bhikkhus*, is not *atta*; if, *bhikkhus*, feeling *dhammas* were *atta*, then it would not be subject to affliction and one should be able to say of feeling *dhammas*, ‘Let my feeling *dhammas* be such and such; let my feeling *dhammas* be not such and such’. *Bhikkhus*, since feeling is, indeed, not *atta*, it is subject to affliction and one cannot say of feeling *dhammas*, ‘Let my feeling *dhammas* be such and such; let my feeling *dhammas* be not such and such’.
4. Perception, *bhikkhus*, is not *atta*; if, *bhikkhus*, perception *dhammas* were *atta*, then it would not be subject to affliction and one should be able to say of perception *dhammas*, ‘Let my perception *dhammas* be such and such; let my perception *dhammas* be not such and such’. *Bhikkhus*, since perception is, indeed, not *atta*, it is subject to affliction and one cannot say of perception *dhammas*, ‘Let my perception *dhammas* be such and such; let my perception *dhammas* be not such and such’.
5. Formation (mental concomitants), *bhikkhus*, are not *atta*; if, *bhikkhus*, formation (mental concomitants) *dhammas* were *atta*, then it would not be subject to affliction and one should be able to say of formation (mental concomitants) *dhammas*, ‘Let my formation (mental concomitants) *dhammas* be such and such; let my formation (mental concomitants) *dhammas* be not such and such’. *Bhikkhus*, since formation (mental concomitants) are, indeed, not *atta*, formation (mental concomitants) are subject to affliction and one cannot say of formation (mental concomitants) *dhammas*, ‘Let my formation (mental concomitants) *dhammas* be such and such; let my formation (mental concomitants) *dhammas* be not such and such’.

* *atta* = self, soul, ego, permanent entity, self-identity

6. Consciousness, *bhikkhus*, is not *atta*; if, *bhikkhus*, consciousness *dharmas* were *atta*, then it would not be subject to affliction and one should be able to say of consciousness *dharmas*, ‘Let my consciousness *dharmas* be such and such; let my consciousness *dharmas* be not such and such’. *Bhikkhus*, since consciousness is, indeed, not *atta*, it is subject to affliction and one cannot say of consciousness *dharmas*, ‘Let my consciousness *dharmas* be such and such; let my consciousness *dharmas* be not such and such’

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7. *Bhikkhus*, what do you think of this? Is corporeality permanent or impermanent?
“Impermanent, Venerable Sir.”
Is such impermanent corporeality painful or pleasant?
“Painful, Venerable Sir.”
Is it proper to consider what is impermanent, painful and subject to change, as “This is mine; this I am; this is myself (*atta*)?”

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“Indeed, no, Venerable Sir.”
Is feeling R.....
Is perception R.....
Are formations (mental concomitants)..... R.....

Is consciousness permanent or impermanent?
“Impermanent, Venerable Sir.”
Is such impermanent consciousness painful or pleasant?
“Painful, Venerable Sir.”
Is it proper to consider what is impermanent, painful and subject to change, as “This is mine; this I am; this is myself (*atta*)?”
“Indeed, no, Venerable Sir.”

8. Therefore, *bhikkhus*, any whatsoever corporeality, past, future or present, internal or external, gross or subtle, inferior or superior, far or near: all corporeality, “This is not mine, this I am not, this is not my self”: Thus, as it truly is, with Right Wisdom, should be seen.

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[Notes:____ In accordance with the explanation, “*netam mamama, nesohamasami, na meso attāti samanupassāmīti aniccam, dukkham anattāti samanupassāmi*” (M-A-4-232), it should be recognized the fact ways of discerning as “This is not mine, this I am not, this is not my self” are the same as ways of discerning as *anicca, dukkha, anatta*.]

9. Any whatsoever feelings..... R.....
10. Any whatsoever perception..... R.....
11. Any whatsoever formations (mental concomitants)..... R.....

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12. Any whatsoever consciousness, past, future or present, internal or external, gross or subtle, inferior or superior, far or near: all consciousness, “This is not mine, this I am not, this is not my self”: Thus, as it truly is, with Right Wisdom, should be seen.

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13. **Bhikkhus**, on discerning thus, the well-informed Noble disciple who always discerns five clinging aggregates which are occurring in (11) modes of situations through *vipassanā* knowledge and the path-knowledge, who has got two kinds of knowledge called *āgamasuta* (knowledge through learning), *adhigamasuta* (knowledge through practicing), in the next method, the Supreme Buddha’s disciple who is *ariya* (noble one who never do misdeeds) becomes disenchanted with corporeal *dhammas*, with feeling *dhammas*, with perception *dhammas*, with formations (mental concomitants) *dhammas*, and with consciousness *dhammas*. On being disenchanted thus, he is free from selfish desire. On being free from selfish desire, he is liberated from defilements. On being liberated from defilements, the Knowledge of Liberation arises. He knows distinctly: “Rebirth is no more; two kinds of Noble Practices of Purity (*brahmacariya*) called *sāsana brahmacariya* (=threefold trainings of morality, concentration, wisdom) and *maggabrahmacariya* (Noble Path-Knowledge), in the next method, *maggabrahmacariya* has been accomplished; done is all there is to be done to realize *magga*; there is nothing more to do for such realization”, preached by the Exalted one.

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Thus the Exalted one preached this noble preaching called *Anattalakkhaṇa Sutta* to the first five **bhikkhus**. The group of first five **bhikkhus** rejoiced at the words of the Exalted one.

On the delivery of this discourse which is called *veyyākaraṇa* (pure questions and answers without verse), the group of first five **bhikkhus**’ mind became free from taints *dhammas* through non-clinging. (*Sam-2-55, 56*)

This noble preaching was the *time-honoured path* through which the first five **bhikkhus** called *pañcavaggi* had gone to *nibābana*. After attaining the Fruit-Knowledge of Upstream-enterer, the group of first five **bhikkhus** had reached into the Fruit-Knowledge of Arahant through discerning on five kinds of clinging aggregates which were occurring in (11) modes of situations as *anicca, dukkha, anatta*. In this case, the righteous *meditator* might have got a doubt that ways of discerning found in *Dhamma cakkhapavattana Sutta* and *Anattalakkhaṇa Sutta* are different in each other. It should not have got doubt in that way. As mentioned above, if the practicing *meditator* wants to perform *catusaccbhūvanā* (way of discerning through Four Noble Truths method), he has to discern on Cyclic Truths called *dukkhasacca dhamma* and *samudaya sacca dhamma*.

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In these two kinds of Cyclic Truths *dhammas, dukkhasacca dhammas* are, indeed, five kinds of clinging aggregates which are occurring in (11) modes of situations, past, future, present etc. Then in *Anattalakkhaṇa Sutta* the Exalted one instructed to discern on those five kinds of clinging aggregates only as *anatta lakkhaṇa* as priority again. It should, therefore, be

recognized the essences of ultimate elements found in ways of discerning of *Dhammacakkapavattana Sutta* and *Anattalakkhaṇa Sutta* are the same.

There is a reasonable question that whether way of discerning on *samudaya sacca dhammas* is present or not in the latter preaching methodology. Answer is as follows:_____

The Noble Truth of Origin of Suffering called *samudaya sacca* is causal *dhamma* while the Noble Truth of Suffering called *dukkhasacca* is resultant *dhamma*. As mentioned in section of Dependent-Origination, Volume III, five kinds of past causal *dhammas* were, indeed, a part of five kinds of past clinging aggregates. Those were inclusive in the past five kinds of clinging aggregates. Five kinds of present resultant *dhammas* and five kinds of present causal *dhammas* are also parts of five kinds of present clinging aggregates. Five kinds of future resultant *dhammas* are also inclusive in five kinds of future clinging aggregates.

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Furthermore those group of first five *bhikkhus* were experienced to discern *dhammas* of *dukkhasacca* and *samudayasacca* thoroughly.

yassa pana ekavāram ñāṇena phassitam, puna tam phassitabbameva, tādissassa vasena vuttanti vadanti. (Mahāṭṭi-2-470)

A practicing *meditator* has experienced to discern conditioned things just one time only with the help of penetrative *vipassanā* knowledge. Those conditioned things which have been discerned by *vipassanā* knowledge are finished to discern, resulting in non-necessity to touch with *vipassanā* knowledge again. *(Mahāṭṭi-2-470)* (Please see detailed account in Section of Knowledge of Neutrality Toward Formations.)

Above explanation is explained with referring to sharp wisdom persons. Those first five *bhikkhus* were, indeed, sharp wisdom virtuous persons who discerned conditioned things called *dukkhasacca*, *samudaya sacca* over and over again from full-moon day of Wazo, the fourth month of the year until fifth day waning of the moon. They had got matured controlling faculties which can reach the fruit-Knowledge of Arahant at fifth day

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waning of the moon of Wazo. At that time the Exalted One preached *Anattalakkhaṇa Sutta* to them with the result that they had got the Fruit-Knowledge of Arahant at the end of noble preaching. It should be recognized those first five *bhikkhus* discerned on *samudaya sacca dhammas* really. Again olden days an example will be continued to present as follows:--

1.8.K. The Most VenerableMaha Moggallana Thero

Pāli Quotation (M-A-4-58, Anupada Sutta Commentary) (M-ṭṭi-3-274) (Sāratthha dīpanī ṭīka – 3-228)

As mentioned above explanations of commentary and sub-commentaries, the Most Venerable *Mahā Moggallāna Thero* had got the Fruit-Knowledge of Arahant through *kalāpasammasana* method but not *anupada dhamma vipassanā*.

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The itinerant heretic called **Kolita** who was one destined to be the Most Venerable **Moggallāna Thero** had reached into the Fruit-Knowledge of Upstream-enterer after listening **dhamma** of a verse, “*ye dhamma hetuppabhavā*” etc., preached by the itinerant heretic called **Upatissa** who was one destined to be the Most Venerable **Sariputta Thero**. That verse was also the preaching methodology of Four Noble Truths. Then he continued

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to perform **vipassanā** practice through **kalāpasamma sana** method in a small village called **Kallavāḷa, Magadha** Country. At seventh day he had got opportunity to listen **Pacalāyamāna Sutta, Sattaka Nipāta, Anguttara Nikāya (Ang-2-461, 464)**, from the Exalted one. Seven kinds of factors which are able to remove sloth and torpor can be found in previous section of that discourse. In later **vipassanā** section it is preached that _____

so sabbam dhammam abhijānāti, sabbam dhammam abhiññāya sabbam parijānāti. (Ang-2-264)

Thus the Exalted one instructed to perform **vipassanā** practice through discerning on all five kinds of aligning aggregates by means of three kinds of full understanding called **pariññāya**. The sub-commentary called **sāratthadīpanī Ṭīkā** explained that instruction refers to discern clinging aggregates through way of discerning on four elements. Therefore it can be understood the fact the Most Venerable **Mahā Moggallāna Thero** had also reached into the Fruit-Knowledge of Arahant through **kalāpasammasana** method.

1.8.L. The Most Venerable Sariputta Thero

Pāli Quotation (Abhi-A-1-253, Vs-1-331)

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According to above explanations of commentaries, the Most Venerable **Sariputta Thero** also performed **vipassanā** practice through **anupada dhamma vipassanā** by which each mental **dhamma** occurring in the lower (7) kinds of absorptions, from the first absorption to the absorption of emptiness were discerned individually, one by one and then he discerned on mental **dhammas** occurring in the absorption of neither perception-nor-non-perception through **nayavipassanā** called **kalāpasammasana** method by which all mental **dhammas** were discerned as a whole. (*Abhi-A-1-253, Vs-1-331*)

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1.8.M. The Most Venerable Ānanda Thero

The Most Venerable **Ānanda Thero** had also got the Fruit-Knowledge of Upstream-enterer after listening **dhammas** with three rounds relating to five aggregates from the Most Venerable **Puṇṇa Thero** who was a son of woman of Brahmin caste, namely **Mantūṇi**. That olden days example of the Most Venerable **Ānanda Thero** will be continued to present in order to improve confidence on the **time-honoured path** which leads to **nibbāna** for olden day virtuous ones.

Pāli Quotation (Sam-2-86, 87)

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1.8.N. Discourse Given by the Venerable *Ānanda*

1. The Exalted one was staying at *Sāvatti*. At that time the Venerable *Ānanda* addressed the *bhikkhus*, saying: “Friend *bhikkhus*!” The *bhikkhus* replied to the Venerable *Ānanda*, “Sir.” And the venerable *Ānanda* spoke thus:
2. Friends, the Venerable *Puṇṇa*, son of *Mantāni*, was of great benefit to us when we were new *bhikkhus*. He admonished us with this instruction:
 “Friend *Ānanda*, it is through having a cause that three *dhammas* which are extensible rounds of rebirth, i.e., selfish desire, conceit, wrong view called “I am” comes about. Without a cause it does not come about.

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Through what cause does three *dhammas* which are extensible rounds of rebirth, i.e., selfish desire, conceit, wrong view called “I am” come about and without what cause does three *dhammas* which are extensible rounds of rebirth, i.e., selfish desire, conceit, wrong view called “I am” not come about? Due to presence of

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corporeality.... R..... feeling....R.....perceptionR.... formations.... R..... Due to presence of consciousness, three *dhammas* which are extensible rounds of rebirth, i.e., selfish desire, conceit, wrong view called “I am” comes about; without such cause those *dhammas* called “I am” does not come about.

Friend *Ānanda*, let me give an example. If a young and charming girl or boy, who is fond of adorning herself or himself, looks at the image of her or his face in a clean and spotless mirror, or a bowl of clear water, she or he will see it depending on a cause and not otherwise. Friend *Ānanda*, in similar way_____

- (a) due to presence of corporeality only, three *dhammas* which are extensible rounds of rebirth, i.e., selfish desire, conceit, wrong view called “I am” comes about and not otherwise.
- (b) Due to presence of feeling R.....
- (c) Due to presence of perception R.....
- (d) Due to presence of formations (mental concomitants).....R.....
- (e) Due to presence of consciousness only, three *dhammas* which are extensible rounds of rebirth, i.e., selfish desire, conceit, wrong view called “I am” comes about and not otherwise.

[Notes:_____ The discourse has not finished yet. In this place, some noticeable facts will be presented._____

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- (a) Worldling person is similar to girl or boy who is fond of adorning herself or himself.
- (b) Five kinds of clinging aggregates are similar to surface of mirror or clear water.
- (c) The arising of selfish desire, conceit, wrong view is similar to her or his face.
- (d) The strong obsession as “my self-identity, his self-identity, man, woman” etc., due to arising of selfish desire, conceit, wrong view is similar to the image which arises

depending on her or his face. Thus object of comparison (*upamāna*) and subject of comparison (*upameyya*) should be recognized in this preaching. (*Sam-ti-2-244*)

The image of face appears apparently, due to presence of clean and spotless surface of mirror, does one's image of face appear on the surface of mirror or does other's image of face appear? In other words, is image of face on the surface of mirror oneself or other? This is a reasonable question.

Answer:_____ If the face which appears on the surface of mirror is oneself, the image of face lying opposite to oneself is not worth appearing on the surface of mirror. (=If

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oneself faces eastward in front of the mirror, and then if image face of oneself is he, himself, that image of face should be lying eastward direction but not towards his face. The image of face, however, appears towards oneself who sees the mirror.

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If the image of face on the surface of mirror is not oneself who sees the mirror but other's image of face, that image of face should be different in form and shape of oneself. It means that if the image of face on the surface of mirror is the image of face of other one who is similar to oneself, it should not be identical with oneself."

Therefore the image of face on the surface of mirror is neither face of oneself who sees the mirror nor face of other one. "However that identical image of face (*nibhāsārūpa*) appears depending on clean surface of mirror," said by noble teachers. There is a question that why does image of face appear on the surface of clear water? It can be answered that it is because four great elements, which are designated as water in the aspect of conventional reality, are very clear. (*Sam-A-2-283, Sam-ṭi-2-243, 244*)

A smile will be presented again in order to reason for righteous *meditator*. If the image of face which appears on the surface of mirror is

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oneself and then any weapon that can cause to die oneself would be shot, only the mirror will be broken in pieces but oneself who sees the mirror might not pass away. If the image of face on the surface of mirror is oneself he might be dead really. However he "who sees the mirror does not die. If it is other one's image of face, when any weapon is shot that other one also might be dead. However other one does not pass away. The image of face on the surface of mirror, therefore, is neither face of oneself nor face of other. "It is, indeed, identical form and shape of face only which appears depending on clean surface of mirror," said by noble teachers.

Similarly the worldling person without eye of wisdom in the ultimate sense obsesses wrongly on five kinds of clinging aggregates which are similar to the surface of mirror as my self-identity, other's self-identity, man, woman etc., through selfish desire, conceit, wrong view, which are similar to the image of face on the surface of mirror. Selfish desire, conceit, wrong view called *papañca dhamma* (=dhammas which are extensible rounds of rebirth) arise on five kinds of clinging aggregates. Please continue to read the discourse.]

"Friend *Ānanda*, what do you think of this?

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1. Is corporeality permanent or impermanent? “Impermanent, bhante.”
2. Is feeling....R.....
3. Is perception R.....
4. Are formations (mental concomitants)....R.....
5. Is consciousness permanent or impermanent?
“Impermanent, bhante.”
1. Therefore, friend, any whatsoever corporeality, past, future or present, internal or external, gross or subtle,

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Inferior or superior, far or near: all corporeality should be seen as

- (a) *netam mama* = “This is not mine,
 - (b) *nesoha masmi* = This I am not,
 - (c) *na meso attā’ti* = This is not my self”:
- Thus, as it truly is, with Right wisdom.
2. Any whatsoever feeling.... R....
 3. Any whatsoever perception.... R....
 4. Any whatsoever formation.....R....
 5. Any whatsoever consciousness, past, future or present, internal or external, gross or subtle, inferior or superior, far or near: all corporeality should be seen as
- (a) *netam mama* = “This is not mine,
 - (b) *nesoha masmi* = This I am not,
 - (c) *na meso attā’ti* = This is not my self”:

Thus, as it truly is, with Right wisdom.

“Friend, on discerning thus, the well informed Noble disciple who always discerns five clinging aggregates which are occurring in (11) modes of situations through *vipassanā* knowledge and the Path-KnowledgeR..... there is nothing more to do for such realization,” admonished by the Venerable *Puṇṇa Thero*.

Friends, the Venerable *Puṇṇa*, son of

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Mantāni, was of great benefit to us when we were new *bhikkhu*. He admonished us with this instruction. By hearing these words of the *dhamma* of the Venerable *Puṇṇa*, I gained the Knowledge of the doctrine called Four Noble Truths through the Path-Knowledge of Upstream-enterer. (*Sam-2- 86,87*)

This preaching is also called the preaching methodology of *teparivaṭṭadhamma*. In the section of *vipassanā* practice, way of discerning is the same as found in *Anattalakkhaṇa Sutta*. There were so many olden days examples in which those practicing *bhikkhus* reached into the Fruit-Knowledge of Arahant through *kalāpasammasana* method and preaching methodology of *teparivaṭṭadhamma* in *Pāli* Text of *Khandhavagga*, *Samyutta Nikāya*. The Venerable *Sāriputta*, the Venerable *Moggallāna*, the Venerable *Puṇṇa*, the Venerable *Ānanda*, group of first five *bhikkhus* called *pañcavaggi* were very famous in the Supreme Buddha’s *sāsaṇā* as sun, moon and all those *Mahā Theras* had reached into Four Kinds of Knowledge of Discrimination (*catupaṭisambhidā ñāṇa*).

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Five factors of clear Knowledge of Discrimination for Noble Ones who obtained those kinds of knowledge are

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explained in *Visuddhi Magga (Vs-2-72)* and the fifth factor is as follows:_____

Pāli Quotation (Vs-2-72)

According to above explanation of commentary, those Arahant, who had reached into the Knowledge of Discrimination, had fulfilled the obligation called *gatapaccāgatika* (practicing any kind of meditation subject during both going and returning back alms round) and had well experienced in *vipassanā* practice until the knowledge of Neutrality Towards Formations called *anuloma* (Knowledge of Adaptation) adjacent to the knowledge of Trans-lineage (*gotrabhu*) under admonishment of previous Supreme Buddhas. This is noticeable fact for everyone. Furthermore, anybody should not consider and evaluate equally on those virtuous ones with practice of *pubbayoga* (= previous fulfilled obligation) and virtuous ones without practice of *pubbayoga*.

The Supreme Buddha preached on way of discerning on (12) factors of Dependent-Origination as a whole frequently in *Nidāna Vagga, Samyutta Nikāya*. The Exalted one's Great Thunderbolt-like *Vipassanā* knowledge called *mahāvajira vipassanā ñāṇa* was a kind of knowledge which was able to discern on (12) factors of Dependent-Origination which were occurring in (11) modes of situations, past, future,

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present, internal, external etc., which were demarcated within one trillion cosmological systems existing in infinite numbers in the universe (*cakravāla*) through *kalāpasammasana* methods. (see on *M-ṭī- 3-275*)

Those (12) factors of Dependent-Origination are also piles of corporeal and mental *dhammas* occurring in three periods called past, future, present and two continuums called internal and external, in the aspect of ultimate sense. Those are only five kinds of clinging aggregates.

Similarly there were so many olden days examples in which Noble Ones reached into the Fruit-Knowledge of Arahant through twelve-fold bases method, eighteen-fold elements method which discern on the ultimate elements called *dukkhasacca, samudaya sacca* as a whole in *salāyatana Vagga, Samyutta Nikāya*.

Therefore every virtuous *meditator* has to recognize respectfully and faithfully on the fact those ways of discerning, i.e.,

(a) fivefold aggregate method by which any whatsoever aggregate,

1. corporeal aggregate,
2. feeling aggregate,
3. perception aggregate,
4. formation aggregate,
5. consciousness aggregate,

which are occurring in (11) modes

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of situations, past, future or present; internal or external; gross or subtle; inferior or superior; far or near, are discerned as three general characters alternately;

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- (b) twofold corporeality-mentality method by which
 - (1) corporeal *dhammas* and
 - (2) mental *dhammas* are discerned as three general characters alternately;
- (c) twelve-fold bases method
- (d) eighteen-fold elements method etc., which are designated as *kalāpasammasana vipassanā* practice are the time-honoured path which leads to *nibbāna* for olden days Noble Ones.

On that time-honoured path—

1. When various kinds of corporeal *dhammas* occurring in three periods called past, future, present and two continuums called internal and external can be kept in mind (= can be distinguished by knowledge) as a whole,_____ he has to discern as either “**corporeality, corporeality**” or “**corporeal dhamma, corporeal dhamma**”.
2. When various kinds of mental *dhammas* occurring in three periods called past, future, present and two continuums called internal, external can be kept in mind (=can be distinguished by knowledge) as a whole by means of base wise or door wise system._____

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he has to discern as either “**mentality, mentality**” or “**mental dhamma,mental dhamma**”.

3. Furthermore, when those corporeal and mental *dhammas* can be kept in mind (=can be distinguished by knowledge) by dividing two groups simultaneously_____ he has to discern as “**corporeal dhamma, mental dhamma**”.
4. Afterwards, in the stage of *namarūpa vavatthañāṇa* (the Knowledge of Analysing Mentality-Corporeality)--- he has to discern as “**there are no person, being, human being, heavenly being, brahma, living body, self-identity but corporeality-mentality only,**” by seeing nature of absence of person, being, human being, heavenly being, *brahma*, living body, soul, self-identity out of corporeality-mentality.
5. When he can keep in mind causal *dhammas* of those corporeal and mental *dhammas* which are occurring in three periods and two continuums_____ he has to discern as “**causal dhammas, resultant dhammas.**”
6. In the stage of keeping in mind corporeality-mentality through characteristic-function-

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manifestation-proximate cause, he has to discern as presented in the section of *lakkhaṇadi catukka*, volume IV.

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7. In *vipassanā* stage, when those conditioned things called *dukkhasacca, samudaya sacca* are discerned as objects of *vipassanā* practice through
 - (a) twofold corporeality-mentality method,
 - (b) fivefold aggregates method,

- (c) twelve-fold bases method,
 - (d) eighteen-fold elements method,
 - (e) twelve-fold factors of dependent-origination method,
- he has to discern corporeal ***dhammas*** which are occurring in (11) modes of situations, past, future, present etc.,

- (a) as ***anicca*** sometimes by seeing phenomena of arising and perishing away of corporeal ***dhammas***,
 - (b) as ***dukkha*** sometimes by seeing phenomena of being oppressed by incessant processes of arising and perishing away of corporeal ***dhammas***,
 - (c) as ***anatta*** sometimes by seeing nature of absence of ***atta*** which is non-destructible and durable essence in corporeal ***dhammas*** respectively.
- Similarly he has to discern mental ***dhammas*** which are occurring in (11) modes of situations, past, future, present etc.,
- (a) as ***anicca*** sometimes,

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- (b) as ***dukkha*** sometimes,
 - (c) as ***anatta*** sometimes with the help of penetrative ***vipassanā*** knowledge. It should be understood on fivefold aggregates method etc., in similar way. In other words, these ways of discerning should be understood as follows.—
- (a) Sometimes internal corporeal ***dhammas*** must be discerned as ***anicca, dukkha, anatta*** alternately.
 - (b) Sometimes external corporeal ***dhammas*** must be discerned as ***anicca, dukkha, anatta*** alternately.
 - (c) Sometimes internal mental ***dhammas*** must be discerned as ***anicca, dukkha, anatta*** alternately.
 - (d) Sometimes external mental ***dhammas*** must be discerned as ***anicca, dukkha, anatta*** alternately.

As present conditioned things are discerned, both past and future conditioned things must also be discerned as objects of ***vipassanā*** practice. This is, indeed, the time-honoured path which was descended from the Supreme Buddha's time.

1.8.O Some ***dhammas*** which do not appear in the insight

In this case, some practicing virtuous persons complained that “only when some ***dhammas*** appear in the insight can they discern on those ***dhammas***; unless those ***dhammas*** appear, how can they discern on those ***dhammas***?”

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Because the Supreme Buddha preached ***rūpakammaṭṭhāna*** (Meditation on Corporeal ***dhamma***) through brief account and detailed account on Four Elements Meditation, any practicing ***meditator*** who can keep in mind four great elements until the field of ultimate reality through either any kind of these two methods or both methods can perform ***vipassanā***

practice by discerning on corporeal **dhammas** which are desired to be discerned as object of **vipassanā** practice. Then any practicing **meditator** who can keep in mind each base (= door) and respective object as combination can discern on any mental **dhamma** for every time as he likes. If various respective causal **dhammas**, base (= door), object, light, attention (**manasikāra**) etc., are united, various correspondent mental **dhammas** will arise as natural fixed law. According to either wise-attention or unwise-attention, either wholesome or unwholesome impulses will fall accordingly. With referring to this kind of principle, **Mahāṭṭkā** Sayadaw explained as follows:_____

pacchā pana anupaṭṭhahantepi upāyena upaṭṭhahāpettvā anava sesatova sammāsītābā.
(***Mahāṭṭ-2- 391***)

= Even though the practicing **meditator** who is beginner in **vipassanā** stage

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has to discern obvious and easy kinds of corporeal and mental **dhammas**, in later, however, he has to discern all kinds of corporeal and mental **dhammas** thoroughly without any remains through performing expedientially to appear those corporeal and mental **dhammas** which never appear in the insight. (***Mahāṭṭ-2-391***)

Detailed account on the facts relating to this explanation has already been presented previously. It should not be forgotten the fact this explanation refers to only practicing **meditator** who has got two kinds of knowledge, i.e., the knowledge of analyzing Mentality-Corporeality and the Knowledge of Cause and condition, who transfers to the stage of knowledge of Comprehension.

If any virtuous person would like to know the answer relating to the question whether one can reach into the Path-and Fruit-Knowledge, **nibbāna** or not without

1. discerning on corporeal **dhamma** at proper time,
2. discerning on mental **dhamma** at proper time,
3. discerning on corporeal **dhamma**, mental **dhamma** at proper time,
4. distinguishing and keeping in mind on corporeality-mentality properly in the stage of **nāmarūpavavattāna ñāṇa**,
5. discerning on causal and resultant **dhammas** at proper time, in other words, without keeping in mind corporeality-mentality, causes and resultants called conditioned

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things upto the field of ultimate nature due to lack of ability to analyze upto the field of ultimate nature by breaking down each compactness of corporeality and mentality,

6. discerning as **anicca** at proper time,
7. discerning as **dukkha** at proper time,
8. discerning as **anatta** at proper time, he should like to read the following **Anicca Sutta, Chakka Nipāta, Anguttara Nikāya**.

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1.8. P. **Anicca Sutta**

Pāli Quotation (Ang-2-384, 385)

= *Bhikkhus*... any *bhikkhu* who discerns any kind of conditioned things through the nature of permanence (nature of happiness, nature of self) is, indeed, not available the factor that *vipassanā* knowledge which is adaptable to the Supramundane *dhamma* called *anulomikākhanti* can be fulfilled.

Unless *vipassanā* knowledge which is adaptable to the Supramundane *dhamma* called *anulomikākhanti* is fulfilled, it is not available the factor that he will accept the Noble Path *dhamma* which can be said *sammattaniyama* (fixed nature without change). Unless he accepts the Noble Path *dhamma* which can be said *sammattaniyama*, it is not available the factor to face with any kind of Four Fruit-Knowledge, i.e., the Fruit-Knowledge

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of Upstream-enterer, the Fruit-Knowledge of once-returnee, the Fruit-Knowledge of Non-returnee, the Fruit-Knowledge of Arahant.

Bhikkhus.... Any *bhikkhu* who discerns all kinds of conditioned things through the nature of impermanence (nature of suffering, nature of non-self) is, indeed, available the factor that *vipassanā* knowledge which is adaptable to the supramundane *dhamma* called *anulomikākhanti* can be fulfilled. If *vipassanā* knowledge which is adaptable to the supramundane *dhamma* called *anulomikākhanti* can be fulfilled, it is available the factor that he will accept the Noble Path *dhamma* which can be said *sammattaniyama* (fixed nature without change). If he can accept the Noble Path *dhamma* which can be said *sammattaniyama*, it is available the factor to face with any kind of Four Fruit-Knowledge, i.e., the Fruit-Knowledge of Upstream-enterer, the Fruit-Knowledge of Once-returnee, the Fruit-Knowledge of Non-returnee, the Fruit-Knowledge of Arahant. (*Ang-2-384, 385*)

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1.8. *anulomikākhanti*

Pāli Quotation (Paṭisam-A-2-315)

According to above explanation of commentary called *Paṭisambhidā Magga*, the term, *anulomikākhanti ñāṇa*,

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means all kinds of *vipassanā* knowledge which are adaptable to the Supra-mundane Noble Path *dhamma*. During performing *vipassanā* practice, that practicing *meditator*'s knowledge is delightful in *vipassanā* practice discerning on all kinds of conditioned *dhammas* as *anicca*, *dukkha*, *anatta*. Because that *vipassanā* knowledge is adaptable to the supra-mundane Noble Path and it is delightful in *vipassanā* practice discerning on conditioned things as *anicca*, *dukkha*, *anatta*, it is designated as *anulomikākhanti*. There are three kinds of knowledge of *anulomikākhanti*, i.e.,

1. Those *vipassanā* knowledge from *kalāpasammasana ñāṇa* until *udayabbaya ñāṇa* (Knowledge of Arising and Passing Away) are retarded kinds of knowledge of *anulomikākhanti*;
2. Those *vipassanā* knowledge from *bhanganupassanā ñāṇa* (Knowledge of Dissolution) until *sankharupekkhañāṇa* (Knowledge of Neutrality Towards Formations) are moderate kinds of knowledge of *anulomikākhanti*;
3. The Knowledge of Adaptation called *anulomañāṇa* is sharp and superior Kind of Knowledge of *anulomikākhanti*. (*Paṭisam-A-2-315*)

Above **Pāli** Text and commentaries explained that those practicing **meditators** who are unable to discern on the

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ultimate nature of corporeal and mental **dhammas** as **anicca, dukkha, anatta**, due to lack of ability to see corporeal units and mental units or due to inability to analyze each compactness of corporeality and mentality, even though corporeal and mental units can be seen, are not complete with **vipassanā** knowledge, which adaptable to the supra-mundane Noble Path **dhamma**, which is called **anulomikākhanti**.

Unless **vipassanā** knowledge which is adaptable to the Supramundane **dhamma** called **anulomikākhanti** is fulfilled, it is not available the factor that he will accept the Noble Path **dhamma** which can be said **sammattaniyama** (fixed nature without change). Unless he accepts the Noble Path **dhamma** which can be said **sammattaniyama**, it is not available the factor to face with any kind of Four Fruit-Knowledge, i.e., the Fruit-Knowledge of Upstream-enterer, the Fruit-Knowledge of once-returner, the Fruit-Knowledge of Non-returner, the Fruit-Knowledge of Arahant. (**Āṅg-2-384,385**)

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1.9. Ways of discerning through corporeal septet (**rupasattaka**)

The practicing **meditator**, if he is discontented in the way of discerning through **kalāpasammasana** method and he wants to perform **vipassanā** practice through corporeal septet and mental septet methods, can discern as he likes. It will be presented on essence of ways of discerning through these methods found in the commentary called **Visuddhi Magga** and the sub-commentary called **Mahāṭīkā**.

Pāli Quotation (Vs-2-253)

1.9.1 Way of discerning through **ādānanikkhepana**

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The term, **ādāna**, means accepting new existence called **paṭisandhi** (= birth), while the term, **nikkhapaṇa**, means abandoning present existence called **cuti** (= death). Therefore **ādānanikkhepana** method means a way of **vipassanā** practice by which conditioned things which are occurring within one life, i.e., (100) years in general rule, are discerned as **anicca, dukkha, anatta** alternately after keeping in mind the four great essentials and derived corporeal phenomena existing between **paṭisandhi** and **cuti**, upto the field of ultimate nature with the help of penetrative **vipassanā** knowledge. The righteous **meditator** might be having life apan of whether 100 years or not. Nevertheless, the righteous **meditator** must discern on ultimate nature of corporeal **dhamma** existing within the period from **paṭisandhi** until death of himself as **anicca** through seeing impermanent nature, as **dukkha** through seeing suffering nature, and as **anatta** through seeing nature of non-self alternately and over and over again. During discerning in that way, those corporeal **dhammas** existing between **paṭisandhi** and **cuti** must be discerned at close intervals but not sparsely. The righteous **meditator** has to discern as **anicca, dukkha, anatta** alternately in order to see the

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phenomenon that whatsoever corporeal **dharmma** at whatever moment is only impermanent, suffering, non-self.

1(a) The impermanent nature

Pāli Quotation (Vs-2-253) (Mahāṭṭ-2-406)

- (1) **uppādavayavattito**_____ Because every conditioned thing is able to occur through both arising and perishing away, in other words, due to ability to arise suddenly even though it is absent previously and due to ability to approaching to perishing away just after arising, it is designated as **anicca**. Conditioned things are, indeed, **dhammas** which are arising temporarily between two kinds of absence, i.e., absence before arising phase and absence just after arising phase. Just after arising they always approach into nature of absence. Those corporeal **dhammas** (=conditioned things) must be discerned as **anicca** through seeing that nature with the help of penetrative **vipassanā** knowledge.

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(2) **Pāli Quotation (Mahāṭṭ-2-406)**

2. **viparināma**_____ Noble teacher explained that the term, **viparināma**, means presence of difference between preceding continuity of corporeality

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and succeeding continuity of corporeality. Those words said by noble teachers might be referring to the meaning that “way of discerning on corporeal **dhammas** through this **āḍānanikkhapana** as a whole is the way of discerning on corporeal **dhammas** which are limited by (100) years through **sammasana** method”. Ultimate corporeal **dhammas** are capable of changing and altering through ageing called **jarā**, death called **maraṇa**, resulting in designation as **viparināma dhamma**. This is the meaning said by those noble teachers. Even though variation in quality of all kinds of ultimate elements is absent, it is worth desiring to presence of variation in arising phase and perishing phase of those ultimate corporeal **dhammas**. It is right._____ This kind of meaning that “only arising phase is the perishing phase”, is inappropriate one. The commentator Sayadaw, therefore, explained in ways of discerning through Forty “through” methods as follows._____

jarāya ceva maraṇena cātī dvedhā pariṇāmapakatitāya viparināma dhammato. (Vs-2-247)

= Five aggregates have got nature of change and alteration through two kinds of state of affairs, i.e., the static phase

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which can be said ageing and the perishing phase which can be said death. They always change and alter both from the nature of arising called **jāti** to the nature of static phase called **jarā**; and from the static phase called **jarā** to the nature of perishing away called **maraṇa** at every instant, phase by phase. The righteous **meditator** must discern conditioned things as **viparināma dhamma**. Through seeing that nature of change and alteration. (Vs-2-247)

Thus it is explained in *Visuddhi Magga*. In the next method, in this case the cessation of each original nature of ultimate *dhammas* is called *viparināma* (=change to worse). The *meditator* must discern as *anicca* through seeing that nature called *viparināma*

(3) *Khaṇikatā tāvakālikatā. (Mahāṭṭ-2-406)*

Conditioned things are designated as *anicca*, due to occurrence of very short lasting called *uppāda-ṭhiti-bhanga*. Those are, indeed, *dhammas* which are arising temporarily between two kinds of absence, i.e., absence before arising phase and absence just after arising phase. It's duration is about 50 nano-second only. (It refers to corporeal conditioned things. Mental conditioned things have got duration

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of about 1 pico-second only.) Those corporeal *dhammas* must be discerned as *anicca* through seeing the nature of very short duration of those *dhammas* with the help of penetrative *vipassanā* knowledge.

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(4) *niccapatikkhapato*_____ Due to rejecting the nature of permanence, conditioned things are designated as *anicca*. The absence of nature of permanence is, indeed, called rejecting the nature of permanence. It is right. --- Conditioned things which are *anicca dhamma* reject the occurrence of permanent nature for those practicing *meditators* who know on *aniccadhamma* through impermanent nature only. It means it is *anicca*, due to occurrence of not *nicca*. (*Vs-2-253, Mahāṭṭ-2-406*)

1(b) The suffering nature

Pāli Quotation (Vs-2-253)

Every conditioned thing is *anicca dhamma*, due to occurrence of not *nicca*. Every conditioned thing which is *anicca dhamma* has got three-time-phases, i.e.,

1. the arising phase (*uppāda*)
2. the static phase (*ṭhiti*)
3. the perishing phase (*bhanga*).

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Furthermore, those conditioned things

1. have got arising phase only at the arising phase but not static phase and perishing phase;
2. have got static phase only at the static phase but not arising phase and perishing phase;
3. have got perishing phase only at the perishing phase but not arising phase and static phase.

Those arising conditioned things become reaching into static phase resulting in wither through ageing nature at the static phase. Those conditioned things which are reaching into ageing are, indeed, perishing away (= reach into perishing phase).

Therefore _____

1. due to occurrence of being oppressed incessantly by phenomena of arising, static (=ageing), perishing away;

2. due to occurrence of difficulty to tolerate on that kind of oppression;
3. due to occurrence of base of various kinds of suffering, i.e.,
 - (a) *dukkha dukkha* called bodily and mentally disagreeable feelings,
 - (b) *viparināma dukkha* called bodily and mentally agreeable feelings,
 - (c) *sankhāra dukkha* called remaining all kinds of conditioned things,
 - (d) *samsāradukkha* called suffering of rounds of rebirth,

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4. due to occurrence of opposite to happiness and capable of rejecting happiness, every conditioned thing is designated as *dukkha*. It is, indeed, *dukkha* but not happiness. (Vs-2-253, Mahāṭṭ-2-406,407)

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1(c) The nature of non-self

Pāli Quotation (Vs-2-253, 254)

Furthermore_____

- (a) May conditioned things, which are completed with arising phase, not be reaching into the static phase. (=May those *dharmas* be existing at the nature of arising only.)
- (b) May conditioned things, which are reaching into the static phase not be reaching into maturity (=not be ageing).
- (c) May conditioned things, which are reaching into maturity and ageing, not be perishing away (=may be permanent).

Thus there is no indulgence for anybody's wish in these three kinds of conditions really. Conditioned things are void of nature of indulgence in those three kinds of conditions.

Therefore conditioned things are designated as *anatta* but not *atta*, due to these four kinds of reasons, i.e., (1) due to voidness of various *atta*,

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- (a) *nivāsiatta*, the self which always transfers and dwells in newly occurred body; it is permanent, even though body was changed;
- (b) *kāraka atta*, the self which can do every work which should be done;
- (c) *vedaka atta*, the self which can feel every object which is deserving to feel;
- (d) *adiṭṭhāyaka atta*, the self which can determine every function, etc.;

- (2) due to absence of *sāmiatta*, the self which owns body;

[These words in number (1) and (2) show the fact conditioned things are not properties of *atta*.]

- (3) due to absence of ability to follow anybody's wish (wish of any kind of *atta*) in three phenomena called *uppāda-ṭhiti-bhanga* of conditioned things;
- (4) due to rejecting *atta* which is considered by heretics with wrong belief.

In this case_____ It can be said voidness of *atta* which is considered by heretics with wrong belief through these three kinds of meanings, i.e.

- (1) *suññato* = voidness from *atta* (*suññatatta*),
- (2) *assāmikato* = absence of *sāmiatta*, the self which owns body (*asāmikattha*),
- (3) *avasavattito* = absence of ability to follow wish of any kinds of *atta* in

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three phenomena called *uppāda-ṭhiti-bhanga* of conditioned things (*avasavaṭṭanattā*).

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- (4) *attapaṭikkhepato* = This meaning, rejecting *atta*, means a kind of rejecting (*paṭikkhepa*) as non-self due to obvious occurrence of absence of nature of *atta* which is considered by those heretics with wrong belief.

The righteous *meditator* has to discern corporeal *dhammas* existing within the period from *paṭisandhi* until *cuti* as a whole through seeing above nature of *anicca*, *dukkha*, *anatta* alternately and repeatedly. He has to discern corporeal *dhammas* as pure *anicca*, pure *dukkha*, pure *anatta* one by one. If he wants to discern all corporeal *dhammas* within the period from successive past lives until end of successive future lives, he can discern in similar way. During discerning in that way, if he wants to discern internal and external continuums alternately, he can discern as he likes.

(d) One hundred year means

Pāli Quotation (Mahāṭṭ-2-406)

Such person has got long life span.

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That person lives throughout (100) years. (*Dī-2-3, Sam-1-109, 110, Ang-2-503*) Due to presence of preaching by the Exalted One, it is not magnitude whether deficit or more than (100) years, and thus commentator Sayadaw bore in mind and instructed to discern ultimate corporeal *dhammas* existing within (100)years as three general characters alternately. (*Mahāṭṭ-2-406*)

1.9.2. Way of discerning through *vayovuddhatthangama*

The term, *vayovuddhatthangama*, means successive cessation of corporeal *dhammas* which have got matured successively by means of age. It means *vipassanā* practice must be performed through alternate discerning on successive cessation of corporeal *dhammas* which have got matured by means of age as *anicca*, *dukkha*, *anatta*.

Generally duration of one life span is considered as about (100) years and corporeal *dhammas* existing in that one life are divided into (3) groups, (10) groups etc., and those corporeal *dhammas* occurring in each group must be discerned as objects of *vipassanā* practice. Therefore way of discerning in brief account will be presented as follows: _____

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1. (100) years are divided into (3) groups.. (33-34-33 yrs)
2. (100) years are divided into (10) groups.. (each 10 yrs)
3. (100) years are divided into (20) groups.. (each 5 yrs)

4. (100) years are divided into (25) groups.. (each 4 yrs)
5. (100) years are divided into (33) groups.. (each 3 yrs)
6. (100) years are divided into (50) groups.. (each 2 yrs)
7. (100) years are divided into (100) groups.. (each 1 yr)
8. (100) years are divided into (300) groups.. (each 1 season)
9. (100) years are divided into (600) groups.. (each 2 months)
10. (100) years are divided into (2400) groups.. (each half month)

Each corporeal ***dhammas*** existing within respective group must be analyzed and discerned as ***anicca, dukkha, anatta*** alternately. Those groups must be discerned one by one. The ***meditator*** must discern in order to see corporeal ***dhammas*** existing within each group never transfer to succeeding group with the help of penetrative ***vipassanā*** knowledge.

After wards, corporeal ***dhammas*** existing in each one day must be discerned

1. by dividing two groups as day and night;
2. by dividing three groups in day-time as morning, afternoon, evening;
3. by dividing three groups in night-time as nightfall, midnight, dawn. (It means every day occurring in (100) years must be divided into six groups.)

Corporeal ***dhammas*** existing in each group must be discerned as ***anicca, dukkha, anatta*** alternately.

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After wards, corporeal ***dhammas*** existing in each part of every day must be divided again as follows:

1. Corporeal ***dhammas*** which are occurring during walking forward;
2. Corporeal ***dhammas*** which are occurring during walking backward;
3. Corporeal ***dhammas*** which are occurring during glancing straight forwardly;
4. Corporeal ***dhammas*** which are occurring during glancing obliquely;
5. Corporeal ***dhammas*** which are occurring during flexing;
6. Corporeal ***dhammas*** which are occurring during stretching;

respectively and those corporeal ***dhammas*** must be discerned as ***anicca, dukkha, anatta*** alternately, as shown in section of four deportment (***iriyāpatha***) and clear comprehension (***sampajañña***). Above way of discerning must be performed for every day within the period from ***paṭisandhi*** until ***cuti***.

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Afterwards, corporeal ***dhammas*** occurring in every footstep which is performing in various moments, walking forward, walking backward etc., must be divided into (6) parts again as follows;

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1. ***udharāṇa*** = corporeal ***dhammas*** which are occurring during rising the foot;
2. ***atiharāṇa*** = corporeal ***dhammas*** which are occurring during advancing the foot;
3. ***vṭṭiharāṇa*** = corporeal ***dhammas*** which are occurring during extending the foot;
4. ***vossajjāṇa*** = corporeal ***dhammas*** which are occurring during descending the foot;
5. ***sannikkhepana*** = corporeal ***dhammas*** which are occurring during landing the foot;
6. ***sannirumbhana*** = corporeal ***dhammas*** which are occurring during pressing the foot;

and discerned as *anicca, dukkha, anatta* alternately.

The righteous *meditator* should like to memorize way of discerning on corporeal *dhammas* occurring during six kinds of situations in brief as follows:

“Rising- Advancing – Extending- Descending – Landing – Pressing”

Those words are instructions with the preaching methodology called *upalakkhaṇanaya, nidassaññāyaya* (giving a hint method). The righteous *meditator* ought to be understood the fact that instruction refers to perform *vipassanā* practice by alternate discerning on three general characters of various corporeal *dhammas* which are occurring in various moments of clear

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comprehension (*sampajañña*), i.e., walking forward, walking backward etc., and those ones occurring in various moments of deportment (*iriyāpatha*), i.e., walking, standing, sitting, reclining, in every day within the period of 100 years. (*See Vs-2-254, 258*)

Pāli Quotation (Vs-2-257)

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In this way, all kinds of corporeal *dhammas*, which are occurring in various allotments called “rising-advancing-extending-descending-landing-pressing”, never reach into another kind of succeeding allotments and conditioned things called four great essentials and derived corporeal phenomena perish away at every instant incessantly in various allotments, as a lot of sesame cooked on a heated pan perish away with a murmur. Those are, therefore, *anicca, dukkha, anatta*. Thus he discerns on corporeal *dhammas* as objects of *vipassanā* practice. That practicing *bhikkhu*’s *vipassanā* knowledge which discerns on corporeal *dhammas* in this way has reached into the subtle stage consequently. (Vs-2-257)

Predominance of element – deficiency of element

During (6) kinds of situations called

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“rising-advancing – extending – descending – landing – pressing “ within each footstep, two kinds of elements, i.e., the earth-element and the water-element, are deficient in efficacy, while two kinds of elements, i.e., the fire-element and the air- element, are predominant in efficacy, resulting in presence of power and strength at the moment of rising footstep. Similarly the fire-element and the air-element are predominant in efficacy, resulting in presence of power and strength at those moments of advancing and extending footstep. These fire-element and air-element are deficient in efficacy at the moments of descending and landing footstep while the earth-element and the water-element are predominant in efficacy, resulting in presence of power and strength at those moments. Similarly, these two kinds, the earth-element and the water-element are predominant in efficacy, resulting in presence of power and strength at moments of landing and pressing footstep.

Thus the righteous *meditator* must perform *vipassanā* practice by seeing those corporeal *dhammas* which are divided into (6) allotments called “rising – advancing – extending – descending – landing – pressing” for every day occurring successive cessation of

corporeal *dhammas* which have got matured successively by means of age (*vayavuddhatthangamarūpa*). (Vs-2-257)

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It is desirable fact in corporealities produced by mind, which are occurring at the moment of rising footstep, are, indeed, predominated with the fire-element and the air-element. It is because those two kinds of elements, fire-element and air-element, have got the nature of agility. During rising footstep it is desirable fact remaining two kind, the earth-element and the water-element, are deficient in efficacy. It is because – those earth-element and water-element have got the nature of heaviness.

Remaining corporealities produced by three origin, i.e., *kammajarūpa*, *utujarūpa*, *āhāra rūpa*, have also got the same characteristic with those *cittajarūpa*, due to occurrence of connection with those *cittajarūpa*. It should be recognized those phenomena that during arising of bodily intimation the air-element is predominant in efficacy and during arising of vocal intimation the earth-element is predominant in efficacy are examples showing above meaning. As the moment of rising footstep, during advancing and extending footstep it is desirable fact those two kinds of elements, the fire-element and the air-element are predominant in efficacy, due to occurrence of agile corporealities at those moments. The commentary, therefore, explained during advancing and extending footstep must also be recognized in similar way. (*Mahāṭṭ-2-409*)

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1.9.3. Way of discerning through *āhāramaya rūpa*

After discerning through *vayovuddhatthangamarūpa*, the righteous *meditator* must differentiate those corporeal *dhammas* again in four allotments, i.e.,

- (a) *āhāramayarūpa* = corporealities produced by nutriment
- (b) *utumayarūpa* = corporealities produced by temperature,
- (c) *kammajarūpa* = corporealities produced by *kamma*,
- (d) *citta samutthanarūpa* = corporealities produced by mind respectively and he has to perform alternate discerning on each allotment.

Among those four kinds of corporealities the corporealities produced by nutriment are obvious by means of hungry moment and during the period one satisfied to have meal in the continuum of that practicing person. It is right. – During hunger one's appearance is discomfort, weak and withered; one has got bad shape and form as charred stump or as a crow perching on basket with charcoal. During the period one satisfied to have meal one's appearance

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is content with chubbiness; one has got soft and gentle complexion with fine touch.

The righteous *meditator*, therefore, has to keep in mind (= distinguish)

- (a) corporealities produced by four origins called *kamma*, mind, temperature, nutriment, which are occurring during hunger,

- (b) corporealities produced by four origins called *kamma*, mind, temperature, nutriment, which are occurring during the period one satisfied to have meal, and he has to perform *vipassanā* practice by discerning as *anicca, dukkha, anatta* alternately.

After keeping in mind those corporealities produced by four origin, he has to perform alternate discerning three general characters of every day occurring corporealities through seeing phenomena of both corporealities which are arising during hunger perish away at the moment during hunger only without transferring to the period one satisfied to have meal and corporealities which are arising during the period one satisfied to have meal perish away at that moment only but not reaching to the moment during hunger. (Vs-2-258, 259)

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1.9.4. Way of discerning through *utumayarūpa*

Similarly the righteous *meditator* has

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to keep in mind (=distinguish) those corporealities, i.e.,

- (a) corporealities produced by four origins, which are occurring during hot climate,
- (b) corporealities produced by four origins, which are occurring during cold climate, within every day and he has to perform alternate discerning as *anicca, dukkha, anatta*. (See Vs-2-259)

1.9.5. Way of discerning through *kammajarūpa*

Similarly the righteous *meditator* has to keep in mind (=distinguish) those corporealities, i.e.,

1. *cakkhudvāra* = (54) kinds of corporealities which are existing in eye,
2. *stoadvāra* = (54) kinds of corporealities which are existing in ear,
3. *ghanadvāra* = (54) kinds of corporealities which are existing in nose,
4. *jihvādvāra* = (54) kinds of corporealities which are existing in tongue,
5. *kāyadvāra* = (44) kinds of corporealities which are existing in body,
6. *manodvāra* = (54) kinds of corporealities which are existing in heart, within every day

and he has to perform alternate discerning as *anicca, dukkha, anatta*. (Numbers of corporealities can be seen tables of *rūpakammaṭṭhāna* Volume I.) (See Vs-2-259)

1.9.6 Way of discerning through *cittasamuṭṭhāna rūpa*

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The righteous *meditator* has to keep in mind (=distinguish) those corporealities, i.e.,

- (a) *somanassitakāla* = corporealities produced by four origins, which are occurring during the period one's got happiness,
- (b) *domanassitakāla* = corporealities produced by four origins, which are occurring during the period one's got sorrow, within every day throughout (100) years and he has to perform alternate discerning as *anicca, dukkha, anatta*. (Vs-2-259)

Thus in the insight of that practicing *meditator* who performs *vipassanā* practice by discerning on corporealities produced by four origins the meaning that conditioned things

have got very short duration, very short life span becomes apparent which will be explicit as follows.

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Pāli Quotation (Mahāniddesa -32, Vs-2-260)

1. *jīvitañca* = Both vital controlling faculty, *attabhāvoca* = *attabhāva* which can be said as remaining ultimate *dhammas*, excluding vitality, feeling, consciousness, *sukhadukkha* ca = and agreeable feeling, disagreeable feeling, neutrality feeling (*Mahāṭṭi-2-411*), *ekacittasampayuttā* – arise together with each consciousness, *kevalā* = without interlacing with *atta* and permanent nature but purely. *Khaṇo* = The living moment *lahuso* = which has got so swift arising phase with very short life span, *vattate* = *vattati* = arises, (*ekacittakkhaṇikatāya* = due to presence of one mind-moment).

Both vital controlling faculty, which can be said as remaining ultimate *dhammas*, excluding vitality, feeling, consciousness and agreeable feeling, disagreeable feeling, neutrality feeling (*Mahāṭṭi-2-411*), arise together with each consciousness, without interlacing with *atta* and permanent nature but purely. The living moment which has got so swift arising phase with very short life span, arises, due to presence of one mind-moment).

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2. *ye marū* = Such heavenly beings and brahmas, *tiṭṭhanti* = exist, *cullāsīti-sahassāni kappam* = throughout the life-span of 840,000 aeons. *tepi* = Those brahmas who have attained to the realm of neither-perception-nor-non-perception with the life-span of 840,000 aeons also *natveva tiṭṭhanti* = never exist, together with simultaneous occurring, *dvīhicittehi* = two mind-moments.

Such heavenly beings and brahmas, exist, throughout the life-span of 840,000 aeons. Those brahmas who have attained to the realm of neither-perception-nor-non-perception with the life-span of 840,000 aeons also never exist, together with simultaneous occurring, two mind-moments.

Mental *dhammas*, vitality, feeling, perception etc., never exist together with simultaneous arising two kinds of consciousness, even in the continuum of those brahmas who have attained to the realm of neither-perception-nor-non-perception with the life-span of 840,000 aeons. It means they arise together with a consciousness only and perishing away together with that consciousness, resulting in inability to exist until arising of the second consciousness, (*Mahāṭṭi-2-411*)

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3. *santi* – There are, *ye khandhā* = both such aggregates, *niruddhā* = which are ceasing together with death –consciousness, *marantassa* = of dead being, *ye vā niruddhā* = and ceasing aggregates, due to reaching into perishing phase, *tiṭṭhamanassa* = of living being, *idha* = during life.
te sabbe pi khandhā = Those all kinds of aggregates are also, *sadisā* = the same as each other, *gatā* = *vigatā* = in disappearing, *appaṭisandhikā* = without reconnecting again.

There are both such aggregates which are ceasing together with death –consciousness of dead being and ceasing aggregates, due to reaching into perishing phase of living being during life. Those all kinds of aggregates are also the same as each other in disappearing without reconnecting again.

[These two kinds of cessation, i.e., cessation of dead aggregates at perishing phase of death-consciousness and cessation of ultimate aggregates at perishing phase during life, are the same as each other. They reach into absence nature only when they cease. Any aggregate which has ceased never arise again as natural fixed law and it reaches into nothingness nature only. The aggregate which has reached into nothingness nature has not got reconnecting nature with newly arising aggregate again. As dead aggregates never arise again, similarly those aggregates pervious to that death-consciousness also never arise again after cessation.

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It, therefore, means the vital controlling faculty which is designated as life of beings has got the life-span of a mind-moment only.]

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4. *ye saṅkhārā* = Such conditioned things *bagga* = *niruddha* = had ceased, *anantarāca* = *canntarameva* = at only the same moment without interstice. Ye ca *saṅkhārā* = Such conditioned things also *bhijjissanti* = will cease *anāgate* = at future period, *baggā* = *vyañjanasīlā* = due to presence of cessation nature.

natthi = There is no *vesamam* = difference *lakkhaṇe* = in the characteristic of or in the sign of perishing phase *tesam* = of both those past, future conditioned things *tadantarā niruddhānam* = and ceasing conditioned things at the midst of those past and future ones after reaching into present moment, *tesam* = or of conditioned things which are varied in three kinds, past, future, present.

Such conditioned things had ceased at only the same moment without interstice. Such conditioned things also will cease at future period due to presence of cessation nature. There is no difference in the characteristic of or in the sign of perishing phase of both those past, future conditioned things and ceasing conditioned things at the midst of those past and future ones after reaching into present moment or of conditioned things which are varied in three kinds, past, future, present.

5. *jāto* = The nature of arising *na hoti* = never occur *cittena* = through the consciousness *anibbattena* = *anuppannena* = which is not reaching into three-time-phases called *upāda-ñiti-bhanga*.
jīvati – Aliveness occurs *paccuppannena*

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cittena = through present arising consciousness. *loko* = This animal kingdom *mato* = can be said as death, *cittabhangā* = due to perishing away of consciousness. *evam santepi* = Though it occurs in this way, *paññatti* = the concept of continuity *paramatthiyā paramatthabhūta* = occurs as ultimate nature, due to presence of connection with ultimate nature.

The nature of arising never occur through the consciousness which is not reaching into three-time-phases called. Aliveness occurs through present arising consciousness. This animal kingdom can be said as death due to perishing away of consciousness. Though it occurs in this way, the concept of continuity occurs as ultimate nature, due to presence of connection with ultimate nature.

[A death in one life is a kind of passing away in the aspect of conventional reality. In the aspect of ultimate reality, the perishing phase of death-consciousness is called death. As the perishing away of death-consciousness, during life due to reaching into perishing phase of all various consciousness, this animal kingdom can be said as death in the aspect of ultimate reality. This is because there is no connection between the consciousness which has perished away and the arising consciousness which is not perishing away. If it is so the reason why one is alive throughout the period from *paṭisandhi* until *cuti* is that – there is such concept of continuity which is continuity of aggregates connecting between preceding and succeeding ones incessantly, which is a kind of conventional reality in a way that “*Tissa* is alive; *Phussa* is alive” etc., depending on various

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apparent depended bases and mind. That concept of continuity which is the factor of arising of that worldly usage is the basis ultimate nature for arising of these worldly usage called “*Tissa* is alive, *Phussa* is alive”. It is right. – It was preached that “*nāmagottam na jīrati* (*Sam-1-40*) = concept of name, concept of genealogy are never old.” (*Mahāṭṭ-2-412*)]

6. *ye* = Such conditioned things *baggā* = are perishing away. *te* = Those perishing conditioned things *anidhānagatā* = never reach into preservable condition in any place. (*atha kho* = Actually, *gatā* = Those are reaching into *abhāvameva* = nothingness nature only.)
āgaccheyyūm = There will be reached *vattamānabhāvam* = into present condition
yato = from such pile of conditioned things.

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natthi = There is no *puñño* = pile of conditioned things *tūdiso* = with that nature gate = in future.

ye = Such present conditioned things *nibbattā* = are occurring through reaching into specific characters of themselves as three-time-phases called *uppāda-ṭhiti-bhanga*.

tepi = Those present conditioned things also *tiṭṭhanti* = exist *sāsapūpamā* = as mustard seeds *āragge* = put on the sharp edge of chisel.

Such conditioned things are perishing away. Those perishing conditioned things never reach into preservable condition in any place. (Actually those are reaching into nothingness nature only.)

There will be reached into present condition from such pile of conditioned things. There is no pile of conditioned things with that nature in future. Such present conditioned things are occurring through reaching into specific characters of themselves as three – time-phases called.

Those present conditioned things also exist as mustard seeds put on the sharp edge of chisel.

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[Let us suppose... a needle lies upright position. As very fine mustard seed put on the tip of needle which lies upright position is unable to lie on the tip for long lasting, similarly – conditioned things which are existing in three periods called past, future, present perish away just after arising. There is no steadfast nature of those conditioned things for long time really. Every conditioned thing which is existing in three periods is absent in both previous to arising and after arising. It should be understood those conditioned things exist temporarily in the midst of those two kinds of absence for a short instant called *uppāda-ṭhiti-bhanga* as a mustard seed put on the sharp edge of chisel. (*Mahāṭṭ-2-412*)]

7. *hoti* = It will be *purakkhato* = led by *bhango* = phenomenon of perishing away *nesañca dhammānam* = of those conditioned things *nibbattānam* = which have arisen also.
(It means it is, indeed, inevitable phenomenon, due to occurrence of perishing away in future.) *tiṭṭhanti* = They exist *paloka-dhammā* = in the presence of perishing nature *amissitā* = without connection with *purāṇehi* = previous aggregates.

It will be led by phenomenon of perishing away of those conditioned things which have arisen also. (It means it is, indeed, inevitable phenomenon, due to occurrence of perishing away in future.) They exist in the presence of perishing nature without connection with previous aggregates.

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8. *āyanti* = *āgacchanti* = They come and arise *adassanato* = from invisible place. (With regarding to this word, it means conditioned things do not come from any pile.) *bhaggā* = *bhaggāpi* = Those conditioned things which have also perished away *gacchanti* = reached into *adassanam* = invisible condition. (It means they reached into only nothingness nature completely, due to lack of reaching into any pile.) *vijjuppādova* = As lightning *ākāse* = in the atmosphere *uppajjanti ca* = they have got both arising *vayanti ca* = perishing phenomena. *hoti* = It is *pākato* = obvious *iti ayam attho* = in this kind of meaning.

They come and arise from invisible place. (With regarding to this word, it means conditioned things do not come from any pile.) Those conditioned things which have also perished away reached into invisible condition. (It means they reached into only nothingness nature completely, due to lack of reaching into any pile.) As lightning in the atmosphere they have got both arising perishing phenomena. It is obvious in this kind of meaning.

1.9.7 Way of discerning through *dhammata-rūpa*.

The righteous *meditator* has to discern pure octads with nutriment as eighth factor (*ojaṭṭhamakarūpa*) and sound nonads corporealities which are non-living things called *anindriyabaddha*, i.e., iron, bronze, lead acetate, lead dioxide, gold, silver, pearl, ruby, gem, conch shell, coral, soil, rock, grass, tree, creeper etc., which are not concerning with controlling faculties called *kammajarūpa*, i.e., eye-controlling faculty, ear-controlling faculty,

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nose-controlling faculty, tongue-controlling faculty, body-controlling faculty, vital controlling faculty etc.

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Previously the righteous *meditator* must discern four kinds of great elements of any non-living thing which is intended to be discerned, i.e., tree, water, earth, forest, mountain, gold, silver, rock, iron, ruby etc., with the help of light of *vipassanā* knowledge. When he sees pile of four great elements within that thing he must continue to see the space-element in the pile of four great elements with the result that he can see easily corporeal units. However the *meditator* who can perform *vipassanā* practice until this stage can see those corporeal units easily even if mere he scrutinizes four great elements within that non-living thing, gold, silver etc. Then those corporeal units must be further scrutinized again. There are (8) kinds of corporealities within pure octad, if it lacks sound. If it bears sound, it consists of (9) kinds of corporealities within sound nonad. Those ultimate nature of corporealities must be discerned as *anicca*, *dukkha*, *anatta* alternately.

Among these (7) ways of discerning called corporeal septet, corporealities shown in numbers (1) to (6) are corporeal *dhammas* existing in the living things.

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Both internal and external continuums can be discerned as object of *vipassanā* practice. Those kinds of corporealities called *dhammatarūpa* shown in the last, number (7), are only corporeal *dhammas* occurring in non-living world. Those corporeal *dhammas* must, therefore, be discerned in the external continuum, non-living world only.

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"namo tassabhagavato arahato sammāsambhaddhassa"

NIBĀNA GĀMINIPAṬIPADĀ

THE WAY OF PRACTICE LEADING TO NIBBĀNA

VOLUME V

INTRODUCTORY TREATISE

Initial applications of Great Gentlemen

After the Exalted one had got one *vassa* (rains retreat) he went to royal city called *kapilavatthu* first time and then returned back to *Veḷuvana* monastery, *Rājagaha* city. During returning and staying temporarily at the midway, the mango forest called *Anupiya*, six princes, namely, *Anuruddha*, *Bhaddiya*, *Ānanda*, *Bhagu*, *Kimila*, *Devadatta* together with a barber called *Upāli* approached to the foot of the Exalted one and they ordained as *bhikkhu* life.

Among those newly ordained seven *bhikkhus*, the venerable *Bhaddiya Thero* had got the Fruit-Knowledge of Arahant during that first *vassa* while the venerable *Anuruddha Thero* had got the Divine-eye (*dibba cakkhu*) together with eight kinds of mundane attainments (*lokiya samāpatti*); the venerable *Devadatta* had got mundane super psychic knowledges together with eight kinds of mundane attainments; the venerable *Ānanda* had got the Fruit-Knowledge of

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Upstream-enterer. Later the venerable *Bhagu Thero* and the venerable *Kimila Thero* had got the Fruit-Knowledge of Arahant.

Though the Venerable *Anuraddha Thero* had got the Divine-eye which can see thousand cosmological systems existing in infinite numbers in the universe especially and continued to *vipassanā* practice strenuously, he was unsuccessful in that *vassa*. One day the Venerable *Anuruddhā Thero* went to the Venerable *Saruputta Thero* and asked as follows:

1. “*Bhante Sariputta*....I’ve got ability to see thousand cosmological systems with the help of Divine-eye which is very clear and beyond ordinary human’s sight.”
2. “I endeavoured strenuously both *samatha* and *vipassanā* practice without stopping short and drawing back. The mindfulness which can keep in mind three general characters called *anicca*, *dukkha*, *anatta*, of conditioned things together with causal *dhammas* which are called *kāya*, *vedanā*, *citta*, *dhamma* always appears in my insight. Both physical and mental phenomena are tranquil without worry. The mind is well concentrated, due to presence of a single object.”
3. “Though it is so, my mind is not

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delivered from taints *dhammas* with obsession on conditioned thing through selfish desire, wrong view,” asked by the venerable Anuruddha.

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At that time the venerable *Sariputta* gave a speech to the venerable *Anuruddhā* as follows:_____

1. *Āvuso Anuruddhā*..... This kind of thinking that I've got ability to see thousand cosmological systems with the help of Divine-eye which is very clear and beyond ordinary human's sight is only arising of conceit in your continuum.
2. *Āvuso Anuruddhā* This kind of thinking that "I endeavoured strenuously both *samatha* and *vipassanā* practice without stopping short and drawing back. The mindfulness which can keep in mind three general characters called *anicca*, *dukkha*, *anatta*, of conditioned things together with causal *dhammas* which are called *kāya*, *vedanā*, *citta*, *dhamma* always appears in my insight. Both physical and mental phenomena are tranquil without worry. The mind is well concentrated, due to presence of a single object." is only arising of restlessness in your continuum.
3. *Āvuso Anuruddhā*..... This kind of thinking that "Though it is so, my mind is not delivered from taints *dhammas* with obsession on conditioned thing through selfish desire, wrong view," is only arising of skeptical doubt in your continuum.

"*Āvuso Anuruddhā*..... I would like to urge you to send your mind of meditation towards objects of *samatha* and *vipassanā* practice which lead to deathless element called *nibbāna* without taking into heart these three kinds of *dhamma* called conceit, restlessness, skeptical doubt which are occurring in your continuum", said and corrected the way of practice by the venerable *Sāriputta*. (Ang-A-3- 225)

After asking permission from the Exalted one, the venerable *Anuruddhā Thero* went to and stayed in eastern

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bamboo forest, Ceti Division. He continued to develop *vipassanā* obligation of *bhikkhus*. At that time the Exalted One was staying in *Bhesa kaḷāvana* Monastery, depending on the town called *Susumāragiri* as alms round village, *Bagga* Division. Bamboo forest lies eastward of *Bhesakaḷāvana* forest, *Bagga* Division.

The Venerable *Anuruddhā Thero* endeavoured both *samatha* and *vipassanā* practices strenuously through walking deportment only for (15) days without sleeping anymore. Due to presence of weariness with strenuous practice, the venerable *Anuruddhā Thero* relaxed his efforts by sitting on a cloth which was spread on grass and foliage, under a bamboo grove. At that time initial applications of great gentlemen called mahapurisa vitakka arose apparently in the continuity of mind of the Venerable *Anuruddhā Thero*.

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After thinking of seven kinds of initial applications of great gentlemen the Venerable *Mahā Thero* was wearisome to continue to consider the eight one. It is right._____ After thinking of seven kinds of initial applications of great gentlemen upto wisdom, it is natural fixed law that in the aspect of ability of disciple's reasoning power it will be wearisome to consider beyond that seventh kind. The Venerable *Anuruddhā Thero* was, therefore,

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wearisome to continue to consider the eight kind of initial application of great gentlemen.

Due to knowing on weariness in that way, the Exalted One came immediately through super-psychic Knowledge and preached on (8) kinds of initial applications of great gentlemen to the Venerable *Anuruddhā*.

Afterwards the Exalted One preached in detail about these facts if anybody has got (8) kinds of initial applications of great gentlemen, he can attain easily mundane first absorption, second absorption, third absorption, fourth absorption and if anybody with these eight kinds of initial applications of great gentlemen enters into four kinds of mundane absorptions, he can fulfil these five kinds of contentment, i.e.,

1. the contentment of acquired robe called *cīvarasantosa*,
2. the contentment of acquired alms food called *piṇḍapāta santosa*,
3. the contentment of acquired shelter, i.e., the base of tree, called *senāsanasantosa*,
4. the contentment of acquired sheet laid out for sitting or lying down, i.e., grass and foliage, called *sayanāsanasantosa*,
5. the contentment of acquired medicine, i.e., eastern gooseberry (*emblic myrobalan*) and chebulic myrobalan fruit which are soaked with cow's urine, called *besajjasantosa*, resulting in availability of both

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pleasantness in *samatha*, *vipassanā* practices called *bhāvanārāmatā ariyavamsa paṭipadā* and unconditioned element called *nibbāna* which is extinguished of various heat of defilements. Then the Exalted One instructed him to continue to practice for coming *vassa* at this bamboo forest called *pāciyavamsadāya* and returned back to *bhesakaḷāvana* monastery. When the Exalted One reached into monastery he preached again (8) kinds of initial applications of great gentlemen called *mahāpurisa vitakkha* to *bhikkhus* by means of both brief and detailed accounts. Here it will be presented on essence of those eight kinds of initial applications as follows.

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Pāli Quotation (Ang-3-65)

1. *Bhikkhus*..... these nine kinds of Supramundane *dhammas* can be fulfilled only in the continuum of the person with greedlessness but not in the continuum of the person with greediness. (*Ang-3-65*)

There are four kinds of persons with greedlessness, viz., (1) *paccaya appiccha puggala* = the person with greedlessness in four requisiteness, who always accepts a few offerings when large amounts are available, who always accepts less

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amount than availableness which is a few offering without accepting all offerings;

- (2) *adhigama appicchapuggala* = the person with greedlessness in fame who secretes about he attained the Supramundane *dhammas* so as not to be known by others;
- (3) *pariyatti appicchapuggala* = the person with greedlessness in fame who secretes about he is learned in scriptures so as not to be known by others;
- (4) *dhutanga appicchayuggala* = the person with greedlessness in fame who secretes about he follows any austere regimen among thirteen kinds to forsake lust so as not to be known by others.

Even though he is a person with greedlessness, he never want to be known by others as he is a person with greedlessness. Though he is a contented person with four requisiteness as they are, he never want to be known by others as he is a contented person. Though he is a pleasing person with three kinds of seclusion *dhammas*, he never want to be known by others as he is a pleasing person with three kinds of seclusion *dhammas*. Though he is a person with enthusiastic diligence, he never want to be known by others as he is a person with enthusiastic diligence. Though he is a person with outshining mindfulness, he never want to be known by others as

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he is a person with outshining mindfulness. Though he is a person with access concentration and full concentration, he never want to be known by others as he is a person with concentration. Though he is a person with penetrative *vipassanā* knowledge, he never want to be known by others as he is a person with penetrative *vipassanā* knowledge. Though he is a pleasing person with *nibbāna* which is void from *papañca dhammas*, i.e., selfish desire, conceit, wrong view, which are extensible rounds of rebirth, he never want to be known by others as he is a pleasing person with *nibbāna* which is void of *papañca dhammas*. He is a person with greedlessness that much.

2. *Bhikkhus*..... these nine kinds of Supramundane *dhammas* can be fulfilled only in the continuum of the person with contentments of four requisiteness which are available, respectable and enough only but not in the continuum of the person with discontentment. (*Ang-3-65*)
3. *Bhikkhus*..... these nine kinds of Supramundane *dhammas* can be fulfilled only in the continuum of the person “who is pleasing with three kinds of seclusion *dhammas*” but not in the continuum of the person “who is pleasing with associations of both friends and defilements. (*Ang-3-65*)

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There are three kinds of seclusion *dhammas*, i.e., physical seclusion (*kāyaviveka*), mental seclusion (*cittaviveka*), fruition seclusion (*upadhiviveka*). The solitary habitude in such manners, walking, standing, sitting, sleeping, eating with loneliness after abandoning companions is designated as *kāyaviveka*. Due to inability to fulfil nine kinds of the supramundane *dhammas* through mere physical seclusion, eight kinds of attainments called *aṭṭhasamāpatti* are brought forth by making preliminary signs of *kasiṇa*-objects. These eight kinds of attainments are designated as *cittaviveka*. Due to inability to fulfil nine kinds of the Supramundane *dhammas* through mere mental seclusion, when one performs *vipassanā* practice by discerning on three general characters of conditioned things after making those absorptions and attainments as fundamental of *vipassanā* practice he reaches into the Fruit-Knowledge of Arahant with *Paṭisambhidañāṇa* (penetrative analytical knowledges). This Noble Fruit-Knowledge of Arahant, *nibbāna*, are designated as *upadhiviveka* in all aspects of nature. That *nibbāna* is void from both sensual pleasures, defilements, *abhisāṅkhāra dhammas* which is capable of

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reforming new existence, and five aggregates. That *nibbāna* is, therefore, designated as *upadhiviveka*. The person who is pleasing with three kinds of seclusion always endeavours only *samatha* and *vipassanā* practices by instructing surrounding people in order to have the mind which inclines, bends towards three kinds of seclusion. (*Ang-3-66, Ang-A-3-26*)

4. *Bhikkhus*..... these nine kinds of Supramundane *dhammas* can be fulfilled only in the continuum of the person “who always endeavours both *samatha* and *vipassanā* practices in order to remove unwholesome *dhammas* but in order to improve wholesome *dhammas*; who has got enthusiastic diligence” but not in the continuum of the person “who is full of laziness”. (*Ang-3-65*)
5. *Bhikkhus*..... these nine kinds of Supramundane *dhammas* can be fulfilled only in the continuum of the person “who has got outshining mindfulness,i.e., the outshining mindfulness which can keep in mind conditioned things called *kāya, vedanā, citta, dhamma*; the outshining mindfulness which can keep in mind causal *dhammas* of conditioned things called *kāya, vedanā, citta, dhamma*; the outshining mindfulness which can keep in mind nature of *anicca, dukkha, anatta* of those conditioned things together with causal *dhammas*” but not in the continuum of the person “who is lacking in mindfulness.” (*Ang-3-65*)

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6. *Bhikkhus*..... these nine kinds of Supramundane *dhammas* can be fulfilled only in the continuum of the person “who has got two kinds of concentration called access concentration, full concentration” but not in the continuum of the person “who is lacking in two kinds of concentration called access concentration, full concentration. (*Ang-3-65*)

In this case, according to the term, Samadhi, the Supreme Buddha, himself, explained that it means the first absorption, the second absorption, the third absorption, the fourth absorption in that *Anuruddhā mahāvitakka Sutta* (*Ang-3-67*). Among three kinds of concentration, i.e., sense sphere concentration called access concentration which is reaching into climax; fine material sphere concentration, immaterial sphere concentration, due to preaching on the middle one, fine material sphere concentration, it is called the preaching methodology of showing middle one by which the beginning, sense sphere concentration and the end, immaterial sphere concentration must also be inferred. It should be considered the explanation that “eight kinds of attainments together with access concentration are called *cittavisuddhi* (the purification of mind)” found in *Visuddhi Magga* (*Vs-2-222*)

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7. *Bhikkhus*..... these nine kinds of Supramundane *dhammas* can be fulfilled only in the continuum of the person “who has got *vipassanā* knowledge, the Noble Path-Knowledge” but not in the continuum of the person “who is lacking in *vipassanā* knowledge, the Noble Path-Knowledge”. (*Ang-3-65*)

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8. *Bhikkhus*..... these nine kinds of Supramundane *dhammas* can be fulfilled only in the continuum of the person “who is pleasing with *nibbāna* which is void from papanca

dhamma, i.e., selfish desire, conceit, wrong view, which are extensible rounds of rebirth” but not in the continuum of the person “who is pleasing with obsession on papanca *dhamma* (= obsession as I, mine, my self-identity)”. (*Ang-3-65*)

These (8) factors plays vital important role in responsibilities of every virtuous person who has heartfelt desire to attain (9) kinds of the supra mundane *dhammas*. It will be explicit again on number, 5, 6 and 7, i.e., mindfulness, concentration, wisdom, as follows:_____

Sati (mindfulness)_____

Pāli Quotation (M-A-1-248)

The Exalted One preached on the objects which are foundations of mindfulness through dividing four categories, i.e., *kāya, vedanā, citta, dhamma*. Among those objects, according to the term, *kāya*, it includes some *samatha* practices, mindfulness of breathing (*ānāpānassati*) etc. The Exalted One instructed that all kinds of conditioned things called *kāya, vedanā, citta, dhamma* occurring in both internal and external continuums must be kept in mind previously

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after developing any kind of concentration like concentration of mindfulness of breathing. Afterwards the Exalted One instructed to discern conditioned things through both *paccayato udayabbaya dassana* by which how resultant *dhammas* called *kāya, vedanā, citta, dhamma* arise, due to obvious occurrence of causal *dhammas* and how resultant *dhammas* called *kāya, vedanā, citta, dhamma* cease, due to absolute cessation of causal *dhammas* are kept in mind; and *khaṇato udayabbayadassana* by which momentary arising and perishing phenomena of both kinds of causal and resultant *dhammas* are kept in mind. Then the Exalted One instructed to keep in mind pure phenomenon of perishing away of those *kāya, vedanā, citta, dhamma* together with causal *dhammas*. It includes two sections, i.e., previous section in which phenomena of arising and perishing away of *kāya, vedanā, citta, dhamma* together with causal *dhammas* are discerned and the second section in which pure phenomenon of perishing away of those conditioned things are discerned as *anicca, dukkha, anatta* alternately.

During keeping in mind in that way, the mindfulness keeps in mind *kāya, vedanā, citta, dhamma*,

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which are objects of *vipassanā* knowledge while the wisdom called *paññā* knows penetratively those *kāya, vedanā, citta, dhamma* upto the ultimate nature. The mindfulness keeps in mind how resultant *dhammas, kāya, vedanā, citta, dhamma* arise apparently, due to obvious occurrence of causal *dhammas* while the wisdom knows penetratively how resultant *dhammas, kāya, vedanā, citta, dhamma* arise apparently, due to obvious occurrence of causal *dhammas*. The mindfulness keeps in mind how resultant *dhammas, kāya, vedanā, citta, dhamma* cease, due to cessation of causal *dhammas* while the wisdom knows penetratively how resultant *dhammas, kāya, vedanā, citta, dhamma* cease, due to cessation of causal *dhammas*. The mindfulness keeps in mind both phenomena of arising and perishing away and nature of *anicca, dukkha, anatta* of *kāya, vedanā, citta, dhamma* together with causal *dhammas*. The wisdom knows penetratively both phenomena of arising and perishing away and nature of *anicca, dukkha, anatta* of *kāya, vedanā, citta, dhamma* together with causal

dhammas. The mindfulness keeps in mind both pure phenomenon of perishing away and nature of *anicca, dukkha, anatta* of *kāya, vedanā, citta, dhamma* together with causal *dhammas*. The wisdom knows penetratively both pure phenomenon of perishing away and nature of *anicca, dukkha, anatta* of *kāya, vedanā, citta, dhamma* together with causal *dhammas*.

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Thus the mindfulness is capable of keeping in mind objects of *samatha* and *vipassanā* practices while the wisdom is capable of discerning those objects over and over as they really are. There is

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no kind of discerning called *anupassanā* without mindfulness. Therefore only in the continuum of person with outshining mindfulness these (9) kinds of Supra mundane *dhammas* can be fulfilled but not in the continuum of person without outshining mindfulness on the nature of *anicca, dukkha, anatta* of *kāya, vedanā, citta, dhamma* together with causal *dhammas*. It is because number, 7, which is preached on *vipassanā* knowledge, in the next method, *kāyanupassanā, vedanānupassanā, cittanupassanā, dhammanupassanā* are unable to be developed in the absence of mindfulness.

*Samādhi*_____

Samādhim bhikkhave bhāvētha, samāhito, bhikkhave bhikkhu yathābhūtam pajānāti (*Sam-2-12, Sam-3-363*)

Bhikkhus.... Develop concentration called Samadhi. *Bhikkhus....* A *bhikkhu* who has got concentrated mind knows things differentially as they really are. (*Sam-2-12, Sam- 3-363*)

The *bhikkhu* with concentrated mind knows that these are *rūpa, vedanā, saññā, saṅkhāra, viññāṇa*, differentially as they really are. He knows differentially on phenomena of cause of arising and arising of *rūpa, vedanā, saññā, saṅkhāra, viññāṇa* as they really are. He knows differentially on phenomena of cause of cessation and cessation of *rūpa, vedanā, saññā, saṅkhāra, viññāṇa* as they really are. (*Sam-2-12*)

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The *bhikkhu* with concentrated mind knows differentially that these are Noble Truth of Suffering as they really are. He knows differentially that these are Noble Truth of origin of suffering as they really are. He knows differentially that these are Noble Truth of Cessation of suffering as they really are. He knows differentially that these are Noble Truth of Course of practice leading to Cessation of Suffering, *nibbāna* as they really are (*Sam-3-363*)

According to the instructions of the Exalted One, which are found in these Pali Texts, the righteous *meditator* has to develop the first absorption concentration, the second absorption concentration, the third absorption concentration, the fourth absorption concentration in order to know properly on five clinging aggregates, i.e., corporeality, feeling, perception, formations, consciousness which are called *dukkhasacca*; in order to know properly on how resultant five aggregates arise apparently, due to obvious occurrence of causal *dhammas* called *samudaya sacca* ; in order to know properly on how resultant five aggregates cease, due to absolute cessation of causal *dhamma* called *lokiyanirodha sacca*; in

order to attain *vipassanā* knowledge called *lokiyamaggasacca* which knows properly on the nature of *anicca*, *dukkha*, *anatta* of five clinging aggregates together with causal *dhammas*; in order to know properly on all Four Noble Truths including

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lokuttara nirodha sacca (Supramundane Noble Truth of Cessation of Suffering) and *lokuttara magga sacca* (Supramundane Noble Truth of Course of Practice Leading to Cessation of Suffering) through the Noble Path-Knowledge and the Noble Fruit-Knowledge. In other

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words, he must develop any kind of concentration of two kinds called access concentration and full concentration inevitably. This is because these *dhammas* can be known in the presence of concentration. Therefore both the way of developing concentration upto the fourth absorption through mindfulness of breathing and ways of developing concentration through (10) kinds of *kasiṇa* object, eight kinds of attainments etc., are presented in section of *Ānāpānassati Samādhi*, Volume I and section of *Samatha* Practice, Volume V respectively in this paper.

The righteous *meditator* who wants to face with the Great Unconditioned Element, the Eternal Peace called *nibbāna* which is absolute emancipation from all kinds of suffering and worries should like to follow respectfully on the instruction that “these nine kinds of supramundane *dhammas* can be fulfilled only in the continuum of the person who has got two kinds of concentration called access concentration and full concentration but not in the continuum of the person who is lacking in two kinds of concentration called access concentration, full concentration”.

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Paññā (Wisdom)

Pāli Quotation (Ang-3-67)

The reason why the preaching that “*Bhikkhus*.... These nine kinds of Supra mundane *dhammas* can be fulfilled only in the continuum of the person who has got wisdom (called *vipassanā* knowledge, the Noble Path-Knowledge) but not in the continuum of the person who is lacking in wisdom (called *vipassanā* knowledge, the Noble Path-Knowledge),” is that – *bhikkhus*.... Under this Noble Admonishment, the practicing *bhikkhu* has got wisdom (called *vipassanā* knowledge, the Noble Path-Knowledge); he has fulfilled the wisdom (called *vipassanā* knowledge, the Noble Path-Knowledge), which is capable of penetrative knowing and seeing on conditioned things called five clinging aggregates together with causal *dhammas*; which is capable of breaking down the bulk of greediness, bulk of hatred, bulk of delusion; which is capable of knowing and seeing on phenomena of arising and perishing away of those conditioned *dhammas*; which is the course leading to *nibbāna* which is extinguishing of suffering of round *dhammas*; which is pure and noble realization. That preaching in a way that “*Bhikkhus*.... These nine kinds of Supra mundane *dhammas* can be fulfilled only in the continuum of the person who has got wisdom (called *vipassanā* knowledge, the Noble Path-Knowledge) but not in the continuum of the person who is lacking in wisdom (called *vipassanā* knowledge, the Noble Path-Knowledge),” is worth preaching with regarding to these facts. (*Ang-3-67*)

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Translation of above Pali Text is performed with referring to explanation of the following commentary.

Pāli Quotation (M-A-3-22, Ang-A-3-2)

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The term, *udayatthagāminiyā*, means capable of penetrative knowing and seeing on phenomena of arising and perishing away of five clinging aggregates. The term, *ariyāya*, means pure and noble realization, due to lying distance from defilements by means of long lasting removing ability (*vikkhambhana pahāna*), i.e., one hour, two hours etc., in *samatha* stage; and by means of absolute eradication (*samuccheda pahāna*) during the Noble Path (-moment). The term, *paññāya samannāgato*, means it has fulfilled both *vipassanā* knowledge and the Noble Path-Knowledge. The term, *nibbedhikāya*, means those *vipassanā* knowledge and Noble Path-Knowledge which are capable of breaking down bulk of defilements. It means one has got those *nibbhedhikā paññā*. Among those *vipassanā* knowledge and Noble Path-Knowledge called *nibbedhikā paññā*, the Noble Path-Knowledge is capable of breaking down bulk of greediness, bulk of hatred, bulk of delusion by means of absolute eradication, resulting in designation as *nibbedhikā paññā*.

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Vipassanā knowledge is capable of breaking down bulk of greediness, bulk of hatred, bulk of delusion by means of temporary removing (*tadangapahāna*), resulting in designation as *nibbedhikā paññā*. Furthermore *vipassanā* knowledge is worth saying as *nibbedhikā*, due to ability to arise the Noble Path-Knowledge called *nibbedhikā*. The term, *sammā dukkhakkhaya gāminiya*, means the Noble Path-Knowledge because it is capable of going toward *nibbāna* through extinguishing sufferings of rounds of rebirth and defilement rounds properly. The Noble Path-Knowledge is called the wisdom which is capable of reaching to *nibbāna* which is extinguishing of sufferings of rounds of rebirth and defilements round properly. *Vipassanā* knowledge is called the wisdom which is capable of going toward *nibbāna* through extinguishing sufferings of rounds of rebirth and defilements round temporarily. In the next method, it should be recognized the fact this *vipassanā* knowledge is designated as *dukkhakkhaya gāmini paññā* (=the wisdom which is capable of reaching into *nibbāna* which is extinguishing of all kinds of suffering), because it is capable of attaining the Noble Path-Knowledge which is capable of extinguishing sufferings of rounds of rebirth and defilements round. (M-A-3-22, Ang-A-3-2)

In this paper called *nibbāna gāminipatipadā*, with heartfelt desire to attain

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vipassanā knowledge, the Noble Path-Knowledge which are capable of extinguishing sufferings of rounds of rebirth and defilements round –

1. It has been presented on ways of discerning of corporeal *dhammas* called *rūpakakkhandhā* which are inclusive in five clinging aggregates in order to know properly upto the field of ultimate nature in Section of *rūpakammaṭṭhāna*.

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2. It has been presented on ways of discerning of mental *dhammas* called *vedanākkhandhā*, *saññākkhandhā*, *saṅkhārakkhandhā*, *viññāṇakkhandhā* which are inclusive in five clinging aggregates in order to know properly upto the field of ultimate nature in Section of *nāmakammaṭṭhāna*.
3. Ways of discerning on causal *dhammas* of five clinging aggregates occurring in three periods, past, future, present and two continuums are presented in the section of *paticcasamuppāda* in order to keep in mind those *dhammas* as they really are. It is presented with especially referring to attain both the Knowledge of Cause and Condition and the Knowledge of Arising and Passing Away or *vipassanā* knowledge which are capable of discerning on how resultant *dhammas* arise apparently, due to obvious occurrence of causal *dhammas*, and how resultant *dhammas* cease, due to absolute cessation of causal *dhammas*, which are called *paccayatoudaya*

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bbaya dassana; which are capable of discerning on phenomena of both arising and perishing away of conditioned things.

4. Ways of discerning on conditioned things called corporeality, mentality, cause and result through characteristic, function, manifestation, proximate cause are presented in the Section of *lakkhaṇadīcatukka* with intention for attainment of clearer and clearer knowledge on corporeal and mental *dhammas* together with causal *dhammas*.
5. Now ways of alternate discerning as *anicca*, *dukkha*, *anatta* both by taking objects of phenomena of arising and perishing away of conditioned things together with causal *dhammas* and by taking object of pure phenomenon of perishing away of conditioned things together with causal *dhammas* are presented in this Section of *Vipassanā* with heartfelt desire to attain *vipassanā* knowledge and the Noble Path-Knowledge for virtuous readers.

Designating as “*tathāgata*”

There are many reasons to designate the Perfectly Self-Enlightened One as “*tathāgata*”. Among those reasons, a kind of reason why the Exalted one is designated as “*tathāgata*” is as follow:_____

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Pāli Quotation (Di-3-111, Ang-1-332)

Bhikkhus.... I, myself, called *tathāgata* has got incomparable Supreme Path-Knowledge of Arahanth together with the Knowledge of Omniscience at such night. (It was the night of full moon day of Kason, Great Era 103.) He will enter into the final death with *anupādisesa nibbāna dhātu* which has no remain of consequence *kammajarūpa* at such night. (It was the night of full moon day of Kason, Great Era 148). Throughout (45) rains retreat (*vassa*) between those two nights, such *dhammas* were delivered and instructed. All *dhammas* which had been delivered are right as I had delivered but never occur as another state of affair called wrong. I am, therefore, worth designating as *tathāgata*. (*Dī-3-111, Ang-1-332*)

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Every *dhmma* which has been delivered by the Exalted One throughout (45) rains retreat from the day attaining the Knowledge of Omniscience until the day entering into the Eternal Peace after final death, is right. It never occur as another state of affair called wrong. Therefore_____

these noble preaching called *Mahāpurisa vitakka* (=Initial applications of Great Gentlemen), i.e.,

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“These nine kinds of Supra mundane *dhmmas* can be fulfilled only in the continuum of the person with greedlessness but not in the continuum of person with greediness. It can be fulfilled only in the continuum of the person with contentments of four requiteness which are available, respectable and enough only, which are called *santuṭṭhi dhmmas* but not in the continuum of person without *santuṭṭhi dhmmas*. It can be fulfilled only in the continuum of the person who is pleasing with three kinds of seclusion *dhmmas* but not in the continuum of the person who is pleasing with associations of both friends and defilements. It can be fulfilled only in the continuum of the person who always endeavours both *samatha* and *vipassanā* practices but not in the continuum of the person who is full of laziness. It can be fulfilled only in the continuum of the person who has got outshining mindfulness which can keep in mind nature of *anicca, dukkha, anatta* of conditioned things called *kāya, vedanā, citta, dhmma* together with causal *dhmmas* but not in the continuum of the person with forgetfulness. It can be fulfilled only in the continuum of the person who has got two kinds of concentration called access concentration and full concentration but not in the continuum of the person who is lacking in any kind of concentration. It can be fulfilled only in the continuum of the person who has got *vipassanā* knowledge, the Noble Path-Knowledge but not in the continuum of the person who is lacking *vipassanā* knowledge,

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the Noble Path-Knowledge. It can be fulfilled only in the continuum of the person who is pleasing with *nibbāna* which is void from three kinds of *papañca dhmma* but not in the continuum of the person who is pleasing with obsession on three kinds of *papañca dhmma*”,

are right absolutely but never occur as another kind of state of affair called wrong.

Therefore if the righteous *meditator* has also heartfelt desire to attain (9) kinds of Supramundane *dhmmas*, he has to perform the practice

1. “in order to fulfill improvement of” *appiccha dhmma* (greedlessness),
2. “in order to fulfill improvement of” *santuṭṭhi dhmma* (contentment),
3. “in order to fulfill improvement of” three kinds of seclusion *dhmmas*,
4. “in order to fulfill improvement of” enthusiastic diligence in *samatha* and *vipassanā* practices,
5. “in order to fulfill improvement of” outshining mindfulness on *kāya, vedanā, citta, dhmma* together with causal *dhmmas*,
6. “in order to fulfill improvement of” any kind of concentration called access concentration, full concentration,
7. “in order to fulfill improvement of” *vipassanā* knowledge, the Noble Path-Knowledge,
8. “in order to fulfill improvement of” the mind which is pleasing with *nibbāna* which is extinguishing of three kinds of *papañca dhmma*.

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NIBĀNA GĀMINIPATIPADĀ

**THE WAY OF PRACTICE LEADING TO
NIBBĀNA**

VOLUME V Page 144 - 266

BY

PA-AUK TAWYA SAYADAW

TRANSLATED BY

AÑÑATARA BHIKKHU (U ÑĀṆAGAVESAKA)

1.10 Non-corporeal septet method (*arūpasattaka naya*)

There are seven ways of discerning for *vipassanā* practice through non-corporeal septet method (*arūpasattaka naya*), viz,

1. *kalāpa* = way of discerning as a whole,
2. *yamaka* = way of discerning in pairs,
3. *khaṇika* = way of discerning in momentary,
4. *paṭipāṭi* = way of discerning in sequence,
5. *diṭṭhiuggahāṭana* = way of discerning through removing wrong views,
6. *mānaugghāṭana* = way of discerning through removing conceit,
7. *nikantipariyādāna* = way of discerning through decreasing attachment, respectively.

1. Way of discerning as a whole (*kalāpanaya*)

Vipassanā practice has to be performed by discerning as a whole on corporeal *dhammas* occurring in seven situations, found in corporeal septet method (*rūpasattaka naya*) mentioned above and then discerning consciousness of *vipassanā* practice must also be discerned as *anicca*, *dukkha*, *anatta* alternatively by succeeding *Vipassanā* Knowledge again. (Vs-2-261,262)

It will be presented in detail for some practising *bhikkhus* who are unable to understand way of discerning as shown in this way. ____

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Those corporeal *dhammas* occurring in seven situations, from *āḍānanikkhepana rūpa* to *dhammatā rūpa*, found in corporeal septet method, must be discerned as *anicca*, *dukkha*, *anatta* alternatively without separating as seven situations, but as a whole. During discerning in that way, the consciousness of *vipassanā* practice, which discerns as *anicca*, must be discerned as *anicca*, *dukkha*, *anatta* alternatively again.

This meaning is as follows: ____

After discerning on all corporeal *dhammas* consisting in those (7) situations found in corporeal septet method commonly, the nature of impermanence (*anicca*), which is perishing away after arising of those corporeal *dhammas*, must be generalized as *anicca*. That consciousness of *vipassanā* practice (= the continuity of impulses of mind-door cognitive process, which is discerning on corporeal *dhammas* as *anicca*) must be generalized as "*anicca*" by succeeding impulses of mind door cognitive process of *vipassanā* practice again through seeing the nature of perishing away after arising of "preceding continuity of impulses of mind-door cognitive process of *vipassanā* practice."

Similarly ____ after discerning on all corporeal *dhammas* consisting in those (7) 3 situations found in corporeal septet method commonly, the nature of impermanence (*anicca*), which is perishing away after arising of those corporeal *dhammas*, must be generalized as *anicca*. That consciousness of *vipassanā* practice (= the continuity of impulses of mind-door cognitive process, which is discerning on corporeal *dhammas* as *anicca*) must be generalized as "*dukkha*" by succeeding impulses of mind-door cognitive process of *vipassanā* practice again through seeing the nature of being oppressed by perpetual processes of arising and perishing away (= the nature of suffering) of "preceding continuity of impulses of mind-door cognitive process of *vipassanā* practice."

Similarly ____ after discerning on all corporeal *dhammas* consisting in those (7) situations found in corporeal septet method commonly, the nature of impermanence (*anatta*), which is perishing away after arising of those corporeal *dhammas*, must be generalized as *anatta*. That consciousness of *vipassanā* practice (= the continuity of impulses of mind-

door cognitive process, which is discerning on corporeal *dhammas* as *anicca*) must be generalized as "*anatta*" "by succeeding impulses of mind-door cognitive process of *vipassanā* practice again" through seeing the nature of non-self, which is nondestructive *atta* of "preceding continuity of impulses of mind-door cognitive process of *vipassanā* practice".

After discerning on all corporeal *dhammas* consisting in those (7) situations, found in corporeal septet method commonly, as *dukkha*, that consciousness of *vipassanā* practice, which is discerning as *dukkha*, must be discerned as *anicca, dukkha, anatta* again.

Similarly ___ after discerning on 4 all corporeal *dhammas* consisting in those (7) situations, found in corporeal septet method commonly, as *anatta*, that consciousness of *vipassanā* practice, which is discerning as *anatta*, must be discerned as *anicca, dukkha, anatta* again. It would be understood in this way.

Preceding consciousness – succeeding consciousness

Those consciousness, which are performing the function of *vipassanā* practice, are impulses of great wholesome mind-door cognitive process (*mahā kusala manodvārīta vīthi javana citta*) in the continuum of worldlings (*puthujana*) and fulfilling person (*sekkha puggala*), while those are impulses of great indifferent mind-door cognitive process (*mahā kiriyā manodvārīka vīthi javana citta*) in the continuum of fulfilled person (*asekkha*) (=Arahant) respectively. (*Abhi-A-2-388*)

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In this case, the reason why commentator sayadaw explains "**preceding consciousness – succeeding consciousness**", is that ___ all consciousness consisting in continuity of impulses of that mind-door cognitive process of *vipassanā* practice are referred as preceding consciousness, succeeding consciousness through unique method (*ekatta naya*). It does not mean on only one consciousness consisting in each mind moment respectively. It is 5 because of the facts as follows. ___

If all corporeal *dhammas* consisting in (7) situations, found in corporeal septet method are divided by means of objects, those are (6) varieties of objects, viz, visible object, auditory object, olfactory object, gustatory object, tactile object, ideational object. It is because it refers to all corporeal *dhammas* occurring in limited period, (100) years. Only one mundane consciousness of *vipassanā* practice is unable to know those all kinds of corporeal *dhammas* simultaneously.

Pali Quotation (Mahāṭṭi-2-470)

In the continuum of a practising person who is still in worldling stage, possible kinds of consciousness, of *vipassanā* practice are continuity of impulses of great wholesome mind-door cognitive process only. It ought not to have finished both keeping in mind five aggregates and distinguishing on the nature of *anicca*, the nature of *dukkha*, the nature of *anatta* of five aggregates up to momentary present (*khaṇapaccuppanna*), by a single mundane consciousness of *vipassanā* practice indeed. It is right. ___ A single mundane consciousness of *vipassanā* practice is unable to take all (6) kinds of objects, visible object, auditory object, etc., as a whole. Therefore ___

This kind of instruction that ___ 6

**Tampi cittam aparena cittaena 'aniccam dukkha manattā' ti sammāsati. (Vs-2-262)*

= "preceding consciousness of *vipassanā* practice must be discerned by succeeding consciousness of *vipassanā* practice again", should be recognized as an instruction that "preceding continuity of impulses of mind-door cognitive process of *vipassanā* practice must be discerned by succeeding continuity of impulses of mind-door cognitive process of

vipassanā practice again". Due to taking the object of the nature of any kind of *anicca*, *dukkha* or *anatta* of a conditioned thing or groups of conditioned things by the whole continuity of impulses of mind-door cognitive process of *vipassanā* practice, it is explained as a single consciousness that "*tam cittam aparena cittaena* = that consciousness of *vipassanā* practice must be discerned by succeeding consciousness of *vipassanā* practice" etc, through unique method (*ekatta naya*) really.

In this case, the meditator should like to reason logically. Although it can occur the Fruition (-moment) of Non-returnee (*anāgāmi phala*) in the continuum of Non-returnee, the Fruition (-moment) of Arahant (*arahatta phala*) in the continuum of Arahant, who are just emerging from the Cessation-Absorption (*nirodha samāpatti*) without mind-door advertence (*āvajjana*), while consciousness of sensual sphere, which are taking objects of ordinary kinds of (6) objects accordingly, are occurring and during *vipassanā* 7 practice etc., it is natural fixed law that any consciousness of cognitive process is unable to occur without advertent consciousness (*āvajjana citta*). Furthermore, a single advertent consciousness has no efficiency to take all (6) kinds of objects simultaneously but one after another accordingly.

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Among those corporeal *dhammas* consisting in (7) situation, mentioned above, all (6) kinds of objects include respectively. In the aspect of discerning impulses of *vipassanā* practice, various kinds of advertence, the advertence which adverts visible object, the advertence which adverts auditory object etc., can be present accordingly. Due to designation on a continuity of impulses of cognitive process of *vipassanā* practice with one advertence, as one cognitive process (*vīthi*), as various kinds of advertent consciousness can occur, various kinds of continuities of impulses of cognitive processes of *vipassanā* practice can occur consequently.

Furthermore ____ it is instructed to perform *vipassanā* practice in a way that impulses of mind-door cognitive process of *vipassanā* practice, which are taking object of those corporeal *dhammas*, must be discerned by succeeding impulses of mind-door cognitive process of *vipassanā* practice again. In this case, the continuity of impulses of mind-door cognitive 8 process of *vipassanā* practice takes the object of corporeal *dhammas*. Succeeding impulses of mind-door cognitive process of *vipassanā* practice take the object of group of mental *dhammas* called preceding continuity of impulses mind-door cognitive process of *vipassanā* practice. Thus preceding consciousness and succeeding consciousness have different objects specifically.

In other words, preceding mind-door cognitive process and succeeding mind-door cognitive process have different objects specifically. The advertence of preceding cognitive process takes object of the nature of any kind of *anicca*, *dukkha*, *anatta* of corporeal *dhammas* while that of succeeding cognitive process takes the nature of any kind of *anicca*, *dukkha*, *anatta* of mental *dhammas*. Due to presence of different mind-door advertence, preceding consciousness belongs to one cognitive process while succeeding consciousness belongs to another one specifically.

tadārammaṇa ____ Furthermore, in the explanation on the word, "*viññāṇa*", *Paṭṭhāna* Vibhanga, *Sammohavinodanī Aṭṭhakathā*, it is explained that the consciousness of registering (*tadārammaṇa citta*) can not be available after both impulses of *vipassanā* practice, which take the object of three general characters, and very powerful 9 impulses of *vipassanā* practice (*balava vipassanā javana*), which is called *vuṭṭhānagāmini vipassanā* (= *Vipassanā* Knowledge Leading to Emerging). It has been presented the fact 'that explanation is performed with referring to stage of very powerful *Vipassanā* Knowledge', in accordance with the Pali Text of *Paṭṭhāna* and commentary of *Paṭṭhāna*, in previous Section 5, Volume II, *nāmakammaṭṭhāna*. Now, those quotations would be presented again in order to avoid doubts in the continuum of the meditator.

(Abhi-A-3-436, Paṭṭhāna Aṭṭhakathā)

Both fulfilling person and worldling person discern and generalize wholesome deeds as *anicca*, *dukkha*, *anatta*. When continuity of discerning impulses of wholesome mind-door cognitive process of *vipassanā* practice cease, the consequence consciousness of sensual sphere (*Kāmā vacara vipāka citta*) arises as registering consciousness after those impulses of wholesome mind-door cognitive process by taking the object of wholesome *dhammas*. (Paṭṭhāna-1-133)

In the commentary of *Paṭṭhāna*, it is explained that that consequence *dhamma* 10 of sensual sphere not only arises as registering consciousness by taking the object of wholesome *dhamma* but also can occur as the function of process of NONE (*paṭisandhi*), the function of life-continuum, the function of death consciousness. It will be explicit as follows. ____

Every being without end of journey of rounds of rebirth always takes the object of any kind of three kinds of signs (*nimitta*), i.e, *kamma-kamma nimitta-gatinimitta*, just before death consciousness, as natural fixed law. If a meditator had had the impulse that is adjacent to death consciousness by taking the object of nature of *anicca*, or the object of nature of *dukkha* or the object of nature of *anatta* of wholesome *dhammas* in previous existence, the consequence consciousness called the process of NONE, life-continuum – death consciousness of new existence of that meditator, takes the object of wholesome *dhamma* which was the object of that *Vipassanā* Knowledge. (It should be recognized on way of appearance of object of any other wholesome deed similarly.) Due to presence of nature of difficulty to know process of taking object of that wholesome deed by consequence *dhamma* called the process of NONE, life-continuum, death consciousness, the Buddha did not show that object in case of the Relation of object (*ārammaṇa paccaya*), *pañhāvāra*, the Pali Text of *Paṭṭhāna*. (Abhi-A-3-436)

The opinion that ..."the registering consciousness can arise after impulse of wholesome deed of *vipassanā* practice, due to evidence of arising of registering consciousness after impulse 11 of wholesome deed of *vipassanā* practice, which is found in above Pali Text and commentary..." is explained by referring to impulse of immatured *vipassanā* practice (*taruṇa vipassanā*) according to olden noble teachers. It should be recognized the fact that registering consciousness can not arise after impulse of powerful matured *vipassanā* practice called *balava vipassanā* according to above commentary, *Sammohavinodanī*. This fact is essential to be scrutinized and accept for wise noble gentlemen really.

According to explanation found in above commentary, the discerning consciousness means continuity of impulses of mind door cognitive process of *vipassanā* practice. That continuity, if registering consciousness falls, consist of one mind-door advertence, (7) times of impulses, (2) times of registering consciousness. If registering consciousness and (7) times of impulses.

At each mind moment of impulse and registering...

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1. if it is associated with both knowledge and pleasurable interest, it consists of ... 34,
 2. if it is associated with knowledge but not pleasurable interest, it consists of ... 33,
 3. if it is associated with pleasurable interest but not knowledge, it consists of ... 33,
 4. if it is not associated with both knowledge and pleasurable interest, it consists of ..32
- mind and mental concomitants, respectively.

* (*cittanti cettha sasampayutta cittam* 12 *adhippetam*.) (Paṭisam-A-1-1239)

Therefore, it should be recognized the fact that although **preceding consciousness-succeeding consciousness** are emphatically said by the commentary, the whole continuity of

impulsions of mind-door cognitive process of *vipassanā* practice, together with associating mental *dhammas*, are explained by means of unique method (*ekattanaya*). Similarly, it should be recognized the fact that the whole continuity of impulsions of that mind-door cognitive process together with associating mental *dhammas* are termed as either the consciousness that is discerning as *anicca*, *dukkha*, *anatta*, or the first consciousness, the second consciousness etc. Later ways of discerning, *yamaka* method etc., should be understood in similarly way.

2. Ways of discerning in pairs (*yamaka*)

By seeing the nature of impermanence of all kinds of corporealities occurring throughout present life (*ādānanikkhepana rūpa*), it must be discerned as *anicca*. By seeing the nature of impermanence of preceding continuity of impulsions of mind-door cognitive process of *vipassanā* practice, it must be discerned as *anicca* by succeeding continuity of impulsions of mind-door cognitive process. It must be discerned as *dukkha* by seeing the nature of suffering and then it must be discerned as *anatta* by seeing the nature of non-self of these 13 *dhammas*, similarly. Those kinds of consciousness of *vipassanā* practice, which discern on corporeal *dhammas*, as *dukkha* and *anatta*, must also be discerned as *anicca*, *dukkha*, *anatta* alternatively by succeeding continuity of impulsions of mind-door cognitive process similarly.

After discerning on each kind of *vayovuddatthagama rūpa*, *āhāramaya rūpa*, *utumaya rūpa*, *kammaja rūpa*, *citta samuṭṭhāna rūpa*, *dhammatā rūpa*, as *anicca* (*dukkha*, *anatta*), those preceding consciousness of *vipassanā* practice must be discerned as *anicca* (*dukkha*, *anatta*), by succeeding consciousness of *vipassanā* practice again. (Vs-2-262)

[Notes: ____ In the way of discerning as a whole (*kalāpanaya*), all kinds of corporealities occurring in (7) situations are discerned commonly without separating various situations. In this way of discerning in pairs, each situation is discerned specifically.]

3. Way of discerning in momentary (*khaṇika*)

The practising person has to discern all kinds of corporealities occurring through out present life, as *anicca*. then ...

1. the first consciousness of *vipassanā* practice must be discerned by the second consciousness of *vipassanā* practice,
2. the second consciousness of *vipassanā* practice must be discerned by the third consciousness of *vipassanā* practice,
3. the third consciousness of *vipassanā* practice 14 must be discerned by the fourth consciousness of *vipassanā* practice,

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4. the fourth consciousness of *vipassanā* practice must be discerned by the fifth consciousness of *vipassanā* practice, through "*anicca*", respectively. (It must be discerned as *dukkha*, *anatta* in similar way. Similarly, after discerning on *vayovutthaḍḍangama rūpa*, *āhāramaya rūpa*, *utumaya rūpa*, *kammaja rūpa*, *citta samuṭṭhāna rūpa*, *dhammatā rūpa*, as *anicca*, *dukkha*, *anatta* alternatively, that first consciousness of *vipassanā* practice, and so forth. Thus if each corporeal *dhamma* found in corporeal septet, *ādānanikkhepana rūpa* etc, is discerned as object of *vipassanā* practice and four successive consciousness of *vipassanā* practice are discerned by succeeding consciousness in sequence, this method is called *khaṇika* method.

4. Way of discerning in sequence (*paṭipāṭi*)

After all kinds of corporealities occurring throughout present life are discerned as , **anicca**, those discerning consciousness, viz,

1. the first consciousness of **vipassanā** practice must be discerned by the second consciousness of **vipassanā** practice;
2. the second consciousness of **vipassanā** practice must be discerned by the third consciousness of **vipassanā** practice; 15
3. the third ... R ... by the fourth ... R ...
4. the fourth ... R ... by the fifth ... R ...
5. the fifth ... R ... by the sixth ... R ...
6. the sixth ... R ... by the seventh ... R ...
7. the seventh ... R ... by the eighth ... R ...
8. the eighth ... R ... by the ninth ... R ...
9. the ninth ... R ... by the tenth ... R ...
10. the tenth consciousness of **vipassanā** practice must be discerned by the eleventh consciousness of **vipassanā** practice successfully.

That consciousness means the consciousness with associating mental **dhammas** and it must be recognized this word refers to the consciousness as priority. (**Mahāṭṭi**)

Furthermore the consciousness of **vipassanā** practice, which discerns as **anicca** on those **ādānamikkhepana rūpa**, must be discerned as both **dukkha** and **anatta** respectively. **Vipassanā** practice must be performed up to (10) steps mentioned above. Similarly after discerning on **ādānamikkhepana rūpa** as both **dukkha** that consciousness of **vipassanā** practice must be discerned as **anicca**, **dukkha**, **anatta** and so forth.

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Each corporeal **dhammas** shown in remaining corporeal septet method has to be discerned as **anicca**, **dukkha**, **anatta**. That consciousness of **vipassanā** practice must be discerned by the second consciousness of **vipassanā** practice ... R ... the tenth consciousness of **vipassanā** practice must be discerned 16 by the eleventh consciousness of **vipassanā** practice as shown in above way. Thus the function of **vipassanā** practice is worth accomplishing throughout day by progression of consciousness of **vipassanā** practice. Although it can be accomplished in that way, the way of discerning on corporeality and mentality is proficiently performed through the function of Knowledge of Comprehension after the tenth consciousness of **vipassanā** practice is discerned. Therefore it is explained in **Ariya vamsa kathā** that it should be stopped at the tenth consciousness only. The practising **bhikkhu** who performs **vipassanā** practice in this way, can be designated as he performs the way of discerning in sequence (**paṭipāṭi**). (**Vs-2-262**)

In this case, it should be understood the fact it refers to the way in which preceding mind-door cognitive process is discerned by succeeding mind-door cognitive process successively.

5. Way of discerning through removing wrong views(diṭṭhiugghāṭṭa**)**

In the continuum of meditator who obsesses the wrong view that "I'm performing **vipassanā** practice; this is my way of **vipassanā** practice", etc., the function of removing of wrong view can not be accomplished yet. Actually ____ for the practising person who reasons that... "only conditioned things discerns on conditioned things; three general characters are 17 scrutinized; it is discriminated and kept inn mind as **anicca**, **dukkha**, **anatta**"... etc., the function of removing of wrong views is accomplished consequently. (**Vs-2-263**)

In this case, conditioned things, which are able to perform **vipassanā** practice, are mental **dhammas** of continuity of impulsions of mind-door cognitive process of great wholesome deed for worldling person. Mental **dhammas**, which are objects of **Vipassanā**

Knowledge are groups of conditioned things called *dukkha sacca*, *samudayasacca* including mental *dhammas* of continuity of impulses of mind-door cognitive process of great wholesome deed.

It should be recognized the words, "I, my", which are able to obsess as "I'm performing *vipassanā* practice, this is my way of *vipassanā* practice." etc, refer to "self" (*atta*).

6. Way of discerning through removing conceit (*mānaugghāṭana*)

In the continuum of meditator who obsesses the exceeding conceit in a way that "*vipassanā* practice is performed well; *vipassanā* practice is performed through pleasingness..." etc, the function of removing of conceit cannot be accomplished yet. Actually ___ for the practising person who reasons that "only conditioned things discerns on conditioned things; three general characters are scrutinized; it is discriminated and kept in mind as *anicca*, *dukkha*, *anatta* etc., 18

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The function of removing of exceeding conceit is accomplished consequently. (Vs-2-263)

7. Way of discerning through decreasing attachment (*nikantipariyādāna*)

In the continuum of meditator who delights in performing *vipassanā* practice that "I am capable of performing *vipassanā* practice".. etc, the nature of drying up to craving as water can not be accomplished yet. Actually ___ for the practising person who reasons that "only conditioned things discerns on conditioned things; three general characters are scrutinized; it is discriminated and kept in mind as *anicca*, *dukkha*, *anatta* etc, the nature of drying up of craving as vapourized water is accomplished consequently. (Vs-2-263)

Furthermore the commentator Sayadaw continued to explain how *vipassanā* practice can be performed systematically in order to break down obsessions of craving, conceit, and wrong views as follows. ___

(5) (6) (7) *diṭṭhiugghāṭana-mānaugghāṭana-nikantipariyādāna*

Pali –Quotation (Vs-2-263, 264) 4 paragraphs

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Pali – Quotation (*Mahā-2-416*) 6 paragraphs 19

A. *avasavattanaṭṭhena anattā*

1. If conditioned things are, actually, "*atta*", it is worth discriminating as *atta* by wisdom. However conditioned things are *anatta* (non-self) really. Even though those are *anatta*, the obsession as *atta* occur reversly. Therefore those conditioned things are ___

- (a) *anatta*, due to presence of the meaning that the absence of "*atta*" which is capable of indulging for one's desire;
- (b) *anicca*, due to presence of the meaning that the nature of absence after they arise suddenly and perish away suddenly;
- (c) *dukkha*, due to presence of the meaning that the nature of being oppressed by perpetual process of arising and perishing away.

For the meditator who discerns general characters of conditioned things in this way, the function of removing of wrong views is accomplished. (Vs-2-263)

In the aspect of way of *vipassanā* practice, removing of wrong views is resulted from *anattānupassanā* (=Contemplation on Non-self), especially. Therefore, after explaining on *anattānupassanā* in a way that "if conditioned things are, actually, *atta*" etc, it is continued to explain that "conditioned things should be discerned as both *anicca*, *dukkha*".

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It is because ____ those *aniccā-nupassanā ñāṇa* (Knowledge of contemplation on impermanence) 20 and *dukkhānupassanā ñāṇa* (=Knowledge of contemplation on suffering) give rise to improvement of *anattānupassanā ñāṇa* (= Knowledge of contemplation on non-self) by means of the relation of determinative dependence (*upanissaya paccaya*). Therefore the commentator Sayadaw explained continuously in order to perform *vipassanā* practice by discerning as both *anicca* and *anatta* after discerning *atta* conditioned things as *anatta*. (*Mahāṭṭi-2-415,416*)

B. *hutvā a-bhāvaṭṭhena aniccā*

When the character of *anicca* is explained, the commentary explains that "due to presence of the meaning that the nature of absence after the arise suddenly, conditioned things are *anicca*" (*hutvā a-bhāvaṭṭhena aniccā*). With regarding to this word, *hutvā* (=after they arise suddenly), the occurrence of absence of conditioned things previous to arising phase (*uppāda*) and the occurrence of presence of conditioned things just at the midst of three time phases, *uppāda-ṭhiti-bhanga*, are shown. Afterwards, due to explanation on the word, *a-bhāva*, again, the occurrence of absence of conditioned things after perishing phase (*bhanga*) is shown. With regarding to two words, *hutvā* and *a-bhāva*, it shows that at the midst of two kinds of absence, absence before arising phase and absence after perishing away, conditioned things can stand momentarily, but not permanence 21 is the character of *anicca* indeed. (see Myanmar translation of *Visudhi Magga* by Pyi Sayadaw)

2. If conditioned things are, actually, *nicca*, it is worth designating as *nicca* by wisdom. However conditioned things are *anicca* (impermanence) really. Even though those are *anicca*, the obsession as *nicca* occur reversely. Therefore those conditioned things are *anicca*, due to presence of the meaning that the absence after they arise suddenly and perish away suddenly. Those are *dukkha*, due to presence of the meaning that the nature of being oppressed by perpetual process of arising and perishing away. Those are *anatta*, due to presence of the meaning that the absence of *atta* which is capable of indulging for one's desire. In the continuum of *meditator* who discerns general characters of conditioned things in this way, the function of removing of conceit is accomplished. (*Vs-2-263*)

In the aspect of way of practice, removing of conceit is resulted from *aniccānupassanā* (=Contemplation on Impermanence), especially. In the insight of *meditator* who discerns conditioned things which are perishing away and momentarily how the opportunity to occur conceit that "I, I" can be present.

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In *Meghiya Sutta (Udāna-120)*, the Buddha preached that ____

* *aniccasaññā bhāvetabbā asamimānasamugghāṭṭya*. 22

= Perception of impermanence must be developed in order to remove conceit that is capable of priding as "I, I". (*Mahāṭṭi-2-416*)

C. *uppādavayapaṭipīḷaṭṭhena dukkhā*

3. If conditioned things are, actually, *sukkha*, it is worth designating as *sukkha* by wisdom. However conditioned things are *dukkha* (suffering) really. Even though those are *dukkha*, the obsession as *sukkha* occur reversely. Therefore those conditioned things are *dukkha*, due to presence of the meaning that the nature of being oppressed by perpetual process of arising and perishing away. Those are *anicca*, due to presence of the meaning that the nature of absence after the arise suddenly and perish away suddenly. Those are *anatta*, due to presence of the meaning that the absence of "atta" which is capable of

indulging for one's desire. In the continuum of *meditator* who discerns general characters of conditioned things in this way, the nature of drying up of craving as vapourized water is accomplished. (Vs-2-264)

In the aspect of way of practice, the nature of drying up of the craving as vapourized water is resulted from *dukkhānupassanā* (=Contemplation on suffering), especially. It is right. ____ In the continuum of *meditator* who discerns the nature of suffering of conditioned things, which is 23 real suffering through both naturally and source of suffering, no pleasingness on those conditioned things occur consequently. It is right. ____ In the continuum of worldly person who sees conditioned as pleasurable *dhammas (assāda)* only, the craving and heartfelt desire on those conditioned things can occur obviously. (*Mahāṭṭi -2-416*)

Sub-commentator, *Mahāṭṭikā* Sayadaw explained that these knowledge of Contemplation on Impermanence and knowledge of Contemplation on suffering should also be recognized similarly in *Mahāṭṭikā-2-pp416*. For persons with little wise it would be presented further explanation again.

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The Knowledge of Contemplation on Impermanence is able to remove obsession of conceit really. However, only when remaining two kinds of knowledge of Contemplation benefit it by means of efficiency of relation of determinative dependence, that Knowledge of Contemplation of Impermanence becomes sharp, brave, improved and powerful. Due to this reason, commentator Sayadaw explained in *Visuddhi Magga-2-264*, that after finishing to contemplate impermanent nature of conditioned things, Contemplations on suffering and non-self have to be carried out again.

Similarly that knowledge of Contemplation on Suffering is able to dry up craving really. However, only when remaining two kinds 24 of Knowledge of Contemplation benefit it by means of efficiency of relation of determinative dependence, that Knowledge of Contemplation on Suffering becomes sharp, brave, improved and powerful. Due to this reason, commentator Sayadaw explained in *Visuddhi Magga-2-264*, that after finishing to contemplate suffering nature of conditioned things, Contemplations on impermanence and non-self have to be carried out again.

D. Summary to be recognized ____

The followings are abstract meaning to be recognized.

In the insight of practising person with well experience in the function of Knowledge of Comprehension through way of discerning in sequence called *paṭipāṭi*, at such time, *anattānupassanā ñāṇa* becomes sharp, brave and clear. At that time two kinds of Knowledge, *aniccānupassanā ñāṇa* and *dukkhānupassanā ñāṇa* follow perpetually that *anattānupassanā ñāṇa*, resulting in finishing the function of removing wrong views. It is right. ____ Every wrong view has the source of opinion of self (*atta*), wrong view of self (*atta*). The Knowledge of Contemplation of Non-self is the opposite to wrong view of self. Therefore the Knowledge of Contemplation of Non-self which becomes sharp, brave, clear through the efficiency of relation of determinative dependence of 25 remaining two kinds of Knowledge of Contemplation, can break down wrong view of self effectively. (*Mahāṭṭi -2-416*)

At such time, *aniccānupassanā ñāṇa* becomes sharp, brave and clear. At that time, two kinds of Knowledge, *dukkhānupassanā ñāṇa* and *anattānupassanā ñāṇa* follow perpetually that *aniccānupassanā ñāṇa*, resulting in finishing the function of

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removing conceit. It is right. ____ If the obsession of *nicca* (permanence) on conditioned thing is present apparently, the conceit as in the continuum of a *brahma* called **Baka** that

"*idam niccam idam dhuvam* = this plane is permanent, durable plane" etc., can occur consequently. The Knowledge of Contemplation of Impermanence is opposite to the obsession of *nicca* (*nicca gāha*). Therefore, the Knowledge of Contemplation of Impermanence which becomes sharp, brave, clear through the efficiency of relation of determinative dependence of remaining two kinds of Knowledge of Contemplation, can break down obsession of conceit effectively. (*Mahāṭṭi* -2-416)

At such time, *dukkhānupassanā ñāṇa* becomes sharp, brave and clear. At that time, two kinds of Knowledge, *aniccānupassanā ñāṇa* and *anattānupassanā ñāṇa* follow perpetually that *dukkhānupassanā ñāṇa*, resulting in finishing the function of drying up of craving. It is right. ____ If the perception of *sukkhā* 26 (happiness) on conditioned thing is present apparently, the obsession of craving on those conditioned things as "my property", occur obviously. The Knowledge of Contemplation of Suffering is opposite to the obsession of craving (*taṇhā gāha*). Therefore, the Knowledge of Contemplation of Suffering which becomes sharp, brave, clear through the efficiency of relation of determinative dependence of remaining two kinds of Knowledge of Contemplation, can break down dry up the craving effectively. (*Mahāṭṭi* -2-416)

In this way, in the continuum of practising *meditator* who discerns conditioned things as *anatta*, accomplishment to remove wrong view occurs obviously. In continuum of practising *meditator* who discerns conditioned things as *anicca*, accomplishment to remove conceit occurs obviously. In continuum of practising *meditator* who discerns conditioned things as *dukkha*, accomplishment to dry up craving occurs obviously. Thus this bylaw that "the way of *vipassanā* practice stands on specific concernment", is worth pointing out really. (*Vs*2-264)

Therefore every practising person should like to follow the olden bylaw that "only when *vipassanā* practice is performed by discerning conditioned things as all three general characters three kinds of obsession, obsession of craving, obsession of conceit, obsession of wrong view, can be removed thoroughly. 27

In accordance with that **bylaw**, wrong view can not be removed temporarily by discerning as *anatta* only through *anattānupassanā ñāṇa*; the obsession of conceit can not be removed temporarily by discerning as *anicca* only through *aniccānupassanā ñāṇa*; the subtle craving can not be removed and dried up by discerning as *dukkha* only through *dukkhānupassanā ñāṇa*. It should be recognized the fact that only when one kinds of Contemplation is benefited by the efficiency of relation of determinative dependence of remaining two kinds of contemplation, each kind of Contemplation can remove respective defilement temporarily and effectively.

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E. It would be well-experienced

- *ettāvatā panassa rūpakammaṭṭhānampi
arūpakamma hānamattipi paguṇam hoti.*

If corporeal septet method and non-corporeal septet method are accomplished by discerning two continuums, both internal and external continuums thoroughly, discerning on corporeality and discerning on mentality are well-experienced. (*Vs*2-264) 28

F. Eighteen Kinds of Great Vipassanā Practice (Vs-2-264)

That practising *meditator* with well experiences *rūpakammaṭṭhāna* and *nāmakammaṭṭhāna*, has partially acquired eighteen kinds of great *vipassanā* which are both

basically and functionally varied from the upper Contemplation on Dissolution (*bhangānupassanā*). In this stage of Knowledge of Contemplation called the stage of full understanding on object (*tīraṇa pariññā*), after penetrative and partial knowing and seeing on objects, each Knowledge of Contemplation abandons and removes respective defilement, perception of permanence etc., which is opposite of respective Knowledge of Contemplation.

These eighteen kinds of *Vipassanā* Knowledge, *aniccānupassanā* etc., are called Great *Vipassanā* Practice. Among those (18) kinds _____

1. the *meditator* who develops *aniccānupassanā* on conditioned things removes perception of permanence.
2. The *meditator* who develops *dukkhānupassanā* on conditioned things removes perception of bliss.
3. The *meditator* who develops *anattānupassanā* on conditioned things removes perception of self.
4. The *meditator* who develops *nibbidānupassanā* on conditioned things removes enchantment.
5. The *meditator* who develops *virāgānupassanā* on conditioned things removes passion. 291
6. The *meditator* who develops *nirodhānupassanā* on conditioned things removes sources (*samudaya*) of conditioned things. [The way of Contemplation which occurs by taking the object of momentary cessation is called *nirodhānupassanā*. The Noble Path-Knowledge which occurs by taking the object of *nibbanaā*, the cessation of passion, is also called *nirodhānupassanā*. (Vs-2-282)]
7. The *meditator* who develops *paṭinissaggānupassanā* (Contemplation on Abandonment) removes obsession on conditioned things as a new existence again and obsession as permanent nature... etc., [*Vipassanā* Knowledge, which discerns general characters by taking the object of perishing phase of conditioned things, is called *pariccāgapāṭinissagga*, due to ability to abandon defilements with five aggregates and *abhisaṅkkhāra dhamma* that can provide new existence, temporarily. It is also called *pakkhandana paṭinissagga*, due to ability to enter into Unconditioned Element, *nibbāna* by inclination towards it. The Noble Path-Knowledge is called not only *pariccāga paṭinissagga*, due to ability to abandon defilements with aggregates and *abhisaṅkkhāra dhamma* forever, but also *pakkhandana paṭinissagga*, due to ability to enter Unconditioned Element, *nibbāna*, through facing with it. (Vs-1-282) *Vipassanā* Knowledge which is completed with that kind of abandonment 30 (*paṭinissagga*) is called *paṭinissaggānupassanā*]
8. The *meditator* who develops *khayānupassanā*, which discerns momentary perishing phase of conditioned things, removes perception of compactness (*ghanasaññā*) that is wrong perception as bulk of corporeality, bulk of mentality. [After breaking down the bulk of corporeality and the bulk of mentality, called compactness of continuity, compactness of form, compactness of function, compactness of object, the ultimate nature of those conditioned things are discerned and generalized as *anicca*, due to presence of the meaning of ability to finish off and destruct. That *Vipassanā* Knowledge is called *khayānupassanā*. Due to through completion of that contemplation, removing of perception of compactness occurs consequently. At previous to *khayānupassanā*, however, removing of perception of Compactness can not be occurred, due to incompleteness of *khayānupassanā*. Perception of compactness means wrong perception on conditioned things as single by means of four kinds of compactness.]
9. The *meditator* who develops *vayānupassanā*, which is capable of discerning on decaying (*vaya*) and cessation (*nirodha*) of conditioned things over and over again, removes the

craving which is capable of 31 cooperating wholesome and unwholesome *kamma* formations called *āyūhana*.

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After discerning on dissolution of conditioned things through experiential knowledge or hypothetical knowledge, the way of taking into heart and inclination towards the phenomenon of perishing away called *bhanga* is designated as *vayānupassanā*. The craving which is capable of cooperating conditioned things called *puññābhisaṅkhāra*, *apūññābhisaṅkhāra*, *āneñjābhisaṅkhāra* can be removed by that *vayānupassanā*. In order to arise such perpetual cyclic *dhamma*, such kind of craving cooperates *puññābhisaṅkhāra*, *apūññābhisaṅkhāra*. The mind of that *meditator* never incline towards that cyclic *dhamma* with craving. Therefore it is explained that the meditator who develops *vayānupassanā* removes *āyūhana*. (*Mahāṭṭ-2-417*)

10. The *meditator* who develops *vipariṇāmānupassanā* which discerns the nature of change and alteration of conditioned things with two allotments called aging-death (static phase-perishing phase), removes perception of durability on conditioned things.
11. The *meditator* who develops *aniccānupassanā* called *animittānupassanā*, removes emblem of form and shape which is 32 obsessed by perception of bulk of corporeal and mental units, through inability to breakdown compactness of continuity and compactness of form.
12. The *meditator* who develops *dukkhāmānupassanā*, which is the cause of Knowledge of void of heartfelt desire on conditioned things, which is also called *appñihitānupassanā*, removes desire of bliss. (*sukhapaṇidhi*).
13. The *meditator* who develops *anattāmānupassanā*, which is capable of discerning on the nature of void of self of conditioned things over and over again, which is also called *suññatāmānupassanā*, removes *attābhīnivesa* called wrong way of taking into heart conditioned things as self (*atta*).
14. The *meditator* who develops *adhipaññā dhamavipassanā* called exceeding *vipassanā*, which occurs by taking the object of nature of void of permanence, bliss, self of conditioned things, removes wrong way of taking into heart of obsession on conditioned things as essence of permanence etc.
15. The *meditator* who develops *yathābhūta ñāṇa dassanā* called *sappaccaya nāmarūpa pariggaha ñāṇa* (Knowledge of Analysing Mentality and Corporeality, together with Cause and Conditioned), 33 removes taking into heart indecisiveness called *sammohābhīnivesa* which arise through wrong believes with sceptical doubt, such as "did I exist in the past?, and " the world is become by creator (*issara*), such as Brahma, Vishnu, God etc.

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16. The *meditator* who develops *ādīnavānupassanā ñāṇa* (Knowledge of Danger) which discerns disadvantage of all kinds of existences, resulting from *bhayatupṭṭhāna* which appears as great terror of conditioned things, removes *ālayābhīnivesa* called craving which is capable of taking into heart conditioned things as refuge and desirable ones wrongly.
17. The *meditator* who develops *paṭṭisaṅkhānupassanā ñāṇa* (Knowledge of Condition), which is the cause of abandonment of conditioned things, which is capable of reasoning phenomenon of impermanence, suffering, non-self of conditioned things over and over again, removes ignorance which is opposite of Knowledge of consideration called *appaṭisaṅkha*.
18. The *meditator* who develops *vivaṭṭānupassanā ñāṇa* which are Knowledge of Neutrality, Towards Formations and Knowledge of Adaptation, removes *samyogābhīnivesa* which is

wrong way of taking into heart defilements, such as associating with sensual [34](#) pleasure (*kāmasamyoga*) etc. (*Vs-2-264*)

Among those (18) kinds of Great *Vipassanā*, *aniccānupassanā*, *dukkhānupassanā*, *anattānupassanā* are worth getting, due to this practising person should discern conditioned things by means of three general characters called *anicca*, *dukkha*, *anatta*.

G. *animittānupassanā*, *appañihitānupassanā*, *suññatānupassanā*

Pāli Quotation (Paṭisam-259, Vs-2-265)

These two kinds of Contemplation, *aniccānupassanā* and *animittānupassanā* are the same in meaning but varied in terminology only. Therefore those are synonyms. These two kinds of Contemplations, *dukkhānupassanā* and *appañihitānupassanā* are the same in meaning but varied in terminology only. Therefore are synonyms. These two kinds of Contemplations, *anattānupassanā* and *suññatānupassanā* are the same in meaning but varied in terminology only. Therefore are synonyms.

H. *animittānupassanā*

Pāli Quotation (Mahāṭṭi-2-417)(Mahāṭṭi-2-439)

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Pāli Quotation (Mūlaṭṭi-2-417)(Anuṭṭi-2-439)

(*Vs-2-284*) (*Mahāṭṭi-2-447*)[35](#)

The exegete of *Visuddhi Magga* explained in volume 2, pp, 284 that the term, *nimitta* means *saṅkhāra nimitta* (phenomenon of conditioned things and it is also the name of all conditioned things occurring in three periods, past, future, present.

With relating to explanation in this way, Sub-commentator Sayadaw performed further explanation as follows._____

These persons, unexperienced persons who never reach to the field of ultimate reality by true *Vipassanā* Knowledge and experienced persons who put aside *vipassanā* practice temporarily or for long time although they had reached to the field of ultimate reality partially, usually see conditioned things as form and shape. Compactness of continuity, form and function of *corporeal dhamma* and Compactness of continuity, form, function and object of *mental dhamma* are known and seen without breaking down any kind of compactness.

Those kinds of compactness called bulks of continuity, form, function and object of both corporeal and *mental dhammas* are actually a fixed way of appearance of conditioned things for unexperienced persons and experienced persons who put aside *vipassanā* practice temporarily or for a long time. Actually there is no bulk free from conditioned things. [36](#)

The name, *saṅkhāra nimitta*, which is bulks of compactness of continuity, form, function and object of conditioned things is applied metaphorically on the name of conditioned things which are ultimate elements, resulting in designating as *saṅkhāra nimitta* (phenomena of conditioned thing) for the latter.

With regarding to these exegeses, if *vipassanā* practice is carried out through discerning on corporeal and mental *dhammas* a bulks of compactness without reaching into the field of ultimate reality by penetrative knowledge, it can be said *nimitta* only is discerned but not *animitta*, resulting in not deserving to designate as *animittā nupassanā*.

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Unless *animittā nupassanā* is worth designating, it can not be designated as *aniccā nupassanā*, resulting in inability to reach true *vipassanā* practice preached by the Buddha.

It will be explicit. _____ According to the Pali Texts and commentaries preached by the Buddha, true *vipassanā* practice can be accomplished by the cascade of way of practice through which corporeal and mental units have to be seen by light of sufficient concentration and knowledge firstly. After keeping in mind ultimate nature of corporeal and mental

dhammas by breaking down compactness 37 of corporeal and mental *dhammas* systematically, secondly, the phenomena of impermanence, suffering and non-self of corporealities and mentalities must be discerned secondly. If various nature of corporeal elements are seen as a whole; or if even corporeal and mental units are not seen by inside yet; If ultimate nature of corporeal and mental *dhammas* can not be seen by breaking down compactness of corporeality and mentality; if the meditator is able to discern structural constituents of earth (*sasambhūrapathavī*), structural constituents of water (*sasambhāra āpo*), structural constituents of fire (*sasambhāra tejo*), structural constituents of air (*sasambhāra vāyo*) only, but not ultimate nature of corporeal and mental *dhammas*, the way of *vipassanā* practice of that meditator is only superficial practice that discerns on *nimitta*, but not *animittā vipassanā*, *aniccā vipassanā*. So *vipassanā* practice of a meditator is unable to see the ultimate nature of corporeality and mentality is not real *vipassanā* practice in accordance with the Buddha's preaching really.

If a such meditator can see corporeal units, depending upon previous perfection, and then he performs *vipassanā* practice by seeing arising and perishing away of those corporeal 38 units, it can be said he discerns on *nimitta dhammas* (*dhammas* with form and shape). Corporeal units are smallest bulk of corporeal *dhammas* in the aspect of conventional truth, which are not free from concept called concept of form, concept of shape... etc. Every concept is *nimitta dhammas*. Only, when those corporeal units are analyzed by penetrative knowledge up to the field of ultimate sense, can the *meditator* perform true *vipassanā* practice by discerning on *animitta dhammas* which are true objects of *Vipassanā* Knowledge.

If a such meditator has never seen even corporeal units; in other words, if he discerns on bulk of corporeality and bulk of mentality as *anicca* without experience to see corporeal units and mental units, that way of discernment is not worth designating as *animittāvipassanā*, *aniccānupassanā*, resulting in inability to be occurred true *vipassanā*. Even though one is a great wise, enough mindfulness is very difficult to be developed.

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Only when the insight reaches into extremity of arising phase and extremity of perishing phase of each ultimate element of corporeal and mental *dhammas* consisting in respective corporeal 39 and mental units, the compactness of continuity will be broken down. If the perishing phase of ultimate elements within each corporeal mental unit and the arising phase of ultimate elements within another corporeal or mental unit are seen continuously; in other words, the perishing phase of preceding ultimate elements and the arising phase of succeeding ultimate elements are seen continuously without separation between two extrements, the wrong opinion that "conditioned things can exist from one instant called three-time phase, i.e., *uppāda-ṭhiti-bhanga* to another instant called three-time-phase, i.e., *uppāda-ṭhiti-bhanga*," can be occurred consequently. Perception of unique (*ekatta saññā*) which considers that "preceding ultimate *dhamma* and succeeding ultimate *dhamma* are single *dhamma*", can give rise to wrong view that on conditioned things as permanence (*anicca*).

Furthermore, unless each kind of corporeal *dhamma* or mental *dhammas* within specific corporeal unit or mental unit is analyzed by knowledge that "this is earth-element, this is water-element, this is fire-element, this is air-element,".. or "this is contact, this is feeling, this is perception, this is volition, this is consciousness etc", the compactness of form has not been broken down yet. Unless compactness of form is 40 broken down, concept of form and shape can not be removed, resulting in the *dhammas* with form and shape called *saviggaha dhammas*. Every *dhammas* with form and shape is *nimitta dhammas*. If that kind of *dhamma* is discerned as the object of *vipassanā* practice, it can not be designated as

animittānupassanā, aniccānupassanā. Due to this reason, it should be recognized it is not ture *vipassanā* practice.

I. appaṇihitānupassanā

*paṇidhinti sukhapatthanam, rāgādi-
paṇidhim vā, attahato taṇhāvasena
sankhāresu ninnatam.*(Mahāṭṭi-2-417)

Heartfelt desire to bliss is called *paṇidhi*. In the next method, heartfelt desire called passion (*rāga*) is called *paṇidhi*. The basic meaning in the aspect of ultimate sense is the occurrence of inclination towards conditioned things by means of attachment. The term, *appaṇihita* is the opposite of that *paṇidhi*.

The contemplation called *appaṇihitānupassanā* is a way of practice in order to cutout heartfelt desire on conditioned things indeed. When *dukkhānupassanā ñāṇa* is matured *appaṇihita* will be reach consequently. Therefore *appaṇihitānupassanā* and *dukkhānupassanā* are the 41 same in basic meaning.

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J. suññatānupassanā

The knowledge of Contemplation which discerns conditioned things over and over again in order to see voidness of *atta*, which is considered by heretics who strongly believe that these kinds of *atta*, viz, *sāmi-nivāsi-kāraka-vedaka-adiṭṭhāyaka*, are present in conditioned things, is called *suññatānupassanā ñāṇa*. Therefore *suññatānupassanā ñāṇa* and *anattānupassanā ñāṇa* are the same in basic meaning.

K. adhiññādhmmavipassanā

Pali Quotation (Vs-2-265)(Mahāṭṭi-2-417)

The term, *adhipaññādhmma vipassanā*, means all kinds of *Vipassanā* Knowledge. (Vs-2-265)

After knowing the objects of conditioned things and seeing the perishing phase of each impulsion of mind-door cognitive process of *vipassanā* practice, the *Vipassanā* Knowledge which arises through distinguishing on voidness of *atta* in a way that "only conditioned things are dead; there is no person, being other than conditioned 42 things" etc., is not only exceeding wisdom but also the Knowledge discerning on conditioned things. Therefore, it is called *adhipaññādhmma vipassanā*. Wrong view associating with craving, which arise by means of obsession on conditioned things as essence of permanence, essence of bliss, essence of self etc., which can be designated as grasping on conditioned things as *nicca-sukha-atta-dhuva* etc., can be abandoned by that *adhipaññādhmmavipassanā*. (Mahāṭṭi-2-417)

L. yathābhūta ñāṇadassana

Pali Quotation (Vs-2-265)(Mahāṭṭi-2-417,418)

The knowledge which on mentality-corporeality together with causal *dhammas* is called *yathābhūta ñāṇadassana*. That knowledge is worth concerning to the stage of purification by overcoming doubts (*kankhāvitaraṇa visuddhi*) only. Wrong way of taking into heart with indecisiveness that "did I exist surely in the past period?" and "the world is create by a creator called *issara*", etc., can be abandoned by that knowledge. (Mahāṭṭi-2-417,418)

So far as in this extent, the practising meditator is worth getting these kinds of *Vipassanā* Knowledge, viz, *aniccānupassanā ñāṇa*, *dukkhānupassanā ñāṇa*, *anattānupassanā ñāṇa*, *animittānupassanā ñāṇa*, *appaṇihitānupassanā ñāṇa*,

suññatānupassanā ñāṇa, adhipaññā dhamma vipassanā, yathābhūta ñāṇadassana .
Among those remaining (10) kinds of *Vipassanā* Knowledge, the knowledge of Disenchantment (*nibbidā nupassanā*) etc., some have been got but not for some kinds of knowledge. It will be clear in later.

Stage of *sammasana ñāṇa* finished.

āāĀṇṇīlāṭṭlūŪ
ĀāāĀṇṇīlāṭṭlūŪ

ñāṇa

Mahāṭī

Mūlaṭī

Paṭisam

Vipassanā Knowledge

vipassanā practice

NIBĀNA GĀMINIPATIPADĀ

WAY OF PRACTICE LEADING TO NIBBĀNA

PATIPADĀ ÑĀṄADASSANA VISUDDHI NIDDESA

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BY

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6.2.04 FINISH

VI. Paṭipadāñāṇadassana visuddhiniddesa

2.1 The knowledge of Arising and Passing Away which is free from defilements.

These nine kinds of **knowledge** which are free from defilements, which can be said **vipassanā** which leads to right path, which are reaching to peak of **vipassanā**, viz, the knowledge of Arising and Passing Away (**udayabbaya ñāṇa**), the Knowledge of Dissolution (**bhaṅgañāṇa**), the Knowledge of Terror (**bhayañāṇa**), the Knowledge of Danger (**ādinavañāṇa**), the Knowledge of Disenchantment (**nibbidāñāṇa**), the Knowledge of Desire for Deliverance (**muñcituykamyatāñāṇa**), the Knowledge of Reflection (**paṭisaṅkhāñāṇa**), the Knowledge of Neutrality Towards Formations (**saṅkhārupekkhāñāṇa**), the Knowledge of Adaptation (**saccānulomikañāṇa**), that is adaptable to know Four Noble Truths, are designated as **patipadāñāṇadassanavisuddhi** (purification of the course leading to the Path-Knowledge). (Vs-2-276)

Why is it called **patipadāñāṇadassanavisuddhi**? Due to presence of the meanings, both knowing on processes of arising and passing away of conditioned things (**saṅkhāra dhammas**) and penetrative knowing and seeing of oneself through actively acquired experiential knowledge (**paccakha ñāṇa**), nine kinds of **Vipassanā Knowledge**, **udayabbayañāṇa** etc., are called **ñāṇadassana**. Those nine kinds of **Vipassanā Knowledge** are also called **ñāṇadassanavisuddhi** due to occurrence of purity from opposite dhammas, perception of permanence (**nicca saññā**) etc. This **ñāṇadassanavisuddhi** is worth reaching, practicing, arising for the Noble Path, it is also called **patipadā** (course). Therefore it is designated as **patipadā ñāṇadassanavisuddhi**. (*Mahāṭṭ-2-435*)

Due to occurrence of adaptability to penetrative knowing and seeing on Four Noble Truths by avoiding, removing cloud of darkness called delusion which is very gross and capable of concealing on Four Noble Truths not to be known, the knowledge of Adaptation (**anuloma ñāṇa**) is designated as **saccānulomikañāṇa** (= the knowledge which is adaptable to know Four Noble Truths). Therefore the meditator who wants to fulfill **patipadā ñāṇadassanavisuddhi** called nine kinds of **Vipassanā Knowledge**, up to the Knowledge of Adaptation (**saccānulomika ñāṇa**), has to perform those nine kinds of Knowledge from the beginning of the Knowledge of Arising and Passing Away which is free from defilements. (*Vs-2-276*)

If it is question that which kind of benefits are available in the endeavouring for the advancement of knowledge of Arising and Passing away again it can be answered that it has the advantage called ability to distinguish and keep in mind well on characters of impermanence (**anicca**), suffering (**dukkha**), non-self (**annatta**). It is because of the fact as follows.____

The knowledge of Arising and Passing Away is unable to keep in mind well on three general characters, impermanence, suffering, non-self by real nature and function of itself due to presence of impurity with (10) kinds of defilements in lower stage before **maggāmagga ñāṇadassanavisuddhi**. (The knowledge of Arising and Passing Away which is occurring in lower stage before **maggāmagga ñāṇadassanavisuddhi** is sharp because it is real basis of occurrence of light (**obhāsa**) etc. Although it is sharp, it can be said that it is blunt and unclear due to presence of impurity of defilements, selfish-desire, conceit, wrong-view etc. Therefore it is said in this way.) However the Knowledge of Arising and Passing Away which is free from defilements called **upakkilesa**, is able to distinguish and keep in mind well on three general characters. Therefore endeavouring again on this knowledge of Arising and

Passing Away is worth performing in order to distinguish and keep in mind well on three general characters. (Vs-2-276) (*Mahāṭṭ-2-436*)

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There are reasonable questions that whether so-called the knowledge of Arising and Passing Away observes on process of arising and passing away of conditioned things; it discerns on three general characters impermanence etc, doesn't it? How does mode of distinguishing and keeping in mind well on three general characters, impermanence etc, occur by that knowledge of Arising and Passing Away? The answer is as follows ____

1. It should not be recognized on the fact that "the Knowledge of Arising and Passing Away has the object of three general characters". Actually, after penetrative knowing on the process of arising and passing away of conditioned things, the character of impermanence is clearly apparent in the insight of meditator. Due to obvious appearance in that way, characters of suffering and non self other than character of impermanence, are also clearly apparent, according to the following reference,

* *yadaniccā, tam dukkham. yam dukkham tadanattā. (Sam-2-19)*

= such *dhamma* is impermanence, that *dhamma* is suffering. Such *dhamma* is suffering, that *dhamma* is non-self. (*Sam-2-19*) (*Mahāṭṭ-2-436*)

The nature of arising and passing away of conditioned things, which is process of perishing away just after arising, is the character of impermanence. It is a recognizable mark as impermanence (*anicca*). When that phenomenon of impermanence is penetratively known by insight, the nature of being oppressed by process of arising and passing away is also apparent in the insight of meditator. It means that if the nature of being oppressed by perpetual process of arising and passing away is known and see clearly the nature of non-self, which are of both *avasavattanattha* (= the nature of non-indulgence as to suit all wishes of one-self that "may this conditioned thing be arise in this way", may it be non-ruin this way etc) and voidness of nature of self, which is non-destructible essence of conditioned things, are also known and seen penetratively.

2. In other method ____ by distinguishing on arising and passing away (*udayabbaya*) of conditioned things (*saṅkkhāra dhamma*), these three kinds of phenomena,

- (a) the phenomenon of absence after arising
- (b) the phenomenon of being oppressed continuously by injury of arising and passing away
- (c) the phenomenon of non-indulgence, as to suit all wishes of oneself, of conditioned things, become apparent especially. Therefore the function of taking into heart the processes of arising and passing away of conditioned things is fundamental factor of appearance of three general characters actually. It should be recognized the fact that endeavouring on the Knowledge of Arising of Passing Away can give rise to opportunity of well distinguishing on three general characters, as an advantage due to occurrence of fundamental factor of appearance of three general characters in that way. It is not merely facing with the processes of arising and passing away by actively acquired experiential knowledge *paccakha ñāṇa*. (It means that the way of discerning achieves not only merely see on arising and passing away of conditioned things but also more apparent in insight for three general characters).

(*Mahāṭṭ-2-436*)

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2.2 Disappearance and appearance of three general characters

The reasons why three general characters can not be appeared to the mind are ____

Due to lack of taking into heart the processes of arising and passing away of conditioned things, (character of impermanence) and due to occurrence of concealing by concept of continuity (*santati paññatti*) called continuity of corporeality, continuity of mentality, (character of impermanence) can not be appeared to the mind of meditator. (Unless the processes of arising and passing away of conditioned things are taken into heart, the continuity of conditioned things will be appeared to mind continuously. It is called covering of compactness of continuity (*santatighana*). It means that due to presence of that covering of compactness of continuity, the character of impermanence of conditioned things can not be appeared in the insight of meditator.)

Due to lack of taking into heart the phenomenon of being oppressed by injury of arising and passing away of conditioned things continuously and due to occurrence of concealing by deportments (*iriyā patha*) which are frequently changed over and over again, the character of suffering can not be appeared to the mind of meditator.

Due to lack of taking into heart the ultimate nature of *dharmas* by breaking down the compactness of corporeality and mentality resulting in concealing by compactness of corporeality and mentality, the character of non-self (*anatta lakkaṇa*) can not be appeared in the insight of meditator. (*Vs-2 -276*)

Due to occurrence of concealing by concept of continuity called mass of continuity of corporeality, mass of continuity of mentality, the character of impermanence is not appeared in the insight of that meditator. That concept of continuity is also capable of concealing on that character due to lack of taking into heart the processes of arising and passing away of conditioned things. Due to occurrence of concealing by frequent changing deportments, the character of suffering is not appeared in the insight of meditator. Those deportments are also capable of concealing on character of suffering due to lack of taking into heart the phenomena of being oppressed by processes of arising and passing away continuously. Due to occurrence of concealing by compactness (*ghana*) called mass of corporeality, mass of mentality, the character of non-self is not appeared in the insight of meditator. Those kinds of compactness are also capable of concealing on character of non-self due to lack of taking into heart various kinds of corporealities and mentalities up to the field of ultimate reality by penetrative knowledge. (*Mahāṭṭi-2-436,437*)

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If it is said accordingly ____ After distinguishing and keeping in mind the nature of arising and passing away of conditioned things, if the bulk of compactness of continuity called bulk of continuity of corporeality, bulk of continuity of mentality are broken/down by *Vipassanā Knowledge*, the character of impermanence becomes apparent as the real nature of itself in the insight of practicing meditator. (*Vs-2-276*)

After distinguishing and keeping in mind on specific character called ultimate nature of corporeal elements and mental element within various corporeal and mental units, if the meditator is able to distinguish and keep in mind the arising phase (*uppāda*) and the perishing phase (*bhaṅga*) within three-time-phases (*khaṇattayasamaṅgī*) of those ultimate nature of *dharmas* through penetrative *Vipassanā Knowledge*, the compactness of continuity (*santatighana*) has been broken down. As soon as the compactness of continuity is broken down the character of impermanence becomes apparent, due to seeing on the arising phase and perishing phase of conditioned things. In the insight of meditator who discerns processes of arising and perishing away of conditioned things, it will be appeared in this way. "The instant of arising never reaches into the instant of perishing away, the instant of perishing away, in turn, also never reaches into the instant of arising again, the very short instant of arising is a specific one while the very short instant of perishing away is another", appeared in this way. Thus even a single conditioned thing can be appeared in the insight of meditator by means of momentary difference, there is no need to say for conditioned things occurring in

past etc., really. Therefore, the commentary explained that "after distinguishing and keeping in mind the nature of arising and passing away of conditioned things, if the bulk of compactness of continuity called bulk of continuity of corporeality, bulk of continuity of mentality are broken down by *Vipassanā Knowledge*, the character of impermanence becomes apparent as the real nature of itself in the insight of practicing meditator". The sequence of occurrence of conditioned things are well distinguished and kept in mind as "This is five-door-advertence,".. "This is seeing-consciousness".. "This is receiving consciousness".. etc, resulting in removing of continuity and it can be said that "compactness of continuity would be broken down; concept of continuity would be removed; covering of continuity would be opened." It is right. ____ For the meditator who can distinguish and keep in mind well on process of arising and perishing away of conditioned things, those conditioned things never appears as uniquely but as iron rods which are not united one resulting in well appearance of character of impermanence indeed. (*Mahāṭṭi-2-437*)

After taking into heart the nature of being oppressed by injure of arising and passing away of conditioned things continuously, if the circumstance which can conceal the suffering of any deportment is removed, uncovered by means of the knowledge of Arising and Passing Away, the character of suffering would be appeared in the insight of practicing meditator as real nature of itself. (*Vs-2-276*)

It is right. ____ A kind of deportment which is capable of removing on suffering of other deportment, occurs as it conceals on that suffering. If a deportment is change, present suffering will be relieved moderately. Those remaining deportments are also similar way. As if the circumstance which is capable of concealing on various sufferings of deportments is known as they really are, it can be designated as the circumstance which is capable of concealing on sufferings of those deportments has been removed, uncovered. It is because the phenomenon of being oppressed by suffering of conditioned things continuously is very obvious. Therefore the commentary explained that "after taking into heart the nature of being oppressed by injure of arising and passing away of conditioned things continuously, if the circumstance which can conceal the suffering of any deportment is removed, uncovered, the character of suffering would be appeared in the insight of practicing meditator as real nature of itself". (*Mahāṭṭi-2-437*)

By analyzing on each corporeal and mental elements that ____ for corporeal elements within each corporeal unit, this is earth-element, this is water-element, this is fire-element, this is air-element, the earth-element is a specific kind the water-element is a specific kind; the fire-element is a specific kind; the air-element is a specific kind; and for mental elements within each mental unit called every mind moment, this is contact (*phassa*); this is feeling; this is perception; this is volition; this is consciousness (*viññāṇa*); the contact is a specific kind; the feeling is a specific kind; the perception is a specific kind; the volition is a specific kind; the consciousness is a specific kind; etc., if the bulks of compactness of corporeality and mentality, i.e, compactness of form and function for corporeal *dhamma*, compactness of form, function and object of mental *dhamma*, are broken down by penetrative knowledge, the character of non-self would be appeared in the insight of practising meditator, as the real nature of itself. (*Vs-2-276*) (*Mahāṭṭi-2-437*)

Persons who are unexperienced in *Vipassanā Knowledge* which is able to grind, conditioned things up to the field of ultimate nature, have both the compactness of form (*samūhaghana*), which is obsessed by taking into heart as a single *dhamma* for corporeal and mental *dhammas*, which are occurring in groups of corporeal units and mental units; which are related to each other by efficiency of relation of compatibility (*sahajāta paccaya*) and mutuality (*aññamañña paccaya*); that a single earth, a single water, a single fire, a single air, a single contact, a single feeling, a single perception, a single volition, a single consciousness etc; such compactness of function (*kicca Ghana*), which is obsessed by taking

into heart as a single function, although different functions of various kinds of ultimate *dhammas*, the earth-element, the contact etc; and such compactness of object **PAGE-272** (*ārammaṇaḥaṇa*) which is obsessed by taking into heart as a single object without distinguishing on contact, feeling etc, although variation in way of taking object is obviously present, as the nature of coming into contact with the object of the mental concomitant called *phassa* (=contact), the nature of enjoying the taste of object of the mental concomitant called *vedanā* (=feeling), which are called *sārammaṇa dhamma* (=mental *dhammas* which can take object). When corporeal elements and mental elements are discerned in order to reach the field of ultimate sense, and to see the arising phase and perishing phase, those three kinds of compactness are shattered as foam treaded out by hand. The insight of character of non-self becomes apparent that “those corporeal and mental *dhammas*, which are produced by respective causes accordingly, are void of self, and are merely ultimate nature of corporeal and mental *dhammas*”. Therefore the commentary explained that if the bulks of corporeality 16 and mentality are broken down by penetrative knowledge, the character of non-self would be appeared in the insight of practicing meditator, as the teal nature of itself. (*Vs-2-276*) (*Mahāṭṭ-2-437*)

In this case _____ the practising meditator has to understand these six kinds of discriminations –

1. impermanence, character of impermanence,
2. suffering, character of suffering
3. non-self, character of non-self.

Among those, the impermanence (*anicca*) means “aggregates of the fivefold clinging to existence” (*upādānakkhandhā*). It is because those aggregates of the fivefold clinging to existence have three kinds of nature, viz,

1. the nature of arising called *nibbatti lakkaṇā* = (the nature of rebirth, *jāti*)
2. the nature of change and alteration called *vipariṇāma lakkaṇā* = (the nature of death, *marāṇa*)
3. the nature of static phase resulting from change of other conditioned called *thiti* or *aññathatta*, =(the nature of aging, *jarā*), apparently. Due to presence of obvious nature of *jāti*, *jarā*, *marāṇa*, aggregates of the fivefold clinging to existence are designated as "impermanence (*anicca*)".

In the next method ____ Due to lack of long lasting and perishing away just after arising phase(*uppāda*), aggregates of fivefold clinging to existence, are designated as "impermanence". It means that due to two kinds of absence, i.e, absence before arising and absence in perishing phase, it is designated as impermanence(*anicca*). (*Vs-2-276,277*) (*Mahāṭṭ-2-438*)

Three phenomena, the nature of arising = *jāti*, the nature of perishing away = *marāṇa*, the nature of static phase resulting from change of other condition called *thiti* = *jarā*, are designated as the character of impermanence (*anicca lakkaṇā*), or character of recognizable impermanence. In the next method ____ A circumstance with change to worse called perishing away just after arising is designated as the general character of impermanence. (*Vs-2-277*)

The phenomenon of perishing away of five aggregates should be known by the nature of change and alteration. That phenomenon of perishing away is not caused by the nature of change and alteration. In this case, the term, *ākāravikāra* means special or significant phenomenon (*ākāravisesa*), indeed.

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It is right. ____ Because *a-bhāva* called absence after arising is the nature of a *a-bhāva* called perishing away, it is different from a kind of *a-bhāva* which is the nature of absence before arising. The character of impermanence appears on the nature of absence after arising (= the nature of absence called perishing away). It is right. ____ As the phenomenon of

impermanence is significance to phenomena of suffering and non-self, it is also significance in the nature of arising. Absence (*a-bhāva*) called perishing of sound corporeality should be finished as the occurrence of conditioned thing. The occurrence of conditioned thing is also the occurrence of presence of arising as the basic meaning of ultimate sense. The arising is also obvious instant (phase) which is accomplished by "absence" before arising, indeed. Thus it should be understood similarly on characters of suffering and non-self. (*Mahāṭṭi-2-438*)

Due to presence of preaching by the Buddha, "*yadaniccā tam dukkham* = such *dhamma* is impermanence, that *dhamma* is suffering", those five aggregates, which are called impermanence, are designated as "**suffering (*dukkha*)**". It is because of presence of oppression of continuous processes of arising and passing away, it is called suffering (*dukkha*). The phenomenon of being oppressed by processes of arising and passing away continuously is called the general character of suffering (*dukkha lakkaṇā*) or the character of recognizable suffering. (*Vs-2-277*)

Due to presence of preaching by the Buddha, "*yaṁ dukkham tadanattā* (*Sam-2-15*) = such *dhamma* is suffering that *dhamma* is non-self...", those five aggregates which are called suffering, are designated as "**non-self (*anatta*)**". It is because it is the nature of "non-indulgence" as to suit all wishes of any being or person or self (*atta*). The phenomenon of non-indulgence as to suit all wishes of any being or person or self, is called the general character of non-self the character of recognizable non-self. (*Vs-2-277*)

The next method ____ Due to rejecting the nature of permanence, it is called impermanence as well as due to rejecting phenomenon of permanence, the absence after arising, called the phenomenon of impermanence (*a-bhāva*) is designated as the general character of impermanence (*anicca lakkaṇā*).

Similarly, due to rejecting the nature of happiness, it is called suffering and then due to rejecting the phenomenon of happiness, the phenomenon of suffering which is worth saying as phenomenon of being oppressed by processes of arising and passing away continuously, is designated as the general character of suffering (*dukkha lakkaṇā*). It should be recognized similarly on the fact that due to rejection the nature of self (*atta*), it is called non-self (*anatta*) and then the phenomenon of non-self which is worth saying as phenomenon of non-indulgence as to suit all wishes of any being, person or self (*atta*), is designated as the general character of non-self (*anatta lakkaṇā*). (*Mahāṭṭi-2-438*)

2.3 *tajjapaññatti*(concept of *tajjā*)

Pāli Quotation - (*Mahāṭṭi-2-438*)

(*Abhi-A-1-269*)

(*Mūlaṭṭi-1-115*)

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Because three kinds of general characters called *anicca lakkaṇā*, *dukkha lakkaṇā*, *anatta lakkaṇā*, are not natural *dhammas*, these are neither belonging to aggregates nor non-freeing from aggregates, as a result of unavoidable ones from aggregates. It should be recognized on those general characters as special concepts of *tajjā*, which are worth designating depending upon aggregates, which are significant factors to show danger called change and alteration of aggregates. (*Mahāṭṭi-2-438*)

Three general characters, *anicca lakkaṇā*, *dukkha lakkaṇā*, *anatta lakkaṇā*, are similar to concept (*paññatti*). These are navatābba *dhammas* which are not worth designating as *dhammas* of sensuous sphere, fine-material sphere, immaterial sphere, Supra-mundane sphere. (*Abhi-A-1-269*)

If only general characters, called the phenomenon of impermanence, phenomenon of suffering, phenomenon of non-self, are confined to designate, it is similar to concept. It is

absence apparently in the ultimate sense, it is called *navatappa dhamma* which are not worth designating as *dhammas* of sensuous sphere etc. (*Mūlaṭī-1-115*)

The practicing meditator who has fulfilled with the Knowledge of Arising and Passing Away, distinguishes and keeps in mind well on both those three kinds of general characters and all kinds of five aggregates which are *anicca, dukkha, anatta*, though that Knowledge of Arising and Passing Away, which is free from impurity and leading to right path, as the real nature of themselves. Well distinguish and keep in mind in this way. (*Vs-2-277*)

The words, "distinguishes and keeps in mind well through that Knowledge of Arising and Passing Away", are said by metaphorical usage called *phalūpacāra*. It is because *vipassanā practice (lakkhaṇārammaṇika Vipassanā)*, which has the object of three general characters for the purpose with the Knowledge of Arising and Passing Away, is called the Knowledge of Arising and Passing Away. It is right. ____ The Knowledge of Arising and Passing Away has not merely the object of that character of suffering. In other words, if the circumstance with object of character of suffering etc. is apparently present, the so-called Knowledge of Arising and Passing Away can not be arisen. Actually, the practising meditator who wants to attain sharp and clear Knowledge of Arising and Passing Away, has to perform scrutinizing and reasoning only as *dukkha* (suffering), by seeing the phenomenon of suffering; as *anatta* (non-self) by seeing the phenomenon of non-self. It is right. ____ The Knowledge which is capable of scrutinizing and reasoning on three general characters, is similar to preliminary work (*parikamma*) of that Knowledge of Arising and Passing Away. Those remaining upper kinds of *Vipassanā Knowledge* are also recognized in this way similarly. (*Mahāṭī-2-438,439*)

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2.4 Reason inductively on three general characters

The Knowledge of Arising and Passing Away is not only taking the object of character of suffering etc, but also taking the object of processes of arising and passing away of conditioned things. However if the meditator wants to attain that knowledge, he has to perform *vipassanā practice* by reasoning inductively on three general characters of conditioned things over and over again, in accordance with above instructions of commentary and sub-commentary. If *vipassanā practice* is performed in that way, the Knowledge of Arising and Passing Away becomes sharp and clear. It can be discerned through various methods, viz,

1. *kāranupassanānaya* (contemplation on all constituents of the body) by which the corporeality, is discerned as priority and then on mentality,
2. *vedanānupassanānaya* (contemplation on the feeling) by which the feeling is discerned as priority and taken on resulting *dhammas*,
3. *cittānupassanānaya* (contemplation on the consciousness) by which the consciousness is discerned as priority and then on remaining *dhammas*,
4. *dhammānupassanānaya* (contemplation on phenomenon) by which the contact (*phassa*) is discerned as priority and then on remaining *dhammas*; five-fold aggregates method; twelve-fold-bases methods; eighteenfold-elements method; dependent-origination method; four Noble Truths method; etc. After discerning in that way over and over again, when *Vipassanā Knowledge* of the meditator becomes sharper and sharper, *Vipassanā practice* must be performed by discerning on present *dhammas* of any kind of
 1. processes of arising and passing away of corporeal *dhammas* sometimes,
 2. processes of arising and passing away of mental *dhammas* sometimes,
 3. processes of arising and passing away of both corporeal and mental *dhammas* sometimes,

It must be discerned on all kinds of corporeal and mental *dhammas* consisting in (6) doors as shown in table of *nāmakammaṭṭhāna*. Both internal and external continuum must be discerned. When discerning on external ones is performed it must be expand the objects from near to far away gradually up to 31 realms on the whole. If it is possible, spreads and discerns up to infinite solar systems. Three general characters, character of impermanent characters of suffering, character of non-self must be scrutinized and generalized over and over again. When the processes of arising and passing away of corporeality and mentality are known and seen clearly up to momentary present (*khaṇa paccupaṭṭhāna*), reason inductively on three general characters of

1. Corporeality only,
2. Mentality only,
3. Both corporeality and mentality, which are belonging to three periods, from consecutive past to the end of future existence by the help of *Vipassanā* insight. It is essential to discern both internal and external continuum, over and over again. It is very important function to break down three kinds obsessions, self-desire, conceit and wrong view, on aggregates belonging to past, present, future.

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2.5 Way of discerning on deportment and clear comprehension (*iriyāpatha-sampajañña*)

It will be continued to present way of discerning on deportment and clear comprehension for this section of *Vipassanā practice*. Way of discerning on each deportment, walking, standing, sitting, reclining, flexing, stretching etc, and on each moment of clear comprehension (*sampajañña*). Has been presented in the sections of (*rupakammaṭṭhāna* Vol I and *nāmakammaṭṭhāna*) Vol II respectively. For a meditator who endeavours successfully up to this stage, can distinguish and keep in mind those five 27 aggregates thoroughly. Here it will present on way of discerning as follows. _____

After developing concentration by standing on any place of corridor, corporeal *dhammas* must be kept in mind firstly. Then mental *dhammas* must be kept in mind. Afterwards walk a short distance and keep in mind.

1. conveyable corporeal *dhammas*
2. conveyed corporeal *dhammas* (= *catusamuṭṭhānikarūpa*, corporealities produced by four causes).

Among those corporealities, discerning must be performed by taking objects of real corporealities, without taking objects of false corporealities, i.e, bodily expression, physical agility, physical plasticity, physical adaptability, space element etc, and then reasons as “*anicca*” through discerning the phenomenon of perishing away of those corporealities. By discerning on the phenomenon of being oppressed by injury of arising and perishing away continuously and then reasons as “*dukkha*”. By discerning on the phenomenon of absence of non-destructible essence of (*atta*) and then reasons as “*anatta*”.

After attaining success for pure corporeal *dhammas*, *Vipassanā practice* must be continued to performed by discerning and reasoning on three general characters of groups of mental *dhammas* of mind-door cognitive process, which are fundamental causes of arising of deportment of walking.

During looking straight forward and askance, five kinds of aggregates must be kept in mind and *Vipassanā practice* should be performed similarly. Similarly *Vipassanā practice* must be performed by alternative reasoning as *anicca*, *dukkha*, *anatta*, after keeping in mind on mental *dhammas* occurring in these cognitive processes of eye-door, ear-door, nose-door, tongue-door, body-door, mind-door, which are arising by taking six objects during walking

accordingly, and depended bases corporealities, object corporealities. *Vipassanā practice* must be carried out for each moment relating to clear comprehension (*sampajañña*), while various gestures are occurring, flexing, stretching, bringing bowl and robe, eating, drinking etc.

During occurring various movements,

1. pure corporeality,
2. pure mentality,
3. Both corporeality and mentality, must be discerned and reasoned as *anicca, dukkha, anatta* alternatively. Those corporeal and mental *dhammas* occurring in three periods, past, future, present, and two kinds of continuum, internal and external are also discerned and reasoned as

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Three general characters alternatively. *Vipassanā* practice must be carried out through fivefold aggregates method, twelvefold bases method etc, continuously.

If continuous processes of arising and passing away of five aggregates are seen by *Vipassanā* Knowledge up to momentary present (*khaṇapaccuppanna*), *Vipassanā practice* must be continued to perform by seeing causal relationship as following ways,

1. “due to arising of ignorance, corporeality arises”,
2. “due to arising of cessation in ignorance, corporeality ceases”,
3. “due to arising of ignorance, corporeality arises and then due to cessation of ignorance, corporeality ceases” etc., both process of arising and cessation of causal *dhammas* and resultant *dhammas* should be discern thoroughly,
4. the phenomena of arising and passing away of both causal *dhammas* and resultant *dhammas* should be discerned separately and alternatively.

It must be carried out on all three periods, past, future present and two kinds of continuum, internal (himself), external (others). The nature of repulsiveness (*a-subha*) must also be discerned sometimes. After all three kinds of general characters are scrutinized and reasoned proficiently, the most preferable one could be performed continuously. Afterwards, it can be scrutinized and reasoned as follows, ____

- (1) *vatthu* (base) – arising – passing away – *annicca*,
- (2) *object* – arising – passing away – *annicca*,
- (3) *feeling* – arising – passing away – *annicca*,

This method is called *vedanānupassanā*.

- (1) *vatthu* (base) – arising – passing away – *annicca*,
- (2) *object* – arising – passing away – *annicca*,
- (3) *consciousness* – arising – passing away – *annicca*,

This method is called *cittānupassanā*.

- (1) *vatthu* (base) – arising – passing away – *annicca*,
- (2) *object* – arising – passing away – *annicca*,
- (3) *contact* – arising – passing away – *annicca*,

This method is called *dhamānupassanā*.

(Detailed explanation can be seen in section of Knowledge of Dissolution)

If *Vipassanā practice* can be performed by discerning processes of arising and passing away of conditioned things occurring in four kinds of departments in this way, the Knowledge of Arising and Passing Away of the meditator becomes more and more clear and sharp consequently. Afterwards, if only process of perishing away is taken into heart one-sidedly without taking into heart process of arising, *Vipassanā* Knowledge gradually changes into the Knowledge of Dissolution (*bhangañāṇa*) which sees phenomenon of passing away only but not arising. At that time the Knowledge of Arising and Passing Away of the practising meditator would be well accomplished actually.

Section of udayabbayañāṇa finished.

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VI. 3 Section of the Knowledge of Dissolution (*bhagānupassanāñāṇa*)

Pāli Quotation (Vs-2-277)

That knowledge which is capable of scrutinizing and reasoning as “*anicca*”, “*dukkha*”, “*anatta*”, over and over again through distinguishing and keeping in mind on phenomena of impermanence, suffering, non-self of conditioned things in this way, arises with very sharp and clear efficiency for that meditator. Conditioned things appears quickly by means of process of arising and passing away. (*Vs-2-277*)

The occurrence of sharp and powerful *Vipassanā* Knowledge is resulting from proficiency of practice which is mastered thoroughly (*paguṇa*). Due to lack of wandering, that proficient practice occurs continuously on the object of conditioned things resulting in setting up mind of meditation fixedly on object of perishing phase only. Therefore occurrence of sharp and powerful *Vipassanā* Knowledge, the occurrence of quick appearance of conditioned things is worth showing ...(*Mahāṭṭ-2-439*)

When *Vipassanā* Knowledge arise with sharp and powerful efficiency, and conditioned things appears insight of meditator quickly by means of arising and passing away ____ *Vipassanā* Knowledge does not reach to ... any kind of

1. *uppāda* = significant phenomenon called arising,
2. *thiti* = aging called static phase,
3. *pavatta* = *upādinnaka pavatta dhamma* (explanation can be seen later section clearly)
or
4. *nimitta* = appearance as form and shape of conditioned things.

The mindfulness stands well on the nature of momentary cessation (*khaṇikaniroda*) called these kinds of phenomena,

1. *khaya* = phenomenon of destruction
2. *vaya* = phenomenon of decaying
3. *bheda* = phenomenon of breaking down
4. *nirodha* = phenomenon of cessation

Due to repeatedly ... in this way, *Vipassanā* Knowledge called *bhagānupassanā* (= the Knowledge of Dissolution) arises in the insight of practising meditator. (*Vs-2-277*)

When conditioned things appear rapidly in the insight by means of process of arising and passing away, the reason why the process of arising (*udaya*) of conditioned things are discerned is for the purpose of ability to discern process of decaying that “every *dhammas* with the nature of arising always decays”, only. The reason why the process of decaying is discerned is that ____ that kind of knowledge is capable of leading to the knowledge of Disenchantment (*nibbidāñāṇa*). Therefore the inten (*manasikāra*) which is capable of leading to the pasture of phenomenon of dissolution of conditioned things only occurs in that practising meditator with the result that *Vipassanā* Knowledge does not reach to *uppāda*, *thiti*, *pavatta*, *nimitta* and it does not follow to *uppāda*, *thiti*, *pavatta*, *nimitta*. (*Mahāṭṭ-2-439*)

Uppāda ____ *uppādanti nibbattivikāram*. (*Mahāṭṭ-2-439*)

In this case, the term *uppāda* means the significant phenomenon called the “arising” of conditioned things. Due to taking into heart phenomenon of dissolution only but not that of arising phase the phenomenon of arising can not be seen by knowledge when it becomes sharp and powerful one. (*Mahāṭṭ-2-439*)

Thiti ____ *thitiniti thitippattam, jaranti attho. (Mahāṭṭ-2-,439)*

The phenomenon of static phase which is very short instant between after arising phase and before perishing phase, of conditioned things is called *thiti*. It means aging (*jarā*). Due to taking into heart phenomenon of dissolution only but not that of static phase, the phenomenon of static phase can not be seen by knowledge when it becomes sharp and powerful one.

Pavatta ____ *pavattanti upādinna-kappavattam. (Mahāṭṭ-2-,439)*

Pāli Quotation (Abhi-A-1-85)

Those *dhammas*, which are obsessed by action (*kamma*), which is worth approaching as object of selfish-desire and wrong view that “Those *dhammas* are my resultant *dhammas*”, are called *upādinna*. Due to ability of taking objects of mundane *dhammas* only by selfish-desire and wrong view, the action (*kamma*) which is worth taking as object, is only mundane wholesome deed or unwholesome deed. Therefore according to the term, *upādinna*, it must be interpreted on mundane consequence mental *dhammas* and corporealities produced by *kamma*, CPK (*kammajarūpa*), which are consequent *dhammas* of mundane wholesome and unwholesome deeds. The phenomenon of arising of those mundane consequent mental *dhammas* and CPK (*kammajarūpa*) is termed as *vipāka pavatta* in the commentary, Partisam-A-2-166

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The phenomenon of arising belonging to three-time-phase, *upāda-thiti-bhanga*, of those consequent mental *dhammas* and CPK, belongs to the word, *upāda*, mentioned above in number(1). This term, *upādinna-kappavatta* is not referred to only the phenomenon of arising of those consequent mental *dhammas* and CPK. It refers to conditioned occurrence of consequent corporealities and mentalities due to the action (*kamma*) which is worth approaching by selfish-desire and wrong-view.

In detailed method of discerning on processes of arising and passing away, the meditator has discerned on arising of consequent *dhammas* due causal *dhammas*, ignorance, clinging, *kamma*-formation, action, as ... “due to occurrence of ignorance, CPK (*kammajarūpa*) arises”, ...R...

“due to occurrence of action; CPK(*kammajarūpa*) arises”. This is the method called *paccayato udaya dassana* (= discerning on phenomenon of arising through cause).

In this stage of Knowledge of Dissolution, when *Vipassanā* Knowledge become sharp and clear the meditator can see the process of perishing away without that of arising of conditioned things. At that time due to lack of seeing on relationship between causal *dhammas* and resultant *dhammas* but seeing only process of perishing away of both causal *dhammas* and resultant *dhammas*, the meditator does not see *upādinna-kappavatta* (= arising of resultant *dhammas* due to causal *dhammas*). It means that *Vipassanā* Knowledge does not reach to those *upādinna-kappavatta*, at that time.

pavattanti rūpārūpabhava pavatti. (Vs-2-284)

Pāli Quotation (Mahāṭṭ-2-,447)

The term, *pavatta*, means occurrence in existences of fine-material and immaterial sphere. Actually, occurrence of all kinds of existences called *kāma, rūpa, arūpa* (sensual, fine-material and immaterial spheres), is called *pavatta*. Due to presence of the knowledge of Dissolution which reaches into peak condition, and due to the appearance of being oppressed by continuous perishing away becomes clear and clear in the insight of meditator even those existences of fine-material sphere and immaterial sphere, which are worth designating as quiescent and happy realm, would be appeared as terror (*bhaya*) with the nature of being

oppressed by injury of continuous perishing away. In order to show this meaning, the commentary explained that “*pavatta* means occurrence in existences of fine-material and immaterial sphere”. (Vs-2-248, Mahāṭṭi-2-447)

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According to above commentary and sub-commentary, the term, *pavtta*, means occurrence of all existences called *kāma, rūpa, arūpa*. It is also designated as *vipāka pavatta* (consequent occurrence in all existences). *Pāli Quotation (Vs-2-206)*

According to this commentary, life means basically consequent mental and corporeal aggregates, which are produced by action (*kāmma*), which belongs to consequence round (*vipākavatta*), indeed. The term, *bhava pavatti*, means occurrence of those consequence aggregates produced by action. Because the occurrence of arising phase (*upāda*) that belongs to three-time-phases of those consequence aggregates called life, belongs to *upāda* of four situations, viz, *upāda-ṭhiti-pavatta-nimitta*, in this case, *bhavapacatti* (= occurrence of consequence aggregates) means obvious occurrence of consequence aggregates which is called life through the efficiency of relation of determinative dependence, (*upanissaya*), relation of asynchronous action (*nānākkhaṇika kamma*) etc, of *kkhama*- formation and action, which are surrounded by ignorance, craving clinging. When the Knowledge of Dissolution becomes sharp and powerful, the meditator sees process of dissolution of both causal and resultant *dhammas* by insight. Due to lack of taking into heart process of arising phase, it is not seen by insight. Due to lack of taking into heart the phenomenon of causal relationship, it is also not seen by insight. Therefore *Vipassanā* Knowledge of meditator does not reach to *pavatta* and it does not follow to *pavatta* consequently.

Nimitta ____ Pāli-Quotation (Mahāṭṭi-2-439)

The term, *nimitta*, means phenomenon of conditioned things (*saṅkhāra nimitta*). When the knowledge of Dissolution becomes sharp and clear, compactness of form and function of corporeal *dhammas* and compactness of form, function, object of mental *dhammas* are broken down in the insight of meditator. (compactness of continuity has been broken down before hand). For previous *Vipassanā* Knowledge, from the knowledge of Analysing Mentality and Corporeality (*nāmarūpa pariccheda ñāṇa*) to the knowledge of Arising and Passing Away, those corporeal and mental units, which are discerned by *Vipassanā* Knowledge, are no longer remained as compactness but broken down up to the field of ultimate nature while those units, which are not discerned by *Vipassanā* Knowledge yet, however, still remain as compactness and not broken down up to the field of ultimate nature. This is because ____ for a person with the limited efficiency of knowledge of Disciple are able to discern partially on corporeal and mental units of both internal and external indeed. However,, when this knowledge of Dissolution becomes matured and powerful, the practicing meditator never see any form and shape of corporeal or mental unit but the ultimate nature of corporeality and mentality. At that time all kinds of compactness are broken down and *saṅkhāra nimitta* called bulks of corporeality and mentality disappear in the insight of practicing meditator.

In this cause, the term, *saṅkhāra nimitta*, means the phenomenon which is manifested in the insight of meditator as form and shape are present by means of both compactness of form, compactness of function, compactness of object and occurrence of presence of own specific function of all conditioned things respectively. (Mahāṭṭi-2-439)

The knowledge of Dissolution does not reach to those phenomena of conditioned things.

In this stage of knowledge of Dissolution, compactness of continuity, form and function of corporeality and compactness of continuity, form, function and object of mentality has been broken down in the insight of meditator. In the knowledge of Arising and Passing Away, compactness of continuity of both corporeality and mentality are already broken down in the insight of meditator who had seen extremities of both arising phase (*uppāda*) and perishing phase (*bhaṅga*). Therefore in this stage of knowledge of Dissolution, the commentary explained on remaining three kinds of compactness again. The words “phenomenon which is manifested in the insight of meditator as form and shape” ... means that corporeal and mental units appear in the insight of meditator. Those corporeal are mental units are designated as *saṅkhāra nimitta* in this case. It means that the knowledge of Dissolution does not reach to those *saṅkhāra nimitta*.

There are a few exceptions in this case. If some meditators discerns corporeality, mentality, casual *dhammas* and resultant *dhammas* for a long time, the *Vipassanā* Knowledge becomes matured gradually, resulting in falling into ultimate nature of corporealities and mentalities without seeing on corporeal units and mental units. This is a few exceptional case which can be occurred in sometimes.

If the knowledge does not fall on those *uppāda, thiti, pavatta, nimitta* in that way due to lack of discerning on those phenomena, which *dhammas* are reached by knowledge? — The answer is that — the mindfulness stands well on situation which is reaching into the phenomena of *khaya, vaya, bheda, nirodha*.

The term, *nirodha* (= cessation) means two kinds of meaning, *uppādanirodha* (=the cessation with re-appearance in future) and *anuppāda nirodha* (= the cessation without reappearance in future. Due to presence of the meaning of *nirodha* of that word, *anuppāda nirodha*, similarly, in this case it is explained by special term, *bheda*, in order to know *uppāda nirodha*, emphatically.

The term, *bheda*, has also another meaning, “special (*visesa*)” and then it is explained by significant term, *khaya* (= destruction), in order to know the meaning of destruction (*khaya*), again. Therefore the meaning in this case is as follows —

*** *khaya-vaya-bheda saṅkkāte khaṇikanirodheti attho. (Mahāṭṭi-2-439)***

The Knowledge of Dissolution of meditator stands well on the phenomenon of momentary cessation (*khaṇikanirodha*) which is called destruction, decaying, breaking down of conditioned things. Similarly the mindfulness, which is associating with the knowledge of Dissolution, also stands well on the phenomenon of momentary cessation, which is called destruction, decaying, breaking of conditioned things. This is the meaning of above quotation.

****sati santiṭṭhatīti satisīsenā nāṇamāha (Mahāṭṭi-2-439)***

The words, “the mindfulness also stands well on the phenomenon of momentary cessation, which is called destruction, decaying, breaking down of conditioned things” means the *Vipassanā* knowledge with regarding to the mindfulness as priority. It should, therefore, be recognizes on the fact that **PAGE 283** the *Vipassanā* Knowledge, which is led by the mindfulness, stands well on the phenomenon of momentary cessation, which is called destruction, decaying, braking down of conditioned things.

3.2 The meaning of cessation

With relating to explanations up to this knowledge of Dissolution, it would be Presented on about cessation. There are two kinds of cessation in *Vipassanā* practice, viz

1. *uppādanirodha* = the cessation with reappearance in future,
2. *anuppādanirodha* = the cessation without reappearance in future.

The Unconditioned Element, Eternal peaceful Element, *nibbāna*, which is the object of the Path-knowledge and Fruit-knowledge, at the end of *Vipassanā* knowledge, is called *accantanirodha* which is actually *nirodha sacca*, the cessation of *dukkha-samudarya*. That *accantanirodha* is not intended to be referred in this case.

The nature of momentary cessation (*khaṇika nirodha*) which is called continuous phenomena of destruction, decaying, breaking down of conditioned is , *uppādanirodha* indeed. It will be ceasing in this way throughout the time with casual *dhamma*. As causal *dhammas* ... kamma-formation action, cease by means of *anuppādanirodha* (cessation without reappearance in future) resulting in cessation of corporealities and mentalities, which have possibility to arise after final death of arahant, without reappearance in future called *anuppādanirodha* . It concerns the stage of knowledge of Arising and Passing Away by which way of discerning how resultant *dhammas* cease due to cessation of casual *dhammas*, called *paccayato vayadassana* is accomplished. The cessation with reappearance in future (*uppādanirodha*) concerns with all stages of *vipassanā* practice.

With related to *vipassanā* practice, there are only those two kinds of cessation, *uppādanirodha* and *anuppādanirodha*. It seems to be different from way of cessation, which is popular usage of recent world of *vipassanā* practice, in which some meditator usually say that “corporeality ceases, mentality ceases “ etc. Furthermore those kinds of saying that “the feeling is finishes off “, “the feeling is absent” “the feeling is extinguished “ etc, are also out of order in the standard of both the doctrinal (*paṭipatti*) and the practical (*practical*) aspects of buddhism.

If a reasonable question that “does the consciousness present,” is asked for the person who says the feeling ceases, he usually answers that “the consciousness is still present “. It means that the consciousness is still present but the feeling ceases. In the doctrinal aspect of the Buddha, the feeling is a kind of mental concomitant called *sabba citta sādhāraṇa*, which always associates with all kinds of consciousness really. Therefore if the consciousness is still present, any kind of feeling must be present i.e., agreeable, disagreeable or neutral feeling. There is no consciousness which is not associated with feeling in the noble Doctrine of the Buddha, actually.

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Then if a reasonable question that “can you discern the ultimate *dhammas* occurring (6) doors (=basses), (42) bodily parts, by penetrative knowledge”, is asked for the person who says that the feeling ceases, he usually answers that "I cant.." Some person usually answers that the ultimate nature of (28) kinds of corporealities is concerned with the Buddha with the knowledge of Omniscience only, but not the disciples. Furthermore, if a reasonable question that “can you discern and keep in mind associating *dhammas* of the feeling which occur in each mind moment of various cognitive processes and each mind moment that is free from cognitive processes (*vāthimutta citta*), when you performs *vipassanā* practice on the feeling”..., is asked for the person who discerns feeling only, he usually answers that “ I cant.” Then he usually answers that those kinds of mental *dhammas* can be discerned by the

supreme Buddha only. In the practical aspect of the Buddha, The way of practice before discerning on the feeling, is laid down that...

1. corporeal **dharmas** must be distinguished and kept in mind by **rūpakammaṭṭhāna**,
2. not only the feeling has to be discerned, but all associating mental **dharmas** together with the feeling have to be discerned thoroughly. (See in the section of **nāmakammaṭṭhāna**, *Volume II*)

Therefore, those kinds of saying that "that feeling is finished off...", "the feeling is absent", "the feeling is extinguished"...etc, are out of order in the standard of both the doctrinal and practical aspects of Buddhism really.

3.3 Ultimate dharmas which are discerned by the knowledge of Dissolution (bhaṅgānupassanāñāṇa)

Pāli Quotation (Paṭisambhaya -55, Vs-2-277,278) three paragraph

= How the wisdom, which is capable of discerning the phenomenon of dissolution by means of reasoning on destruction and decaying of object, is designated as **Vipassanā** Knowledge?

Through the occurrence of object of only destruction and decaying of corporeal **dharmas**, the consciousness of **vipassanā** practice perishes away just after arising. By reasoning (= by discerning) on the object of phenomenon of destruction and decaying called that corporeal **dharmas**, the phenomenon of dissolution of that consciousness is discerned over and over again.

How is it discerned over and over again relating to the words... "discerned over and over again"? It is discerned by means of impermanence over and over again, but not by means of permanence. It is discerned by means of suffering over and over again, but not by means of agreeable ones. It is discerned by means of non-self over and over again, but not by means non-self **PAGE-285** but not by means of self (**atta**). It is disgusted and not pleased with. It is void of pleasingness. It gives rise to cease but not arising. It is abandoned but not attachment.

If it is discerned by means of impermanence over and over again, the perception of permanence would be abandoned. If it is discerned by means of suffering over and over again, the perception of agreeable one would be abandoned. If it is discerned by means of non-self over and over again, the perception of self(**atta**) would be abandoned. If it is disgusted, pleasingness is abandoned. If it is void of pleasingness, desire to sensual pleasure and desire to existence, which are able to please, are abandoned. If it gives rise to ceasation, the origination, **samudaya**, would be abandoned. If it is reabandoned again, excessive liking (**ādāna**) would be abandoned.

Through the occurrence of object of only destruction and decaying of the feeling
...R...

Through the occurrence of object of only destruction and decaying of the perception
...R...

Through the occurrence of object of only destruction and decaying of the **kamma** formation ...R...

Through the occurrence of object of only destruction and decaying of the consciousness ...R...

Through the occurrence of object of only destruction and decaying of the eye-clear-sensitivity(= eye-base) ...R...

Through the occurrence of object of only destruction and decaying of aging-death (**jarā-marana**), the consciousness of **vipassanā** practice perishes away just after arising. By reasoning (= by discerning) on the object of phenomenon of destruction and decaying called that aging-death, the phenomenon of dissolution of that consciousness is discerned over and over again. (**Paṭisambhaya-55**)

According to above Pali Text, *Paṭisambhidā Magga*, the ultimate *dhammas* which are discerned by the knowledge of Dissolution, are fivefold aggregates, twelvefold bases, (18) kinds of elements, mundane controlling faculties which are objects of *Vipassanā* Knowledge, factors of dependent-origination, up to becoming process (*bhava*). Among those factors of dependent origination birth-aging-death are also included in this stage of knowledge of Dissolution. The basic meaning of birth-aging-death are aggregates of the fivefold clinging to existence which are produced by action (*kamma*) and are called *upapatti bhava* (becoming process).

The arising phase (*uppāda*) of those aggregates of fivefold clinging to existence is designated as birth (*jāti*), while the static phase, aging (*jarā*) and the perishing phase, death (*maraṇa*) respectively. Due to designating as birth for the arising phase of those aggregates of fivefold clinging to existence, it is not necessary to discern on that arising phase as destruction or decaying, again. Due to designating as aging for static phase it is also not necessary to discern on that static phase as destruction or decaying again. Due to designating as death for the perishing phase, it is also not necessary to discern on that arising phase as destruction or decaying again. Only those aggregates of fivefold clinging to existence called birth-aging-death must be discerned as destruction or decaying. However the consciousness of impulsion of *vipassanā* practice which are arising by taking the object of birth-aging-death or any one of birth, aging, death, can be discerned as destruction or decaying again.

3.4 Summary to be recognized

When the meditator reasons and discerns by the help of *Vipassanā* Knowledge on those aggregates, bases, elements, principles of dependent-origination, the phenomena of destruction and decaying (*khaya-vaya*) of those conditioned things are known and seen by *Vipassanā* Knowledge. Mental *dhammas* of cognitive processes of *Vipassanā practice*, which are led by *Vipassanā* Knowledge, are also worth discerning by seeing on phenomenon of destruction, decaying of those mental *dhammas* again. Therefore summary to be recognized are as follows. ____

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Ñātaṇa ñāṇa ubhopi/ vipassati. (Vs-2-278)

Pāli-Quotation (Mahāṭṭ-2-440)

Ñāta ____ The term, *ñāta* (object) means discerned objects which are fivefold aggregates, twelvefold bases, (18) elements, (12) factors of dependant origination, from *rūpakkhandhā* (corporeal aggregate) to *jarā-maraṇa* (decaying-death). In the aspect of preaching methodology called Truths (*sacca*), those *dhammas* are the Noble Truth of suffering (*dukkha sacca*) and the Noble Truths of cause of suffering (*samudaya sacca*). Due to occurrence of *dhammas* which are worth knowing by efficiency of Knowledge of Contemplation (*anupassanā ñāṇa*) or *Vipassanā* Knowledge, those *dhammas* are designated as *ñāṇa*.

Ñāṇaa ____ The term, *ñāṇa*, mens the knowledge of Contemplation which discerns on *dhammas* called *ñāṇa*, over and over again. It should be recognized the fact that the meditator has to perform *vipassanā practice* by scrutinizing on the phenomenon of destruction, decaying of oth two kinds of *dhammas* called *ñāta-ñāṇa*.

It is right. ____ The following abstract is the meaning in this case.

Vipassanā Knowledge, which is capable of discerning on the phenomenon of destruction, decaying of *dhammas* belonging into from corporeal aggregates to aging-death, by scrutinizing and alternative reasoning as *anicca, dukkha, anatta*, is designated as *ārammaṇa paṭisankhāṇāṇa* (= the Knowledge of Reflection towards object). By seeing the phenomenon of destruction, decaying of that knowledge, *vipassanā* practice must be carried out again after alternative reasoning as *anicca, dukkha, anatta*. Successding *Vipassanā* Knowledge that discerns again on preceding *Vipassanā* Knowledge called *ārammaṇa*

paṭisankhāñāṇa by taking object of phenomenon of destruction, decaying of preceding ones, is called the knowledge of Dissolution (*bhaṅgānupassañāṇa*).

Next method — *Ārammaṇa paṭisankhāñāṇa* is the preceding *Vipassanā* Knowledge while *bhaṅgānupassañāṇa*, the succeeding *Vipassanā* Knowledge. Due to inability to occur succeeding *bhaṅgānupassañāṇa* unless preceding *ārammaṇa paṭisankhāñāṇa* occurs and due to presence of the same characteristic which is capable of discerning on only dissolution of conditioned things, after adding preceding *aramana paṭisaṅkha ñāṇa* into succeeding *bhaṅgānupassañāṇa*, it is preached in the Pali Text, *Paṭisambhidā Magga* That only succeeding *bhaṅgānupassañāṇa* is designated as the *Vipassanā* Knowledge through the preaching methodology of *lakkhaṇāhāranetti* (= the same characteristic of knowledge is commonly designated). (*Mahāṭī -2-440*)

3.5 Three kinds of general characteristics

* *aniccam khayatthena dukkham bhayatthena.*

anattā asāraṇatthena. (*Vs-2-245, Abhidhamattasangaha-159*)

According to the above Pali Text, commentary and sub-commentary, the meditator has to perform *vipassanā* practice by generalizing on three general characters of conditioned things which are called *ñāta-ñāṇa* (object-knowledge)

Vipassanā practice must be performed by reasoning as ...

1. *anicca* after seeing the phenomenon of destruction, decaying, breaking down of conditioned things
2. *dukkha* after seeing the phenomenon of fearful occurrence of conditioned things due to presence of continuous destruction, decaying, breaking down,
3. *anatta* after seeing the phenomenon of void of essence of "self" which is not non-destructible one occurring in conditioned things.

3.6 The meaning of discerning consciousness

* *cittanti cettha sasampayutta cittam adhippetam.* (*Paṭisam-A-1-239*)

In the aspect of *vipassanā* practice, the discerning consciousness of *vipassanā* practice means the consciousness associating with mental concomitants. The knowledge plays significant role in the function of the consciousness of *vipassanā* practice together with those associating mental *dhammas*. For two kinds of *ñāta ñāṇa*, the consciousness of *vipassanā* practice associating with mental *dhammas*, which are predominated by that knowledge, is termed as *ñāṇa* by preaching methodology of *padhāna naya* (significant method). In accordance with these explanations, it should be recognized the fact that "discerning consciousness", ... and "*Vipassanā* Knowledge" means all mental *dhammas* including associating mental *dhammas* of *vipassanā* practice totally. Those mental *dhammas* are general wholesome consciousness of impulses of mind-door cognitive processes of *vipassanā* practice (*mahā kusala Vipassanā javana citta*) for the meditator who is still in the stage of ordinary worldling (*puthu-jana*). Therefore if *ñāṇa dhammas* are intended to be discerned, those great wholesome consciousness of impulses of mind-door cognitive processes, which are predominated with knowledge must be discerned as the object of *vipassanā* practice. In this stage of knowledge of Dissolution, the consciousness of registering (*tadārammaṇa*) never falls generally. It usually occurs as (1) time of mind-door advertence, (7) times of impulses generally. It can be two kinds of impulses which are associating with or without pleasurable interest (*pīṭi*). If both pleasurable interest and knowledge are associating with consciousness, (34) mental *dhammas* occur in each

impulsion, while only knowledge is associating but not pleasurable interest, there are (33) mental *dhammas* in each impulsion of mind-door cognitive processes of *vipassanā* practice.

3.7 Examples of way of discerning

When *Vipassanā* Knowledge of meditator becomes sharp and clear after repeated discerning on conditioned things by three general characters, the mindfulness which is associating with succeeding *Vipassanā* Knowledge that is benefited by efficiency of relation of determinative dependence (*upanissaya*) of preceding *Vipassanā* Knowledge successively, stands well only on the phenomenon of destruction, decaying, breaking down of conditioned things. At that time, ____

1. discern as *anicca, anicca* after scrutinizing and taking the object of phenomenon of destruction, decaying, breaking down, cessation of those conditioned things,
2. discern as *dukkha, dukkha* after scrutinizing and taking the object of phenomenon of fearful occurrence of conditioned things due to presence of continuous destruction, decaying, breaking down, cessation,
3. discern as *anatta, anatta* after scrutinizing and taking the object of phenomenon of void of sense of “self” which is not non-destructible

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one occurring in conditioned things,

As mentioned in tables of section of *nāmakammaṭṭhāna*, for both two kinds of continuums, internal and external, *vipassanā* practice must be performed over and over again by alternative discerning on

1. pure corporealities sometimes,
2. pure mentalities sometimes,
3. both corporealities and mentalities sometimes.

This section involves alternative discerning on internal sometimes, external sometimes, and alternative reasoning as *anicca*, sometimes, *dukkha*, sometimes, *anatta*, sometimes. During discerning on external, it must be extended as possible as he can. Similarly *vipassanā* practice must be performed on objects of aggregates of past and future. During discerning in that way, alternative reasoning on three general characters of ...

1. pure corporealities,
2. pure mentalities,
3. both corporealities and mentalities, which are occurring straight through from successive past lives, present life to future lives, must be performed as possible as he can. Similarly, *vipassanā* practice must be performed by dividing into five groups as fivefold aggregates method.

To be noticed ____ During discerning by *vipassanā* practice, the phenomenon of dissolution of conditioned things must be allow however rapid they are, but reasoning as *anicca* or *dukkha* or *anatta* should be performed slowly and gradually. The phenomenon of dissolution of numerous mind moments or cognitive processes have to be seen by insight and then try to see however rapid they are. The phenomenon of dissolution of billion billions mind moments within very short instant have to be seen by insight and try to see as possible as he can. however it is not necessary to discern the phenomenon of dissolution of every mind moment one by one. *Vipassanā* practice must be performed slowly and steadily by taking object of phenomenon of dissolution of numerous mind moments and reasons as *anicca, anicca*. It should be recognized on corporeal *dhammas* similarly. It should be discerned on general characters of *dukkha, anatta* in similar way.

3.8 A required standard of the knowledge of Dissolution (*bhaṅgañāṇa*)

Now the practising meditator reaches to the stage of knowledge of Dissolution through discerning corporeal and mental *dhammas* in order to break down compactness of corporeality, compactness of mentality from beginning of stage of purification of views (*diṭṭhivissuddhi*) called the knowledge of Analysing Mentality-Corporeality (*nāmarūpa paricchedañāṇa*). In each stage before reaching up to the knowledge of Dissolution, it can be seen _____

1. the nature of arising of causal conditioned things and resultant conditioned things,
2. the nature of static phase called aging (*jarā*) of those conditioned things,

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3. the phenomenon of occurrence of existence (*bhavapavatti*) or *upādinna* *kapavatti* which is obvious occurrence of resultant *dhammas*, i.e. consequent aggregates due to obvious occurrence of causal *dhammas*.
4. Although *vipassanā* practice is performed in order to see the ultimate nature by breaking down various kind of compactness of corporealities and mentalities, some corporeal and mental units, which have not been discerned yet, are still present, resulting from those corporeal and mental units are large quantities and are arising and passing away very rapidly. Due to lack of breaking down of compactness of some corporeal and mental units which have not been discerned yet, the smallest bulks called corporeal units and mental units can be seen intact.

However when the stage of knowledge of Dissolution is accomplished, conditioned thing appears in the insight of meditator very rapidly due to *Vipassanā* Knowledge becomes very sharp and clear.

In this case the meditator oughtn't to consider that "conditioned things occur very rapidly for present stage". Actually conditioned things have billion billions processes of arising and passing away within very short instant. It means that those conditioned things with very rapid processes of arising and passing away called normal condition can not be seen before the *Vipassanā* Knowledge is sharp and clear, only when the stage of knowledge of Dissolution is accomplished, the *Vipassanā* Knowledge becomes sharp and clear, resulting in ability to see normal nature of conditioned things correctly. Due to presence of very sharp and clear *Vipassanā* Knowledge, when those conditioned things appears in the insight of meditator very rapidly _____

1. the knowledge is unable to follow the phenomenon of arising of conditioned things;
2. the knowledge is unable to follow the phenomenon of static phase, or the nature of aging of conditioned things;
3. the phenomenon of occurrence of existence (*bhavapavatti*) or *upādinna* *kapavatti* which is obvious occurrence of resultant *dhammas*, i.e., consequent aggregates due to obvious occurrence of causal *dhammas*, ignorance, craving, clinging, *kamma*-formation, action etc, is also not followed by the knowledge.

This is because _____ *na sampapunati aggahanato (Mahāṭṭi-2-439)*, = those phenomena of *uppāda*, *thiti*, *pavatta*, *nimitta* of conditioned things are not taken into heart by means of *Vipassanā* Knowledge which takes into heart the phenomenon of dissolution emphatically. When the phenomenon of dissolution is seen one-sidedly in that way, *Vipassanā* Knowledge stands well on the phenomenon of cessation called momentary cessation (*khanikanirodha*) in which conditioned things are continuous destruction, decaying and breaking down, without falling on phenomenon of arising, static phase of conditioned things. Due to lack of scrutinizing into the phenomenon of arising which is called ... "obvious occurrence of resultant *dhammas*, due to obvious occurrence of causal *dhammas*"..., *Vipassanā* Knowledge is unable to fall into the nature of **PAGE - 290** *upādinna* *kapavatti* which is called obvious occurrence of consequent *dhammas* due to

obvious occurrence of causal *dhammas*, ignorance, craving, clinging, *kamma*-formation, action etc.

4. Furthermore, due to presence of very sharp and clear *Vipassanā* Knowledge in this stage of knowledge of Dissolution, the meditator does not see any bulk of corporealities which has compactness of form and function. In this case, bulks of corporealities without breaking down compactness are meant corporeal units. In this stage, those bulks, which have shape and form called *saviggaha*, are actually corporeal units. Due to both corporeal units and mental units, which have shape and form called *saviggaha*, are cause to recognize as 'conditioned things', those units are designated as *saṅkhara nimitta* (phenomena of conditioned things). Those kind of *saṅkhara nimitta* are also not seen by *Vipassanā* Knowledge. This is because only the ultimate nature with the phenomenon of destruction, decaying, breaking down, which is called momentary cessation, is seen by insight. Although corporeal and mental units are not seen by insight, the ultimate nature of corporealities and mentalities can be seen very clearly in this stage of knowledge of Dissolution.

It should be recognized the fact that with regarding to the phrase, 'due to lack of scrutinizing and taking into heart phenomena of *uppāda-ṭhiti-pavatta-nimitta*, the *Vipassanā* Knowledge can not follow to those phenomena"... , if those phenomena are scrutinized and taken into heart, the *Vipassanā* Knowledge can follow to those phenomena consequently.

When pure phenomenon of dissolution to all kinds of conditioned things occurring in three periods and two continuums are seen by insight, the continuity of consciousness of impulsions of great wholesome *vipassanā* practice, which is led by the knowledge of Dissolution, must be discerned again by succeeding *Vipassanā* Knowledge.

1. During discerning on corporeality ____
corporeality __ perishing away __ *anicca*;
the discerning knowledge also __ perishing away __ *anicca*;
2. During discerning on mentality ____
mentality __ perishing away __ *anicca*;
the discerning knowledge also __ perishing away __ *anicca*;
3. During discerning on corporeality __ mentality ____
corporeality __ mentality __ perishing away __ *anicca*;
the discerning knowledge also __ perishing away __ *anicca*;
4. During discerning on causal *dhammas* ____
causal *dhammas* __ perishing away __ *anicca*;
the discerning knowledge also __ perishing away __ *anicca*;
5. During discerning on resultant *dhammas* ____
resultant *dhammas* __ perishing away __ *anicca*;
the discerning knowledge also __ perishing away __ *anicca*;
(Discern on characters of *dukkha*, *anatta*, similarly).

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When discerning on above procedure of *vipassanā* practice is performed, it must be discerned throughly on (6) doors shown in tables of *nāmakammaṭṭhāna* (Vol : II). It must be discerned on three periods and two continuums similarly. In this stage, *vipassanā* practice must be performed by discerning on mental *dhammas* of implusions of mind-door cognitive processes which arise taking the object of not only corporeal *dhammas* but also mental *dhammas*, again. It should be noticed on the fact that in the Pali Text cause *Paṭisambhidā Magga*, the discerning knowledge, which scrutinizes and reasons as three general characters through taking those objects of fivefold aggregates, twelvefold bases, (18) elements, mundane controlling faculties, (12) factors of dependent-origination, must be discerned by succeeding *Vipassanā* Knowledge again.

In this stage *vipassanā* practice must be performed by taking the object of pure phenomenon of perishing away of factors of dependent origination from successive previous lives to the end of future life. However it must not be taken the object of principle of causal relationship, i.e., the occurrence of *kamma*-formation due to presence of ignorance etc.

1. the ignorance __ perishing away __ *anicca*;
the discerning knowledge also __ perishing away __ *anicca*;
2. the *kamma*-formation __ perishing away __ *anicca*;
the discerning knowledge also __ perishing away __ *anicca*;

Vipassanā practice must be performed by taking into heart pure phenomenon of perishing away of various kinds of factors of dependent-origination one-sidedly. During discerning in that way, the meditator has known thoroughly about which existence had what kind of ignorance, craving, clinging, *kamma*-formation, action relating to three periods, past, present, future and so forth. It must be discerned on those factors of dependent-origination which has been known as they really are.

The reason why pure phenomenon of perishing away of conditioned things are taken into heart one-sidedly, but the phenomenon of arising although it is obviously present, is the fact that___ the upper kinds of *Vipassanā* Knowledge, the knowledge of Disenchantment etc, can be available and the upper kinds of *Vipassanā* Knowledge are matured gradually, resulting in advancement of the Path-knowledge and Fruit-knowledge successively.

3.9 Four kinds of contemplation (*satipaṭṭhāna*)

The meditator can perform *vipassanā* practice through various way of contemplation called *kāya*, *vedanā*, *citta*, *dhamma* what he likes.

1. If *vipassanā* practice is performed by taking the object of phenomenon of perishing away of corporealities and mentalities after keeping in mind the corporeal *dhammas* as priority, and then that *Vipassanā* Knowledge is also discerned by succeeding *Vipassanā* Knowledge again, it falls into *kāyānupassanā satipaṭṭhāna* (contemplation on all bodily constituents).
2. If *vipassanā* practice is performed by taking the object of phenomenon of perishing away of corporealities and mentalities after keeping in mind the feeling (*vedana*) as priority, and then that *Vipassanā* Knowledge is also discerned **PAGE-292** by succeeding *Vipassanā* Knowledge again, it falls into *vedanānupassanā satipaṭṭhāna* (contemplation on feeling).
3. If *vipassanā* practice is performed by taking the object of phenomenon of perishing away of corporealities and mentalities after keeping in mind the consciousness (*viññāṇa*) as priority, and then that *Vipassanā* Knowledge is also discerned by succeeding *Vipassanā* Knowledge again, it falls into *cittānupassanā satipaṭṭhāna* (contemplation on consciousness).
4. If *vipassanā* practice is performed by taking the object of phenomenon of perishing away of corporealities and mentalities after keeping in mind the contact (*phassa*) as priority, and then that *Vipassanā* Knowledge is also discerned by succeeding *Vipassanā* Knowledge again, it falls into *dhamānupassanā satipaṭṭhāna* (contemplation of the phenomena). If *vipassanā* practice is performed by means of fivefold-aggregates method, twelvefold-bases method ... etc, and then that *Vipassanā* Knowledge is also discerned by succeeding *Vipassanā* Knowledge again, it also falls into *dhamānupassanā satipaṭṭhāna*.

When satisfaction is attained by discerning twofold corporeality-mentality method, fivefold-aggregates method, dependent-origination method for present life, all conditioned things occurring in three periods from successive previous lives to end of future life, must be

discerned through those methods similarly. Sometimes, discerning *Vipassanā* Knowledge must be discerned by succeeding *Vipassanā* Knowledge again.

In the Pali Text of *Paṭisambhidā Magga*, page 55, when ultimate elements which are objects of the knowledge of Dissolution are explained, factors of dependent-origination, from the ignorance to aging-death are also included with referring to this quotation.

* *jarārammaṇata cittaṃ uppajjittvā bijjati, tam ārammaṇam patisaññkha tassa cittassa bhaṅgam anupassati. (Paṭisam -55)*

These fivefold-aggregates, twelvefold bases are also included. In accordance with *Cuṭṭhasaccaka sutta*, it should be recognized the fact that for the purpose of reaching to realms of Noble Ones who are still fulfilling (*sekkha*) and Noble Ones who has fulfilled (*a-sekkha*), not only present aggregate but also past-future aggregates are essential to be concerned in the objects of *vipassanā* practice.

Therefore ____ after satisfying to discern by taking the object of pure phenomenon of dissolution of conditioned things occurring in present period through ...

1. twofold-corporeality-mentality method,
2. fivefold-aggregates methods,
3. twelvefold-bases method, (18) elements method,
4. dependent-origination method,

those conditioned things occurring in three periods from successive past lives to the end of future life, should be discerned by taking the object of pure phenomenon of dissolution similarly. Sometimes discerning *Vipassanā* Knowledge should be discerned by succeeding *Vipassanā* Knowledge again.

During discerning on factors of dependent-origination, the process of occurrence of resultant *dhammas* due to causal *dhammas* called *upādinakapavatta*, should not be taken into heart but the phenomenon of perishing away of ignorance, the phenomenon of perishing away of discerning knowledge; the phenomenon of perishing away of *kamma*-formation, the phenomenon of perishing away of discerning knowledge, etc.. must be taken into heart and reasoned as three general characters.

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Then according to the preaching of the Buddha, found in Pāli Text of *Saṃlāyatana Vagga, Samyutta, Ādittapariyāya Sutta*, (Sam-2-377,379) etc, these ways of discerning, viz, base + object + feeling; base + object + consciousness; base + object + contact; can be also discerned systematically. In tables of section of *nāmakammaṭṭhāna*, both depended base corporeality, object corporeality and mental *dhammas* are shown for each mind moment respectively. If those mental *dhammas* are discerned by the feeling as priority, the way of *vipassanā* practice falls into *vedānānupassanā satipaṭṭhāna*. If those mental *dhammas* are discerned by the consciousness as priority, the way of *vipassanā* practice falls into *cittānupassanā satipaṭṭhāna*. If those mental *dhammas* are discerned by the contact (*phasa*) as priority, the way of *vipassanā* practice falls into *dhamānupassanā satipaṭṭhāna*. If the depended base and object corporeality are discerned as priority, and then mental *dhammas* are discerned, the way of *vipassanā* practice falls into *kayānupassanā satipaṭṭhāna* respectively. Whatever kind of contemplation is intended to be carried out as priority, all four kinds of contemplation are essential to be fulfilled simultaneously. In the next method ____ due to olden *Mahā Theras* who were responsible to collect all teachings of the Buddha put these ways of discerning into the Pāli Text of *Saṃlāyatana Vagga, Samyutta*, it can be said that it falls into *dhammānupassanā satipaṭṭhāna*.

base + Object + feeling

1. base ____ perishing away ____ *anicca*

"the discerning knowledge also ____ perishing away ____ *anicca*"

2. object ___ perishing away ___ *anicca*
"the discerning knowledge also ___ perishing away ___ *anicca*"
3. feeling ___ perishing away ___ *anicca*
"the discerning knowledge also ___ perishing away ___ *anicca*"

base + object + consciousness

1. base ___ perishing away ___ *anicca*
"the discerning knowledge also ___ perishing away ___ *anicca*"
2. object ___ perishing away ___ *anicca*
"the discerning knowledge also ___ perishing away ___ *anicca*"
3. consciousness ___ perishing away ___ *anicca*
"the discerning knowledge also ___ perishing away ___ *anicca*"

base + object + contact

1. base ___ perishing away ___ *anicca*
"the discerning knowledge also ___ perishing away ___ *anicca*"
2. object ___ perishing away ___ *anicca*
"the discerning knowledge also ___ perishing away ___ *anicca*"
3. contact ___ perishing away ___ *anicca*
"the discerning knowledge also ___ perishing away ___ *anicca*"

1. **Vatthu (base)** ___ As shown in tables of *nāmakammaṭṭhāna*, after distinguishing and keeping in mind both depended base corporealities of each mind moment of eye-door cognitive process and each mind moment of mind-door cognitive process, which continue to take the object of visible-object (*rūpārammaṇa*), and depended base corporealities of mind moments of life-continuum respectively, it must be discerned as *anicca* by taking the object of phenomenon of perishing away of those corporealities. After wards, the preceding *Vipassanā* Knowledge that discerns as *anicca*, must be discerned by the succeeding *Vipassanā* Knowledge again, and reason as *anicca* by taking the object of phenomenon of perishing away of **PAGE - 294** preceding *Vipassanā* Knowledge. Then it must be reasoned as *dukkha*, *anatta* in similar way. During discerning in that way, each mind moment must be discerned row by row as shown in tables of *nāmakammaṭṭhāna*. It should be performed to understand the fact that many times of mind-door cognitive processes follow to one time of eye-door cognitive process. It should be carried out to discern for remaining cognitive processes, ear-door and mind-door cognitive processes etc.

2. **Object** ___ After seeing pure phenomenon of perishing away of respective objects, visible-object etc by analyzing and breaking down compactness of various kinds, discerned as *anicca*. That discerning *Vipassanā* Knowledge must be discerned as *anicca* again.

3. **Feeling** ___ As shown in tables of *nāmakammaṭṭhāna*, after keeping in mind all mental *dhammas* through the feeling as priority, it must be discerned as "*anicca*", by taking the object of phenomenon of perishing away of those mental *dhammas*. The discerning *Vipassanā* Knowledge must be discerned by succeeding *Vipassanā* Knowledge again. Those mental *dhammas* of life-continuum between various cognitive process must be discerned by insight together at the same time. Wholesome and unwholesome cognitive process occurring in all six doors must be discerned thoroughly as shown in tables of *nāmakammaṭṭhāna*.

4. **Consciousness** ___ Above those mental *dhammas* must be kept in mind through the consciousness as priority and then the phenomenon of perishing away of those mental *dhammas* must be discerned as "*anicca*". The discerning *Vipassanā* Knowledge must be discerned as *anicca*, *dukkha*, *anatta* by succeeding *Vipassanā* Knowledge again.

5. **Contact** ___ Above those mental *dhammas* must be kept in mind through the contact (*phasa*) as priority, and then the phenomenon of perishing away of those mental *dhammas*

must be discerned as "*anicca*". The discerning *Vipassanā* Knowledge must be discerned as *anicca, dukkha, anatta* by succeeding *Vipassanā* Knowledge again.

3.10 The Knowledge of Vipassanā Practice

The Knowledge of Vipassanā Practice means groups of mental *dhammas* occurring in great wholesome (or indifferent function) impulses of mind-door cognitive process which are led by knowledge as mentioned above and then by seeing the phenomenon of perishing away of those mental *dhammas*, *vipassanā* practice must be carried out again by succeeding *Vipassanā* Knowledge. During discerning in that way, after taking the object of phenomenon of perishing away of conditioned things or *ñāta dhamma*, it must be performed through

1. *Vipassanā* Knowledge that reasons as '*anicca*' must be discerned as (a) *anicca*
(b) *dukkha*
(c) *anatta*, one by one
2. *Vipassanā* Knowledge that reasons as '*dukkha*' must be discerned as (a) *anicca*
(b) *dukkha*
(c) *anatta*, one by one
3. *Vipassanā* Knowledge that reasons as '*anatta*' must be discerned as (a) *anicca*
(b) *dukkha*
(c) *anatta*, one by one.

It should be performed similarly on those methods, viz, fivefold aggregates, twelvefold bases, (18) elements, dependent-origination.

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3.11 Advantageous effects

Every conditioned thing (*saṅkhata or sankhāra dhamma*) has the nature of birth, aging, death (*jāti-jarā-maraṇa*) or arising phase, static phase, perishing phase (*uppāda-ṭhiti-bhanga*). The birth of conditioned thing which has that nature of *jāti-jarā-maraṇa*, is the beginning of extremity (*ādikoti*) while the aging, the middle one; the death, the end of extremity (*osānakoti*), respectively. Three kinds of phenomena, arising-static-perishing away, of conditioned things with the nature of *jāti-jarā-maraṇa*, are also *sinkhata lakkhana* (conditioned phenomenon), resulting in designating as *anicca lakkhaṇā* (the character of impermanence). However, as the character of impermanence appears apparently in the insight of meditator only at the third phase of perishing away (*bhagakkhaṇā*) although arising phase and static phase, which are called *jāti jarā*, are also worth seeing, the character of impermanence is not obvious in the insight at the arising phase and static phase called *jāti jarā* really. Therefore the perishing phase (*bhanga*) is the end of extremity (*paramākotī*) of occurrence of impermanence of conditioned things.

It will be explicit. ____ The *dhamma*, which has the nature of aging (= static phase), death (= perishing away), is able to occur (= has the nature of arising). As the birth (= arising phase) is the beginning of extremity (*ādikoti*) of occurrence of impermanence, similarly the *dhamma*, which has the nature of birth, death, also has the nature of aging(=static phase). Therefore aging (= static phase) is the middle of two extremities (*majjhimakoti*) of conditioned things. The *dhamma* with the nature of birth, aging is able to reach the nature of perishing away (= nature of death). Therefore, it should be recognizes the fact that the nature of perishing away (*bhaṅga*) is the end of extremity (*paramākotī*) of conditioned things. (*Mahāṭṭ-2-440,441*)

Therefore, the meditator who is discerning on the phenomenon of perishing away of conditioned things, discerns as "*anicca*" on all *dhammas* belonging to the field of conditioned ones from corporeal aggregate to aging-death, over and over again, but not as

“*nicca*”. Due to occurrence of real suffering of conditioned things, which are impermanence, the meditator discerns as ‘*dukkha*’ over and over again on all conditioned things which have been discerned as *anicca*, but not as ‘*sukha*’ (happiness). Due to occurrence of real non-self of conditioned things, which are suffering, the meditator discerns ‘*anatta*’, over and over again on all conditioned things which have been discerned as ‘*anicca-dukkha*’, but not as ‘*self*’. (Vs-2-279)

The way of *vipassanā* is not performed by means of hypothetical reasoning as the meaning of destruction of conditioned things as the meditator who is as a beginner endeavouring the function of *vipassanā* practice through *kalāpasammasana* (groupwise discerning on corporealities and mentalities commonly). The way of *vipassanā* practice is not performed by means of ability to discern phenomenon of perishing away which is led by distinguishing between phenomena of arising and perishing away of conditioned things as the practising meditator who is still reaching into the stage of knowledge of Dissolution, called *āraddha vipassaka* per son. Actually, this meditator called *bhaṅgānupassaka* person who discerns pure phenomenon of perishing away of conditioned things, discerns as *anicca* over and over again through seeing phenomenon of perishing away only but not that of arising, which are appearing in the insight as experiential **PAGE 296** knowledge by means of efficiency of knowledge of Arising and Passing Away. Due to lack of a trace of obsession as permanence of conditioned things for that meditator who discerns in this way, it can be said "he does not discern as ‘*nicca*’ (permanence)”. Therefore in the Pali Text of *Paṭisambhidā Magga*, this way of preaching .. "the meditator who is discerning on conditioned things as ‘*anicca*’ in this way, can abandon the perception of permanence(*niccasanna*) which is wrong perception on conditioned things"...etc. (*Mahāṭṭi-2-441*)

3.12 Discern ad three general characters *Pali Quotation (Mahāṭṭi-2-441)*

Some teachers of another thought of school (*keci*), on the other hand, in the aspect of contemplation on dissolution (*bhaṅgānupassanā*) said that... with referring to these words.. "discerns as *anicca* over and over again but not as *nicca* (*aniccato amupassati no niccato*)", found in Pali Text of *Paṭisambhidā Magga*, there is no specific function of *vipassanā* practice, but merely discerning and seeing on pure phenomenon of perishing away (*bhaṅgānupassanā*) of conditioned things has been accomplished to see all *dharmas*. Those words of ‘*keci* teachers’ are appropriate opinion only when the knowledge of Dissolution has been reached into apex situation. However, various ways of discerning as *anicca*, *dukkha*, *anatta* by taking the object of phenomenon of perishing away of conditioned things are essential before the knowledge of Dissolution which is reaching into the apex situation. If the interpretation as “discerning as *anicca*, *dukkha*, *anatta* is not essential by taking the object of phenomenon of perishing away of conditioned things” is accepted, it will be opposite to both the preaching of *Paṭisambhidā Magga*, that “*aniccato anupassali* = discern as impermanence”.., and the explanation of that Pali Text, i.e.,

* *anupassatīti anu anu passati, anekehi ākārehi punappunam passatitatto*. (Vs-2 – 279)
= the term, *anupassatīti*, means “discern over and over again, through various modes” of the commentary. (*Mahāṭṭi - 2- 441*)

According to above Pali Text, commentary and sub-commentary, in this stage of knowledge of dissolution, it should be recognized the fact that the meditator has to discern as *anicca*, *dukkha*, *anatta* by taking the object of phenomenon of perishing away of conditioned things.

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3.13 Way of cessation of “*samudaya* (origination)” at the moment of *vipassanā* practice

Pāli Quotation (Vs-2-279)

Such all kinds of conditioned things are impermanence, suffering, non-self, those conditioned things should not be pleased with selfish –desire-wrong view as “*etam mama, eso me atta* = this conditioned thing is mine, this conditioned things is my self (*atta*)”. Those all kinds of conditioned things are not worth desiring. (It means desire to sensual pleasure (*kāmarāga*) and desire to existence (*bhavarāga*) should not be arisen.) Therefore after following to the knowledge of Dissolution which is cable of discerning phenomenon of perishing away of conditioned things, those all kinds of conditioned things which have been known and seen as *anicca, dukkha, anatta* would be disgusted and dissatisfied. It is repulsive and not attached. Due to nonattachment, that meditator reaches into the cessation of passion as *vikhambhana pahāna* (abandonment of defilement for considerable long time by prohibiting), through mundane *Vipassanā* knowledge previously. It means that "*samudaya*, which is cause of origination of life, is not arisen, *samudaya* which is cause of origination of life, is not performed". (Vs-2-279)

3.14 Way of discerning by reviewing knowledge (anvaya ñāṇa)

Pāli Quotation ____ (Vs-2-279) (*Mahāṭṭi-2-442*)

In the next method ____ as that meditator, who is void of passion on conditioned things due to following to the knowledge of Dissolution, takes into heart the phenomenon of cessation of all conditioned things which are worth appearing in the insight experientially, similarly, the phenomenon of cessation of all conditioned things, which have not been discerned yet by *Vipassanā* knowledge, which belongs to past and future periods, is also discerned as “it has the nature of cessation in this way”, by means of reviewing knowledge called *anvaya ñāṇa* . The origination (*samudaya*) is not taken into heart but the cessation (*nirodha*) only is taken into heart. The phenomenon of cessation of all kind of those conditioned things, is discerned but the phenomenon of origination (*samudaya*) is not discerned.

This is the meaning of Pali quotation mentioned above, which can be found in Pali Text of *Paṭisambhidā Magga*. (Vs-2-279, *Mahāṭṭi-2-442*)

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After reasoning on these four kinds of terms which can be found in above commentary and sub-commentary, viz,

1. *yathādiṭṭham saṅkhāragatam*, the words found in commentary,
2. *yathādiṭṭham sampathī upaṭṭhitam saṅkhāragatam*, the word found in *Mahāṭṭi*,
3. *adiṭṭhampi*, the words found in commentary,
4. *adiṭṭhampi atītānāgatam*, the words found in *Mahāṭṭi*,.....

It should not be misunderstood like, “this knowledge of Dissolution discerns the present period only but the past and future period can be discerned through reviewing knowledge in similar way”.

As mentioned in the section of knowledge of Arising and Passing Away ____ only when “the opinion of present: can be accepted, can be interpretation be connected and relevant between previous words and later ones. This is because ____ the ultimate elements of conditioned things which are object of this knowledge of Dissolution included aggregates of fivefold clinging to existence and *dhammas* of Noble Truth of suffering, which are belonging to three periods, past, future, present. Twelve factors of dependent-origination which are belonging to three period, past, future, present, are also included. The ignorance and *Kamma*- formation were *dhammai* concerning to the past period, while consciousness, mentality-corporeality, bases, contact, feeling, craving, clinging, to the present period, birth, aging-death, to future respectively. Those all factors of dependent-origination are actually, not *dhamma* concerning to present period which is common knowledge of recent field of *vipassanā* practice. Those are conditioned things occurring in three periods, three existences,

three durations called past period, past existence, present period, present existence, future period, future existence respectively.

Those all factors of dependent origination belong to all conditioned things which are worth appearing as experiential knowledge (*paccakka ñāṇa*) in the insight of meditator, shown in these words,

1. *yathādiṭṭham saṅkhāragatam*, the words found in commentary,

2. *yathādiṭṭham sampatī upaṭṭhitam saṅkhāragatam*, the words found in *Mahāṭṭika*.

If a meditator discerns with the help of knowledge of Dissolution on whatever conditioned things occurring in three periods and two continuums, every *dharmā*, which appears as completeness with three -time -phases (*khanattaya samangī*), even if it may be occurred in past existence, past period or occurring in present existence or present period or it will occur in future existence, future period, can be said conditioned things which appears in present experiential knowledge (*paccakka ñāṇa*) really.

Unless the interpretation in this way, is accepted, those preaching of three rounds methodology (*teparivaṭṭa dhammas*), found in various *Sutta*, *Anatta PAGE - 299 Lakkhaṇa Sutta* etc., in which aggregates of fivefold clinging to existence, *dhammas* belong to Noble Truth of Suffering, which are occurring in (11) modes of situation, past, future, present etc., may be meaningless discourses. Furthermore those preachings by which factors of dependent-origination belonging to three periods, must be discerned by the knowledge of Dissolution may also be meaningless ones.

Then if the meditator discerns whatever conditioned thing and in the insight of himself every *dharmā* appears as completeness with three-time-phases, resulting in occurrence of that *dhammas* as present experiential one, there is a question that whether the knowledge of Dissolution takes object of both all three-time-phases. As mentioned above, only pure phenomenon of perishing away is taken into heart one-sidedly but not arising and static phase resulting in advancement of knowledge of Dissolution really.

With regarding to the words, “if the phenomenon of perishing away of *dhammas* which is completed with three-time-phases, which is occurring in three periods, is discerned resulting in advancement of knowledge of Dissolution”, there is a reasonable question how it can be interpreted on this way of explanation that “*adiṭṭhampi) atītānāgatam anvayañāṇa vasena nirodheti*= the phenomenon of momentary cessation (*khaṇikanirodha*) of conditioned things occurring in past and future, which have not discerned by *Vipassanā* Knowledge yet, is taken into heart by means of reviewing knowledge (*anvayañāṇa*)”. In this case, it is essential to be able to interpret by means of great wisdom with broad-minded.

It is very important situation in which every meditator should not strongly attach on wrong opinion relating with *vipassanā* practice.

Although a meditator is able to discern causal and resultant *dhammas* of successive previous existences by *Vipassanā* Knowledge, those causal and resultant *dhammas* of successive previous existences, which can be discerned, will be partial and a little bit compared with very long rounds of rebirth during which infinite numbers of existences had been experienced. If comparison between conditioned things of past existence, which can be discerned by *Vipassanā* Knowledge and conditioned things of past existences, which can not be discerned, is performed, the latter is much more enormous than the former. It should be understood for future existences similarly. If the future period may still remains up to the time of attainment of the Noble Path of Arahant for very short time, it is very difficult to discern every conditioned things which will arise before attainment of the Noble Path of Arahant in the aspect of knowledge of disciple.

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This is because every disciple can discern partially on conditioned things occurring in past and future. Therefore conditioned things occurring in past and future, which can be

discerned by *Vipassanā* Knowledge, are partial and little bit to be compared with all conditioned things occurring in past and future of infinite round of rebirth, really. It should be satisfied on the meaning that "when the phenomenon of momentary cessation of conditioned things which has been seen by present experiential knowledge by himself, is seen by the knowledge of Dissolution, those conditioned things occurring in past and future, which has not seen by *Vipassanā* Knowledge, have also the phenomenon of momentary cessation similarly and it is discerned by means of reviewing knowledge". It should be noticed the fact that past and future *dhammas* are not discerned by reviewing knowledge without discerning by present experiential knowledge.

If it is not interpreted in this way the interpretation will lead to the fact that ... the objects of previous *Vipassanā* Knowledge, up to the knowledge of Arising and Passing Away are specific ones, while conditioned things which are objects of the knowledge of Dissolution are another kinds. It should be reached into that meaning. It is because ____ in the Pali Text of *Paṭisambhidā Magga*, it is preached that ultimate elements, which are objects of various kind of *Vipassanā* Knowledge up to knowledge of Arising and Passing Away and ultimate elements which are objects of knowledge of Dissolution, are the same ones. It should be reasoned properly that even if past and future *dhammas* can be discerned by experiential knowledge in previous stages of *Vipassanā* Knowledge, whether or not it can be said the fact that every conditioned thing must be discerned by reviewing knowledge (*anvayañāṇa*), which is a hypothetical one, in this stage of knowledge of Dissolution.

Therefore if a meditator can discern the phenomenon of completeness of three-time-phases, (*khaṇaṭṭayasamangī*), especially the perishing phase of every available conditioned thing among all kinds of conditioned things occurring in three periods, past, future, present, every conditioned thing which occurs within three-time-phases or just perishing phase is worth seeing as present experiential knowledge (*sampati diṭṭha*). Those past and future *dhammas*, which are occurring pre and post phenomena of *dhammas* that has been discerned by *Vipassanā* Knowledge, are called unexperienced- past, future, *dhammas* (*a-diṭṭha atūṇa nāgata dhamma*). It should be recognized distinguishably. Only when the opinion like this is accepted, those objects of preceding *Vipassanā* Knowledge and objects of succeeding *Vipassanā* Knowledge will be conformed each other.

3.15 If can be removed, abandoned.

That meditator who is endeavouring for the fulfilment of *vipassanā* practice by means of various ways of contemplation, *aniccānupassanā* etc., abandons and does not attach on conditioned things.

What is the meaning? ____

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Various knowledge of Contemplation (*anupassanāñāṇa*), *aniccānupassanā* etc.. abandons defilement by means of temporary (*tadanga*). If defilements are abandoned, *abhisankhāra dhamma*, which are capable of providing new existence, which belongs to the action round (*kamma vaṭṭa*) with the source of those defilement round (*kilesa vaṭṭa*), have also been abandoned. Then if action-defilement are abandoned, it can be said the consequent aggregates (*vipāka khandhā*), which will be occurred by that action in future, have also been abandoned.

The knowledge of Dissolution called this *aniccānupassanā ñāṇa* etc.. is called *pariccāga paṭinissagga* (= the *dhamma* which is able to abandon permanently defilements with aggregates, *abhisankhāra dhamma*), due to ability to abandon defilements with aggregates, *abhisankhāra dhamma*. It can also be said as "*pakkahandana paṭinissagga*", due to ability to enter into the Eternal Peace, *nibbāna* with the nature of permanence (*nicca*),

happiness (*suhka*) which are opposite to those impermanence etc after seeing faults, impermanence etc, of conditioned things. Therefore the practising bhikkhu who has fulfilled with the knowledge of Dissolution, *aniccānupassanā* etc., not only abandons defilements temporarily but also enters into *nibbāna* through incline towards it. Defilement are not taken into heart by means of cause to arise. Due to obvious seeing on faults of defilements, occurrence of impermanence et., the object, which is conditioned things through inability to know faults of those conditioned things, occurrence of impermanence etc., is not obsessed by selfish desire and wrong view. Therefore it is said ____ "*paṇissajjati no ādiyati* = it is abandoned, but not attached". (*Vs-2-279*)

These words are intended to present further explanations of commentary and sub-commentary in order to be explicit the preaching of *Paṭisambhidā Magga*, presented as above. Now it will be continued to present explanation on four verses found in section of knowledge of Dissolution, *Paṭisambhidā Magga* as follows. ____

3.16 Verses found in Paṭisambhidā Magga

1. *vatthu saṅkamanā ceva, paññāya ca vivaṭṭanā.
āvajjanābalañceva, paṭisaṅkha vipassanā. (Paṭisam-56)*

1. *esā* = These properties, viz,

vatthu saṅkamana ceva = chifting from one kind of *vatthu* (= object) to another, *vivaṭṭana ca* = backing out of arising (= *udaya*) through only pure phenomenon of perishing away is kept in mind, *āvajjanābalañceva* = ability to advert contiguously, *paññāya* = of *Vipassanā* Knowledge which occurs by means of discerning on the phenomena of arising and passing away, *paṭisaṅkha vipassanā* are called contemplation of dissolution (*bhāgānupassanā*) which discerns only phenomenon of perishing away after knowing object of conditioned things, corporeality... etc.

In this verse, there are three terms, which are essential to be explicit, viz, (a) *vatthu saṅkamanā* (b) *paññāya vivaṭṭanā* (c) *āvajjanabala*. It will be continue to explain one by one.

(a) *vatthu saṅkamanā* (= shifting of *vatthu*)

In this case, all conditioned things, from corporeal aggregate to aging-death, are designated as *vatthu* (=discerned object) due to occurrence of object of *Vipassanā* Knowledge (= standing PAGE - 302 place or object of *Vipassanā* Knowledge). The term, shifting of *vatthu*, means discerning by shifting from one kind of object to another.

For example ____ After discerning on the phenomenon of perishing away of corporeal *dhammas*, such consciousness discerns the phenomenon of perishing away of corporeal *dhammas*, by means of discerning on the phenomenon of perishing away of that consciousness, the performance of shifting is accomplished by transferring from previous object, perishing away of corporeal *dhammas*, to the next kind, perishing away of consciousness of *vipassanā* practice. (*Vs-2-280*)

saṅkamanā (= shifting)____ Due to occurrence of impermanent *dhammas*, a single consciousness of *vipassanā* practice within one mind moment never shift from one kind of object to another as natural fixed law. By the time feeling *dhammas* is being discerned, the consciousness of *vipassanā* practice, which was discerning the object of corporeal *dhammas*, is absent really. It also perishes away at the arising place and object only. Therefore in this case, the term, shifting (*saṅkamanā*) means it is said as a single consciousness of *vipassanā* practice due to the same occurrence of consciousness of *vipassanā* practice between preceding consciousness of *vipassanā* practice, that discerns phenomenon of perishing away

of corporeal *dhammas*, and succeeding consciousness of *vipassanā* practice that discerns phenomenon of perishing away of previous one by using preaching methodology called *ekatta naya* (= same conditions are applied as single unit). If another way of interpretation is accepted, unfavourable meaning as "the *Vipassanā* Knowledge which has object of phenomenon of perishing away of corporeal *dhammas* is a specific kind, the *Vipassanā* Knowledge which has object of phenomenon of perishing away of preceding consciousness of *vipassanā* practice is another one, resulting in varying of each consciousness of *vipassanā* practice; therefore, there is no shifting any more!" etc., will be occurred consequently. It should be recognized on the following term, *paññāya vivaṭṭanā*, similarly. (*Mahāṭṭi-2-442,443*)

In this stage of knowledge of Dissolution, various *vatthu* (object) must be shifted one after another and discerned. It should be recognized, the consciousness means mental *dhammas* of great wholesome impulsions of mind-door cognitive process of *vipassanā* practice. It arises in sequence as one mind-door advertence and seven times of impulsions, generally.

(b) *paññāya vivaṭṭanā* ____ It is the nature of back out of arising (*udaya*) through only phenomenon of perishing away of those *nata-ñāṇa dhammas*, is taken into heart by *Vipassanā* Knowledge, which is occurring by means of discerning on phenomena of arising and passing away of both conditioned things called *ñāta* and preceding *Vipassanā* Knowledge called *ñāṇa*. Therefore the practicing meditator has to endeavour in order to put well the consciousness of *vipassanā* practice on the phenomenon of perishing away (*vaya*) after neglecting on phenomena of arising of both *ñāta* and *ñāṇa*. (*Vs-2-280, Mahāṭṭi-2-443*)

(c) *āvajjanabala (ability to advert)* ____ After discerning on phenomenon of perishing away of corporeal *dhamma*, the occurrence of capable of discerning on the phenomenon of perishing away corporeal *dhamma*, is called *āvajjanabala* (ability to advert). With regarding to this word, the efficiency and mastery of the knowledge of Dissolution is shown.

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These three properties, shifting of *vatthu* (*vatthu saṅkamanā*), breaking out of arising (*udaya*) through only pure phenomenon of perishing away is kept in mind (*vivaṭṭanā*), and ability to advert contiguously, are called *ārammaṇa paṭisaṅkhā bhangānupassanā ñāṇa*. It means that after the phenomenon of perishing away of corporeal *dhamma* is known by the knowledge and then the contemplation is accomplished by discerning on the phenomenon of perishing away of that knowledge again. (*Vs-2-280, Mahāṭṭi-2-443*)

It should be understood on the fact that after discerning of on phenomena of perishing away of various objects, from feeling aggregates to aging-death, of conditioned things and then the phenomenon of perishing away of that *Vipassanā* Knowledge is discerned again, similarly, is also designated as *ārammaṇa paṭisaṅkhā bhangānupassanā ñāṇa*.

2. *ārammaṇa anvayena, ubho ekavavatthanā. nirodhe adhimuttat, vyalakkhaṇa vipassanā ñāṇa* (*Paṭisam-55*)

ārammaṇa anvayena = Through following the object which is worth knowing and seeing recently (*diṭṭha*),

ubho = two kinds of objects, *diṭṭha* and *a-diṭṭha* (= the object which is not worth knowing and seeing recently), are being *ekavatatthāna* = distinguished and kept in mind as the same nature called momentary perishing away (*khaṇabhanga*) and *adhimuttatā* = the occurrence of inclination *niroda* = into the ceaseless phenomenon of momentary cessation,

esā = these are called

vaya lakkhaṇa vipassanā = *vipassanā* practice that discerns phenomenon of decaying (*vaya lakkhaṇa*) of conditioned things.

ārammaṇa anvayena, ubho ekavavatthanā ____ As this worth knowing and seeing recently by following objects of conditioned things called *ñāta-ñāṇa* which have been known and seen penetratively by experiential knowledge, perishes away, similarly those objects which has been discerned by *Vipassana* Knowledge, i.e., those past conditioned things had also been perished away, it will also perish away in future, and objects which has not been discerned by *Vipassana* Knowledge, should be kept in mind well s the same phenomenon called ceaseless momentary decaying, for the practicing meditator (In this case, opinion of *dhamma* concerning to *diṭṭha a-diṭṭha*, should be recognized as mentioned above.)

It is right. ____ Commentator Sayadaws of olden days said these words . ____

* *samvijjamānamhi visuddha dassano, tadanvayan neti atitanagāte.*

sabbepi saṅkhārājata palokino, ussāvaindū suriyeva uggate.

samvijjamānamhi = Present conditioned things which are worth knowing and seeing by experiential knowledge, to which are known and seen by ...

visuddha dāssano = this practising meditator with very clear knowledge that is ability to discern phenomenon of perishing away of conditioned things, and then he

neti = performs to achieve

tadanvayam = *Vipassanā* Knowledge that follows to the knowledge discerning on phenomenon of perishing away of those present conditioned things,

atīte = for the purpose of discerning on past conditioned things and

anāgate = future ones,

paloki iva = as destruction of

ussāvanindu = dew drops occurs

sūriye uggate = when the sun arise, indeed (*Vs-2-280*)

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= Present conditioned things which are worth knowing and seeing by experiential knowledge, to which are known and seen by the practising meditator with very clear knowledge, that is ability to discern phenomenon of perishing away of conditioned things and then he performs to achieve *Vipassanā* Knowledge that follows to the knowledge discerning on phenomenon of perishing of those present conditioned things fro the purpose of discening on past conditioned things and future ones. As destruction of dew drops occurs when the sun arises, indeed. (*Vs-2-280*)

nirodha adhimuttatā (= *inclinatio towards momentary cessation*) ____ In this way after distinguishing and keeping in mind as "those two kinds of conditioned things, viz, *diṭṭha* and *adiṭṭha* which have the same phenomenon through momentary cessation which is ceaseless decaying event, is performed, the occurrence of taking into heart that phenomenon 106 of momentary cessation only, the occurrence of respecting to that phenomenon of momentary cessation, the occurrence of inclining to wards that phenomenon of momentary cessation, the occurrence of bending towards that phenomenon of momentary cessation, the occurrence of slanting towards that phenomenon of momentary cessation is called *nirodhe adhimuttatā* (= taking into heart momentary cessation). Thus, distinguishing and keeping in mind on the same phenomenon of momentary cessation of two kinds of object, *diṭṭha-adiṭṭha*, through following object of conditioned things which are worth knowing and seeing by experiential knowledge is called *vayalakkhaṇā nupassanā* = *bhāṇānupassanā*, which discerns the phenomenon of decaying (*vaya lakkhaṇā*). (*Vs-2-280*)

* *ārammaṇāṇācapaṭissaṅkha, bhāṇāṇa anupassati.*

suññato ca upaṭṭhānam, adhipañña vipassanā. (Paṭisam - 56)

paṭsaṅkha = After knowing on

ārammaṇaṇca = object of conditioned things from corporeal aggregates to aging-death, = *bhaṅgaṇca* phenomenon of perishing away of consciousness which has the object of that corporeal *dhammas*, *anupassati* = is also discerned over and over again.

upaṭṭhānam = The appearance

suññato ca = of nature of nothingness is also

ijjhati = accomplished well.

ayam = This is called

adhipaññā vipassanā = advancement of knowledge of *vipassanā*.

ārammaṇaṇca paṭsaṅkhā bhaṅgaṇca anupassati = After knowing previous object of conditioned things, corporeal *dhammas* etc., and then the phenomenon of perishing away of conditioned things, that corporeal *dhammas* etc., is discerned, afterwards the phenomenon of perishing away of preceding consciousness of *vipassanā* practice is discerns for the practising meditator who discerned phenomenon of perishing away of two kinds of *dhammas* called *ñāta-ñāṇa* in this way

The appearance of nothingness of conditioned things, which is void of self (*atta*), as ... "only conditioned things are destructing, the phenomenon of perishing away of those conditioned things, is called death (*maraṇa*), there is no body that can be designated as 'self' other than conditioned things, is accomplished. (Vs-2-280)

adhipanna vipassanā ____ These three kinds of insight, viz, (1) *ārammaṇaṇca paṭsaṅkhā* which discerns the object of phenomenon of perishing away of conditioned things, corporeal *dhammas* etc., after knowing on object of conditioned things, corporeal *dhammas* etc.,

(2) *bhaṅgānupassanā ñāṇa* which discerns the phenomenon of perishing away of preceding consciousness of *vipassanā* practice again,

(3) *suññatānupassanā ñāṇa* which is a kind of appearance as nothingness, void of self of conditioned things, ____

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are called *adhipañña vipassanā* (= advancement of knowledge of *vipassanā*.) (Vs-2-280)

Due to the knowledge of Dissolution, which is capable of discerning on phenomenon of perishing away of two kinds of conditioned things called *ñāta-ñāṇa*, is able to know and see penetratively on the nature of non-indulgence of any kind of person, being, self of conditioned things it is essential to know and see penetratively on the character of non-self (*anatta lakkhaṇa*). Therefore it is preached the fact that in the insight of meditator who is discerning on the phenomenon of perishing away of conditioned things, the appearance as the nature of nothingness can be accomplished. (*Mahāṭṭi-2-443*)

If conditioned things can be occurred as the indulgence of any kind of person, being, self (*atta*), the wish as "conditioned things must not be destructed in this way", would be fulfilled. However it never get as the wish made on conditioned things really. Therefore it means that the nature of nothingness which is void of self of conditioned things appears in the insight of meditator. Therefore commentator Sayadaws of olden days said these words. ____

* *khandha nirujjhanti na catthi añño, khandāna bhedo maraṇantivuccati.*

Tesam khayam passati appamatto, mañinva vijjham vajirena yoniso. (Vs-2-281)

Khandhā = Conditioned things which are aggregates (*khandhā*) only

nirujjhanti = cease.

imasamim loke = In this world

na ca atthi = there is neither

añño = *dhamma* which is capable of ceasing, nor person who is expireable, other than aggregates indeed.

bhedo = The phenomenon of breaking down
khandhānam = of aggregates
vuccati = is worth designating as
maraṇanti = death (*maraṇa*)
appamatto = The practicing meditator with non-forgetfulness
passati = discerns
khayam = phenomenon of destruction, which appears for every moment,
tesam khandhānam = of those aggregates.
Yathā kin = How it is that ____
Kysalo puriso vijjhanto = when a skilful sculptor sculptures
maṇim = into the ruby ball
vajirena yoniso = by means of diamond with right procedure,
manasikaroti iva = as (he) takes into heart
chiddameva maṇissa = only aperture of ruby
na manasikaroti = but not taking into heart
vaṇṇādim = colour etc.,
maṇissa = of ruby,
evameva = similarly,
nirantaram bhangameva = only ceaseless phenomena of perishing away
saṅkhārānam = of conditioned things
manasikaroti = is taken into heart (as *anicca, dukkha, anatta*)
yoniso = with the help of wise attention.
manasikaroti = It is taken into heart
suññato = as the nature of nothingness which is void of self,
na manasikaroti = but not taking into heart,
saṅkhāre = pure conditioned things only. (*Vs-2-281*)

Conditioned things which are aggregates only cease. In this world, there is neither *dhamma* which is capable of ceasing, nor person who is expireable, other than aggregates indeed. The phenomenon of breaking down of aggregates is worth designating as death. The practicing meditator with non-forgetfulness discerns phenomenon of destruction, which appears for every moment, of those aggregates. How it is that ____ when a skillful sculptor sculptures into the ruby ball bay means of diamond with right procedure, as (he) takes into heart **PAGE- 306** only aperture of ruby but not colour etc. of ruby, similarly, only ceaseless phenomena of perishing away of conditioned things is taken into heart (as *anicca, dukkha, anatta*) with the help of wise attention. It is taken into heart as the nature of nothingness, which is void of self but not pure conditioned things only. In other words, ____ as the place which has been bored through by diamond of scuulptor who bores ruby ball, never reach to refilled condition again, similarly after discerning on the pahenomenon of perishing away of conditioned things by the knowledge of Dissolution whichm is like very hard diamond, the obsession, as permanence (*nicca*) can not be fallen on to those conditioned things again. Thus only the phenomenon of perishing away of conditioned things is discerns. (*Vs-2-281*)

4. kusalo tīsu anupassanāsu, catasso ca vipassanāsu.

tayo upaṭṭhāne kusalatā, nānādiṭṭhīsu na kampati. (*Paṭisam-56*)
bhikkhu = The practising bhikkhu
kusale = who is skilful
tīsu anupassanāsu = in three kinds of contemplation, *aniccānuapassanā* etc.,
na kampati = is not shaken by
nā nā diṭṭhīsu = various wrong views

kusalatā = due to occurrence of mastery in

catasso ca vipassanāsu = both four kinds of contemplation, *nibbidānupassanā* etc., and *tayo upaṭṭhāne ca* = three kinds of appearance.

The practising bhikkhu who is skilful in three kinds of contemplation called *aniccānupassanā*, *dukkhānupassanā*, *anattānupassanā*, is not shaken by various wrong views due to occurrence of mastery in both four kinds of contemplation called *nibbidānupassanā*, *viragānupassanā*, *nirodhānupassanā*, *patinissaggānupassanā* and three kinds of appearance called *aniccato upaṭṭhāna* (appearance as impermanence), *dukkhato upaṭṭhāna* (appearance as suffering), *anattatoupaṭṭhāna* (appearance as non-self). (*Paṭisam-56*)

Tayo upaṭṭhāna (three kinds of appearance) ____ During discerning as *anicca*, by taking the object of phenomenon of perishing away of conditioned things, the appearance as the nature of destruction, decaying (*khayavaya*) which is ceaseless phenomenon, is called *aniccatao upaṭṭhāna*. During discerning as *dukkha* by taking the object of phenomenon of perishing away of conditioned things, the appearance as fearfulness is called *dukkha* to *upaṭṭhāna*. During discerning as *anatta*, by taking the object of phenomenon of perishing away of conditioned things the appearance as the nature of nothingness, which is void of self (*atta*) of conditioned things, is called *anattato upaṭṭhāna*. (*Mahāṭṭi-2-444*)

The meaning of four kinds of contemplation, *nibbidānupassanā* etc., will be explicit later.

In this way, after taking into heart a way that ... "only conditioned thing, which has not ceased yet, ceases immediately, only conditioned things, which has not broken down, breaks down immediately..." that practising meditator discerns only the phenomenon of perishing away of those conditioned things but **PAGE -307** neglecting on the phenomena of *uppāda-ṭhiti-pavatta-nimitta*, as seeing on breaking down of raw earthen pot which is weak and wet, as seeing on disappearing of fog which is very fine and scattered, as seeing on destruction of sesame which is roasted in an oven. For worldly simile is that ____ as a man with good sight who is standing on the bank of either lake or river, sees the phenomena of arising and perishing away of numerous water bubbles on the surface of water during heavy rains, similarly ____ that practising meditator sees very rapid processes of perishing away of all kinds of conditioned things by *Vipassanā* Knowledge. It is right. ____ The Buddha preached the following verse with referring the practising person who discerns on perishable nature as water bubble, ____

* *yathā bubbuḷakam passe, yathā passe marīcikam.*

evam lokam avekkhantam, maccurājā na passati. (Vs-2-281)

passe = *passeyya yathā* = As discerning

bubbuḷakam = on water bubbles,

passe = *passeyya yathā* = as discerning

marīcikam = on mirage,

evam tathā = similarly ____

avekkhantam = the meditator with *Vipassanā* Knowledge who discerns phenomenon of perishing away

lokam = of world of conditioned things,

na passati = is not seen by

maccurājā = the king of death.

As discerning on water bubbles or mirage, similarly ____ the meditator with *Vipassanā* Knowledge, who discerns phenomenon of perishing away of world of conditioned

things called corporealities and mentalities, is not seen by the king of death. It means that due to attainment of the Path of Arahant through endeavouring of discerning on dissolution of conditioned things up to the Fourth Path-Knowledge, *nibbāna*, which is impossible to be seen by king of death after final death of Arahant, is reached well resulting from lack of occurrence of new existence again. (Vs-2-281, *Mahāṭṭ-2-444*)

For above explanation of the commentary, sub-commentator Sayadaw who was an exegete performed exegeses of three similes as follows _____

1. *dubbalabhājanūpamā* = The simile of weak and wet raw earthen pot has advantage to show occurrence of acquired ability to break down of conditioned things as specific nature.
2. *vipakiriya mānasukhumarājūpama* = The simile of very fine and scattered fog has advantage to show occurrence of disconnected, scattering in disorder of conditioned things.
3. *bijjiyamānatilūpamā* = The simile of sesame which is roasted in an oven has advantage to show occurrence of destruction of conditioned things in every instant. It should be recognized in this way. (*Mahāṭṭ-2-444*)

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3.17 Knowledge of Dissolution which is surrounded by eight kinds of advantages

In this way, for the practising meditator who always discerns as ..."all kinds of conditioned things are rapidly perishing away"... by insight, the knowledge of Dissolution, which is surrounded by eight kinds of advantages, become strong and sharp efficiency. Eight kinds of advantage of Dissolution are _____

1. ability to remove *bhavadiṭṭhi* = *sassatadiṭṭhi* (= wrong view of eternalism) (It is impossible to occur *sassata diṭṭhi*, as "self is eternal" in the continuum of meditator with knowledge of Dissolution.)
2. daring to die,
3. ability to endeavour strenuously and perpetually for the advancement of practice,
4. presence of purified livelihood due to lack of selfish desire,
5. ability to remove various kinds of care to perform heavy or little responsibilities due to presence of strong knowledge of Fear (*samvega*)
6. free from danger due to lack of strong attachment of existence of himself,
7. presence of patience and enjoyment to perform wholesome deeds, due to presence of experience of impermanent phenomenon of conditioned things,
8. ability to suppress and remove unhappiness to seclude in quiet forest monastery, dissatisfaction to perform extra-ordinary wholesome deeds called practices of *samatha vipassanā*, pleasing with sensual pleasure. (Vs-2-281)

Therefore those exegetes of olden days said as follows. _____

* *imāni aṭṭhaggunnuttamāni, disvā tahim sammāsate punappunam.*

āditṭa celassirasūpamo muni, bhaṅgānupassī amatassa pattiya. (Vs-2-282)

disvā = After seeing on

imāni aṭṭhaggunnuttamāni = these eight kinds of noble advantages, ability to remove eternalism etc., of that Contemplation of Dissolution,

muni = the practising bhikkhu,

āditṭacelassirasūpamo = compared to the simile of the person whose turban is firing,

bhaṅgānupassī = who always discerns on the phenomenon of perishing away,

sammāsate = performs *vipassanā* practice by taking the object of phenomenon of perishing away of conditioned things,

punappunam = over and over again,

pattiya = in order to reach

amatassa = deathless element called *nibbāna*.

For a men whose turban is firing, the function of extinguishment on fire is very important function. However, the function of extinguishment on fire of wrong view of personality (*sakkāyadiṭṭhi*) is more important **PAGE-309** than that function, really. The practising bhikkhu who wants to extinguish that fire of wrong view of personality, has to perform *vipassanā* practice by alternative reasoning on three general characters after seeing on pure phenomenon of perishing away of two kinds of conditioned things called *ñāta-ñāṇa*, in order to attain deathless element called *nibbāna*.

Vipassanā practice can be performed by means of the most preferable methods, twofold corporeality-mentality method, fivefold aggregates methods etc., after seeing on the ultimate nature of conditioned things occurring in three periods called past, future, present and two continuums called internal, external, with the help of knowledge of Dissolution surrounding by these eight kinds of noble advantages. It should be recognized the fact that mental *dhammas* of the first, second, third and fourth absorptions are also included in those conditioned things called *ñāta*.

3.18 How the way of practice falls on four kinds of contemplation (*satipaṭṭhāna*)

Pāli Quotation (Vs-1-269)

In this work called *nibbāna gamini paṭipadā*, practices of *samatha* and *vipassanā*, from beginning of concentration of mindfulness of breathing to the knowledge of Dissolution, have been presented in detailed. The Buddha preached on the way of practice of mindfulness of breathing through four kinds of tetrads instructions systematically, to wit,

1. the first tetrad instructions, by means of *kāyānupassanā satipaṭṭhāna* (contemplation on the all constituents of body),
2. the second tetrad instructions, by means of *vedanānupassanā satipaṭṭhāna* (contemplation on feeling)
3. the third tetrad instructions, by means of *cittānupassanā satipaṭṭhāna* (contemplation on consciousness)
4. the fourth tetrad instructions, by means of *dhammanupassanā satipaṭṭhāna* (contemplation on phenomena), respectively.

3.18.1 First tetrad instructions

Pāli Quotation (M-3-126)

In the aspect of *samatha* practice, repeated discerning on *assāsa passāsa kāya* (= physical appearance of in-breath out-breath), called *parikamma nimmita*, *uggahanimitta*, *paṭibhāga nimitta*, in the aspect of *vipassanā* practice, repeated discerning on *rūpakāya nāmakāya* (physical and mental constituents), are called the **contemplation on all constituents of body** (*kāyānupassanā satipaṭṭhāna*).

(a) In the aspect of *samatha* practice, both the advancement of concentration by taking the object of physical appearance of in-breath out-breath called *parikamma nimitta*, *uggahanimitta*, *paṭibhāga nimitta*, and the accomplishment to occur the first, second, third and fourth absorptions successively by taking the object *paṭibhāga nimitta* of mindfulness of breathing, afterwards entering into those absorptions over and over again, are called fulfilment of contemplation of all constituents of body.

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(b) In the aspect of *vipassanā* practice, after keeping in mind the corporealities as priority, of all conditioned things, viz, factors of absorption together with associating mental *dhammas* within those four kinds of absorptions, depended heart base (*hadaya vatthu*) with (54) kinds of corporeal *dhammas*, and remaining conditioned things called miscellaneous ones occurring

in three periods and two continuums, repeated discerning on three general characters of those conditioned things, is also called fulfilment of contemplation of all constituents of body. During performing on *vipassanā* practice in this way, after corporal *dhammas* are discerned as priority and beforehand, mental *dhammas* are discerned later, resulting in falling into *kāyānupassanā satipaṭṭhāna*. Now the way of practice relating to the second tetrad instructions would be continued to present as follow. _____

3.18.2 Second tetrad instructions (*dutiya catukka*) Pāli Quotation (M-3-125, Sam-3-279, Vi-1-88)

[With regarding to these explanations found in above commentary, it will be continued to present,

(1) how to distinguish and keep in mind corporeal *dhamma* which are called the body of in-breath and out-breath (*assāsa passāsa kāya*) and all kinds of corporealities occurring throughout body (*karajakāya*), in the section of *rūpa kammaṭṭhāna* (= practice on the corporeality),

(2) how to distinguish and keep in mind mental *dhamma* (= consciousness and mental concomitants), in the section of *nāma kammaṭṭhāna* (= practice on the mentality),

(3) how to distinguish and keep in mind the mode of occurrence or resultant five aggregates depending upon obvious occurrence of causal *dhamma*, ignorance, craving, clinging, *kamma*-formation, *kamma* etc., within three periods, past, future and present, in the section of *paṭiccasamuppāda* (Dependence-Origination),

(4) how to distinguish and keep in mind the nature of those *saṅkhāra dhamma* called corporeality, mentality, causes, results, by means of characteristics (*lakkhaṇa*), function (*rasa*), manifestation (*paccupaṭṭhāna*) and proximate cause (*padaṭṭhāna*), in the section of *lakkhaṇādicatukka* (= tetrad modes, characteristics; etc.),

(5) how to develop *vipassanā* practice on those *saṅkhāra dhamma*, in the section of *vipassanā*, respectively.

Now, it would be continued to present remaining three kinds of tetrad instructions (*catukka*). There is no specific way of practice among those three tetrad instructions. It is because the fact that it would be preached for the meditator who had attained absorptions by means of practice of the first tetrad instructions called *kāyānupassanā*, on

1. the second tetrad instructions by means of *vedanānupassanā* (repeated discerning on feeling),

2. the third tetrad instructions by means of *cittānupassanā* (repeated discerning on consciousness),

3. the fourth instructions by means of *dhammānupassanā* (repeated discerning on *dhamma*), respectively.]

(1). *pītipaṭisaṃvedī assasissāṃmīti sikkhati, pītipaṭisaṃvedī passasissāṃmīti sikkhati.*

(2). *sukhapaṭisaṃvedī assasissāṃmīti sikkhati, pītipaṭisaṃvedī passasissāṃmīti sikkhati.*

(3). *Cittasan okhārapaṭisaṃvedī assasissāṃmīti sikkhati, pītipaṭisaṃvedī passasissāṃmīti sikkhati.*

(4). *passambhayaṃ cittasan khāraṃ assasissāṃmīti sikkhati, pītipaṭisaṃvedī passasissāṃmīti sikkhati. (M-3.125, Sam3-279, Vi-1-88)*

(1) It should be practised by knowing the pleasurable interest (*Pīti*) apparently in order to fulfil the occurrence of in-breath.

It should be practised by knowing the PAGE-311 pleasurable interest (*Pīti*) apparently in order to fulfill the occurrence of out-breath.

(2) It should be practised by knowing the agreeable feeling of absorption (*sukha paṭisaṃvedī*) ... R ...

(3) It should be practised by knowing on *citta saṅkhāra* called feeling-aggregate, perception-aggregates, which are *jhāna dhamma (cittasaṅkhāra paṭisamvedī)* apparently ... R ...

(4) It should be practised by ceasing of gross and gross *citta saṅkhāra* called feeling-aggregate, perception-aggregate, which are associating with four kinds of absorption, in order to fulfil the occurrence of in-breath.

It should be practised by ceasing of gross and gross *citta saṅkhāra* called feeling-aggregate, perception-aggregate, which are associating with four kinds of absorption, in order to fulfil the occurrence of out-breath.

(1) *Pīti paṭisamvedī*

In that word, *pīti paṭisamvedī*, the pleasurable interest (*pīti*) has to be known thoroughly by means of both

1. *ārammaṇato* = the nature of object and

2. *asammohato* = the nature of non-delusion.

1. How the pleasurable interest has to be known by means of the nature of object is that ____ as shown in tetrad method of absorptions, two kinds of absorptions, the first absorption and the second absorption, which are associating with pleasurable interest (*Pīti*), would be entered one. By the time the absorption is being entered, that meditator is worth knowing factor of absorption called pleasurable interest which belongs to the first or second absorption which has object of sign of full concentration of mindfulness of breathing, due to presence of attainment of absorption and due to taking object of sign of full concentration of mindfulness of breathing. This is because that object of sign of full concentration of mindfulness of breathing is worth knowing thoroughly.

2. How the pleasurable interest would be known apparently by means of the **nature of non-delusion**?

As shown in tetrad method of absorptions, two kinds of absorptions, the first absorption and the second absorption, which are associating with pleasurable interest (*pīti*), would be entered one by one and it would be emerged from it and then that pleasurable interest which is yoking with absorption would be discerned as the nature of dissolution and perishing away. By the time the pleasurable interest is discerned by and seen by *vipassanā* knowledge, the meditator penetratively know and see both specific character and general character of pleasurable interest (= associating mental *dhamma* including *pīti* as significant object). That penetrative knowing and seeing on specific and general characters of pleasurable interest is called “it would be known by means of the nature of non-delusion (*asammoha*). Thus the pleasurable interest would be known apparently by means of the nature of non-delusion. (*Visuddhi*-1-279)

(2) *Sukha paṭisamvedī*

The first absorption, second absorption, third absorption, which are associating with the agreeable feeling (*sukha vedanā*), are entered one by one. By the time the absorption is being entered, due to presence of attainment of absorption, due to obvious occurrence of object of *ānapāna paṭibhāga nimitta* which is capable of benefiting by the efficiency of relation of object, in order to improve agreeable feeling exceedingly, due to apparent knowing on the object of *ānapāna paṭibhāga nimitta*, the agreeable feeling which belongs to the absorption with *ānapāna paṭibhāga nimitta*, is known **PAGE - 312** apparently, depending upon ability to take the object of that *ānapāna paṭibhāga nimitta*.

2. After entering into the first absorption, second absorption, third absorption, which are associating with the agreeable feeling, and emerging from those absorptions, the agreeable feeling, which is associating with absorption, is discerned as the nature of destruction and decaying (*khaya-vaya*). By the time that agreeable feeling is seen by *Vipassanā* Knowledge,

due to presence of ability of penetrative knowing and seeing of the meditator on the specific character and general character of agreeable feeling, the agreeable feeling (*sukha*) is worth knowing and seeing obviously by means of the nature of non-delusion (*asammoha*).

Pāli Quotation(Vs-1-280)(Māhatī-1-341, Mūlaṭī-1-116)(3paragraph at page 312)????

With relating to the phrase, *sukha paṭisamvedī*, it should be recognized the fact in *Paṭisambhidā magga* Pāli Text, that “*sukhanti dve sukhāni kāyikañca sukham cetasikañca* = it would be preached on two kinds of agreeable feeling as both bodily agreeable feeling (*kāyika sukha*) and mentally agreeable feeling (*cetasika sukha*), in order to show the fields of *vipassanā* knowledge (*vipassanā bhūmi*) which are occurred by means of three kinds of generalization on five aggregates, corporeality, mentality, and *saṅkhāra dhamma*, occurring in 31 realms, which are occurred by 11 modes of situations, such as , past, future, present, internal, external etc. called miscellaneous *saṅkhāra (pakiṇṇaka saṅkhāra)*. This is because the fact that it is impossible to occur bodily agreeable feeling in the absorption. (It means that during the absorption is occurring, mentally agreeable feeling only can be occurred within mind moment of impulsion of absorption but not bodily agreeable feeling. Bodily agreeable feeling can be occurred by associating with touching-consciousness which is joyful, rootless wholesome resultant (*a-hetuka kusala vipāka sukha-sahagata kāyaviññāṇa citta*) but not with consciousness of impulsions of absorption.) (*Visuddhi-1-280; Māhatī-1-341, Mūlaṭī-1-116*)

According to above Pāli Text, commentary, sub-commentary, the meditator with vehicle of *samatha* practice (*samathayānika puggala*), who has fulfilled up to absorption stage for both mindfulness of breathing and other meditation subjects of *samatha* practice, has to discern remaining conditioned things which are called miscellaneous conditioned things other than fundamental absorption of *vipassanā* practice in the stage of *vipassanā* practice. This is essential obligation for himself. With regarding to that word, it is no need to say whether those conditioned things of absorption which are associating with fundamental absorption (*pāḍaka jhāna*) have to be performed as *vipassanā* practice.

In this work, absorptions of mindfulness of breathing, especially the fourth absorption, is presented as the fundamental absorption of *vipassanā* practice. Every kind of corporeal or mental *dhammas*, causal or resultant *dhammas* other than that fundamental absorption, is conditioned things which is the object of *Vipassanā* PAGE - 313 Knowledge, called *pakiṇṇaka saṅkhāra* (miscellaneous conditioned things). Those are foundation of *vipassanā* practice (*vipassanā bhūmi*). For a practising meditator who loves the truth should like to be grateful respectfully on these Pāli Text, commentray and sub-commentary which show the right course leading to *nibbāna* really.

(3) *Cittasaṅkhāra paṭisamvedī*

* *citta saṅkhāroṭi vedanādayo dve khandhā (Vs-1-280)*

These feeling aggregate and perception,aggregate ____ agreeable feeling and perception which are associating with the first, second and third absorptions, neutrality feeling and perception, which are associating with the fourth absorption, are called *cittasaṅkhāra*. The practising meditator has to practise in order to fulfil the occurrence of in-breath and out-breath by knowing apparently on those *cittasaṅkhāra dhamma*. The Buddha instructed to breathe through knowing on *cittasaṅkhāra dhamma*. It should be recognized on two stages, the stage of *samatha* and the stage of *vipassanā* practice as follows. ____

1. The first absorption, second absorption, third absorption of mindfulness of breathing, which are associating with agreeable feeling, then the fourth absorption, which is associating with neutrality feeling, are entered one by one. By the time the absorption is being entered, due to presence of attainment of absorption, due to obvious occurrence of *ānapāna paṭibhāga nimitta*, which is capable of benefiting by the efficiency of relation of object, in

order to improve *citta sañkhāra dhamma* called feeling, perception exceedingly, due to apparent knowing on the object of *ānapāna paṭibhāga nimitta*, those *dhammas* of *citta sañkhāra* which belong to the absorption with *ānapāna paṭibhāga nimitta*, is known apparently, depending upon ability to take the object of that *ānapāna paṭibhāga nimitta*. This is how *cittasañkhāra dhammas* is known apparently in the stage for *samatha* practice.

2. After entering into four kinds of absorption which are associating with feeling, perception and emerging from those absorptions, feeling and perception, which are associating with respective absorptions, are discerned as the nature of destruction and decaying (*khayavaya*). By the time those feeling and perception are seen by *Vipassanā* Knowledge, due to presence of ability of penetrative know in and seeing of the meditator on the specific character and general character of feeling, perception, two kinds of *dhammas*, feeling and perception, called *citt sañkhāra*, are worth knowing and seeing obviously by means of the nature of non-delusion (*asammoha*). This is how *citta sañkhāra dhamma* is known apparently in the stage of *vipassanā* practice.

(4) *Passambhayam cittasañkhāram*

In the section of concentration of mindfulness of breathing, Section(3), Volume.1., way of successive cessation of in-breath and out-breath called *kāyasañkhāra* in *samatha* stage, has been presented in detail. Similarly ____ it should be understood on the way of successive cessation of *citta sañkhāra dhamma* in that way. Furthermore in that Section (3), Volume .1., way of successive cessation of in-breath and out-breath called *kāyasañkhāra* in *samatha* stage has also been presented in detail. Similarly ____ it should be understood on the way of successive cessation of *citta sañkhāra dhamma* in that way.

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Vedanānupassanā (contemplation on feeling)

In the word, *Pīti paṭisamvedī*, the feeling is preached through pleasurable interest (*Pīti*) as priority. In the word, *sukha paṭisamvedī*, however, the feeling is preached directly as apparent nature. In two words, *citta sañkhāra paṭisamvedī* and *passambhayam cittasañkhāram*, the feeling, which is associating with perception, is preached commonly, due to presence of preaching that "these two kinds of mental concomitants, both perception and feeling, which are concerning to consciousness (*citta paṭibaddha*), are called *citta sañkhāra dhamma*" in *Paṭisam bhidā Magga-187, M-1-376*.

Thus it should be recognized the fact that the second instructions are preached by means of *vedanānupassanā*. (*Vs-1-280*).

**vedanāsu vedanāññatarā ham bhikkhave evam vadāmi yadidam assāsa passāsanam sādhu kam manasikāram. (M-3-126)*

= Bhikkhus ... I preach on the nature of taking into heart respectfully and diligently on the processes of in-breath and out-breath in order to improve apparent occurrence of pleasurable interest (*Pīti*) and agreeable feeling (*sukha*), as taking into heart of one kind of feeling among various kinds of feelings. (*M-3-126 Ānāpānassati Sutta*)

Is a single feeling discerned?

Pāli Quotation (Dī-A-1-314, M-A-1-280, Abhi-A--2-252)

In accordance with these commentaries and sub-commentaries, it should not be discerned on a single feeling only. It should be recognized the fact that all associating mental *dhammas* with that feeling of absorption must be discerned commonly or one by one. In the commentary called *Visuddhi Magga, 2-222*, it is instructed that after mental *dhammas* of

absorption are discerned, depended four great elements and derived corporealities must also be discerned continuously. Detailed explanation has been presented in the section of *nāmakammathāna, Volume II*.

3.18.3 Third tetrad instructions (*tatiya catukka*)

1. *cittapaṭṣamvedī assasissāmīti sikkhati, cittapaṭṣamvedī passasissāmīti sikkhati.*
2. *abhippamodayaṃ cittaṃ passasissāmīti sikkhati.*
3. *samādahaṃ cittaṃ passasissāmīti sikkhati.*
4. *vimocayaṃ cittaṃ passasissāmīti sikkhati. (M-3-125)*

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(1) *It would be practised by knowing apparently on the consciousness in order to fulfil the occurrence of in-breath.*

It would be practised by knowing apparently on the consciousness in order to fulfil the occurrence of out-breath.

(2) *It would be practised by enhancing and pleasing on the consciousness of absorption in order to fulfil the occurrence of in-breath.*

It would be practised by enhancing and pleasing on the consciousness of absorption in order to fulfil the occurrence of out-breath.

(3) It would be practised by putting the mind well on the object in order to fulfil the occurrence of in-breath.

It would be practised by putting the mind well on the object in order to fulfil the occurrence of out-breath.

(4) It would be practised by means of delivering from opposite *dhammas*, hindrance (*nīvanaṇa*) etc., in order to fulfil the occurrence of in-breath.

It would be practised by means of delivering from opposite *dhammas*, hindrance (*nīvanaṇa*) etc., in order to fulfil the occurrence of out-breath. (*m-3-125, Sam-3-279, Vi-1-88*)

(1) *Citta Paṭisamvedī*

In the word, *citta paṭisamvedī*, the consciousness of absorption has to be known thoroughly by means of both...

1. *ārammaṇato* = the nature of object and
2. *āsammaṇato* = the nature of non-delusion.

1. With the purpose of knowing apparently on each consciousness of absorption, the first absorption, second absorption, third absorption and fourth absorption are entered one by one. By the time the absorption is being entered, that meditator knows apparently the consciousness of absorption which has the object of that *paṭibhaga nimitta*, due to process of attainment of absorption and due to obvious occurrence of *ānāpāna paṭibhaga nimitta*, which is capable of benefiting by efficiency of relation of object in order to improve the occurrence of consciousness of absorption exceedingly, due to presence of ability to know apparently the object of *ānāpāna paṭibhaga nimitta*, depending upon ability to take the object of that *ānāpāna paṭibhaga nimitta*. This is how consciousness of absorption is known apparently by the nature of object.

2. Furthermore, after entering into the first absorption, second absorption, and third absorption and fourth absorption, respectively, and emerging from those absorptions, those consciousness of absorptions which are associating with respective absorptions, are discerned as the nature of destruction and decaying (*khaya-vaya*).

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By the time those consciousness of absorptions are seen by *Vipassanā* Knowledge, due to presence of ability of penetrative knowing and seeing of the meditator on the specific character and general character of consciousness of absorptions then those consciousness of absorptions are worth knowing and seeing obviously by means of the nature of non-delusion (*asammoha*). This is how consciousness of absorption is known apparently in the stage of *vipassanā* practice.

(2) Abhippamodayam cittam

During practising by enhancing and pleasing on the consciousness of absorption in order to fulfil the occurrence of in-breath and out-breath, enhancement and pleasure of consciousness of absorption occur by means of both concentration and *vipassanā* practice.

1. How enhancement and pleasure of consciousness of absorption through concentration can be improved? ____ Two kinds of absorptions, the first and second absorption, which are associating with pleasurable interest, are entered one by one. By the time the absorption is being entered, that practising meditator enhances and pleases the associating consciousness of absorption exceedingly with the help of pleasurable interest which is associating with absorption. This is how enhancement and pleasure of consciousness of absorption through concentration, is improved.

The pleasurable interest, which is associating with consciousness of absorption, is a *dhammas* called *pīṭisambojjhanga* (factor of enlightenment of pleasurable interest). It has the specific character of enhancing and pleasing on both physically and mentally. That pleasurable interest of absorption give rise to enhancement and pleasure of associating consciousness of absorption by efficiency of relation of both compatibility (*sahajāta*) and absorption (*jhāna*) resulting from reaching the situation with through bliss and great satisfaction of both physically and mentally. Therefore the Buddha instructed to breathe by entering those two kinds of absorption. (*Mahāṭṭ-1-341*)

2. How enhancement and pleasure of consciousness of absorption through *vipassanā* practice can be improved? ____ After entering into two kinds of absorptions called the first absorption and second absorption, which are associating with pleasurable interest, and emerging from those absorptions, the pleasurable interest, which is associating with absorption, is discerned as the nature of destruction and decaying (*khaya-vaya*). In this way, by the time *vipassanā* practice is being performed, that pleasurable interest that is the object of *Vipassanā* Knowledge enhances and pleases the consciousness of *vipassanā* practice which occurs by taking the object of pleasurable interest. The meditator who practises in this way, can be said the person who fulfils the occurrence of in-breath and out-breath by enhancing and pleasing the consciousness well. (*Vs-1-280,281*)

Do you want to breath with enhancement and pleasure of the mind all the time? It is so, enter into those absorptions which are associating with pleasurable interest. Pleasurable interest together with mental *dhammas* of PAGE - 317 absorption must be discerned by *Vipassanā* Knowledge over and over again. The meditator can breath pleasingly and blissfully throughout entering into absorption in that way, throughout discerning by *vipassanā* practice really. These are how the happiness can be found in the present life of a gentleman. it is very grateful to the Buddha really.

As a person pleases and satisfies when he sees very beloved friend who always smiles, similarly, the consciousness of *vipassanā* practice that is discerning on mental *dhammas* of absorption associating with pleasurable interest, is also full of pleasure and satisfaction. Lofty corporealities produced by mind of both absorption with pleasurable interest and *vipassanā* practice spread throughout body. Therefore, it can be said ____ the pleasurable interest has the specific character of enhancing and pleasing on both physically and mentally.

(3) *Samādaham cittam*

1. The meaning of “*samādaham cittam* = it should be practised by putting the mind well on the object in order to fulfil the occurrence of in-breath and out-breath”, is that — it should be practised by putting and leading the mind on to the object of sign of full concentration of mindfulness of breathing with the help of entering into four kinds of absorption, the first absorption etc., in order to fulfil the occurrence of in-breath and out-breath. (*Visuddhi*-1-281)

It means that — it must be practised by putting the mind into the absorption for the purpose of stability of the mind on the object of sign of full concentration of mindfulness of breathing after the concentration has been reached up to the apex without shaking the mind but balanced five controlling faculties, with the result that the mind of meditation never approach to any kind of extremity, i.e., retardation of the mind to take the object called *līnapakkha* and wandering of the mind from the object called *udacca pakkha*, not inclination toward the object of meditation and enhancing of the mind which can cause restlessness of the mind in order to fulfil the occurrence of in-breath and out-breath. (*Mahāṭṭkā*-1-342)

If the breathing is performed by occurring and entering into the absorption, it can be said that the mind is putting well and breathing in the *samatha* stage. In the *vipassanā* stage, it must be as follows: —

PAGE-318 Pāli Quotation (Vs-1-281)(Mahāṭṭ1-342)

2. For the meditator who enters into four kinds of absorptions one by one and emerges from it and discerns the consciousness of the absorption as the nature of destruction and decaying, a kind of concentration, **momentary one-pointedness** of the mind called *khaṇika cittekkaggatā* occurs by means of penetrative knowing and seeing on the general characters called *anicca* (impermanence), *dukkha* (suffering), *anatta* (non-self) of those consciousnesses of absorption of every mind moment while the *vipassanā* knowledge are occurring. It can be said the *bhikkhu* who puts his mind on the object called the nature of impermanence, of suffering, of non-self of the consciousness of absorption, as “it would be practised by putting the mind well in order to fulfil the occurrence of in-breath and out-breath”. (*Visuddhi*-1-281)

khaṇika cittekkaggatā — means the concentration which is capable of putting the mind on object momentarily. If that *khaṇikā samādhi* (momentary concentration) called *khaṇikā cittekkaggatā* occurs continuously by means of taking the objects of

1. **mode of impermanence**, the nature of dissolution just after arising,

For the meditator who enters into four kinds of absorptions one by one and emerges from it and discerns the consciousness of the absorption as the nature of destruction and decaying, a kind of concentration, **momentary one-pointedness** of the mind called *khaṇika cittekkaggatā* occurs by means of penetrative knowing and seeing on the general characters called *anicca* (impermanence), *dukkha* (suffering), *anatta* (non-self) of those consciousnesses of absorption of every mind moment while the *vipassanā* knowledge are occurring. It can be said the *bhikkhu* who puts his mind on the object called the nature of impermanence, of suffering, of non-self of the consciousness of absorption, as “it would be practised by putting the mind well in order to fulfil the occurrence of in-breath and out-breath”. (*Visuddhi*-1-281)

It means that — it must be practised by putting the mind into the absorption for the purpose of stability of the mind on the object of sign of full concentration of mindfulness of breathing after the concentration has been reached up to the apex without shaking the mind but balanced five controlling faculties, with the result that the mind of meditation never approach to any kind of extremity, i.e., retardation of the mind to take the object called *līnapakkha* and wandering of the mind from the object called *udacca pakkha*, not inclination toward the object of meditation and enhancing of the mind which can cause restlessness of the mind in order to fulfil the occurrence of in-breath and out-breath. (*Mahāṭṭkā*-1-342)

2. **mode of suffering**, the nature of being oppressed by continuous process of arising and passing away,

3. **mode of non-self**, the nature of lack of self (*atta*) which is the nondestructive essence, of *saṅkhāra dhamma*, the consciousness of *vipassanā* is firmly fixed to those *saṅkhāra dhamma* due to lack of suppressing of opposite *dhamma*, such as delusion (*moha*) etc. The commentator, therefore, explained above words accordingly. (*Mahāṭīkā*-1-342)

It is essential to be noticed the fact this kind of *khaṇikā samādhi* can be occurred only in the continuum of meditator who attains absorption and is able to carry out *vipassanā* practice on *saṅkhāra dhamma* of absorption. (Those remaining kinds of *khaṇikā samādhi* are presented in previous section.) This is the Buddha's instruction how to put the mind well on the object and breathe in and out systematically.

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(4) *Vimocayam cittam*

1. It would be practiced by means of delivering from opposite *dhamma* for a long time (*vikkhambhana vimutti*), i.e.,

1. from hindering *dhamma* (*nīvaraṇa*) by the first absorption,
2. from initial and sustained application (*vitakka, vicāra*) by the second absorption,
3. from pleasurable interest (*pīṭi*) by the third absorption,
4. from agreeable and disagreeable feelings (*sukha, dukkha*) by the fourth absorption, in order to fulfil the occurrence of in-breath and out-breath. (*Visuddhi*-1-281)

This is the way of breathing with the help of delivering from opposite *dhamma* by concentration.

2. The way of practice by means of *vipassanā* is as follows: —

It would be entered into those four absorptions one by one and emerged from it. Then discerning on three general characteristics should be performed by seeing the nature of destruction and decaying of the consciousness which is associating with the absorption. (the consciousness and mental concomitants)

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The sub-commentary called *Mahāṭīkā* explains another method by which two kinds of *dhammas* i.e., *diṭṭha* and *adiṭṭha* are divided and explained as follows: ____

Diṭṭha-adiṭṭha dhamma

Pali Quotation (Mahāṭī-1-342)

In the next method, ____ as the meditator who is void of attachment takes into heart perpetual phenomena of momentary cessation of all conditioned things which has been discerned recently by *Vipassanā* Knowledge, similarly he takes into heart perpetual phenomena of momentary cessation of remaining conditioned things which has not been discerned yet recently by reviewing knowledge, but not on arising of those conditioned things. It means that only phenomena of cessation of recent unexperienced conditioned thing are taken into heart but the arising and proliferation of those conditioned things are neglected. (*Mahāṭī-1-342*)

That meditator who practises in this way, abandons all conditioned things but not obsesses on those ones. It means that ____ these various kinds of contemplation (*anupassanā ñāṇa*), *aniccānupassanā* etc., are called *pariccaga paṇinissagga*, due to abandonment of both aggregates and *abhisāṅkhāra dhamma* which are capable of providing the occurrence of new existences. After seeing on disadvantages called change and alteration of conditioned things, it enters into the Unconditioned Element called *nibbāna* through bending and inclining

towards it, resulting in designating as *pakkhandana paṭinissagga*. Therefore the practising meditator with that *paṭinissaga nupassanā*, not only abandons defilements as mentioned above but also enters into *nibbāna*. The commentator Sayadaw, therefore continued to explain the following exegeses. (*Mahāṭṭi-1-342*)

At the moment of occurrence of *vipassanā* knowledge, that meditator who is discerning by taking the object of perishing away or dissolution (*bhaṅga*) of *saṅkhāra dhamma* which are led by the consciousness of absorption, causes the in-breath and out-breath by delivering the mind ...

- (1) from perception of permanence (*nicca saññā*) by *aniccā nupassanā*
- (2) from perception of happiness (*sukha saññā*) by *dukkhā nupassanā*
- (3) from perception of self (*atta saññā*) by *anattā nupassanā*
- (4) from strong desire to *saṅkhāra dhamma*, *nandī* called *sappītika tahnā* by *nibbidā nupassanā*
- (5) from lust (*rāga*) by *virāgā nupassanā* which discerns the nature of dissolution of *saṅkhāra dhamma*
- (6) from lust (*samudaya* = *rāga*) by *nirodhā nupassanā* which discerns the nature of cessation of *saṅkhāra dhamma*,
- (7) from obsession on **permanence** of *saṅkhāra* by *paṭinissaggā nupassanā* which discerns the perishing away of *saṅkhāra dhamma* and leading to the *nibbāna* by means of mode of momentary rejecting on *saṅkhāra dhamma*, respectively.

The Buddha, therefore, preached that “it would be practiced by delivering the mind from opposite *dhamma* in order to fulfil the occurrence of in-breath and out-breath”. Thus, it should be recognized on the fact that “this third tetrad instructions would be preached by means of *cittā nupassanā* (repeated discerning on consciousness)”. (*Visuddhi-1-281*)

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Is a single consciousness discerned?

Pali Quotation (Di-A1-314, M-A-1-281,282, Abhi-A-2-252)

(*Mahāṭṭi-1-342*)

In accordance with the preaching of the Buddha, "unless all kinds of factors of fivefold clinging to existence (*upādānakkhandhā*) called conditioned things, are distinguished through three kinds of full understanding (*pariñña*), the suffering of rounds of rebirth can not be extinguished", in *Aparijanana Sutta (Sam-2-249,250)*, above commentaries and sub-commentary also explained that all kinds of conditioned things have to be discerned by *Vipassanā* Knowledge after discerning on the consciousness as priority. Therefore every meditator should like to discern all kinds of conditioned things through discerning on consciousness of absorption as priority.

3.18.4 Fourth tetrad instructions (*catuttha catukka*)

- (1) *aniccānupassī assasissāmīti sikkhati.*
aniccānupassī passasissāmīti sikkhati.
- (2) *Virāgānupassī passasissāmīti sikkhati.*
- (3) *Nirodhānupassī passasissāmīti sikkhati.*
- (4) *paṭinissaggānupassī passasissāmīti sikkhati. (M-3-125, Sam-3-279, Vi-1-88)*

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- (1) It would be practiced by discerning on conditioned things over and over again, as *anicca* (impermanence) in order to fulfil the occurrence of in-breath

It would be practiced by discerning on conditioned things over and over again, as *anicca* (impermanence) in order to fulfil the occurrence of out-breath

(2) It would be practiced by discerning on momentary destruction (*khaṇabhaṅga*) of conditioned things and *nibbāna* which is void of passion, over and over again, in order to fulfil the occurrence of in-breath

It would be practiced by discerning on momentary destruction (*khaṇabhaṅga*) of conditioned things and *nibbāna* which is void of passion, over and over again, in order to fulfil the occurrence of out-breath

(3) It would be practiced by discerning on momentary destruction (*khaṇabhaṅga*) of conditioned things and *nibbāna* which is cessation of passion, over and over again, in order to fulfil the occurrence of in-breath

It would be practiced by discerning on momentary destruction (*khaṇabhaṅga*) of conditioned things and *nibbāna* which is cessation of passion, over and over again, in order to fulfil the occurrence of out-breath

(4) It would be practiced by discerning on momentary destruction (*khaṇabhaṅga*), which is momentary abandonment (*tadaṅgapahāna*) of defilements-aggregates-*abhisāṅkhāra dhamma* and *nibbāna*, which abandons forever those ones, over and over again, in order to fulfil the occurrence of in-breath

It would be practiced by discerning on momentary destruction (*khaṇabhaṅga*), which is momentary abandonment (*tadaṅgapahāna*) of defilements-aggregates-*abhisāṅkhāra dhamma* and *nibbāna*, which abandons forever those ones, over and over again, in order to fulfil the occurrence of out-breath. (*M-3-125, Sam-3-279, Vi-1-88*)

(1) *Aniccanupassī*

In the case, the commentator instructed to distinguish among these four terms,

1. *anicca* (impermanence)
2. *aniccatā* (mode of impermanence)
3. *aniccā nupassanā* (contemplation as *anicca*)
4. *aniccanupassī* (the person who has fulfilled with the knowledge of *aniccā nupassanā*)
 1. Aggregates of fivefold clinging to existence (*pañcupādānakkhandhā*), which are occurring in 11 modes of situations called past, future, present, internal, external, gross, subtle, inferior, superior, far and near, are designated as *anicca* (impermanence). Why is it called *anicca*? Owing to presence of obvious occurrence of these three kinds of phenomena, viz,
 - (a) the phenomenon of arising (*uppāda*)
 - (b) the phenomenon of perishing away (*vaya*)
 - (c) the phenomenon of static instant which is special mode that bending towards perishing instant just after arising, those are called *anicc* (impermanence). (*Vs-1-281*)[It means that due to presence of three obvious characters of conditioned things, viz, the arising phase (*uppāda*), the perishing away (*vaya*) and the static phase (*aññathatta*), it is designated as *anicca*.]

2. *aniccatā*

Aniccatā means the special mode of occurrence of arising and passing away, static phase which is bending toward the perishing phase, of those five aggregates only. In other words, it means that the momentary perishing away (*khaṇa bhaṅga*) of those ultimate sense of five aggregates without situating as it's arising phase is called *aniccatā*.

3. *aniccā nupassanā*

It means that repeated discerning on those five aggregates, such as corporeality, etc., as *anicca* (impermanence) by means of *aniccatā* through which the momentary perishing away of ultimate

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dhamma is seen by *vipassanā* insight, is called *aniccānupassanā*. In other words, the *vipassanā* knowledge which repeatedly discerns as *anicca* is designated as *aniccānupassanā*.

4. *aniccānupassī*

The meditator who had fulfilled with that *aniccānupassanā* knowledge is called *aniccā nupassī*. Therefore, it should be recognized the fact that the person who fulfils the occurrence of in-breath and out-breath by repeated discerning on those five aggregates as *anicca* can be said the person who is practicing by repeated discerning as *anicca* in this fourth tetrad instructions. (*Visuddhi*-1-281,282)

uppāda-vaya-aññathattā

uppāda: — Those corporeal and mental *dhamma* called *saṅkhāra dhamma* which are occurred by unity of various adaptations of respective causes, are called *saṅkhāra dhamma*. The sudden occurrence of newly one without it is present previously, the attaining of the nature of ultimate *dhamma* due to presence of

(a) direct cause called *hetu* or *janaka* which is capable of arising those corporeality and mentality directly, and

(b) supporting cause called *upatthambhaka* or *paccaya* which is capable of supporting to occur those corporeality and mentality, is called the **arising** (*uppāda*).

vaya: — The cessation of those occurred *saṅkhāra dhamma* as the momentary dissolution (*khaṇa bhaṅga*), is called **perishing away** (*vaya*).

aññathatta: — The occurrence of ultimate *dhamma* with special mode called static phase (*thiti*), which is bending toward perishing phase just after arising, is called **aññathatta**.

saṅkhata: — The Buddha preached in *Saṅkhata lakkhaṇā sutta*, *Aṅguttara Tikanipāta* (*Aṅg*-1-150) that there are three characteristics of *saṅkhata*, viz, the arising, static, perishing away, in all kinds of ultimate *dhamma*. The arising *dhamma*, then, perishes away. It is not the fact that the arising *dhamma* is the specific one while the perishing and static *dhamma* is another kind actually. It will be clear understood as follows: —

As it is no difference between the arising phase of one kind of ultimate *dhamma* and the perishing phase of another kind of ultimate *dhamma* [it means that by the time the earth element occurs, it is impossible to occur the perishing away of the water-element or by the time the contact (*phassa*) occurs, it is impossible to occur the perishing away of feeling (*vedanā*)], similarly by the time it is bending toward perishing phase, called the static phase occurs, there is no difference between ultimate *dhamma*. That moment bending toward perishing phase can be designated as *jarā* (decaying). Therefore it is suitable to designate as *jarā* of one ultimate *dhamma* uniquely. That kind of *jarā* can be designated as momentary decaying (*khaṇika jarā*). It is right. — It is essential to non-difference between the arising and perishing phase of essence of ultimate *dhamma*, actually. If one accepts difference between them except non-different, a kind of misunderstanding that “another kind of ultimate *dhamma* arises while another kind of ultimate *dhamma* perishes away”, can be occurred in those person who prefers difference between them. Therefore it should be recognized on the fact that with regarding to that *jarā*, it is intended to say momentary decaying (*khaṇika jarā*) only, but not refer to old aging (*jarā*) which is applied in conventional truth (*vohāra sacca*), i.e., *pabandha thiti paññatti jarā* = the nature of old aging of being in the aspect of conventional truth. (*Mahāṭṭkā*-1-343,344)

Due to presence of such three characteristics called arising – static – perishing away, the designation of five aggregates as *anicca* (impermanence) would be occurred. The term *anicca* is designated on those three characteristics with the result that after it would be said that “*aniccatā ti tesamyeva uppāda vayaññathattam* = *aniccatā* means the arising, perishing away and static phase called *jarā* of those five aggregates only, especially, in order to show the term *aniccatā* refers to momentary cessation (*khaṇikā nirodha*), the commentator said that ‘*huttvā abhāvo vā*’ = the nature voidness after arising is also called *aniccatā*”. In that phrase, due to previous occurrence of the nature of arising before the nature of voidness, it would be said in addition to “*huttvā* = after arising”. With regarding to the word, *huttvā* = after arising, it would be clearly shown the fact that previous voidness occurs before the voidness (*a-bhāva*) called perishing away occurs. (*Mahāṭīkā*-1-344)

The meaning is that — the voidness (*a-bhāva*) are of two kinds: *pāgabhāva* which is a kind of voidances of corporeality and mentality before arising phase (*uppāda*) and *viddhamṣābhāva* which is also another kind of voidances of corporeality and mentality after perishing phase. In the words, “*huttvā a-bhāvo vā*”, *a-bhāvo* refers to the meaning of *viddhamṣābhāva* which is the nature of voidances of corporeality and mentality after perishing phase called *vināsa a-bhāva*. Then, owing to presence of the meaning, “corporeality and mentality arise from voidness called *a-bhāva* before it arise”, of the word, *huttvā*, that word shows the fact that “the voidness of corporeality and mentality before arise (*a-bhāva*) is preceding one while “the voidness of corporeality and mentality after perishing phase” is succeeding one.

Corporeality and mentality are void before it arise and after perished away. Thus these are the nature of *dharmā* which is occurring temporarily as the arising phase, (*uppāda*), static phase(*thiti*), perishing phase (*bhaṅga*), between two kinds of voidness. Those five kinds of aggregates are only impermanent *dharmā* (*anicca*), and the meditator who wants to discern repeatedly as *anicca*, must

1. know five aggregates which are ultimate realities occurring in three periods, two continuums,
2. know causal *dharmā* occurring in three periods of those five aggregates, as they really are,
3. know
 - (a) mode of dissolution after arising
 - (b) modes of perishing away in every moment called *anicca* of five aggregates associating with causal *dharmā*,
4. practise by seeing mode of impermanence and by generalizing as *anicca*, in order to fulfil the occurrence of in-breath and out-breath.

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If it would be practiced in that way it can be said that *aniccānupassanā* knowledge had been fulfilled thoroughly. The meditator with that *aniccānupassanā* knowledge can be designated as the person of *aniccā nupassī*, indeed.

(2) *Virāgānupassī*

In the word, *virāgānupassī*, there are two kinds of *virāga*, viz,

- (a) *khaya virāga* which is perpetual momentary destruction called *khaṇabhanga* of conditioned things,
- (b) *accanta virāga* which is *nibbāna*, the cessation of passion (*rāga*) or conditioned things.

The *Vipassanā* Knowledge which is occurred by means of discerning on only phenomenon of perishing away of conditioned things is designated as *virāga nupassanā*. The noble Path Knowledge which is occurred by means of seeing on *nibbāna* called *accantavirāga*, is also known as *virāgā nupassanā*. It should be recognized on the fact that if the person fulfils the occurrence of in-breath and out-breath by completion with those two

kinds of knowledge of *virāgā nupassanā*, he practises as "*virāgā nupassī assasissami passasissamīti sikkhati*".(Vs-1-282)

Vipassanā Knowledge which discerns on the phenomenon of perishing away of conditioned things over and over again is called *khaya virāgā nupassanā*. The Noble Path-knowledge which sees *nibbāna* that is void and cessation of passion (*rāga*) is called *accantavirāga nupassanā*.

In other words: — The *vipassanā* knowledge, due to capability to discern as three general characters by taking the object of momentary dissolution of *saṅkhāra dhamma*, occurs continuously by means of *khaya virāgā nupassanā*. Due to bending toward the eternal peace, *nibbāna* called *asaṅkhata*, the *vipassanā* knowledge occurs by means of *accanta virāgā nupassanā* simultaneously.

The noble Path-Knowledge is penetratively knowing and seeing the eternal peace, *nibbāna*, called *asaṅkhata* where all kinds of *saṅkhāra dhamma* are totally ceased, with the help of non-delusion (*a-sammoha*). That noble Path-Knowledge which is taking the object of *nibbāna*, eradicates deluding *dhamma* which covers *saṅkhāra dhamma* and prohibits dissolution of those *dhamma*, without any remain. Due to eradication of delusion which is incapable of knowing the dissolution of *saṅkhāra dhamma*, the knowledge (*vijjā*) which is knowing it, had been fulfilled as it's function (*kicca siddhi*). That kind of knowing by means of it's function, can be designated as knowing with non-delusion (*a-sammoha*). Due to eradication of delusion (*moha*), if dissolution of *saṅkhāra dhamma* are discerned again, it will be known every time indeed. That kind of knowing can be designated as *khaya virāgā nupassanā* which always discerning on dissolution of *saṅkhāra dhamma* by means of non-delusion.

Therefore, the noble Path-Knowledge would be occurred by means of *khaya virāgā nupassanā* which discerns dissolution of *saṅkhāra dhamma* by means of non-delusion. It should be recognized on the fact that owing to ability of discerning on *nibbāna* called *asaṅkhata* where all kinds of *saṅkhāra dhamma* are totally ceased, where lust (*rāga*) are totally ceased, by means of facing with the object directly, the noble Path-Knowledge occurs by means of *accanta virāgā nupassanā*, actually. (*Mahāṭīkā*-1-344)

(3) *nirodhā nupassī*

In this word, *nirodhā nupassī*, there are two kinds of cessation (*nirodha*), viz,

- (1) *khaya nirodhā* which is perpetual phenomena of momentary cessation called *khaṇabhanga* of conditioned things,
- (2) *accanta nirodhā* which is *nibbāna*, due to occurrence of real and total cessation of passion (*rāga*)

Vipassanā knowledge, which discerns perpetual phenomena of momentary cessation of conditioned things, is called *nirodhā nupassanā*. Those are kinds of *Vipassanā* knowledge which discern as *anicca, dukkha, anatta*, by taking the object of perpetual phenomena of cessation of conditioned things. Actually, the Noble Path-knowledge, which knows and sees the Unconditioned Element, eternal peace called *nibbāna* which is total cessation of passion (*rāga*), is also called *nirodhā nupassanā*. The practising meditator who has fulfilled with those two kinds of knowledge *Vipassanā* knowledge and Noble Path-knowledge, is the person called *nirodhā nupassī*. It should be recognized the fact that is the person fulfils the occurrence of in-breath and out-breath by completion with those two kinds of knowledge of *nirodhā nupassanā*, he practices as "*nirodhā nupassī passasissamīti sikkhati*". (Vs-1-282, *Mahāṭīkā*-1-344)

(4) *Paṇissaggā nupassī*

In the word, *paṇissaggā nupassī*, there are two kinds of abandoning (*paṇissaggā*);

(1) *pariccāga paṭinissaggā*

(2) *pakkhandana paṭinissaggā*.

Those *vipassanā* knowledge and noble Path-Knowledge which are capable of abandoning defilements, are called *paṭinissaggā nupassanā*.

vipassanā — *Aniccānupassanā* knowledge which is repeated discerning as *anicca* by taking the object of dissolution of *saṅkhāra dhamma*, abandons wrong perception called perception of permanence (*nicca saññā*) which falls on *saṅkhāra dhamma* by means of temporary abandoning (*tadaṅga pahāna*). Those defilements which are led by ignorance, craving and clinging, called *kilesa vaṭṭa*, those wholesome and unwholesome actions (*kusala, akusala kamma*) called *saṅkhāra* which are caused by that *kilesa vaṭṭa*, which are capable of forming new existence, such resultant aggregates (*vipāka khandha*) which are caused by that *kilesa vaṭṭa* and *kamma vaṭṭa* called *abhi saṅkhāra*, can be occurred in future by means of obsession as permanence (*nicca*). If the mode of discerning as impermanence (*anicca*) on dissolution process of *saṅkhāra dhamma* occurs continuously, it abandons all kinds of those *kilesa vaṭṭa*, *kamma vaṭṭa* and resultant aggregates called *vipāka vaṭṭa* by means of **non-reoccurable again in future**.

Those *kilesa vaṭṭa*, *kamma vaṭṭa* resultant aggregates called *vipāka vaṭṭa*, which are caused by perception of happiness (*sukha saññā*) and perception of self (*atta saññā*), are abandoned by means of temporarily and non-reoccurable again in future during *vipassanā* practice through which *dukkha nupassanā* knowledge which takes the object of nature of being oppressed by continuous dissolution and perishing away of *saṅkhāra dhamma*, abandons the perception of happiness, while *anattā nupassanā* knowledge which takes the object of nature of lack of “self” which is non-destructible essence in those perishing *saṅkhāra dhamma* abandons the perception of self (*atta saññā*), occurs continuously in him. Then, due to knowing and seeing faults of *saṅkhāra dhamma* really, i.e., the fault of impermanence, the fault of suffering, the fault of non-self, the fault of loathsomeness (*asubha*) of all *saṅkhāra dhamma* called *saṅkhata*, which are situated in three worlds, viz, sensuous world, fine-material world and immaterial world, it usually be occurred as entering into eternal peace, *nibbāna* called *a-saṅkhata dhātu* by means of bending toward and inclination to that *nibbāna* which is opposite *dhamma* of *saṅkhāra dhamma*.

The *vipassanā* knowledge can, therefore, be designated as *pariccāga paṭinissaggā*, due to ability to abandon defilements together with resultant aggregates, *abhi saṅkhāra dhamma* temporarily. Due to occurrence of entering into *nibbāna* by bending toward it, it is also designated as *pakkhandana paṭinissaggā*. **PAGE-326**

If those defilements would be abandoned by eradication (*samuccheda*) without any remain, the noble Path-Knowledge not only abandons both wholesome, unwholesome actions called *abhi saṅkhāra*, which are capable of forming new existence, and the resultant aggregates which are caused by those defilements and *abhi saṅkhāra dhamma*, by means of making a condition which is incapable of reoccurable in future again, but also enters into eternal peace, *nibbāna* called *a-saṅkhata dhātu*, by means of facing with *nibbāna* as it's object. That noble Path-Knowledge can, therefore, be designated as both ***pariccāga paṭinissaggā*** = the *dhamma* which is able to abandon permanently defilements with aggregates, *abhi saṅkhāra dhamma*, and ***pakkhandana paṭinissaggā*** = the *dhamma* which is able to enter into eternal peace, *nibbāna* called *a-saṅkhata dhātu* by taking as it's object. Those two kinds of knowledge: *vipassanā* knowledge and noble Path-Knowledge would be designated as *anupassanā* due to ability to follow preceding knowledge and take the object of preceding knowledge and due to ability to discern repeatedly on those preceding knowledge successively.

The meaning is that — the *vipassanā* knowledge repeated discerns as *anicca*, *dukkha*, *anatta* by taking the object of preceding *vipassanā* knowledge, which are always arising and passing away so-called mode of impermanence (*anicca*) etc. Then the succeeding *vipassanā* knowledge repeatedly discerns as *anicca*, *dukkha*, *anatta* by taking the object of arising and passing away processes of preceding *vipassanā* knowledge. Therefore it would be said *anupassanā*. The noble Path-Knowledge, indeed, would also be designated as *anupassanā*, due to ability to follow *gotrabhu* and discern *nibbāna* which is the object of *gotrabhu*. It should be recognized on the fact that the person who completed with those two kinds of knowledge: *vipassanā* knowledge and noble Path-Knowledge in order to fulfil the occurrence of in-breath and out-breath, can be said that he practised as “*paṭinissaggā nupassī assasissāmīti sikkhati, paṭinissaggā nupassī passasissāmīti sikkhati*”. (*Visuddhi*-1-282; *Mahāṭīkā*-1-345)

This is the instruction of the Buddha in order to fulfil occurrence of in-breath and out-breath by arising *vipassanā* knowledge and Path-Knowledge successively.

3.19 *Suddha vipassanā* and *samatha vipassanā*

These fourth tetrad instructions are preached by the Buddha through pure *vipassanā* practice (*suddha vipassanā*), while first, second and third tetrads instructions are preached through mixed modes of *samatha* and *vipassanā* practice. (*Vs*-1-282)

According to above exegeses, the practicing meditator, who wants to fulfil the fourth tetrad instructions, has to practise in order to become these persons,

1. *aniccānupassī*,
2. *viragānupassī*,
3. *nirodhānupassī*,
4. *paṭinissaggānupassī*, respectively.

For the purpose to become *aniccānupassī* person, the meditator has to discern as *anicca* by taking the object of phenomena of momentary perishing away of conditioned things which are occurring in (11) modes of situation, past, future, present etc. Groups of mental *dharmas* of great wholesome impulses of mind-door cognitive processes which is called *Vipassanā* Knowledge, must be discerned as *anicca* again. However, supporting factors of efficiency of relation of determinative dependance (*upanissaya paccaya*) of *dukkhānupassanā ñāṇa* and *anattānupassanā ñāṇa* are also essential for occurrence of sharp and clear *aniccānupassanā ñāṇa*. Therefore both those conditioned things and discerning *Vipassanā* Knowledge must be discerned by generalizing of three characters as mentioned previously.

Furthermore, due to inability to reach to the Noble Path-knowledge but at the stage of knowledge of Dissolution only, the meditator is unable to discern the Unconditioned Element, *nibbanā*, which is designated as *accantavirūga*, *accantanirodha*, *pariccāga paṭinissagga*, *pakkhandana paṭinissagga*. In this stage, therefore, the meditator has to discern on all three **PAGE-327** kinds of general characters, *anicca*, *dukkha*, *anatta* by taking the object of perpetual phenomena of momentary perishing away of conditioned things, in order to become *viragānupassī* person, *nirodhānupassī* person, *paṭinissaggānupassī* person. Those preceding *Vipassanā* Knowledge must be discerned as *anicca*, *dukkha*, *anatta* again.

If *vipassanā* practice can be performed in that way, *Vipassanā* Knowledge of such meditator can abandon temporarily (*tadangapahāna*) on

1. defilements, especially passion (*rāga*),
2. *abhisankhāra dhamma*, which is capable of providing occurrence of new existence, which has the source of those defilement round (*kileas vatṭa*), and

3. consequence aggregates (*vipāka khandhā*) which will be originated from those *abhisāṅkhāra dhamma* consequently. Thus, it should be recognized on practice of mindfulness of breathing by means of (16) kinds of depended foundations (4x4=16, through four tetrads). In this way this practice of mindfulness through (16) kinds of depended foundations. (Vs-1-282)

There are (16) kinds of modes for each in-breath and out-breath, totally (32) kinds of modes of breathing. If those modes of breathing are proficiently carried out, it can give rise to the final goal of Buddhism, *nibbāna*, the eternal peace. Can a person who thinks himself as practicing meditator breathe systematically in accordance with the Buddha's teaching? The way of practice founded by the Buddha is always worth inviting to practise for every person, every where, every time really. Noble Doctrines are finally proved and completed with nobility called *sandiṭṭhika*, which is worth knowing and seeing by experiential knowledge of Noble Disciples. If one who endeavours, he can become the Buddha. So try hard all the time!

3.20 It reaches into fourth stage of practice of "*saṭipatṭhāna*"

Thus, the meditating person who discerns the ultimate nature of both corporealities and mentalities by taking the object of phenomena of perishing away of conditioned things and preceding *Vipassanā* Knowledge, but not by taking the object of corporeal and mental units anymore, it reaches into fourth stage of practice of *saṭipatṭhāna*.

Pāli Quotation (M-1-71)

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(M-1-75)(M-1-76)(M-1-78)

The mindfulness (associating with *Vipassanā* Knowledge) on the fact that ...

“There are no man, woman, person, being, human being, heavenly being, brahma; there are no massive body with vitality, massive body with consciousness, *prama atta* who is creator, living *atta* who is created; there are only masses of corporealities and mentalities called *kāya-vedanā-citta-dhamma*; there are only groups of causal *dhammas*; and resultant *dhammas*; there are only groups of impermanent *dhammas*; suffering *dhammas* non-self *dhammas*” appears in the continuum of that meditator. That mindfulness occurs for successive improvement of *Vipassanā* Knowledge and that mindfulness itself. (M-1-71, M-A-1-255)

Upper and upper kinds of *Vipassanā* Knowledge from beginning of this knowledge of Dissolution, are the knowledge that take the object of pure phenomenon of perishing away of conditioned things. Therefore, the meditator has to discern the pure phenomenon of perishing away of conditioned things over and over again in order to improve *Vipassanā* Knowledge and mindfulness associating with *Vipassanā* Knowledge successively.

3.21 Discerning through deportment-clear comprehension (*iriyāpatha-sampajañña*)

In this stage, the practicing meditator should like to discern on the way of deportment (*iriyāpatha*), clear comprehension (*sampajañña*) in order to attain very sharp and clear *Vipassanā* Knowledge.

During walking, as mentioned previously, after developing on concentration, corporeal *dhammas* which are capable of conveying and corporeal *dhammas* which are conveyed, mental *dhammas* which are causes of arising of those corporeal *dhammas*, and remaining miscellaneous conditioned things must be kept in mind and *Vipassanā* practice must be performed by taking the object of pure phenomenon of perishing away of those conditioned things through various methods, twofold corporeality and mentality method,

fivefold aggregate method etc. It must be discerned similarly for the purpose of upper *Vipassanā* Knowledge.

From this knowledge of Dissolution to the upper kinds of *Vipassanā* Knowledge, the meditator never see form and shape called *saviggaha* but pure ultimate nature of corporealities and mentalities only by insight. Each knowledge of Contemplation (*anupassanā ñāṇa*) will remove respective defilements and opposite *dhammas* efficiently.

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3.22 Living person-dead person (verses)

- * - A such mankind
 - Who has accomplished ten kinds of wholesome deeds
 - founded by the Buddha,
 - is not difficult to attain,
 - existences of human and heavenly being certainly,
 - preached by the Buddha.

 - * - A such person with forgetfulness,
 - who diminishes diligence to achieve ...
 - any kind of wholesome deed,
 - charity or morality,
 - can be said as the "**dead person**"

 - * - Next kind of gentlemen,
 - who never neglect to perform,
 - charity, practice for every day,
 - as if he has to dead
 - called a transfer to the next existences of human or heavenly being
 - he is not worth designating as dead person
 - due to non-destruction in bliss and wealthy.
- (Maghadeva-Verse-291)
- * - If one has full of concealment
 - with nescience and strong obsession,
 - he is usually unadmonishable one,
 - who is not prohibited
 - not to do wrong practice leading to the innermost hell,
 - as a boa hypnotize the prey.

 - * - If one has weak reason,
 - but strong faith
 - he usually pays respect to
 - wrong ascetic with wrong practice.

 - * - If one has strong reason
 - without understanding on the Ultimate nature
 - and lacking in faith
 - he obsesses wrong belief that...
 - "without offering any more,
 - ten kinds of wholesome deeds,
 - can be fulfilled by putting one mind-moment
 - on another's donation"...

- as a guide with lantern falls into pit.
- * - A kind of being with wrong belief,
 - is unable to be escaped
 - from the rounds of rebirth,
 - even by preaching of about hundred thousands Buddhas.
 - Due to wrong practice
 - which is never given up,
 - he always fixedly attaches his opinion leading to hell,
 - as biting of a turtle,
 - even though the earth engulfs. (*Maghadeva-Verse-319*)

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4a. Section of Knowledge of Terror (*bhayatupaṭṭhāna ñāṇa*)

1. The meaning of knowledge of Terror (*bhaya ñāṇa*)

In the continuum of that meditator who performs, practises, develops respectfully on the advancement of knowledge of Dissolution, which has the object of momentary cessation called the phenomenon of destruction, the phenomenon of decaying, the phenomenon of breaking down of all conditioned things occurring in three periods, past, future and present, and two continuums, internal and external, over and over again as mentioned previous way, every conditioned thing occurring (31) realms appears as fearful occurrence.

Pāli Quotation (Vs-2-282)

In the continuum of practising meditator who discerns and reasons as ... "those past conditioned things had been ceased, present conditioned things are ceasing, the future ones will cease"... through the object of phenomenon of destruction is taken as priority, the knowledge called *bhayatupaṭṭhāna* which is capable of taking object that deserves to be fearful, appears well. (*Vs-2-282*)

2. Does the person with knowledge of Terror fear?

Pāli Quotation (Vs-2-283) (*Mahāṭī-2-446*)

= If it is a question whether the person with knowledge of Terror fears, it would be answered that "he doesn't". It is because the knowledge never occur with the nature of fear indeed. It is right. ____ A kind of fear occurs by means of arising of consciousness rooted in hate, which is associating with ill will (*paṭigha*). The knowledge of Terror, however, knows that "fearful objects are worth fearing" as they really are. It is right. ____ That knowledge of Terror reasons as ... "those past conditioned things had been ceased, present conditioned things are ceasing, the future ones will cease".. only.

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3. The meaning of present (*paccuppanna*)

Those conditioned things which belong to *addha* presentt, the period separated by one life between process of newly occurrence of next existence (NONE) called *paṭisandhi* and death, are gross and rough due to presence of long duration. Those conditioned things which belong to momentary present (*khaṇa paccuppanna*), on the other hand, are especially, subtle and fine due to presence of short span. Conditioned things which belong to continuity

present (*santati paccuppanna*) are middle ones which are worth discerning as beginning objects of the knowledge of Terror. (*Mahāṭṭi-2-445*)

In this case, the meditator should not suggest that those *dharmas* belong to *addhā* present and momentary present are not worth discerning. It means that after discerning on conditioned things belong to continuity present beforehand, *vipassanā* practice must be performed to reach the momentary present. Only when way of discernment is accomplished in that way, masses of corporeality and mentality called *rūpaghana* (compactness of corporeality) *nāmaghana* (compactness of mentality) will be broken down in the insight, resulting in reaching into the field of ultimate reality. Afterwards upper kinds of *Vipassanā* Knowledge, knowledge of Dissolution etc., will be occurred consequently, if the meaning is interpreted in that way all explanations of previous stages of knowledge and later ones will be conformable to each other. Although the knowledge of Dissolution can take the object of momentary cessation of conditioned things, if one suggests that the upper knowledge of Terror can take the object of conditioned things which belong to "continuity present" only, it will lead to misunderstanding on the knowledge of Terror as lower stage than the Knowledge of Dissolution, inverse.

4. Worldly similes

When a such man with good sight sees three pits which are full of live coals near the gate of city, he himself is not afraid. it is right. ____ As a kind of reasoning that "all beings who fall into these pits with live coals will feel great suffering"... occurs in the continuum of that man; ____

furthermore, when a man with good sight sees three skewers, which are made up of catechu wood, iron and gold, and are putting in order, he himself is not afraid. It is right. ____ As a kind of reasoning that "all beings who fall into these skewers will feel great suffering"... occurs in the continuum of that man; ____

similarly the knowledge of Terror is not afraid. it is right. ____ A kind of reasoning on three kinds of realms, *kāma*, *rūpa*, *arūpa*, which are similar to three pits with live coals and three skewers,

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that "those past conditioned things had been ceased, present conditioned things are ceasing, the future ones will cease..." is occurred by the knowledge of Terror. Due to appearance of all kinds of conditioned things occurring in (31) realms, with the nature of great fearfulness and great dangerous ones, by the knowledge of Terror, that knowledge is worth designating as *bhayatupaṭṭhāna ñāṇa*. (*Vs-2-283*)

5. How the nature of fearfulness appears?

Pāli Quotation (*Paṭisam-258, Vs-2-283*)

The term, *nimitta*, means *saṅkhāra nimitta* (= form of conditioned things). The appearance as form and shape of conditioned things occurring in past, future, present, by means of both masses of corporealities, masses of mentalities, *samūha ghana* etc., occurrence of specific acquired function of each *dharmas*, is known as *saṅkhāra nimitta* (*Vs-2-284, Mahāṭṭi-2-447*). In this stage of knowledge of Terror, due to inability to appear as compactness of continuity (*santati Ghana*) resulting from finishing to discern up to momentary present, it should be recognized the fact that... "compactness of continuity" is excluded to explain.

The cyclic *dharmas* called continuity of corporeality-mentality which are cease occurring in existences of sensuous sphere, fine-material sphere and immaterial sphere, are called "*pavatta*". Actually, every kind of arising of existence called *bhavapavatti* is

designated as “*pavatta*”. However due to obvious appearance of the nature of being oppressed by perpetual phenomena of arising and perishing away through the knowledge of Dissolution, even existences of fine material and immaterial sphere which are worth saying as subtle and quiescent bliss, would be appeared as the nature of fearful ones as they really are. With intention to show this meaning, the term, *pavatta*, is explained as “arising of existences in fine-material sphere and immaterial sphere” (*bhava pavatti*), in the commentary called *Visuddhi Magga*. (*Mahāṭṭ-2-447*)

1. For the practising meditator who takes into heart all conditioned things, as *anicca*, the form of conditioned things (*mimitta* = *sañkhāra nimitta*) appears as fearful danger.
2. For the practising meditator who takes into heart all conditioned things, as *dukkha*, every kind of arising of existence called *bhava pavatta* appear as fearful danger.
3. For the practising meditator who takes into heart all conditioned things, as *anatta*, both the form of conditioned things, as *annata*, both the form of conditioned things and (*sañkhāra nimitta*) and every kind of arising of existence called *bhava pavatta* appear as fearful danger.

The practising meditator who takes into heart conditioned things as *anicca*, always sees death (*maraṇa*) called only the phenomenon of perishing away of conditioned things resulting in appearance of form of conditioned things **PAGE-333** as fearful danger. The practising meditator who takes into heart conditioned things, as *dukkha*, always sees only the phenomenon of being oppressed by perpetual processes of arising and perishing away of arising of corporeal and mental aggregates (*bhava pavatti*) of fine material sphere and immaterial sphere which are worth designating as blissful realms, resulting in appearance of arising of existence in those spheres as meditator who takes into heart conditioned things, as *anatta*, always see on both form of conditioned things (*nimitta*) and origination of existence (*pavatta*) as an empty village without beings or as mirage, or as heavenly city created by *gandhabba* resulting in reasoning as void of self, vanity of essence of self, emptiness of self, absence of master called self, absence of chief called self. Therefore for that practising meditator, both kinds of *nimitta* and *pavatta* appear as fearful danger really.

6. Object of the knowledge of Terror

Pāli Quotation (Vs-2-284)

According to exegesis of above commentary, those *dhammas* which are objects of the knowledge of Terror are also all kinds of conditioned things occurring in three periods, past, future, present and two kinds of continuum, internal and external, similar to objects of previous kinds of *Vipassanā* Knowledge.

Therefore, the meditator has to perform *vipassanā* practice by taking the object of phenomena of perishing away of internal corporealities sometimes, or of external corporealities sometimes. On of internal mentalities sometimes, on of external mentalities sometimes. It must be reasoned as *anicca* sometimes, *dukkha* sometimes, *anatta* sometimes alternatively. Sometimes *vipassanā* practice must be carried out by taking object of phenomena of perishing away of factors of dependent-origination. Sometimes, discerning *Vipassanā* Knowledge must be discerned as *anicca*, *dukkha*, *anatta* again.

discern on corporeality ____ perishing away of corporeality ____ *anicca*,

discerning knowledge ____ perishing away ____ *anicca*

discern on mentality ____ perishing away mentality ____ *anicca*

discerning knowledge ____ perishing away ____ *anicca*

discern on ignorance ____ perishing away of ignorance ____ *anicca*

discerning knowledge ____ perishing away ____ *anicca*

It should be performed in that way.

4.B Section of knowledge of Danger (*ādīnava nupassanā ñāṇa*)

For the meditator who performs, practises, develops over and over again for the advancement of knowledge of Terror, the protective *dhammas*, which is capable of protecting from harmful results, arising-static phase-perishing phase called *jāti-jarā-maraṇa* with the sources of conditioned things in (31) realms, never appears in his insight. Every kind of arising of existence has the same occurrence of danger called impermanence, change and alteration indeed. The refuge for protection of danger, birth-aging-death with the source of conditioned things, can not be appeared in him. The place for fleeing from danger, birth-aging-death with the source of conditioned things, can not be appeared in him. Someone to rely on for the protection of danger, birth-aging-death with the source of conditioned things, can not be appeared in him. Either desire to any kind of conditioned things among conditioned things occurring in all kinds of existence or wrong reasoning as "*eso me attā* = my self," never arise in him.

1. Three kinds of realms, *kāma*, *rūpa*, *arūpa*, appears as three pits full of live coals without flame.
2. Four great elements appear as highly poisonous snakes, rapid venomous snakes.
3. Five aggregates appear as five murderers with four-edged daggers who are following behind him.
4. Six kinds of internal bases appear as deserted villages where are void of beings.
5. Six kinds of external bases appear as robbers who destroy the village.
6. All kinds of existences appear as the process of burning by (11) kinds of fire called fire of passion, fire of anger, fire of delusion, fire of birth, fire of aging, fire of death, fire of sorrow, fire of lamentation, fire of suffering, fire of mentally disagreeable feeling, fire of woe, or on as burning with flame surrounding by ten directions, or as blazing simultaneously.
7. All kinds of conditioned things appear as open sore, various kinds of wounds, arrows, leading to harmful effects, incurable disease, bulk of dangers due to void of pleasurable nature but full of suffering, due to presence of final result of destruction.

When all kinds of conditioned things appear as fearful danger through contemplation on **PAGE-335** dissolution, this practising meditator sees the danger called void of completion of all surroundings, void of pleasurable situation, occurrence with ceaseless disastrous destruction. For that meditator who discerns in this way, the knowledge of Danger called *ādīnava ñāṇa* = *ādīnava nupassanā ñāṇa*, which is capable of discerning on disastrous danger of conditioned things, appears well. (Vs-2-284)

1. Preaching found in *Paṭisambhidā Magga*

Pāli Quotation (*Paṭisam-56,58, Vs-2-286*)

In this section of knowledge of Danger, preaching found in *Paṭisambhidā Magga* will be presented in brief. In this section ten phenomena, viz, *uppāda*, *pavatta*, *mimitta*, *āyūhava*, *paṭisandhi*, *anuppāda*, *appavatta*, *animitta*, *anāyūhanā*, *appaṭisandhi*, should be memorized well.

1. *uppāda* ____ Due to previous action (*kamma*), the arising of conditioned things called aggregates of consequence round (*vipāka vaṭṭa*) in recent life, is fearful danger. Thus, the reason which occurs through appearance as fearful danger of conditioned things is called *ādīnavanupassanā ñāṇa* which is capable of discerning on danger of conditioned things.

2. **pavatta** ____ During life , (**pavatti**), successive occurrence of conditioned things is fearful danger ... R...
3. **nimitta** ____ Phenomenon of conditioned things (**saṅkhāra nimitta**) is fearful danger ... R ...
4. **āyūhana** ____ The action (**kamma**) which is the source of process of NONE (**paṭisandhi**) in future, is fearful danger ... R ...
5. **paṭisandhi** ____ The process of NONE (**paṭisandhi**) in future, is fearful danger ... R ...

Five kinds of existences which are the occurrence of process of NONE, are fearful danger ... R ... The arising of all kinds of aggregates is ... R ... The arising of consequent **dhammas** (**upapatti**) is ... R ... The birth is ... R ... The aging is ... R ... The decaying is ... R ... The death is ... R ... The sorrow is ... R ... The lamentation is ... R ... The woe is fearful danger. Thus the reason which occurs through appearance as fearful danger of conditioned things is called **ādinavānupassanā ñāṇa**, which is capable of discerning on danger of conditioned things. This is the first connection (**vāra**). (**Paṭisam-56**)

Among these preaching of **Paṭisambhidā Magga**, only these five kinds, viz, **uppāda**, **pavatta**, **nimitta**, **āyūhana**; **paṭisandhi**, are preached by means of the ground of that **Vipassanā** Knowledge, i.e., those are worth designating as objects of **ādinavānupassanā ñāṇa** in verses. The remaining ones, five kinds of existence (**gati**) etc., are **PAGE-336** preached by means of indirect way (**pariyāya**) of those five kinds. It is right. ____ These two words, **nibbatti** and **jāti** are indirect usage of the words **uppāda** and **paṭisandhi**; while these two words, **gati** and **upapatti**, are indirect usage of the word, **pavatta**; and these words, **jarā**, **vyādhī**, **marāṇa**, **soka**, **parideva**, **upāyāsa**, are indirect usage of the word, **nimitta** respectively. It should be recognized in this way. (**Vs-2-286**)

1. **anupāda** ____ The reason which understands that “**nibbāna** which lacks phenomenon of arising, (in the next method) **nibbāna** which is cause of non-reoccurrence of conditioned things in future, has no danger,” is called the knowledge that arises depending on **nibbāna**.
2. **appavatta** ____ The reason which understands that “**nibbāna** which lacks **pavatta** (in the next method) **nibbāna** which is cause of lack of **pavatt**, ...R...
3. **animitta** ____ The reason which understands that “**nibbāna** which lacks **nimitta** (in the next method) **nibbāna** which is cause of lack of **nimitta**, ...R...
4. **anāyūhanā** ____ The reason which understands that “**nibbāna** which lacks **āyūhana** (in the next method) **nibbāna** which is cause of lack of **āyūhana**, ...R...
5. **apaṭisandhi** ____ The reason which understands that “**nibbāna** which lacks **paṭisandhi** (in the next method) **nibbāna** which is cause of lack of **paṭisandhi**, ...R...

anupāyāsa ____ The reason which understands that “**nibbāna** which lacks **upāyāsa** (in the next method) **nibbāna** which is cause of lack of **upāyāsa**, has no danger”, is called the knowledge that arises depending on **nibbāna**. (**Paṭisam-57**). This is the second connection (**vāra**).

This second connection is preached in order to show the knowledge which the object that is opposite of object of **ādinava ñāṇa** and in order to show opposite nature that “the phenomenon of arising is absent in such **dhammas**, that **dhammas** is totally absence of fearful danger”. In other words, this second connection is preached for gentlemen with knowledge of Terror through seeing on danger of conditioned things, in order to be relieved the tension that “the **dhammas**, which is void of danger, which is finishing of faults, is also present”. In the next method ____ for that practicing meditator, those **dhammas**, **uppāda** etc., appear as fearful danger. Afterwards, for that practicing meditator, inclination towards “**abhaya**” which is opposite of fearful danger, appears consequently. This is because ____ as inclination towards peace can be occurred obviously in the person who is suppressed by worry, the knowledge of Desire for Deliverance (**muñcītukamyatā ñāṇa**) appears consequently after seeing danger of conditioned things. Therefore it should be recognized the

fact that this second connection is preached in order to show advantages of *ādīnava nupassanā ñāṇa*, which sees danger of conditioned things, which is accomplished through appearance of conditioned things as fearful danger.

uppāda, anuppāda ____ The reason which understands that, “the arising of conditioned things is fearful danger; *nibbāna*, which lacks phenomenon of arising of conditioned things, (in the next method) *nibbāna* which is cause of lacking in phenomenon of arising of **PAGE-337** conditioned things, is absence of danger”, is called the knowledge which occurs depending on the deathless element, *nibbāna* ... R ...

The reason which understands that, “*upāyāsa* (= woe) is fearful danger; *nibbāna*, which lacks *upāyāsa*, (in the next method) *nibbāna* which is cause of lacking in *upāyāsa*, is absence of danger”, is called the knowledge which occurs depending on the deathless element, *nibbāna*. This is the third connection, indeed.

The first connection is *pavatti*.

Depending on *pavatti*, the occurrence of knowledge of Danger is shown. The second connection is *nivatti*. Depending on *navatti*, beneficial effect is shown. Bu means of persons who endeavours *vipassanā* practice strenuously through seeing beneficial effect on *nivatti* contiguously after seeing danger on *pavatti* ____ this third condition, which shows the fact that “*uppādo bhayam, anuppādo khemam* = the arising of conditioned things is fearful danger; *nibbāna*, which lacks phenomenon of arising of conditioned things (in the next method) *nibbāna*, which is cause of lacking in phenomenon of arising of conditioned things, is absence of danger” etc., has been accomplished. It should be recognized on the sixth connection (*chaṭṭha vāra*) etc., similarly. (*Mahāṭṭi-2-449*)

Gati ____ The term, *gati* means consequence mental aggregates and corporeallities produced by *kamma*, which are worth designating as existence produced by various kinds of actions (*kamma*), in the aspect of ultimate sense basically. Among these terms, with referring to these terms, *uppāda, pavatta, āyūhana* conditioned things belongs to present period (during one life from beginning of process of NONE to death), should be interpreted. With referring to the term, *paṭisandhi*, those aggregates of *uppādinna*, which are produced by action, which belongs to future period, should be interpreted. With referring to the term, *uppāda*, action (*kamma*) and *kamma*-formation, which belong to past period, should be extracted. With referring to the term, *nimita*, on the other hand, all kinds of conditioned things belong to corporealities and mentalities occurring in three periods, past, future, present and two kinds of continuum, internal and external, should be interpreted. (*Mahāṭṭi-2-449,450*)

2. *dukkha-sāmisā-saṅkhāra*

In this Pāli Text, those *dhammas, uppāda* etc., are fearful danger. Those *dhammas* with fearful danger are permanently *dukkha* (= suffering) indeed. Those *dhammas, uppāda* etc., with the nature of fearful danger which is permanent suffering, always occur 177 together with *āmisā* (= desirable ones) due to inevitable occurrence from (1) *vaṭṭāmisā* (2)*lokāmisā* (3)*kilesāmisā*. (*Vs-2-287*)

1.vuṭṭāmisā ____ Noble teachers said that mundane consequence mental aggregates and corporealities produce by *kamma (upādinna)*, which are produced by actions of previous lives, are called *vaṭṭāmisā* (desirable rounds). Three kind of round, defilement round (*kilesa vaṭṭa*), action round (*kamma vaṭṭa*), consequence round (*vipāka vaṭṭa*), and *dhammas* that depends on those rounds are called *vaṭṭāmisā* (desirable rounds).(*Mahāṭṭi-2-450*)

2. lokāmisā ____ Due to occurrence of deserving to reason as “I, mine” etc., by defilements, selfish desire, anger, delusion etc., five kinds of sensual pleasure called visible object,

auditory object, olfactory object, sopid object, tactile object, are called **lokāmisā** (desirable worldly pleasures). Those are **dhammas** which are ground, crushed, eaten by defilements. (*Mahāṭṭ-2-450*)

3. kilesāmisā ____ Those defilements, selfish desire, anger, delusion, etc., are called **kilesāmisā** (= desirable defilements). (*Mahāṭṭ-2-450*)

Such phenomena, arising (**uppāda** etc., occur together with **sāmisā = āmisā** (desirable ones). Those **dhammas** with **āmisā**, ‘**uppāda**’, etc., are merely mundane conditioned things (**saṅkhāra mattameva**) only (*Vs-2-287*)

In this term, with **saṅkhāra mattameva**, with regarding to suffix “**eva=only**”, **nibbāna**, which is worth designating as **visaṅkhāra**, would be rejected. This is because ____ in that **nibbāna** which is **visaṅkhāra**, there is no trace of occurrence of **sāmisā**. With regarding to the suffix, “**matta = merely**”, incomplete conditioned things are shown obviously. This is because all kinds of conditioned things with the phenomena of arising and perishing away never occur together with **āmisā**. These also include Noble Path and Fruit which are not associating with **āmisā**. In this case it must be interpreted on mundane conditioned things only. (*Mahāṭṭ-2-450*)

Due to occurrence of suffering etc., of those **dhammas**, **uppāda** etc., which are designating as danger, these words, “**uppādo dukkhanti bhayatupaṭṭhāne paññā ādīnave ñāṇam**”, etc., are preach in the Pāli Text called **Paṭisambhidā Magga**. In this case, although the meaning called nature of suffering can be finished by any one word ____ it should be recognized on the significance of knowledge of these words by means of significant occurrence of knowledge through...

1. **bhayākāra** = the occurrence of fearful nature
2. **dukkhākāra** = the nature of suffering,
3. **sāmisākāra** = the occurrence together with **āmisā** simultaneously. (*Vs-2-287*)

As various kinds of knowledge of Contemplation, viz, **anicca nupassanāñāṇa**, **dukkha nupassanāñāṇa**, **anatta nupassanāñāṇa** are significant ones respectively by means of significant occurrence as **anicca**, **dukkha**, **anatta** of those conditioned things only, similarly it should be recognized significant occurrence of knowledge by means of significant modes called **bhayākāra** (nature of terror), **dukkhākāra** (nature of suffering), **sāmisākāra** (nature of desirable ones). Among those kind of nature (**ākāra**), the knowledge that occurs through nature of terror (**bhayākāra**), is called **bhayatupaṭṭhāñāṇa** (knowledge of Terror) while the knowledge that occurs through nature of suffering (**dukkhākāra**) and nature of desirable ones (**sāmisākāra**), is called **ādīnavañāṇa** (knowledge of Danger). (*Mahāṭṭ-2-450,451*)

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3. Ten kinds of knowledge

The practising meditator with knowledge of Danger, realizes penetratively and faces with these ten kinds of knowledge, viz, five kinds of knowledge of Danger which occur by taking five kinds of phenomena called **uppāda**, **pavatta**, **nimitta**, **āyūhana**, **paṭisandhi** depending on which those knowledge of arise and five kinds of knowledge Quiescence (**santipadañāṇa**) which occur by taking five kinds of bases of knowledge called **anuppāda**, **appavatta**, **animitta**, **anāyūhana**, **appaṭisandhi** respectively. (*Vs-2-2287*)

One kind of knowledge can know another knowledge. However that knowledge can not know itself. There is a reasonable question that why it is said “**dasa ñāṇe pajanati** = ten kinds of knowledge are known”. The answer is as follows. ____

In this case, the meaning of knowing is that ____ the knowledge that stands on objects of both *uppāda, pavatta, nimitta, āyūhana, paṭisandhi* and *anuppāda, appavatta, animitta, anāyūhana, appaṭisandhi*, lacks of bewilderments on those object exceedingly. Cloud of darkness of bewilderments and delusion have been removed well. Due to lack of bewilderments in that way, there is void of bewilderment on the knowledge itself. Therefore the knowledge seems to be known itself resulting in saying as "ten kinds of knowledge are known". (*Mahāṭṭi-2-451*)

The practising meditator has to discern on the *Vipassanā* Knowledge that is discerning on, *uppāda, pavatta*, etc., again. If preceding *Vipassanā* Knowledge can be discerned by succeeding *Vipassanā* Knowledge again, it can be said that "*dasa ñāṇa pajānāti* = ten kinds of knowledge are known".

Due to occurrence of mastery in two kinds of knowledge, *ādīnava ñāṇa* and *santipada ñāṇa*, the practising meditator is not shaken by various wrong views. (*Paṭisam-56,58*)

Due to occurrence of finishing to see by *Vipassanā* Knowledge on *pavatti* called perpetual continuity of corporeality and mentality, the Noble *dhammas* called *nibbāna*, which is void of conditioned things as an opposite *dhammas* of that *pavatti*, appears in the insight after determining well. Therefore the mind of that meditator is not shaken by wrong belief that "there is very superior and subtle *nibbāna* in the present body" etc., This is because ____ very fearful danger, which is worth seeing well is present in the continuity of corporeality and mentality really. Therefore it is explained that "the practising meditator is not shaken by various wrong views". (*Mahāṭṭi-2-451*)

Section of ādīnava nupassanā ñāṇa finished.

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4.C Section of *nibbida nupassanā ñāṇa*.

1. The knowledge of Disenchantment

In this way, after discerning on all conditioned things occurring in three realms, *kāmma, rūpa, arūpa*, as fearful danger, that practising meditator disenchant, displeases on all those conditioned things with the phenomenon of destruction in three realms. A comparable worldly simile is that ____ as the king of golden brahminic duck (*hamsa*) that pleases at the base of *citta kuta* mountain, westward of *anotatta* lake, displeases to stay dirty pond near the entrance of beggar's village but very satisfied to stay in seven big lakes ____ similarly the practising meditator dissatisfies on all conditioned things occurring in three realms. Actually, due to presence of enchantment in practice only, he always enchants and pleases in seven kinds of contemplation, viz, *aniccānupassanā, dukkhānupassanā, anattānupassanā, nibbdānupassanā, viragānupassanā, nirodhānupassanā, paṭinissaggānupassanā*. (*Vs-2-287*)

Furthermore, as the king lion captured in the golden cage disenchant in that cage but satisfies in Himalaya Mountains extending about 2414 km (1,500 miles) ____ similarly this practising meditator disenchant in three kinds of existences, existence in sensual sphere (*kāmasugati*), existence in fine material sphere (*rūpasugati*), existence in immaterial sphere (*arūpasugati*), but satisfies and pleases in three kinds of contemplation, viz, *aniccānupassanā, dukkhānupassanā, anattānupassanā*, really. (*Vs-2-288*)

Furthermore, as the king elephant called *chaddana*, which is whole white body, which is possessing seven organs touching on to ground, viz, four limbs, tail, proboscis, male genital organs, which is able to fly in the sky, disenchant in the middle of city but enchants and pleases in the forest with Lake *Chaddana* of Himalaya Mountains ____ similarly, this practising meditator dissatisfies and displeases in all kinds of conditioned things occurring in

three realms. He enchants and pleases in the deathless element, *nibbāna*, which can be taken into heart beforehand in a way that "*anuppado khemam = nibbāna* which lacks arising of conditioned things, *nibbāna* which is cause of lacking in arising of conditioned things, is void of danger" etc., which can be seen by reasoning, which is called *santipada*, which is void of all kinds of conditioned things. Only the mind which inclines towards that *santipada*, which bends towards that *santipada* which slants towards that *santipada*, always occurs in him. (Vs-2-288)

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2. Three kinds of knowledge with essential meaning

These three kinds of knowledge, knowledge of Terror, knowledge of Danger, knowledge of Disenchantment are synonyms. Therefore olden day exegets Maha Theras said as follows. _____

The single knowledge of Terror has three different names.

1. Due to finishing to see all conditioned things as fearful terror, it is designated as knowledge of Terror (*bhayatupaṭṭhana ñāṇa*).
2. Due to ability to show obviously on the danger of those conditioned things, it is designated as knowledge of Danger (*ādīnavānupassanā ñāṇa*)
3. Due to occurrence of dissatisfaction on those conditioned things, it is designated as knowledge of Disenchantment (*nibidānupassanā ñāṇa*)

In the Pāli Text of *Paṭisambhida Magga*. It is also preached that "these three kinds of knowledge, *bhayatupaṭṭhana ñāṇa*, *ādīnavānupassanā ñāṇa*, *nibidānupassanā ñāṇa*, are the same in meaning but varied in terminology only" (*Paṭisam-259, Vs-2-288*)

Section of *nibidānupassanā ñāṇa* finished.

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5. Section of *muncitu kamyatā ñāṇa*

The knowledge of Desire for Deliverance

This gentleman or lady called *ācārakulaputta*, who disenchant on every kind of conditioned things, who disgusts and struggles against all conditioned things is not worth entangling on any kind of conditioned things, which are occurring in all existences of three realms, which are having perpetual ceaseless phenomena of perishing away. Deliverance from all kinds of conditioned things only is greatly desired. Emancipation from those ones only is greatly thirsted.

Wordly simile ____ As a fish captured in the net, a frog ingested into the buccal cavity of snake, a jungle fowl prisoned in the cage, a deer ensnared in the noose which is firmly tied, an elephant fallen into big marsh, a king of dragon ingested into buccal cavity of **Garuda**, the mythical king of birds, the moon eclipsed by **Rahu**, ascending node of moon, a man besieged by enemies ... etc., want to release from respective bondage similarly, the mind of that practising meditator desires for deliverance from all kinds of conditioned things occurring in three realms. Emancipation from those ones only is greatly thirsted. At that time, as mentioned above, in the continuum of that practising meditator who has no desire on all kinds of conditioned things but for deliverance only, the knowledge of Desire for Deliverance arises obviously. (Vs-2-288,289)

Various knowledge from the knowledge of dissolution to this knowledge of Desire for Deliverance are knowledge which are performing *vipassanā* practice by taking object of phenomena of perishing away only and discerning as *anicca*, *dukkha*, *anatta* alternatively. If *vipassanā* practice is accomplished by taking object of phenomena of perishing away of

conditioned things occurring in three periods and two kinds of continuum, it should be recognized the fact that nomenclature of those kinds of knowledge is applied as

1. *bhaya ñāṇa* through appearance as fearful terror,
2. *ādīnava ñāṇa* through appearance as danger,
3. *nibbidā ñāṇa* through appearance as disenchantment,
4. *muñcitukamyatā ñāṇa* through appearance as desire for deliverance from conditioned things, respectively.

Section of muñcitukamyatā ñāṇa finished.

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6. Section of paṭisaṅkhanupassanā ñāṇa

6.1 Knowledge of Reflection

Pāli Auotation (Vs-2-289) (Mahāṭṭ-2-435)

In this way due to desire to deliverance from conditioned things with the phenomena of perishing away, which are occurring in all kinds of realms, mother's wombs (*yonī*), existences, standing places, beings (*sattāvāsa*), that meditator performs again *vipassanā* practice by the knowledge of Reflection which discerns three general characters of those conditioned things, in order to deliver from all kinds of conditioned things, as follows: (Vs-2-289)

The function of *vipassanā* practice through generalizing of three characters on conditioned things, is inevitable obligation in previous states of *Vipassanā* Knowledge. Therefore the exegete Sayadaw explained by using the word, *puna* = again. The performance of distinguishing and keeping in mind on conditioned things can be achieved by means of complete characters only. The exegete Sayadaw, therefore, explained that *vipassanā* practice has to be performed through generalizing of three characters (*tilakkhaṇam āropetvā*). (Mahāṭṭ-2-453)

According to these instructions, the meditator has to perform *vipassanā* practice by taking object of phenomena of perishing away of conditioned things, so as to achieve brief method. After wards, detailed method called forty ways of advancement of knowledge should be performed in this stage again. However in this stage, the commentary called *Visudhi Magga* explained sixty ways of advancement of knowledge viz,

1. through the phenomenon of *anicca* = 14 ways
2. through the phenomenon of *dukkha* = 28 ways
3. through the phenomenon of *asubha* = 9 ways
4. through the phenomenon of *anatta* = 9 ways

totally in (60) ways. It is explained by using the word, *ādi* = et cetera (etc), in order to be able to discern through more than (60) ways. In other words, due to explanation of (14) varieties for phenomenon of *anicca*, (28) varieties for phenomenon of *dukkha*, (9) varieties for phenomenon of *asubha*, (9) varieties for phenomenon of *anatta*, the meditator has to perform in order to see each phenomenon and discerning must be carried out through four general characters of, *anicca, dukkha, asuhba, anatta* alternatively.

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6.2 Way of discerning through 'anicca'

That meditator discerns on all kinds of conditioned things through *anicca*

1. *aniccatikato* = due to occurrence of incapable of existing beyond post extremity called perishing phase,
2. *tāvakālikato* = due to occurrence of existing just moment,
3. *uppādayavaparcchinnato* = due to occurrence of separation with arising and perishing away,

4. *palokato* = due to occurrence of perishable phenomena decaying-aging-death,
5. *calato* = due to occurrence of shakable ones by both decaying-aging-death and worldly *dhammas*, lucky-unlucky etc.,
6. *pabhanguto* = due to reaching into phenomenon of dissolution,
7. *addhuvato* = due to absence of the nature of permanence,
8. *vipariṇāmadhammato* = due to presence of nature of change and alteration with two disadvantages, aging-death.
9. *a-ssrakāto* = due to similar to sapwood but not heartwood,
10. *vibhavato* = due to lack of prosperity,
11. *sankhatato* = due to occurrence of co-operative conditioning of causal *dhamma*,
12. *maraṇadhammato* = due to presence of nature of death,
13. *ādiavantato* = due to occurrence of presence of beginning and end called arising phase-perishing phase,
14. *niccapaṭikkhepato* = due to rejecting the nature of permanence. (*Vs-2-289*)

6.3 Way of discerning through 'dukkha'

1. *abhiṇhapapaṭiṇato* = The meditator discerns on all kinds of conditioned things through *dukkha*, due to occurrence of being oppressed by ceaseless phenomena of arising and perishing away.
2. *dukkamato* = ...*R*..., due to occurrence of difficulty of patience.
3. *dukkhavatthuto*=...*R*..., due to occurrence of basis is of suffering.
4. *rogato* = ...*R*..., due to occurrence of an incurable disease.
5. *gaṇdato* = ...*R*..., due to occurrence of open sore.
6. *sallato* = ...*R*..., due to similar to sharp thorns..
7. *aghatato* = ...*R*..., due to occurrence of leading to harmful results.
8. *ābādhato* = ...*R*..., due to occurrence of serious sickness other than incurable disease.
9. *ūto* = ...*R*..., due to occurrence of source of destruction
10. *upaddavato* = ...*R*..., due to occurrence of basis of *upaddavato*, penalty imposed by the monarch etc.
11. *bhayato* = ...*R*..., due to occurrence of basis of all kinds of terror.
12. *upasaggato* = ... *R* ... due to occurrence of presence of getting entangled with disadvantages, passion etc.,
13. *atāṇato* = ... *R* ... due to occurrence of incapable of protecting from danger.
14. *aleṇato* = ... *R* ... due to occurrence of shelter which is not protection against danger.
15. *asaraṇato* = ... *R* ... due to occurrence of refuge which is unable to protect against danger.
16. *ādīnavato* = ... *R* ... due to occurrence of danger, in next method due to occurrence of similar to solitary poor.
17. *aghamūlato* = ... *R* ... due to occurrence of source of unwholesome deeds.
18. *vadhakato* = ... *R* ... due to occurrence of similar to killer with sweet and approving face.
19. *sāsavato* = ... *R* ... due to occurrence of object of cankers(*asava*), the next method, due to occurrence of proximate cause of cankers.
20. *mārāmisato* = ... *R* ... due to occurrence of nourishment of death called *maccumāra*, nourishment of defilements called *kilesamāra*.
21. *jātidhammato* = ... *R* ... due to occurrence of presence of nature of birth (= arising).
22. *jarādhammato* = ... *R* ... due to occurrence of presence of nature of aging.
23. *vyādhammato* = ... *R* ... due to occurrence of presence of nature of decaying.
24. *sokadhammato* = ... *R* ... due to occurrence of presence of nature of worry.
25. *paridevadhammato* = ... *R* ... due to occurrence of presence of nature of lamentation.
26. *upāyāsadhammato* = ... *R* ... due to occurrence of presence of nature of woe.

27. *samkilesadhammato* = ... **R** ... due to occurrence of object of impurity of selfish desire, impurity of wrong views, impurity of wrong views. impurity of misdeed.
 28. *sukhapāṭikkhepato* = ... **R** ... due to rejection of happiness and peace. (Vs-2-289)

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6.4 Way of discerning through '*asubha*'

1. *ajāññato* = All kinds of conditioned things are discerned as '*asubha*' (repugnance) due to presence of repugnant nature, the next method, due to occurrence of ugly nature.
2. *duggandhato* = ... **R** ... due to presence of bad odour.
3. *jegucchato* = ... **R** ... due to presence of loath someness.
4. *paṭikkulato* = ... **R** ... due to presence of offensive nature by means of oppsite nature of pleasing.
5. *amandanārahato* = ... **R** ... due to occurrence of capable of rejecting pleasantness without ornament, in next method ____ due to occurrence of appearance of unpleasantness with ornament in next method ____ due to occurrence of unpleasantness which can not be covered by ornament.
6. *virūpato* = *asundarato* = ... **R** ... due to occurrence of badness.
7. *bībhacchato* = ... **R** ... due to occurrence of capable of binding with himself (= five aggregates of himself) for seers through occurrence of source of fetter of anger (*paṭighā samyojana*), in next method, due to occurrence of unpleasantness and loathsomeness with the result that those are worth trhowing away as faeces.
8. *asucito* = ... **R** ... due to occurrence of impurity.
9. *amanāpato* = ... **R** ... due to occurrence of heart-ache.

Due to presence of these reasons, it is discerned as *asubha*, which is surrounding of charactter of '*dukkha*'. (Vs-2-289)

6.5 Way of discerning through '*anatta*'

1. *parato* = It is discerned as '*anatta*', due to occurrence of similar to stranger.
2. *rittato* = ... **R** ... due to occurrence of void of nature of *dhuva*(durability), *subha* (pleasantness), *sukha* (happiness), *atta* (self).
3. *tucchato* = ... **R** ... due to occurrence of vanity of essence of *dhuva*, *subha*, *sukha*, *atta*.
4. *suññato* = ... **R** ... due to occurrence of void of *atta* which is weighed pros and cons by heretics (*tiṭṭhiya*) as *sāmī-nivāsī-kāraka-vedaka-adiṭṭhāyaka* respectively.
5. *a-sāmikato* = ... **R** ... due to occurrence of lack of owner of *self*.
6. *a-nissarato* = ... **R** ... due to occurrence of the nature which is not amenable to control.
7. *avasavattito* = ... **R** ... due to occurrence of non-indulgence.
8. *apariṇāyakato* = ... **R** ... due to occurrence of lack of leader (*atta*).
9. *attapaṭikkhepato* = ... **R** ... due to rejection of *atta*. (Vs-2-289)

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This is the advantage that ____ it can be said that this meditator who discerns through these ways has fulfilled to deep in mind conditioned things through generalizing as three characters. The reason why these conditioned things are worth keeping in mind by this way is that ____ for the purpose not to follow conditioned things again and in order to fulfill expediency of deliverance from conditioned thing, which is called *muccana*. (Vs-2-290)

Worldly simile ____ When the fisher man's son submerges about ten metres depth and catches a poisonous sea snake with three stripes, he thinks it as a fish and emerges happily on surface of water. As soon as he sees poisonous snakes with three stripes he twirls that snake

and then he throws it away suddenly. Similarly ____ when the meditator with *Vipassanā* Knowledge discerns conditioned things, he sees well three general characters, impermanence, suffering, non-self, as poisonous snake with three stripes. Then he reasons all conditioned things occurring in three realms with the result that all conditioned things appear as very dangerous ones with impermanence, suffering, non-self. He is very afraid of the occurrence of existing in three realms as the feather shrinks when it is toasted by placing close to a fire. (*Verse of Translation of Visuddhi Magga-5-242, by the most Venerable Ashin Maha Silavamsa*)

In the continuum of that meditator, the knowledge of Reflection (*paṭisañkhāra ñāṇa*) appears by reasoning which occurs through keeping in mind on various phenomena of conditioned things, *anicca* etc.

6.7 Preaching found in Pāli Text of *Paṭisambhidā Magga*

Pāli Quotation (Paṭisam-259)

1. For the meditator who takes into heart on conditioned thing as '*anicca*', the knowledge "appears" after 'knowing' by means of characters of '*anicca*' in a way that... "it is impermanence but a short instant only".
2. For the meditator who takes into heart on conditioned thing as '*dukkha*', the knowledge "appears" after 'knowing' by means of characters of suffering of *pavatta dhamma* (continuous occurring cyclic *dhammas* called corporeality, feeling, perception, *kamma*-formation, consciousness).
3. For the meditator who takes into heart on conditioned thing as '*anatta*', the knowledge "appears" after 'knowing' by means of characters of non-self of both *nimitta* (sign) and *pavatta*. (*Paṭisam-259*)

In those words of Pāli Text, it explained as two kinds of verbs knowing and appears, have different moments through previous and later one, that ____ "after knowing by means of *anicca, dukkha, anatta*", afterwards, it said "the knowledge appears. In this case, however there is no difference in time as previous and later one. **PAGE-348** It explained as different time through grammatical aspect though there is no difference in time. Actually the process of knowing and the occurrence of knowledge are synchronous events (*samānakāla*). As two kinds of verbs, depending upon (*paṭicca*) and arises (*uppajjati*) are synchronous events in the words ____ "*manañca paticca dhamme ca uppajjati manoviññāṇam*. Depending upon both mind-door life-continuum and ideational objects (*dhammārammaṇa*), the mind-door-consciousness arises" ____ similarly ____ it should be recognized the fact that ____ in this case, two kinds of verbs, 'knowing' and 'appears', are synchronous events. (*Vs-2-291, Mahāṭṭi-2-454*)

In the next method ____ among continuous occurring knowledge, respective known on *nimitta* and *pavatta* through three general character, called the verb, *paṭisañkhāra*, should be referred by means of previous occurring knowledge. Then the verb, 'appears', should be referred by means of succeeding knowledge. Those two kinds, however, should not be reasoned as different ones. This is because ____ it should be recognized as a single knowledge by *ckatta naya*, due to falling into single continuum of mentality for those kinds of knowledge. (*Vs-2-291, Mahāṭṭi-2-455*)

In this stage of knowledge of Reflection, *vipassanā* practice should be performed by taking object of phenomena of perishing away of conditioned things belonging to those groups, from corporeal aggregate to aging-death. Discerning *Vipassanā* Knowledge should be discerned by succeeding *Vipassanā* Knowledge again.

section of Paṭisañkhā nupassanā finished.

NIBĀNA GĀMINIPAṬIPADĀ

WAY OF PRACTICE LEADING TO NIBBĀNA

SECTION OF SANKHĀRUPEKKHĀ ÑĀṆA

VOLUME V Page 349 - 385

BY

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7. Section of *Saṅkhārupekkhāñāṇa* (The knowledge of Neutrality Towards Formations)

7.1 *Dvīkotikā suññatānupassanā*

After discerning by the knowledge of Reflection on conditioned things in a way that *sabbe saṅkhārā suñña* = all kinds of conditioned things are void of 'self', then the nature of nothingness with two situations (*dvīkotikā suññata*) is kept in mind by reason (*pañña*)... that ... "*suññamidam attena vā attaniyena vā* = all these conditioned things are void of both "self" and "prosperity" related with self. (Vs-2-291)

Although the knowledge of Reflection occurs through keeping in mind on the phenomena of *anicca*, *dukkha*, *anatta* of conditioned things, especially ____ keeping in mind on the phenomenon of *anatta* plays significant role in the occurrence of knowledge of Reflection. The commentator Sayadaw, therefore, explained with above phrase, "*sabbe saṅkhārā suññati pariggahetvā* = after discerning by the knowledge of Reflection on conditioned things in a way that all kinds of conditioned things are void of self" etc., as beginning.

It is right. ____ Only when the phenomenon of non-self of those conditioned things are kept in mind by knowledge, the penetrative knowing and seeing on Four Noble Truths called *sacca paṭivedha* can be accomplished well. Unless it is kept in mind, it can not be accomplished. It is right. ____ Due to inability to keep in mind on that phenomenon of *anatta*, the admonished of hermits, *Sarabhanga* etc., which can preach on two kinds of phenomena only, *anicca* and *dukkha* through terminological usage of those phenomena but not *anicca*, is designates as *aniyyānika sāsana* by which deliverance from rounds of rebirth can not be accomplished, really. (*Mahāṭṭ-2-455*)

In the next method ____ With referring to the occurrence of void of essence of *anicca*, essence of *sukkhā*, essence of *atta*, of those conditioned things, the commentator Sayadaw explained by those words,... "after discerning by the knowledge of Reflection on conditioned things in away that all kinds of conditioned things are void of self". It is right. Such conditioned thing lacks in such essence of *nicca* etc. It should be recognized, "that conditioned thing is void of that essence of *nicca* etc.,".

Due to difficulty to know on the occurrence of void of self of conditioned things, the commentator Sayadaw continued to explain again, that "*dvīkotikā suññatā nupassanā*" through a way that "*suññamidam attena vā attaniyena vā* = all these conditioned things are void of both 'self' and 'property related with self..' etc., in order to reach stability of *suññata nupassanā*, although it has been known frequently. In those PAGE-350 words, conditioned things are absent in 'self', those are not 'self' for such situation; it is not the property of self for that situation. It is right. ____ Only when the 'self' is present, the property of self should be occurred. (Due to lack of self, property of self is also absent). Therefore, the commentator Sayadaw explained that "*suññamidam attena vā attaniyena vā* = all these conditioned things are void of both "self" and "property related with self".

The reason why both two kinds, *atta*, *attaniya*, are void in conditioned things is that ____ although the meditator scrutinizes with the help of experiential knowledge (*paccakkha ñāṇa*) and hypothetical knowledge (*anumāna ñāṇa*), both two kinds of *atta attaniya* can not be found in those conditioned things. It means that although scrutinizing by two kinds of experiential and hypothetical knowledge are performed, either a kind of being or a kind of conditioned thing, which depends on the occurrence of occurrence of property of

self, which depends on the occurrence of capable of finishing of happiness-suffering by 'self', can not be seen. (*Mahāṭṭī-2-455*)

This way of discerning, "all these conditioned things are void of both 'self' and 'property related with self'" is called "*dvikotikā suññatā nupassanā*".

7.2 *Catukotikā suññatānupassanā*

Pāli Quotation (Vs-2-291)

This way of discerning, *catukotikā suññatānupassanā*, can be found in *Āneñjasappāya Sutta, Upari paṇṇāsa, page 50*, and the meaning is explained in *Visuddhi Magga*, as follows._____

Pali Quotation (Vs-2-292)

(*Mahāṭṭī-2-456*)

According to exegeses found in above commentary and sub commentary, the meditator has to discern on these four kinds of nature, viz,

1. the nature of absence of 'self' in internal five aggregates,
2. the nature of absence of property related with self in internal five aggregates,
3. the nature of absence of 'self' in external five aggregates,
4. the nature of absence of property related with self in external five aggregates, by the help of *Vipassanā* Knowledge.

If the absence of *atta-attaniya* in four circumstances can be seen by *Vipassanā* Knowledge, it can be said *catukoṭṭikā suññatānupassanā* has been accomplished.

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1. *nāham kvacani*

I don't see 'self' (*atta*) in any kind of circumstance, time, *dhmma*, internal five aggregates, external five aggregates. It means that *anattānupassanā* must be performed through the discerning on the nature of absence of any kind of 'self' in each *dhmma* called five aggregate occurring in internal and external continuum, within three-time-phase.

Due to discerning on the nature of void of self, that function of *anattānupassanā* is also designated as *suññatā-nupassanā* (contemplation on the nothingness). This is the first circumstance (*koṭṭi*).

2. *kassaci kiñcanatasamin*

The '*atta*' of oneself, which is worth keeping as property of anybody that deserves to be worried, is not seen; the '*atta*' of oneself, which is worth keeping as paraphernalia of anybody that deserves to be worried, is not seen; the '*atta*' of one self, which is worth keeping through any way of considerations as the elder brother, in case of elder brother's situation; or as lovely friend, in case of lovely friend's situation; or as paraphernalia, in case of occurrence of paraphernalia' is not seen. That kind of phenomenon must be discerned by *Vipassanā* Knowledge. This is the way of discerning in order to see absence of property related with self and void of nature of *attaniya*, which is called *attaniya suññatānupassanā*. This is the second circumstance.

If there is neither '*atta*' of oneself nor 'property related with '*atta*', which is present really? There are only masses of conditioned things called *dukkha sacca, samūdaya sacca (suddhasaṅkhāra puñjata)*. *Vipassanā* practice must be performed through seeing the nature of presence of masses of conditioned things but void of '*atta*' of oneself and *attaniya*. When the knowledge of Non-self becomes strong and powerful the nature of absence of both *atta* and *attaniya* will be seen simultaneously. If the perishing phase of conditioned things can be seen clearly, one will be satisfied on the fact the absence of '*atta*' that is existing by durable essence. Unless the '*atta*' can be found, how those properties related with that *atta* will be

present! Furthermore it should be recognized the absence of creator called '*parama attā*' which is related with *attā* again.

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attā attaniya suññatā

"This majesty is brahma; great brahma; super person; he is a person who is unable to be overcome by anybody; actually he sees all things. he is an organizer; he is one who has learned well in absorption; he is father of beings, who are both still arising and has been arisen; we all are created by this majesty of brahma". (*Di-1-17, Brahmajāla Sutta*)

It must be discerned on conditioned things in order to see the absence of '*attā*'(self), which is related with that creator, '*attā*', which deserves to be worried, which occurs through consideration of *samaṇa, brahma* who accept opinions out of the Buddha's admonishment, as shown in above ways. Therefore the meditator has to reason as *anatta, anatta* by discerning on conditioned things which are void of both *attā* of oneself and property related with *attā (attaniya)* for three periods, past, future, present and two kinds of continuum, internal and external.

3. na ca (mama) kvacani

Those conditioned things occurring in three periods and two continuums, must be discerned as *anatta, anatta* through discerning on the nature of absence of '*attā*' of other in any kind of situation, time, *dhmma*, internal aggregates, or external aggregates. This is the third circumstance.

4. mama kisaninci kincanatatti

That meditator does not see the fact that '*attā*' of other is present as paraphernalia of himself that deserves to be worried for internal external *dhmmas*. It means that '*attā*' of other, which is worth keeping through any way of considerations as the elder brother, in case of elder brothers' situation; or as lovely friends, in case of lovely friend's situation; or as paraphernalia, in case of occurrence of paraphernalia, is not seen. Those conditioned things should be discerned as *anatta, anatta* through seeing on that nature with the help of *Vipassanā* Knowledge. This is the fourth circumstance.

These number (3) and (4) means that although internal and external conditioned things are scrutinized by knowledge, both '*attā*' of other and that '*attā*' is present as paraphernalia of himself that deserves to be worried, can not be soon. This opinion usually occurs by means of consideration of heretics, such as "there is external male person who exists in order to provide my benefit; my all purposes are accomplished by efficiency of that external person". Therefore it should be recognized on meaning of these four kinds of discernments as follows._____

1. ***nāham kvacani*** _____ This first kind of discernment instructs in order to see the nature of absence of *attā* of himself in conditioned things.

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2. ***kassaci kiñcanatasmin*** _____ This second kind of discernment instructs in order to see the nature of absence of relationship between "*attā*" of himself and "*attā*" of other.

3. ***na ca (mama) kvacani*** _____ This third kind of discernment instructs in order to see the nature of absence of *attā* of other in conditioned things.

4. ***(mama) kisaninci kincanatatti*** _____ This four kind of discernment instructs in order to see the nature of absence of relationship between '*attā*' of other and paraphernalia of himself. (*Vs-2-291,292, Mahāṭṭ-2-455,456*)

The meditator has to discern on masses of conditioned things as *anatta, anatta*, by seeing the nature of absence of *attā, attaniya* in two kinds of continuums for three periods.

Thus it can be said the way of discernment called *catukoṭi kasuññatā* has been accomplished thoroughly.

7.3 *cha kotika-cha hākārasuññatā nupassanā*

Pāli Quotation (Vs-2-292, Cūḷaniddesa-183)

In accordance with above Pali Text and commentary, it should be recognized on the fact that ultimate *dhammas*, which are objects of knowledge of Neutrality Towards Formations are also aggregates-bases-elements-controlling faculties-principle of dependent origination, similar to previous stages of *Vipassanā* knowledge.

It must be discerned as *suññam, suññam*, in next method, ____ *anatta, anatta, anicca, anicca*, by seeing the nature of nothingness, voidness, absence of these, viz,

1. *atta* (self)
2. *attaniya* (property related with self)
3. both *atta* which is weighed pros and cons as *nicca* (permanence) and other anything anybody,
4. the nature of durability, *dhuva*,
5. the nature of eternalism, *sassata*,
6. the nature of lack of change and alteration, *avipariṇāma*, respectively.

Those ways of discernment shown in number 1, and 2 are called *anattānupassanā*, while number 3, 4, 5, 6 are called *aniccānupassanā*. Due to discerning on voidness of these 6 kinds PAGE-354 of nature of conditioned things, this way of discernment is called *cha koṭika suññatā nupassanā = cha hākāra suññatā nupassanā*.

7.4 *attha ākāra = aṭṭha koṭika suññatā nupassanā*

It must be discerned by (8) kinds of modes on each group mentioned above, from corporeal aggregate to aging-death belonging to aggregates-bases-elements-controlling faculties-truths-principle of dependent-origination, one by one. For 14 instance ____ The corporeal *dhammas* are void of

1. *nicca sāra* = permanent essence,
2. *dukkha sāra* = durable essence,
3. *sukha sāra* = pleasurable essence,
4. *atta sāra* = essence of self,
5. permanent occurrence
6. durable occurrence
7. eternal occurrence as '*sassata*'
8. absence of change and alteration called *a-vipariṇāma dhamma*, respectively.

It should be recognized that those are void of any kind of essence as heartwood is absent in reed, castor oil plant, a kind of fig usually found near water courses, butterfly bush, flame of the forest or parrot tree, foam, water bubble, mirage, banana, thing shown by magician. (Vs-2-292)

7.5 *dasahākāra = dasakotika suññatā nupassanā*

Corporeal *dhammas* are discerned as

1. *rittato = dhammas* which are void of any kind of essence, due to absence of *nicca sāra* etc;
2. *tucchato = vain dhamma*, due to absence of *incca sāra* etc;
3. *suññato = dhammas* which are void of essence of '*atta*';
4. *anattato = anatta*, due to occurrence of non-self;
5. *anissariyato = anissariya*, due to occurrence which is not amenable to control; due to incapable of being amenable to control by anybody;

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6. *akāmakāriyato* = For a person who wants to make household utensils by foam, as his purpose can not be accomplished, ____ similarly, for a person who wants to perform corporeal *dhammas* as the permanent occurrence, his desired performance can not be accomplished. In other words, ____ there is no subject, the doer of action (*kiriya*) through one's desire. It is, therefore, discerned as *akāmakāriya*;
7. *a labbhanīyato* = *a labbhanīya* = it can not be accomplished by wishing that "may corporeality be this way, may it not be this way" ... etc;
8. *avasavattakato* = *avasavattaka*, (*a*) due to occurrence of non-indulgence of oneself to other's desire; (*b*) due to occurrence of non-indulgence of other to one's desire; 16
9. *parato* = *para*, due to incapable of providing on continuity of corporeality and mentality of oneself as continuity of corporeality and mentality of other;
10. *vivittato* = As corporeal *dhammas* are void of creator, *atta*, corporeal *dhammas* are void of causal and resultant *dhammas*, resulting in discerning as *vivitta*. It is right, ____ Causal *dhammas* and resultant *dhammas* never exist as a stage of pregnancy. Causal *dhammas* never stand on resultant *dhammas* and vice versa. Those are existing as specific ones but resultant *dhammas* arise depending upon causal *dhammas*. Thus causal *dhammas* are void from resultant *dhammas* and vice versa.

It must be discerned similarly on those *dhammas* from feeling-aggregate to aging-death. (*Vs-2-293*)

7.6 *dvādasa hākāra suññatānupassanā*

Corporeal *dhammas* are

1. *na satto* = not beings = not beings who are weighed pros and cons as '*att*' by heretics (*tiṭṭhiya*) who are out of the Buddha's admonishment;
2. *na jīvo* = not vitalistic force = not living being who is weighed pros and cons by heretics;
3. *na naro* = not person who is capable of performing = not '*atta*' which is capable of performing;
4. *na māṇavo* = not *māṇva* = not '*atta*' which is source of pride;
5. *na itthī* = not femininity = not '*atta*' which is the womb of pregnancy;
6. *na puriso* = not masculine = not masculine who is weighed pros and cons by heretics; not '*atta*' which is capable of existing previously as predominant one;
7. *na attā* = not '*atta*' = not *atta*, which is weighed pros and cons by heretics as the place of pride;

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Corporeal *dhammas* is designated as both *aham* (= I) and *atta* (= self) by heretics with opinion of *aṭṭadiṭṭhi* (wrong view of self), due to occurrence of standing place of corporeal *dhammas* for wrong view which is worth designating as ... "I" ...

8. *na attaniyam* = not property of '*atta*'.

[Notes: ____ The corporeal *dhammas*, 18 actually, has not those nature, *atta*, *jīva*, etc. Therefore the phrase, "*rūpam na satto* = corporeal *dhammas* are not beings" etc are shown, in order to show the way of discerning on the nature of nothingness. Therefore through those phrases, from number 1 to 8, it instructs to discern the nature of voidness of *atta* of corporeal *dhammas*. Through coming four phrases, it instructs to discern the nature of absence to be worried and the absence of any thing related with *atta* in corporeal *dhammas*. (*Mahāṭṭ-2-458*)

9. *nāham* = not 'I'
10. *na mama* = not property of my *atta*;
11. *na aññassa* = not property of *atta* of other;
12. *na kassaci* = not property of *atta* of anybody;

[Note:___ It is because there is neither *atta* of oneself nor *atta* of other in corporeal *dhammas*. It should be recognized the fact that the meaning shown by the word, *na attaniyam*, is explicit again by three words, *na mama*, *na aññassa*, *na kassaci* indirectly. (Mahāṭṭ-2-458)

It must be discerned on remaining *dhammas*, from feeling aggregate to aging-death, in this way. (Vs-2-293, Mahāṭṭ-2-457,458)

7.7 dvācattā līsā ākāra - suññatānupassanā

The way of discernment through these (42) modes is presented in order to attain stability of *suññatānupassanā* in this section. Some of which belongs to fourth 'to' method are presented in previous section in order to attain stability of *kalāpasammasana ñāṇa* (the knowledge of Comprehension). Here remaining words which has not explained will be presented again as follows._____

asāranībhūtato = Corporeal *dhammas* are incapable of removing danger and are not worth designating as refuge, resulting in occurrence of non-refuge (*asaranībhūta*). It must be discerned as "*asāranībhūta*", by seeing that nature of non-refuge.

anassādato = Corporeal *dhammas* are not worth pleasing. Due to this reason, it must be discerned on corporeal *dhammas* as *anassāda*. [This word is absent in Pali Text of *Niddesa*. If it is present, there will be 43 modes in that way of discerning. (Mahāṭṭ-2-458)]

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ādīnavato = If the arising of corporeal *dhammas* is present, all kinds of masses of danger will be attained. Due to this reason, it must be discerned on corporeal *dhammas* as *ādīnava* (danger). (This word also includes in forty "to").

samudayato = It must be discerned as *samudaya* through the nature of arising.

atthagamato = It must be discerned as *atthagamato* through the nature of cessation.

[Notes:___ Causal *dhammas* which can produce corporeality, mentality called conditioned things are also impermanent *dhammas*. Resultant corporeality and mentality are also impermanent *dhammas*. The occurrence of impermanent nature of corporeality, mentality called conditioned things is related with the occurrence of impermanent nature of causal *dhammas*. The meditator has to discern that relationship between occurrence of impermanent nature of resultant *dhammas* and causal *dhammas*. Furthermore, the nature of absence of essence of permanence (*nicca sāra*) of conditioned things must also be discerned by insight. If discernment can be accomplished in that way, as the knowledge of Contemplation on impermanence (*aniccā nupassanā ñāṇa*) clarifies the nature of nothingness of conditioned things that "conditioned things occur depending upon other's desire called causal *dhammas* and those are void of essence of permanence", similarly, these two ways of discernments are also explained with the intention that those also clarify the nature of nothingness called void of durable essence of *atta* in conditioned things.(Mahāṭṭ-2-458). This way of discernment includes two precesses, how resultant *dhammas* arise, due to arising of causal *dhammas* (*paccayato udaya dassana*) and how resultant *dhammas* cease, due to cessation of causal *dhammas* (*paccayato vaya dassana*). It also belongs to two ways of discernments on the process of momentary arising and cessation of resultant and causal *dhammas* individually, which are called *khaṇato udayabbaya dassana*.

assādato = It must be discerned as *assāda* = the nature of pleasing and satisfying ones called happiness (*sukha*) and mentally agreeable feeling (*somanassa*).

Conditioned things, corporeal *dhammas* etc., are also worth discerning as pleasing and satisfying ones.

* *yam kho rūpam paṭicca upajjati sukkam somanassam, ayam rūpassa assādo. (Sam-2-23)*
= Bodily agreeable feeling and mentally agreeable feeling, which arise depending upon corporeal *dhammas*, are the nature of pleasingness of corporeal *dhammas*. (Sam-2-23)

Thus the way of discernment on corporeal *dhammas* as pleasing and satisfying ones can clarify the nature of nothingness, due to shoeing clearly on occurrence of causal and resultant *dhammas*.

It must be discerned as *ādīnava* (danger).

* *yam rūpam aniccam dukkham vipariṇāmadhammam, ayam rūpassa ādīnava. (Sam-2-21)*
= Such corporeal *dhammas* are impermanence, suffering, change and alteration. These kinds of nature, viz, impermanence, suffering, change and alteration are dangers of the corporeal *dhammas*. (Sam-2-21)

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Thus, owing to clarification of the nature of nothingness, the voidness of nature of permanence, happiness, never change and alteration (*avipariṇāma dhamma*), the way of discerning on dangers called impermanence, suffering, change and alteration of corporeal *dhammas*, clarifies the nature of nothingness in corporeal *dhammas*. It should be recognized the fact that although this way of discernment on danger has been said repeatedly in previous section, it is said again here in order to intend to reject the nature of pleasing and satisfying ones (*assāda*). (Mahāṭṭ-2-458)

nissaraṇato = It must be discerned as *nissaraṇa*, *nissaraṇa* (= factor of deliverance)

* *yo rūpe chandarāgavinayo chandarāgappahānam, idam rūpassa nissaraṇam. (Sam-2-23)*

= Removing of selfish desire and lust on corporeal *dhammas* is the *dhammas* which is factor of deliverance from corporeal *dhammas*. (Sam-2-23)

According to this way of preaching, the way of discernment on nature of factor of deliverance called *nissaraṇa*, clarifies the nature of nothingness in corporeal *dhammas*.

Therefore, it should be recognized the fact that various ways of discernments, the nature of arising (*samudaya*), the nature of cessation (*atthagama*), etc., are practices which improve *suññatānupassanā*.

7.8 Forty two modes of discernments

- (1) *aniccato* (through impermanence),
- (2) *dukkhato* (through suffering),
- (3) *rogato* (through incurable disease),
- (4) *gaṇdato* (through open sore),
- (5) *sallato* (through thorn),
- (6) *aghatato* (through harmfulness),
- (7) *ābādhato* (through wound),
- (8) *parato* (through other),
- (9) *palokato* (through destructible),
- (10) *ītito* (through dreadfulness),
- (11) *upaddavato* (through penalty imposed by the monarch),
- (12) *bhayato* (through terror),
- (13) *upasaggato* (through torture),
- (14) *calato* (through shaking),
- (15) *pabanguto* (through dissolution),
- (16) *addhuvato* (through indurability),
- (17) *atāṇato* (through un-protection),

- (18) *aleṇato* (through guardless),
 - (19) *asaraṇato* (through non-refuge),
 - (20) *asaraṇabhūta* (through not appropriate refuge),
 - (21) *rittato* (through void of essence of durability, happiness, self),
 - (22) *tucchato* (through vanity of essence of durability ect.),
 - (23) *suññato* (through nothingness of various kind of self),
 - (24) *anattato* (through non-self),
 - (25) *anassādato* (through unpleasing),
 - (26) *ādinavato* (through danger),
 - (27) *vipariṇāmadhammato* (through change and alteration),
 - (28) *asāvakato* (through no durable essence),
 - (29) *aghamūlato* (through source of suffering),
 - (30) *vadhakato* (through killer),
 - (31) *vibhavato* (through losing),
 - (32) *sāsavato* (through object of cankers),
 - (33) *sankhatato* (through conditioned nature),
 - (34) *mārāmisato* (through source of various *māra*),
 - (35) *jātidhammato* (through arising),
 - (36) *jarādhammato* (through aging),
 - (37) *vyādhidhammato* (through decaying),
 - (38) *marāṇadhammato* (through death),
 - (39) *soka-parideva-dukkha-domanassa-upāyāsa dhammato* (through worry-lamentation - suffering mentally disagreeable feeling woe),
 - (40) *samudayato* (through arising),
 - (41) *atthagamato* (through cessation)
 - (42) *assādato* **ādinavto* (through pleasing ones)
 - (43) *nissaraṇato* (through deliverance)
- (Vs-2-293)

[Notes: ____ If number 25, *anassādato*, is omitted, total will be 42. The word *ādinavato* can be found in both serial number 26 and 43. If it is counted on those serial number 26 and 43, as single, there will be 42 modes of nature totally. In previous section of *kalāpa sammāsana*, (10) kinds of characters of impermanence, (25) kinds of characters of suffering, (5) kinds of characters of non-self are explained in three groups. In this section, it is presented in accordance with Pali Text and commentary. If it is possible, discernment should be performed again as above order. Those *dhammas*, from feeling aggregate to aging-death, must be discerned in similar way. Interpretation of some words, which are not clear should be read again on previous section of *kalāpa sammāsana*. In previous stage, both phenomena of arising and perishing away are discerned by *Vipassanā* Knowledge. In this stage, actually only the phenomenon of perishing away is discerned.]

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7.9 The person who is invisible by king of death

Pāli Quotation (khu-1-448, Cūḷani-180)

Moghrāja = Devotee Mogharāja hermit...

sato = after fulfilling with mindfulness

sadā = every time, *ūhacca* = and removing

attānuddiṭṭhim = wrong view of personality by the knowledge of analyzing Mentality Corporeality and the knowledge of Discerning Cause and Condition,

lokam = world of conditioned things called Noble Truth of Suffering and Noble Truth of Cause of Suffering,

avekkhassu = must be discerned by discerned by **Vipassanā** Knowledge over and over again,

suññato = through void of permanence, happiness, self, pleasantness.

evam = If it can be discerned in this way,

maccutaro = surpassing on King of Death who governs (31) realms,

siyā = will be occurred.

avekkhantam = The person who discerns all conditioned things called the Noble Truth of Suffering and the Noble Truth of Cause of Suffering,

evam = through the nature of void of essence of permanence, happiness, self, durability, eternalism, never change and alteration etc.,

na passati = can not be seen

maccurāja = by the king of Death who governs (31) realms. (*Khu-1-448, Cūḷani-180; Vs-2-293*)

7.10 Bhaya (terror) and nandī (pleasingness)

Pāli Quotation (Vs-2-294)

In this way, although the nature of nothingness can be seen and kept in mind through (42) modes of nature of five aggregates after scrutinizing on nature of **anicca, dukkha, anatta** of conditioned things, in the continuum of meditator who performs **vipassanā** practice by means of three kind of contemplations, viz, **aniccā nupassanā, dukkhā nupassanā, anattā passanā**, only, the knowledge of Neutrality Towards Formations can arise consequently. Therefore the meditator who scrutinizes and reasons conditioned things by three general characters, **anicca, dukkha, anatta**, after seeing the nature of nothingness,____ can abandon both

1. terror (**bhaya**) which will occur depending on destruction of conditioned things due to lack of neutralizing on conditioned things and
2. pleasingness (**nandī**), the craving together with pleasingness, which will occur depending on completion of those conditioned things. In the next method____

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1. Due to seeing on phenomenon of perishing away of conditioned things only, terror with knowledge called **ñāṇabhaya** which arises by means of terrible appearance and
2. pleasingness (**nandī**), which arises by means of discerning on conditioned things as three general characters called **sammasana**, can be an abandoned.

Due to capable of abandoning terror and pleasingness the mind stands muddle condition and neutralizes on conditioned things. All kinds of conditioned things are not obsessed as 'I' of 'my properties'. It is right.____ There is no opportunity to fall and occur terror and pleasingness on to conditioned things. Actually, the equanimity of minds stands well on conditioned things as a man who has divorced wife.

A man got married a very profound woman. Due to seeing sexual misconduct of that woman with adulterers, that man divorced his wife. As in the continuum of that man, neither anger nor displeasingness occurs but neutrality and equanimity arise in him although he sees sexual misconduct of that woman after divorced____ similarly____

When this meditator scrutinizes and generalizes conditioned things through the knowledge of Reflection (**paṭisaṅkhānupassanā ñāṇa**), due to presence of strong desire to deliverance from conditioned things, the equanimity of mind arises in him without seeing any conditioned things which is worth obsessing as "I- my property,"but abandoning of two extremities called terror pleasingness (**bhaya-nandhī**)

The consciousness of that practicing meditator who knows, discerns, sees in this way, shrinks, wrinkles, backs off and does not diffuse in (31) realms; it never enters with enjoyment into (31) realms; equanimity and disenchantment stands well on all conditioned things.

As water drops shrinks, wrinkles, sinks and does not diffuse on surface of leaf of lotus, as a feather or a block of meat shrinks, wrinkles, backs off and does not diffuse when it is thrown into fire____ similarly, the consciousness of that practicing meditator shrinks, wrinkles, backs off and does not diffuse into (31) realms. Both equanimity and disenchantment stands well on those realms. In the continuum of that meditator with equanimity and disenchantment in this way, the knowledge of Neutrality Towards Formations called *sañkhārupakkhā ñāṇa* arises consequently. (Vs-2-294) PAGE-361

After discerning on phenomenon of perishing away of conditioned things at the beginning of the knowledge of Dissolution the practicing meditator continues to perform *vipassanā* practice by taking the object of phenomenon of perishing away of conditioned things in this stage of knowledge of Neutrality Towards Formations similarly. During performing *vipassanā* practice by generalizing on three characters, *anicca, dukkha, anatta* of conditioned things alternatively, the nature of terror, danger, disenchantment of conditioned things appear successively. Afterwards the mind is led to a situation which is free from conditioned things by taking object of phenomenon of perishing away, resulting in appearance of two kinds of nature, desire for deliverance and reflection.

For some meditators, it does not take a long time to develop successive knowledge from knowledge of Dissolution to the knowledge of Reflection. For some meditators it takes a little longer in some stages. When the knowledge of Neutrality Towards Formation is quite close to appear in insight of meditator, the consciousness of *vipassanā* becomes subtler and subtler. If *vipassanā* practice is performed continuously, by alternative discerning on corporeal and mental *dhammas* occurring in three periods, past, future and present, two kinds of continuums, internal and external, three general characters, *anicca, dukkha, anatta* the consciousness, *anicca, dukkha, anatta*, the consciousness of *vipassanā* practice becomes subtler and subtler.

If the mind of meditation fixedly stands on the character of any one kind, *anicca, dukkha, anatta* by taking object of phenomenon of perishing away of conditioned things occurring in internal continuum, those conditioned things occurring in internal continuum should be discerned continuously. If the mind of meditation fixedly stands on external objects, those external objects should be discerned continuously. At that time alternative discerned on external and internal objects is not essential. It is because both internal and external objects are well experienced for the meditator.

During discerning on internal corporeality and mentality alternatively, if the mind of meditation fixedly stands on object, those internal object must be discerned continuously. If the mind of meditation becomes subtle and quiet during discerning corporal *dhammas*, it should be discerned continuously on those corporeal *dhammas*. It must be recognized similarly on discernment of mentality or that of external object. When the mind of meditation becomes stabler and stabler, corporeal *dhammas* can not be discerned sometimes. Five-doors-cognitive processes, eye-door-cognitive process etc., are also unable to be discerned. At that time only mind-door-cognitive processes can be discerned and it is better in advancement of *vipassanā* practice.

Among those mental *dhammas* of mind-door-cognitive processes, mental *dhammas* of wholesome groups must be discerned as priority. Wholesome impulses of mind-door-cognitive process must be discerned as priority. If corporeality is also able to be discerned well ____ alternative discernment should be performed over and over again as follows. ____ PAGE-362

1. discerning on corporeality ____

- corporeality – perishing away – *anicca (dukkha, anatta)*
2. discerning on mentality ____
- mentality – perishing away – *anicca (dukkha, anatta)*
- discerning knowledge – perishing away – *anicca (dukkha, anatta)*;

If the meditator has got absorption (*jhāna*) because he is the person with vehicle of *samatha* called *samatha yānika* person, it is appropriate time to perform yoking method (*yuganaddha naya*) due to finishing to discern miscellaneous conditioned thing. Each absorption he has attained must be entered and then mental *dhammas* of that absorption should be discerned as the object of *vipassanā* practice. For instance ____ The first absorption of any long time. Some meditation subject must be entered firstly. After emerging from that absorption, those mental *dhammas* of first absorption must be discerned as *anicca, dukkha, anatta* alternatively. Then the second absorption, third absorption etc., should be discerned similarly. If the meditator has got eight kinds of attainments (*aṭṭha samāpatti*) for eight kinds of *kaṣiṇa* objects, mental *dhammas* of those eight kinds of attainments can also be discerned by means of yoking method. If he has got absorptions of four protective meditation subjects (*caturā rakkha kammaṭṭhāna*) those mental *dhammas* of absorptions of four protective meditation subjects are also able to be discerned similarly. Depended corporeality of those absorptions must be discerned sometimes. Discerning knowledge must be discerned by succeeding *Vipassanā* Knowledge again, sometimes.

During performing *vipassanā* practice, some meditator usually stays in this stage of knowledge of Neutrality Towards Formations for a long time. Some meditators, however, has no need to stay in this stage for a long time but readily enters into peacefulness element called '*santipada*'. Generally, when *Vipassana* Knowledge which sees phenomena of perishing away in both internal and external objects, becomes powerful, it usually enters into the field where has no phenomenon of arising and passing away without staying in this stage of knowledge of Neutrality Towards Formations for long time. If *Vipassanā* Knowledge is not vigorous, it is not easy to enter into the field where has no phenomenon of arising and passing away resulting in staying in quiet stage for a long time.

7.12 The most important time

For a meditator with previous great perfections (*paramita*), successive stages of *Vipassanā* Knowledge from the knowledge of Arising and Passing Away to the knowledge of Neutrality Towards Formations, which has been presented can be achieved within one sitting period. Whether those kind of knowledge are attained within one sitting period or not, by the time successive development of *Vipassanā* Knowledge from the knowledge of arising and passing away to the knowledge of Neutrality Towards Formations, this period, plays vital important role in attainment of Path-Knowledge for the meditator, really.

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It is essential to practice throughout four departments continuously. *Vipassanā* practice must be performed every moment, walking, coming, flexing, stretching, through any one kind of method or two kinds or three kinds or all kinds, viz corporeality and mentality two-fold method, five-fold aggregates method, twelve-fold bases method, (18) elements method, (12) factors of dependent-origination method, by taking the object of phenomenon of perishing away of conditioned things occurring in three periods, and two kinds of continuum. Those persons who are unable to overcome the knowledge of Neutrality Towards Formations should perform continuously in order to attain matured *Vipassanā* Knowledge. It is the same as precedent practiced by the most Venerable Rāhula Thera.

7.13 Way of discerning on deportments, (*iriyāpatha*) – clear comprehension (*sampajañña*)

Due to occurrence of pure stage of *vipassanā* practice, non-real corporealities must be omitted from objects of *vipassanā* practice in this stage. By standing on any place of corridor, concentration must be developed and then corporealities and mentalities must be kept in mind. During keeping in mind on corporal *dhammas*, only real corporealities consisting in (6) doors, (42) bodily parts must be kept in mind. During keeping in mind on mental *dhammas*, those mental *dhammas* occurring in each door and mental *dhammas* occurring in mind-door-cognitive processes, which can give rise to deportments, must be kept in mind together with mental *dhammas* of life-continuum.

Vipassanā practice must be carried out by generalizing on three characters of those corporealities and mentalities. When *Vipassanā* Knowledge becomes powerful, the meditator has to walk slowly on the corridor. By walking slowly, *vipassanā* practice must be performed continuously. All kinds of discernments, which has been presented orderly, 40 'to' methods etc., can be performed over and over again at the moment of going, walking etc. *Vipassanā* practice has to be carried out by keeping in mind on corporealities and mentalities which are occurring in each moment, viz, going, forward, walking, backward, seeing straight forward, glancing obliquely, flexing, stretching, taking double robes-bowl etc, eating, drinking, biting, licking, defecating, urinating, walking, standing, sitting, sleeping, awaking, talking, staying quietly etc. When *Vipassanā* knowledge becomes powerful, only phenomenon of perishing away of those conditioned things must be discerned continuously.

Sometimes, discerning *Vipassanā* knowledge called mental *dhammas* occurring in mind-door-cognitive processes of *Vipassanā* practice must be discerned as object of succeeding *Vvipassanā* knowledge. Those conditioned things occurring in external continuums must also be discerned similarly.

Sometimes, *vipassanā* practice must be performed by taking objects of phenomena of perishing away of factors of dependent-origination from successive previous existences to the end of future existence orderly. Sometimes discerning *Vipassanā* knowledge must be discerned by succeeding *Vipassanā* knowledge again. All conditioned things occurring in both internal and external continuums must be discerned thoroughly.

7.14 Discern by opening the eye

If *vipassanā* practice can be performed continuously by taking object of phenomenon of perishing away of conditioned things occurring in all four kinds of deportments thoroughly, **PAGE-364** very rapid occurrence of phenomena of perishing away of both internal and external continuums will be seen by knowledge. At that time, *vipassanā* practice should be performed continuously by either standing or sitting on any place of corridor. When very rapid phenomena of perishing away of conditioned things appear in insight, discernment should be performed by opening the eye. At that time, due to lack of experience at the beginning stage, everyplace, living or non-living things, can be seen as corporeal units. If every thing is seen in that way, all kind of living and non-living things must be discerned by breaking down each kind of compactness in order to reach the field of ultimate reality. When *Vipassanā* Knowledge becomes powerful again, only ultimate nature of corporealities, but not corporeal units, will be seen by penetrative knowledge. At that time, *vipassanā* practice must be carried out continuously by taking object of phenomenon of perishing away of those ultimate *dhammas*. Similarly mental *dhammas* occurring in living beings of external world should be discerned as a whole. Alternative discernment on internal and external continuums should be performed in order to attain ability to discern every conditioned thing in every deportment continuously. If it is possible to discern in that way, *Vipassanā* Knowledge, which knows and sees only phenomenon of perishing away of conditioned

things, becomes powerful and finally it will reach into the stage of knowledge of Neutrality Towards Formations successively.

7.15 If mind of meditation fixedly stands on object of conditioned things...

Due to presence of balanced efficiency between faith and wisdom, effort and concentration, the mind of meditation fixedly stands on the object of phenomenon of perishing away of conditioned things, during discerning on either internal continuum or 44 external continuum continuously. The mind of meditation usually occurs as inactive condition. Alternative discernment on internal continuum and external continuum, corporeal *dhammas* and mental *dhammas*, causal *dhammas* and resultant *dhammas*, *anicca* and *dukkha*, *dukkha* and *anatta* etc., should not be performed during this situation. If alternative discernment of any kind is performed, the concentration of *vipassanā* practice will be backed off consequently. During discerning on conditioned things occurring in internal continuum, if mind of meditation fixedly stands on those objects, *vipassanā* practice must be performed continuously on those objects without changing on others and so forth. Sometimes, discerning *Vipassanā* Knowledge must be discerned by succeeding *Vipassanā* Knowledge again. Due to presence of well experience to all kinds of discernments, the most favorite way of discernment can be chosen in this stage.

7.16 Individual preference (*puggalijjhāsaya*)

If the meditator is a person with vehicle of samatha, mental *dhammas* of each absorption, which arises through the most preferable meditation subject, should be discerned by means of the character of non-self (*anatta*) as priority. *Vipassanā* practice must be performed PAGE-365 continuously by taking object of phenomenon of perishing away of both mental *dhammas* of absorption state and mental *dhammas* of discerning knowledge, with inclination towards the Unconditioned Element, peaceful *nibbāna* where phenomenon of arising and passing away of conditioned things can not be found. Sometimes, four great elements and derived corporealities, which are bases of mental *dhammas* of absorption, which are of totally 54 kinds lying inside the heart, must be discerned. Sometimes, discerning *Vipassanā* Knowledge must be discerned as the object of *vipassanā* practice again.

Unless the field where phenomenon of arising and perishing away of conditioned things can not be found, is transferred easily although it is discerned in this way repeatedly, all corporealities and mentalities occurring in three periods, past, future and present must be kept in mind and either twofold-corporeality and mentality method or fivefold aggregates method must be applied as *vipassanā* practice again. Those objects of conditioned things occurring in the whole period from successive past existences to the end of future existence must be discerned. Alternative discernment on internal and external continuum must be performed again. Then each factor of dependent-origination, must be discerned without reasoning as "due to occurrence of ignorance, kamma-formations arises" etc, but by generalizing on those factors, which had been occurred or which are occurring or which will occur in future, as they really are. All conditioned things occurring in three periods, must be discerned straight through from successive past existences to the end of future one. Alternative discernment on internal continuum and external continuum must be performed over and over again. The general character of non-self should be discerned as priority.

If conditioned things are ground by *Vipassanā* Knowledge over and over again in this way, *Vipassanā* Knowledge, which is discerning on the phenomenon of perishing away of conditioned things, will become very powerful, resulting in rapid appearance of phenomena of perishing away of conditioned things in the insight of the meditator. The consciousness of

vipassanā practice also fixedly stands on the object of phenomenon of perishing away of conditioned things consequently.

While the mind of meditation fixedly stands on object of phenomenon of perishing away of conditioned things, it is free from two kinds of extremities, terror and pleasingness due to lack of worry and desire on conditioned things, in the continuum of meditator. At that time *vipassanā* practice must be performed by taking object of mental *dhammas* of 48 the most preferable absorption with inclination towards *nibbāna* which is free from phenomenon of perishing away of conditioned things. In this stage some meditators prefer to discern mental *dhammas* of the fourth absorption, while some meditators prefer to discern mental *dhammas* of the third absorption. Individual preference varies among most meditators. At that time discerning *Vipassanā* Knowledge must be discerned by succeeding *Vipassanā* Knowledge again. **PAGE-366**

If the meditator is a person with vehicle of pure *vipassanā* (*suddha vipassanāyānika puggala*) and has not attained any kind of absorption, he must discern wholesome mental *dhammas*, which are occurring by taking the object of corporeal *dhammas*, as priority. At that time the concentration associating with *Vipassanā* Knowledge usually becomes stronger and stronger resulting in stability of mind of meditation on the object of phenomenon of perishing away of conditioned things. When *Vipassanā* Knowledge becomes powerful the object of phenomenon of perishing away of corporeal *dhammas* can not be seen but that of perishing away of mental *dhammas* only can be seen by insight. At that time it should not be tried intentionally to see phenomenon of perishing away of corporeal *dhammas*. If the meditator scrutinizes in order to see the nature of corporeal *dhammas*, the concentration usually falls back and mind of meditation becomes unstable condition. Therefore the phenomenon of perishing away of mental *dhammas* only should be continued to discern for that meditator. Discerning *Vipassanā* Knowledge must be discerned by succeeding *Vipassanā* Knowledge again. For a meditator with vehicle of pure *vipassanā* practice, the phenomenon of perishing away of mental *dhammas* of wholesome impulses of mind-door-cognitive processes is usually the most convenient one and the character of non-self (*anatta*) has to be discerned continuously in order to transfer into the field of Unconditioned Element called *nibbāna*; he has to try again by ways of discernments called corporeal septet (*rūpa sattaka*) and non-corporeal septet (*arūpa sattaka*). He has to endeavour in order to attain powerful *Vipassanā* Knowledge in sequence. If he endeavours continuously in this way, the stage of knowledge of Neutrality Towards Formations will be occurred with great efficiency again. When five kinds of controlling faculties called *saddhā*, *vīriya*, *sati*, *samādhi*, *paññā*, becomes matured gradually, he can transfer into the field of Unconditioned Element, *nibbāna*.

Here it will be presented on the '*Yoking Method (yuganaddha naya)*' found in *Yuganaddha Sutta, Anguttara Nikāya-1-475*, as follows. _____

7.17 *Yuganaddha Sutta (Ang-1-475)*

Pāli Quotation (Ang-1-475,476- 6 paragraph)

* *paragraph 2 tNyD;rSm PAGE 367 ½kduf&ef*

Thus ... I've heard. Once upon a time, the most *Venerable Ānandā* stayed in *Gositārāma* Monastery, *Kosambī* Division. At that time the most *Venerable Ānandā* called surrounding bhikkhus... that "*Āvuso.. bhikkhus*" ...

Associating bhikkhus replied respectfully *Venerable Ānandā* that "*bhante*". The most *Venerable Ānandā* gave this preaching. _____

" *Āvuso* ... any male bhikkhu or female bhikkhu (*bhikkhunī*) asked me about his or her attainment of arahatship. All those male and female bhikkhus asked about their

attainment of arahatship through four kinds of Paths or nay one kind of four Paths. Which kinds are ____

1. *Āvuso* ... in this Noble admonishment of the Buddha... the bhikkhu develops *vipassanā* practice which is led by samatha practice beforehand. For that bhikkhu who develops *vipassanā* practice which is led by samatha practice beforehand, the Path of Upstreamenterer (*sotāpattimagga*) occurs obviously. In the next method____ Mundane *vipassanā* path called *pubbabhāga satipaṭṭhāna magga* occurs obviously. That bhikkhu approaches, develops, performs advancement of that path over and over again. For that bhikkhu who approaches, develops, performs advancement of that path over and over again, fetters (*samyō jana*) are finished off removed; underlying tendencies (*anusaya*) are disappeared and extinguished.

(*Ang-1-475*)

Pāli Quotation (Ang-A-2-436)

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Pāli Quotation (Ang-ṭī-344, M-A-1-112)

These words, *samatha pubbangamam vipassanā bhāveti*, are preached by means of the person with vehicle of *samatha*. It is right.____ That person with vehicle of *samatha* accomplishes either access concentration or full concentration firstly. This concentration is *samatha* practice. That person with vehicle of *samatha* performs *vipassanā* practice by discerning on either that access concentration or full concentration and associating mental *dhammas*, as *anicca* etc. This way of discernment is *vipassanā* practice. Therefore these words, "*samatha pubbangamam vipassanam bhāveti = vipassanā* practice, which is led by *samatha* practice beforehand, is developed"..., are preached. (*Ang-A-2-346, Ang-ṭī-2-344*). This way of explanation is shown with the intention that "generally, those persons with vehicle of *samatha* usually takes to heart *vipassanā* by discerning on the mental *dhammas*, among which mental *dhammas* of absorption are discerned as priority". (*M- ṭī-1-204*)

In the word, "*maggo sañjāyati = the Path occurs obviously*", it is obvious occurrence of the first supramundane Path = Path of Upstream-enterer (*sotāpattimagga*) indeed. Due to occurrence of only one mind moment of that Path of Upstream-enterer as natural fixed law, it can not be developed to many others. However, if the second Path = the path of Once-returner etc can be performed, it can be said that Path of Upstream-enterer is approached, developed, performed for advancement of it over and over again. (*Ang-A-2-346*)

The next method____ It should be recognized on the meaning of this Pali Text by means of mundane path = path of *vipassanā* called *pubbabhāga satipaṭṭhāna magga*. How it can be recognizes?____ The words, "*maggo sañjāyati = the path occurs obviously*" means the mundane path of *vipassanā*, which is just anterior to the Noble Path, arises beforehand. It means in this way. (*Ang-ṭī-2-344*)

The word, "*āsevatī = approach*", means it approaches by means of contemplation of disenchantment (*nibbidānupassanā*). The words, *bhāveti = develop*', means it develops by means of knowledge of Desire for Deliverance. The word, "*bahulikaroti = performs advancement of path over and over again*" means it performs advancement of path over and over again by means of the knowledge of Reflection (*paṭisañkhānupassanāñāṇa*). (=If the knowledge of Disenchantment is reached, it can be said mundane path of *Vipassanā* is approaches. If the knowledge of Desire for Deliverance is reached, it can be said mundane path of *Vipassanā* is developed. If the knowledge of Reflection is reached, it can be said mundane path of *Vipassanā* is performed for advancement of path over and over again). (*Ang-ṭī-2-344*)

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The next method_____ If these kinds of knowledge, the knowledge of Terror, the knowledge of Danger, the knowledge of Disenchantment are reached, it can be said mundane path of *Vipassanā* is approached. If these kinds of knowledge, the knowledge of Desire for Deliverance, the knowledge of Reflection, the knowledge of Neutrality Towards Formations, are reached, it can be said mundane path of *vipassanā* is developed. If the *Vipassanā* Knowledge leading to Emerging (*vuṭṭhānagāmini vipassanā*) is reached, it can be said mundane path *vipassanā* is performed for advancement of path over and over again. (*Ang-ṭī-2-344*) (Explanation of *Vipassanā* Knowledge leading to Emerging will be seen later.)

This is the first kind of person. About the second kinds of person will be continued as follows.

2. *Āvuso* ... as a next kind, the *bhikkhu* develop *samatha* practice, which is led by *Vipassanā* practice before hand. For that *bhikkhu* who develops *samatha* practice, which is led by the *Vipassanā* practice before hand, the path of Upstream-enterer or the mundane path of *Vipassanā* , occurs obviously. That *bhikkhu* approaches, develops, performs advancement of that path over and over again. For that *bhikkhu* who approaches, develops, performs advancement of that path over and over again, fetters (*samyojana*) are finished off = removed; underlying tendencies (*anusaya*) are disappeared and extinguished. (*Aṅg-1-475*)

Pāli Quotation (*Aṅg-A-2-346*) (*Ang-ṭī-2-344*)

This second kind of person is the person with vehicle of pure *vipassanā* practice. That person with vehicle of pure *vipassanā* practice by discerning on aggregates of fivefold clinging to existence (*pañcupādānakkhandhā*) as *anicca* beforehand, without fulfilling *samatha* practice with two kinds of concentration called access concentration and full concentration. Thus *vipassanā* practice is accomplished beforehand and then *samatha* practice is developed. It means that the person who attains *Vipassanā* Knowledge naturally can give rise to concentration by standing on *vipassanā* practice. In the continuum of that kind of *bhikkhu*.... the Noble Path can occur obviously. (*Aṅg-A-2-346*, *Ang-ṭī-2-344*)

After reading on above explanations of commentary and sub commentary it should not be misunderstood that the person with vehicle of pure *vipassanā* practice never develop concentration completely. They, actually, never develop real access concentration, which occurs adjacent to absorption, and full concentration of absorption only. A kind of concentration which is called access concentration as metaphorical usage of *sadisūpacāra* (= the same degree of concentration), or which is called momentary concentration (*hkaṇṭikasamādhī*) as direct usage, must be developed through four elements meditation method, for every person with vehicle of *vipassanā* practice. It is inevitable obligation for that kind of meditator. It should be real the following exegeses found in commentary and subcommentary.

Pāli Quotation (*M-A-1-113*)

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Pāli Quotation (*M-ṭī-1-204*)

In this Noble admonishment of the Buddha, the person with vehicle of pure *vipassanā* performs *vipassanā* practice by generalizing on factors of fivefold clinging to existence, as *anicca* etc., without fulfilling only *samatha* practice called two kinds of concentration , access concentration and full concentration. This is called *vipassanā* practice. Due to completion of matured *Vipassanā* Knowledge in the continuum of that meditator, *vipassanā* practice leading to Emerging, which enters rapidly into *nibbāna* after emerging from object of conditioned things, occurs consequently. That *vipassanā* practice 58 leading to emerging includes the Noble Path *dhammas*. Factors of the Noble Path *dhammas*, *sammādiṭṭhi* etc., which occur at the Noble Path (-moment), take the object of *nibbāna*. Among those factors of object of the Noble Path of *dhammas*, *sammāsamāthi* called one-pointedness (*cite kaggatā*)

also includes. That concentration called one-pointedness arises by taking the object of *nibbāna*. In this case, one-pointedness means the nature of the mind falls on the object of *nibbāna* uniquely. This concentration of the Noble Path (*magga samādhi*) is called *samatha* indeed. Therefore, it explained that *samatha* practice which is led by *vipassanā* practice, is developed. (M-A-1-113)

In above explanation, "the person with vehicle of pure *vipassanā* without fulfilling only *samatha* practice", is applied with the word, "only", which has the meaning disagreement. With regarding to that word, 'only', the real access concentration which usually occurs adjacent to absorption is rejected but momentary concentration is not rejected. The momentary concentration, which is called *upacāra samādhi* by metaphorical usage, *sadisūpacāra*, which is called *khaṇikasamādhi* by direct usage, actually, is not rejected. This because *Vipassanā* Knowledge never occur without momentary concentration called *khaṇikasamādhi*. (M-ṭī-1-204)

The meaning of *khaṇikasamādhi* has been explained in detail in Section 2, the concentration should be developed, Volume I.

The following third kind of person is a *bhikkhu* who performs the yoking method (*yuganaddha naya*). As two bulls are yoking together, that *bhikkhu* performs the yoking method of *samatha* and *vipassanā* practice.

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3. *Āvuso* ..., the next kind, the *bhikkhu* who performs *samatha* and *vipassanā* performs *samatha* and *vipassanā* practices practices by yoking together. For that *bhikkhu* who performs *samatha* and *vipassanā* practice by yoking together, the path (= the Noble Path of Upstream-entereror mundane path of *vipassanā*) occurs obviously. That *bhikkhu* approaches, develops, performs advancement of that path over and over again. For that *bhikkhu* who approaches, develops, performs advancement of that path, fetters (*samyojana*) are finished off = removed; underlying tendencies (*anusaya*) are disappeared and extinguished. (Aṅg-1-475)

Pāli Quotation (M-ṭī-1-204)

The phrase, *yuganaddham bhāveti*, means *samatha* and *vipassanā* practices are developed by yoking together. During developing in that way, the absorption is entered by that consciousness and then it is impossible to generalize on conditioned things by that consciousness only. This practicing *bhikkhu* enters such kinds of absorptions and then he discerned on that kinds of mental *dhammas* of absorptions as object of *vipassanā* practice. Such kinds of mental *dhammas* of absorptions are discerned as object of *vipassanā* practice and then that kinds of absorptions are entered again. How it will be developed? ____ The first absorption is entered. After emerging from that absorption, conditioned things (= mental *dhammas* of the first absorption are discerned as objects of *Vipassanā* practice. Afterwards the second absorption is entered. After emerging from that second absorption, conditioned things of second absorption (=mental *dhammas* of second absorption) are discerned as objects of *Vipassanā* practice again. Afterwards the third absorption is ...R... Afterwards the absorption of neither-perception-nor-non-perception is entered. After emerging from that absorption conditioned things (=mental *dhammas*) of absorption of neither-perception-nor-non-perception are discerned as *Vipassanā* practice, as a whole. This way of developing can be said that this *bhikkhu* develops *samatha* and *Vipassanā* practice by yoking together, called yoking method (*yuganaddhanaya*). (Ang-A-2-346)

This way of discernment called yoking method can be misunderstood for common people who have not got any absorption. It is only the performance which can be achieved by meditators with ability to enter various kinds of absorptions and ability to perform *Vipassanā* practice discerning on mental *dhammas* of those absorptions really. Then it should be read the fourth kinds of person as follows. ____

4. *Āvuso* ... the next kind, for a *bhikkhu*, the consciousness, which is influenced by unrest of *dhammas* (*dhammuddhacca*), occurs especially. *Āvuso*... for such time, that consciousness of *Vipassanā* practice stands **PAGE-372** well on the object of *nibbāna* (*gocarajjhatta*) only. It absorbs well, it concentrates well the mind can be put well on that internal pasture called object. At that time, for that *bhikkhu*, the path (= the Path of Upstreamer or mundane path of *Vipassanā*) occurs obviously. That *bhikkhu* approaches, develops, performs advancement of that path over and over again. For that *bhikkhu* who approaches, develops, performs advancement of that path over and over again, fetters (*samyojana*) are finished off = removed, underlying tendencies (*anusaya*) are disappeared and extinguished.

“*Āvuso*... any male *bhikkhu* or female *bhikkhu* (*bhikkhunī*) asked me about his or her attainment of arahatship. All those male and female *bhikkhus* asked about their attainment of arahatship through four kinds of Paths or any one kind of four paths, “said by Venerable *Anandā*. (*Aṅg-1-475-476*)

Pāli Quotation (Aṅg-A-2-346)
(Aṅg-ti-2-344)

During developing *samatha* and *Vipassanā* practice, those defilements *dhammas* light etc, occurs obviously and then the mind of meditation which occurs by obsessing on those defilements, light etc, is called unrest of *dhammas* (*dhammuddhacca*) which wanders from original object of *Vipassanā* practice. The mind influenced by that unrest of *dhammas* is the consciousness called *dhammuddhacca viggahita manasa*. Conditioned things are taken into heart as *anicca* (*dukkha*, *anatta*). When light etc, appear, during practicing in that way, those light etc, are taken into heart as Noble *dhammas* resulting in deviation of mind of meditation from original object of *Vipassanā* practice. At that time, conditioned things can not be known and seen through *anicca* (*dukkha*, *anatta*) as they really are. However, when seven kinds of favourable conditions (*sappāya*) are available, after overcoming on those defilements *dhammas*, the mind of meditation reaches on to right path of *Vipassanā* practice again. When he continues to perform the advancement of path, after overcoming the path of *Vipassanā* practice, the mind stands well on the object of *nibbāna* called *gocarajjhatta* (*internal pasture*) (*Aṅg-A-2-346,347*)

7.18 *disākāka*-navigating crow

Pāli Quotation (*Vs-2-294,295*)

If that knowledge of Neutrality Towards Formations sees desthless element, *nibbāna* which is total happiness through quiescent nature, it enters into *nibbāna* after abandoning on arising of all kinds of conditioned things (*sankhārapavatta*) (*Vs-2-294-294*)

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Due to completion of the knowledge of Neutrality Towards Formations with sharp, clear and powerful efficiency, which is discerning on the object of phenomenon of perishing away of conditioned things, it becomes matured condition. Due to reaching into matured condition, it becomes the basis of the knowledge of Adaptation (*anulomañāṇa*) which is adaptable to arise the Noble Path-knowledge, resulting in seeing *nibbāna* through the nature of quiescence. It can be said that knowledge enters into *nibbāna* rapidly after abandoning of *sankhārapavatta* called arising of conditioned things. In this stage it should be recognized the fact that above knowledge of Neutrality Towards Formations, knowledge of Adaptation and knowledge of Trans-lineage (*gotraphuñṇa*) are termed commonly as the knowledge of Neutrality Towards Formations by means of metaphorical usage called *ekatta naya* (unique method). (*Mahāṭṭ-2-459-460*)

Unless **nibbāna** can be seen, the knowledge of Neutrality Towards Formations is not matured for that period with inability to see **nibbāna** and vice versa. If it is so, that knowledge of Neutrality Towards Formations occurs continuously with the object of conditioned things over and over again. The knowledge discerns the phenomena of perishing away of both conditioned things and discerning knowledge over and over again. It should be recognized on that knowledge as navigating crew of sailors who travel on the ocean in olden days. (Vs-2-294,295)

In olden days sailors who travel on the ocean usually take navigating crew that can search right direction. When the ship leads to wrong direction due to storm, shores are out of sight of sailors. At that time they release navigating crew in order to search right direction. That crew flies into sky from topmast of the ship in order to search nearest shore through all directions. If that crew sees any shore in one direction, it flies straight through to that shore. Unless any shore can be found, the crew comes back to ship and perches on topmast again.

Similarly, if the knowledge of Neutrality Towards Formations sees the deathless element, **nibbāna** where all kinds of worries are extinguished, it enters into **nibbāna** rapidly after abandoning on the arising of conditioned things. Unless **nibbāna** is seen, it occurs continuously with the object of conditioned things (Vs-2-295)

AS the dough which is swirled on the round bamboo tray or as cotton oilcake which is dressed frequently by a cotton-dressing-bow, that knowledge of Neutrality Towards Formations distinguishes and keep in mind conditioned things by means of various discernments and then it abandons two extremities called terror and pleasingness. Due to reaching in the apex of reasoning on **PAGE-374** conditioned things as **anicca, dukkha, anatta**, it stands on the object of phenomenon of perishing away of conditioned things by means of three kinds of contemplations, **aniccānupassanā, dukkhānupassanā, anattānupassanā** after neutralizing on the function of reasoning as **anicca, dukkha, anatta**. The knowledge of Neutrality Towards Formations with this situation_____

- 1.reaches into occurrence of three kinds of **vimokkhamukha** (bases of emancipation) and
- 2.occurs as the fundamental factor of discriminating on (7) kinds of Noble-Ones.

7.19 Three kinds of vimokkhamukha (bases of emancipation)

Pāli Quotation (Paṭisam-254-Vs-2-296)

A(1) **aniccānupassanā = animittavimokkha**

After distinguishing between the arising phase and perishing phase by means of phenomena of arising and perishing away of conditioned things, it is discerned as **anicca**. This is called the knowledge of Contemplation of Impermanence (**aniccānupassanā ñāṇa**). That knowledge of Neutrality Towards Formations reasoned on conditioned things that “**udayato pubbe saṅkhārā natthi**= there are no conditioned things before arising” and then traces the destination of those conditioned things and concludes that “**vayato param na gacchanti, ettheva antaradhāyanti** = after perishing away, conditioned things never go on, they disappear just the perishing phase only”. For that practicing meditator who takes into heart conditioned things as **anicca**, conditioned things appear through the nature of finishing off, destruction, consequently resulting in improvement of controlling faculty of faith

(*adhimokkha bahula*). Emancipation (*vimokkha*) called *animitta*, which is void of phenomenon of conditioned things, can be accomplished (*Vs-2-295,296*)

When the knowledge of Contemplation of Impermanence is matured with completion of Controlling faculties after attaining supporting factors of efficiency of relation of determinative dependence (*upanissayapaccaya*) of knowledge of Contemplation of suffering (*dukkhānupassanā ñāṇa*) and knowledge of Contemplation of Non-self (*anattānupassanā ñāṇa*), the Noble Path *dhamma* arises by taking the object of *nibbanā*, which is called *animitta* due to voidness of phenomenon of conditioned things, through the nature of voidness of phenomenon of conditioned things. Due to arising by taking object of *nibbanā* called *animitta* as object, that Noble Path-knowledge is also called "*animitta*". Due to emancipation from defilements, it is also called "*vimokkha*". Due to occurrence of bases of emancipation from three realms called world of beings, it is also called "*mukha*".

During endeavouring *vipassanā* practice by means of the knowledge of Contemplation of Impermanence, the practicing meditator, therefore, joins "*Vipassanā* leading to Emerging" with the Noble Path through taking into heart the nature of voidness of phenomenon of conditioned thing (*animitta*) that "in such *nibbanā*, this phenomenon of conditioned things is totally absent and **PAGE-375** it is called *animitta*". That kind of Noble Path of that meditator can be designated as not only "*animitta vimokkha*" but also "*animittavimokkhamukha*". It can be said that Noble Path faces with *nibbanā* through the nature of voidness of phenomenon of conditioned things (*animitta*). (*Paṭisam-244,254,Vs-2-295,296*)

The nature of voidness of phenomenon of conditioned things of *nibbanā* is not performed by neither the noble Path nor knowledge of *Vipassanā* practice but it is achieved naturally. The Noble *dhamma* called *nibbanā* is the Unconditioned Element which is not worth providing by any kind of casual *dhamma*. Due to presence of object of that *nibbanā*, *animitta*, the Noble Path can be designated as *animitta* (voidness of phenomenon of conditioned things).(*Vs-2-296*)

A(2) How controlling faculty of faith is predominant

While the meditator performs *vipassanā* practice by discerning on conditioned things as three general characters alternatively, the Knowledge of Contemplation of Impermanence, especially becomes sharp and brave. At that time in the continuum of that meditator, the controlling faculty of faith becomes predominant. It is right.____ After practising with only faith that... "conditioned things are impermanence", at the beginning stage, when *Vipassanā* Knowledge reaches into apex condition, the occurrence of impermanence of conditioned things, pure octads with eighth factor nutriment (*ojaṭṭhamakarūpa*) consisting in ruby, gold etc., are known and seen by penetrative knowledge as impermanent occurrence of pure octads with eighth factor nutriment of non-living external world, fine leaf etc., are seen by knowledge.

[Note ____ In the way of discernment of corporeal septet (*rūpasattaka naya*), the meditator should remember on the section of discernment on natural corporeality (*dhammata rūpa*).

When four great elements consisting in both fine leaves and ruby, gold etc., are discerned by *Vipassanā* Knowledge with the help of light produced by concentration, masses of corporealities called pure octads with eighth factor nutriment, which are produced by temperature, can be seen obviously. It means that when the meditator discerns those

conditioned things with the help of *Vipassanā* Knowledge, only the nature of impermanence of those conditioned things are seen significantly by *Vipassanā* Knowledge.]

In the continuum of that practising meditator who knows and sees penetratively on the nature of impermanence of conditioned things in that way the firm faith on the Buddha in a way that "*sammāsambuddho vata so bhagavā* = that supreme Buddha is the real Enlightened One who knows exactly on five kinds of *ññeyya dhammas* called *saṅkhāra, vikkāra, lakkhaṇa, nibbāna, paññatti*, which are worth knowing, really...", occurs obviously. Therefore that practising meditator has fulfilled with predominant faith consequently.

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Consciousness of *vipassanā* practice called *adhicitta* (exceeding consciousness) of meditator with predominance in firm faith, is ready to enter the Unconditioned Element called *animitta* after improving in to successive *Vipassanā* Knowledge, the knowledge of Adaptation etc. Therefore the Noble Path-Knowledge which occurs at the end of that knowledge of Contemplation of Impermanence is designated as *animitta vimokkhamukha*. (*Mahāṭṭi* -2-461,462)

B. dukkhānupassanā = appaṇihitavimokkha

While conditioned things are generalized by three characters alternatively, the nature of suffering is discerned as priority due to presence of excessive appearance of nature of suffering. The knowledge of Contemplation of suffering of that practicing meditator shows clearly real nature of suffering of conditioned things. Due to showing in that way, the mind of meditation of meditator becomes dreadful and it occurs through the nature of terror. The mind of meditation with the knowledge of Contemplation on Suffering which is frightened by showing real nature of suffering which is very terrible due to presence of perpetual destruction and breaking down of conditioned things, sharpens the mind on the right way of practice. Therefore the mind of meditation with the knowledge of Contemplation on Suffering is the factor of dreadfulness of the mind and sharpening of the mind on the right way of practice indeed.

Furthermore, due to taking into heart the occurrence of peacefulness, superiority, happiness of *nibbāna* through reasoning in a way that "conditioned things are suffering really, in the opposite aspect of those conditioned things, the Noble *dhammas* called *nibbāna*, where conditioned things are totally ceased, is happiness indeed", the mind of that meditator is usually predominated with tranquility (*passaddhi bahula*) due to continuous associating with pleasurable interest (*pīti*).

Due to predominance with tranquility in that way, controlling faculty of concentration is available resulting in keeping away from selfish desire, anger, delusion on conditioned things. Due to occurrence of far from selfish-desire (*rāgapaṇidhi*) etc., that knowledge of Contemplation of Suffering occurs the fundamental factor of attainment of the Noble Path-Knowledge called *appaṇihitavimokkha* (emancipation through non-heartfelt desire).

While the practising meditator is performing *vipassanā* practice by taking into heart as the nature of suffering of conditioned things, the knowledge of Contemplation of Suffering performs occurrence of away from selfish-desire (*rāgapaṇidhi*) etc., resulting in inclination towards *nibbāna* where is voidness of selfish-desire and then it joins the knowledge of *Vipassanā* leading to Emerging with the Noble Path-Knowledge. Due to occurrence of that Noble Path-Knowledge through taking the object of *nibbanā* as the nature of voidness of selfish-desire etc., it is called "*appaṇihita*". Due to emancipation from respective defilements, it is called "*vimokkha*". Due to occurrence of basis of emancipation from three realms called world of beings, it is also called "*mukha*". That **PAGE-377** kind of Noble Path of that meditator can, therefore, be designed as not only "*appaṇihitavimokkha*" but also "*appaṇihita vimokkha mukha*". (*Vs*-2-295,296, *Mahāṭṭi* -2-462)

C. *anattānupassanā* = *suññatavimokkha*

While the practising meditator keeps in mind conditioned things and performs *vipassanā* practice by alternative discerning on three general characters, the contemplation on non-self is carried out continuously, due to presence of efficiency of Knowledge of Contemplation on non-self. Due to efficiency of that knowledge of Contemplation on Non-self, the mind of meditation is free from wrong obsession that “*atta* (=self) is present”. The knowledge of Contemplation on Non-self accomplishes the mind of meditation to keep apart from obsession of ‘*atta*’ resulting in appearance of conditioned things as nothingness in the insight. Due to occurrence of subtle object of that nature of nothingness, the controlling faculty of wisdom is predominant in the continuum of the meditator who develops knowledge of Completion of Non-self consequently. (In this case, the controlling faculty of wisdom (*paññindriya*) means penetrative knowing and seeing on the nature of impermanence, the nature of suffering, especially, the nature of non-self.) Due to presence of predominated controlling faculty of wisdom in that way, delusion = ignorance is far from insight of meditator. Due to occurrence of very far from delusion = ignorance, the meditator who develops Knowledge of Contemplation on Non-self can obtain the Noble Path-Knowledge called *suññata vimokkha* at the end of Knowledge of Contemplation on Non-self.

Due to ability to keep away from obsession of *atta* through the efficiency of Knowledge of Contemplation of Non-self, the mind of meditation of meditator is void of *atta*, resulting in joining the Knowledge of *Vipassanā* practice called *Vuṭṭhānagāmini*, with the Noble Path-Knowledge after inclining towards the Unconditioned Element, *nibbāna* which is worth designating as nothingness (*suññata*). This can be said that the mind enters into Nothingness Element (*suññatadhātu*), due to discerning on conditioned things as strangeness (*para*).

It should be recognized that "due to arising of the Path-Knowledge through taking object of *nibbāna* as the nature of nothingness which is void of '*atta*', that Noble Path-Knowledge is called "*suññata*". Due to emancipation from respective defilements, that Noble Path-Knowledge is also called '*vimokkha*'. Due to occurrence of basis of emancipation from three realms called world of beings, it is also called '*mukha*'. That kind of Noble Path of that meditator can, therefore, be designated as not only *suññatavimokkha* but also *Suññatavimokkha mukha*. (Vs-2-295,296, *Mahāṭṭi* -2-462)

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7.20 Definitely (*mukhya*) and indirectly (*pariyāya*)

In the Pāli Text of *Dhammasaṅgaṇī* (*abhi-1-84,85*), the Buddha preached on two kinds of "*vimokkha*", viz, *appañihitavimokkha* and *suññatavimokkha* only. That kind of preaching is preached definitely, due to occurrence of preaching on the ultimate nature of *dhamma* (*paramattha*).

In some Sutta, the Pāli Text of *Paṭisambhidā Magga* (*Paṭisam-262, 263*) etc., three kinds of *vimokkha*, viz, *suññatavimokkha*, *animitta vimokkha*, *appañihitavimokkha*, are preached indirectly through *suttanta* method.

The Noble Path-Knowledge is designated by those names of *vimokkha* through only the nature how the Noble Path-Knowledge is reached.

The Knowledge of Contemplation of impermanence abandons emblem of permanence (*nicca nimitta*) temporarily during *vipassanā* practice, but forever during the Noble Path (-moment), while the Knowledge of Contemplation of Suffering abandons emblem of happiness (*sukkha nimitta*) temporarily during *vipassanā* practice, but forever during the Noble Path(-moment), the Knowledge of Contemplation of Non-self abandons emblem of

self (*atta nimitta*) temporarily during *viapassanā* practice, but forever during the Noble Path (-moment). Due to free from those emblems these three kinds of Contemplations are, therefore, termed a *animitta vimokkha*, really-

However the Noble *dhamma, nibbāna*, which is the object of the Noble Path-Knowledge is actually *animitta dhamma*, due to total voidness of any kind of *sañkhāra nimitta* (phenomenon of conditioned things). Above three kinds of contemplation *aniccānupassanā* etc., are not emancipating from *sañkhāra nimitta*, due to occurrence of taking objects of *sañkhāra dhammas* as object, actually.

* *animittañca bhāvehi, mānānusaya mujjaha. (Khu-1-329)*

In various *Sutta, Vijaya Sutta* etc., the Buddha preached that "*anmittā nupassanā* (contemplation on voidness of emblem) must be developed, underlying tendency of conceit must be removed". Although that *Vipassanā* Knowledge removes those emblems, *nicca nimitta, dhuva nimitta, sukkha nimitta, atta nimitta*, it is the *dhamma* with *sañkhāra nimitta* (phenomenon of conditioned things), due to occurrence of taking objects of phenomenon of conditioned things by *Vipassanā* Knowledge, itself. Due to inability to abandon *sañkhāra nimitta* forever, it can not be designated as *animitta* definitely, but it can be designated as *animitta* indirectly, due to temporary voidness of those emblems, *nicca nimitta, dhuva nimitta, sukkha nimitta, atta nimitta*. That *Vipassanā* Knowledge is designated as not only '*suññata*' but also '*appañihita*' definitely. Those names of *Vipassanā* Knowledge are preached as "*vimokkha*" at the Noble Path (-moment) by means of the way of practice leading to the Noble Path only. Due to preaching in that way, it should be recognized the fact that "only two kinds of *vimokkha*, viz, *appañihita vimokkha* and *suññata vimokkha* are preached in the preaching of *Abhidhamma*. (Vs-2-296,297, *Mahāṭṭi* -2-462,463)

The next method ____ The preaching of *Abhidhamma* is a kind of preaching that preaches the meaning with ultimate truth. The Noble Path called *animitta* is also deficient in validity in the aspect of ultimate sense.

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The name, *animitta vimokkha* is preached in the Pāli Text of *Paṭisambhidā Magga* by means of *aniccānupassanā*. The Noble Path called *animitta vimokkha* which occurs through that contemplation on impermanence is predominated with controlling faculty of faith, called *saddhindriya*. That controlling faculty of faith, actually, is not any factor which belongs to Noble Eightfold Path. Due to occurrence of out of factors of Path of controlling faculty of faith itself, it is unable to give the name the Noble Path which is result of it really.

In those kinds of *vimokkha*, other than this *animitta vimokkha, appaṇihita vimokkha*, is preached by means of contemplation on suffering, while *suññata vimokkha* is preached by means of contemplation on Non-self. In those two kinds of *vimokkha*, the controlling faculty of concentration is predominated by *appaṇihita vimokkha*, while the controlling faculty of wisdom is predominated by *suññata vimokkha*. Those kinds of controlling faculties are factors of the Noble Path, which belong to Noble Eightfold Path. Due to occurrence of factors of Noble Path in that way, these are able to give the name of Noble Path *dhamma*, which are results of theirs.

It should be recognized the fact that due to inability to give the name for the Noble Path by standing on it route of itself, the Path called *animitta* is not worth preaching in the Pāli Text of *Dhammasaṅgī, Abhidhamma*. (see Vs-295,297, *Abhi-A-1-267,269; Mahāṭṭi* -2-462,463)

7.21 How designation as *suññata* (nothingness) is available

In this case, the term, *suññata* (nothingness) is the name of Supra-mundane Path *dhamma*. Due to presence of these three kinds of bases, viz,

1. *āgamana* = *vipassanā* which is a trace to give rise to the Noble Path,

2. *saguṇa* = quality of the Noble Path itself,
3. *ārammaṇa* = object = *nibbāna*,
that Supramundane Path has got designation as *suññata* (nothingness). How designation as *suññata* is available is as follows. _____

In this Noble admonishment, the practicing meditator always takes into heart conditioned things through the nature of non-self and discerns as *anatta* over and over again. However, only the way of discerning as non-self on conditioned things can not give rise to the Noble Path which is called *vuṭṭhāna* (= emerging), due to ability to enter into *nibbāna* rapidly after emerging from both conditioned things and suffering of cyclic *dharmas*. Ways of discerning as both *anicca* (through impermanence) and *dukkha* (through suffering) are appropriate ones for occurrence of Noble Path. Therefore the mind is applied to reach into three kinds of contemplations, *anicca*, **PAGE-380** *dukkha*, *anatta*, alternatively. However, *Vipassanā* practice leading to emerging of that meditator discerns all conditioned things occurring in three realms as nothingness (*suññata*) (= voidness from *atta*). This kind of *vipassanā* practice is called *suññata vipassanā* or *suññatānupassanā*. (Due to depending upon *anattānupassanā* previously, it means that at the moment of *vipassanā* practice leading to emerging which is adjacent to the Noble Path must be *anattānupassanā* which is capable of discerning on conditioned things as *suññata* (nothingness). That *vipassanā* 85 practice leading to emerging designates the Noble Path of itself as *suññata* through standing on practice which is the basis of occurrence of the Noble Path. Thus the Supra-mundane Noble Path has got designation as *suññata* (nothingness), due to kind of *vipassanā* practice which is trace of occurrence of the Path (*vipassanāgamana*).

In the next method _____ The Noble Path is voidness from selfish-desire, anger, delusion. The occurrence of voidness from selfish-desire, anger, delusion that way is the nobility of the Noble Path. Due to presence of that nobility of voidness from selfish-desire, anger, delusion of itself, the Noble Path has got designation as *suññata*.

Furthermore, due to voidness from selfish desire etc., the Noble *dharmas*, *nibbāna* is also worth designating as *suññata*. Due to occurrence of way of arising by taking that object of *nibbāna* called *suññata* as object, the Noble Path has got designation as *suññata*.

Among those three kinds of bases for designation as *suññata*, in the aspect of indirect discourse of *suññata*, the Noble Path has got designation as *suññata* through nobility of itself and object. It is right. _____ This preaching methodology of *suññata* is indirect way of preaching indeed. The preaching methodology of *Abhidhamma*, on the other hand, is not indirect way of preaching but definite one actually. In the aspect of *Abhidhamma*, it can not, therefore, be designated as *suññata* through either nobility or object but *vipassanā gamana* (*vipassanā* practice which is a cause to give rise to the Noble Path) only. It is right. _____ Only *āgamana* (= a trace to give rise to the Noble Path) is a significant factor.

There are two kinds of *āgamana*, viz,

1. *vipassanāgamana* and
2. *maggāgamana*.

In these two kinds, *vipassanāgamana* plays significant role in the occurrence of the Noble Path, while *maggāgamana* called the Noble Path plays significant role in the occurrence of the Noble Fruit (*ariya phala*). In the aspect of Supra-mundane sense, only *vipassanāgamana* is significant one (*dhura*) due to occurrence of this section relating to cause of arising of the Noble Path. Therefore, the designation as *suññata* through *vipassanāgamana* is the direct usage of the nomenclature of the Noble Path without indirect meaning. [It means that those kinds of designations, which are applied through nobility of itself and object are only indirect usage of the nomenclature of the Noble Path because they are not significant ones(*dhura*).] (*Abhi-A-1-266*)

[Notes: ____ Due to designating on the Noble Path as *suññata* through metaphorical usage by which the name of cause, *vipassanā* practice, i.e., *suññata* is applied metaphorically on the result, the Noble Path, as *suññata*, the Noble Path is designated as *suññata* by *kāraṇūpacāra*. When the Noble Path is designated as *suññata* through metaphorical usage by which the name of object (*ārammanika*), the Noble Path, the way **PAGE-381** of designating is also achieved by *kāraṇūpacāra*. When the Noble Path is designated as *suññata* through nobility of itself, due to voidness of selfish, anger, delusion, the way of designation is achieved by *ekadesayūpacāra* because the name of *suññata* is also concerning with space and concept of emptiness (*abhāva paññatti*).]

7.22 How designation as 'appañihita' (non-heartfelt desire) is available

The Noble Path has also got this kind of as *appañihita* (non-heartfelt desire), due to presence of three kinds of bases. How designation as *appañihita* is available is as follows. ____

In this Noble admonishment, the practicing meditator always takes into heart conditioned things through the nature of suffering and discerns as *dukkha* over and over again by seeing the nature of being oppressed by continuous phenomena of arising and passing away. However only the way of discerning as suffering on conditioned things can not give rise to the Noble Path which is called *vuṭṭhāna* (= emerging), due to ability to enter into *nibbāna* rapidly after emerging from both conditioned things and **89** suffering of cyclic *dharmas*. Ways of discerning as both *anicca* (through impermanence) and *anatta* (through non-self) are appropriate ones for occurrence of the Noble Path. Therefore the mind is applied to reach into three kinds of contemplation, *anicca*, *dukkha*, *anatta*, alternatively. However, *vipassanā* practice leading to emerging to emerging of that meditator abandons conditioned things after drying craving which is heartfelt desire on conditioned things occurring in three realms. This kind of *vipassanā* practice is called *appañihitāvipassanā*. (It is due to discerning on *dukkhāvipassanā* as priority again.) That *vipassanā* practice leading to emerging designates the Noble Path of itself as *appañihita* through standing on practice which is the basis of occurrence of the Noble Path. Thus the Supra-mundane Noble Path has got designation as *appañihita* (non-heartfelt desire), due to kind of *vipassanā* practice which is the trace of occurrence of the Path (*vipassanāgamana*).

In the next method. ____ That Noble Path is absent from heartfelt desirable *dharmas* called selfish-desire, anger, delusion. Due to presence of that nobility, the **90** Noble Path has got has designation as *appañihita* consequently.

Furthermoer, due to absence of heartfelt desirable *dharmas* called selfish-desire, anger, delusion, the Noble *dhamma*, *nibbāna*, is also worth designating as *appañihita*. Due to occurrence of way of arising by taking that object of *nibbāna* called *appañihita* as object, the Noble Path has got designation as *appañihita*.

Among those three kinds of bases for designation a *appañihita*, in the aspect of indirect discourses of *Suttanta*, the Noble Path has got designation as *appañihita* through nobility of **PAGE-382** itself and object. It is right. ____ This preaching methodology of *Suttana* is indirect way of preaching indeed. The preaching methodology of *Abhidhamma*, on the other hand, is not indirect way of perishing but definite one actually. In the aspect of *Abhidhamma*, it can not, therefore, be designated as *appañihita* through either nobility or object but *vipassanāgamana* (*vipassanā* practice which is a trace to give rise to the Noble Path) only. It is right. ____ Only *āgamana* (= a trace to give rise to the Noble Path) is a significant factor.

There are two kinds of *āgamana*, viz,

3. *vipassanāgamana* and
4. *maggāgamana*.

In these two kinds, *vipassanāgamana* plays significant role in the occurrence of the Noble Path, while *maggāgamana* called the Noble Path plays significant role in the occurrence of the Noble Fruit (*ariya phala*). In the aspect of Supra-mundane sense, only *vipassanāgamana* is significant one (*dhura*) due to occurrence of this section relating to cause of arising of the Noble Path. Therefore, the designation as *appaṇihita* through *vipassanāgamana* is the direct usage of the nomenclature of the Noble Path without indirect meaning. [It means that those kinds of designations, which are applied through nobility of itself and object are only indirect usage of the nomenclature of the Noble Path because they are not significant ones(*dhura*).] (*Abhi-A-1-266,267*)

[*Notes*____ In above explanations relating to how designation as *suññata* and *appaṇihita* are available ____it should be recognized on these words, “While the mind is applied to reach into three kinds of contemplations, *anicca*, *dukkha*, *anatta*, alternatively, if the Noble Path occurs during discerning as *anatta* again, it is designated as *suññata*; if the Path occurs during discerning as *dukkha* again, it is designated as *appaṇihita*”, are significant words to show direct meaning how designation as *suññata* and *appaṇihita* are available .As the Noble Path can be attained during discerning as *anatta*, similarly, it can be attained during discerning as either *anicca* or *dukkha* consequently.]

7.23 Three general characters

Pali Quotation (Abhi-A-1-269)

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At the beginning of *vipassanā* practice, even if any kind of general character is constantly discerned among those three general characters, “*vipassanā* practice leading to emerging” called *vuṭṭhānagāmini vipassanā* emerges from conditioned things after discerning as such such character, resulting in availability to give designation of the Noble Path which is its result by standing on *vipassanāgamana* (= *vipassanā* practice which is a trace to give rise to the Noble Path) by means of that that character accordingly. The way of availability to give designation is as follows.____

After constant discerning on any kind of character among three general characters, those remaining two characters other than constant one are also appropriate to discern alternatively. Even through only one kind of character is consistently discerned for ever, the Noble Path called *vuṭṭhāna* (=emerging) can not occur really. Therefore even if the practicing *bhikkhu* always takes into heart conditioned things as *anicca* only but not *dukkha* and *anatta*, the Noble Path knowledge called *vuṭṭhāna* can not occur. Only when the way of taking into heart as both *dukkha* and ⁹³ *anatta* can give rise to the Noble Path knowledge called *vuṭṭhāna*. In the next method.____ It can emerge from conditioned things which are not only *anicca*, but also *dukkha* and *anatta*. While the way of taking into heart as either *dukkha* or *anatta*, is performed constantly, it should be recognized in this way.

Thus, at the beginning of *vipassanā* practice, even if any kind of general character is constantly discerned among those three general characters, “*vipassanā* practice leading to emerging” called such *vuṭṭhānagāmini vipassanā* emerges from conditioned things after discerning as such character, resulting in availability to give designation of the Noble Path which is its result by standing on *vipassanāgamana* (= *vipassanā* practice which is a trace to give rise to the Noble Path) by means of that that character accordingly.

Among those three kinds ____ during discerning on conditioned things as *anicca*, the Noble Path of meditator, which emerges from conditioned things, in the next method, ____ the Noble Path of meditator, which emerges from conditioned things that are so- called *anicca*, is designed as *animittamagga* (= the Path without any emblem of conditioned things). During discerning on conditioned things as *dukkha* the Noble Path of meditator,

which emerges from conditioned things, in the next method____, the Noble Path of meditator, which emerges from conditioned things that are so- called *dukkha*, is designated as *appaṇihita* (= the Path without any heartfelt desire). During discerning on conditioned things as *anatta*, the Noble Path of the meditator, which emerges from conditioned things, in the next method, ____ the Noble Path of meditator, which emerges from conditioned things that are so- called *anatta*, is designed as *suññata* (= the Path without any kind of *atta* of conditioned things). Thus, it should be recognized the fact that those olden days commentators had shown evidence of present of *animittamagga* through alluding indirect method called *suttanta*. (*Abhi-A-1-269*)

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7.24 How seven kinds of Noble Ones are calssified

There are seven kinds of Noble-Ones, ⁹⁵ viz, (1) *saddhānusārī* (the noble One who always follows predominant faith) (2) *saddhāvimutta*(the Noble One who emancipates through faith, (3) *kāyasakkhī* (the Noble One with predominant concentration) (4) *ubhatobhāgavimutta* (the Noble One who emancipates through attaining any kind of absorption of Immaterial Sphere) (5) *dhammānusārī* (the Noble One who always follows predominant wisdom) (6)*ditṭhippatta* (7) *paññāvimutta* (the Noble one who emancipates through wisdom). This knowledge of Neutrality Towards Formations is the basic factor to differentiate among those Noble Ones.

A such meditator usually fulfils with predominant controlling factor of faith (*saddhindriya*) through taking into heart conditioned things as *anicca* resulting in predominance in firm faith which is basic factor for the occurrence of *saddhānusārī vipassanārī*. [Discerning *vipassanā* knowledge consists of 34 mind and mental concomitants generally. It means that the mental concomitant called faith (*saddhā*) is very sharp and powerful among those mental concomitants.] At the Path (-moment) of Upstream-enterer (*sotāpattimaggakkhaṇa*) That Noble One id designated as *saddhānusārī* person. At remaining seven kinds of status, viz, the Fruit (-moment) of Upstream-enterer, the Path (-moment) of Once-returnee (*sakadāgāmiaggakkhaṇa*), the Fruit (-moment) of Non-returnee, the Path (-moment) of Arahant (*arahattamaggakkhaṇa*), the Fruit (-moment) of Arahant, those Noble Ones are designated as *saddhāvimutta* person. (*Vs-2-297*)

For the meditator who discerns conditioned things as *anicca*, that knowledge of Contemplation of Impermanence benefits the improvement of faith by means of efficiency of relation of determinative dependence (*upanissayapaccaya*). Due to this reason, the Path (-moment) which is adaptable to that faith, in next method, ____ the Path (-moment), which is adaptable to *Vipassanā* Knowledge with predominant faith, is also associated with predominant faith. It means that the person who just attains the Path (-moment) of Upstream-enterer (*sotāpattimaggatthāna*) called *aṭṭhamaka* who has fulfilled with the Path-knowledge of Upstream-enterer with predominant faith is called *saddhānusārī* (= the Noble One who always follows predominant faith consisting in *vipassanā* practice which is the basic of occurrence of the Noble Path). (*See Mahāṭṭ-2-464-465*)

[*Notes* ____ At the fruit (-moment) of Arahant there is no *saddhāvimutta* person. In the aspect of indirect way of preaching of *Suttanta*, if *saddhāvimutta* person occurs at the fruit (-moment) of Arachant, it is said that due to presence of predominant faith at the cause, the Path (-moment) of Arachant, or due to occurrence of *saddhāvimutta* at the cause, the Path (-moment) of Arahant, the result, , the Fruit (-moment) of Arahant is also designated as *saddhāvimutta*. It should be recognized in this way. (*See Mahāṭṭ-2-464-465*)

Furthermore ____ a such meditator usually discerns conditioned things as *dukkha*. Due to taking into heart in that way, tranquility (*passaddhi*) is improved gradually. Due to improvement of tranquility, predominant controlling faculty of concentration

(*samādhindriya*) is available. The Noble One who emerges from conditioned things through that knowledge of Contemplation on Suffering is designated as *kāyasakkhī* person at all eight kinds of status, from the Path (-moment) of Upstream-enterer to the Fruit (-moment) of Arahant. (Vs-2-297)

A. Reasonable Questions

In the commentary (*Abhi-A-1-266*), there is a reasonable question that due to occurrence of designation as two kinds called *vipassanāgamanadhura* and *maggāgamanadhura* through fixed law, isn't it true that at the Path (-moment) of Upstream-enterer, either *saddhānusārī* or *dhammānusārī* ought to occur? ____ The answer is as follows ____

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In this case, at the Path (-moment) of Upstream-enterer, only *saddhānusārī* ought to occur. (It means *kāyasakkhī* oughtn't to occur.) The person called *kāyasakkhī* is also absent at the Fruition (-moment) of Arahant. In the Pali Text of *Abhidhamma*, (*Abhi-3-184*), it is preached in this way. ____,

Which kind of person is designated as *kāyasakkhī*? In this Noble admonishment, some practicing person experiences with eight kinds of emancipating *dhammas* (*vimokkha dhamma*) by all constituents of mentality (*nāmakāya*). After knowing and seeing by wisdom, some cankers (*āsava*) are finished off for that person. This kind of person is worth designating as *kāyasakkhī*. (*Abhi-3-184*)

Thus, due to preaching on finishing of some cankers only, there is a question isn't it true to be understood that the person so-called *kāyasakkhī* ought to occur *sekkha* person (= Noble ones who are still fulfilling to arise the Fruit-Knowledge of Arahant, i.e., lower kinds of Noble Ones? ____

It is true for this question in the aspect of definite way of preaching without indirect meaning indeed. However, in this commentary called *Visuddhi Magga*, it is explained through indirect way of preaching methodology. How that indirect way of preaching methodology is that ____ it is the same occurrence as *kāyasakkhī* person, indeed. 100

It will be explicit. ____ Due to accomplishment of designation as *kāyasakkhī* person after attaining experience of concentration of immaterial sphere which is surpassing concentration of sensuous sphere and fine material sphere, with regarding to similarity between those Noble Ones who are worth designating as *kāyasakkhī* depending on finishing of some cankers (*āsava*), i.e., from the person with the Fruit-Knowledge of Upstream-enterer to the person with the Path(-moment) of Arahant and the Arahant who experiences with the concentration of immaterial sphere, depending on which all kinds of cankers are finished off, the latter, the Arahant is preached as *kāyasakkhī* in the Pāli Text of *Paṭsamābhīdā Magga*. In this commentary of *Visuddhi Magga*, it is, therefore, explained the Arahant as *kāyasakkhī*, in an allusion to the way of preaching of Pāli Text of *Paṭsamābhīdā Magga*. It is right. ____ It should be recognized the fact that this exegesis of commentary called *Visuddhi Magga* is actually the exegesis of indirect preaching of *Suttanta*. (*Mahāṭṭ-2-465-466*) 101

"namo tassabhagavato arahato sammāsamuddhassa"

NIBBĀNA GĀMINIPATIPADĀ

THE WAY OF PRACTICE LEADING TO NIBBĀNA

SECTION OF SANKHĀRUPEKKHĀ ÑĀṆA

VOLUME V Page 385-405

BY

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7. Section of *Saṅkhārupekkhāñāṇa* (Contd)

7.24.B Definite way of classification

In the aspect of definite way of classification, six kinds of status, from the Fruit of Upstream-enterer to the Path of the Arahant, are designated as *kāsasakkhī*. Those Noble-Ones called *kāsasakkhī* are also the Noble-Ones who attain all (8) kinds attainments called *samāpatti*, indeed. Both the person with pure *vipassanā* who lacks all kinds of absorption, and the person with access concentration (if refers to those persons who practice meditation subjects that can give rise to absorption without attaining absorption but only access concentration from which *vipassanā* practice is transferred) and the person with only the absorption of five-material sphere, can not be designated as *kāsasakkhī*.

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The word, *passaddhibahula* (= predominance in tranquility), is said tranquility as priority, resulting in referring to the person with vehicle of *samatha* practice, who attains exceeding concentration than concentration of sensuous sphere. How the person with vehicle of *samatha* practice(*samatha yānika puggala*) only can occur the Noble-Ones called *kāsasakkhī*, is explained previously. (*Mahāṭṭi-2-466*)

The person who reaches to the Noble Fruit of 2 Arahant after attaining either any one kind or all four kinds of absorptions, among four kinds of absorptions of immaterial sphere, is designated as *ubhatobhāga vimutta*. (*Vs-2-2-97*)

There are five kinds of persons of *ubhatobhāga vimutta* by means of both four kinds of absorptions of immaterial sphere, i.e., the person who reaches to the Noble Fruit of Arahant after attaining the absorption of boundless space (*ākāsā nañcāyatana samāpatti*) etc., and cessation-absorption (*nirodha samāpatti*).

Emancipation occurs by means of removing of both bodily constituents (*rūpakāya*) and partial of mentally constituents (*nāmakāya*) for moderate long time through the absorption of immaterial sphere. Emancipation occurs by means of removing mentally constituents forever without any remains (*samuccheda*) through the Noble Path. Thus due to presence of two times of emancipation through two kinds of situations, it is designated as *ubhatobhāga vimutta*. (*Mahāṭṭi-2-466*)

Due to predominance in wisdom through taking into heart conditioned things as *anatta*, the practising person attains predominant controlling faculty of wisdom (*paññindriya*). (For the person with great wisdom, especially very subtle and subtle, profound and profound nature of ultimate *dhammas* appear apparently in the insight. The exegete Sayadaw, therefore, explained that for the meditator who takes into heart conditioned things as *anatta*, both predominance in wisdom and attainment of controlling faculty of wisdom are available.) Due to occurrence of predominance in controlling faculty of 3 wisdom, at the Path(-moment) of Upstream-enterer, that meditator is designated as *dhamānusārī*. At six kinds of status, from the Fruit (-moment) of Upstream-enterer to the Path(-moment) of Arahant, those person are designated as *diṭṭhippatta*, while at the Fruit (-moment) of Arahant, the Noble One is designated as *paññāvimutta*. (*Vs-2-298*)

7.24.C Seven kinds of persons by definite way of classification (nippariyāya)

Brief explanations relating to these seven kinds of persons by definite way of classification are as follows. _____

1. For such practising meditator, the Noble Path-Knowledge called **vuṭṭhāna** (emerging), which emerges from conditioned things through the nature of impermanence (**anicca**), occurs consequently. Due to predominance in firm faith and due to occurrence of sharp controlling faculty of faith, at the Path(-moment) of Upstream-enterer, that person is designated as **saddhānusārī**. At six kinds of status, from the Fruit (-moment) of Arahant, those persons are designated as **saddhāvimutta**, while at the Fruit (-moment) of Arahant, the person is designated as **paññāvimutta**.
2. Similarly for such practising meditator, the Noble Path-Knowledge called **vuṭṭhāna** (emerging) which emerges from conditioned things through the nature of suffering (**dukkha**), occurs consequently. Due to predominance in tranquility (**passaddhi**), the controlling faculty of concentration ⁴ (**samādhindriya**) is predominated in that meditator.

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Due to occurrence of both sharp, powerful firm faith which has the basis of suffering, **vipassanāgamana**, **magaāgamana** at the Path (-moment) of Upstream-enterer, that person is also designated as **saddhānusārī**. At the middle six status, those persons are designated as **saddhāvimutta**, while at the end status, Fruit (-moment) of Arahant, the person is designated as **paññāvimutta**.

3. The next kind is that _____ for such practising meditator, the Noble Path-Knowledge called **vuṭṭhāna** (emerging) which emerges from conditioned things through the nature of non-self (**anatta**), occurs consequently. Due to predominance in wisdom and due to occurrence of very sharp and powerful controlling faculty of wisdom, at the Path (-moment) of Upstream-enterer, that person is designated as **dhammānusārī**, while at the middle six status, designated as **diṭṭhippatta**, at the end, the Path(-moment) of Arahant, designated as **paññāvimutta**.
4. Those persons mentioned above are not persons with eight kinds of attainments called **vimokkha jhāna**. Those persons with eight kinds of attainments, indeed, at the Path(-moment) of Upstream-enterer, is designated as either **saddhammānusārī** or **dhammānusārī**. At the middle six kinds of status, those persons are designated as **kāyasakkhī**, while at the end, the Fruit(-moment) of Arahant, that person is designated as **ubhatobhāga vimutta**. (**Mahāṭṭ-2-466**) ⁵

7.24.D The Knowledge with three synonyms

Pāli Quotation (Paṭsam-259, Vs-2-299)

= These three kinds of Knowledge, the knowledge of Desire for Deliverance, the knowledge of Reflection, the knowledge of Neutrality Towards Formations are synonyms but varied in terminology only. (**Paṭsam-259**)

Due to abandoning heartfelt desire which is concupiscent on conditioned things that are worth designating as **uppāda**, **pavatta**, **ṭhiti**, **nimitta**, the occurrence of desire for deliverance conditioned things, previous adjacent to the Noble Path, is designated as **muñcitukamyatā** = **muccitukamyatā**.

In order to perform expedience of abandonment of those conditioned things, repeated reflecting on three general characters of conditioned things, in the midst of reasoning, is designated as **paṭisañkhā**.

After abandoning of sympathies on conditioned things through reaching to the occurrence of voidness of heartfelt desire on conditioned things, at the end of performance of that abandonment, the neutralizing ⁶ on conditioned things stands well and it is designated as **sañkhārupekkhā** (neutrality towards formations). (It means that it is not enough complete for entering into **nibbāna** as long as such period, the occurrence of successive knowledge through

neutralizing on the process of reasoning as three general characters for tat period is to be referred and it is said that *ajjhupekkhanam santiṭṭhanā* = the neutralizing on conditioned things stands well).

With referring to the knowledge of Neutrality Towards Formations which stands harmoniously and is quiescent through neutralizing on those conditioned things ____ this kind of noble preaching, **PAGE-388**

“ *uppādo saṅkhārā, te saṅkhāre ajjhupekkhatūti saṅkhārupekkhā.*

= the phenomenon of arising is the emblem of conditioned things, those conditioned things are neutralized and therefore it is designated as *saṅkhārupekkhā*. (*Paṭisam-59*) etc., are preached. (*Vs-2-299*)

7.25 Vipassanā practice leading to emerging (*vuṭṭhāna gāmini vipassanā*)

After *Vipassanā* Knowledge of this gentleman or lady with actively acquired the knowledge of Neutrality Towards Formations reached into the apex situation, the Noble Path called *vuṭṭhāra* is attained with the result that it is designated as *vuṭṭhānagāminī*. This term which is worth designating as either *sikhāpatta vipassanā* (= *vipassanā* which reaches into apex 7 situation) or *vuṭṭhānagāminī* (= *vipassanā* practice leading to emerging), is the name of three kinds of Knowledge which should be recognized as the knowledge of Neutrality Toward Formations, the knowledge of Adaptation (*anulomañāṇa*), the knowledge of Trans-lineage (*gotrabhuñāṇa*) commonly. It is right.____ Due to occurrence of reaching into the apex situation of various kinds of successive *Vipassanā* Knowledge, that *vipassanñāṇa* practice called those three kinds of knowledge is designated as not only *sikhāpatta vipassanā* but also *vuṭṭhānagāminī*, due to ability to reach into the Noble Path called *vuṭṭhāna*.

*Vuṭṭhāna*____ Aggregates of fivefold clinging to existence, which are objects of *Vipassanā* Knowledge, which are whether belonging to continuum of oneself or not, are worth designating as external (*bahiddha*) due to occurrence of deserving to discern as stranger. Due to emerging from both depended basis of *Vipassanā* Knowledge; which is worth taking into heart by *Vipassanā* Knowledge; which is that external phenomenon of *Vipassanā* Knowledge; which is called aggregates of fivefold clinging to existence; and continuity of defilements which is ceaseless occurring in continuity of corporeality and mentality of oneself, and continuity of *upādinna-kkhandhā* = *pavatta* called continuity of consequent aggregates, the Noble Path is worth designating as *vuṭṭhāna* (emerging). Due to ability to reach that Noble Path called *vuṭṭhāna*, it is designated as *vuṭṭhānagāminī* (*vipassanā* practice leading to emerging). It means it joins together with the Noble Path-Knowledge. (*Vs-2-299*) 8

How does the Noble Path emerge from phenomenon of conditioned things (*saṅkhāra nimitta*) called aggregates of fivefold clinging to existence which are objects of *Vipassanā* Knowledge? How it emerges from continuity of defilements which are ceaseless occurring in continuity of corporeality and mentality of oneself and continuity of *upādinna-kkhandhā* = *ajjhata pavatta* called continuity of consequent aggregates, is as follows. ____

* *vuṭṭha hanañca nesam ārammaṇākaraṇam, āyatim anuppatti dhammatāpādanañca.* (*Mahāṭṭi-2-469*)

Those three kinds of Knowledge, the knowledge of Neutrality Towards formations, the knowledge of Adaptation, the knowledge of Trans-lineage, which are called *vuṭṭhānagāminī vipassanā* (= *vipassanā* practice leading to emerging) occurs successively within a cognitive process of Path. Just after that knowledge of *Vipassanā* Practice Leading to Emerging(= just after the knowledge of Trans-lineage), the Noble Path-Knowledge arises contiguously.

Therefore *Vipassanā* Knowledge connects to the Path-knowledge. *Vipassanā* Knowledge discerns conditioned things called aggregates of fivefold clinging to existence by taking the object of phenomena of perishing away of those conditioned things. When *vipassanā* practice leading to emerging occurs, although those kinds of knowledge up to the knowledge of adaptation take objects of phenomena of perishing away of conditioned things, the Noble Path *dhamma* takes the object of the Unconditioned Element, 9 PAGE-389 *nibbāna*, which is void of phenomena of conditioned things, which is called *animitta*. Due to taking into heart the object of *nibbāna*, it omits to take objects of phenomena of perishing away of conditioned things. Omitting to take objects of phenomena of perishing away of conditioned things in that way is called emerging from those phenomena of perishing away of conditioned things.

Due to eradication of each defilements by respective kind of Noble Path *dhamma* forever those defilements reach into cessation without reappearing in future. Unless the advancement of the Path (*maggabhāvanā*) occurs, *upādinna* aggregates with the source of those defilement, which will occur in future are still present. Due to successive finishing of defilements without any remains through the advancement of the Path, continuity of consequent aggregates which have possibility to arise in the presence of sum of craving and defilements, is unable to occur consequently. Capable of reaching into non-reappearance of defilements and aggregates in future through the efficiency of the Noble Path in that way is called emerging from *ajjhataṭṭhapavatta* (= continuity of consequent aggregates). It will be presented cognitive process of Path (-moment) (*maggavūthi*) in order to understand on these principles as follows._____

A. Cognitive process of Path (-moment) of retarded wise person (*manda paññapuggala*)

L - “Vib – Int – MDA – Pre – Acc – Adp – Tra – P – F – F” – L - L 10

B. Cognitive process of Path (-moment) of great wise person (*tikkha paññapuggala*)

L - “Vib – Int – MDA – Acc – Adp – Tra – P – F – F – F” – L – L.....

L = life-continuum (*bhavanga*)

Vib = life-continuum (Vibration) (*bhavangacalana*)

Int = life-continuum (Interruption) (*bhavangupaccheda*)

MDA = Mind-Door-Advertence (*manodvārāvajjana*)

Pre = Preliminary work (*parikamma*)

Acc = Access (*upacāra*)

Adp = Adaptation (*anuloma*)

Tra = Trans-lineage (*gotrabhu*)

P = Noble Path (-moment) (*ariya magga*)

F = Noble Fruit (-moment) (*ariya phala*)

The sequence of mind moment occurring in cognitive process of Path (-moment) of retarded wise person is life-continuum, life-continuum (Vibration), life-continuum (Interruption), mind-door advertence, preliminary work, access, adaptation, trans-lineage, Noble Path (-moment) and then two time of Noble Fruit (-moment), afterwards the life-continuum occurs as appropriate times. For the cognitive process of Path (-moment) of great wise person, it occurs without preliminary work but includes three times of Noble Fruit (-moment). For those cognitive processes of Upper Noble Path (-moment), the cognitive process of Path (-moment) of Once-returner etc., those are the same as mentioned above, except the name of Trans-lineage if replaced by Purity (*vodāna*).

Among those kinds of consciousness of cognitive process, preliminary work, access, adaptation and 11 trans-lineage are great wholesome impulses with knowledge found in

sensuous sphere (*kāmāvacara mahākusala ñāṇa sampayutta javana*). Appropriate feeling, either agreeable feeling (*somanassa*) or neutrality (*upekkhā*) can be associated accordingly. Among those impulses, those kinds of consciousness of preliminary work, access and adaptation take the object of phenomenon of perishing away of conditioned things, while those kinds of consciousness of trans-lineage, Path, and Fruit, take the object of Noble *dhamma*, *nibbāna*.

Both these kinds of consciousness, preliminary work, access, adaptation, trans-lineage (purity), which are adjacent to this Noble Path-Knowledge and mind-door cognitive process of *vipassanā* practice with the knowledge of Neutrality Towards Formations, which is quite close to cognitive process of Path (-moment) but separated by life-continuum, which is reaching into the apex situation, are called *vuṭṭhānagāminī vipassanā* (*Vipassanā* Knowledge leading to Emerging). If the duration of the knowledge of Neutrality Towards Formations is divided into three periods, it is the last period adjacent to the Noble Path-Knowledge.

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7.26 The object of *Vipassanā* practice leading to emerging (*vuṭṭhānagāminī vipassanā*) **Pāli Quotation (*Abi-A-1-269*) (*Mūlāṭī-1-115*) 2 paragraph**

What are the object of *vipassanā* practice leading to emerging is that ____ it can be answered it has the 12 object of general characters called *aniccatā* (the phenomenon of impermanence), *dukkhatā* (the phenomenon of suffering), *anattatā* (the phenomenon of non-self). Those characters called the phenomenon of impermanence, the phenomenon of suffering, the phenomenon of non-self has the same occurrence as concept (*aññatti*). It is similar to concept. (*Abhi-A-1-269*)

Therefore, if *vipassanā* practice leading to emerging takes object of character, the phenomenon of impermanence etc., that character is similar to concept, resulting in inability to emerge from object of conditioned things for the Noble Path that so-called *vuṭṭhāna* when it occurs. Furthermore, if *vipassanā* practice leading to emerging takes object of conditioned things, those characters, phenomenon of impermanence etc., will not be known penetratively. Due to presence of two extremities the commentator performs to explain by using question and answer. (*Mūlāṭī-1-115*)

lakṣhaṇārammaṇata ____ The term, *anicca* means impermanent five aggregates, while the term, *aniccatā*, the emblem of impermanence of five aggregates. It should be recognized similarly on those terms, *dukkha* and *dukkhatā*, *anatta*, although ultimate aggregates 13 which are conditioned things are taken as object, those phenomena, the phenomenon of impermanence etc., only appear in the insight. Depending on the way of appearance in insight in this way, the commentator answers that it has the object of general characters called *aniccatā*, *dukkhatā*, *anattatā*. (*Mūlāṭī-1-115*)

The general character has the same occurrence as concept (*paññatti*). It is similar to concept. It is not worth designating as sensual *dhamma* (= *parita*), lofty *dhamma* (= *mahaggata*) etc. Nevertheless such practising *bhikkhu* keeps in mind three general characters as *anicca*, *dukkha*, *anatta*, five aggregates appear as rotten corpse which is tied with the neck in the continuum of that *bhikkhu*. The knowledge with the object of conditioned things emerges from conditioned things. (*Abhi-A-1-269*)

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Although three general characters are similar to the concept, *Vipassanā* Knowledge leading to Emerging takes the object of conditioned things. Due to taking the object of conditioned things, when the Noble Path-knowledge called *vuṭṭhāna* arises, it gives up the object of conditioned things but takes the object of *nibbāna*, resulting in deserving to

designated as emerging from conditioned things. The commentary, therefore, explained that “*saṅkhārammaṇaameva ñāṇam saṅkhārato vuṭṭhāti* = the knowledge with the object of conditioned things emerges from conditioned things. In this case, the knowledge with the object of conditioned things is *Vipassanā* Knowledge, while the knowledge that emerges from 14 conditioned things is the Noble Path-Knowledge indeed. Due to similarity between two kinds of knowledge, the commentator explained as a single knowledge, *ñāṇam*, through metaphorical usage called unique method (*ekattanaya*).

Worldly simile ____ When *bhikkhu* sees and pleases bowl that is being brought by bowl seller and carefully observes that bowl, with a reasoning as “it will be bought”, and then three holes are seen. That *bhikkhu* actually, has not attachment on those holes but on the bowl only. Similarly the practising *bhikkhu* has non-attachment on conditioned things after keeping in mind on three general characters, It should be recognized the fact that the knowledge with the object called conditioned things emerges from conditioned things. In the next simile, during buying three nether garments of Myanmar males called “*paso*” with three holes, it should be recognized similarly. (*Abhi-a-1-269*)

7.27 Abhinivesa and kinds of emerging (*vuṭṭhāna*) (*Vs-2-300,301; Abhi-A-1-270,271*)

1. In this Noble admonishment, some practising persons usually take into heart constantly internal five aggregates called conditioned things occurring in the continuum of themselves at beginning stage of endeavouring. After taking into heart constantly, those internal 15 five aggregates are discerned as *anicca (dukkha, anatta)* alternatively. However only discerning on internal conditioned things can not give rise to the Noble Path. External conditioned things have to be discerned as the object of *vipassanā* practice. (It is because of the fact that “*mamam kāra vatthunopi pariññeyattā* = those living and non-living things called external corporeality and mentality; which are worth taking into heart as “my properties”,; which are depended factor of the craving; are *dhammas*, which are worth distinguishing called *pariññeyya*, indeed.) Therefore both five aggregates occurring in continuum of external ones and corporealities produced by temperature, occurring in non-living world, which are called *anupādinna saṅkhāra*, are discerned as *anicca, dukkha, anatta* alternatively. (Due to presence of same situation in external continuum, those *dhammas* are discerned as a whole generally.) That practising meditator performs *vipassanā* practice by alternative discerning as three general characters on either internal conditioned things sometimes or external conditioned things sometimes or external conditioned things sometimes. During discerning on internal conditioned things, for that meditator, *Vipassanā* Knowledge connects with the Noble Path-Knowledge. It can be said this meditator “**emerges from internal through taking into heart internal constantly.**”

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2. In the next kind ____ During discerning on external conditioned things, if *Vipassanā* Knowledge 16 of that meditator connects with the Noble Path-Knowledge, it can be said this meditator “**emerges from conditioned things, through taking into heart internal constantly**”.

[Notes : ____ These words, “emerges from internal conditioned things, emerges from external conditioned things”, are said by indirect way of preaching methodology, due to presence of object of either internal or external conditioned things respectively. In the aspect of definite way of preaching methodology, it emerges from all both internal and external conditioned things really.]

3. It should be recognized similarly on emerging from external conditioned things through taking into heart external constantly and

4. emerging from internal conditioned things through taking into heart external constantly

5. Another practising meditator usually takes into heart constantly corporeal *dhammas* at the beginning stage of endeavouring. Afterwards, both four great primary corporealities and derived corporealities are discerned as *anicca, dukkha, anatta* as a whole. However, only discerning on corporeal *dhammas*, can not give rise to the Noble Path. Mental *dhammas* have also to be discerned as the object of *vipassanā* practice. Therefore, these *dhammas*, feeling, perception, kamma-formations, consciousness, which are occurring by taking the object of that corporeal *dhammas* as object are kept in mind by 17 knowledge in a way that “these feeling, perception, kamma-formations, consciousness are mental *dhammas*”, and then those mental *dhammas* are discerned as three general characters alternatively. That practising meditator performs *vipassanā* practice by alternative discerning as three general characters on either corporeal *dhammas* sometimes, or mental *dhammas* sometimes. During discerning on corporeal *dhammas*, for that meditator, *Vipassanā* Knowledge connects with the Noble Path-Knowledge. It can be said this meditator “**emerges from corporeal dhamma through taking into heart corporeal dhamma constantly.**”

6. In the next kind____ During discerning on mental *dhammas*, if *Vipassanā* Knowledge of that meditator connects with the Noble Path-Knowledge, it can be said this mediator “**emerges from mental dhamma through taking into heart corporeal dhamma constantly.**”

7. It should be recognized similarly on “**emerges from mental dhamma through taking into heart mental dhamma constantly.**” and

8. “**emerges from corporeal dhamma through taking into heart mental dhamma constantly.**”

[Notes:____ As the way of taking into heart on corporeal *dhammas* at the beginning stage is applied for the person with vehicle of pure *vipassanā* practice, the way of taking into heart on mental *dhammas* at the beginning stage, on the other hand, is applied for the person with vehicle of *samatha* practice, in general. It should be recognized on the word, *abhinivesa* = 18 taking into heart constantly, means distinguishing by knowledge through four modes of discerning as *lakkhaṇa* (characters), *rasa* (function), *paccupaṭṭhāna*, (manifestation), *padaṭṭhāna* (proximatecauses) etc., which are worth performing previous to *vipassanā* practice. Therefore, ways of keeping in mind and distinguishing on corporeal *dhammas* previously through both four modes, viz, *lakkhaṇa, rasa, paccupaṭṭhāna, padaṭṭhāna* and dependent-origination method, i.e., due to obvious occurrence of causal *dhammas*, ignorance etc., how resultant corporeal *dhammas* arises apparently ... etc., are called taking into heart corporeal *dhammas* constantly.

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It should be recognized similarly on the meaning of taking into heart mental *dhammas* constantly. It should be recognized the fact that in above words of commentary, discerning cause and condition (*paccaya pariggaha*) is explained together with discerning corporeality (*rūpapariggaha*) and discerning mentally (*nāmapariggaha*) by metaphorical usage, *lakkhaṇāhāraneti*, due to presence of the same characters, discerning (*pariggaha*).]

9. Pāli Quotation (Vs-2-300)(Mahāṭṭi-2-470)

* *yam kiñci samudaya dhammam sabbam
tam niroghadhammam. (Dī-1-102)*

After taking into heart in a way that “every conditioned thing occurring in any kind of three realms has the nature of 19 arising; that conditioned thing has also the nature of cessation indeed”, etc., it can be said by the time the Noble Path arises, it can emerges from five aggregates simultaneously.

With regarding to this phrase, *yam kiñci samudaya dhammam sabbam, tam niroghadhammam* = every conditioned thing occurring in any kind of three realms has the nature of arising; that conditioned thing has also the nature of cessation indeed, the commentator Sayadaw, actually, showed *vipassanā* contemplation called the knowledge which is capable of keeping in mind the phenomena of arising and passing away of conditioned things. Even though a way of *vipassanā* contemplation called the knowledge of Arising and Passing Away in that way, if means that after keeping in mind both corporealities by brief method that “*ruppanaṭṭhana rūpam* = due to ability to change and alter, it is called corporeality” etc., and mentalities by brief method that “*namanaṭṭhena nāmam* = due to ability to incline towards object, it is called mentality”..., afterwards causal *dhammas* of those corporeality and mentality are also kept in mind by method that “*avijjā saṅkhārā taṇhā upādanam bhavo hetu* = ignorance, craving, clinging kamma-formations, actions are causal *dhammas*”, then the *Vipassanā* Knowledge is drive-through function on the objects of conditioned things called corporeality, mentality, causal *dhammas*, resultant *dhammas* as *sinno* horse is driven on even ground, due to presence of exceeding Knowledge, 20 PAGE 394 the Noble Path of the practising meditator who knows and see penetratively and simultaneously four Noble Truth within one sitting deportment through nine kinds of *Vipassanā* Knowledge in sequence, *udayabhayañāṇa*, *bhangañāṇa* etc., emerges from five kinds of aggregates synchronously.

It should be meant in variety out of these mentioned above. If it is meant, undesirable meaning, such as ...”a single great keep in mind, distinguish and know five aggregate through both characteristic, function, manifestation, proximate causes and causal relationship, simultaneously”, can occurred. It should not be misunderstood in that way. It is because those *dhammas*, colour, sound, smell, taste etc, are unable to be taken into heart synchronously by one mind moment or one cognitive process. If an appropriate meaning would be said, as such meditator has experienced with such corporeal *dhammas* and mental *dhammas* are not essential to be toughed again but enough to tough by *Vipassanā* Knowledge because that knowledge is very sharp and powerful as thunderbolt. Within very short moment, billion billions impulsions of mind-door cognitive processes of great wholesome *Vipassanā* merits with Knowledge, accomplish to keep in mind corporeality and mentality, causal *dhammas* and to discern three general characters, one by one. If means that the commentary explained on the 21 emerging from five aggregates called “*yam kiñci samudaya dhammam sabbam, tam niroghadhammam*”, by means of *Vipassanā* Knowledge of very sharp wisdom person (*tikkha paññavā*), but not the person with retarded *Vipassanā* Knowledge with numerous times of life-continuum and interrupting by varieties of objects that leads to failure. (see *Mahāṭṭi-2-470*)

Pāli Quotation (Mahāṭṭi-2-470)

It should be recognized on the phrase, “simultaneous emerging from every conditioned thing occurring in three realms”, by means of ability of *vipassanā* practice leading to emerging without differentiating between internal, external etc., but as a whole generally in a way that...“*yam kiñci samudaya dhammam sabbam, tam niroghadhammam* = every conditioned thing occurring in any kind of three realms has the nature of arising; that conditioned thing has also the nature of cessation, indeed, as shown in the stage of Knowledge of Comprehension mentioned previously. “That way of emerging can be occurred by very sharp wisdom person who can perform *vipassanā* practice by following the preaching of the Buddha...” etc., explained by olden learned teachers really.(*Mahāṭṭi-2-470*)

In accordance with above explanations, the way of discernment called “*yam kiñci samudaya dhammam sabbam, tam niroghadhammam*”, is concerned to the Noble Disciples called *sammukha sāvaka*, who enlighten in front of the Buddha during listening *dhammas*,

who are designated as *ugghaṭitañṇū* (=very sharp wise who enlightens just 22 after listening an half or a verse of *dhammas*), and *vippaṇcitañṇū* (= moderate wise who enlightens after listening *dhammas* in detail but not in brief). It

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should be recognized in this way.

It should be reasoned for every meditator in a way whether he, himself, is he same kind as those persons called *ugghaṭitañṇū*, *vippaṇcitañṇū* or not. If one person understands himself that he does not concern to those kinds of persons called *ugghaṭitañṇū*, *vippaṇcitañṇū* really, he has to reason whether advancement of *Vipassanā* Knowledge is available or not without knowing and seeing the ultimate nature of corporeal and mental *dhammas* and principle of dependent origination thoroughly, in the next method_____ whether advancement of *Vipassanā* Knowledge is available or not by discerning as “*yam kiñci samudaya dhammam sabbam, tam niroghadhammam* = every conditioned thing occurring in any kind of three realms has the nature of arising; that conditioned thing has also the nature of cessation, indeed”.

Furthermore, this way of discernment is the briefest way in the field of *vipassanā* practice. Due to occurrence of minimum range of objects of *vipassanā* practice for those persons, *ugghaṭitañṇū* and *vippaṇcitañṇū* only, it should be reasoned whether the Noble Path-Knowledge can be attained by that way of discernment or not for the person who is still in the status of *neyya* (= the person who can enlighten after listening and learning *dhammas* in detail and 23 practising for appropriate time; he can not enlighten during listening without practising for appropriate time.] (It should be recognized the fact that these words are said in accordance with *vadantivāda* found in *Mahāṭṭi-2-470*)

This is because the fact that _____ during performing *vipassanā* practice through any way, in brief or in detail method, discerned objects called ultimate elements are groups of *dhammas* of Noble Truth of Suffering and Noble Truth of cause of Suffering, which are commonly known as all conditioned things occurring in three realms. Even if the method of discernment is whatever kind, brief account or detail account, qualitative numbers of ultimate *dhammas* which have to be known and seen penetratively are the same. It is only difference in way of discernment but qualitative numbers of *dhammas* which are essential to be known and mode of knowing and seeing are the same between those methods. In the aspect of quality of knowledge of Disciples, there is only one kind of *vipassanā bhūmi* (= the minimum requirements of comprehension) is the same among all disciples indeed.

Noble Mahā Thera with favorite universal practices_____

Pāli Quotation (Sam-A—98)

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About a Noble Mahā Thera with favorite universal practice can be found in *kim sukopama 24 sutta* (*Sam-2-396,397*). The commentary designated him as *tebhūmaka kammaṭṭhānika puggala* (= the Noble Mahā Thera with favorite universal practice) (*Sam-A-3-98*). That Arahant was favourable with all kinds of meditation subjects. Even if previous or future or present conditioned things, *dhammas* of sensuous sphere or fine-material sphere or immaterial sphere, would be object of *vipassanā* practice, every *dhamma* is available as object of *vipassana* practice for him without any difficulty. There is no unfavourable meditation subject or unfavourable time for that Noble Mahā Thera, really. (*Sam-A-3-98*)

10. One practising meditator usually discerns on conditioned thing as “*anicca*” at the beginning of *vipassanā* practice. Only the way of discerning on conditioned things as ‘*anicca*’ can not give rise to the Noble Path called *vuṭṭhāna*. Both way of discerning as *dukkha* and *anatta* are also essential for accomplishment of *vipassanā* practice. Therefore conditioned things are discerned as both *dukkha* and *anatta*. During discerning as *anicca* for that

meditator, if the Noble Path-Knowledge called *vuṭṭhāna* arises, it can be said this *meditator emerges from conditioned things through anicca* after taking into heart the nature of *anicca* (impermanence) constantly.

11. The next kind ____ For a meditator, during discerning on conditioned things as *dukkha*, if the Noble Path-Knowledge called *vuṭṭhāna* arise, it 25 can be said this meditator **emerges from conditioned things through ‘dukkha’ after taking into heart the nature of anicca (= impermanence) constantly.**

12. During discerning on conditioned things as ‘*anatta*’ if the Noble Path-knowledge called *vuṭṭhāna* arise, it can be said this meditator **emerges from conditioned things through ‘anatta’ after taking into heart the nature of anicca (= impermanence) constantly.**

13-18. As there are three kinds of persons who emerge from conditioned things after discerning on conditioned things as ‘*anicca*’ constantly, similarly, there are also each three kinds of persons who emerge from conditioned things after discerning on conditioned things as both *dukkha* and *anatta* respectively. (Vs-2-300,301)

7.28 Various kinds of persons

There are three kinds of persons, viz, the person who takes into heart conditioned things as ‘*anicca*’ constantly at the beginning stage, the person who takes into heart conditioned things as ‘*dukkha*’ constantly at the beginning stage, the person who takes into heart conditioned things as ‘*anatta*’ constantly at the beginning stage. While the Noble Path-Knowledge called *vuṭṭhāna* arises, on the other hand 1, if the Noble Path called *vuṭṭhāna* arises during discerning as *anicca*, those three kinds of persons usually occur predominance in faith (*saddhādhimokkha*), resulting in availability of controlling 26 faculty of faith. They emancipate through *animitta vimikkha*. At the Path(-moment) of Upstream-enterer, these persons become as *saddhānusārī* person.

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Remaining seven tatus, from the Fruit(-moment) of Upstream-enterer to the Fruit (-moment) of Arahant, these persons are *saddhāvimutta*.

If the Noble Path-Knowledge called *vuṭṭhāna* arises during conditioned things as ‘*dukkha*’, those three kinds of persons usually occur predominance in tranquility (*passaddhi*), resulting in availability of controlling faculty of concentration. They emancipate through *appaṇikhitavimokkha*. At all eight kinds of status, from the Path(-moment) of Upstream-enterer to the Fruit (-moment) of Arahant, these persons are *kāyasakkhī* persons. Especially ____ among these persons, for a such person, the absorption of immaterial sphere is the fundamental basis of *vipassanā* practice; that person with fundamental basis of *viipassanā* practice as absorption of immaterial sphere can be designated as *ubhatobhāgavimutta* at Fruit (-moment) of Arahant.

In the next kind ____ for those three kinds of persons, if the Noble Path called *vuṭṭhanā* arises during discerning on conditioned things as ‘*anatta*’, those three kinds of persons usually occur predominance in wisdom, resulting in availability of controlling faculty of wisdom. They emancipate through *suññata viomokkha*. At the Path (-moment) of Upstream-enterer, these persons become as *dhammā-nusārī*. For the middle six status, from the Fruit (-moment) of Upstream-enterer to the Path (-moment) of Arahant, those persons become as *diṭṭhippatta*. 27 At the Fruit (-moment) of Arahant, those persons occur as *paññāvimutta* persons. (Vs-2-301)

7.29 Twelve kinds of similes (Vs-2-301,305)

Here, twelve kinds of sillies are worth knowing in order to be explicit this *vipassanā* Knowledge leading to Emerging together with preceding and succeeding kinds of *vipassanā* knowledge from the knowledge of Terror to the knowledge of Trans-lineage. The followings are brief account of those similes._____

* *vaggutī kaṇhasappo ca, gharam go yakkhī dārako.*

Khuddam pipāsam sītunḥkam, andhakāram visena ca.

These similes are appropriate allusion from the beginning of the knowledge of Terror, due to presence of availability of parallelism which stands on various stages of knowledge. The advantage is that _____ if these similes are alluded and shown in this concern of *vipassanā* knowledge leading to Emerging, functions of all kinds of knowledge, from the knowledge of Terror to the Fruit-Knowledge will be clearly understood. It is because it shows by standing at the middle condition. Therefore it should be said in *visuddhikathā* (section of purification) that these similes are worth alluding and showing only in this concern of *vipassanā* knowledge leading to Emerging. (*Vs-2-301*)

1. *vagguli* = flying fox

A flying fox perches on a hardwood [28](#) tree producing illipe nuts (*Bassia lingifolia*) with five branches with the intention that “either flower or fruit will be available on this tree”. Afterwards, a small branch is observed carefully and any kind of flower or fruit can not be seen to be eaten. Similarly, remaining branches, second, third, fourth and fifth ones are observed one by one and neither flower nor fruit can be seen anymore. After reasoning that “this tree is lack of fruit, any kind of edible flower and fruit are absent on this tree”, that flying fox abandons heartfelt desire on that tree and then climbs on upright branch; the head emerges from forked branches and looks above, afterwards it flies into the sky and perches on another tree with fruits.

In above simile, it should be recognized on the meditator as flying fox; while aggregates of fivefold clinging to existence as hardwood tree producing illipe nuts with five branches; the way of taking into heart aggregates of fivefold clinging to existence at the beginning stage as perching on that tree, performance of *vipassanā* practice by discerning on corporeal aggregate without any essence of permanence, happiness, self, pleasantness, afterwards remaining four mental aggregates are discerned by three general characters as that flying fox’s manner in a way that observing on one branch and nothing to be eaten is seen and remaining [29](#) branches are observed again; the occurrence of three kinds of *vipassanā* knowledge, the knowledge of Desire for Deliverance, the knowledge of Reflection the knowledge of Neutrality Towards Formations, which abandon conditioned things after disenchanting on five aggregates through seeing on character of impermanence etc., in the continuum of meditator as the abandonment of heartfelt desire on that tree after reasoning that “this tree lacks any kind of fruit” by that flying fox; the knowledge of Adaptation, which leads to upright direction called *nibbāna*, of meditator as climbing on upright branch; the knowledge of Trans-lineage which is able to perceive the Noble *dhammas* called *nibbāna*, as emerging of the head from forked branches and looking above; the Noble Path-Knowledge which enters into *nibbāna* as the manner of flying into sky, respectively. (*Vs-2-302*)

It should be recognized on the knowledge of Adaptation as the occurrence of upright direction of branch due to ability to remove wile, ruse (*māyā, sātheyya*) etc., which are capable of making deceitful mind; while the knowledge Trans-lineage which sees *nibbāna* as looking above; the Noble Path-Knowledge which stands on *nibbāna* that lacks dependence as flying into sky, respectively. (*Mahāṭṭi-2-471*)

2. *kaṇhasappa* = sea snake

A fisherman brings a fish-trap made of bamboo with intention to catch fishes and sets that trap under water. When the son [30](#)

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of fisherman gropes into trap by hand at an appropriate time, neck of a sea snake is grasped. However fisherman's son pleases with reasoning that "I've got fish". When fisherman's son raises the hand and sees the fish grasped in the hand, he knows really as poisonous sea snake, due to seeing three striations on the neck. With full of fear and seeing on coming danger, after disenchanting to hold up sea snake, he wants to escape from danger, he undoes body of snake that winds around a hand, then he raises that hand up and weakens the sea snake by spinning two or three times above the head and throws away by shouting that "Oh! Bad snake ... get out". Afterwards, he climbs on the bank quickly and stands by seeing backwards and reasoning that "Oh!...friends... I've escaped from danger of big snake really". (*Vs-2-2302*)

Due to taking the object of *nibbāna* after abandoning on all conditioned things, the knowledge of Trans-lineage is similar to the manner, giving up sea snake. It should be recognized the Noble Path-Knowledge as the manner, standing up by seeing backwards after giving up sea snake. The Noble Path-Knowledge takes the object of *nibbāna* through the nature of directly faces with object (*ārammaṇa paṭivedha*). It sees itself called the Noble Path by means of non-delusive realization (*a-sammohapaṭivedha*). (due to eradication of delusion or ignorance which conceals on the Noble Path [31](#) not to be known and seen by the Noble Path-Knowledge, itself, the enlightenment arises after disappearing of nescience. The function of knowing is also accomplished simultaneously and this process of knowing and seeing in this way is called *a-sammohapaṭivedha*). Therefore the process of seeing of the Noble Path towards *nibbāna* is similar to the manner of seeing backwards of fisherman's son after abandoning the sea snake. It should be recognized the Fruit-Knowledge as standing up on safe place. (With regarding to these words, it means a safe place has been reached but not practising for reaching to that safe place.) (*Vs-2-302, Mathāṭṭi-2-471*)

3. *gharam* = house

After having dinner, when an owner of house goes to bed he falls asleep. During sleeping the house is burnt down. When that owner of house wakes up and sees the fire, he is full of afraid of fire and searches the place to flee away from the house with reasoning that "if I flee before the body is fire, there will be no injury", then he sees the fire escape and flees away rapidly and stands on a safe place. In that simile _____ obsession on five aggregates in a way that "I, my property"... , of stupid worldly person without eye of wisdom in the field of ultimate *dhammas*, is similar to falling asleep of owner of house after having dinner and going to bed. [32](#) It should be recognized the occurrence of knowledge of Terror after seeing three general characters through practising the right course (*sammāpaṭipatti*) as fearful period by seeing the fire after awaking up, while the occurrence of three successive knowledges, the knowledge of Desire for Deliverance, the knowledge of reflection, the knowledge of Neutrality Towards Formations called *santiṭṭhanā*, as searching the place to flee away; the knowledge of Adaptation as seeing the fire escape; (due to occurrence of delivering from emblem of conditioned things of the knowledge of Trans-lineage) the knowledge of Trans-lineage as reaching on the fire escape; the Path-Knowledge as fleeing away rapidly, (due to association with special function which accomplishes both the place that is worth abandoning and the place that is worth reaching); the Fruit Knowledge as standing on a safe place, respectively. (*Vs-2-302,303, Mahāṭṭi-2-471*)

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4. *gô* = cow

While a peasant falls asleep at night his cows escape from the farm by breaking the fence. When that peasant goes and sees that farm in the early morning, he sees the occurrence of fleeing away of cows and follows to footprints of cows and sees the king's cows. When he brings those cows of the king as he thinks those are his cows, at the morning with sunshine he recognizes cows of the king really but not his cows. He is full of 33 fear with the reasoning that "I have to flee away before persons in the service of the king seize and torture with suspect that I'm a thief" and he abandons cows, flees away and stands on a safe place.

In that simile_____ it should be recognized on the obsession on aggregates of fivefold clinging to existence of stupid worldly person without eye of wisdom in a way that "I, my property", as bringing the cows of the king by thinking that "my cows"; knowing on aggregates of fivefold clinging to existence as *anicca, dukkha, anatta*, of the practising meditator as recognizing on cows of the king really at the morning with sunshine; the knowledge of Terror, as the period with full of fear to be captured and killed by persons in the service of the king; the knowledge of Desire for Deliverance as the occurrence of desiring to flee away after abandoning the cows; the knowledge of Trans-lineage as abandoning the cows; the Noble Path-Knowledge as the manner of fleeing away; the Noble Fruit-Knowledge as standing on a safe place, respectively. (Vs-2-303, *Mahāṭṭi* -2-472)

5. *yakkhī* = ogress

A man is married with an ogress (due to he did not know her as ogress). At night due to thinking that "this man falls asleep", that ogress goes to cemetery and eats the corpse. When that man searches and follows to his wife with thinking where she goes, he sees the manner of eating on corpse. 34 Due to knowing on that ogress as not real human being, he is afraid of the ogress with reasoning that "I have to flee away before she eats me", and flees away rapidly, resulting in standing on a safe place.

In that simile_____ it should be recognized on the obsession on aggregates of fivefold clinging to existence of stupid worldly person in a way that "I, my property"; as marriage with an ogress; knowing occurrence of the nature of *anicca* etc., after seeing three general characters of aggregates, as knowing that "this woman is actually an ogress" after seeing eating on corpse in the cemetery; the knowledge of Terror, as the period with full of fear; the knowledge of Desire for Deliverance as desire to fleeing away; the knowledge of Trans-lineage as leaving cemetery; the Noble Path-Knowledge, as fleeing away rapidly; the Fruit-Knowledge, as standing on a safe place, respectively. (Vs-2-303)

Due to occurrence of cause of discerning on the place with danger as safe one, it should be recognized the occurrence of similarity between obsession on aggregates as "I, my property", and marriage with an ogress.

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It should be recognized on the fact that the knowledge of Trans-lineage which arises by means of presence of the object of *nibbāna* after abandoning the cemetery called conditioned things as leaving cemetery. (*Mahāṭṭi*-2-472) 35

6. *dāraka* = boy

One woman has very strong loving-kindness on her son. While she is sitting in parlour she hears crying of a boy in the lane and thinks that "my son is tortured by someone", she goes quickly there and cuddles the crying kid of other with a perception as her son. Afterwards she remembers that kid is other's but not her son and looks around left him in the lane with full of fear to be accused as a thief of child and returns back to parlour and sits again.

In the simile_____ it should be recognized on the obsession on aggregates of fivefold clinging to existence in a way that "I, my property", as cuddling the kid of other with

perception as her son; knowing that "it is not I, it is not mine" through three general characters as knowing that "this kid is other's son"; the knowledge of Terror as fear to be accused as a thief of child; the knowledge of Desire for Deliverance as looking around; the knowledge of Adaptation as leaving kid in the lane; (Due to removing conditioned things after removing grosser and grosser bulk of selfish desire, the knowledge of Adaptation should be recognized as leaving the kid in that lane.); the knowledge of Trans-lineage as a short period staying in the lane after leaving the kid; the Noble Path-Knowledge as returning back to parlour; the Noble Fruit-Knowledge as sitting in parlour again respectively. (Vs-2-303,304, Mahāṭṭ-2-472) 36

Remaining six kinds of similes

These six kinds of similes, viz,

7. *khudda* = hunger

8. *pipāsa* = thirstiness

9. *sūta* = cold climate

10. *uṇha* = hot climate

11. *andhakāra* = cloud of darkness

12. *visa* = poison, are paralleled in order to be explicit the occurrence of inclination, bending, leading towards the Supra-mundane *dhammas* for the practising meditator who stands on the *vipassanā* Knowledge leading to Emerging and reaches to the Noble Path-Knowledge. (It means that these similes are not paralleled in order to be explicit fearful nature of the meditator who stands on the Knowledge of Terror as previous similes.) It will be explicit._____

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7. *khudda* = hunger

As very hungry man has strong desire to eat flavourful nourishment_____ similarly, the *bhikkhu* who is who is oppressed by the hunger of occurrence in rounds of rebirth, has heartfelt desire on nourishment of *kāyagatāsati* (= mindfulness on all constituents of the body) which has the flavour of deathless element. (Vs-2-304)

Due to occurrence of both successive process, following for a long time, and difficulty to be forborne, with reasoning that the suffering of rounds of rebirth is similar to suffering of hunger, the commentary said that "*samsāra vaṭṭajighicchṭya* = the hunger of occurrence in rounds of rebirth", as a metaphor.

amatarasam kāyagatāsati bhojanam

Pāli Quotation (Mahāṭṭ-2-472)

In this case, that term, *kāyagatāsati*, means the right mindfulness (*sammāsati*) which is associating with the Noble Path-Knowledge. Due to occurrence of both by means of finishing the function called *kāyānupassanā*, *vedanānupassanā*, *cittānupassanā*, *dhammānupassanā* and by eating the taste of deathless element (*amatarasa*) of the eternal peace called *nibbāna*, that mindfulness is worth designating as "*amatarasam kāyagatāsati bhojanam* = nourishment of *kāyagatāsati* which has the flavour of deathless element". Therefore, in the *Amata Vagga*, *Ekanipāta*, *Anguttara* (Ang-1-47), the Buddha preached that...

"*amatam te bhikkhave paribuñjanti, ye kāyagatāsatiṃ paribuñjanti.*" = *bhikkhus* ... such persons eat the nourishment of *kāyagatāsati*, it can be said that persons eat the flavour of deathless element of *nibbāna*". (Mahāṭṭ-2-472)

Question _____ *Nibbāna* is a Supramundane *dhammas*, *kāyagatāsati*, on the other hand, is mundane *dhammas*. How those persons who eat the nourishment of that *kāyagatāsati* can eat the flavour of deathless element of *nibbāna*?

Answer ____ Those persons who develop *kāyagatāsati* 38 can attain the deathless element *nibbāna*. It is not available for the person who does not develop anymore. Therefore, the Buddha preached in this way. (*Aṅg-A-1-416*)

It has already explained frequently in previous section the fact that if *kāyānupassanā satipaṭṭhāna* (= contemplation on the all constituents of body) is accomplished to be developed all four kinds of contemplation(*satipaṭṭhāna*) will be fulfilled simultaneously. If every kind of contemplation is accomplished to be developed systematically, the function of development of all four kinds of contemplation is also fulfilled simultaneously. When it is reaching to the Noble Path (-moment), that Noble Path eradicates delusion which conceals on

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four kinds of objects, the standing places of mindfulness, viz, *kāya, vedanā, citta, dhamma*, , not to be known, resulting in disappearing of nescience called *avijjā* and appearing of enlightenment called *vijjā*. This way of processes is said that finishing the function of four kinds of contemplation, *kāyānupassanā* etc., by the mindfulness, which associates with the Noble Path. Right mindfulness which associates with mundane *Vipassanā* Knowledge can remove defilements temporarily, resulting in inability to perform that function completely, due to lack of ability to see *nibbāna*. Therefore above exegeses are performed in commentary and subcommentary.

8. pipāsa = thirstiness ____ As a thirsty man 39 with very absorbent buccal cavity and throat has heartfelt desire for drink, juice, fruits of eastern goose berry, ginger etc., similarly, ____ this practising meditator who is oppressed by thirstiness of rounds of rebirth also has heartfelt desire for cordial of Noble Path with eight factors. (*Vs-2-304*)

9. sīta = cold climate ____ As a man who is oppressed by very cold climate has heartfelt desire for warmth, similarly ____ this practising meditator who is oppressed by coldness of strong attainment on rounds of rebirth also has heartfelt desire for the fix of Noble Path which can burn defilement totally. (*Vs-2-304*)

10. uṇha = hot climate ____ As a man who is oppressed by very hot climate has heartfelt desire for coldness, similarly ____ this practising meditator who is oppressed by (11)kinds of fire of rounds of rebirth of worth also has heartfelt desire for Eternal Peace called *nibbāna* where those (11) kinds of fire, fire of passion, fire of anger etc., are extinguished. (*Vs-2-304*)

11. andhakāra = cloud of darkness ____ As a man who is oppressed by cloud of darkness which has four kinds of situation, viz, occurrence of midnight, occurrence of new moon day, occurrence in the midst of deep forest, occurrence of raining without any lightening but full of bulk of clouds in all directions, has heartfelt desire for light, similarly ____ this practising meditator who is concealed by cloud of darkness called 40 ignorance which is able to conceal Four Noble Truths not to be known, also has heartfelt desire for the advancement of Path (*maggabhāvanā*) with light of wisdom. (*Vs-2-304*)

Pāli Quotation (Mahāṭṭi-2-472) (Vs-2-304)

The Noble Path-Knowledge called *maggabhāvanā* has shining light produced by knowledge (*Vs-2-304, Mahāṭṭi-2-472*) (It is really the brightness of colour-object of both corporeal units produced by mind of meditation called consciousness of Path (-moment) which is predominated with knowledge, and corporeal units produced by temperature that is consisting in those corporeal units produced by mind successively. It is a metaphorical usage called *kāranūpacāra* in which the name of cause, the knowledge without light, is applied

metaphorically on the name of result, corporealities produced by mind with bright colour-objects.)

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12. visa = poison ____ As a man who is oppressed by poison, snake venom etc., has heartfelt desire for antivenin, similarly this practising *bhikkhu* who is oppressed by the venom of defilements also has heartfelt desire for deathless elements, *nibbāna*, which can be designated as a medicine that suppress venom of defilements and accomplishment to deathless state. (Vs-2-304)

The person with shrinking mind

By way of practice as shown in this extant, it 41 can be designated on this meditator as a person who practices through the occurrence of shrinking mind for various circumstance, life etc., With referring to that kind of person, the following verse is preached by the Buddha.

Pāli Quotation (Khu-1-406, Mahāni-100)

Bhikkhave = *Bhikkhus*... , *yo bhikkhu* = a such *bhikkhu*; *na dassaye* = never show or see; *attānam* = identity of himself; *bhave* = in three realms. *buddhādayo* = Noble Ones, the Buddha etc., *āhu* = *kathenti* = praise; *tam* = *adassanam* = that invisible situation of identity of himself in three realms; *tassabhikkhuno* = of that practising *bhikkhu*; *bajamānassa* = who approaches; *vivittamāsanam* = to place where is secluded both physically and mentality; *paṭilīnacarassa* = who can practise with shrinking mind for three realms; *paṭirūpam* = is very favourable one.

Bhikkhus... ; a such *bhikkhu*; never show or see; identity of himself; in three realms. Noble Ones, the Buddha etc., praise; that invisible situation of identity of himself in three realms; of that practising *bhikkhu*; who approaches; to place where is secluded both physically and mentality; who can practise with shrinking mind for three realms; is very favourable one.

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7.30 Differences of *bojjhanga*, *maganga*, *jhānaṅga*, *paṭipadā* and *vimokkha* (Vs-2-305)

The meditator with the knowledge of Neutrality Towards Formations that can neutralize on conditioned things through free from two kinds of extremities, terror-attachment (*bhaya-nandī*) can be designated as the person who practices through the occurrence of shrinking mind for three kinds of existences (*paṭilīnacara puggala*), due to lack of any kind of heartfelt desire on all conditioned things occurring in three realms but presence of shrinking mind with very weak inner desire for those existences.

Thus, after performing the occurrence of a person with shrinking mind one-sidedly and certainly, the knowledge of Neutrality towards formations can be accomplished fixedly significant differences of the following factors,

1. (6) factors of Enlightenment, (7) factors of Enlightenment (*bojjhaṅga*)
2. (8) factors of path, (7) factors of path (*magganga*)
3. (5) factors of Absorption, (4) factors of Absorption (*jhānanga*)

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4. way of practices (*paṭipadā*)
5. way of deliverance (*vimokkha*), which are available for the Noble Path (-moment) and for predisposition of the upper kinds of Noble Path. Detailed accounts are as follows.____

1. Some teachers, such as *Tipiṭaka Cūlanāga Mahā Thero* etc., said that fundamental absorption (*pāḍaka jhāna*) which is fundamental of “*Vipassanā* Knowledge leading 43 to

Emerging”, predetermines the significance and differences of numbers of factors of Enlightenment, Path, Absorption, which are available at the Noble Path(-moment).

[Notes: ____ For instance, in this work , fourth absorption of mindfulness of breathing is presented as the fundamental absorption of *vipassanā* practice. In this case, it means this kind of absorption. For a meditator with mastery in all eight kinds of attainments (*aṭṭha samāpatti*), every kind of absorption can be applied as fundamental absorption of *vipassanā* practice easily.]

2. Some teachers, such as *Moravāpīwāsī Mahādatta Mahā Thero* etc., said that aggregates which are objects of “*Vipassanā* Knowledge leading to Emerging”, predetermines the significance and difference of numbers of factors of Enlightenment, Path, Absorption, which are available at the Noble Path (-moment).

3. Some teachers, such as *Tipitaka Cūlābhaya Mahā Thero* etc., said that if there are difference between the fundamental Absorption and mastered Absorption (*sammasita jhāna*) which is the object of “*Vipassanā* Knowledge leading to Emerging”, the individual preference of practising meditator (*puggalajjhāsayā*) predetermines the significance and differences of numbers of factors of Enlightenment, Path, Absorption, which are available at the Noble Path (-moment).

Among those opinions of three Noble teachers it should be recognized the fact that only “*Vipassanā* Knowledge leading to Emerging” which occurs previously 44 the Noble Path, predetermines the significance and differences of numbers of factors of Enlightenment, Path, Absorption. In order to recognize those significance of factors of Enlightenment et., the followings are explanations in sequence called *anupunnkkathā*.

7.30.1 Opinion of the first Thero – Opinion of fundamental absorption (*pādakajjhāna vāda*)

These three kinds of Noble Path, viz,

1. The Noble Path which occurs in the continuum of the person with pure *vipassanā* (*sukkhā vipassanā*) who lacks any kind of absorption but vehicle of purified *Vipassanā* Knowledge only,

2. The Noble Path which occurs in the continuum of the person with absorption, who does not apply acquired absorption as the fundamental of *vipassanā* practice, and

3. The Noble Path which occurs in the continuum of the person with the first absorption during the generalizing on miscellaneous conditioned things other than the acquired first absorption after changing to *vipassanā* practice by using first absorption as the fundamental of *vipassanā* practice,

are associated with the first absorption. Those three kinds of Noble Path consist of (7) factors of Enlightenment, (8) factors of Path, (5) factors of Absorption respectively. (Vs—2-305)

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[Notes: ____ In this case, *sukkhā vipassaka* person means *suddha vipassanāyānika* (= the person with vehicle of pure *vipassanā* practice) who lacks any kind of absorption. Miscellaneous conditioned things(*pakiṇṇaka saṅkhāra*) means all kinds of conditioned things occurring in three realms, which are worth discerning as the object of *vipassanā* practice, other than conditioned things consisting in the first absorption of any kind of meditation subject. During discerning on those miscellaneous conditioned things, if the Noble Path is attained, it associates with the first absorption. If the Noble Path is attained during discerning on the first

absorption which is the fundamental absorption of *vipassanā* practice, it is nothing to say whether it associates with the first absorption or not. In this case, the words, “the Noble Path of the person with pure *vipassanā* associates with the first absorption”, etc., are said in order to show “*vipassanā niyama* has a single fixed effect that ____ “significance and differences of factors of Enlightenment, Path etc., are predetermined by *Vipassanā* Knowledge leading to Emerging”. It is right. ____ Pure fundamental absorption etc., which are primary causes for predisposition of numbers of factors of Enlightenment, Path etc., of the Noble Path, excluding *Vipassanā* Knowledge leading to Emerging, can never be seen actually. Especially, *Vipassanā* Knowledge leading to Emerging can occur as primary cause for occurrence of the 46 associatin of the Noble Path with the first absorption for the person with vehicle of pure *vipassanā* knowledge although fundamental absorption etc, are absent in him. Therefore it should be recognized the fact that only “*Vipassanā* Knowledge leading to Emerging”, is a definite cause with a certain effect for predisposition of significance and differences of numbers of factors of Enlightenment Path etc., of the Noble Path. (*Mahāṭṭ-2-474*)

It will be explicit. ____ Previous practice of *vipassanā* (*pubbabhāga vipassanā*) that occurs beforehand those kinds of Noble Path, may be associated with mentally agreeable feeling or neutrality feeling. When the Noble Path- knowledge called *vuṭṭhāna* (emerging) arises, in the next method ____ when *Vipassanā* Knowledge leading to Emerging arise after reaching to occurrence of Neutrality Towards Formations, it always associates with mentally agreeable feeling really. (*Vs-2-305*)

4. For the pentad method (*pancake naya*), at the Noble Path (-moment) which is accomplished by performing the second absorption as the fundamental absorption of *vipassanā*, it associates with four factors of Absorption, viz, *vicāra, pīti, sukka, ekaggatā*.

5. At the Noble Path (-moment) which is accomplished by performing the third absorption as the fundamental absorption of *vipassanā*, it associates with three factors of Absorption, viz, *pīti, sukka, ekaggatā*.

6. At the Noble Path (-moment) which is accomplished by performing the fourth absorption as the fundamental 47 absorption of *vipassanā*, it associates with two factors of Absorption, viz, *sukka, ekaggatā*.

Especially, at moment of those kinds of Noble Path, which are accomplished by performing second absorption, third absorption, fourth absorption, as fundamental absorption of *vipassanā* it associates with (7) factors of Path only, [due to lack of factor of absorption, *vitakka* resulting in lacking in factor of Path, right though (*sammā sankappa*).] At the Noble Path (-moment) which is accomplished by performing fourth absorption as fundamental absorption of *vipassanā*, it associates with (6) factors of Enlightenment, (due to lack of *pīti*). This significant difference is predetermined by not only *Vipassanā* Knowledge leading to Emerging (= *vipassanā niyama*) but also fundamental absorption (= *pāḍakajhāna niyama*). (It means that is not predetermined by *vipassanā niyama* only as shown in Noble Path of previous three kinds of persons, *sukkhavipassaka* person etc.)

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It is right. ____ for that pentad method, previous practice of *vipassanā* before the moment of Noble Path, which are accomplished by performing second absorption, third absorption, fourth absorption, as fundamental absorptions of *vipassanā*, can associate with either mentally agreeable feeling or neutrality feeling. However, *Vipassanā* Knowledge Leading to Emerging really. (*Vs-2-305*)

7. Then at the Noble Path (-moment) which is accomplished by performing fourth absorption in the 48 aspect of tetrad method, fifth absorption in the aspect of pentad method, as fundamental absorption of *vipassanā*, there are two factors of absorption by means of *upekkhā, ekaggatā*, while (6) factors of Enlightenment, due to lack of *pūṭisambojjhaṅga*, (7) factors of Path, due to lack of *sammāsankappa magganga*, respectively. These significant differences in numbers of factors of absorption, Enlightenment, Path are predetermined by efficiency of both *pāḍakajhānaniyama* (fundamental absorption of *vipassanā*) and *vipassanā niyama* (*Vipassanā* Knowledge leading to Emerging). It is right. ____ In this case, previous practice of *vipassanā* before the Noble Path (*pubbabhāga vipassanā*) can associate not only mentally agreeable feeling but also neutrality feeling. However, *Vipassanā* Knowledge Leading to Emerging always associates with neutrality feeling. (Vs-2-306)

8. It should be recognized on the Noble Paths which are accomplished by performing absorptions of immaterial sphere as fundamental absorption of *vipassanā*, in this way similarly.

Thus after emerging from fundamental absorption of *vipassanā* practice, the absorption which emerges from adjacent place (*āsanna padesa*) of the Noble Path which is accomplished by discerning and generalizing on all conditioned things occurring in three realms, which are called *ye keci saṅkāra*, can perform the Noble Path in order to similar with itself. It is similar to the way that the colour of ground performs the same colour of monitor 49 lizard with its colour. (Vs-2-306, see Abhi-A-1-271,272)

If dwelling hole of monitor lizard is red soil, the eater makes the former to be red colour because it is the most adjacent to the monitor lizard; then if dwelling hole is black soil, it makes the colour of monitor lizard to be black one adaptationally. It means that it should be recognized in this simile.

In this case, the word, *āsannapadesa* = adjacent place, refers to *Vipassanā* Knowledge Leading to Emerging. Thus, with regarding to the word, *āsannapadesa* (adjacent place), it shows that there are no significant difference in numbers of factors of Enlightenment, Path, Absorption of the Noble Path, due to efficiency of absorptions which are entered by practising person at interval (*Mahāṭṭi-2-474*)

This is the explanations/relation of the first Mahā Thero called *Tipitaka Cūḷanāga Mahā Thero*. The meaning of this opinion is as follows.____

If "*Vipassanā* Knowledge Leading to Emerging", that is adjacent to the Noble Path is associated with mentally agreeable feeling, the Noble Path also associates with mentally agreeable feeling. (In the aspect of pentad method, those Noble Paths will associate with any kinds of absorption, first absorption, second absorption, third absorption, or fourth absorption accordingly.)

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If "*Vipassanā* Knowledge Leading to Emerging", that is adjacent to the Noble Path is associated with neutrality feeling, the Noble Path also 50 associates with neutrality feeling. In the pentad method, it is the Noble Path associates with the fifth absorption (*pañcamajjhānika magga*), indeed. Therefore, significance and differences in factors of Enlightenment etc., of the Noble Path are arisen consequently. Thus when *Vipassanā* Knowledge Leading to Emerging predetermines significance and differences in numbers of factors of factors of Enlightenment etc., as it occurs as

1. not only proximate factor (*āsanna kāraṇa*)
2. but also significant factor (*padhānakāraṇa*), fundamental absorption etc., on the other hand, are not proximate and significant factor. However, in the absence of fundamental absorption, only *Vipassanā* Knowledge Leading to Emerging is unable to predetermine significant differences of factors of Enlightenment, Path, Absorption, as mentioned above.

(It means that after entering into absorption and emerging from that absorption and then only when that absorption and conditioned things which are associating with absorption, are discerned as objects of *vipassanā* practice, various kinds of those significant differences can be occurred consequently.) Actually, as mentioned above, fundamental absorption is significant factor of predetermination of factors of Enlightenment etc., of the Noble Path (-moment). Therefore the commentary did not explain that at the Noble Path (-moment) various significant numbers of factors of Enlightenment by *Vipassanā* Knowledge 51 Leading to Emerging" only definitely but it explained that "*Vipassanā* Knowledge Leading to Emerging" predetermines it generally. (*Mahāṭṭi-2-473,474*)

7.30.2 Opinion of the second Thero __ Opinion of mastered absorption (*sammasita jhānavāda*)

In the next kind ____ in the opinion of the second *Mahā Thero, Moravāpīvāsī Mahādatta Mahā Thero*, it means that ____ after emerging from such absorption, if the Noble Path is accomplished by performing *vipassanā* practice through discerning and generalizing on conditioned things called absorption and associated *dhmmas* occurring in such such absorption, that Noble Path is similarly to mastered absorption which is discerned as object of *vipassan* practice. If *dhmmas* of sensual sphere are discerned as object of *vipassanā* practice and the Noble Path is attained at that time, that Noble Path associates with the first absorption only. In that opinion of second *Thero*, it should be recognized on *vipassanā niyama* as mentioned in the opinion of the first *Thero* similarly. (*Vs-2-306, Abhi-a-1-272*)

In this case, the word, *vipassanā*, means "*Vipassanā* Knowledge Leading to Emerging", which is the last part of the knowledge of Neutrality Towards Formations, indeed. *Vipassanā* Knowledge of a practising person who discerns any kind of conditioned thing as *anicca* etc., by performing the second absorption as fundamental absorption of *vipassanā*, is called *vitakkavirāga* 51 *bhāvanā* (= the practice of *vipassanā* that disgusts on initial application which is surpassed by the second absorption). Therefore the Noble Path which is accomplished by performing *vipassanā* practice on that absorption is also the Noble Path which associates with the second absorption lacking initial application. It should be recognized on various absorption, third absorption etc., in similar way. In this way, in the opinion of the first *Thero* called opinion of fundamental absorption, "*Vipassanā* Knowledge Leading to Emerging", predetermines difference of feelings, i.e., mentally agreeable feeling, neutrality feeling, and numbers of factors of Enlightenment, Path, Absorption. Depending upon this method, it should be paralled the way of predetermination of "*Vipassanā* Knowledge Leading to Emerging" for the next opinion similarly. (see *Mūlatī-1-115*)

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7.30.3 Opinion of the third Thero = Opinion of individual preferential absorption (*puggalajjhāsayā jhānavāda*)

In the opinion of the third *Thero, Tipitaka Cūlābhaya Mahā Thero*, ____ the individual preference that ...

* "*aho vatāham saṭṭāngikam maggam*

papuneyam, aṭṭāngikam maggam

pāpuneyam"

= "If I reach the Noble Path that associated with second absorption and seven factors of path, it is very delightful one. If I reach the Noble Path that associates with first absorption and 53 eight factors of Path, it is very delightful one" ____

has been performed and depending upon the Nobel Path which is accomplished by performing such such absorption as fundamental absorption of *vipassanā* practice and by discerning on such such *dhmmas* of absorption, is similar to that absorption really. In the

absence of either fundamental absorption or mastered absorption on which *vipassanā* practice is performed, only individual preference is unable to accomplish the Noble Path with the same factors as that preferential absorption. [When it is accomplished by individual preference, if fundamental absorption is present, that absorption benefits individual preference, or if mastered absorption is present, that absorption benefits individual preference; by means of efficiency of relation of natural determinative dependence (*pakatūpa nissaya paccaya*). Therefore it means that only when any kind of absorption, fundamental or mastered absorption benefits by means of efficiency of relation of natural determinative dependence, it can be accomplished in accordance with the individual preference actually.]

The meaning that "in the absence of either fundamental absorption or mastered absorption on which *vipassanā* practice is performed, only individual preference is unable to accomplish the Noble Path with the same factors as that preferential absorption", can be proved by *Nandakovāda Sutta* as follows.

54 In *Nandakovāda Sutta, Salāyatana Vagga, Uparipannāsa, Majjhima Nikāya*, The Buddha preached that –

"*Bhikkhus* The worldly simile is that ____ as in the continuum of people, a kind of reasoning, "at the full-moon day the moon appears full really", always occur without any doubt that whether the moon appears fully or full-moon day or not, *bhikkhus* similarly, those *bhikkjunis* are both pleased and completed intention by preaching of venerable *Nandaka Thero*. *Bhikkhus* among those (500) *bhikkhunis*, such *bhikkhuni* is the last one in the status, and then that *bhikkhuni* is the Noble one called upstream-enterer without the nature of falling in disorder for future life but she has fixed perspective of three Upper kinds of Noble Path-knowledge called *sammatha niyama*, indeed (M-3-324)

It will be explicit. ____ Among those (500) *bhikkhunis*, in the continuum of corporeality and mentality of such *bhikkhuni*, the relation of determinative dependence for attainment of the fruit-knowledge of upstream-enterer is present apparently; that *bhikkhuni* has completed her intention with the Noble Fruit of Upstream-enterer. ..R ... In the continuum of corporeality and mentality of such *bhikkhuni*, the relation of determinative PAGE 410 dependence for attainment of the fruit-knowledge of Arahant is present apparently; that *bhikkhuni* has completed her intention with the Noble Fruit of Arahant. (It means in the presence of only 55 the intention and heartfelt desire, the Noble Path and Fruit can not be available but only when efficiency of relation of determinative dependence is also completed, the Noble Path and Fruit can be available.)

Similarly, the Noble Path, which is accomplished by the practicing meditator who performs either such such absorption as fundamental absorption, or *vipassanā* practice by discerning on such such absorption and associating *dhammas*, is the same as that that absorption really. However, it should be recognized the fact that merely presence of individual preference called desire to become Upstream-enterer, desire to become Once-returner, desire to become Non-returner, desire to become Arahant, excluding fundamental absorption and mastered absorption, the occurrence of Noble Path with the same factors of that that absorption can not be accomplished really. In this opinion of individual preferential absorption (*puggala-jjhāsayavāda*), it should be recognized on *vipassanā niyama* as mentioned above similarly. (Abhi-A-1-273)

In that *Nandakovāda sutta*, among those *bhikkhunis*, Those ones who become Upstream-enterer. By listening on *dhamma* talk of venerable *Nandaka*, their intentions, for attainment of Ariyahood called Upstream-enterer, are also completed as their intention really. Those ones who become once returners, Non-returners, Arahants are also pleased similarly by occurring as 56 Once-returners, Non-returners, Arahants. By listening on *dhamma* talk of venerable *Nandaka*, their intention, for attainment of Ariyahood called once-returner, Non-returner, Arahant, are also completion with acquired supra-mundane Path-knowledge and

Fruit-knowledge in that way is due to presence of efficiency of the relation of natural determinative dependence for attainment of Ariyahood of upstream-enterer, Once returnee, Non-returnee, Arahant in previous existences. Similarly __ in the aspect of this supra-mundane Path-knowledge also, due to presence of efficiency of relation of natural determinative dependence of fundamental absorption or mastered absorption, individual preference that has heartfelt desire on Noble Path with the same factors of Absorption as fundamental absorption or mastered absorption. It means it explained to refer the occurrence of the Noble Path that conforms to that kind of individual preference. (*Mūlatī-1-116, Mahātī-2-475*)

7.30.4 Analysis on opinion of Tipitaka Cūlanāga Mahā Thero

Question ____ Among those three *Mahā Theras*, the closest disciples asked *Tipitaka Cūlanāga Thero* who always says that "only fundamental absorption predetermines significance and differences in numbers of factors of Enlightenment, Path, Absorption at the Noble Path (---moment)", as follows. _____

"Venerable sir ... in the existence with fundamental absorption, it may be sure that 57 fundamental absorption predetermines significance and differences of numbers of factors of enlightenment, Path, Absorption at the Noble Path (--moment) previously.

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However, in the existences of immaterial sphere without fundamental absorption, which *dhamma* predetermines significance and difference of numbers of factors of enlightenment, Path, Absorption at the Noble Path (-moment).?"

It should be recognized the fact that this question is asked with referring to absence of lower fundamental absorptions, other than the fourth absorption, in the tetrad method, in immaterial sphere. In the material sphere all four kinds of absorptions are fourth absorptions consisting each two factors of absorption, *upekkhā, ekaggata*, respectively. In the immaterial sphere, for the Noble Path which associates with that fourth absorption, respective absorption of immaterial sphere for each realm can be occurred as the fundamental absorption of *vipassanā* practice. In accordance with tetrad method, due to occurrence of possibility of fundamental absorption of *vipassanā* practice is respective absorption of immaterial sphere, that belongs to the fourth absorption, the Noble Path, which is accomplished in those immaterial sphere, will consist of (6) factors of enlightenment, (7) factors of Path, (2) factors of Absorption, viz, *upekkhā ekaggatā* constantly. Depending on fundamental absorption, no significance and difference can be occurred. (It is due to presence of two factors of Absorption 58 in all four immaterial spheres.) Therefore closest disciples asked that question with referring to the fact that in the immaterial sphere, at the Noble Path (-moment), There can be neither significance nor differences in numbers of enlightenment, Path, Absorption but unique kind only. In order to be understood the answer of this question, the fact to be known beforehand is that ____ the worldly person with three roots existing in immaterial sphere (*arūpatihetuka puthajana puggala*) is unable to attain the Noble Path of Upstream-enterer, due to lack of supporting factor of listening *dhamma* talk of Noble ones, The Buddha etc, called "*paratoghusa*". After attaining the Path of upstream-enterer during existing in five-groups-existence called sensual sphere and fine-material sphere, if he reaches to immaterial sphere through that five-group-existence, upper Noble Path-knowledge and fruit-knowledge can be attained by successive practising in that immaterial sphere. Then it can be understood the following answer easily. _____

Answer ____ *Āvuso* ... in those existences of immaterial spheres also, at the Noble Path (-moment) only the fundamental absorption predetermines significance and differences of numbers of enlightenment, Path, Absorption, indeed. It is right. After a practising *bhikkhu* has got eight attainments (*atthasamāpatti*) and the Noble Path and Fruit of Upstream-enterer are

accomplished by performing the first absorption as the fundamental absorption of *vipassanā* practice, and then if he reaches into the existence 59 of immaterial sphere when he passes away with that absorption of immaterial sphere; if upper three kinds of Path-knowledge and Fruit-knowledge are accomplished after entering into Fruition Absorption of Upstream-enterer again in that immaterial sphere and performing *vipassanā* practice by emerging from that Fruition-Absorption of Upstream-enterer; those kinds of upper Path Knowledge and Fruit-knowledge are associating with the first absorption really. (It means that those consists of five factors of absorption.) Those kinds of Path and Fruit which associate with the second absorption etc., are also in this way similarly. (In the five-groups existence, after attaining the Fruit-knowledge of upstream-enterer by performing the second absorption as the fundamental absorption of *vipassanā* practice, and then he reaches into immaterial sphere and continues to perform *vipassanā* practice resulting in attaining upper kinds of Noble Path and Fruits consequently. At those Noble Path (-moment), it associates with the second absorption and consists of three factors of absorption. It should be understood in this way.)

Due to presence of reasonable questions that "is there only the fifth absorption in the aspect of pentad method, the fourth absorption in the aspect of tetrad method in the immaterial sphere?", and then "why the second absorption can be present?", the *Mahā Thero* continued to answer as follows. _____

"In the immaterial sphere, in the aspect of tetrad method, triad absorptions (*tikajhāna*) called first absorption, second absorption, third absorption; in the aspect of pentad method, 60 tetra absorptions (*catukkahāna*) called first absorption, second absorption, third absorption, forth absorption can occur really. Those triad absorptions, tetrad

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Absorptions are also actually, Supramundane absorptions only. [It means the absorption which associates with the Noble Path (-moment). It refers to factors of Absorption, (5), (4), (3), (2) which are associating with the Noble Path at those Noble Path (-moment).] Those are not mundane absorption. Āvuso ... thus ... in those immaterial sphere, the fundamental absorption only predetermines significance and differences, of numbers of factors of Enlightenment, Path, Absorption at the Noble Path)(-moment) really"., said by the *Maha Thero*.

The closest disciples asked that "Venerable Sir... you have disentangle the problem well".(*Abhi-A-1-273,274*)

7.30.5 Analysis on opinion of *Moravāpīvāsī MahādattāMahā Thero*

"Aggregates, which are objects of *vipassanā* practice, predetermines significance and differences of numbers of factors of Enlightenment, Path, Absorption at the Noble Path (-moment). It is right._____ By discerning on such aggregate as the object of *vipassanā* practice, the Noble Path called *vuṭṭhāna* arise that Noble Path is similar to that aggregate discerned by *vipassanā* practice consequently".

Venerable *Mahā data Mahā Thero* who always says in this way was asked by his closest 61 disciples as follows._____

"Venerable Sir ... your opinion of mastered absorption (*sammasitajhānavāda*), which means that the Noble Path which has the same numbers of factors of Enlightenment, Path, Absorption as the object of the *Vipassanā* Knowledge, has apparent fault. It is right._____ The Noble Path of the practising *bhikkhu* who reaches to the Noble Path called *vuṭṭhāna*, due to emerging from conditioned things and *pavatta* by discerning on corporeal *dhammas* as *anicca*, *dukkha*, *anatta*, may be similar to corporeal *dhammas* and *avyākata dhammas*. The Noble Path of the practising *bhikkhu* who reaches to the Noble Path called *vuṭṭhāna*, due to emerging from conditioned things and *pacatta* by discerning on the absorption of neither-perception-nor –non-perception through *kalāpasammasana* method as a whole, should be similar to that absorption of neither-perception-nor-non-perception".

" Āvuso ... It will not occur in this way. It is because of the fact that ____ There is no Supra-mundane Noble Path which never reach to full absorption (*appanā*). Therefore, the Noble Path called *vuṭṭhāna* by discerning on corporeal *dhammas* as *anicca, dukkha, anatta*, is the Path with eight factors of Path and mentally agreeable feeling called *aṭṭhangika comanassa sahagata magga*. Then the Noble Path of meditator who attains the Noble Path, due to emerging from conditioned things by discerning on the absorption of neither-perception-nor-non-perception through *kalāpasammasana* method as a whole, 62 can not be identical with that absorption by means of *saṅkhārāvasesa* (= occurrence of very subtle conditioned things) but can be similar to that absorption by means of occurrence of fourth absorption with neutrality, feeling resulting in occurring as the Noble Path with (7) factors and neutrality feeling called *sattangika upekkhā sahagata ariya magga* only", said by the *Mahā Thero (Abhi-A-1-274)*

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Factors of relation of determinative dependence for overcoming on gross factors of Absorption, *vitakka* etc., which are discerned objects of *Vipassanā* Knowledge. When corporeal *dhammas* are discerned as *anicca* etc., due to absence of performing on absorption of fine material sphere as fundamental absorption of *vipassanā* practice and due to absence of performing *vipassanā* practice on the object of absorption of fine material sphere, if efficiency of relation of determinative dependence for overcoming on various kinds of factors of absorption is also absent efficiency of non-attainment (*virāga*) called disgusting on various kinds of factors of absorption is absent, resulting in inability to occur without (5) factors of absorption. Therefore only the Noble Path with (8) factors of Path called *aṭṭhangika magga* is possible to occur and then it is said that "*aṭṭhangiko somanassasahagata maggo hoti* = the Noble Path with (8) factors of Path and mentally agreeable feeling arises. Furthermore, if the Noble Path is reached by discerning on the absorption of neither-perception-nor-non-perception as object of *vipassanā* practice, although that Noble Path is the fourth absorption with (2) factors of Absorption called 63 *upekkhā, ekaggatā*, that Noble Path which can eradicate underlying tendency of practising *bhikkhu*, can not be identical with the absorption of neither-perception-not-non-perception by means of occurrence of subtle conditioned things but it can similar as fourth absorption and associated with neutrality feeling. This meaning is shown by the word "*upekkhā sahagata magga*", (*Abhi-A-1-274*) apparently. (*Mūlatī-1-116*)

7.30.6 Analysis on opinion of *Tipiṭaka Cūḷābhaya Mahā Thero*

The opinion of *Tipiṭaka Cūḷābhaya Mahā Thero* who always says that "individual preferential absorption predetermines significance and differences in number of factors of Enlightenment, Path, Absorption at the Noble Path (-moment) was carried and asked to *Tipiṭaka Cūḷānaga Mahā Thero*. That *Mahā Thero* said as follows. ____

"In the continuum of such practising meditator, the fundamental absorption of *vipassanā* practice is already present. In the continuum of that *bhikkhu*, the absorption which is discerned as object of *vipassanā* practice in accordance with individual preference of the *bhikkhu*, may predetermine actually the significance and differences in numbers of factors of enlightenment, Path, Absorption at the Noble Path (-moment). In the continuum of practising *bhikkhu* without that fundamental absorption, which kind of individual preferential absorption can predetermine significance and differences of numbers of factors of enlightenment, Path, Absorption at the Noble Path (-moment)? It is similar to the time for performing prosperity of 64 poor person without investment", said by *Cūḷānaga Mahā Thero*.

Above words were carried and asked to *Tipiṭaka Cūḷābhaya Mahā Thero* again and then that *Mahā Thero* said as follows .____

"*Āvuso*... for the person with fundamental absorption, I would like to say this word, individual preferential absorption predetermines significance and differences in numbers of

factors of enlightenment, Path, Absorption at the Noble Path (-moment)" said by venerable *Cūḷābhaya Mahā Thero*.

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Furthermore ____ As individual preferential absorption predetermines significance and differences in numbers of factors of Enlightenment, Path, Absorption at the Noble Path (-moment) for the person with fundamental absorption, similarly____ it should be understood for the person with mastered absorption. It is right.____ The Noble Path which arises in the continuum of person who discerns the first absorption etc., as the object of *vipassanā* practice, after emerging from fifth absorption which is performed as the fundamental absorption of *vipassanā* practice, will associate with the fifth absorption, in accordance with the opinion of the first *Mahā Thero* while it will associate with the absorption which is performing as object of *vipassanā* practice, the first absorption etc., (at the moment of *Vipassanā* Knowledge Leading to Emerging). In accordance with the opinion of the second *Mahā Thero*. Therefore, those two kinds of opinions, opinion of fundamental absorption, would be opposite to each 65 other. In accordance with the opinion of the third *Mahā Thero*, on the other hand, among those kinds of absorptions, such such kind of absorption is preferred, resulting in associating with that preferable absorption. Therefore those kinds of opinions, opinion of fundamental absorption and opinion of mastered absorption are also not opposite to opinion of the third one, individual preferential absorption appropriately. Individual preferential absorption is also beneficial. It should be recognized in this way. (*Abhi-A-1-27*)

Due to fundamental absorption is the fifth absorption, while mastered absorption is the first absorption, in accordance with the opinion of fundamental absorption, in accordance with the opinion of mastered absorption, the Path will be similar to the fifth absorption, fifth absorption but in accordance with the opinion of mastered absorption, the Path will be similar to the first absorption. In this way, while two opinions are contrary to each other, if individual preference weighs in order to occur the Noble Path which associates with the fifth absorption, only the Path associating with fifth absorption will arise and then if individual preference weighs in order to occur the Noble Path which associates with the first absorption, only the Path associating with first absorption will arise consequently. This is because____ at the moment of *Vipassanā* Knowledge Leading to Emerging, only the absorption which conforms individual preference is discerned as the object of *vipassanā* practice continuously. It means that due to addition of opinion of individual preferential absorption, two opposite opinions are not contradictory to each other. Thus in 66 the absence of opinion of individual preferential absorption, previous two opinions can be contradictory to each other and when opinion of individual preferential absorption is added, any opinion with the help of opinion of individual preferential absorption will be complete and better than remaining one resulting in advantage of individual preference. Due to this reason the commentary (*Abhi-A-1-274*) explained this third opinion as an essential one. (see *Mūlāṭṭh-1-116*)

In this way those three *Mahā Theras* were actually naturalist who know ultimate nature with causes and results. Those *Mahā Theras* were sharp wisdom persons and their opinions were submitted in commentary by olden commentators. In this commentary called *Aṭṭhasālinī*, it would be presented the abstract meaning of those opinions and these three opinions (= three kinds of absorptions referring in three opinions) are conformed by *vipassanā* knowledge leading to emerging appropriately.

(Abhi-A-1-274)

It is right. ____ Only when those various opinions occur together with *vipassanā* practice, the accomplishment of meaning saying in those opinion will be finished well. In the presence of fundamental absorption only, in the presence of individual preference only, the function of accomplishment of Noble Path can not be achieved without *vipassanā* practice. Due to accomplishment in the presence of *vipassanā* practice only, it means that it is worth

showing as "*vipassanā* knowledge leading to emerging predetermines 67 the Noble Path. The Noble Path, Therefore, has got four kinds of names, *dukkhapaṭipadā* etc, respectively. (Vs-2-306)

7.31.A Pondering in commentary of Aṭṭhasālīnī

It will be continued to present about the occurrence of *dukkhapaṭipadā*, found in commentary of *Abhidhamma* (Abhi-A-1-260,261) as follows. ____

It should be recognized on discision of these words, *dukkhapaṭipadam dandhābhiññam* etc, in this way. When defilements are removed at the beginning stage, a meditator is very stressful to remove defilements with prepared mind called *citta payoga* and various circumstances, resulting in various kinds of difficulty to remove defilements. The way of practice of that person is actually *dukkhapaṭipadā* (= strait way of practice). Thebn after removing defilements, when *vipassanā* practice is performed, a meditator reaches to apparent arising of the Noble Path for long time. The enlightenment of that person, actually, *is dandhā bhiññā* (= retarded enlightenment). Thus olden noble teachers defined any kind of interval (*vāra*) as *dukkhapaṭipadā dandhābhiññā* (= strait way of practice with retarded enlightenment). (Abhi-A-1-260)

With regarding to the word, *yokoci vāro* = any kind of interval (*vāra*), of the commentary, any kind of interval to remove defilements by means of efficiency of practice, the interval with one time, the interval with two times, the interval with three times, the interval with four times, the interval with many times, is designated as *dukkhapaṭipadā dandhābhiññā*, defined by 69 olden teachers. (Mūlaṭī -1-111)

7.31.B the interval (*vāra*) agreed by commentator sayadaw

Among those intervals, which kind of interval agreed by commentators is that ____ for such interval, those defilements which are removed by first attempt are reappeared again and those are removed by second attempt again. Those defilements which are removed by second attempt are also reappeared again. However, defilements which are removed by third attempt are eradicated by the Noble Path successively. This interval is agreed by the commentators, resulting in designating as *dukkhapaṭipadā dandhābhiññā* (= strait way of practice with retarded enlightenment). (Abhi-1-260)

This interval with three times to remove defilements is agreed by commentator to designate as "*dukkhapaṭipadā*". Those interval with more than three times to remove defilements are no need to say as *dukkhapaṭipadā*. It means that the interval, which can arise the Noble Path through only one or two times to remove defilements, is designated as "*sukhapaṭipadā*" (= easy way of practice). If the commentators agreed the interval with three times to remove defilements as *dukkhapaṭipadā*, it should be understood those intervals with more than three times to remove defilements, four times etc, are no need to say as *dukkhapaṭipadā*, anymore. (Mūlaṭī -1-111-112)

It will be continued to be explicit. ____ 70 It can not be clear understood easily even though this length of explanation has been presented. Therefore, it should be recognized these words, *dukkhapaṭipadā dandhābhiññā* etc, as the following way of explanation to be explicit at the beginning step. ____

1. The first interval _ *rūpārūpapariggahavāra*

After keeping in mind four great elements by means of characteristic, function, manifestation, proximate cause, the practising meditator keeps in mind (24) kinds of derived corporealities by means of similar way. Mental *dhammas* are kept in mind by means of characteristic, function, manifestation, proximate cause. When corporeality and mentality are kept in mind it is able to perform through stressfulness and difficulty. The way of practice of

that person is called **dukkhapaṭipadā** (= strait way of practice). Furthermore, when the meditator with the knowledge of Analysing Mentality-Corporeality performs **vipassanā** practice, due to retardation of occurrence of the Noble path, it is called **dandhābhiññā** (= retarded enlightenment). (Abhi – A –1-260, Mūlaṭī –1-112)

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In this case, these words, (a) keeping in mind corporeality (b) keeping in mind mentality (c) keeping in mind corporeality and mentality, mean analyzing on corporeal and mental **dhammas** by means of characteristic, function, manifestation, proximate cause. When the function of analysis is performed in that way, it faces with 71 stressfulness and difficulty, it is called strait way of practice (**dukkhapaṭipadā**). Even though it is easy to keep in mind corporeal **dhamma**, if mental **dhammas** are difficult to be kept in mind, it is called strait way of practice. Thus if any stage of practice is stressful and difficult to be kept in mind, it should be recognized the fact that it can be designated as **dukkhapaṭipadā**.

2. The second interval – **nāmarūpavavatthāpanavā**

Pāli- Quotation (Mūlaṭī –1-112)

= It is only mentality-corporeality; Distinguishing and keeping in mind in a way that "There is no person, being, living being, human being, heavenly being, brahma etc, other than mentality-corporeality", is called **nāmarūpavavatthāpana**. It is the stage of purification of views (**diṭṭhivisuddhi**). (Mūlaṭī –1-112)

After analyzing corporeality-mentality (either it may be easy or difficult way of practice), when a such meditator distinguishes and keeps in mind mentality and corporeality, it is accomplished with stressfulness and difficulty. Afterward, **vipassanā** practice is performed and it is able to arise the Path-knowledge through taking for a long time. The way of practice and enlightenment of that person is also designated as **dukkhapaṭipadā dandhābhiññā**. (Abhi-A-1-260)

After the knowledge of Analysing corporeality-mentality occurs with strait way of practice, the knowledge of Discriminating on Mentality-corporeality (**nāmarūpavavatthāpana**) etc, can be accomplished with easy way of practice 72 due to presence of weak defilements. Although it can be occurred as easy way of practice, if the person has weak controlling faculties called faith, effort, mindfulness, concentration, wisdom the obvious occurrence of Noble Path will be retarded. Thus accomplishment of the knowledge of Discriminating or Mentality-Corporeality etc, with stressfulness and difficulty are not definite and significant factors of retardation of arising of the Noble Path. Due to only occurrence of weakness of controlling faculties, faith etc, which are associating with **Vipassanā** knowledge, is definite and significant factors of retardation of arising of the Noble Path, the commentary explained the occurrence of the knowledge of Analysing corporeality-Mentality with stressfulness and difficulty is worth designating as **dukkhapaṭipadā**, without putting strait way of practice to accomplish the knowledge of Discriminating Mentality-Corporeality etc, in the first interval, **rūpārūpapariggahavāra**.

It should be recognized how strait way of practice (**dukkhapaṭipadā**) can be designated in these intervals (**vāra**), viz, PAGE 418

1. **nāmarūpavavatthāpana** = distinguishing and keeping in mind mentality-corporeality
2. **paccayapariggaha** = keeping in mind causal **dhammas**
3. **lakkanapaṭivedha** = penetrative knowing on three general characters,
4. **nikantipariyādāna** = finishing off pleasingness on light (**obhāsa**) etc, respectively, as similar to **rūpārūpapariggahavāra**.

If the first interval, *rūpārūpapariggahavāra* 73 is added, there are totally (5) intervals (*vāra*) in the field of *dukkhapaṭipadā*. Among those (5) intervals, if it is stressful and difficult at any interval, it should be recognized as *dukkhapaṭipadā* (= strait way of practice). (see on *Mūlaṭī* –1-112)

3. The third interval – *paccayapariggahavāra*

After distinguishing and keeping in mind mentality and corporeality, an other practising person Aistinguishes and keeps in mind causal *dhammas* of mentality and corporeality, with stressfulness and difficulty. [By saying this stage, section of knowledge of Discerning cause and condition (*paccayapariggahañāna*) is shown. This is the stage of purification by overcoming Doubts (*kankhāvīṭaranavisuddhi*).] Afterwards, when *vipassanā* practice is performed, it takes a long time to arise the Noble Path-knowledge, resulting in designating as *dukkhapaṭipadā dandhābhīññā*. (Abhi-A-1-260)

4. The fourth interval – *lakkhaṇapaṭivedhavāra*

After distinguishing and keeping in mind causal *dhammas* of mentality and corporeality, an other practising person knows penetratively general characters with stressfulness and difficulty. [By saying this stage, the knowledge of Comprehension called *lakkhaṇasammasana* (= mastery on general characters) is shown.] Afterwards, when *vipassanā* practice is performed, it takes a long time to arise the Noble Path-knowledge, resulting in designating as *dukkha* 74 *paṭipadā dandhābhīññā*. (Abhi-A-1-261)

5. The fifth interval-*nikantipariyādānavāra*

After knowing on three general characters penetratively, an other practising person performs *vipassanā* practice with the knowledge which is

- (a) *tikkha* = very sharp,
- (b) *sūra* = very brave,
- (c) *pasanna* = very vlear,

and when he discerns on pleasingness on *vipassanā* practice, light etc., it is very stressful and difficult to keep in mind those *vipassanānikanti*. It will be continued to be explicit. ____ After finishing off pleasingness on *vipassanā* practice which is attachment on impurities of *vipassanā*, light etc, when *vipassanā* practice is performed, it takes a long time to arise the Noble Path-Knowledge, resulting in designating as *dukkhapaṭipadā dandhābhīññā*.

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This interval (*vāra*) is satisfied and agreed by exegete Sayadaw to designated as *dukkha paṭipadā dandhābhīññā*. It is worth designating as *dukkha paṭipadā dandhābhīññā*. It should be recognized obvious showing from the beginning in this way. It should be understood coming names, *dukkhapaṭipadā khippābhīññā*, *sukhapaṭipadā dandhābhīññā*, *sukhapaṭipadā kkhippabhiññā* in similar way. (Abhi-A-1-261)

7.31.C The interval (*vāra*) agreed by commentator sayadaw

75 At the end of knowledge of comprehension (*kalāpasammasanañāna*) called interval of penetrative knowing on three general characters (*lakkhanapaṭivedhavāra*), the knowledge of Arising and Passing Away, which knows and sees the arising and passing away of conditioned things up to momentary present (*khanapaccuppanna*), occurs consequently. At that stage of knowledge of Arising and Passing away, defilement *dhammas* of *vipassanā* practice (*upakkilesa*), light etc, which are causes of impurity of *vipassanā*, occur obviously. Commentator sayadaws agreed the interval with three times of attempts to remove those defilements *dhammas*, as *dukkhapaṭipadā*. This is because the field of way of practice has the terminal demarcation as this *nikantipariyādānavāra*.

Although it is very easy to perform overcoming to *nikantipariyādānavāra* in which defilements *dharmas* of *vipassanā* practice are removed, if previous intervals, *rūpārūpapariggahavāra* etc, are difficult and stressful to be accomplished, it should be recognized the fact that it is not worth rejecting to designate on those intervals as *dukkhapaṭipadā*, due to presence of way of designation shown in the commentary. (Mūlaṭī – 1-112)

In the next method ____ In this phrase, "*imam vāram rocesum* = this interval is satisfied and agreed", the words, this interval, mean not only the last interval, *nikantipariyādānavāra*, but also all kinds of intervals from the beginning of first interval, through which it is stressful and difficult to remove defilements for three 76 times of attempts respectively. It means all intervals with three times of attempts to remove defilements, are worth designating as *dukkhapaṭipadā*.

In the continuum of such practising person, after removing defilements through only once attempt for all five intervals, if the Noble Path is reached quickly by rapid advancement of *vipassanā* Knowledge, those all kinds of knowledge, *rūpārūpapariggahāṇāna*, etc, are not stressful and difficult to be accomplished for that practising person. It should be recognized that person's way of practice as *sukkhapaṭipadā* (easy way of practice). (Mūlaṭī –1-112)

7.31.D Consideration of *Mahāṭīkā Sayadaw*

It is right for the explanation performed by the Noble teacher called *Mūlaṭīkā Sayadaw*, that "commentator Sayadaws agreed and satisfied the designation on each interval with stressfulness and difficulty to remove defilement *dharmas* of *vipassanā* practice for three times of attempts as *dukkha paṭipadā*, respectively." However,

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It is explained in the commentary called *Aṭṭhasā linī* (261) as follows. ____

Pali Quotation (Abhi – A – 1 – 261)

When *Vipassanā* knowledge can perform it's function of with sharp, brave and clear efficiency, pleasingness on *vipassanā* practice (*vipassanā nikanti*) which has heartfelt desire on the light etc., occurring in the continuum of 77 himself, occurs consequently, resulting in performing to discern and finish on those defilements, with stressfulness and difficulty. (Abhi-A-1-261)

Due to presence of explanation in this way, it should be recognized the fact that before this "*vipassanā* knowledge leading to emerging", if that knowledge of Neutrality Towards Formations, which occurs through the Knowledge of Desire for Deliverance etc, also removes opposite *dharmas* with stressfulness and difficulty, it stands on strait way of practice, *dukkhapaṭipadā*. Those teachers of other school of thought (*keciācariya*) had the opinion that "due to occurrence of the same knowledge between the knowledge of Arising and Passing Away and this knowledge of Neutrality towards Formations, it is explained commonly as a single by means of unique method (*ekattanaya*) in the section of way of practice (*paṭipadā*) in the commentary called *Visuddhi Magga*". (see four kinds of ways of practice found in *Visuddhi Magga*, which has been presented previously.) (Mūlaṭī – 2 – 476)

7.13.D Difference and similarity of ways of practice

Those ways of practices (*paṭipadā*) are varied in some *bhikkhus*, while both all four kinds of the Noble Path are unique for some *bhikkhus*. Especially ____ for the Buddhas all four kinds of Noble Path were only single way of practice, *sukkhapaṭipadā khippābhiññā* (easy way of practice with rapid enlightenment). Similarly all four kinds of Noble Path of the most Venerable *Sāriputta* were also single way of practice called *sukkhapaṭipadā khippābhiññā*, similarly. Then the Noble Path of upstream-enterer of the most 78 venerable *Moggall āna*, was

sukkhapaṭipadā khippābhiññā, while the Upper Three kinds of Noble Path were only single way of practice, *dukkhapaṭipadā dandhābhiññā*. (Vs- 2- 307)

In the commentary called *Aṭṭhasālinī*, however, it is explained as follows. ____

The Upper Three Kinds of Noble Path of the most venerable *Moggallāna*, were only single way of practice, *dukkha paṭipadā khippābhiññā*. This is because the Noble one was suppressed by drowsiness. The supreme enlightened Buddha performed throughout seven days in order to occur the Noble Path and Fruit of venerable *Moggallāna* as taking care of a boy. In the first day after new moon day, 11th month, Great Buddhist Era 103, the most venerable *Moggallāna* reached to the Noble Fruit-Knowledge of upstream-enterer by listening a verse of *dhamma*, " *ye dhammā hetuppabhavā*" .etc., from great ascetic called *upatissa* who will become the most venerable *sāriputta*, who had also reached to the Noble Fruit-Knowledge of Upstream-enterer by listening an half of that verse of *dhamma* from the Arahant, the most venerable *Assaji Mahā Thero*. After becoming as *bhikkhu* at that evening, the most venerable *Moggallāna* continued to perform *vipassanā* practice in *Kallavāḷaputtavillage*, *Magadha* Division. **PAGE 421**

At seventh day, during endeavouring *vipassanā* practice, Venerable *Moggallāna* was sitting with drowsiness. At that time, the Buddha questioned him that "*Moggallāna ...are you drowsing? Moggallāna are you drowsing?*" Due to suppressing with drowsiness in that way, the 79 Upper Three Kinds of Noble Path of venerable *Moggallāna* were a single way of practice, *dukkha paṭipadā khippābhiññā*. After removing drowsiness by developing the perception of light as instructed by the Buddha, due to reaching into upper Three Kinds of Path and Fruit rapidly, he became the person with rapid Enlightenment (*khippābhiññā*).

Even though the supreme disciple with great wisdom (*mahābhiññappatta*) had this kind of nature, the way of practice was unstable, changed and varied. Why ways of practice of the remaining persons cannot be unstable, changed and varied? It will be unstable, changed and varied really.

1. All four kinds of Noble Path of some *bhikkhu* are a single way of practice, *dukkhapaṭipadā dandhābhiññā*.
2. All four kinds of Noble Path of some *bhikkhu* are a single way of practice, *dukkhapaṭipadā khippābhiññā*.
3. All four kinds of Noble Path of some *bhikkhu* are a single way of practice, *sukhapaṭipadā dandhābhiññā*.
4. All four kinds of Noble Path of some *bhikkhu* are a single way of practice, *sukhapaṭipadā khippābhiññā*.
5. The first Noble Path of some *bhikkhu* is the way of practice called *dukkhapaṭipadā dandhābhiññā* while the second Noble Path, *dukkhapaṭipadā khippābhiññā* ; the Third Noble Path, *sukhapaṭipadā dandhābhiññā*; the Fourth Noble Path, *sukhapaṭipadā khippābhiññā*.

It should be recognized the knowledge of Neutrality Towards Formations determines significance and difference of ways of practice in this way. (Abhi – A – 1 – 280)

As the way of practice is unstable and varied, the supremacy (*adhipati*) is also unstable and varied. All four kinds of Noble Path of some *bhikkhus* are accomplished 80 through supremacy of wish (*chandādhigateyya*). All four kinds of Noble Path of some *bhikkhus* are accomplished through supremacy of effort (*viriyādhigateyya*). All four kinds of Noble Path of some *bhikkhus* are accomplished through supremacy of consciousness (*cittādhigateyya*). All four kinds of Noble Path of some *bhikkhus* are accomplished through supremacy of investigation (*vīmaṃsādhigateyya*). (Abhi – A – 1 – 280)

Furthermore, the first Noble Path of some *bhikkhu* is accomplished through the supremacy called wish, while the second Noble Path through the supremacy called effort, the Third Noble Path through the supremacy called consciousness, the Fourth Noble Path through

the supremacy called investigation. Thus four kinds of Noble Path of some *bhikkhus* have significant and different kinds of supremacy called *adhipati*. It should be recognized there is a single supremacy in all four kinds of Noble Path of some practising bhikkhu.

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In this way, the knowledge of Neutrality Towards formations determines significance and difference of ways of practice. The fact, "it determines significance and difference of emancipation (*vimokkha*)", has been mentioned previously. (Abhi – A – 1 – 280, Vs – 2 – 307)

7.32 The next method ____ How the names are available for the Noble Path

If it will be explained in detail with the next method ____ the Noble Path has got different names due to these (5) kinds of factors ____

1. *sarasa* = through it's nature, 81
2. *paccanīka* = through opposite occurrence,
3. *saguṇa* = through it's qualities,
4. *ārammaṇa* = through object,
5. *āgamana* = through *vipassanā* practice, respectively.

It will be explicit. + ____

1. *sarasa* ____ If the knowledge of Neutrality Towards Formations emerges from *nimitta* (=phenomenon of condition things) through discerning on all conditioned things occurring in three realms as *anicca*, the Noble Path emancipates through *animitta vimokkha* (= emancipation by realizing on voidness of phenomenon of conditioned things). If it emerges from *nimitta* through discerning as *dukkha*, the Noble Path emancipates through *appaṇihita vimokkha* (= emancipation by realizing on the object of *mibbāna*). If it emerges from *nimitta* through discerning as *anatta*, the Noble Path emancipates through *suññata vimokkha*(= emancipation by realizing on voidness or nothingness of self (*atta*)). These three names, *animitta*, *appaṇihita*, *suññata*, are accomplished through its nature (*sarasa*). (vs-2-307)

Pali- Quotation (Mūlaṭī – 2 – 477)

If a reasonable question that "is it designated the Noble Path only as" Emerging (*vuṭṭhāna*)? The answer is in this way ____ The *dhmma* which is capable of emerging from *nimitta* and *pavatta*, that is called the subject of verb, emerge, is the Noble Path. The fundamental factor of that Noble Path is, actually, the knowledge of Neutrality Towards formations. [It should be recognized as significant method (*padhānanaya*) for emphasis on the knowledge 82 of Neutrality Towards Formations only.] It should be recognized the fact that the commentator explained by metaphorical usage called *phalūpacāra*. In the next method ____ in above commentary, showing on the knowledge of Neutrality Towards Formation only is achieved through metaphorical usage called *upalakkhaṇanaya*, *nidassana naya* (= significant character is shown). It should be interpreted on all *Vipassanā* knowledge leading to Emerging. The knowledge of Translineage belonging to that *vipassanā* knowledge leading to Emerging also emerges from phenomenon of conditioned things. Therefore due to the same occurrence as knowledge of *vipassanā*, the knowledge of Neutrality Towards Formations and the knowledge of Translineage are taking commonly through the unique method (*ekattanaya*), and then the commentary explained that the knowledge of Neutrality Towards Formations emerges from phenomenon of conditioned things by discerning as *anicca*, *dukkha*, *anatta*. (Mūlaṭī – 2 – 477)

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[Notes: ____ As translation is performed in mentioned above, by considering the meaning of the word, *tvā*, found in *sammasitvā* as the meaning of cause (*hetu*), if it is interpreted directly that

"if the Noble Path emerges from *nimitta* and *pavatta*, due to discerning on conditioned things as *anicca* (*dukkha*, *anatta*), it is no need to consider these metaphorical usage, *phalūpacāra* and *ekatta* method. It must be recognized in this way.] 83

2. *paccanīka* ____ That Path, which is worth designating as *magga*, due to the same occurrence of Path, *pubbabhāgasatipatthāna magga* and *ariyamagga* are taking as unique through the *ekattanaya*, breaks down each kind of compactness, compactness of continuity, compactness of form, compactness of function, compactness of object, of conditioned things by the help of knowledge of contemplation on impermanence and it appears by abandoning *nicca nimitta* (= emblem of permanence), *dhuva nimitta* (= emblem of durability), *sassata nimitta* (= emblem of eternality). Therefore that Path is designated as *animitta*.

Then due to occurrence of appearance by drying up the heartfelt desire on conditioned things called *paṇidhi* after abandoning perception of happiness through the knowledge of contemplation of suffering, that Path is designated as *appaṇihita*.

Due to deserving to see the occurrence of voidness of *atta*, *satta*, *puggala* (self, being, person), of conditioned things after abandoning perception called *atta*, *satta*, *puggala*, through the knowledge of Contemplation of Nonself, that Path is designated as *suññata*. Therefore, these three names, *animitta*, *appaṇihita*, *suññata*, are achieved through opposite occurrence (*paccanīka*). (Vs-2-307; Mahāṭṭi-2-477)

3. *Saguṇa* ____ Furthermore, due to lack of passion etc., at the Noble Path, resulting in voidness of passion etc., that Path is designated as *suññata*. Due to lack of sign of corporeality, sign of feeling, which are worth obsessing 84 as ", mine", the next method ____ due to lack of sign of passion, sign of anger, sign of delusion, the next method ____ due to lack of phenomenon of conditioned things, which can be thought as form and shape, it is designated as *animitta*. Due to lack of heartfelt desire of passion, heartfelt desire of anger, heartfelt desire of delusion, it is designated as *appaṇihita*. Therefore, these three names, *suññata*, *animitta*, *appaṇihita*, are achieved through its qualities. (Vs-2-307, Mahāṭṭi-2-477)

4. *ārammaṇa* ____ Due to voidness of both all kinds of conditioned things and self, *nibbāna* is designated as *suññata*, as object, that Noble Path is worth designating as *suññata*. Due to lack of all kinds of phenomenon of conditioned thing, *nibbāna* is designated as *animitta*. Due to taking the object of *nibbāna* called *animitta*, as object, that Noble Path is worth designating as *animitta*. Due to lack of heartfelt desire of craving (*taṇhāpaṇidhi*) etc., *nibbāna* designated as *appaṇihita*. Due to taking the object of *nibbāna* called *appaṇihita*, as object, that Noble Path is worth designating as *appaṇihita*. Therefore, these three names, *suññata*, *animitta*, *appaṇihita*, are achieved through object (*ārammaṇa*). (Vs-2-307, Mahāṭṭi-2-477,478)

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5. *āgamana* ____ As mentioned previously, there are two kinds of traces (*āgamana*), *vipassanā gamana* (trace of *vipassanā*) and *maggāgamana* 85 (trace of Path). In those two kinds, at the Noble Path (-moment), *vipassanā gamana* should be available, while at the Noble Fruit (-moment), *maggāgamana* should be available. It is right. ____ Due to deserving to discern the occurrence of voidness of self of conditioned things by *anattānupassanā*, it is designated as *suññata* through its nature. The Noble Path, which is resulted from *suññata vipassanā*, is designated as *suññata* through *vipassanāgamana*. Due to removing emblem of eternality, *aniccānupassanā* is designated as *animitta*. The Noble Path, which is resulted from *animittavipassanā*, is designated as *animitta* through *vipassanāgamana*. This name called *animitta* of Noble Path should not be available by means of preaching methodology of *Abhidhamma* but by that of *suttanta* only. It is right. ____ In that preaching methodology of *suttanta*, after designating as *animitta* by taking the object of *nibbāna* called *animitta*, the

knowledge of Translineage give the Noble Path designation as *animitta* by standing on circumstance of *vipassanā gamana paṭipadā* (= trace of way of practice). In this way, it was said by olden noble teachers. The Noble Path is worth designating as *animitta* through the name given by that cause, *vipassanā*.

Furthermore, the words, "The Noble Fruit is designated as *animitta* through *maggāgamana*", are appropriate ones. Due to occurrence of coming up to the Noble Path by drying up the heartfelt desire called *taṇhā* (= craving) on conditioned things, *dukkhānupassanā* is designated as *appaṇihita*. The Noble Path, which is resulted 86 from *appaṇihita vipassanā* is designated as *c*. The Noble fruit of the Noble Path called *appaṇihita*, is designated as *appaṇihita ariyaphala*. In this way, *vipassanā* practice gives it's name, *appaṇihita*, to the Noble Path and then the Noble Path gives it's name, *appaṇihita*, to it's Noble Fruit successively. Therefore, this name called *appaṇihita* is achieved through the trace (*āgamana*). Thus this knowledge of Neutrality Towards Formations determines significance and difference of emancipation (*vimokkha*). (vs-2-307,308)

7.33 Kind of *sankhārupekkhā* which can give rise to *paṭisandhi* (process of Newly Occurrence of Next Existence, NONE)

Pāli Quotation (Paṭisam – 60)

How the similarity between way of the mind directing towards *sankhārupekkhā* of both worldling person and fulfilling person (*sekkha puggala*) can be occurred is that ___ the mind of worldling person which attaches on *sankhārupekkhā* is faded; it is danger of *vipassanā* practice, resulting in danger of penetrative knowing on Four Noble Truths by the Noble Path. It is the source of process of NONE (*paṭisandhi*) in future.

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The mind of fulfilling person, which attaches on *sankhārupekkhā*, is also faded; it is danger of *vipassanā* practice, resulting in danger of penetrative knowing on Four Noble Truths by successive upper Path-Knowledge. It is the source of process of NONE (*paṭisandhi*) in future. Thus the similarity between way of the mind 87 directing towards of *sankhārupekkhā* both worldling person and fulfilling person can be occurred through the nature of attachment. (Paṭisam –60)

Pāli Quotation (Paṭisam – A – 1 – 250)

Due to occurrence of vigour of *kamma* called volition, which is associating with the knowledge of Neutrality Towards Formations of worldling person, when that *kamma* gives rise to process of NONE of joyful existence of sensual sphere, the defilement called selfish-desire (*lobha*) which can be said as attachment on *saṅkhārupekkhā* is the source of process of NONE of joyful existence of sensual sphere in future. The volition- *kamma* associating with the knowledge of Neutrality Towards Formations, which is accompanied with defilement called selfish-desire, can give rise to consequence, the process of NONE of joyful existence of sensual sphere etc. Therefore the volition-*kamma* associating with the Knowledge of Neutrality Towards Formations is *janaka* factor which can give rise consequence directly. The defilement called selfish-desire which is capable of attaching on *saṅkhārupekkhā*, is *upatthambhaka* factor which is able to support indirectly ...R ... 88

The defilement called selfish-desire, which attaches on *saṅkhārupekkhā* of the Upstream-enterer and Once-returner without any kind of absorption, among fulfilling persons, is *upatthambhaka* factor, which is capable of supporting indirectly for process of NONE of joyful existence of sensual sphere, which is resulted from *saṅkhārupekkhā kamma* called the volition associating with the knowledge of Neutrality Towards Formations. Due to presence of the nature of acquiring the process of NONE of fine material sphere and immaterial sphere only, the defilement called selfish-desire, which attaches on *saṅkhārupekkhā*, of the

Upstream-enterer, Once-returner, and Non-returner with absorption, is unable to occur as *upatthaka* factor, which is capable of supporting indirectly for consequence of those processes of NONE of fine material and immaterial sphere. It should be recognized the fact that this defilement called selfish-desire which attaches *sañkhārupekkhā*, only, is 89 also *upatthmbhaka* factor, which is capable of supporting indirectly for the process of NONE, which is resulting from *kamma* called the volition associating with the knowledge of Adaptation and the Knowledge of Trans-lineage. (*Paṭisam-A-1-250*)

The fact to be noticed ____ In this case, it should be noticed and recognized on both the fact that "wholesome volition, which is associating with the knowledge of Adaptation, can give rise to a process of NONE (*Paṭisandhi*) of joyful existence of sensual sphere in future" and the fact that "wholesome volition, which is associating with the knowledge of Trans-lineage also can give rise to a process of NONE (*Paṭisandhi*) of joyful existence of sensual sphere in future".

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Both the consciousness of knowledge of Adaptation and the consciousness of knowledge of Translineage arise only once. It is evidence for the fact, "a single volition can give rise to a new existence". Similarly, it should be understood how the volition of knowledge of Neutrality Towards Formations (*sañkhārupekkhā kamma*) can give rise to consequence in that way.

7.34 The most important period

For a worldling person who runs along with infinite rounds of rebirth (*samsāra*), if he has not got both five fold misdeeds towards benefactors with infinite indebtedness (*pañcānantariya kamma*), which can give rise to woeful existences certainly, and the volition with fixed wrong views (*niyatamicchādiṭṭhikamma*), which 90 has not abandoned yet until die, in one side; if any kind of Lofty Volition (*mahaggata kamma*) called stable absorption until die, which can give rise to existences of fine material and immaterial spheres, has not been acquired in him, in other side; if at least various kinds of *Vipassanā* knowledge, up to the knowledge of Discerning Cause and Condition, has not been acquired in him, in other side; the period which is adjacent to death is the most important time really. For those worldling persons, if the impulses of mind-door cognitive process adjacent to death (*marāṇasanna javana*) is unwholesome impulses, any existence of woeful realms (*apāyabhūmi*) will be reached certainly; if those are wholesome impulses, any existence of joyful realms (*sugatibhūmi*) will be reached accordingly. Among those *kammas* (= volitions), this volition of the knowledge of Neutrality Towards Formation is a supreme kind of *kamma*.

In the *Sotānugata Sutta*, the Buddha preached that if those gentlemen with the knowledge of Neutrality Towards Formations are persons who have no heartfelt desire on the attainment of the supreme Enlightenment (*sammāsambodhiñāṇa*), the Enlightenment of *pacceka Buddha*, the Enlightenment of Supreme Disciple (*aggasāraka bodhiñāṇa*), the Enlightenment of Great Disciple (*mahāsāvaka bodhiñāṇa*), They are, generally, able to attain the Noble Path and Fruit, *nibbāna*, in the second existence after death. Therefore, by the time very difficult human existence and 91 buddhist monkhood are obtained, they should try hard to know Noble *dhammas* of the Buddha which have valid guarantee in that way, with two kinds of understanding, understanding through learning (*āgamasuta*) and understanding through practising (*adhigamasuta*). For those persons without end of rounds of rebirth, as mentioned above, the period which is adjacent to death is the most important time to separate between woeful and joyful existences. It is essential to fulfil wholesome deeds and volitions which can give rise to joyful existence certainly. If one has fulfilled to terminate the journey of rounds of rebirth, it is great conqueror in this very life really. Here it will be continued to present translation of *Sotānugata sutta*.

7.35 Sotānugata sutta

Bhikkhus ... advantages, which are worth "expecting to be available surely, of noble *dhammas*, which are distinguished and kept in audible knowledge (*ñāṇasota*) after falling into functional constituent of ear (*pasādasota*), which are learned by heart with the help of verbal endeavouring, which are scrutinized and reasoned over and over again by mental endeavouring, which have been known and seen penetratively by the knowledge with right view on both basic meaning and causal *dhammas*," are these four kinds indeed.

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Which are these four kinds? ____ 92

1. *Bhikkhus* ... in this Noble Admonishment, a *bhikkhu* learns noble *dhammas* with these (9) kinds of classifications, VIZ,

1. *sutta* = discourse called *sutta*,
2. *geyya* = discourse which is mixed with verse and prose,
3. *veyyākaraṇa* = discourse of pure prose without any verse,
4. *gāthā* = discourse of verses
5. *udāna* = discourse of paean
6. *itivuttaka* = discourse which is introduced in a way that "Thus ... the Buddha preached" ...
7. *jātaka* = discourse relating to life stories of the Buddhas
8. *abbjutadhamma* = discourse relating to wonderful events which are unexperienced ones previously,
9. *vedalla* = discourse consisting of questions and answers, which can give rise to extraordinary knowledge and pleasingness, respectively.

In the continuum of that *bhikkhu*, those kinds of discourses are distinguished and kept in audible knowledge after falling into functional constituent of ear; those are learned by heart with the help of verbal endeavouring; those are scrutinized and reasoned over and over again by mental endeavouring; those have been known and seen penetratively by the knowledge with right view on both basic meaning and causal *dhammas*. (Ang-1-504,505)

[Notes : ____ "*diṭṭhiyā suppaṭividdhā*"ti 92A *atthato ca kāraṇato ca paññāya suṭṭhu paṭividdhā paccakkham katā*. (Ang-A-2-364)]

The basic meaning of *dhammas* of three *pitaka*, which are consisting of (9) kinds of classification, which are preached by the Buddha, is only (4) Ultimate *dhammas*, VIZ, consciousness, mental concomitants, corporeality and *nibbāna*. The gentleman who wants to attain the Fourth Ultimate *dhamma*, *nibbāna*, has to endeavour in order to know penetratively on three basic meanings called mundane consciousness, mental concomitants, corporeality by experiential knowledge with right view, firstly. These are functions of the knowledge of Analysing Mentality and Corporeality and the knowledge of Discerning Cause and Condition, or full understanding on objects (*ñātapariññā*). This is called the preaching methodology of showing the beginning (*ādidīpanakaya*). Due to presence of three kinds of full understanding (*pariññā*) and it shows the beginning one, *ñātapariññā*, it must be interpreted on both the middle one, *īranapariññā* (=full understanding on propagation of practice) and the last one, *pahānapariññā* (full understanding on abandonment). It refers to develop *Vipassanā* knowledge from the knowledge of Analysing Mentality and corporeality until the knowledge of Neutrality Towards Formations. During endeavouring in that way, firstly those consciousness, mental concomitants, corporeality, have to be learned through doctrinal obligation. It is called *āgamasuta* (understanding through learning). Afterwards it is essential to endeavour in order to know 93 penetratively on those Ultimate *dhamma* up to the knowledge of Neutrality Towards formations. It is called *adhigamasuta* (=understanding through practising). It should be recognized that it refers to the gentleman who has completed with both *āgamasuta* and *adhigamasuta*, in that way.]

If that *bhikkhu* passes away without mindfulness, he becomes any kind of existence of heavenly being randomly. (Ang – 1 – 505)

[Notes : ____ *Pāli Quotation* (Ang – A – 2 – 364)]

= These words, "if that *bhikkhu* passes away without mindfulness", is not preached with referring to "forgetfulness" on preachings of the Buddha. It is preached with referring to death as worldly person. It is right. ____ It can be designated the death of worldly person as death with forgetfulness. (Ang – A – 2 – 364)]

In the continuum of that heavenly being with full of happiness, words of *dhammas* appear apparently. (All *dhammas*, which had been memorized in previous life, which had been known and seen penetratively by experiential knowledge with right view, appear apparently as a shape reflecting on clear mirror.)

Bhikkhus ... the occurrence of mindfulness associating with *Vipassanā* knowledge, which is capable of discerning following to *dhamma*, may be retarded. Actually, that heavenly being can attain the supreme *dhamma* called Path, Fruit, *nibbāna*, rapidly. *Bhikkhus* ... this is the first advantage which is worth expecting to be available surely, of noble *dhammas*, which are distinguished and kept in audible knowledge (*ñāṇasota*) after falling into functional constituent of ear (*pasādasota*), which are learned by heart with the help of verbal endeavouring, which are scrutinized and reasoned over and over again by mental endeavouring, which have been known and seen penetratively by the knowledge with right view on both basic meaning and causal *dhammas*. (Ang – 1 – 505) 94

2. *Bhikkhus* ... in the next kind, the *bhikkhu* learns noble *dhammas* with (9) kinds of classifications, viz, *sutta*, *geyya*, *veyyākaraṇa*, *gāthā*, *udāna*, *itivutta ka*, *jātaka*, *abbhuta dhamma*, *vedalla*. In the continuum of that *bhikkhu*, those kinds of discourses are distinguished and kept in audible knowledge after falling into functional constituent of ear; those are learned by heart with the help of verbal endeavouring; those are scrutinized and reasoned over and over again by mental endeavouring; those have been known and seen penetratively by the knowledge with right view on both basic meaning and causal *dhammas*.

If that *bhikkhu* passes away without mindfulness, he becomes any kind of existence of heavenly being randomly. In the continuum of that heavenly being with full of happiness, words of *dhammas* have not appeared apparently. Actually a *bhikkhu* who has fulfilled with Super-psychic power and learned in master of mind complete comes and preaches *dhammas* to audiences of heavenly beings. In the continuum of that heavenly being, away of idea that

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"these *dhammas* preached by this *bhikkhu* are *dhamma vinaya* called *sāsanabrahmacariya* (doctrinal admishment leading to ariyahood), which belongs to three noble trainings, training of virtue, training of concentration, training of wisdom, which has been experienced in previous existence of mine, indeed," appears successively. *Bhikkhus* ... the occurrence of mindfulness associating with *Vipassanā* knowledge, which is capable of discerning following to *dhamma*, may be retarded. Actually, that heavenly being can attain the supreme *dhamma* called Path, Fruit, *nibbāna*, rapidly.

Bhikkhus ... a worldly simile is that ____ while a man who is mastered in song of big drum, is traveling a long journey, he hears the song of big drum. As in the continuum of that man, the right decision on song of big drum only occurs without any doubt "whether it is song of big drum or not", similarly ____ *bhikkhus* ... the *bhikkhu* learns noble *dhammas* with (9) kinds of classifications, viz, *sutta*, *geyya*, *veyyākaraṇa*, *gāthā*, *udāna*, *itivutta ka*, *jātaka*, *abbhuta dhamma*, *vedalla*. In the continuum of that *bhikkhu*, those kinds of discourses are distinguished and kept in audible knowledge after falling into functional constituent of ear; those are learned by heart with the help of verbal endeavouring; those are scrutinized and

reasoned over and over again by mental endeavouring; those have been known and seen penetratively by the knowledge with right view on both basic meaning and causal *dhammas*.

If that *bhikkhu* passes away without mindfulness, he becomes any kind of existence of heavenly being randomly. In the continuum of that heavenly being with full of happiness, words of *dhammas* have not appeared apparently. Actually a *bhikkhu* who has fulfilled with Super-psychic power and learned in master of mind complete comes and preaches *dhammas* to audiences of heavenly beings. In the continuum of that heavenly being, away of idea that "these *dhammas* preached by this *bhikkhu* are *dhamma vinaya* called *sāsanabrahmacariya* (doctrinal admishment leading to ariyahood), which belongs to three noble trainings, training of virtue, training of concentration, training of wisdom, which has been experienced in previous existence of mine, indeed," appears successively. *Bhikkhus* ... the occurrence of mindfulness associating with *Vipassanā* knowledge, which is capable of discerning following to *dhamma*, may be retarded. Actually, that heavenly being can attain the supreme *dhamma* called Path, Fruit, *nibbāna*, rapidly. 95 *Bhikkhus* ... This is the second advantage which is worth expecting to be available surely, of noble *dhammas*, which are distinguished and kept in audible knowledge (*ñāṇasota*) after falling into functional constituent of ear (*pasādasota*), which are learned by heart with the help of verbal endeavouring, which are scrutinized and reasoned over and over again by mental endeavouring, which have been known and seen penetratively by the knowledge with right view on both basic meaning and causal *dhammas*," (Ang-1-505, 506)

3. *Bhikkhus* ... in the next kind, the *bhikkhu* learns noble *dhammas* with (9) kinds of classifications, viz, *sutta*, *geyya*, *veyyākaraṇa*, *gāthā*, *udāna*, *itivutta ka*, *jātaka*, *abbhuta dhamma*, *vedalla*.

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If that *bhikkhu* passes away without mindfulness, he becomes any kind of existence of heavenly being randomly. In the continuum of that heavenly being with full of happiness, words of *dhammas* have not appear apparently. A *bhikkhu* who has fulfilled with super-psychic power and learned in mastery of mind completely does not come and preach *dhammas* to audience of heavenly beings. Actually a heavenly being who is preacher (*dhamma kathika*) preaches *dhammas* to audience of heavenly beings. At that time, in the continuum of that heavenly being, a way of idea that "these *dhammas* preached by this *bhikkhu* are *dhamma vinaya* called *sāsanabrahmacariya* (doctrinal admishment leading to ariyahood), which belongs to three noble trainings, training of virtue, training of concentration, training of wisdom, which has been experienced in previous existence of mine, indeed," appears successively. *Bhikkhus* ... the occurrence of mindfulness associating with *Vipassanā* knowledge, which is capable of discerning following to *dhamma*, may be retarded. Actually, that heavenly being can attain the supreme *dhamma* called Path, Fruit, *nibbāna*, rapidly.

Bhikkhus ... a worldly simile is that ____ while a man who is mastered in song of big drum, is traveling a long journey, he hears the song of big drum. As in the continuum of that man, the right decision on song of big drum only occurs without any doubt "whether it is song of big drum or not", similarly ____ *bhikkhus* ... the *bhikkhu* learns noble *dhammas* with (9) kinds of classifications, viz, *sutta*, *geyya*, *veyyākaraṇa*, *gāthā*, *udāna*, *itivutta ka*, *jātaka*, *abbhuta dhamma*, *vedalla*. In the continuum of that *bhikkhu*, those kinds of discourses are distinguished and kept in audible knowledge after falling into functional constituent of ear; those are learned by heart with the help of verbal endeavouring; those are scrutinized and reasoned over and over again by mental endeavouring; those have been known and seen penetratively by the knowledge with right view on both basic meaning and causal *dhammas*.

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Bhikkhus ... this is the third advantage which is worth expecting to be available surely, of noble **dhammas**, which are distinguished and kept in audible knowledge (*ñāṇasota*) after falling into functional constituent of ear (*pasādasota*), which are learned by heart with the help of verbal endeavouring, which are scrutinized and reasoned over and over again by mental endeavouring, which have been known and seen penetratively by the knowledge with right view on both basic meaning and causal **dhammas**," (*Ang-1-506*)

4. *Bhikkhus* ... in the next kind, the *bhikkhu* learns noble **dhammas** with (9) kinds of classifications, viz, *sutta*, *geyya*, *veyyākaraṇa*, *gāthā*, *udāna*, *itivutta ka*, *jātaka*, *abbhuta dhamma*, *vedalla*.

If that *bhikkhu* passes away without mindfulness, he becomes any kind of existence of heavenly being randomly. In the continuum of that heavenly being with full of happiness, words of **dhammas** have not appear apparently. A *bhikkhu* who has fulfilled with super-psychic power and learned in mastery of mind completely does not come and preach **dhammas** to audience of heavenly beings.

A heavenly being who is preacher (*dhamma kathika*) does not also preach **dhamas** to audience of heavenly beings. Actually, a heavenly being who attains the life of heavenly being bejorehand and he was an old friend in previous human existence, urges the later heavenly being in a way that "my friend ... you should like to remember that **dhammavinaya** called *sāsanabrahmacariya* (= doctrinal admonishment leading to Ariyahood), which belongs to three noble trainings, training of virtue, training of concentration, training of wisdom, which had been experienced in previous human existence of us. My friend ... you should like to remember it." That heavenly being replies that "my friend ... I remember it; my friend ... I remember it." *Bhikkhus* ... he occurrence of mindfulness associating with *Vipassanā* knowledge, which is capable of discerning following to **dhamma**, may be retarded. Actually, that heavenly being can attain the supreme **dhamma** called Path, Fruit, *nibbāna*, rapidly.

Bhikkhus ... a worldly simile is that ____ two friends who played together with particles of soil in childhood meet any place sometimes. A friend says another that "my friend, you should like to remember this event, you should like to remember this event." That friend replies that "my friend ... I remember it, I remember it." Similarly, *bhikkhus* ... *Bhikkhus* ... in the next kind, the *bhikkhu* learns noble **dhammas** with (9) kinds of classifications, viz, *sutta*, *geyya*, *veyyākaraṇa*, *gāthā*, *udāna*, *itivutta ka*, *jātaka*, *abbhuta dhamma*, *vedalla*.

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If that *bhikkhu* passes away without mindfulness, he becomes any kind of existence of heavenly being randomly. In the continuum of that heavenly being with full of happiness, words of **dhammas** have not appear apparently. A *bhikkhu* who has fulfilled with super-psychic power and learned in mastery of mind completely does not come and preach **dhammas** to audience of heavenly beings. Actually a heavenly being who is preacher (*dhamma kathika*) preaches **dhammas** to audience of heavenly beings. A heavenly being who is preacher (*dhamma kathika*) does not also preach **dhamas** to audience of heavenly beings. Actually, a heavenly being who attains the life of heavenly being bejorehand and he was an old friend in previous human existence, urges the later heavenly being in a way that "my friend ... you should like to remember that **dhammavinaya** called *sāsanabrahmacariya* (= doctrinal admonishment leading to Ariyahood), which belongs to three noble trainings, training of virtue, training of concentration, training of wisdom, which had been experienced in previous human existence of us. My friend ... you should like to remember it." That heavenly being replies that "my friend ... I remember it; my friend ... I remember it." *Bhikkhus* ... he occurrence of mindfulness associating with *Vipassanā* knowledge, which is capable of discerning following to **dhamma**, may be retarded. Actually, that heavenly being can attain the supreme **dhamma** called Path, Fruit, *nibbāna*, rapidly. *Bhikkhu* ... this is the fourth advantage

which is worth "expecting to be available surely, of noble ***dhammas***, which are distinguished and kept in audible knowledge (***ñāṇasota***) after falling into functional constituent of ear (***pasādasota***), which are learned by heart with the help of verbal endeavouring, which are scrutinized and reasoned over and over again by mental endeavouring, which have been known and seen penetratively by the knowledge with right view on both basic meaning and causal ***dhammas***,".

Bhikkhus ... advantages, which are worth "expecting to be available surely, of noble ***dhammas***, which are distinguished and kept in audible knowledge (***ñāṇasota***) after falling into functional constituent of ear (***pasādasota***), which are learned by heart with the help of verbal endeavouring, which are scrutinized and reasoned over and over again by mental endeavouring, which have been known and seen penetratively by the knowledge with right view on both basic meaning and causal ***dhammas***," are these four kinds indeed. (***Ang-1-506,507***)

Section of *sankhārupekkhāñāṇa* finished.

NIBĀNA GĀMINIPAṬIPADĀ

WAY OF PRACTICE LEADING TO NIBBĀNA

VOLUME V Section 8

Vipassanā Portion

Page 433 – 539

BY

PA-AUK TAWYA SAYADAW

TRANSLATED BY

AÑÑATARA BHIKKHU (ASHIN ÑĀṄAGAVESAKA)

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Stage of anulomañāṇa (Knowledge of Adaptation)

Saccānulomika ñāṇa (Knowledge of Adaptation to the Truth).

Those respectable qualities, i.e, nobility of the Buddha, nobility of *Dhamma*, nobility of *Sangha*, nobility of virtue, nobility of concentration, nobility of wisdom, etc., are bases of clear mind which are fundamental causes of apparent occurrence of clear (*pasāda*) *dhamma* really. A kind of firm faith which occurs after determining that 'it is real Buddha', 'it is real *Dhamma*', 'it is real *Sanghā*', the noble eightfold path called *sāsanabrahma* cariya (=pure practice under admonishment), consisting of three noble training, to wit, training of virtue, training of concentration, training of wisdom, is real *Dhamma* of the cause of deliverance of suffering of rounds of rebirth (*samsāra*).., 'the noble doctrine of causal relationship called *paṭiccasamuppada* (dependent origination) is, without any exception, certainly true and finally proved by the Buddha', etc.. is called *adhimokkha saddhā* (= fixedly firm faith).

1. For that *meditator* who respectfully and continuously develops *sañkhārupekkhā ñāṇa* (knowledge of Neutrality Towards Formations), as a fire is kindled by using tinderbox, the fixedly firm faith (*adhimokkha saddhā*) would be appeared strongly due to presence of extreme efficacy of significant function of knowledge of neutrality.
2. The effort (*virīya*), which is capable of supporting for associating *dhammas* not to be slack in respective function of *vipassanā* practice, which is capable of removing opposite *dhammas*, would be appeared efficaciously and persistently.
3. Due to presence of extreme efficacious occurrence, the mindfulness (*satī*) which is capable of taking well the object of *sañkhāra dhamma* as a result of direct facing with it, would be appeared.
4. Due to presence of strong tranquillity (*passaddhi*) and bliss (*sukha*), the concentration (*samādhi*) which is capable of putting harmoniously mind on object of *sañkhāra dhamma*, would be appeared.
5. The wisdom of Neutrality Towards Formations (*sañkhārupekkhā pañña*) which is middle and neutral occurrence in having reasoned inductively from specific nature of things to general i.e., impermanence, (*anicca*), suffering (*dukkha*), non-self (*anatta*), which is extreme efficacious knowledge as a cause to occur Knowledge of Adaptation (*anuloma ñāṇa*), would be appeared.

Because of completion with matureness of five controlling faculties in that way, in the continuum of practising *meditator* with Knowledge of Neutrality Towards Formations at the appropriate time when it is deserving to say, "now the noble Path-*dhamma* will arise certainly", the Knowledge of Neutrality Towards Formations takes place

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discerning and inductive reasoning on *sañkhāra dhammas* as any kind of three general characters, impermanence, suffering or non-self for seven times of *Vipassanā* impulses and passes away. Afterward it falls into the life-continuum. Just after life-continuum a mind-door adverting consciousness arises contiguously that sees

sañkhāra dhammas any kind of three general characters, impermanence, suffering or non-self, depending on how the Knowledge of Neutrality Towards Formations arose. Just after mind-door advertent consciousness, without having no opportunity to arise but to fall back for the life-continuum, a consciousness of first impulsion (**javana**) called preliminary work (**parikamma**), which sees **sañkhāra dhammas** in the same way, arises contiguously and it maintains the continuity of consciousness. It is designated as preliminary work (**parikamma**) because it is able to accommodate for arising of the Noble Path.

Just after that impulsion called preliminary work, a consciousness of second impulsion which also takes the object of **sañkhāra dhammas** in the same way, arises contiguously. That consciousness of second impulsion is called the 'access' (**upacāra**) due to its occurrence near to the Noble Path.

Just after that consciousness of second impulsion called 'access', a consciousness of third impulsion which also sees **sañkhāra dhammas** in the same way, arises contiguously. It is designated as "adaptation" (**anuloma**) because it is adaptable to both real functions of eight kinds of **Vipassanā** Knowledge that came before and real functions of the thirty-seven factors of enlightenment of the Path Consciousness that will come after. These three kinds of designations, preliminary work, access and adaptation, are specific terms of those three kinds of impulsions indeed.

For all kinds of impulsion, however, it can be designated generally and then it will be appropriate to designate those three kinds of consciousness of impulsions as both

1. 'habitual recurrence' (**āsevana**), due to occurrence of ability to develop respectfully and frequently,
2. 'preliminary work' (**parikamma**), due to presence of accommodation to arise the Noble Path,
3. 'access' (**upacāra**), due to its occurrence near to the Noble Path, and
4. 'adaptation' (**anuloma**), due to occurrence of adaptability to both previous and later **dhammas**, appropriately.

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Adaptation (anuloma)_____ Which **dhammas** are to be adaptable? It is adaptable to both those **dhammas** that came before and those **dhammas** that will come after. It is right. ____ That third impulsion called 'adaptation' (**anuloma**) is pertinent with both real functions of eight kinds of **Vipassanā** Knowledge that come before, i.e., from the Knowledge of Arising and Passing Away to the Knowledge of Neutrality Towards Formations, and real functions of the thirty-seven kinds of associating factors of enlightenment (**bodhipakkhiya dhammas**) within one mind moment of the Noble Path that will come after. (**Vs-2-308**).

Because the Knowledge of Adaptation (**anuloma ñāṇa**) is capable of removing extra ordinarily bulks of delusion etc., that are concealing on the Four Noble Truths, it reaches at the end of extra-ordinary condition (**ukkamsa pariyantagata**) among all kinds of mundane **Vipassanā** Knowledge. The Knowledge of Adaptation, therefore, arises by finishing its function that is very far from opposite nature of functions of

previous kinds of *Vipassanā* Knowledge, Knowledge of Arising and Passing Away etc., resulting in adaptability to those functions of previous ones, Knowledge of Arising and Passing Away etc ., The commentary, therefore, explained "that third impulsion called 'adaptation' (*anuloma*) is pertinent with both real functions of eight kinds of *Vipassanā* Knowledge that came before, i.e, the Knowledge of Arising and Passing Away etc., and real functions of thirty-seven kinds of associating factors of enlightenment within one mind moment of the Noble Path that will come after. (*Mahāṭṭi-2-480*).

More explicitness are as follows: -

Due to occurrence of that Knowledge of Adaptation by means of taking the object of any kind of general characters, impermanence etc., of *saṅkhāra dhammas* (conditioned things) occurring in three realms, ____it is pertinent with the real functions of both.....

1. "the Knowledge of Arising and Passing Away (*udayabbaya ñāṇa*) that is capable of knowing on processes of arising and passing away of *saṅkhāra dhammas* which have the nature of arising and passing away only, has seen those processes of arising and passing away really'.
2. " the Knowledge of Dissolution (*bhanga ñāṇa*) that is capable of discerning on dissolution of *saṅkhāra dhammas* which have the nature of dissolution moment (*bhangaakkhaṇa*) only, has seen those process of dissolution really".,
3. "the Knowledge of Terror (*bhayatupaṭṭhana ñāṇa*) that is capable of discerning on terror of *saṅkhāra dhammas* which have the nature of terror only, has discerned as the nature of terror really".,
4. "the Knowledge of Danger (*adīnavā nupassanā ñāṇa*) that is capable of discerning on danger of *saṅkhāra dhammas* which have only dangers of impermanence, suffering, change and alteration (*vipariñāṇa*), has seen those dangers really",
5. "the Knowledge of Disenchantment (*nibbidā ñāṇa*) that is capable of disenchanting from *saṅkhāra dhamma* which should be disenchanted, has disenchanted really",
6. "the Knowledge of Desire for Deliverance (*muñcitukamyatā ñāṇa*) that is desirous for deliverance from *saṅkhāra dhammas* which should be delivered, has occurred with desire for deliverance really",
7. "the Knowledge of Reflection that is capable of reflecting on *saṅkhāra dhammas* which should be reflected by discerning so as to see three general characters, has performed really", and

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8. "the Knowledge of Neutrality Towards Formations (*saṅkhārupekkhā ñāṇa*) that is capable of neutralizing on *saṅkhāra dhammas* which should be neutralized, has neutralize really"., as it says in this way, as shown in the method called "*atthāpattinaya*" in which the same meaning falls though nothing is said so far forth.

Furthermore it is also adaptable to the real functions of thirty-seven kinds of associating factors of enlightenment at the one mind moment of the Noble Path that

will come after. (That function, indeed, is removing opposite *dharmas*, carelessness on the Four Noble Truths, etc). It is because _____ that Knowledge of Adaptation can be reached by means of the way of practice that removes very thick impurity (*samkilesa*) which is capable of concealing on the Four Noble Truths. It is right_____ Unless the Knowledge of Adaptation occurs in that way, the Knowledge of Trans-lineage (*gotrabhu ñāṇa*) is incapable of taking the object of *nibbāna*. It should be understood unless the Knowledge of Trans-lineage arises the Noble Path Knowledge is unable to arise by taking the object of *nibbāna*, consequently. Thus, due to adaptability to eight kinds of lower *Vipassanā* Knowledge primarily and due to adaptability to thirty-seven kinds of associating factors of enlightenment which will occur within one mind moment of the Noble Path, resulting in adaptability to the Noble Truth of the Course Leading to *nibbāna* (*ariya magga sacca*), this Knowledge of Adaptation is also known as *saccānulomika ñāṇa* (Knowledge of Adaptation to the Truth).

(Vs-2-308, 309, Mahāṭṭi-2-479, 480)

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8.2 Synonyms of *Vipassanā* Knowledge Leading to Emerging (*vuṭṭhānagamini vipassanā ñāṇa*)

Palī Quotation (Mahāṭṭi-2- 481) (Vs -2-309).

Only this Knowledge of Adaptation is the end of field of *Vipassanā* Knowledge with the object of *saṅkhāra dhamma*, which approaches to the Noble Path. Actually, the Knowledge of Trans-lineage (*gotrabhuñāṇa*), among all kinds of Knowledge, is the end of *Vipassanā* Knowledge Leading to emerging.

(Vs-2-309).

Due to emerging from both phenomenon (*nimitta*) and the circle of existence (*pavatta*), the Noble Path is designated as 'emergence" (*vuṭṭhana*) . That Knowledge of Trans-lineage deserves to say as the Knowledge Leading to Emerging (*vuṭṭhānagamini*) ecause it is able to go and approach to the Noble Path. Therefore the end of *Vipassanā* Knowledge Leading to Emerging, which takes the object of conditioned things (*saṅkhata dhammas*), is the Knowledge of Adaptation (*anuloma ñāṇa*). The end of *Vipassanā* Knowledge Leading to Emerging, which takes the object of *nibbāna* is the Knowledge of Trans-Lineage. In accordance with the commentary called *Visuddhi Magga*, therefore, it should be recognized that the Knowledge of Trans-Lineage also belongs to *Vipassanā* Knowledge Leading to Emerging (*vuṭṭhana gamini vipassanā*).

Various kinds of synonyms of the *Vipassanā* Knowledge Leading to Emerging were preached indirectly in various discourses (*suttanta*). Now it should be recognized the explanation on the following quoted discourses with synonyms of those *Vipassanā* Knowledge not to be confused and misunderstood.

1. *atammayata* (the opposite of craving) (*M-3-263*).

In *Salāyatanavibhanga Sutta*, this *Vipassanā* Knowledge Leading to Emerging was preached as *atammayata* (*vipassanā* that is opposite of craving) in such

way that "*bhikkhus* after developing *Vipassanā* Practice leading to emerging which is the opposite of craving and depending upon that *vipassanā* practice, the neutrality feeling consisting in such mind moments of immaterial sphere and the neutrality produced by *vipassanā* (*vipassanupekkhā*) which is the *Vipassanā* Knowledge taking the object of those mental *dhammas* of immaterial sphere are designated as "unity" (*ekatta*) due to presence of the same nature and object. Those kinds of neutrality are designated as "universal depending on" (*ekattasita*) because they are depending upon objects with the same nature. Try to abandon those defilements taking objects of those kinds of neutrality...! Develop well to overcome that neutrality..! (*Vs-2-309, 310*).

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atammayata ____ By taking the object of mundane *sañkhāra dhammas* which are objects of such *vipassanā* practice, the *Vipassanā* Knowledge Leading to Emerging with the Knowledge of Adaptation as end of its, arises consequently. Because the craving (*taṇha*), which occurs depending upon and relating to *sañkhāra dhammas* that are object of that *Vipassanā* Knowledge, which craves *sañkhāra dhammas* that are objects of that *Vipassanā* Knowledge, is unable to occur in the absence of those *sañkhāra dhammas* that are objects of that *Vipassanā* Knowledge, it is designated as *tammayā*. The *tammayā* is also called *tammayatā*.

In other words ____ Those mental aggregates rooted in hate, which are associating with craving, are called *tammayā*. The causal nature of those mental aggregates rooted in hate is called *tammayatā*. Actually the causal nature of those mental aggregates rooted in hate is that craving. *Vipassanā* Knowledge Leading to Emerging, which is opposite of that craving and it can remove the latter, is called a-*tammayatā*. In the commentary of *Majjhima Nikāya*, it , therefore, is explained as follows.

(*M-A-4-189*).

= '*tammayatā*' is the name of the craving. Due to ability to exhaust that craving, *Vipassanā* Knowledge Leading to Emerging is designated as a-*tammayatā*. (*M-A-4-189*) (*Mahāṭṭi-2-481*).

ekatta, ekattasita ____ Neutrality feelings, which occur by taking objects of five senses, to wit, colour - object, sound - object, odour- object, flavour - object, tactile -object, are of various kinds. (It means that those neutrality feelings can be associated with various consciousness, five-door advertence, seeing-consciousness, receiving, investigating, determining, impulses, registering etc, accordingly. Therefore it is *nānatta* (variety). Due to presence of five kinds of objects it depends on and takes varieties of objects. Therefore it is *nānattasita* (= various depending on). *Vipassanā* Knowledge, especially the Knowledge of Neutrality Towards Formations, which is discerning on those kinds of neutrality which are varieties (*nāṇatta*), various depending on (*nāṇattasita*), is called the neutrality produced by *vipassanā* (*vipassanupekkhā*). It should be recognized in this way.

Neutrality feeling consisting in mind and mental concomitants of immaterial sphere, i.e, consciousness of absorption of boundless space (*akāsānañcāyatana jhāna viññāṇa*), consciousness of absorption of boundless consciousness

(*viññāṇancāyatana jhāna viññāṇa*), consciousness of absorption of emptiness (*akiñcaṇṇāyatana jhāna viññāṇa*), consciousness of absorption of neither - perception - nor - non - perception (*nevasañña - nā - saññāyatana jhāna viññāṇa*) are called 'unity' (*ekatta*) due to presence of the same nature and object. Those kinds of neutrality feeling are called "universal depending on (*ekattasita*) because they are depending upon objects with the same nature. The neutrality produced by *vipassanā*, which is discerning on absorptions of immaterial sphere with neutrality feeling that is *ekatta* and *ekattasita*, is also called *ekatta* and *ekattasita*. It means that the craving on *saṅkhāra dhammas* called *ekatta* and *ekattasita*, must be abandoned by discerning *vipassanā* practice. "The *Vipassanā* Knowledge Leading to Emerging, which is capable of abandoning and exhausting that craving, is called *a-tamayata*", preached by the Buddha.

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2. *nibbida* (disenchantment)

nibbindan virajjati, virāgā vimuccati. (M-1-192).

= Due to presence of disenchantment it is free oneself of passion resulting in deliverance from defilements. (*M-1-192*).

In this *Alagadda Sutta*, this *Vipassanā* Knowledge Leading to Emerging was preached as *nibbidā* (disenchantment). In that Sutta, it should be recognized the fact that it was preached on

1. the word, "*nibbindam*" , so as to refer *Vipassanā* Knowledge Leading to Emerging,
2. the word, "*virajjati*", so as to refer the function of Noble Path,
3. the word, "*vimuccati*", (= deliverance from defilements), so as to refer the function of fruition (*phalakkicca*). (*Mahāṭṭ-2-481*).

3. *dhammatthitinnāṇa*

*pubble kho Susima dhammatthitinnāṇam,
pacchā nibbāne ñāṇam. (Sam-1-344)*

= Susima *Vipassanā* Knowledge called "*dhammatthiti*" which is well situated on phenomena of impermanence, suffering non-self of *saṅkhāra dhamma* is previously, the Noble Path-Knowledge which takes the object of *nibbāna* is later. (*Sam-1-344*).

Thus, in this *Susima Sutta*, this *Vipassanā* Knowledge Leading to Emerging is preached as "*dhammatthitinnāṇa*". It is because ____ this *Vipassanā* Knowledge Leading to Emerging arises by means of non-bewildering on the Doctrine of Dependent Origination called *dhammatthiti*, indeed. (*Vs-2-310; Mahāṭṭ-2-482*).

Palī Quotation (Sam-A-2-63, Second Nāṇavatthu Sutta)

Every resultant *dhamma* is related to respective causal *dhamma* as natural fixed law. Due to presence of related occurrence in that way, the causal *dhamma* which is the condition of resultant *dhamma* (= corporeality and mentality) is designated as "thiti". The causal *dhamma* (*ṭhiti*) which is the condition of resultant

dhamma belonging to three-time-phases, *uppāda-ṭhiti-bhanga*, is called *dhammatṭhiti*. In other words ____ The term, *dhamma*, means causal *dhamma*. Such nature of situation (= condition) of that causal *dhamma* is present. That nature of situation (= condition) is called *dhammatṭhit* due to lack of any other things. It means the situated causal *dhamma*. The Knowledge that knows causal *dhamma* on which resultant *dhamma* depends, in other words, the Knowledge that knows the situated causal *dhamma* is called *dhammatṭhitiñāṇa*. Therefore, the commentary explained on *dhammatṭhitiñāṇa* as the Knowledge that knows causal relationship called *paccayākāra*.

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It is right ____ That Doctrine of Dependence - Origination called '*paccayākāra*' should be designated as '*dhammatṭhiti*' because it is the causal *dhamma* of *ṭhiti* (situation) called *pavatti* which is continuous occurrence of resultant *dhammas* without interruption by means of three-time-phases, *uppāda*, *ṭhiti*, *bhanga*. The Knowledge that knows this *dhammatṭhiti* is called *dhammatṭhiti ñāṇa*. Therefore,

* *paccaya pariggahe paññā dhammatṭhiti ñāṇam. (Patisam-1).*

= The wisdom that is arising by discerning on Cause and Condition is called *dhammatṭhiti ñāṇa (Patisam-1)*

Thus Venerable Sariputta preached in *Patisambhida Magga*. This term, *dhammatṭhiti ñāṇa* is the name of (6) kinds of Knowledge for the ignorance (*avijja*), i.e.,

1. Knowledge that knows, “due to occurrence of ignorance, *kamma*-formations arise in present,”
2. Knowledge that knows, “due to cessation of ignorance, *kamma*-formations cease in present,”

These two kinds of knowledge on two kinds of processes, ‘arising’ and ‘ceasing’, can occur for past and future similarly, resulting in (6) kinds of knowledge for the ignorance. Similarly, for “*saṅkhāra paccayā vinñāṇam* etc, it is the name of (6) kinds of knowledge respectively. It can be found (6) varieties of knowledge respectively. It can be found (6) varieties of knowledge on the Doctrine of Dependence - Origination belonging to three periods, past, present, future by means of two processes, ‘arising’ and ‘ceasing’.

Because this *Vipassanā* Knowledge is capable of discerning on those (6) kinds of knowledge again, it arises by means of non - bewildering on the Doctrine of Dependent Origination called *dhammatṭhiti*. This *Vipassanā* Knowledge Leading to Emerging, therefore, is designated as *dhammatṭhitiñāṇa. (Mahāṭī-2-482)*

(*Sam-A-2-117*) (*Sam-tī-2-124*)

According to these explanations, *Vipassanā* Knowledge that knows natural phenomena of the ultimate *dhammas*, i.e., impermanence, suffering, non-self is called *dhammatṭhitiñāṇa*. All kinds of causal and result and corporeality - mentality belong to the ultimate *dhammas* which are situated in natural phenomena of impermanence, suffering, non-self.

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Among those *Vipassanā* Knowledge that are knowing on those natural phenomena of causal and resultant corporeality-mentality, this *Vipassanā* Knowledge leading to Emerging is the peak of all. Therefore the Buddha preached *Susima* that *Vipassanā* knowledge leading to emerging which is known as *dhamatthitiñāṇa* arises previously and then the Noble Path-Knowledge which takes the object of *nibbāna*, arises later. (It means the Noble Path Knowledge which takes the object of *nibbāna* is the consequence of *Vipassanā* Knowledge but not that of Super Pshychic - Knowledge (*abhiññāṇa*)).

4. saññagga

* *sañña kho poṭṭhapāda paṭhamam uppajjati, pacchā ñāṇam. (D-1-172)*

Poṭṭhapada..... the perception (*sañña*), actually, arises previously, the Noble Path-Knowledge arises later. (*D-1-172*).

Thus, in *Poṭṭhapada Sutta* this *Vipassanā* Knowledge Leading to Emerging is preached as *saññagga* (= perception). (*Vs-2-310*).

In the original Palī Text, as quoted above, the phrase "*sañña kho poṭṭhapāda*" etc., only the "perception" is preached. However the commentary explained on "*saññagga*" because those words, "*saññaggam phusati*", (= it is reached to the "perception" associating with supreme *Vipassanā* Knowledge Leading to Emerging) is preached in the beginning of that sutta. (*Mahāṭṭ-2-482*).

5. pārisuddhipadhāniyanga

* *paṭipadañāṇa dassanavisuddhi pārisuddhipadhāniyangam. (D-3-252).*

= Purification of the Course Leading to the Path-Knowledge is significant factor of circumstantial purification lacking any impurity of defilements. (*D-3-252*).

Thus in *Dasuttara Sutta*, this *Vipassanā* Knowledge Leading to Emerging is preached as significant factor of circumstantial purification lacking any impurity of defilements (*pārisuddhi padhāniyanga*). (*Vs-2-310*).

Vipassanā Knowledge Leading to Emerging is a part of Purification of the Course Leading to the Path - Knowledge. All kinds of Knowledge from the matured Knowledge of Arising and Passing Away, which is free from impurities of defilements, to *Vipassanā* Knowledge Leading to Emerging, belong to *Paṭipadāñāṇadassana Visuddhi*. It is a metaphorical usage called *ekadesayupacāra*, by which it explained on the partial factor, *Vipassanā* Knowledge Leading to Emerging, as the significant factor of circumstantial purification lacking any impurity of defilements, instead of the total factor, *Paṭipadāñāṇadassana Visuddhi*. (*Mahāṭṭ-2-482*).

6. muñcitukamyatā ñāṇa, paṭisañkhānuppasā ñāṇa, sañkhārupekkhā ñāṇa (*Paṭisam - 259*)

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= There are three kinds of designations, to wit, Knowledge of Desire for Deliverance (*muñcitukamyatāñāṇa*), Knowledge of Reflection (*paṭisañkhāñāṇa*),

Knowledge of Neutrality Towards Formations (*sañkhārupekkhāñāṇa*), which have the same meaning but terminology only. (*Paṭisam - 259*).

Thus in the Pali Text of *Paṭisambhidā Magga*, this *Vipassanā* Knowledge Leading to Emerging is preached as three kinds of synonyms, *muñcitukamyatāñāṇa*, *paṭisañkhānuppasāñāṇa*, *sañkhārupekkhāñāṇa*. (*Vs - 2- 310*).

According to these Pali Text and commentary, those three kinds of *Vipassanā* Knowledge can be designated as *Vipassanā* Knowledge Leading to Emerging.

7. *anuloma, gotrabhu, vodāna (Paṭṭhāna-1-138)*.

= These mind moments benefit by means of efficiency of Condition of Contiguity (*anantara paccaya*), 'Adaptation (*anuloma*)' to 'Trans-lineage (*gotrabhu*)', 'Adaptation' to 'Purity (*vodana*)', 'Trans-lineage' to '*sotāpattimagga*' (= the path Knowledge of Upstream enterer), 'Purity' to *sakadāgāmicimaggā* (= the Path-Knowledge of Once-returner), *anāgāmicimaggā* (= the Path-Knowledge of Non-returner), *arahatta magga* (= the Path - Knowledge of Arahant), respectively. (*Paṭṭhāna-1-138*).

Thus, in Pali Text of *Paṭṭhāna*, this *Vipassanā* Knowledge Leading to Emerging is preached as three kinds of designations, to wit, *anuloma, gotrabhu, vodāna*. (*Vs-2-310*).

8. *paṭipadāñāṇa dassana visuddhi (M-1-201)*

= How are you. Do you practise *brahmacariya* (= both theoretical and practical study of the Dhamma) under the admonishment of the Buddha for the purpose to attain *paṭipadāñāṇadassana visuddhi*? (*M-1-201*).

Thus in *Rathavinīta Sutta*, this *Vipassanā* Knowledge Leading to Emerging is preached as *paṭipadāñāṇadassana visuddhi* (= Purification of the Course Leading to the Path-Knowledge). (*Vs-2-310*).

The practice up to *Vipassanā* Knowledge Leading to Emerging to the Path-Knowledge) including three Noble Training, to wit, Training of Virtue, Training of Concentration, Training of Wisdom, is designated as *sāsana brahmacariya*. The Noble Path-Knowledge is designated as *maggabrahmacariya*, indeed. In this case it refers to the first one, *sāsanabrahmacariya* especially. However if the stage of Purification of the Course Leading to the Path-Knowledge, called *Vipassanā* Knowledge Leading to Emerging is reached, the Noble Path-Knowledge called *ñāṇadassanavisuddhi* (= Purification of the Path-Knowledge) will arise certainly. Therefore it should be recognized the fact that in above *Rathavinīta Sutta*, *maggabrahmacariya* is also not rejected totally though it refers *sāsanabrahmacariya* especially. However *maggabrahmacariya* will be continued to explain under the heading of *ñāṇadassana visuddhi* (= Purification of the Path-Knowledge) in later.

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8.3. Determination on Way of Emerging from *nimitta* and *pavatta*.

Way of emerging from *nimitta* and *pavatta* has been presented in brief previously. Here the explanation of commentary of *Atthasalinī* (*Abhi-A-1-275-279*) will be presented in detail. As mentioned above, when the Noble Path associating with various numbers of factors of enlightenment (*bojjhanga*), factors of path (*magganga*) factors of absorption (*jhānanga*), arises there are reasonable questions that "from which 'Trans-lineage' (*gotrabhu*) emerge? .." and "from which the Noble Path emerge? ". Answers are as follows: -

Previously 'Trans-lineage' emerges from *nimitta* called the object of phenomenon of *sañkhāradhammas*. However it is unable to cut out *pavatta* called "cyclic *dhammas* which are occurring continuously". It is right ____ This 'Trans-lineage' is a *dhamma* which can emerge from one side only (*ekato vuṭṭhāna*). The Noble Path, however, not only emerges from *nimitta* called the object of phenomena of *sañkhāra dhammas* but also can cut out *pavatta* called " cyclic *dhammas* which are occurring continuously". It is right. ____ This Noble Path is a *dhamma* which can emerge from both sides called *nimitta, pavatta (ubhato vuṭṭhānā)*.

The following is the way of reasoning how those 'Trans-lineage' and Noble Path arise consecutively. Detailed account is as follows.

On such occasion during *vipassanā* practice, the 'Emerging (*vuṭṭhāna*)' called the Noble Path arises. On that occasion 'Adaptation' (*anuloma*) does not occur only once nor five times. It is because ____ a single 'Adaptation' can not attain supporting factor of Condition of Habitual Recurrence (*āsevana paccaya*) while the fifth one is shaken because it is adjacent to life-continuum and is unstable to support 'Trans-lineage'. It is right ____ By the time the fifth one arises, any kind of impulsion falls in strength. The 'Adaptation', therefore, does not arise only once nor five times. (*Abhi-A-1-275*).

The word, "*pavedhati* = be shaken", means it is unable to occur as the cause of 'Trans-lineage'. If any impulsion falls in strength at fifth mind moment, there will be a reasonable question that "why those 'Trans-lineage' and successive 'Noble Path' arise at the time the impulsion falls in strength?". The answer is that newly occurrence of any impulsion never has decrease in strength really. It is right. ____ If those previous impulsions arise many times, it will decrease in strength. Trans-lineage, however, is newly occurred impulsion by taking the object of *nibbāna* rather than the object of *sañkhāra dhamma*. Similarly the Noble Path is also newly occurred impulsion in other 'Sphere' (*bhūmi*) called the Supra-mundane Sphere (*lokuttarābhūmi*) rather than the sensual Sphere (*kāmaabhūmi*).

[Notes: - Those impulsions, 'Adaptation' and 'Trans-lineage', belong to Sensual Sphere because those are Great Wholesome Impulsions of Sensual Sphere (*kamāvacara mahākusala javana*). The Noble Path belongs to the Supra-mundane Sphere indeed. Thus in the specific Sphere called the Supra-mundane Sphere, the Noble Path can be said the newly occurred impulsion actually. It can be said that an impulsion which takes the same object in the same sphere falls in strength at fifth mind moment. It can not be said the 'Trans-lineage' falls in strength because it takes new object called *nibbāna*. It can not be said the Noble Path also falls in strength because it not only takes new object called *nibbāna* but is a *dhamma* of the Supra-mundane Sphere.

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It, therefore, means both 'Trans-lineage' and the Noble Path can occur at the fifth and sixth mind moments respectively.]

Furthermore ____ there is a reasonable question that ____ due to presence of supporting factor of Condition of Habitual Recurrence of preceding impulsion resulting in increase in strength, the seventh impulsion is not only *upapajja vedaniya kamma* (= the action which can give rise to result in second future existence) but also *anantariya kamma* (= the action which can give rise to result in any future existence rather than first and second ones). The meaning is as follows: -

After benefiting to the following life- continuum by efficiency of the Condition of Contiguity, the seventh impulsion embedded its efficiency to that consequence life-continuum (*bhavanga vipāka*). That efficiency is carried along with the continuity of consequence (*vipāka sansati*). That continuity of consequence called life-continuum arising and passing away along with the whole life as interval of consciousness of cognitive processes (*vīthi citta*) and finally it occurs as the last mind moment with function of death of an existence. In this way the volition of seventh impulsion can be occurred as not only *upapajjavandanīya kamma* but also *anantariya kamma* because it can provide well in order to transmit its efficiency into continuity of consequence by means of Condition of Contiguity. It means that it can not be said the volition of seventh impulsion can occur as *upapajjavedanīya kamma*, *anantariya kamma* due to presence of natural strength like preceeding four impulsions. (*Mūlatī-1-117*).

4.(a). Cognitive Process of the Path (-moment) of the Great Wise (*mahāpaññapuggala*)

L L V I Ma A A T P F F F L...

L = life-continuum (*bhavanga*)

V = life-continuum (vibration) (*bhavangacalana*)

I = life-continuum (interruption) (*bhavangupeccheda*)

MA = mind-door advertence (*manodvāravajjana*)

A = Adaptation

T = Trans-lineage

P = the Path (-moment)

F = the Fruit (-moment)

It can be said reasonably that ____ in the continuum of the great wise two times of the 'Adaptation (*anuloma*)' arise, while the third time is the 'Trans-lineage' (*gotrabhu*), the fourth one, the consciousness of the Noble Path. Afterwards three times of impulsion of the Fruit (-moment) (*phala javana*) arise and then it falls into life -continuum.

(*Abhi-A-1-275*).

4.(b). Cognitive Process of the Path (-moment) of the Middle Wise (*majjhima pañña puggala*)

L L V I Ma A A A T P F F L ...

In the continuum of the middle wise three times of the 'Adaptation' arise, while the fourth time is the 'Trans-lineage', the fifth one, the consciousness of the Noble

Path. Afterwards two times of impulsions of the Fruit (-moment) arise and then it falls into life-continuum. (*Abhi-A-1-275*)

4. (c) Cognitive Process of the Path (-moment) of the Slow Wise (manda pañña puggala).

L L V I Ma A A A A T P F L L...

In the continuum of slow wise four times of the 'Adaptation' arise, while the fifth time is the 'Trans-lineage', the sixth one, the consciousness of the Noble Path. Afterwards only one time of impulsion of the Fruit (-moment) arise and then it falls into life-continuum. (*Abhi-A-1-275*).

[Notes : - It is explained in exegesis that "this third method is presented due to consisting in olden commentary". This is not agreed with the Venerable *Buddhagosa Thera*. Therefore the occasion with four times of 'Adaptation' is rejected in the commentary of *Visuddhi Magga*. Those designations various times of 'Adaptation', are shown by three different terms, Preliminary Work, Adaptation, Trans-lineage, as the next method which has been presented previously.]

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Among those three kinds of persons, it will be explicit an example of the middle wise person rather than the great wise and slow wise ones, as follows: _____

On such occasion during *vipassanā* practice, the Noble Path called *vuṭṭhana* (= emerging) arises. On that occasion during *vipassanā* practice indifferent rootless mind-consciousness -element associating with neutrality feeling (*upekkhā sahagata kīriya ahetuka manoviññāṇa dhātu*) arises as the mind-door advertence by taking the object of corporeal and mental aggregates which are objects of *Vipassanā* Knowledge and the continuity of life-continuum has been cut out. Just after that mind-door advertence, the first impulsion, Knowledge of Adaptation arises by taking the object which is the same as previous one. After performing discernment as any kind of impermanence, suffering or non-self and removing gross bulk of darkness of delusion which is capable of concealing on Four Noble Truths not to be seen, resulting in making very obvious phenomena of three general characters, the first three general characters, the Adaptation passed away. Adjacent to that first Knowledge of Adaptation is the second Knowledge of Adaptation. For those two kinds of Knowledge of Adaptation, the previous one had not got supporting factor of relation of Habitual Recurrence (due to lack of previous impulsion) but it was the supporting factor of Condition of Habitual Recurrence for the second Knowledge, of Adaptation. Due to presence of the supporting factor of Condition of Habitual Recurrence that second knowledge of Adaptation is sharp, penetrative, efficacious and purified. Therefore it passes away after performing discernment as any kind of three general characters, impermanence, suffering or non - self and removing middle size of darkness of delusion which is capable of concealing on Four Noble Truths not to be seen, resulting in making very obvious phenomena of three general characters. Just after that second Knowledge of Adaptation, the third knowledge of Adaptation arises contiguously. That second Knowledge of Adaptation was the supporting factor of relation of Habitual Recurrence for the third Knowledge of Adaptation again. Due to

presence of the supporting factor of Condition o Habitual Recurrence that third Knowledge of Adaptation is sharp, penetrative, efficacious and purified. After performing discernment as any kind of three general characters, impermanence, suffering or non - self and removing all remaining subtle darkness of delusion which is capable of concealing on Four Noble Truths, not to be seen, resulting in making very obvious phenomena of three general characters, the Third impulsion passes away. In this way, after removing all darkness called delusion which is capable of concealing on Four Noble Truths by three times of the Knowledge of Adaptation, The Knowledge of Trans-lineage arises by taking the object of *nibbāna* contiguously.

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For those words, the following is a parallel to be clear understood. A man with good sight looks the sky to observe The moon at night for the purpose of astronomical data. Due to presence of covering with clouds, the moon is unapparent in the sight of that man. At that time a kind of wind blows and removes very thick clouds. The next kind of wind blows and removes moderate thick clouds again. Then the third kind of wind blows and removes subtle clouds successively. Afterwards that man can see the moon in the clear sky, resulting in knowing astronomical phenomenon correctly.

In above parallel, very thick darkness of defilements, moderate thick darkness of defilements and subtle darkness of defilements, which are capable of concealing on Four Noble Truths not to be known and seen, should be recognized as three kinds of clouds. The Knowledge of Trans-lineage should be recognized as the man with good sight Way of removing the darkness called delusion which is capable of concealing on Four Noble Truths by each Knowledge of Adaptation should be recognized as way of successive removing three kinds of clouds by each kind of wind. Performance of taking the object of *nibbāna* which is exceedingly purified by the Knowledge of Trans-lineage when the darkness called delusion which is capable of concealing on Four Noble Truths, should be recognized as performance of seeing the clear moon in the clear sky by that man.

It will be explicit. As three kinds of wind can remove those clouds that are capable of concealing on the moon but those are unable to see the moon, similarly, three times of successive Knowledge of Adaptation can remove pitch darkness called delusion that are capable of concealing on Four Noble Truths but those are unable to take the object of *nibbāna*. As that man with good sight is able to see the moon only but he is unable to remove clouds, similarly, the Knowledge of Trans-lineage is able to take the object of *nibbāna* only, but it is unable to remove cloud of darkness or pitch darkness called defilements. Thus the Knowledge of Adaptation takes the object of *saṅkhāra dhamma* (conditioned things) while the Knowledge of Trans-lineage takes the object of *nibbāna*.

It will be explicit on unavoidable criticism. If the Knowledge of Trans-lineage continues to take the same object of *saṅkhāra dhamma* which had been taken by the Knowledge of Adaptation, the former deserves to designate as the Knowledge of Adaptation only rather than the Knowledge of Trans-lineage. As it conforms the knowledge of Adaptation the following Knowledge of Adaptation will conform successively. If the same kinds of Knowledge of Adaptation occur successively, the

Knowledge of Trans-lineage that is able to benefit by efficiency of Condition of Contiguity etc, can not occur as the mind - door advertence with the same object of the Noble Path, resulting in inability to arise the Noble Path called *vuṭṭhāna* (emerging) which emerges from the object of *saṅkhāra dhamma* really.

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Acutally the Knowledge of Translinlage, without taking the same object of *saṅkhāra dhammas* of the Knowledge of Adaptation, performs not to reappear that 'Adaptation' again and stands in for advertence though itself is not advertence and passes away after functioning as if it gives the symbol that "try to arise by taking the object of *nibbāna* in this way.' (In this case, it is said by means of metaphorical usage called *taddhammūpacā uparikkhyā* in which the phrase as if it gives," is applied though it lacks ability to give any thing.)

The Noble Path, without refusing the symbol given by that Trans-lineage, arises contiguously by penetrating bulks of selfish desire, anger and delusion, which has never been penetrated in previous infinite rounds of rebirth.

The following is a parallel for that process. An archer with a covering on his face stands up on the rotating shooting vehicle, which is about (100) metres far from target zone where (100) numbers of timber planks are put as target, and he is ready to shoot with a bow and an arrow. As assistant man rotates shooting vehicle and at such moment the archer faces with the target. At that time the assistant man gives a signal by striking on target by a stick. The archer, without neglecting to signal sound, shoots the arrow and then the arrow pierces hundred timber planks.

For those words, the following is a parallel to be clear understood. The Knowledge of Trans-lineage is similar to sound signal by striking on target. The Noble Path - Knowledge is similar to the archer. The function of the Noble Path - Knowledge, without neglecting the signal given by the knowledge of Trans-lineage, which penetrates the bulk of selfish desire etc, that had not been penetrated along with infinite rounds of rebirth, is similar to the function of arrow, without neglecting the signal of sound by striking on target, which pierces hundred timber planks. This process of penetrating and breakthrough the bulk of selfish desire, etc., can be designated as the performance of total eradication of all defilements, which are capable of tying with the bond called cyclic *dhamma* (*vaṭṭa*), which are worth getting sphere of any aggregate of next existence (*bhūmi-laddhavaṭṭasetusamugghāta karaṇa*).

[Note - Various Kinds of underlying tendency (*anusayakilesā*) which are deposited in aggregates that are the object of clinging is called *bhūmiladdha* because those are worth getting sphere called five aggregates that are the object of clinging before the Noble Path has not eradicated those kinds of underlying tendency. Due to capable of tying with the bond of three rounds, i.e, defilement round (*kilsa vaṭṭa*), volitional round (*kamma vaṭṭa*), consequence round (*vipāka vaṭṭa*), those kinds of underlying tendency are also called *vaṭṭa setu*. Four Kinds of the Noble Path eradicates step by step all kinds of underlying tendency called *bhūmiladdha vaṭṭasetu* without any remains. Eradication in that way is penetrating and breakthrough into bulk of selfish desire, bulk of anger, bulk of delusion.]

It is right.____ The single function of the Noble Path is eradication of underlying tendency indeed. In this way, after eradicating respective kinds of underlying tendency, it can be said that the Noble Path emerges from object of phenomenon of *saṅkhāra dhamma* called *nimitta*. It is said to be cut continuous occurring Cyclic *dhamma* (*vaṭṭa*) called *pavaṭṭa*. (Abhi-A-1- 275, 277)

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Palī Quotation (Abhi-A-1-277)

Nimitta ____ *Saṅkhāra nimitta* called those phenomena of corporeality, feeling, perception, *kamma*-formation, consciousness, is designated as *nimitta*.

Pavaṭṭa ____ The Cyclic *dhamma* which is capable of continuous processes called corporeality, feeling, perception, *kamma*-formation, consciousness, is designated as *pavaṭṭa*. There are two kinds of *pavaṭṭa*, *upādinna pavaṭṭa* and *anupādinna pavaṭṭa*.

For those two kinds, it is said that the Noble Path emerges from the second one, *anupādinna pavaṭṭa* because a hint of emerging from that kind should be seen.

5.A. Way of emerging from continuity of *anupādinna* aggregates (*anupādinna vuṭṭhāna*)

Detailed account can be seen as follows: The Path of Upstream - enterer (*sotāpatti magga*) eradicates five kinds of consciousness, viz, four kinds of consciousness associating with wrong view (*diṭṭhigata sampayutta citta*), one consciousness with sceptic (*vicikicchā sahagata citta*). Those kinds of consciousness are able to produce *cittaja rūpa* (corporeality produced by mind, CPM). Those CPM (*cittaja rūpa*) which are caused by those five kinds of consciousness are called *anupādinna rūpakkhanda*. (It means that due to occurrence of CPM, resulting in the absence of *upādinna* called corporeality produced by *kamma* (CPK), it is meant as *anupādinna rūpakkhanda*. It means the corporeal aggregate, as the resultant occurrence of *kamma*, which is adhered by craving - wrong view but not deserving to obsess as mine is called *anupādinna rūpakkhanda*). Those five kinds of consciousness belong to the aggregate of consciousness. Those mental concomitants, feeling, perception, *kamma*-formations, which are associating with those five kinds of consciousness belong to three mental aggregates, aggregate of feeling, aggregate of perception, aggregate of *kamma*-formations, respectively, resulting in five aggregates totally.

Unless the so - called Upstream - enterer person (*sotāpanna*) achieves the Path - Knowledge of Upstream - enterer, those five kinds of consciousness will be aroused by six kinds of objects. However because that Noble One achieves the Path - Knowledge of Upstream - enterer that Noble Path emerges from *anupādinna pavaṭṭa* called five aggregates mentioned above, by cutting causal *dhamma* called defilements which are capable of tying with bond of cyclic *dhamma* after prohibiting not to arouse those five kinds of consciousness which have no opportunity to rise again in future. Thus it is called the process of emerging from *anupādinna pavaṭṭa*.

The Path of Once - returner (*sakadagami magga*) eradicates six kinds of consciousness, viz, four kinds of consciousness without wrong view and two kinds of

consciousness rooted in hate which are having feature of gross sensual desire and ill - will (*vyāpāda*). The Path of Non returnee (*anāgāminimaggā*) eradicates those same six kinds of consciousness, which are having feature of subtle sensual desire and ill - will. The Path of Arahant (*arahatta magga*) eradicates five kinds of unwholesome consciousness, viz, four kinds of consciousness without wrong view called desire to become as world of form (*rūparāga*) desire to become as Formless World (*arūparāga*), and consciousness with unrest (*uddhacca saḥagata citta*).

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Unless those so - called Noble Ones achieve respective Path - Knowledge, those kinds of unwholesome consciousness will be a roused by six kinds of objects. However, because those Noble ones achieve respective Path-Knowledge, those Noble Paths emerge from *anupādinnaṇa pavaṭṭa* called five aggregates by cutting causal *dharmā* called defilements which are capable of tying with bond of cyclic *dharmā* after prohibiting not to arouse those kinds of unwholesome consciousness which have no opportunity to arise again in future. This is the way of emerging from continuity of *anupādinnaṇa* aggregates. (*Abhi-A-1-277, 278*)

5.B. Way of Emerging from continuity of *upādinnaṇa* aggregates (*upādinnaṇa vuṭṭahāna*)

After saying that “ a hint called emerging from *upādinnaṇa pavaṭṭa* should be seen ” it is also said that the Noble Path emerges from *upādinnaṇa pavaṭṭa*. (*upādinnaṇa* means mundane consequence mental aggregates and CPK (*Kammaja rūpa*), which are surrounded and adhered by ignorance, craving, clinging, which are deserving to obsess an occurrence of consequence as “ the action (*Kamma*) is my consequence.” The term, *upādinnaṇa pavaṭṭa* means continuous processes of continuity of those aggregates. Detailed account can be seen as follows._____

Unless the so - called Upstream - enterer person achieves the Path - Knowledge of Upstream - enterer, the continuous processes of continuity of *upādinnaṇa* aggregates (*upādinnaṇa pavaṭṭa*) will be occurred for very long infinite rounds of rebirth irrespective of seven times of existences. This is because ----- those defilements, which are causal *dharmas* of arising of *upādinnaṇa pavaṭṭa* are still present, indeed. As soon as the Path of Upstream - enterer arises, however, it can eradicate these five kinds of defilements, viz, three kinds of fetters (*samyojana*) called fetter of wrong view on personality (*sakkarūpaya diṭṭhi samyojana*), two kinds of underlying tendency called underlying tendency of wrong view (*diṭṭhanusaya*), underlying tendency of sceptic (*vicikicchā nusaya*). After eradicating in this way, in the continuum of Upstream enterer in recent, except seven times of existences, there will be impossibility to arise *upādinnaṇa pavaṭṭa* (= continuous processes of continuity of *upādinnaṇa* aggregates) for very long infinite rounds of rebirth. Thus it is known as the Path of Upstream - enterer emerges from *upādinnaṇa pavaṭṭa* by performing not to arise continuous occurrence of *upādinnaṇa pavaṭṭa*. (*Abhi-A-1-278*)

6.A. Determination on seven times of existence

Pālī Quotation (Anutī-1-124)

It is explained that seven times of existences means alternative processes of newly occurrence of next existence (**NONE**) between heavenly being of sensual sphere and human being for seven times. It does not mean that the same processes of **NONE** occur seven times in the same sphere continuously. The Buddha preached the phrase, “*na te bhavam atthamam ā diyaṇti*” (= That Upstream - enterer never accepts eighth existence) in *Ratana Sutta*, with referring to mixture of both human and heavenly

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existences really. Some noble teachers suggested that there is no limit of these seven times of existences in fine - material and immaterial spheres which are of the lineage of the Noble - Ones who have *nibbāna* as their aim (*mahaggata*).

6.B Three kinds of Upstream - enterer

This phrase, “that Upstream - enterer never accepts eighth existence,” is said with referring to the lowest kind, *sattakkhattuparama* kind of Upstream - enterer who prefers to accept up to seven times of existences. After attaining the Path of Upstream - enterer, the ability to attain upper ones depends on maturity of controlling faculties called, faith, effort, mindfulness, concentration, wisdom.

1. The Upstream - enterer with sharply matured controlling faculties will become Arahant after getting only once process of **NONE** (*paṭisandhi*). That kind of person is designated as *ekabījīsoṭāpanna* (- the Upstream - enterer with only one seed of process of **NONE**).

2. The Upstream - enterer who has from two to six seeds of processes of **NONE**, compared with the first one, is the person having moderately matured controlling faculties. That kind of person is called *kolankola* = the Upstream - enterer who never reaches to inferior race but is able to reach from one nobility to another nobility.

3. The Upstream - enterer who has seven seeds of processes of **NONE** is the person having retarded controlling faculties. That kind of person is called *sattakkhattu parama* - the Noble one with maximums of seven times of processes of **NONE**.

Pali - (*Paṭisam-A-2-67*)

Limitation of numbers of existences of these three kinds of Upstream - enterer is said to be referred to the Sensual Sphere only but those kinds of Upstream - enterers in Fire - material and immaterial Sphere can get numerous times of processes of **NONE**. (*Paṭisam-A -2- 67*)

6.C. Determining factors

There are different opinions relating to determining factors of variation in Upstream - enterer persons among noble teachers. Different opinions were explained

in the commentary called *Puggala Paññatti* (Nomenclature of Persons) (*Abhi-A-3-47*) and then the abstract is as follows: -

Determining factors in that way are _____

1. Some teachers suggested that it is previous factors of *kamma (pubba hetu)*,
2. Some teachers suggested that it is the Path of Upstream - enterer (*pathama magga*),
3. Some teachers suggested that it is the Upper Three Kinds of Noble Path,
4. Some teachers suggested that it is the efficiency of *vipassanā* practice before Upper Three Kinds of Noble Path; respectively.

Among those four opinions, it was finally proved that the last one is the most appropriate opinion with referring to this quotation, “*tinnam magganam vipassanā niyānmetīti vādo pana yujjati*, (*Abhi-A-3-47*).

However in the commentary of *Paṭṭisambhidā Magga*, _____ it is explained that _____

(*Paṭṭisam-A-2-67*)

= Various degrees of matureness of controlling faculties of those three kinds of Upstream enterer were determined by previous factors of *Kamma (pubbahetu)*. (*Paṭṭisam-A-2-67*)

This opinion is the same as the opinion of the first teacher found in the commentary of *Puggala Paññatti*.

6.D. Further explanations

Among those four opinions mentioned above, in the first one which suggested that determining factor of variation in Upstream - enterers is previous factors of *kamma* (pubbahetu), there is an unavoidable criticism that “it can be said the powerful determinative dependence of the first Path was achieved by previous factors of *kamma*, while three kinds of the Upper Ones arise without any powerful determinative dependence.”

Then in the second one which suggested that determining factor of variation in Upstream - enterers is the Path of Upstream - enterer, There is also an unavoidable criticism that those Upper Three Kinds of Noble Path are ineffective ones.

In the third one which suggested that determining factor of Variation in Upstream - enterers is the Upper Three Kinds of Noble Path, there is also an unavoidable criticism that the Upper Three Kinds of Noble Path had been occurred beforehand.

The reasonable opinion, therefore, is the last one which suggested that “determining factor of variation in Upstream enterers is the efficiency of *vipassanā* practice before Upper Three Kinds of Noble Path, is an appropriate opinion. The reason why it is an appropriate one is as follows. _____.

If the efficiency of *vipassanā* practice before Upper Three Kinds of Noble Path is very strong, due to presence of powerful *vipassanā* resulting in ability to attain Upper ones merely has to get a process of NONE for an existence, it is designated as *ekabījī* Upstream - enterer. Due to presence of less efficiency of *vipassanā* practice, compared to that of *vipassanā* practice which is the factor of occurrence of *ekabījī* kind of Upstream - enterer, *kolankola* kind of Upstream - enterer can be occurred.

Due to presence of the least efficiency of *vipassanā* practice among three kinds, *sattakkhattuparama* kind of Upstream - enterer can be occurred. Therefore the last opinion, only the fourth one which suggested that “determining factor of variation in Upstream enterers is the efficiency of *vipassanā* practice before Upper Three Kinds of Noble Path,” is appropriate really. (*Abhi-A-3-47*)

To be noticed _____ By means of designation of the Buddha only these three terms, *sattakkhattuparama*, *Kolankola*, *ekabījī*, are names of three kinds of Upstream - enterers. The Upstream - enterer person who reaches so long as these existence, is designated as *sattakkhattuparama* while the Upstream enterer who reaches so long as

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these existences, is designated as *kolankola*, the Upstream - enterer who reaches so long as These existences, is designated as *ekabījī* according to the nomenclature specified by the Buddha. Though that nomenclature had been specified there is no certain determination as “this person is *sattakkhattu parama* kind of Upstream – enterer” and so forth. (*Abhi-A-3-46*)

6.E. Explanation found in the commentary of Sammohavinodant

Parli Quotation (*Abh -A-2- 411*)

There is nobody who was specified certainly so as to accept seven existences. If the Noble One has retarded reasoning efficiency (*mandapañña*), due to presence of any factor, he will enter into *nibbāna* between seventh and eighth existences but not reaching to the eighth existence. Even the Upstream - enterer who is very seestful in rounds of rebirth like King Sakka has to go till seventh existence only. During the seventh existence only he will be reached into matured *Vipassanā* Knowledge eventually even though any kind of Upstream - enterer with full of carelessness by all manner of means. By means of even minute measurable object of any kind the Knowledge of Disenchantment is matured resulting in reaching into cessation of defilements. It is right. ___ During the seventh existence of that Upstream - enterer, by the time even any kind of these scandals occurs, as if he is decapitated by somebody with the help of very sharp four - edged dagger while he falls asleep or he faces and walks other direction or as if he is killed by submerging, there is no death with the process of NONE (*paṭisandhi*). Only when the Fruit - Knowledge of Arahant (*arahatta phala*) has been achieved, the final passing away of him has to be finished.

Therefore, the words *aṭṭhamam bhavam nibbatteyya,netam ṭhānam vijjāti*. (*Abhi-2-349*) = There is no principle of this kind, “the person with the Path - knowledge of Upstream - enterer has to get eighth existence,” had been preached by the Buddha in this way. (*Abhi-A-2-411*).

If this word mentioned above is also interpreted that the commentator explained it with referring to those existences in Sensual Sphere only , those explanations found in the commentary and sub - commentary do not contradict each other.

After discussing on three kinds of Upstream - enterers, it will be continued to present way of emerging of Upper Three Kinds of Noble Path from *pavaṭṭa*.

7. Way of energing of Upper Three Kinds of Noble Path from ‘pavatta’

Unless the so - called Once - returnee (*sakadāgāmi*) achieves the Path - Knowledge of Once-returnee, the continuous processes of continuity of *upādinna* aggregates (*upādinna khandha pavatta*) will be occurred for five times of existences, irrespective of two times of existences due to presence of possibility of two times out of seven times of existence for Upstream - enterer. This is because those defilements, which are causal *dhammas* of arising of *upādinna khandha pavatta*, are still present indeed. As soon as the Path of Once - returnee arises however, it can eradicate these four kinds of defilements, viz, fetter of gross sensual desire, fetter of gross hatred (*paṭigha samyojana*), underlying tendency of gross sensual desire (*kamarāganusaya*), underlying tendency of gross hatred (*paṭighanusaya*). After eradicating in this way, in the continuum of Once - returnee in recent, except two times of existences, There will be impossibility to arise *upādinna khandha pavatta* (= continuous processes of continuity of *upādinna* aggregates) for five times of existences. Thus it is known as the Path of Once - returnee emerges from *upādinna khandha pavatta* by performing not to arise continuous process of *upādinna khandhapavatta*. (*Abhi-A-1-278*).

Two times of existence _____ If the Once - returnee person is alive without performing to attain the Path of Non - returnee (*anāgāmi*), he has to get two times of existences as *upādinna khandha pavatta*. Except those two times of existences there will be no further continuous occurrence of *upādinna khandha pavatta*. In this case, two times of existences refer to the heavenly being of Sensual Sphere and human existence indeed. In those existences of fine - material Sphere and Immaterial Sphere, not only the Once - returnee person but the Non - returnee also has to get many times of existences in Pure Abode (*suddhāvāsabhūmi*).

Pali - Quotation (Anuṭṭi-1-124)

Unless the so - called Non - returnee (*anāgāmi*) achieves the Path - Knowledge of Non - returnee, the continuous processes of continuity of *upādinna* aggregates (*upādinna khandhapavatta*) will be occurred for coming second existence, irrespective of existences of Fine-material sphere and Immaterial Sphere. This is because those defilements, which are causal *dhammas* of arising of *upādinna khandha pavatta*, are still present indeed. As soon as the Path of Non - returnee arises, however, it can eradicate these four kinds of defilements, viz, fetter of subtle sensual desire, fetter of subtle hatred (*paṭighasamyojana*), underlying tendency of subtle sensual desire (*kamarāganusaya*), underlying tendency of subtle hatred (*paṭighanusaya*). After eradicating in this way, in the continuum of Non - returnee in recent, except those existences of Fine-material Sphere and Immaterial Sphere, There will be impossibility to arise *upādinna khandha pavatta* (= continuous processes of continuity of *upādinna* aggregates) for coming second existence. Thus it is known as the Path of Non - returnee emerges from *upādinna khandha pavatta* by performing not to arise continuous processes of *upādinna khandha pavatta*.

(*Abhi-A-1-278*)

Pali Quotation (Mūlaṭṭi-1-117)

The commentary interpreted as “*ekobhava* - single existence” by means of lack of return back to lower Sensual Sphere again, due to occurrence of only one kind of the lineage of the Noble Ones who have *nibbāna* as their aim though the Non-returner has to get many existences repeatedly in Fire-material Sphere and Immaterial Sphere. (*Mūlaṭṭī-1-117*)

Unless the so - called Arahant (*arahanta*) achieves the Path - Knowledge of Arahant, the continuous processes of continuity of *upādinna* aggregates (*upādinna khandha pavaṭṭa*) will be occurred in existences of Fine-material Sphere and Immaterial Sphere. This is because those defilements, which are causal *dhammas* of arising of *upādinna khandha pavaṭṭa*, are still present indeed. As soon as The Path of Arahant arises, however, it can eradicate these eight kinds of defilements, viz, desire to existence of Fine - material Sphere (*rūparaga*), desire to existence of Immaterial Sphere (*arūparaga*), conceit (*mana*) unrest (*uddhacca*), ignorance (*avijjā*), which are called five kinds of the upper fetters (*samyojana*), underlying tendency of conceit (*manānusaya*), underlying tendency of desire to existence (*bhavarāganusaya*), underlying tendency of ignorance (*avijjānusaya*), which are called three kinds of *anusaya*. After eradicating in this way, in the continuum of Arahant in recent, there will be impossibility to arise *upādinna khandha pavaṭṭa* (= continuous processes of *upādinna* aggregates) for any future existence. Thus it is known as the Path of Arahant emerges from *upādinna khandha pavaṭṭa* by performing not to arise continuous processes of *upādinna khandhapavaṭṭa*. (*Abhi-A-278, 279*)

It will be continued to explain. _____ If the word, “*upādinna khandha pavaṭṭa*,” will be designated as “the name of existence,” among these Four Kinds of Noble Path, The Path of Upstream - enterer emerges from woeful existence (*apāyabhava*), while the Path of Once - returner, from partial existence called joyful existence of Sensual Sphere (*kāmasugatibhava*), the Path of Non - returner, from all kinds of existences of Sensual Sphere. Noble teachers said that the Path of Arahant emerges from all kinds of existences really. (*Abhi-A-1-279*)

In order to be clear understood on the meaning of those words, “the Noble Path emerges from *upādinna khandha pavaṭṭa*.” mentioned above, the following is an evidence of Pali Text called *Ajitaṃāṇavapucchāniddesa*, *Pārāyana Vagga*, *Cūḷaniddesa*.

Parli Quotation (Khu-8-33 Cūḷaniddesa)

Due to cessation of *abhisāṅkhāra viññāṇa* (= *kamma viññāṇa*) which is capable of providing to arise the consequence new existence, resulting from the path of Upstream - enterer, except seven times of existences, such *dhammas* of either mentality or corporeality will be occurred for very long infinite rounds of rebirth. Due to efficacy of this Path - Knowledge of Upstream - enterer, these corporeal and mental *dhammas* will be ceased, will be came to an end; will be reached into cessation; and will be peaceful.

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Due to cessation of *abhisāṅkhāra viññāṇa* (= *Kammaviññāṇa*) which is capable of providing to arise the consequence new existence, resulting from the Path

of Once - returnee except two times of existences, such *dhammas* of either mentality or corporeality will be occurred for five times of existences. Due to efficacy of this Path - Knowledge of Once - returnee, these corporeal and mental *dhammas* will be ceased; will became to an end; will be reached into cessation; and will be peaceful.

Due to cessation of *abhisañkhāra viññāṇa* (= *kamma viññāṇa*) which is capable of providing to arise the consequence new existence, resulting from the Path of Non - returnee, except once existence, such *dhammas* of either mentality or corporeality will be occurred for two times of existence (which is possibility for Once - returnee due to inability to arise the Path of Non - returnee). Due to efficacy of this Path Knowledge of Non - returnee, these corporeal and mental *dhammas* will be ceased became to an end; will be reached into cessation; and will be peaceful.

Due to cessation of *abhisañkhāra viññāṇa* (= *Kamma viññāṇa*) which is capable of providing to arise the consequence new existence, resulting from the Path of Arahant, such *dhammas* of either mentality or corporeality will be occurred as the Non - returnee hood of either Fine-material Element (Sphere) or Immaterial Element (Sphere), unless the Noble Path of Arahant is achieved. Due to efficacy of this Path - Knowledge of Arahant, these corporeal and mental *dhammas* will be ceased; will be came to an end; will be reached into cessation; and will be peaceful. When the Arahant has taken the final passing away without any remains of consequence metal aggregates and C. P. K (*Kammaja rūpa*), due to cessation of final death-consciousness, with the nature of non-reappearance in future (*anuppāda nirodha*), these *dhammas* which are of any kind the wisdom or the mindfulness, the corporeality or mentality will be ceased; will became to an end; will be reached into cessation; and will be peaceful. (*Khu-8-33 Cūḷa niddesa, Abhi-A-1-279*)

abhisañkhāra viññāṇa _____ The word, *abhisañkhāra*, as *puññābhi sañkhāra* etc, means *kamma* (= volition) which is capable of providing to arise resultant *dhamma*. Therefore *abhisañkhāra viññāṇa* means the consciousness which is associating with that *kamma* (= volition) and it is also known as *kammaviññāṇa*. When the Path-Knowledge of Upstream - enterer is achieved, the causal *abhisañkhāra viññāṇa*, which can give rise resultant *dhamma* after ceasing seven times of existence, is also ceased. Therefore consequence mentality and C. P. K (*Kammajarūpa*) never arise after ceasing seven times of existences. It should be recognized similarly on the ceasing of *abhisañkhāra viññāṇa* by the Path-Knowledge of Once-returnee etc. (In this case, opinion of seven times of existences etc. should be recognized as mentioned above.)

nirodha - (Pali Quotation - (Mūlaṭī -1-117)

Cessation of *abhisañkhāra viññāṇa* _____ The volition (*Kamma*) called *abhisañkhere viññāṇa*, is the *dhamma* which is not worth eradicating by each Noble Path resulting in presence of reasonable question that how does *Kamma* (the volition) called *abhisañkhāra viññāṇa* cease? The answer is that _____ *abhisañkhāra viññāṇa* is able to provide the occurrence of consequence *dhamma* (*vipāka dhamma*) only in the presence of companion called ignorance - craving (*avijā - tanha*). Those ignorance - craving are indeed *dhammas* which are worth eradicating by the Noble Path. If Noble Path *dhammas* eradicate the causal *dhammas*, ignorance –

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craving, *abhisañkhāra viññāṇa* is also reached into cessation. Therefore, the cessation of causal ignorance - craving can be said as the cessation of *abhisañkhāra viññāṇa* by a metaphorical usage, *karaṇū pacāra* in which the name of cause is applied to the name of result. It should, therefore, be recognized the fact that the process of eradication of defilements, which are causal *dhammas* of *abhisañkhāra viññāṇa* (that is capable of providing the occurrence in existences of both woeful ones and joyful ones beyond seven times of existences) is called the cessation of *abhisañkhāra viññāṇa* by the Path-Knowledge of Upstream-enterer. It should be recognized similarly on the cessation of each *abhisañkhāra viññāṇa* by respective kind of the upper Noble Path. (See on *Mūlaṭṭi-1-117*)

This is the determination on the way of emerging of the Noble Path from *nimitta* and *pavatta* found in the commentary called *Atthasālini*. (*Abhi-A-1-277, 279*)

8.8.A anupadadhamma Vipassanā

Pali Qutation (Mūlaṭṭi-1-109)

Those methods of *vipassanā* practices, viz, generalization method on two kinds of corporeality and mentality, generalization method on five kinds of aggregates, generalization method on twelve kinds of bases, generalization method on eighteen kinds of elements, generalization method on twelve corps of Dependent - Origination etc., are called *kalāpsammasana vipassanā* method by which the ultimate *dhammas* are discerned and generalized commonly as *anicca, dukkha, anatta*.

The generalization method on any one of specific corporeal *dhamma* or specific mental *dhamma*, for example, in the aspect of corporeality, each ultimate element, the earth - element etc, consisting in various corporeal units, eye-decad etc, or in the aspect of mantality, each ultimate mental *dhamma*, the contact (*phassa*) etc, consisting in various mental units, mental *dhammas* of the first absorption etc, is called *anupada dhamma vipassanā* method which is achieved by means of discriminative knowledge on specific individual *dhamma*, the 'earth - element,' the 'contact' etc. (*Mūlaṭṭi-1-109, Abhi-A-1-253*)

Thus there are two methods of *vipassanā* practices, *kalāpasammāsaṇa vipassanā* method and *anupadadhamma vipassanā* method and then those methods presented in previous Sections, are only the first kind, *kalāpasammāsaṇa vipassanā* method. Unless the practising meditator achieves *Vipassanā* Knowledge leading to emerging though he performs through various kinds of these *kalapavipassanā* methods he has to change and practice *anupada dhamma vipassanā* method.

The method of *anupādaddhamma vipassanā* can be found in *Aupada Sutta, Anupada Vagga, Uparipaṇṇāsa (M-3-375)*. For example, the meditator has to enter the first absorption of mindfulness of breathing. Afterwards the contact (*phassa*) consisting in (34) kinds of mental *dhammas* of that first absorption, must be kept in mind specifically and it must be discerned by means of three general characters, impermanance (*anicca*), suffering (*dukkha*), non-self (*anatta*). Similarly those remaining mental *dhammas* must be discerned specifically by means of three general characters called *vipassanā* practice. If the meditator has attained eight kinds of

attainment (*samāpatti*) on each ten kinds of *kasiṇa* each ultimate mental *dhamma* of all kind's of attainment, except the absorption of neither - perception – nor – non - perception, must be kept in mind specifically and discerned similarly by *vipassanā* practice. All disciples (*sāvaka*) of the Buddha, are unable to discern mental *dhammas* of the absorption of neither - perception - nor - non - perception by means of *anupāda dhamma vipassanā* method but by means of *kalāpasammasana vipassanā* method only. The way of *anupāda dhamma vipassanā* on mental *dhammas* of that absorption is the specific for the Supreme Buddha with the Knowledge of Omniscience only indeed. (See *Abhi-1-253*)

After analyzing on individual corporeal *dhammas* consisting in various corporeal units of six doors (*dvāra*) and (42) bodily parts, every corporeal *dhamma*, the earth-element etc, can be discerned by means of *anupāda dhamma vipassanā* method. As shown in table of corporeal *dhammas*, *Volume I, Section 4*.

Similarly individual mental *dhammas* within various mind moments called mental *dhammas* of sensual sphere (*kamāvacara mental dhamma*), eye-door cognitive process etc, can also be discerned by *anupādahamma vipassanā* method.

In this way, if a meditator practice either any method of these two kinds or both two methods, *kalāpasammasana* method, *anupādadhmma vipassanā* method, he can reach the *Vipassanā* Knowledge Leading to Emerging in accordance with his previous perfection (*paramita*).

8.8.B. An elaborate method of the practice on Mentality (*nāmakammaṭṭhāna*)

In the section of *nāmakammaṭṭhāna* volume II, elaborate method of discerning on mental *dhammas* has been presented. Those mental *dhammas*, which are kept in mind by elaborate method, can be discerned as objects of *anupādadhmma vipassanā* method by means of there general characters from the stages knowledge of comprehension (*sammasana ñāṇa*), knowledge of Arising and Passing Away (*undayabbaya ñāṇa*) until knowledge of Neutrality Towards formations (*saṅkhārupekhā ñāṇa*).

Unless the meditator achieve the great success up to the Path knowledge though he endeavours strenuously various methods of *vipassanā* practices mentioned above or if the meditator, himself, wants to practise elaborate method of the practice on mentality, all kinds of individual mental *dhammas* must be kept in mind and discerned as the objects of *anupādadhmma vipassanā* practice.

If will be presented further explanation on way of discerning again for inexperienced person. For example, after keeping in mind all kinds of mental *dhammas* of both wholesome impulsion (*kusala javana*) and unwholesome impulsion, which are arising by taking the object of individual corporealities of (54) kinds consisting in eye (eye door). Those mental *dhammas* must be discerned by three general characters one by one. Similarly after keeping in mind all kinds of mental *dhammas* of both wholesome impulsion and unwholesome impulsion, which are arising by taking either the object of individual corporealities of (54) kinds or (44) kinds consisting in remaining doors, ear etc, or The object of individual corporealities of each bodily part , (44)kinds etc, belonging to (42) bodily part ,Those mental *dhammas* must be discerned by three general characters one by one.

During discerning in that way after performing *vipassanā* practice on mental *dhammas* which are arising by taking the object of the earth element consisting of eye-decad, *vipassanā* practice must be continued to perform by discerning on mental *dhammas* which are arising by taking the object of the water element consisting of the same corporeal unit, the eye-decad with (10) kinds of corporeal *dhammas* that is a component of (54) kinds of corporealities in eye-door. In this way, after performing *vipassanā* practice on mental *dhammas* which are arising by taking the object of each corporeality among (10) kinds of corporealities of eye-decad, *vipassanā* practice must be continued to perform by discerning on mental *dhammas* which are arising by taking the object of each corporeality among (10) kinds of corporealities of body-decad within the same door, eye-door in serial order. Afterwards mental *dhammas*,

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which are arising by taking the object of each corporeality of (54) kinds of eye-door in the continuum of external ones (*bahiddha*) must be discerned as the object of *anupādadhamma vipassanā* practice. Then *vipassanā* practice must be carried on by changing to remaining doors, ear door etc, in serial order. It must be discerned similarly on (42) bodily parts one by one.

If all kinds of corporeal *dhammas* consisting of those (6) kinds of doors, (42) bodily parts, are classified in the aspect of object, there are only (6) kinds of objects. These objects within each corporeal unit, can be grouped as _____

1. Colour is the visible object (*rūpārammaṇa*)
2. Smell is the olfactory object (*gandhārammaṇa*)
3. taste is the gustative object (*rasārammaṇa*)
4. earth-element, fire-element, air-element are tactile objects (*phoṭṭhabbārammaṇa*)
5. the sound consisting of sound nonad of inbreath - outbreath (*assāsapassāsa sadda navaka kalāpa*) etc. is the auditory object (*saddārammaṇa*),
6. those remaining kinds of clear-sensitivity (*pasāda rūpa*), subtle corporeality (*sukhumarūpa*) water-element, sex corporeality (*bhāvarūpa*) physical vitality (*jīvita*), heart-base (*hadaya vatthu rūpa*), clear-sensitivity etc, are cognizable-object (*dhammārammaṇa*) .

After keeping in mind those mental *dhammas*, as mentioned in various lines, colour-line, sound-line etc, *vipassanā* practice must be carried out by observing those mental *dhammas*. All kinds of wholesome and unwholesome cognitive processes must be discerned thoroughly.

During performing *vipassanā* practice, both two kinds, *kalāpasamassana* method and *anupādadhamma vipassanā* method can be performed as he like. Depending upon previous perfection of the *meditator*, *Vipassanā* Knowledge Leading to Emerging will be reached accordingly.

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8.9. Ignorance (*avijjā*) and Knowledge (*vijjā*)

It was by the time the Buddha stayed in *Sāvathi*. At that time a *bhikkhu* approached the Buddha and worshiped respect fully: afterwards he sat down at an appropriate place and then he asked as follows.

"Bhante the Supreme Buddha it is worth designating as The "Ignorance (*avijjā*)", which *dhamma* is the ignorance?; how does a person reach into the ignorance?".

"*Bhikkhu* ... in this world, the worldling without eye of wisdom, who lacks two kinds of knowledge, the doctrinal knowledge called *agama suta* and the realizable knowledge called *adhigama suta*....

1. (a) does not know corporeal *dhamma*
(b) does not know the cause arising *samudaya* of corporeal *dhamma*,
(c) does not know the cessation (*nirodha*) of corporeal *dhamma*
(d) does not know the way of practice leading to the cessation (*nirodha*) of corporeal *dhamma*
2. (a) does not know feeling R.....
3. (a) does not know perception R.....
4. (a) does not know *kamma*-formations R ...
5. (a) does not know consciousness, ,
(b) does not know the cause of arising (*samudaya*) of consciousness (*viññāṇa*)
(c) does not know the cessation (*nirodha*) of consciousness
(d) does not know the way of practice leading to the cessation (*nirodha*) of consciousness.

"*Bhikkhu*.... the nescience in this way is worth designating as the "ignorance". By all manner of means, a person reaches into the Ignorance", preached by the Buddha.

(*Sam-2-132, Avijjā Sutta*)

"Knowledge" (*vijjā*)

It was by the time the Buddha stayed in *Sāvatti*. At that time a *bhikkhu* approached the Buddha and worshipped respectfully; afterwards he sat down at an appropriate place and then he asked as follows.

"Bhante the Supreme Buddha it is worth designating as The "Knowledge (*vijjā*)", "which *dhamma* is the Knowledge? ; how much means does a person reach into the Knowledge?".

"*Bhikkhu* ... in this world, the disciple of mine with two kinds of knowledge, the doctrinal knowledge called *āgama suta* and the realizable knowledge called *adhigama suta*, who is the Noble One

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1. (a) knows corporeal *dhamma*,
(b) knows the cause of arising (*samudaya*) of corporeal *dhamma*,
(c) knows the cessation (*nirodha*) of corporeal *dhamma*,
(d) knows the way of practice leading to the cessation (*nirodha*) of corporeal *dhamma*,

2. (a) knows feeling R
3. (a) knows perception ... R....
4. (a) knows *kamma*-formations R ...
5. (a) knows consciousness,
(b) knows the cause of arising (*samudaya*) of consciousness,
(c) knows the cessation (*nirodha*) of consciousness,
(d) knows the way of practice leading to the cessation (*nirodha*) of consciousness.

"*Bhikkhu* .. the science in this way is worth designating as the "Knowledge (*vijjā*)". By all manner of means, a person reaches into the "Knowledge", preached by the Buddha. (*Sam-2-132, Vijjā Sutta*).

It was by the time the Buddha stayed in *Sāvatthi*. At that time a *bhikkhu* approached the Buddha and worshipped respectfully; afterwards he sat down at an appropriate place and then he asked as follows.

"Bhante ... the Supreme Buddha ... which way can the knower and seer remove the nescience (= the ignorance, *avijjā*) but arise the science (= the knowledge, *vijjā*)", asked by that *bhikkhu*.

"*Bhikkhu* ... the person who knows and sees penetratively the phenomenon, the impermanence (*anicca*) (suffering, non-self) of ...

1. (a) the eye-transparent-element, can remove nescience (= ignorance, *avijjā*) but arise science (=Knowledge, *vijjā*)
(b) the visible - objects ... R ...
(c) the seeing-consciousness (*cakkhu viññāṇa*) ... R ...
(d) the contact with the sense of vision (*cakkhusamphassa*) ... R ...
(e) those feelings, agreeable feeling, disagreeable feeling, neutrality feeling which are caused by the contact with the sense of vision, can remove nescience (=ignorance, *avijjā*) but arise science (= knowledge, *vijjā*).
2. (a) the ear-transparent-element ... R ...
(b) the auditory-objects ... R ...
(c) the hearing-consciousness ... R ...
(d) the contact with the sense of auditory (*sotasamphassa*) ... R ...
(e) those feelings, agreeable feeling, disagreeable feeling, neutrality feeling which are caused by the contact with the sense of auditory ... R ...

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3. (a) the nose-transparent-element ... R ...
(b) the olfactory-objects ... R ...
(c) the smelling-consciousness ... R ...
(d) the contact with the sense of olfaction (*ghānasamphassa*) ... R ...
(e) those feelings agreeable feeling, disagreeable feeling neutrality feeling which are caused by the contact with the sense of at olfactionR...
4. (a) the tongue-transparent-elementR.....
(b) the gustative -objectsR....
(c) the tasting consciousnessR....
(d) the contact with the sense of taste (*jīvhāsamphassa*).....R.....

(e) those feelings, agreeable feeling disagreeable feeling neutrality feeling which are caused by the contact with the sense of tasteR....

5. (a) the body transparent elementR.....

(b) the tactile objectsR.....

(c) the touching consciousnessR...

(d) the contact with the sense of touching (*kāyasamphassa*)

(e) those feelings agreeable feeling disagreeable feeling neutrality feeling which are caused by the contact with the sense of touchingR.....

6. (a) the mind transparent elementR....

(b) the cognizable objects (*dhammārammana*)

(c) the cognition consciousnessR.....

(d) the contact with the sense of cognition (*manosamphassa*).....R.....

(e) those feelings, agreeable feeling, disagreeable feeling, neutrality feeling, which are caused by the contact with the sense of cognition can remove nescience (= ignorance, *avijjā*) but arise science (= knowledge, *vijjā*).

Bhikkhu... the person who knows and sees penetratively in this way can remove the nescience (= the ignorance *avijjā*) but arise the science (= the knowledge, *vijjā*) preached by the Buddha. (*Sam -2-259, 260, Avijjāpahānasutta*)

By means of paying attention respectfully to these noble preachings, the practising *meditator* has to endeavour to remove the ignorance (*avijjā*) and to arise the light of knowledge (*vijjā*).

Paṭipadāñāṇa dassana visuddhi niddesa has been finished.

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VII. ÑĀṆADASSANA VISUDDHI NIDDESA

9.11 The First Path Knowledge = The Path Knowledge of Upstream enterer (*sotāpattimagga ñāṇa*)

Just after this knowledge of Adaptation (*anulomañāṇa*) belonging to *Vipassanā* Knowledge Leading to Emerging the knowledge of Trans-lineage (*gotrabhuñāṇa*) arises contiguously. Due to presence of performing as the function of advertence of the Noble Path, that knowledge of Trans-lineage does not belongs to *paṭipadāñāṇa dassana visuddhi*. Furthermore it does not take the object of *sañkhārādhamma* by means of those phenomena, impermanence etc. Due to incapable of eradicating defilements though the knowledge of Trans-lineage has the ability to take the object of *nibbāna*, it does not belongs to *ñāṇadassana visuddhi*. Due to capable of adverting towards *nibbāna* for the Noble Path though the knowledge of Trans lineage is unable to eradicate defilement as the indifferent mind element five doors advertence (*pañca dvāra vajjana*) which is capable of adverting any kind of objects of five doors (*pañcārammaṇa*), visible object etc, for five consciousness element (*pañcaviññāṇa dhātu*)_____ it can be said the knowledge of Trans-lineage stands at the place of advertence of the Noble Path. It lies between two

kinds of purification, *paṭipadāñāṇadassana visuddhi* and *ñāṇadassanavisuddhi* but lacks characters of those two kinds of purification. Due to this reason it is not worth designating as which kind of purification in the aspect of terminology. However due to falling progression of *vipassanā* (*vipassnasota*) as the end of *Vipassanā* = *vuṭṭhāna gāmini vipassanā*. (With regarding to this word, it shows the Knowledge of Trans-lineage falls *paṭipadāñāṇa dassana visuddhi*). (Vs-2-312, Mahāṭṭi -2-483)

The knowledge associating with these Four kinds of Noble Path, called the Path (-moment) of Upstream enterer, the path (moment) of Once returnee, the Path (-moment) of Non-returnee, the Path (-moment) of Arahant is designated as the purification of path knowledge (*ñāṇadassnan visuddhi*) .

Among those Four kinds of Noble Path, previously the practising meditator who wants to fulfil the first Path Knowledge, has not any other function. It is right. The obligatory function of that practising meditator has been finished so as to arise *vipassanā* knowledge with the peak called the knowledge of Adaptation. If had been performed. (Vs-2-312)

To be noticed_____ This stage is a period while *vipassanā* practice is being performed by taking the object of only perishing stage of *sankāra dhammas* (conditioned things) and having reasoned inductively as three general characters alternatively, especially general character of non-self (*anatta*). In this stage if the *meditator* is the person with pure *vipassanā* vehicle (*suddhaviṇṇa*) and he had finished to discern miscellaneous *saṅkhāra dhammas* of all kinds, he should like to discern only mental *dhammas* of cognizable objects line within wholesome group especially. Sometimes *vipassanā* practice must be performed by alternative discerning on those mental *dhammas* and depended bases of those mental *dhammas*. Sometimes it must be carried out corporeality and mentality, internally and externally alternatively. Sometimes three general characters must be discerned in order or the most favorable one must be emphasized continuously. Sometimes, the discerning *vipassanā* knowledge must be discerned as the object of *vipassanā* practice.

If the practising *meditator* is the person with *samatha* vehicle (*samathayānika*) *vipassanā* practice must be performed by alternative discerning on mental *dhammas* of acquired absorption,

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and depended bases of mental *dhammas* of those absorptions internally and externally. Among three general characters it must be discerned one after another or the most favourable one must be emphasized continuously. It can be emphasized and discerned on the most favorable absorption and general character as he likes. During discerning sometimes, the discerning *vipassanā* knowledge (= continuity of mental *dhammas* of impulses of mind-door cognitive process with *vipassanā* knowledge) must be discerned as the object of *vipassanā* practice.

For those two kinds of *vipassanā* practice, *kālapasmasana* method and *anupāda dhamma vipassanā* method, the preferable one can be performed as he likes.

If the consciousness of *vipassanā* practice is firmly fixed on the object of internal *saṅkhāra dhammas* while the former is discerning on the latter, it must be continued to discern on those internal *saṅkhāra dhammas*. If the consciousness of

vipassanā practice is firmly fixed on the object of external *sañkhāra dhammas*, while the former is discerning on the latter, it must be continued to discern on those external *sañkhāra dhammas*. At that time if alternative discerning on internal and external ones are carried on the controlling faculty of concentration will be diminished resulting in diminished nature of neutrality towards *sañkhāra dhammas*.

Furthermore, while *sañkhāra dhammas* are being discerned as *anicca* (= impermanence), if the consciousness of *vipassanā* practice becomes stable on the object of those *sankkaradhammas*, it must be continued to discern on those *sañkhāra dhammas*. While *sañkhāra dhammas* are being discerned as *dukkha* (= suffering), if the consciousness of *vipassanā* practice becomes stable on the object of those *sañkhāra dhammas*, it must be continued to discern on those *sañkhāra dhammas* and so forth. It is carried on the same object so that the controlling faculty of concentration and the nature of neutrality towards *sañkhāra dhammas* will not be diminished.

The consciousness of *vipassanā* practice, which is firmly fixed on the any kind of phenomena, i.e., *anicca* or *dukkha* or *anatta*, of *sañkhāra dhamma* is the mind with completely matured controlling faculties, firm faith, effort, mindfulness, concentration wisdom. In order that those controlling faculties associating with that consciousness of *vipassanā* practice become more and more matured, *vipassanā* practice must be continued to perform by taking the object of perishing phenomenon of corporeal or mental *sañkhāra dhammas* and discerning as the same general character, *anicca* or *dukkha* or *anatta* repeatedly. If the discerning consciousness of *vipassanā* practice has got five kinds of harmonious, matured, sharp, brave and purified controlling faculties, *Vipasanā* Knowledge, with the peak called the knowledge of Adaptation will arise consequently. The obligatory function of practising *meditator* has been finished so as to arise *Vipassanā* Knowledge the peak called the Knowledge of Adaptation.

Due to finishing obligatory function in that way, in the continuum of that practising *meditator*, two or three times of the Knowledge of Adaptation arise. Among those kinds of knowledge, the firsts knowledge of Adaptation = *parikamma* (preliminary work) can remove gross darkness of delusion, which is capable of concealing on the

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Four Noble Truths while the second one = *upacāra* (access) can remove middle gross darkness of delusion, which is also capable of concealing on the Four Noble Truths, the third one = *anuloma* (adaptation), subtle darkness of delusion, which is also capable of concealing on the Four Noble Truths. In other words, those kinds of knowledge conform the efficacy that is supported by habitual recurrence of lower Knowledge Towards Formations resulting in removing gross and subtle kinds of darkness of delusion which are capable of concealing on the Four Noble Truths. When those are removed in that way the consciousness of that practising *meditator* does not enter, stand, take into heart, adhere, entangle, concern with *sañkhāra dhammas*. It recoils, shrinks and revolves as a drop of water on surface of a little bent leaf of lotus.

Due to occurrence of finishing to remove the darkness of delusion, which is capable of concealing on impediment (*palibodha*), both the object of all kinds of

saṅkhāra nimitta, including *ñāta* and *ñāṇa*, which are called objects of *Vipassanā* Knowledge and the object called continuous processes of *upādinna* aggregates, appear as impediment. After all kinds of objects called *nimitta*, *pavaṭṭa* appeared as impediment for that practising *yogavacāra* person (= *meditator*), at the end of the second or third Knowledge of Adaptation which is accepted by efficiency of habitual recurrence (*āsevana*) of previous mind moment, the Knowledge of Trans-lineage (*gotrabhu*), which is benefited by efficiency of habitual recurrence of those second or third Knowledge of Adaptation, which revolves, takes into heart, bears in mind the object of *nibbāna* previously, which does not revolve again, due to both occurrence of reaching to the end and peak of *vipassanā* and occurrence of only once, arises

(a) by taking the object of *nibbāna*,

1. which is void and opposite of phenomena of conditioned things (*animitta*).
2. which is void and opposite of the cyclic *dhamma* that is capable of occurring continuous processes of corporeality, feeling, perception, *kamma*-formation, consciousness (*apavaṭṭa*)
3. which is not conditioned things (*visaṅkhāra*)
4. which is the cessation of conditioned things (*nirodha*)

(b) by surpassing the lineage of worldling the terminology of worldling, the sphere of worldling,

(c) by including the lineage of the Noble-Ones (*ariya*);

(d) by finishing benefiting for the First Path Knowledge by means of six kinds of relations, viz, contiguity (*anantara*), immediate contiguity (*samanantara*), habitual recurrence (*āsevana*), determinative dependence (*upanissaya*) , absence (*natthi*), disappearance (*vigata*).

For those two kinds of Knowledge, the 'Adaptation' and 'the Trans-lineage, the former is capable of removing only darkness of defilement, which conceals on the Four Noble Truths, but unable to take the object of *nibbāna*. The latter, indeed, is capable of taking the object of *nibbāna* only, but unable to remove darkness of defilement which conceals on the Four Noble Truths. Due to incapability of Knowledge of Trans-lineage, that Knowledge is worth designating as advertence (*āvajjana*). It is right. _____ The Knowledge of Trans-lineage , without taking the same object of *saṅkhārādhammas*, the Knowledge of Adaptation, performs not to reappear that 'Adaptation' again and stands in for advertence though itself is not advertence and pass away after functioning as if it gives the symbol that "try to arise by taking the object of *nibbāna* in this way.

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The Noble Path, without refusing the symbol given by that Knowledge of Trans-lineage, arises contiguously by penetrating bulks of selfish desire, anger and delusion, which had never been penetrated in previous infinite rounds of rebirth. (*Visuddhi-2-313, 314*)

That Noble Path not only performs mere penetrating to bulks of selfish desire etc, but also dries up the water of ocean called the suffering of rounds of rebirth with unrealizable beginning, which will occur in future from coming first existence. Furthermore, it shuts the doors of all kinds of woeful existences, it performs

fulfillment of seven kinds of wealth of gentleman, viz, faith, virtue, shame, dread, general knowledge, charity, wisdom, in recent; it abandons Wrong Path (*micchā magga*) with eight kinds of factors, wrong view (*micchā diṭṭhi*) etc.; it extinguishes five kinds of danger, killing being (*panātipāta*) etc., and (25) kinds of disaster; it carries real heir and heiress of the Supreme Enlightened Buddha with the Knowledge of Omniscience. Moreover it can give rise to plenty of advantages, firm faith in Triple Games called *Buddha*, *dhamma*, *sangha*, etc. In this way the Knowledge associating with the Path of Upstream-enterer, which can give rise to plenty of advantages, is designated as the Path-Knowledge of Upstream-enterer. (*Vs-2-314, 315*).

9.1.2 Upstream-enterer person (*sotāpanna puggala*)

Just after this Path - Knowledge of Upstream-enterer, either two or three times of Consciousness of Fruition (*phala citta*), which are consequent of that consciousness of Path of Upstream- enterer, arise contiguously. It is right. _____ Due to presence of giving rise to resultant *dhamma* contiguously after it had occurred, the Buddha preached as both, “*Samadhimānantarikaññamāhu*” (*khu-1-5*), = “the all *Buddhas* always preach that the noble concentration *dhamma* associating with that Noble Path is able to give rise to resultant *dhamma* called the Noble Fruit contiguously and certainly”, and

“*dandham anantarikan pāpunāti āsavānam khayāya*”. (*Ang-1-467*).

= “In order that all cankers (*āsaava dhamma*) will be finished it will reaches into the Noble Path, which has the contiguous consequence, the Noble Fruit (*ariyaphala*)”. (*Vs-2-315*).

Some teachers of another thought of school said that once, two, three or four times of consciousness of Fruition can occur. The words of those teacher are not worth accepting. This is because just after the Knowledge of Adaptation, which obtains the supporting of relation of habitual recurrence, has passed away, the Knowledge of Trans-lineage arises contiguously. Therefore at least two times of consciousness of 'Adaptation' deserves to arise as minimum rate. It is right.

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Only once time of Adaptation can not obtain the supporting of relation of habitual recurrence. Then a cognitive process with one advertence consists of seven times of mind moments. It means that impulsions can occur a maximum of six or seven times. Therefore in the continuum of such practising *meditator*, if two times of Adaptation occur, the third impulsion Trans-lineage will occur in the continuum of that person. The fourth one, the consciousness of Noble path will arise and then three times of consciousness of Noble Fruition will arise successively. (*Vs-2-315*)

In the continuum of such practising *meditator* if three times of Adaptation occur, the fourth impulsion, Trans-lineage, the fifth one, the consciousness of Noble Path; two times of consciousness of Noble Fruition will arise successively. Therefore the word, "two or three times of consciousness of Noble Fruition will arise", should be said appropriately. (*Vs-2-315*).

On the other hand, those teachers of another thought of school said that in the continuum of such practising *meditator* if four times of Adaptation occur, the fifth

impulsion, Trans-lineage, the six one, the consciousness of Noble Path; only one, consciousness of Noble Fruition will occur in the continuum of that person. The words of those teachers are not worth believing as an essence. It is because either fourth time or fifth time of impulsion is able to occur by means of full absorption (*appanā*), but more than fifth time is unable to occur by means of full absorption resulting from occurrence of quite adjacent to the life continuum. It deserves to reject and ideology of teachers of other thought of school (*kecivāda*), therefore, it is not worth believing. (Vs-2-315)

Only when the Noble Fruition occurs contiguously after the first Noble Path with so far as this extent, this practising *meditator* becomes the second Noble One called the Upstream-enterer (*sotāpanna*). Although he is full of forgetfulness due to reaching into status of forgetfulness, kingdom of heavenly beings, kingdom of *chakkavatin* (= sovereign of the four islands of the universe) etc, he is able to perform the end of suffering after running seven times of both existences of heavenly beings and human beings alternatively. At the end of Noble Fruition, the consciousness of that practising *meditator* falls into life continuum. Afterwards, due to interruption of life continuum, the mind door advertence arises in order to reflect the Noble Path. After ceasing of that advertence seven times of impulsions, which reflects the Noble path, arise successively. This is the cognitive process of reflecting (*paccavekkhana vithi*), which reflects the Noble path. Then, after falling into life continuum, the next advertence etc, arises in order to reflect the Noble Fruition etc in that way. Due to occurrence of those advertence and consciousness of impulsion, it can be said the Upstream enterer.....

1. reflects the Path,
2. reflects the Fruition,
3. reflects defilements that had been eradicated,
4. reflects remaining defilements that has not been eradicated yet,
5. reflects *nibbāna*.

That person reflects the path as "I came through this path." Afterwards the Fruition is reflected as "I am worth getting this remarkable benefit." Afterwards defilements that had been eradicated are reflected as "I have finished to eradicate these kinds of defilements." Afterwards, those defilements, which should be

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eradicated by the Upper Three Noble Paths, are related as "I have still remain these kinds of defilements." Finally, the deathless state of *nibbāna*, where there is no more rebirth or re-death, is reflected as "I have realized this *dhamma* by taking it as object." Thus in the continuum of the Noble Disciple who is the Upstream enterer, five times of reflecting cognitive processes arise consecutively. Similarly five times of reflecting cognitive processes arise in each continuum of the once returnee and Non-returnee respectively. Especially it should be recognized that there is no reflecting on remaining defilements to be eradicated for Arahant. (It means that in the continuum of an Arahant four kinds of reflecting cognitive processes can raise.) Thus there are (19) kinds of reflecting cognitive processes totally. (Vs-2-315,316)

Revealing in this way is the method showing maximum of limitation indeed. It is right .Reflecting on defilements that had been eradicated and reflecting on defilements that has not been eradicated yet, can or can not be carried out for the lower Three Noble Ones who has not yet attained Arahantship (*sekkha*). It is right. The capability to reflect defilements that had been eradicated and remaining ones can be carried out by some dower Three Noble Ones but not by some lower Three Noble Ones. Due to this reason, the prince *Mahānāma* asked the Supreme Buddha that "Supreme Buddha.... due to presence of such defilements that has not been eradicated yet, sometimes the selfish desire also causes to stand my finished consciousness of wholesome deeds, sometimes the anger also causes to stand it; sometimes the delusion also causes to stand it, which kinds of defilements are those still remains to be eradicated in the internal continuum of mine? (*M-1-126*) It should be understood on this entire sutta in detailed. (*Vs -2-316*)

In the commentary of *Cūḷa dukkhakkhandha Sutta, Mūlapaññāsa*, it is explained as follows._____

Pali Quotation (*M-A-1- 366*)

Those kinds of reflecting cognitive processes are not carried out completely and certainly for all Noble Ones. One kind of Noble Ones reflects only defilements that had been eradicated, while one kind of Noble one reflects only remaining defilements to be eradicated, one kind of Noble Ones, the Noble Path only, one kind of Noble ones, the Noble Fruition only, one kind of Noble ones, *nibbāna* only. Among these five kinds of reflecting cognitive processes, either one kind or two kinds can be carried out appropriately. Thus as if such person can not fulfil five kinds of reflecting cognitive processes, it will be resulting from absence of cleverness in terminology of defilements eradicated by each Noble Path for that person. (*M-A-1-366*)

According to above commentary, among five kinds of reflecting cognitive processes either any one kind or two kinds must be carried out certainly.

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However it never says definitely on which kind. With regarding to the words, " it will be resulting from absence of cleverness in terminology of defilements eradicated by each Noble Path, it can be concluded that those kinds of reflecting on defilements that had been eradicated or not yet ones, can not be carried out generally but those three kinds of reflecting on the Path, the Fruition, and *nibbāna* can be carried out certainly.

9.2 Stage of Second Path-Knowledge

Then that Noble Disciple who became as the Upstream enterer after reflecting in this way, endeavours in order that both strong sensual desire, ill will, will be scarce and the Second Fruition called Fruition of Once-returner will be reached by sitting on that same place or by staying in any other place appropriately. After performing to mature those controlling faculties, strength, factors of enlightenment that person bears in mind all kinds of *saṅkhāra dhammas*, viz, corporeality, feeling, perception, *kamma*-formation, consciousness, over and over again by means of scrutinizing and discerning as *anicca, dukkha, anatta*. *Vipassanā* Knowledge has been occurred over and over again resulting in falling in the continuity of *vipassanā* practice. For that

Upstream enterer person who is practising through the way mentioned above, previously the knowledge of Arising and Passing Away occurs as mentioned above and then at the end of Knowledge of Neutrality Towards Formations later, when the Knowledge of Adaptation and the Knowledge of Trans-lineage in the next method, the Knowledge of Adaptation and the Knowledge of Purity (*vodāna*) occur successively through one mind door advertence, the path of once returnee arises contiguously after the Knowledge of Purity which is similarly to the Knowledge of Trans-lineage. The Knowledge associating with that Path of Once-returnee is designated as the Path Knowledge of Once-returnee. After this Path Knowledge of Once returnee, those contiguous times occurring consciousness of Fruition should be recognized similar to mentioned above. So far as this extent this practising Noble One becomes the Fourth Noble One called the Once-returnee (*sakadāgāmi*) who returns only once for the process of NONE in this sensual world and he is able to achieve the end of suffering of rounds of rebirth. After reaching to the Fruition of Once-returnee, those reflecting cognitive processes arise similar to mentioned above. (*Vs -2-316,317*)

2.9.1 Scarcity of defilements

How the scarcity and weakness of those strong and rough sensual sensual desire and ill will can be known is that_____

“by means of these two kinds of situations,

1. either infrequent occurrence in sometimes or
2. the occurrence of less strong and weak nature of over exertion (*pariyuṭṭhāna*) which arise as three time phases, *uppāda-ṭhiti-bhanga*, in the continuity of mind, it can be known in this way. Although various kinds of defilements arise continuously in the continuum of common peoples who always walk along with rounds of rebirth, defilements never arise continuously for the once returnee person.

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Sometimes they arise discontinuously and infrequently. Although they arise discontinuously and infrequently some times, they never arise randomly by suppressing concealing making cloud of darkness. Actually due to occurrence of finishing to remove by two kinds of Path the Path of Upstream-enterer and the Path of Once-returnee, they arise with very subtle and scarce condition. It should be recognized on the nature of scarcity of defilements by observing on these conditions. (*Mahāṭṭ-2-487*)

Trans-lineage (*gotrabhu*)_____

Due to ability to both suppress the lineage of worldling and improve the lineage of Noble One, the knowledge, which arises before the Path Knowledge of Upstream-enterer, should be designated as *gotrabhu* (= Trans-lineage) directly. The knowledge which arises before the Path Knowledge of Once-returnee on the other hand, should be designated as *gotrabhu* indirectly and metaphorically (= *sadisūpacāra*) due to similar to that real *gotrabhu*. The reason why it should be designated as "purity (*vodāna*)" is that both due to presence of purification without

some impurities (*samkilesa*) and due to taking the object of extremely purified *nibbāna* as object. Therefore in the Pali Text of *Paṭṭhāna* (conditional relations) it is preached as follows:_____

***anulomam vodānassa anantarapaccayena paccayo.*(Abhi-1-138)**

The knowledge of Adaptation benefits the knowledge of purity by efficiency of relation of contiguity (*anantara paccaya*). (*Abhi-1-138*)

As if the term, the "purity" is a designation as directly, the reason why the commentary of *Visuddhi Magga* explained as "*gotrabhuanantaram* = contiguously after Trans-lineage", without explaining as "*vodānantaram* = contiguously after purity, " is that it explained by following the course of Pali Text called *Paṭisambhidā Magga*.

In the Pali Text called *Paṭisambhidā Magga*, pp 65, in these phrases depending upon the meaning of predominance, *uppāda* (= arising) etc, " eight kinds of Trans-lineage *dhammas* arise by means of *vipassanā* practice," etc,_____ those names of knowledge before the Path Knowledge of Once-returnee etc, are designated as the term, Trans-lineage (*gotrabhu*). Therefore it is also explained as "*gotrabhuanantaram* = contiguously after Trans-lineage", in this commentary called *Visuddhi Magga*. (*Mahāṭṭi-2-487, 488*)

9.2.2 The Once returnee person (*sakadāgāmi*)

The statement in above explanation of commentary of *Visuddhi Magga*, "the fourth Noble One who returns only once for the process of NONE in this sensual world and he is able to achieve the end of suffering of rounds of rebirth is called the Once returnee," is presumed only one kind among five kinds of Once- returnee, excluding four kinds of remaining ones.

1. Some persons get complete extinction of *khandha* life (*parinibbāna*) in this human existence after attaining the Fruition of Once-returnee in this human existence.

2. Some persons get complete extinction of *khandha* life in heavenly existence after attaining the Fruition of Once-returnee in this human existence.

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3. Some persons get complete extinction of *khandha* life in that heavenly existence. After attaining the Fruition of Once-returnee in heavenly existence, some persons get complete extinction of *khandha* life in that heavenly existence.

4. After attaining the Fruition of Once-returnee in heavenly existence, some persons get complete extinction of *khandha* life in this human existence, by taking the process of NONE (*paṭisamdhi*) again.

Without presuming these four kinds of persons it should be recognised the fact that the commentary of *Visudhi Magga* explained by presuming this kind only,

5. "after attaining the Fruition of Once-returnee in this human existence then the process of NONE (*paṭisamdhi*) occurs in heavenly existence and lives for through out that existence, afterwards such person gets the process of NONE again in this human existence and gets complete extinction of *khandha* life in this human existence." (*Mahāṭṭi -2- 488*)

9.3 Stage of Third Path Knowledge

That Noble Disciple who became as the Once-returner, after reflecting on the Path Fruition, *nibbāna* etc, performs strenuously *vipassanā* practice over and over again, in order that both scarce subtle fetter of sensual desire and fetter of repulsion (*paṭigha samyojana*) will be eradicated totally and the Third Fruition called Fruition of Non returner will be reached by sitting on that same place or by staying in any other place appropriately. After performing to mature those controlling faculties, strength, factors of enlightenment that person bears in mind and kneads all kinds of *saṅkhāra dhammas* occurring in three realms, over and over again by means of scrutinizing and discerning as *anicca, dukkha, anatta*. *Vipassanā* Knowledge has been occurred over and over again resulting, in falling in the continuity of *vipassanā* practice. It means the performance for the successive occurrence of *Vipassanā* Knowledge from the knowledge of Arising and Passing Away to the end of Knowledge of Neutrality Towards Formations. For that Once-returner person who is practising through the way mentioned above, at the end of Knowledge of Neutrality Towards Formations, when the knowledge of Adaptation and the Knowledge of Trans-lineage (= purity, *vodāna*) occur successively through one mind door advertence, the path of Non returner arises contiguously adjacent to the Knowledge of Trans-lineage (= purity, *vodāna*). The knowledge associating with that path of Non returner is designated as the Path Knowledge of Non returner. (*Vs-2-314*)

After this Path Knowledge of Non returner those contiguous times occurring consciousness of Fruition should be recognized similar to mentioned above. So far as this extent this practising Noble One becomes the sixth Noble One called the Non returner (*anāgāmi*) who never returns for the process of NONE in this sensual World, who is able to reborn without visible cause (i.e. Without parents) in the Realm of Pure Abode (*suddhāvāsa*) and who usually gets complete extinction of *khandha* life in that realm. After reaching to the fruition of Non returner, those reflecting cognitive processes arise similar to mentioned above. (*Vs -2-317*)

By means of process of NONE (*paṭisandhi*) only it is the nature of never return from that *brahmā* world. In order to pay respect the Supreme Buddha and to listen the Noble preaching those heavenly beings usually return of the sensual

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world including this human world. They come back the sensual world in order to preach *dhamma* in *sudhammā* congregation hall as a *brahmā* called *Sanankumāra*. (*Mahāṭṭi-2-488, 489*)

9.4 Fourth Path and Fruition (*arahatta maggaphala*)

That Noble Disciple who became as the Non-returner, after reflecting on the path, Fruition, *nibbāna* etc in this way, performs strenuously *vipassanā* practice over and over again in order that both five fetters belonging to the upper part

(*uddhānbhagiya samyojana*) viz, desire to fine material sphere (*rūparāga*) desire to immaterial sphere (*a-rūparāga*), conceit (*māna*), unrest (*uddhacca*), ignorance, will be eradicated totally and the Fourth Fruition called Fruition of Arahant will be reached by sitting on that same place or by staying in any other place appropriately. After performing to mature those controlling faculties, strength, factors of enlightenment, that person bears in mind and kneads all kinds of *saṅkhāra dhammas* occurring in three realms, over and over again by means of scrutinizing and discerning as *anicca, dukkha, anatta*. *Vipassanā* Knowledge has been occurred over and over again resulting in falling in the continuity of *vipassanā* practice. It means the performance for successive occurrence of *Vipassanā* Knowledge from the knowledge of Arising and Passing Away to the end of Knowledge of Neutrality Towards Formations. For that Non returnee who is practising through the way mentioned above at the end of knowledge of Neutrality Towards Formations, when the Knowledge of Adaptation and the Knowledge of Trans-lineage (purity, *vodāna*) occur successively through one mind door advertence, the Path of Arahant arises contiguously adjacent to the knowledge of Trans lineage (= purity, *vodāna*). The knowledge associating with that Path of Arahant is designated as the path knowledge of Arahant. (*Vs-2-317,318*)

After this Path Knowledge of Arahant, those contiguous times occurring Consciousness of Fruition should be recognized similar to mentioned above. So for as this extent this fulfilled Noble One becomes the Eight Noble One called Arahant. An Arahant is peak of Noble One among eight kinds of Noble Disciples, who is

1. *mahākhīṇāsava* = great powerful person without any kind of cankers (*āsava*) and worth worshipping,
2. *antima dehadhārī* = capable carrying final burden of body,
3. *ohitabhāra* = having burden of body, burden of defilements, burden of accumulation of *kamma*, merit or demerit (*abhisāṅkhāra*) which had been put down well,
4. *anuppattasadattha* = having remarkable benefit called fruition of Arahant which has been attained in order,
5. *parikkhīṇābhavasamyojana* = having (10) kinds of finished fetters of existence,
6. *sammā daññavimutta* = especially delivered from defilements after knowing on the nature of aggregates (*khandha*) etc,
7. *aggadakkhineyya* = worth accepting noble devotional offering of all beings including heavenly beings.

These kinds of knowledge which are associating with Four kinds of Noble Path mentioned in this way are known as the purification of path knowledge (*ñāṇadassana visuddhi*).

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9.4 Four kinds of application of mindfulness (*satipaṭṭhāna*) has been fulfilled

It has been presented in detail up to section of elaborate discerning of the knowledge of Arising and Passing Away including,

1. with regarding to “*samudayadhammanupassī*”, way of discerning on the nature of arising (*samudaya*),

2. with regarding to "*vayadhammanupassī*", way of discerning on the nature of decaying (*vaya*), and
3. with regarding to "*sarmudaya vayadhammanupassī*", way of discerning on the nature of arising decaying (*samudayavaya*).

In later Sections after that way of elaborate discerning of the knowledge of Arising and Passing Away, those cascade ways of discerning which has been presented from the section of matured knowledge of Arising and Passing Away which frees from defilements to this Fruition of Arahant are only the elaborate way of discerning found in the following preaching of *saṭṭipatthāna* (application of mindfulness).

Pali Quotation (M-1-71) (M-1-75,76)
(M- 1-76) (M-1-78)

1. Furthermore, in the continuum of that *bhikkhu*, the mindfulness appears as “a mere all bodily constituents is present.”
That mindfulness is only factor of improvement of *Vipassanā* Knowledge which is capable of discerning on “all bodily constituents” over and over again. It is only factor of improvement of successive mindfulness associating with *Vipassanā* Knowledge which is capable of keeping in mind all bodily constituents. That *bhikkhu* stays without living by means of craving-wrong view. He never obsess any kind of *dhamma* any kind of desirable things in the world which are called fivefold clinging to aggregates (*pañcupādāna- khandha*) as "I, mine". *Bhikkhus*..... thus the *bhikkhu* usually stays by discerning on all bodily constituents over and over again. (M-1-71)
2. with regarding to “*vayadhammānupassī*”, way of discerning on the nature of decaying (*vaya*), and
3. with regarding to “*samudayavayadhammānupassī*”, way of discerning on the nature of arising-decaying (*samudaya-vaya*).

In later Sections after that way of elaborate discerning of the Knowledge of Arising and Passing Away, those cascade ways of discerning, which has been presented from the Section of matured Knowledge of Arising and Passing Away which frees from defilements to this Fruition of Arahant, are only the elaborate way of discerning found in the following preaching of *Saṭṭipatthāna* (application of mindfulness).

Pali Quotation (M-1-71) (M-1-75-76)
(M-1-76) (M-1-78)

1. Furthermore, in the continuum of that *bhikkhu*, the mindfulness appears as “a mere all bodily constituents is present”.
That mindfulness is only factor of improvement of *Vipassanā* Knowledge which is capable of discerning on “all bodily constituents” over and over again. It is only factor of improvement of successive mindfulness associating with *Vipassanā* Knowledge which is capable of keeping in mind “all bodily constituents”. That *bhikkhu* stays without living by means of craving-wrong view. He never obsess any kind of *dhammas*, any kind of desirable things in the world which are called fivefold clinging to aggregates (*pañcupādāna- khandhā*) as "I, mine". *Bhikkhus*..... thus the *bhikkhu* usually stays by discerning on “all bodily constituents” over and over again. (M-1-71)

2. Furthermore, in the continuum of that *bhikkhu*, the mindfulness appears as “a mere feeling”.

That mindfulness is only factor of improvement of *Vipassanā* Knowledge which is capable of discerning on “feeling” over and over again. It is only factor of improvement of successive mindfulness associating with *Vipassanā* Knowledge which is capable of keeping in mind “feeling”. That *bhikkhu* stays without living by means of craving-wrong view. He never obsess any kind of *dhammas*, any kind of desirable things in the world which are called fivefold clinging to aggregates (*pañcupādāna- khandhā*) as “I, mine”. *Bhikkhus*..... thus the *bhikkhu* usually stays by discerning on “feeling” over and over again. (M-1-75,76)

3. Furthermore, in the continuum of that *bhikkhu*, the mindfulness appears as “a mere consciousness”.

That mindfulness is only factor of improvement of *Vipassanā* Knowledge which is capable of discerning on “consciousness” over and over again. It is only factor of improvement of successive mindfulness associating with *Vipassanā* Knowledge which is capable of keeping in mind “consciousness”. That *bhikkhu* stays without living by means of craving-wrong view. He never obsess any kind of *dhammas*, any kind of desirable things in the world which are called fivefold clinging to aggregates (*pañcupādāna- khandhā*) as “I, mine”. *Bhikkhus*..... thus the *bhikkhu* usually stays by discerning on “consciousness” over and over again. (M-1-76)

4. Furthermore, in the continuum of that *bhikkhu*, the mindfulness appears as “a mere principle of *dhamma*”.

That mindfulness is only factor of improvement of *Vipassanā* Knowledge which is capable of discerning on “principle of *dhamma*” over and over again. It is only factor of improvement of successive mindfulness associating with *Vipassanā* Knowledge which is capable of keeping in mind “principle of *dhamma*”. That *bhikkhu* stays without living by means of craving-wrong view. He never obsess any kind of *dhammas*, any kind of desirable things in the world which are called fivefold clinging to aggregates (*pañcupādāna- khandhā*) as “I, mine”. *Bhikkhus*..... thus the *bhikkhu* usually stays by discerning on “principle of *dhamma*” over and over again. (M-1-71)

9.6 Thirty seven qualities of associating *dhammas* of enlightenment (*bodhipakkhiya dhammas*)

Due to presence of ability to realize Four Noble Truths, due to occurrence of association with the Noble Path which is worth designating as *bodha* (= enlightenment), due to occurrence of standing as beneficial associates, these (37) kinds of *dhammas* viz, four kinds of application of mindfulness (*satipaṭṭhāna*) four kinds of strenuous effort (*sammappadhāna*), four kinds of psychic powers (*iddhipāda*) five kinds of controlling faculties, (*indriya*), five kinds of strength (*bala*), seven kinds of constituents of knowledge (*bojjhanga*), eight kinds of purified factors of Noble Path (*ariya magganga*), are designated as “*bodhipakkhiya dhamma*” (= associating *dhammas* of enlightenment).

A. Four kinds of application of mindfulness (*satipaṭṭhana*)

Among those qualities of associating *dhammas* of enlightenment, the mindfulness(*sati*), itself, is called *satipaṭṭhana* due to occurrence of ability to stand on objects of bodily constituents, feeling, consciousness, principle of *dhamma*, by means taking the object as the nature of repulsiveness (*asubha*), the nature of impermanence (*anicca*), the nature of suffering (*dukkha*), the nature of non self (*anatta*) (= by means of performing the function which rejects perception of desirability (*subha*), perception of permanence (*nicca*), perception of happiness (*sukha*) perception of self (*atta*).

Qualities of associating *dhammas* of enlightenment are available in various kinds of consciousness during occurring of mundane *vipassanā* knowledge before the Noble Path. The way of availability is as follows.

For the *meditator* who discerns and keeps in mind bodily constituents (*rūpakāya*) by these 14 modes, viz,

1. *ānāpānāpabba* = section of developing mindfulness of breathing
2. *iriyāpāthapabba* = section of discerning on deportment
3. *sampajaññapabba* = section of discerning on clear comprehension
4. *paṭikūla manasikārapabba* = section of discerning on the nature of repulsiveness (loathsomeness)

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5. *dhātumanasikārapabba* = section of taking into heart the nature of elements

6-14 *navasivathikapabba* = section of contemplation of nine kinds of corpses, 14 sections of contemplation of the bodily constituents (*kāyanupassanā satipaṭṭhāna*) is available.

Among those sections, section of developing mindfulness of breathing (*ānāpānāpabba*) etc, if *vipassanā* practice has been performed by this cascade of ways, firstly concentration is developed and that concentration is applied as the fundamental of *vipassanā* practice, secondly corporeality and mentality are kept in mind through the former corporeality; as priority after wards causal *dhammas* of those corporeality and mentality are scrutinized; and thirdly, those conditioned things (*sankkhāra dhamma*) called corporeality and mentality with causal *dhammas* which are occurring in both three periods and two continuums, i.e., internal and external, are discerned, are discerned as three general characters, *anicca*, *dukkha*, *anatta*, it is designated as *kāyānupassanā satipaṭṭhāna* (contemplation of the bodily constituents) due to priority of corporeality to be discerned. _____ (1)

For the *meditator* who keeps in mind “feeling” through (9) kinds of modes , contemplation of the feeling (*vedanānupassanā*) is available. During keeping in mind mental *dhammas*, the feeling as priority together with associating mental *dhammas* are kept in mind simultaneously. After keeping in mind mentality object-corporeality and depended base corporeality of those mental *dhammas* must be kept in mind again. If *vipassanā* practice has been performed by this cascade of processes as shown in this way, it is designated as *vedanānupassanā satipaṭṭhāna* (contemplation of the feeling). _____ (2)

For the *meditator* who keeps in mind “consciousness” through (16) kinds of modes, contemplation of the consciousness (*cittānupassanā satipaṭṭhāna*) is

available. During keeping in mind mental *dhammas*, the consciousness as priority, together with associating mental *dhammas* are kept in mind simultaneously. After keeping in mind mentality object-corporeality and depended base corporeality of those mental *dhammas* must be kept in mind again. If *vipassanā* practice has been performed by this cascade of processes as shown in this way, it is designated as *cittānupassanā satipaṭṭhāna* (contemplation of the consciousness). _____ (3)

For the *meditator* who keeps in mind conditioned things (*saṅkhāra dhamma*) called corporeal and mental *dhammas* through these five kinds of modes,

1. *nīvaraṇapabba*= section of discerning on hindrances as priority together with corporeality and mentality,

2. *khandhapabba* = section of discerning on five aggregates (*khandhā*) ,

3. *āyatanapabba* = section of discerning on twelve bases (*āyatana*),

4. *bojjhangapabba* = section of discerning on seven factors of enlightenment as priority,

5. *sacca pabba* = section of discerning on four Noble Truths through *dukkasacca* and *samudaya sacca*, as priority, contemplation of the principle of *dhammas* (*dhammānupassanā satipaṭṭhāna*) is available. Among three kinds of practices on mentality (*nāmakammaṭṭhāna*), a kind of *vipassanā* practice, through which this cascade of processes includes, viz, the contact (*phassa*) as priority together with associating mental *dhammas* are kept in mind, then object corporeality and depended base-corporeality of those mental *dhammas* are kept in mind, afterwards causal *dhammas* of those mentality and corporeality are scrutinizes, lastly those mentality and corporeality together with causal *dhammas* are discerned as *anicca, dukkha, anatta*, is also designated as *dhammānupassanā satipaṭṭhāna* (contemplation of the principle of *dhammas*. An another kind of *vipassanā* practice, through which this cascade of processes includes, viz, conditioned things which are objects of *Vipassanā* Knowledge are kept in mind through aggregate method, base method, factors of enlightenment method, four Noble Truths method, then causal *dhammas* of those ultimate corporeal and mental *dhammas* are scrutinized, lastly those mentality and corporeality together with causal *dhammas* are discerned as *anicca, dukkha, anatta*, is also designated as *dhammānupassanā satipaṭṭhāna*. _____ (4)

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For all four kinds of contemplation, those objects as priority ones, bodily constituents (*kāya*), feeling (*vedanā*), consciousness (*citta*), principle of *dhammas*, (*dhamma*), are only conditioned things (*saṅkhāra dhamma*) called corporeality, mentality causes and results. If *vipassanā* practice is carried out over and over again by means of discerning as three general characters of conditioned things occurring in three periods, and two continuums, it can be said that four kinds of contemplation are developed simultaneously. However because during mundane *vipassanā* practice, all four kinds of contemplation cannot be achieved, simultaneously within the same mind moment, it can be said that "during mundane *vipassanā* practice, all four kinds of contemplation can be achieved at each mind moment respectively". However at the moment of Noble Path all four kinds of contemplation occur simultaneously.

B. Four kinds of strenuous effort (*sammappaddhāna*)

Due to seeing both the unwholesome deed, which is occurring in the continuum of others but it is never experienced in the continuum of oneself in this recent life and the punishment which is worth killing, bondage through that unwholesome deed, by taking into heart like this , "for the person who practices by means of such way this kind of punishment through unwholesome deed can arise," by the time strenuous effort is fulfilled not to arise that kind of punishment through unwholesome deed, the first strenuous effort (*sammappaddhāna*) called trying not to arise unexperienced unwholesome deed, is available. (1) Due to seeing unwholesome *dhammas*, which is being arisen frequently in the continuum of oneself, which is accustomed to being done, by the time strenuous effort is fulfilled in order to eradicate that kind of unwholesome *dhamma*, the second strenuous effort called trying for eradication of experienced unwholesome *dhamma*, is available. (2)

For the person who endeavours strenuously in order to arise both unexperienced absorption (*jhāna*) and unexperienced *vipassanā* in the continuum of oneself in this recent life, the third strenuous effort called trying to arise unexperienced wholesome *dhamma*, is available. (3)

If both experienced absorption (*jhāna*) and experienced *vipassanā* in the continuum of oneself in this recent life are being arisen by such means, it never falls back. For the person who endeavours by that means over and over again, the fourth strenuous effort called trying to improve experienced wholesome *dhamma* is available. (4)

C. Four kinds of psychic powers (*iddhipāda*)

By the time wholesome *dhammas*, *samatha*, *vipassanā* etc are being arisen through "willing wish" as a chief, which is an ambitious to attain various kinds of wholesome *dhammas*, *jhāna*, *vipassanā*, *magga*, *phala* and *nibbāna*, the psychic power of willing wish (*chand-iddhipada*) is available. (1)

By the time wholesome *dhammas*, *samatha*, *vipassanā* etc, are being arisen through "willpower" as a chief, the psychic power of willpower (*cittiddhipāda*) is available. (2)

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By the time wholesome *dhammas*, *samatha*, *vipassanā* etc, are being arisen through "strenuous effort" as a chief, the psychicpower of "strenuous effort" (*viriyiddhipāda*) is available. (3)

By the time wholesome *dhammas*, *samatha* *vipassanā* etc, are being arisen through "investigation (= wisdom)"as a chief, the psychic power of investigation (*vīmansiddhipāda*) is available. (4)

D. Five kinds of controlling faculties (*indriya*)

Both unwholesome *dhammas* which are opposite of firm faith (*saddhā*) and wrong decision (*micchā dhimokkha*), which is respectful on living, non-living things which are out of Triple Gems, which is a kind of false belief are designated as

assaddhiya (= unbelieving). The controlling faculty of firm faith (*saddh indriya*) can suppress, overcome on those "*asssaddhiya dhammas*". It is capable of controlling on associating *dhammas* which are factors of deliverance from *assaddhiya*. (1)

The controlling faculty of effort (*vīriyindriya*) can suppress, overcome on idleness (*kosajja*) which is worth designating as arising of unwholesome mind moment with significant sloth torpor (*thina middaha*). It is capable of controlling on associating *dhammas* which are factors of deliverance from idleness (*kosajja*) (2)

The controlling faculty of mindfulness (*satindriya*) can suppress, overcome on negligence (*pamāda*) called unwholesome aggregate which is caused by carelessness, forgetfulness. It is capable of controlling on associating *dhammas* which are factors of deliverance from negligence (*pamāda*). (3)

The controlling faculty of concentration (*samādhindriya*) can suppress, overcome on mental derangement (*vikkhepa*) called restlessness of mind. It is capable of controlling on associating *dhammas* which are factors of deliverance from mental derangement (*vikkhepa*). (4)

The controlling faculty of reason (*paññindriya*) can suppress, overcome on infatuation (*sammoha*) with the nature of nescience on the object of ultimate *dhammas* as they really are .It is capable of controlling on associating *dhammas* which are factors of deliverance from infatuation (*sammoha*). These five kinds of controlling faculties, actually, can arise simultaneously within the same mind moment during mundane *vipassanā* practice. (5)

E. Five kinds of strength (*bala*)

Due to occurrence of both undeserving to oppress by those *dhammas*, viz, *asssaddhiya*, *kosajja*, *pamāda*, *sammoha*, and unshaking and stability (on the object of conditioned things), five kinds of *dhammas* called firm faith (*saddhā*) strenuous effort (*viriya*), mindfulness (*sati*) concentration (*samādhi*) reason (*paññā*) are designated as the strength (*bala*). These five kinds of strength (*bala*) can also arise simultaneously within the same mind moment during mundane *vipassanā* practice.

F. Seven factors of enlightenment (*bojjhanga*)

Due to occurrence of basis of a being who is capable of knowing on Four kinds of Noble Truths these seven kinds of *dhammas* mindfulness, investigation of doctrine (*dhamma vicāya*) effort, pleasurable interest (*pīti*), tranquility (*passaddhi*) concentration, neutrality (*upekkhā*) are designated as *bojjhanga* (= factors of enlightenment). These seven kinds of factors of enlightenment can also arise simultaneously within the same mind moment during mundane *vipassanā* practice.

The mindfulness which is capable of keeping in mind *sañkhāra dhammas* (conditioned things) called all bodily constituents, feeling, consciousness, principle of *dhamma* together with causal *dhammas*, is known as *satisambojjhanga*, while *Vipassanā* Knowledge which is capable of penetrative knowing on the phenomena of impermanence, suffering, non-self of those *sañkhāra dhammas* after investigating reasoning and determining on those phenomena correctly, is known as *dhammavicāya sambojjhanga*, the effort associating with that *Vipassanā* Knowledge is *viriyasambojjhanga*; the pleasurable interest, *pītisambojjhanga*, the tranquility,

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passaddhisambojjhanga, the concentration, *samādhisambojjhanga*; the mental concomitant called complete equanimity (*tatra majjhhattatā*), *upekkhā sambojjhanga*. This is how seven kinds of factors of enlightenment arise simultaneously during mundane *vipassanā*.

By the time the supra mundane Noble Path (-moment) the mindfulness that is capable of keeping mind the object of *nibbāna*, is known as *satisambojjhanga*; while the Noble path knowledge, which is capable of penetrative knowing and seeing on *nibbāna* is known as *dhammavicāya sambojjhanga*, effort, pleasurable interest, tranquility, concentration, complete equanimity (*tatramajjhhattatā*) are *viriyasambojjhanga*, *pītisambojjhanga*, *passaddhisambojjhanga*, *samādhisambojjhanga*, *upekkhāsambojjhanga*, respectively.

G. Eight factors of Noble Path (*magganga*)

Due to occurrence of basis of deliverance from all kinds of suffering of rounds of rebirth, these eight factors, *sammādiṭṭhi* (right views), *sammāsankappa* (right thought), *sammavāsā* (right speech), *sammākamanta* (right conduct), *sammāājīva* (right livelihood), *sammāvāyama* (right effort), *sammāsati* (right mindfulness), *sammāsamādhi* (right concentration) are designated as factors of Noble Path (*magganga*).

Among those eight factors, during refraining from wrong speech, *sammāvaca* (right speech), is available, during refraining from wrong conduct, *sammākamanta* (right conduct); and during refraining from wrong livelihood, *sammāājīva* (right livelihood) is available respectively. Those remaining five factors of Noble Path, *sammādiṭṭhi* etc., can arise simultaneously within the same mind moment during mundane *vipassanā* practice. *Vipassanā* Knowledge, which is capable of penetrative knowing and seeing on phenomena of impermanence, suffering, non-self of *saṅkhāra dhammas* called *dukkha sacca*, *samudaya sacca*, is known as right view (*sammādiṭṭhi*), while the initial application (*vitakka*) associating with that *Vipassanā* Knowledge, is known as right thought (*sammāsankappa*), the effort, right effort (*sammāvāyama*); the mindfulness, right mindfulness (*sammāsati*); the concentration, right concentration (*sammāsamādhi*) respectively. These five factors of Noble Path can arise simultaneously within the same mind moment during mundane *vipassanā* practice. During Supra-mundane Noble Path (-moment) those eight factors of Noble Path can arise simultaneously within the same mind moment appropriately. All factors of Noble Path take the object of *nibbāna* at that mind moment.

Especially those qualities of associating *dhamma* of enlightenment, *vimamsiddhipāda*, *paññindriya*, *paññābala*, *dhammavicaya sambojjhanga*, *sammādiṭṭhimagganga*, which are interpreted the basis as mental concomitant called *paññindriya* (reason, knowledge), is not associated with the consciousness of mundane *vipassanā* without knowledge (*ñāṇavipayutta*) sometimes. Thus (37) qualities of associating *dhammas* of enlightenment (*bodhipakkhiya dhamma*) are available in various mind moments during mundane *vipassanā* practice.

On the other hands, by the time these Four Kinds of Noble Path-Knowledge arise, actually, these (37) qualities of associating *dhammas* of enlightenment are

available simultaneously within the same mind moment. During arising of Fruition (-moment), remaining (33) qualities of associating *dhammas* of enlightenment, except four kinds of strenuous effort (*samma ppadhāna*), are available. During Supramundane mind moments, all kinds of *bodhipakkhiya dhamma* take the object of *nibbāna*.

(See Vs - 2 - 320).

All kinds of *bodhipakkhiya dhamma*, actually, concern with the arising of mind moment of Noble Path. Due to occurrence of function of strenuous effort (*sammappaddhana*) with extremely performance at the moment of the Noble Path, though they concern in that way, the commentary explained that "during arising of Fruition (-moment), except four kinds of strenuous effort." Although it explained that "during arising of Fruition (-moment), (33) qualities of associating *dhammas* of enlightenment are available, it should be recognized that "it is not worth getting directly but by means of indirect way". (*Mahāṭṭ-2-492*).

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9.7 How qualities of associating *dhammas* of enlightenment arise at Noble Path (-moment).

Pali Quotation (Vs-2-320)

At one Noble Path (-moment) all available kinds of those (37) qualities of associating *dhammas* of enlightenment take the object of *nibbāna*. If the consciousness of Path arises through the first absorption (*pathamajhānika*) it consists of (37) mind and mental concomitants. According to tetrad method (*catukka naya*), if the consciousness of Path arises through the second absorption, it consists of (35) mind and mental concomitants, excluding *vitakka*, *vicāra*. If it arises through the third absorption, it consists of (34) mind and mental concomitants, excluding *Pīti*. If it arises through the fourth absorption, it also consists of (34) mind and mental concomitants, but agreeable feeling is replaced by neutrality feeling at that moment. All mind and mental concomitants of that arising of Path (-moment) takes the object of *nibbāna*. Among those arising mind and mental concomitants, the mindfulness (*sati*) is also included. There is a reasonable question that how a single mindfulness takes objects of four kinds *satipatthāna dhammas* (= application of mindfulness) simultaneously. The answer is as follows: -

Among the *bodhipakkhiya dhammas* which are worth getting within one mind moment, a single kind, the mindfulness, which arises by taking the object of *nibbāna*, performs the function of removing of ...

1. perception of pleasant (*subhasaññā*) on all bodily constituents (*kāya*);
2. perception of happiness (*sukhasaññā*) on feeling;
3. perception of permanence (*niccasaññā*) on consciousness;
4. perception of self (*attasaññā*) on principle of *dhammas*; simultaneously.

Thus due to finishing to eradicate these kinds of perception, pleasant, happiness, permanence, self on *satipatthāna* called *kāya*, *vedanā*, *citta*, *dhamma* by the Noble Path together with mindfulness, those kinds of perception are totally free from *kāya*, *vedanā*, *citta*, *dhamma*. Whenever *kāya*, *vedanā*, *citta*, *dhamma* are taken as object, those kinds of perception, pleasant, happiness, permanence, self, never arise

but only those kinds of perception, repulsiveness, suffering, impermanence, non-self of *kāya*, *vedanā*, *citta*, *dhamma*, arise consequently. This way of realizing can be said that four kinds of application of mindfulness (*satipaṭṭhāna*) are by functional accomplishment (*kicca-siddhi*). Thus among those *bodhipakkhiya dhammas* which are worth getting within one mind moment of Noble Path, a single kind called the mindfulness can be designated as "four kinds of application of mindfulness (*satipaṭṭhāna*) " by means of the function of eradication of four kinds of perception, pleasant, happiness permanence, self on *kāya*, *vedanā*, *citta*, *dhamma*.

Similarly, a single kind called the effort which is worth getting within one mind moment of Noble path, can be designated as "four kinds of strenuous effort (*sammappadhāna*), by means of finishing four kinds of functions, trying not to arise unexperienced unwholesome *dhamma*. There are no variation in numbers of bases of interpretation for *iddhipāda*, *indriya*, *bala*, *bojjhanga*, *magga*. (Vs-2-320)

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[Notes___ If the Noble Path arises through the first absorption, (37) kinds of *bodhipakkhiya dhamma* can be available appropriately. It arises through the second absorption, the initial application (*vitakka*) will not associate resulting in decreased in factor of right thought (*sammā-sankappa magganga*). According to tetrad method, if it arises through third absorption, *pūṭisambojjhanga* (factor of enlightenment of pleasurable interest) and *sammā-sankappa magganga* will be excluded. If the Noble path arises through fourth absorption *pūṭisambojjhanga* and *sammā-sankappa magganga* will be excluded similarly.]

To be noticed * _____ In above explanation, it must be noticed especially on the word, "the mindfulness which takes the object of *nibbāna* or the mindfulness together with the Noble Path accomplishes the function of eradication of those kinds of perception, pleasant, happiness, permanence, self on *kāya*, *vedanā*, *citta*, *dhamma*."

In the field of *vipassanā* practice,

1. with regarding to the word, "*kāya*", all bodily constituents (*rūpa kāya*) called 28 kinds of corporeality must be interpreted by means of significant method (*padhānaya*) while *nāmakāya* (mentally constituents) called mental *dhammas* which arise depending on those corporeal *dhammas* by taking the object of those corporeal *dhammas* must be interpreted by means of non significant method (*appadhānaya*)

2. with regarding to the word, "*vedanā*, " nine kinds of feeling must be interpreted by means of significant method. After discerning on feeling as priority, both mental *dhammas* together with that feeling and object corporeality and depended corporeality of those mental *dhammas* must also be interpreted by means of non significant method. (*appadhānaya*).

3. with regarding to the word, "*citta*," (16) kinds of consciousness or various kinds of consciousness which are worth getting in the continuum of *meditator*, must be interpreted by means of significant method. After discerning on consciousness as priority, both mental *dhammas* together with that consciousness and object

corporeality and depended corporeality of those mental *dhammas* must also be interpreted by means of non significant method.

4. with regarding to the word, "*dhamma*," remaining mental concomitants, which are led by contact (*phassa*), volition (*cetana*), except "those corporeality, feeling, consciousness, which are interpreted as *kāya*, *vedanā*, *citta*, by means of significant method," must be interpreted by means of significant method (*paddaānaya*). Both those feeling, consciousness which are associating *dhammas* of those mental concomitants and object corporeality and depended corporeality of those mental *dhammas* must also be interpreted by means of non-significant method. In other words with regarding to the word, "*dhamma*," five aggregates (*khandha*) twelve bases (*āyatana*), seven factors of enlightenment (*bojjhanga*), four Noble Truths, must be interpreted.

Because the Noble Path accomplishes the function of eradication of delusion, that is concealing on those *kāya*, *vedanā*, *citta*, *dhamma*, not to be known, simultaneously with the moment of seeing *nibbāna*, if the *meditator* reflects those *kāya*, *vedanā*, *citta*, *dhamma* again, it can be realized easily.

If a *meditator* suggests himself as a Noble One, above specification is a kind of touchstone in order to test whether oneself achieves become *ariyhood* or not. Unless mere (28) kinds of corporealities are kept in mind and discriminated, unless mind

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and mental concomitants are kept in mind and discriminated by knowledge through natural fixed law of consciousness (*cittaniyāma*); unless Doctrine of Dependent Origination called causal relationship between *dukkha sacca* and *samudaya sacca*, is kept in mind and scrutinized by knowledge, even though oneself believes strongly himself as "he has got attainment of *ariyhood*," he must decides certainly that "I'm not *ariyhood* yet". This is because the Noble Path had already eradicated delusion (= ignorance) which is capable of concealing on Four Noble Truths or *kāya*, *vedanā*, *citta*, *dhamma*, not to be known as they really are, indeed.

For a *meditator*, the occurrence of real Noble Disciple in accordance with the desire of the Supreme Buddha is great beneficial rather than the occurrence of non real Noble One who ends the goal by an other airy philosopher. It should be recognized that one who boasts so as to became *ariyhood* depending on flattering of other will continue to float in the ocean of infinite rounds of rebirth. These *kāya*, *vedanā*, *citta*, *dhamma*, actually, are not only the *dhammas* which can be known after attaining as ariyhood but also the *dhammas* which are worth endeavouring to be known before *ariyhood* to be attained. This is because these *kāya*, *vedanā*, *citta*, *dhamma* belonging to *dukkha sacca*, *samudaya sacca* are objects of *Vipassanā* Knowledge indeed.

9.8 Way of interpreting on bases of *bodhipakkhiya dhammas*

Among these qualities of associating *dhammas* of enlightenment (*bodhipakkhiya dhamma*) if pure bases of interpretation are carried out commonly without mixing words each other by *aggahitaggahana* (= the method by which

unhold one must held or counted) there are (14) qualities of associating *dhammas* of enlightenment viz, *sati*, *vīriya*, *chanda*, *citta*, *pañña*, *saddhā*, *samadhi*, *pīti*, *passaddhi*, *upekkhā* (= *tatramajjhataṭṭā*) *sammāsankappa*, *sammāvacā*, *sammākamanta*, *sammāājiva*, totally.

Among those *dhammas*, some *dhammas sati* (mindfulness) etc, are preached as various interpretations, (8) kinds etc, though they possess a single nature due to occurrence of finishing of various functions, *kāyāupassanā* etc depending upon efficiency of each kind. Some *dhammas*, *cittiddhipāda* (psychic power of willpower) etc., are preached as one kind each, due to occurrence as character (*sarūpa*).

In this case, it is interpreted on (14) qualities of associating *dhammas* of enlightenment as bases resulting from maximum available bases of *bodhipakkhiya dhamma*. Only for the Path (-moment) through first absorption, (14) kinds of *dhammas* can be available. For the Path (-moment) through second absorption, (13) kinds of *dhammas* can be available due to inavailability of *sammāsankappa*, while the Path (-moment) through third absorption, fourth absorption fifth absorption, each (12) kinds of *dhammas* can be available due to inavailability of *pītisambojjhanga*, respectively according to pentad method (*pañcakanaya*).

Nine kinds, (1) status._____ those *dhammas* with only one character are of nine kinds viz, *chanda*, *citta*, *pīti*, *passaddhi*, *upekkhā*, *sammāsankappa*, *sammāvacā*, *sammākamanta*, *sammāājiva*. They occur as each status, *chandiddhipāda*, *cittiddhipāda* *passaddhi sambojjhanga*, *upekkhā sambojjhanga*, *sammāsankappa magganga*, *sammāājiva magganga*, respectively. _____

Saddha (faith) (2) status._____ The faith varies as two kinds, *saddhindriya*, *saddābala* and it has got two status.

Samādhi (concentration) (4) status._____ The concentration varies as four kinds, *samādhindriya*, *samādhibala*, *samādhisambojjhanga*, *sammāsamadhi magganga* and it has got four status.

Pañña (wisdom) (5) status._____ The wisdom varies as five kinds *vīṃamsiddhipāda*, *paññindriya*, *paññibala*, *dhammavicāgyasambojjhanga*, *sammāditthi magganga* and it has got five status.

Sati (mindfulness) (8) status._____ The mindfulness varies as four *satipaṭṭhāna*, *satindriya*, *satibala*, *satisambojjhanga*, *sammāsati magganga* and it has got eight status.

Vīriya (effort) (9) status._____ The effort varies as nine kinds, four *sammappadhāna*, *vīriyiddhipada*, *vīriyindriya*, *vīriyabala*, *vīriyasambojjhanga*, *sammāvāyāmamagganga* and it has got nine status.

Due to occurrence of association with the Noble Path which is worth designating as *bodha* (= enlightenment) due to occurrence of standing as beneficial associates of the Noble Path, these (37) kinds of *dhammas*, basically (14) kinds of *dhammas* are designated as *bodhipakkhiya dhamma*. During mundane *vipassanā* practice, These *bodhipakkhiya dhammas* are available appropriately.

Pali Quotation (M-3-124)

= *Bhikkhus* if the mindfulness of breathing (*ānāpānassati*) is developed, four kinds of application of mindfulness (*satipaṭṭhāna*) will be fulfilled. If four kinds of application of mindfulness is developed seven kinds of factors of enlightenment

(*bojjhanga*) will be fulfilled. If seven kinds of factors of enlightenment is developed, the Path of Arahant and the Fruit of Arahant will be fulfilled. (*M-3-124*)

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9.9. Way of emerging from *nimitta-pavaṭṭa*

There are two kinds of *vipassanā*, mundane *vipassanā* and supra-mundane *vipassanā*.

The Noble Path knowledge is also designated as *vipassanā* due to occurrence of ability to know and see on Four Noble Truths through four kinds of *abhisamaya* (= clear understanding), viz,

1. discriminating on *dukkha sacca* by means of *pariññābhisamaya* (= clear understanding of all objects of *vipassanā* practice)
2. abandoning of *samudaya sacca* by means of *pahānabhisamaya* (= clear understanding on all objects to be abandoned)
3. facing with *nirodhasacca* by means of *sacchikiriyābhisamaya* (= clear understanding on the object to be faced)
4. developing of *maggasacca* by means of *bhāvanābhisamaya* (= clear understanding on the Path to be developed). It is the *supramundane vipassanā*, indeed.

In those two kinds of *vipassanā*, *lokiyavipassanā* (mundane *vipassanā*) and *lokuttara vipassanā* (supra mundane *vipassanā*), the former is unable to emerge from *saṅkhāra nimitta*, (= phenomena of conditioned things) due to presence of object called *saṅkhāra nimitta*. It is also unable to emerge from *pavaṭṭa* (= cyclic *dharmas* which are capable of continuous occurring and are called five aggregates) due to inability to remove totally to *samudaya sacca*, which is the basis of consequent aggregates (*vipāka khandhā*).

The knowledge of Trans-lineage is unable to emerge from *pavaṭṭa* due to inability to eradicate *samudaya sacca* totally. It emerges from *saṅkhāra nimitta* due to taking the object, of *nibbāna* as object resulting in designating as "*ekatovutthana*" (= the *dhamma* which emerges from one side).

These four Kinds of Noble Path, indeed, emerges from not only *saṅkhāra nimitta*, due to presence of the object of *nibbāna* called *animitta*, that is void of *saṅkhāra nimitta*, but also *pavaṭṭa*, due to ability to eradicate *samudaya sacca* totally. Those *dharmas*, therefore, are designated as "*ubhatovuṭṭhāna*" (= the *dhamma* which emerges from both sides). (*Vs -2-321*)

Pali Quotation (Mahāṭṭi-2-494)

Taking the object of *nibbāna* as object after abandoning the object of *saṅkhāra nimitta*, is known as *nimittato vuṭṭhāna* (= emerging from phenomena of conditioned things). The ability to reach a situation with the nature of incapable of arising *upādinna-kapavaṭṭa* (= reoccurrence of consequent aggregates in future), resulting from total cessation of caused *dharmas* or *samudaya sacca* called ignorance, craving, clinging, *kamma*-formation, action, is known as *pavaṭṭato vuṭṭhāna* (=emerging from *pavaṭṭa*). It should be recognized the fact that due to arising of the path of Upstream-enterer those causal *dharmas*, *samudaya sacca*, i.e., ignorance,

craving, clinging, *kamma*-formation, action, which are causes to reach woeful existence, are ceased totally and so forth. Therefore the commentator explained that "the Knowledge of Trans-lineage is unable to emerge from "*pavaṭṭa*" due to inability to eradicate *samudaya sacca* totally." (*Mahāṭṭ-2-494*)

According to these explanations of *Visuddhi Magga* and *Mahāṭṭika*, it may be intended to interpret on only "*upādinna-kapaṭṭa*" with regarding to the word, '*pavaṭṭa*'. However the opinion of *Atthasālinī Atthakathā* has been presented previously. According to that commentary, with regarding to the word '*pavaṭṭa*' it must be interpreted on both '*anupādinna-kapaṭṭa*' and '*upādinna-kapaṭṭa*'.

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9.10. The Knowledge of Trans-lineage (*gotrabhuñṇāṇa*)

The Knowledge of Trans-lineage is a kind of "reason" which occurs by means of emerging , falling back and leaving from external *saṅkhāra nimitta*. The meaning of external *saṅkhāra nimitta* is explained in the commentary of *Paṭisambhidā Magga* as follows._____

Pali Quotation (Paṭṭsam -A-1-253)

The external *saṅkhāra nimitta* means phenomena of corporeality and mentality which are external to unwholesome mental aggregates occurring in the continuum of oneself. It is right *_____. Due to both occurrence of causal phenomena to arise defilements and appearing as forms, outward appearance, man, woman, person, being, human, heavenly being, *brahma* etc, for worldling without eye of wisdom every mundane conditioned thing is worth designating as *nimitta dhamma*. (*Paṭṭsam-A-1-253*)

According to this exegesis, defilements occurring in the continuum of oneself is internal *dhamma*. It is trusted person of oneself. It should be recognized the fact that all kinds of *saṅkhāra dhammas*, except those defilements all *dhammas* occurring in three Realms or (31) spheres, whether internal or external, whether it is living *upādinna-kapaṭṭa* or nonliving *anupādinna-kapaṭṭa*, are external *saṅkhāra dhammas*. The fact relating to the way of emerging from these external *saṅkhāra dhammas* and entering into *nibbāna* is preached in *Paṭisambhidā Magga* as follows.

After emerging (leaving) from "*uppāda*" which is arising of consequent aggregates in this life due to presence of previous action (*kamma*), it is capable of entering into "*anuppāda*" which is non arising of consequent aggregates. Therefore it is designated as "*gotrabhu*" (Trans-lineage). After emerging (= leaving) from *upādinna-kapaṭṭa* which is continuous processes of continuity of consequent aggregates due to presence of previous action (*kamma*), it is capable of entering into "*appavaṭṭa*" called *nibbāna* where continuous processes of continuity of consequent aggregates never arise ...R... After emerging (= leaving) from "*ayūhana*" which is endeavouring to perform "action (*kamma*)" called the cause of process of NONE in future, it is capable of entering into '*anāyūhana*' called *nibbāna* which is void of endeavouring to perform "action (*kamma*), the cause of process of NONE R.... After emerging (= leaving) from "*paṭisandhi*" which is arising of consequent aggregates in future, it is capable of entering into *nibbāna* without *paṭisandhi*R....

After emerging (= leaving from “existence” which is dependence of '*paṭisandhi*', it is capable of entering into *nibbāna* which is void of 'existence' the dependence of '*paṭisandhi*' ... R ... After emerging (= leaving) from '*nibbatti*' which is obvious occurrence of five aggregates, it is capable of entering into *nibbāna* without “*nibbatti*” called obvious occurrence of five aggregates ... R ... After emerging from '*vipakāpavatti*' which is arising of continuity of consequent aggregates, it is capable of entering into *nibbāna* without *vipakāpavatti* ... R ... After emerging (= leaving) from 'birth (*jāti*)' which is arising of aggregates as a beginning of one life, it is capable of entering into *nibbāna* without birth (*jāti*) R ... After emerging (= leaving) from aging (*jarā*) it is capable of entering into *nibbāna* without again... R ... After emerging (= leaving) from 'decaying ' (*vyādhī*), it is capable of entering into *nibbāna* without decaying ... R.... After emerging (= leaving) from 'death (*marāṇa*), it is capable of entering into *nibbāna* which is void of death (*marāṇa*), ... R ... After emerging (= leaving) from sorrow (*soka*), it is capable of entering into *nibbāna* which is void of sorrow (*soka*), ... R ... After emerging (= leaving) from 'lamentation (*parideva*), it is capable of entering into *nibbāna* which is void of lamentation ... R ... After emerging (= leaving) from woe it is capable of entering into *nibbāna* which is void of woe (*upāyāsa*) ... R ... After emerging (=leaving) from phenomena of external conditioned things (*bhiddha saṅkhāra nimitta*), it is capable of entering into *nibbāna* which is the cessation of *saṅkhāra*. (*Paṭṭsam-63,46*)

9.11. *Ubhatovuṭṭhāna* (both sides emerging) the Path Knowledge

How the Path Knowledge called “the wisdom” which occurs by means of emerging (= falling back and leaving) from both sides of “*nimitta*”, '*pavatta*' arise _____ *sammādiṭṭhi* _____ At the moment of the Path of Upstream-enterer, *sammādiṭṭhi* (right view) emerges from (62) kinds of wrong views (*micchādiṭṭhi*) through the meaning of clear realizing on very profound essence of Four Noble Truths with the characters of *pariññābhisamaya*, *pahānābhisamaya*, *sacchikiriya-bhisamaya*, *bhānābhisamaya*. It emerges from both those defilements, *vicikicchā* (scepticism) etc, that follows successively to wrong views, the cause of reaching to woeful existence, and aggregates (*khandhā*) that follows successively to that wrong view. It emerges from all kinds of external phenomena of conditioned things (*bhiddha saṅkhāra nimitta*), except defilement aggregate occurring in the continuum of oneself. Therefore it can be said that the wisdom (*paññā*) which occurs by means of emerging, falling back, leaving from both sides of '*nimitta, pavatta*', is known as the knowledge arising at the Noble Path (-moment). (*Paṭṭsam-66*)

tadanuvattaka kilesa (defilements that following to wrong view) _____ The Path-Knowledge of Upstream-enterer emerges from (62) kinds of wrong through eradicating to underlying tendency of wrong view (*diṭṭhānusaya*) without any remains. It also emerges from various kinds of defilements, which are associating with wrong view within the same mind moment, which have supporting factor of the relation of determinative dependence (*upanissaya paccaya*) of wrong view, which always follow wrong view. With regarding to that word, it means removing on *tadekaṭṭha kilesa* (= defilements with the same dependence of that wrong view). There are two kinds of *ekaṭṭha, sahajekaṭṭha* and *pahānekaṭṭha*.

Sahajekaṭṭha ____ Those defilements which are occurring both within one mind moment, and in the continuum of one person, associating with that wrong view until it is removed by the Noble Path, is **tadekaṭṭha** (= defilements with the same dependence of that wrong view) . When the Noble Path eradicates wrong view (**diṭṭhi**) both these defilements, selfish desire (**lobha**), delusion (**moha**), unrest (**uddacca**), shamelessness (**ahirika**), dreadlessness (**anottappa**) which are associating with that wrong view in two kinds of consciousness, consciousness with wrong view rooted in greed unprepared (**lobhamūla diṭṭhigata sampayutta a-saṅkhārika citta**) and these defilements, selfish-desire, delusion, sloth (**thina**), unrest, shamelessness, dreadlessness, which are associating with that wrong view in two kinds of consciousness, consciousness with wrong view rooted in greed, prepared (**lobha mūla diṭṭhigata sampayutta saṅkhārika citta**), are also eradicated by the Path of Upstream-enterer through **sahajekaṭṭha**.

Pahanekaṭṭha ____ When the path knowledge of Upstream-enterer eradicates the defilement called wrong view, these defilements, selfish desire, hate, delusion, conceit, sceptic, sloth, unrest, shamelessness, dreadlessness, which are causes to reach woeful existence, which are occurring together with wrong view in the continuum of one person, are also eradicated by means of **phānekaṭṭha**.

Khandehi ____ In the word, "it emerges from aggregates (**khandha**) that follows successively to that wrong view," those aggregates are ____

(a) Four mental aggregates of consciousness and mental concomitants with wrong view, rooted in greed, which are associating with that wrong view within the same mind moment and are following successively to that wrong view, (**sahajekaṭṭhakhandha**),

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(b) four mental aggregates of consciousness and mental concomitants without wrong view rooted in greed (**lobhamūla diṭṭhigatavippayutta citta cetasika**), four mental aggregates of consciousness and mental concomitants rooted in hate (**dosamūlacitta cetasika**), four mental aggregates of consciousness and mental concomitants, rooted in delusion (**mohamūla citta cetasika**), which are associating with defilements, selfish desire, hate, delusion etc, that are causes to reach woeful existence and are **phanekaṭṭha** with that wrong view, (**pahanekaṭṭha khandha**),

(c) corporeal aggregate (**rūpakkhanda**) called corporeality produced by mind (CPM) (**cittajarūpa**), which are caused by unwholesome mind and mental concomitants of those **sahajekaṭṭha** and **pahanekaṭṭha** kinds, totally five aggregates, (These are five kinds of aggregates called **anupādinna pavaṭṭa**), and

(d) consequent five aggregates which are worth arising future, due to presence of those defilements, that wrong view etc, (These are five kinds of aggregates called **upādinna pavaṭṭa**).

The Path Knowledge of Upstream-enterer emerges from these five kinds of aggregates of both **anupādinna** and **upādinna pavaṭṭa**, really.

(e) **Pali Quotation (Paṭisam-A-1-255-256)**

If should be recognized the fact that "*bahiddhā ca sabbanimittēhi*" means all kinds of (internal, external) *saṅkhāra dhammas*, excluding defilement aggregate occurring in the continuum of oneself, from which the path of Upstream-enterer emerges. (*Paṭṭsam-A-1-255,256*)

This exegesis of commentary of *Paṭṭsamabhida Magga*, shows the same opinion, as previous mentioned in the commentary of *Aṭṭhasalini*, that "the Noble Path emerges from both two kinds of *khandha pavatta*, *anupādinna*, *upādinna*, and all kinds of phenomena of conditioned things (*saṅkhāra nimitta*).

Sammasankappa: Right thought (*sammasankappa*) associating with the Noble Path emerges from wrong thought (*micchā sankappa*) through the meaning of ability to apply associating *dhammas* on the object of *nibbāna*. It emerges from both defilements and aggregates (*khandha*) which are capable of following to wrong thought. It also emerges from all kinds of external phenomena of conditional things. Therefore it can be said that the wisdom (*pañña*) which occurs by means of emerging, falling back, leaving from both sides of *nimitta*, *pavatta*, is known as the knowledge arising at the Noble Path (-moment). (*Paṭṭsam-66*)

The Path Knowledge of Upstream-enterer emerges from wrong thoughts (= initial application, *vitakka*) which are associating with both five kinds of consciousness, viz, four kinds of consciousness with wrong view (*diṭṭhigata sampayutta citta*), one kind of consciousness with sceptic, which are worth removing by the Path of Upstream-enters, and remaining kinds of unwholesome consciousness which are causes to reach woeful existences (*apāyagamanīya*). (*Paṭṭsam-A-1-256*)

Sammāvācā Right speech (*sammāvācā*) associating with the Noble Path emerges from wrong speech (*micchāvācā*) through the meaning of ability to keep. It emerges from both defilements and aggregates (*khandha*), which are capable of following to wrong speech. It also emerges from all kinds of external phenomena of conditional things. Therefore it can be said that the wisdom (*pañña*) which occurs by means of emerging, falling back, leaving from both sides of *nimitta*, *pavatta*, is known as the knowledge arising at the Noble Path (-moment). (*Paṭṭsam-66*)

It means that it emerges from both lying (*musāvāda*) and slandering (*pisunavācā*), speech with vulgar slang (*pharusavācā*), flattering (*samphappalāpavācā*).

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Sammākamanta _____ Right conduct (*sammākamanta*) associating with the Noble path emerges from misconduct (*micchākamanta*) through the meaning of ability to occur polite bodily manners but not rude manners. It emerges from both defilements and aggregates (*khandha*) which are capable of following to misconduct (*micchākamanta*). It also emerges from all kinds of external phenomena of conditional things. Therefore it can be said that the wisdom (*pañña*) which occurs by means of emerging, falling back, leaving from both sides of *nimitta*, *pavatta*, is known as the knowledge arising at the Noble Path (-moment). (*Paṭṭsam-66*)

It emerges from killing being (*pāṇātipāta*) stealing (*adinnadānā*) and sexual misconduct (*kamesumicchācāra*).

sammāājīva_____ Right livelihood (*sammāājīva*) associating with the Noble Path emerges from wrong livelihood (*micchājīva*) through the meaning of capable of purifying the livelihood. It emerges from both defilements and aggregates (*khandha*), which are capable of following to wrong livelihood. It also emerges from all kinds of external phenomena of conditional things. Therefore it can be said that the wisdom (*pañña*) which occurs by means of emerging, falling back, leaving from both sides of *nimitta*, *pavaṭṭa*, is known as the knowledge arising at the Noble Path (-moment). (*Paṭṭsam-66*)

It emerges from these kinds of wrong livelihood, viz, three kinds of bodily misconducts, four kinds of verbally misconducts, relating to livelihood, such as deceit (*kuhana*), talking over (*lapana*), prognostication (*nemittikatā*), insinuation (*nippesikatā*) to obtain four requisites, covetousness through giving little worldly gain for great ones (*lābhena labham nijigīsanatā*).

Sammāvāyāma_____ Right effort (*sammāvāyāma*) associating with the Noble path emerges from wrong effort(*micchāvāyāma*) through the meaning of capable of supporting to associating *dhammas* of the Noble path in order to reach on the object of *nibbāna*. It emerges from both defilements and aggregates (*khandha*) which are capable of following to wrong effort. It also emerges from all kinds of external phenomena of conditional things. Therefore it can be said that the wisdom (*pañña*) which occurs by means of emerging, falling back, leaving from both sides of *nimitta*, *pavaṭṭa*, is known as the knowledge arising at the Noble Path (-moment). (*Paṭṭsam-66*)

It emerges from various kinds of wrong effort which are associating with both these five kinds of consciousness, viz, four kinds of consciousness with wrong view, one consciousness with sceptic and remaining kinds of unwholesome consciousness which are causes to reach woeful existences (*apāyagamanīya*).

Sammāsaṭi _____ Right mindfulness (*sammāsaṭi*) associating with the Noble Path emerges from wrong mindfulness through the meaning of capable of fixed standing on the object of *nibbāna*. It emerges from both defilements and aggregates (*khandha*) which are capable of following to wrong mindfulness. It also emerges from all kinds of external phenomena of conditional things. Therefore it can be said that the wisdom (*pañña*) which occurs by means of emerging, falling back, leaving from both sides of *nimitta*, *pavaṭṭa*, is known as the knowledge arising at the Noble Path (-moment). (*Paṭṭsam-66*)

Pali Quotation (Paṭṭsam -A- 1-256) (Mahāṭṭ-2-494)

Various kinds of unwholesome consciousness and mental concomitants, which are arising by means of the opposite nature of mindfulness and remembering on unwholesome deeds, are known as wrong mindfulness (*micchāsaṭi*). (*Paṭṭsam-1-256*)

sammāsamādhi_____ Right concentration (**sammāsamādhi**) associating with the Noble Path emerges from wrong concentration (**micchāsamādhi**) through the meaning of calmness on the object of **nibbāna** without wandering on other ones. It emerges from both defilements and aggregates (**khandha**) which are capable of following to wrong concentration. It also emerges from all kinds of external phenomena of conditional things. Therefore it can be said that the wisdom (**pañña**) which occurs by means of emerging, falling back, leaving from both sides of **nimitta**, **pavatta**, is known as the knowledge arising at the Noble Path (-moment). (**Paṭṭsam-66**)

It emerges from various kind of wrong concentration, which are associating with the mental concomitant called one-pointedness (**ekaggatā**) which is associated with both five kinds of consciousness, viz, four kinds of consciousness with wrong view, one consciousness with sceptic, and remaining kinds of unwholesome consciousness that are causes to reach woeful existences (**apāyagamanīya**).

[Notes _____ In various **Pali Text** of **Sutta** it was also preached on these factors of path (**magganga**) viz, wrong speech, misconduct, wrong livelihood, wrong mindfulness. There is no specific basis of meaning for those factors of path. For every kind of mindfulness, there is only one adorning mental concomitant (**sobhaṇa cetasika**) called **sammāsatī** (right mindfulness). Due to lack of specific basis of meaning in that way it was not preached in Pali Text of **Abhidhamma**. It should be recognized the fact that those unwholesome consciousness and mental concomitants that are occurring while various kinds of wrong speech relating to four verbally misdeeds, are designated as **micchāvācā**, while those unwholesome **dhammas** that are occurring while various kinds of misconducts relating to three bodily misdeeds, as **micchākammanta**, those unwholesome **dhammas** that are occurring while various kinds of wrong livelihood , as **micchājīva**, those unwholesome **dhammas** which are predominant with unwholesome perception (**akusala saññā**) while various misdeeds are remembered again, as **micchāsati** respectively.]

Because the Path of Upstream-enterer eradicates both five kinds of unwholesome consciousness and mental concomitants, i.e., four kinds of consciousness with wrong view and one consciousness with sceptic, and remaining unwholesome consciousness and mental concomitants which are causes to reach woeful existences it can be said the Path of Upstream-enterer emerges from unwholesome mental **dhammas** together with wrong view and sceptic and remaining unwholesome consciousness and mental concomitants which are causes to reach woeful existences.

This is the way showing how eight factors of path emerge from both opposite **dhammas**, **micchādiṭṭhi** etc, those defilements that follows to opposite **dhammas**, **micchādiṭṭhi** etc, various aggregates and all kinds of phenomena of external conditioned things (**bahiddha saṅkhāra nimitta**) at the arising of Path (-moment) of Upstream-enterer. Now it will be continued to present how those processes of emerging from defilement aggregates etc, occur at arising of Path (-moment) of Once-returner etc.

Path (moment) of Once-returner _____ At the path (-moment) of Once-returner, right view (**sammādiṭṭhi**) emerges from wrong view through the meaning

of capable of knowing on Four Noble Truths ... R ... Right concentration emerges from both gross fetters of sensual desire (*kamarāga*) and repulsion (*paṭigha*) and gross underlying tendency of sensual desire (*kamarāgānusaya*) and gross underlying tendency of repulsion (*paṭighānusaya*) through the meaning of calmness in the object of *nibbāna* ... R ...

Path of Non-returnee ____ At the Path (-moment) of Non-returnee right view (*sammādiṭṭhi*) emerges from wrong view through the meaning of capable of knowing on Four Noble Truths ... R ... Right concentration emerges from both scarce, subtle fetters of sensual desire (*kamarāga*)

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and repulsion (*paṭigha*) and scarce, subtle underlying tendency of sensual desire and scarce, subtle underlying tendency of repulsion through the meaning of calmness on the object of *nibbāna* ... R

Path of Arahant ____ At the Path (-moment) of Arahant, right view (*sammādiṭṭhi*) emerges from wrong view through the meaning of capable of knowing on four Noble Truths ... R ... Right concentration emerges from both fetters of desire to existence of fine material sphere and immaterial sphere (*rūparāga arūparāga*), fetter of conceit, fetter of unrest, fetter of ignorance, and these kinds of underlying tendency, conceit, desire to existence, ignorance through the meaning of calmness on the object of *nibbāna* without wandering on other ones. It emerges from both defilements that follows to "desire to existence of fine material sphere" etc and aggregates (*khandha*) which follows to that defilement. It also emerges from all kinds of external phenomena of conditional things. Therefore it can be said that the wisdom (*pañña*) which occurs by means of emerging, falling back, leaving from both sides of *nimitta*, *pavatta*, is known as the knowledge arising at the Noble Path (-moment). (*Paṭṭsam-66*)

In three kinds of Upper Noble Path, the path of Once-returnee, the Path of Non-returnee, the Path of Arahant, the right view (*sammādiṭṭhi*) emerges from conceit which is worth eradicating by each kind of Noble Path. It is right ____ That conceit stands in the place of wrong view by means of "I am". However it should be recognized on the fact that it is never preached specifically on emerging of these three kinds of Upper Noble path as "emerges from wrong view" etc, but it has been preached specifically on emerging from fetters and various kinds of underlying tendency which are worth eradicating by each Noble Path respectively. (*Mahāṭṭ-2-495*)

9.12.A. Efficiency of *samatha*, efficiency of *Vipassanā*

While eight kinds of mundane attainment (*samāpatti*) are being developed, the efficiency of *samatha* (*samathabala*) is predominant due to occurrence of practice of concentration (*samādhībhāvanā*). While contemplation on impermanence (*aniccanupassanā*) etc are being developed, the efficiency of *Vipassanā* (*vipassanābala*) is predominant, due to presence of extremely strong *Vipassanā*

Knowledge. Then at the Noble Path (-moment), actually, those concentration and wisdom called *samatha vipassanā* arise harmoniously as two bulls with equal strength, which are yoking together (*yuganaddha*), due to lack of predominance of *samatha* or *vipassanā* on each other. Therefore in these four kinds of Path Knowledge, both kinds of efficiency of *Samatha* and efficiency of *Vipassanā* are yoking together with equal range of strength. (*Vs-2-322*)

9.12. B. Way of preaching in *Paṭṭsamhida Magga*

Pali Quotation. (Paṭsam-289)

The concentration associating with the Noble Path knowledge, which is emerging from both those defilements that are associated and predominated by unrest (*uddhacca*) and aggregates that follows successively to unrest, which is the opposite of wandering of mind, *vikkhepa*, that is called an occurrence of mind with only one object; has the

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object called *nibbāna*. Due to presence of ability of repeated discerning over and over again of the mind, which emerges from both defilements predominated by ignorance and aggregates following to that ignorance, *vipassanā* practice has the object called *nibbāna*.

Thus *samatha* (= concentration) and *vipassanā* (=wisdom) have the same function through the occurrence of capable of emerging from both *nimitta* (= phenomena of conditioned things) and *pavaṭṭa* (= *upadinnka pavaṭṭa anupādinna kapavaṭṭa*). As two bulls with same strength, which are being yoked together, they arise harmoniously but not predominantly. Therefore it can be said that *samatha* and *vipassanā* are developed equally, as two bull with same strength, which are being yoked together, through the occurrence of capable of emerging from *nimitta* and *pavaṭṭa*. (*Paṭsam- 289*)

This is how *yuganaddha* (yoking together) can be occurred, due to presence of equal strength and equal efficiency of controlling faculties of concentration and wisdom at the Noble Path (-moment) and how the Noble Path Knowledge associates with both kinds of efficiency of *samatha* and *vipassanā*. The way of *yuganaddha* can be occurred during *vipassanā* practice has been presented previously with reference to *Yuganaddha Sutta*.

9.13. Defilements (*kilesā*) eradicated by the Noble Path

1. If the Noble Path eradicates past defilements, it can be said the Noble Path finishes defilements which had been finished; it ceases defilements which had been ceased; it voids defilements which had been voided. It can be said the defilement that had been reached into cessation, had been reached into cessation again. These past defilements had been ceased naturally when life span of three time phases called *uppāda-ṭhiti-bhanga*, had been finished resulting in designating as “void of defilements after ceasing in that way are eradicated by the Noble Path. Therefore it is not true that the Noble Path eradicates past defilements.

2. If the Noble path eradicates future defilement, it can be said that that Noble Path eradicates defilements which are not arising yet because future defilements are not obviously present in the continuity of corporeality and mentality by means of three time phases, *uppāda-ñhi-bhanga*, it eradicates defilements which are not reaching it eradicates defilements which are not reaching, into three time phases, *uppāda-ñhi-bhanga*, it eradicates defilements which are not arising apparently, it eradicates defilements which are not obviously present because future defilements are not obviously present in the continuity of corporeality and mentality. Therefore, it is not true that the Noble path eradicates future defilements.

3. If the Noble Path eradicates present defilements, it can be said that the lust (*rāga*) is eradicated during attaching with lust, the hate (*dosa*) is eradicated during burning with hate, the delusion (*moha*) is eradicated during ignoring with delusion, conceit is eradicated during arising of harsh consciousness with conceit, wrong belief with wrong view is eradicated during paying unwise attention with wrong view, the unrest (*uddhacca*) is eradicated during reaching into the situation with unrest, the sceptic (*vicikicchā*) is eradicated during reaching into the undecided situation with sceptics, the underlying tendency of defilement (*anusaya kilesa*) is eradicated during possessing with both *thāmagata* defilements and underlying tendency, which are reaching into fixedly standing situation. It can be said that unwholesome and wholesome *dhammas* are associating together within the same mind moment as those yoking bulls. It can be said the Noble Path that is associating with impurified *dhammas* (*samkilesa*) which are causes of impurity of mind, is developed. Therefore, it is not true that the Noble Path eradicates present defilements.

Unless the Noble Path eradicates those defilements occurring in past, future and present in that way, there is a reasonable question that due to occurrence of defilements in only three periods whether developing of the Noble path called *maggabhāvana* is present or not, (= whether the function of eradicating defilements, which has been finished by occurrence of developing of the path, is present or not); whether facing with the Noble Fruition (*ariya phala*) is present or not; whether eradication of defilement is present or not; whether penetrative knowing and seeing on the four Noble Truths is present or not, etc. The answer is that it is present really, and not absence either.

Worldly simile ____ There is a such fruitless tender plant. One man cuts roots of that fruitless plant. There will be such fruits which are not reaching into fruition stage yet in that tender plant. These fruits, which are not reaching into fruition stage, are not arising apparently, due to absence of apparent arising only, those are not appearing due to absence of appearance only, those are not occurring yet due to absence of occurrence only, those are not present apparently due to absence of apparent presence only.

Similarly, those aggregates belonging to round of consequence (*vipāka vaṭṭa khandha*) which have the nature of arising (*uppāda*) in recent life due to previous actions (*kamma*) is not only a direct cause (*hetu*) but also an indirect supporting cause (*paccaya*) of occurrence of defilements depending upon those aggregates. After seeing the faults of "five kinds of *upādinnaka* aggregates with that nature of arising" the

mind enters into *anuppāda nibbāna* (eternal peace with non-reappearing cessation of aggregates), which is void of *upādinna* aggregates with that nature of arising.

Because the mind enters into that *anuppāda nibbāna*, such defilements could be occurred obviously due to presence of *upādinna* aggregates with that nature of arising. "Those defilements are not arising apparently due to absence of apparent arising only; those are not appearing, due to absence of appearance only; those are not occurring obviously due to absence of obvious occurrence only; those are not present apparently, due to absence of apparent presence only; thus due to cessation of defilements which are causal *dhammas*, the cessation of resultant suffering, which will be arisen in future, occurs consequently."

In order to arise defilements continuous occurrence of continuity of *upādinna* aggregates called *pavaṭṭa* is not only a direct cause (*hetu*) but also an indirect supporting cause (*paccaya*) of occurrence of defilements depending upon those aggregates ... R...

Phenomena of conditioned things (*saṅkhāra nimitta*) is not only a direct cause (*hetu*) but also an indirect supporting cause (*paccaya*) of occurrence of defilements depending upon those phenomena of conditioned things ... R ...

Endeavouring of actions (*āyūhana*) which is the cause of process of NONE in future is not only a direct cause (*hetu*) but also an indirect cause (*paccaya*) of occurrence of defilements depending upon that endeavoring of actions. After seeing the faults of "endeavouring of actions (*āyūhana*), " the mind enters into *anuppāda nibbāna* (eternal peace with non reappearing cessation of aggregates), which is void of endeavoring of actions (*āyūhana*). Because the mind enters into that *anuppādanibbāna* without *āyūhana*, such defilements could be occurred obviously due

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to presence of that endeavoring of actions (*āyūhana*). "Those defilements are not arising apparently due to absence of apparent arising only; those are not appearing, due to absence of appearance only; those are not occurring obviously due to absence of obvious occurrence only; those are not present apparently, due to absence of apparent presence only; thus due to cessation of defilements which are causal *dhammas*, the cessation of resultant suffering, which will be arisen in future, occurs consequently."

Thus the developing of the Noble Path called *maggabhāvanā* is present the facing with the Noble Fruition (*ariyaphala*) is present, the eradication of defilements is present, the penetrative knowing and seeing on the four Noble Truths is present. (*Paṭṭsam-394, 395*)

As if fruitless tender plant is having roots cut, those fruits with unfruition stage, which are worth arising in future unless cutting in that way is achieved, will be damaged, similarly as if those defilements, which are worth occurring unless developing of the Noble Path called "*maggabhāvana* is achieved, will not be arisen due to achievement of developing of the Noble Path called '*maggabhāvana*', it can be said that those defilements are eradicated actually. Thus it should be paralleled between object of comparison (*upamāna*) and subject of comparison (*upameyya*).

9.14. A *Bhūmiladdhuppanna* defilements

Pali Quotation (Vs-2-328)

With regarding to above exegesis found in Pali Text of *Paṭṭisambhida Magga*, which meaning should be shown? It will be shown on eradication of underlying tendency of defilements called *bhūmiladdha*. There is a question whether those underlying tendency of defilements called *bhūmiladdha* are any kind of *dhammas* of past, future or present. The answer is that _____ those defilements can be designated as "*bhūmiladdhuppanna*" only.

Pali Quotation (Vs-2-328-329)

Unwholesome deed (*akusala*) which is worth designating as '*uppanna*' with the presence of the nature of arising, because it is not worth designating as the "absence", through the occurrence which is not reached into a situation with the nature of non reappearance in continuums of various kinds of corporealities and mentalities and in various factors of the clinging to existence (*upadāna kkhandaḥā*) called living creatures of human beings, heavenly beings etc, through the occurrence of non eradicated by the Noble Path, through lacking of eradication of the Noble Path only, is designated as "*bhūmiladdhuppanna*". In this case it should be understood on the significance of *bhūmi* and *bhūmiladdha*. The *termbhūmi*, means five kinds of aggregates occurring in three realms, which are objects of *Vipassanā* Knowledge, which are not distinguished by three kinds of full understanding (*pariññā*), i.e., full understanding on object (*ñātapariññā*), full understanding on propagation of the course (*tīraṇapariññā*), full understanding on course of abandoning (*pahāṇapariññā*). It is right. Those five aggregates occurring in three realms, *kāma*, *rūpa*, *arūpa*, which have not been distinguished by three kinds of full understanding, are designated as "*bhūmi* (realm), where defilements arise depending on it.

Pali Quotation (Mahāṭṭi-2-500)

All kinds of defilements which are worth occurring in those various factors of the clinging to existence (*upādānakkhandhā*) of three realms, are designated as "*bhūmiladdha*". This is because _____ those all kind of defilements deserve to get that '*bhūmi*' (realm) called various factors of the clinging to existences occurring in three realms; which have not been distinguished by three kinds of full understanding; which is the standing place of defilements. Those all kinds of defilement therefore, can be designated as "*bhūmiladdha*".

That '*bhūmi*' (realm) is not worth designating by means of taking object through those defilements. If it is accepted the opinion that "it is worth designating by means of taking object," it will be resulted in an inerasable fault as follows.

If a worldly being with defilements takes those objects of even past and future aggregates, so to speak moreover the objects of present, defilements can be occurred in the continuum of that being by means of taking object with unwise attention previously and significantly. Defilements can be occurred by taking objects of physical appearance of even the Supreme Buddha and Arahant who had achieved as "*pariññāta*" due to presence of three kinds of full understanding (*pariññā*) on all aggregates. It should be recognized the fact similar as defilements were being arisen in the continuum of Soreyya, a son of wealthy person, by taking the object of physical

appearance of Venerable Mahā Kaccayana Thera; defilements were being arisen in the continuum of Nanda, a young guy who was a first cousin of *Bhikkhunī Uppalavanna Therī*, by taking the object of physical appearance of that *bhikkhunī*. Aggregates of Venerable Mahā Kaccayana Thera, actually, were ‘*pariññāta*’ aggregates which had been distinguished by Three kinds of full understanding of himself. Aggregates of Uppalavanna Therī were also ‘*pariññāta*’ aggregates which had been distinguished by three kinds of full understanding of herself. Because defilements can also be occurred in the continuum of other beings, like a young guy called Nanda, by taking objects of those ‘*pariññāta*’ aggregates, if it is accepted the opinion that “it is worth designating by means of taking object”, it will be resulted in an inevitable fault, “anyone cannot eradicate defilements which are fundamental roots of existence,” due to occurrence of falling of all defilements in the continuum of other beings, like Soreyya, a son of wealthy person and Nanda, a young guy, resulting from inability to eradicate defilements occurring in the continuum of other beings through the Path - Knowledge of Noble Arahants, like Venerable Maha Kaccayana Thera and *Bhikkhunī Uppalavanna Therī*. It will be reached into the meaning that defilements called “*bhūmiladdha*” is latently underlain in the physical appearance of Arahant.

Therefore those defilements, which are arisen by means of taking objects of both “*pariññāta*” aggregates of the Buddha, Arahants and *a-pariññāta* aggregates (=which has not been distinguished by three kinds of full understanding), of remaining persons, should not be designated as “*bhūmiladdha*”. Actually _____ it should be understood on “*bhūmiladdha*” as the standing base or depended situation of defilements. It is right. _____ In such such existence or such such continuity of corporeality and mentality *a-pariññāta* aggregates, which has not been distinguished by *Vipassanā* Knowledge, are occurring. In that that existence or that that continuity

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of corporeality and mentality, from the beginning of arising of those aggregates, defilements that are fundamental roots of rounds of rebirth are latently underlying in those aggregates due to lack of any other factor except the occurrence of defilements that has not been eradicated by The Noble Path. There force, it should be recognized the fact that all kinds of defilements that are latent underlying in those aggregates, are designated as “*bhūmiladdha*” (= defilements which are acquired on a certain stage of existence) due to occurrence of non-eradicated situation by The Noble Path. (Vs-2-328, 329)

According to this exegesis, the aggregate with eradicated defilements are known as “*pariññāta khandha*”. Those *pariññāta khandha* are not the sources of defilements (*uppaṭṭhāna*). The aggregate with non-eradicated defilements are known as “*a-pariññāta khandha*.” That “*a-pariññāta khandha*” is known as the source of defilements (*uppaṭṭhāna*). The former one, *pariññāta khandha* are aggregates of *asekkha* (= full filled) person called Arahants, while the second one, *a-pariññāta khandha* are aggregates of remaining Noble Ones and worldlings (*puthujana*), except Arahants. Those *a-pariññāta khandha* are ‘*bhūmi*’, the place where defilements arise, indeed. Underlying tendency of defilement (*anusaya kilesā*) which are

deposited latently in those ‘*bhūmi*’ is called ‘*bhūmiladdha*’, and it should be recognized in this way.

Way of depositing _____ Among those aggregates, which are sources of defilements, in aggregates of such person, underlying tendencies of defilements are deposited latently, due to lack of eradication through the Noble Path. Only those aggregates of that person, which are the places of depositing of those underlying tendencies of defilements, are known as the standing bases, sources, plot of farmland of those underlying tendencies of defilements. Those aggregates of other persons, however, are not designated as standing bases, sources, plot of farmland of those underlying tendencies of defilements.

For those underlying tendencies of defilements, which were deposited in past aggregates due to lack of eradication through the Noble Path, only those past aggregates were standing bases, sources, plot of farmland of those kinds. But present aggregates and future aggregates can not be designated as standing bases, sources, plot of farmland of those kinds. For those underlying tendencies of defilements which will be deposited in future aggregates due to lack of eradication through The Noble Path, only those future aggregates will be standing bases, sources, plot of farmland of those kinds. But present aggregates and past aggregates can not be designated as standing bases, sources, plot of farmland of those kinds. “For those underlying tendencies of defilements which are deposited in “present aggregates” due to lack of eradication through the Noble Path, only” these present aggregates” are standing bases, sources, plot of farmland of those kinds. But “past aggregates and future aggregates” can not be designated as standing bases, sources, plot of farmland of those kinds. (*Vs-2-329*)

With regarding to these words, *bhūmiladdha* occurs by means of standing bases but not by means of object. Therefore it shows that destruction of Those underlying tendencies occurs through destruction of standing bases. (*Mahāṭṭ-2-501*)

Furthermore, “For those underlying tendencies of defilements which are deposited in “aggregates of sensual sphere” due to lack of eradication through the Noble Path, only” these aggregate of sensual sphere are standing bases, sources, plot of farmland of those kinds. But aggregates of fine material and immaterial sphere can not be designated as standing bases, sources, plot of farmland of those kinds. “For those underlying tendencies of defilements which are deposited in “aggregates of fine-material sphere” due to lack of eradication through the Noble Path, only these aggregates of fine-material sphere are standing bases, sources, plot of farmland of those kinds. But aggregates of sensual sphere and immaterial sphere can not be designated as standing bases, sources, plot of farmland of those kinds. “For those underlying tendencies of defilements which are deposited in “aggregates of immaterial sphere” due to lack of eradication through the Noble Path, only these aggregates of immaterial sphere, are standing bases, sources, plot of farmland of those kinds. But “aggregates of sensual sphere and five material sphere can not be designated as standing bases, sources, plot of farmland of those kinds. (It means that during cycling in rounds of rebirth only existing aggregates of various specific spheres are standing bases, sources of those respective underlying tendencies of elements (*anusaya dhātu*). Those aggregates which are occurring in either separated periods,

past, future etc, or separated spheres, are not standing bases of underlying tendencies with different periods and spheres. (*Vs-2- 329*)

9.14.B. Aggregates That are not worth designating as ‘*bhūmi*’

Especially ____ Among Those Noble Ones, the Upstream-enterer etc, in aggregates of such such Noble One, various kinds of underlying tendencies of defilements, which are fundamental roots of rounds of rebirth, are eradicated by respective Noble Path. Those aggregates of that Noble One can not be designated as ‘*bhūmi*’ because those aggregates are not standing bases, sources, plot of farmland of underlying tendencies of defilements which had already been eradicated. The nature of latent depositing in continuity of aggregates as the underlying tendencies of defilements can be known by having reasoned inductively through suppressing of outburst of defilements (*pariyuṭṭhāna kilesa*), which arise apparently in the continuity of mind as three-time-phases, *uppāda-ṭhiti-bhanga*. This is because if the element of underlying tendency is not present apparently, that nature of suppressing of outburst of defilements can not be occurred consequently. In the continuum of such person, elements of underlying tendencies has been eradicated by The Noble Path. It can be said that that person has overcome well on those elements of underlying tendencies because five kinds of aggregates, which are standing bases of underlying tendencies, has been distinguished by three kinds of full understanding. Therefore, it means that those five aggregates (= that standing basis) can not be designated as ‘*bhūmi*,’ the standing bases of those elements of underlying tendencies. (*Vs-2-329, Mahāṭṭ-2- 501, 502*)

9.14.C. Which aggregate is deposited?

For a worldling (*puthujana*) with various kinds of defilements, due to lack of eradication of any kind of underlying tendency, any kind of actions of bodily, verbally, mentally, can be occurred as either wholesome deed or unwholesome deed randomly because none of underlying tendencies of defilements, which are fundamental roots of rounds of rebirth, has been eradicated. Due to presence of non-eradicated elements of underlying tendencies, the consequent round (*vipāka vaṭṭa*) is cycling through action defilements (*kamma kilesa*) for that world ling. It should not be said that for that worldling those elements of underlying tendencies are deposited either in the corporeal aggregate only but not feeling aggregate etc, or in the consciousness aggregate only, but not corporeal aggregate etc. This is because elements of underlying tendencies are deposited in all kinds of aggregates generally. (*Vs-2-329*)

Worldly simile ____ It should be understood as the essence of structural constituents of earth (*pathavirasa*) and the essence of structural constituents of water (*āporasa*) which are existing within a tree. It will be explicit. If a kind of tree exists

until the end of world by successive seeds occurring in generation by generation after growing with roots, stem, branches, foliage flowers, fruits, which are filled out into the sky, due to presence of essence of earth (*pathavirasa*) and essence of water (*āporasa*) depending upon those essence of the ground, it should not be said that those kinds of essence of earth and water spread through roots only but not stem, branches, foliage s ... R ... those kinds of essence of earth and water spread through fruits only but not root etc. It should not be said in that way because it spreads through all kinds of roots, stem, branches, foligaes, flowers, fruits. Similarly, it should not be said that those elements of underlying tendencies are also deposited in any kind of aggregates only but not others etc due to depositing through all five kinds of aggregates thoroughly. (Vs-2-329)

The nature of reverse meaning _____ A man who disgusts only flowers, fruits of that tree, beats all arial shoots of that tree with poisonous sting of a ray. As if the tree is beaten in that way, the poison gives rise to loss of essence of earth, essence of water and retardation of growth of the tree, resulting in inability to reproduce continuity of off springs through generation by generation, similarly, those gentleman and lady who disgust continuous occurrence of aggregates as that man beats all arial shoots of that three with poisonous sting of a ray, endeavour to develop practice of Four kinds of Noble Path (*catumagga bhāvanā*) in the Continuity of corporeality and mentality of themselves. When they endeavour in that way, in the continuities of corporealities and mentalities of those gentleman and lady, defilements which are fundamental roots of rounds of rebirth, are lost by the influence of poison called those four kinds of Noble Path resulting in the occurrence of more indifferent functions (*kiriya*) for all kinds of bodily actions, verbally actions, mentally actions of those gentleman and lady. It means neither wholesome action nor unwholesome action will be arisen. Due to reaching into a situation called actions, bodily actions etc, those gentleman and lady reach a situation with the nature of non reappearance of new existence in future. Due to presence of that kind of situation, continuity of corporeality and mentality called the "next existence" will not be capable of arising further. Actually, due to cessation of consciousness called the final death, complete extinction of *khandha* life (*parinibbāna*) and total cessation (of sufferings) occur, resulting from non attachment on any kind of fuels of five aggregates as "I, mine," like forest fire with no fuel of any kind. It should be understood on the significance of both '*bhūmi*' and '*bhūmiladdha*' in this way. (Vs -2-329, 330)

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9.15A. Way of knowing on Four kinds of Noble Truths simultaneously

The fire of open oil lamp performs four kinds of functions within a moment simultaneously.

1. It burns and finishes off the wick of open oil lamp consisting of a saucer of oil and wick.
2. It destroys the cloud of darkness.
3. It shows apparently the light.
4. If finishes off the gum called oil.

Similarly the Noble path knowledge knows and sees penetratively on the Four Noble Truths within one mind moment simultaneously.

1. It knows and sees penetratively "***dukkha sacca***" through abandoning of infatuate ***dhammas (sammoha dhamma)***, which is capable of concealing on ***dukkha sacca***, not to be known and seen (= by means of ***pariññā bhisamaya*** which is penetrative knowing and seeing on all kinds of Noble Truths of suffering, ***dukkha sacca*** totally).

2. It knows and sees penetratively "***samudaya sacca***" through abandoning of infatuate ***dhammas (sammoha dhamma)***, which is capable of concealing on ***samudaya sacca***, not to be known and seen, (= by means of ***pahānābhisamaya*** which is eradication of respective defilements called Noble Truths of Cause of suffering, ***samudaya sacca***).

3. The mental concomitant called knowledge within the Noble Path (-moment) benefits the occurrence of remaining seven factors of path (***sattangamagga***), the Right Thought (***sammāsaṅkappa***) etc, by means of efficiency of various kinds of relations, the relation of compatibility (***sahajāta paccaya***) etc. It knows and sees penetratively "***magga sacca***" through destroying on infatuate ***dhammas (sammoha dhamma)***, which is capable of concealing on ***magga sacca***, not to be known and seen (= by means of ***bhavanābhisamaya*** which is proliferation of associating factors of path with the supporting cause of efficiency of various relations, the relation of compatibility etc.

Pali Quotation (Mahāṭṭi-2-503)

The Noble path knowledge destroys not only infatuate ***dhammas*** which are capable of concealing on associating mental ***dhammas*** but also infatuate ***dhammas*** which are capable of concealing on itself, not to be known and seen simultaneously. (***Mahāṭṭi-2-503***)

4. It knows and sees penetratively "***nirodha sacca***" through destroying on infatuate ***dhammas***, which is capable of concealing on ***nirodha sacca*** , not to be known and seen (= by means of ***sacchikiriya bhisamaya*** which is facing with the total happiness, ***nibbāna, asaṅkhata dhātu*** (unconditioned element) called ***nirodha sacca***, the Noble Truth of Cessation of suffering.

With regarding to these words, it means that all Four kinds of Noble Truths are attained, known, seen penetratively by taking the object of ***nibbāna, asaṅkhata dhātu*** called ***nirodha sacca*** as object.

As the fire of open oil lamp burns and finishes off the wick, similarly the Noble Path Knowledge distinguishes on the Noble Truth of suffering. As the fire of open oil lamp destroys the cloud of darkness, similarly the Noble Path Knowledge abandons the Noble Truth of cause of suffering. As the fire of open oil lamp, shows obviously the light similarly, the Noble Pat-Knowledge shows clearly and give rise to factors of Path, Right though etc, by means of supporting factor f efficiency of various relations, the relation of compatibility etc. As the fire of open oil lamp finishes off the gum called oil, similarly the Noble Path Knowledge faces with ***nibbāna, nirodha sacca*** which is the lost of gum called defilements. (***Vs-2- 331***)

It should be recognized the fact that due to occurrence of cause of presence of dependency, distinguishing of *dukkha sacca* is similar to burning of the wick while due to ability of destroying opposite defilements, eradication of *samudaya sacca* is similar to destroying of the cloud of darkness, due to occurrence of capable of spreading light called knowledge out surroundings, developing of *magga sacca* is similar to obvious showing on light; due to occurrence of finishing the gum called defilements off through each such means of that various Noble Path, mode of facing with *nirodha sacca* is similar to mode of finishing the gum called oil off by metaphorical usage called *karāṇūpacrā* (= the name of cause is applied as the name of result). (*Mahāṭī-2-504*)

There are two modes of knowing and seeing while The Noble Path - Knowledge is knowing and seeing on Four Noble Truths, i.e., by means of *āramaṇapaṭivedha*, and by means of *asammoha paṭivedha* Penetrative knowing and seeing by facing with those Truths as object, is called “*ārammaṇapaṭivedha*”, which penetrative knowing and seeing by eradication on infatuate *dhammas* which are capable of concealing on Four Noble Truths not to be known and seen, after finishing The function of realizing (*kicca-siddhi*) is called ‘*a-sammoha paṭivedha*’. During knowing and seeing on *nirodha sacca*, The Noble Path Knowledge knows and sees it both kinds of modes, *ārammaṇapaṭivedha* and *a-sammohapaṭivedha*. *Dukkha sacca*, *samudaya sacca*, and *magga sacca* are known and seen through *a-sammohapaṭivedha* only. At the Noble Path (-moment), The arising Noble Path Knowledge realizes *nibbāna* by taking object it as object, called mode of *ārammaṇapaṭivedha*. Way of realizing on remaining Three Noble Truths is as follows: _____

When The Noble Path-Knowledge arises, it eradicates The cloud of darkness of delusion, which is capable of concealing on Four Noble Truths, not to be known and seen. Due to eradicating in that way, in the continuum of that Noble One, infatuate *dhammas* (= delusion = ignorance), which are capable of concealing on *dukkha sacca* called five factors of clinging to existence (*pañcupādānakkhandha*); which are capable of concealing on *samudaya sacca* called ignorance, craving, clinging, *kamma*-formations, actions, which are capable of concealing on *nirodha sacca* called *nibbāna*, which are capable of concealing on *magga sacca* called noble eightfold path, are eradicated totally, resulting in reaching into fulfilled person to know and see Three Noble Truths without taking object those Truths as object although The Noble Path-Knowledge realizes The object of *nibbāna* only. It can be designated that fulfillment of function of realizing in that way is said to be knowing and seeing on remaining three kinds of Noble Truth through fulfillment of function of realizing (*kicca-siddhi*).

To be noticed _____ If a such person thinks himself as a Noble One, it should be read over and over again on above explanation. Unless five factors of clinging to existence occurring in three periods and two continuums called *dukkha sacca*, are known by breaking down on each compactness of aggregate up to the field of ultimate reality, unless how the resultant *dhammas* called *dukkha sacca* arises due to presence of ignorance, craving, clinging, *kamma*-formations, action, called *samudaya sacca*,

the causal *dharmas*, are known by systematic ways of practice, it should be understood for himself as it is very far from the status of Noble One determined by the Buddha. This is because every Noble One knows thoroughly both causal and resultant *sañkhāra dharmas* every time due to presence of a situation in which the delusion (=ignorance) that is capable of concealing on those *sañkhāra dharmas* called *dukkha sacca* and *samudaya sacca*, not to be know and seen, is eradicated partially or completely by the Path-Knowledge of each Noble One. For a real Noble One not only *dukkha sacca* and *samudaya sacca* but also *nirodha sacca* and *magga sacca* can be known whenever those are taken as object, indeed. This kind of knowing is designated as The Knowing through “*asammoha paṭivedha*”.

9.15.B. Evidence found in Pali Text

Relating to the fact, ‘The Noble Path-Knowledge knows and sees penetratively only *nibbāna*, *nirrodha sacca*, through *ārammaṇa paṭivedha*, while it knows and sees penetratively remaining Three Noble Truths or all Four Noble Truths through *asammoha paṭivedha*, The evidence is as follows. _____

Pali Quotation (Sam - 3- 382)

Bhikkhus ... such person knows and sees *dukkha sacca*. That person knows and sees not only *samudaya sacca*, the cause of suffering, but also *nirodha sacca*, the cessation of suffering, and *magga sacca*, the course leading to cessation of suffering called *nibbāna*. (*Sam-3-382*)

In above Pali Text The Buddha did not preach with intention that Four Kinds of Noble Truths are known and seen asynchronously but with the intention that those are known and seen synchronously within one mind moment (*ekapaṭivedha*). Evidence is as follows: _____

Pali Quotation (Vibhanga-341, Paṭisam-114)

There is such Noble Path-Knowledge for the person who has fulfilled with the Noble Path. That Noble Path-Knowledge occurs on not only *dukkha sacca*, *samudaya sacca* that is the cause of suffering but also *nirodha sacca*, the cessation of suffering and *magga sacca*, the course leading to cessation of suffering called *nibbāna*. (*Vibhanga-341, Paṭisam-114*)

These are reasonable evidences found in Pali Text how The Noble Path-Knowledge knows and sees simultaneously Four Noble Truths, how *nirodha sacca* is known and seen through *arammaṇa paṭivedha*, while the remaining three kinds of Noble Truths or all Four kinds are known and seen through *a-sammoha paṭivedha*, and how each Noble Truth is known by various modes, i.e., *dukkha sacca* by *pariññābhisamaya*; *samudaya sacca* by *pahānābhisamaya*, *nirodha sacca* by *sacchikiriyaabhisamaya*, *magga sacca* by *bhāvanābhisammaya* respectively.

9.15.C. Paralleling between the first part of a comparison (*up-amāna*) and The second part of a comparison (*upameyya*)

1. If both five aggregates called *dukkha sacca* and the occurrence of those five aggregate so far as *dukkha sacca*, are distinguished thoroughly, there is no opportunity to attach by craving and wrong view on those *pariññātakhandha* (= aggregates that has been known). Therefore that kind of knowing is the real cause of absence of dependence for obsession as “I, mine” which is called craving, wrong view. Due to this reason, distinguishing on *dukkha sacca* is similar to the process of burning of wick by the fire of open oil lamp.

2. Due to capable of eradicating of each opposite defilements by the respective Noble Path, eradication in that way is, actually, abandoning of *samudaya sacca*. Therefore eradicating, abandoning of each opposite defilements by the respective Noble Path-Knowledge is similar to the process of removing of cloud of darkness by the fire of open oil lamp.

3. The Noble Path-knowledge (= Right View) benefits the occurrence of remaining seven factors of Path, Right Thought etc, by means of efficiency of various relations, relation of compatibility etc. By benefiting in that way, associating seven factors of Path are arisen and well developed and it is called “*maggabhāvanā*.” Developing of *maggabhāvanā* called Supra mundane *magga sacca* is called thorough shining and spreading of the light of Noble Path-Knowledge. Due to occurrence of capable of thorough shining and spreading of the light of the Noble Path-Knowledge by developing *magga sacca*, it is similar to the process of showing obviously the light by fire of open oil lamp.

Pali Quotation (Mahāṭṭi-2-504)

Corporealities produced by mind, which have the nutriment as eight factor (CPM, *cittajaojaṭṭhamaka rūpa*) are arisen by mind and mental concomitants of the Path (-moment) (mind and mental concomitants of the Fruition also include). Those corporealities include visible object called colour (*vaṇṇa*) which is brilliant (*bhaṇṇa*). Then each corporeal unit of CPM consists of the fire-element called temperature (*utu*). Due to presence of those temperature (= the fire-element), corporealities produced by temperature, which have the nutriment as eight factor, (CPT, *utujaojaṭṭhamaka rūpa*), spread out not only internal but also external. Those CPT also consist of visible-object called colour which are brilliant ones. It should be recognized the fact that causal *dhammas*, the knowledge, are applied on the name of the light of resultant corporeal *dhammas*, as a metaphorical usage called *taddhammūpacāra, kāranupacāra*.

4. Facing with *nibbāna, nirodha sacca*, which is the cause of finishing of gum called defilement is similar to the process of finishing of gum called oil by the fire of open oil lamp. By That Noble Path through such such mode, the facing with *nirodha sacca* occurs consequently. Due to occurrence of finishing of gum called defilements by that Noble Path-Knowledge through that that mode, it can be said that facing with *nirodha sacca* is similar to the process of finishing of gum called oil by The fire of open oil lamp.

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A metaphoric expression using cause for effect

The Noble *dhmma nibbāna, asaṅkhatadhātu* (= unconditioned element) is *nirodha sacca*. It is the object condition of the Noble Path. The Noble path-Knowledge is the resultant *dhmma* called *ārammaṇika* (= sense owner). Eradication of defilements is performed by the resultant Noble Path-Knowledge. It should be recognized the fact that it is a metaphoric expression using the cause, *nirodha sacca, nibbāna* for the resultant Noble Path-Knowledge which eradicates gum of defilements, (*Kāraṇūpacāra*).

[These sections of way of (simultaneous) knowing and seeing on Four Kinds of Noble Truths are presented by extracting from commentary called *Visuddhi Magga*, vol. 2, page 331, 332, sub-commentary called *Mahāṭṭkā*, vol.2, page 503, 504.]

9.16. Sixteen kinds of meaning of the Noble Truths

Pali Quotation (Paṭisam-296, Vs-2-332)

How Four Noble Truths are known and seen simultaneously by penetrative a single knowledge, as they really are? Four Noble Truths are penetratively known and seen by a single knowledge simultaneously, as they really are, through (16) kinds of modes.

9.16.A. Four kinds of meaning of *dukkha sacca*

Pali Qus (Mūlaṭṭ-2-50)

1. *Pīlanattha* ____ Because these two kinds of feelings, mentally disagreeable feeling (*cetasikadomanassa vedanā*), which is associating with two kinds of consciousness, root in hate (*dosamūla*) and bodily disagreeable feeling (*kāyika dukkhavedanā*), which is associating with touching consciousness with suffering (*dukkhasahatgata kāyaviññāṇa*) are both naturally and worth designating as “*dukkha*”, These are called “*dukkhadukkhatā*.” Every causal *dhmma* of occurrence of that *dukkha* (= suffering) is called *tannimittatā*. The bases of that “*tannimittatā* are

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agreeable feeling, neutrality feeling and remaining *saṅkhāra dhammas* occurring in three realms. Although the agreeable feeling is happiness at the standing phase it gives rise to suffering when it changes and alters. Therefore change and alteration of agreeable feeling or agreeable feeling which is capable of changing and altering without long lasting is the cause of occurrence of that suffering feeling, called *tannimittatā*. [*sukha vedanā ṭhiti sukha vipariṇāmadukkhā. (M-1-377)*]. Due to occurrence of being oppressed by continuous arising and passing away, neutrality feeling and every *saṅkhāra dhammas* occurring in three realms are designated as *saṅkhāra dukkha*. Those *saṅkhāra dhammas* occurring in three realms called *saṅkhāra dukkha* are the causes of occurrence of various kinds of sufferings called bodily and mentally disagreeable feelings. It, therefore, is *tannimittat saṅkhāra dukkha*. Every kind of bodily disagreeable feeling on every kind of mentally disagreeable feeling, which is occurring in continuum of every person with three kinds of perversion (*vipattāsa*) occurs depending upon those *saṅkhāra dhammas* occurring

in three realms. Every *saṅkhāra dhammas* occurring in three realms, therefore, is *tannimittatā*, the cause of occurrence of suffering. In the aspect of Noble Ones, disagreeable feeling called *dukkhadukkha*, agreeable feeling called *vipariṇāma dukkha*, and neutrality feeling and every *saṅkhāra dhamma* occurring in three realms called *saṅkhāra dukkha* are undesirable *dhammas* (*aniṭṭhā dhamma*) only. Those are groups of *dhammas* which have the nature of being oppressed (*pīḷanaṭṭha*) by three kinds of sufferings, called *dukkhadukkha*, *vipariṇāma dukkha*, *saṅkhāra dukkha*.

Pali Quotation (Abhi-A-2- 88)

Due to presence of the nature of being oppressed by continuous arising and passing away, it should be recognized that the Path (-moment) called mind and mental concomitants of the Path, and the Fruit (-moment) called mind and mental concomitants of the Fruition, as every *saṅkhāra dhamma* occurring in three realms, are designated as *saṅkhāra dukkha* by means of indirect method but not direct method. (Abhi-A-2-88)

puggalahinsanam vā pīḷanam. (Mūlaṭī - 2- 50)

pīḷanaṭṭho tamsamangīno sattassa hinsanam avipphārikatā karaṇam. (Mahāṭṭī-1-257)

In other words _____ The languidness of the continuity of aggregates during suffering is the torturing of *dukkha* for the person with five aggregates called that *dukkha sacca*. Due to presence of torturing of *dukkha*, those poor persons, though they are young ones, languish over work without fresh and cheerful feeling but languidness. In brief _____ it should be recognized the fact that the nature of being oppressed by three kinds of sufferings, *dukkhadukkha*, *vipariṇāmadukkha*, *saṅkhāra dukkha*, is the *pīḷanaṭṭha* nature of five aggregates called *dukkha sacca*.

The apex sphere of that *pīḷanaṭṭha* suffering is the existence in four woeful existences (*apaya*). Among those the hell lies at The uppermost realm of suffering. Among joyful existences, That torturing of *pīḷanaṭṭha* suffering is powerful. Every *saṅkhāradhamma* is at least being oppressed by continuous arising and suffering actually.

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2. *saṅkhataṭṭha* _____ Those five aggregates called *dukkha sacca* are, as shown in section of Dependent-Origination (*paticca samuppāda*), conditioned things which can be occurred only when respective causal *dhammas*, ignorance, craving, clinging, *kamma*-formations, action, nutriment etc, are available to provide their occurrence, indeed. The nature of occurrence of co-operative availabilities of causal *dhammas* for conditioned corporeal and mental *dhammas* called *dukkha sacca* in that way is designated as the nature of *saṅkhataṭṭha*.

Conditional and prerequisite preparations in that way are also *dukkha* (= suffering) really. During cultivating on even unwholesome deeds, which are leading to woeful existences, it is surrounded by various kinds of torturing of *dukkhadukkha*, *vipariṇāmadukkha*, *saṅkhāradukkha*, called bodily disagreeable feeling, mentally disagreeable feeling. In order to obtain The Knowledge of Omniscience (*sabbaññāuta*

ñāṇa), during performing fulfillment of perfections (*pāramitta*), *bodhisattas* have to give up Their lives, organs, sons, daughters, wives, wealth, authority of kingship. These are showing how *saṅkhata dukkha* are so great really. Very rich person can become poor one within one day through donation. Restraining with virtue is also the nature of grudging fulfillment indeed. During developing *samatha* and *vipassanā* practices, chastisement of *saṅkhata dukkha* suffering of conditional and prerequisite preparations is so great. Every kind of cultivation of wholesome and unwholesome deeds for attainment of various existences is only the nature of *saṅkhatadukkha*, indeed.

3. *santāpaṭṭha* _____ The meaning of great worries with two kinds of nature, *dukkhadukkhatā* that is really bodily and mentally sufferings, and *tannimittatā* that is fundamental cause of those bodily and mentally sufferings, of *saṅkhata dhamma* called *dukkha sacca*, is called the nature of *santāpaṭṭha*. In other words _____ the nature of association of oppressing and heating elements called defilements and *dhammas* called *dukkha sacca* within same continuity of corporeality and mentality, is called The nature of *santāpaṭṭha*. In other words _____ Those *saṅkhata dhammas*, which are called *dukkha sacca*, are powerful nature of capable of bearing worries and suffering pain as it's acquired nature. Thus the occurrence of powerful acquired nature of itself is designated as the nature of *santāpaṭṭha*.

For a practising *meditator* who has known and seen phenomena of *anicca*, *dukkha*, *anatta* of *saṅkhāra dhammas* through the eye of *Vipassanā* Knowledge, That nature of *santāpaṭṭha* will be seen clearly in him.

4. *Viparināmaṭṭha* _____ The nature of change and alteration through two kinds of modes, aging and death in an existence of *dukkha sacca dhammas* called rebirth (*jāti*) with the process of NONE (*paṭisandhi*), is designated as the nature of *viparināmaṭṭha*. This is the principle found in the aspect of conventional reality (*samutī sacca*). In the aspect of ultimate reality (*paramattha sacca*), actually, five aggregates which are just arising apparently as three-time-phases, *uppāda-ṭhiti-bhanga*, are *dukkha sacca dhamma*. The nature of change and alteration through two kinds of modes, the static phase with out standing as arising phase (*ṭhiti*) that is called aging (*jarā*), and perishing phase (*bhanga*) that is called death, of *dukkha sacca dhammas*, is designated as the nature of *viparināmaṭṭha*.

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Significance facts to be made mental note

Among four kinds of meaning in *dukkha sacca*, the meaning of *pīḷanaṭṭha* is acquired apparent meaning of itself without regarding to other kinds of Truths (*sacca*). The nature of “*saṅkhatatṭha*” becomes apparent with regarding to *samudaya sacca* that is able to perform conditional and prerequisite preparations for “*dukkha sacca*”, as “every *dukkha sacca* is *saṅkhata dahamma* that is performed by conditional and prerequisite preparations of the craving called *samudaya sacca*”. The nature of *santāpaṭṭha* becomes apparent with regarding to “*magga sacca*” That is tasting the flavour of total happiness called *santisukha* or *nibbāna*, as “every perishing *dukkha sacca dhamma* is actually hot suffering, dissimilar to the Noble Path which is very

peace and calm. (If means that the *meditator* can understand the nature of worry and hot suffering of field of *sañkhata* with regarding to the nature of peace and calmness of field of *a-sañkhata*). The nature of *viparināmaṭṭha* becomes apparent with regarding to *nirodha sacca* (= *nibbāna*) which lacks any kind of changes and alterations, as “every *sañkhata dhamma* called *dukkha sacca* is real suffering with the nature of change and alteration through both aging and death, dissimilar to *nibbāna* that never changes and alter”. (*Mahāṭṭi-2-50*)

These four kinds of meaning of “*dukkha sacca*” are true but not false, not wrong. Those *dhammas* belong to “*dukkha sacca*” never arise through any other natures, except four kinds of nature, “*pīḷana* (oppression)” etc, resulting in designating as *sacca* (Truth) consequently.

9.16.B. Four kinds of meaning of *samudaya sacca*

1. *āyūhanattha* ____ The cultivation for arising of mass of suffering by means of extreme attachment on various sensual objects in various existences is designated as the nature of “*āyūhana*” (endeavouring). In other words ____ Due to presence of ‘*samudaya sacca*’, ‘*dhammas* of *dukkha sacca*’ is called “*āya*”. The nature of producing that *dukkha sacca* called *āya* is designated as *āyūhana*. This meaning of endeavouring called *āyūhana* is acquired specific nature that occurs apparently without regarding to any other Truths.

2. *nidānattha* ____ Due to presence of ability to give rise to *dhammas* of *dukkha sacca*, it is called “*nidāna* (source). It means that it is capable of producing mass of suffering as making over that... “that suffering is this but not any other.” Only when *dukkha sacca* is known and seen, can this meaning of nature of *nidānattha* of *sumudaya sacca* be occurred apparently. When oneself knows and sees penetratively “how five aggregates of process of NONE (*paṭisandhi*), called *dukkha sacca*, arise in recent life, due to presence of *samudaya sacca* called ignorance, craving, clinging, *kamma*-formations, actions which were cultivated in previous life,” by means of the knowledge called “*sammādiṭṭhi*”, The meaning of nature of this *nidānattha*” will be obvious really. It should be understood for all three periods similarly.

3. *samyogaṭṭha* ____ The nature of adhering for associating with suffering of rounds of rebirth, not to be detached, of *samudaya sacca*, is designated as

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samyogaṭṭha. It is the meaning of tying with a bond of suffering of rounds of rebirth not to be released easily. This meaning becomes apparent, due to presence of knowing and seeing on ‘*nirodha sacca*’ which is not associated with rounds of rebirth. Continuous occurrence of processes of aggregates-bases-elements (*khandha-āyatana-dhātu*) is designated as *samasāra* in which corporealities and mentalities called conditioned things are arising and passing away continuously. During discerning on process of perishing away, the practising *meditator* faces with *asañkhata dhātu* (unconditioned element) called “*nirodha sacca*” which lacks process of perishing away or processes of arising and passing away. Due to absence of processes of arising and passing away, that unconditioned element, *nirodha sacca* is the *dhamma* which never associates with rounds of conditioned things that are always arising and passing

away. It means that due to presence of ability of knowing and seeing on '*nirodha sacca*' which is not associated with that *samsāra* (rounds of conditioned things), the meaning of *samyogattā* of *samudaya sacca*, which has the nature of association with *samsāra*, becomes apparent consequently. It means that for a *meditator* who has known and seen penetratively by insight knowledge on both how resultant '*dukkha sacca dhamma*' arises apparently due to presence of causal '*samudaya sacca dhamma*' and how resultant *dukkha sacca dhamma* ceases due to cessation of causal '*samudaya sacca dhamma*' when the faces with *nirodha sacca* practically, the nature of '*samyogattā*', i.e., repeated associating with *dukkha sacca* over and over again, of that *samudaya sacca* has been seen obviously.

4. *palibodhatā* ____ The nature of impeding, to the Noble Path which is the cause of releasing from rounds of rebirth is the meaning of *palibodhatā*, (impediment) of *samudaya sacca*, indeed. When unconditioned element, *nirodha sacca*, which is the cessation of corporealities and mentalities, which lacks processes of arising and passing away of *saṅkhata dhamma*, has been faced with the Noble Path-Knowledge through *ārammaṇapaṭivedha*. The function to be known on delusion which is concealing on Eightfold Noble Path called *magga sacca*, which is the course leading to deliverance from rounds of rebirth or processes of arising and passing away of conditioned things, has also been finished through *asammohapaṭivedha* with the nature of eradication. Due to presence of capable of knowing and seeing on *magga sacca* called the course leading to deliverance of rounds of rebirth, the knowledge of himself falls in the mode of nature of prohibiting to the Noble Path, That is the cause of releasing of rounds of rebirth, of *samudaya sacca*. *Maggasacca* is the *dhamma* that leads to release from rounds of rebirth while *samudaya sacca*, is the *dhamma* that is the cause of cycling of rounds of rebirth. It means that when the *dhamma*, which leads to releasing from rounds of rebirth, has been known and seen, he also knows and sees '*samudaya sacca*' as the *dhamma* which impedes opposite *dhamma* which leads to releasing from rounds of rebirth.

These four kinds of meaning of "*samudaya sacca*" are true but not false, not wrong. Those *dhammas* belong to "*samudaya sacca*" never arise through any other natures, except four kinds of nature, "*āyūhana* (endeavouring)" etc, resulting in designating as *sacca* (Truth) consequently.

9.16.C. Four kinds of meaning of *nirodha sacca*

1. *nissaraṇatā* ____ After attaining the object of *nibbāna* in the continuum of Noble Ones, those Noble Ones who knows and sees *nibbāna* can release from rounds of rebirth, due to presence of the object called this *nibbāna*. Due to occurrence

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of cause of releasing from rounds of rebirth, that *nibbāna* is designated as "*nissaraṇa*". In the next method ____

Due to occurrence of abandoning of these all kinds of ground *dhammas* (*upādhidhamma*), due to occurrence of place of abandoning of all kinds of ground *dhammas*; due to absence of all kinds of ground *dhammas*, to wit,

1. fivefold sensual objects called “*kāmupadhi*,”
2. five aggregates called “*khandhupadhi*,”
3. ten defilements called “*kilesupadhi*,”
4. accumulation of *kamma* which can provide to give rise to aggregates of new existence called “*abhisāṅkhārupadhi*,”

nibbānam, itself, is releasing from all kinds of conditioned things (*saṅkhata dhamma*). It never associates with *saṅkhata dhamma*. Due to presence of the meaning that is the occurrence of capable of releasing from all kinds of *saṅkhata dhamma*, that *nibbāna* is called “*nissaraṇa*”. In the next method _____

Due to presence of efficiency of relation of object (*ārammaṇapaccaya*) of the Unconditioned element called *nibbāna*, The Noble Path-Knowledge which is capable of taking object of that *nibbāna*, eradicates defilements step by step. Due to eradication of defilements without any remains, those actions (*kamma*), which are able to give rise to result only in the presence of association of defilement, has no opportunity to give rise to resultant *dhamma*, resulting in impossibility of occurrence of consequence five aggregates. All kinds of ground *dhamma* (*upadhis*) are ceased consequently. The Unconditioned, *nibbāna*, therefore, is the fundamental cause of deliverance of all kinds of ground *dhammas*. The nature of occurrence of fundamental cause of deliverance of all kinds of ground *dhammas*, is the meaning of *nissaranattha* of *nirodha sacca*.

Pali Quotation (Mūlaṭṭi-2-50)

(*Mahāṭṭi-1-257*)

This meaning of releasing called “*nissaraṇa*” is acquired specific nature that occurs apparently without regarding to any other Truths.

2. **Vivekaṭṭha** _____ That nature of void of craving, and origin (*samudaya*) is the meaning of *vivekaṭṭha* of *nirodha sacca*. Due to void of craving, that action (*kamma*), which can give rise to result in the presence of association of craving, is also wanting. Due to lack of action-defilement, those conditioned things of consequence round (*vipākavaṭṭa*) are also void. The nature of void from all kinds of conditioned things (*saṅkhāra dhamma*) without associating with these conditioned things is the meaning of *vivekaṭṭha* of *nirodha sacca*.

Due to occurrence of cause of finishing of craving, *nirodha sacca* is void from origin (*samudaya*) called craving. It is also void from the processes of arising and

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passing away of conditioned things. Therefore the meaning of *vivekaṭṭha* of *nirodha sacca* is a kind of meaning which becomes apparent due to knowing and seeing on origin (*samudaya*) and conditioned things which are not void (*viveka*), by means of *asammoha paṭivedha* of the Noble Path.

3. **asaṅkhataṭṭha** _____ The nature of occurrence which is not worth preparing or conditioning by any kind of conditions called ignorance, craving, clinging, *kamma*-formations, action etc, is called the meaning of *a-saṅkhaaṭṭha* of *nirodha sacca*. Even the Noble Path is the *dhamma* with cause (*sappaccaya dhamma*) in the presence of determinative dependence (*upanissaya*) of *Vipassanā* Knowledge. It is also *saṅkhata dhamma* which can arise only when causal *dhammas*

are available. Even the Noble Path is unavoidable from the nature of *sappaccaya* and *sañkhata*. Due to seeing the occurrence of conditioned thing called the Noble Path the meaning of *asañkhata* of *nirodha sacca* becomes apparent. It means that the nature of The Unconditioned occurrence of *nirodha sacca* becomes apparent with regarding to the conditioned occurrence of *magga sacca*.

4. *amatatṭha* ____ Due to presence of permanent nature of *nibbāna* called *nirodha sacca*, in other words, ____ due to occurrence of *nibbāna* called *nirodha sacca*, in other words, ____ due to occurrence of deathless one without dissolution is called the meaning of ‘*amatatṭha*’ of *nirodha sacca*.

Due to knowing and seeing on conditioned things, *dukkha sacca*, which are always perishing away with the nature of death, the nature of *nibbāna*, *nirodha sacca* which is lacking nature of death, becomes apparant. Conditioned things which are being discerned in the stage of *vipassanā* practice, belongs to the field of perishing away, and field of death. At the end of the field of death, the Unconditioned element, which appears apparently in the Noble Path-Knowledge, is the field without perishing away and death indeed. It means that the nature of The Unconditioned element called *nibbāna* becomes apparent with regarding to the nature of death of conditioned things.

These four kinds of meaning of “*nirodha sacca*” are true but not false, not wrong. Those *dharmas* belong to “*nirodha sacca*” never arise through any other natures, except four kinds of nature, “*nissaraṇa* (releasing)” etc, resulting in designating as *sacca* (Truth) consequently.

In another method ____ The Noble *dhamma* called *nibbāna* is designated as not only “*vivekatṭha*” (= the nature of void of origin and craving), due to occurrence of loss of origin and craving, but also “*asañkhatṭha*” (= the nature without causes called ignorance, craving, clinging, *kamma*-formations, action etc, and “*amatatṭha*,” which lacks the nature of perishing away. (*Mūlaṭī-2-50*)

9.16.D. Four kinds of meaning of *magga sacca*

1. *niyyānatṭha* ____ The nature of occurrence of cause of deliverance from suffering of rounds of rebirth of *magga sacca* is called the meaning of *niyyānatṭha*. This is obvious nature through specific function of that *magga sacca* indeed. While *vipassanā* practice is performing by taking the object of process of perishing away of *sañkhata dhamma*, The Noble Path-Knowledge that arises at the apex of *Vipassanā*

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Knowledge, can take the object of the Unconditioned element peaceful *nibbāna*, as object. The Noble Path-Knowledge, therefore, is the cause of deliverance from the field of dissolution. It is the nature of *niyyānatṭha*, indeed. When the Noble Path-Knowledge takes the object of the Unconditioned element which lacks any kind of dissolution, the fire of underlying tendency element, which are underlying on the continuity of corporeality and mentality, are finished off successively due to presence of tranquillity and peace the Unconditioned element. Due to finishing of defilements,

potentiality of action (*kamma*) are also finished successively resulting in sequence of cessation of continuity of consequence aggregates. The sequential cessation of continuity of consequence aggregates is sequential deliverance from suffering of rounds of rebirth. Because deliverance from rounds of rebirth is invaluable resultant *dhamma* produced by the Noble Path-Knowledge the latter is designated as *niyyāna dhamma* (cause of deliverance).

This nature of *niyyānatṭha*, becomes apparent through specific function of itself, that is eradication of respective defilements of that *magga sacca*.

2. *hetuṭṭha* (= *hetvaṭṭha*) _____ The nature of occurrence of cause to attain *nibbāna* is the meaning of *hetuṭṭha* of *magga sacca*.

Pali Quotation (Mūlaṭī - 2- 50, 51)

(Anuṭī-2-61) (Mahāṭī-1-257)

Only when the Noble Path arises apparently by taking the object of the Unconditioned element, *nibbāna*, as object, the former can eradicate in sequence underlying tendencies of defilements called *samudaya sacca* that is capable of impeding the Noble Path. The sequential finishing of underlying tendencies of defilements is called *kilesa parinibbāna* (= release from cravings and attachment to life, emancipation (in this life) with the assurance of final death). It is called the attainment of *saupādisesa nibbāna* extinction (of passion) with some substratum left.) Due to sequential finishing of defilements, the potentiality of actions (*kamma*) which can give rise to resultant *dhammas* in presence of defilements, are also lost in sequence. Due to loss of potentiality of actions (*kamma*), consequence aggregates (*Vipākakhandhā*) finished off in sequence. Finally when The Noble Path of Arahant is attained all kinds of defilements are eradicated without any remains. Due to finishing of all defilements without any remains, five aggregates cease by means of *anuppāda nirodha* (= complete extinction of *khandha* life, i.e., all possibility of such life and its rebirth, final release from (the misery of) rebirth and transmigration, death after The last life - span of an Arahant. It is called entering into “*Khandha parinibbāna*” or attaining “*aupādisesa nibbāna dhātu*”. Because the opportunity of both facing with the Unconditioned element, *nibbāna* and attaining *saupādisesa nibbāna dhātu* and *aupādisesa nibbāna dhātu* can be occurred by the Noble Path only, the Noble Path *dhamma* called *magga sacca* is the fundamental cause of attaining of *nibbāna*, called the meaning of “*hetu*.”

Thus the nature of ‘*hetu*’ of *magga sacca* become apparent with regarding to the nature of *samudaya sacca*. Due to knowing and seeing on “*samudaya sacca*” called

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the craving that is fundamental cause of *dukkha sacca* but not the cause of attainment of *nibbāna*, the nature of fundamental cause of attainment of *nibbāna* called the meaning of *hetuṭṭha* of *magga sacca*, becomes apparent consequently.

3. *dassanaṭṭha* _____ Due to occurrence of presence of significance of wisdom (*paññā*) called *sammādiṭṭhi* (Right View) of *magga sacca*, Noble Eightfold

Path, the nature of capable of seeing on the Unconditioned element, *nibbāna*; in the next method _____ the nature of occurrence with ability to see on the Unconditioned element, *nibbāna*, in the next method _____ the nature of facing with subtler and subtler Unconditioned element, *nibbāna* really, is the meaning of “*dassanaṭṭha*” of *magga sacca*. Due to presence of ability to see on very profound and subtle Unconditioned element, *nibbāna* really, the nature of *dassanaṭṭha* of *magga sacca* becomes apparent through seeing on that *nirodha sacca*. (If means that due to seeing on *dhamma* which is worth seeing, *dhamma* which is capable of seeing, becomes apparent with regarding to the former *dhamma*.)

4. *adhipateyyaṭṭha* _____ The nature of occurrence of chief in knowing and seeing on Four Noble Truths, and in making to end worries of suffering of defilements, is the meaning of *adhipateyyaṭṭha* of *magga sacca*.

According to the tetrad method (*catukkanaya*), The arising consciousness of the Path (-moment) consists of (37) kinds of mind and mental concomitants, if it arises through the first absorption, while (35) kinds of mind and mental concomitants, if it arises through the second absorption; (34) kinds, including agreeable feeling (*sukhavedanā*) and (34) kinds, including neutrality feeling but not agreeable feeling, of mind and mental concomitants each, if it arises through the third absorption and the fourth absorption respectively. Those bases of factors of Path consisting in that arising consciousness of the Path (-moment) are designated as *magga sacca*. Those bases of factors of path called *magga sacca*, are capable of functioning of both knowing and seeing on Four Noble Truths and finishing off great worries of defilements through an occurrence as chief of associating *dhammas*.

That occurrence of chief, therefore, is called the meaning of *adhipateyyaṭṭha* of *magga sacca*.

In next method _____ Due to preaching as “*maggādhīpatino dhammā*”, factors of Path are more significant *dhammas* of relation of objective predominance (*ārammaṇadhipati paccaya*), rather than other associating mental *dhammas*. Therefore the nature of occurrence of relation of objective predominance of those factors of Path is designated as the meaning of “*adhipateyyaṭṭha*.”

As nobility of an officer who lacks any kind of disease becomes apparent through seeing on a poor person who is oppressed by many diseases, the occurrence of chief of *magga sacca* becomes apparent through seeing on suffering *dhammas* of *dukkha sacca*.

These four kinds of meaning of “*magga sacca*” are true but not false, not wrong. Those *dhammas* belong to “*magga sacca*” never arise through any other natures, except four kinds of nature, “*niyyāṇaṭṭha* (deliverance)” etc, resulting in designating as *sacca* (Truth) consequently.

It should be taken commonly as a single nature of Absolute Truth of Four Noble Truths through these (16) modes of real nature without any false. Such (16) modes of meanings are worth taking a single nature of Absolute Truth. Those (16) modes of meanings, which are taken commonly as a single nature of Absolute Truth, are designated as the nature of *ekatta* (oneness) that is the same occurrence of the Four Noble Truths.

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There is a such nature of *ekatta* (oneness). That nature of *ekatta* is known by the Path-Knowledge penetratively. Four Noble Truths, therefore, are having the nature which is worth knowing simultaneously by a single Path-Knowledge through oneness nature called Absolute Truth of (16) modes.

These (16) kinds of meaning of Four Noble Truths are extracted from *Paṭisam-296, Abhi-A-2-78, Vs-2-332, Mūlaṭṭi-2-50, 51, Mahāṭṭi-1-257*.

Ekapaṭivedhadassana _____ Although The Noble Path Knowledge takes the object of *nibbāna* only, such meaning of Truth (*saccaṭṭha*) that is called the Absolute Truth of, the Ultimate Truth of, the Real Occurrence of *dukkha sacca* etc, is present, and that meaning of Truth is also known by the Noble Path - Knowledge through *a-sammohapaṭivedha* (= penetrative knowing without infatuation) after destroying on delusion which is concealing on that nature of truth. (It means that due to finishing to destroy the delusion that is concealing on meanings of truths, those meanings of truths have been known by practical knowledge (*paccakkha ñāṇa*). Due to occurrence of penetrative knowing and facing with in that way, later periods after the Noble Path-Knowledge has arisen, (16) kinds of meanings of truths always appear apparently in the insight of Noble One as purified ruby showing on the palm, in other words, as a bael fruit, *Aegle marmelos*, putting in the hand. (*Mahāṭṭi-2-505*)

E. Reasonable interrogative facts

There is a reasonable question that why four kinds of meanings only were preached even though many other kinds of meanings, the occurrence of the same as disease, the occurrence of the same as open sore, etc, other than those meanings, '*pīlana*', *saṅkhata* etc, of *dukkha sacca* and *samudaya sacca*. The answer is as follows: _____

Due to occurrence of obvious nature by means of seeing on other Truths, Only four kinds of Truthswere preached. It is right _____ .

Pali Quotation (Vibhanga-341, Paṭisam-114)

= Among those, which is the knowledge arising on *dukkha sacca*? Such reason which is arising by taking the object of *dukkha sacca* possesses such distinguishable recognition.

(Vibhanga - 341, Paṭisam - 114)

By means of taking the object of each Truth (*sacca*), The Knowledge of Object (*saccañāṇa*) is preached through this way etc.

Pali Quotation (Sam-3-382)

= *Bhikkhus...* a such *bhikkhu* sees *dukkha sacca*, that *bhikkhu* sees *samudaya sacca* also. (*Sam-3-382*)

By means of finishing The function to known remaining three kinds of Truths, by faking The object of any kind of Truths, the Knowledge of Object (*saccañāṇa*) is preached through this way etc. (*Vs - 2- 333*)

In those two kinds of preaching methodologies, penetrative knowing and seeing on Four Noble Truths, by means of finishing the function to know through *asammoha paṭvedha*, is similar to the “seeing” due to obvious occurrence. In the

commentary, it is continued to explain in this way, by reasoning of seeing on each Truth specifically without reasoning of seeing by mean of finishing the function to know in that way. (*Mahāṭṭi -2-505*)

In those two kinds of preaching methodologies, for such time, each specific Truth is taken into heart as object. At That time due to knowing and seeing on *samudaya sacca*, the nature of *saṅkhata* of *dukkha sacca* with the nature of *pīḷana* also becomes apparent. Why is it apparent?

By means of extreme desire to that *dukkha sacca*, The Noble Truth called *samudaya sacca*, which has the nature of cause to arise sufferings, and the nature of endeavouring for occurrence of *dukkha sacca*, called “*āyūhana lakkhaṇa*”, causes groups of *dukkha sacca* all together, as corporeal and mental units (*rūpakalāpa, nāmakalāpa*). It is right _____. Any kind of resultant *dhamma* called *paccayuppaññā* arises randomly. It is a fixed natural law that those all kinds of resultant *dhammas* always arise as group commonly. Those resultant *dhammas* are worth preparing co-operatively by other causes, *gati* (existence), *upadhi* (forceful personality), *kāla* (time), *payoga* (exerting by oneself) but not *samudaya* alone.

Groups of corporealities and mentalities called corporeal units and mental units are worth producing all together. It is right. _____. When numerous resultant *dhammas* called “*paccayuppaññā*” within same corporeal unit, mental unit, arise synchronously in one mind moment it is resulting from co - operative performance of respective cause of themselves. Due to occurrence of capable of producing resultant *dhammas*, *dukkha sacca* all together by *samudaya sacca* in that way, that nature of *saṅkhata* of that *dukkha sacca* becomes apparent. (*Vs-2 -33*)

Then due to ability to remove worries called defilements resulting in lacking from any kind of defilement itself, *magga sacca* is very calm and peaceful. Therefore due to seeing on *magga sacca*, the nature of *santāpa* (= great worries) of that *dukkha sacca* become apparent. It is similar to what a way that due to seeing on the beauty of female celestial being, the occurrence of ugliness of princess *Janapadakalayāni* called *Sundari* becomes apparent as an old female monkey for *Venerable Nanda*, The younger brother of the *Buddha*. (*Vs-2-333*)

Furthermore, due to seeing on the Unconditioned element ‘*nibbāna*’, *nirodha sacca*, which has the nature of permanence but not change and alteration, the nature of change and alteration (*vipariṇāma*), which is changing to the nature of aging and dissolution of that *dukkha sacca*, just after arising phase (*uppāda*), becomes apparent. Thus it is not need to say any more the reasonable fact that due to seeing on *nirodha sacca*, the nature of “*vipariṇāmatṭha*” (= change and alteration) of *dukkha sacca* becomes apparent as a result of contrast between their nature is very marked. (*Vs-2-333*)

Furthermore, due to seeing on *dukkha sacca*, the nature of *nidānatṭha* (source) of *samudaya sacca* with acquired nature of *ayūhana* (endeavouring) becomes apparent in a way that “this *samudaya sacca* can make over that *dukkha sacca*.” It should be recognized as an the occurrence of source of disease of nourishment is obvious due to seeing on arising of disease through taking unfavourable nourishment. (*Vs - 2- 333*)

Due to seeing on '*nirodha sacca*', which occurs without associating with suffering of rounds of rebirth, the nature of association with suffering of defilement of *samudaya sacca* become apparent. Due to seeing on *magga sacca* which is the cause of deliverance from rounds of rebirth, the nature of impediment of *samudaya sacca*, by tying and oppressing in the lock - up or prison of rounds of rebirth, becomes apparent. (Vs-2-333).

Furthermore due to seeing on "*samudaya sacca*", which always lacks of quiescence by means of unfailing associating with defilements, the nature of *vivekaṭṭha* (seclusion), which is void of four kinds of ground (*upadhi*), of *nirodhasacca* with the nature of *nissaraṇa* (deliverance), becomes apparent. Due to seeing on *magga sacca*, the nature of *asaṅkhaṭṭha* (unconditioned) of *nirodhasacca* become apparent. It is right. ____ The practising *meditator* has never seen the Noble path, *magga sacca*, previously for very long infinite rounds of rebirth. Although unexperienced Noble Path occurs with marvelous nature which has never seen in very long infinite rounds of rebirth, it can occur only when the supporting factors of efficiency of determinative dependence of successive *Vipassanā* Knowledge are available, resulting in occurrence of *magga sacca* as *sappaccaya dhamma* (= with cause) only. After seeing on *magga sacca* with that nature called *saṅkhata*, the Unconditioned element, *nibbāna* without any cause (*appaccayadhamma*), becomes apparent. Then due to seeing on *dukkha sacca*, the nature of *amataṭṭha* (deathless) of *nirodhasacca*, which lacks the nature of dissolution, becomes apparent. It is right ____ Due to presence of occurrence of the nature of dissolution and death, *dukkha sacca* is similar to poison. The Noble *dhamma* called *nibbāna*, which is the same as the medicine of *dukkha sacca* with poisonous nature, become as "panacea" which leads to deathless state. It will be apparent in this way. (Vs-2-33)

Furthermore, due to "*samudaya sacca*" is known and seen in a way, that is explained in the stage of *maggāmaggañāṇa dēssana visuddhi* as "this *samudaya sacca* is not the cause of reaching to "*nibbāna*", this Noble Path only is the cause of reaching of *nibbāna*," although the desire (*nikanti*) which is worth reaching to praise as the Noble Path, arises quiescently in the stage of Knowledge of Arising and Passing Away (*udayabbayañāṇa*), the nature of *hetuṭṭha* (= cause of reaching to *nibbāna*) of *magga sacca* with acquired nature of *niyyāna* (= releasing from rounds of rebirth, becomes apparent. Due to seeing on very subtle *nirodha sacca*, the nature of *dassanaṭṭha*, i.e., an occurrence of capable of seeing on the Unconditioned element *nibbāna*, of *magga sacca*, becomes apparent. It is similar to the fact that for a person who sees very subtle visible objects, the occurrence of clearness of the eye - clear - sensitivity becomes apparent as "my eye-clear- sensitivity is very clear." Due to seeing on *dukkha sacca* with great faults of capable of reaching to great worries, the nature of *adhipateyyaṭṭha*, i.e., an contrast occurrence of chief to finish off fire of defilements and to see Four Noble Truths, of *magga sacca* becomes apparent. It is similar to the fact that due to seeing a poor with great pains and diseases, the noble occurrence of a kingship with great wealth and attendants, becomes apparent. (Vs-2-333,334)

Thus, due to obvious occurrence of These Four Noble Truths, i.e., each nature called *pīḷanaṭṭha*, *āyūhanaṭṭha*, *nissaraṇaṭṭha*, *niyyānaṭṭha*, by means of specific nature of respective Truth and remaining three kinds of nature other than these specific kinds of nature called *pīḷanaṭṭha*, *āyūhanaṭṭha*, *nissaraṇaṭṭha*, *niyyānaṭṭha*, by means of seeing on other each kind of Truths, Four kinds of meaning of each Truth are preached in detail. It should be recognized the fact that at The Noble path (-moment), all kinds of those (16) nature are known and seen penetratively by single Noble Path-Knowledge which achieves four functions on Four Noble Truths simultaneously. (Vs -2-334)

9.17. A *Pariññābhisamaya* (realization by full understanding)

There are three kinds of *pariññā* (full understanding) , i.e,

1. *ñātapariññā* = full understanding on objects
2. *tīraṇapariññā* = full understanding on propagation of *Vipassanā* Knowledge
3. *pahānapariññā* = full understanding on abandoning of conditioned things.

1. *ñātapariññā* _____ *tassa sappaccayanāmarūpabhijananā āveṇikā bhūmi*. (Vs-2-334)

The Knowledge of Analysing Mentality and Corporeality (*nāmarūpa pariccheda ñāṇa*) and the Knowledge of Discerning Cause and Condition (*paccaya pariggahañāṇa*), which are capable of knowing and seeing on mentality and corporeality together with causal *dhammas* penetratively up to the field of ultimate reality, are the specific sphere (*bhūmi*) of full understanding on objects (*ñātapariññā*), due to concerning to none of *pariññās* other than *ñātapariññā*. those are standing and occurring as the sphere of that *ñātapariññā*, indeed. (Vs - 2- 334)

2. *tīraṇapariññā* _____ *Parli Quotation* (Vs-2-334)

The stages of *Vipassanā*, from the beginning of *nayavipassanā* called *kalāpasammasana* till the Knowledge of Adaptation, which are occurring by means of having reasoned deductively and scrutinizing as *anicca*, *dukkha*, *anatta* on all kinds of conditioned things together with causal *dhammas*, are the specific sphere (*bhūmi*) of that *tīraṇapariññā* (full understanding on propagation of *vipassanā* practice). Those are standing and occurring as the sphere of that *tīraṇapariññā*. (Vs - 2 - 334)

Even the knowledge of Adaptation arises by taking the object of conditioned things through impermanence (*anicca*) etc. There is nothing to say for those preceding *Vipassanā* Knowledge, the Knowledge of Reflection (*paṭisankhāñāṇa*) with object of conditioned things, etc. Therefore it is designated as the sphere of *tīraṇapariññā* up to the Knowledge of Adaptation. There is a reasonable question that both *ñātapariññā* and *tīraṇapariññā* are also worth designating in this sphere of *tīraṇapariññā*, however although both *ñātapariññā* is worth getting, due to discerning by taking objects of corporealities and mentalities together with causal *dhammas* and *pahānapariññā* is also worth getting, due to distinguishing on phenomena of impermanence, suffering, non - self of conditioned things after abandoning defilements temporarily, these two kinds of full understanding (*pariññā*) cannot

perform significantly the functions of reasoning and scrutinizing on phenomena of impermanence, suffering, non - self of conditioned things as *ñātapariññā* does, with the result that it says that these are the specific sphere (*aveṇikabhūmi*) of *tīraṇapariññā*. (*Mahāṭṭ-2-507*)

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3. *pahānapariññā* _____ Pali Quotation (Vs-2-335)

Vipassanā practices performing from the Knowledge of Dissolution (*bhanganupassanāññā*) to the Noble Path-Knowledge are designated as the sphere of *pahānapariññā* (= full understanding on abandoning of conditioned things). Due to penetrative distinguishing on both phenomena of impermanence, suffering, non-self of conditioned things through *asammoha paṭvedha*, and the Unconditioned element, *nibbāna* through *ārammaṇa paṭvedha*, the Noble Path-Knowledge only is worth designating as *pahānapariññā*, directly. When analysing on penetrative knowing on *dukkha sacca* through the function of *pahānabhisamaya* of the Noble Ones, this *pahānapariññā* only is essential to designate really. It means that the nature of *dukkha sacca* is known through *pahānapariññābhisamaya*, which is so - called *a-sammohapaṭvedha* (= penetrative knowing and seeing without infatuation). It is due to occurrence of beneficial result called *pahānapariññā* of *ñātapariññā* and *tīraṇapariññā*. It means that two kinds of preceding full understanding, *ñātapariññā* and *tīraṇapariññā*, are carried out for attainment of *pahānapariññā* only. (Vs-2-335, *Mahāṭṭ-2-507, 508*)

In other words, _____ Both *ñātapariññā* and *tīraṇapariññā* are also beneficial result called that *pahānapariññā* only (= eradication of defilements = attainment of the Noble Path). It is right. _____ Those two kinds of full understanding occur in order to give rise to the Noble Path only. Then such *dhammas* are abandoned, and then it is natural fixed occurrence that those *dhammas* are both *ñāta dhamma* (= the *dhamma* which has been known thoroughly) and *tīritadhamma* (= the *dhamma* which has been scrutinized and reasoned inductively by generalizing on three general characters). All three kinds of full understanding, therefore, are the function of the Noble Path-Knowledge only indirectly. It is because of the facts as follows. _____

It is explained that “such *dhammas* are abandoned, and then it is natural fixed occurrence that those *dhammas* are both *ñāta dhamma* (= the *dhamma* which has been known thoroughly) and *tīritadhamma* (= the *dhamma* which has been scrutinized and reasoned inductively by generalizing on three general characters)” because both *pahānapariññā* can not occur in the absence of *ñātapariññā* and *tīraṇapariññā*, and as if the function of *pahānapariññā* is finished, that of *ñātapariññā* and *tīraṇapariññā* are also finished. It is right. _____ It can be said that when the Noble Path-Knowledge arise through *pariññābhisamaya* of *dukkha sacca*, it knows penetratively specific characters of each ultimate element, five aggregates clinging to existence (*upādānakkhandha*) called *dukkha sacca*, as well as general characters called *anicca, dukkha, anatta* of those ultimate elements respectively. It is because the Noble Path-Knowledge has eradicated delusion which is capable of concealing on specific and general characters of those ultimate elements, not to be known, through relinquishing by extirpation (*samuccheda pahāna*). It should be

understood that all three kinds of full understanding, therefore, are the function of the Noble Path-Knowledge only indirectly. (*Vs - 2- 334,335; Mahāṭṭi-2-507, 508*)

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9.17.B *Pahānabhisamaya* (= realization through abandonment)

There are three kinds of abandonment (*pahāna*) concerning with abandoning of defilements, viz,

1. *vikkhambhanappahāna* (abandonment with a moderate duration)
2. *tadangappahāna* (abandonment with temporariness)
3. *samucchadappahāna* (abandonment by extirpation).

B.1 *vikkhambhanappahāna*_____ Among those three kinds, as spreading out of duckweeds due to putting of earthen pot into water with duckweeds, the abandonment with a moderate duration of opposite *dhammas*, hindrance ... etc, by the mundane concentration of various absorptions, is designated as *vikkhambhana pahāna*. Hindrance of desire to sensual pleasure (*kamacchandaniṭvaraṇa*) etc, are not stood in the continuity of mind and mental concomitant by means of out bursting nature (*pariyuṭṭhāna*) and the mind is not oppressed by those hindrances etc, through such mode. Performance of prohibiting not to be oppressed by that mode is called *vikkhambhana* (abandonment). That abandonment can be said as “a kind of relinquishing (*pahāna*), resulting in designated as *vikkhambhana pahāna* (abandonment with a moderate duration). It can be found in Pali Text as follows._____

vikkhambhanapphāneñca nīvaraṇānaṃ jhānaṃ bhāvayato. (Paṭisam- 26)

= “and abandonment (*pahāna*) called relinquishing of defilements of a person who develops the first absorption”... (*Paṭisam - 26*)

Relinquishing of hindrances *dhammas* only has been preached through this way etc. It should be recognized the fact that kind of preaching is performed due to obvious occurrence in others also, such as, “this person has the consciousness that is not suppressed by anger and lacking in sloth and torpor,” etc. It is right, _____ Hindrances are unable to suppress immediately the mind of practice both before and after the absorption. Initial application, sustained application, pleasurable interest, agreeable feeling, perception of form (*rūpasāññā*) etc., are removed during the moment, entering into the second, third, fourth absorptions etc. Although those are removed in that way, they (*hindrances*) can arise in the continuum of a person who just emerges from various absorptions, the second absorption ... etc. This is because emerging from absorption can be achieved through the consciousness of sensuous sphere (= only when consciousness of sensuous sphere arises). (*Vs-2-335, Mahāṭṭi-2-508*)

It is explained the words, “hindrances are unable to suppress immediately the mind of practice both before and after the absorption,” by means of just acquired absorption only. For a person with well developed and proficient absorption (*pagunajhāna*), hindrances *dhammas* are unable to suppress until last death-consciousness. In other words _____ it should be recognized the fact that both former part of practice (*pubbabhāgaṭṭipadā*) that is a period before absorption and during

endeavouring to attain absorption, and in the continuum of a person who is busy with various social dealings, hindrances are unable to suppress the mind immediately. (*Mahāṭṭ-2-508*)

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B. 2. (1) *tadangappahāna* _____ As the cloud of darkness disappears at night due to lighting on open oil lamp, abandoning of various *dhammas*, which are worth abandoning by means of opposite nature of causal *dhamma* called various kinds of knowledge that are partial of *Vipassanā* practice, is designated as *tadangappahāna* (= abandonment with temporariness). (This word can be said in order to show such kind of *tadangappahāna* that is reaching into the field of *vipassanā* practice. It should be recognized the fact the various *dhammas*, which are worth abandoning, can be abandoned temporarily by purifying of virtue (*sīlavisodhana*) etc. (*Vs-2- 335, Mahāṭṭ-2-508, 509*)

Previously twenty kinds of wrong views of personality (*sakkāya diṭṭhi*) are abandoned by the Knowledge of Analyzing Mentality and Corporeality (*namarūpa pariccheda ñāṇa*). The wrong view of “denier of a cause” (*a-hetuka diṭṭhi*), the wrong view on creators, such as Brahma, Vishnu, God etc, (*visamahetu*), skeptical doubts which have (16) kinds of standing bases, skeptical doubts on eight kinds of standing bases, are abandoned by the Knowledge of Discerning Cause and Condition (*paccaya pariggahañāṇa*). Wrong perception of Noble Path on false Noble Path is abandoned by the Knowledge of Arising and Passing Away (*udayabbayañāṇa*) which discriminates the real Path and Not-Path (*magāmagga vavaṭṭhāna*). Wrong view of annihilation (*ucchedadiṭṭhi*) which holds misbelief that “the self (*atta*) is annihilated after death”, is abandoned by discerning on the arising (*udaya*) of five aggregates. Wrong view of eternalism (*sassatadiṭṭhi*), which holds misbelief that “the self is eternal and never destroyed,” is abandoned by discerning on the perishing way (*vaya*) of five aggregates. Wrong perception on all conditioned things as “without terror” (*a-bhayasaññā*) is abandoned by the Knowledge of Terror (*bhayatupaṭṭhānañāṇa*). Wrong perception on five aggregates, which arises by means of pleasurable ones (*assāda*), is abandoned by the Knowledge of Danger (*adīnavanupassanāñāṇa*), which is capable of discerning on dissolution all conditioned things. Wrong perception called *abhiratisaññā*, which arises by means of extreme desirable ones, is abandoned by the Knowledge of Disenchantment (*nibbidñāṇanupassanāñāṇa*). The situation with non-desire for deliverance is abandoned by the Knowledge of Desire for Deliverance (*muñcitu kamyatāñāṇa*). Delusion (*moha*) which is opposite of the Knowledge of Reflection (*paṭisankhānupassanāñāṇa*), is abandoned by the latter. The nature of non-naturalizing towards conditioned things (*anupekkhanalakkhaṇa*) is abandoned by the Knowledge of Neutrality Towards Formations (*sañkhārupekkhāñāṇa*). Those obsessions on conditioned things, permanence etc, which are opposite of attainment of *magga sacca*, are abandoned by the Knowledge of Adaptation (*anulomañāṇa*). This kind of abandonment is designated as *tadangappahāna* (abandonment with temporariness). (*Vs-2-335*)

17.B.2(2) Eighteen kinds of Great *Vipassanā*

In other words____ among (18) kinds of great *vipassanā* practice, perception of permanence (*nicca saññā*) is abandoned by *aniccanupassanā ñāṇa* (= contemplation on character of impermanence). Perception of bliss (*sukhasaññā*) is abandoned by *dukkhānupassanā ñāṇa* (= contemplation on character of suffering). Perception of self (*attasaññā*) is abandoned by *anattānupassanāñāṇa* (= contemplation on character of non-self). The enjoyment (*nandi*) called *sapītīkatarūpa* (= craving with pleasure) is abandoned by *nibbidānupassanāñāṇa* (The Knowledge of Disenchantment). Passion (*rāga*) is abandoned by *virāganupassanāñāṇa* (= Knowledge of Dispassionateness), that discerns *nibbāna* over and over again. The origin (*samudaya*) of passion is abandoned by *nirodhānupassanāñāṇa* (= Knowledge of Cessation of Passion), which discerns *nibbāna*, the cessation of passion, over and over again. Strong grasping (*ādāna*) is abandoned by *paṭinissaggānupassanāñāṇa* (Knowledge of Forsaking), which discerns *nibbāna*, The forsaking of passing, over and over again. Perception of Compactness (*ghanasaññā*), by which masses of corporeality and mentality occur simultaneously by means of *sansatighana* (compactness of continuity), *samūhaghana* (compactness of form), *kiccaghana* (compactness of function), *ārammaṇaghana* (compactness of object), is abandoned by *khayānupassanāñāṇa* (Knowledge of Destruction), which discerns the nature of destruction and passing away of conditioned things, over and over again.

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Endeavouring of volition leading to arising of process of NONE in future, called *āyūhana*, is abandoned by *vayanupassanāñāṇa* (Knowledge of Decay), which discerns the instant of the perishing phase of conditioned things. Perception of stability (*dhuvasaññā*) that holds the position as “conditioned things are stable,” is abandoned by *vipariṇāmanupassanāñāṇa* (Knowledge of Change and Alteration) which discerns on the nature of change to worse of conditioned things through aging (*jarā*) that is static phase (*ṭhiti*) and death (*marana*), that is perishing phase (*bhanga*) of conditioned things.

The obsession of permanence of conditioned things, called *nicca nimitta* is abandoned by *animittānupassanāñāṇa* = *aniccānupassanā ñāṇa*. Desire of bliss (*sukhapaṇidhi*) towards conditioned things is abandoned by *appanīhitānupassanāñāṇa* = *dukkhānupassanāñāṇa*. Taking into heart by wrong way (*attabhīnivesa*), as “self (*atta*) is present apparently in the Ultimate sense,”... is abandoned by *suññātānupassanāñāṇa* = *anattānupassanāñāṇa*, which is capable of discerning on the nature of void of self of conditioned things. Taking into heart by wrong way called *sārādānābhīnivesa*, which is capable of obsessing on five aggregates without essence, as ‘essence of permanence, essence of self are present,’ is abandoned by *adhipaṇṇādhamma vipassanā ñāṇa*, which scrutinizes the nature of void of self and the nature of nothingness (*suññāta*) by discerning on dissolution of two kinds of ultimate *dhammas*, observed “conditioned things” called *ñāta* and observing “conditioned things” called *ñāṇa*.

Taking into heart with indecisiveness called *sammohabhīnivesa*, which arises through wrong believes with sceptical doubts, such as “did I exist in the past?”, ... “the world is become by creator (*issara*), such as Brahama, Vishnu, God etc” ... is

abandoned by *yathābhūtañāṇadassanāñāṇa* = *sappaccayanamarūpapariggahañāṇa* (Knowledge of Analyzing Mentality and Corporeality, together with Cause and Condition), which is capable of knowing and seeing on conditioned things as they really are. Taking into heart conditioned things as refuge and taking into heart three kinds of realms as desirable ones, both kinds of ways of taking into heart called *ālayabhinivesa*, are abandoned by *ādinavānupassanāñāṇa* (Knowledge of Danger), which discerns disadvantage of all kinds of existences, resulting from *bhayatupaṭṭhāna* which appears as great terror of conditioned things. It occurs as a result of seeing on none of desirable *dhammas* as refuge and protection in (31) realms. Delusion, which is opposite of consideration, is abandoned by (*paṭisankhānupassanāñāṇa*) (Knowledge of Consideration) called wisdom (*paññā*) which causes indirectly deliverance from three realms.

Taking into heart defilements, such as associating with sensual pleasure (*Kāmasamyoga*) etc, called *abhinivesa*, (= arising of defilements, *kāmasamyoga*, etc), is abandoned by *vivaṭṭānupassanāñāṇa*, which is common usage of Knowledge of Neutrality, Towards Formations (*saṅkhārupekkhāñāṇa*), Knowledge of Adaptation (*anulomañāṇa*), which enters fastly into *nibbāna* with any cyclic *dhamma*. These ways of abandonment are called *tadangappahāna* (abandonment with temporariness). (Vs-2-335, 335)

17.B.3. Samucchedapahāna _____ Eradication of unwholesome *dhammas*, fetter (*samyojana*) etc, without any remains through the Noble Path-Knowledge, as a thunderstruck tree can not proliferate again, is designated as *samucchedapahāna* (abandonment by extirpation). With regarding to that *samucchedapahāna*, it is preached in The Pali Text, *Paṭisambhida Magga*, page 27, That “in the continuum of a person

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who develops and achieves The Noble Path that reaches to *nibbāna*, which is Supramundane *dhamma*, which is finishing off all actions and defilements, and all conditioned things, The abandonment by extirpation (*samucchedapahāna*) occurs simultaneously. (Vs-2-337)

Among these three Kinds of abandonment, in saying on *abhisamaya*, as “*samudaya sacca* is known through *pahānābhisamaya*”, only the third one, *samucchedapahāna*, is worth desiring. This is the word said as unchangeable usage (*nippariyāya*) without discursion (*pariyāya*). For the practising *meditator*, however, previous kinds of abandonment, *vikkhambhanapahāna* and *tadangappahāna* have the advantageous result called that *samucchedapahāna*. It means the previous two kinds of abandonment are fundamental constituents of the Noble Path with *samucchedapahāna*. This is because in the absence of those two kinds of previous abandonment, *vikkhambhanapahāna* and *tadangappahāna*, the third one, *samucchedapahāna* can not be accomplished. In other words _____ in the continuum of that practising person, *vikkhambhanapahāna*, *tadangappahāna*, which are previous to the Noble Path, have advantageous result called the Noble Path only. Due to that reason, those kinds of abandonment have the function of the Noble Path. It

should be recognized that three kinds of abandonment, therefore, are the function of the Noble Path discursively.

Worldly simile _____ A king who becomes kingship after killing on enemy king is worth doing such function of administration which is previous period before kingship. It can be said that function as “this so - called administrative function and so forth are worth doing for a king.” Similarly, although *vikkhambhanapahāna* and *tadangappahāna* are accomplished by mundane *Vipassanā* Knowledge, it is worth saying as the occurrence of function of the Noble Path which arises through *samucchedapahāna*. This is because _____ both the occurrence of presence of advantage called the Noble Path, of those *vikkhambhana* and *tadangappahāna*, and the occurrence of falling into continuity of mind of *samatha* and *vipassanā* practices called those *vikkhambhana*, *tadanga*, of the Noble Path. (Vs-2-337, 338, *Mahāṭṭi* -2-510)

9.17.C. *Sacchikiriya*abhisamaya (= realization as personal experience)

The explanation, “the Noble Path-Knowledge knows penetratively *nibbāna*, *nirodha sacca*, through *sacchikiriya*abhisamaya (realization by experiencing),” should be recognized in this way.

There are three kinds of *sacchikiriya*, to wit, one is mundane kind and two are supramundane kinds, as follows _____

1. *lokiya sachikiriya* = mundane realization as personal experience,
2. *lokuttarā dassanasacchikiriya* = Supramundane realization as first experience.
3. *lokuttarā bhavanā sacchikiriya* = Supramundane realization as advanced experience.

17. C. 1. *lokiyasacchikiriya* _____ Coming and contact with (*phassanā*) the first absorption etc, such as, ‘I have got the first absorption’, ‘I have faced with The first absorption,’ is designated as *lokiya sacchikiriya*. The word, *phassana*

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(coming and contact with) means coming and contact of knowledge which can be said that “realization as personal experience,” such as, “I have got this absorption,” after the first absorption etc, has been attained. It is right. _____ With referring to this meaning, after preaching in a way that ... “the understanding (*paññā*), which is capable of realizing through the meaning of “coming and contact, is designated as the Knowledge (*ñāṇa*) (*Paṭisam*-2)”, exegesis of realization as personal experience (*sacchikiriyaniddesa*) has been preached that “such various *dhammas* are worth realizing, that various *dhammas* are worth coming and contact with Knowledge (*Paṭisam* -85),” in similar way. (Vs-2-338)

With regarding to this word, *paccakkhato* = “as personal experience,” the way of taking the object through hypothetical reckoning is rejected. Knowing on the absorption (*jhāna*) as personal experience by means of reflecting on absorption as “this *dhamma* has this kind of nature...” etc, is worth designating as “*ñāṇaphassa* = coming and contact with Knowledge,” in this case. (*Mahāṭṭi*-2-510).

In another method_____ Although absorption, Path and Fruition has not been achieved in the continuum of oneself, such *dhammas* are worth Knowing through *aprappaccaya ñāṇa*, the knowledge that is not relying on others, and then those *dhammas* have been realized as personal experience. It is right. _____ These kinds of preaching, therefore, as “*bhikkhus ... all kinds of dhammas should be realized, bhikkhus ... which all kinds of dhammas are worth realizing; bhikkhus ... the eye (cakkhu) should be realized,*” (*Paṭisam* - 34) etc. were preached. Furthermore, another kind of preaching, such as ... “ Corporeal *dhamma* has, been faced after realizing as personal experience; Feeling ... R ... Perception ... R ...; *Kamma*-formations ... R ...; Consciousness has been faced after realizing as personal experience; the eye (*cakkhu*) ... R ..., Aging-death ... R ...; Death-less element *nibbāna* has been faced after realizing as personal experience. Such various *dhammas* have been faced; that various *dhammas* have being come and contact with Knowledge” ... (*Paṭisam* - 34), is also preached. (*Vs-2 -338*)

The Knowledge, which occurs after attainment of the Path - and Fruit - Knowledge, which are capable of eradicating on delusion by means of abandoning of infatuation that is capable of concealing on *sacchikātabba dhamma* (= those *dhammas* which are worth realizing), is designated as *aprappaccayañāṇa* due to lack of relying on other. It means that it is actively realizable knowledge but not passively relying on other. (*Phyi-Vs-trans-5-405*)

According to these explanations, the Knowledge that knows penetratively into mundane fie aggregates of clinging to existence (*lokiya pañcupādānakkhandhā*), twelve bases, eighteen elements, principle of Dependent-Origination. The reflecting Knowledge that reflects. The absorption; and the reflecting Knowledge that reflects Supramundane *dhammas*, Path, Fruition, *nibbāna*, are actually *lokiyasacchikiriya* (= mundane realization as personal experience).

2. *dassanasacchikiriya* _____ Seeing on *nibbāna* at the Path (-moment) of Upstream-enterer, is designated as “*dassanasacchikiriya*”, that is realization through the Path of Upstream-enterer called *dassanā*.

3. *bhavanā sacchikiriya* _____ Seeing on *nibbāna* at the Path (-moment) of Once-returner, the path (-moment) of Non-returner, The Path (-moment) of Arahant, is designated as *bhāvanāsacchikiriya* that is realization through Upper Paths called *bhavanā* (advanced).

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In these words of *abhisamaya* showing how Noble Ones see *nirodhasacca* through *sacchikiriyaabhisamaya*, those two kinds, *dassanasacchikiriya* and *bhāvanāsacchikiriya* are worth desiring. Therefore, it should be recognized the fact that realizing on *nibbāna*, *nirodhasacca* through the Path called *dassanā* and the Path called *bhāvanā* is designated as the function of this Supramundane Path-Knowledge. (*Vs - 2- 338*)

Although the Knowledge of Trans-lineage sees *nibbāna* earlier than the Path-Knowledge, it is not worth designating as *dassana*, due to inability to perform eradication of defilements after realizing on *nibbāna*. Furthermore, with regarding to above words, “realizing on *nibbāna*, *nirodhasacca* through the Path called *dassana*

and the Path called *bhāvanā*,” the word, “ realizing on *nibbāna* through reflecting knowledge, which arises by means of none of the Noble Path, is rejected. With regarding to the word, “realizing on *nibbāna* is worth desiring,” in this case, realizing on the Path and Fruition through reflecting knowledge is rejected. (*Mahāṭṭi* - 2- 511)

9.17.D. *Bhavanā bhisamaya* (realization as advancement)

In the word, the Noble Path knows penetratively *magga sacca* through *bhāvanābhisamaya*, there are two kinds of *bhāvanā* (advancement), *lokiyabhāvanā* (mundane advancement), *lokuttarābhāvanā* (Supramundane advancement).

17.D.1. *Lokiyabhāvanā* _____ Advancement of mundane virtue, concentration and wisdom and instilment of those virtue, concentration and wisdom, into the continuity of corporeality and mentality of one self is designated as *lokiyabhāvanā*.

17.D.2 *Lokuttarābhāvanā* _____ Advancement of Supramundane virtue, concentration and wisdom and instilment of those virtue, concentration and wisdom, into the continuity of corporeality and mentality of oneself is designated as *lokuttarābhāvanā*. For those two kinds of *bhāvanā*, in these words relating to *ñāṇadassanāvisuddhi*, that is showing how the Noble Path knows and sees penetratively *magga sacca* through *bhāvanā bhisamaya*, the second one, *lokuttarābhāvanā* only is worth desiring but not *lokiyabhāvanā*. It is because *lokiyabhāvanā* is only fundamental basis of that *lokuttarābhāvanā*.

It is right. _____ Both all kinds of Four Noble Path-Knowledge give rise to each three kinds of Supramundane factors of Path of both virtue and concentration or Supramundane factors of Path of virtue, concentration and wisdom. The way how they give rise to ... is that _____ those ones factor or Path of virtue etc ... are given rise by efficiency of relation of compatibility (*sahajāta paccaya*) etc. In another method, those are given rise by efficiency of relation of compatibility etc, and relation of contiguity (*anantarapaccaya*) etc.

The Noble Path-Knowledge eradicates those defilements which are source of committing wrong speech, bodily misconduct, wrong livelihood without any remains. It also eradicates delusion which is capable of concealing on factors of Path of concentration called right endeavouring, right mindfulness, right concentration. The Fruit Knowledge extinguishes again those defilements eradicated by that Path-Knowledge by means of *paṭipassambhana* (subsidence) in order to attain complete ease.

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The Noble One instils with Supramundane factors of Path of virtue, concentration and wisdom, which are produced by Path-Knowledge and Fruit-Knowledge through *samucchidana* (eradication without any remain), *paṭipassambhana* (subsidence), into the continuity of corporeality and mentality of himself. Only *lokuttarābhāvanā*, therefore, is designated as the function of that Noble Path-Knowledge. (*Vs-2- 338, 339*)

The Noble Path Knowledge called Right View (*sammādiṭṭhi*) benefits associating seven factors of Path by means of efficiency of relation of compatibility etc. The Right View that is associating with the consciousness of Fruition (-moment) etc. benefits Right Endeavoring R.... Right Concentration by means of both efficiency of relation of contiguity and efficiency of relation of determinative dependence (*upanissaya paccaya*). The Noble Path-Knowledge, therefore, not only gives rise to virtue, concentration and wisdom which are bases of factor of Path, but also instils with those into the continuity of corporeality and mentality, resulting in designating as *bhāvanā* (advancement) consequently. It means that kind of *bhāvanā* (Supramundane advancement) is worth desiring in *bhāvanābhisamaya* (realization as advancement).

***ñāṇadassana visuddhiniddesa* finished**

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9.18 Advantage of advancement of wisdom (*paññābhāvanā*)

Due to ability of giving rise to great purified beneficial effects, *pakatisāvakabodhi* (enlightenment of usual disciple), *mahasāvakabodhi* (enlightenment of great disciple) *aggasāvakabodhi* (enlightenment of Supreme Disciple), *paccekabodhi* (enlightenment of *paccekabuddha*) who is one enlightenment by himself, i.e., one who has attained to the supreme and perfect insight, but dies without proclaiming the truth to the world), *sammāsambodhi* (enlightenment of the Supreme Buddha), this advancement of wisdom (*paññābhāvanā*) has numerous advantageous benefits. It is uneasy to be explicit advantageous benefits of advancement of wisdom even for giving very long time, due to presence of abundant benefits. However, there are four kinds of advantages of advancement of wisdom in brief, viz,

1. ***ñāṇakilesa viddhamsana*** = eradicating of various defilements.
2. ***ariyaphalarasānubhāvanā*** = enjoying the flavour of bliss of Noble Fruit,
3. ***nirodhasamāpattisamāpajjanasamaṭṭhatā*** = ability to enter the cessation absorption (*nirodha samapatti*)
4. ***āhuneyyabhāvādisiddhi*** = finishing of the nobility of worthy of offerings or of sacrifice (*āhuneyya*) amongst (9) kinds of nobility of *sangha*.

Among those four kinds, it will be presented on the section of enjoying the flavour of bliss of Noble Fruit in this paper . (*Vs - 2 - 340*)

9.18.A. Speech on Fruition - Absorption (*Phala-samapattikathā*)

These questions are essential to be understood with relating to the Fruition - Absorption,

1. What is the Fruition-Absorption?
2. Who are able to enter into that Fruition-Absorption?
3. Who are unable to enter into the Fruition-Absorption?
4. Why do they enter into the Fruition-Absorption?
5. How does the process of entering into the Fruition-Absorption occur?

6. How stability is maintained into the Fruition-Absorption?
7. How does the process of emerging from the Fruition-Absorption occur?
8. Which *dhamma* will arise contiguously after the Noble Fruition?
9. Which *dhamma* is contiguously followed by the Noble Fruition?

1. Among those questions, the answer of that first one is that ____ such nature of fixing of thought on an object (*appanā*) of *nibbāna*, *nirodhasacca*, which is an absorption associating with the Noble Fruit, is present; that nature of fixing of thought on an object is designated as the Fruition - Absorption (*phalasamāpatti*) . (Vs - 2 - 341)

Appanā — According to the phrase, "*takko vittakko sankappo appanā byappanā cetaso abhiniropana sammāsankappo*", found in Pali Text, *Dhammasaṅgaṇī* (Abhi-1 8) the term *appanā* is designated of *vītakka* (initial application) . "*Cittam arammaṇe appeti abhiniropetīti appanā*" = Due to capable of initial applying of associating consciousness on to the object, the initial application (*vītakka*) is called "*appanā*" (fixing of thought on an object).

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Terminology of commentary _____ *Pali Quotation (Mūlaṭṭī-1-101)*

In the Pali Text of *Dhammasaṅgaṇī*, the term *vītakka* (initial application) is designated as *appanā* (fixing of thought on an object). However in the usage of commentary, the "**concentration of first absorption**" of mundane and Supramundane sphere, which is reaching into stable situation on respective object of *samatha* or object of *nibbāna*, resulting from special performance of *vītakka* in order to apply the mind on object, is designated as "*appanā*", due to occurrence of association with *vītakka* called *appanā* within one mind moment , according to preaching methodology, *sahacaraṇa* (=arise together with). Both mundane and Supramundane concentration of second absorption etc, which are same degree of concentration of the first absorption, are also designated as *appanā* due to occurrence of stability on respective object of *samatha* or object of *nibbāna*, resulting from removing of opposite hindrances by concentration of the first absorption, according to preaching methodology, *sadisūpacāra* (= same condition). It means that the usage of all kinds of absorptions of both mundane and Supramundane sphere, as *appanā*, is the terminology of commentary. (*Mūlaṭṭī-1-101*)

2. Who are able to enter into that Fruition - Absorption?
3. Who are unable to enter into that Fruition - Absorption?

If it is question in this way _____ all kinds of worldlings called worldling with actively acquired mundane absorption, worldling without mundane absorption, are unable to enter into Fruition - Absorption due to lack of attainment of those Noble Path and Fruit. All Noble Ones are able to enter into respective Fruition-Absorption due to presence of various kinds of actively acquired Path and Fruit. During entering into Fruition - Absorption, it is different from mundane absorptions in which those persons with upper absorptions can enter lower absorptions. Those upper Noble Ones, Once-returnee etc, never enter into lower kinds of Fruition-Absorption called Fruition

absorption of Upstream-enterer, etc.,. This is because ____ after reaching into upper kinds of Noble Ones, Once-returnee etc, the preceding lower Fruition-Absorption has been extinguished, resulting in the nature with non-reappearance again. Then lower kinds of Noble Ones, the Upstream-enterer, etc. are also unable to enter into the Fruition - Absorption of Once-returnee, etc, due to lack of attainment of those upper ones. It can be said in sooth,

1. the Upstream-enterer is able to enter into the Fruition-Absorption of Upstream-enterer (*sotāpattiphalasamāpatti*) , while,
 2. the Once-returnee, the Fruition-Absorption of Once-returnee,
 3. the Non-returnee, the Fruition-Absorption of Non-returnee,
 4. the Arahant, the Fruition-Absorption of Arahant respectively.
- Respective acquired Noble Fruition-Absorption of themselves can be entered specifically. (Vs-2-341, 342)

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4. Why do they enter into the Fruition - Absorption?

They enter into the Fruition - Absorption in order to stay with blissfulness in recent life (*ditthadhammasukhavihārattam*). It means that they enter into the Fruition - Absorption for the purpose of staying with quiescence through extinguishing the fire of defilements which are capable of burning, in recent life. As the king chakavatin enjoys the flavour of bliss of kingship, similarly Noble Ones enters into the Fruition - Absorption, whenever they wish by determining of desired duration, in order to enjoy total happiness of quiescent element, *nibbāna*, which is free from defilement, passion etc, resulting in extremely purified and noble Supra - mundane bliss of Fruition - Absorption . (Vs-2-342).

5. Way of entering 6. Way of stability 7. Way of emerging

Entering into that Fruition -Absorption can be performed through two kinds of factors, viz,

1. not taking into heart any objects other than *nibbāna*,
2. taking into heart (= realizing) *nibbāna* only *Pali Quotation (M - 1 - 370, 371)*.

Āvuso – Koṭṭhika... there are two kinds of factors in order to enter the Fruition - Absorption which is called *cetovimutti* (emancipation of heart) with the object of *nibbāna*, in another method ____ which is called *cetovimutti* which is entered through *aniccanupassanā* as in front. These two kinds are ____ both non- realizing and not taking into heart phenomena of all kinds of conditioned things due to occurrence of abandonment after seeing faults, and realizing and taking into heart the Unconditioned element, *nibbāna*, called *animitta*, due to occurrence of void of all phenomena of all kinds of conditioned things, through the mental concomitant, intention (*manasikāra*) which is associating with consciousness of the Fruition - Absorption. (M-1-370, 371, *Mahā Vedalla Sutta*; Vs-2-342).

In this case, the reason why another factor, 'not taking into heart any objects other than *nibbāna*', is explicit further even though only one factor, 'taking into heart (realizing) *nibbāna* only', is worth saying enough for desire essence, is as follows: __
Pali - Quotation (M-1 -89)

Due to cessation of *vitakka vicāra*, it will be reached into the second absorption, which is capable of purifying consciousness of continuum of oneself internally, which is capable of developing supreme noble concentration of mind, which is lacking *vitakka vicāra* but pleasurable interest (*pīti*) and bliss (*sukha*), which is produced by the concentration of first absorption or associating concentration. (*M-1-89*).

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When the Buddha preached about mundane absorptions, as shown in above Pali Text, it had been preached further about factors of absorption that are worth rejecting, as " ... due to cessation of *vitakka, vicāra* ", even though attainment of the second absorption is worth accomplishing when three factors of absorption, *pīti, sukha, ekaggatā* are fulfilled.

As rejected factors of absorption are preached beforehand, due to occurrence of various absorption which are worth getting only when those factors of absorption which should be rejected, can be overcome, similarly _____ it should be said the fact, 'not taking into heart any objects other than *nibbāna*', even though the Fruition - Absorption can be accomplished by realizing *nibbāna* only. This is because _____ it can be accomplished through the occurrence of consciousness which falls back to take object of all kinds of conditioned things. Therefore it should be said on the factor, "not taking into heart any object other than *nibbāna*", beforehand. For a Noble One with the mind which is void from selfish desire on conditioned things after disenchanting of all conditioned things through cascade of *Vipassanā* Knowledge, the Knowledge of Arising and Passing Away etc., the consciousness of Fruition - Absorption which has the object of *nibbāna*, deliverance from those all kinds of conditioned things, arises consequently. It means that is worth saying on both two factors of occurrence of consciousness of Fruition - Absorption produced by that mode, as 'not taking into heart any objects other than *nibbāna*' and 'taking into heart (= realizing) *nibbāna* only'. (*Mahāṭṭ-2-517*)

Way of entering _____ Way of entering into the Fruition - Absorption is as follows:

The Noble One who desire to enter into the Fruition - Absorption approaches to quiet place, after avoiding from various kinds of sensual objects, *vipassanā* practice must be performed by generalizing on conditioned things by means of (9) kinds of *Vipassanā* Knowledge from the Knowledge of Arising and Passing Away to the Knowledge of Adaptation. In the continuum of that Noble One with cascade of *Vipassanā* Knowledge, the Knowledge of Arising Passing Away, the Knowledge of Dissolution, the Knowledge of Terror etc, which are arisen, due to discerning in that way, at the end of Knowledge of Trans-lineage which is worth designating as Purity (*vodāna*) with the object of phenomena of conditioned things, the consciousness arises through full concentration of Fruition - Absorption (*appanājhāna phlasamāpatti*) by taking the object of *nibbāna, nirodha sacca*. Due to occurrence of inclination of the mind towards Fruition - Absorption during entering into Fruition - Absorption by means of cascade of *vipassanā* practice (*anupubba vipassanā*), for a

sekkha person (belonging to training, one who has not yet attained Arahantship), only the Fruition-Absorption occurs but not the Noble Path. (*Vs-2-342*)

Trans-lineage with the object of conditioned things _____

The reason why the Knowledge of Trans-lineage has not get the object of *nibbāna* during entering into Fruition-Absorption, which is comparable to the Knowledge of Trans-lineage previous adjacent to the Noble Path - Knowledge, which has the object of *nibbāna*, is that _____ the Noble Fruition is not the cause of deliverance from suffering of rounds of rebirth, dissimilar the Noble Path which is the cause of deliverance of rounds of rebirth. It is right _____. The Noble Path *dhammas* only are the real cause of deliverance from suffering of rounds of rebirth. Evidence is as follows:_____

Katame dhamma niyyānikā, cattāro maggā अपरिယāpaññā. (Abhi-1-254, 298).

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= Which *dhammas* are real causes of deliverance from rounds of rebirth? Those are four kinds of Noble Path-Knowledge which are not belonging to rounds of rebirth. (*Abhi-1-254, 298*).

These words were preached by the Buddha. Actually, the Knowledge of Trans-lineage, which arise before the Path - Knowledge with the nature of deliverance from rounds of rebirth through emerging from two situations, *nimmitta*, *pavatta*, which is the factor of relation of contiguity for the Noble Path, is worth emerging from *sañkhāra nimitta* (phenomena of conditioned things). Therefore the occurrence of the Knowledge of Trans-lineage, just before the Noble Path, with the object of *nibbāna*, is an appropriate occurrence. In contrariwise saying _____ the Knowledge of Trans-lineage, which is worth designating as Purity (*vodāna*), which is previous adjacent to the Fruit-Knowledge that is the consequence of the Path-Knowledge and is unable to eradicate defilements by means of *samucchēdāpahāna*, and it lacks the nature emerging (*vuṭṭhāna*), is not worth getting the object of *nibbāna* as object by all means. This is because _____ those kinds of Knowledge of Adaptation occurring in two kinds of cognitive processes of Path and Fruit, have different conditions, indeed.

It will be explicit _____ In the cognitive process of Noble Path, those kinds of Knowledge of Adaptation (*anuloma*) arise through conformity with the Noble Path- Knowledge after reaching to the apex of all kinds of *Vipassanā* Knowledge, due to penetrating extraordinarily into grosser and grosser masses of selfish desire, anger, delusion, which are unexperienced to the penetrated previously. However those kinds of Knowledge of Adaptation (*anuloma*) which are occurring in the cognitive process of Fruition-Absorption, arise as a preliminary work (*parikamma*), due to occurrence of finishing of eradication of defilements, resulting in lack of responsibility to further eradicating function with merely to be accomplished the bliss of Fruition - Absorption of Noble Ones. Therefore, it is unusual occurrence of emerging of those kinds of Knowledge of Adaptation previous adjacent to that Noble Fruition by any means. It means that "due to emerging from phenomena of conditioned things (*sañkhāranimitta*), the last Knowledge of Adaptation among those kinds proceeding of the Noble Fruition, can take the object of *nibbāna* through such means, the

emerging with that mean is unusual situation indeed". Due to this reason, this explanation of the commentary, "due to occurrence of inclination of the mind towards Fruition-Absorption during entering into Fruition-Absorption by means of cascade of *vipassanā* practice, for a *sekkha* person, only the Fruition- Absorption occurs but not the Noble Path ", is complete well. Therefore, the commentary explained that "for a *sekkha* person, only the Fruition - Absorption occurs but not the Noble Path". (*Mahāṭṭi-2-518, 519*).

Phalasamāpatti (Fruition-Absorption) _____ The continuous occurrence of consciousness of the Noble Fruit, for such desired determined period without interruption, by taking the object of *nibbāna*, *nirodhasacca* through the full absorption (*appanājhāna*), is called *phalasamāpatti* (Fruition-Absorption). (*Mahāṭṭi-2-519*).

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Inclination of the mind towards Fruition-Absorption _____.

"If the process of entering into the Fruition - Absorption, by means of cascade of *Vipassanā* Knowledge which are discerning on conditioned things from the Knowledge of Arising and Passing Away to the Knowledge of Adaptation in sequence, is achieved, for a *sekkha* person, an upper Noble Path is worth arising through cascade of *Vipassanā* Knowledge in that way ", to which is worth arising a kind of interrogative reasoning and with referring to that reason the commentary explained as "*phalasamāpattinnatāya* = due to occurrence of inclination of the mind towards the Fruition-Absorption, for a *sekkha* person the Noble Fruition occurs but not the Noble Path".

With regarding to that word, it shows that *vipassanācāra* which can arise the Noble Path is a specific kind while *vipassanācāra* (= occurrence of *vipassanā* practice) which leads to Fruition- - Absorption is only another one. (*Mahāṭṭi-2-518, 519*)

Rebutment to opinion of another school of *Abhayagīri* group said that "If the Upstream-enterer performs *vipassanā* practice for the purpose with Fruition--Absorption of Upstream enterer, he becomes the Once-returner, if the Once-returner performs *vipassanā* practice for the purpose with Fruition-Absorption of Once-returner, he becomes the Non-returner". It is worth debuting a charge in this way, that "if the Upstream-enterer becomes the Once-returner, the Once-returner becomes the Non-returner through performing *vipassanā* practice for the purpose with each Fruition-Absorption, the Non-returner will become Arahant, the Arahant will become the *pacceka* Buddha, the *pacceka* Buddha will also become the Supreme Buddha with the Knowledge of Omniscience." Therefore, if *vipassanā* practice is performed for the purpose with Fruition-Absorption, there is not any results other than the Noble Fruition-.

The word said by those teachers staying *Abhayagīri* with mistaken opinion, should be rejected by means of reference of Pali Text of *Paṭisambhida Magga*, "*dasa gotrabhudhamma vipassanāvasena uppajjanti*". (*Paṭisam-65*)

= Ten kinds of *gotrabhudhamma* (Trans-lineage *dhammas*) arise by means of *vipassanā* practice. (*Paṭisam-65*) If should be rejected by means of preaching in Pali

Text of *Paṭisambhida Magga*, by which those *vipassanā* practices are separately preached as *vipassanā* practice which gives rise to the Noble Path and *vipassanā* practice which gives rise to the Noble Fruition. If it is said in sooth ____ "for a *sekkah* person who wants to enter the Fruition-Absorption, only the Noble Fruition arises but not the Noble Path due to presence of inclination of the mind towards the Fruition- - Absorption" and then it should be recognized on this principle only certainly. (Vs-2-342)

Furthermore, if this Noble Disciple has got the Noble Path which is association with the first absorption, The Noble Fruition occurring in that Fruition-Absorption will also arise by associating with the first absorption only. If the Noble Path which is associating with any kind of absorptions, second absorption etc, The Noble Fruition occurring in the Fruition-Absorption will arise by associating with each specific kind of absorption, The second absorption etc, respectively. Thus firstly the process of entering into Fruition-Absorption occurs for the Noble Ones. (Vs-2-342)

Pali Quottion (Mahāṭī-2-519)

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These words of commentary, mentioned above, are the explanations which show that the Supramundane consequence (*lokuttarā vipāka*) is also the same with the wholesomedeed as lofty consequence (*mahaggaṭā vipāka*). By showing the same occurrence of the Noble Path and Noble Fruition-, by means of associating with specific absorption, in this section of Fruition-Absorption, it should be recognized the fact that "The same occurrence of those ones, by means of associating with *bojjhanga magganga* (factors of Enlightenment and factors of Path) has also been shown similarly. (Mahāṭī-2-519)

The consciousness never ceases

There is a question whether or not This Fruition- Absorption is a kind of absorption with cessation of consciousness. The Buddha, himself, preached that it is not Fruition-Absorption with cessation of consciousness. The Venerable *Ānanda* asked the Buddha as follows _____

"*Bhante ... for a bhikkhu, "* he is not a person with perception of earth on the earth, not a person with perception of water on the water, not a person with perception of fire on the fire; not a person with perception of wind; on the wind not a person with perception of boundless space on the boundless space; not a person with perception of boundless consciousness on the boundless consciousness, not a person with perception of emptiness on the emptiness, not a person with perception of neither-perception-nor-non-perception; on the neither-perception-nor-non-perception, not a person with perception of this world on this world, not a person with perception of other world on the other world; although it occurs in that way, how will the improvement of concentration with the nature called he may be a person with perception, be occurred?" asked by the Venerable *Ānanda*. (Ang-3- 262, 263)

At that time the Buddha answered as follows_____

Pali Quotation (Ang -3-263)

"*Ānanda*..... under this Noble Admonishment, the *bhikkhu* is the person with perception as "*nibbāna*", which is extinguished of all conditioned things, which is abandonment of all grounds (*upadhis*), which is finishing of craving which is void of passion; which is cessation of person, is quiescent, that *nibbāna* is superior". *Ānanda*.... in this way for the *bhikkhu* "he is not a person with perception of earth on the earth, not a person with perception of water on the water, not a person with perception of fire on the fire; not a person with perception of wind; on the wind not a person with perception of boundless space on the boundless space; not a person with perception of boundless consciousness on the boundless consciousness, not a person with perception of emptiness on the emptiness, not a person with perception of neither-perception-nor-non-perception; on the neither-perception-nor-non-perception, not a person with perception of this world on this world, not a person with perception of other world on the other world;

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although it occurs in that way, the improvement of concentration with the nature called "he may be a person with perception will be occurred," preached by the Buddha. (*Ang -3-263*)

It will be presented further explanation for those ones who can not clear understand. A such Noble One enters into the first absorption with the object of earth-*kaṣiṇa* by spreading circular object of earth-*kaṣiṇa* up to infinite solar systems. Those mental *dhammas* of the first absorption are mental *dhammas* with the perception of earth-*kaṣiṇa* or perception of earth on the earth, indeed. That Noble One enters into the Fruition- Absorption through *vipassanā* practice that is discerning on three general characters of mental *dhammas* with the object of that earth-*kaṣiṇa*. Those consciousness of Noble Fruition- takes the object of *nibbāna* only but not the earth-*kaṣiṇa*, resulting in lacking perception of earth on the earth. The stable concentration which is associating with the perception of *nibbāna* only occurs continuously. It should be recognized similarly on the process of entering into the Fruition-Absorption through *vipassanā* practice that is discerning on mental *dhammas* of the second, third, and fourth absorption respectively. Then after taking into heart the space one sidedly through that earth-*kaṣiṇa* object, the absorption of boundless space is being entered by spreading that space out until infinite solar systems, resulting in the occurrence of a person with perception of boundless space on the boundless space. Furthermore, he enters into the Fruition-Absorption through *vipassanā* practice that is discerning on mental *dhammas* of the absorption of boundless space. Those mental *dhammas* of Fruition-Absorption, take the object of *nibbāna* only, but not the concept of boundless space, resulting in the occurrence of a person who is lacking perception of boundless space on the boundless space.

It should be recognized similarly on the process of entering into the Fruition-Absorption through *vipassanā* practice that is discerning mental *dhammas* as of the absorptions of boundless consciousness (*viññāṇañcāyatanaḥ*), emptiness

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(*akiñcaññāyatanajhāna*), neither perception nor non perception (*nevasaññā nā saññāyatanA jhāna*) respectively. Those mental *dhammas* of Fruition- Absorption, take the object of *nibbāna* only, but not any of these objects, boundless consciousness, concept of emptiness, mentality of neither perception nor non perception (very subtle perception), resulting in the occurrence of a person who is lacking perception of any kind of these, boundless consciousness, emptiness, neither perception nor non perception. However, he will be a person with perception. It should be understood similarly on remaining *kasiṇa* objects water-*kasiṇa*, fire-*kasiṇa* wind-*kasiṇa* etc. These are brief account of meaning of above Pali Text. Furthermore, it will be presented on exegesis found in commentary, of meaning of above Pali Text.

Pali Quotation (Ang-3-288)

This Fruition- Absorption is a kind of absorption with perception. It consists of consciousness and called *sacittakasamāpattai* (absorption with consciousness). In the continuum of Noble One who is entering into the Fruition-Absorption, after reaching into *appanāphala* (fixing of mind on object of *nibbāna*), by taking into heart as "*etam santam, etam santam* = this *nibbāna* is quiescent, this *nibbāna* is quiescent," the continuity of consciousness of Fruition-Absorption occurs as "*santa, santa* = quiescence, quiescence thorough out the day. In the continuum of Noble One who is entering into the Fruition- Absorption, after reaching into *appanāphala*, by taking into heart as "*paṇita, paṇita*, = superior, superior, " the continuity of consciousness of Fruition-Absorption occurs as "*paṇita, paṇita* " throughout the day. In the continuum of Noble One who is entering into the Fruition-Absorption, after reaching into *appanāphala* by taking into heart as "*nibbāna nibbāna*, the continuity of consciousness of Fruition-Absorption occurs as "*nibbāna, nibbāna*," throughout the day. All these words were preached by the Buddha with referring to the concentration of the Fruition-Absorption. This Fruition- Absorption is called *sacittakasamāpatti* = an attainment with consciousness really. (Ang -A-3-288)

According to these Pali Text and commentary, the Fruition-Absorption is not attainment with cessation of consciousness. The attainment with cessation of consciousness is only the Cessation-Absorption (*nirodha samāpatti*). It should be read the following exegesis of commentary.

Pali Quotation (Vs- 2-347) (Mahāṭṭi -2-526)

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Noble Ones called Non-returnees and Arahant who have got Eight kinds of Attainment (*aṭṭhasamāpatti*) are able to enter the Cessation Absorption (*nirodha samāpatti*). The reason why they enter into the Cessation-Absorption is that _____ due to disgusting of seeing the process of arising and passing away of conditioned things every time, resulting in taking into heart a way that they will stay peacefully as reaching into *anupādisesa nibbāna* (= complete extinction of *khandha* life) which is the cessation of mind and mental concomitants including perception feeling, they enter into the Cessation Absorption called *nirodhasamāpatti*. (Vs-2-347)

aṭṭha samāpattilābhino pana anāgāmino, khīṇāsavā ca samāpajjanti. (Vs-2-344)

This Cessation-Absorption is a kind of attainment (*samāpatti*) which can be achieved to enter for only Non-returnee and Arahant who have got eight kinds of

mundane absorptions. Unless a *meditator* has achieved eight kinds mundane absorptions or unless he becomes any kind of Noble Ones, Non-returnee or Arahant, it should be reasoned whether or not a kind of absorption with cessation of consciousness will be occurred in the continuum of himself. It is because in the commentary called *Visuddhi Magga-2-344*, it is explained that the following persons, to wit,

1. all worldling persons (*pathujjana*)
2. all kinds of Upstream-enterer (*sotāpanna*)
3. all kinds of Once-returnee (*sakadāgāmī*)
4. Non-returnee without any absorption of mundane sphere (*suddhavipasska anāgāmī*)
5. Arahant without any absorption of mundane sphere (*suddhavipassaka arahanta*), are unable to enter Cessation Absorption (*nirodha samāpatti*) really Now it will be continued to present about the Fruition-Absorption.

Three factors for long range maintenance in the Fruition-Absorption

PaliQuitation (M-1-371)

Āvuso Kott'hika..... there are three kinds of factors for long range maintenance in the Fruition-Absorption which can be said emancipation of heart (*cetovimutti*) with the object of *nibbāna* which lacks phenomena of conditioned things in other words, which can be said emancipation of heart through contemplation of impermanence (*anicca nupassanā*) as in front, i.e.,

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1. not taking into heart phenomena of all conditioned things,
2. taking into heart (= realizing) the Unconditioned Element, *nibbāna*, which is called *animitta*, due to void of phenomena of conditioned things,
3. strong determination by means of exact duration of absorption , as "it will be emerged from Fruition-Absorption when either, the moon or the sun reaches to this range," before entering into Fruition- Absorption.

By means of these three factors, the long range maintenance in the continuity of consciousness of Fruition- Absorption occurs continuously. (*M-1-371*)

pubbe ca abhisāṅkhāra ____ Among those three factors, the third one, "*pubbe ca abhisāṅkhāra*", means strong determination before entering into Fruition-Absorption, as "it will be emerged from the Fruition-Absorption when the moon or the sun reaches to this ranges." It is right. ____ Due to presence of strong determination that "it will be emerged from Fruition-Absorption at this "range", for such predetermined range of duration is not enough yet, The maintenance of continuity of consciousness of Fruition-Absorption, occurs continuously throughout that range of duration. If should be recognized that long range maintenance in The Fruition-Absorption occurs in this way. (*Vs - 2- 343*)

Two factors for emerging from The Fruition-Absorption

Pali Qustation (M-1-371)

Āvuso ... Kotthika ... There are two kinds of factors for emerging from The Fruition-Absorption, to wit,

1. both taking into heart phenomena of all kinds of conditioned things, and
2. not taking into heart (non-realizing) the Unconditioned Element, which is called *animitta*, due to void of phenomena of conditioned things.

Due to preaching on these two factors, the process of emerging from that Fruition-Absorption occurs through these two factors. (*M-1-371*)

In that Pali Text, the word, *sabbanimittānam* (= phenomena of all conditioned things) means phenomena of all corporealities, feelings, perceptions, *kamma*-formations, consciousness. The *meditator* can not take into heart phenomena of those all kinds of conditioned Things simultaneously. However, this word, '*sabbanimittānam*' was preached by means of thorough discerning on all kinds (*sabbasangahika*) without any remains. Due to inability to take the object of phenomena of all kinds of conditioned things simultaneously, among three kinds of objects of life-continuum, i.e. *Kamma - Kammanimitta - gatinimitta*, for the Noble One who takes into heart any one of those objects by mental concomitant called the intention (*manasikāra*) associating with the consciousness of life-continuum, the process of emerging from the Fruition-Absorption occurs consequently. (*Vs - 2- 343*)

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8. Which *dhamma* will arise contiguously after the Noble Fruition?
9. Which *dhamma* is contiguously followed by the Noble Fruition?
1. After preceding consciousness of Fruition-Absorption succeeding consciousness of Fruition-Absorption only arises contiguously.
2. After the last consciousness of Fruition-Absorption the life-continuum arises contiguously.

Then there are various kinds of arising of the Noble Fruit, to wit,

1. The Noble Fruit which arises contiguously after the Noble Path,
2. The Noble Fruit which arises contiguously after the Noble Fruit,
3. The Noble Fruit which arises contiguously after Trans - lineage (*gotrabhu*) that is also called *anuloma*,
4. The Noble Fruit which arises contiguously after wholesome deed, indifferent function (*kiriya*) of absorption of neither-perception-nor-non-perception, respectively.
1. Among those, in the cognitive process of Noble Path, the first Noble Fruit arises contiguously after the Noble Path.
2. The Noble Fruit that arises contiguously after preceding Noble Fruit that occurs either in the cognitive process of Noble Path or in the cognitive process of Fruition-Absorption, is called the second kind, i.e., the Noble Fruit which arises contiguously after the Noble Fruit.
3. In cognitive processes of Fruition-Absorption, the first Noble Fruit arises contiguously after Trans-lineage that is also called *anuloma*.

It should be recognized *anuloma* as Trans-lineage (*gotrabhu*) in these cognitive processes of Fruition-Absorption. It is preached in the Pali Text of *Paṭṭhāna* as follows _____

arahato anuloman phalasamāpattiyā anantarapaccayena paccayo. sekkhānam anulomam phalasamāpattiyā anantarapaccayena paccayo. (Paṭṭhāna-1-138)

= The Adaptation (*anuloma*) of Arahant benefits the Fruition-Absorption of Arahant by efficiency of relation of contiguity (*anantarapaccaya*). The Adaptation of *seekha* person benefits the Fruition-Absorption by efficiency of relation of contiguity. (*Paṭṭhāna-1-138*)

If a Non-returnee with eight kinds of mundane absorption wants to enter the Cessation-Absorption (*nirodhasamāpatti*), he has to practice both *samatha* and *vipassanā* from the first absorption until the absorption of boundless consciousness by yoking method (*yuganaddha naya*). Then the absorption of emptiness is entered emerging from it, four kinds of predeterminable functions (*pubba kicca*) must be carried out. Afterwards, the absorption of neither-perception-nor-non-perception must be entered. After arising of two or three times of absorption of neither-perception-nor-non-perception, the consciousness becomes absent (= reaching into Cessation-Absorption).

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When the process of emerging occurs in due, an impulsion of Fruition-Absorption of Non-returnee arises. It is the impulsion of Fruition-Absorption of Non-returnee that arises just after wholesome impulsion of absorption of neither-perception-nor-non-perception. If an Arahant also wants to enter the Cessation Absorption, he has to practice similarly. Significance is that _____ only those impulsions of indifferent function (*kiriya javana*) can be occurred in the continuum of Arahant. Therefore, it should be recognized the fact that the impulsion of Fruition-Absorption arises contiguously after impulsion of indifferent function of absorption of neither-perception-nor-non-perception.

Separation of duration _____ If the Non-returnee or Arahant enters into the Cessation-Absorption throughout seven days, there will be separation of duration for seven days between the impulsion of neither-perception-nor-non-perception, which has arisen before reaching into Cessation-Absorption of Non-returnee or Arahant, which is the first one after emerging from the Cessation-Absorption. During the Cessation-Absorption, consciousness, mental concomitants and corporealities produced by mind (CPM) are totally ceased. Corporealities produced by *kamma* (CPK), Corporealities produced by temperature (CPT) and corporealities produced by nutriment (CPN) only occur continuously.

Although impulsion of neither-perception-nor-non-perception and impulsion of the Noble Fruit are separated by seven days in that way, it can not be said no separation between them, due to presence of separation with corporeal *damma* which has different nature from mental *dhamma*, resulting in designating as impulsion of Fruition-Absorption which arises contiguously after impulsion of neither-perception-nor-non-perception for those pre-and post-Cessation-Absorption mental *dhammas*.

Among various kinds of impulses of Fruition-Absorption, remaining Noble Fruits, except those occurring in the cognitive process of Noble Path, are designated as The Noble Fruit that arises by means of the Fruition-Absorption. The Noble Fruit, which occurs in the cognitive processes of either Path (-moment) or Fruition-Absorption, which has been extinguished by the fire of defilements totally, which has the object of deathless element called *nibbāna*, which is very comely due to lack of any ugly impurity of defilements, which has *forsworn lokāmisā* called selfish-desire, which is real peaceful, calmed, tranquil and quiescent, which is consequence of the Noble Path, is soaking wet with the supreme subtle bliss called *anuttara sukha*, which is full of essence of Truth as the honey mixed with ambrosia, which is extremely purified and pleasant; which is much more pleasant than wholesome deeds of lofty ones (*mahaggata*) and Supramundane ones (*lokuttarā kusala*, due to presence of more quiescent nature than the bliss of Noble Path, due to lack of drabness.

If the wise *meditator* has strenuous effort to develop *vipassanā* practice, that kind of bliss of Fruition-Absorption, which is the property of Noble Ones only, due to presence of deserving flavour for Noble Ones only, which is the essence of flavour of Fruition- - Absorption, which is incomparable flavour for all beings, can be obtained. Therefore, the enjoyment of this incomparable flavour of the Noble Fruit is worth designating as the advantage of *vipassanā* practice in this admonishment of the Buddha really. (Vs-2-343, 344)

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9.18.B Three kinds of *vipassanā* practices

Pali Quotation. (Vs-2-347, 348)

There are three kinds of *vipassanā* practices_____

1. *Vipassanā* practice which is capable of keeping in mind conditioned things,
2. *Vipassanā* practice which is capable of carrying out the Fruition-Absorption,
3. *Vipassanā* practice which is capable of carrying out the Cessation-Absorption.

1. Among those three kinds, *vipassanā* practice which is capable of keeping mind conditioned things (*sañkhāra parigaṇhanakavipassanā*), is the proximate cause of the Noble Path actually, whether it is strong or not. (Vs - 2- 347)

If *vipassanā* practice is retarded, it can accomplish the Path with retarded enlightenment (*dandhābhīṇṇā magga*). If *vipassanā* practice is sharp, it can accomplish the Path with quick enlightenment (*khippābhīṇṇā magga*). This is significance of occurrence of sharp or retarded *vipassanā* practice. It should be recognized the fact that every *vipassanā* practice which reaches to the stage with real nature of *vipassanā*, is the fundamental cause of the Noble Path, indeed. (*Mahāṭṭi-2-526*)

2. *Vipassanā* practice, which is capable of carrying out the Fruition-Absorption (*phalasamāpatti vipassanā*) should be sharp kind of *vipassanā* practice. Although that *vipassanā* practice has the object of conditioned things, it occurs through both falling back to take the object of conditioned things and occurrence of causal *dhamma* of the Noble Fruit which takes the object of *nibbāna*, void of conditioned things (*visañkhāra*) as the Noble Path. It is similar to advancement of the Noble Path (*maggabhavana*) (Vs-2-348, *Mahāṭṭi-2-526, 527*)

3. *Vipassanā* practice which is capable of carrying out the Cessation-Absorption (*nirodha samāpatti vipassanā*), indeed, should be neither retarded nor sharp but moderate one as appropriate one for the purpose with entering into the Cessation-Absorption. (*Vs-2-348*)

Very retarded *vipassanā* practice is unable to cease conditioned things, due to predominance in *samatha*, resulting in ending as *samatha* only. Very sharp *vipassanā* practice, on the other hand, is predominant with knowledge due to ability to see faults of conditioned things exceedingly, resulting in ending as the Fruition-Absorption. Therefore the commentary explained as “*nirodhasamāpatti vipassanā* should be neither retarded nor sharp, but moderate one as appropriate one.” (*Mahāṭṭ - 2- 527*)

According to explanation of above commentary, the Noble One who wants to enter the Fruition-Absorption, has to endeavour for attainment of very sharp *Vipassanā* Knowledge.

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If *vipassanā* practice is performed for purpose with attainment of the Upper Path and Fruit, to eradicate remaining defilements, but not intention to enter The Fruition-Absorption, that *vipassanā* practice is the supporting factor as the relation of determinative dependence (*upanissaya paccaya*) for attainment of the Upper Path and Fruit, really.

Pali Quotation (Sam - 2 - 249, 250)

Bhikkhus ... without “penetrative knowing on all factors of the fivefold clinging to existence (*upādānakkhandhā*) through the full understanding on object (*ñātāpariññā*), the full understanding on propagation of *vipassanā* practice (*tīraṇāpariññā*), without practising in order to abandon strong selfish-desire on those all factors of the fivefold clinging to existence through full understanding on abandonment (*pahānāpariññā*), it is” not worth extinguishing sufferings...R...

Bhikkhus ... by means of “penetrative knowing on all factors of the fivefold clinging to existence (*upādānakkhandhā*) through the full understanding on object (*ñātāpariññā*), the full understanding on propagation of *vipassanā* practice (*tīraṇāpariññā*), without practising in order to abandon strong selfish-desire on those all factors of the fivefold clinging to existence through full understanding on abandonment (*pahānāpariññā*), it is” worth extinguishing sufferings.

With referring to above Pali Text preached by the Buddha, here the way of practice to distinguish all factors of fivefold clinging to existence through three kinds of full understanding, which is designated as *nibbānagaminipatipadā* (= the Way of Practice Leading to *nibbāna*) has been accomplished completely with intention to facing with *nibbāna* which is finishing of all sufferings of rounds of rebirth.

9.18.C The incitement of The Buddha

Bhikkhus ... for every person ... “if these four kinds of application of mindfulness (*satipaṭṭhāna*) are developed throughout seven years as the preaching of myself (= the Buddha), it is worth wishing to attain any kind of these two kinds of Fruition-Absorption, Fruition-Absorption of Arahant or of Non-returnee with remains

of factors of fivefold clinging to existence, for one who practices in that way in this very life.”

Bhikkhus ... it will be set aside for seven years, *bhikkhus* ... for every person ... if these four kinds of application of mindfulness are developed throughout six years ...R... five years ...R... four years ...R... three years ...R... two years ... R... one years ...R...

Bhikkhus ... it will be set aside for one year, for every person ... if these four kinds of application of mindfulness (*satipaṭṭhāna*) are developed throughout seven ymonths as the preaching of myself (= the Buddha), it is worth wishing to attain any kind of these two kinds of Fruition-Absorption, Fruition-Absorption of Arahant or of Non-returnee with remains of factors of fivefold clinging to existence, for one who practices in that way in this very life.

Bhikkhus ... if will be set aside for seven months, *bhikkhus* ... for every person ... if these four kinds of application of mindfulness are developed throughout six months

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... R ... five months ... R ... four months ... three months ... R ... two months ... R ... one month ... half month ... R

Bhikkhus .. if will be set aside for half month, *bhikkhus* ... for every person ... if these four kinds of applications of mindfulness are developed throughout seven days as the preaching of myself (= The Buddha) it is worth wishing to attain any kind of these two kinds of Fruition-Absorption, the Fruition-Absorption of Arahant or the Fruition-Absorption of Non-returnee with remains of factors of fivefold clinging to existence, for one who practices in that way in this very life. (*M - 1- 90*)

Pali - Quotation (M - A - 1 - 305)

Above preaching of the Buddha, with determinating maximum range of seven years and minimum range of seven days, was said by means of referring to *neyya* person with moderate sharp wisdom. For the person with sharp wisdom, the words as “f an admonishment is given at morning, the Supra - mundane Path and Fruition will be accomplished at evening, if an admonishment is given at evening, the Supra - mundane Path and Fruition will be accomplished at the next morning”(M-2-300), reached by the Buddha himself in *Bodhirāja kumāra Sutta. (M-A-1-305)*.

“*Bhikkhus* ... This path (journey) is a single path, for purification of mind of beings, for overcoming worries and lamentation, for attainment of the Noble Path, for facing with *nibbāna*. That path (journey) is these four kinds of application of mindfulness really,” manifested by myself (the Buddha). This manifesto is said with the intention of availability of any one of two beneficialness called these Fruition-Absorption of Non - returnee and Fruition-- Absorption of Arahant really by myself (= the Buddha). (*M-1-90, 91*)

9.18.D Advantages of mindfulness of breathing

Bhikkhus ... if the mindfulness of breathing is thoroughly developed, four kinds of application of mindfulness (*saṭipaṭṭhāna*) will be fulfilled. If four kinds of application of mindfulness are thoroughly developed, seven factors of enlightenment

will be fulfilled. If seven factor of enlightenment are thoroughly developed, The Path and the Fruit of Arahant will be fulfilled. (**M-3-124**)

Rāhula ... such in breath and out-breath, which are final result of mindfulness of breathing, through developing and improving over and over again as the way of preaching by these (16) modes, are present. Those in-breath and out-breath are also ceased through those are worth obvious knowing. Without obvious knowing on it, they never cease. (**M-2-89**)

For those in-breath and out-breath which are final result (*carimaka*), there are three kinds of final results by means of cessation of in-breath and out-breath, viz,

1. ***bhavacarimaka*** = in-breath and out-breath which are final result by means of life,
2. ***jhāna carimaka*** = in-breath and out-breath which are final result by means of absorption,
3. ***cuticarimaka*** = in-breath and out-breath which are final result by means of death moment.

Among various existences, in-breath and out-breath occur in existence of sensual sphere only, but not in existences of fine-material and immaterial spheres. Therefore those kinds of in-breath and out-breath are designated as ***bhavacarimaka***. Among various absorptions, in-breath and out-breath occur in previous three kind of absorptions, i.e., first, second and third absorption only but not in the fourth absorption. Therefore those kinds of in-breath and out-breath are designated as ***jhānacarimaka***. Such in-breath and out-breath occur together with previous 16th mind moment backward from death-consciousness (= counting as death-consciousness excluded) or 16th mind moment backward from end of one life (=counting as death-consciousness also included). Those in-breath and out-breath cease together with death-consciousness resulting in designating as ***cuticarimaka***. In this section that showing advantages of practice of mindfulness of breathing these kinds of in-breath and out-breath so called ***cuticarimaka*** are worth desiring.

Due to presence of capable of thorough distinguishing on the objects of in-breath and out-breath if the arising (*uppāda*) of in-breath and out-breath which will occur synchronously with the arising of previous 16th mind moment backward from death consciousness of 17th mind moment backward from death-consciousness or 17th mind moment backward from end of one life, is reasoned by insight, it will be obvious in the continuum of practising *bhikkhu* who endeavours the practice of mindfulness of breathing over and over again. If the static stage (*thiti*) is reasoned by insight, the static stage of those in-breath and out-breath is also obvious. If the perishing stage (*bhaṅga*) is reasoned by insight, the perishing stage of those in-breath and out-breath is also obvious.

It is right. ____ The *bhikkhu* who attained the Fruition-Absorption of Arahant through any meditation subject other than this practice of mindfulness of breathing can or can not predetermine life-expectancy of himself exactly. An Arahant who attained the Fruition-Absorption of Arahant through developing on mindfulness of breathing with (16) modes thoroughly, indeed, can predetermine life-expectancy of himself exactly. That *bhikkhu* understands that “now my life span will remain as far as this duration, it will not exist beyond this time” and closes his eyes after having shower, dressing lower robe, full dressing upper robe with neatness and tidiness as he

wishes. These Noble **Mahā Theras**, namely, Venerable **Tissa Thero** who lived in **Koṭapabbata** Monastery, Venerable **Mahā Tissa Thero** who lived in **Mahakarañjiya** Monastery, where a timber tree yielding a very hard, durable wood, **Milletia pendula**, Venerable **Pindapātika Tissa Thero** who lived in **Devaputta** state, two brothers of **Theras** who lived in **Cittāla Pabbata** Monastery, were an example worth following as Noble **Theras** with the practice of mindfulness of breathing, indeed.

One true story ____ In two brothers **Theras**, one of those **Theras**, after finishing **pātimokkha** ceremony (= twice monthly meeting of **bhikkhus** for keeping watch the Monastic Codes commanded by the Buddha), on one of full moon days, during returning back his dwelling place surrounding with many **bhikkhus** and standing at the front of corridor ____ due to seeing the grounds covered with silver-like sand and open sky at early part of night with marvellous sight of moon-light as the flow of milk which is being poured out from ten directions, by seeing on shining moon-light

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peacefully and then by having reason on life span of himself that “both recent time and place are very delightful, resulting, in conformity with my purified inner desire... how long does it take to bear this burden of body, after knowing and seeing on extinguishing of life-span in recent and said to surrounding **bhikkhus** as follows.

“*Avuso* ... which kind of deportment have you seen in order to take complete extinction of **khandha**-life among **bhikkhus**...?”

Some **bhikkhus** asked that ... “*bhante* ... we have seen **Mahā Theras** who took complete extinction of **khandha**-life by sitting deportment only on sitting place”.

Some **bhikkhus** asked that ... “*bhante* ... we have seen **Mahā Theras** who took complete extinction of **khandha**-life by sitting deportment in the sky.” At that time the Venerable **Mahā Theras** said as follows ____

“*Avuso* ... now I would like to show my way of taking complete extinction of **khandha**-life by walking deportment only,” said by **Mahā Thera**.

Then that Noble **Mahā Thera** drew a cross line on a place of corridor. Afterwards he said that ...

“*Avuso* ... after walking from this extremity of corridor to that extremity of corridor and then return back, when I just arrive on this line I would like to take complete **nibbāna**.”

After saying in that way, he walked other extremity of corridor and then returned back again and when he just trod on the line the complete extinction of **khandha**-life was accomplished.

Due to presence of great benefits, up to attaining complete extinction of **khandha**-life, through the practice of mindfulness of breathing which is thoroughly developed by means of (16) modes in that way, the wise who wants to become the Noble One as Eight Kind called Arahant, should like to endeavour The practice of mindfulness of breathing with many advantages, over and over again, by means of carelessness on advancement of **samatha vipassanā** for all the time actually in accordance with presenting in this work, namely as **Nibbānagaminipaṭṭipadā**, which

has been accomplished depending upon various references of Pali Texts, commentaries and sub-commentaries. (*Vs-1-283, 284, Mahāṭṭ-1-346*)

Setion of *Vipassanā* Finished

Buddhist Era. 2538
Myanmar Era 1356,
Full-moon day of Natdaw
A . D 1994, 17, December
10:40 a.m.

Translation Finished _____

Myanmar Era 1365
2nd waxing of the moon, Pyatho
A.D 2003, 24, December
2:44 p.m.

Venerable Pa - Auk Tawya Sayadaw
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