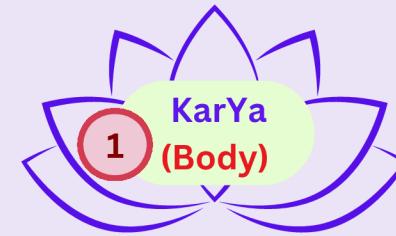




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The Great Mindfulness ToteTaw



MaHa TaTiPaHtaNa ToteTaw

Dr. Angelā Fan-Lan Wong MBBS Rangoon Burma,(1979) MD Taiwan (1982), Lac, QMD, PhD USA (2001)

芬蘭 合十

Author's Note

If Time Allows

*This book was not written
to persuade,
nor to display understanding.
It was written
only to gather with care
what the Buddha already taught—
to arrange it clearly,
without adding,
without subtracting,
without bending it to self-view.
I do not wish to change anyone.
I only hope
that these words
do not distort the Dhamma,
do not mislead those who come later,
and do not burden
those who walk the path quietly.
If time allows,
I wish to live a little longer—
not for myself,
but to complete with care
what has already been begun.
If time does not allow,
then may these pages
become a small lamp,
left behind for those
who pass by in darkness.
With gratitude, restraint, and reverence,
I join my palms
and leave the rest to conditions.*

Fan-Lan  合十

作者告白

若時因允許

此書之寫，
不是為了說服任何人，
也不是為了展現理解。
只是想把佛陀已說之法，
依緣整理，
次第分明，
不加、不減、不歪曲。

我不希求改變他人，
只願這些文字本身，
不誤正法，
不誤後人，
不成為靜行者的負擔。

若因緣尚許，
願多活些時日，
不是為了自己，
只是把已著手之事，
安穩完成。

若因緣不許，
那便願這些文字，
化作一盞微燈，
留給有緣之人，
照見片刻前路。
合十而立，
其餘交付因緣。

芬蘭  合十
12/11/2025





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Author's Note

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but to carefully arrange
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does not mislead future readers,
and does not burden those who wish
to walk the path quietly.

If time allows,
I wish to live a little longer—
not for myself,
but to finish what I have begun with
care.

If time does not allow,
then may these pages
serve as a small lamp
for anyone who happens to pass by.
With gratitude and restraint,

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Whoever
is practising this
Four Establishments of Mindfulness,
MaHarTaTiPaHtaNa ToteTaw
as it was preached

7 years around
or
7 months around
or
7 days around
without a gap

To that person
Among the 2 benefits
2 stages of Phala :
AraHatta Pho &
ArNarGarMi Pho
is assured to attain.
in this life.





I Wish I Could Live Another Five Hundred Years

by Fan-Lan



Sometimes I wonder—

how many years must a heart, aligned with the Buddha, be buried,
and how long a letter meant for teachers and sentient beings must arrive late?

When I returned home, my heart felt strangely hollow.
Only one sentence kept resurfacing again and again:

"I really wish I could live five hundred years."

Not because I am attached to life,
nor because I fear death.

But because I am afraid that I may not finish what still needs to be written,
explained, and offered—
before time quietly asks me to submit my final answer.

THE THREE STAGES OF LIFE

The Buddha compassionately described human life as having three broad stages:

- From birth to thirty — a period of learning and preparation
- From thirty to sixty — a period of family responsibility and worldly engagement
- After sixty — the most suitable time for spiritual cultivation and turning inward
I now walk in this third stage.

It would be unfair to expect my daughter to walk the same path I do at this moment.

*She is still in her second stage—full of life's responsibilities, experiences, and learnings ahead.
My daughter Christina is kind, bright, capable, and deeply filial.*

She cooks for me, walks with me, talks with me,
buys things she knows I love, and stays close in heart.

As a daughter, she is already a perfect one.

To expect her to devote herself fully to the Buddha's path right now
would neither be realistic nor compassionate.

Every life awakens in its own season.

On Cherishing People and Encounter

If people could truly reflect on life, they might ask:

BEFORE MY PARENTS WERE BORN, WHO WAS I ?

WHEN MY FINAL BREATH DOES NOT RETURN, WHO WILL I BE ?

THEN PERHAPS THEY WOULD UNDERSTAND:

EVERY MEETING IS PRECIOUS.

TO MEET IS AFFINITY.

TO WALK TOGETHER IS A BLESSING.

TO PART IS SIMPLY THE EXHAUSTION OF CAUSES AND CONDITIONS.



How long we live is heaven's arrangement.

How we live is our own responsibility.

Even hatred teaches us; even pain refines us.

As the saying goes: When walking with two others,
whether one teaches me what is right or the other shows me what
is wrong, they both are my "Teachers."

Without knowing the "Black", how could one realize the "White"?

Life requires two blades of wisdom:

One is forbearance—the courage to endure and let go.

The other is compassion—that gives joy,
and removes suffering.

A TEN-YEAR VOW FOR MY BROTHER

In 2013, my elder brother
was diagnosed with metastatic bone cancer.
He had already lost his wife years earlier and remarried late in
life.

I faced a difficult decision.

If my approach succeeded, the credit would never be mine;
if it failed, I was prepared to carry the blame myself..

I made a vow:

Before Amitābha Buddha, Avalokiteśvara Bodhisattva, and
Kṣitigarbha Bodhisattva,

"May ten years of my own life be offered
so that my brother may mindfully learn Dharmas
and happily enjoy his new marriage life until the last moment."

Those ten years were not wasted.

No one else knew—but my heart knew clearly.

I guided him—slowly, gently—through mindfulness, insight
meditation,
dependent origination, impermanence, the aggregates, and right
view.

He was not naturally drawn to practice,
but even practice prompted by others still plants seeds.

Ten years later, when he passed away,
it was as though he slipped into a deep, unawakened sleep—
peaceful, gentle, and free of struggle.

HIS BODY SHOWED SIGNS OF SERENITY AND PURITY.

In my heart, I knew: the vow was fulfilled



12.09.2025

LEAVING MEDICINE TO WALK THE BUDDHA'S PATH

Many ask why I left medical fields despite years of training in both
Western and Chinese so called Integrated Medicines.

The answer is simple:

my intention was always to heal—not to harm.

In modern systems, true healing is not always welcome.
Practicing what I knew to be right would eventually lead to conflict,
rather than compassion.

So I stepped away—not in loss, but in clarity.

Leaving medicine allowed me to walk the Buddha's path fully.

Sometimes retreat is not failure;
it is alignment.

Solitude, Turning Inward, and Returning to the Dhamma
When my children left home and the house grew quiet,
I encountered **true loneliness** for the first time.

Stillness can be frightening.

The mind produces **uninvited-thoughts**.

Understanding this, I chose **not to escape—but to transform**.

I replaced **restless thought** with **quiet awareness**.

I replaced **noise** with **Dhamma-Melody**.

Slowly, the path opened.

To observe is not merely to look.

To abide is to dwell—with the heart unmoving.

The Buddha taught abiding, not merely watching.

Why I Really Wish for Another Five Hundred Years ?

I do not seek longevity out of attachment.

I seek time out of responsibility.

If I cannot be granted five hundred years,
grant me five – out of mercy.

Only five years...

to finish borrowing the flowers of wisdom
for offering to the Buddha.

Five years to leave the lamp lit for those who come after.

That is all! That is my mission!

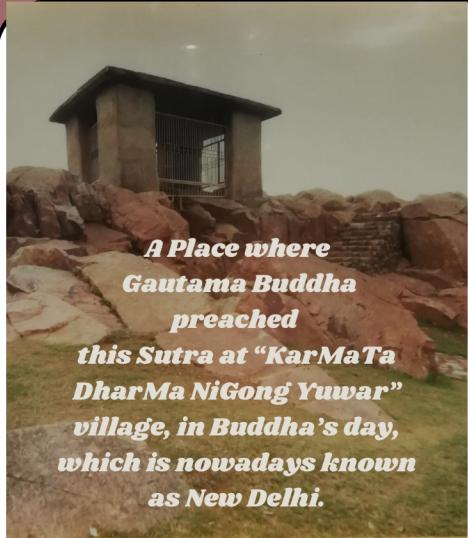
Gratitude... To my teacher—

Thank you for the days you let me borrow the beautiful wisdom flowers to
offer my Buddha

Thank you for the days of seeing, correcting, guiding, and waiting.
Knowing you are here

allows me to write without fear.

With palms joined in gratitude, **FanLan** 合+



Preface

Namaw Tat̄ā, BhaGavaTaw, AraHaTaw, TamMamTamBudDhat̄ā

: "Homage to the Blessed One, the Worthy One, the Fully Enlightened One."

"The teachings of the Buddha's sublime Dharma are noble.

They are profound and subtle. They are hard to encounter throughout the cycle of existence (TaNTaRa).

Now, I have personally seen, heard, known, felt, and received them.

May we all come to understand rightly the true meaning and purpose of the Blessed Buddha's teachings.."

How I understand..... The Great Mindfulness Sutra



In Pali, this Totetan is called

THE MAHATATI-PAHTAJĀ-TOTETAW

personally preached by our Blessed Gautama Buddha while residing among the people of the Kuru country, at Karmata Dhamma Nigong Yuae village – in what is now known as New Delhi.

The Great Mindfulness ToteTan is a supreme treasure – the distilled essence of the Buddha's forty-five years of teaching – praised as the only direct path leading to liberation and NibBan,

and regarded as the indispensable foundation for the practice of WiPaTaNar (Vipassanā) meditation..

With the Four Foundations of Mindfulness – contemplation of the body (*Vote*), the feelings (*WaeDaNar*),

the mind (*Sate*), and the phenomena (*Dhamma*) – like four firm pillars supporting of wisdom and liberation.

These enable practitioners to establish right knowledge and right mindfulness, in cultivating YaHtaBuTa-Nyarn gradually abandoning greed, and hatred, and progressing toward purity, peace, and awakening.

Though the Buddha taught countless Dhammas in his lifetime, this ToteTan alone was delivered twice in that village showing its exceptional importance.



Buddha declared:

Whoever is practising this four fold of mindfulness, as it was preached 7 years round, 7 months round, even 7 days round, practising without a gap.

To that person,

among the two stages of Pho (ARaHaTa-Pho/ ANaGaMi-Pho) either one of them will be hoped

for assurance to attain in this present life !

If he who mindfully aware of AraHaTa Pho (Arahant)

If he who still has a remnant of delighted in something ANaGaMi Pho (AnaGan) is to be hoped.



The MaHaTaTiPatHtaNa ToteTaw

IS NOT CONFINED TO SEATED PRACTICE IN A MEDITATION HALL ALONE, BUT EXTENDS INTO EVERY MOMENT OF DAILY LIFE.

WHETHER WALKING, STANDING, SITTING, LYING DOWN, WAKING, SPEAKING, OR REMAINING SILENT, MINDFULNESS IS TO BE UPHELD.



The Great Mindfulness ToteTan

In this translation and compilation,

I have striven to preserve the spirit of the Original Pali (OP) while also presenting the practical methods of ViPaTaNar meditation.

The presentation of this text is unique in design, and layout of rare beauty refined in simplicity, and crafted so that its essence may be swiftly grasped and held in the heart.

Its Pali word pronunciations are rendered

NOT IN ROMANIZED ALPHABET PALI (RAP),

BUT IN AN UNIVERSAL ENGLISH ALPHABET PALI SYSTEM (EAP),

enabling faithful, uniform recitation, as if hearing once again

"the living voice of the Buddha's Dhamma.



A JOURNEY OF A THOUSAND MILES BEGINS WITH A SINGLE STEP – ONLY IF THE PATH BE FOUND, THE DISTANCE IS NOT A PROBLEM.
and with wisdom turns back at the very first bend, that person has already set foot upon the path of true success."

When one perceives that the road taken is in error,



"May this little Guidebook to Pari-NibBan truly accord with the Blessed Buddha's intent — just like a single drop of oil upon the surface of the ocean, may its message spread and permeate throughout the entire world."

Introduction



Reflections in this Buddha's teaching....



There are two kinds of Meditation:

- (1) Dynamic Insight Meditation – “ZinGyan” or Walking Meditation (WM)
- (2) Static Insight Meditation – “” or Sitting Meditation (SM)

Meditation is a practice that involves focusing and purifying the mind through awareness of mental and physical phenomena.

In this Great Mindfulness ToteTaw, the Blessed One taught that there are two types of Insight Meditation:
dynamic (ZinGyan) and static (WiPaTaNar).

In this ToteTaw regarding KarYar-NuPaTaNar, one practices mindfulness by contemplating

- (1) the breathing (AhNarParNa)
- (2) the four monk's body postures and
- (3) mindfulness in all bodily movements
- (4) the four great elements (Earth, Water, Fire, Wind)
- (5) the thirty-two impurities of the body
- (6) the nine stages of a dead body

Understanding the Body (Kar Ya)

(1) Breathing and the Wind Body

The Buddha taught that the wind body participates in every part of life.

There is no “life body” or “soul” in the physical body. A being is alive only as long as inhalation and exhalation continue. When breath stops, life ends.

The rising and falling of the breath is the root of life.

(2) The Four Major Elements

Buddha explained with the example of a butcher cutting a cow: After the wind-body stopped, the heat disappeared, and what remained were only earth, water, fire, and wind elements expressed as skin, flesh, bones, organs, and fluids. Thus, the body is merely elements temporarily gathered together.

(3) The Thirty-Two Impurities

This body is filled with thirty-two repulsive parts, inside and out, reminding practitioners not to cling to it as “me” or “mine.”

Why Start with Walking Meditation? (ZinGyan)

Walking meditation strengthens leg muscles, improves circulation, and supports stable mindfulness— which later helps deep concentration and it also enhances your sitting meditation time.

Understanding Movement (Dynamic Meditation) [movement-based insight]

A meditator should observe:

In all movements—

walking, bending, stretching, turning—

Breath entering and leaving (wind body) [WaYaw-Datt]

The four monk's body postures

All daily actions—

What makes the body move?

It is the mind and the wind body working together.
(bodily movement conditioned by the wind element)

The mind first intends (desire arises), and then the wind body pushes the limbs to move.

These are the steps for practicing ZinGyan / Walking Meditation, where body (RuPa) and mind (NaMa) must be clearly distinguished.

「RIGHT VIEW」 (NAMA-RUPAPARISAEDA-NYARN)

Just as a leaf moves when the wind blows, the body moves

because the wind body supports it.

A paralyzed person cannot move because the inner wind body (WaYaw-Datt) disturbance cannot push the limbs.

Therefore, the best beginning for ViPaTaNar meditators..... is ZinGyan or Walking Meditation.

You will realize that: “It is the mind (nāma) that wants to stand, sit, walk, or eat— but it is the body (RuPa) that actually performs these actions.”

Clearly distinguishing between mind and body is called..... Right View (NaMa RuPa PariSaeTa-Nyan).

When right view becomes stable,..... one approaches the first stage of enlightenment (TawTaPan).

From there, the doors to the lower realms close,..... and the meditator becomes a true disciple of the Buddha.

What Buddha taught us.....

“By contemplating the decay of a dead body,t“By, one realizes the Three Characteristics.””

how the body gradually disintegrates after death:
The dead body is the object of contemplation.

Direct observation leads to understanding

ANateSa— arises naturally

No matter one doesn't want to die, you must die. Death cannot be prevented.
This is impermanence.

DukKha— Being born to die, and dying to be born again,
“helplessly can't do anything is Suffering , see the DukKha.

ANatTa – in conclusion no matter how much one prays, wishes, or tries,
death cannot be avoided. This body does not obey one's will.

If this body were truly mine and I were the owner, it would obey me.
Realizing this is AnatTa.

“By contemplating the decay of an external dead body, (BhaHadeDha / ဗုဒ္ဓန) the meditator reflects upon his own internal body (IzZadDa / အဇူတ်) and realizes the Three Characteristic Signs of phenomena (သာ၏ရတရားတို့၏လကခဏေရေသုံးပါး).

Through this reflection, the initial WiPaTaNar Wisdom(ပထမ ဝိပဿနာ၏) known as (TaMaTaNa-Nyarn / သမ္မသန၏) is cultivated and great awakening.



"ViPatTaNar" means "insight": the intuitive penetration into • impermanence (*AnNateSa*) • suffering (*DukKha*) • not-self (*AhNatTa*) of all bodily and mental phenomena.

What is WiPatTaNar or Insight Meditation ?

By contemplating the repeatedly arising and passing away of all TinKhaRa Dharmas particularly in the Five aggregates of NaMa-RuPa (Body & Mind) applying the 3 characteristic signs observing



The wisdom arises due to the contemplating all TinKhaRa Dharmas of the five aggregation of body as impermanent, as suffering, as not-self. This initial knowledge of insight meditation is known as :

"TaMarTaNa Nyarn"

1. TaMarTaNa Nyarn

"Wisdom of Contemplation" which arises due to the power of look thoughtfully for a long time at

the repeatedly arising and passing away

of all TinKhaRa Dharmas

in the Five aggregates of NaMa-RuPa (Body & Mind)

applying the 3 characteristic signs observing

- as *AhNateSa* (impermanent)
- as *DukKha* (suffering)
- as *AhNatTa* (as not self, uncontrollable)

When this "TamarTaNa Nyarn" has matured, and he who makes earnest and strenuous effort in meditation another 9 series of knowledges have to be developed one after another (from UdaYaBaYa Nyarn to AhNuLoMa Nyarn).

- 10. **AhNuLoMa Nyarn** (suitable to attain a path)
- 9. **TinKhaUPyekKha Nyarn** (ignore it)
- 8. **PatiTinKha Nyarn** (reobserve to cancel or stop)
- 7. **MongSiTuKaMyatTa Nyarn** (desire to liberate)
- 6. **NateBeinDa Nyarn** (see as disgust and dislike)
- 5. **ArDiNaWa Nyarn** (see as faults)
- 4. **BaYa Nyarn** (see as a very scary disaster)
- 3. **BinGa Nyarn** (see only passing away)
- 2. **UdaYaBaYa Nyarn** (see arising & passing away)
- 1. **TaMarTaNa Nyarn** (intuitive insight into 3 Signs)

2. UdaYaBaYa Nyarn

"Wisdom of observing rise and fall" The wisdom that arises from the power of contemplating both arising and passing away of TinKhaRa Dharmas in the five aggregates .

3. BinGa Nyarn

"Wisdom of observing dissolution" is the wisdom of contemplating only the passing away of all TinKhaRa Dharmas in the five aggregates.

4. BaYa Nyarn

"Wisdom of discerning the dreadful nature of NaMa-RuPa." is born due to the power of dissolution, after contemplating all TinKhaRa Dharmas in the five aggregates as a very scary disaster.

5. ArDiNaWa Nyarn

"Wisdom of discerning the faulty and unsatisfactory nature of 5 aggregates" Contemplating as faults in all TinKhaRa Dharmas of the five aggregation of body, which are seen and thought to be a disaster.

10. AhNuLoMa Nyan

"Wisdom suitable to gain the path" When his insight knowledge matures by contemplating the impermanence, suffering, not-self Anuloma Nyarn will arise. During meditation, it lies between the nine insight wisdoms below and the 37 Bodhi-PekKhiYa Dharmas above, are suitable proper knowledges to gain the "path".

6. NateBeinDa Nyarn
"Wisdom of observing dislike and boring."
It arises from the power of boring in all TinKhaRa Dharmas of the five aggregates of body, which are seen and thought to be faults.

7. MongSiTuKaMyatTa Nyarn.
"Wisdom of desire for liberation "
Being boring in all TinKhaRa Dharmas of NaMa-RuPa, he wants to escape from it.

8. PatiTinKha Nyarn

"Wisdom of reobservation". To be free from all TinKhaRa Dharmas, the wisdom that comes from the power of holding back, reobserve and reschedule to cancel or stop all scheduled activities.

9. TinKhaUPyekKha Nyarn

"Wisdom of abandonment" The wisdom that arises from the power of being fear and disinterest in all TinKhaRa Dharmas of the five aggregates of body, thus ignore it.

Striving to achieve these "Ten WiPatTaNar Wisdoms ဝုပသနရည်စဉ်။" is like "attaining knowledge of reality (the truth)" and he no longer has wrong views.

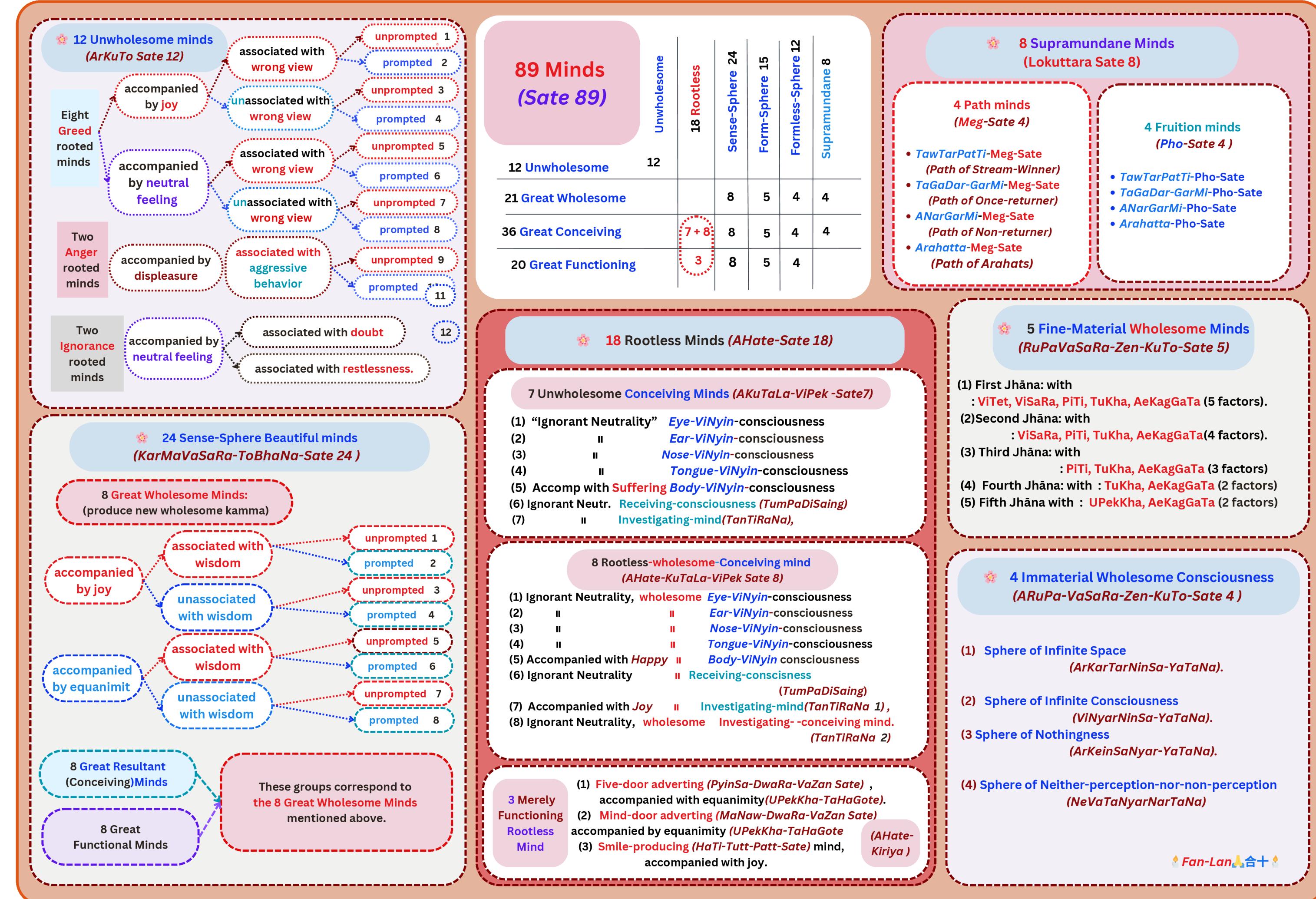
It also leads you to higher level of wisdom and deep concentration (TaMarDhi သမဂ္ဂ).

Thus, he who no longer attach to or desire in any sensual pleasures related with this world.

In other words, it is like the "break of dawn", will attain the "Meg မောင်" or enlightenment soon.

In fact, practicing "ViPatTaNar meditation" is equivalent to contemplating the "Seven enlightenment factors" also known as "Seven BuZin-ToteTan".

What is " Seven enlightenment factors " ?



The 52 [SayTaTate] (Mental Factors= MF)

"SayTaTate" means :

"those mental factors that always accompany the mind."

They share 4 same criteria:

1. Arising together with the mind .
- 2.Ceasing together with the mind
3. Taking the same object with the mind
4. Residing together on the same "heart-base (HaDaYa-WutHtu)"

If the **mind (Sate)** is considered the **king** , then the **mental factors (SaeTaTates)** are the **ministers** .

In other words:

The **mind (Sate)** is like **pure water**, and the **52 mental factors** are like **52 different dyes**. When mixed into the water in different proportions, they give rise to various colors. In the same way, when **these 52 SayTaTates** combine with the mind in different ways, **they can produce the 89–121 kinds of Minds.**

★(A) 13 Universal MF (A-Nya-TaMun-SayTaTate 13)

(can arise in both wholesome and unwholesome states of mind)

7 Universal Mental Factors

(TaBa-SateTa 7 : they arise with every minds)

1. **PhatTa** = Contact with the object
2. **VeDaNar** = Feeling of the object as good, bad, or so so
3. **TinNyar**= (Perception) – recognition and marking of the object.
4. **SaeDaNar** =(Volition) –coordinates and directs the mind toward the object
5. **AGagGaTar** = (One-pointedness)– unification of mind on the object.
6. Jivitindriya (Life faculty) – the mental life force that sustains the citta and other cetasikas.
7. **MaNaTiKarRa** = (Attention) – directing the mind to the object.

6 Occasional Mental Factors (PaCaine SayTaTate 6) (they arise in certain minds only)

8. **ViTek** (Initial application) – directing the mind toward the object.
9. **ViSaRa**(Sustained application) – examining and continuing the application to the object.
10. **Adhimokha** (Decision) – firm conviction or determination regarding the object.
11. **Viriya** (Energy) – effort and persistence in the object.
12. **Piti** (Joy) – delight or satisfaction toward the object.
13. **Chanda** (Zeal/Desire-to-do) – aspiration, the wish to act upon the object.

★ (B) Beautiful Mental Factors 25

19 **Univesal ToBaNa MF + 6 Particular ToBaNa MF**

19 Universal ToBaNa Mental Factors

1. **(TadDar)** – Faith
2. **(TaTi)** – Mindfulness
- 3.**(HiRi)** – Moral shame
4. **(OtTaPa)** – Moral dread
5. **(ALoBha)** – Non-attachment
6. **(ADoTa)** – Non-hatred
7. **(TaTaRaMisZaTaTa)**– Equanimity
8. **(KarYa-PatTaDhi)** – Tranquillity of mental body
9. **(SateTa-PatTaDhi)** – Tranquillity of mind
10. **(KarYa-LaHuTar)**– Lightness of mental body
11. **(SateTa-LaHuTa)** – Lightness of consciousness
12. **(KarYa-MuDuTar)** – Malleability of mental body
13. **(SateTaMuDuTar)**– Malleability of consciousness
14. **(KarYa-KaMaNytaTar)** – Adaptability of mental body
15. **(SateTa-KaMaNytaTar)** – Adaptability of consciousness
16. **(KaryYa-PaGuNytaTar)** – Proficiency of mental body
17. **(SateTa-PaGuNytaTar)** – Proficiency of consciousness
18. **(KarYa-ZuKaTar)**– Uprightness of mental body
19. **(SateTa-ZuKaTar)**– Uprightness of consciousness

6 Particular ToBaNa Mental Factors

✿ Abstinences (3)

(If you practice, you will gain; if you don't practice, you will not gain)

20. **TaMar-VaSa** – Right speech(Not Right Livelihood)

4. Abstinence from →

1. false speech
2. divisive speech
3. harsh speech
4. idle chatter

21. **TaMar-KamMaTa** – Right Action(Not Right Livelihood)

3. Abstinence from →

1. killing
2. taking "What is not given."
3. sexual misconduct.

22. **TaMar-ArZiVa-** (Right Livelihood)

- Abstinence from **wrong livelihood** and
- **Earn his living by right livelihood.**

✿ Immeasurable Mental Factors (2)

23. **KaRuNar** : Compassion/ empathy for suffering beings.

24. **MuDiTar** : Sympathetic joy / rejoicing others' happiness.

★ (C) Unwholesome mental factors 14

(14 AKuTo SayTaTate)

Unwholesome mental factors 14

LoBha group 4
DoTa group 4
MoHa group 4
HtiNa
MidDha

✿ (a) LoBha group (4)

- 1.TaNhyar =LoBha, Attachment
2. MarNa =Conceit
3. DiHti =Wrong view
4. ViSiKisSa= Doubt

✿ (b) DoTa group (4)

5. **DoTa** = Hatred
6. **ItTa** = Envy
7. **MisSaRiYa** = Stinginess
8. **KukKukSa** =
→Regret for the evil deeds that have been committed,
Repentance for the good deeds that have not been done.

✿ (c) MoHa group (4)

9. **MoHa** = Delusion
10. **AHiRiKa**=Shamelessness
11. **ANotTaPa** = Fearlessness of wrongdoing
12. **UdDisSa** = Restlessness

THE 28 CLASSIFICATIONS OF RUPA

《二十八色图解》

RUPA

ရုပ် Yote ဂဲ မျိုး

NipPhanNa-Yote

(နိပ်နာရုပ်)

= Obvious materiality, Ta-BhaVa-Yote (သာသေဝရုပ်) or

Ta-LekKhaNa-Yote (အလေကာဏ်ရုပ်)

or Ta-TamMa-TaNa-Yote (အတမ္မတနာရုပ်).

不显现之色为无为 = 无为色 (ပုံပြုသော်မူးမှတ်မှု) – 非实体色

无为色: 非因缘生、但随生色而显现之界限或特相

无为色: 无因缘生 = 有为色 (ပုံပြုသော်မူးမှတ်မှု) – 实体之色

显现之色为有为 = 有为色 (ပုံပြုသော်မူးမှတ်မှု) – 实体之色

有为色: 因缘生、可被觉知之色

18

4 BhuTa-Yote

(ဘူတရုပ် ၄)

PaHtaVi (ပထဝါ) – Earth, the quality of hardness or extension. 🌏 (地界)

AhPaw (အဟပါ) – Water, the quality of cohesion or fluidity. 💧 (水界)

TaeZaw (တေဇာ) – Fire, the quality of heat or temperature. 🔥 (火界)

VaYaw (ဒါယာ) – Air, the quality of motion or pressure. ☀ (风界)

5 PaTada-Yote
(ပသာဒရုပ်) –
Five Sense Organs

SekKhu-PaTarDa (Eye) စက္ခပသာဒ ဗု (眼根)

ToTa-PaDarTa (Ear) သောတပသာဒ ဗု (耳根)

GhaNa-PaDarTa (Nose) ယာနပသာဒ ဗု (鼻根)

ZiVa-PaDarTa (Tongue) ဒို့ပသာဒ ဗု (舌根)

KarYa-PaDarTa (Body) ကာယပသာဒ ဗု (身根)

7 GorSaRa-Yote (ဂေါစရရုပ်)

ViTaYa-Yote (ဝိသယရုပ် ၂ခု)

– 7 Sense Objects (အရာရုပ်)
境色

有为色: 因缘生、可被觉知之色

2 BhaVa-Yote

(သာဝရုပ် ၂ခု)

二性别色法

1 HaDaYa-Yote

(ဟဒယရုပ် ၁ခု)

心所依

1 ZiViTa-Yote

(ဇိုဝိရုပ်)

维生

1 AHarRaZa-Yote

(အဆာရရုပ်)

(营养素色)

1 PaRiSaeDa-Yote

(ပရိစွေဒရုပ်)

The two forms of communication:

表示色 二种:

2 ViNyat-Rupa

(ဝိညတ်ရုပ်)

The two forms of communication:

表示色 二种:

5 ViKarRa-Yote

(ဝိကာရရုပ်)

变化色

4 LekKhaNar-Yote

(လေကာဏ်ရုပ်)

相色

ရုပ် Yote ဂဲ မျိုး

4

MaHa-BhuTa-Yote
မဟာဘူတရုပ်

大种 = 4 大

24 UPaDa-Yote (ဥပဒရုပ်) 所造色 – The 24 Derived Forms 24 色, 由大种造作

11/29/2025

芬兰 合十



THE GREAT MINDFULNESS TOTETAW

MaHa TaTi PaHtaNa ToteTaw



Thus as I heard :
Once upon a time
Buddha
was dwelling together with
the Kuru people, in Kuru District
a village named
KarMaTa DharMa
(NiGongYuwa)
There
Buddha
addressed his disciples
“Oh Monks...”
Thy monks replied
“Yes, our Blessed Buddha ! ”
and
Buddha preached this Sutra.

Which are the four ?
“Oh monks, here in this Dispensation of mine...”

Thy monk
who
dwells
in
contemplating

- (A) All physical bodies as “body”
(*KarYar-NuPaTaNar*)
- (B) All feelings as “feeling”
(*WaeDaNar-NuPaTaNar*)
- (C) All kinds of mind as “mind”
(*SateTar-NuPaTaNar*)
- (D) All “DharMas” as “DharMa”
(*DhaMar-NuPaTaNar*)

- ardently
- comprehensively
- intelligently
- mindfully

eliminating
greed
and
anger.

- This is the only way :
- which has to be walked alone
- in among all Buddhsims
- founded by the pioneer , the Blessed One “GouTaMa BuDdha”
- which can be reached straight ahead to NibBaNa (NirVaNa) in this life.

- “ Oh Monks...”
This Practice is to
- purify beings’ minds
 - overcome worry and crying
 - put an end to your suffering
 - know the way to Nirvana
 - enlighten to Nirvana in this life.

This Practice is :
“ The Four Establishments of Mindfulness ” .

(A) Mindfulness in ‘KarYa’ (*KarYar NuPatTaNar*)



(I) Contemplating the Body (*KarYa*)

Oh monks...
How does a monk who dwells in contemplating...
“The bodies (*KarYa*) as body (*KarYa*)” ?

“Oh monks, here in this
Dispensation of mine...”

Thy monk,
He who is:

- approaching to the forest
- sitting underneath the tree
- reaching a peaceful location

• sitting in crossed legs position
• keeping his upper body straight up
• sustaining his focus in meditation
(Breathing meditation)
Thy monk , He who
must
mindfully
establish his
inspiration and expiration.

14 ways
in contemplating
the Physical Body (*KarYa*)

- 1 Mindfulness in breathing (*AhNaParNa*)
- 2. Mindfulness in four body postures
(*E-RiYar Pote*)
- 3 Mindfulness in all actions (*TinKhaRa*)
- 4. Mindfulness in pulsiveness of the body
(32 body compositions)
- 5. Mindfulness in four elements
(Earth, Water, Fire, Wind)
- 6. Mindfulness in nine stages of a dead body

(above 5 + 9 stages = 14 ways)



(A) Mindfulness of Body-KarYa (KarYar-NuPatTaNar)

(I) AhNarParNa Contemplation of Breathing

1. While making a long

inhalation
exhalation

be fully aware of

making

a long

inhalation
exhalation

2. While making a short

inhalation
exhalation

be fully aware of

making

a short

inhalation
exhalation

3. Make an effort

to be comprehensively aware of

the entire portion of

the beginning,
the middle,
and the end of the

inhalation
exhalation

4. Will gradually the

inhalation
exhalation

to become gentle
shallow and
subtle,

with
the coordinated movements
of the body parts
(nostrils inhalation
chest expansion and
abdominal sinking)

For example, Oh monks
just as a skilfull lathe operator
or
his apprentice

while rotating
the lathe axis in a

long turn

short turn

is fully
aware of making

a long turn
a short turn

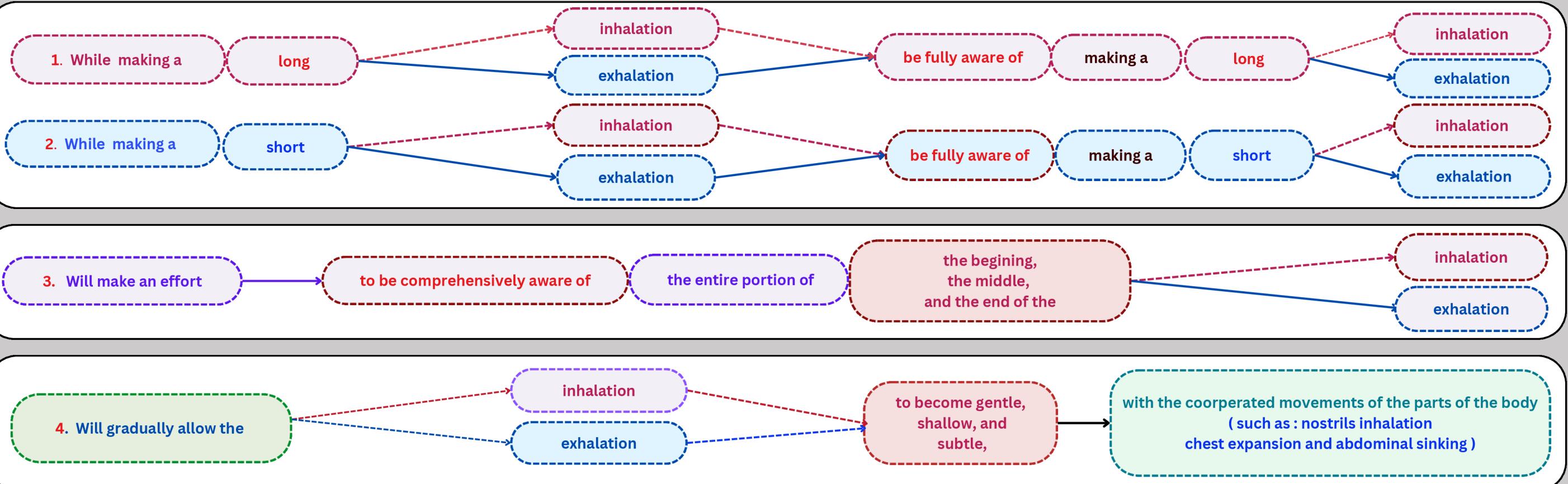


(A) Mindfulness of Body - KarYa

(KarYar-NuPatTaNar)

AhNarParNa
(continue)

Contemplation of Breathing



(A) Mindfulness of Body - Kar Ya

(Kar Ya - NuPatTaNar)

Contemplation of Bodily Movements

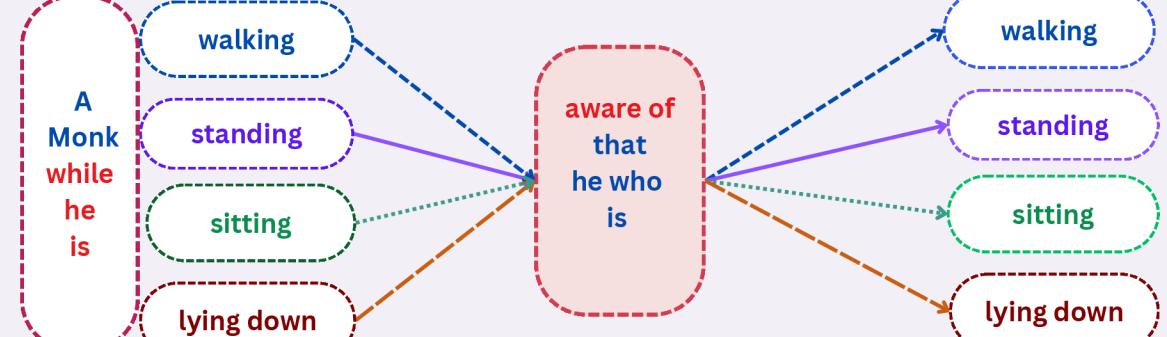
(2) (3)



(2) Mindfulness in 4 Monks' body postures

(4 E-RiYaPote) walking, standing, sitting , lie down.

Again, Oh.. Monks !



No matter in what posture, is understood as it really is.



(3) Mindfulness in all actions

in all "actions" (TinKhaRa)

(2) (3)

Again, Oh.. Monks !

walking back to the temple

looking around

bending or stretching his limbs

dressing robes or carrying the alms bowl

eating, drinking, sipping, tasting

defecating, urinating

walking, standing, lying down, awake or silent also

act with clear understanding and mindfulness

Thus, he who dwells mindfully, observes that it is the mind (Sate), which intendss to change the body postures.

He, who dwells mindfully observes that it is "his body limbs which changes the body postures"

He, who dwells mindfully observing in both intension of the mind to move supported by internal WaYaw-Datt & externally by the movement of the body, extremities , leads to moving of the whole body as well.

He, who thus repeatedly, mindfully dwells in the "moving of the body" contemplating :

"the intention of the mind to move supported internally by the wind element (mind desire and WaYaw-Datt) and externally by the movement of the limbs, result in changing of body postures."

He, who dwells his mindfulness in "the cause (what) and concept (how) of arising of the desire (Motivation) to move".

He, who dwells his mindfulness in "the cause and concept of changing in body postures" as well.

He, who dwells his mindfulness in "the causes and concepts of arising mind desire and how the co-orporated WaYaw-Datt in changing of body postures in every moves " as well.

He, who also dwells his mindfulness in "his moving body" contemplating : Changes in body postures occur due to the strength of mental intention (the motivation to move), which is strongly supported by the internal wind element (WaeYaw-Datt),

leading the movement of the limbs results in changing of the body postures

There is only "Karya body" (WaYaw Yote), which is existing.

And also his "mindfulness" is persistently existing, in order to attain the higher level of wisdom and deeper concentration. Thus he, who does no longer attach to or dwell in any sensual pleasures or wrong wiews.

He who has no craving in anything related to "this sensual world"

Oh monks, a monk thus dwells mindfully in "the body" contemplating:

"Changes of Body Postures in All Activities "
(come to a conclusion : arises due to the strength of mental intention (the desire to move),

which is strongly supported by the internal wind element (WaYaw Datt), which activates the limbs and leads the body to move accordingly." (moving).



(A) Mindfulness of Body-Kar Ya (Kar Yar-NuPatTaNar)

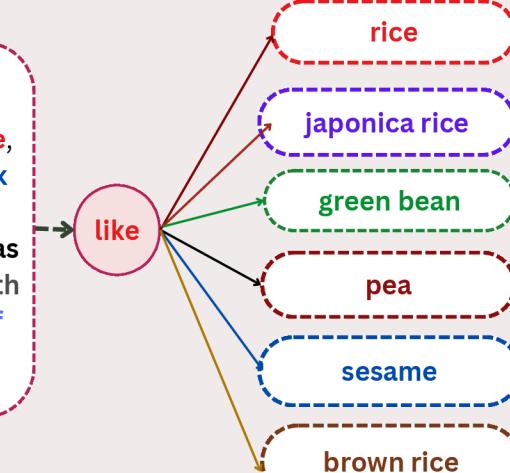
Again, Oh Monks!

Contemplate this body:
from soles of the feet up to the hair and
from the hair down to the sole of the feet
covered by skin, full of all kinds of impurities.
Think about it....

This body
is filled
up with

- scalp hair, body hair, claws, teeth
- flesh, tendons, bones, marrow, kidneys
- heart, liver, intestines, spleen, lungs
- intestinal mesentery, stomach, stomach food, feces, brain
- bile, phlegm, pus, blood, sweat, fat
- tears, lymph fluid, saliva, nasal discharge, joint fluid, urine

Oh monks!
for example,
a grain sack
with two
openings was
filled up with
all kinds of
grains :



Again, Oh Monks!

Contemplate this body:
from soles of the feet up to the hair and
from the hair down to the sole of the feet
covered by skin, full of all kinds of impurities.
Think about it

He who,
with
good
eye
sight,
unties
this
grain
sack

should be
observed
and
distinguished
this
is:

rice
japonica rice
green bean
pea
sesame
brown rice

scalp hair, body hair, claws, teeth
flesh, tendons, bones, marrow, kidneys
heart, liver, intestines, spleen, lungs
intestinal mesentery, stomach, stomach food, feces, brain
bile, phlegm, pus, blood, sweat, fat
tears, lymph fluid, saliva, nasal discharge, joint fluid, urine

(4) Contemplation of the Body's Impurity

Thus, he, who dwells mindfully
in his body

or he, who dwells mindfully
in other body

he, who dwells mindfully in his body
(the self is filled up with nasty organs)
he, dwells in other body (like the grain sac is
filled up with various kinds of grains)

He, who thus repeatedly
dwells his mindfulness in
the composition of the body,
contemplating, inside
this body is filled up with
various kinds of
nasty organs, tissues bones
and fluid, outside
is covered with skin.

He, who dwells mindfully
in the "impurity" of his body..
because the self is filled up with all kinds
of impure things

He, who dwells mindfully
observing the "grain sac" which is
filled up with various kinds of grains

He who dwells mindfully,
alternately in his body and other body
contemplates:
"all bodies are the same, filled up with
these impurities"

He, who also
repeatedly
mindfully dwells
in his body,
contemplating:
this body is impure.

"There is only an "impure body", that exists."
And also his mindfulness is persistently existing,
in order to attain,
"the higher level of "wisdom and the deeper "concentration."
Thus

he who does no longer attach to (this impure body)
or dwell in any sensual pleasures
or wrong views (I look beautiful, my body smells good.)
He who has no craving
and also no attachment to
anything related to this impure body.

Oh monks,
the monk thus,
mindfully dwells in
"the body"
contemplating:
"the body is impure and disgusting."



**(A) Mindfulness of Body-KarYa
(KarYar-NuPatTaNar)**

Again, Oh Monks !

A monk,
no matter where he is or
in whatever posture he is in,
contemplates through
various modes of reflection."

In
this body
and
within this
body
there
are

earth
water
fire
and
wind

elements

Like
a skilled butcher
or
his apprentice

put
into
4
piles

who slaughters
a cow
and
cuts it into pieces
and

flesh
bones
internal organs
and
skin

"as if he were seated at the crossroads of four directions."

Oh Monks ! it is the same,

A monk,
no matter where he is or
in whatever posture he is in,
contemplates through
various modes of reflection."

In
this body
and
inside this body
there
are

earth
water
fire
and
wind

elements

(5) Contemplation of Body 4 major elements

Thus, he who dwells mindfully
in his body

He, who dwells mindfully
in the other body

He, who dwells mindfully,
in his body (self)
He, who also dwells mindfully
in other bodies, and also the body of the cow.

He, who dwells mindfully
in his body..contemplating
this body is merely a
composition of 4 major elements

He, who dwells mindfully in the
other body, and also in a cow's body
in these bodies and inside these bodies
are merely a composition of 4 major elements

He who dwells
mindfully in his body and in other body
and also in the cow's body,
alternately contemplates:
they merely are a composition of
of 4 major elements.

He, who thus repeatedly
and mindfully dwells in
the body,
contemplating:
in his body and other bodies
are merely a composition of
4 major elements.

He, who also
repeatedly
mindfully dwells
in his body,
in other body and
in a cow's body
contemplating :
In this body and inside this body
are merely a composition of
4 major elements

"There is only the 'body' (KarYa) that exists,
and is merely a composition of 4 elements (earth, water, fire, & wind)"

And also his mindfulness is persistently existing,
in order to attain,

"the higher level of wisdom" and "the deeper concentration."

Thus

he who does no longer attach to or dwell in
any sensual pleasures or wrong views.

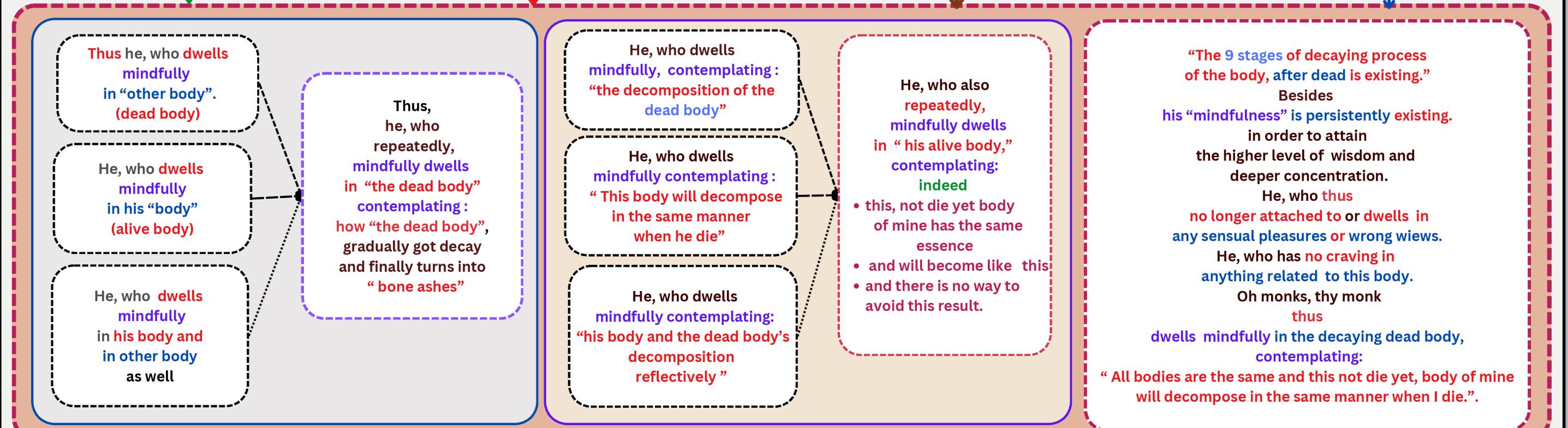
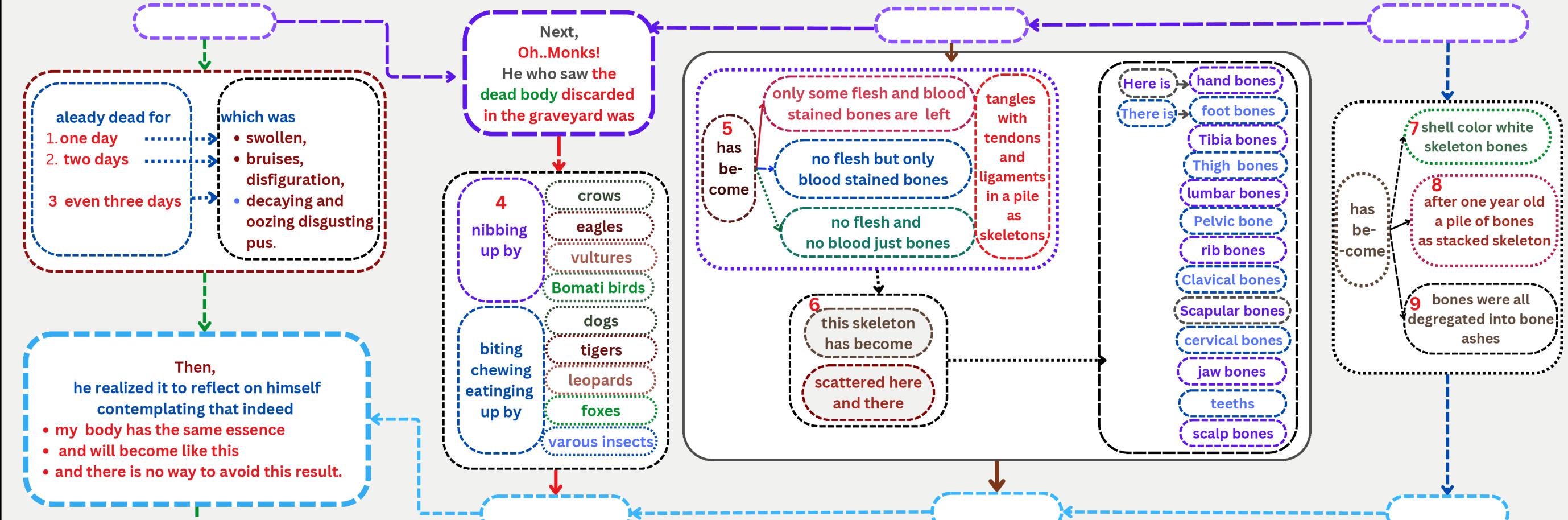
He who has no craving
and also no attachment to
anything related to this elemental body.

Oh monks, thy monk thus,
mindfully dwells in
"the body",
contemplating:

" In this body and inside this body, is merely a composition of 4 major elements"



(A) Mindfulness of Body-Kar Ya (Kar Yar-NuPatTaNar)

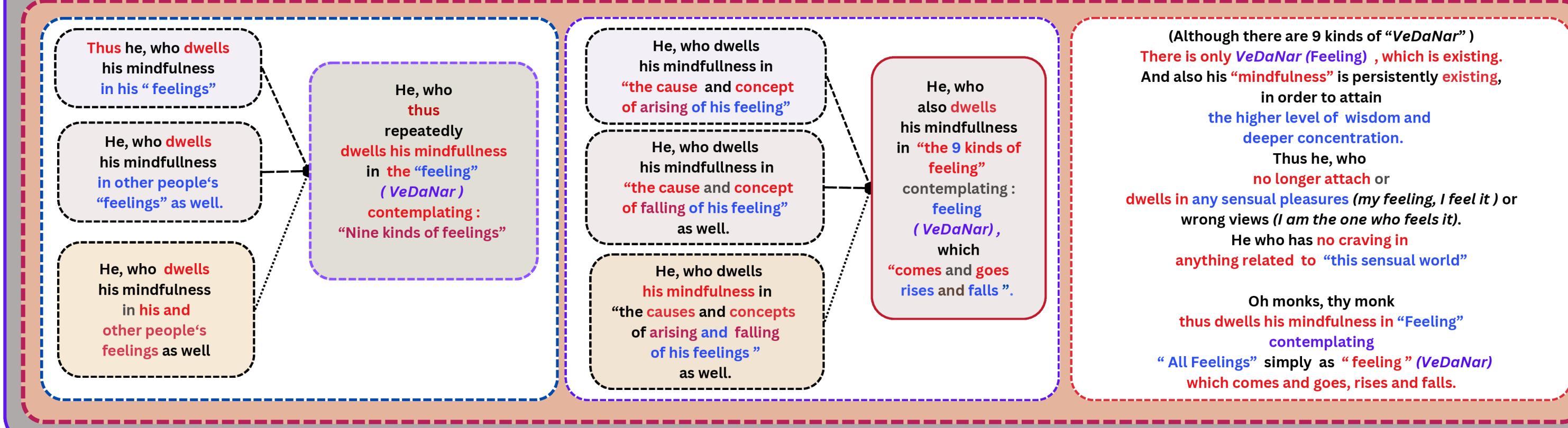
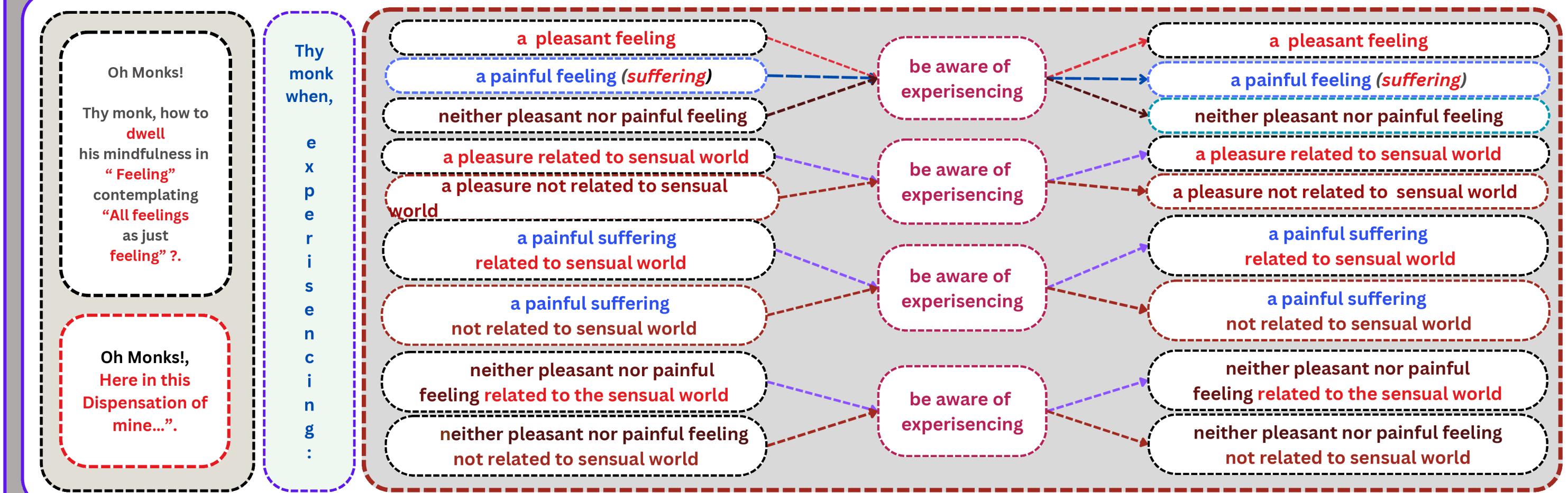




Part II

(B) Mindfulness of WaeDaNar (WaeDaNar-NuPatTaNar)

Contemplation of The 9 Kinds of Feelings





Part III

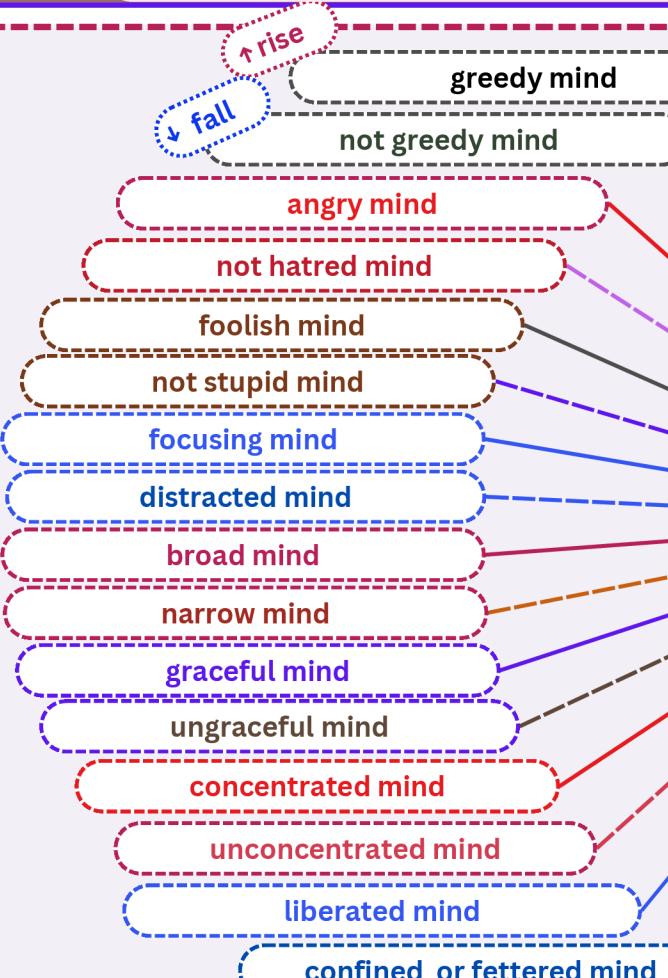
**(C) Mindfulness of Mind
(SateTa-NuPatTaNar)**

Contemplation of The 16 Kinds of Minds

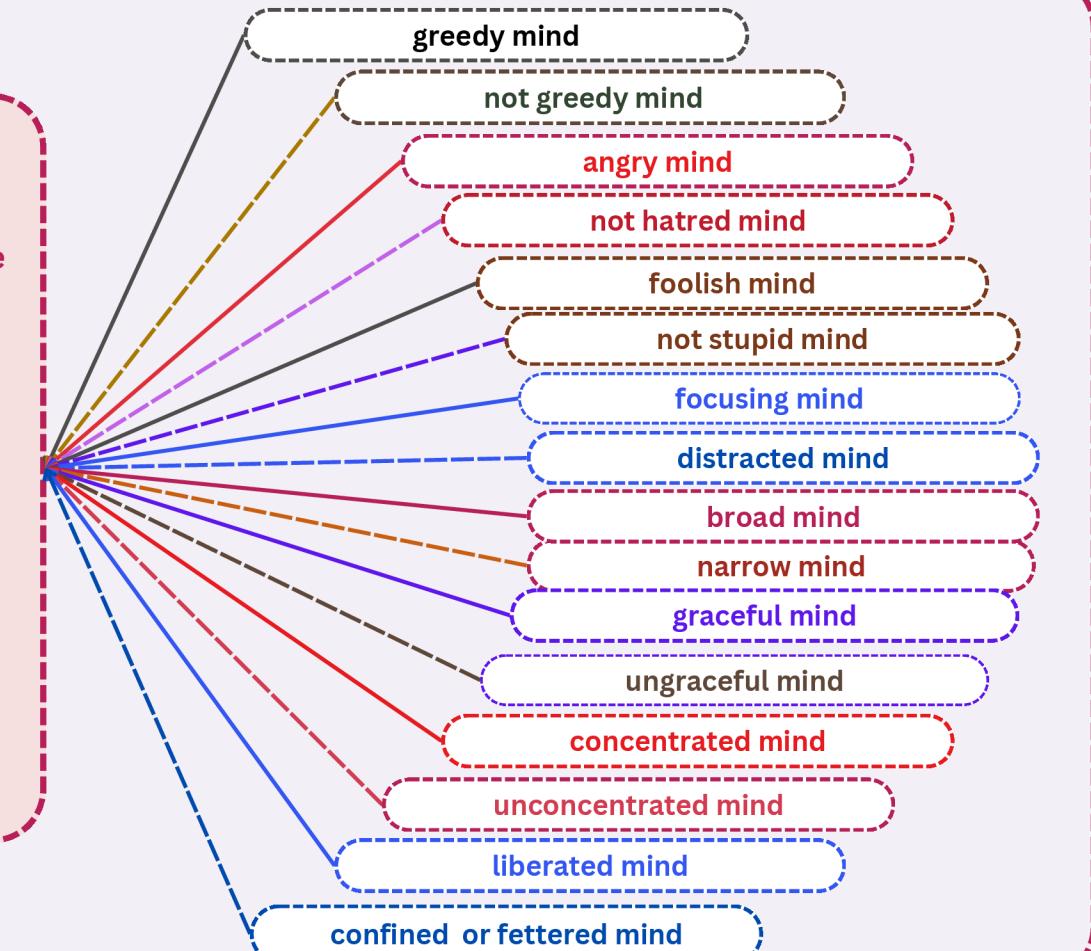
Oh Monks!
Thy monk,
how to
dwell
his mindfulness in
“Minds”
contemplating
“All minds
as
mind”?.

Oh Monks !
Here ,
in this
Dispensation
of mine...
Thy monk,

while :
h a v i n g
a



Be aware
of
h a v i n g
a



Thus he, who dwells
his mindfulness
in the arrising of “mind”

He, who dwells
his mindfulness
in the falling of “mind”
as well.

He, who dwells
his mindfulness
in both the
arising and falling of the mind
as well.

He,
who thus repeatedly
dwells his mindfulness
in his “mind”
(Sate)
contemplating :
“Sixteen kinds of mind”

He, who dwells
his mindfulness in
“the cause and concept
of the arrising of his mind”

He, who dwells
his mindfulness in
“the cause and concept
of the falling of his mind”
as well.

He, who dwells
his mindfulness in both
“the causes and concepts
of the arising and falling
of his mind”
as well.

He, who also
dwells
his mindfulness in “the mind”
contemplating :
All minds
(Understandings),
which
“come and go
rise and fall”.

(Although there are 16 kinds of “mind”)
There is only “mind” (Sate) , which is existing.
And also his “mindfulness” is persistently existing,
in order to attain
the higher level of wisdom and
deeper concentration.
Thus he, who
no longer attach to (my mind) or
dwell in any sensual pleasures (I think, I understand)
or wrong views (I am the one who understand).
He who has no craving in
anything related to “this sensual world”
Oh monks, thy monk
thus dwells his mindfulness in
“mind” contemplating
“All 16 kinds minds” simply as “mind” (Sate)
which comes and goes, rises and falls.

Part IV



(D) Mindfulness of Dhamma

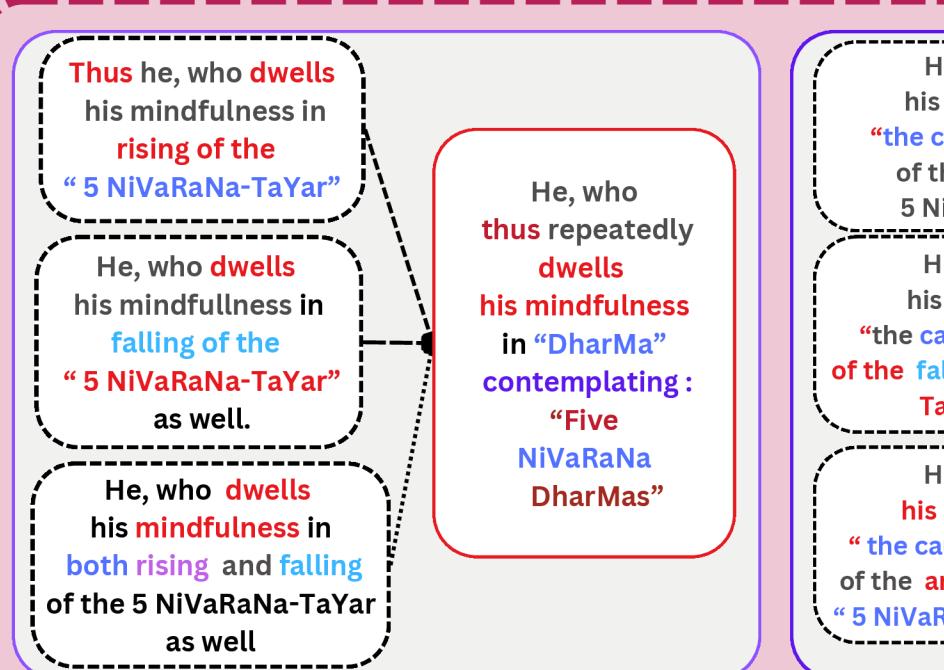
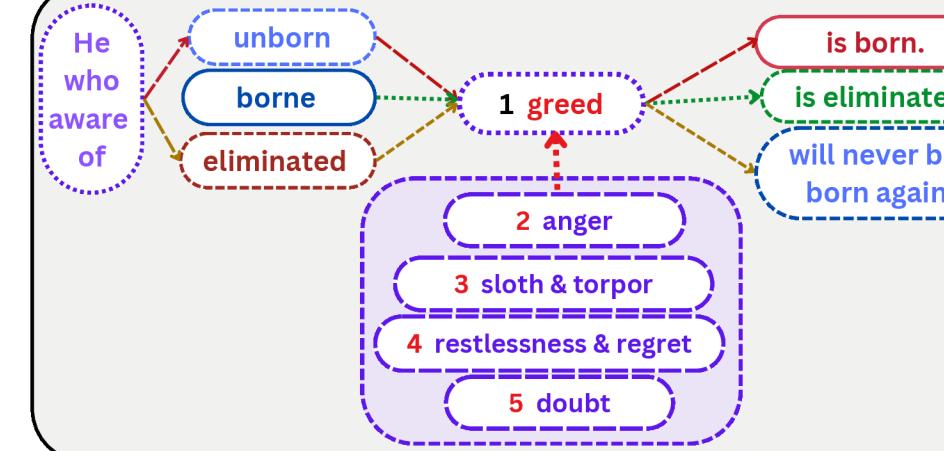
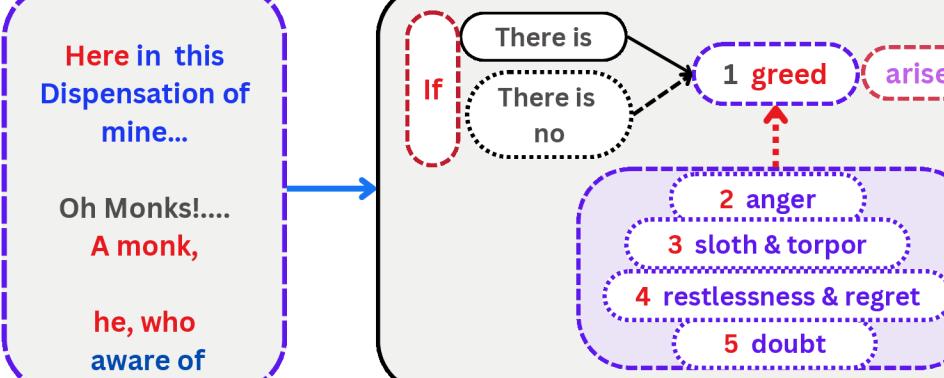
(Dhamma-NuPatTaNar)

Again
Oh Monks!....
A monk,
how to dwell
his mindfulness in
“ DharMa”
contemplating
“All DharMas”
as
“DharMa” ?.

Here in this
Dispensation of mine...
Oh Monks!....
A monk,
dwells
his mindfulness
in “ Five Hinderances
DharMas”
contemplating,
“All DharMas”
as
DharMa”

Again
Oh Monks!....
A monk,
how to dwell
his mindfulness in
“Five Hinderances of
DharMas”
contemplating
“All DharMas”
as
“DharMa” ?.

Here in this
Dispensation of mine...
Oh Monks!....
A monk,
he, who
aware of



(1) Contemplation to overcome the 5 NiVaRaNaTaYar.

- 1. 5 Hindrance Dharmas
- 2. 5 Aggregations of body
- 3. 6 pairs of internal and external sense bases
- 4. 7 Factors of Enlightenment
- 5. 4 Noble Truths

There is only “ Dharma ” which is existing.
And also his “mindfulness” is persistently existing,
in order to attain
the higher level of wisdom and
deeper concentration.
Thus he, who
no longer attach or dwell in
any of these 5 NiVaRaNa-TaYar
He who has no craving in
anything related to “greed, anger, sloth & torpor, restless &
regret and doubt.”
Oh monks, thy monk
thus dwells his mindfulness in
“these 5 NiVaRaNa-TaYar”
contemplating
“ All Dharmas ” simply as “ DharMa ”
which comes and goes, rises and falls.

He, who also dwells
his mindfulness in “DharMa”
contemplating :
All these 5
NiVaRaNa-TaYar
DharMas
“once it appears
should be
eradicated and
never let it arise
again ”.

He, who dwells
his mindfulness in
“the cause and concept
of the arising of the
5 NiVaRaNa-TaYar”
He, who dwells
his mindfulness in
“the cause and concept
of the falling of 5 NiVaRaNa-
TaYar” as well.
He, who dwells
his mindfulness in
“the causes and concepts
of the arising and falling of
5 NiVaRaNa-TaYar” as well.

He, who dwells
his mindfulness in
“DharMa”
contemplating :
“Five
NiVaRaNa
DharMas”



(D) Mindfulness of Dhamma

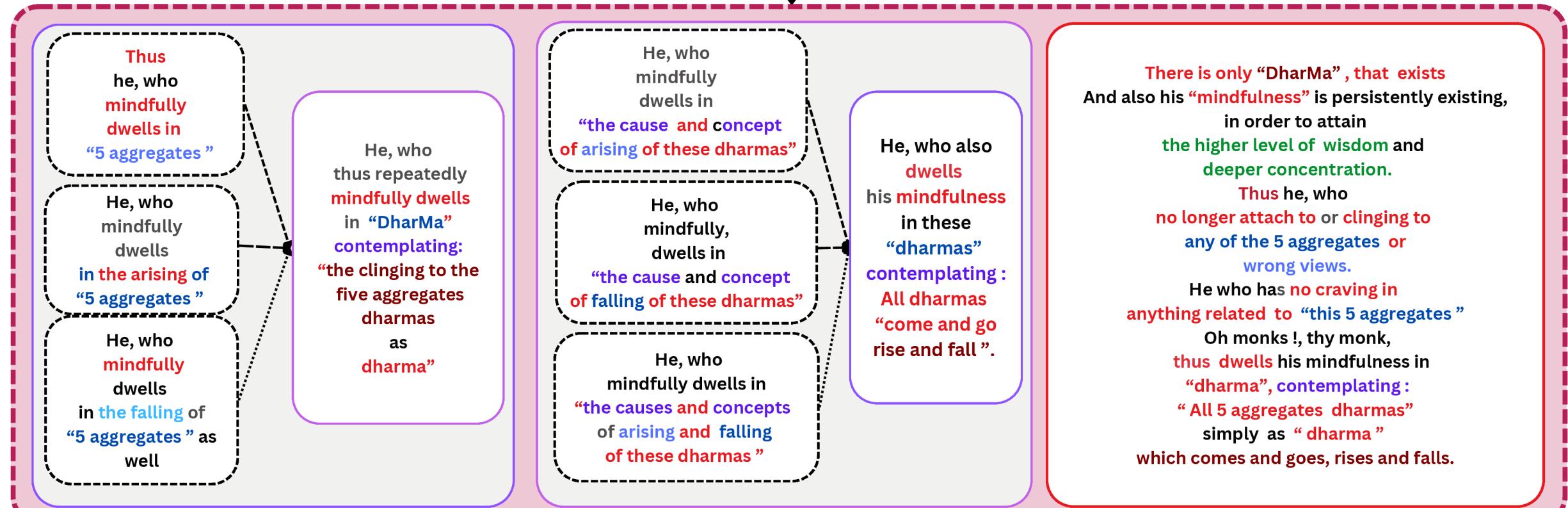
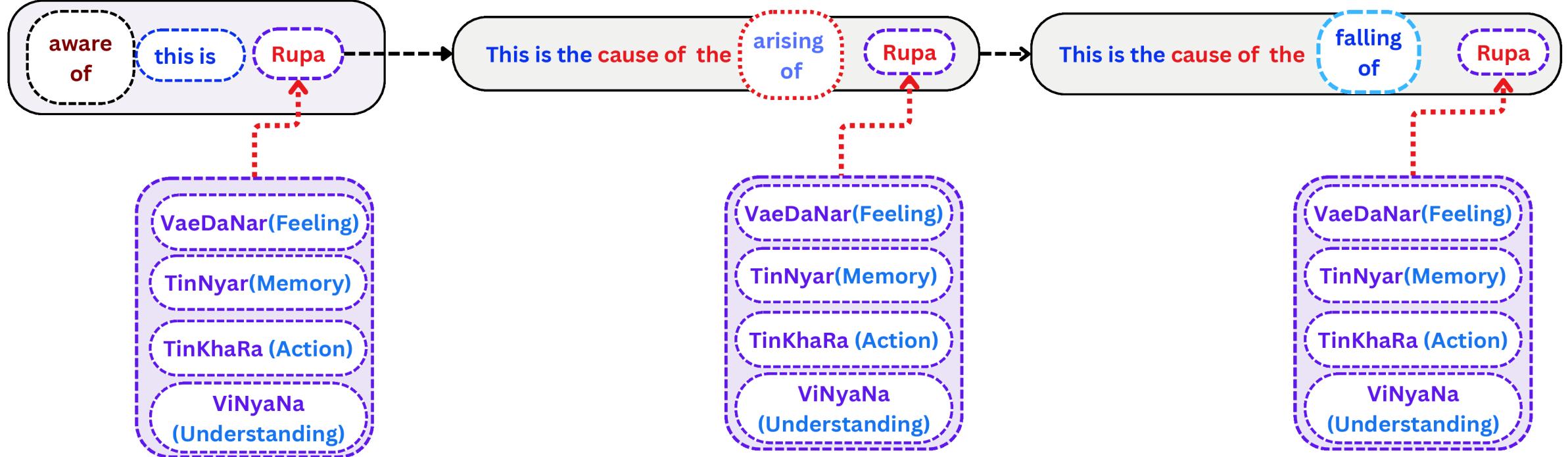
(Dhamma-NuPatTaNar)

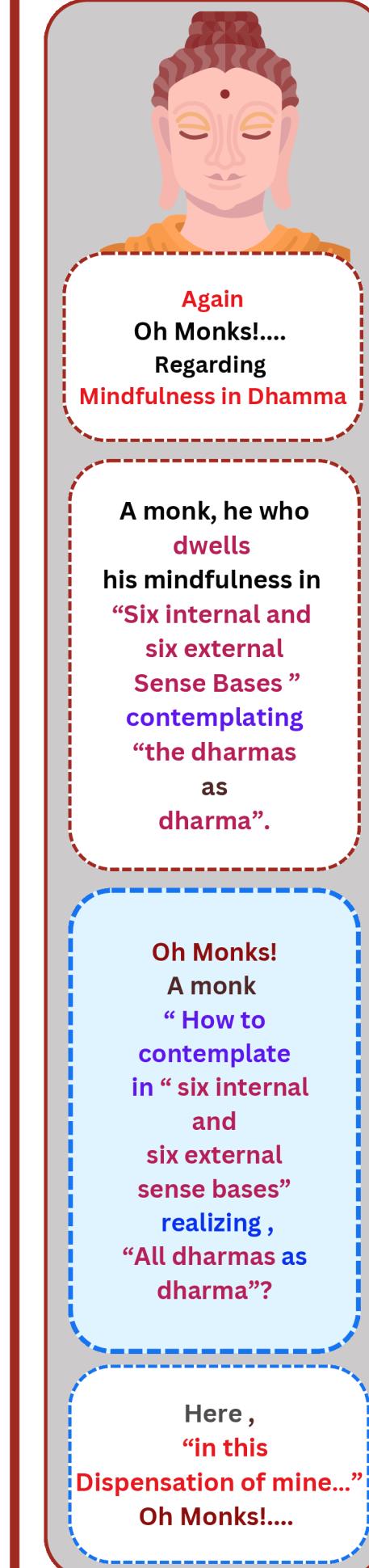
Again
Oh Monks!....
Regarding
Mindfulness in Dharma,
in other words

A monk
he, who
mindfully
dwells in
the “clinging of
5 aggregates
dharmas”
contemplating:
“All DharMas”
as
“DharMa”.

Oh Monks!
A monk
“how to
mindfully,
dwell in
“the clinging of
the 5 aggregates
DharMas”
as
DharMa ? ”

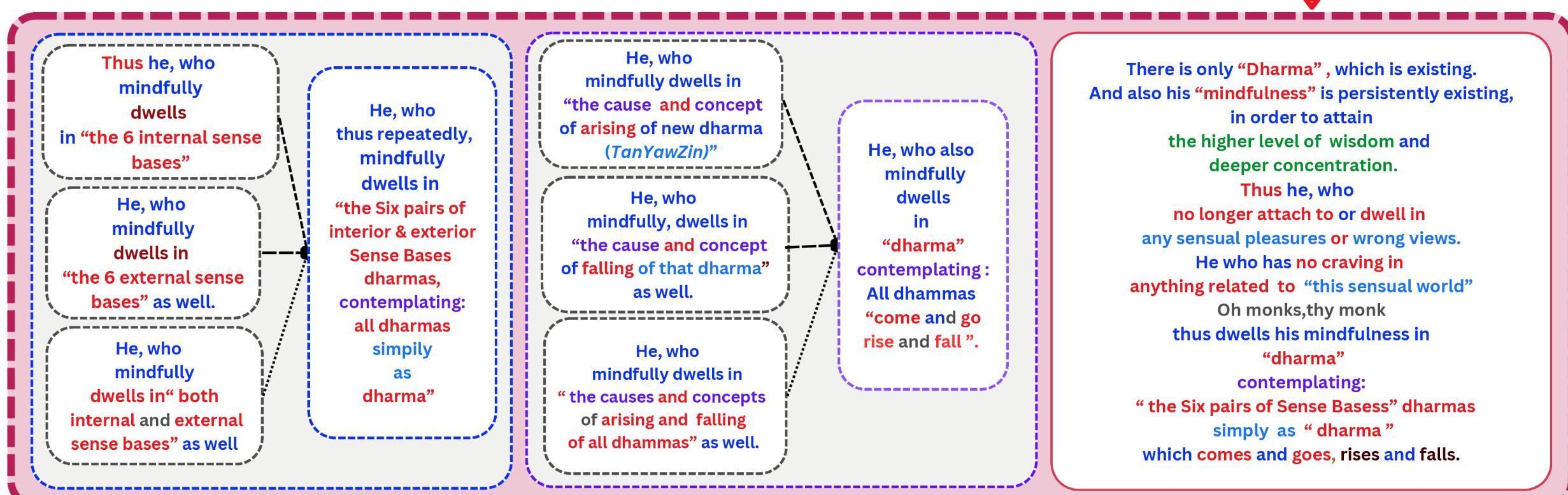
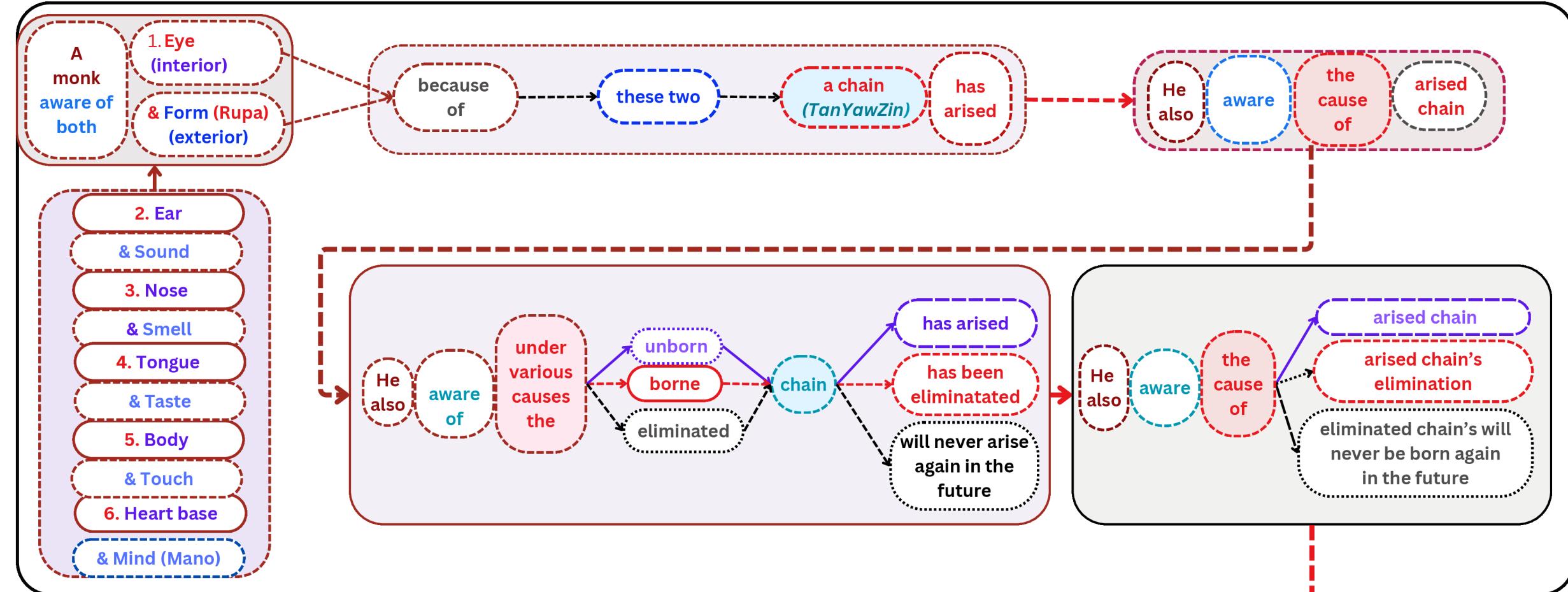
“ Here in this Dispensation of mine,
Oh Monks. A monk, he, who





(D) Mindfulness of Dhamma (Dhamma - NuPatTaNar)

(3) Contemplation of the “The Six Internal and Six External Sense Bases”.





(D) Mindfulness of Dhamma
(Seven TumBuZin TBZ)

Again
Oh Monks!....
Regarding
Mindfulness in Dhamma
in another words,

A monk, he who
mindfully
dwells in
“Seven Factors of
Enlightenment Dhammas”
(7 TBZ Dhammas)
contemplating
“All 7FELD as dhamma”.

Oh Monks!,
A monk
how to contemplate
“Seven TumBuZin” DhamMas
as dhamma?

Here, “ in this Dispensation of mine...” Oh Monks!....

(A Monk) aware of in him there is (1) TaTI-TBZ (mindfulness) appears not appear

- (2) DhaMaViSaYa-TBZ (Investigation)
- (3) ViRiYa-TBZ (Effort)
- (4) PiTi-TBZ (Joy)
- (5) PadDaTi-TBZ (Tranquility)
- (6) TaMarDhi-TBZ (Concentration)
- (7) UPekKha-TBZ (Equanimity)

He who aware of unborn (1) TaTI-TBZ (mindfulness) has arisen in him has not yet arisen

**(4) Contemplation of the
“Seven Factors of Enlightenment Dhammas”.**

there is (1) TaTI-TBZ (mindfulness) appears not appear

- (2) DhaMaViSaYa-TBZ (Investigation)
- (3) ViRiYa-TBZ (Effort)
- (4) PiTi-TBZ (Joy)
- (5) PadDaTi-TBZ (Tranquility)
- (6) TaMarDhi-TBZ (Concentration)
- (7) UPekKha-TBZ (Equanimity)

He also aware under various causes (1) TaTI-TBZ(mindfulness) has arised fully accomplished.

Thus he, who
mindfully dwells in
“arising of 7TBZ”

He, who
mindfully
dwells in
“Falling of 7TBZ”
as well.

He, who
mindfully
dwells
in both
arising & falling
of “7TBZ” as well

He, who
thus
repeatedly
mindfully
dwells in
“dharma”
contemplating
“Seven Factors of
Enlightenment” dharmas
just as
“dharma”

He, who
mindfully dwells in
“the cause and concept
of arising 7TBZ”

He, who
mindfully dwells in
“the cause and concept
of falling of (7TBZ)”
as well.

He, who
mindfully dwells in
“the causes and concepts
of arising and falling
of (7TBZ)” as well.

He, who
also
mindfully
dwells in
“dharma”
contemplating:
All (7TBZ) dharmas
as Dhammas
which
“come and go
rise and fall ”.

There is only “Dhamma” which is existing,
which is existing.
And also his “mindfulness” is persistently existing,
in order to attain
the higher level of wisdom and
deeper concentration.

Thus he, who
no longer attach to or dwell in
any sensual pleasures or wrong views.

He who has no craving in
anything related to “this sensual world”

Oh monks, a monk
thus mindfully dwells in
“dharma”

contemplating
All“Seven TUMBUZin dharmas
simply as “dharma”

which comes and goes, rises and falls.



(D) Mindfulness of Dhamma

(DukKha-TisSar)

Again
Oh Monks !....
Regarding
Mindfulness in Dhamma

A monk,
he who
mindfully
dwells in
“The Four Noble Truth-
Dhammas”
contemplating:
“All Four Noble Truth-
Dhammas
as
Dhamma”.

Oh Monks!,
A monk
how to
mindfully
dwell in
“The Four Noble Truth-
Dhammas”
contemplating :
“All Four Noble Truth-
Dhammas
as
Dhamma” ?

Here in “This Dispensation of mine...

” ...Oh Monks!

The
monk
thus
aware

this is

suffering

origin of suffering

cessation of suffering

the path to
cessation of suffering

(I) The Noble Truth of Suffering

(DukKha TisSar)

Again,
Oh Monk !

What is the
The Noble Truth of Suffering
(DukKha TisSar) ?

1. Birth

2. Aging

3. Death

4. Sorrow

5. Sadness

6. Pain

7. Worry

8. Trouble or Problem

9. Resentment and hate meeting

10. Love separation

11. Not getting what one wants

& getting what one doesn't want

12. In brief having the “ Five aggregates(5 KhanDas)”

is
suffering

that,
also
is
suffering

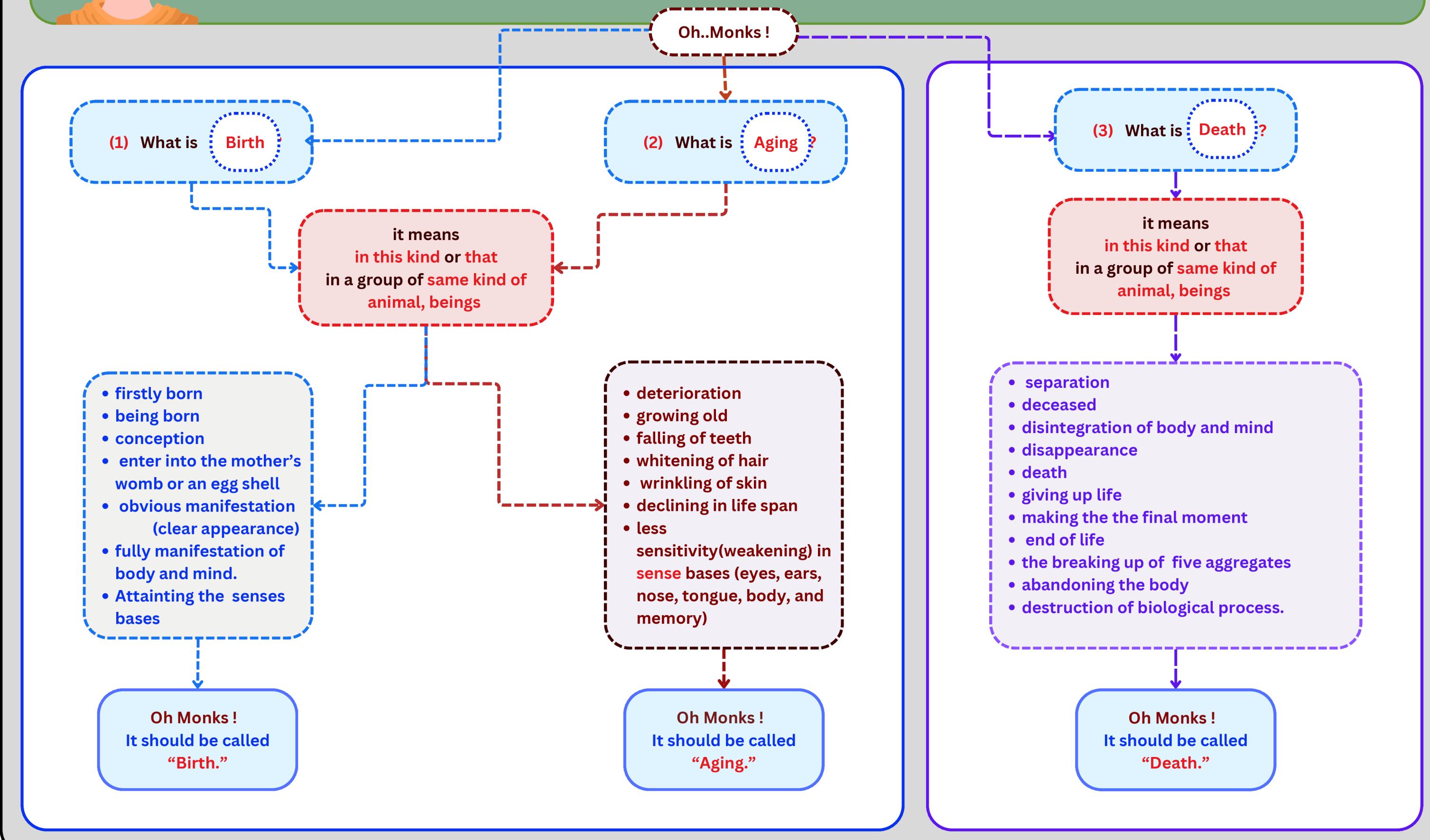


(D) Mindfulness of Dhamma

(Dukkha-Tissar)

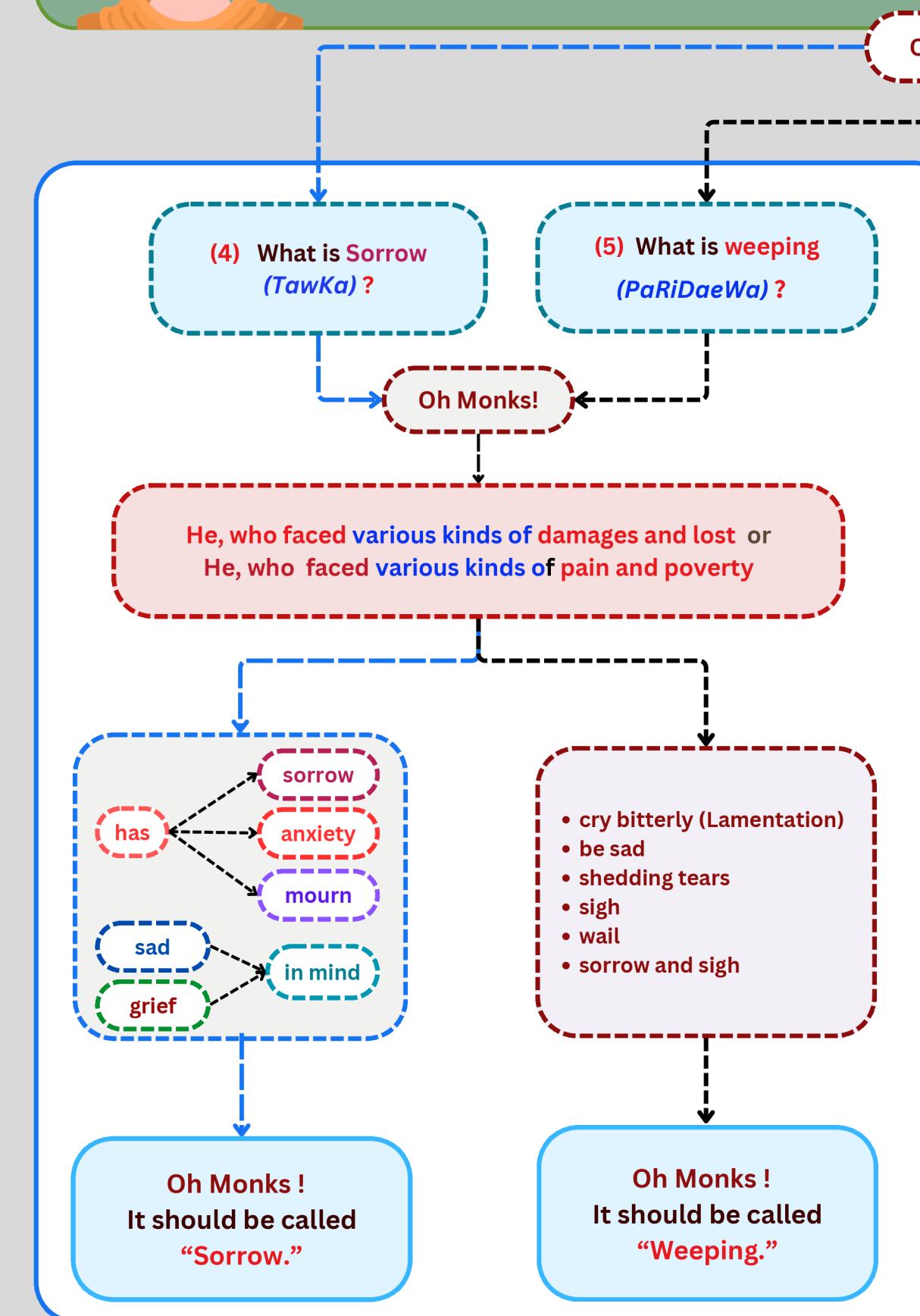
(I) Contemplation of The Noble Truth of Suffering

(1) (2) (3)

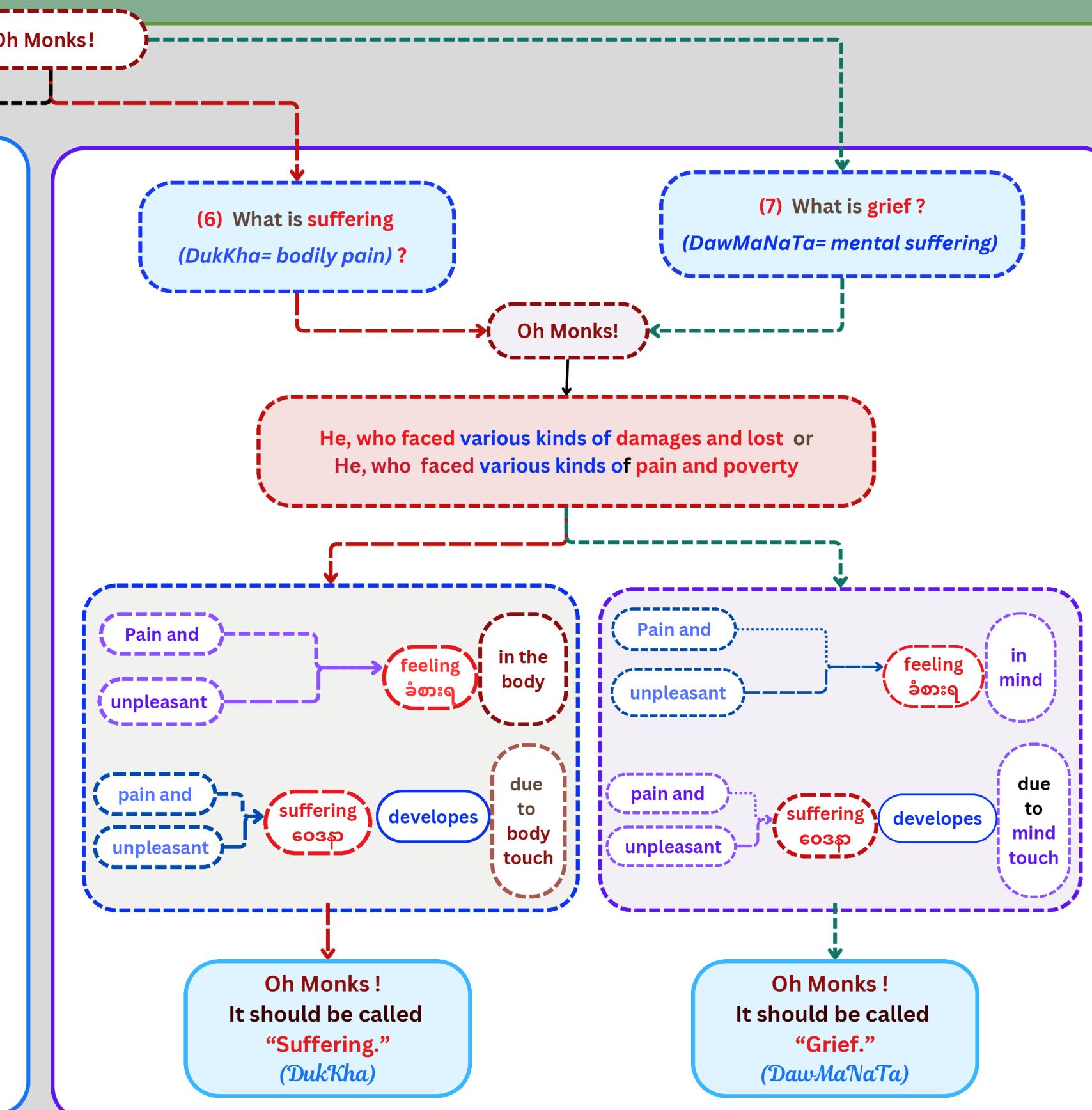




(D) Mindfulness of Dhamma
(DukKha-Tissar)



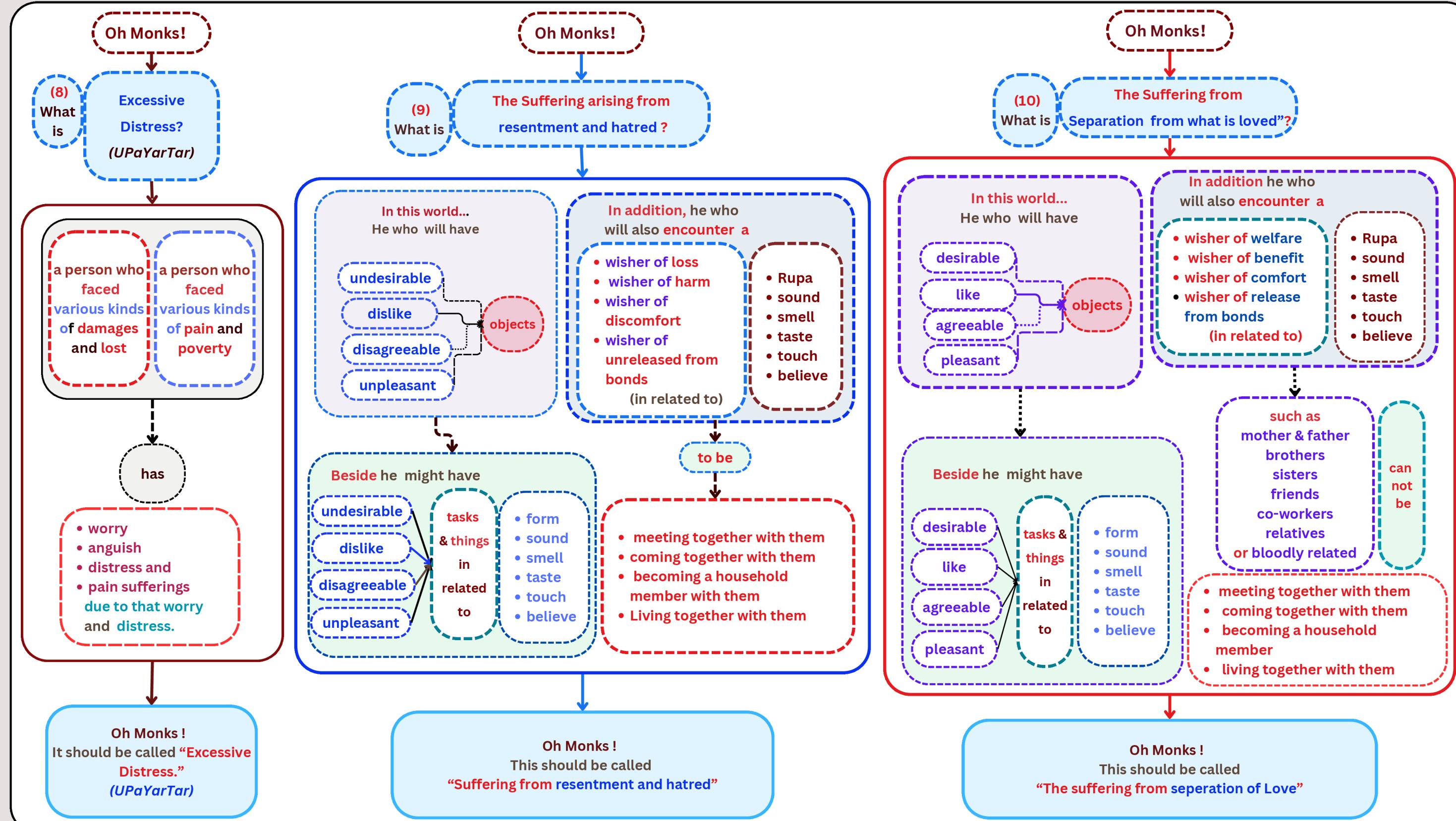
(I) Contemplation of The Noble Truth of Suffering
(4) (5) (6) (7)





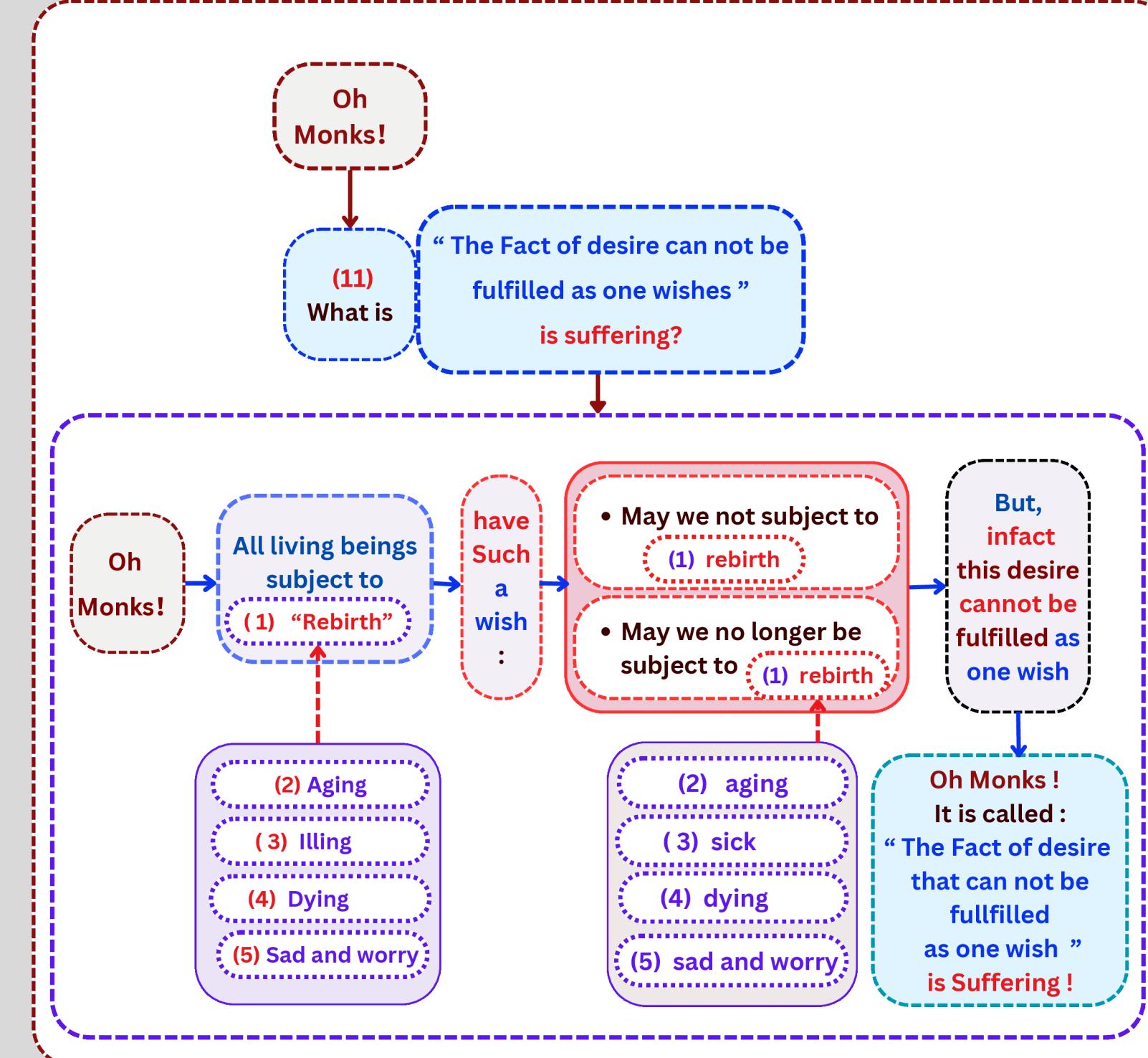
(D) Mindfulness of Dhamma
(DukKha-Tissar)

(I) Contemplation of The Noble Truth of Suffering
(8) (8) (10)

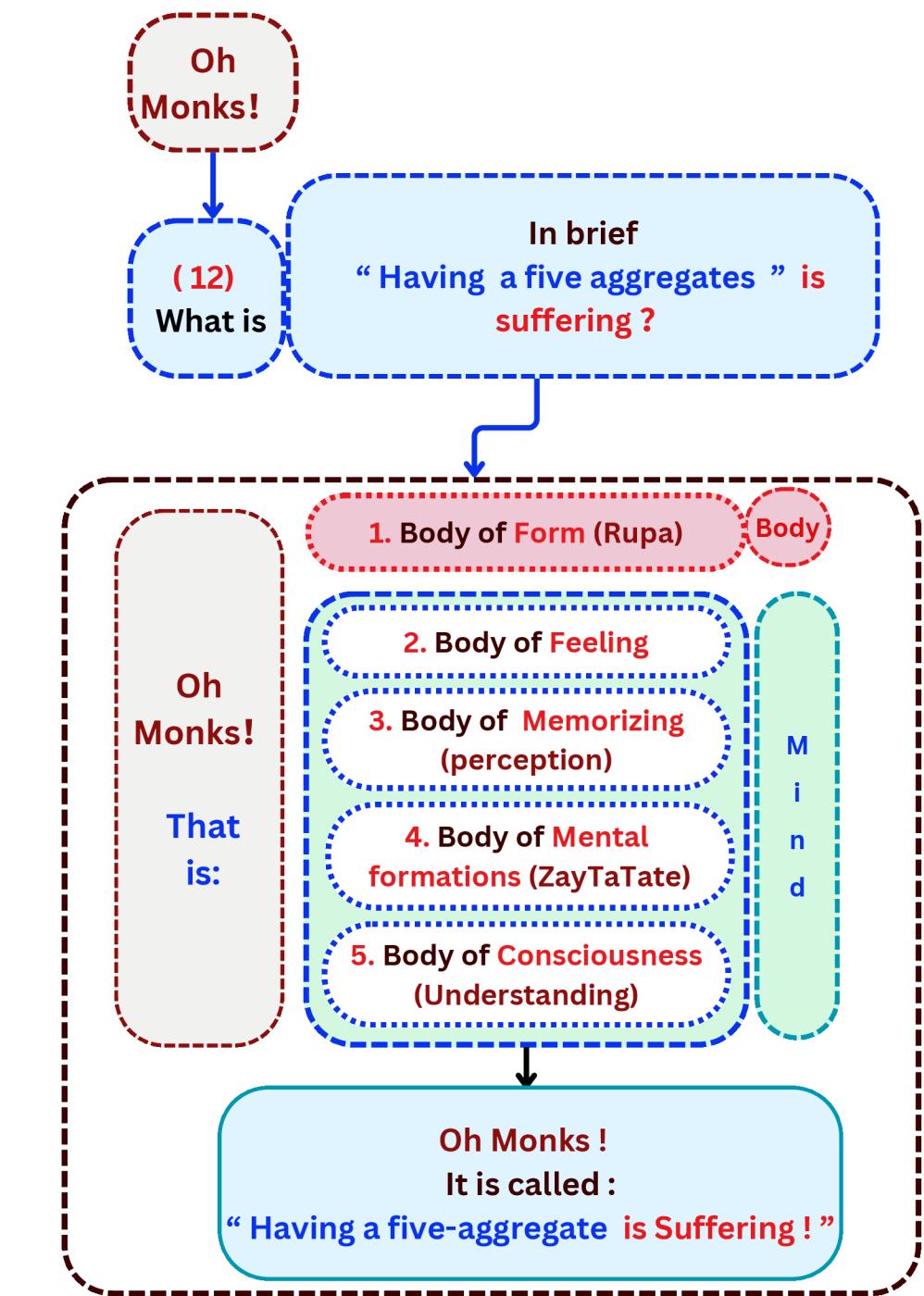




(D) Mindfulness of Dhamma
(DukKha-TisSar)



(I) Contemplation of The Noble Truth of Suffering
(11) (12)



Oh Monks! This should be called "The Noble Truth of Suffering" (DukKhaTisSar)

Oh..Monks !
What is “The Noble Truth of
Origin of “Suffering” ?



(D) Mindfulness of Dhamma
(DukKha - TaMuDa Ya - AhRiYa - TisSar)

**(II) Contemplation of
The Noble Truth of Origin of Suffering**

That cravings

- cause “Rebirth”
- go together with joy and greed
- pursue love everywhere
- are : realm of sensual desire, realm of forms, and realm of formless.

That is :

- Craving for the Sensual realm. commonly arising together with wanting to be reborn in the next life, in the human realm, the heavenly realm, etc.
- Wrong viewing of having an eternal soul or a body
- Adhere to the desire of the form (Rupa) realm and the formless (Ar-Rupa) realm, do not want to be reborn in the sensual realm but to be born in the heaven realm, form realm, heaven or the formless realm heaven.
- No love : arises together with the view that there is only this life and nothing will be exist once death

Oh!
Monks..
indeed

There is
a loving
and
pleasant
nature
in
this world

That
desire

if

originates

sustains

where
does
it

sustain ?

originate ?

That
longing

if

originates

sustains

it

originates

sustains

at
this
loving
and
pleasant
sense.

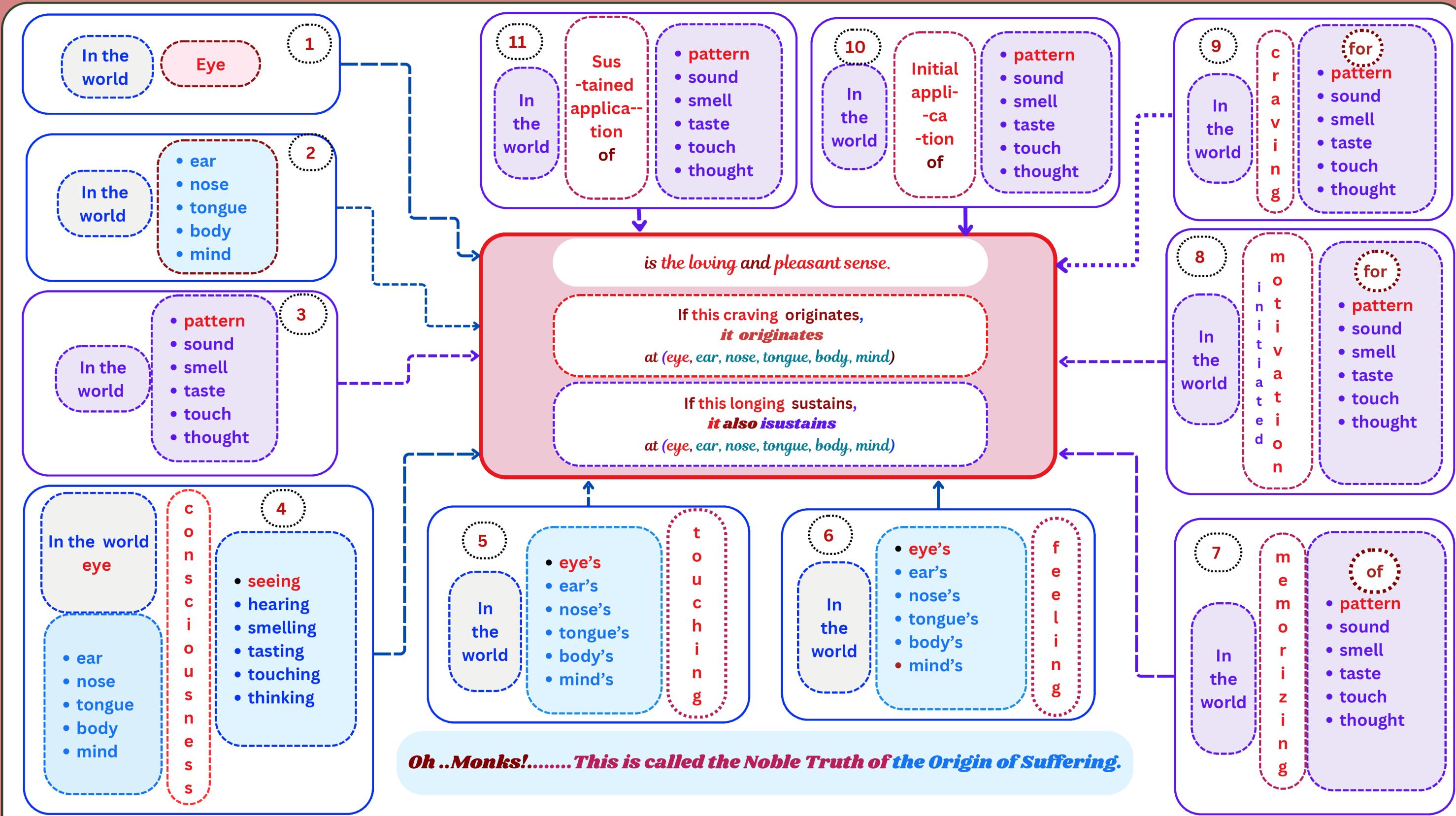
What is the meaning of
Loving and Pleasant
in the world?



(D) Mindfulness of Dhamma

(DukKha - TaMuDa Ya - AhRiYa - TisSar)

(II) Contemplation of The Noble Truth of Origin of Suffering



** Loving here does not mean romantic love, but the agreeable and pleasant aspect of experience.**

Oh..Monks !
What is “The Noble Truth of
Cessation of “Suffering” ?



(D) Mindfulness of Dhamma

(DukKha - NiRawDa - AhRiYa - TisSar)

(III) Contemplation of The Noble Truth of Cessation of Suffering

That longing when there is :

- complete elimination
- abandoning desire
- stay away from lust

liberation from Craving is where

NirVaNa
(NibBanNa)
Itself.

Oh ..Monks!
indeed

There is a loving and pleasant nature in this world

That desire

if

eliminates
ceases

where does it

eliminate?
cease ?

That longing

if

it is

to be removed
to be liberated

it

should be removed
should be liberated

at this loving and pleasant sense

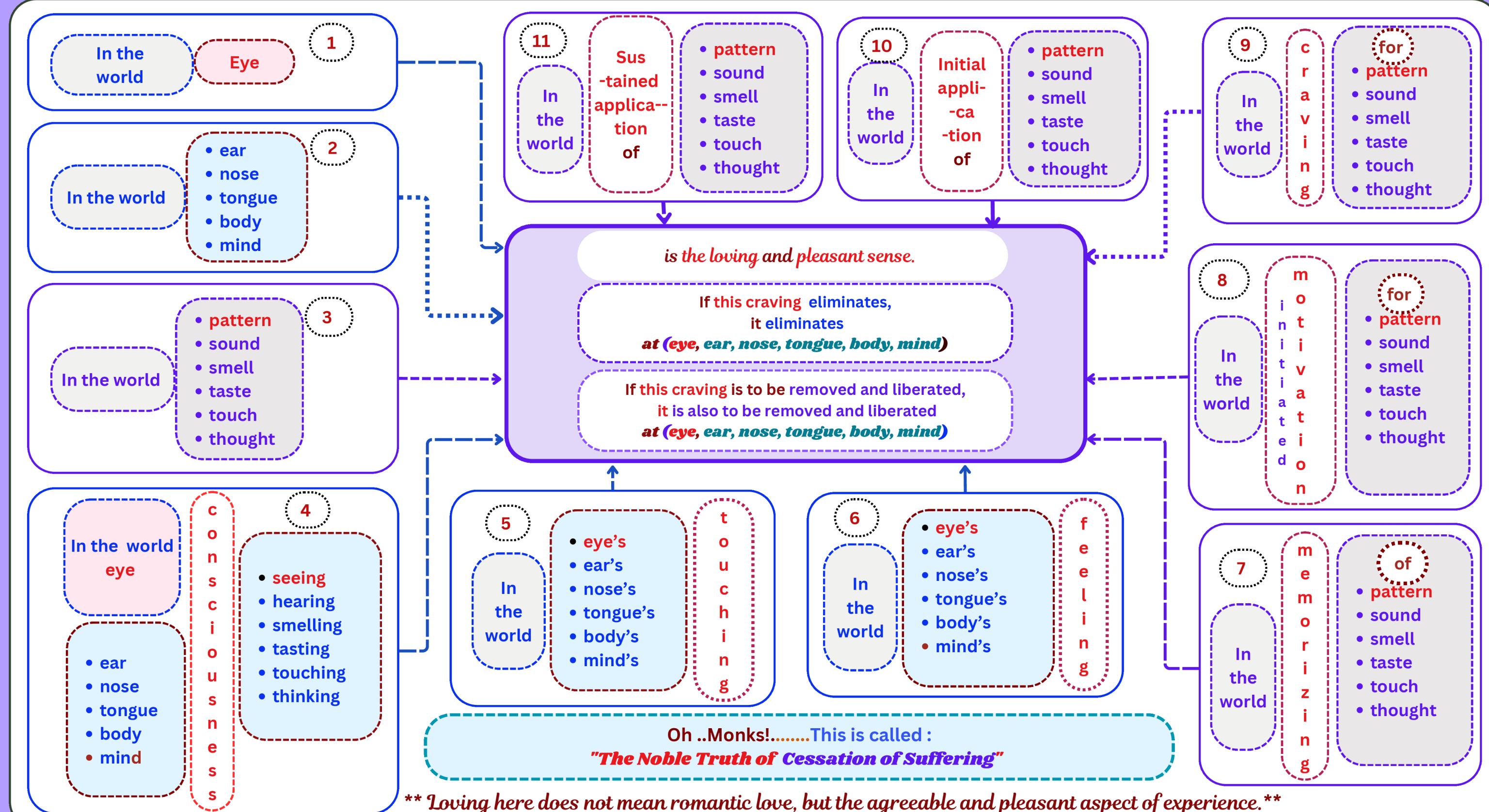
What is the meaning of
Loving and Pleasant
in the world?



(D) Mindfulness of Dhamma

(DukKha-NiRawDa-AhRiYa-TisSar)

(III) Contemplation of The Noble Truth of Cessation of Suffering





Dhammar-NuPatTaNar

((DukKha - NiRawDa -
GaMiNi PaDiPaDa - AriYa - TisSar)

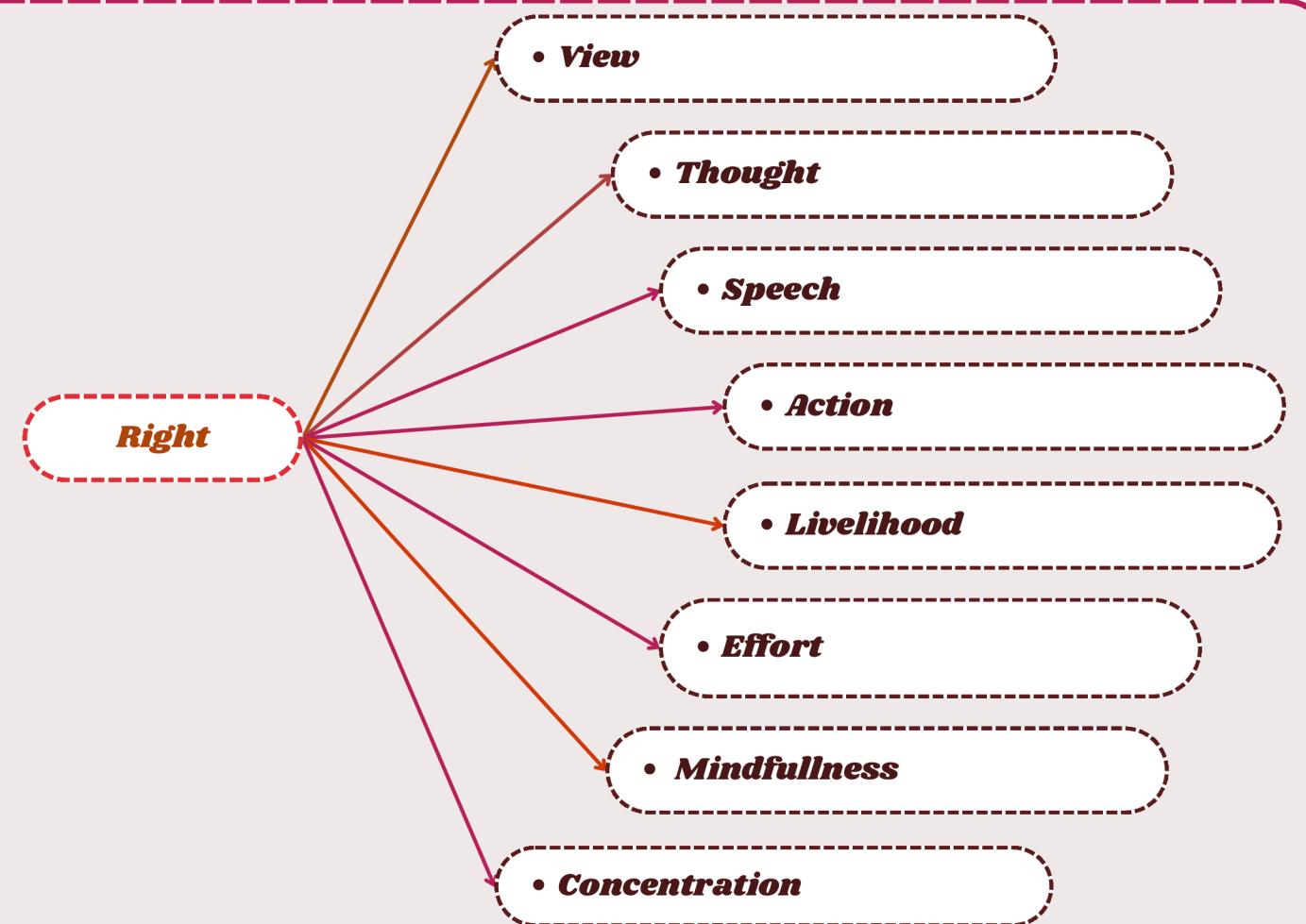
(iv) Contemplation of The Noble Truth of The Path to the Cessation of Suffering

Again .. Oh Monks !

What is “The Noble Truth of the Path to the Cessation of Suffering ” ?

Only a Noble Disciple truly knows
this
“MegGhin-Shit-Par ”
“Noble Eightfold Path”

That “Noble Eightfold Path ”
“MegGhin-Shit-Par ”
means.....as follows :



Oh Monks ! What is the Noble Truth of the Path leading to Cessation of Suffering ?

6. Oh Monks! In the Dispensation of mine..., a monk, who he

Make effort

Try hard

apply his mind and generates desire to

prevent arising of unborn ill will and unwholesome mind

reject arisen evil unwholesome mind

cultivate the good will wholesome mind

sustain
maintain
develop
multiply the already arisen wholesome mind

Oh Monks ! This effort is called : "Right Effort"



THE NOBLE EIGHTFOLD PATH

1. Oh Monks ! What is Right View ?

2. Oh Monks ! What is Right Thought ?

6. Oh Monks ! What is Right Effort ?

7. Oh Monks ! What is Right Mindfulness ?

8. Oh Monks ! What is Right Concentration ?

3. Oh Monks ! What is Right Speech ?

4. Oh Monks ! What is Right Action ?

5. Oh Monks ! What is Right Livelihood ?

1. Knowledge of

- suffering.
- the origin of suffering
- the cessation of suffering
- the Path that leads to cessation of suffering

Oh Monks! This is called:
"The Right View."

2. Thought related to :

- Renunciation
- Abstinence from ill will
- Abstinence from destruction
- Abstinence from cruelty

Oh Monks! This is called: "The Right Thought."

3. Speech related with :

- false speech
- divisive speech
- harsh speech
- idle chatter

Oh Monks! This is called:
"The Right Speech."

4. Actions related with :

- killing
- taking "What is not given."
- sexual misconduct.

Oh Monks! This is called:
"The Right Action."

8. Oh Monks! In this Dispensation of mine, a monk he who is

• staying away from Sensual Pleasures and unwholesome mind

• associated with thought (initial application) & investigation (sustain application)

• attaining Joy and Peaceful mind due to the absence of hinderances Thy monk is reaching the

"First jhana"

Initial application and sustain application which thinner the concentration.

• In the lack of these two, let the mind clearer and attains Joy and Peaceful mind due to Concentration, Thy monk is reaching the

"Second jhana"

• In the absence of Joy with equanimity mindfully contemplating, but

• feeling happiness with body. Because of this Third jhana Thy Monk was praised by the Sage as: He ,who is dwelling happily, mindfully and with Equanimity. Thy monk is reaching the

"Third jhana"

• Due to get rid of pleasant and unpleasant sufferings! Since in the very beginning, there was disappearance of happiness and unhappiness in mind.

• Due to no pleasant nor unpleasant the Equanimity associated with purification of Mindfulness Thy Monk is reaching

"Fourth jhana"

Please note that during VipatTaNar meditation, the Buddha, as well as some of His disciples and some lay meditators, could attain all four Zen in just one sitting and realize enlightenment.

Oh Monks ! This is called : TaMar-TaMarDhi (Right Concentration)

Oh Monks! This is called : "The Noble Truth of the Path leading to the Cessation of Suffering"
(DukKha-NiRawDa-GaMiNi PaDiPaDa-AriYa-TisSar)



(D) *Dhamar-NuPatTaNar*

(5) “Contemplating ... The Four Noble Truths”

ends here.

Thus he, who dwells his mindfulness in “arising of the dharma”

He, who dwells his mindfulness in “falling of the dharma” as well.

He, who dwells his mindfulness in both arising and falling of the “dharma” as well

He, who thus repeatedly dwells his mindfulness in “dharma” contemplating All Dharmas simply as Dharma”

He, who dwells his mindfulness in “the cause and concept of the arising dharma”

He, who dwells his mindfulness in “the cause and concept of the falling dharma” as well.

He, who dwells his mindfulness in “the causes and concepts of both the arising and falling dharmas” as well.

He, who also dwells his mindfulness in “dharma” contemplating: “All dharmas simply as dharma, which comes and goes, rises and falls.”

There is only dhamma that exists.

And also his “mindfulness” is firmly established. in order to attain the higher level of wisdom and deeper concentration.

Thus he, who no longer attach to or dwell in any sensual pleasures or wrong views.

He who has no craving in anything related to “this sensual world”

Oh monks, thy monk thus dwells his mindfulness in “dharma” contemplating “All dharmas” simply as “dharma” (which comes and goes, rises and falls.)

Part VI



GauTaMa Buddha's Declarations for You

(1)
Any body,
Oh monks !
Whoever is practising
this four fold of mindfullness
as it was preached

7 years round without a gap

6 years
5 years
4 years
3 years
2 years
1 year round

practising
without
a gap

(2)
Oh monks!
Let alone 7 years

(3)
Oh monks!
Let alone 1 year

(4)
Oh monks!
Let alone 7months

(5)
Oh monks!
Let alone
1/2 month round

7 months round without a gap

6 months
5 months
4 months
3 months
2 months
1 month
1/2 month round

practising
without
a gap

7 days round without a gap



Part VII



To that person
among the two stages of Phala
(ARaHaTa Pho/ ANaGaMi Pho)
either one of them
will be hoped
for assurance to attain
in this present life !

If he who mindfully aware of
AraHaTa Phala
Arahat
(fourth stage of Ariya)

If he who still has a
remnant of
delighted in something
ANaGaMi Phala
AnaGan
(third stage of Ariya)
is to be hoped.



This is the only way

" Oh Monks..."
In order to :

- purify beings mind
- to over come worry and crying
- to put an end to your suffering
- to know the way to Nirvana
- to enlighten to Nirvana in this life.

This Practice is:
" The Four Establishments of
Mindfulness " .

This " Mindfullness Anoucement " was preached
by Gautama Buddha,
among that one of these two benifits
is assured to attain.

Elated Thy monks,
delighted in His teachings
and accepted it
with joy.



"The Great Mindfullness Totetan (Sutra)" Ends here.

How should one practice ViPatTaNar meditation in order to attain the Megñ (Path)?

What kinds of preliminary preparations are necessary?

How many kinds of Mag (Path) and Pho (Fruition) exist?

There are in total eight Noble Individuals (ARiYa-PokeGo) who have realized Path and Fruition:

- Stream-Winner (*TawTaPatTi-Mag*) and the *TawTaPan* (*TawTaPatTi-Pho PokeGo*).
- Once-returner (*TaKaDaGaMi- Mag*) and the *TaKaDaGan* (*TaKaDaGaMi- Pho PokeGo*).
- Non-returner (*ANaGaMi-Mag*) and the *ANaGan* (*ANaGaMi-Pho PokeGo*).
- Perfected one (*Arahatta-Mag*) and the *YaHanTar* (*Arahatta-Pho PokeGo*).

It is not easy to succeed in one stroke without any preparatory training. Just as in any undertaking, there must be prior preparation (*PariKan*).

Before sitting *ViPatTaNar* meditation, one should clearly understand:

What is a Mag (Path)?

What is a Pho (Fruition)?

The word *Mag* means “path” or “way.” In here it also means “the moment of right understanding.”

It is the first moment when one personally realizes and experiences what one has never heard, seen, or known before. That initial direct realization is called *Mag*. However, the *Meg* lasts only a moment – it arises and ceases immediately.

What remains afterward is the result, the benefit – this is called *Pho* (Fruition).

- Example 1 (seed sprout): Just like sowing a seed in the earth, watering it daily, and one day seeing or the first time a tender green sprout emerging. That very first arising is like *Mag*. The continuing existence of the young plant afterward corresponds to *Pho*.
- Example 2 (cutting logs): Imagine four logs piled up and down and tied tight together. With each stroke of the saw, “kyee-kyee,” cutting through, until suddenly one uppermost log breaks free with a snap. The one who cuts knows definitely when it breaks. Similarly, the meditator who observes *Phyit* rise-and-fall *Pyet*, at some point lets go of the present phenomena and turns to *NibBan*. In that moment, nothing more is known – for in *NibBan* there is no “form to see” or “name to know.” This is the attainment of the First *Mag* – Stream-winner and become a 25% clearance of defilements : *TawTaPan*. With the continued cutting effort, when the second log is cut, the yogi reaches Once-return (*TaKaDaGan*), having destroyed craving by 50%. When the third log is cut, craving is purified by 75%, and the yogi attains Non-returner (*ANaGan*). Finally, when the last log is cut, craving is purified 100% and all defilements are utterly destroyed – this is the highest Arahant Path (the perfected one), and the yogi becomes a *YaHanTar*.

For a lay practitioner: if he attains *Arahantship*, that very day will also be the day of his death, because lay life cannot sustain the supreme attainment of *ARaHatTa-Meg*.

For example, *Minister TanTaTi*, after hearing the Dhamma from the Buddha, attained *Arahantship*, and on that same day entered *PaRi-NibBan*.

The Practice of the Noble Eightfold Path (MegGhin ShitPar)



When summarized, the Noble Eightfold Path can be grouped into three trainings: 三學 = 3TakeKha

• Wisdom (*PyinNyar Meg-Ghin*)

• Morality (*TiLa Meg-Ghin*)

• Concentration (*TaMaDhi Meg-Ghin*)

To develop Wisdom (*PyinNyar*), one must first be established in Morality (*Tila*) and Concentration (*TaMaDhi*).

Within Morality (*TiLa Meg-Ghin*), the highest foundation is the *UPoTaHta-Tilan* (the Eight Precepts).

The first two stages of the Path (lower two Meg) can be attained through the practice of the Five Precepts.

But if one aspires to realize the higher two Paths in this very life, then one must rely on the Eight Precepts.

The Nine and Ten Precepts belong to the cultivation of the Brahma-ViHaRa practices; they lead to rebirth in the Brahma realms, but do not lead directly to *NibBan* in this very life.

The Concentration aspect (*TaMaDhi-MegGhin*) is developed by cultivating the Four Foundations of Mindfulness (*TaTiPatHtan*), through which one practices *ViPatTaNar*, and thereby establishes deep *TaMaDhi*.

On every page of this Sutta, a red-marked conclusion is provided at the end.

When all these red-marked teachings are combined together, the method of practicing “*ViPatTaNar*” meditation can be discovered.

The Blessed One said:

“*Feeling (VeDaNar)* is the ‘key’ that opens the door to *PaRi-NibBan*.”

Therefore, whether pleasant feeling (*TuKha-VeDaNar*), or unpleasant feeling such as itching, numbness, or painful sensations (*DukKha-VeDaNar*), whenever a feeling arises, it should be understood that the “key” to open the door of *PaRi-NibBan* has already appeared.

How should this door be opened?

By applying mindfulness (*TaTi*) and carefully investigating the feeling (*VeDaNar*).

What exactly is “feeling”? It is a mental phenomenon (*Nan-DhaMa*).

Who experiences the feeling? It is the aggregate of feeling (*VeDaNek-KhanDha*) that experiences it, not “I.”

The aggregate of feeling is simply one part of the mind, the *SaTaRaw-KhanDar*.

Then, how long does the mind last? And how long does the aggregate of feeling last?

Not long at all—once it arises, it quickly ceases means “rise and fall!”.

It lasts only for two brief instants: the moment of arising and the moment of ceasing.

Therefore, “feeling” should be understood as a phenomenon that arises and soon perishes.

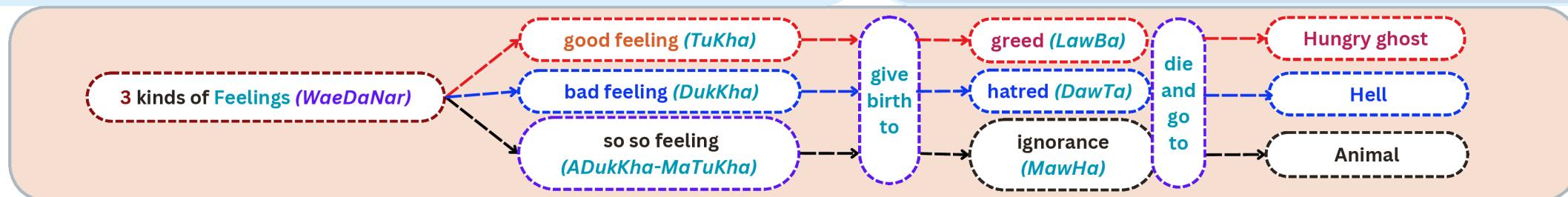
Knowing pain as pain is..... YaHtaBhuTa Nyarn

Knowledge of Things as They Truly Are

At first, to know pain as pain is like the dawning light which also is a signal of sunrise. Just as the dawn heralds the rising of the sun, YaHtaBhuTa Nyarn foreshadows the arising of Meg-Nyarn. But after recognizing pain as pain, if the mind continues to cling, “it is pain, it is pain,” and holds onto it, then the attachment (*UPaDan*) arises. From this, craving (*TaNyar*) develops: thus when pleasant feeling arises, one wants more (greed); when unpleasant feeling persists, aversion (hatred) is born. If death occurs at that moment with greed, rebirth may take place as a hungry ghost or If death occurs at that moment with hatred or anger, rebirth may take place as even in hell, — this is how attachment leads beings to downfall.

Thus, “feeling (*WaeDaNar*) conditions craving (*TaNyar*).” (*TaNyar*) gives rise to love, hatred, and delusion. Therefore, one should not cling to feelings, but instead contemplate that feelings arise and cease, appear and disappear, without permanence.

When mindfulness knows feelings merely as “rise and fall” without grasping, then craving does not arise. In that moment, the pain itself ceases to bind. This is why the Buddha, out of great compassion, taught the Four Foundations of Mindfulness — to protect beings from falling into the lower realms due to greed and hatred. It is, in essence, this teaching can “close the gates to four downfall.”



By practicing mindfulness in
KarYa-NupPaTaNar (body)
WaeDaNar-NupPatTaNar (feeling)
SateTa-NupPatTaNar (mind)
DharMa-NupPatTaNar (dhamma), and
practitioners remove LawBha (greed) and
DawTa (hatred)

As for MawHa (delusion)
— when mindfulness is established,
MawHa (delusion) has no room to arise.
Therefore, even at the final moment of life,
if one can recollect,

“The Great Mindfulness ToteTan”,
at the very least one avoids
rebirth as an animal.

Just as tasting bitterness repeatedly reveals its true nature, repeated contemplation in meditation enables yogis to see clearly within their own five aggregates: ခန္ဓာကြိုး:
(1) Body, (RuPa) — RuPa-Khandar ရူပဲကွန်
(2) Body of feeling, — WaeDaNek-KhanDar ဝေဒနကွန်
(3) Body of memorizing, — Tin-NyarNek-KhanDar သိညာကွန်
(4) Body of action, and — TinKhaRekKhanDar သခဲရကွန်
(5) Body of understanding, — Win-NyarNek-KhanDar ဝိယာကွန်

— all phenomena are “rise and fall” in nature (arising and falling).
None are permanent; all are impermanent (ANateSa).အနိစ္စ

Seeing this, one realizes:
“All is arising and falling, arising and falling,
pressed by
constantly arising and falling — truly suffering (DukKha)၂၀၃။”
If they were my mine, and I own them they should have listened to me
“These are not mine, not my self, not under my control
— they bear the mark of non-self (ANaTa).အနိစ္စ

Thus,
when mindfulness observes
the body,
feelings,
mind, and
dhammas,
and sees them as they truly are —
impermanent (ANateSa),
suffering (DukKha), and
non-self (ANaTa)
— that is YaHtaBhuTa Nyarn.

It is like the dawn before sunrise, announcing that the Meg-Nyarn (Path) is near. When the dawn comes, the sun surely rises.

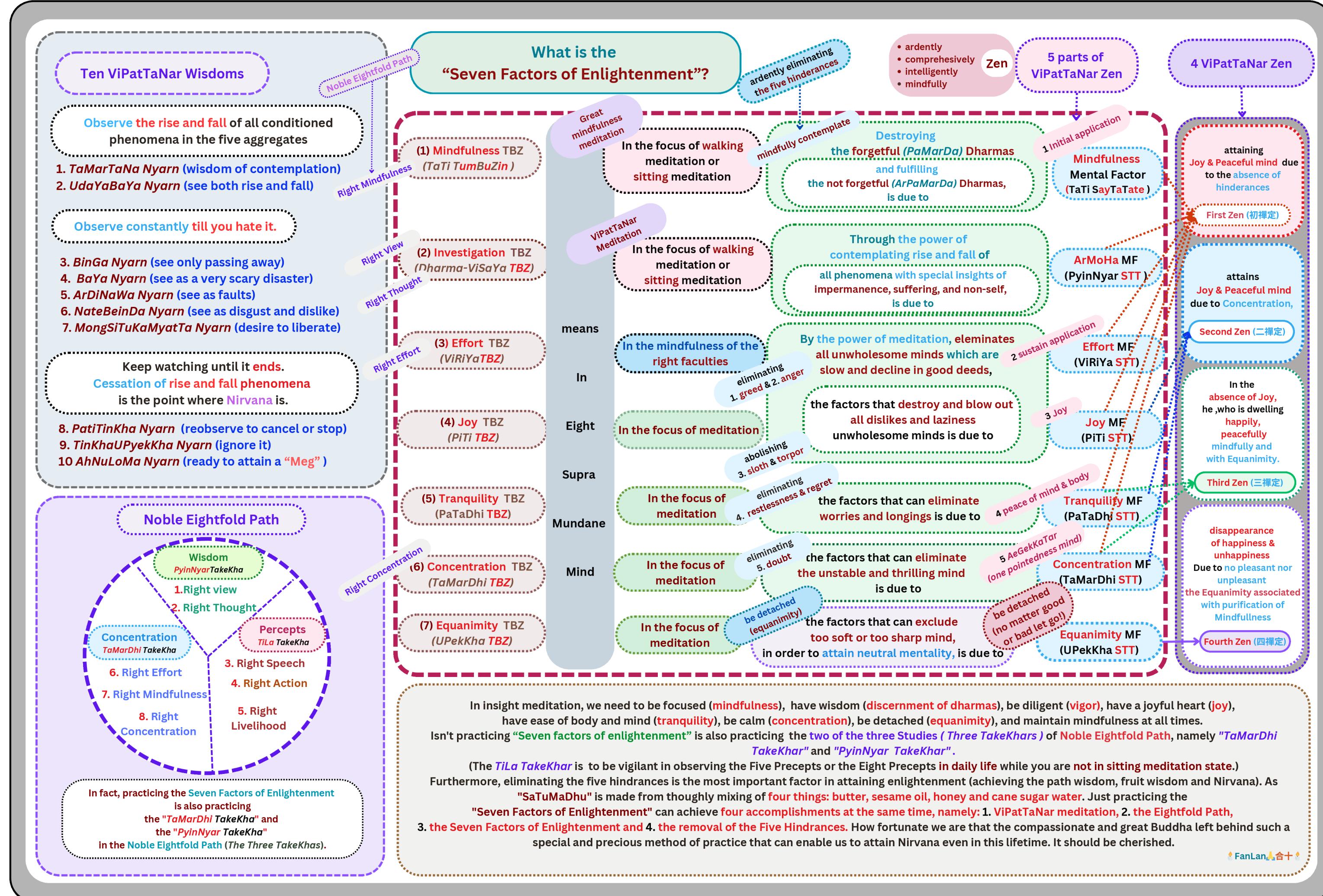
Likewise, when YaHtaBhuTa Nyarn arises,
Meg Nyarn follows, and
NibBan is directly realized.

When will I see the PaRi-NibBan ?

- Observe until you see the rise and fall clearly.
(Establish concentration through TatiPatHtan and observe mindfully.)
- Observe until you feel weary of the rise and fall.
(When, after countless repetitions, you grow tired of observing rise and fall phenomena continuously, keep observing with patience.)
- Observe until the rise and fall completely ceases.
Where rise-and-fall ceases, the knowing of “nothing” here where Pre-Nibbāna ပရီနိပ္ပန်—is.
(In meditation, the mind only sees, marks, and knows rise-and-fall, when this process ceases, and is where the Pari-NibBan)

This “Compass to Pre-NirVaNa-Dhamma” exposition is merely a small insight and reflection from the personal practice of the later-student FanLan, offered humbly for those who may find it helpful along their path.

Fan-Lan joins palms 🙏
and sincerely wishes all Dhamma friends to reach the Other Shore soon.





Seven ViToteDhi (A) Seven Purifications

Seven ViToteDhi (Seven Purifications)

- 1. *TiLa-ViTodeDhi* (Purity of Virtue)
- 2. *SateTa-ViTodeDhi* (Purity of Mind)
- 3. *DateDhi-ViTodeDhi* (Purity of View)
- 4. *KinKhaViTaRaNa-ViTodeDhi* (Purity by transcending Doubt)
- 5. *MegGar-MegGa-NyarNa-DaTaNa-ViTodeDhi* (Purity of View in Discerning the Path and Non-Path)
- 6. *PaTiPaDar- NyarNa-DaTaNa ViTodeDhi* (Purity in the Knowledge and Vision of the Path Progress)
- 7. *NyarNa-DaTaNa-ViTodeDhi* (Purity in the Knowledge and Vision of the Four Paths)

1. *TiLa-ViTodeDhi* (Purity of Virtue)

Four kinds of moral disciplines.

- 1. For monks *ParTiMoutKhaTanWaRa-TiLa* : Observing 227 rules of moral disciplines as prescribed by the Buddha in *PartiMoutKha*.
- 2. *EnDriYa-TanWaRa-TiLa* : mindfulness to prevent the arising of defilements (*KiLaeTar*) at the six sense doors, eye, ear, nose, tongue, body and mind.
- 3. *AhZiWaParRi-TodeDhi-TiLa* : Disciplines as regards purity of livelihood.
- 4. *PyisSaYaTanNiTateTa-TiLa* : contemplation of the purpose of using the necessities of life in order to prevent the arising of defilements (*KiLaeTar*) in using them .

For ordinary persons or Yogis should also observe for five percepts or eight percepts or ten percepts serves as *ParTiMoutKhaTanWaRa-TiLa*.

. *SateT-ViToteDhi* (Purity of Mind)

What is *SateTa-ViToteDhi* ?

The two ♦ “*UPaSarYa-TaMarDhi*” and ♦ “*APaNar-TaMarDhi*” are pure , and free from five hinderances, therefore they are called “*SateTa-ViToteDhi*”.

The yogi who practices ViPatTaNar meditation, contemplating the phenomena as impermanent and suffering and not self, is about to achieve the First Meg (TawTaPan), the life-continuum vibrates twice, “BhaVunGaSaRaNa” (Viberated BhaVunGa) and “BhaVunGuPiSayDa” (Arrested BhaVunGa) and ceased. Then, observing and considering the characteristics of existence the mind-door averting (MaNawDuaRaVaZan) arises once.

In a person with 😞 a weak intellect (PogGo), one of the four Sense sphere consciousness (KarmaVaSaRa-Sate) of Nyarna-TumPayute mind functions four times as :

1. *Parikan*,
2. *UPaSar*,
3. *ANuLoan*, and
4. *GoTrabhu*.

Then, the path of enlightenment is completed by knowing the four noble truths at the same time, and *TawTaPatTi-Meg-Zaw* arises once observing *NibBan*. Then without any lapse in time the *TawTaPatTi-Pho-Zaw* functions twice. 🍎🍎

In a person with 😊 a strong intellect (TakeKha-PogGo) *PreKan* is omitted and *Phala-Javana(Pho-Zaw)* occurs three times. 🍎🍎

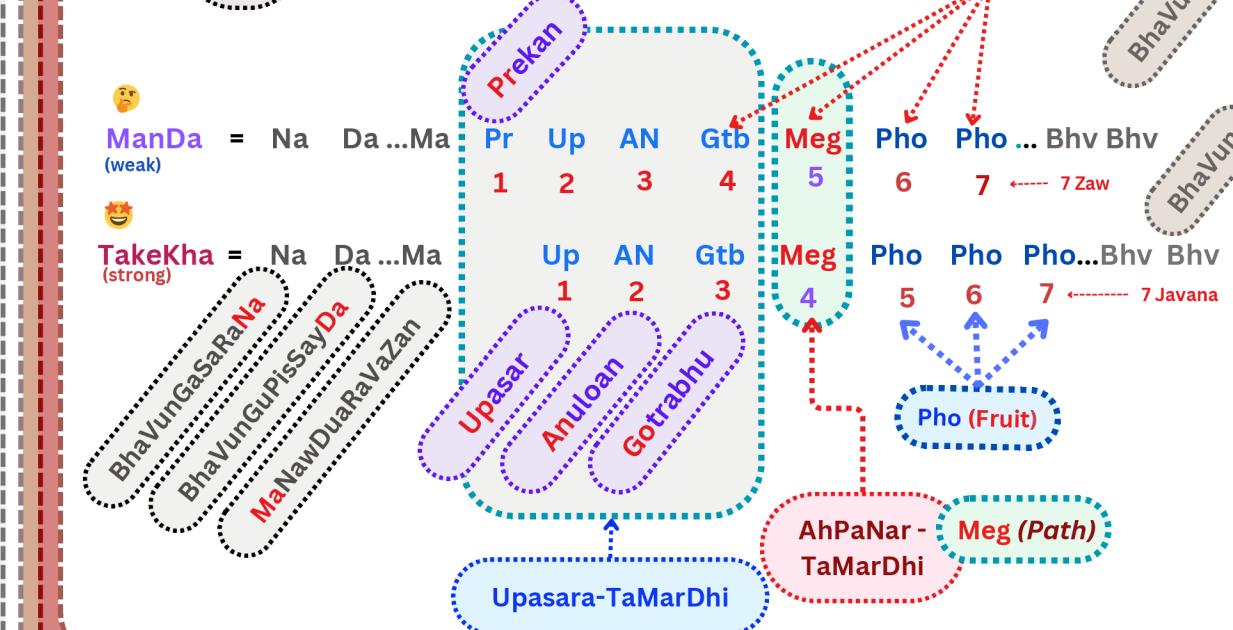
● In the case of *TaMaHta-jhana*, it is the same, but the perception is different, and the “Zen” and “Meg” are different.

It is crucial important to clearly distinguish between the *Zen-Sate* and the *Meg-Sate*. No matter how high the level of the jhana person who practices the *BrahMaViHaRa* practice is only worldly *jhana*, and when he dies, he will be in the *Brahma Realms*, as the *PuHtuZin Brahma*.

● Only by practicing *ViPatTaNar* can he cultivate the 🌟 *Meg-Nyarn* (supramundane Zen-Sate) and enter the path of *NibBan* (နိဂုံး). ✨🌟

.apple (ViPatTaNar-Zen) TawTaPatTiMegga- AhPaNar-ViHti

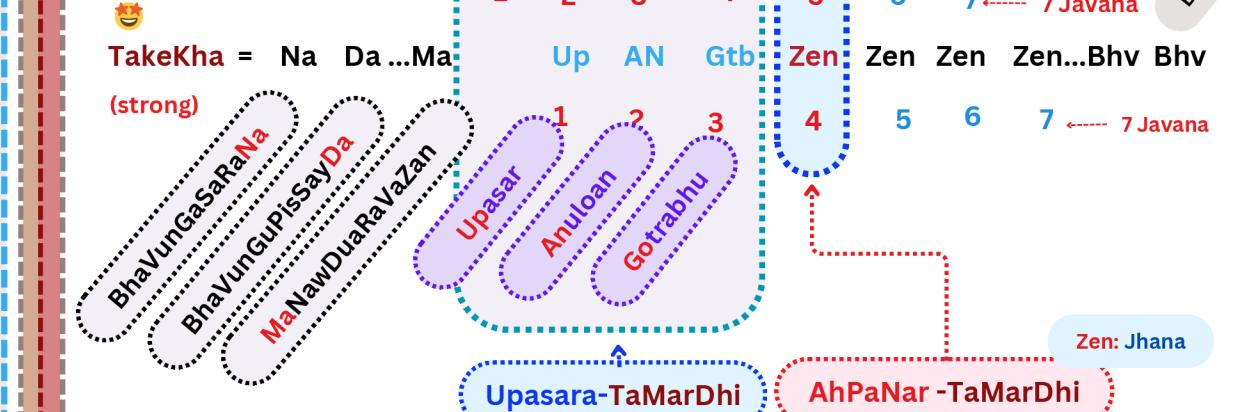
Kan (past) Kamma NiMate GaTi NiMate ... (present) focusing of rise & fall of phenomena sense object as NibBan



apple (TaMaHta Zen) RuParVaSaRa First Jhanna-AhPaNar-ViHti

Kan (past) Kamma NiMate GaTi NiMate ... focusing of objects, Katines & Nimates.

ManDa = Na Da ...Ma (weak)
TakeKha = Na Da ...Ma (strong)





Seven WiToteDhi (B) Seven Purifications

DateDhi-ViToteDhi (Purity of View)

After a meditator has developed **concentration**, he should move on to developing **wisdom**.

What is "wisdom"? "The 'insight' corresponding to 'good mind' (KuTo Sate) is 'wisdom' (KuTalaSateTaTamPaYoteTa).

"**Wisdom**", a literal translation of the Pali word (PyinNyar), belongs to the "**mind without delusion**" (AhMawHa ZayTaTate).

"**Wisdom**" has many different names, such as: **non-ignorance, wisdom, wisdom root, wisdom power, discrimination of dharma, right view, etc.**

What is the meaning of wisdom?

The meaning of **knowing is wisdom**. (PaZàNar NyarnNa PyinNyar).

The "**body of wisdom**" is the sequence of wisdoms arising from the "**Practice of ViPatTaNar Meditation**" also known as **Insight-Meditation**, including the "**five kinds of purity**":

- 1. **Purity of view DateDhi-ViToteDhi**
- 2. **Purity of overcoming doubts KinKhaViTaRaNa-VTD**
- 3. **Purity of knowledge and insight into the path and non-path MegGar-MegGa**
- 4. **Purity of knowledge and insight PaTiPaDar- NyarNa-DaTaNa-VTD**
- 5. **Purity of wisdom and insight.NyarNa DaTaNa ViToteDhi**

If this "**body of wisdom**" is further subdivided, we can get sixteen kinds of gradually mature insight, which are called the "**Sixteen Insights**" (**Sixteen NyarnTaw**).

1. NarMaRuPa PariSayDa Nyarn

"Knowledge of distinguish between body and mind"

This is :**form or materiality (Rupa)**, this is :**mind or mentality (NarMa)**, "Having the five aggregation of the body is suffering", **realizing the truth of suffering (DukKha AriYaTisSa)**. It is "the mind wants to go, the body is what is going, the mind wants to eat, the body is what is eating, it is not he, not I, but the real existence is mind and body." **Apart from the body and mind, there is no such thing as "I", "she, he, other", "man", "woman", "sole body", "spirit body", "butterfly body" "AtTa", "self", or "ego" ever exists.** It is the **right view** (free from wrong view in Rupa known as **TekKarYa DateDhi**) in order to gain the first path(**TawTarPatTi Meg**), the first fruit(**TawTarPatTi Pho**).

2. NarMaRuPa PisSaYa PaRakeGaHa Nyarn

"Knowledge of discernment the causes of body and mind"

Discerning the cause of existence.

All the transformations and formations are due to one's own desires.

Knowing the "Noble Truth of the Causes or Origin of Suffering" DukKha-TaMuDaYa-AriYa-TisSa. All actions are realized as desired by the mind, knowing that everything is created by the mind.

(The above two kinds of Zen wisdom are obtained during walking-meditation or also known as **ZinGyan** meditation)

「Sixteen Insights」 (NyarnTaw 16)

- (1) The wisdom that arises from listening to the Dharma and practicing walking meditation
- 1 「Knowledge of distinguish between body and mind」 (NarMaRuPa PariSayDa Nyarn)
- 2 「Knowledge of discernment the causes of body and mind」 (NarMaRuPa PisSaYa PaRakeGaHa Nyarn)

Among the Seven ViToteDhi (Seven Purities)

1. TiLa-ViToteDhi (Purity of Virtue)
2. SateTa-ViToteDhi (Purity of Mind)
3. DateDhi ViToteDhi (Purity of View)
4. KinKhaViTaRaNaViToteDhi (Purity by transcending Doubt)
5. MegGar-MegGaNyarNa-DaTaNa-ViToteDhi (Purity of Vision in Discerning the Path and Non-Path)
6. PaTiPaDar NyarNa DaTaNa ViToteDhi (Purity in the Knowledge and Vision of the Path Progress)
7. NyarNa-DaTaNa-ViToteDhi (Purity in the Knowledge and Vision of the Four Paths)

"the above five purities" is included in ViPatTaNar meditation

- (2) 「Ten series of ViPatTaNar wisdoms」
- 1. TaMarTaNa Nyarn (intuitive insight into 3 Signs)
- 2. UdaYaBaYa Nyarn (see arising & passing away)
- 3. BiNgA Nyarn (see only passing away)
- 4. BaYa Nyarn (see as a very scary disaster)
- 5. ArDiNaWa Nyarn (see as faults)
- 6. NateBeinDa Nyarn (see as disgust and dislike)
- 7. MongSiTuKaMyatTa Nyarn (desire to liberate)
- 8. PatiTinKha Nyarn (reobserve to cancel or stop)
- 9. TinKhaUPyekKha Nyarn (ignore it)
- 10. AhNuLoMa Nyarn (suitable to attain a path)

(3) Wisdoms that arise at the time of entering-absorption

- 4. Gotrabhu 「Change-of-lineage」
- 5. Meg-Nyarn 「the Path Consciousness」
- 6. Pho-Nyarn 「the Fruition Consciousness」

(4) Wisdom that arises when emerging from absorption

- 7. PyisSaWeKKhaNa-Nyarn 「Reviewing Knowledge」 a process of reviewing and examining the newly realized AhPaNar-Zaw in five impulsions:
_the newly realized Meg 「Path」;
_the newly realized Pho 「Fruit」;
_personally reached PaRi-NibBan 「Pre-NiVirNa」;
_the already eradicated defilements ;
_the remaining defilements .

Purity by transcending Doubt (KinKhaViTaRaNaViToteDhi)

NarMa (Mind) is due to **ignorance (ArWeikZar)** and **(TinKharRaHeyTu)**. **RuPa (Body)** is due to **KarMa (Kan)**. When one clearly understands the origin of **Body** and **Mind**, one realizes that in past lives, NarMa & RuPa, which is **body and mind have arisen according to their causes**. And in future lives, even those who have not yet attained arahantship will also arise according to their causes. The knowledge that is established by **freeing oneself from the sixteen delusions is called the wisdom of the (KinKhaViTaRaNaViToteDhi)**.

「Sixteen delusions」 (YongMyharChin KinKha16Par)

Five doubts about the past life

- (1) Was I born in a past life?
- (2) Did I not exist in a past life?
- (3) What kind of person did I become?
- (4) In what form would I have been?
- (5) What was my third life like and what will I be like in the second life?

The five doubts about the next life

- (1) Will I be reborn in the next life?
- (2) Or will there be no existence for me after this life?
- (3) If I am reborn, what kind of being will I become?
- (4) In what form or condition will I appear in that next life?
- (5) And what will my third existence be like after that?

Six doubts of the present

- (1) Am I?
- (2) Am I not?
- (3) What kind of person am I?
- (4) By what means am I?
- (5) From what life did this self-being, which is I, come?
- (6) To what life will that self-being go?

After identifying the **NarMa(Mind)** and **RuPa (Body)** phenomena and the causes of their arising, and understanding the law of dependent origination of the cause and effect relationship between the past, present and future three lives, (PaTisSaTaMukPa)

one will no longer doubt whether there are past and future lives. Thus, transcending doubts about the past, present and future three lives is called "**purity of overcoming doubts**". (KinKhaViTaRaNaViToteDhi)

Purity of Vision in Discerning the Path and Non-Path (MegGar-MegGaNyarNa-DaTaNa-ViToteDhi)

- In the first, four ViToteDhi, we did not yet contemplate impermanence (AnateSa), suffering (DukKha), and not-self (ANatTa).
- 1. With TiLa-ViToteDhi, (the purification of virtue) morality was purified, and
- 2. with SateTa-ViToteDhi, (the purification of mind) concentration was sought.
- 3. With DateDhi-ViToteDhi, (the purification of view) NarMa-RuPa were distinguished and known.
- 4. With KinKhaViTaRaNa-ViToteDhi (the purity by transcending Doubt), the causes of (NarMaRuPa) was sought.

Now, in

- ❖ MegGar-MegGaNyarNa DaTaNa ViToteDhi (the purity by discerning the Meg (True-Path) and Non-Meg (False-Path) all the three realms (KarMa, RuPa, AhRuPa) phenomena of NarMa-RuPa, which has been known, is placed in the three characteristics signs (AnateSa, DukKha, ANatTa), and contemplates impermanence, suffering, and not-self. That discerning knowledge is called
- TaMarTaNa-Nyarn. Here, we should know

■ the Ten UPekKiLaeTar dhamma that could be falsely considered as insight of Meditation. After the TaMarTaNa-Nyarn (Wisdom of Contemplation) is matured and then developed, the UdaYaBaYa-Nyarn (Wisdom of observing rise and fall) arises. By the time UDaYaBaYa Nyarn (Wisdom of observing rise and fall) is matured usually appears, the ten false-insights (false-path) and they are:

「The Ten-False-Meg」

■ (10 ViPatTaNuPekKilaetar)

- 1. OrBarTa = When one clearly sees the rise and fall phenomena of body (RuPa) and mind (NarMa), one's mind becomes very clear, and the colors and light radiate from the body.
- 2. PeTi = five kinds of rapture (unprecedented joy)
- 3. PatTaDhi = The body and mind are calm and peaceful, and both the body and the mind are at peace.
- 4. AdhiMokKha = The decisive faith that dwells in the mind also arises.
- 5. PegGaHa = The effort that encourages and supports the mind of insight meditation to not retreat also arises.
- 6. TuKha = There is also a pleasurable feeling that spreads and suffuses the wholesome mind-born materiality (SateTaZa-Yote).
- 7. NyarNa = ViPatTaNar wisdom, which is quick and sharp, also arises.
- 8. UPaHtaNa = There is also a very stable mindfulness in meditation, like a mountain.
- 9. UPekKha = He who also has the ability to observe the arising and passing away of conditioned things effortlessly, which is called the (TaTaRaMiszaTuPekKha) of insight.
- 10. NiKanTi = There is also a desire to enjoy and attachment to PeTi, PatTaDhi, TuKha and OrBarTa which arises during insight meditation.

Of the ten insights mentioned above, ● only NiKanTi (attachment) belongs to KiLaeTas (defilements). The remaining ones are wholesome qualities. When the above-mentioned feelings of joy, happiness, and the colors and light radiate from the body, etc. arise, one mistakenly thinks, "I have attained the path," for the sake of the pleasant desire to attain it. The faculty that can distinguish such a mistaken belief and decide, "This is not the Meg", is called "MegGar-MegGaNyarNa-DaTaNa-ViToteDhi"



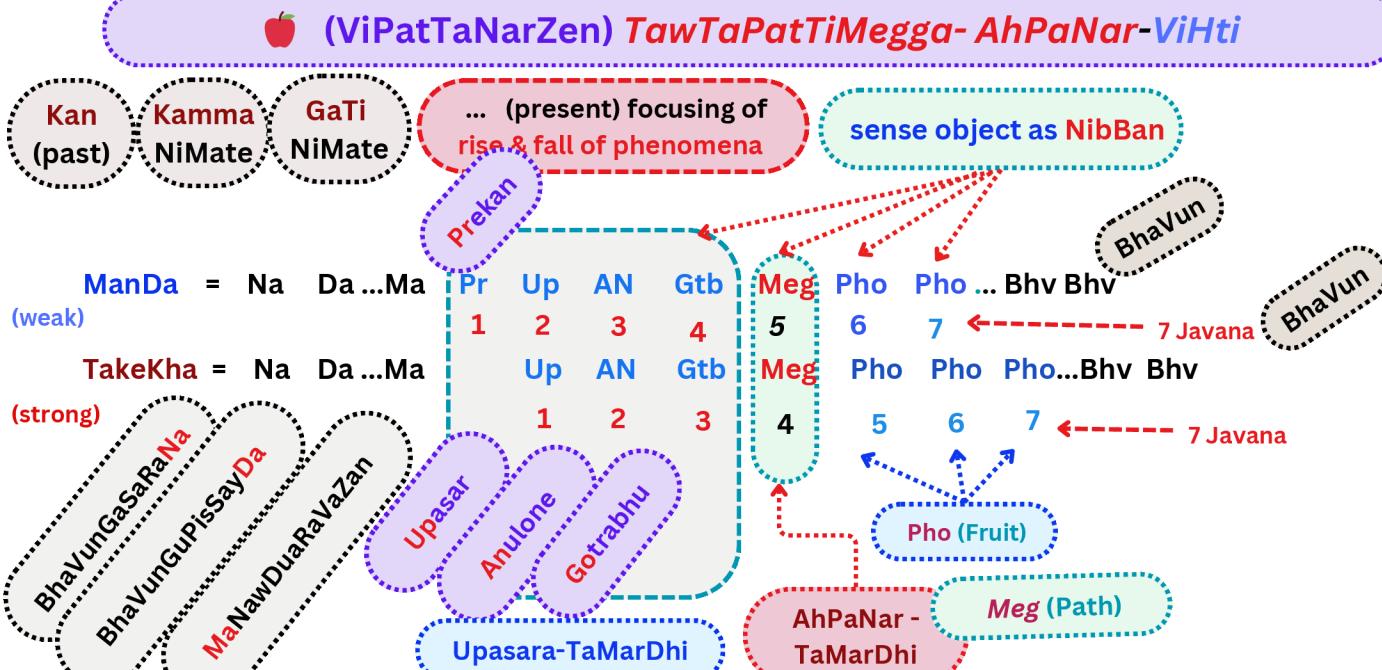
(C)

Seven ViToteDhi

(Seven Purities)

“Ten ViPatTaNar Wisdoms”.

- 1. TaMarTaNa Nyarn 「Intuitive insight of 3 Signs」
- 2. UDaYaBaYa Nyarn 「Wisdom of observing rise and fall」
- 3. BiNgA Nyarn 「Wisdom of observing dissolution」
- 4. BaYa Nyarn 「Wisdom of discerning the dreadful nature of NaMa-RuPa」
- 5. ArDiNaWa Nyarn 「Wisdom of discerning the faulty and unsatisfactory nature of 5 aggregates」
- 6. NataBeinDa Nyarn 「Wisdom of observing dislike and boring」
- 7. MongSiTuKaMyatTaNyarn 「Wisdom of desire for liberation」
- 8. PatiTinKha Nyarn 「Wisdom of reobservation」
- 9. TinKhaUPyekKha Nyarn 「Wisdom of abandonment」
- 10. AhNuLoMa Nyarn 「Wisdom suitable to gain the path」



Purity in the Knowledge and Vision of the Path Progress (PaTiPaDar-NyarNa-Da-TaNa_ViToteDhi)

❖ Starting from the first TaMarTaNa-Nyarn (Wisdom of Contemplation) to the last highest AhNuLoMa-Nyarn (Wisdom suitable to gain the path), these 10 series of insight meditation is known as :

👉 “Ten ViPatTaNar Wisdoms”.

❖ In “MegGa ArPaNar ViHti” (Path Absorption Cognitive Series)

● ပရိန် PreKan (preparation of MegGa),

● ဥပစ္တ UPaSar (proximity of MegGa) and

● အနုလု AhNuOne (adaptation or connection,

it harmonises the lower SateTa and upper SateTa), these three combination is known as:👉 အနုလုမည် AhNuLoMa Nyarn.

❖ From the second wisdom of observing rise and fall

UDaYaBaYa Nyarn to the last ViPatTaNar Nyarn AhNuLoMa Nyarn ,

covering nine insight knowledges which develops one after another by whom earnestly and strenuously meditating progress is known as :

👉 PaTiPaDar NyarNa DaTaNa ViToteDhi

(purity in the knowledge and vision of the Path Progress).

 Seven ViToteDhi
(D)
7 Purifications

 Purity in the Knowledge and Vision of the Four Paths (NyarNa DaTaNa ViToteDhi)

From the First Insight Knowledge; **TaMarTaNa Nyarn** (Knowledge of Discernment of Mental and Physical Phenomena) up to the Tenth Insight Knowledge; **Anuloma Nyarn** (Knowledge of Conformity), there gradually develop ten progressive wisdoms, collectively called the **Ten ViPatTaNar Nyarn** (Ten Insight Knowledges).

Within the **Mind-door Process of the Megga-ViHti**, the three rapid mental states are distinguished: **◆Prekan** (Preparatory Action), **◆UpaSar** (Proximity), and **◆Anulone** (Conformity).

These three are together called **★Anuloma Nyarn**.

At the summit of **ViPatTaNar**, the Ninth Insight, **TinKha-RuPekKhā Nyarn** (Wisdom of abandonment all **TinKhaRa** or Phenomena), together with the Tenth Insight, **Anuloma Nyarn** (Wisdom suitable to gain the path), are jointly designated as **VuHtaNa-GarMiNi ViPatTaNar Nyarn**—when that knowledge becomes mature, it attains **NibBan** itself through the process of mindfulness, and immediate arising of the **Meg Nyarn**. That Meg Nyarn (path knowledge) is called the wisdom of the mind and the philosophy of enlightenment. (**NyarNa DaTaNa ViToteDhi**).

Thus after developing of the ten Vipassana wisdoms, the realization of the **Meg Nyarn** (Path Knowledge) and its **Pho-Nyarn** (Fruition Knowledge) follows. By classification **Meg-Sate** (Path Mind) has four levels and Fruit Mind **Pho-Sate** has four levels, a total of "Eight Supramundane Minds".

(1)  **The First Path – Stream-winner (TawTaPaTi Meg)**:



When the ninth knowledge, Equanimity toward Formations (**TinKhaUPyekKhaNyarn**), matures, the meditator continues contemplating the three characteristics of all conditioned phenomena – impermanence, suffering, and non-self. At this point, the mind prepares to enter the Path Absorption Cognitive Process of the First Meg.

For those of dull faculties (**ManDa-PokeKo**), the process begins with two preliminary vibrations of the life-continuum (**Bhavaṅga**): Vibration (**BhaVunGaSaRaNa**), Arresting (**BhaVunGuPiSSayDa**) followed by the Mind-door Adverting Consciousness (**MaNawDwaRaWaZan Sate**), which turns the mind toward absorption. Then arise successively:

- **◆Pre-kan** (*Preparatory action*) – *prepares* the mind for absorption. (ပရိ-ကံ = ကံကိမ်ပြုမှု)
- **◆UpaSar** (Proximate approach) – draws nearer to absorption.
- **◆ANuLoan** (Conformity) – harmonizes the preceding consciousness with the higher absorption.
- **◆GoTraBhu** (Change-of-lineage) – cuts off the lineage of the worldling (**PuHtuZin**) and enters the lineage of the Noble Ones (**Ariya**).

Immediately after **GoTraBhu**, the Path wisdom (**Meg-Nyarn**) arises, which directly realizes the Four Noble Truths simultaneously. For dull-facultied meditators, (**ManDa-PokeKo**) the **Pho Nyarn** (Fruition wisdom) arises twice, following the **Meg**. For those of sharp faculties (**TakeKha-PokeKo**), the (**Prekan**) is omitted, so there are only three preceding impulsions (**UPaSar, AhNuLoan, GoTraBhu**). In this case, the (Path mind) arises as the fourth, immediately followed by three **Pho-Sate** (Fruition minds).

Thus, the meditator attains the First Meg, (**TawTaPaTi Meg**), and becomes a Stream-winner (**TawTaPan-Pho-PogGo**). For that person, from that moment onward, the four woeful realms – Hell, Animal Realm, Ghost Realm, and Asura Realm – are forever closed.

If he so wishes, he may still return at most seven times to the sensual realm (**KarMarVaSaRa**). For this reason, he is also called a **Seven-returner**.

Once a person has become a Noble One (**Ariya-PogGo**), he or she will never revert to being an ordinary worldling (**PuHtuZin**) again. Therefore, the Change-of-lineage consciousness (**GoTraBhu**) needs to cut off the lineage of the worldling **only once**.

(2)  To realize the **Second Meg** (Path) and **Pho** (Fruition), one must once again meditate applying the three characteristics of **ANateSa**, **DukKha**, **AnatTa** on all conditioned phenomena – as **impermanence, suffering, and non-self**. In this process the same sequence occurs as in the (**Cognitive Process of Path Attainment**)

for "Stream-winner" (**TawTaPatTi-MegGa-APaNar-ViHti**), with only difference is : after **ANuLone** (Conformity) what follows is

VoDan (Purification) instead of **GoTraBhu** (Change-of-lineage). The Path thus attained is the **TaGaDarGarMi-Meg**, and the one who realizes it is called a **Once-returner**, **TaGaDarGar-Pho-PogGo** means that he must return to **KarMarVaSaRa**, the sensual realm at most one more time before liberation.

(3)  If a **TaGaDarGar** engages again in **VipatTaNar** meditation the Path and realizes anew, he may further attain the **Third Path** – the Path of **Non-returning (ANarGarMi Meg)** – and become

an ANarGar (**ANarGarMi-Pho-PokeKo**), also known as the "Non-returner." As the name implies, he will no longer be reborn in the **sensual realm (KarMa-loka)**.

(4)  If an **ANarGar** engages again in **VipatTaNar** meditation and realizes the Path once more, he may further attain the **Fourth Path** – the Path of **Arahantship (Arahatta-Meg)** – and thereby become

an Arahant (Arahan-Pho-PogGo), the "Perfected One," also known as one who has reached the "Stage of No More Learning."

After this present life, the practitioner is liberated, reaching the "Station before NibBan" (**Pre-NirVaNa**, or **Pari-NibBan**).

This process is called the **MegGa-ViHti** (Path Absorption Cognitive Series). Immediately following it, without interruption, arises the **PhaLa-TaMarPatTi-ViHti** (Fruition Attainment Cognitive Series).

Subsequently, there arises **PyisSaWeikKkhaNa-ViHti**, a process of reviewing and examining the newly realized Path. This sequence of five impulsions are;

The practitioner contemplates:

- (1)  This is the **Path**,
- (2)  This is the **Fruit**,
- (3)  This is the **Station prior to NibBan** (**Pre-NirVaNa** or **Pari-NibBan** ပရိ-နိဗ္ဗာန် = နိဗ္ဗာန်-မဝင်မှု),
- (4)  These are the defilements that have been eradicated,
- (5)  These are the defilements that remain. This knowledge is called **PyisSaWeikKkhaNa-Nyarn**

As explained above, from the Path of **TawTaPatTi-Meg** to the **TaGaDarGarMi-Meg**, then to the **ANarGarMi-Meg**, the practitioner ascends three successive stages before reaching the fourth stage – the **ARaHatTa-Meg**. Upon reaching this stage, one attains complete enlightenment in accordance with the fullness of realization.

Thus, progressing from **TiLa-ViToteDhi** up to **PaTiPaDar-NyarNa-DaTaNa_ViToteDhi**, by advancing through the six stages of purification (**6 ViToteDhi**), the practitioner ultimately arrives at the full attainment of the **Four-Meg**, known as **NyarNa DaTaNa-ViToteDhi**.

 [**(ပရိ-ကံ = ကံကိမ်ပြုမှု)**]  **[**(ပရိ-နိဗ္ဗာန် = နိဗ္ဗာန်-မဝင်မှု)**]**

YaHanTar
 ရဟန္တ

If the yogi is a monk or a nun within the Buddha's dispensation, and has attained the complete radiance of wisdom, then he truly becomes an Arahant, and live to the end of this present life he /she will attain **PariNibBan** from right here in the human world. If, however, the yogi is a lay practitioner, then the very day he/she attains Arahantship will inevitably be the day of his/her final passing away. This is because the noble qualities of the Arahant Path cannot be borne while remaining in the household life.

Exit from TanTaRa
4 「Exit Doors」
ဗုဒ္ဓသံသရာ နှင့်
BhaVuk ဘဝ် ပြီး
ဘဝ + အဂ် = ဘဝအဆုံး



THE NINE MODES OF EXISTENCE

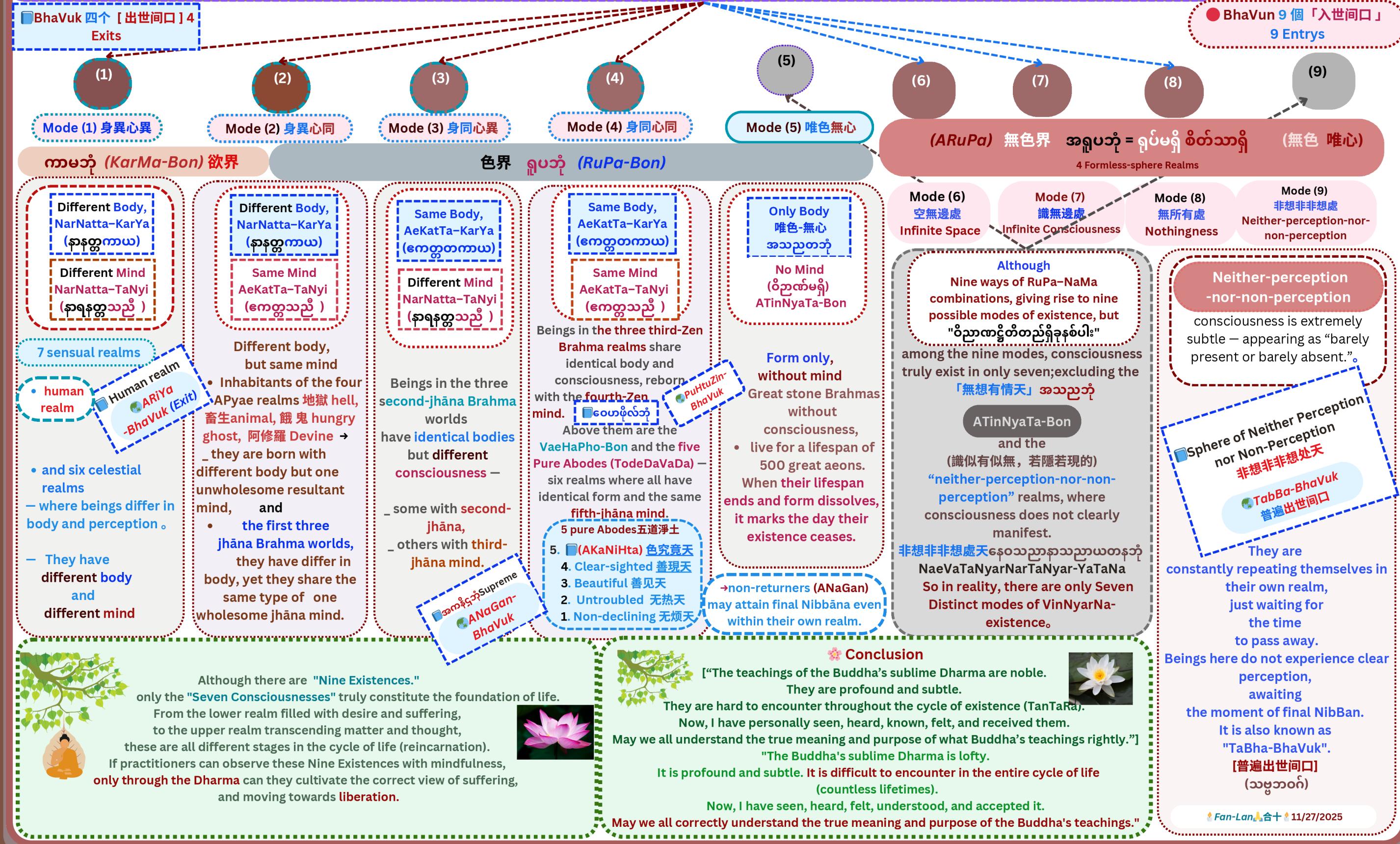
九有

"သတ္တဝါသပုံကိုး၏"

Nine ways of RuPa-NaMa combinations, giving rise to nine possible modes of existence. They are :

Entry into the 31 Planes
9 Entry Doors
ဗုဒ္ဓသံသရာ နှင့်
BhaVun (ဘဝ်) ဘဝ် ပြီး
ဘဝ (PaTiTanDhi) ဘဝ အဝ်
ပဋိသန္တနေ့ → 結生式 (坐胎)

BhaVun 9 個 「入世间口」
9 Entries



THE FOUR ORIGINS OF LIFE

The Four Ways a Being can enter into this World of Existence



生命的源起有四

(1)

TanTaeDaZa 汗生 (湿生)

– beings that arise by moisture:
Those who are born clinging to damp, rotten, or decaying matter such as lotus stalks, bamboo, mango trees, slime, moss, muck and filth, etc.

四生

(2)

UPaPatTi 〇 〇 (化生)

– beings that arise spontaneously:
World-origin humans, devas, Brahmās and so on, who suddenly appear fully formed (without parents) without going through a womb or an egg.

(3)

ZaLarBhuZa (胎生)

– beings born in a womb:
Those who arise while the rebirth-linking consciousness is established in the mother's womb.

(4)

UnDaZa 卵生 (卵生)

– beings born from eggs:
Those who arise while the rebirth-linking consciousness is established inside an egg.

(Material life-faculty / 命根色)

[Every life faculty that enters this world must choose one of these four ways of existence.]

After rebirth-linking, during the PaVutTi-KarLa ဝဝါကာလ (the period between birth and death),

A being whose rebirth-linking is established in the mother's womb #3(胎生) or in the egg #4(卵生) is called a GaBha-TaeYaKa_TatTaVar (住胎众生) (ကုသေယျာတ္ထိ), a "womb-dwelling being".

Formation of the Body while in the Womb

For ZaLarBhu-type and UnDaZa-type of the GaBhaTaeYaKa_TatTaVar persons, at the very moment of rebirth-linking there should arise the three material groups:

(1) KarYa-DaTaKa – ကာယဒသက (ပထဝီ အပေါ် တေဇာ ဝါယော) + ကာယရှုပ် + ကိုယ်ခံရှုပ် + ငိုင်ခြုံရှုပ်
→ (2) BhaVa-DaTaKa – ဘာဝဒသက (မဟာဘူတ်ပါး + ကာယရှုပ် + ကိုယ်ခံရှုပ် + အနုံ အရသာ ဉာဏ် + ဖို့မှ)
(3) VukHtu-DaTaKa – the heart-base သက (PaHtaVi+AhPaw+TaeZaw+VaYaw+ visible form + Smell +taste+nutritive-essence + Heart-base(ဟဒသဝါ) + ငိုင်ခြုံရှုပ်

The Process of the arising of SaTuZa-Yote

- KamMaZa-Yote = (KamMa-born_Yote) ပဋိသန္ဓ၏ ဥပါဒခဲကျွေ ကမ္မရောပ်ဖြစ်၏။
- SateTaZa-Yote = (Mind-born_Yote) ပထမဘွဲ့၏ ဥပါဒခဲကျွေ တိတေရာပ်ဖြစ်၏။
- U-TDuZa-Yote = (Temperature-born_Yote) ပဋိသန္ဓိစံတော်၏ ဥပါဒခဲကျွေ ဥတုရောပ်ဖြစ်၏။
- A-HaRaZa-Yote = (Nutriment-born_Yote) ကွဲသေယျာတ္ထဝါတိအား ကာလလသတ္တာမှ နေက်အမြဲပ်သတ္တာ ဟာသားတစ်သတ္တာရောက်သော အခါအမံပုံးသော အာဟာရ အုပ်နှင့် သော အခါမှုစရုံး အာဟာရ ရောပ်ဖြစ်၏။

For TanTaeDaZa and UPaPatTi beings, AHaRaZa-Yote starts to arise from the time they begin to swallow or absorb their own nutriment.

In this way, throughout the sensual realms, like an oil lamp whose flame never ceases while fuel remains, or like swiftly flowing river-water, material phenomena continue arising, moment after moment, series after series, for as long as life lasts.

1st Week
– a small, clear drop of fluid called ကာလလသတ္တာ KaLaLa-TatTarHa remains as it is for seven days from the moment of rebirth-linking.

2nd Week
On the second week (the fourteenth day), there appears အဗ္ဗာ (အမြဲပ်)သတ္တာ AbBuDa -TatTarHa a foamy, dark-red clot like congealed Foamy-blood.

3rd Week
On the third week, ပေသံ (အသားခဲ့) PaeTi-TatTarHa – a piece of soft flesh – comes into being.

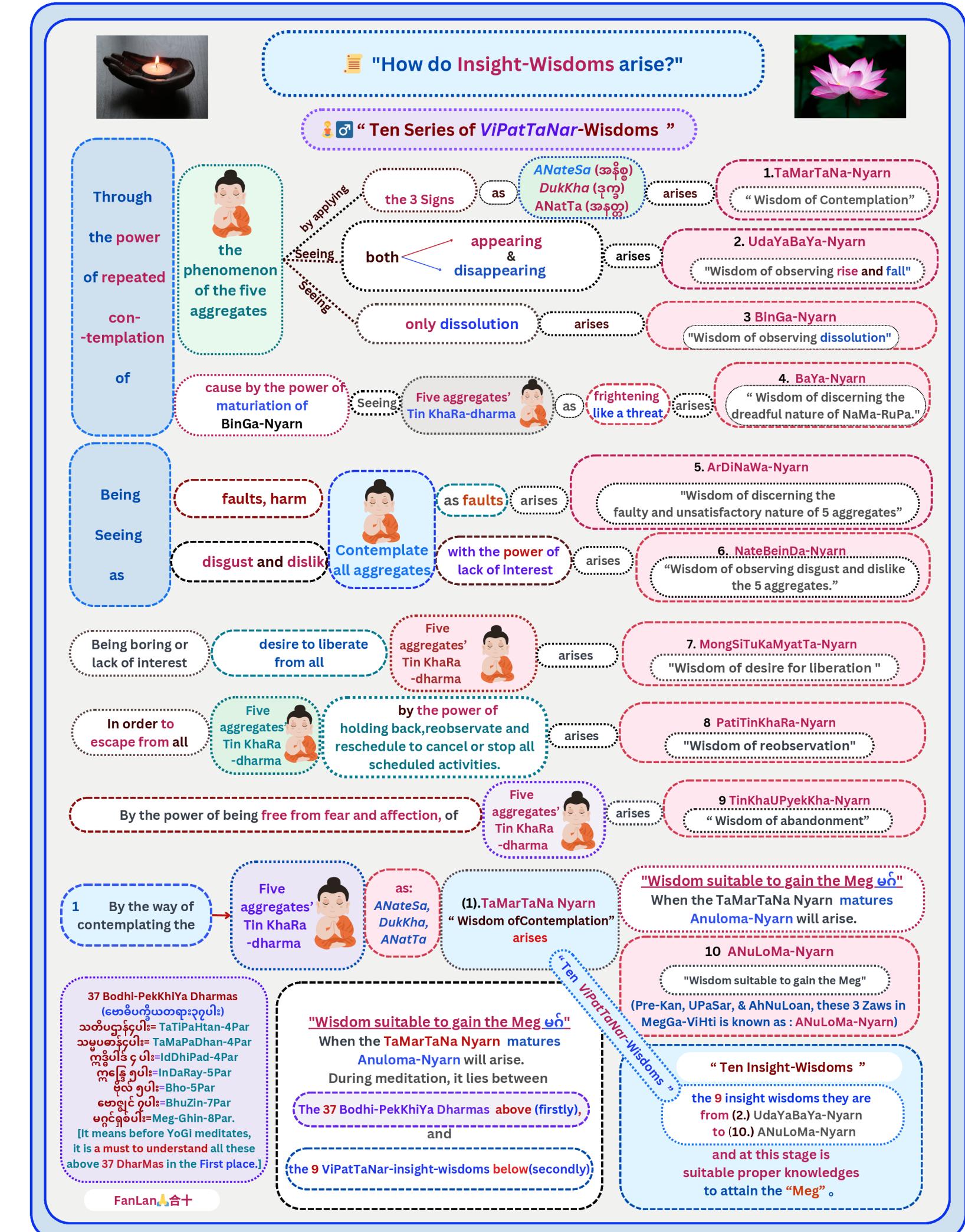
4th Week
On the fourth week, ယန် (သားတစ်)သတ္တာ GhaNa-TatTarHa – a solid mass, dense and compact – forms as a single lump.

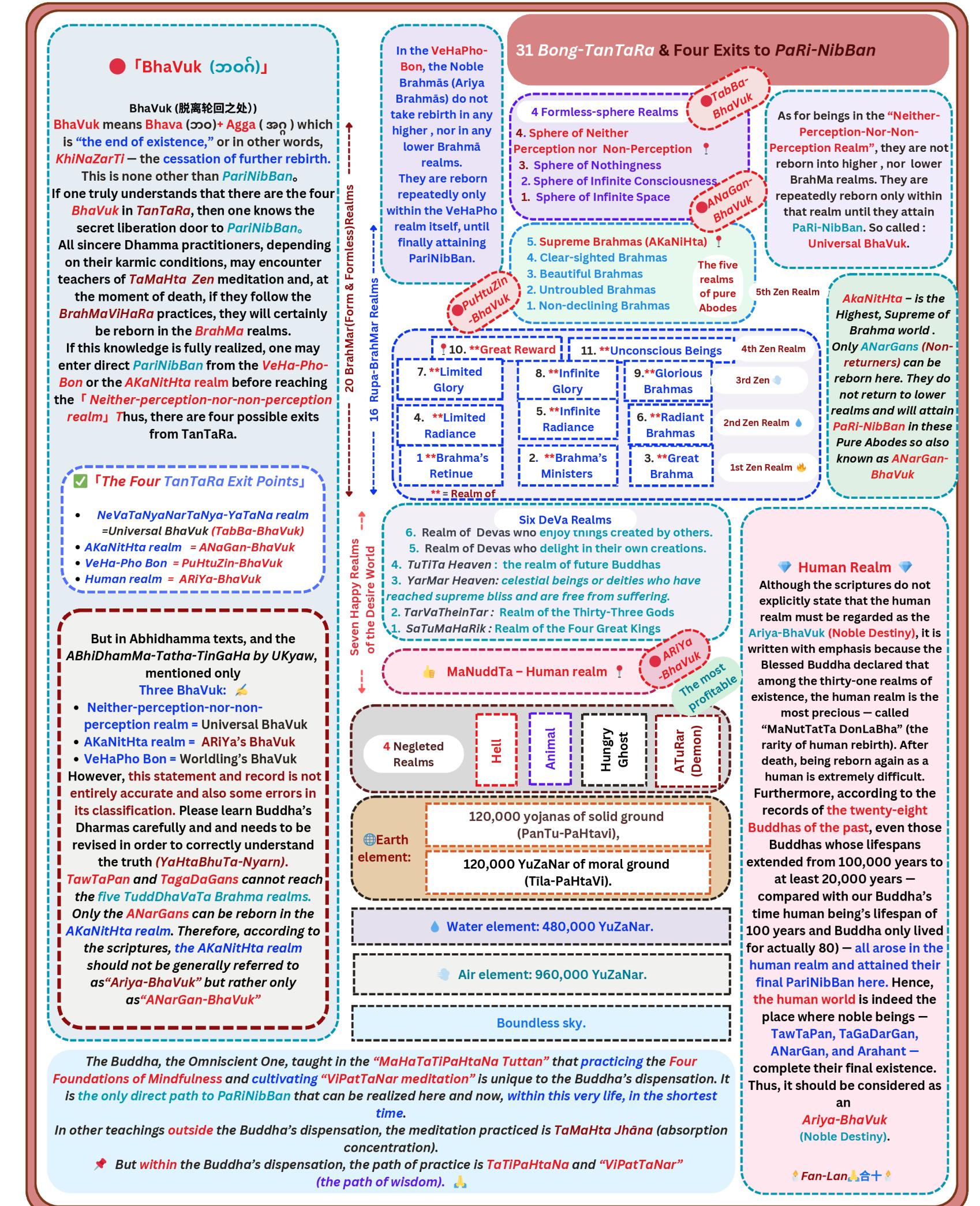
5th Week
On the fifth week, five small protrusions arise: the two legs, the two arms, and the head – these are the “five knobs” of the body.

35 days have passed wait for another 35 days
At that time, only about 35 days have passed. The material phenomena are still extremely delicate; no new sets of rūpa have yet arisen, and these five knobs must wait another 35 days to become firm.

77th day
Then, on about the 77th day, according to the strength of kamma, the sense-organ decades of eye, ear, nose, and tongue arise.

within 42 Weeks
Within the following 42 weeks, hair, body-hair, fingernails and toenails develop.







Author's Afterword

*Everything recorded in this book
is not intended to establish new views,
nor to affirm personal understanding or attainment.
Rather, through long periods of reading, reflection,
and quiet contemplation,
certain observations continued to arise naturally in the mind.
Leaving them unwritten felt less sincere
than recording them carefully and respectfully.*

*If there is anything of value within these pages,
it comes entirely from the Buddha's Dhamma,
from the guidance of wise teachers across generations,
and from the reader's own ripening conditions.
The author is merely one who records what has been received.
Any imperfections or limitations herein
belong solely to the author's understanding.
May they serve as reminders for humility,
and may the wise kindly offer correction where needed.*

*Readers are invited neither to accept hastily
nor to reject prematurely,
but to pause, observe quietly,
and verify the Dhamma within their own experience.
If this work helps even one person
to cultivate greater mindfulness,
or to see arising and passing away more clearly,
then it has fulfilled its purpose.*

*All remaining merit
is respectfully dedicated to the Buddha,
the Dhamma, and the Sangha,
and to all sentient beings.*

Fan-San

With palms joined,
after a moment of quiet reflection
芬兰▲合十