

**THE TREATISE**  
**ON**  
**THE METHOD OF VIPASSANA INSIGHT MEDITATION**

**Which can speedily lead to the attainment of  
Magga-Phala-Nibbāna**

**VOLUME I**  
**PART II**

**by**

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**THE VENERABLE MAHASI SAYADAW**

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## CHAPTER IV

### MANNER OF CONTEMPLATION AND NOTING AND DISCUSSION ON THE DISCOURSE

**[In this chapter elucidation will be made on the manner of contemplating and noting, on the manner how true manifestation takes place, and how awareness or realization occurs, as substantiated by Pāḷi Canons, Aṭṭhakathās and Ṭikās.]**

It has already been explained in the previous Chapter that just as contemplation is made by **Samathayānika** on the **Jhānacittuppāda** in which he has absorbed in an instant, and on the **rūpa** upon which it depends, and also on the **rūpas** which have occurred on account of '**jhānacittuppāda**', i.e. the mind which has sprung up from **jhāna**, **Vipasanāyānika** also should contemplate and note on the mind that occurs at the moment of seeing, hearing, smelling, eating, contacting, imagining and knowing, and on the **rūpa** upon which these mind or consciousnesses rest, and on the **rūpa** which appears or exists on the strength of these mind, and also on the **rūpa** which is the object of the said consciousness. In this regard, seeing-consciousness or "the mind that sees" means cakkhudvāravithi (the cognitive process connected with eye-door) beginning from **āvajjana**- (the advertent consciousness) and ending with tadārammaṇa (the registration consciousness). In the matter of

**Vipassanā**, it is impossible to contemplate the mind that arises (**cittuppāda**) by determining its respective constituent parts or mind-moments. It has been explained very convincingly in the relevant Pāli texts, Aṭṭhakathās and Ṭīkās that contemplation can be made only by analysing the whole process of the Mind (**Vīthi**). In particular, it will be made very clear in Chapter (VI) relating to the matter concerning **Bhaṅga-ñāṇa**.

How it is to be contemplated may be explained thus: At a brief moment of seeing every time 'seeing' takes place, it should be noted as "Seeing". Also, at a brief moment of bearing, etc., it should be noted as "hearing", "hearing", etc.

In case a question arises as to what kind of Dhamma has been noted to be able to bring about awareness when noting is done as "seeing" at a brief moment of seeing, it should be remembered briefly that the five Dhammas also, viz: **cakkhupasāda**, **rūpāyatana**, **cakkhuvīññāṇa**, **phassa** and **vedanā** have been noted, and that these five Dhammas are known and aware of. The manner of awareness may be described thus: If the clear **eye-rūpa** is obvious, awareness takes place depending upon the visible form or object called "**cakkhupasāda**". If the sight-rūpa that is seen becomes obvious, it is noted to have been perceived primarily based upon the eye-base called **Rūpāyatana**. If the mind that sees becomes obvious, it is known fundamentally based upon the consciousness of seeing known as **Cakkhuvīññāṇa**, the eye-consciousness. If contact between the visual object and the act of seeing becomes obvious, it is known by essentially based upon that contact called **Cakkhusamphassa (contact with eye)**.

Pleasant sight or unpleasant sight, or neither-pleasant-nor-unpleasant sight, if becoming obvious, is known based primarily

upon that sensation of sight called **Cakkhusamphassajā vedanā (feeling born of eye-contact)**.

If that is the case, will it not be proper to contemplate to make the meaning fall in line with the word—that the eye is clear when **cakkhupasāda** (eye-sensitivity) becomes obvious, or seeing takes place when the object of sight becomes clear, or consciousness takes place when **cakkuviññāṇa** becomes conspicuous, or it is seen and found when **phassa** becomes obviously felt, or sensations felt when feeling becomes obvious? If that is really so, it is indeed proper that contemplating and noting in the said manner is in conformity with both the meaning and the word. However, if noting is carried on in the said manner, a number of reflection or imaginative thoughts is likely to arise as to which kind of phenomena (Dhamma) becomes more obvious while seeing takes place at that time only once, or as to how should noting be done, etc. When reflecting as such, noting done previously and noting done later may not become continuous, but become disjointed. Then, it will not be able to note on the present moment (**Paccuppanna**) and also on the mind or thoughts that imagines and reflects. As such, **sati** (mindfulness), **samādhi** (concentration), and **Paññā** (wisdom) will not be fully developed as quickly as possible, or in other words, will not become speedily mature. Hence, it will not be appropriate to contemplate by considering and imagining to make to meaning and word conform to one another. Noting should therefore be ordinarily done as "seeing, "seeing", at every moment of seeing. Noting done in the manner as stated is free from all faults, nay, is faultless. It can also be known in respect of any one of the most conspicuous Dhammas with significance at the moment of seeing. For being able to know as such, the nomenclature of the action known as "seeing"

having a tendency to perceive only **rūpa** and **nāma** at the moment of their arising, **vijjamānapaññatti** and **tajjāpaññatti** arise to those **yogīs** practising **Vipassanā** through contemplation and noting.

What is known as **Vijjamānapaññatti** is nothing but the name of conspicuous **Paramattha dhammas which exist really**. The said name itself having assumed the nature of paramattha and caused to make it known the nature of **paramattha** in accordance with the saying: "**Tassa paramatthasabhāvassa anurūpaṃ jāyatīti tajjā, sā eva pannāpetabbaṃ paramattha sabhāvaṃ pannāpetīti tajjāpaññatti,**" is called "**Tajjāpaññatti.**" Similarly, all the Pāḷi expressions, such as, **pathavī, phassa,** etc., which are capable of revealing the nature **paramattha**, and all the linguistic terms in Burmese, such as, earth, hardness, rigidity, rough, soft, finding or detection, hearing, walking, etc., are mere **Tajjāpaññatti**. It has already been explained in matters concerning **Paramattha** and **Paññatti**.

It is not the fact that the said **paññatti** would have been made an object of consciousness when contemplated and noted by **Tajjāpaññatti**, such as, "seeing" and so on? If it is so, it is true that attentiveness is given before bhāvanā becomes mature. However, at the initial stage of the meditation, only if noting is done part by part separately, calmness of mind will be speedily achieved and the genuine **paramattha rūpa-nāma** will be known. Then, a series of past and present **rūpa** and **nāma** which seem to occur in continuity uninterruptedly as a whole, i.e. (**Santati ghana**) could be dissected and destroyed thereby bringing the discernment of the true nature of the characteristics of **Anicca**. When **bhāvanā**, meditation, becomes mature and strengthened, the noting mind will avoid and refrain

from giving attention to these **paññatti** - names. Only constant awareness will take place of the arising and dissolution of the genuine **rūpa-nāma** - the **paramattha**. Those who have not had any experience in meditation should believe how such phenomena take place relying on the method prescribed in Mahā ṭikā as stated below.

**Nanu ca tadjāpaññattivasena  
sabhāvadhammo gayhatīti?, saccaṃ , gayhati  
pubbābhāge, bhāvanāya pana vaḍḍhmānāya  
paññattiṃ samatikkamivā sabhāve yeva cittaṃ  
tiṭṭhati.**

(Mahā ṭī: 1-266)

The above conveys the meaning as follows: "Let's comment, or rather, raise an argument. Should the nature of the **paramattha** dhamma be borne in mind according to **Tadjāpaññatti**? This is the manner how opinion or exhortation is given. Yes, it is right and proper to be borne in mind at the prior stage of meditation. Although it was borne in mind by **Paññatti (concept)**, when **bhāvanā** becomes keenly developed, the mind is freed from the **paññatti**, or rather, rejects the **concept** and abides only in the nature of **paramattha**."

It is a statement given in the exposition on Buddhānussati. Nevertheless, this Ṭikā deserves to be regarded as a concrete example which can be considered believable by relying on the method relating to **Vipassanā**. It will be found in Chapter( V ) that when **Udayabbaya-ñāṇa**, etc. arises, the manifestation of **rūpa** and **nāma** becomes so accelerated beyond expression that it is

impossible to note the their occurrences by name and instead noting has got to be done of the nature of arising and dissolution with mere awareness. It will be clearly perceived through personal realization when such stages of insight knowledges are reached through practice of meditation. Hence, it is not worthwhile considering and imagining what kind of Dhamma should be noted. It should only be noted as "seeing," "seeing", at every moment of seeing. The Dhamma that is conspicuous will become manifest according to any one of **Lakkhaṇā**, or, **Rasa**, or, **Paccupaṭṭhāna**, or, **Padaṭṭhāna** to a person who contemplates and notes at the initial stage of meditation. This dhamma as manifested will accurately be known. Referring to this performance or practice of contemplating and noting so as to become truly manifested and realized, it has been stated in Visuddhi Magga as "**Lakkhaṇara sādivasena pariggahetabbā**" Clarification of the meaning has been rendered under the heading "Exemplary Techniques" in Chapter ( III ).

## **HOW CHARACTERISTICS, ETC. COULD BE KNOWN WITHOUT SUTA**

Could a person without learning or worldly knowledge know the characteristics, etc.? The answer is: "Yes, he could." It is because noting is done instantaneously with mindfulness and insight knowledge on the phenomenal nature of **rūpas** and **nāmas** which arise at every moment. More explicitly stated, "Natural Characteristics" - (Sabhāvala-kkhaṇā) means the natural state of condition which deserves to be called the material substance of **rūpas** and **nāmas**. **Rasa** means the functional faculty of **rūpas** and **nāmas**. **Paccupaṭṭhāna** means the clear manifestations of these

**rūpas** and **nāmas** in the knowledgeable mind of a person who is contemplating and noting. **Padaṭṭhāna** is a proximate cause of these **rūpas** and **nāmas**. Hence, if the genuine **rūpas** and **nāmas** become manifested in the mind-consciousness of a person who is contemplating on their true nature, it is so manifested according to any one of those characteristics, etc. Also, if those genuine **rūpas** and **nāmas** are correctly known, it much be deemed to have been known only according to the wish of any one of these characteristics, etc. It will never become manifest by any other condition or phenomenon. Nor could it be known correctly. If at all, it is manifested or known by any condition other than the characteristics (lakkhaṇa), etc... the phenomenon that is manifested or known cannot possibly be the genuine **rūpa** and **nāmas**. It is nothing but any one of **Paññattis (concepts)**, namely, **name-paññatti**, **behaviour-paññatti**, **numerical-concept**, **form-concept** and so on.

It is not that a person, who is presently contemplating and noting the arising phenomena of **rūpas** and **nāmas** at every moment of their occurrence, is aware of the phenomena through mere guess without the presence of **rūpa** and **nāma** which should, of course, be known. Nor is he aware of what has been remembered by him once through recollection and imagination as: "the nature of such a thing is '**Rūpa**', and the nature of such a thing is **nāma**." In point of fact, he realizes the phenomenon which arises at any moment, as what they really are. Hence, if the natural characteristics are obvious, the said characteristics (lakkhaṇa) are known, if its function (**rasa**) becomes obvious, this **function** is known. In the same way, manifestation (**paccupaṭṭhāna**) and proximate cause (**padaṭṭhāna**), if conspicuous, are also known. For instance, a

person who sees and observes the lightning in the firmament at the moment it flashes, (the characteristic of lightning), i.e. the momentary gleam that brightens up, it is truly known. The power of lightning which dispels the darkness (the function of lighting), is also truly known. The forked lightning in zigzag flashes or in straight or in circular forms or shapes, etc., (the paccupatthāna of lighting) are also truly known. The cloud from where the electricity discharge in flashes (the padatthāna of lighting) is also truly known. If no observation is made at the moment lightning takes place, the nature, cause and characteristics of the lightning which have actually happened will **not** be truly known, nay, cannot be known by mere reflection and sheer imagination. Likewise, if contemplated and noted at every moment of arising, the true characteristics of the arising phenomena of **rūpas** and **nāmas** will be known in true perspective although there is no suta (knowledge of learning). Without actually practising meditation by way of contemplating and noting at every moment of the arising of **rūpa** and **nāma**, but by relying upon **suta** with mere imagination, even those who are knowledgeable and are learned will fail to personally grasp the true characteristics of **rūpas** and **nāmas**, as they really occur. Just try it in a practical way. Please seriously concentrate your mind on one of the painful feelings - **dukkha-vedanā**, such as, stiffness, pain, ache, etc., occurring in your body, and then note as: "feeling stiff". "Feeling stiff", and so on, for a certain length of time. Then, it will become obvious that either the disagreeable feeling or sensation - the characteristics of pain; the **faculty** which causes the mind to become dejected and feeble; or the unpleasantness or pain felt in the physical body its manifestation; or the contact between unpleasurable sense-object and the mind **the proximate cause**,

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can be truly known every with **Paccakkha-ñāṇa**, despite absolute lack of **Suta** knowledge.

However, **padaṭṭhāna (proximate cause)** is the dhamma quite independent of others **rūpas** and **nāmas** which should however be directly contemplated. Hence, at the initial stage of meditation in the matter of **Nāmarūpa-pariccheda**, it is not essentially required to know this **padaṭṭhāna**. For not being essential, in the exposition given in the **ṭikā** kyaw of Abhidhammatthasaṅgaha Treatise, it has been mentioned as: "**Lakkhaṇa rasa paccupaṭṭhāna padaṭṭhāna vasena nāmarūpa pariggaho diṭṭhivisuddhi nāma**," and that means:, the **Ñāṇa** or knowledge which does not up in respect of **padaṭṭhāna**, but embraces according three kinds, viz: **Lakkhaṇa**, **Rasa** and **Paccupaṭṭhāna**, is stated as - "**Diṭṭhivisuddhi**", This explanation or elucidation being in conformity with what is contained in Mahā ṭikā (1-449) as: "**Padaṭṭhānaṃ panettha aññadhammatāya na uddhaṭaṃ**," is most appropriate.

The Meaning of Mahā ṭikā: **Aññadhammatāya** - As it is a dhamma standing aloof on its own apart from the element which should be contemplated, **padaṭṭhānaṃ** - **padaṭṭhāna**, **ettha** - in contemplating these four Elements, **na uddhaṭaṃ** - need not be disclosed or revealed.

## Explanation

A person who practises **dhātu vavatthāna (defining the four elements)** meditation, if desirous of contemplating the earth elements (**pathaviḍhātu**) need contemplate only that **pathavi-dhātu**. The other three dhātus (elements) which are its **Padaṭṭhāna**

(proximate cause) need not be contemplated. The same principle is to be adopted if desirous contemplating on **Āpo dhātu**, etc. Such being the case, a person who wishes to contemplate on pathaviḍhātu, etc., respectively, if their **padaṭṭhāna dhātus** are borne in mind, it would amount to contemplating any other dhātu than be wishes to contemplate. Hence, in the matter of **dhātuva-vatthāna**, no mention is made in the Aṭṭhakathā as to how one should bear in mind with regard to **padaṭṭhāna**.

## **IN HARMONY WITH THE ṬĪKĀ KYAW (ABHIDHAMMATTHAVIBHĀNĪ ṬĪKĀ)**

Therefore, as in the case of **dhātuva-vatthāna**, it is necessary to know discriminatingly the arising phenomena of **rūpas** and **nāmas** arising at the present moment also with regard also to **Namarupapariccheda**. **Padaṭṭhāna dhammas**, the cause of these phenomena, are however not as yet required to be known. It is because, although the said **padaṭṭhāna** is merely **nāma-rūpa**, it is the dhamma which is other than **Nāma-Rūpa** which ought to be directly noted and known. If, however, contemplation is carried on in respect of **padaṭṭhāna**, at the moment while **pathavi-rūpa** is conspicuous, it will have to be ignored at that moment as an object of contemplation, and instead, the remaining three **dhātus (elements)** will have to be first contemplated. In this way, the primary elements (bhūta) on which reliance are made must be first contemplated before cakkhupasāda (eye-sensitivity) is contemplated at the moment when **cakkhupasāda** becomes obvious. At the moment when **Vedanā** (feeling) becomes obvious, **phassa (contact)** should first be contemplated. At the time when **phassa**

becomes conspicuous, the sense-object that arises should first be contemplated. In the manner as stated, before contemplating the phenomenon which should have been given priority in the matter of contemplation because of its conspicuousness, the obscure and extraneous phenomena should first be repeatedly reflected upon and then contemplated. Only thereafter, the conspicuous phenomenon should be contemplated again.

When contemplation is carried on, the Cause and Effect being known, only **paccayapariggaha-ñāṇa** - the knowledge that distinguishes between Cause and Effect may occur. It is not **Namarupapariccheda-ñāṇa** - the knowledge that discriminates or distinguishes **nāma-rūpa**, mind and matter. Hence, in the matter relating to namarupapariccheda, the (ṭikā-kyaw) which has not described the manner of contemplation in respect of **Padaṭṭhāna** being exactly in conformity with the Mahā ṭikā which has already made a mention is really proper. The reason for insertion of '**padaṭṭhāna**' in Abhidhammattha Saṅgaha is probably because with the final achievement of **diṭṭhivissuddhi** that is approaching towards **Paccayapariggaha** to which it is about to reach, manifestation and contemplation in receipt of **Pedaṭṭhāna**, being exactly in conformity with the Mahā ṭikā which has already made a mention, is really proper. Could possibly have taken place.

**Among Lakkhaṇā (characteristic), etc., only one of them could be known.** In noting any one of rūpas-nāmas once at a time, only one of either **Lakkhaṇa**, or **Rasa**, or **Paccupaṭṭhāna**, or **Padaṭṭhāna** would become manifest. Only one of these can be noted and realized. Two, three or four of these will not be manifested simultaneously. These cannot be known at the same time. It is not that the task would have been completely done only if

all of these could be noted and realized simultaneously. In noting once at a time, if any one of these dhammas is known, it would serve the purpose. Hence, elucidation has been made as follows with reference to Mahā ṭīkā (1-433).

**Kasmā panettha ubhayaggahaṇaṃ?  
Puggalajjhā-sayato, ekaccassa hi dhātuyo  
manasi karontassa tā sabhāvato gahetabbataṃ  
gacchanti, ekaccassa sakicckaranato, yo rasoti  
vuccati.**

### TRANSLATION

Let us comment. In reflecting on these four kinds of **dhātus**, why both **lakkhaṇa** and **rasa** are taken up and reckoned? It is because of the variety or wants and different disposition or bent of mind which people have, that both **lakkhaṇa** and **rasa** are to be reckoned. In amplification - With regard to some of the persons who bear in mind the four **dhātus** (elements), these **dhātus** will be grasped and borne in mind in their own natural characteristics. Certain persons might of course bear the elements in the man of mind in carrying out their own task. Carrying out the task is said to be "**Rasa**" - function.

### EXPLANATION

A person who contemplates on the four **dhātus** can achieve his objective; or rather accomplish his task by contemplating

according to the characteristics. If contemplating is done according to **Rasa**, it would also serve the purpose. Contemplation should not be made simultaneously by way of both **lakṣhaṇa** and **rasa**. Neither would it be possible to contemplate both at the same time. And yet, why is it stated with reference to the manner of contemplation by means of both the two kinds of **Lakṣhaṇa** and **Rasa** in the Aṭṭhakathā? It has been indicated that the reason for having stated as such is because of the intention to fall in line with the diversity of likes and dislikes, or rather, dispositions of different kinds of persons. Let's again elaborate on this point. The four **dhātus** will manifest only by their own natural characteristics in the minds of some persons if they bear in mind the Four **Dhātus**. Such a person will be able to contemplate and know the said **four elements** only in their natural characteristics. To some, these have become manifest in the manner of carrying out their own task. Such a person is able to contemplate and know only their function, i.e., how these elements carry out their task. The expression "carries out their" means nothing but the power or faculty called "**Rasa**" (function).

### The gist of the meaning

Some, of course, could only know and dwell their mind on the said lakṣhaṇa (characteristics) because of its conspicuousness. On the other hand, some are able to know and bear in mind the **Rasa (function)** because of the conspicuousness of that **Rasa**. Hence, both the **lakṣhaṇa** and **rasa** are mentioned in Aṭṭhakathā so as to make different kinds of persons know fully well the manner of realization and manifestation. It does not however mean to convey

the sense that contemplation should be made completely through both **lakḥhaṇa** and **rasa** by one individual.

To a person who is noting as "seeing", one of the five Dhammas which become obvious at the moment of seeing will manifest in respect of any one of the characteristics etc. A person who is also acting will know correctly the Dhamma that has become manifest in its true perspective. How it is known and perceived as such will be shown in sequence.

## HOW CAKKHUPASĀDA IS KNOWN

To know to the extent that what is visible becomes obvious because of the eye-sensitivity or good eye-sight amounts to awareness of the truth according to Lakḥhana (characteristic). It means that "the natural characteristic of the eye-sensitivity is known." What happens later is in the same manner as before. Awareness of the fact that transmission is made to the visible-object or that it is caused to be seen is the correct perception or knowledge according to **Rasa**. The words "**Rūpesu āviñchana**, i.e. to induce towards the object of sight, or to pull and transmit, or, to cause to see" are all similar in meaning. Hence, to make it easily understandable, it has been stated as: "to transmit towards the object of sight, or cause it to be seen." Every time such an expression occurs without being strictly worded in the grammatical sense, it may be construed as conveying the same principle. Knowing that it is where the act of seeing abides, or the base from where it is seen, shall be construed as knowing correctly in respect of **paccupaṭṭhāna**. Knowing that there is the eye called" the coarse

**matter produced by Kamma** - (kammajabhūta-rūpa)," and the eye-sight clear is the correct awareness in respect of **Padatṭhāna**.

### Rūpāyatana

If the visible-object is correctly known either because it appears or reflects in the eye itself (**lakkhaṇa**), or because it is seen (**rasa**), or because it is the place where the act of seeing is resorted to, i.e. to where the vision is always proceeding (**Paccupaṭṭhāna**), or because it is abiding in the gross matters called "bhūta-rūpa" (**padatṭhāna**), it is indeed apprehended.

Discerning the eye-base and visible-object in respect of any one of the characteristic, etc. as stated in the foregoing, is in agreement with what is stated in Satipaṭṭhāna Pāḷi as: "**Cakkhuñca pajānāti, rūpe ca pajānāti**" and also in the relevant Aṭṭhakathā as: "**Cakkhupasādam ., rupañca yāthāva sa-rasalakkhaṇavasena pajānāti.**"

### The meaning of aṭṭhakathā

**Cakkhupasādam** .- the eye-sensitivity (clear eye-sight) and **rūpañca** - also the **visible-object**, **yāthāva sa-rasalakkhaṇavasena** - in respect of their function and characteristics, **pajānāti** - are known.

Some people adopting the method of **cuṇṇamanasikāra** as cited in the case of **dhātuvavatthāna samatha**, contemplate by bearing in mind whereby **matters** are made to appear continuously as particles of dust in so far as Vipassanā is concerned. This kind of reflective imagination being incapable of knowing correctly and being

absurd in respect of the characteristic (**lakḥhaṇa**), etc., is indeed improper and inappropriate.

### Cakkhuviññāna

If it is correctly known that the act of seeing is taking place, or that it is seen through the eye, i.e. the visual object is seen (**lakḥhaṇa**), and only the visible object is attended to and observed or it is just noticed at a glance (**rasa**), or it faces towards the visible object (**paccupaṭṭhāna**), or that seeing takes place for having borne in mind, or that it is perceived because of the presence of the eye and the sight-object which can be seen, or that it is seen because of good luck, or bad luck (**pada**), awareness takes place. (**Rūpārammanāya kiriyamano dhātuyā apagama padaṭṭhānam, {khandhaniddesa}. Saṅkhārapadaṭṭhānaṃ vatthārammaṇa-padaṭṭhānaṃ vā, { paṭiccasamuppāda : an exposition }. )**)

### Cakkhusamphassa

If the seeing is correctly known awareness takes place as the visible object has come into contact (**lakḥhaṇa**), or as the sense-object of sight is impinged or hit (**rasa**), or as the eye, the visual object, and the act of seeing come into contact with one another at the same time (**paccu patthāna**). Or as it is seen because the form or object is reflected (**padaṭṭhāna**).

## Sukha

If correctly known through perception that it is pleasurable and also nice to see (**lakkhaṇa**), or that good sensation is felt (**rasa**), or that it is delightful to the mind (**paccupaṭṭhāna**), or that it is fine because the mind becomes tranquil, or that it is good for getting into contact with a pleasurable sight, or that it becomes nice to have found what is expected or desired to be seen (**padaṭṭhāna**), awareness occurs.

## Dukkha

If correctly known that it is bad or disagreeable to see, or unpleasant to see, or that it is an ugly sight or an eyesore (**lakkhaṇa**), or that bad sensation is felt (**rasa**), or that there is a feeling of distress and discomfort (**paccuṭṭhāna**), or that because of the presence of the visible object it becomes bad, or because of contact with a bad sight, it becomes unpleasurable, and that for coming into contact with what is undesirable, one feels bad (**padaṭṭhāna**), awareness occurs.

## Upekkhā

If neither good nor bad sensation called (**adukkhamasukkhavedanā**) is correctly known, whether what is seen is considered to be neither bad or good (**lakkhaṇa**), or whether it causes to bring about neither delight nor dejection to the act of seeing (**rasa**), or whether it causes to bring about calmness and gentleness (**paccupaṭṭhāna**), or whether the vision, nay, sensation is evenly balanced between good and bad for lack of happiness and gratification, and by coming into contact with the

ordinary object of sight which is neither good nor bad, sensation becomes equally balanced between good and bad (**padaṭṭhana**), awareness occurs. (**Nippītika citta-padaṭṭhānā upekkhā phassa-padaṭṭhāna vedanā**).

Although **sukha**, **dukkha** and **vedanā** are not associated with, **cakkhaviññāṇa** (eye-consciousness), in Suttanta Pāḷi connected with **Vipassanā** all three kinds of **vedanā** are explained in respect of all six **dvāras**. As such, in the matter of noting as "seeing", all three kinds of **vedanā** are fully exposed along with the **vedanās** which are associated with **santīraṇa**, **javana** and **tadārammaṇa**. It will be found obvious in **Abhiññeyya Sutta** and **Pariññeyya Sutta**.

### To be noted or remembered in particular

In this regard, a noteworthy point will be cited for the sake of general knowledge. It can be stated that **upekkhā** which occurs in association with the mind that sees the bad or disagreeable sight or form in accordance with what is contained in **Mūla ṭīkā** (2-121) and **Mahā ṭīkā** (2-326) as: "**Upekkhā pana akusala vipākabhūtā aniṭṭhattā dukkhe avarodhetabbā, itarā iṭṭhattā sukhe**", is merely '**Dukkha**', or that **upekkhā** WHICH ASSOCIATES WITH THE Mind that sees the good or pleasurable sight or form, is merely '**Sukha**'. Moreover, considering the condition of **aniṭṭhattā** and **iṭṭhattā**, undesirability and desirability, **Upekkhā** - feeling of indifference which occurs simultaneously with the Mind that discerns an ordinary object of sight which is neither good nor bad, should only be regarded as **Upekkhā**. In matters relating to **Cakkhaviññāṇa**, etc. which associate only with **upekkhā**, it becomes conspicuous when extremely pleasurable and good sight, sound, smell, and taste are contacted and felt. When sensation is felt

in coming into contact with very bad or disagreeable sight, sound, smell and taste, it becomes conspicuous. It is mere obvious in the case of smell and taste. It becomes conspicuous when fragrant smell of perfume of scent is felt and when palatable taste of good food, rice, curry and sweet drinks are felt. When foul or putrid or offensive odour is smelt, or when drugs or medicine with bitter and unpalatable taste are taken, unpleasantness becomes obvious. Furthermore, in the case of **Kāyaviññāṇa (body-consciousness)**, although it is associated with only **sukha** and **dukkha** every time contact is made, it is not that only tolerable or intolerable condition will become evident, but that medium or mediocre feeling or sensation may also occur when contact is made with anything tactile which is neither good nor bad. However, such feeling of medium sensation should be noted and regarded as an inferior type of **sukha-vedanā (pleasant feeling)** caused by **iṭṭhamajjhatta phoṭṭhabba**. This is deserving of particular attention and is shown for the sake of gaining knowledge with the support of the Ṭikās.

At every moment of seeing the conditions comprising the eye, visible object, seeing (consciousness), contact and feeling or sensation which in combination fulfil the complete functioning of the act of seeing, by noting as "seeing", "seeing", these should be comprehended according to one's disposition (**ajjhāsaya**) in respect of **lakkhaṇa**, **rasa** and **paccupaṭṭhāna** mentioned in the foregoing. With a view to bringing about appropriate discernment according to the wish of **padaṭṭhāna** when achievement of **diṭṭhivisuddhi** is complete. Preaching has been made as in Sallayatana Saṃyutta and Paṭisambhidāmagga in the following words.

**Cakkhuṃ bhikkhave abhiññeyyaṃ, rūpā  
abhiññeyya, cakkhuvīññāṇaṃ abhiññeyyaṃ,  
cakkhusamphasso abhiññeyyo, yamidaṃ  
cakkhu-samphassapaccayā uppajjati vedayitaṃ  
sukhaṃ vā dukkhaṃvā adukkhamasukhaṃ vā,  
tampi abhiññeyyaṃ.**

**(Saṃ 2-228, Paṭisaṃ 6)**

The above Pāḷi conveys the meaning that "O, Monks! The eye should be known, nay, it should be understood with the Special knowledge that cognizes with awareness. The Visual objects should be known, nay, these should be known with extraordinary knowledge which cognizes with awareness. The Mind that sees due to eye-contact should be known. Seeing and contacting should be known. Because of the act of seeing through eye-contact, the sensation of pleasure, or pain and misery, or neither pleasure nor pain arises. These three kinds of sensation should also be known, nay, should be known with the Special knowledge which cognizes with awareness.

## **SUTAMAYA AND CINTĀMAYANĀṆA ARE NOT VIPASSANĀ**

Knowing by repeatedly noting the natural characteristics, etc. of **rūpas-nāmas** at every moment of their occurrence, amounts to becoming aware of Ñeyya dhammas which ought to be known. A distinctive kind of understanding much more penetrating than the knowledge gained through hearsay (**sutamaya**) and knowledge gained through one's own imagination (**cintāmaya**) and knowledge gained through tranquillity meditation (**samathabhāvanā-maya**),

takes place. Hence, both the two meanings of "**Abhiññeyyaṃ**", i.e. "it should be known with preference, and should be known and realized with Special knowledge" are, in this regard, similar in meaning to the expression "should be known or aware of by giving cognizance." Hence, the meaning should also be rendered as: "**Abhiññeyyaṃ**", i.e. it should be known by giving cognizance. "The statements mentioned in Mahā ṭīkā on which reliance is made, will be disclosed.

**Sabhāvadhammānaṃ lakkhaṇa-sallakkhaṇato  
ñeyyaabhimukhā paññā abhiññā paññā.**

(Mahā ṭī : 2-387)

**Api ca sutamayāya, cintāmayāya, ekacca  
bhāvanāmayāya ca abhivisiṭṭhāya paññāya ñātā  
abhiññātā.**

(Mahā ṭī: 2-507)

By noting the natural characteristics of the **rūpa-nāma** dhammas (it is merely the essential method, and also includes noting of **rasa**, etc.) the knowledge which is essentially bent towards **rūpa-nāma** that should be realized, is called **Abhiññā-paññā** known as "**Ñatapariññā**." (According to the essence of the dhamma, these are the two kinds of knowledge, namely, **Nāmarūpapariccheda** and **paccayapariggaha Ñānā**).

Putting it in another way, the **rūpa-nāma** dhammas which should be known by the special knowledge of Nāmarūpapariccheda and Paccayapariggaha as distinct from **Sutamayañāṇa** and **Cintāmaya-ñāṇa**, and some **bhāvanāmaya-nāṇa** (it refers to

**Jhānasampayutta, Abhiññā-paññās)** are known as **Abhiññāta Dhamma (phenomena that should be known).**

The two expositions of this *ṭikā*, the former one is the exposition of the word **Abhiññā** which enunciates **Ñātapariññā**. It is indicated by the said exposition that knowing primarily by noting the natural characteristics, etc., of the **rūpas** and **nāmas** is known as **Abhiññāpaññā** called **Ñātapariññā**. The latter exposition however, it an explanation of the word **Abhiññāta** which enunciates the **rūpas** and **nāmas** that ought to be known by **Ñātaparinnā**. As stated in the foregoing, it is shown that the act of knowing by noting the characteristics, etc., being more distinctive than **Sutamaya, Cintāmaya**, and some of the **Bhāvanāmaya**, is known as **Abhiññāpaññā. Rūpas** and **Nāmas** which should be known by that knowledge are called **Abhiññāta.**" Hence, *Sutamaya* and *Cintāmaya* knowledges have not yet even come up to the level of **Nāmarūpapariccheda**. It should therefore be determined that there is no need to say anything about these knowledges as having fallen far behind the nobler **Vipassanā-ñāṇa**.

Such being the case, the preaching that has been done each in its own place in normal order in this *Abhiññeyya Sutta* as: The eye should be noted and essentially known, and also the visual object should likewise be noted and known, etc., is in accord with the discourse (*desanā*). It should not be misconstrued as being essential to contemplate and not five times each, when seeing once at a time. The reason being, if contemplating and noting is carried on five times each, the act of seeing, etc., will occur repeatedly many a time even during the process of contemplating and noting. In that case, it would be impossible to catch up with the contemplating and noting five times each at every moment of their occurrence. Even if it is

caught up, it will not be proper or expedient in the light of what is stated in Paṭisambhidā Magga, etc., that **Bhaṅga-ñāṇa** occurs only when the dissolution of the object of consciousness is known without a break in the cognitive process (Vīthi) of the vanishing phenomenon of the mind that knows. Hence, when seeing once at a time, contemplation and noting should be made only once each according to the method already explained. When as such, be gaining awareness or knowing based primarily on one of the most outstanding dhammas, the function of noting and awareness of all five kinds of dhamma would have been completely accomplished. The manner of accomplishment as stated in Abhiññeyya Sutta may be mentioned. After gaining awareness through noting, every time it is noted as "Seeing" when **Nāmarūpa-pariccheda-ñāṇa** and **Paccayapariggaha-ñāṇa** called "**Ñāta-pariññā**" has become purified, the arising or becoming of these five dhammas is known or understood as: "These acts of seeing are currently occurring without being in existence in the past." The dissolution or vanishing is also known as, "becoming extinct and vanished altogether after arising." When the insight knowledge becomes greatly strengthened, "it is also known and realized as 'these have ceased or gone by, continuously and suddenly disappearing or vanishing.'" Starting from the time of realizing the process of arising and dissolution with perception, since it is found that everything vanishes after coming into being, the true characteristics of anicca is known as, "Oh! It is impermanent. "Since the inevitable transient nature of arising and dissolution is found, the genuine characteristic of **dukkha** is known as," Oh! All are indeed suffering and miserable and all are really bad and disagreeable." Moreover, since everything is found coming into being or arising constantly against one's own desire and dissolving or

passing away instantaneously and automatically without one's own will, the true characteristic of **anatta** - Non-Self, is vividly known as "It is not a living being or Self which could be managed or controlled according to one's own wish, and there is no such thing as "I", or a "Living Entity", or "Self", Such awareness is the realization of the Truth of the five kinds of dhamma (phenomena) existing at the moment of seeing, by distinguishing them in the nature of their arising, dissolution, and characteristics of **anicca** (impermanence), etc., It has been stated in the Sutta as contained in Saṃyuttanikāya and Paṭisambhidā Magga Laying stress on the importance of acquiring knowledge and awareness by noting every time seeing takes place as mentioned in the foregoing.

**Cakkhuṃ bhikkhave pariññeyyaṃ, rūpā  
pariññeyyā, cakkhuvinnāṇaṃ pariññeyyaṃ,  
cakkhu-samphasso pariññeyyo. Yamidaṃ cakkhu  
samphassa paccayā uppajjati vedayitaṃ sukhaṃ  
vā, dukkhaṃ vā a-dukkhamasukhaṃ vā tampi  
pariññeyyaṃ.**

[- The meaning may be rendered as - "it should be known discriminatingly by the nature of arising, dissolution and characteristic of **anicca**, etc." The result is the same. It is similarly stated in respect of these Abhiññeyya and Pariññeyya Suttas in the matter of six sense-doors (**dvāras**). Those who are knowledgeable can know in amplification of the statement '**Sotaṃ abhiññeyyaṃ, saddā abhiññeyyā**, etc.' Hence, no further reference will be made of these Suttas.]

In this Pariññeyya Sutta also, if the transient nature of the phenomenal arising, dissolution, and characteristic of **anicca** in

respect of any one of the dhammas by noting once at a time at every moment of seeing is primarily known and perceived by the senses, the knowledge which distinguishingly knows all those five dhammas existing at a certain moment of seeing, is accomplished. It means to say that awareness is complete to the extent of deterring the arising of **kilesā** by which attachment has taken place as being **nicca**, **sukha** and **atta** in respect of these dhammas. If stated more convincingly, the arising of **kilesā** connected with the act of seeing is likely to take place in relation to one of the dhammas which has become conspicuous at the time of seeing. It is not likely to occur initially relating to the dhamma which has not been known clearly or conspicuously. For instance - Feeling of love for hatred towards a person is likely to arise for having seen or come across that particular person at least. If a person has never been heard of in the past, or has not been known as living in this human world, no love or hate towards this person can possibly take place. Why is this so happened? Isn't it because this particular person or his existence has never been known or has never been imprinted in his mind. Analogous to this example, an object of sight has never been seen in the past. Nor is it presently seen. Nor has any thought ever occurred that "such a visual object can be seen or found." That kind of sight or form resembles the complexion of females or males who are living in a country, town or village, in the world of devas and in any other Universe where one has never been before, or which has never been heard of or known. It is entirely absurd that feeling of greed (lobha), anger or hatred (dosa), etc., could ever arise in connection with such an object of sight. Why is it so? It is because that Particular object of sight has never been conspicuous or imprinted in one's own mind.

## QUESTION AND ANSWER WHICH DEMONSTRATS VIPASSANĀ

It is for this reason that Lord Buddha prior to giving instructions on the practice of meditation (Kammaṭṭhāna) to Mālukyaputta bhikkhu in response to the solicitation made to show him the method of practising kammaṭṭhāna meditation, had made it obviously clear the nature of **Kilesa** and the nature of **Vipassanā** by raising the following questions.

### Question put by the buddha

**Taṃ kiṃ maññasi mālukyaputta, ye te cakkhu-viññeyyā rūpā adiṭṭhā adiṭṭhapubbā, na ca passati, na ca te hoti passeyyanti, atthi te tattha chando vā rāgo vā pemaṃ vā.**

Oh, Mālukyaputta! What do you think of this matter? You have not yet seen the visible object which could be perceived by the eye. You haven't seen them before. Nor these are being seen. No thought has yet arisen in you that these could be seen. Would you have the desire with feeling of attachment and affection for such objects of sight?

### Bhikkhu mālukyaputta's answer

**No hetam bhante** = No, my Lord! It is not so. With this first question it directly conveys the sense that **kilesas** are automatically extinct, or rather, remain at peace in relation to visual objects which cannot be considered and imagined. As such, these visual objects

need not be rejected by means of Vipassanā. It means to say that these remain calm and tranquil inasmuch as **Kilesas**, defilements, cannot arise of their own accord, nay, on their own course. The fact that **kilesas** could spring up by considering and imagining only in respect of the objects of sight, which being discerned, are conspicuous to the mind, has been shown by employing the method of **Byatireka**, i.e. so as to know by the method of reversal. If it could be deterred by Vipassanā-insight from becoming lovable and hateful just as in the case of inconspicuous objects of sight, no **kilesas** could have occurred also in respect of the said conspicuous objects. Hence, the meaning of the method which reveals that only the conspicuous objects of sight should be contemplated and noted by means of Vipassanā just as in the case of inconspicuous sight-objects so as to reject **kilesas**, has been cited according to what is stated in the Method of **Ñeyyattha** = The Method to be inferred and understood; the Method of **Avuttasiddhi** = The method that can be achieved successfully without directly mentioning or speaking; "The Method of **Atthāpanna**" = The Method by which the required meaning is embraced and can be known without saying directly.

What is the kind of dhamma that becomes obvious in causing love and hatred at the time of the occurrence of the spirit feeling of hatred after a person has been seen? It has so become merely because of the conspicuousness of the complexion of the visible-object or form. When reflection is made beginning from the appearance of that object of sight, the entire body including all flesh and bones will look lovable or loathsome, and it will so become manifest in the mine's eye. Hence, feeling of love or hatred spreads over the whole body. If no outer form of complexion or appearance is seen, what is composed of the inner substance of the entire

physical body cannot reflect in one's mind. No love or hatred can arise in the absence of the appearance or complexion which seems lovable or loathsome. As such, no **kilesas** can arise, i.e. **kilesa** will automatically remain dormant and still in the dhammas which cannot be attached to the mind for being inconspicuous since the time seeing has taken place. It is therefore not necessary to reject these inconspicuous dhammas by reflection and contemplation. However, in the case of those dhammas to which attachment has occurred from the time of seeing them with a clear vision, kilesa can arise every time retrospection is made; **kilesa** can arise. **Kilesa** cannot be extinguished or subdued on its own without outside influence. Such being the case, the meaning which indicates that these conspicuous dhammas just like inconspicuous dhammas should necessarily be contemplated and noted in order to prevent the arising of the feeling of love or hatred relating to these conditioned things- dhammas, is evidently clear.

**QUESTION** - Oh, Mālukyaputta! You haven't heard of the sound that can be heard by the ear. Neither have you heard of it before. Nor it is being heard. You have not even entertained any idea that you could hear it. As such, would you have any desire, attachment of liking for such sounds, and would these desirable attachment and affection occur to you?

**ANSWER** - Venerable Sir, it does not so happen.

**QUESTION** - Oh, Mālukyaputta ! You haven't smelt the odour that can be smelt with your nose. You haven't sensed that smell in the past. You are not smelling it at the moment. It has not

yet occurred to you that you could have this sense of smell. Would you then have any desire, attachment and liking for such odour, and would these desirable attachment and liking occur to you?

**ANSWER** - Venerable Sir, it does not so occur.

**QUESTION** - Oh, Mālukyaputta! You haven't eaten the tasty food that can be taken, known and tasted with the tongue. You have never eaten or tasted it before. You are not eating it right now. It has not yet occurred to you that you could eat it. Would you have any desire, attachment and longing for such tasty food, and would these desirable attachment and liking for the taste occur to you?

**ANSWER** - Venerable Sir, it does not so occur.

**QUESTION** - Oh, Mālukyaputta! You haven't come into contact with things which can be contacted, found and aware of by your own self, the physical body. You have not yet contacted them before. You are not in contact right now. As it has not occurred to you as yet that these could be found and contacted, would you have any desire, attachment and affection for these things which are tactile, and would these desirable feelings occur to you?

**ANSWER** - Venerable Sir, have occurred in me as such.

**QUESTION** - Oh, Mālukyaputta! You haven't yet thought and become aware of the nature of things which you could imagine and know with your conscious mind. You haven't yet imagined and known them in the past. You are not imagining or are not in the act of knowing them presently. You have neither thought of as being capable of imagining and knowing them. Would you have any desire, attachment and affection for such thoughts, and would these desirable attachment and affection occur in you?

**ANSWER** - No, Your Venerable Sir, These haven't occurred.

From what has been known by these six Questions, it should be understood that **kilesa** arises through clinging to the obvious phenomena or conditions which appear at the six sense-doors. No clinging desire can possibly occur in respect of anything which is inconspicuous. Hence, it has been pointed out that Vipassanā contemplation should be made only on conspicuous dhammas so that "no feeling of love or hatred will occur just as in the case of inconspicuous dhammas." Hence, the following Kammaṭṭhāna (subject for meditation) has been preached to Mālukyaputta bhikkhu.

## **METHOD OF CONTEMPLATING VIPASSANĀ IN BRIEF**

**Ettha ca te Mālukyaputta diṭṭha suta muta  
viññātesu dhammesu diṭṭhe diṭṭhamattaṃ  
bhavissati, sute suttamattaṃ bhavissati, mute**

**mutamattaṃ bhavissati, viññāte viññātamatta bhavissati. Yato kho te Mālukyaputta diṭṭha suta muta viññātesu dhammesu diṭṭhe diṭṭhamattaṃ bhavissati, sute sutamattaṃ, mute mutamattaṃ, viññāte viññā-tamattaṃ bhavissati, tato tvaṃ Mālukyaputta na tena. Yato tvaṃ Mālukyaputta na tena, tato tvaṃ Mālukyaputta na tattha, yato tvaṃ Mālukyaputta na tattha, tato tvaṃ Mālukyaputta nevidha, na huraṃ, na ubhayamantarena, esevanto dukkhassa.**

(Saṃ: 2-295)

**Mālukyaputta** - Oh, Mālukyaputta! **ettha ca diṭṭha suta muta viññātesu dhammesu** - also in all these phenomena that are seen, heard, reached and known, **te** - to you, **diṭṭhe** - in respect of the visual object, or sight that is seen, **diṭṭhamattaṃ** - just mere seeing, **bhavissati** - will take place. **Sute** - In respect of the sound that is heard, **sutamattaṃ** - mere hearing, **bhavissati** - will take place. **Mute** - In respect of the dour, taste and touch which are reached or come across, **matamattaṃ**- mere reaching or coming across, **bhavissati** - will take place. **Viññāte**- in respect of the nature which is known, **viññātamattaṃ** - mere cognizance or consciousness, **bhavissati** - will take place.\*

## NOTE

\* The manner of contemplating Vipassanā is shown with such a brief account. However, in the *Bāheya Sutta of Udāna Pāli*, regarding this matter, it is directly indicated that "**evaṃhi te Bāhiya sikkhitabbaṃ** - O, Bāhiya! You should practise as has been already stated. In the relevant Aṭṭhakathā also, elucidation has been made

thus: "**Sikkhitabbanti adhisīlasikkhādīnaṃ tissannampi sikkhānaṃ vasena sikkhnaṃ kātabbaṃ** = what is meant by the expression "should practise", is to indulge in practising according to the three kinds of **sikkhā**, such as, **adhisīlasikkhā**, Moreover, it is stated as: "**evaṃ imāya paṭipadāya tayā Bāhiya tissannaṃ sikkhānaṃ anupavattanavasena sikkhitabbaṃ** = O, Bāhiya ! You should practise by adhering to the conduct of the three sikkhas, as already stated, i.e. by indulging continuously in the moral training (of **adhisīlas**, **adhicittas** and **adhipaññās**.)

**Mālukyaputta** - O, Mālukyaputta, **yato kho** - on one occasion, or rather, at a certain time, **te** - in so far as you are concerned, **diṭṭha suta muta viññātesu dhammesu** - in respect of phenomena that have been seen, heard, reached or contacted and cognized, **diṭṭhe diṭṭhamattaṃ bhavissati (pa) viññātamattaṃ bhavissati** - when seen, it will merely be seen; when heard, it will be just merely audible; when reached, it will merely be just reached, or rather, will have more contact; when known, it will have mere cognition. Mālukyaputta- O, Mālukyaputta, **tato** - when it so happens, **tvam-** in you, **tena** - all defilements (kilesa) in respect of the visual object which is seen, the sound that is heard, the smell, taste, touch and consciousness which have been sensed or contacted, **na bhavissati** - will not occur or take place.

O, Mālukyaputta! On such an occasion, no **kilesas** would arise connected with the visible object that is seen, and so on. O, Mālukyaputta! At that time, you will not have any feeling of sensation that will abide in you as prompted by kilesas in respect of the visible object and other sense-objects. When it so happens, you are no longer in this world. Nor will you be in any other world or universe.

So, you will not be in existence, or a being, in this or any other world. This non-existence of you in these two kinds of worlds with no pleasurable or passionate attachment is in itself the end of all sufferings and extinction of miserable **kilesas** and **vaṭṭa-dukkha**, and that means the infinite **Nibbāna**.

According to Aññevada (another view) shown in Udāna-aṭṭhakathā, the significant meaning is : when **kilesa** does not abide in you at its own will, there will be no place for it in internal **āyatana**, such as, the eye, the ear, the nose, the tongue, the body (viz: the faculty of touch) and the mind, Nor will there by such things as the six external senses or properties, namely, form, sound, odour, taste, contact and ideas or thoughts. Nor the six **viññāṇas**, states of consciousness which arise at the contact of the internal base and external sense-objects **leaving** both the two kinds of **āyatana**, will afford a place for **kilesa**. This absence of your in these sense-door, objects, and consciousness, nay, non-manifestation of them, in itself is the final liberation **Nibbāna**, the end of all sufferings and miseries caused by **kilesas** attached to the life existence.

### Explanation

When a visual object or form is seen, it should be stopped short at "seeing", i.e., at the point of contact with the eye. Kilesa should not be allowed to arise by reflecting on the object of sight that is seen. This form or object should be contemplated and noted so as not to afford opportunity for **kilesa** to arise. By contemplating and noting as such, visible-objects is known in its true characteristics or nature. The manner of awareness takes place may be described

thus: It is known and realized that the visible object is being seen, and that the object of sight and the act of seeing arise and dissolve in an instant, and that it vanishes even while noting. Hence, one could determine distinguishingly that what is seen is impermanent, suffering and Not-Self. Although an object is clearly perceived it would be just like an object or form which has escaped his notice or attention. It will not therefore convey in idea that it is lovable, loathsome and a substance. If it is considered in retrospection, it will appear as was originally noted and will become evident as vanishing away and ceased to exist and as being **anicca, dukkha** and **anatta**, Hence, no **kilesa** can arise by imagining and reflection in connection with the said object of sight holding the view that "I have seen such and such a person or a being, and that this person is lovely or hateful, etc." It means to say that contemplation and noting must be done at every moment of seeing to prevent the arising of **kilesa**, as stated. Furthermore, it conveys the sense that whenever an odour is smelt, a sound is heard, a taste is felt, or a touch is made in respect of various matters which is tactile, or when ideas and different kinds of reflection are thought of and known, contemplation and noting should be carried on so as **not** to give opportunity for **kilesas** to arise and to stop short at the point of contact when an object is seen, heard, smelt, tasted, or touched, etc. This means that by so contemplating and noting, incessantly so as to stop the mind at the point of "seeing", **sīla, samādhi** and **paññā** in relation to Vipassanā should be developed by stages thereby causing to bring about an achievement of **Magga-sīla, Samādhi** and **Paññā**.

The manner of contemplating **vipassanā** is made known according to what has been expounded in Udāna aṭṭhakathā -

solemn utterances contained in the Commentaries as : **"Vipassanāya visayaṃ diṭṭhādīhi catūhi koṭṭhāsehi vibhajitvā tathassa ñātatiraṇapariññaṃ dasseti,** and **heṭṭhimāhi visuddhīhi saddhiṃ saṅkhepeneva vipassanā kathitā,** and by the expression of the words ettha ca-p- "**bhavissanti** " as stated in this Sutta. It has also been stated in the said Aṭṭhakathā that the manner of arising of Magga-Phala together with **pahānapariññā,** i.e. the full understanding which abandons the defilements by realization of magga-phala -Nibbāna, is shown by the usage of the words "**yato kho**", etc., and that "**Magga**" is indicated by the usage of the words "**yatokho--p--na tena**", and that "**Phala**" is indicated by the word "**yato tvam --p--na tattha**" and that also **Nibbāna** is indicated by the expression **yato tvam - esevanto dukkhassa.** In conformity with what has been stated, the meaning conveyed in the words '**yato kho,** etc.,' will now be explained.

By continually noting the visual object that is seen, etc., as "seeing", "hearing," and so on, the mind or consciousness which occurs at that moment, remains steadfast in what is just merely seen, and what is just merely heard, etc. The object, form, and the audible object, etc., that is seen will manifest in the shape of the nature of sight, and that is heard as the nature of the sound, etc. The phenomenal nature of arising and dissolution, and the nature of **anicca, dukkha** and **anatta** will also become manifest in their true perspective. They will not manifest themselves as being affectionate, or loathsome, or "self", or living entity or substance. At that moment, the sense objects which happen to be contemplated and noted, will be "just like the objects of consciousness which cannot be seen, heard, contacted or known for being inconspicuous." No mental defilements (**kilesa**) will arise. Nor will **kilesas** arise clinging to

these sensations. The causative effect of non-occurrence of **kilesa** may be said that " there is non-abidance of **ārammaṇānusaya**, i.e. non-resting or non-dwelling of thoughts on those sense-objects which are latent "; and that "**Vipassanā** rejects or removes **kilesas** momentarily"; and that " it is said to be '**tadaṅga viveka (detachment), virāga (absence of lust) , nirodha (cessation) and vosagga (relinquishing)**' ", according to what has been stated in Pāli Scriptures, Aṭṭhakathās and Ṭikās. A person who has reached that stage in his contemplation is said to be "**Tadaṅganibbūta**", i.e. = "one who is freed from the fetters of **kilesa** because of the one concentration by contemplating and noting", as indicated or stated in *Khandha Vagga Saṃyutta*. No **kilesa** connected with the sense-object of sight that is seen will arise in such a person. He will have no attachment to such form or an object that is seen. Neither will he cultivate any wrong thoughts depending on this object of sight, nor will he be under delusion that what is seen by him is always permanent or everlasting, delightful, and a living entity, etc." The knowledge of realization of that person having the faculty of dispelling the **nicca-saññā**, etc. is known as "**pahānapariññā**", i.e. full understanding which abandons the defilements. If the nature of dissolution in respect of the visible object, etc., is known and personally realized, it is **Vipassanā pahānapariññā**. If the object of sight and awareness through the process of contemplating and noting of the complete cessation of all is known and achieved, it is '**Maggapahānapariññā**.' Passing beyond that **Magga**, the **Phala consciousness** which is the attainment of Fruition will be gained by Nibbāna as object. A person who is either reaching in the stage of **Phala** or has reached the stage of **Phala**, will have no passionate desires or cravings for what is seen, heard, etc. It means to say

"there is no **taṇhā, māna; diṭṭhi** in respect of all what is seen or perceived, etc. **Magga-Phala** means **Arahatta Magga-Phala** in its highest sense.

The explanation of the word Nevidha given by the Commentators is that an Arahanta who has reached the stage of **Arahatta-Phala**. having no attachment to all **rūpa-nama** will not be deemed to be abiding in this mundane world. After passing into **Parinibbāna** - the last demise, as no new or fresh **rūpa-nāma** will arise, he will have no future life existence and no other world for him, the germ of existence having been perished with his death (**cuti**). There is no more rebirths. Not having two worlds, nay, the total extinction of the occurrence of fresh **rūpa-nāma** for being able to get rid of all human passions, is what it called "**Anupādisesanibbāna**." In other words, it is the complete 'extinction' of all **kilesas** - mental defilements and the liberation from existence.

The explanation of the word **ANevidha (another view)** is: At a brief moment of reaching the stage of **Magga-Phala**, there is no manifestation of **Ajjhattikāyatana (internal sense-bases)** - **six dvāras**, namely, the eye, the ear, the nose, the tongue, the body and the Mind. No consciousness dwells on these internal senses. Lokiya senses of **Bāhirāyatanas (external objects)**, viz: the mundane sense-objects the form, sound, odour, taste, touch, and ideas or thoughts, will not also be manifested. No consciousness also dwells on these external objects. Nor will **viññānas**, viz: consciousness, of hearing, of smell, of taste, of contact, of thought, and awareness of contemplation and noting, occur or. No consciousness or sensation will arise in respect of these senses. Reflection towards the cessation of these sense-bases, sense-objects

**viññāṇa** will occur followed by consciousness of **Magga** and **Phala**. It means to say that only the nature of cessation of (**dvāra, ārammaṇa**) and which is realized by the said **Magga-Phala**, shall be deemed the total extinction of all sufferings and cessation of miseries- the Ultimate **Nibbāna**.

Mālukiyaputta Thera after having heard the brief discourse on the method of contemplating **Vipassanā**, fervently put up the amplified statement of explanation as understood by him in the following words:-

**Rūpaṃ disvā sati muṭṭhā, piyaṃ nimittaṃ  
manasikaroto. Sārattacitto vedeti, tañca ajjhosa  
tiṭṭhati. Tassa vaḍḍhanti vedanā, anekā  
rūpasam-bhavā. Abhijjhā ca vihesā ca, citta-  
massū-pahaññati. Evaṃ ācinato dukkhaṃ, ārā  
nibbāna vuccati.**

The gist of the above is: A person having dwelt his mind on the agreeable or lovable sign after seeing the object of sight (It denotes that attentiveness with **yoniso manasikāra** - right consideration of the mind being absent, **ayoniso manasikāra (improper consideration)** comes into play), mindfulness in noting is forgotten. (It means: In spite of the conspicuousness of mere act of seeing at that moment, noting has not been done, and nor perception and awareness takes place as mere **anicca, dukkha** and **anatta**.) A person, who takes no notice of it as such, being overwhelmed with the thoughts which crave for passion, suffers the sensation. (Being mentally absorbed in the detestable or loathsome sense-object, he feels the sensation with **paduṭṭha** - the wicked mind, and having accidentally borne in mind the neutral sign or

sense-object with **sammuḷha** mind, i.e. "with bewilderment or infatuation, the sensation is felt.-" These should be regarded or understood as such by evidence or example (**Nidassana**) words which has been made.) The mind is fixed on that sensation as if it is gulped or swallowed. To such a person, all various kinds of **vedanā** - sensations which start springing up from the object of sight, whether good or bad, and the extreme form of desire, or rather, covetousness, and also cruelty which is bent upon ill treating, increase or grow in abundance. The mind or mental disposition of such a person becomes distressful and tiresome with greed (**lobha**) and anger or hatred (**dosa**). One who accumulates the miseries of **Kilesas defilements**, and sufferings of **Samsāra** - the repeated existences, is remote from the Bliss of **Nibbāna**.

**[This indicates that Nibbāna cannot be attained if failed to note and realize the truth of the phenomena at the moment of seeing.]**

**Na so rajjti rūpesu, rūpaṃ disvā paṭissato.  
Virattacitto vedeti, tañca nājjhosa tiṭṭhati.  
Yathā-ssa passato rūpaṃ, sevato cāpi vedanaṃ.  
Khiyati no paciyati, evaṃ so carati-ssato. Evaṃ  
apacinato dukkhaṃ, santike nibbāna vuccati.**

When a Vipassanā yogī sees a visual object he again remembers how he had seen and noted the object. A person who has recollected how noting was done, will have no attachment to objects which are seen. He has no feeling of attachment and pleasurable sensation. He remains unaffected without grasping any desirable sensation in respect of the object. Although the sense-object is seen, since awareness takes place through noting, no

feeling of sensation has arisen in him. Such a person will be free from or devoid of the **Kilesa-dukkha** or **vaṭṭa-dukkha (suffering of round)**. It is not that the sensation is nursed and accumulated by him. He is practising through noting and awareness at every moment of seeing. By adhering to this practice, he is capable of extinguishing the passionate fires of **kilesa** sufferings and the miseries of life existence. Such a person may be said to have attained the peaceful bliss of **Nibbāna**, nay, have come closer to **Nibbāna**.

(It goes to indicate that if noting is done and awareness is gained at the moment of seeing, **Nibbāna** can be within one's reach.)

The verses relating to the remoteness from and proximity to **Nibbāna** in respect of the arising phenomena at the moment of hearing, etc, have revealed in much the same way. If desirable, reference may be made to *Saḷāyatana Saṃyutta*, *Salāyatana-Vagga*. When presentation was made with these verses, the Lord Buddha spoke of Mālukiyaputta Thera in approbation uttering the words "**Sādhu**"- Well done! and then advised to strictly bear in mind the fuller explanation on the method of practising Vipassanā as had been tendered by him, and then reiterated these Verses. Soon after he had personally practised the brief method of contemplating **Vipassanā**, Mālukiyaputta Thera had attained Arahantship and elevated to the status of a **Mahāsāvaka (Great Disciple)**. This could be evidently found in the said Pāli Text.

### What is essential to be noted

The aforesaid meanings have been made clear with this **Mālukiyaputta Sutta**. In respect of the phenomena which have

becomes inconspicuous for failing to be realized by **six** consciousnesses (**viññāṇas**), **kilesas** - defilements, are automatically extinguished. Hence, it is quite convincing that these kinds of dhammas need not be purposely sought for, and contemplated. Only if one fails to contemplate on the obvious phenomena which are known through the faculty of **six consciousnesses (viññāṇas)**, **kilesa** could arise. As such, it is lucidly explained in this meaning that by contemplating only on these conspicuous phenomena, those **kilesas** (that would arise if they missed contemplation) should be rejected. If the conspicuous dhammas are contemplated, no **kilesas** would occur in respect of all conspicuous and non-conspicuous dhammas. Hence, the meaning is also obvious that by contemplating the conspicuous dhammas, dhammas are deemed to have been completely contemplated, and awareness of all dhammas shall be deemed to have been accomplished. Such being the case, it has been stated that **"At every time "seeing" takes place, when noting is done, and when awareness occurs essentially in respect of the arising, dissolution, and the nature of anicca, etc. of any one of the dhammas, all five conditioned things or dhammas which are present at the moment of seeing, will have been completely known and realized distinguishingly."**

Even while noting is continually done as "seeing", "seeing", at every moment of seeing, when **vipassanā** knowledge is immature, impulses of cravings (kilesas) may often creep in. On that score there should be no disappointment. Nor should the effort to note be reduced. The impurity of mind bent upon **kilesas** should only be noted and then rejected. For instance, the example of a person washing clothes (laundress) should be emulated. The washer-woman

may not be able to clean the clothes by washing them only once or twice. Only if the linen is washed repeatedly and is rubbed in many different ways, the dirt would be cleansed. However, in the case of laundering linen, one could know definitely whether the clothes become clean, and whether they still need to be repeatedly washed. In the matter of **Vipassanā** however, it is impossible to know how much defilements (kilesas) has been diminished and how much **kilesa** remains unsubdued. Only after the attainment of **magga-phala** through constant noting in seriatim, it could be known as to how much remnant of **kilesa** still remains. It has therefore been stated in *Khandha Vagga Saṃyutta* describing the manner in which comprehension can be made or not, similar to the example of the handle of adze (vāsi). The similarity being - just as it cannot be known to what extent a place in the handle of an axe which is in use by a carpenter every day, has been worn out through friction from day to day. Although part of **kilesas** has been extinguished at every time noting is done, a yogī practising **Vipassanā** is unable to know how much **kilesas** have ceased to abide. Just as the part of handle of adze will become clearly noticeable where the impression is caused by the hand through constant use only after a lapse of many days, months and years, a vipassanā yogī will come to know how much **kilesas** have been exterminated or reduced only after achieving **Magga-Phala**. However, when vipassanā knowledge becomes mature, the arising of **kilesas** will take place only at times. And yet, the moment noting is done; those will disappear and be extinct. These will be totally extinguished and will never recur. Generally, only noting is taking place in continuity. When insight knowledge becomes extremely strengthened and mature, only wholesome impulses and determining consciousness will arise in him,

without a tinge of **kilesa** even in the process of cognition while seeing the pleasurable sight through the eye. Then when this cognitive process connected with the eye is contemplated and noted, the stabilized mind will have no change, and Vipassanā knowledge only will happen in continuity. To such a person in the course of his contemplating Vipassanā, detachment and liberation from **kilesa and the tranquillity** will still be obvious. The manner of its conspicuousness can also be understood from the seventh sutta of Āsīvisavagga, *Salāyatana Saṃyutta Aṭṭhakattā*.

## HOW KILESA IS REJECTED BY NOTING

**Dandho bhikkave satuppādoti satiyā uppādoyeva dandho uppannamattāya pana tāya keci kilesā niggahitāva honti, na saṅṭhātuṃ sakkonti. Cakkhudvārasmiṃ hi rāgādīsu uppannesu dutiya javanavāre "kilesā me uppannā" ti ñatvā tatiye javanavāre saṃvarajavanamaṃyeva javati, anicchariyañcetaṃ, yaṃ vipassako tatiya javanavāre kilese niggaṇheyya. Cakkhudvāre pana iṭṭhārammaṇe apāthagate bhavaṅgaṃ āvattetvā āvajjanādīsu uppannesu voṭṭhabbanānantaraṃ sampattakilesa-javanavāraṃ nivattetvā kusalameva uppādeti, āraddhavipassakānaṃ hi ayamānisaṃ so bhāvanā-paṭisaṅkhāre patitṭhitabhāvassa.**

(Saṃ - ṭha: 3-96)

What "dhandho bhikkhave satuppadoti" means - Only the arising of mindfulness or awareness of mind in noting the occurrence of **kilesa** is slow. The extinguishing the **kilesa** is not delayed or slow. As soon as the awareness or mindfulness arises, it will subdue some of the **kilesa**. These defilements can no longer remain constantly abiding, or rather, be present all the time. In amplification, it may be stated that if *rāga* (lust), etc. arises at the eye-door, and as it comes to the second course of impulsive consciousness, awareness takes place that "**kilesas**, defilements, have arisen in me, and then as a result, on the third course of impulsive consciousness, only the well restrained Vipassanā consciousness occurs. Furthermore, a person who is practising Vipassanā contemplation on his third round of impulsive consciousness will be able to suppress the **kilesas**. Suppression of **kilesas** is not actually surprising yet. What is really wonderful is that if a pleasurable visual object is perceived and reflected through the eye, it suppresses the life-continuum causing the eye-door, and when advertent consciousness to arise; next to the determining consciousness the course of **kilesa** impulse is stopped or subjugated, and only the **wholesome consciousness will** take place. The advantage which causes to bring about merits (**kusala**), instead of defilement, is that of Vipassanā Yogi who has already accomplished with **Udayabbaya-ñāṇa**, etc.; and who has remained in meditation (bhāvanā)-mental cultivation.

These Pāḷi and Aṭṭhakathā go to indicate that a person fully endowed with mediocre Vipassanā though at times be ridden with the impulses of **kilesa** during the cognitive process at the moment of seeing, only the keen insight knowledge and wholesome consciousness will arise of noting in done accompanied by



**āvajjatopi puna dutiyavāraṃ rāgādivasena  
javanam javati yeva, dutiyavārāvasāne  
pana"evam me javanaṃ javatiyeva,  
dutyavārāvasāne pana evaṃ me javanaṃ  
javitanti" āvajjato ārammaṇaṃ pariggahitameva  
hoti, tatiyavāre tathā na uppajjati.**

(Ma - ṭha: 2-129)

The gist of the above Pāḷi passage is: In regard to a **Vipassanā Yogī** who has achieved strong meditation (Balavavipassanā) for having accomplished with **Nibbāna-ñāṇa**, etc. When visible object, etc, are felt through cakkhudvāra, etc., even if improper thoughts arise in him at the moment of determining consciousness, he would pursue once or twice and then the mind only enters into life-continuum and subsides. No feeling of sensual pleasures would occur. If it so happens, he is deemed to be a quick-witted meditator who has reached the highest. To a mediocre meditator of vipassanā, impulsive consciousness arises once as prompted by **rāga**, etc. However, when such impulse disappears eventually, since he would bear in mind that "impulsive consciousness as prompted by **rāga (lust)** has occurred in me", he puts a check on the impulsive consciousness and continues to contemplate on it. (Although contemplating is made at the end of the impulsive consciousness javana, he has done so only after the life-continuum). Again when the second cause of cognitive processes takes place, no consciousness tainted with **rāga** will occur. In respect however of the inferior type of meditator, although he would contemplate and note only once, when the second course of consciousness arises, consciousness prompted by **rāga** occurs again.

At the end of the second course of cognitive process, he knows and reflects that "the impulsive consciousness has gone and disappeared", and by contemplating and noting it, he is able to keep control of object. On the third course, the mental impulse tainted with **rāga** will cease to occur.

Among the three types of individuals mentioned by the said Aṭṭhakathā, the third kind of individual is **Mandavipassanā**, the second is **Majjhimavipassanā**, and the first is **Tikkhavipassaka**. Putting it in another way, the third type of individual is a person who is endowed with the inferior **Balava-vipassana**, whereas the second and first types of individual are those who are endowed with mediocre and superior kinds of balava (vigorous) vipassana, respectively. Amongst these individuals, as regards **Mandavipassaka**, despite the fact that noting is done by him in respect of kilesa which arises during the cognitive process at the moment of seeing impulsive consciousness associated with defilement occurs again. Thereafter, when consciousness is again noted, and **impulsive consciousness**, relating to defilements, will cease to occur. Only wholesome consciousness of kusala (meritorious acts), and also **Vipassanā** will take place. What has happened to the second type of individual in this regard has been already described previously. As regards the first **Tikkhavipassaka**, although improper reflective thoughts appear in him when coming into contact with the sense-objects that are likely to evoke the mental defilements, such reflective thoughts would not be strong enough due to the effect of the previous practice of contemplation and noting. Hence, **pañca-viññāṇa (five kinds of consciousnesses)**, **sampañicchana** (recipient consciousness) and **santiraṇa** (investigating consciousness) cannot take up the sense-

object with clarity. Since these thought cannot grasp the sensations clearly, **manodvārāvajjana (mind-door adverting consciousness)** called **vuttho (determining consciousness)** being also unable to distinguish and decide whether they are lovable, or hateful, etc., occur two or three times. Referring to the repeated arising of the consciousness which occurs thereafter, depending on the past mental thoughts and their behaviours, it is said to be āsevanaṃ labhitvā, i.e. have obtained the practice or habitude. It is not however intended to imbibe repeated (āsevana paccaya) and its conditionally arisen states. Though it happens thus two or three times, because of its inability to make determination, life continuum arises instead of impulsive consciousness (javana). In the mind-door also, the cognitive process ending with determining consciousness may appear. When it so happens, it might become inconspicuous. It would appear as if something is seen with the eye, or the sound is heard, or something is imagined. When rising from the life-continuum (bhavanga), **vipassanā consciousness at the mind-door** which contemplates and notes the extremely vague act of seeing, might occur. To such a person, there is a cessation of **kusala** and **akusala** impulsive consciousness at the five sense doors (**pañcadvāra**). Only at the mind door, Vipassanā consciousness arises. As mental impulse ceases during the first **Vithi** (cognitive process), the object of consciousness becomes very vague and obscure; and in the second cognitive process of mind-door, **tatramajjhattupakkhā**, which causes equanimity, becomes obvious and then, when **Saṅkhārupekkhā-ñāṇa** is strengthened and active calm vipassanā-consciousness, i.e., steady contemplating and noting, will take place. When this stage of **ñāṇa** - insight

knowledge - is reached by practising meditation, it will be found conspicuous with one's own personal knowledge or realization.

At such a time, it should be remembered that though a meditator may be an ordinary worldling, he is "fully accomplished with **Sal haṅgupekkhā** just like an **Arahat**." Hence, in the Pañcamavāra - 150 of Pañcaṅguttara Tikamdakī Vagga, Fourth Sutta, it goes to say:-

**"Sādhu bhikkhave bhikkhu kālena kālaṃ paṭikūlañca appaṭikūlañca tadubhayaṃ abhinivijjetvā upekkhako vihareyya sato sampajāno"** - This means: "O, Monks! At times, a monk after avoiding or discarding both hateful and lovable conditions and being mindful and becoming aware, remains contemplating with equanimity. Abiding in that contemplation is indeed excellent." In this very Aṭṭhakathā, it is stated as:

**"Chalaṅgupekkhāvasena pañcamo chalaṅgupekkhā cesā khīṇāsavassa upekkhā sadisā, na pana khīṇāsavupekkhā (pa) imasmiṃ sutte pañcasu ṭhānesu vipassanāva kathitā, taṃ āraddha vipassako kātuṃ sakkoti."**

(A - Ṭha: 3-52)

**Pañcamavāra** - The fifth course is preached according to **chalaṅgupekkhā**. Chalaṅgupekkhā itself is (**Upekkhā**) **which is like** an indifferent attitude of an Arahat. However, it is NOT the **Upekkhā**, indifferent mental attribute of an Arahat. In this Sutta in respect of the five places, only **Vipassanā** has been preached. Exhortation is made that a **Āraddha-vipassaka** individual (one who is fully endowed with the knowledge of **Udayabbaya**, etc., for having already initiated the meditational practice). Has the faculty of

inculcating the said vipassanā-insight knowledge. In the commentary of Mūlapaṇṇāsa Malahatthi-padopams Sutta also, it runs as:

**"Upekkhā kusala nissitā saṅghātīti idha  
chal haṅgupekkhā, sā panesā kiñcāpi  
kīnāsavassa iṭṭhāniṭṭhesu ārammanesu a-  
rajjanādivasena pavattati. Ayaṃ pana bhikkhu  
vīriyabalena bhāvanā siddhiyā attano  
vipassanaṃ khināsavassa chaḷaṅgupekkhā thāne  
thapetīti vipassanāva chaḷaṅgupekkhā nāma  
jātā."**

(Ma-ṭṭha: 2-130)

In the matter of "**upekkhā kusala nissitā saṅghātī**", 'upekkhā' simply means **chaḷaṅgupekkhā**. Although the said **chaḷaṅgupekkhā** usually occurs in an Arahat as in respect of the detached mind to both good and bad sense-objects, this **vipassanā yogi**, a monk, regards his contemplation and noting as **chaḷaṅgupekkhā** of an Arahat when he is fully accomplished with **bhāvanā** by his exertion and diligence. Hence, noting done according to Vipassanā in itself is explained as "**chaḷaṅgupekkhā**".

Referring to the need for contemplating and noting at the five sense-doors (pañcadvāra) until such time impulsive consciousness ceases, as stated in the foregoing, guidelines on the practice of **kammaṭṭhāna (meditation subject)** had once been given to Venerable Poṭṭhila by a young novice - a sāmaṇera citing an example relating to the method of catching an iguana, a kind of lizard.

## STORY OF VENERABLE POTṬHILA

During the life-time of Lord Buddha, there lived a Mahā Thera by the name of Venerable Potṭhila. This great Thera was an intellectual well-versed in the Three Baskets of Scriptures (tipiṭaka) and had taught the Dhamma in his capacity of a high priest during the life time of the previous Buddhas, six in number, namely, vipassī, etc. Also during the time of Gotama Buddha, he was giving lessons on religious scriptures only. He had never put in his effort to practise **bhāvanā** (meditation). Hence, every time the Lord Buddha came across this great Thera, the latter was addressed by the Exalted One as Tuccha Potṭhila. Which means Potṭhila, the Vain, Potṭhila, and the Worthless, with benevolent intention to remind him to take up the practice of meditation. Being often dubbed a worthless person, repentance came upon him soon. It had occurred to him thus: "I'm continuously imparting religious instructions relating to Tipiṭaka together with lessons on the Aṭṭhakathā to five-hundred Bhikkhus, and yet the Lord Buddha had chided me for my failure to gain accomplishment of Jhāna-vipassanā, and the Special Dhamma - **Magga-phala**." Feeling repented, he wended his way to a remote place 120 **Yujanās** away from where he lived. Later, when he reached a forest monastery where thirty monks who had attained Arahatsip were residing, he approached the eldest Thera in that forest retreat, and solicited for instructions of **Kammaṭṭhāna**. Foreseeing Potṭhila would remain adamant with his self-pride and conceit for his profound intellectual attainment in the field of Pariyatti, the great Thera delegated the task of giving him guidance on Kammaṭṭhāna meditation to the second Thera in charge of the monastery. The second Thera also send him to the third Thera. At

last, the responsibility to teach him was transferred to seven-year-old sāmanera who was also and Arahanta.

### Worthy of great reverence

**At that time, he had no pride concerning the profound knowledge of Tipiṭaka, Venerable poṭṭhila requested the kammaṭṭhāna (subject of meditation) from the sāmanera humbly by lifting the folded hands as a token of reverence.** It is really worthy of praise in that although Venerable Poṭṭhila was a great religious teacher well conversant with Tipiṭaka, he had paid his respect and reverence to the Dhamma, instead of saying dogmatically as "I would try to meditate as far as my knowledge goes and I would not humiliate myself at the feet of others." How well-accomplished he was with great honesty and the attribute of **Nivāta nimāna** (humbleness and absence of conceit) - human without pride! O, How worthy of reverence!

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\* It should be noted that it is proper for an elderly superior monk to pay homage to a monk younger than him worshipping with five-fold manner of touch (pañca patiṭṭhita vandanā,) at the time preaching is given, or receiving due admonition, on making request for dhamma to be bestowed, or asking for pardon, one should perform the anjakikamma-the act of salutation by lifting the folded hands as a token of reverence.

On the occasion of this solicitation when the young Samanera rejected the request stating, " O, Venerable Sir! I'm too young and am lacking in knowledge. It is I who would take instructions from you, Sir," Venerable Poṭṭhila condescended himself to the extent of

making a further request. Thereupon, the young Sāmaṇera said" If you'll comply strictly with what I'm going to instruct, I would offer you the method of practising meditation (Kammaṭṭhāna). "The great there then promised "Yes, Your Venerable, I'll strictly comply with your instructions. If you say I should jump down into a heap of fire, I would definitely do so." The young Sāmaṇera wishing to test the veracity of the statement, then said, "If so, you better go down the pond that lies yonder," pointing towards the pond nearby. The great Thera immediately and promptly descended to the pond without uttering a single word with his fine costly robes on. Later, on being asked by the young Sāmaṇera to retrace his steps when the fringe of the robes got wet, he turned round obeying the command without hesitation. Only then, the young Sāmaṇera gave him the following **Kammaṭṭhāna**.

"Venerable Sir! There are **six** holes in a mound. If the iguana which habitually goes in and out of this mound is to be caught, the **five** holes will have to be blocked or clocked or closed. The remaining hole should be kept under close vigilance to catch the iguana. In the same manner, if the six sense-objects appear at the six sense-doors, five doors or **dvāras** shall be closed and then the remaining mind-door (**manodvāra**) should be kept open where the work is to be performed. The instruction relating to the method of performing **kammaṭṭhāna** was given in the said manner. Under these instructions on **kammaṭṭhāna**, what is meant by closing the five doors conveys the sense that in all these **dvāras** or doors "impulsive consciousness (**javana**) should be caused to cease altogether." This does not however mean to say that the sense-doors should be closed to prevent from seeing and hearing. To close in the like manner will also be absurd. Please note that **jīvhā**, the tongue,

and **kāya**, the body cannot possibly be closed. Even if these can be closed, since such closure will be of no benefit, Buddha has deterred and rejected this point in the manner stated in Uparipaṇṇāsa (348) of Indriyabhāvanā Sutta. It goes to say as follows:

## **MERE NON-DISCERNMENT BY SIGHT WILL NOT BRING FORTH BHĀVANĀ**

**Evam sante kho uttara andho  
bhāvitindriyo bhavissati badhiro bhāvitindriyo  
bhavissati, yathā pārāsiviyassa brahmaṇassa  
vacanaṃ, andho hi uttara cakkhunā rūpaṃ na  
passati, badhiro sotena saddhaṃ na suṇāti.**

"O, Uttara! If according to what is stated by your Brahmin teacher Pārāsiviya that not seeing and discerning an object of sight or form, etc. amounts to **Indriyabhāvanā**, then, a blind man would be able to develop **Indriya** - the controlling principle or faculty. Likewise, a deaf would have been able to develop **Indriya**. O, **Uttara!** The fact of the matter, a blind man cannot possibly see or discern an object of sight with the eye; and a deaf will not definitely hear a sound with his ear. (Pāli and Burmese translation)

Furthermore, it has been explained in this Indriyabhāvanā Sutta and in other Suttas concerning Vipassanā by the use of the expression-"**Cakkhunā rūpaṃ disvā, sotena saddhaṃ sutvā**, etc.," as to how things have been restrained by contemplating and noting only after the six objects of sense (**ārammaṇas**) have been apprehended. Hence, it should undoubtedly be noted that holding in

constraint or suppressing the impulsive consciousness not to arise at the five sense-doors, is the same as closing the sense-doors in accordance with what is stated in all the Texts of Dhamma. The expression - "The work is to be performed only at the mind-door," means: "only at that mind-door to let contemplating and noting. **Vipassanā-consciousness**, to take place. In short, it means to say that practice of meditation should be carried out so as to reach the stage of **Saṅgī-gupekkhā**.

Venerable Poṭṭhila being a very learned person endowed with the wealth of knowledge of the Tri-Piṭaka Scriptures and Aṭṭhakathās, was able to make a quick grasp, and become clearly convinced and enlightened relating to the method of practising **Kammaṭṭhāna** meditation as if darkness is dispelled by the radiance of the bright light. When Venerable Poṭṭhila was practicing meditation in accordance with the method given him, the Exalted One irradiated the Divine effulgence - rays of light and made Himself visible to Venerable Poṭṭhila from a far distant place - 120 **Yūjanās** away, and gave encouragement preaching the following **gāthā** (verse);

**Yogā ve jāyate bhūrī, a-yogā bhūrisaṅkhayo  
Etaṃ dvedhāpathaṃ ñatvā, bhāvāya vibhavāya  
ca Tathā-ttānaṃ niveseyya, yathā  
bhūriipavaddati.**

(Dhammapada - 282)

The above Verse conveys the meaning that knowledge is definitely gained through the practice of **bhāvanā**, and knowledge is destroyed for not practising **bhāvanā** (meditation) - knowing the two paths fully well that by developing meditation benefit can be

derived, and by failing to develop meditation, no benefit can be gained, personal effort should be made to establish oneself to achieve or increase **Vipassanā-paññā** and **Magga-paññā**.

Dhammapada aṭṭhakathā has said that Ashin Poṭṭhila attained Arahathship at the end of this verse. The above statement has made it clear that a person who contemplates and notes as, "seeing", "seeing", at the moment of seeing a sense-object will get rid of **kilesā** after reaching **Saḷaṅgupekkhā** even while contemplating **Vipassanā** at the time when his knowledge becomes greatly strengthened and mature. In case where the sound is heard, by noting as, "hearing, hearing" at the moment of hearing, etc., the manner in which awareness takes until the occurrence of **Saḷaṅgupekkhā**, should be similarly understood in a broader aspect as in the case of the arising consciousness at the moment seeing takes place.

## **DIRECT FACTUAL ILLUSTRATIONS**

When the mind arises once at a time, or rather, every time the mind arises, by knowing essentially any one of the phenomena (Dhamma) although it can be understood that the task of full awareness is complete as stated in Pāḷi Canons, Aṭṭhakathā and Ṭikās, a few of the Aṭṭhakathā and Ṭikās which directly reveals the said meaning will again be cited to make the Dhammavavattḥāna-ñāṇa (the knowledge that can determine the Dhamma) firm and steadfast.

**"Evaṃ suvisuddha rūpapariggahassa  
pana-ssa a-rūpadhammā tīhi ākārehi**

**upaṭṭhahanti phassavasena vā, vedanāvasena  
vā, viññāṇavasena vā."**

(Visuddhimagga 2-226)

For a Yogi (meditator) who has properly been able to take up the **rūpa** with purification according to the method already stated, the arising of the **arūpadhamma** (mental phenomena) **the nāma-dhamma**- in all three aspects namely **phassa**, (contact,) **vedanā** - (sensation,) and **viññāṇa** - (consciousness) are understood or discerned.

### Explanation

All mental phenomena derived by noting automatically become manifest in the mind of a person whose act of taking up the **rūpa (maternal phenomenon)** through contemplation and noting has become purified at every moment of his noting the **rūpa**. All **mental phenomena** arising from the body consciousness, eye-consciousness, etc, which occur at the five sense doors since the time of his awareness of **rūpa** that ought to be noted, automatically appear also. However, these do not become apparent and manifested in his mind all in one lot or in combination. **Phassa (contact)** because of its conspicuousness will be apparently known. **Vedanā** and **Vinñāṇa** also become manifest in his mind of their own accord, respectively. The manner of manifestation is as follows: - At the moment of contact with the rigidity and roughness, or softness of **pathavi**, (element of earth), if contemplation and noting is made on that pathavi "as being contacted and felt, or as rigid and rough, or as soft", **phassa** - contact - which feels the nature of that rigidity,

roughness of softness becomes obvious as if it has been encountered and brushed past. To some persons, feeling or sensation is obvious in respect of that hardness, roughness or softness. However, in the case of some persons, only consciousness (**viññāṇa**) in respect of the hardness, roughness or softness becomes conspicuous. Among these three cases, a person in whom **phassa** is conspicuous, can contemplate and note only that **phassa** with **paccakkha-ñāṇa**, in its true nature. However, it is not that only **Phassa** alone occurs. Along with **phassa, vedanā, saññā, sankhāra** such as **catanā**, and **vinnāṇa**. Also occur in association. **Phassa** alone cannot be picked up and separated. Hence, if awareness takes place because of the conspicuousness of **phassa, vedanā, saññā, saṅkhāra** and **viññāṇa** which occur together in one lot, also manifest themselves and become apparent in the mind. These are also said to be comprehensible. These cannot be said to be non-apparent, unmanifested and unknown. For example: Let's say, of the five ropes or strings which are firmly intertwined and tied up, four are submerged in water while one remains afloat. If the tip of the rope that remains afloat were pulled up, not only this rope will be taken up but also all the five ropes will trail along above the surface of the water. In this example, the rope that is afloat resembles **Phassa** which manifests. The ropes (strings) which are sunk in the water are similar to **Vedanā**, etc. The said example resembles the inclusion of the unmanifested **vedanā**, etc. when noting with awareness the **phassa** that is manifested and apparently felt. Please note and draw an analogy in the case of persons to whom awareness in respect of **vedanā** and **Viññāṇa** become obvious. Hence, Mahā ṭikā has stated as follows:

**Tenassa phusanākārena supākaṭabhāvena  
upaṭṭhānaṃ dasseti, phasse pana upaṭṭhite  
yasmim ārammane so phasso, tassa  
anubhavanalakkhaṇā vedanā,  
sanjānanalakkhaṇā saññā, āyūhanala-kkhaṇā  
cetanā, vijānanalakkhaṇaṃ viññānanti imepi  
pākaṭā honti.** (Mahā ṭikā: 2-356)

Indicating the manifestation of **phassa** with a statement, the Commentator has revealed that the manner of contact caused by the said **phassa** is apparent until it can be clearly known by **paccakkha-ñāṇa**. However, if **phassa** becomes manifest, this **phassa**- contact, arises in respect of an object of consciousness. **Vedanā** which has the characteristic of the feeling the sensation, **Sañña** which has the characteristic of perceiving, **cetanā** which has the characteristic of striving, **viññāṇa** which has the characteristic of recognizing, are all the phenomena that are obvious and are taking place.

### Explanation

The statement of Aṭṭhakathā which shows the manifestation of **phassa** makes a good revelation of the conspicuousness of **phassa** to be able to contemplate the characteristic. Nevertheless, if **phassa** is manifested, its concomitants which are the dhammas conjointly appearing, such as, **vedanā** (feeling or sensation), the **saññā** (perception), the **cetanā** (volition), and **viññāṇa** (**consciousness**) which is the conscious mind, also become apparent. It is also known as 'being manifested'. This means, the

matter of manifestation is completed. It has accordingly been stated in **Dīghanikāya Sakkapañhaya Sutta, Majjhima Nikāya - Satipaṭṭhāna Sutta, Abhidhamma-Satipaṭṭhāna Vibhaṅga's** commentaries, as quoted below : -

**Yassa phasso pākaṭo hoti, so pi "na kevalaṃ phassova uppajjati, tena saddhiṃ tadevārammaṇaṃ anubhavamānā vedanāpi uppajjati, sañjānanamānā saññāpi, cetayamānā cetanāpi, vijānanamānaṃ viññāṇampi uppajjati" ti phassapañcamakeveva pariggaṇhāti.**

The above passage conveys the meaning that **phassa** becomes obvious to a certain person. What has arisen in him is not merely **phassa** alone. **Vedanā** which feels the some object as phassa together with the said **Phassa**. Also **saññā** which perceives occurs. **Cetanā** - volition which motivates also occurs. **Viññāṇa** which just merely knows or cognizes also occurs. Hence, all five phenomena are said to have taken up, or rather, contemplated.

### Meaning or explanation which should be accepted

"**Phassa** is conspicuous in a person. That person contemplates **phassa** only in its natural characteristics, etc. Be it as it may, it is deemed to be contemplating upon the **phassapañcamaka dhamma (phenomena that have contact as five)**. The reason being, it is not only the contact (**phassa**) that occurs. **Vedanā, saññā, cetanā,** and **viññāṇa** also occur with **phassa** in association or combination. "This is the meaning which is only acceptable in respect of the foregoing Aṭṭhakathā.

## Meaning which ought not to be accepted

The meaning should not be taken as: " thinking that, for a person in whom **phassa** has become obvious, phassa only does not arise, but vedanā etc., also arise, contemplation is made on **Phassapañcamaka dhamma** by mere imagination and surmise through the medium of **sutamaya-ñāṇa** in respect of Dhammas .If it is because no mention whatsoever is made about the manner of contemplation by mere guess through Sutamaya knowledge in the Pāḷi, Aṭṭhakathās and Ṭīkāś previously stated, and because mention is made only about the manner of contemplation with **Bhāvanāmayā Paccakkha-Ñāṇa**. Moreover, it is stated as: "**cando vaṇṇavasena manussānam pākaṭo**", i.e. "The moon by its appearance or sight is clearly obvious to the people in general", it means that the form of the moon is obvious. People can know and discern its sight-object or form only. The rest **gandha (smell), rasa (taste), poṭṭhabba (touch)**, etc., are however inconspicuous and obscure. However, just as it may be said to have seen and known the entire moon by seeing and knowing its **material form**, similarly as contained in the previous statement "**phassa vasena**" which conveys the sense that it is manifested by virtue of **phassa**, and that "**phassa** only is obvious." The rest of the dhammas are not conspicuous. However, in noting and becoming aware of the manifested **phassa**, since all the rest are included, they can be said to be conspicuousness. If at all it is meant to refer to manifestation for having contemplated through conjecture according to **Sutta**, it is not necessary to mention about the manifestation of the **Phassa**. It is because, If contemplation can be made with Sutamaya although **phassa** is not manifested; and in contemplating as such all should become manifested equally. Please refer back to and peruse the

Anupada Sutta. Is it not true it has been found that contemplation is made only on the sixteen dhammas in the **First Jhāna**, and that no contemplation is made in respect of the remaining dhammas, and also that contemplation is not made on any one of the dhammas in the state of inconspicuous **Nevasaññā Jhāna** by means of Anupada? Is it not true that it has also been found in Visuddhi Magga wherein **Nevasaññā Jhāna** has been omitted? Such being the case, it should be noted that the above Aṭṭhakathās merely indicate that the rest of the dhammas are included as a matter of course in contemplating the manifested **phassa**.

**Idha pana cakkhuviññāṇasampayuttā tayo  
khandhā, te hi cakkhu vaññāṇena saha  
viññātabbattā cakkhuviññāṇa viññātabbāti vuttā**

=

This Sutta expounds the three kinds of **Khandhā** which are associated with **cakkhuviññāṇa**. It is indeed true and correct. It has therefore been preached as: **Cakkhuviññāṇa viññātabba dhammas** because it is essential to know the said **Cetasika khandhās** together with **Cakkhuviññāṇa**. (Saḷāyatana Saṃyutta Aṭṭhakathā - 6).Phassāhāre tīti parinnāhi parinnāte tisso vedanā parinnātāva honti, tammūlakattā tamsampayuttattā ca.=

If phassāhāra (nutriment of contact) is discriminatingly known with three Prinnā (full understanding), namely nātapatinnā (parinnā by knowing), tīranaparinnā (parinnā by judgement), and pahānaprinnā (parinnā by abandoning), three kinds of vedanā (feeling) are also known discriminatingly. The reason being the said phassa is the basic factor, and they arise together with phassa. (Nidānasamyutta Aṭṭhakathā-103)

(**Nāmarūpa-pariccheda, paccayapariggaha** = these two insight knowledges are called **Ñātapariññā**. **Sammasana, Udayabbaya** = These two insight knowledges are known as **Tiraṇapariññā**. The remaining **Vipassana** knowledges and **Magga-ñāṇa** are called **Pahānapariññā**.) **Vinñāṇasmim hi pariññāte taṃ pariññātameva hoti tammūlakattā, sahuppannattā ca** - If **Viññāṇa** were distinguishingly known, it knowing **nāma-rūpa** distinguishingly. The reason being - the said **Viññāṇa** is not only the basic factor, but also they (**nāma-rūpa**) arise together with that **Viññāṇa**. (Nidāna Saṃyutta Aṭṭhakathā - 105).

Since it has been stated in this Saṃyutta Aṭṭhakathā that "the associated **Cetasika nāma** - the mental concomitants will be known together with **cakkhuvīññāna** altogether in one lot, or rather, in combination", that "if **Phassa** is known **vedanā** caused by **phassa** and **vedanā** which arises together would have already been known: and that" if **viññāna** is known, **nāma-rūpa** which happens because of the **vinnāna**, and the **nāmas-rūpas** which simultaneously occur along with **viññāna** would have already been known, the matter of awareness of only **Phassapañcamaka** is regarded as not yet complete. It should be remembered that if awareness takes place by noting any one of the obvious dhammas, awareness of all **citta** (consciousness or mind) and **cetasika** (mental factors) which are embraced in one process of cognition, will also be complete. Moreover, depending upon the use of the word "**Sahuppannattā**", it should also be noted that "if awareness takes place by noting any one of the obvious **rūpa-nāma**, then the matter of awareness of all phenomena of **rūpa-nāma** which occur simultaneously is also complete. This meaning, or rather, explanation, should be firmly

noted and borne in mind along with what is stated in the following Uparipaṇṇāsa-bahudhātuka Sutta, Pāli and Aṭṭhakathā.

**Cha yimā Ānanda dhātuyo. Pathaviḍhātu āpodhātu tajodhātu vāyodhātu ākāsadhātu viññādhātu. Imā kho Ānanda cha dhātuyo yato jānāti passati, ettāvatāpi kho Ānanda dhātukusalo bhikkhuti alaṃ vacanāya =**

O, Ānandā! There are those six **dhātus**, elements, namely: **Pathaviḍhātu, āpodhātu, tejodhātu, vāyodhātu, ākāsadhātu, viññādhātu** (the elements of earth, water, fire, air, space and consciousness). O, Ānandā! These six dhātus are realized or known with **Vipassanā** Magga. These are perceived with the mine's eye. O, Ānandā! When becoming aware of or perceiving to such an extent, a monk may be said to be knowledgeable and to have realized the truth. (Pāli and Burmese translation Ma: 3-107)

**Jānāti passatīti Saha vipassanāya maggo vutto, pathavī dhātu ādayo saviññāṇakakāyaṃ suññato nissattato dassetuṃ vuttā, tāpi purimāhi aṭṭhārasahi dhātūhi pūretabbhā, pūrentena viññādhātuto niharitvā pūretabbā, viññādhātu hesā cakkhuvīññādivasena sabbidhā hoti, tattha cakkhuvīññādhātuyā pariggahitāya tassā vutthu cakkhudhātu, ārammaṇaṃ rūpadhātūti dve dhātuyo pariggahitāva honti, esa nayo**

**sabbattha, manoviññāṇadhātuyā pana pariggahitāya tassā purimacchimavasena manodhātu, ārammaṇa-vasena dhammadhātūti dve dhātuyo pariggahitāva honti. (pa). Idhampi ekassa bhikkhuno niggamaṇaṃ matthakaṃ pāpetvā kathitaṃ hoti. (Ma-Ṭha: 4-72)**

### Translation

To preach **Vipassanā** and **Magga**, the expressions **jānāti gassati**, i.e. "known or comprehend" and "seen", is used. (It does not mean to make reference to the knowledge gained through **Sutta** - hearsay, and through **Cinta** - thought or imagination. The usages of these words have reference only to **bhāvanāmaya vipassanā** knowledge and realization, as well as **Magga** knowledge and realization). Preaching is made on **pathavī**, etc. to make it clearly convinced that the material body which is made up of life faculty and consciousness (viññāṇa) is not a living entity but devoid of "Self". These six elements (dhātus) have been fully described and covered with the description of eighteen dhātus about which it has been already stated previously. If it were to be fully comprehensive, what is relevant will be brought out from **viññāṇa-dhātu** (element of consciousness) to have a full coverage. It will be stated in this manner. (eye-consciousness element) **viññāṇadhātu** comprises six kinds in respect of **Cakkhuvīññādhātu** , etc., Among these six (6), if **Cakkhuvīññādhātu** were put under control, **cakkhudhātu** (the eye element) and the visible object **rūpa-dhātu** on which **viññāṇadhātu** (element of consciousness) depends would have been put under control. The same principle is applicable to all

**viññāṇadhātu**. In particular, if **manovinñāṇadhātu** (mind-consciousness element) is taken up, **manodhātu** (mind-element) according to the wish of the past recipient consciousness (**sampañicchana**) and **the later five-door advertent consciousness (pañcadvāravajjana)** produced from **viññāṇadhātu**, the **manodhātu** (the Mind element) and the **dhammadhātu** (mind object element) in respect of sense-object will have been taken up or imbibed. The words conveyed in the preaching of these six **dhātus** comprise the words delivered to make a certain monk achieve final emancipation in his practice of meditation.

### Clarification

Mention is made in Pāḷi Texts that if a monk knows or realizes the six kinds of **dhātus** through **Vipassanā** insight knowledge and **Magga-** knowledge, it can be said that he has become an Arahāt who wisely knows and realizes in respect of the **dhātus**. In mentioning as such, a person who knows the Six kinds of **dhātus** may probably be fully aware of only the **phothabbadhātu** (body or touch element) and **viññāṇadhātu** (element of consciousness). Relating to **dhammadhātu**, only **Āpo (water element)** and **Ākāsa (space element)**, the two kinds are likely to be known. The remaining **dhammadhātu** dhammas and **cakkhu, sota, ghana, jivhā, kāya, rūpa, saddhā, gandha,** and **rasa** dhātus cannot possibly be known. If that is so, there is room for doubt as to what is the kind of a person who knows the Eighteen (18) **dhātus**. In order to dispel this doubt which is likely to take place, it has been stated in Aṭṭhakathā as "**Tāpi pūrimāhi,** and so on."

## Explanation that is rendered

**Viññāṇadhātu cakkhuvīññāṇadhātu, sota, ghāna, jivhā, kāya, manovīññāṇadhātu** - also six different kinds. Of these, if **cakkhu-viññāṇadhātu (eye-consciousness element)** - seeing with the eye, is known, its seat the eye-sensitivity cakkhudhātu and object of sight - **rūpadhātu** (form) that is seen, is deemed to have been grasped. It means the act of seeing is completely done and accomplished. If the act of hearing - **sotaviññāṇadhātu (ear-consciousness element)** is known, its seat ear-sensitivity - **sotadhātu** and the sound that is heard - **saddadhātu** also have been known. If smelling - **ghānaviññāṇa (nose-consciousness element)** is known, its seat- the nose- sensitivity - **ghānadhātu**, and the odour that is smelt - **gandhadhātu** are deemed to have been cognized of. If the Taste- **jivhā-viññāṇadhātu (tongue-consciousness element)** is known, the seat of it - the tongue-sensitivity and the flavour - **rasadhātu** also have been comprehended. If - **kāyaviññāṇadhātu (body-consciousness element)** is known, the seat of it, the sensitivity of body or touch - **kāyadhātu**, and the touch that is felt - **phoṭṭhabbadhātu (body or touch element)**, also have been perceived and known. In regard to this **phoṭṭhabbadhātu**, it has been directly mentioned in the Pāḷi Text. Hence, the feeling of roughness, softness, warmth or hotness, stiffness and pliability are conceivable by contemplating and noting at the moment of touch by means of **paccakkha-ñāṇa**. If mind-consciousness element - **manovīññāṇadhātu** are known, its past recipient consciousness - **sampañicchana** and later occurrence of five-door advertent consciousness **pañcadvārāvajjana** which is **manodhātu (mind element)** and the mind-object element dhammadhātu, i.e. thoughts and ideas have been already known. \*

Footnote\* [Since **Sampaṭicchana** has occurred prior to **saṅtiraṇa vuṭṭho, jo tadārammaṇa** and **bhavaṅga** which represent **manovinñāṇadhātu**, and since **pañcadvārājjana** occurs later, it is stated in this regard the **sampaṭicchana** is said to have taken place "prior to **manovinñāṇadhātu**", and that **pañcadvārāvajjana** is said to have taken place "after **manovinñāṇadhātu**."

In accordance with what is contained in Sammohavinodani Aṭṭhakathā, and in the exposition of Dhātu vibhaṅga as:

"**viññāṇadhātuggahanena tassā purecārika pacchā-cārikatta manodhātu gahitāva hoti**, "if it were stated in this Aṭṭhakathā also as: "**pañcaviññāṇadhātuya pana pariggahitāya tassā purimacchima vasena manodhātu, manoviññāṇadhātuyāca pariggahitāya tassā arammaṇa-vasena dhammadhātuti dve dhātuyo pariggahitāva honti**, the meaning and explanation would have been more straight- forward and obvious.]

What is meant to say is that since awareness is complete in respect of the remaining **dhātus** as stated, although six dhātus are primarily known, it can be said that he is a person who knows all the (18) **dhātus**.

According to what is stated in these Pali and Aṭṭhakathās "if one of the vinnānadhātus is known, those **rūpa-nāma**, viz: the **rūpa** on which it depends, its object **rūpa** and **nāma**, its past mental consciousness, and later mental consciousness and **nāma**,

shall be deemed to have been known - In other words, knowing is complete. This has been vividly shown as such. Hence, relying on the condition known as **sahuppannattā (the state of arising together)**, the meaning that has been given as "if awareness occurs by noting any one of the conspicuous **rūpas-nāmas**, the matter of awareness of all phenomena of **rūpa-nāma** which occur simultaneously is complete," should be firmly noted.

## **THE MANNER OF NOTING AT THE MOMENT OF HEARING, ETC.**

Presently, the manner of noting at a brief moment of noting, and as to how it becomes manifested and known will be mentioned in a concise way. To a person who is noting as "hearing", "hearing", at every time hearing takes place, one of the five phenomena (dhammas) such as the characteristics, etc., of one of the conditioned things will become manifest in respect of that phenomenon. This phenomenon will be known as it is manifested. This manifestation and knowledge in the matter of **Ñātapariññā** is the correct manifestation and correct knowledge. However, in regard to the matter of **Tiraṇa and pahāna pariññā**, i.e. (full understanding by judgement and abandoning), it is but the correct manifestation and knowledge also according to the nature of arising, dissolution and characteristic of **anicca (impermanence)**, etc.

### Sotapasāda

If the **ear-materiality**, is correctly known, awareness takes place that either the ear is perfectly normal and sensitive to hear the

voice (**lakkhaṇa**), or it has transmitted to where the voice or sound comes, and caused to hear (**rasa**), or that it is the seat from where it is heard or where hearing resides (**paccupaṭṭhāna**), or that **kammajabhūta-rūpa**, i.e. the **rūpa** that is caused by **kamma** - otherwise known as **ear**, because of which the sense of hearing is clear (**paṭṭhāna**). It is known in accordance with the statement of the Satipatthana Pali as "**Sotañca pajānāti.**"

### Saddāyatana

If the sound-materiality, is correctly known, it is known that either is strikes or appears in the ear (**lakkhaṇa**), or that it is heard (**rasa**), or that it is the field for hearing, or that the act of hearing is all the time reaching there (**paccupaṭṭhāna**), or that it depends upon the essential matters called **bhūta-rūpa (paṭṭhāna)**. It is in conformity with '**saddhe ca pajānāti.**'

### Sotaviññāna

If the act of hearing is correctly known, it is known that either hearing occurs in the ear, i.e. the sound is heard (**lakkhaṇa**), or that attentiveness is given only to the sound, or that it is just merely heard (**rasa**), or that it is directed towards the place from where the sound comes (**paccupaṭṭhāna**), or that it is heard by being borne in mind, and that it is heard because of the presence of the sound and the ear, or that it is heard for being fortunate, or that it is heard because of bad luck (**padaṭṭhāna**).

At every time smelling takes place, a person who notes as "smelling", "smelling", at any time it is smelt, any one of the obvious

five dhammas becomes manifested such as the characteristics, etc., according to (phenomena) that phenomenon. Awareness takes place in respect of that dhamma or condition as manifested. This is the correct manifestation and knowledge in the matter or **Ñātapariññā**. In the matter of the higher **pariññās**, however, also according to the nature of 'arising', dissolution, and the characteristic of **anicca**, it is correctly manifested and known.

### Ghānapasāda

If the nose-materiality, is correctly known, it is known that either the nose is sensitive enough without defect to cause to smell the odour obviously, or, the nose is good enough to sense or detect the smell (**lakkhaṇa**), or that it transmits the sense of smell to the odour, i.e. causes to smell (**rasa**), or that it is the seat of smell, nay, odour smelt that place (**paccupaṭṭhāna**), or that because of the presence of **nose that is caused by kamma** called **kammajabhūta-rūpa**, the nose is clear and sensitive (**padatṭhāna**). This is in conformity with what is stated as **ghānañca pajānāti**.

### Gandhāyatana

If the **smell materiality** is correctly known, it is known that either the odour becomes obvious in the nose (**lakkhaṇa**), or that odour is whiffed up or smelt (**rasa**), or that it is the field for smell, nay, the act of smelling reaches always to the place of smell (**paccupaṭṭhāna**), or that it resides and depends upon the essential

matters called **bhūtarūpa (padaṭṭhāna)**. This is in line with the **gandhe ca pajānāti**.

### Ghānaviññāna

If the act of smelling is correctly known, it is known that either the smell is breathed and felt in the nose, i.e. the odour or scent is smelt (**lakkhaṇa**), or that attentiveness is dwelt on the smell, i.e. it is just a scent of a thing (**rasa**), or that it is directed towards the smell (**paccupaṭṭhāna**), or that is smelt by being borne in mind, or the odour is perceived by the sense because there is something to be smelt with the nose, or there is good smell because of good luck, smell is sensed because of bad luck (padaṭṭhāna).

The momentary consciousness of the flavour, such as, sweet taste, sour taste, pungent or hot to the taste, astringent taste, salty taste, bitter taste, etc., are known as "the brief moment of eating." To a person who is noting either as "eating", "eating", at every moment of eating, or as sweet or "sour", etc. at the time of arising consciousness while eating, any one kind of the five obvious dhammas such as characteristic, etc., is manifested according to any one of the conditions. Awareness takes place as manifested in respect of the phenomenon (dhamma). This is the correct manifestation and awareness in the matter of **Ñātapariññā**. However, in the matter relating to the higher parinnas, in respect of the nature of arising, dissolution, and of the characteristic of **anicca** (impermanence), etc. which take place on their own accord, is correctly manifested and known.

## Jinhāpasāda

If the **tongue-materiality** is correctly known, it is known that either the tongue is good and sensitive enough to make the flavour become obvious, or, is good enough to feel the taste (**lakkhaṇa**), or that it transmits towards the flavour, or, to cause the sensation of taste or flavour (**rasa**), or that it is the seat of the flavour, or, it is from where flavour appears (**paccupaṭṭhāna**), or that the tongue is clearly sensitive because of the presence of **tongue-caused by kamma** called **kammajabhūta (padaṭṭhāna)**. This is in accord with **Jiṅvhiṅca pajānāti**.

## Rasāyatana

If the **taste-materiality** (taste-rūpa) is correctly known, it is known that either the taste occurs or becomes prominent in the tongue (**lakkhaṇa**), or that it knows eating is taking place and it knows sweetness and sourness (**rasa**), or that it is the field for the awareness of eating, nay, that awareness of the act of eating is always reaching there (**paccupaṭṭhāna**), or that it depends on the essential matter called **bhūtarūpa (padaṭṭhāna)**. This coincides with what is stated as "**Rase ca pajānāti**."

## Jinhāvinñāna

If the act of eating is correctly known, it is comprehended that either the sense of feeling takes place on the tongue, and the taste is known, or that the taste is felt, sweet or sour, etc. (**lakkhaṇa**), or that attentiveness or is bent upon and inclined towards only the

taste, nay, there is just mere awareness of the taste or flavour (**rasa**), or that it is directed towards the taste (**paccupaṭṭhāna**), or that the taste is felt by being borne in mind, or the sense of taste occurs because of the presence of the tongue and flavour, or the taste appears for being fortunate, or the taste occurs because of bad luck (**padaṭṭhāna**).

When taking meals, the act of seeing the cooked rice and other dishes is relevant to the moment when seeing takes place. Awareness of odour emitting from the rice, etc. relates to the moment at the time of smelling. Awareness of touching the rice, etc. is concerned with the contact made with the hand, lips, tongue and throat. Act of seeing, act of movement of the hand, of opening the mouth, of chewing and of swallowing, are relevant to the moment of thoughtful awareness and of touch. Hence, this physical and mental behaviour can be known in their true nature by contemplating and noting as has been already stated. Moreover, the manner of awareness at the moment of hearing, smelling when contact and sensation appears in respect of characteristics, etc. is obvious, as has been stated in the matter relating to" the moment of seeing". As such, in this regard, no mention is called for to be treated separately.

## **HOW NOTING IS DONE AT THE MOMENT OF TOUCH**

Sensation of touch pervades the entire physical body both internally and externally. Leg to leg, hand and foot, hand, foot, hairs and body, tongue and teeth, the palate, phlegm, sputum, food, water and throat (oesophagus) or pharynx, fresh food, stale food, wind (flatulence), intestines, blood, wind, flesh, veins and bones - all of these are intermingling and touching with one another in the

internal (**ajjhatta**) physical body in a variety of ways. Robes, shirts jackets, garments , clothes, bed, pillow, blanket, scarf, mat, floor, earth, pillar or posts, wall, slipper or shoes, umbrella, staff (walking stick), peg, stumbling block, heat or sun-rays, air, water, pots, etc. -- all these external (**bahiddha**) matters of various kind sere coming into contact (with the body). Mosquitoes, gnats and other kinds of insets have also come into contact with the body. If these acts of touch are not particularly obvious, every time contact is made, it would be sufficient to note as "touching", "touching".

If special objects of consciousness either **sukhna** or **dukkha vedanās (pleasant or unpleasant feeling)** are particularly conspicuous, different objects of consciousness and sensations or feelings (vedanās) should be noted according to circumstances. The manner of noting them in particular is: If it is hot, noting should be carried on as "hot", "hot". If it is chilly, note as "chill", "chill". If it is warm, note as "warn", "warn". If it is cold, rote as "cold", "cold". If there is hotness because of heat, note as "hotness", "hotness". If tired, note as "getting tired", "getting tired". If pain is felt, note as "paining", "paining" or "hurting", "hurting". If one gets numbed, note as "numb", "numb". If tingled, note as "tingling", "tingling". If aching, note as "aching", "aching". If pressing, note as "pressing", "pressing". If itching, note as "itching", "itching". If there is stiffness, note as "getting stiff", "getting stiff". If giddy, note as "giddy", "giddy". If feeling pleasant because of touch, note as "pleasant", "Pleasant". Therefore go on noting part by part separately and distinctly in respect of the nature of consciousness and of sensation that is felt at the moment of their respective arising in the manner usually spoken in ordinary parlance using the expression of **Tajja paññatti (names and concepts)**, as stated in the foregoing.

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If this method is adopted, one of the dhammas or phenomena among the five dhammas such as characteristic, etc., which is obviously present at a certain moment of contact, in respect of any one of them will be known as is manifested. This manifestation and awareness is, of course, the correct manifestation and awareness in the matter of **ñātapariññā**. In the matter of **Tīraṇa and pahānapariññā**, however, it is correctly manifested and known in respect of arising, dissolution and characteristic of **anicca**, etc.

### Kāyapasāda

If the body-sensitivity is correctly known, it is known that the body is sensitive enough to make the touch obvious, nay, the flesh and blood of the body becomes good enough to become sensitive to touch (**lakkhaṇa**), or that it has transmitted to the place of contact, nay, it has caused to come into contact (**rasa**), or that it is the seat of the act of touch, nay, it is from where touch is taking place (**paccupaṭṭhāna**), or that the body becomes susceptibly clear because of the presence of the core of the essential matter called '**bhūta-rūpa**'. It agrees with the statement which rūpas as: "**Kāyañca pajānāti**."

### Sāmañña Phoṭṭhabbāyatana

If the common tangible object of mass **or material** is correctly known, it is known that either it becomes apparent in the body (**lakkhaṇa**), or that it comes into contact, i.e. contact is felt (**rasa**), or that it is the field for the act of contact, nay, the act of contact has always reached there (**paccupaṭṭhāna**).

## VISESA PHOṬṬHABBĀYATANA

If the particularly conspicuous **pathaviḍhātu** is correctly known, it is known that it is either rough, rigid, coarse, or soft and smooth (**lakkhaṇa**), or that it is the seat of the aggregate or assemblage of **rūpa**, nay, they are abiding there (**rasa**), or that reception or acceptance is made of the **rūpas** which combines together in one lot; it performs and carries out (**paccupaṭṭhāna**), or that 'because of the presence of the **rūpa** which constitutes the three remaining **dhātus**, it becomes rough or soft',; namely- because of cohesion, it becomes rigid and rough because of coldness, it becomes rigid and rough; because of its distending force of stiffness, it is rigid, coarse and rough'; because of its wetness or dampness. It is soft; and because of its hotness or heat, it is soft; and because of its pliancy, it is soft (**padaṭṭhāna**). In the manner of this awareness according to **padaṭṭhāna**, the first is common awareness, the second three points explain the manner of awareness of the harsh nature of **pathavī** with the remaining three (3) **dhātus** respectively; the third, three points denote the manner of awareness or knowing the softness of **pathavī in respect of other three elements**.

Furthermore, knowing whether it is heavy or light is simply awareness of **pathaviḍhātu**. Knowing whether it is a good and pleasant touch, or a bad and unpleasant touch concerns all three kinds of **dhātus**, viz: **pathavī**, **tejo** and **vāyo**. Hence, Aṭṭhasālīnī Aṭṭhakathā (368) goes to say:

**Ettha ca kakkhalaṃ mudukaṃ saṅhaṃ  
pharusam garukaṃ lahukanti padehi  
pathaviḍhātu eva bhājitā, Sukhasamphassaṃ**

**dukkhasamphassanti padadvayena pana tīni mahābhūtāni bhājītāni..**

In the analytical comment made relating to "**phoṭṭhabbāyatana**", by the use of the six words or expressions - rough, soft and pliant, smooth, coarse, heavy, and light, it is stated that the Buddha has commented upon the **pathavi-dhātu** only. However, analysis has been made by the use of the two expressions, namely, pleasant touch, and unpleasant touch or contact.

If the particularly **Tejodhātu** is correctly known, awareness takes place that either it is hot, warm, or cold (**lakkhaṇa**), or that it has caused to ripen and mature, i.e. become old and decayed (**rasa**), or that it has caused to become soft (**paccupaṭṭhāna**), or that because of the presence of the essential viz: the remaining three **dhātus**, these have caused to become hot, warm and cold ; and because of roughness, it has caused to become hot, warm and cold ; namely- because of cohesion, it has caused to become hot, warm and cold; and because of the presence of distending force, it has caused to become hot, warm and cold (**padaṭṭhāna**).

If the particularly conspicuous **Vāyodhātu** is correctly known, it is known that either it supports, becomes stiff, soft and pliant, undistended, softened for lack of pressure (**lakkhaṇa**), or that it moves or vibrates (**rasa**), or that it causes to occur movements and pushes forward (**paccupaṭṭhāna**), or that because of the presence of the essential **rūpas**, viz: the remaining three kinds of **dhātus**, it supports and causes stiffness; namely-because of roughness it supports and become stiff, because of its nature of cohesiveness, it supports and becomes stiff; and because of hotness, warmth and coldness, it supports and becomes stiff (padahana) It is in accordance with Satipaṭṭhāna Pāḷi which says : "**phoṭṭhabbe ca**

**pajānāti**". This statement embraces awareness of the rising and falling movements of the abdomen.

### Kāyaviññāna

If 'contact' - touch, is correctly known, it is comprehended that either there is awareness of contact, and awareness of touch (**lakkhana**), or that attentiveness is made only on the touch, nay, it is just a mere touch (**rasa**), or that it inclines towards the touch (paccupaṭṭhāna), or that awareness of touch takes place because of the presence of body and touch, and it is fortunate or unfortunate to become aware of the touch (**padaṭṭhāna**). The manner of awareness of kayasamphassa (contact with the body) may be understood according to what the method has been shown with reference to the occurrences at the moment of seeing.

### Kāyikadukkha

If the physical suffering and pain is correctly known, it is known that sensation arises or is felt in respect of the unpleasant or disagreeable touch (**aniṭṭha phoṭṭhabbānubhavana lakkhanaṃ . dukkhaṃ .** ), or that the mental factors called **Cetasika** which occur in conjunction are caused to become faded or withered, or, weak (**sampayuttānam. milāpanarasam.** ), or that there is pain in the body, and unbearable (**kāyikābādhapaccupaṭṭhānam .** ), or that because of the presence of the body-sensitivity, there is pain; because of normal condition of the bodily flesh and blood, it senses the pain as it comes into contact with a bad touch **kāyindriyapadaṭṭhānam .** And **phassapadaṭṭhāna vedanā**).

## Kāyikasukha

If the sensation (**vedanā**) of physical comfort and pleasant touch is correctly known, it is known that either sensation is felt of the good touch is felt (**lakkhaṇa**), or that mental factors are caused to be developed, i.e. it causes to bring delight (**rasa**), or that pleasurable condition happens in the physical body - or that it is tolerable and good (**paccupaṭṭhāna**), or that because of the body-sensitivity. It is good, or because of the good condition of the physical structure, flesh and blood, it is thought nice, or because of the fine touch that is contacted, it is good to feel (padaṭṭhāna).

## **HOW ĀNĀPĀNA IS NOTED**

"**Satova assasati, satova passasati**" = Inhaling is done only with mindfulness; exhaling is done only with mindfulness. By noting as: "inhaling, exhaling" every time inhaling and exhaling of breath is done through the nose in accordance Pali scriptures as stated, awareness of **vāyophoṭṭhabba** of the touch through contact and awareness of **kāyavinñāṇa** - consciousness of touch, are relevant to the time involved in a brief moment of the touch. By noting the inhaling and exhaling of breath, i.e. breathing in and out can bring about Vipassanā knowledge. This has been already explained in Chapter (3). While noting as "inhaling and exhaling" or "breathing in and breathing out", what is conscious of the contact or touch as if it is pushing and brushing through the membranes inside the nose and the tip of the nostrils, is indeed correct awareness of the characteristic of **Vitthambhana** (expansion) of the **Vāyophoṭṭhabba-rūpa (materiality of the touch of air)**. Awareness that there it a gradual movement, and an act of moving,

going in and out, is the correct perception of what is called **Samudīraṇarasa (function of movement)**. To know that it is moving forward and pushing forth is the correct awareness of Abhinīhāra **paccupaṭṭhāna (manifestation as taking out)**.

It is moving, breathing in and out again and again (9 respiration) because of the present of the body, of the nose, of the mind that wishes to breathe in and out. Knowing the gradual movement of breathing that is taking place is the correct awareness in accordance with what is stated as: "**Samudayadhammānupassī vā kāyasmim. viharati.**" Knowing that there is the intervening space between one movement and another when moving whereby the flow is interrupted and disintegrated into parts and falling into places, i.e., dissolving and that if there is no material body, no nose and no mind to breathe in and out, the process of inhaling and exhaling of breath cannot possibly take place, is indeed the correct awareness in conformity with "**Vayadhammānupassī vā kāyasmim. viharati.**" Every time noting as "inhaling or exhaling", without thinking that there is "an individual, a living being, a female, a male, 'I' or 'my own Self', or belongings", and by only imagining and becoming aware that there is only an aggregate of all movements which are subjected to contact, and touch, is; "**Atthi kāyoti vā panassa sati paccupaṭṭhitā hoti** = The meaning is: Mindfulness is evident to a person who carries on noting that there exists only an aggregate of **materiality.**" This fails in line with what has been stated.

The rising and falling movement of the abdomen, etc. of the body arises due to pushing through and receding of the inhaling and exhaling breath. At every moment of such occurrences, by noting a "rising" and "falling", or as "distending" and "contracting", one

becomes aware of the distension, contraction, movement and propulsion. When it so happens, knowing that it is distended and contracted, is the correct awareness of **Vitthambhana-lakkhaṇa (characteristic of expansion)**, the characteristic of **Vayo-phoṭṭhabba-rūpa**. Knowing the movement, and propelling force that are taking place, is the correct awareness of **Samudīraṇarasa, abhinīhāra paccupaṭṭhāna**. In the interim stage between the acts of rising and falling of the abdomen, knowing or apprehension of the arising and vanishing (**Samudaya and vaya**) of in the body of air (Vayokāya) which is, in fact, the correct awareness of the phenomenal nature of coming into being (arising) and vanishing (dissolution). Such acts of awareness or realization is "**Yathā yathā vā panassa kāyo paṇihito hoti, tathā tathā nam . pajānāti**, i.e. The body, an aggregate of **rūpa**, is made up of several kinds of behaviour, and this body is known or understood by this or that act of physical bodily behaviour." This statement is also embraced in the said Pali passage. \*

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\* Remarks : \* Stiffness (distension) and movement that is called the rising and falling movement of the abdomen being merely **vayodhātu** in essence of the dhamma, it is embraced in **Rupakkhandhā, Phoṭṭhabbāyatana, Phoṭṭhabbadhātu, dukkhasaccā**. As such, awareness that takes place by noting it, falls in line with **Khandhadesanā, āyatana-dhātu sacca-desanās**. Hence, it is quite obvious that it is the dhamma by which Vipassanā should be contemplated and the real dhamma by which **Vipassanā** ought to be contemplated according to the wish of the Buddha. It is also obvious that all bodily behaviours can be taken up without exception as indicated by the repetition of words **yathā**

**yathā, tathā, tathā**, as stated above in the Iriyapathadesana commencing with the words "**yathā yathā vā pana**." By so doing, it is not only free from any blame or fault, but also greatly beneficial in being able to achieve **Vipassanā, vijjā-ñāṇa**, and to reject **kilesa**, such as, **avijjā**, etc., and also to attain **Arahatta-Phala-Nibbaā**, the end of all sufferings and miseries, through contemplation of the dhamma which ought to be contemplated according to the wish of the buddha. Therefore, it is indeed proper to include the said preaching in the statement of Pali mentioned in the foregoing. The reason for mentioning it conjointly with the manner of noting **Ānāpāna** is because it is pertinent to the consequential effect of inhaling and exhaling which, in fact, causes the rising and falling movements of the abdomen. Mention is made not with the intention of letting it know that "it is embraced in the manner of noting **Ānāpāna**." As a matter of fact, as the **desanā** beginning with the words "**yathā yathā vā pana**" being the **desanā** in the portion relating to **Iriyāpatha**, and the act of rising and falling of the abdomen being embraced in **rūpakkhandhā**, etc., it is also included in, or rather, falls within the concept or ambit of **Iriyāpathakāyānupassanā, dhātumanasikāra kāyānupassanā, khandhadhammānupassanā, āyatanadhammānupassanā, ariyasaccadhammānupassanā**. The relevant examples in Pāli may be perused in this Text of Dhamma, Volume II (Sixth Impression), pages - (3,4 and 5) (Footnote).

## THE MANNER OF NOTING THE FOUR ELEMENTS

Knowing or awareness by noting as "touching" and so on at every time of contact while sitting or standing, or sleeping, and at every time of contact with the hairs of the head, hairs on the body, toe nails, finger-nails, teeth, skin, flesh, veins, bones, etc. which comprise what is known as 42 **Koṭṭhāsa**, \* the constituent parts of the body, that there is rigidity, roughness, softness and smoothness, is the correct awareness or understanding of the **Pathavīdhātu** according to **Kakkhalattā lakkhaṇā (characteristic of harshness)**. Knowing a thing as hot, warm or cold is the correct awareness of **Tejodhātu** according to the wish of **Uṇhattā lakkhaṇā (characteristic of heat or temperature)**. Knowing that it is stiff, calm still or unmoved is the correct awareness of **Vāyodhātu** according to **Vitthambhana lakkhaṇā (characteristic of expansion)**. Knowing that it is moving, trembling, removing and propelling is the correct awareness of that **Vāyodhātu** according to the wish of **Samudīraṇarasa (function of movement)**, and **Abhinīhāra Paccupaṭṭhāna (manifestation as taking out)**. Knowing that it is oozing, melting, etc., is the correct awareness of **Āpodhātu** according to the wish of **pagghāraṇa lakkhaṇā (characteristic of trickling)**. When sweat, fluid from the nose, and tears are oozing or trickling, or when sputum, phlegm are spitted out or swallowed, or when urinating, etc., such awareness usually and generally takes place. Knowing that it causes to increase or multiply, to swell, or that it causes porosity or dampness, or wetness, indicates the correct awareness of the **Āpodhātu** according to **Bruhanarasa (function of increment)**. This kind of awareness usually happens at the time of bathing, or

drinking water. Knowing that it coheres, or solidifies, or binds, is the correct awareness of the **Āpodhātu** according to the wish of **Sañgha Paccupaṭṭhāna (manifestation of collection)**. Sometimes, this **paccupaṭṭhāna** is even expressed as **Ābandhana-lakkhaṇā (characteristic of binding)** by Aṭṭhakathās. Also knowing by noting that there is wetness or dampness at the time of feeling with the hand on the face, etc. which is wet with the sweat, it is the awareness of **Paggharaṇa lakkhaṇā (characteristic of trickling)**, the fluidity of **Āpodhātu**. This **Āpodhātu** is not the kind of Phoṭṭhabbarūpa which can be felt by touch or contact. However, because of the faculty of the said Element (Dhātu), this **āpodhātu** in its true nature can only be known with Manoviññāṇa, after coming into contact with the **pathavī, tejo** and **vāyo dhātus which arise due to this element**. Hence, it is stated that by noting the act of touch, **Āpo** is known.

**Remarks:** -\* 20 kinds of **Pathavī**, 12 of **Āpo**, 4 of **Tejo** and **6** of **Vāyo**. These forty two kinds are called 42 - **Koṭṭhāsa (constituent parts)**.

A person who personally perceives and realizes merely the Four **Dhātus** with his insight knowledge at every moment of noting the " touch " based upon the method as mentioned above, is perfectly able to determine distinguishingly that "there is only a conglomeration of rigidity and roughness, softness and smoothness; of hotness, warmth and coldness; of stiffness, pliancy, stillness, movement and propulsion, and of oozing, liquidity, dampness, porosity, cohesiveness and solidity ; and that there is no such thing as an individual, a being, female, male, ' I ', or 'my own possession', Self, or entity." This kind of awareness is the knowledge in accordance with the Pāḷi which runs as:

**Imameva kāyam. yathāḥitaṃ  
yathāpaṇihitaṃ dhātuso paccavekkhati "atthi  
imasmim kāye pathavīdhātu āpodhātu  
tejodhātu vāyodhātū" ti -**

This Pāḷi embraces the awareness of the rising and falling movements of the abdomen.

Noting as "walking", "bending", etc., also concerns with this brief moment of touch. However, noting as "wishing to walk." "Wishing to bend". etc., is only concerned with the brief moment of awareness. Hence, illustration will be given of the manner of noting for the section of **Iriyāpatha**, and on **sampajañña** in relation to the brief moment of awareness.

## **MANNER OF NOTING AT THE MOMENT OF THINKING & KNOWING**

It has been stated previously as "The mind that thinks and knows" referring to the whole group of **Manodvāra Vīthi Mind** called in various terms as : "imagining", "thinking", "considering", "reflecting", "contemplating" and "noting with attentiveness", etc. To a person who notes as "imagining", "thinking", "considering", "reflecting", "bearing in mind", "contemplating", "noting", "knowing", etc. at every time such ideas and thoughts occur, it becomes manifest according to any one of the Dhammas such as the characteristics, etc. from among one of the obvious Dhammas arising at a certain moment of imagining and knowing, such as, **Manodvāra, dhammārammaṇa, manoviññāna, phassa, vedanā**, etc. The Dhamma that becomes manifest is aware of as

has been manifested. This manifestation and awareness, is the correct manifestation and correct awareness in respect of **Ñātapariññā**. In respect, however, of **Tīraṇa and pahāna pariññā**, it amounts to correct manifestation and correct awareness also with regard to arising, act of dissolution, and characteristic nature of **anicca** and so on.

**Āvajjanaṃ bhavaṅgato amocetvā manoti sahāvajjanena bhavaṅgaṃ, dhammāti ārammaṃ, manoviññānti javanaviññāṇaṃ.**

(Saṃyutta Aṭṭhakathā 3-5 etc.)

**kammajaṃ āyatanadvārasena pākaṭaṃ hoti. (Pa)**

**Manodvāre hadayavatthu kāya bhāva dasaka vasena ceva utusamuṭṭhānādivasena ca catuppaṇṇā-sameva.**

(Visuddhimagga 2-259)

**Manodvāram nāma sāvajjanaṃ bhavaṅgaṃ, tassa nissayabhāvato hadayavattuma sandhāya nissitavohārena manodvāreti vuttaṃ, yattha manodvārappatti. (Mahā ṭikā 2-410)**

**Manodvāravajjana-mind (mind door adverting consciousness)** together with the previous **bhavaṅga-citta (life-contium)** which reflects beginning from the object of consciousness in conformity with this Aṭṭhakathā and ṭikā are known as "**Manodvāra (mind-door)**." The heart called **Hadayavatthu** also being the matter depended upon by these **āvajjana** and

**bhavaṅga** according to **ṭhānyūpacāra**, (**metaphoric usage**) is known as "**Manodvāra**."

Five kinds of **Pasāda-rūpa**, (**sensitive matters**) "**Āpodhātu**, **Itthibhāva** = six sammasanupaga sukhumo rūpa such as (femininity); **Pumbhāva** = (masculinity), **hadaya-rūpa**, **jīvitarūpa** (**material phenomenon of life**), and **āhāra** or **Ojā-rūpa** - (nutriment), **lokiya-citta** and **lokiya-cetasika** - all these **materiality**, **consciousness** and mental factors are known as **Dhammārammaṇa** - cognizable objects which should be contemplated as **Vipassanā**.

Wholesome consciousness of sense-sphere (**Kāmakusala**), unwholesome impulsive consciousness (akusala javana) and registration consciousness (Tadārammaṇa) are known as **Manoviññāṇa**. **Phassa** and **Vedanā** are only which occur in conjunction with the said impulsive consciousness and registration consciousness.

### How to know

When the knowledge of Vipassanā is particularly vigorous and purified, previous awareness or consciousness that has arisen beforehand and subsequent awareness or consciousness seem apart from one another. For example - when bending the hand once, effort will have to be made several times to note with awareness as "bending", "bending" every time it moves. When such awareness is taking place, it becomes manifest that the previous noting or awareness and the will to bend once more, and the actual act of bending appear to have been occurring at intervals one after the other. Hence, the assumption may arise that "the number of sense-objects to be noted has lessened", or that momentum or the faculty

of noting the objects of consciousness has weakened". In actual fact however, the sense-object to be noted are quite many. The momentum gained in the process of noting is neither reduced. It is merely the conspicuousness of a series of bhavanga state of mind (sub-consciousness) which have occurred in between the past and later process of cognition (**vithi**) because of the great acceleration in the act of noting and awareness. Hence, at the time when it so happens, awareness of the nature of the disconnected occurrence of the previous cognitive process (**vithi**) as separated from the subsequent cognitive process is said to be the knowing or awareness of **Bhavaṅga-Manodvāra**. If **Āvajjana manodvāra (mind-door adverting consciousness)** is correctly known, it is aware that either attentiveness made initially (**lakkhaṇa**), or that adverting or initial reflection is made by bearing in mind (**rasa**), or that reflection is being done by initially bearing in mind (**paccupaṭṭhāna**), (**āvajjanarasa, tathābhāva paccupaṭṭhāna**), or that mindfulness is beginning to take place because of the cessation of the disconnecting **bhavaṅga (padaṭṭhāna)**.

### Upacā Manodvāra

If the **heart-(hadayavatthu)** is correctly known, it is known that either it is the seat of thought and imagination as well as contemplation and noting, i.e., from there it is thought of, imagined, contemplated and noted (**lakkhaṇa**), or that it is likely to cause hold the mind, imagination, contemplation and noting , i.e., to support (**rasa**), or that it is holding or supporting (paccupaṭṭhāna), or that it is possible to occur due to the presence of the essential matters. This is in accordance with **Manaṅca pajānāti**.

## Manner of awareness of dhammārammana mental objects

How awareness takes place in respect of the eye, ear, nose, tongue, and body - the **five pasāda-rūpa (sensitive matters)**, and **āpo** as well as **hadaya-rūpas** has been already mentioned. It is aware that if **bhāva-rūpa** is correctly known by contemplating and noting, when thinking and imagining, smiling etc., happen to take place with the disposition as being a female and a male, it is merely the nature of a woman or a man, and that because of its presence, it has become a female or a male (**lakkhaṇa**), or that it has made known as a female or a male (**rasa**), or that it is acting in or has caused to bring about the form, appearance, behaviour, mannerisms and mental disposition of either a female or a male (**paccupaṭṭhāna**), or that it has so become because of the presence of essential matters (**padaṭṭhān**).

To a person who is carrying on noting and becoming aware of the incessant arising of the act of seeing (sight) etc., the material phenomenon of life called **Jivita rūpa** which causes the continuous becoming of the eye, ear, nose, tongue, body, heart and **bhāva-rūpa** (the **sexual material phenomenon**), is likely to become obvious. This **life-phenomenon arises and dissolves** together with the eye-sensitivity etc. However, at a brief moment of its coming in being before dissolving, it is capable of maintaining and protecting the **rūpas**, such as, the eye-sensitivity. For giving its maintenance protection, although the old **eye-rūpa**, etc. that have come into being have ceased or dissolved, new **eye-rūpa**, etc. come into being to take the place of the old. It means to say that until the time of death, these have been going on. Or rather, coming into being afresh in continuity and can therefore maintain themselves constantly and endure. As such, it is aware that the **life-**

**phenomenon** called '**Jivita rūpa**', if correctly known, either maintains or protects the eye-sensitivity, etc., which occur in association (**lakkhaṇa**), or that it causes to bring about the continuum of that clear vision the eye sensitivity (**rasa**), or that it causes the said clear vision of the eye, etc., to be in continuity (**paccupaṭṭhāṇa**), or that this has been coming into being or existence because of the presence of the essential matters on which it depends (**padaṭṭhāṇa**).

To a person who is contemplating and noting on the nourishing condition, and satisfaction of the mind after having consumed the food, **Āhāra-rūpa (nutrient matter)** is likely to become obvious. If the **Āhāra-rūpa** is correctly known, it is known that it is either nutriment (**lakkhaṇa**), and the **materiality** there of are likely to occur and develop, (i.e.), cause to become strengthened and energetic (**rasa**), or that it lends to support and sustain the strength not to become weak (**paccupaṭṭhāṇa**), or that only the substances, such as, rice, curry, eatables, etc., are those on which reliance can be made (**padaṭṭhāṇa**).

Consciousness and mental concomitants which are the mental objects are extremely numerous. The manner of awareness in respect of some of the **Citta (consciousness)** and **Cetasika (mental concomitants)** has also been previously shown. Still more will have to be mentioned and explained. Hence, as to how awareness takes place in respect of **citta and cetasika** as **dhammārammaṇa** will not be mentioned separately (**Dhamme ca pajānāti**).

## Manoviññāna

If the mind that thinks and knows is correctly apprehended and perceived, it is known that either planning, thinking, imagining, knowing, reaching, walking (**lakkhaṇa**), or that consciousness merely knows or it is only just attentiveness or just merely knowing and reaching (**rasa**), or that it is bent or directed towards the sense-object (**paccu-paṭṭhāna**), or that it plans, knows and reaches because it has just started bearing in mind, and it plans and knows because of the presence of **heart-base** and something to imagine and thing (**padaṭṭhāna**).

## Manosamphassa

If the act of planning and contact is correctly known, it is known that either the mental object and mind have come into contact with one another (**lakkhaṇa**), or that mental object of consciousness have collided (**rasa**), or that, mind-door, mental object and mind-consciousness have come into contact (**paccupaṭṭhāna**), or that because of the presence of the object which becomes manifest, it is contacted = it is contacted because the object has manifested (**padaṭṭhāna**).

## Somanassavedana

If joy and delight = **sukha (pleasant feeling)** is correctly known, it is known that either there is enjoyment of good and pleasant sensation, or it is nice to think and imagine, or delightful or happy (**lakkhaṇa**), or that it is consumed or enjoyed as being good or relishing (**rasa**), or that it brings delight to the mind, or it is

affording pleasure (**paccupaṭṭhāna**), or that it is happy because of calmness of the mind, or rapturous feeling occurs because of peace of mind, or it is happy and glad because of contact with good or pleasant sensation to one's own liking (**padaṭṭhāna**).

### Domanassa vedanā

If sorrow and mental distress - **dukkha** is correctly known, it is known that either unpleasant sensation is felt, or it feels bad to think and imagine, or it is disappointing, dejected, or there is mental fatigue, or anxiety, melancholy, yearning, grief, worry (**lakkhaṇa**), or that it is consumed or suffered as being bad, or with disgust, or without relish (**rasa**), or that pain is felt, or hard to bear or unbearable, or miserable, or feeling somewhat bad (**paccupaṭṭhāna**), or that it has so occurred because of the presence of **heart-base** on which it depends, or that there is dejection because of contact with a bad or unpleasant sensation contrary to his wish (**padaṭṭhāna**).

### Upekkhāvedanā

If the mediocre feeling of sensation is correctly known, it is known that neither good nor bad, or mediocre sensation is felt, or neither good nor bad thoughts or arising, or it is devoid of misery and happiness, or there is an equanimity without being happy or dejected (lakkhana), or that it causes a balanced state of mind without happiness and dejection (**rasa**), or that it is gentle and calm (**paccupaṭṭhāna**), or that it has so occurred because of the mind which is lacking in solace and comfort or satisfaction, or it is thus

happening because of contact with the sensation which is just casual - neither good nor bad (**padaṭṭhāna**).

### Saññākkhandhā

Act of perceiving the sense object of consciousness that is contacted every time without forgetfulness, is known as **Saññā** (Perception). This itself is called **Saññakkhandhā**. This act of recognizing or perceiving when coming into contact with the new and peculiar sensation. Or when listening to the words of instruction, etc., is really significant and very obvious. If the said **Saññā** is correctly known, awareness takes place that either it is distinctly and firmly perceived not to slip out of memory (**lakkhaṇa**), or that a thing to remember is kept in the heart "so that it can again be recalled to memory on the ground that it has been once encountered in the past" (**rasa**), or that it is firmly noted, clung or craved for with the mental image of what has so far been known or realized, or it is firmly clung to as was thought of (**paccupaṭṭhāna**), or that perception takes place, or rather, it is kept in the mind because of the arising sense-object (**padaṭṭhāna**).

### Saṅkhārakkhandhā

All fifty **Cetasikas** (mental factors) excluding **Vedanā** and **Saññā** are known as **Saṅkhārakkhandhā**. This means to say that it is an assemblage of Dhammas which have the faculty of causing to function, bring about, and achieve accomplishment of actions such as, seeing, hearing, etc., and walking, standing, sitting, sleeping, bending, etc. Among those fifty (50) Saṅkhārakkhandhās, mention will only be made in this regard the volition (**cetanā**) which is the

predominant condition. The nature which is capable of impelling the associated mind and mental factors - thoughts occurring in conjunction by joining with sense-object, just as the leader of the Labour Force is giving impetus to and urging his subordinate co-workers by reconciling or bringing them in harmony with the work-function while he himself actually works hard and strives, or just like a farmer who urges and encourages his daily wage-earners by reconciling them with the task of reaping paddy while he himself is putting heart and soul into the work of harvesting the crop, is known as "**Cetanā**". This **Cetanā** is likely to occur obviously as if it is urging and asking to render service in matters concerning a work or a business which calls for urgency and speedy accomplishment. Hence, if the said **Cetanā** is correctly known, it is known that either it joins about conciliation, urges, impels and prompts (**cetayitalakkhaṇā**), or that it is capable of striving endeavouring, performing, accomplishing and managing (**āyūhanarasā-sattirūpa**), or that it is making a judgment, managing and performing "just as giving an order to die in the case of killing another (**pāṇātipāta**), or as in the matter of **dāna** (charity), order is give to take, to receive, or to gain wealth and happiness" (**saṃvidahana paccupaṭṭhānā byatti-rūpa**), or that exhortations given in the matter of virtuous acts because of proper attention, or instigates in the matter of evil because of improper attention, or urges in matters relating to both acts of virtue and vice for not yet realizing the real happiness and misery, or urge is made because of the presence of **matter** on which reliance is made, and of the presence of sense object or the motivation has occurred because of the presence of the Mind. (**Manasikāra, padaṭṭhāna, avijjā**)

**padaṭṭhānā, vatthā-rammaṇa padaṭṭhānā, viññāṇa  
padaṭṭhānā).**

## **MANNER OF NOTING IRIYAPATHA , (THE POSTURES) THE WAY OF DEPARTMENT (PG 344)**

Noting should be done at every time of taking a step when walking, as; "walking", "walking", or as "stepping, stepping", or as "stepping with the right foot ", "stepping with the left foot ," or as "lifting", "stepping moving", or " dropping", as the case may be. When the mindfulness and of samādhi becomes strengthened, at every moment of walking and stepping out, the mind that inclines or wishes to walk and take a step, will be able to note and comprehend. At that particular moment, in accordance with what is mentioned in satipaṭṭhāna pāḷi as Gacchanto vā gacchāmīti pajānāti, " and as stated in Aṭṭhakathās as:

Esa evam pajāti "gacchāmīti cittaṃ uppajjati, tam vāyaṃ janeti, vāyo viññattiṃ janeti, cittakiriyavāyo dhātu vipphārena sakalakāyassa purato abhinhāro gamananti vuccati  
(Dī- ṭha 2-357)

Vuccati=the mind wishing to walk arises first and foremost. Because of this mental faculty, particular kind of behaviour which propels and props has evolved movements. These movements, or rather, the motive force pervading all elements of rūpa called the body which having been motivated to move simultaneously followed by the process of arising and dissolution, are to be termed as:

"walking". Happenings such as these will also be personally and thoroughly known.

### The meaning rendered by atthakatha

Esa - a particular Yogi who is noting and aware of as: "walking" when waking, Pajānāti=distinguishingly knows. gacchāmiti cittaṃ= the mind with the intention to walk. Uppajjati=arises. Tam = this mind, Vāyaṃ janeti=causes support and movement take place. Vāyo= the act of support and movement, viññattiṃ janeti= cause viññatiti, the movement of the body due to one's intention to move or walk. **Cittakiriyavāyodhātu vipphārena** - for being pervaded because of the nature of the propelling force of movement caused by the mind, **sakalakāyassa** - of the whole body, or, all **rūpas** called the 'body', **purato abhinihāro** - the gradual movement towards the desired direction, **gamananti** - is said to be "walking". **Vuccati** - It has been so called, or, it should be called as such. (It is to be understood likewise)

## **IT IS NOT DOG'S KNOWLEDGE OR COMMON WORLDLING'S KNOWLEDGE**

As there is likelihood of a doubt among people who have not yet achieved special knowledge of Dhamma (insight knowledge) for having had no experience in contemplating and noting according to the statement "**Gacchanto vā gacchāmiti pajānāti**" = when walking, it should be known as 'walking' - as contained in the Pāli scriptural texts, clarification and sifting have been done in the Atthakathā. Hence, based on the said Atthakathā, further, clarification will also be made in this Text of Dhamma. If it not true

that even dogs and foxes know that they are walking when they walk? If such a question arises, the answer is in the affirmative. However, it may be stated that Buddha had not preached or uttered the foregoing statement of words referring to the kind of knowledge or awareness which these animals have. The reason being - these creatures including dogs, foxes and common worldlings do not know the mind that wishes to walk and their physical movements every time their mental and physical formations and occurrences take place. They are not also aware of the distinguishing features between **Citta** (the Mind) and **Rūpa (the matter)**. Nor do they know that movement has taken place because of the desire to walk. They do not also know that there is only an evolutionary process of the willing mind to walk and of the process of evolution in the movement. They do not also know that all such occurrences have become separated, disjointed and out into bits and then come to a cessation.

**Note** \*the arising of the peculiar faculty of the behaviour which propels to the desired direction, accompanied by an act of propping up the movement is distinctly stated as:" The act of support and movement causes **viññatiti**, "to enable one to understand clearly. **Viññatti** is merely **cittaja-rūpa**, i.e. the **rūpa** as produced by the Mind or consciousness. There is no such thing as "Vāyoja-rūpa (materiality produced by the air-element)."

As a matter of fact, these common worldlings, such as, dogs, foxes, etc. only know sometimes when they start walking and taking a step, or in the interim period of walking, or when they halt at the end of the walk. A good majority of them are walking and moving about with their minds diverted elsewhere away from the

consciousness of the act of walking. Though they sometimes know they are walking, they only assume themselves as "Self", or "living being". They are only aware of themselves as being permanent or always everlasting. They consider themselves as being the same living entity without being subjected by any change by nature while moving. While going about they think of themselves as being the same as they were, before they started moving or walking. They are of the opinion that the living substance was the same as before even after moving on and on covering a distance of about one hundred miles or so, and that the same living substance has presently reached a certain place or destination. They assume that their material bodies remain unchanged constant as these had been in the past. Hence, this kind of knowledge or awareness cannot possibly discard or reject the belief which is in fact firmly rooted in the view of an identity as a "being". What is thought of with great attachment as "Self", or "I " cannot be abandoned. Also by dwelling the mind or attentiveness on such kind of awareness or knowledge, no **Vipassanā** can occur in the mental complex of one's own personality. This sort of awareness cannot be regarded or called as: "**Kammaṭṭhāna**" - a meditation subject, because of the fact that it is neither the object relating to **bhāvanā** takes place, nor a condition of future **Vipassanā**. And also inasmuch as it is not connected with the knowledge of Vipassanā Mindfulness in the not of noting, it surely does not amount to **Satipaṭṭhāna bhāvanā**. such being the case, it should be known and understood that Buddha has not preached or uttered the above statement referring to that kind of awareness of understanding which common worldlings, such as, dogs and foxes have borne is mind.

In the case of a meditator (Yogi) who is contemplating and noting at every moment of walking as: "wishing to walk" and "walking", the mind that intends to walk occurs distinctly and is conspicuous. The body (rupa) which is walking is obvious by the manner of behaviour that propels and moves. This is the reason why the said Yogi knows distinguishingly between the mind wishing to take a walk and the materiality **rūpa** which is quite different from the mind. It is also aware that acts of movement are evolved because of the will to walk. The meditator knows that only the evolution of the volitional mind and the process in the evolution of moving actions to have occurred. It is also aware that volitional acts do not reach to the state of actual movement, and that as these preliminary actions to move have not reached the stage of moving gradually, they all terminate and cease while falling into pieces in their natural process of dissolution. It is known that at every step taken, these are either separated into six parts (as shown in the commentaries) or more, falling into out-pieces followed by dissolution. Hence, it can be determined by personal realization of insight knowledge that "the statement 'I walk' or 'he walks' is a mere denomination. It is thus clear that there is no living substance, such as, ' I ' or ' he ' who knows how to walk. There is only the mind that wishes to walk and an aggregate of **rūpas**, materiality, which prescribe or regulate the movements or the act of moving. There is not a single element or thing which is lasting even for a very brief period of time involved in the twinkling of an eye. Only the nature of impermanence is present. Being incessantly arising and dissolving, it is merely an aggregate of sufferings, all these are mere disagreeable conditions." Among the (4) kinds of **Sampajañña (comprehension)**, the knowledge of awareness or consciousness

which can make such a determination as stated, is known as **Asammohasampajañña (comprehension of absence of confusion)**. Awareness by noting as: "wishing to walk", and "walking", etc., is called "**Gocarasampajañña**" (comprehension of object or field). Of the two, **Gocarasampajañña** is the Cause. **Asammohasampajañña** is the Effect. Hence, only **Gocarasampajañña** should be repeatedly developed. When the said **Sampajañña** becomes mature and fully accomplished, **Asammohasampajañña** will automatically arise and be completely accomplished.

The knowledge and awareness of the **Yogī** who notes constantly without a miss at every time the mind that wishes to walk and the **materiality** that walks occur, as stated earlier, is capable of rejecting the belief which gives an impression of an "individual" or "a being". Attachment holding a view that it is "I" or "Self" can also be extirpated. As it is not merely just object of **Paṭivipassanā** and but also capable of causing to occur keen **Vipassanā** knowledge, it is also known as "**Kammaṭṭhāna**"- subject for meditation. As it is the genuine knowledge of insight which is developed and engendered in conjunction with the act of noting with **Vipassanā** mindfulness, it is also known as "**Satipaṭṭhāna-bhāvanā**". It should therefore be firmly borne in mind without the slightest doubt that the Lord Buddha has preached as "**Gacchanto vā gacchāmiti pajānāti**", i.e. while walking, know thyself as "walking", with reference to the act of noting with awareness, as has been mentioned before.

## ATTAINMENT OF KAMMATTHĀNA & SATIPAṬṬHĀNA MEDITATION ARE IDENTICAL

**Imassa pana bhikkhave jānaṃ  
sattūpaladdhiṃ pajahati, attasaññaṃ ugghāṭeti,  
kammaṭṭhānañceva satipaṭṭhānabhāvanā ca  
hoti.**

"Knowing (knowledge) of this **Yogī** monk is capable of expelling and rejecting the belief which gives a notion in the mind as a "sentient being". It is likely to eradicate the assumption of what is called "I ", or "Self" - as a living entity. It is meditation subject (**kammaṭṭhāna**), It also brings about meditation of foundation of Mindfulness (**Satipaṭṭhānabhāvanā**).", Since aṭṭhakathā had said as such, in respect of the essence of the Dhamma in this regard, It points out only one kind of knowledge which goes on noting and is aware of the mind that wishes to walk, and the **rūpa** that walks. It is not that the result of the practice of **Kammaṭṭhāna** meditation, or rather, the sense conveyed by **Kammaṭṭhāna** is quite different from that of **Satipaṭṭhāna** Meditation.

Nevertheless, the reason for their denominations particularly different. For instance, since it is likely to happen as if awareness of mindfulness is rushing into the object, such as, the mind that wishes to walk, and the **materiality** that walks, etc., it is known as **Satipaṭṭhāna**. As it should be cultivated or developed, it is also know as "**bhāvanā**". In view of these two reasons, it is called "**Satipaṭṭhāna-bhāvanā**." It means-awareness or mindfulness which falls within the domain of meditation object which should be developed.

If the knowledge arises, recollection and mindfulness conjointly take place. There is no knowledge that is devoid of mindfulness. Hence, in this regard only the insight knowledge with mindfulness as an essential factor shall be deemed **Satipaṭṭhāna-bhāvanā**. Since this insight knowledge itself being the object which is the cause bringing about future meditation practice (**bhāvanā**) called **Paṭivipassanā**, and being capable of causing the occurrence of **Vipassanā** knowledge with vigour, it is also known as "**Kammaṭṭhāna**." The object of **meditation practice** and how it occurs may be explained in this way - It will result in **Paṭivipassanā-bhāvanā**, by noting once again as 'noting' the awareness of noting as wishing to walk, or, as 'knowing'. Then, by gaining awareness through noting the act of noting and knowing as 'walking' once again, **Paṭivipassanā-bhāvanā** occurs. By adopting this technique, the object of the future act of **bhāvanā** will take place. Because of the previous acts of noting and awareness, future actions of noting and awareness also become mere and more keen and vigorous. Hence, awareness which prescribes mindfulness and knowledge of the **mind that wishes to walk**, and the materiality that walks etc., has been stated in Aṭṭhakathā as being '**Kammaṭṭhāna**' as well as '**Satipaṭṭhāna-bhāvanā**.'

**Abhikkante paṭikkante sampajānakārī hoti** - In the exposition of this Pāli passage wherein the manner of occurrence of **Asammo- hasampajañña** is shown based on the words stated in Aṭṭhakathā as: **Aṭṭhisāṅghāto abhikkamati, dhātūnaṃyeva gamanaṃ, dhātūnaṃ ṭhānaṃ, dhātūnaṃ nisajjā, dhātūnaṃ sayanaṃ**, some say indication has been given that it is **Samatha dhātu-kammaṭṭhāna** using the expression **Kammaṭṭhānañceva**.

Relating to this matter to be able to weigh and make comparison, full exposition of Aṭṭhakathā will be cited as following-

**Abhikkamādīsu pana asammuyhanaṃ a-sammohasampajaññaṃ, taṃ evaṃ veditabbaṃ, idha bhikkhu abhikkamanto vā patikkamanto vā "yathā andhaputthujjanā abhikkamādīsu 'attā abhikkamati, attanā abhikkamo nibbattito' ti vā, 'ahaṃ abhikkamāmi, mayā abhikkamo nibbattito' ti vā sammuyhanti, " tathā asammuyhanto abhikkamāmīti citto uppajjamāne teneva cittaena saddhiṃ cittasamuṭṭhānā vāyodhātu viññattiṃ janayamānā uppajjati, iti cittakiriyavāyodhātu vipphārasena ayaṃ kāyasammato atthi saṅghāto (rūpasāṅghato - this is more appropriate) abhikkamati, tasseva abhikkamato akeka pāduddharaṇe pathaviḍhātu āpodhātūti dve dhātuyo omattā honti mandā, itarā dve adhimattā honti balavatiyo, tathā atiharaṇa vītiaraṇesu. Vosajjane tejo vāyo dhātuyo omattā honti mandā, itarā dve adhimattā honti balavatiyo, tathā sannikkhepanasannirumbhanesu. Tattha uddharane pavattā rūpārūpadhammā atiharaṇaṃ na pāpuṇanti, tathā atihareṇe pavattā vītiaraṇaṃ, vītiaraṇe pavattā vosajjanaṃ, vosajjane pavattā sannikkhepanaṃ, sannikkhepane pavattā sannirumbhanaṃ na pāpuṇanti. Tattha tattheva pabbaṃ pabbaṃ**

**sandhi sandhi odhi odhi hutvā "tattakapāle  
pakkhattatilāni viya paṭapaṭāyantā" bhijjanti.  
Tattha ko eko abhikkamati, kassa vā ekassa  
abhikkamaṇaṃ, paramatthato dhātūnaṃyeva  
gamaṇaṃ, dhātūnaṃ ṭhānaṃ, dhātūnaṃ nisajjā,  
dhātūnaṃ sayanaṃ, Tasmiṃ tasmimñhi  
koṭṭhāse saddhiṃ rūpena -  
Aññaṃ upajjate cittaṃ, aññaṃ cittaṃ nirujjhati.  
A-vīci manusambandho, nadī sotova vattati.**

**Evaṃ abhikkamādīsu a-sammuyhanaṃ a-  
sammo hasampajaññaṃ nāma.**

(Dī - ṭha 1-172, Ma ṭha 1-265)

## TRANSLATION

Not to have delusion, or in other words, to have a correct awareness in moving or walking forward, nay, correct awareness, is called "A-sammohasampajjañña". It should be understood as will now be explained. In the realm of this Sāsanā, a monk (Vipassanā yogi) while going forward or coming back, "conversely for instance : In the matter of moving or walking forward, etc. (What is called conscience-soul, or an individual who has consciousness - '**viññāṇa** individual' - life, Self - 'atta', etc.), ignorant worldlings (**andhaputthujanas**) are under delusion having a wrong view and misconception that it is ' I ', a living being, is walking forward, of that the act of moving forward is done by ' me ' (the living entity), or that it is ' I ' who is moving forward, or it is ' I ' who has caused to move or walk forward." Without being desirous of holding on to delusion and wrong view it is correctly known that if the intention or mind arises wishing to walk or forward in the was stated above, the said

mind along with the nature of movement caused by the mind, occurs bringing forth the propelling force towards the desired direction. Because of the desired effect of the widespread movement caused by the mind is pervaded throughout, this heap of bones called "The Body" (If it is expressed as **rūpasaṅghāto** = this aggregate of **rūpa**) moves on or walks forward. The said aggregate of rūpas (heap of bones) itself which is going forward at every time of lifting the foot, the elements of earth (**pathavī**) and water (**āpo**) become weak, dull and inactive. The two other elements of fire (**Tejo**) and air (**Vāyodhātus**) become strong, powerful and active. The same thing happens in the case of stopping-out, and in carrying the foot forward. In the act of abandoning and holding up the speed of the step-taking movement, **Tejo** and **Vāyo dhātus** have become weak and deteriorated in their power. **Pathavī** and **Āpo dhātus**, on the other hand, become keen and strengthened. It happens likewise in the case of dropping down the foot and pressing the foot down.

In accordance with what is stated in the ṭikā as: **Uddharaṇa gatikā hi tejodhātu, tiriyaगतिकāya hi vāyodhātuyā garutarasabhāvā hi āpodhātu**, etc., the act of lifting the foot is complete with its follower - the **Vāyo** - and with the supporting factor of excessive **Tejodhātu**. The act of stepping out and the act of carrying the foot forward is complete by the influential action of the follower **Tejo** together with that of the exuberant **Vāyodhātu**. Relinquishment of the momentum, i.e. impetus gained from the movement is accompanied by the follower **Pathavī** and by the effect of the profuse **Āpodhātu**. It is stated in the Aṭṭhasālinī that **pathavī** is heavy or clumsy. In this regard, since it is stated as "**garutarasabhāvā**", it would amount to saying that **Āpo** is even heavier than **pathavī**. Dropping the foot down and pressing down

with the foot is complete in action along with the follower **Āpo** by the power of **Pathaviḍhātu**. Hence, if the act of lifting is known, **Tejo** is also known. If the act of stepping and of the moving forward is known, **Vāyo** is also known. If relinquishment is known, **Āpo** is known. If the acts of dropping down and pressing down are known, **Pathavi** is known. These extraordinary happenings should also be remembered.

In this connection, the behaviour which is indicative of the desire to lift while lifting, and the conditions of **nāma** and **rūpa** which arise by the act of lifting the foot, stop short before reaching the stage of taking a step. **(Rūpārūpadhammāti uddharaṇākārena pavattā rūpadhammā, taṃsamuṭṭhāpakā arūpadhammā ca** - The nature of **rūpa-nāma** Dhammas are the **nāma-dhamma**, the mental conditions in respect of the intention to lift which have caused to bring about the physical act of lifting, and the **rūpa-dhammas** that occur by the act of lifting. - ṭikā). Similarly, **nāmas** and **rūpas** which arise while lifting do not reach to the stage of carrying forward. The **nāmas** and **rūpas** which occur when the foot is about to be carried forward, do not reach to point of letting it move forward. The **nāmas** and **rūpas** which occur while letting the foot go forward do not reach to the stage of dropping it down. The **nāmas** and **rūpas** which arise while the foot is dropped down do not reach to the stage of letting it pressed down. Only at the moment of respective occurrences, **nāmas** and **rūpas** are arising and dissolving once at a time every moment bit by bit, part by part, one after another separately in succession. For example, it is just like sessamum seeds fried in the scorchingly hot frying-pan producing a clattering sound and getting burnt and destroyed. Inside the **rūpas** and **nāmas** which are being destroyed or dissolved, could there be

any individual who is able to walk and make a stride? Could the act of moving or walking forward be the act of performance of any one? However, according to the correct and noble sense or interpretation of the nature which is known by personal realization through the practice of meditation, it is but the walking movement of the nature of **dhātus** (elements) which are not 'a sentient being' or 'I' - the so-called individual being. It is only the nature of **dhātus** which causes the act of 'standing', 'sitting' and 'sleeping'. In the matter of such and such acts of walking and of thoughts or planning, **rūpa** together with -

"The previous or former mind ceases, and another new consciousness or mind occurs afresh. The constant arising of the mind goes on continually without a break just like the stream of the flowing waters of a river."

In the manner stated in the foregoing, non-delusion, or in other words, correct awareness in respect of the movement involved in walking forward, etc., is known as **asammohasampajañña** (Burmese translation).

In the Aṭṭhakathā stated above, "if thought or consciousness arises to walk forward, mental **vāyodhātu** together with that thought or bent of mind, after causing **viññatta** - intimation - occurs." This statement or expression in words do not concern with **dhātuvavatthāna**, but only concerns **Vipassanā**. The statement of words - "**rūpas** and **nāmas** occur while lifting the foot do not reach to the stage when a step is being taken," clearly indicate that it is a matter which concerns or is relevant to the case of **Vipassanā** only. It is because such kind of knowledge of awareness will not be achieved by **Samatha** yogī. Only **Vipassanā** yogi will have such knowledge. As such, it should be noted that the entire expression in words stated

in the foregoing Aṭṭhakathā "only points out how Special Vipassanā knowledge, which can determine without delusion, occurs when **Vipassanā-Ñāṇa** called **Gocarasampajañña** becomes mature and strengthened." In the statement - **dhātūnaṃ gamaṇaṃ**, and so on, the word 'Dhātu' goes to say what are contrary **atta**, **satta** and **jīva**. Hence, just as indicated by the expression "**Nānādhātūvinibbhoga**" if the ordinary rūpa-nāma is also taken to mean as purported by the term "**Dhātu**", it would be appropriate. Since it is likely that extremely abundant **pathaviḍhātu**, etc., will generally become conspicuous to a person meditating Vipassanā while walking, etc., it would be proper to accept the meaning as being referred to the four **dhātus**, such as, **pathavī**, etc. The expression of the word "**Aṭṭhisāṅghāto**" is in line with the Aṭṭhakathā. However, it would be inappropriate to say that "it would appear to a meditator of **Vipassanā** as being the **paññatti** heap of bones, and that knowledge which knows the said **Paññatti** has occurred." It would also be inappropriate to think that knowledge of awareness of the bent of mind to walk, etc., occurs to a **Samatha-Yogī** who contemplates as "a heap of bones." Therefore, only the expression of the words "**rūpasāṅghāto**" appears to be the original correct words expression used and written by the Commentators. Even if the word "**Aṭṭhisāṅghāto**" is the original correct term, the meaning given as: "a heap of bones is manifested, or that the heap of bones is known" is definitely inappropriate. It should only be proper to note that" it is merely the metaphorical expression of the manifestation and awareness of an aggregate of **rūpas (materiality)** as if it is thought of and known as a heap of bones so as to make it clear conveying the sense that it is free from pleasurable clinging sensations."

Some say that in the matter of **Vipassanā** also, it should be borne in mind to regard the foot, etc. which is stepping out as mere conglomeration of particles taking cue from **Suṇṇamanasikāra** as is stated in the case of **dhātuvavatthāna samatha**. It has been previously stated that it is improper to bear in mind as such. The reason being - Atthakatha has given guidance to contemplate primarily on the excessive **vāyodhātu** only while taking a step with the foot. The nature of **vāyodhātu** has only the material element in its originality having the quality of support and stiffness in accordance with what is stated as "**Vitthambhana lakkhaṇa, Samudīraṇa-rasā, Abhinīhāra paccupaṭṭhānā.**" It has the power of moving causing to tremble and vibrate, etc. It has the behaviour pushing towards the desired direction. As such, while walking only awareness of the acts of propping up, of movementant propulsion, is the correct awareness or knowledge of the **vāyodhātu** prescribed according to **lakkhaṇa, rasa** and **paccupaṭṭhāna**. Knowing as particulars of powdered dust is mere awareness of the particles in **paññatti**. It cannot be the correct awareness of that **vāyo-rūpa** and any other **rūpa** according to the wish of **lakkhaṇa**, etc.

When standing, sitting and lying down, it should be noted as "standing", "sitting", and "lying down", in accordance with Satipaṭṭhāna Pāḷi which goes to say as: "**ṭhito vā ṭhitomīti pajānāti**", etc. When mindfulness (**Sati**), concentration (**Samādhi**) and knowledge (**Ñāṇa**) become mature and strong, by primarily based upon the mind wishing to stand, and upon **vāyorūpa** which occurs becoming continuously stiff by the behaviour of the act of standing: the mind wishing to sit and the **vāyorūpa** which occurs continuously becoming stiff by the

behaviour of the act of sitting; upon the mind wishing to lie down and the **vāyo, pathavīrūpa** which occur by the behaviour of lying down, these will be conspicuously known. Regarding this matter, the noble and distinctive manner of awareness gained by a **Vipassanā Yogī** taking the example of an ordinary individual who is devoid of the faculty of contemplating and noting, is shown in Jhānavibbaṅga Aṭṭhakathā as stated below:

**Eko hi bhikkhu gacchanto aññaṃ cinto aññaṃ vitakkento gacchati, eko kammatṭhānaṃ avisajjetvā-va gacchati. Tathā eko tiṭṭhanto, nisīdanto, sayanto aññaṃ cinto aññaṃ vitakkento sayati, eko kammatṭhānaṃ avisajjetvāva sayati. (347)**

It means that a certain monk walks, and when walking, he is thinking of something else, his mind wandering with his imagination running riot. Another monk walks with his mind firmly fixed on mindfulness without letting loose the **kammatthāma** with constant noting and awareness. Similarly, a certain monk when standing, or sitting or lying down, stands, sits, or lie with his mind wandering, thinking and imagining something else. Another monk with his concentration fixed on noting and awareness in without letting loose the **kammatthāma**, stands, sits, or lie down.

## **THE MANNER OF NOTING SAMPAJAÑÑA**

In conformity with the statement which runs: "**Abhikkante patikkante sampajānakārī hoti**", if going or walking forward, or staggering, or returning or walking backwards, or receding, inclining

sideways, or stooping, or turning up, it should be noted as: "walking," "staggering", "inclining", "returning", "receding", or "moving backwards", "stooping", and "turning up", as the case may be. When knowledge or awareness becomes strengthened, the mind wishing to walk or stagger, etc., and the **vāyo-rūpa** which is moving will be obvious by the behaviour or manner of the body caused by the act of walking, staggering, and so on.

### Ālokite vilokite sampajānakārī

When looking straight or sideways or downwards or upwards or turning about and look, it should be noted as "looking", When scan, note as "seeing". This way of noting and awareness, not being a departure from, or rather, forsaking Vipassanā Kammaṭṭhāna (contemplating and noting with mindfulness), is known as "**Gocarasampajañña (comprehension of field or object).**"

**Kammaṭṭhānassa pana avijahanameva  
gocarasampajaññaṃ, tasmā khandha dhātu  
āyatana kammaṭṭhānikehi attano  
kammaṭṭhānavaseneva, kasinādi  
kammaṭṭhānikehi vā, pana attano kammaṭṭhāna  
sīseneva ālokana vilokanaṃ kātabbaṃ.**

The gist of the above passage is: Not abandoning the practice of **Vipassanā** and **Samatha-Kammaṭṭhāna** (meditation) is called "**Gocarasampajāñña**" - (It means to nay awareness of the sense-object which is the field of **Sati, Samādhi** and **paññā**). Hence, those persons who are indulging in and equipped with Vipassanā-kammaṭṭhāna, i.e. = when contemplating on **khandhā, dhātu and āyatana**, should carry out, as required of their own mode of

meditation practice when looking straight or sideways. However, those who are practising meditation such as, **kaṣiṇa**, placing the essential regard on **Samatha- Kammaṭṭhāna**, should carry on as is required of **Samatha** meditation in the matter of looking straight and looking sideways.

### Explanation

If a person who is practising **Samatha meditation** wishes to see something, should not do away with **kammaṭṭhāna**, or, miss his contemplation and noting in looking at things. Just as the mother cow keeps her constant vigil on the young calf while eating or masticating food, such a person should dwell his mind on or look at things by giving kammaṭṭhāna high regards. Since **Vipassanā** consciousness can arise in respect of anything, if a Vipassanā yogī wishes to look at things, he can bring about **Vipassanā-ñāṇa** - insight knowledge - which realizes the four kinds of **nāmakkhandhā**, two kinds of **mental-āyatana**, and two kinds of **mental-dhātu** (elements) by contemplating and noting this conscious mind. Also by noting the behaviour of opening the eyes, moving the eye-ball, or changing the position of the head and face which occur or take place because of that conscious-mind, it can bring about **Vipassanā-knowledge** which knows the **rūpa-khandhā**, **āyatana** and **dhātus**. Then also by noting the eye-consciousness, etc. that see or perceive, it can bring about Vipassanā insight knowledge which realizes the five **Khandhās**, four **Āyatana**, and four **Dhātus**. If the act of contemplating still goes on with the reflection or contemplation, by noting this reflection, Vipassanā knowledge which knows **Khandhā**, **Āyatana** and **Dhātu** can also take place. Hence, the desire to look, etc. will not occur separately

from the Vipassanā consciousness as in the case of **Samatha**. Exhortation is, therefore, given that looking at things or objects should be made according to what is only required of Kammatṭhāna. Nothing need be done in particular by bearing in mind or looking at his own Kammatṭhāna in turns as in the case of samatha yogi. It means that the phenomena of **nāma-rūpa**, as and when it arises, should be continually noted and looked at as is usually noted. If noting is done as such, when the knowledge becomes mature, by fundamentally relying on the **Vāyodhātu** which moves and propels by the behaviour of the mind wishing to see, of opening the eyes, and the alteration of the position of the eyes, face, etc., it will become conspicuous.

### Saminjite pasārite sampajānakārī

When bending the hands and feet, noting should be done as "bending", "bending". If brandished, shaken, pushed, pulled, or moved, it should be noted as: "brandishing", "shaking", and "pushing", "pulling", and "moving", as the case may be. If lifted, raised, or dropped down, it should be noted as - "lifting", "raising", or, "dropping down". When the knowledge gains maturity by primarily depending upon **Vāyodhātu** which moves and propels due to the behaviour of the mind, etc. wishing to bend or stretch, and of the act of bending, it will become conspicuous. In the matter relating to the act of bending and stretching, Aṭṭhakathā has shown **Gocarasampajañña** citing a story in illustration.

## The story

It is said that a great Thera (Elder bhikkhu) while holding a conversation with his disciples, suddenly bent his hand and then after putting it back again in its original position, slowly bent it again. On noticing this manoeuvring of the hand, the disciples respectfully enquired: "Venerable Sir! Why have you put back your hand in its original position and then bent it again slowly?" The reply given was: "O, Your Venerable! I have never missed contemplation with mindfulness (Kammaṭṭhāna) whenever I bend my hand since the time I have started indulging in meditation. Now that I have engaged in my conversation with you all, I happened to bend my hand failing to contemplate and note (i.e. abandoning Kammaṭṭhāna - without mindfulness). That is the reason for putting my hand back to its original position and then bending it again. "When they heard his reply, they spoke with reverence as:" Well done, Venerable Sir! It is indeed proper for a monk to have such a praise-worthy mental attitude and monastic noble conduct."

As is stated in this story, by noting as: "bending", "bending"; "stretching, stretching" without allowing contemplation and noting to miss, at every time of bending and stretching, awareness of the gradual movement of materiality **rūpas** gained by the manifestation of behaviour of the mind wishing to bend and stretch, and the act of bending and stretching, is known as "**Gocarasampajañña**". When this **Sampajañña** becomes strengthened and vigorous, personal realization of knowledge with awareness is gained that: "there is no such thing as ' I ' - an individual being, which is capable of causing the act of bending and stretching; that there are only slight movements or vibrations which occur gradually in a slow process because of the mind wishing to bend and stretch ; that the mind so

wishing to bend and stretch has ceased and dissolved before reaching the stage of bending and stretching; that progressive acts of bending and stretching have also dissolved and passed away without reaching from one stage to another; that these are all impermanent conditions of a transient nature, the miserable phenomena or disagreeable conditions; that these phenomena do not constitute a living being - " I " or an individual. "This knowledge is called "**Asammohasampajañña.**"

If a question arises - " If noting is done as "bending", and "stretching", is it not that only the **paññatti** name and the form or appearance of hands, feet which bend and stretch - the **paññatti**, will have been known? And at the initial stage or practising meditation, name nāma (**paññatti**) name and form or figure **paññatti** also will have been borne in mind? The **Vāyo-rūpa** having the characteristic of moving will also be known. Mixed awareness such as this occurs. However, when mindfulness, concentration and knowledge get strengthened these **paññattis** will not be borne in mind, and only Vipassanā knowledge which becomes aware of the mind wishing to bend and stretch, and the vanishing of the progressive movements which have occurred stage after stage, can arise fully purified. This kind of explanation has also been rendered at the beginning of this Chapter.

### Sanghāti patta cīvara dhāraṇe sampajānakārī

When garments or yellow robes are dressed or donned, it should be noted as "wearing", "covering", or, "putting on the robe." when alms bowl, cup, plate, spoon, etc. and other utensils are taken in hand, brought or received, or made use of, noting shall be done as "touching", "holding", "taking", or, "putting it down", etc., as the

case may be. When the knowledge becomes strengthened or developed, by essentially depending on the mind wishing to dress or put on, etc., the movement of **Vāyodhātu** caused by that mind, and the **Phoṭṭhabba-rūpa** that is contacted and touched, and the cognition of touch of **Kāyaviññāna**, etc., it will be known conspicuously.

### Asite pīte khāyite sāyite sampajānakārī

When eating, drinking, chewing, and licking, it should be noted as "eating", "drinking", "chewing", "licking" and "swallowing", etc., as the case may be. When the knowledge becomes mature primarily depending upon the mind wishing to eat, etc. or upon the behaviour of eating, etc., which are the **vāyodhātus** that move and push, or upon the **rasa-rūpa** and the arising of the tongue consciousness *jivhā-viññāṇa*, etc., it will be known clearly. Some say that **Vipassanā** can be achieved only if it is borne in mind and reflected according to the method prescribed by Aṭṭhakathā which indicates the manner in which **asammohasampajañña** takes place. This statement may be compared and checked up with Aṭṭhakathā which describes the manner of occurrence of **asammohasampajañña** by means of **āhāra paṭikūlasañña**. Reflection made on the disgusting and loathsome condition of food or nutriment (**āhāra**) caused by the ten kinds of conditions or aspects relating to the hunt for food and nourishment, effort to search for it, consumption, and the mixing, rolling, smearing at the location or site of the bile, phlegm, pus and blood, is merely **Samatha-asammohasampajañña**.

Putting it in another way - it can be correctly known that every time food is taken, the act of noting as, "eating", "chewing",

"swallowing", "knowing", etc., i.e. when '**gocarasampajañña**' knowledge becomes keen and mature, nothing is found pleasurable in eating which will, in fact, be considered as detestable and loathsome. For this very reason, some of the mature-minded and every knowledgeable persons think that **āhāra**-(food) is loathsome and disgusting as and when noting is done from the time food is served and is ready for consumption up till the time of eating. It is really thought of as a heavy burden and as really miserable to be feeding oneself. Such a person not wishing to enjoy the meal in earnest either makes a pause while eating or refrains from eating, and continues carrying on contemplating and noting. I have come across such a person during these days. Some of the people, of course, think of the food as loathsome while eating, repeatedly noting it with contemplation although the knowledge gained through meditation is not yet mature. Hence, some are found to have no relish or desire to eat. (In this regard, feeling disgusted to the extent of feeling like vomiting considering the food as being similar to faeces or excrement, is not Sampajañña-knowledge; it is but **domanassa** - displeasure.) Since it is probable for **āhāra paṭikūlasañña** to occur automatically when **gocarasampajañña** becomes keen and strong as stated, it would appear appropriate to accept the view that Aṭṭhakathā commentators have purposely described and made it to include it in **Asammohasampajañña**.

### Uccāra passāva kamme sampajānakārī

When faeces and urine are excreted, noting should be done as "excreting", etc. In the matter of contemplating and noting, i.e. **Vipassanā**, no choice should be made of the object of sense irrespective of whether it is bad or good. All **rūpas-nāmas** should

be continually noted and developed every time they arise. When knowledge gets strengthened, by depending primarily on the mind wishing to excrete, on the moving and repelling **rūpa**, on the body touch, and on the unbearable **dukkha-vedanā**, etc., it will be known conspicuously.

**Gate ṭhite nisinne sutte jāgarito bhāsīte  
tuṅhibhāve sampajānakārī hoti.**

There is no difference in the matter of walking, standing, and sitting. When wishing to sleep, noting should be done as "wishing to sleep", "napping", "dozing", "drowsing", etc. When feeling very sleepy after lying in bed, **rūpa** and **nāma** which are evident, such as, sleeping should be noted as "sleeping". Act of noting should be firmly and rigidly fixed. Better make oneself fall asleep while noting. When one is awake, the mind the reflects first and foremost should be noted as "awake", or "rousing from sleep". At the initial stage of practising meditation, it will be found difficult to note this mind. If it is not yet possible to note, it should be noted continuously from the time of becoming mindful or fully conscious. However, when the knowledge becomes mature and strengthened, it will be possible to note and become aware the moment one is awake. When it so happens, realization of awareness and knowledge takes place which personally determines that "**nāmas-rūpas** which had previously occurred before falling asleep have vanished and ceased even without reaching the stage of sleeping. The continual arising of consciousness which are incapable of imagining, noting, seeing, hearing, and knowing the touch, etc., is called "Asleep", i.e. one has fallen asleep. **Nāmas** and **rūpas** occurring while sleeping have passed away before rousing from sleep. The reoccurrence of thoughts and mind which are capable of causing the behaviour of

imagining and noting, is known as "become awake", or "is roused from sleep". There is no such thing as an individual ' I ', a being, who sleeps and wake up. Now is there anything that is permanent or lasting and the phenomenon that brings happiness." This knowledge of awareness is known as "**Asammohasampajañña**"

When speaking, it should be noted as "willing to or, "speaking". It is almost impossible to note in detail. Hence, if it is not considered essential, it is better to remain mute. When knowledge becomes mature, by primarily depending upon the mind wishing to talk or speak; upon the motivating **vāyo-rūpa** brought about by that mind; and upon the brushing pathavī-rūpa, it will be conspicuously known. After stopping a while in the course of a conversation, when remaining mute or silent, it is to be first noted as "wishing to stop talking", "stopping", "ceasing" and "remaining silent", and then continue to note the obvious **rūpas** and **nāmas**, as usual. When maturity of insight knowledge is gained, knowledge of awareness takes place which can personally determine that "the **nāmas-rūpas** which have arisen at the time of speaking, cease and vanish failing even to reach the time when the conversation cease, and that the mind wishing to stop talking as well as the tranquil and quiet materiality **rūpas**, have dissolved only during the respective brief moment of interval This is, in fact, **Asammohasampajañña**.

## **MANNER OF CONTEMPLATING BAHIDDHA EXTERNAL OBJECTS**

When **Gocarasampajañña** which knows by noting as "wishing to walk", "walking", etc. becomes vigorous, **Asammohasampajañña** occurs and determines like this: "what is

present are, "the mind wishing to walk and an aggregate of the **rūpa** which comprises gradual acts of movement. There is no living entity - a being - capable of walking". And also the expression, "I walk", is only a denomination. It is similar to the polite and courteous way of addressing a person who is not a relative as "my nephew, my grandson, my uncle, my grandpa". After that the meditator reflects the expression in words as "he walks, a woman walks, or a man walks", are also mere statements of words spoken generally. There is, of course, no such thing as a sentient being who walks. There exists only the mind that wishes to walk and an aggregate of **materiality** which is composed of a series of slow and gradual movements. "In the like manner as stated the whole assemblage of **rūpas** in any other person's physical and mental complex, just as in the case of one's own conglomeration of **rūpas**, are also reflected upon, determined and then, contemplated. This manner of contemplation is in conformity with "**bahiddhā vā kāye kāyānupassī viharati.**" In the conditions or Dhammas that exist in the personality, or rather, bodily complex of any other person, it is not necessary to contemplate by distinguishing the respective acts in the process of phenomenal occurrences. Such a statement has already been mentioned under the heading - "**vipassanā** as an object of Consciousness" contained in Chapter -3.

### Manner of contemplating ajjhata & bahiddha

At times in one's own mental complex, since the knowledge of awareness which determines by noting as "wishing to walk", or "walking", etc., has occurred, every time after noting as such, it would have been contemplated with repeated determination that in the bodily complex of any other person, the same nature of thought

also prevails. At that time, since contemplating is being carried on in respect of **ajjhatta (internal)** and **bahiddha (external)** turn by turn alternately, it should be regarded as contemplating both the two kinds of **ajjhatta** and **bahiddha** in combination. It is, in fact, in accordance with what is stated as: "**Ajjhatta bahiddhā vā kāye kāyā nupassī viharati.**"

## **MANNER OF CONTEMPLATING SAMUDAYA AND VAYA**

The perceiving, or rather, perception at every moment of noting the sudden and instantaneous repeated arising and vanishing of the mind wishing to walk, etc., and the **rūpa** that is being moved, is the knowledge which personally realizes the coming (**samudaya**), and the dissolution (**vaya**). At intervals while contemplating and noting is carried on, the meditator knows by repeated reflection with full and whole-hearted satisfaction by combining practical experience and hearsay knowledge that "because of the Cause, the aggregate of **materiality** has come into existence, and in the absence of the Cause, it cannot come into being, or that it has so taken place because of the existence of the mind, and without its presence, it would not have occurred, or that it has come into being because of the presence of the past **Kamma** - good or bad actions, and without this **Kamma**, it cannot possibly have arisen, or that it has so become for not being free from **avijjā**, ignorance, and if **avijjā** is got rid of, it would not have taken place, or that for not getting rid of the pleasurable sensations, yearnings and pleasantness, it has so become, and if free from such pleasurable

feelings and longing desires, it cannot possibly happen, or that because of the nourishing food that is taken, it has so become, and if not, it would not have sustained or existed. These kinds of knowledge shall also be regarded as the Knowledge which is aware of **Samudaya** - the Cause of the arising, and of **Vaya**, the Cause of Dissolution, or passing away. It is in conformity with what is known as: "**Samudayadhammānupassī vā vayadhammānupassī vā kayasamīḥ viharati,**" etc.

## **HOW MINDFULNESS BECOMES CORRECTLY MANIFESTED**

Every time it is noted as "wishing to walk", or "walking", etc., awareness with mindfulness takes place as: "there is no individual being, no "Self" - a living entity, no female or male, but only an aggregate of **rūpas in the manner of walking**. It means to say that the mindfulness will dwell continuously on the mind wishing to walk, etc., and the behaviour of walking, etc., without reaching to the stage of **paññatti** form, or figure, called **Sañkhāra ghaṇa nimitta**. At the initial stage of occurrence of the knowledge with mindfulness which has become so much keen and vigorous that some of the persons (meditators) at the present time, have previously even investigated and reflected as: "Do I still have a body, head, hands and feet in me?" Because of this correct manifestation of mindfulness, the knowledge with mindfulness occurs vigorously more and more progressively stage by stage in the process of noting which take place thereafter. Clinging attachment will be eliminated every time noting is done. This is in accordance

with what has been stated as "**Atthi kāyoti vā panassa sati paccupaṭṭhitā hoti**, etc."

[Here ends **Kāyānupassanā**]

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## **VEDANĀNUPASSANĀ**

### Sukhavedanā

**Sukhaṃ vā vedanaṃ vedayamāno sukkaṃ vedanaṃ vedayāmīti pajānāti** - In conformity with this statement, if happiness or pleasant feeling pervades body or mind, noting should be done as "happy", "tolerable", "good", and "glad". If it is noted as such, **sukhavedanā** which occurs because of the tolerable or bearable condition and of the good and agreeable condition will be correctly known. Full explanation has been already given relating to the manner of noting how awareness takes place at the moment of seeing, touching, and of thinking. In regard to the statement which runs: "It is known as "happy" and "good", when feeling happy, good or pleasant", it is likely that doubt may arise in the mind of the persons who are not accomplished with the Special knowledge of the Dhamma, or Vipassanāññāṇa. This feeling of doubt has been explained and clarified in Aṭṭhakathā. Further explanation will be given in this Text of Dhamma relying on that Aṭṭhakathā.

If it is commented upon as; "Will young infants who are still incapable of crawling and standing, when they are breast-fed know as "happy or good" in case they feel happy or pleasant?" it may be stated that they do know. Nevertheless, the statement shown in the foregoing is not uttered or preached by the Buddha intending to

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refer to such kind of immature knowledge. The reason being - these infant babies as well as ordinary worldlings who are devoid of the faculty of contemplating and noting do not realize or know every time pleasant feeling arises in them. The majority of them have or are wasting time thinking of something-else or imagining other matters. Although they may at times know what they feel, they do not discern it as a phenomenon. They only know "I feel pleasant or fine assuming one's own self as a living entity or an individual being "in their own respective sense of feeling. Real awareness do not even occur that these phenomena last only for a moment. They imagine and know that the conditions they have gone through physically and mentally are all permanently everlasting. This kind of knowledge will not be able to reject the false view of a person as 'a living being', or to discard such a misconceived notion. Neither will they be able to get rid of the view of "Self" as an **Atta** or "I". With this bent of mind dwelling upon such a wrong conception, no **Vipassanā** knowledge will occur in their mind (mental complex). **Vipassanā** insight knowledge will not also arise out of such kind of awareness. Since it is not the object of Vipassanā amounting to meditation practice (**bhāvanākamma**) or the cause to bring about **Vipassanā**, it is not regarded as **Kammaṭṭhāna**. As it is not the awareness emerged from the **Vipassanā**-mindfulness contemplation and noting - it cannot possibly be **Satipaṭṭhāna-bhāvanā**. Hence, it should be understood that the foregoing preaching has not been made by the Buddha with reference to the immature knowledge of ordinary worldlings, such as, an infant child, etc.

A yogi who is continuously contemplating and noting known pleasant feeling or happiness every times it occurs. As stated previously, according to the characteristics, etc., he comes to realize

that it is only a conditioned thing. He is also aware of the fact that the state of pleasant feeling which had occurred previously and the state of happiness following thereafter have been separated into parts and have ceased and vanished. When such realization comes, since **santati paññatti (continuity concept)** which misconceives as being a continuing process of one single thing is unable to veil or cover up (the truth), he is also aware that the conditioned thing is impermanent, suffering and not ' I ' - a being. This kind of knowledge of awareness can discard the view which holds an assumption that it is a living being. The misconception as "I " can also be rooted out or erased. It also deemed to be **Kammaṭṭhāna** in line with the method stated relating to the manner of noting **Iriyāpatha**. It amounts to practising **Satipaṭṭhāna-bhāvanā**. Buddha has therefore preached the above incident as "**Sukkhaṃ vā vedanaṃ**, etc. "with reference only to that kind of knowledge. When the knowledge becomes mature, since it is known as has been already stated, it can be perceived, realized and determined with personal knowledge that the expression" I am happy, good, and delighted is only a denomination, i.e. the name that is given. There is no such thing as "I" or a "sentient being" who is capable of feeling happy, good, and delightful. There is, however, some sort of happiness, pleasantness, and gladness which arise momentarily while attention is concentrated on the good, pleasant and agreeable sensations. "Such being the case, it has been stated in Aṭṭhakathā (Dī - Ṭha 2-364) as quoted below.

**Vatthum ārammaṇaṃ katvā vedanāva  
vedayatīti sallakkhento esa 'Sukhaṃ vedanaṃ  
vedayāmi 'ti pajānātīti veditabbo.**

The gist of the above Pāli passage is that a person who observes or make note that only 'vedanā' (the feeling) feels the sensation by giving attention to the good and pleasant sensation, is to be understood as a person who knows that sensation is felt or experienced of the pleasant sensation. (This manner of noting with awareness is included in the manner of knowing or awareness according to the wish of **lakkhaṇa** and **padaṭṭhāna**).

### **Dukkhavedanā**

All types of disagreeable and intolerable sensations occurred in the corporeal body, such as, stiffness, ache, giddiness, hotness, coldness, numbness, pain, constriction, itching, tiredness, etc., are merely the miserable conditions of the physical body called "**Kāyikadukkha (bodily pain)**". These unpleasant suffering (Dukkhavedanā) should be noted part by part as mentioned relating to the manner of noting at the moment of contact or touch as "feeling stiff", "feeling stiff" etc. All kinds of disagreeable and unbearable conditions occurred in the mind, such as, unhappiness, mental distress or dejection, presentiment, anguish, anxiety, lamentation, fright, etc. are merely mental pains or misery called "**Cetasikadukkha (mental pain) or Domanassa (displeasure)**". All of these should also be noted as is usually spoken in terms of "unhappiness, distressing, or dejected" and so on. As to how manifestation and awareness take place have been explained in full relating to the manner of noting at the moment of seeing, contact, thinking and knowing.

Some are of the opinion that only by bearing in mind and uttering at the same time with the tone producing on sound spoken in Pali as "**rūpa-nāma, pathaviḍhātu, āpodhātu, phassa,**

**vedanā, sukha, dukkha, somanassa** and so on in order that **paramattha rūpa-nāma** can be known." What a pity as it is utterly wrong! It is because fundamentally what is really required is to be able to bear in mind correctly the actual phenomenal arising and dissolution of **rūpa-nāma**. It is not essential to know the name by **Paññatti**. To be more candid, the means in Pāli can be of advantage only to those who understand and are well-versed in Pāli language. It will be of no benefit to a person who is ignorant of the Pali language. A person who understands Myanmar or English only, will derive benefit by uttering in Myanmar or English. just think over, Is it not a fact that there is possibility of knowing correctly the unbearable painful sensation only if noting is done as "pain", "pain" or "hurting" "hurting", when pain is felt at the moment of occurrence of the painful sensation according to its natural characteristic etc., as has been already stated relating to the manner of noting while contact is being made, or rather, at the moment of contact? How could such a person who has had the correct awareness of the conditioned things as stated by guilty although he does not know the meaning of Pali word "**Dukkhavedanā**"? Will the knowledge of awareness that has occurred in him be destroyed or wiped out? No, it cannot possibly be destroyed or erased. Moreover, would the knowledge of such a person who has the correct realization be greatly enhanced because of his clear apprehension of the Pāli name? No, it wouldn't be so. However, when the knowledge of **Vipassanā** becomes very much strengthened, one will not be able to note names but have to merely know the accelerated manifestation of the arising and vanishing **rūpa-nāma** in quick succession. By knowing as such, Vipassanā knowledge will be gradually enhanced. It will not be retarded. Hence, it should invariably be noted that what is conceived or considered as:

"**paramattha rūpa-nāma** can be known and appreciated only by bearing in mind and uttering at the same time with a tone producing Pāli sound," is a real blunder.

## UPEKKHĀVEDANĀ

As regards **Upekkhāvedanā**, otherwise known as, "neither pain (unbearable) nor happiness (pleasant)", because of this feeling of indifference, the name given to it as **adukkhamasukha**, i.e. neither painful nor pleasant, it can hardly be vividly known by **Paccakkha-Ñāṇa**. It is indeed hard to know. Explanation has been given in Mūlapaṇṇāsa-Cūlavedalla Sutta Pāli and Aṭṭhakathā and in Pāthikavagga saṅgīti Sutta Aṭṭhakathā that it is difficult to know or realize like **Avijjā**, ignorance. It is also stated in Uparipaṇṇāsa-Bāhudhātuka Sutta Aṭṭhakathā that **Upekkhā (equanimity)** is similar to **Avijjā** for being inconspicuous. In regard to this matter, if reflection is made with **Sutamaya** knowledge, it would appear that **Upekkhā** and **Avijjā** are quite obvious and easily comprehensible. There is no gain saying that it is not obvious or hard to know. Nevertheless, it is not obvious or hard to know in the case of a Yogī who is contemplating and noting **Upekkhā** and **Avijjā** which have actually occurred in his own bodily complex, by means of **Paccakkha**. **Avijjā** is not conspicuous or easily comprehensible as in the case of greed (**lobha**), or anger (**dosa**). **Upekkhā** is also not conspicuous or easily comprehensible as **Sukha** or **Dukkha**. It has been stated in Pāli Texts and Aṭṭhakathā that **upekkhā** and **Avijjā** are "hard to know and inconspicuous" referring to the difficulty in

knowing with this **Bhāvanāmaya paccakkha-ñāṇa** and to the inconspicuousness of them to that knowledge. For this very reason, Mahāvagga-Sakkapañha Sutta Aṭṭhākathā (Dī-ṭha: 2-315) and Mūlapaṇṇāsa-Satipaṭṭhāna Sutta Aṭṭhakathā (Ma-ṭha: 1-282) have stated as mentioned below:

**Adukkha-masukhā pana duddīpanā,  
andhakārāva avibhūtā. Sā sukhadukkhānaṃ  
apagame sātāsātappaṭikkhepavasena  
majjhatakkārabhūtā adukkhamasukhā vedanāti  
nayatogaṇhantassa pākaṭā hoti.**

**Adukkhamasukhā pana** - Neutral upekkhāvedanā which is neither good nor bad, **duddīpanā** - is hard to become lucid, i.e., difficult to be perceived by the knowledge which contemplates and notes. **Andhakārāva** - It is like darkness, or, just like a thing which remains in darkness (Andhakāra gatasadisī-ṭikā). **Avibhūtā**- is not clear to a person who contemplates and notes. **Sukha-dukkhānaṃ** - of pleasant and painful, **apagame** - during a brief moment of their absence, **satasatappa-tikkhepavasena** – by virtue of abandoning what is pleasurable and unpleasurable, being free from good and bad conditions, **majjhatakkārabhūta** - the nature of medial or moderate behaviour, **adukkhamasukha vedanāti** - (that it) is but neutral feeling or equanimity **Upekkhāvedanā**. **Nayatogaṇhantassa** - As in the manner of following the trail or foot-mark of a deer, **gaṇhantassa** - to a Yogī who bears in mind, **Sā** - this **Upekkha**, **pākaṭā** - becomes obvious, **hoti** - So it is.

**Duddīpanāti ñānena dīpetuṃ  
asakkuṇeyyā, dubbhiññeyyāti attho, tenāha-  
andhakārāva avibhūtāti.**

(Dī- Ṭī: 2-261)

**Duddīpanāti** - What is said to be **duddīpanā** is that, **ñāṇena**- with the knowledge of **bhāvanāmayā paccekka dīpetum** - for the purpose of throwing light on, **asakkuneyyā** - it is incompetent. **Dubbiññeyya** - It is hard to know. **Iti** - This is indeed, - what this expression '**duddīpana**' means to say. **Tena** - Therefore, **andhakāro avibhūtāti** - it is not clear or obvious (easily understood) just like darkness. **Āha** - Aṭṭhakathā has stated as such.  
\*

**Note:** \* As indicated by this ṭīkā, the expression **duddīpana** shall not be interpreted to mean as "hard to describe, or, hard to know. What is indicated is that the meaning conveyed as: "it is rather difficult to make it clear or vividly known with 'bhāvanāmayā-ñāṇa' should be accepted.

The explanation given by Aṭṭhakathā is: The pleasant and painful feeling (**sukha** and **dukkha vedanā**) are quite obvious. These can be clearly contemplated, noted and perceived. However, as regards **Upekkhāvedanā**, just like darkness, or, a thing which remains in darkness, it is vague, obscure and not distinct. This can hardly be made clear and vividly known by means of **Paccakka** knowledge. Nevertheless when pleasant and painful conditions, or, feeling of happiness and suffering have ceased to occur, or been eliminated, it may be understood that the said **Upekkhā** still remains obvious in the mind of a Yogī by making a guess with the method of, or rather, in the manner of Migapadavaḷaṅjana as: "Except those pleasant and painful conditions, another different kind

of medial (medium) nature which occurs or arise, is indeed **Upekkhāvedanā (equanimity).**"

### **Manner of awareness by imitating**

Just like a hunter finding the footprints of a deer making its way through a place, by looking at the impressions left behind on one side close to the layer of a rock and the visible footmarks on the other side beyond the rocky surface, which indicate the path taken by the animal and its departure, though the impressions of the footprints will not be found by the hunter on the surface of the marble rock slab in the middle, evidently knows by guessing that "the absence of the footmarks is due to the hard surface of the rock where impressions cannot possibly be found and yet the deer must have surely run across the middle of the marble slab," a Yogī similarly knows clearly the painful feeling (Dukkha) by noting as "painful", "painful" at the time when the feeling of suffering such as, "pain" occurs. While noting and becoming aware as such, **dukkhavedanā**, such as, "pain", etc. might sometimes gradually dwindle away and disappear gently. At that time, unbearable feeling of pain will not be obvious. Also tolerable sensation, or rather, pleasurable feeling will not as yet be conspicuous. However, one of any other citta (consciousness) and **Cetasika**, (mental concomitants), become obvious. This obvious Dhamma or phenomenon only, should be continually noted. After some time either the painful **dukkhavedanā** or bearable **sukhavedanā** will again become obvious. When it so happens, the said **dukkha** and **sukha** need be noted again. A person who goes on noting and is becoming aware as stated, will realize relating to the manner

associated with **sukha** and **dukkha** which have been personally known and felt that "after having relieved from the freed of the past **dukkha**, such, as, pain, etc., and during the time before the recurrence of **dukkha**, such as pain, and bearable or agreeable sensation of **sukha**, there arises the sensation (Vedanā) in the mind and **cetasika** which have been noted and aware of. That sensation though not obvious, becomes inconspicuous only because of its gentleness and subtlety; **vedanā**, which is being felt by the medial condition arising due to the medial sense-object, will certainly be present just as good and bad sensation is felt due to the good and bad condition. Since the Dhamma which is capable of dwelling its attentiveness on an object of consciousness, not being free from sensation, the sensation that is felt which was inconspicuous at the time of dwelling the mind with attention on the medial object of sense, in nothing but **Upekkhā**. Such awareness being analogues to the manner of awareness which occurs in the case of searching for the footprints of a deer is stated by **Aṭṭhakathā** as "knowing", or rather, gained awareness according to the method of technique of **Migapadavaḷaṅjana**. It is not that awareness takes place by imagining and reflecting the manner of following the tracks left behind by the deer, while carrying on contemplating **Vipassanā**. Relating to this matter, it appears that the statement" it is inconspicuous and hard to know" in regard to **Upekkhā**, is made aiming at **Manda** individual (an individual whose wisdom is weak or who is lacking in wisdom) who has just commenced practising meditation, Hence, the said **Upekkhā** would still obvious to **Tikkha** (quick-witted) individual and **Balavavipassaka manda** individual. The said **Upekkhā** could in any case be known even by **Paccekkha** knowledge. As to how manifestation and awareness take place has

been already explained relating to the manner of noting at the moment of seeing, think and knowing.

## SĀMISASUKHA

Happiness caused by the desirable, lovable and pleasurable things, such as, husband, wives, children, clothings, immoveable properties, cattle, elephants, good and silver, and by pleasurable conditions of the visual-objects seen by the eye, and wit-intelligence, etc, is known as **Sāmisasukha**. It means to say: "happiness" connected with the food, or **kāmaguṇa**, sensual pleasures. It is also called **Gehassitasomanassa**. This means happiness depending upon the dwelling place of **sensual pleasures, or family life**. It is to be regarded that **sukha** - pleasure or happiness has occurred when feeling happy primarily depending upon the beautiful sight, and giving attention to things or visual objects of **kāmaguṇa**, such as, husband, wife, etc. It should also be regarded that **sukha** has occurred primarily depending upon the pleasant and sweet voice, etc., and by dwelling the mind with attentiveness on the object of **kāmaguṇa**, such as, husband, wife, etc., and on audible objects, etc., when becoming happy. Happiness or pleasure may also take place by being able to bear in mind of the immediate fulfilment of the desire connected with such **sensual** objects or things. Happiness is also likely to occur by reflecting on what has been felt in connection with the fulfilment of desires in the past. At the moment of the occurrence of delightful sensations, it should be noted with awareness as "Happy, Happy". It is exactly in accordance with what has been stated as, "**Sāmiṣaṃ vā Sukhaṃ vedanaṃ**"

**vedayamāno sāmisaṃ sukhaṃ vedanaṃ vedayāmiti pajānāti."**

### **Nirāmisa sukha**

A person who is carrying on with noting incessantly on the six sense- objects which become manifest at the six sense-doors (**dvāras**), will personally realize the arising and dissolution of the said six sense-objects. He also perceives their characteristics of impermanence. At the same moment he will know and determine what is taking place in respect of the past six kinds sense-objects which he has perceived and noted by comparing them with the present which he has personally perceived and known, and also the objects which are being known, as "all these are the Dhammas (conditioned things) always changing, impermanent, and miserable." pleasure or happiness is likely to occur to a person who knows and realizes as such at every moment of his awareness by noting. This pleasure or happiness, or rather, delight is known as **Nirāmisa-sukha**. This means, "Happiness unconnected with the food, and **kāmaguṇa (sensual pleasures)**. These are also called "**Nekkhammassita somanassa**." It has been stated as such in Uparipaṇṇāsa-saḷāyatana Vibhaṅga Sutta.

**Rupānaṃ tveva aniccatam veditvā vipari-  
ṇāmaṃ virāgaṃ nirodhaṃ, pubbe ceva rūpā  
etarahi ca, sabbe te rūpā aniccā dukkhā  
vipariṇāma-dhammāti evametaṃ yathābhūtaṃ  
sammappaññāya passa to uppajjati  
somanassaṃ, yaṃ evarūpaṃ somanassaṃ, idaṃ  
vuccati nekkhammassitaṃ somanassaṃ.**

(Ma: 3-260)

The above conveys the sense that the nature of impermanence of the sight or forms having been known, it is realized that changes have been taking place and these are ephemeral, and that since disintegration, dissolution and cessation of all **rūpas**, forms and sight having been known and realized, what have been seen in the past and what are visible at present, are all impermanent and miserable, nay, disagreeable. All are subject to constant changes, and are unstable and being transitory in nature. Happiness will be gained by a person who rightly knows and realizes the nature of **sight-or form** as stated. Happiness or pleasure does exist and really occur. This nature of happiness may be stated as 'happiness' depending upon **Vipassanā**.

(In regard to the manner of contemplating the remaining five sense-objects and of the arising of **nikkhammassika somanassa**, it has been preached in the same manner.)

This kind of happiness is likely to occur vigorously even without being able to prevent it from arising on reaching the stage of **Udayabbaya** knowledge. It should be noted and aware of as "glad", "happy" at every time it occurs. This is in conformity with the statement: "**Nirāmiṣaṃ vā sukhaṃ vedanaṃ vedayamāno nirāmiṣaṃ sukhaṃ vedanaṃ vedayāmīti pajānāti.**"

### **Sāmisadukkha**

A person, who happens to imagine that his desires in the matter of (sensual pleasures) **kāmaguṇa** occurring in the body both internally and externally have not been fulfilled, is likely to feel sorry as "O, I'm very unfortunate". This expression embraces his dejected

feeling which arises in him for having presently come across with suffering and misery. Remembering his failure to fulfil his desires to his entire satisfaction in the past, he might also feel sorry. This meaning also imbibes his feeling of sorrow and dejection which occurs in him imagining his fate in facing the miserable conditions of life in the past. All states of mental conditions, such as, sorrow, unhappiness, mental distress, grief and lamentation, which occur due to unfulfillment of his sensual desires (Kāmaguṇa), are known as **Sāmisadukkha**. **These are also known as Gehassitadomanassa (displeasure depending on the family life)**. Every time such displeasure (**domanassa**) occurs, it should be noted with awareness as "feeling sorry," etc. This falls in line with the statement - "**Sāmiṣaṃ vā dukkhaṃ vedanaṃ .....(pa) pajānāti.**"

### **Nirāmisadukkha**

A person, who has achieved Special Vipassanā Insight knowledges, such as, **Udayabbaya**, etc., after a considerable length of time in the practice of Meditation, is likely to imagine and yearn for as: "When will **Magga-Phala** that should be known and realized by Ariyas be achieved by me?" If what is longed for remains unfulfilled although a considerable time has elapsed, dejection may probably seize hold of him with a feeling of disappointment as: "I don't think I would achieve **Magga-Phala** in this present existence." It is also likely that a person will become sorry when he fails to gain Vipassanā insight knowledge in spite of his utmost endeavour in practising meditation for a long period of time. This sort of sorrow or unhappiness occurred in connection with **Vipassanā**, is known as "**Nirāmisadukkha**." It is also called "**Nikkhammassita-**

**domanassa.**" Every time it occurs, noting should be done with awareness as: "Sorry", "Sorry". This is in agreement with the statement "**Nirāmisam vā dukkham ..... Pajānāti.**" The manner of occurrence of this **Nirāmisadukkha** has been mentioned in Sakkapañha Sutta Aṭṭhakathā citing the story of Thera Mahāsiva. This will be extracted and illustrated in brief.

## **THE STORY OF THERA MAHĀSIVA**

This **Mahā Thera** was said to be imparting and teaching lessons on **pariyatti** (scriptures) to eighteen main religious Sects. For strictly adhering to his exhortation and instructions, the number of bhikkhus who attained Arahatsip is said to have come up to thirty thousand. One of those Bhikkhus after reflecting on his own noble attributes, thought "My own noble attributes are countless"; and on reflection being made as could be the attributes and achievements of my Spiritual Teacher? , he comes to know that his teacher was still just an ordinary worldling (**puthujjanas**). Thereupon, since the thought occurred to him as: "Oh! Our great teacher, the Mahā Thera is only a person in whom refuge can be sought by others; but is incapable of finding refuge in himself. I should better remind him and give him due admonition, "went off journeying through the air by his supernatural powers. Later, he descended from the sky to a place in the neighbourhood of the monastery where Mahā Thera was residing and then, approached his teacher. On being asked by the great Mahā Thera what had brought him here, he replied that his visit was for the purpose of enabling him to learn a passage of **Anumodanā dhamma**. When Mahā Thera told him of having no time at his disposal to impart the lesson, the Bhikkhu entreated

saying he would put the question while the teacher was taking his stance for a while at a public religious edifice in the outskirts of the village to reflect for a brief moment before making his rounds to seek for alms. If any other monks were then present there to ask questions, he said he would request the teacher in the course of his rounds for alms in the village, and if at all other interrogators were present on the way, he would solicit the teacher at the time of donning the robes by the latter, or while taking out the alms bowl from the bag, or in the alternative, after Mahā Thera had finished taking rice porridge. Again, the bhikkhu continued saying that if the Mahā Thera were fully occupied in all these places and also in the event of other Theras coming over to investigate and put searching questions relating to Aṭṭhakathā, he would further solicit the Mahā Thera to give him a chance by all means. In this manner when repeatedly begged of the Mahā Thera to spare time only for a very brief moment after taking meals, or during day time when taking a rest, or just before retiring at night time, or while washing the feet, or at the time before washing the face after getting up from sleep, or while sitting for a while in the room, Maha Thera remained adamant saying that he would be fully preoccupied at all times with many devotees who usually called on him to make queries. Having heard Mahā Thera's negative replies in the manner stated, the Bhikkhu Arahat disappointing remarked, "Venerable Sir! you should have at least time at your disposal to bear in mind the dhamma by taking a sitting posture for a brief moment which would perhaps be time-consuming only to the extent of a short duration of three or four sittings at a place brief enough to bring warmth to the sitting place inside the room of the monastery after waking up from sleep in the early hours of the morning. Now that according to what you have

stated, Your Reverend will have even no time adequate enough to take your last breathe on your death-bed. Venerable Sir! You are just like a big bench with a back-rest. You proved to be a person for others to lean on your but you cannot possibly be a person, or rather, a support to lean back upon by your own good self. Venerable Sir, I don't even feel like receiving **Anumodanā dhamma** from you any more." Immediately after uttering these remarkable words, the bhikkhu flew back into the air in the firmament above. Then only realization had come to the great Mahā Thera that "This monk's visit to me is, of course, not to take lessons from me; he had come to remind me for my own welfare." Therefore, on the next day early in the morning after taking his robes, he left the monastery to pursue the practice of meditation. Assuming that "it would not be difficult for a person like me to achieve **Arahatta-Phala** and that there is every possibility of my returning back to the monastery after easy attainment of Arahathood within two or three days", he had not uttered anything to his disciples of his sudden departure. After staying in a ravine in the proximity of the village, he started indulging himself in the practice of meditation beginning from the 13th. Waxing day of the month of **Wāso**, and yet, since he had failed to attain the higher knowledges of the Special Dhamma although days had passed till the Full moon day of **Wāso**, he reflected in retrospection. "O, I have come over to this place with an expectation that I would certainly achieve **Arahatta-Phala** even within a short period of two or three days. However, I've not met with success to reach my objective. Let it be. I will continue to devote myself to meditation during the entire period of the Lent regarding three months' duration of Waso as being equivalent to three days. Let's see what would happen at the end of the period of

Lent (rain retreat). "Bearing in mind as such, he entered on Lent, i.e. taking up his residence for the period of Lent in this area, he carried on practising meditation. At the end of the Lent, however, when he found **Magga-Phala** not within his reach yet, it occurred to him as "O, three months have already elapsed although I expected to reach the goal within 2 or 3 days. Insofar as my fellow monks are concerned they would be holding **pavāraṇā** (an occasion at the end of rainy retreat) at the termination of the Buddhist **Vassa** or Lent, as Arahats. "While imagining thus, tears began to flow from Mahāsiva Thera's eyes through dejection. Later, thinking that "**Magga-Phala** cannot be attained because of his preoccupation in minor things such as, washing his feet, lying in bed, and in sleeping after going to bed, "he removed the bed keeping it away from within his easy reach. From that time onwards, he started meditating adopting the method of taking only the three kinds of posture, namely sitting, standing and walking. However, although 29 years had gone by, he failed to achieve **Magga-Phala**. All throughout these 29 years annually whenever the day of **Pavāraṇā** arrived, he burst in to tears. On the thirtieth anniversary day of **Pavāraṇā**, since the knowledge of **Magga-Phala** was not yet attained, it had to him as, "Alas! 30 years have now passed from the time I had first indulged in the practice of meditation, and yet, I've not achieved **Magga-Phala**. Yes, indeed. It seems almost certain that **Magga-Phala** is a far cry for me in this life existence. I will definitely lose my chance of celebrating **Pavāraṇā** with my fellow monks in the role of an Arahata." Having been ridden with these thoughts, extreme dejection took a grip on him causing tears to shed from his eyes. At that time, a celestial maiden (goddess) wishing to remain him stood weeping not very far away from him. Mahā Thera then enquired, "Hey! Who is that person

crying nearby? In response to this query, the female deity replied, "Venerable Sir, I'm a celestial maiden." On being asked why she was crying bitterly, the fairy damsel said, "Your Venerable, I'm crying expecting to gain two or three **Magga-Phala** by so crying, under the impression that you have been doing likewise to gain **Magga-Phala**." On hearing the words of the celestial maiden, remorse with consciousness came upon him and then, he chided himself as: "O, You Mahāsiva, Look! Even a female deity is now making fun of you. If this behaviour of yours appropriate with your intellectual status?" Reflecting in the said manner, and by admonishing himself for his own improper attitude and conduct, he got rid of his dejected mood, and by continuously developing **Vipassanā** in sequence, reached the stage of **Arahatta-Phala**.

### **An excerpt**

It would be proper to note and remember that the reason for taking a long time in meditating to achieve **Magga-Phala** by this Mahā Thera is "because of his deep reflection pondering over various aspects of the dhamma elaborately since he was a person of great intellect endowed with a wide knowledge of **Sutta**." It is just like the case of Venerable Sariputtā who took much longer time to achieve arahatship in the practice of meditation than Venerable Moggallāna. "**Ettakaṃ kālaṃ vipassanā susiṅṇā bhāvato ñāṇssa paripākaṃ gatattā** - (i.e.) in respect of the statement of Aṭṭhakathā wherein justification has been shown that because of the very good background of experience in the practice of **Vipassanā** meditation for such a long period of 30 years continuously which finally resulted in gaining maturity of the Insight Knowledge, he (Maha Thera) had (reached the stage of **Arahatta-Phala**), it

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should be considered as referring to the maturity of **Vipassanā-ñāṇa** which ought to have been developed according to the method of elaboration. It should not be taken to mean as "maturity" of the Vipassanā-ñāṇa which ought to have been developed according to the abbreviated method merely to cause attainment of Arahatsip. The reason being - a pre-eminent person very well-versed in Tripitaka (the Three Baskets of Buddhist Scriptures) would have been fully accomplished, even prior to practising meditation backed by the knowledge of his past Perfections (**pāramita-ñāṇa**) which has the maturity just adequate enough to cause to reach **Magga-Phala** by pursuing the abbreviated or concise method. It would be wrong to say that no accomplishment has yet been gained. It should be remembered and noted as in the case of the future Gotama Buddha who, since in one of his past existences as Sumedhā, the hermit, had been accomplished with **sāvaka-pāramita-ñāṇa** just sufficient enough to attain **Magga-Phala**.

### **Sāmisa adukkha masukha**

To an unknowledgeable person devoid of Vipassanā when seeing ordinary things or objects of sensual pleasures which are neither good nor bad within his corporeal body internally and also externally, happiness is not obvious, nor unpleasant feeling will arise, nor will he be able to discard that sense-object. As a matter of fact, only ordinary sensation which is neither good nor bad together with his desire or greed which causes attachment to that sense-object is occurring. This mediocre or neutral sensation which is felt is known as "**Sāmisa adukkha masukha**." It is also known as **Gehassita Upekkhā (equanimity connected with family life)**. Moreover, it is known as aññāṇupekkhā. This means to say that it is equanimity

or indifference which occurs together with delusion (**Moha**). This feeling of indifference (**Upekkhā**) is likely to occur at intervals in the course of contemplation in the mind of **Vipassanā Yogī**. Though it occurs, it is likely to become inconspicuous, as already mentioned, it is indeed difficult of understanding. Awareness by noting this **Upekkhā** when becoming conspicuous is in conformity with what is stated as "**Sāmisam vā adukkha masukham vedanam ..... pajānāti.**"

### **Nirāmisa adukkha masukha**

When it becomes purified or cleansed from the danger of imperfection of Vipassanā, the neutral feeling in conjunction with the awareness of **Vipassanā-ñāṇa** is likely to become conspicuous at every moment of noting the six sense-objects which are manifested. It is likely to become particularly obvious all the more from the time **Saṅkhārupekkhā** becomes keen and vigorous. This feeling of mediocre sensation is known as **Nirāmisa adukkhamasukha vedanā**. It is also deemed to be **Nekkhammassita Upekkhā**. Act of re-contemplating it, i.e., awareness while noting with **Paṭivipassanā** is in accordance with the statement - "**Nirāmisam vā adukkha masukham vedanam vedayamāno nirāmisam adukkha masukham vedanam vedayāmiti pajānāti.**"

## **MANNER OF KNOWING SAMUDAYA AND VAYA**

Manner of awareness that takes place in respect of **bahiddha** and **ajjhata-bahiddha** is the same, as has been mentioned relating to **Kāyānupassanā**. Cognition and awareness of the sudden arising or dissolution and vanishing of all sensations at very

moment of noting the feeling of sensation (vedanā) is the awareness of **Samudaya** (the arising of **vedanā**) and **Vaya** (the cause of destruction or dissolution of **vedanā**). And the meditator knows by reflection combined with **diṭṭha (seen)** and **suta (heard)** that "it is good for having come across and contacted with good sensation felt in the mind, and not so perceived and found, no good feeling of sensation can arise, or that it feels bad and unbearable for having come into contact with bad and disagreeable sensation, and that no such disagreeable sensation could occur, if it is not felt and contacted, or that feeling of neither good nor bad sensation had arisen for coming into contact with ordinary sense-object or sensation which is neither good nor bad, and it could not have arisen if it is not perceived and contacted, or that feeling of sensation had occurred for having had the past **kamma**, otherwise it could not have taken place, or that feeling of sensation has occurred for not yet being free from ignorance-**avijjā**, and if free from ignorance it could not have so happened, or that feeling of sensation has occurred for not being free from the longing desires of pleasurable condition, and if free from such desires, it could not have so occurred. Knowledge as such is the awareness of **Samudaya** (the origination of **Vedanā**,) and **Vaya** – (the cause of destruction and dissolution of **vedanā**) and the cause of escape from **vedanā**. "This is indeed in accordance with the statement- "**Samudayadhammānupassī vā vedanāsu viharati**, etc."

### **Manifestation of correct mindfulness**

Mindfulness with awareness takes place at every moment of noting the nature of sensation that "there is no such thing as:" an individual, a being, ' I ', my property ' or ' my own, female, male;

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and that there is a conglomeration of good sensations, bad sensations and the neutral sensations. "Because of the occurrence of Mindfulness which becomes manifested only in the nature of sensation not reaching to the state of **sañkhāra, ghana-nimitta**, which are all form-**paññatti**, as stated, mindfulness and knowledge after becoming enhanced, occur at later stages progressively with increasing vigour. Clinging attachment is also got rid of. This is in conformity with the statement which runs as "**Atthi vedanāti vā panassa sati paccupaṭṭhitā hoti**," etc.

"Here Ends Vedanānupassanā"

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## **CITTĀNUPASSANĀ**

The mind which yearns for something else and the mind which feel the feeling of pleasure and desirable attachment are known as **Sarāga Citta**, i.e. the mind that is affected with lust or passion. When such a mind arises, it should be noted at the moment of its arising as: "wanting", or "wishing to have", etc. By noting and becoming aware only once, as stated, this kind of mind is likely to be eradicated or subdued. If it is not yet subdued, it should be noted at every moment of its arising. Eventually it will be got rid of. Only clear thoughts or pure mind will occur free from pleasurable desires. These mind or mental inclinations are known as **Vitarāga Citta**, i.e. the mind which is free from lust or passions. This mind should also be noted at the moment of its arising just as it has originally occurred. This agrees with the statement, viz: "**Sarāgaṃ vā cittaṃ**

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**sarāgaṃ cittaṃti pajānāti, vītarāgaṃ vā cittaṃ vītarāgaṃ cittaṃti pajānāti."**

The mind that is angry (an angry mood), the mind which is disappointed, the mind that is full of hatred, the mind that wishes to ill-treat, the mind that wishes to see others meet with death or - are all known as **Sadosa Mind (the mind that is affected with hatred)**. This mind, if it occurs, should be noted as, "angry", etc. By noting it and becoming aware of it once, it is also likely to fade away or come to a cessation. If it does not cease, it should be noted every time it occurs. Eventually, it will cease. Such mental thoughts or mind that appears is known as **Vītadosa Mind (the mind which is free from hatred)**. This mind should also be noted at the moment of its occurrence, as it is, after arising. This agrees with the statement, "**Sadosaṃ vā ... cittaṃ pajānāti."**

The mind that is uncertain and in doubt, and the wandering thoughts are known as "Restricted or Reserved-**Samoha Mind (the mind that is affected with delusion)**." All thoughts or mind which imagine and think about sensual pleasures or lustful desires yearning for what is pleasurable not being obvious, the mind that wishes to be proud and become conceited, and the mind which imagines that there exists a "living being" called "Self", are known as **Samoha Mind, i.e., the mind** which is affected with **lobha**. The mind which has the feeling of fright, the mind that is anxious, the mind that laments, the mind that is unhappy, the mind that disgusts, the mind that envies or is envious, the mind that is jealous, the mind that repents and worries - are all known as **Samoha Mind** which is prone to anger. (It is distinguishingly shown in Atthakatha as: All kinds of consciousness which are rooted in greed (lobha) are **Sarāga Mind**. All kinds of consciousness which are prone or inclined to

anger (**dosa**) are **Sadosa Mind**; and all kinds of **unwholesome consciousness** are **Samoha Mind**. These are distinguishingly shown as such, obvious as they are, for easy remembrance.) If these thoughts or mind which spring up together with lack of awareness, or rather, with ignorance, arise, these should be noted as they are, after their arising or occurrence. When these mind have ceased or eradicated, the mental thoughts or mind which occur with all clearness, or rather, without any obscurity, are known as **Vitamoha Mind**, i.e. the mind that is free from delusion. Also be noted at the moment of their occurrence as they are. This is in conformity with the statement - "**Samohaṃ vā cittaṃ pajānāti.**"

The mind that is idle or indolent, hesitant and slack is known as **Saṅkhitta Mind**. The wandering mind, i.e. wandering and scattered thoughts are known as **Vikkhitta Mind**. The mind that is calm, stable and composed is called **Samāhita Mind**. The mind that is flitting and unstable is **Asamāhita Mind**. The mind that is noting, being released for a moment from **kilesa**, is known as **Vimutta Mind**. The mind which thinks and imagines without being able to note, for not being released from **Kilesā**, is called **Avimutta Mind**. Distinguishingly knowing the **Mahaggata**, **Amahaggata**, **Sauttara**, and **Anuttara** mind is a matter which concerns the individuals who have attained a **Jhāna**. Only those persons who are endowed with **Jhāna** can distinguishingly contemplate and know that the mind or consciousnesses which occur before and after **Jhāna** are **Amahaggata** (ignoble), **Sauttara Mind** or that the Jhānic mind which occur immediately after arising from **Jhāna**, are **Mahaggata Mind** and **Anuttara Mind**, or that when absorption in **Jhāna** is transformed or changed from **rūpa-Jhāna** to **Arūpa-Jhāna**, the **Rūpa-jhānic** mind is deemed to be **Sauttara**, and that

the **Arūpa-jhānic mind** is **Anuttara Mind**. Hence, a Yogi who is not endowed with the faculty of **Jhāna** should note only the mind or thoughts described earlier, at every moment of occurrence, as they are, or as have arisen. It is in accordance with the statement: "**Saṅkhittaṃ vā saṅkhittaṃcittamti pajānāti**," etc.

Only awareness of the true nature of the mind, while noting is being done at every moment of its occurrence according to the method already stated, is known as **Cittānupassanā**. The eight kinds of consciousness which are rooted in greed are called **Sarāga Mind**. Considering and imagining, counting, and reflecting on the Mind that rooted in greed (**lobha**), as **lobhamūla citta** or **Sarāga citta**, etc. in the names as they are given, and the eight kinds, etc. in terms of numerical **paññattis** are undoubtedly Not **Cittānupassanā**. Hence, it has been explained in Aṭṭhakathā relating to how **Cittānupassanā** takes place as: "**Yasmiṃ yasmiṃ khaṇe yaṃ yaṃ cittaṃ pavattati, taṃ taṃ sallakkhento attano vā citte, parassa vā citte, kālena vā attano kālena vā parassa citte, cittānupassī viharati**." The meaning of this Pāḷi statement has been explained in Chapter (III) in the matter of "Object of Vipassana." Please glance at it again. (Page)

## **HOW THE MIND IS KNOWN BY ITS CHARACTERISTICS, ETC.**

A person who contemplates and notes the mind that is arising knows at every moment of its occurrence that he is "aware of the sense object, or imagining, or picking up the object, or giving attentiveness, or seeing, hearing, smelling, having the taste, and touching." (**Vijānanalakkhaṇaṃ**). It is known that it leads the

**associated mental states. (Pubbaṅgama rasaṃ** - this means in causing the sense-object to become clearly manifested, it would appear as if it is occurring by taking the lead as the forerunner. It occurs simultaneously with the associated **mental states**). It will be known as occurring one after another without interval in continuity connected or linked together. (**Sandahana paccupaṭṭhānaṃ, paṭisandhi paccupaṭṭhānaṃ**). It has so occurred because of the existence of **rūpa** on which it could depend. It has occurred because of the presence of the object of consciousness. It is realized that it has so occurred because of existence of presence of **Nāma**, such as, contact with the sense-object and because of the feeling of sensation arising from the object of consciousness, etc.) (**Vatthārammaṇa-padaṭṭhānaṃ, nāmarūpa padaṭṭhānaṃ**).

### **How samudaya and vaya is known**

Relating to this matter, the manner of knowing the mind in respect of **bahiddha** and **ajjhata bahiddha** is according to what has been stated in the matter of **Kāyānupassanā**. Awareness of the sudden arising and vanishing of the mind or consciousness at every moment of occurrence is, in fact, awareness of **Samudaya** - the Origination or arising and **Vaya** - the dissolution or vanishing. Knowing and reflecting upon what is actually seen and heard of (**diṭṭha** and **suta**) combined together, and that the mind occurs because of the presence of **Rūpa** on which it depends and of **Nāma** which arises in association, and it cannot possibly occur in the event of the absence of **rūpa-nāma**, or that the mind occurs because of the past **kamma** and it cannot possibly occur in the event of the absence of **kamma**, or that the mind exists or occurs for not yet being able to get rid of the **avijjā**(ignorance) and, if freed of

ignorance, it cannot possibly occur, or that the mind occurs for not being able to do away with the pleasurable longing desire, and it cannot so happen if capable of discarding this feeling. This falls in line with the statement: "**Samudayadhammā-nupassī vā cittasmiṃ viharati**, "etc.

### **Correct manifestation of mindfulness**

Mindfulness, i.e. act of committing to firm perception, takes place at every moment of noting the mind which arises, that there is no such thing as "an individual, a sentient being, ' I ' 'it is mine', 'female' or 'male', and that there is mere act of knowing and contemplating the object of consciousness of sense-object. "Since mindfulness becomes manifested only in the mind that contemplates and knows the sense-object without reaching to the state of **saṅkhāra, ghaṇa, nimitta**, appearance, form and figure which are all **paññattis**, mindfulness and knowledge after becoming enhanced at later stages step by step progressively, occur with keenness and vigour. Clinging attachment is also got rid of. This is in conformity with the "**Atthi cittanti vā paṇassa sati paccupaṭṭhitā hoti**, etc."

(Here Ends **Cittānupassanā**)

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## **DHAMMĀNUPASSĀ**

Longing desires, pleasurable attachment, and loving attachment to sense-objects of pleasures wishing for enjoyment are known as "**Kāmacchandanivaraṇa**" Longing desires for **Jhāna**,

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**Vipassanā, Magga-Phala-Nibbāna** are also '**kāmacchanda.**' It has been explained showing instances in the matter of the First **Niyyānāvaraṇa** in Chapter (2) that longing for **magga-phala-nibbāna** can become **kāmacchanda**. It should also be noted as 'wishing' 'washing', etc. at the moment of occurrence of this **kāmacchanda**. This is in consonance with the statement - "**Santaṃ vā ajjhataṃ kāmacchandaṃ 'atthi me ajjhataṃ kāmacchanda' ti pajānāti**".

Anger, disappointment, hatred, desire to ill-treat, and malice with intention to cause death or destruction to others are known as **Byāpādanīvaraṇa**. At the moment of the arising of such ill-will, it should be noted as "getting angry", etc. Indolence, drowsiness or torpor, and weaknesses of the Mind and mental concomitant are known as "**Thinamiddha-nīvaraṇa**"; these should also be noted and known as 'feeling lazy', 'feeling drowsy', etc. at the moment of their occurrence. Distraction of the mind is called **Uddhacca (restlessness)**. Remorse or worry is known as **Kukkucca**. All these at the time of their occurrence, should be noted and aware of as "distraction" or "wandering", or "remorseful" or "worrying". This is in conformity with the statement - "**Santaṃ vā ajjhataṃ byāpādaṃ thinamiddha - uddhiccakukkuccaṃ ..... pajānāti.**"

Sceptical doubts and erroneous thoughts, such as, "Could it be true that there is Buddha who is Omniscient? Could it be true that there is such a Dhamma called **Magga-Phala-Nibbāna**? Could it be true that there are Sanghas who have achieved **Magga-Phala-Nibbāna**? Could it be true that there is merely a resultant Effect as **Saṅkhāra** and so on, arising from the Cause of **Avijjā**, etc., or that there is no such thing as an individual, sentient being, or so called 'Self' as ' I ' ? Or, is the method of Dhamma and of meditation which

I am practising correct or not? Could it be true that what has been stated as 'by merely noting is such a manner, Vipassanā can occur'? Could it be that what has been stated or preached by the Spiritual teacher is true or correct? Could it be true that those persons who are said to have attained **Magga-Phala** by contemplating and noting as instructed, have really achieved the Special Dhamma?" are known as "**Vicikicchā(sceptical doubt)**." These should be noted and aware of as 'doubtful' at the time of their occurrence. It is in accordance with the statement - "**Santaṃ vā ajjhataṃ vicikicchaṃ' atthi me ajjhataṃ vicikicchā' ti pajānāti.**"

All these **kāmacchanda**, etc., will come to cease by noting with awareness once only. Sometimes, they will cease only by noting accompanied by awareness for several times. When these come to a cessation, it will be realized that "**kāmacchanda**, etc. are no longer present, and are obliterated." This agrees with the statement - "**Asantaṃ vā ajjhataṃ kāmacchandaṃ' natthi me ajjhataṃ kāmacchande' ti pajānāti**, etc."

## **HOW AWARENESS THE ARISING AND CESSATION OF NĪVARANA TAKES PLACE**

When **Kāmacchanda**, etc. are about to occur, the mind that devotes its attention to cause pleasurable sensations to arise, which means **Ayonisomanasikāra**, occurs first and foremost. When insight knowledge becomes mature, the mind that brings forth the attention can also be noted and realized. The cessation of **Kilesa** will also be personally found and realized because of the act of noting and awareness, that is, **Yonisomanasikāra**, the proper attention of the mind. Sometimes because of noting and knowing "the improper

attention" "immediately as it begins to arise", it will also be found that Kāmacchanda, etc. fail to arise, or rather, disappear. Being able to note and know the feeling of sleepiness and of dozing, the mind is likely to become clear and alert day and night without being sleepy. Hence, a Yogī who is continuously carrying on noting the **nāma-rūpa** at the moment of their phenomenal occurrences, the dhamma which cause the arising and cessation of **Nīvaraṇa** will be personally realized as: "pleasurable conditions have occurred because these are borne in mind to make them pleasurable, and because of noting and knowing, such pleasurable feelings or conditions have ceased, etc."

## **YONISO MANASIKĀRA**

All acts of proper attention or consideration to bring about wholesome deeds (kusala) as may be appropriate are nothing but **Yonisomanasikāra**. This has been so explained generally way in Chapter-1 relating to the matter of **Indriyaṣaṃvara**. However, in regard to the present matter, "**yoniso manasikāra**" relevant to **Vipassanā**, will be mentioned. Acts of attentiveness acts of contemplating and noting, and acts of awareness in respect of the natural characteristics, etc., of the **nāma-rūpa** which are in the process of becoming according to the characteristics of arising, dissolution and impermanence, etc. are known as **Yoniso manasikāra**. Acts of contemplating through reasoning, and act of decision, of the **nāma-rūpa** which are not personally discernable by comparing with the **nāma** and **rūpa** which have been perceived when **Paccakkha** knowledge gains maturity, are also **Yoniso manasikāra**. This means to say that it is" the right attention to achieve future Special knowledge of **Vipassanā** and the fruitful

benefits of **Magga-Phala**. Hence, Aṭṭhakathās have stated as mentioned below:

**Yoniso                      manasikāro                      Nama**  
**upāyamanasikaro pathamamanasikāro, anicce**  
**aniccanti VA, dukkhe dukkhanti VA, anattani**  
**anattāti VA, asubhe asubhanti vā manasikāro.**

(Dī - Ṭha: 2-368)

**Yoniso manasikāro nāma** - The meaning of "the proper attention or consideration" is: **upāyamanasikāro** - the right of correct attitude of the mind and the justifiable means to gain the desirable benefit and happiness. **Pathamamanasikāro** - It is the best and correct way of bearing in mind (attention). **Anicca** - (attention) in respect of the dhamma which is impermanent, **aniccanti vā** - that it is, in fact, impermanent, or , **dukkhe** - in respect of miserable condition, **dukkhanti vā** - that it is misery and suffering, or **anattani** - in respect of a thing which is not ' I ' - a being, **anattāti vā** - it is not 'I', the living entity of Self, or, **asubhe** - in respect of a conditioned thing (dhamma) which is loathsome or disgusting, **asubhantivā**- that it is in fact foul, loathsome and disgusting, **manasikāro** - is, in fact, the act of bearing in mind or attention.

Special knowledges of **Vipassanā** and **Magga-Phala** are the genuine advantages and benefits which are desirable by those who are contemplating **Vipassanā**. Contemplating and noting with attentiveness or mindfulness which can bring about **Vipassanā** knowledge, etc. as stated, is known as **Yoniso manasikāro**. **Lakkhaṇādi manasikāra** should also be noted and regarded as **Yonisomanasikāra** by means of **aniccādimanasikāra** as shown

in the Aṭṭhakathā according to Padhāna and **Avinābhāva** methods. A person who is indulging in **Vipassanā** practice wishes to know and realize only the really obvious **rūpa-nāma** which exist or are present. He is not desirous of finding "an individual being, sentient being, ' the so-called 'Self', a female or a male. He only wishes to know, and realize the arising, and dissolution - the phenomenal nature of things and the characteristic of **impermanence** etc. which would lead to the cessation or extinction of **kilesās**. He has no inclination to find a phenomenal condition of what is under the guise of permanence, or what would apparently look like good, pleasurable and happy, or what is seemingly a living being called "I" which is controllable, or what appears to be seemingly pretty and graceful, since all these would lead to the growth of defilements. Therefore, **Pañcadvārāvajjana and manodvārāvajjana** consciousnesses occur first bearing in mind correctly on the right lines just as such a person, to whom six external sense objects become manifested at the six **dvāras** (sense-doors), would have considered and reflected "as to whether these manifestations are mere **rūpa** and **nāma**, or the phenomenal behaviour of arising and dissolution, or the distinctive nature or characteristic of impermanence," etc. Exactly in the manner of bearing in mind as stated, the impulsive consciousness of **manodvāra vipassanā** occur while contemplating and noting with attentiveness. Since all these Vipassanā impulsive consciousness rightly know the nature of **rūpa-nāma**, and since all such consciousness are the true dhamma which cause to bring about future Special vipassanā knowledge and **Magga-Phala**, these are known as **Yonisomanasikāra. āvajjana** (adverting consciousness) which first reflects and contemplates being similar to the said

Vipassanā consciousness, is also known as **Yonisomanasikāra**. Hence, it has been stated in Sattipaṭṭhāna Sutta Ṭīkā as follows:

**Yoniso manasikāro nāma kusalādīnaṃ taṃ taṃ sabhāva rasa lakkhaṇādikassa yāthāvato avabujjhanavasena uppanno ñāṇasampayuttacittuppādo, so hi a-viparīta manasikāratāya yonisomanasikāroti vutto, tadābhogātāya āvajjanāpi taggatikā eva.**

(Dī-Ṭī: 2-32)

**Yoniso manasikāro nāma** - **Yonisomanasikāra** means: **kusalādīnaṃ** - such as, wholesome deeds, meritorious acts, etc., **Taṃ taṃ sabhāva rasa lakkhaṇādikassa** – such and such Sabhavalakkhaṇarasa, anicca, dukkha, anattalakkhaṇā, etc. occurring sporadically, uppanno-which arise, **yāthāvato avabujjhanavasena** – in respect of knowing correctly, **ñāṇasampayuttacittuppādo** - is Cittuppāda, the Mind that occurs in association with the knowledge. (It means to say that it is **Cittuppāda** which has the faculty of knowing correctly.) **Hi** - It is indeed true. **So** - This cittuppāda, the state of consciousness **aviparīta manasikāratāya** - having been borne in mind correctly and immutably, **yoniso manasikāroti** - is Yonisomanasikāra, the right devotion of the mind, **vutto** - it should be noted as such. **Tadābhogātāya** - As attention takes place for the purpose of producing or making the mind to occur (cittuppāda), **āvajjanāpi**-the mind that adverts also (āvajjana) also, **taggatikā eva** – is similar to or has the semblance of that impulsive consciousness.

In conformity with this Ṭākā, the adverting consciousness (āvajjana) which has occurred in the past, as well as Vipassanā

consciousness, shall be taken to mean as: "Yoniso manasikāra which is the Cause of **kusala** (wholesome deeds) in all future cognitive processes of the mind (Vīthi). However, in numerous Aṭṭhakathās and Ṭīkās referring to the matter of **kusala** and akusala which have occurred in one cognitive series of the Mind, only the advertent consciousness (āvajjana) is shown as **Yonisomanasikāra** and **Ayoniso-manasikāra**. It should be noted that this has been so explained as a matter of course.

## **AYONISO MANASIKĀRA**

**Ayoniso                      manasikāro                      nāma  
anupāyamanasikāro uppathamanasikāro, anicce  
niccanti vā, dukkhe sukkaṃti vā, anattani attāti  
vā, asubhe subaṃti vā manasikāro.**

(Dī-ṭha: 2-368, etc.)

### **Translation**

The meaning of **ayoniso manasikāra** is: A wrong act of attention or bearing in mind to gain the desired beneficial fruits of happiness and welfare (**ākaṅkhitassa hitasukhassa pattiyaṃ anupayabhūto manasikāro** - An exposition of the Ṭīkā) is an improper attention or consideration. It is a wrong thought or bearing in mind that it is permanent in respect of the Dhamma which in reality is impermanent, or that it is pleasurable in respect of the dhamma which in fact, is miserable, or that it is ' I ' - a living being, in respect of the dhamma which is **NOT** Self or ' I ', or that it is

pleasant in respect of the dhamma which is really unpleasant and disgusting.

Acts of bearing in mind of attention assuming the **rūpa-nāma** which arise or manifested at the six sense-doors, as being seemingly everlasting, or as being pleasurable and good, or as being ostensibly ' I ', a living substance, and a sentient being which looks graceful, is known as **Ayoniso-manasikāra**. Reflection made on **rūpa-nāma** manifested in the six **dvāras**, or the senses-doors through attentiveness without contemplating and noting in relation to Vipassanā, are generally all **Ayoniso-manasikāra**. The reason being - in connection with all such acts of bearing in mind when considered with retrospection, it is likely to occur quite obviously as if these **rūpa-nāma** are seemingly permanent or lasting. More vividly described, it is likely that one will have his attentiveness, or rather, will bear in mind as "I have seen such and such a person, or as, ' I have seen him before', or that he is still living, or that some time later after having seen him, he might deeply ponder that "this person has gone somewhere, and even now I myself is thinking of him where he could be, etc.", if at all the meditating yogi has not stopped short merely at the point of seeing, for his having failed to note as 'seeing' at a brief moment of seeing the said person. This amounts to bearing in mind considering the other person as ' a permanent living entity'. Probably he will bear in mind as being pleasurable that" a female is seen, or a male is seen, or he or she is getting prosperous, or it is good and nice to see and meet him." It is likely that attention may be devoted to the visible object that is seen and to the act of seeing the visual object as being "an individual, a living being, or ' I ' in the concept of 'Self'. Also it is likely to consider what is seen as beautiful, graceful and good. It is, however, improbable to think of

putting into the mind the nature of **anicca**-impermanence, etc. Even if one bears in mind the impermanence at that stage, the nature of **anicca**, etc. will not be clearly manifested. Hence, there is no doubt about the reason for non- realization of **Magga-Phala**. As such, since all kinds of attentiveness or devotion of mind to anything at random without seriousness in contemplating and noting, will be of no benefit, and cannot possibly cause to bring about **Vipassanā Magga-Phala** in one's own genuine interest, it is known as: "**Ayonisomanasikāra**." Only this **Ayonisomanasikāra** is the main cause for all kinds of unwholesome deeds (**akusala**). Also in regard to this matter, if it is meant to have reference to what is connected with **akusala** concerning future cognitive process of the mind (**vīthi**), **āvajjana** - the advertent consciousness, and the impulsive consciousness of demerit (**akusalajavana**)) should be remembered and regarded as "**Ayonisomanasikāra**."

If it is meant to refer to the matter concerning the unwholesome consciousness **Akusala** in a single thought process (**Vīthi**), only advertence (**āvajjana**) should be remembered as **Ayoniso-manasikāra**. Generally all Puthujjana common worldlings are longing for the sense-objects which cause to bring **Akusala**. Hence, just as the moment sensation appears or arises at the six sense-doors, the advertent consciousness (**āvajjana**) as though discriminating whether it is a lovable thing or a thing which is hateful or detestable occurs first and foremost with a wrong notion and attention, as is usually the case. It is just like a person who is afraid of ghostly spirits considering whether it is a ghost whenever some kind of rustling noise is heard at night. It is also similar to a person who is desirous of meeting his friends, hoping whether any other person whom he would come across, could be a friend of him.

According to the type averting of consciousness (**āvajjana**) occurring at the five sense-doors, recipient consciousness (**sampañcchana citta**) and investigating consciousness (**santīraṇa mind**) would have arisen, and then decision is made by the determining consciousness (**Vuṭṭhōpana citta**) as being lovable or hateful. Hence, the impulsive consciousness of **lobha** (greed), of **dosa** (anger) and of **moha** (delusion) are taking place. Also at the mind-door (**manodvāra**), **akusala** consciousness or unwholesome thoughts occur as being lovable, hateful, etc., according to or as is appropriate to the act of bearing in mind of the averting consciousness (**āvajjana**). This explains how **Akusala** occurs due to **Ayoniso-manasikāra**.

### **In brief**

In the matter of **Vipassanā**, act of contemplating and noting is called **Yoniso manasikāra**. It should also be noted that the act of bearing in mind, or rather, attentiveness which is capable of lending support to that act of contemplating and noting is nothing but **Yoniso-manasikāra**. Attentiveness with reflection on anything as desired in a rambling manner not supporting the act of contemplating and noting, is called **Ayoniso-manasikāra**. However, in the matter of this **Nīvaraṇa**, initial act of bearing in mind which is likely to cause **nīvaraṇas** to arise is known as **Ayoniso-manasikāra**. Awareness of these two kinds of Manasikāra while noting at the moment of their arising is in accordance with the statement which runs as: "**Yathā ca anuppannassa kāmacchandassa uppādo hoti, tañca pajānāti. Yathā ca uppannassa kāmacchandassapahānaṃ hoti, tañca pajānāti,**" etc.

The manner of awareness in conformity with "**Yathā ca pahīnassa kamacchandassa āyatim̐ anuppādo hoti, tañca pajānāti.**" etc., is: **Vicikicchā**, the sceptical doubt, is entirely got rid of, or rather, totally ceases by virtue of **Sotapatti-magga**. **Byāpāda (ill-will)** and **kukkucca (remorse or worry)** are totally eradicated and wiped out by **Anāgāmi-magga**. **Kāmacchanda (sensual desire)**, **thinamiddha (sloth and torpor)**, and **uddhacca (restlessness)** are got rid of entirely or ceased completely by **Arahatta-magga**. **Magga-** the Path which causes the cessation of the respective **nīvaraṇa** will be personally known and realized through **paccavekkhaṇa-ñāṇa**, the knowledge derived by self-examination or reflection only after reaching the different stages of **Magga**. It should be known through **Suta-maya** Knowledge as has been mentioned previously. This awareness by **Suta** also will be of benefit in practising meditation to reach the different stages of magga by determining as, "there **nīvaraṇas** have occurred pointing out that **Magga** which is capable of causing their cessation, has not yet been reached."

There is no different or separate method in the manner of contemplating and noting with respect to **Khandhā**, etc. As has been shown previously, a person who is suited to **Khandhā-desanā** will, if he contemplates and notes as "seeing", "hearing", etc. can distinguishingly know according to the wish of the five aggregates (**khandhās**) - elements or attributes of a being. A person who is suited to or wishes to choose **Āyatana and dhātu-desanā** - can know distinguishingly according to **Āyatana, dhātu**, etc. A person who is only suited to **Nāmarūpadesanā** will know distinguishingly according to **Nāma-Rūpa**, the two mental and physical aggregates, namely Mind and Matter.

## MANNER OF KNOWING THE KHANDHĀ

When a person who knows by noting as, "seeing" at the moment of seeing essentially based upon the sensitivity of the eye and the visual object seen, is aware of the **Rūpakkhandhā**, the aggregate of materiality. When knowing essentially depending upon a good sight, or a bad sight, or a sight which is neutral - neither good nor bad, **Vedanakkhandhā (the aggregate of feeling)** is known. When knowing the nature of perceiving or noting in respect of the object of sight that is seen, **Saññākkhandhā (the aggregate or perception)** is known. When knowing the contact with the object of sight, i.e. **Phassa**, the nature of the volition that urges to see, i.e. **Cetanā**, or the nature of the pleasurable condition = **Lobha**, or the nature of the faith or conviction = **Saddhā**, etc., **Saṅkhārakkhandhā (the aggregate of volitional formations)** is known or realized. When knowing essentially depending upon the mind that sees or eye-consciousness, **Viññāṇakkhandhā (the aggregate of consciousness)** is known or aware of. Such awareness of the mere nature of **rūpa**, or the nature of **vedanā**, etc., is in agreement with what is stated as: "**Iti rūpaṃ, iti vedanā, iti saññā, iti saṅkharā, iti viññānaṃ.**"

It is also analogues to the case relating to "the moment of hearing," etc. A person who notes at the moment of bending as "wishing to bend" and "bending", knows also the **Rūpakkhandhā** which moves, by the behaviour of bending. **Viññāṇakkhandhā** - the mind or consciousness wishing to bend also is known. **Saṅkhārakkhandhā** which appears as if **Phassa** has contacted with the act of bending, and **Cetanā** - which appears to have given orders or incites to do the bending, etc., is also known, However,

**Vedanā** and **Saññā**, by and large, is not likely to become obvious. When becoming obvious, **Vedanakkhandhā** which feels the nature of goodness of the act of bending, and the nature of the bad act of bending, is also known. **Saññakkhandhā**, the act of perceiving or noting that bending will be done, is also known. The same method applies to cases where stretching or walking is being made. Being aware of as stated when reaching to the opposite shore of **Nāmarūpapariccheda** Knowledge, it is known by distinguishing "that this is merely the nature of **Rūpa** which is changeable and that **Vedanā** which is capable of feeling the sensation, is only that much, and that **Saññā** which is capable of perceiving is only so much, and that **Sāṅkhāra** which is capable of doing and completing the performances of behaviour, is only so much, and that **Viññāṇa** which just knows the object of consciousness is only that much. This awareness, just as in the case of analyzing the visible characteristics, forms and appearances, is not the kind of knowing or awareness by counting the numbers (numerically) with the knowledge of mathematics. Since all kinds of Dhammas which become obvious in five different ways have been already noted and known by the knowledge which contemplates and notes at every time of their occurrence, it is mere awareness by determining for being satisfied that "all sorts of Dhamma have been completely noted and realized, and have been found and perceived, and that nothing remains in the corporal body, such as, form, etc. which have not been noted, known, comprehended and found." This awareness after making such a decision is also in accordance with the statement: "**Iti rūpaṃ, iti vedanā**, and so forth." Hence, in the Aṭṭhakathā, it has been expounded as:

**"Iti rūpaṃti idaṃ rūpaṃ, ettakaṃ rūpaṃ, na ito paraṃ rūpaṃ atthīti sabhāvato rūpaṃ pajānāti, vedanādīsupi e seva nayo =**

**Iti rūpaṃ** - means this is Rūpa; **Rūpa** is only so much, and that beyond this there is no **Rūpa**, and that **Rūpa** is known by its natural characteristics. And that in regard to **Vedanā**, etc., it should be known in the similar manner."

## **MANNER OF KNOWING SAMUDAYA AND VAYA OF RŪPA**

Every time it is noted as noted as "seeing, and bending," etc., at every moment of seeing, etc., and bending, etc., awareness takes place that " the eye sensitivity, the object of sight that is seen, and acts of moving", etc. - the **rūpas**, - after arising all of a sudden, have immediately vanished. Awareness of this kind of known as **Udayabbaya-ñāṇa** which knows samudaya-arising, i.e., characteristic of the arising called, **Nibbattilakkhaṇā**, and **vaya** dissolution or vanishing and the characteristic of changes called **Vipariṇāmalakkhaṇā**. All **bāla- puthujjana**, the common worldlings who are ignorant, only think of **rūpa-nāma** as being "pleasurable, good, fine and graceful." They cannot possibly know or think of them as being "miserable, bad and disgraceful." As is natural to **rūpa-nāma**, when they cease or completely from them without becoming, common unknowledgeable persons cannot appreciate and think of the cessation and extinction of **rūpa-nāma** as being "pleasurable and good". This unknowing or ignorance is called **Avijjā**.

In the previous existences when performing good and bad actions (**kamma**) blinded by ignorance, longing desires for the pleasurable conditions of **rūpa** and **nāma** had arisen. Hence, certain actions or deeds have been done to bring about the well-being of these **rūpas** and **nāmas**. Such acts, deeds or are nothing but wholesome and unwholesome actions **Kusala** and **Akusala Kamma**, i.e. actions of virtue and vice. If stated in terms of this life existence, it should be taken to mean as **Kusala-Kamma**.

A person who contemplates Vipassanā has already known and realized with a belief through **Suta** since the past in accordance with what is stated as "**diṭṭhiñca ujukā**", that "it is because of **kamma**, cause and effect of good bad actions, nay, good and bad results, have taken place." When practising **Vipassanā** contemplation, personal realization through practice is again achieved in respect of the various aspects of **rūpa-nāma** and of their arising and dissolution. Hence, self-satisfaction and awareness can be gained also by the method which will now be explained, by combining the knowledge through seeing and hearing (**diṭṭha** and **suta**). It will be known by rational thinking and contemplation that this **rūpa** has come into existence for not being able to get rid of the ignorance in the previous life existence, and if ignorance were got rid of, **rūpa** would not have come into existence, or that **rūpa** has come into existence for not yet being free from the pleasurable longing and cravings (**taṇhā**), and if eradicated, it would not have come into existence, or that because of the previous actions of **kamma**, this **rūpa** has occurred, and if not, it would not have so occurred, or that because of the food or nutriment obtained in this life existence, this **rūpa** continues to be sustained and if not, it would not have survived. This knowledge is **Udayabbaya-Ñāṇa** which realizes by

surmise through inference (**Anumāna**) the dhammas, such as, the Cause of Origin = **Samudaya**, and the cause of cessation; incapability to come into existence and of causing extinction = **Vaya Nirodha**, in accordance with what is stated in Paṭisambhidā Magga as "**Avijjāsamudayā rūpasamudayo avijjānirodhā rūpanirodho**", etc. "Mahā ṭikā goes to say that by the statement made in Pāli language as "**Āhārasamudayā rūpasamudayo, āhāranirodhā rūpanirodho**", explanation has been given thus: Because of the intention to bend, act of bending and movement has taken place, and if there is no such intention, it would not have taken or that it has come to know as such, etc., or that since there is the climatic condition which brings coldness or hotness, it is known that the cold-**rūpa** and hot-**rūpa** have occurred and if not, it cannot possibly occur; or that by reason of the fact that the present existence has been accepted as awareness or act of knowing, realization of the cause of arising and dissolution of **rūpa**, as has been stated, is in fact, in conformity with the statement of Pāḷi which runs as "**Iti rūpassa samudayo, iti rūpassa atthaṅgamo.**"

### **MANNER OF KNOWING SAMUDAYA AND VAYA OF VEDANĀ**

When sensations are felt in both body and mind, such as, feeling of happiness, goodness, gladness or joy (**sukhavedanā**), or miserable feeling, disagreeableness or bad feeling, unbearable feeling, unhappiness (**dukkhavedanā**), or indifference to pain and pleasure - the neutral feeling (**upekkhāvedanā**), and if noted at every time of their occurrence as "happy", "good", "pleasant", etc., knowing will take place that these "have ceased, have become extinct, or have vanished, after these have suddenly occurred or appeared. "Knowing or realizing as such is known as "**Udayabbaya-Ñāṇa**" which definitely realizes samudaya the act of arising or

coming into being called **Nibbattilakkhaṇa**, and **Vaya** the act of dissolution or disintegration called **vipariṇāmalakkhaṇā**." It is known by reflecting that this sensation occurs for not been able to get rid of the ignorance in the previous existence, and if ignorance is removed, it would not have so occurred, or that as pleasurable longing desires are not yet got rid of, this sensation occurs, and if these could be dispelled, it would not have occurred, or that because of the past actions of **kamma** which now follows, this sensation has occurred, and if devoid of previous **kamma**- the result of good and evil actions, it would not have occurred, or that as there is **Phassa** which comes into contact with the sense-object presently, this sensation has occurred, and if there is no such contact with the sense-object, the sensation would not have arisen. This kind of awareness is, in fact, **Udayabbaya-Ñāṇa** by which the cause of coming into existence - **Samudaya**, and the cause of dissolution and cessation - **Vaya** or **nirodha** are known by surmise through **anumāna (inference)**. "Because of the existence of **rūpa** which is dependable, this feeling or sensation has occurred, and if **rūpa** were absent, it would not have occurred; or that because of the presence of the sense-object, this sensation has arisen, and if it is to the contrary, it would not have arisen." Knowing as stated relating to the present conditions except **phassa**, is embraced in the statement expressed in Pāḷi language as "**Phassa-samudaya vedanā samudayo, phassa- nirodhā, vedanā nirodho**." The manner of knowing **Udaya**, and **Vaya** of **Saññā** and **Saṅkhārā** are similar to the manner of knowing **Udaya (arising)**, **Vaya (dissolution)** of this **Vedanā**. This is in agreement with the statement - "**Iti vedanāya samudayo, iti vedanāya atthaṅgamo, iti saññāya samudayo**," etc.

## MANNER OF KNOWING SAMUDAYA VAYA OF VIÑÑĀNA

Every time noting is done at the moment of seeing, bending, thinking, etc. as "seeing", "hearing", "wishing to bend", "wishing to stretch", "imagining", "noting", "knowing", etc., it is known that the eye-consciousness, etc., after its sudden occurrence of arising in the manner of a flash has again immediately vanished and come to a cessation." Awareness of this kind is known as "**Udayabbaya-Ñāṇa**" which knows by personal realization samudaya- the act of arising or becoming called **Nibbattilakkhaṇā**", and **Vaya**-the act of disintegration and dissolution called "**vipariṇāmalakkhaṇā**". It is also known by reflection that for not yet being free from ignorance in the past existence, this mind has occurred, and if ignorance, it would not have occurred; or that for not yet being free from pleasurable longing desires, this mind has arisen, and if free from these yearning and pleasurable desires, it would not have arisen; or that because of the resultant effect of good and bad actions (**kamma**) which have been done in the past, this mind has occurred, and if there is no such **kamma**, it would not have occurred; or that because of the presence of **Nāma** such as the dependable **Rūpa** and **Phassa** and **Vedanā**, etc., this mind has occurred, and if not present, it would not have occurred. Realizing as such is **Udayabbaya-Ñāṇa** which knows the arising (**Samudaya**), and **Vaya** - the cessation (**Nirodha**), by mere conjecture through **Anumāna**. Knowing that because of the presence of the sense-object, this mind has occurred, and that because of the presence of the previous mind, future mind has occurred, and if it is not present, the future mind would not have arisen. Such awareness is embraced in the statement expressed in

Pāḷi language as "**Nāmarūpasamudaya viññāṇa-samudayo, nāmarūpanirodhā, viññāṇanirodho**" this is in line with the statement - "Iti **viññāṇassa samudayo, iti viññāṇassa atthaṅgamo.**"

According to the guidelines as stated in the foregoing, knowing the act of coming into being or arising in each and every khandhā is **one** kind, knowing the act of dissolution is one, knowing the cause of arising is four in number, and knowing the act of dissolution is of Four kinds. Such being the case, the knowledge of awareness comes to ten (10) in numbers. Hence, in all there are fifty knowledges in respect of all Five Khandhās. Aṭṭhakathās have therefore stated that this group of fifty knowledges is "**Udayabbaya-Ñāṇa**" which knows the fifty characteristics (Lakkhaṇa). Among these Knowledges, only the ten kinds of Knowledges which realize the act of arising and dissolution are essentially fundamental.

## **MANNER OF KNOWING ĀYATANA, DHĀTU AND NĀMA-RŪPA**

Sense of sight or eye-sensitivity at the moment of seeing is known as "**Cakkhāyatana (eye-base), Cakkhudhātu (eye-element).**" The object of sight that is seen is called "**Rūpāyatana, Rūpadhātu.**" All consciousness involved in the act of seeing is called "**manāyatana (mind-base)**". In this regard, the mind that merely sees is known as eye-consciousness (**Cakkhu-viññāṇadhātu**). Before that consciousness occurs, **Āvajjanacitta** which reflects as if to find out what is the object that is seen, and the **sampaṭicchacitta** (recipient consciousness) which occurs later

"paying attentiveness as if the sight object that is seen, is accepted", is known as "**Manodhātu**" (mind-element). **Santiraṇacitta** (investigating consciousness) which investigates the object of sight that is seen, **Voṭṭhabbanacitta** (determining consciousness) which determines that what is seen is good, etc., **Javanacitta** (impulsive consciousness) which occurs as if it rushes with all its might towards the object of sight, and thereafter, the thought that arises by paying attention gently in continuity (**Tadārammaṇacitta**), i.e. registering consciousness, are all an aggregate of consciousness called "**Manoviññādhātu (mind-consciousness element)**." All mental factors (**Cetasika**), such as, **Phassa** - contact with the sight, **Vedanā**- feeling or sensation, **Saññā**- act of perceiving or perception, **Cetanā** - volition or act of urging or impelling force, **Lobha** - greed, **Dosa** - hatred, **Saddhā** - absolute faith, are known as **Dhammāyatana, dhammadhātu** - the mental objects or thoughts. Because all Mind: consciousness and mental concomitants have a tendency to bend towards the sense-object, these are known as '**Nāma**', the mental elements. Clear eye-sensitivity and the visual object seen not having a tendency to incline towards the object of consciousness, and if contacted with what is contrary, being merely subject to change, is known as '**Rūpa**'. A person who notes at every time the act of seeing takes place as, "seeing", "seeing", accordingly knows, at that particular moment, all these four kinds of **Āyatana**, six **dhātus** and the two mental and material phenomena - **Nāma-Rūpa**.

Sense of hearing, the clearness of the ear (ear-sensitivity) at the moment of hearing is known as **Sotāyatana (ear-base), sotadhātu (ear-element)**. The sound or voice that is audible is called **Saddāyatana or saddadhātu, i.e., rūpa-dhamma**. Act of

hearing is called **Manāyatana, sotaviññāṇadhātu, manodhātu, Manoviññāṇadhātu, dhammāyatana, dhammadhātu, Nāmadhamma**. Nose-sensitivity or Sense of smell through the nose at the moment of smelling is called **Ghānāyatana, ghānadhātu, i.e., rūpadhamma**. The odour that is smelt is called **Gandāyatana (nose-base), gandhadhātu (nose-element), i.e., rūpadhamma**. Act of smelling is called **Manāyatana, ghānaviññāṇadhātu, manodhātu, manoviññāṇa-dhātu, dhammāyatana, dhammadhātu, i.e., nāmadhamma**. Tongue-sensitivity or Sense of taste at the moment of awareness of eating is called **Jivhāyatana, Jivhādhātu, i.e., rūpadhamma**. The taste that is felt is **Rasāyatana, rasadhātu, i.e., rūpadhamma**. Act of awareness of eating or tasting is called **Manāyatana, jivhāviññāṇadhātu, manodhātu, i.e., manoviññāṇa-dhātu, dhammāyatana, dhammadhātu, nāmadhamma**. Body-sensitivity or Sense of touch at the moment of feeling the touch is called **Kāyāyatana (body-base), kāyadhātu (body-element), i.e., rūpadhamma**. Tactile object touch is called **Phoṭṭhabbāyatana, phoṭṭhabbadhātu, i.e., rūpadhamma**. Awareness of touch is called **Manāyatana, kāyaviññāṇadhātu, i.e., manodhātu, manoviññāṇadhātu, dhammāyatana, manodhātu, nāmadhammā**. Such being the case, a person who notes at the moment of hearing, etc., as "hearing, hearing", etc., is aware of four obvious kinds of **Āyatana**, six **Dhātus**, and two phenomena (**Nāma** and **Rūpas**) accordingly.

Mere awareness of thinking or imagining at the moment of thinking and knowing = nature of the mind that acquires the mental object is called **Manāyatana, manoviññāṇadhātu, i.e., nāmadhamma**. The nature of all mental factor such as, contact

with all sorts of sensations or sense-objects felt in the Mind, **Phassa**; the feeling of sensation, i.e. **Vedanā** ; perception, i.e. **Saññā** ; act of volition - urging or impelling force, i.e. **Cetanā** ; calmness or tranquillity of the mind, i.e. **Samādhi** ; applied thought, i.e. **Vitakka**; act of examining or sustained thought, i.e. **Vicāra** ; act of determining or determination, i.e. **Adhimokkha** ; exertion, i.e. **Viriya** ; rapture or joy, i.e. **Pīti** ; desire, i.e. **Chanda** ; greed, i.e. **Lobha**; hatred and anger, i.e. **Dosa** ; delusion -, i.e. **Moha**; false belief or wrong view, i.e. **Diṭṭhi** ; pride and or conceit, i.e. **Māna** ; envy or jealousy, i.e. **Issā**; avarice, i.e. **macchariya** ; remorse or worry, i.e. **Kukkucca** ; sloth and torpor, i.e. **Thinamiddha** ; distraction or restlessness of mind, i.e. **Uddhacca**; sceptical doubt, i.e. **Vicikiccha**; absence of greed or non-covetousness, i.e. **Alobha** ; absence of hatred, i.e. **Adosa** ; compassion, i.e. **Karuṇā** ; rejoicing with others in their happiness and prosperity, i.e. **Muditā** ; faith with clear consciousness = Saddha ; mindfulness, i.e. **Sati** ; shame and fear to commit evil or sin, i.e. **Hiri-ottappa** ; correct wisdom or right knowledge, i.e. **Paññā** ; lightness or buoyancy, i.e. **Lahutā** ; are known as **Dhammāyatana (mental object)**, **dhammadhātu (mental element)**. This is **Nāmadhamma (mental phenomena)**. The **heart-base**, on which the act of thinking and knowing is based, i.e. **Hadayavatthu**; the **faculty of femininity** which cause to bring about all kinds of feminine features, complexion and behaviour of a female in the physical complex of a female sex, i.e. **ithindriyaṃ**; **the faculty of masculinity** which cause to bring about all kinds of masculine features, complexion, and behaviour in the physical complex of a male sex, i.e. **Purisindriyaṃ** are known as **rūpa-dhamma (physical phenomena)**. These are also **Dhammāyatana or**

**Dhammadhātu.** As such, a person who notes at the moment of imagining, thinking and knowing as "wishing to bend, wishing to stretch, planning, thinking, imagining, considering, reflecting contemplating, noting, knowing, and so on, accordingly "knows, the said two kinds of **Āyatana**, the two kinds of **dhātu**, and two kinds namely **Nāma-Rūpa** which are conspicuous at that particular moment. Consciousness which arises at the moment of planning and knowing may be **paramattha** or **Paññatti**. If it were **Paramattha**, the objects such as **Āyatana**, **Dhātu** and **Nāma-Rūpa** can also be known.

## THE MANNER OF KNOWING SAMYOJANA

Pleasurable longing desires for sensual pleasures in a person both externally and internally, are known as **Kāmarāga**. Anger, disappointment, hatred and ill-will are known as **Paṭigha**. Act of rivalry, haughtiness and considering oneself as being elegant, and as a person of good lineage as compared to others is called '**Māna**', pride or conceit. An erroneous view that there exists what is called "I " a living being", "a living Soul", or self" and that this "being" is always everlasting not being subjected to deterioration, aging, and death, or that the said "being" after death is annihilated, is known as **Diṭṭhi** (wrong view). Sceptical doubt is called **Vicikicchā**. Holding a view that "by indulging in cattle-practices, dog-practices, and similar practices in the manners and habits of a dog, or other animal, one would gain happiness and prosperity and would escape from the miseries of life-existence," is known as "**Sīlabbataparāmāsa (attachment to more Rites and Rituals)**." Longing desire for good and noble life existences is called **Bhavarāga**. Feeling of envy

towards another's better fortune is known as **Issā**. not wishing another to acquire the kind of personal property or things, and gain dignity, wealth and honour as possessed by one's own self, and feeling jealous of others in mixing up or becoming friendly with persons who are closely acquainted with one's good self, is called **macchariya**. Not knowing the true nature of **Rūpa-Nāma**, and knowing wrongly, is known as **Avijjā**. This "**Avijjā**" occurs conjointly or in combination with the Nine (9) kinds of **Samyojana (fetters)**, such as, **Kāmarāga**. A person who is afflicted with the ten kinds of fetters will surely be reborn in another life-existence after his death on the expiry of the present life-span. He cannot be liberated from the miseries of the rounds of existences which will go on endlessly. Hence, these ten kinds of Dhammas are known as **Samyojana** - the fetters which binds the beings to the rounds of existences. It means to say that "these are the factors which are capable of tying up a man with worldly miseries of life existence in whom such **samyojanas** have taken root."

These Ten **Samyojanas** would probably occur according to circumstances, as the opportunity arises, to a person who fails to know the truth for not being able to note the **Āyatanas**, such as, the obvious eye-sensitivity (sense of eye-sight), the object that is seen, the act of seeing, clearness of the sense of hearing, the sound that is audible, and the act of hearing as, "seeing", or "hearing", at the moment of seeing and hearing, etc. If so occurred, this **Kāmarāga**, etc., should be known by noting as "pleasurable" and so on, exactly in the manner it actually occur. By noting as stated, "the initial act of bearing in mind which incites or stirs up **Kāmarāga**, etc. to arise, i.e. "**Ayonisomanasikāra**" is also known. Moreover, **Yonisomanasikāra** which cause the cessation or eradication of

**Samyojana**" because of noting and awareness, **kāmarāga**, etc. have ceased or have been eradicated, "is also realized. When noting becomes active and strong, it may sometimes happen that **Kāmarāga**, etc. cease to occur without becoming obvious "because of noting and awareness the moment attention starts taking place to make **kāmarāga**, etc occur." This is in with the statement "**Yañca tadubhayaṃ paṭicca uppajjati saṃyojanaṃ, tañca pajānāti. Yatthā ca anuppannassa saṃyo-janassa uppādo hoti, tañca pajānāti, yathā ca uppannassa saṃyojanassa pahānaṃ hoti, tañca pajānāti.**"

However, awareness by personal knowledge of **Magga** which causes to bring about complete cessation of **samyojanas** in conformity with "**Yathā ca pahīnassa saṃyojanassa āyatim anuppādo hoti, tañca pajānāti,**" occurs only on reaching the stage of **Paccavekkhaṇā-Ñāṇa**. How awareness takes place through **Sutamaya knowledge** may be explained thus: **Sakkāyadiṭṭhi (personality-belief), vicikicchā, sīlabbata parāmāsa, issā and macchariya** are exterminated by **Sotapatti-magga**. **Sakadāgāmi-magga** causes the extirpation of the coarse **kāmarāga** (sensuous lust) and **paṭigha (ill-will)**. **Anāgāmi-magga** causes to eliminate the subtle or gentle type of **kāmarāga and paṭigha**. **Arahatta-magga** causes **māna, bhavarāga, and avijjā** to cease or become extinct.

## **MERE REFUSAL TO OFFER AS ASKED FOR DOES NOT AMOUNT TO MACCHARIYA**

In this regard, although it is stated that "**macchariya** is exterminated by **Sotapatti-magga**", it should not be interpreted as

"A **Sotāpanna** gives away in charity every time it is asked for without retaining it in his possession." The reason being - keeping in hand one's own property, and unwillingness or reluctance to part with one's own belongings as well as attachment to things or property are merely **Lobha**. It is not at all **Macchhariya**. Envy or grudge not being able to endure if one's own property falls into the hands of another person or if it is likely that another person is going to make use of such property, is only **macchhariya**. As such, stinginess or reluctance to give away in charity is not only concerned with **Macchhariya (stinginess or avarice)** but also with **Lobha** (greed). Though a **Sotāpanna** is free from **macchhariya**, he is not able to get rid of **Loba**. Relating to this matter, worthwhile considering about the millionaires and their wives, also kings and queen consorts, who were **Sotāpannas**, or **Sakadāgāmis**, or **Anāgāmis** during the life time of our Lord Buddha. In those ancient days, there were dacoits, robber and thieves. There were also a number of heretics and their disciples who held different views and who adhered to the false doctrines contrary to the doctrine of the Buddha and His Teachings. Such being the state of affairs then prevailing, there would undoubtedly be persons who were bent upon insisting for offerings to be made to them. If what they asked for were to be offered and acceded to, these millionaires would have been stripped off their belongings and would have become penniless. Furthermore, the story of a gang of thieves who committed an offence of lurking house and trespassing at the residence of the well known multi-millionaire **Anāthapiṇḍika** should be referred to as being pertinent. If these scoundrels received the riches and properties to their hearts' desire as asked for, they would not have committed such offences of theft or robbery. There is, therefore, full

justification to bear in mind that only envy or grudge and unwillingness to part with the property owned by oneself, and intolerance or grudge (i.e., not being able to endure if one's own property falls into the hands of another person, or if there is likelihood of another person making wrongful use of one's property,) is indeed **Macchariya**. Not being able to part with things and give away in charity which a person has attachment even without grudge or disapproval to making use of them by another, falls within the concept of what is known as '**Lobha**' (greed). Not being willing to offer a thing which ought not to be given to a person who asks for it, should be noted as falling outside the scope of both **Lobha** and **Macchariya**. Hence, in this regard, an instance may be cited. A well-known Therī, a senior Buddhist nun, by the name of Uppalavaṇṇā had even refused to yield to the request made by Venerable Udāyī to offer him her undergarment (inner robe) in charity saying "**Mayaṃ kho bhante mātuḡamānāma kicchālābhā, idiñca me antimayaṃ pañcamaṃ cīvaram, nāhaṃ dassāmi**", "O, Venerable Sir ! It is really difficult for bhikkhunīs (Buddhist-nuns) like us to come by such robes to be donned. My robe happens to be one of the few robes obtained scarcely for the fifth time. I cannot possibly offer to robe to you in charity. "This Therī bhikkhunī was not only a person who had already got rid of **lobha** and **macchariya** but also a genuine female **Arahat** who had exterminated all **kilesas**, defilements. Despite the fact that she was an **Arahat**, why had she refused the monk's request saying "I cannot possibly offer the robe to you in charity?" Is it not because of the fact that an impossible request was made to give him (the monk) the property which ought not to be giving away in charity? It should, therefore, be borne in mind to avoid making an allegation against a

person as "having **macchariya**" just because of one's failure to obtain alms as asked for.

## HOW BOJJHANGA ENLIGHTENMENT FACTOR IS KNOWN

When the act of noting becomes purified from the time of **Udayabbaya-Ñāṇa**, mindfulness (**sati**) which appears to have stuck to the sense-object that ought to be noted at every moment of noting, becomes vigorous and conspicuous. When it so happens, object of **rūpa** and **nāma** which are arising and passing away would appear to have automatically occurred, as if falling into the mind which is noting. Immediately after one sense-object has been noted and known, another sense-object readily appears in quick succession and becomes manifest. It seems as if the mind that notes has been made to get totally absorbed or submerged in the object of consciousness. The sense-object which is to be noted and known also appears to have been made to become submerged in the consciousness of noting and awareness. **Aṭṭhakathā** has therefore stated that this mindfulness is: "**Apilāpanalakkhaṇā** it has the nature of preventing the associated states (**Sampayutta-dhammas**) to arise from the sense-object, and also causing the sense-object, not to come out or emanate from the act of noting and knowing." This keen and clear mindfulness, having had the requisite quality of causing to attain **Magga-Ñāṇa**, is known as "**Satisambojjaṅga**."

The true nature of the particularly conspicuous **rūpa-nāma** involved in the sense-objects which are noted at every moment of noting, is also known. The initial act of arising of that **rūpa-nāma** as

if it is advancing or heading towards the mind that is noting is also distinguishingly known. It is also distinctively known that the arising of that **rūpa-nāma** has ceased and vanished as if it is totally severed, (i.e.), the act of dissolution. The natural behaviour of impermanence- **Aniccalakkhaṇā**, i.e., the characteristic of impermanence; the disagreeable and miserable condition or characteristic, i.e., **Dukkhalakkhaṇā**; and the feature which is neither ' I ', a living being, nor the so-called "Self" that is wrongly considered as manageable and responsive to one's own will and desire, i.e. **Anattalakkhaṇā**, the characteristic of **anatta**, are also clearly known. This knowledge is known as: "**Dhammavicayasambojjhaṅga.**"

Every time noting is carried on, exertion which is neither keen nor slack obviously takes place. Sometimes, as the endeavour having been too rigidly enhanced beginning from one of the **Iriyāpathas** or postures, it is likely that there will be extreme anxiety in the wake of what has happened. At that time as the mind is not divested of its wandering instinct, the strength of noting is not likely to be good as it should be. However, at times from the very initial stage of contemplation as there has been great slackness in making an effort, it would continue to become slackened or less throughout the period that follows. When it so happens, as it is not free from dullness or drowsiness, noting is likely to become dim. By making steady exertion without being slack or strong, or by slightly relaxing the extreme rigidity of the exertion, or by slightly boosting up and strengthening the extreme slackness causing to bring the act of exertion to an equally balanced state, the wandering mind will be put under control, and then, for being able to subdue the extremely great anxiety, calmness of the mind free from distraction will be

gained. As keenness of effort is not totally absent, there is no drowsiness or dullness of the mind. Noting is always active and effective without amiss or any interval at every moment of arising of the consciousness. This manner of exertion is known as VIRIYASAMBOJJAṄGA.etc.

Contentment and gratification of the mind which is noting with joy at every moment is known as "**Pītisambojjhaṅga.**" Tranquillity and peace of mind without worrying to be able to contemplate and note is called "**Passaddhisambojjhaṅga.**". These **Pīti** and **Passaddhi** become very conspicuous at the commencement of gaining **Udayabbaya** knowledge. At that moment, having found great delight and calmness of the mind which has never been experienced before, one will probably be in ecstasy of delight. Then, one will be able to recommend how true the **desanā** is which goes to say as: "**Sabbaratiṃ dhammarati jināti**" (Delight in the Dhamma excels) all delightful sensations. It is likely to find all physical and mental actions and behaviours, such as, "walking, standing, sitting, sleeping, bending, stretching, noting, etc.," as being always good and pleasurable for not being free from **Sukhavedanā**. One is also likely to find comfortably pleasant and buoyant as if cradling or riding in the air because of the power of **Pīti**, rapture. By virtue of the faculty of **Passaddhi** without the need to go on noting, it would appear as if one is in a state of tranquillity, or is lost in reverie. With the achievement of **Bhaṅga-Ñāṇa**, etc., these **Pīti** and **Passaddhi** will be conspicuous only at times. However, in the case of **Saṅkhārupakkhā-Ñāṇa**, these might occur conspicuously and remain for a considerable length of time.

Stability of the mind without going astray with fixed concentration will be gained as if it is penetrating into the sense-

object which should be noted at every time noting is done, and also if it is sticking to the object. Because of the very keen concentration of the mind which remains calm, the natural characteristics of **anicca**, etc., of *nāma-rūpa* and the nature of arising and dissolution of them can be correctly known.

This **Khaṇikasamādhī (momentary concentration)** which becomes involved in every act of noting and which occurs vigorously is known as "**Samādhisambojjaṅga**". The nature of equanimity avoiding both the extremes in the act of this contemplation and noting also arises obviously at every moment of noting. This nature of equanimity called **Tatramajjhataṭṭā** is known as **Upekkhāsambojjaṅga**. This **Upekkhā** is hard to comprehend by personal realization. However, a person who has reached the stage of progressive insight knowledge, such as **udayabbayañāṇa**, etc. can easily know as it occurs conspicuously in one's own mind.

### **How to cause equanimity**

When mere phenomena of **rūpa-nāma**, and their arising and vanishing become manifest, by noting at every moment of their arising, it is likely that a person with his overwhelming faith may repeatedly imagine and reflect, without a doubt, upon his findings only.

Thoughtful imagination occurs as: "It is exactly true that there exists only two phenomena, namely, **Rūpa-Nāma**, mind and matter, and that there is no such thing as an individual, a being or a living substance." It is perfectly right that "there is no conditioned thing (remains constant even for a split second, and the twinkling of an eye, and that it immediately vanishes or dissolves after arising." It is also correct that everything is impermanent, miserable and bad, and

that there is no such thing as " I " - a being or "Self"; that what has been preached by the All Knowing Buddha is really the Truth; that what is called "Buddha" is beyond doubt truly an Enlightened One and Omniscient; and that what the spiritual teacher has said is also perfectly true and correct. With such thoughts occurring in mind, it is most likely that he would go on imagining and reflecting again and again with an unshaken faith, and great reverence, endlessly. When it so happens, he will not even know properly the arising and dissolution of his mental formations which tend to imagine. Nor will he be able to note thoroughly other **rūpas** and **nāmas** every time they arise and pass away. Because of his overwhelming faith in every act of noting, all that has been noted cannot also be distinctly known. This explains how noting and awareness has been destroyed out or obliterated owing to excessive faith.

An extremely knowledgeable person, i.e. a person of great intellect, often imagines and reflects. In the midst of his noting he is likely to think and reflect upon what has been perceived as to whether it is **rūpa**, or **nāma**, or **phassa**, or **vedanā**, and whether it is clearly manifested or not, or whether it is the characteristic that becomes manifest, or whether it is **rasa**, or whether it is **aniccalakkhaṇā**, (the characteristic of impermanence) and also whether it is the act of arising or becoming, or the act of dissolution that is manifested, etc. Whenever it is clearly known and realized by noting, he might reflect often comparing, with what he has heard noted, or with the nature of his thought or imagination that has arisen before, or with the instances that he has appreciated. At this juncture, reflections and thoughts which are appearing and disappearing cannot possibly be clearly known. Nor will it be possible to note in detail other **rūpas** and **nāmas** at every time they arise

and vanish. Because of his very profound knowledge wishing to investigate and probe into every act of noting, what has so far been noted cannot be known distinctly and definitely. This indicates how noting and awareness have been obliterated owing to extremely profound knowledge.

When **Saddhā** (faith) and **Paññā** (knowledge) become equally balanced because of the faculty of which has the nature causing to bring about equanimity, mere noting and awareness takes place at every moment of arising with just an ordinary strength of faith and imagination both of which do not go to the extreme. Neither will he think over and over again with satisfaction and conviction in the truth of the matter. Now will he repeatedly recall to memory of what has been noted and realized in retrospect. Hence, the phenomena of **rūpa** and **nāma** can very well be noted and realized in sequence at every time of their occurrence.

When effort or exertion is in excess, anxiety also becomes greater. The sense-object to be noted is sought for with great expectation. Imagination is likely to take place very often with retrospection wondering whether noting has been done, or whether it has missed something to be noted. Also, there is likelihood of imagining off and on as to whether any miss has been made somewhere. It might often be imagined that next time noting will be done more properly and arduously than before. Being ridden with over-exertion, the mind dominated by anxiety cannot very well remain stable. It goes on wandering and flitting which indicates the mind that is distracted. Because of this distraction or restlessness, **rūpas** and **nāmas** as and when occurred, or in other words, every time they occur, cannot possibly be noted thoroughly. As exertion is increased of every moment of noting stability of the mind become

weak, thereby making it impossible to know clearly and distinctively all that has been noted. That is how the act of noting and awareness is destroyed or hindered due to excessive exertion (*vīriya*).

Moreover, when **Samādhi** goes to the extreme, noting might probably take place concentrated on only one single object of sensation for a long time. As no other object to become manifested, there is lack of endeavour to note the new objects that may arise. For being easily absorbed in noting the usual object without getting worried, exertion will lose its strength. It is somewhat similar to the case where no particular effort need be made in uttering words of Dhamma, prayers and **parittas** by rote. Hence, it is very likely that both the object of consciousness and act of noting will gradually become dim. In as much as the act of noting becomes diminished in strength, it might have an adverse effect of pushing the state of mind into sloth and torpor (**thinamiddha**). Then, in that case thorough noting on **rūpa-nāma** every time they occur cannot be carried out. As the strength of exertion has weakened, idleness creeps in during intervals in the process of noting, and as such, all what has been noted cannot be known distinctly. This explains how the act of noting and awareness has been destroyed, or rather, has becomes inert or inactive due to excessive concentration (*Samādhi*).

When **Viriya** and **Samādhi** are equally balanced, Because of the faculty of *Upekkhā* which has the nature of causing equanimity, there is no over-exertion and no excessive concentration thereby making **rūpas** and **nāmas** become clearly manifested as and when they occur without excessive concentration or effort number of sense-objects will arise, the mind ceases to wander. The **rūpas** and **nāmas** as manifested every time will automatically come into the noting mind. Concentration on the object which is noted is also

obvious. At that time, it has occurred to the mind of a yogi (meditator) that "there is not a single sense-object which has missed his noting, or rather, escaped his notice, and that he is fully aware of all phenomena that are taking place."

The nature of occurrence in a balanced state of the factors, such as, Saddhā and Pañña or, " **Viriya** and **Samādhi**," as stated above, and the nature which brings about equanimity is known as **Upekkhāsambojjhaṅga**. When this **Upekkhāsambojjhaṅga** becomes keen and vigorous, the Dhammas, such as, mindfulness (**sati**), etc., also become equally strengthened and obvious. When it so happens, there is no need to look for any sense-object to be noted. On completion of each and every act of noting, the next object readily appears or pops up. No special effort is therefore required to be able to note. It would appear as if noting and awareness is automatically taking place. Since it is not necessary to look for a sensation to be noted, the mind remains calm and is absorbed in concentration penetrating into the object of consciousness that might incidentally occur every now and then. The objects of consciousness which are noted will be clearly comprehended as 'merely the nature of **rūpa**', or 'merely the nature of **nāma**', or 'mere transient nature of arising and dissolution', or '**anicca, dukkha, and anatta**' by just noting without making special effort to think as to what they really are. What have been discerned with confidence and determination will not be reconsidered by retrospection. When noting and awareness as stated become balanced, neither should exertion be enhanced, nor should usual strength of exertion be reduced. If increased exertion is made in contemplating and noting is reduced, effectiveness of noting will be spoiled or destroyed either because **Viriya**, (the effort or exertion) is

too great or too weak, as the case may be. Hence, noting shall be carried on as usual and shall be kept on going with the same level of strength in the act of noting and awareness. The repeated act of contemplating and noting the Vipassanā consciousness which is continuously conscious of what is taking place is **Paṭivipassanā** by which the seven kinds of Bojjhaṅga in the process of becoming or arising will be correctly known. This is in accordance with the statement - "**Santaṃ vā ajjhattaṃ satisaṃbojjhaṅgaṃ atthi me ajjhattaṃ satisaṃ-bojjhaṅgoti pajānāti**, etc."

Sometime, even though Bojjhaṅga dhammas become manifested and noting is very well at first, if happens that the meditator cannot note or contemplate very well due to over-exertion, etc., or he misses to note the bending, stretching or thinking. When it so happens, by contemplating and noting as "noting is not well," "forgetting to note" or "thinking," it is conformity with the statement-"**Asantaṃ vā ajjhattaṃ satisaṃbojjhaṅgaṃ natthi me ajjhattaṃ satisaṃbojjhaṅgoti pajānāti**, etc."

These **Bojjhaṅga dhammas** have become obviously manifested because of "the act of bearing in mind of the revered objects of consciousness, etc. and of the determination made to bear in mind to cause the previous acts of noting and mindfulness, etc. to occur", which are called **Yonisomanasikāra**. Moreover, a person who notes and realizes **Bojjhaṅgas** knows the correct way of bearing in mind that "these **Bojjhaṅgas** have occurred for having borne in mind in such and such a way." This is in conformity with the statement - "**Yathā ca anuppannassa satisaṃbojjhaṅgassa uppādo hoti, tañca pajānāti**, etc."

Awareness in accordance with "**Yathā ca uppannassa satisaṃbojjhaṅgassa bhāvanāya pāripūri hoti, tañca**

**pajānāti**, etc.", will be accomplished by means of **Paccavekkhaṇa-Ñāṇa** only after attainment of Arahantship because the act to develop these **Bojjhaṅgas** can be fully perfected and accomplished only through achievement of **Arahatta-Magga**.

## FOUR NOBLE TRUTHS OR ARIYASACCĀ

**Dukkha Ariyasaccā** - The Truth of Suffering which is realized by Ariyās, **Dukkha-samudaya ariyasacca** the Truth of the cause of Suffering which is realized by Ariyas, **Dukkhanirodha Ariyasaccā** = the Truth of the Cessation of Suffering which is realized by Ariyas, **Dukkhanirodhagāminī - paṭipadā Ariyasaccā** = The Truth of the Path leading to the Cessation of Suffering which is realized by Ariyās, being the "Four Noble Truths" known and realized by Ariyās, the Noble Ones, are known as "**Ariyasaccā**". It is also called in brief as: "**Dukkhasaccā**", "**Samudayasaccā**", "**Nirodhasaccā**" and "**Maggasaccā**".

## DUKKHA-SACCA

The coming into being of **rūpa and nāma khandhās (mental and material aggregates)** in any one of the existences first and foremost is known as **Jāti (rebirth)**. The continuous becoming of the said **khandhās** followed by gradual decay and old age is known as **Jarā (ageing)**. The eventual destruction through disintegration and cessation of these **khandhās** in one existence is known as **Maraṇa**. This "coming into being", "old age" and "death" having caused to bring about various kinds of physical and mental sufferings and distress, is known as "**Dukkhasaccā**." It means to

say that it is the miserable dhamma, or bad and disagreeable dhamma, or the dhamma devoid of pleasure, or the detestable and disgusting dhamma, which are indeed the grim realities. "**Jātipi dukkhā, jarāpi dukkhā, maranam-pidukkhamaṃ.**"

### **Seven kinds of dukkha**

Physical sufferings of many kinds, such as, pain, ache, etc., and mental sufferings of various shades, such as, grief, sadness, etc., are known as **Dukkha-dukkha (intrinsic suffering)**. It means to say that it is the most miserable and the worst dhamma because of its inherent nature of impermanence and of the intolerable condition at the moment of its occurrence.

Various kinds of **Sukhavedanā** = physical and mental happiness called "pleasurable or good", "joy or delight", etc., are known as **Viparināmadukkha (Suffering due to change)**. It means the dhamma that can cause misery and distress making one feel discomfort, uneasy and embarrassed when it disappears. If this happiness is weak in its strength when it occurs, and then vanishes, it can cause only slight misery. It is something similar to the pain or injury that is not obvious when fallen down from a lower level. The greater the happiness, the more misery and distress become intensive when that particular extreme happiness disappears. It is just like a fall from a great height where by it would cause serious injury to the extent of suffering from immense pain with bone fracture to near death, or cause miserable condition, such as, insanity and death. All kinds of happiness (**Sukhavedanā**) happen in the like manner. To the extent happiness prevails when it is present, it is likely to cause suffering and distress when it is absent, or rather, when it disappears. To become painful and distressful bringing with

it restlessness and discomfort when separated from the loved ones and when deprived of one's own property is the natural consequence of happiness, i.e. **Sukhavedanā**, gained when one has the full compliments of the beloved ones and his riches. Hence, **Sukhavedanā** resembles an ogress who causes one to become mad by seducing the other with various kinds of sensations. If the truth is realized as such, it is really dreadful and hateful just like an ogress. That is the reason why **Sukhavedanā** is called "**Vipariṇāmadukkha**."

With the exception **taṇhā** - longing desires for what is pleasurable, **upekkhāvedanā** together with the remaining **lokīya** (worldly) **rūpas** and **nāmas** being transient in nature and impermanent, constantly arising and dissolving, is known as **Saṅkhāradukkha (Suffering due to formations)**. This **dukkha** pervades all kinds of **Dukkhasaccā dhammas**. **Sukha** and **Dukkha Vedanās** are also ensnared or trapped in this **Saṅkhāradukkha**. Hence, it has been stated in **saḷāyatanavagga vedanā Saṃyutto** (417), as: "**Tam kho panetaṃ bhikkhu mayā ' saṅkhārānaṃ yeva aniccatam sandhāya' bhāsitaṃ 'yaṃkiñci vedayitaṃ, taṃ dukkhasmiṃ' ti**", which means - "O, bhikkhu! These are all kinds of feelings. This statement of words that all these sensations are all misery and sufferings' are preached by me, the Buddha, 'referring to the nature of impermanence of all saṅkhāras'- "(the aggregate of mental formations). However, **Sukhavedanā** is more distinguishing than ordinary **Saṅkhāradukkha**. The moment it vanishes, as longing desires arise bringing about a change from the usual original state of things to a state of suffering, it is, if correctly understood, more dreadful and detestable than ordinary **Saṅkhāradukkha**. As regards

**Dukkhavedanā**, however, having the nature of intolerable state which immediately comes about at the most of its occurrence, is more terrible and detestable than ordinary **Saṅkhāradukkha** and **Vipariṇāmadukkha**. It is the worst suffering - a very miserable condition. Hence, these are purposely picked out separately from **Saṅkhāradukkha** and are termed as: **Vipariṇāmadukkha**, and **Dukkha-dukkha**, respectively by the Commentators. It is because of the false view that **rūpa-nāma saṅkhāra** are all permanent and everlasting, the pleasurable attachment of all sense-objects and things and sensations both within and outside the physical body has taken place. If correctly known that "these are incessantly arising and dissolving, requiring constant care and management to become happy, pleasurable and good, "it cannot possibly be thought of as being "permanent, happy and pleasurable." If it is so, there can no longer be any pleasurable attachment to these **Saṅkhāras**. Such being the case, in matters concerning **Vipassanā** and **Dukkhasaccā**, it is fundamentally important to fully grasp the nature of this "**Saṅkhāradukkha**."

Relating to bodily sufferings, such as, headache, earache, toothache, etc., mental anguish caused by **rāga**, severe mental suffering caused by anger, dejection, sorrow, and such other mental pains, these are bodily and mental miseries which can be known by others only when a person who is personally suffering would divulge his inner feelings. Otherwise, it cannot be known. Such kind of misery or suffering is known as **Paṭicchanna-dukkha** - abstruse or hidden misery. It is also called **Ā-pākaṭadukkha** - inconspicuous or obscure misery. Bodily sufferings caused by injuries received from weapons, such as, stick, dah, spear, etc., and suffering and pain caused by an abscess, is known as **Appaṭicchannadukkha**, i.e.

unconcealed suffering or misery. It is also called **Pākaṭadukkha**, i.e. manifested or evident pain or suffering.

**Dukkhavedanā** is known as **Nippariyāyadukkha**. It means undoubtedly real misery. The remaining miserable conditions of **Jātidukkha**, etc., are known as **Pariyāyadukkha**. This means to say that it is figuratively called 'the miserable phenomena', or, bad and disagreeable phenomena because of, the fact that it causes various kinds of physical and mental sufferings though originally by nature it is not intolerable.

As it is '**Pariyāyadukkha**' from among these seven kinds of **Dukkha**, what has been stated as **Jāti**, **Jarā** and **Maraṇa**, i.e. birth or rebirth, old age and death are known as "**Dukkhasaccā**."

Meeting with the Five Losses or kinds of Misfortune, namely loss and destruction of kinsmen, loss of wealth, sickness (loss of health), destruction of morality (**sīla**), loss of right view; or coming across any one of the miserable conditions for being assaulted and maltreated, or for being arrested or placed in custody or under confinement, etc.; or for the arising of thought or imagination foreseeing that such miseries will be met with, or for being suffered from sorrow, and anxiety, are all known as "**Soka**" (sorrow). Weeping and wailing because of the vehement **sorrow** is known as "**Parideva (lamentation)**." Intolerable mental distress or anguish being disconsolate to the extent of nearly reaching the state of shedding in fact is **Dosa**, is known as "**Upāyāsa**"(distress). All bodily sufferings whatsoever is known as "**Dukkha (pain)**." Mere ordinary unhappiness or mental suffering, i.e. dejection, is called "**Domanassa**" (grief). In this regard, since the three kinds of suffering **Soka**, **Dukkha**, and **Domanassa** are **Dukkha-dukkha**, and are capable of causing to create physical and mental sufferings

or miseries, they are known as "**Dukkhasaccā**", the Truth of Suffering. As regards **Parideva** and **Upāyāsa**, both of these two being merely **Pariyāyadukkha** capable of causing physical and mental distress, they are known as "**Dukkhasaccā**." Moreover, the three kinds of sufferings, viz: unavoidable contact with any hateful sense-object or person, and separation from any lovable or pleasurable sense-object or beloved ones, and also longing desires for things which are not within one's reach, being capable of causing various kinds of physical and mental sufferings, are known as: "**Dukkhasaccā**."

A person, who fails to contemplate at the moment of seeing and hearing, has attachment to **rūpa, vedanā, saññā, saṅkhāra**, and **viññāṇa** which manifest during that brief moment according to **Taṇhā** and **Diṭṭhi**. The manner of attachment has been described in Chapter (III) relating to Bhaddekaratta Sutta. Since clinging or grasping is likely to take place, whenever no such contemplation and noting is made, these **rūpa, vedanā, saññā, saṅkhāra** and **viññāṇa** are known as "**Upādānakkhandhā (aggregates subject to clinging)**." If these **Upādānakkhandhās** are present, the eleven kinds of **Dukkha**, such as, **Jāti**, can occur. Otherwise, they cannot possibly occur. Therefore, it stated in brief, the Five **Upādānakkhandhās** which manifest at the moment of seeing, and hearing, etc., are known as "**Dukkhasaccā**." Since they are impermanent **Saṅkhārakkhandhā** which has the nature of arising and dissolving, and the origin of various sufferings such as **jātidukkha**, they are known as the genuine miserable phenomena or bad and disagreeable phenomena or the phenomena that is devoid of pleasure or the detestable and horrible phenomena. It has,

therefore, been preached as "**Samkhittena pañcupādānakkhandhā dukkhā.**"

**Samkhittena** - In brief, **pañcupādānakkhandhā** - the five kinds of **khandhā** which ought to be and is liable to be clung or grasped by **taṇhā** and **diṭṭhi** that incline to hanker after the five clinging aggregates, **dukkha** - are indeed suffering, or the bad or disagreeable Dhamma.

## SAMUDAYASACCĀ

Longing desires for delightful and sensuous pleasures imagining the **Upādānakkhandhā** and **Dukkhasaccā dhammas** which obviously manifest at the moment of seeing, etc., as being "good, noble and profitable" are nothing but **Taṇhā**. **Kusala kamma** – wholesome actions (acts free from faults) will be derived even by a person who is still unliberated from , or rather, is unable to get rid of **taṇhā**, every time he happens to imagine, think, speak and do things with an unpolluted and purified mind with a view to gain happiness and welfare now and hereafter. On the other hand, every time when a person imagines, thinks, speaks or does things with an evil or defiled mind he will have committed **Akusala-kamma (unwholesome actions)**, demeritorious acts which are faulty. In any one of the life existences, innumerable **kusala-kamma** and **akusala-kamma**, good and bad actions, will have been done, and accordingly, merits and demerits will be accumulated. However, from among these **Kamma**, any one of the volitional action done (whether good or bad) under certain circumstances, or object of consciousness that has arisen at the time of performing an act of **Kamma**, will arise and appear in a vision in

the mental consciousness of a person on the verge of death. Or else, the sign of the destiny to come in his future existence will be visualized, or will appear in his mind's eye. It is something like a dream. A person who dies with his clinging attachment to one of the said three signs or objects will be reborn in the plane of existence that corresponds to that particular object which manifests in his last conscious moment. In other words, the moment **rūpa-nāma** ceases with his clinging attachment to the last sign of object of consciousness, a set of **Upādānakkhandhā** will instantaneously occur in a new existence as generated by the force of his **kamma**. In this regard, it may be stated as being similar to a person who is momentarily in fright when awoke from his sleep after having had a horrible dream. The manner of linking consciousness of the past and future resembles the continuous arising of the imaginative thought at the sight of a visual object. (This is an example which can be personally discerned appreciated by the Yogīs).

In continuation of those **khandhās**, the aggregates of a being which first occur, **upādānakkhandhās** will take place over and over again in new existence till final disintegration called death. It is just like the **Upādānakkhandhās** ceaselessly becoming in the present existence during which seeing takes place again and again after having seen, or imagination takes place after having seen, or hearing takes place after having seen, etc. Such being the case, the becoming or manifestation of the said **Upādānakkhandhās** first and foremost, is in fact, **Jātidukkha**. The repeated occurrences leading to decay or deterioration or the gradual ripening of those **Khandhās** are indeed "**Jarādukkha**." The final cessation or perishing of those **Khandhās** is "**Maraṇadukkha**." The arising of sorrow (**Soka**), and of lamentation (**Parideva**), etc., according to

circumstances, till death takes place, is also "**Dukkha**". The incessant becoming or arising of **Upādānakkhandhā** according to the act of seeing, act of hearing, and so on, is also "**Dukkha**". The reason for the occurrence or happening of these **Dukkhasaccā** is due to the influence or force of **Kamma**. The reason why this **Kamma** occurs or happens, and becomes a potent cause or energy with its consequential effect, is simply because of that **Taṇhā (craving)**, the passionate desires which cling with pleasure to the said **Upādānakkhandhā**. No new **Kamma** will happen to a person who is free from this **Taṇhā**. Also the old **Kamma** of the past having failed to generate, will not manifest to such a person to bring about rebirth. Putting it in another way, when one is totally liberated from **Taṇhā**, this Kammic force will cease and there will be no more rebirth- no new existence. Hence, the primary cause for all kinds of miseries, such as, the first arising or becoming of **Upādānakkhandhā**, etc. in every life existence is merely due to **Taṇhā**. This **taṇhā**, cravings with pleasurable delight and happiness for all kinds of pleasures, thinking of these **Upādānakkhandhās** which are manifest abide at the moment of seeing, etc., as being "good, noble and profitable", is known as "**Samudaya-saccā**". This conforms to the statement - "**Yāyaṃ taṇhā ponobbhavikā nandirāgasahagatā**, etc."

## **NIRODHASACCĀ**

If the blissful **Nibbāna** were known and realized by **magga-ñāṇa**, it can be truly determined, known and realized that all phenomenal arising and dissolution of **rūpa-nāma-khandhās** are mere suffering or misery. As such, no longing desires with

pleasurable attachment (taṇhā) to **rūpa-nāma-khandhās** can take place. This non-occurrence of renewed existence with **rūpa-nāma-khandhā** is the entire cessation of all miseries- the extinction of a being called - "**Anupādisesanibbāna**" (Nibbāna without the aggregates remaining). 'Cessation' in this regard is the non-arising or non-formation of **khandhās** which would normally come into being. It has, therefore, been stated in the Aṭṭhakathās as "**Anuppādanirodha (cessation without re-arising).**" Hence, **Nibbāna** - (the object of **magga-ñāṇa**) whereby **taṇhā** called **Samudayasaccā**, and all **rūpa-nāma-khandhās** called **Dukkhasaccā**, have ceased or become extinct, and is known as "**Nirodhasaccā.**" This is in accordance with the statement- "**Yo tassāyeva taṇhāya asesavirāganirodho**, etc."

## **MAGGASACCĀ**

The Eightfold **Maggaṅgas**, such as, **Sammādiṭṭhi** which rightly knows and realizes the **Nibbāna** is known as **Maggasaccā**, the Truth of the Path - the path leading to the destruction of craving(taṇhā) and other defilements (**Kilesās**).

### **For those who are lacking in knowledge (sutTa)**

The phenomenal arising and dissolution of **rūpa-nāma** in the bodily complex of the common worldlings (Puthujjana) are all **dukkha (suffering)** and **samudaya (cause of suffering)**. Of these two, longing desires and pleasurable attachment are all **Samudayasaccā**. The remaining **rūpa-nāma** are mere **Dukkhasaccā**. The nature of cessation and extinction of sense-objects or sensual pleasures that are noted and of the awareness in

noting is known as **Nirodhasaccā**. The Dhamma which is personally known and realized while reaching the state of the nature of such cessation and extinction is known as **Maggasaccā**.

## **MANNER OF CONTEMPLATING THE FOUR NOBLE TRUTHS**

Of these Four Noble Truths, only the two kinds of **Vaṭṭasaccā** (the Truth of the rounds of existences), namely **dukkha** and **samudaya**, need be contemplated and noted. In the case of the other two called **Vivaṭṭasaccā (the Truths which are free from the rounds of existence)**, namely, **Nirodha** and **Magga**, it needs only to have a bent of mind knowing them with mere **Sutta** that these are good and noble. Even with an inclination of the mind towards these Two Truths (**Saccā**), the work of contemplation will have been accomplished. Hence, **Catusaccakammaṭṭhāna**-practice of meditation of the Four Noble Truths is described in the **Aṭṭhakathās** in the manner stated below:

**Tattha purimāni dve saccāni vaṭṭaṃ,  
pacchimāni vivaṭṭaṃ. Tesu bhikkhuno vaṭṭe  
kammaṭṭhānā-bhiniveso hoti, vivaṭṭe natthi  
abhiniveso, purimāni hi dve saccāni'  
pañcakkhandhā dukkhaṃ, taṇhā samudayo ti  
evaṃ saṅkhepena ca, katame pañcakkhandhā  
rupakkhandho-ti ādinā nayena vitthārena ca,  
ācariyassa santike uggaṇhitvā vācāya  
punappunaṃ parivattento yogāvacaro kammaṃ  
karoti, Itaresu pana dvīsu saccesu"**

nirodhasaccaṃ iṭṭhaṃ kantaṃ manāpaṃ,  
 maggasaccaṃ iṭṭhaṃ kantaṃ manāpa" nti evaṃ  
 savaneneva kammaṃ karoti. So evaṃ karonto  
 cattāri saccāni ekappaṭivedheneva paṭivijjhati,  
 ekābhisamayena abhisameti, dukkhaṃ  
 pariññāpaṭivedena paṭivijjhati, samudayaṃ  
 pahānappaṭivedhena paṭivijjhati, nirodhaṃ  
 sacchikiriyā pativedhena paṭivijjhati, maggaṃ  
 bhāvanāpaṭivedhena paṭivijjhati. Dukkhaṃ  
 pariññābhisamayena abhisameti, samudayaṃ  
 pahānabhisamayena, nirodhaṃ sacchikiriyā-  
 bhisamayena, maggaṃ bhāvanābhisamayena  
 abhisameti. Evamassa pubbhāge dvīsu  
 saccesu uggaha paripucchā savana dhāraṇa  
 sammasanappaṭivedho hoti, dvīsu pana  
 savanappaṭivedhoyeva. Aparabhāge tīsu kiccato  
 paṭivedho hoti, nirodhe ārammanappaṭivedho.

(Dī - ṭha: 2-391, etc.)

**Tattha** - out of these four (4) Noble Truths, **purimāni dve saccāni**- the former 2 Truths, **Vaṭṭaṃ** - is known as **Vaṭṭa**. **Pacchimāni** - the latter two kinds of Truth, **vivaṭṭaṃ** - is known as the Truth (of the Dhamma) that is liberated from **vaṭṭadukkha**, the sufferings of the repeated existences (saṃsāra). **Tesu** - Of these vaṭṭasaccā and vivaṭṭasaccā, **vaṭṭe**- in these vaṭṭasaccā, **bhikkhuno** - to a monk, **kamaṭṭhānābhiniveso** - indulgence in meditational practice (kammaṭṭhāna) and contemplation - act of bearing in mind, **hoti** - take place. **Vivaṭṭe** - In respect of vivaṭṭasaccā, **abhiniveso** - mental inclination or act of bearing in mind, **natthi** - is not there,

nay, does not take place. **Hi** - To elaborate it, **pañcakkhandhā** - the Five Khandhās are **dukkhaṃ** - mere sufferings and misery, **Taṇhā** - cravings, **samudayo** - is the Cause of Sufferings. **Iti evaṃ** - Thus, **saṅkhepena ca** - or in brief connect it with Uggaṇhitvā), Which are katame- **pañcakkhandhā** - the Five Khandhās, **Katame** - (it) means : **Rūpakkhando**, the aggregate of materiality **iti ādinā nayena** - in this manner, etc., **vitthārena ca** - or in amplification, **purimāni dve saccāni** - these former two kinds of saccā (Truth), **Ācariyassa santike** - at the feet of, or from the spiritual teacher, **uggaṇhitvā** - after taking instructions, **vācāya**-verbally, **punappunaṃ parivattento** – contemplating them repeatedly over and over again, **yogāvacarō** – karoti carries out or practices, kammaṃ-the work of Vipassanā. A person who is a meditator (yogī), **kammaṃ** – Vipassanā. **Itaresu pana dvīsu saccesu** - In respect of another two kinds of saccā (Truths, **nirodhasaccaṃ** - the Truth of the Cessation (nirodhasaccā) is, **iṭṭhaṃ** - the Dhamma which is desirable, i.e. good and virtuous Dhamma, **kantaṃ** - the pleasurable Dhamma, i.e. the noble Dhamma, **manāpaṃ** - is the Dhamma which can develop the mind and bring delight, i.e. is the adorable Dhamma. **Maggasaccaṃ** - the Truth of the Path (Maggasaccā), **iṭṭhaṃ kantaṃ manāpaṃ** - is the desirable, pleasurable and adorable Dhamma that can bring happiness of the mind. **Iti evaṃ** - In this manner, **savaneneva** - by listening to it, **kammaṃ** - the work of Vipassanā, **karoti** - is carried out or performed. **So** - This Yogī, karonto-if practised, **evaṃ** - according to the method as has been stated, **karonto** - if practised, **cattāri saccāni** - the Four fold Noble Truths, , **paṭivijjhati** - is definitely known and realized with deep penetration at a brief moment of attainment of entrance the Path (Magga)

ekappaṭivedheneva-by realizing penetratingly just for once. **Ekābhisamayena** - If correctly known at one time, **abhisameti**- it is truly and rightly comprehended during a brief moment of attaining Magga. **Dukkhaṃ** - in respect of **dukkha-saccā**, the Truth of Suffering, **pariññāpaṭivedhena** - by means of full knowledge which penetrates distinguishingly, **paṭivijjhati** - it is known and realized with penetrating insight. **Samudayaṃ** - In respect of **samudayasaccā**, the Truth of Origin of Suffering, **pahānappaṭivedhena** - by way of abandoning with penetrating knowledge, **paṭivijjhati** - knows or sees through with penetrating insight. **Nirodhaṃ** - In respect of **nirodhasaccā** - the Truth of Cessation, **sacchikiriyā paṭivedhena** - by personal realization by means of penetrating wisdom or insight, **paṭivijjhati** is known or sees through penetration. **Maggam** - In respect of **Maggasaccā**, the Truth of the Path, **bhāvanāpaṭivedhena** -by developing by means of penetrating knowledge, **paṭivijjhati** - is realized and known with penetration.

**Dukkhaṃ** - Dukkhasaccā, the Truth of Suffering, abhisameti- is comprehended correctly without deviation. **pariññā-abhisamayena** – by realizing through awareness which knows distinguishingly, **Samudayaṃ**- As regards samudayasaccā - the Truth of the Origin of Suffering, **pahānabhisamayena** – by realizing through rejection; **nirodhaṃ** - nirodhasaccā, the Truth of Cessation, **sacchikiriyābhisamayena** - by realizing through personal attainment; **maggam** - the Truth of the Path, **bhāvanābhisamayena** - by realizing through development, **abhisameti** - are known correctly and rightly. **Evaṃ** - With this method just stated, **assa** - to such a yogī, **pubbabhāge** - in the former part, **dvīsu saccesu** - in respect of or in the matter of the

two kinds of lokiyasaccā, **uggaha paripucchā savana dhāraṇa sammasanappaṭivedho** - awareness by learning, interrogation, listening, keeping in heart, and knowing thoroughly through contemplation and noting, **hoti** the place.\* **Dvīsu pana** - In respect however, of the two kinds, namely, nirodha and magga-saccā, **savanappaṭivedhoyeva** - only by knowing or comprehending through listening to what has been preached, **hoti** - it will come about. **Aparabhāge** - As regards the magga which occurs later for a brief moment of Magga, **tīsu** - relating to the three Truths, viz: dukkha, samudaya and magga, **kiccato** - through accomplishment of the realization, **paṭivedho**- realization, **hoti** - takes place. **Nirodhe** - In the matter of nirodhasaccā, ārammaṇappaṭivedho = by realization the object, **hoti** - it arises or takes place. \*\*

Common worldlings (putthujanā) not being able to dwell their mind nor take the genuine Lokuttarā dhamma as object; and in so-

**Note :-** (\* Knowing according to Uggaha, paripucchā and savana, is merely the knowledge of Pariyatti. It is not yet the insight knowledge of Vipassanā-paṭipatti. Only through the knowledge gained through Sammasana, it is the knowledge of Vipassanā. In this regard, all kinds of Vipassanā are stated as Sammasanappaṭiveda. It does not mean only Sammasana-ñāṇa.

\*\* It is Magga-ñāṇa which knows by dwelling the mind only on Nirodha. In respect of the three remaining Truth, however, it shall be stated as really 'comprehended' because of the accomplishment of functions, namely Pariññā, Pahāna and Bhāvanā. It means to say that the

knowledge achieved is not through the devotion of mind to all these. )

Far as Ariyā are concerned, although they can take these objects, since there will be no benefit in rejecting the **kilesas** by reflecting on Lokuttarā dhamma; no contemplation should be made by reflecting on Nirodha and Magga. The statement conveyed in Aṭṭhakathā as **Iṭṭhaṃ kantam**, etc., indicates the bent of mind on **Lokuttara-saccā**. "**Addhā imāya paṭipadāya jarāmaranaṃ parimuccissāmi**, just as having the bent of mind that by dint of the practice of Paṭipatti, it is absolutely certain that emancipation from the dangers of old age and death will be gained," the accomplishment was gained, as it should be, only in respect of the said two "Truths" (saccā) by mere bent of mind as "Nibbāna and Magga are excellent dhammas. Effort should be made in practicing meditation to achieve and realize these dhammas" as mentioned in the foregoing. It does not, however, require to bear in mind **often** by extremely yearning for them with pleasure. If it is done so while practising meditation, **Taṇhā** and **Diṭṭhi** will creep in, which will thereby cause to nullify or destroy Vipassanā. How it causes destruction or hindrance to vipassanā has been already explained in Chapter (2) relating to "The First Niyyānāvaraṇa." Hence, it has been expounded as follows in the Ṭīkāś.

**Vatte kammaṭṭhānabhiniveso, sarūpato pariggahasabbhāvato, Vivaṭṭe natthi, avisayattā, visayattepi ca, payojanābhāvato. (Pa) Iṭṭhaṃ kantanti nirodhamaggesu ninnabhāvaṃ dasseti, na abhinandanaṃ, tanninnabhāvoyeva ca tattha kammakaranaṃ daṭṭhabbaṃ.**

Sarūpato - According to the nature of visible characteristic or appearance, **pariggahasabbhāvato** - as it could be grasped by means of contemplation and noting, **vaṭṭe** - in respect of the two **vaṭṭasaccā**, **kammaṭṭhānābhiniveso** - act of bearing in mind of kammaṭṭhana, **hoti-** can occur or takes place. **Avisayattā ca** - Since it is not the object of consciousness that can be taken up, contemplated and noted by ordinary worldlings according to visible characteristics or appearances, **visayatthepi** - although it is the object of consciousness which could be reflected upon by Ariyā, **payojanābhāvato ca** - since it is of no benefit to them, **vivaṭṭe** - in respect of the two kinds of vivaṭṭasacca, **kammaṭṭhānābhiniveso** - act of bearing in mind the kammaṭṭhāna, **natthi** - is not done, or rather, does not take place. **Iṭṭhaṃ kantanti, by iṭṭhaṃ**, etc. - **nirodhamaggesu** - In respect of Nirodha and Magga-saccā, ninnabhāvaṃ – the state of inclination of the mind, dasseti-is shown, abhinandanaṃ- that pleasurable attachment is caused by **taṇhā** and **diṭṭhi**, **na dasseti** - is not what is really indicated. **Ca** - Furthermore, **tanninnabhāvoyeva** - mental inclination or bent of mind towards the said **Nibbāna** and **magga**, **tattha kammakaraṇaṃ** - what ought to be done in respect of the said **nirodha** and **maggasaccā** may be said to have been done. **Daṭṭhabbaṃ** - It must be considered or borne in mind as such, or rather, let it be known.

## HOW DUKKHA IS KNOWN

A person who contemplates and notes **rūpa-nāma** every time they arise at the moment of perceiving them through the eyes, etc. knows also the **rūpa-nāma** in their natural characteristics, etc. **Ruppanalakkhaṇā** = the changing nature of its characteristic, and **namanalakkhaṇā** = its natural inclination towards the object of consciousness are also known. **Bādhanalakkhaṇā** = Affliction caused by the nature of arising and dissolution, the oppressive nature of maltreatment to an individual being where it abides, the nature of oppression causing physical and mental suffering and the nature of **dukkhavedanā** which cruelly ill-treat bringing forth the intolerable feeling of suffering, are also comprehended. Knowing this **bādhanalakkhaṇā**, those lacking in knowledge (sutta) are used to grumble and speak about it when their knowledge becomes mature. They are likely to murmur groaning with pain and suffering to which they are subjected as : "There are the conditioned things (Dhamma) which are of a transient nature, incessantly arising and dissolving; these are constantly subjected to decay and are always disintegrating; noting has to be done on all which are disagreeable and bad; there will be no peace of mind until such time these are subdued and extinguished; it is because of their presence, suffering and distress have to be undergone, expecting when those miseries would be got rid of or eradicated so as to bring about peace of mind, etc. "-To become correctly aware of the natural characteristics, etc., as stated, and by the characteristics of **ruppana**, **namana** and **bādhana** every time noting is carried on, is in accordance with what is mentioned in the Pāḷi Text in the following words:

"Idaṃ **dukkhanti yathābhūtaṃ pajānāti**" and in Aṭṭhakathā (Dī-ṭha, 2-386) as:

"Ṭhapetvā taṇhaṃ tebhūmakadhamme idaṃ dukkhanti yathā sabhāvato pajānāti", and also as contained in aṭṭhakathā.

" **Yathāsabhāvatoti aviparītasabhāvato, bādhana-lakkhaṇato. Yo yo vā sabhāvo yathāsabhāvo, tato ruppanādi kakkhaḷhattādi sabhāvato.**" **Dukkhasaccā** is distinguishingly known through spiritual insight (Vipassanā) in the manner as stated above. (Di-Ti: 2-336) which goes to say:

The Meaning of **Aṭṭhakathā - Ṭhapetvā taṇhaṃ** - Leaving aside **taṇhā, tebhūmaka dhamme** - the conditions prevailing in the three planes of existence, **idaṃ dukkhanti** - are miseries as they are, **yathāsabhāvato** - according to the truth of the nature or rather, in their true characteristics, **pajānāti** - are known.

The meaning of **ṭikā - Yathāsabhāvatoti-Yathāsabhāvato** means, **aviparīta sabhāvato** - because of the true nature of its incorruptibility, **bādhana-lakkhaṇato** - unbearable dukkha-vedanā has occurred according to the nature of things, such as, maltreatment which is imposed so as to cause physical and mental suffering; cruel oppression caused by the transient nature of constant arising and dissolution bringing about distress and pain to an individual with these ever-changing miserable process **-(bādhanalakkhaṇanti ettha dukkhadukkha taṇnimittabhāvo, udyabbayappaṭipīḷitabhāvo vā: maha ṭikā).** **Vā** - Put it in another way- **Yo yo sabhāvo** - Whatever nature it might be, **yathāsabhāvo** - is known as "**Yathāsabhāva**", i.e. having occurred according to its very nature, or rather, the natural

state of things, **Tato ruppanādi kakkhaḷattādi sabhāvato** - By this very nature of corruptibility of changeability, etc., and or roughness and rigidity, etc., **pajānāti** - it is known.

## **ANINDRIYABADDHA RUPA IS NOT TO BE REGARDED AS DUKKHASACCĀ**

What is stated as "**tebhūmaka dhamme**" in the above-mentioned Atthakatha, should be taken to mean that only **Kāma, rūpa** and **arūpa** dhammas which occur in the bodily and mental complex of the sentient beings are **Ariyadukkhasaccā**. **Anindriyabaddharūpa (materiality without a controlling faculty)** which are not included in the personal complex of the sentient beings should not however be construed as being embraced in **Ariyadukkhasaccā**. The reason being, although **anindriyabaddharūpa** may be stated as **anicca**, and **dukkha** because of its intrinsic nature of becoming and disintegration, they do not or come into being due to **Samudaya**. Moreover, they are not the dhamma that could be made to cease by **Maggasaccā**. Hence, in order to prevent **Kilesa** from arising by dwelling the mind on things external (**Bahiddha vatthu**), such as, clothings, etc., and in order to be easily known within the individual body (**ajjhata**) by comparing with those external things (**bahiddha-rūpa**) which are obvious as impermanent and non-self (**anicca** and **anatta**), although **vipassanā** should be contemplated in respect of **bahiddharūpa** which have become naturally manifest in the six sense-doors (**dvāras**), it should be remembered that all **anindriyabaddha** and **bahiddha-rūpa** whatsoever cannot be

regarded or considered as **Pariññeya ariyadukkhasaccā**(**Noble Truth of Suffering that should be known**).

it is essential to know one's own truth only

Also among all dhammas (conditioned things) which happen in the sentient beings, only the Four Noble Truths that occur in one's own bodily and mental complex are required to be known and realized essentially. It is because - if the Truth of suffering (Dukkhasaccā) occurs because of one's own craving (**taṇhā**) the cause (**samudaya**), it will take place only in his own personality or complex. It cannot take place in other person's bodily and mental complex. It would surely happen in the way as is just stated. Furthermore, one's own **Maggasaccā** will extinguish and subdue only his own **dukkha** and **samudaya**. No other person's **dukkha** and **samudaya** cannot possibly be exterminated. Another person's **Magga** will likewise subdue and extinguish this another person (his own) **dukkha** and **samudaya**. No other outside help can subdue one's own misery and the root cause of misery and suffering. Apart from this, in the Pāḷi Texts and Aṭṭhakathās it has been stated and expounded that relating to the cessation of **samudaya** and **dukkha**, i.e. (Nirodhasaccā) in the personality of respective Ariya, it is also treated as if it were the **Ajjhatta dhamma** or these Ariyā. One cannot personally realize "Four Noble Truths" realized by another person. If however, one has already realized the Four Noble Truths of his own, one can through surmise know another's realization of the Truth. Hence, although **Magga-Phala** can be achieved by **Vipassanā** contemplation as to what is happening externally to an individual (bahiddha)," only realization of the four Noble Truths internally within the individual (ajjhatta) is essentially fundamental". As such, it has been stated in Satipaṭṭhāna Pāḷi Text describing the

manner or contemplating the phenomena within the individual (ajjhatta) first and foremost, by considering it as really fundamental, in the following words: "**Ājjhattaṃ vā kāye, atthi imasamiṃ kāye**, etc." Relating to this matter, the following Pāḷi, Aṭṭhakathā and Ṭikā also stand witness to the aforesaid statement.

**Yattha kho āvuso na jāyati na jīyati, na miyyati,  
na cavati, na upapajjati, nāhaṃ "taṃ gamanena  
lokassa antaṃ ñāteyyaṃ daṭṭheyyaṃ  
patteyya"nti vadāmi, na kho pahānaṃ āvuso  
appatvā lokassa antaṃ dukkhassa antakiriyaṃ  
vadāmi, api ca khvāhaṃ āvuso imasamiññeva  
vyāmatte kaḷevare sasaññiṃhi sa-manake  
lokañca paññapemi, lokasamudayañca,  
lokanirodhañca, lokanirodhagāminiñca  
paṭipadaṃ.**

(Devaputta Saṃyutto 61) and  
(Catukkaṅguttara Pāḷi Text 357)

The gist of the above Pali passage is: -

"O, Brother Rohitassa Brahma! I, the Buddha has never preached that a certain destination or condition called **Nibbāna**, the End of Saṅkhāra-loka, the Realm where there is "no becoming", "no old age or decay", "Deathless" and also "no more continuity of death", no continuum of life existence", can be found, known and reached either by proceeding on foot or by any mode of conveyance. O, Brother Rohitassa! Neither do I preach that without reaching to the road end of Saṅkhāraloka, the final destruction of all sufferings can be brought about. As a matter of fact, it is only in the material

body with a length of about a fathom (6 feet) which has the faculty of perception and of the mind that I do declare as "LOKA" - the World which is liable to decay and destruction called **Dukkhasaccā**, the Truth of Suffering. Moreover, I do proclaim the Truth of the Cause of Suffering - **Samudayasaccā** called 'Loka', and the Truth of Cessation of Suffering - **Nirodhasaccā** called 'Loka', and also the noble practice which can lead to the attainment of the Cessation of Dukkha (suffering), i.e. **Maggasaccā**, the Truth of the noble Path, called 'Loka'.

**Lokanti dukkhasaccaṃ, lokasamudayanti  
samudayasaccaṃ, Lokanirodhenti  
nirodhasaccaṃ, paṭipadanti maggasaccaṃ, iti  
"nāhaṃ āvuso imāni cattāri saccāni  
tiṇakaṭṭhādīsu paññapemi, imasamiṃ pana  
catumahabhutike kayasamiṃ yeva paññapemi"  
ti desseti.**

(Saṃ - ṭha: 1-109: Añ-ṭha: 2-305)

The meaning of it is: "O, Brother, Rohitassa! I, the Buddha, do not preach in respect of these Four Noble Truths as in the case of Anindriyabaddharūpa, such as, lifeless grass plants, logs, trees, etc., by proclaiming using the expressions- **Lokaṃ**, which means **Dukkhasaccā**; **Lokasamudayaṃ** which means **Samudayasaccā**; **Lokanirodhaṃ** which means **Nirodhasaccā**, and **Paṭipadaṃ** which means **Maggasaccā**. In fact, I do say that these Truths are (to be realized) inside the (material and mental) body which has come into existence relying on the four primary Elements, viz: Earth,

Water, Fire and Air. Exposition has been rendered as such by the truly Enlightened One.

**Sa-santati** **pariyāpānnānaṃ**  
**dukkhasamudayānaṃ** **a-ppavattibhāvena**  
**pariggayhamāno** **nirodhopi** **sa-santati**  
**pariyāpanno viya hotīti katvā vuttaṃ attano vā**  
**cattāri saccānīti. Parassa vāti etthāpi eseva**  
**nayo.**

(Dī-ṭī: 2-348)

**Nirodhasaccā** which ought to be kept up and borne in mind by the non-recurring nature of **dukkha** and **samudaya** which are included in one's own bodily and mental complex, occurs as if it is involved in one's own personality. Aṭṭhakathā has said that bearing in mind as stated is tantamount to realization of one's own four Noble Truths. When saying of or in respect of 'another person's Four Noble Truths' - (**parassa vāti etthāpi**), the same method will apply.

## DECISION

The meaning that **Anindriyabaddharūpa** is not **Ariya-dukkha-saccā**, and that each and every set of the Four Truths are abiding only in the bodily and mental complex of the respective sentient being is directly explained in the Pāli Texts and Aṭṭhakathās. Mention is obviously made in the ṭīkā that although **nirodhasaccā** is the genuine **bahiddha (external)**, it should be made to include and by such insertion, it would be justifiable to state as One's own Four Truths, and as another person's Four Truths. Since it is possible to get each set of the Four Truths in the respective bodily and mental complexes as stated, only one's own **samudaya** can be eliminated.

This rejection only is **Pahāna paṭivedha**, and **abhisamaya** (penetration by abandoning, and realization). It can cause to bring about the cessation of one's own **samudaya-dukkha**. Personal realization of that act of Cessation only is deemed to be **Sacchikiriya paṭivedha (penetration by personal experience)** and **abhisamayo realization**. Eightfold Maggaṅgas can be caused to develop only in one's own bodily complex. Only this act of causing to develop is deemed to be **Bhāvanā-paṭivedha (penetration by development or meditation)** and **abhisamaya**. One cannot reject, personally realize and cause to develop **samudaya, nirodha** and **magga** in another person's bodily and mental complex. Hence, in connection with another person's **samudaya, nirodha** and **magga, pahāna paṭivedha**, etc., these cannot take place in his own complex. In view of these facts, it should be firmly noted that only personal awareness of the four Noble Truths one's own self is basically essential, as it should be.

## HOW SAMUDAYA IS KNOWN

A person who carries on noting **rūpas-nāmas** at every time of their occurrence, becomes aware of the obvious arising of pleasurable sensations and longing desires as they are at the moment of noting. This awareness is indeed the correct personal realization of **Paccuppanna (present) samudaya**. However, the said Paccuppanna Samudaya - present origination of the cause, is primarily responsible for the occurrence of **rūpa-nāma dukkha-saccā** in the future existence which in itself is the resultant effect of **kamma** done in the present existence. However, it is not the samudaya (cause) of the dukkha (sufferings) of the present

existence. **Tañhā** which is the main cause of **dukkha** in the present life existence has gone by since the time of the performance of the previous **kamma-bhava**. How it has been done or committed may be explained thus. Just as planning and effort are made in this present existence to gain prosperity and happiness either by hook or crook, nay, by good or bad means of livelihood for the benefit of one's own self and pleasurable life existence and for the enjoyment of sensual pleasures and good sensations, which in fact are fulfilled as prompted by **tañhā**, Kusala-kamma (meritorious deeds) had been done with longing desires for pleasure in one of the past existences. Because of this **kamma**, resultant effect of the combination of both good and evil actions, **rūpanāmadukkhaccā** commencing from the time of entering a womb in a new existence - (**paṭisandhe**) has started taking place. **Tañhā** that had occurred in the previous existence cannot, of course, be personally known. However, the current **tañhā** which is presently known, and the past **tañhā** only have their differences in being what is named as "present" and "past". There is nothing peculiar to differentiate between the two in their respective natural characteristics. As it occurs only in one person's own bodily and mental complex, it can be said to be the only one according to the principle of Ekatta (the method of taking as one or similar). Therefore, it can be stated as known **Samudayasaccā**" by merely knowing **paccuppanna samudaya**, just as it can be said to "have seen the vast ocean" only by discerning a part of an ocean and "to have seen and known the entire mass of the huge mountain" by merely seeing only a small part of the mountain. However, a person who contemplates and notes is not only aware of the present **tañhā** but also knows by conjecture the past **tañhā** from the very outset when

**Nāmarūpapariccheda** knowledge becomes mature, keen and fully accomplished.

## THE MANNER OF AWARENESS

A person who indulges in Vipassanā contemplation personally discovers by practical experience the connecting link of the Cause and Effect of **rūpa** and **nāma**, and knows that it is possible for the bending posture of the **body-rūpa**, etc. to take place only when willingness or of desire to do the act of bending, etc. occurs, and that the **form-rūpa** which is cold occurs in stages, etc. because of the element of coldness, etc., and that only if the object of sight and the eye-sensitivity (the clear eye) are present, the act of seeing takes place; and that only when there is an object of consciousness, it is possible for an act of contemplation and of noting to take place; and also that because of the presence of the previous mind of through, the mind that follows later has occurred, and so on. Knowledge and perception as stated become more and more clear and vivid in the higher stages of insight knowledge. It will be more and more conspicuous in the insight knowledges of the higher **Maggas**. When realizing as such, "just as **rūpas** and **nāmas** which are noted and aware of have occurred not without reason", **rūpas** and **nāmas** which have come into being and are becoming throughout the entire span of life existence will undoubtedly have the cause for these occurrences from the time of **Paṭisandhi**(rebirth linking or). In considering "why these have so occurred", it will be easily known by determining during intervals in the course of noting that "these have so become on account of **kusala kamma**, the meritorious deeds, performed in the previous existence." The reason

for such awareness may be explained thus. All those who are indulging in the practice of meditation (bhāvanā) have already known and realized with a unshaken belief that there is **kamma** and the resultant effect of **kamma** is conformity with what is stated as "**Diṭṭhi ca ujukā**". **Kammassakatā sammādiṭṭhi**- the right view that one has one's individual Kamma as one's own property- has already been purified. A person who has found satisfaction with mere **sutta** and **cintā** (knowledge and thinking) as stated, has so realized because of the added support and encouragement rendered to him by **Paccakkha-ñāṇa**. Moreover, for having definitely realized that acts of imagination and endeavour have taken place because of pleasurable longing desires, it is known by conjecture as "this **Kamma** has activated because of the presence of **taṇhā** and as such, pleasurable longing desires or craving (**taṇhā**) is the main cause of the arising **rūpa-nāma** in this life existence."

There has undoubtedly been the past actions of **kamma** prompted by longing sensual desires in the previous existence just as actions are done with longing pleasurable desires in this present existence. Awareness of the fact that in this life existence, **rūpas** and **nāmas** are incessantly arising because of the said craving (**taṇhā**) - longing for pleasurable desires - is in conformity with what is stated in Aṭṭhakathā as : "**Tasseva kho pana dukkhassa janikaṃ smuṭṭhāpikaṃ purimataṇhaṃ ayaṃ dukkhasamudayoti**". (Dī-ṭha: 2-386)

This is indeed awareness of **samudaya** which is the main cause of Dukkha in the present existence by means of **Anumānavipassanā**. In regard to this matter, the reason for describing the manner of knowing by inference (**anumāna**) is merely to make the readers understand. Awareness or realization

that occurs in a person who is contemplating and noting does not last long. When feeling of satisfaction arises in the act of noting that has been done, it can be known instantaneously by inference without interruption. When this awareness of sensation passes away, noting can be carried on continuously and objectively on the usual object of sensation which should be noted. **The Meaning of Aṭṭhakathā -- Purimataṇhaṃ- craving (tanha)** that has occurred in the previous existence. **janikaṃ** - that tends to cause (Meaning - it causes **vipāka kammaja-rūpa**, that is the **rūpa** caused by **kamma** as a result of good and evil actions of the past "which either takes place together with **kamma**, or which is the companion of **kamma**), **Tasseva dukkhassa** - Suffering which has the nature of **pavatta, nimitta**, i.e. which portends what is going to take place from birth till the time of death, **samuṭṭhāpikaṃ** - (and is) likely to rise and spring up (it conveys the sense that it causes the arising and appearance of **nimitta**, viz: **Tija-rūpa** activated by **kusala** and **akusala**), **pajānāti**-is known as, **ayaṃ dukkhasamudayoti**- it the cause of misery and suffering, **yathāsabhāvato** - according to its very nature,

## **IT IS CONSPICUOUS BUT DIFFICULT TO KNOW**

Since **dukkha** and **samudaya** are evidently manifested in one's own bodily and mental complex, the way how these occur is conspicuous. These are not, in fact, profound and remaining dormant. However, it is extremely difficult and highly profound to know and realize that these are by nature miserable having the intrinsic nature and characteristic of disagreeableness, or that these are merely the nature causes misery because of their tendency to

long for what is miserable. They are, of course, obscure. In spite of their conspicuousness it is difficult to comprehend because of failure to note, failure to bear in mind, and failure to contemplate just like an old proverb which says: "**Inadvertence may make one blind to find a save**". If contemplating and noting is done focussing the mind on all phenomena required to be known, all these can be known and realized by **vipassanā** insight knowledge. Eventually when this knowledge fades away and ceases, **dukkha** and **samudaya** will be known with an unshaken belief without any taint or blemish through **Magga-ñāṇa**.

**"Dukkhasaccañhi uppattito pākaṭaṃ, khāṇu  
kaṇṭakappahārādīsu aho dukkhanti  
vattabbatampi āpajjati. Samudayampi  
khāditukāmatā bhujjītukā-matādivasena  
uppattito pākaṭaṃ, lakkhaṇappaṭi-vedhato pana  
ubhayampi taṃ gambhīraṃ. iti tāni duddasattā  
gambhiyāni.**

(Dī-ṭha: 2-391)

**Dukkhasaccaṃ** - Dukkhasaccā (the Truth of Suffering), **uppattito** - by its act of arising or springing up, **pākaṭaṃ** - is obvious. (This means: all Dukkhasaccā whatsoever, such as, the act of seeing and act of bending, etc. are in fact conspicuous). **Khāṇukaṇṭakappa-hārādīsu**- Even though hurt or pierced by a stump or a thorn, **āpajjati** - it has reached **aho dukkhanti vattabbatampi** - to the point of making an utterance with a groan as "O, how miserable it is !", (Elucidation is made only in respect of the conspicuousness of Dukkhasaccā from among **dukkhasaccā**, as it is very easily comprehensible). **Samudayampi**-Samudayasaccā also, **khāditukāmatā bhujjītukāmatā-divasena**

– in respect of wishing to chew, etc, etc., **uppattito** - by the act of arising, **pākaṭaṃ-** becomes obvious. **Lakkaṇāppaṭivedhato pana-** However, to know by the natural characteristics, **taṃ ubhayampi** - both the two kinds of saccā (Truth), **gambhīraṃ** - are profound and hard to understand **Iti duddasattā** - For being also difficult to perceive and contemplate thus, **tāni** - These two kinds of Truth, **gambhīrāni** - are profound and abstruse.

**Duddasattāti attano pavattikkhaṇavasena pākaṭānipi pakatiñāṇena sabhāvarasato daṭṭhuṃ asakkuṇeyyattā, gambhīreneva ca bhāvanāñāṇena, tatthāpi matthakappattena ariyamaggañāṇeneva yāthāvato passitabbhattā gambhīrāni.**

(Dī - ṭī: 2-344)

**Duddasattāti-Duddasattā** means: Tāni- These Dukkha and Samudayasaccā, **attano pavattikkhaṇavasena** – in respect of a brief moment of their occurrence according to their own will, **pākaṭānipi** - although conspicuous, **pakatiñāṇena** - with an ordinary knowledge devoid of contemplation and noting, **sabhāvarasato daṭṭhuṃ** - having no faculty to perceive according to their nature and function, **asakkuṇeyyattā ca** - being unable, and **gambhī-reneva** - only with the really profound Dhamma which is capable of knowing the nature of the depth of knowledges, **bhāvanāñāṇena** - i.e. Maggañāṇa and Vipassanā-ñāṇa which ought to be developed by contemplating and noting, **passitabbhattā ca** - being capable of perceiving or realization, **tatthāpi** - and also among these knowledges of bhāvanā, **matthakappattena** – having

reached the peak or the highest stage of **ariyamaggañāṇeneva** - ariyamagga-ñāṇa only, **yāthāvato passitabbattā ca**- being able to perceive correctly and firmly, **gambhīrāni** - are indeed highly profound or hard to penetrate."

The gist of it is: Dukkha and Samudaya saccā are so profound that these cannot be known by mere ordinary knowledge devoid of contemplating and noting. It can only be known only by Magga-ñāṇa and Vipassanā knowledge which involve contemplating and noting, and by the highest achievement of Ariyamagga-ñāṇa whereby realization comes truly and firmly. Hence, these are undoubtedly profound and hard to apprehend.

## **HOW NIRODHA AND MAGGA SACCĀ ARE KNOWLEDGE REALIZED**

In accordance with the Commentary which goes to say as: "**Dve gambhīrattā duddasāni**", since **Nirodha** and **Maggasaccā** have never occurred in the bodily and mental complex of ordinary worldlings (puṭhujjana); these are in fact extremely deep and profound. These cannot be known and perceived by **Paccakkha**. As such, it would be necessary for those persons who start practising meditation to have only a bent of mind depending upon hearsay as "good and noble", as has been earlier mentioned. It will not be required to know by imagination and reflection. Be it as it may, when reaching the stage of **Udayabbaya** ñāṇa (Insight knowledge in the realization of arising and dissolution) by practising meditation making progressive insight **seriatim**, awareness might probably take place through reflection automatically that the five aggregates (**Khandhās**) cannot come into being in the absence of **avijjā**,

**taṅhā, kamma, āhāra, phassa** and **nāma-rūpa**. Also when **Bhaya-ñāṇa (Insight knowledge in the realization of danger)**, etc., are achieved, in accordance with what is stated in Paṭisambhidā-Magga as: "**Uppādo bhayaṃ anuppado khemaṃ**, etc.", knowledge might probably occur by reflecting automatically as - "for so long as the act of seeing, act of hearing, contact, act of awareness through imagination, act of noting and so on are taking place, there can be no peace of mind, and only if these do not happen as such, or they are absent, mental peace can be derived, and hence, it is well and good to be without them." These two kinds of knowledge taking place in the course of Vipassanā contemplation are indeed awareness of **Nirodha** by surmise. On reaching the stage of **Muñcitu-Kaṃyatā-ñāṇa (Insight knowledge in the realization of the desire for deliverance)**, since only bad and disagreeable Dhammas will be found and perceived at every moment of noting, it is likely that enthusiasm or eagerness to carry on noting will be abated. Some meditators may even stop noting and rest for a moment. While making a pause depending upon the momentum gained on the strength of the Vipassanā meditation which proceeds, the phenomena of **rūpa** and **nāma** will manifest themselves as before. Though no effort is made to contemplate and note them, awareness is taking place as usual. To such a person or to a person who is merely reluctant to just carry on noting, knowledge of awareness is likely to occur that "these transient **rūpa** and **nāma** will not be subdued or extinguished by merely refraining from noting them, and that only by constantly noting as usual, and by realizing the blissful **Nibbāna** - the state of Tranquillity, eternal peace will forever be gained", This knowledge while contemplating Vipassanā is the knowledge gained through conjecture of the Magga

by inference. This explains how awareness can be gained with attentiveness on all Four Truths in the course of contemplating Vipassanā.

However, of these Four Noble Truths, only **Dukkhasaccā** is known as **Pariññeyya dhamma** that should be distinguishingly known or understood. The rest of the Truths are not **Pariññeyya dhamma** which, in fact, ought to be distinctively known. Among these noble Truths, **Samudaya** is **Pahātabba dhamma** deserving of abandoning or rejection. Nirodha is **Sacchikātabba dhamma** that should be personally realized and perceived with the mind's eyes. **Magga** is **Bhāvetabba dhamma** which ought to be developed to arise in one's own bodily and mental complex. Hence, if **Samudaya** is rejected, and if **Nirodha** is personally realized, and if **Magga** is developed it amounts to knowing the said Four Noble Truths. At each and every noting, all the four points concerning this matter, namely, knowing by way of distinguishing, rejection, personal realization and developing, are simultaneously accomplished. It should, therefore, be borne in mind that all the Four Noble Truths are known and realized at every moment of noting.

## **HOW THE FOUR NOBLE TRUTHS ARE KNOWN EVERY TIME NOTING IS DONE**

All **rūpas** and **nāmas** whatsoever which are noted and aware of, being **saṅkhāra-dukkha**, which is oppressing continuously by the acts of arising and dissolution, are deemed to be mere **dukkhasaccā**. These **rūpas** and **nāmas** can be known fully and distinctively at every moment of noting when the knowledge becomes mature, according to their natural characteristics, etc., and

of their characteristics of **anicca**, etc., which denotes the act of their constant arising and dissolution. Hence, the matter of **Pariññā** is also accomplished.

Then, **taṇhā** – the craving with attachment to **rūpa** and **nāma** which have been wrongly conceived with an assumption that these are **nicca** (permanent), **sukha** (pleasurable), and **atta** (Self), cannot possibly occur. Awareness gained so as to prevent **taṇhā** from arising amounts to abandoning or rejection of this **Taṇhā**. Hence, the matter of **Pahāna** is also accomplished. Since, **taṇhā** even fails to occur in relation to these **rūpa-nāma** which ought to be known, no clinging attachment (upādāna), no effort to gain worldly pleasures or happiness (kamma), and no resultant effect of **kamma** to bring about renewed existence of **rūpa** and **nāma**, will come into play, or rather, take place. The complete cessation and extinction of 'coming into being' - the continuing process of becoming- beginning from **taṇhā** up to the time of rebirth in any existence is known as **Tadaṅganirodha-saccā in the matter of Vipassanā**. It means to say that it is the cessation of **samudaya** and **dukkha** by means of part-performance of that act of noting. And since the said **Nirodha** is attained at every moment of noting, the matter of **Sacchikiriya** is also accomplished. However, in the matter of **Magga-ñāṇa**, awareness by attention to **Nibbāna, as mental object**, is known as **Sacchikiriya**, i.e. Truth in the sense of true doctrine. In the case of **Vipassanā**, it is only tantamount to accomplishment of the act of Cessation. It is not awareness with attentiveness to Cessation.

The act of knowing correctly **rūpa** and **nāma** that ought to be noted to their natural characteristics, etc., and the characteristics of impermanence, etc. of the arising and dissolution, is known as

**Sammādiṭṭhi**, the Right View. Correct or Right Thought Right Effort Right Mindfulness and Right concentration calmness of the mind are known as **Sammāsaṅkappa**, **Sammāvāyāma**, **Sammāsati**, and **Sammāsamādhi**, respectively. In connection with these **rūpa-nāma**, since **duccarita** (acts of misconduct) and **durājīva** (wrong livelihood) should have been avoided, the act of noting mentally (**the rise of thought-cittuppāda**) which is contrary to the said **duccarita** and **durājīva**, is also known as **Sammāvācā**. It is also called **Sammā-kammanta** and **Sammāājīva**, respectively. (This meaning will later be found obvious). This aggregate of **Maggaṅga Dhammas**, such as, **Sammādiṭṭhi**, is known as **Lokiya Maggasaccā**. At every moment of noting as it causes this **maggasaccā** to occur in one's own bodily and mental complex, the matter of **bhāvanā** is also accomplished. As such, Visuddhi Magga (2-268) has stated as follows:

**Yañcassa udayabbayadassanaṃ, maggo vā yaṃ  
lokikoti maggasaccaṃ pākaṭaṃ hoti.**

**Assa** - To such a yogī who is accomplished with udayabbaya-ñāṇa, **Yañca udayabbayadassanaṃ** –seeing or awareness of ever-new phenomena rapidly arising and passing away, **atthi** - takes place. **Ayaṃ** - This awareness, **lokiko maggo** - is indeed lokiya-magga (mundane knowledge). **Iti** - Therefore, **maggasaccaṃ** - Maggasaccā, **assa** - to that person, **pākaṭaṃ hoti** - becomes manifest.

According to the method stated in the foregoing, since all four kinds of functions (Truths) are included in each and every act of noting and are accomplished every time noting is done in respect of the phenomena of **rūpa-nāma** at the moment of their occurrence, all the Four Truths are clearly apprehended as it should be. Hence, a

person who causes to develop **Satipaṭṭhāna-bhāvanā**, i.e. act of noting makes a coverage to bring about simultaneous accomplishment of the four functions or task, will reach or attain **Lokuttarā maggasaccā** going through stage by stage in the process of contemplating and noting as and when Vipassanā knowledge becomes keen and is accomplished. At that time, the four **Ariyasaccās** will be known simultaneously with the knowledge of **Magga** as it ought to be known. Therefore, the statement in Pāḷi as "**Ñāyassa Adhigamāya**" has been expounded in the Aṭṭhakathā as below:

**Ñāyo vuccati ariyo aṭṭhaṅgiko maggo, tassa  
adhigamāya pattiyāti vuttaṃ hoti, ayañhi  
pubbabhāge lokiyo satipaṭṭhānamaggo bhāvito  
lokuttara-maggassa adhigamāya saṃvattati.**

(Dī-ṭha: 2-342, etc.)

**Ariyo aṭṭhaṅgiko maggo** - Noble Eightfold Path which comprises the eight attributes of Ariyamagga, **Vuccati** - it should be stated, **ñāyo** - as being naya, **Tassa** - The said Ariyamagga called **Ñāya**, **adhigamāya** - is for the attainment, **pattiyāti vuttaṃ hoti** this means to say with a view to reaching it, **hi** - it is indeed true, **ayaṃ satipaṭṭhānamaggo** - this act of mindfulness which is but Satipaṭṭhāna-magga, **Pubbabhāge** - Prior to attainment of magga, **lokiyo** - which is merely lokiya, i.e. mundane, **bhāvito** - if developed, **lokuttaramaggassa** - the said lokuttaramagga, i.e. the supramundane magga, **adhigamāya** - for the realization and attainment, **saṃvattati** - will arise, or rather, will take place.

## HOW THE FOUR NOBLE TRUTHS ARE KNOWN BY MAGGA-ÑĀNA - THE KNOWLEDGE OF THE PATH

If **Nibbāna**, where all saṅkhāras, (conditioned things) are extinct or have ceased, is personally realized with the knowledge of **Magga**, all **rūpas** and **nāmas** and act of awareness that have been noted and comprehended as well as other similar rūpas-nāmas can be known without illusion that "these being in a state of flux arising and dissolving are mere disagreeable conditions and are disturbing or nuisance bringing no peace and are also constantly causing harassment under disguise as being seemingly permanent, pleasurable, and a living entity - "Self" called " I ". Hence, it is justifiable to say that "**Dukkhasaccā** is also known and realized by **Magga-ñāna**" although the mind does not dwell upon **dukkhasaccā** during a brief moment of the occurrence of **Magga**. For example, a person who loses his bearings after his illusionment has passed off as to where a village or a town is situated, where the roadway is, or where the well and pond are present, or which is east or west, immediately knows without doubt where the village or the town is standing, etc. To put it in another way, it is just like imagining oneself after arrival at a comfortably warm place when returning from an extremely hot place that " the former place where he has been is hot, and that the place where he has now reached is cool and refreshing." Again when he reaches a comparatively cold place, he might think it very cold. Only when he ultimately arrives at the coldest place, then it will be possible for him to decide definitely that the last place is the coldest whereas all the former places where he had been are all comparatively hot. The example now illustrated resembles a person devoid of Vipassanā knowledge imagining that"

with the exception of **dukkhavedanā**, all **rūpas-nāmas** whatsoever are good and agreeable" though in fact these are quite the contrary. This is something like thinking a comparatively warm place as being really cold. In the case of a Vipassanā yogi. Though **rūpas-nāmas** are known to him as being had and disagreeable, the opinion held by him that the act of contemplating Vipassanā is fine and good, is similar to holding a view of a comparatively cool place as being very cold. Realization of all **rūpa-nāma-saṅkhāra** as being troublesome phenomena with no peace 'because of the knowledge of what real **Nibbāna** is at a brief moment of **Magga**, is similar to the faculty of making a definite decision with his correct view of the coldest place as distinguished from other places which are considered hot. Reflection or consideration should be made with comparisons as stated in the foregoing. It is also similar to the case where a definite decision could be made immediately after having known the most beautiful sight, the most fragrant smell, the sweetest sound, taste, contact, the best friend, road, town and place that other ordinary objects of sight, etc., are not as good as what has been thought of, known and so on. Having been accomplished in the matter of awareness without giving attentiveness to **Dukkhasaccā**, awareness that occurs by virtue of this **Magga-ñāṇa** is known as **Pariññāpaṭivedha Pariññabhisamaya**. It means that "it is the profound knowledge or realization with clarity and with deep penetration without hindrance as being miserable, and as being undoubtedly and truly miserable."

## DIFFERENCE IN KNOWLEDGE GAINED BY PUTHUJJANAS AND ARIYAS

Ordinary worldlings who have no knowledge of **bhāvanā**, for not being endowed with the aforesaid **Maggapariññā**, cannot effectively determine **rūpa-nāma** as having the characteristics of **anicca**, **dukkha** and **anatta** if they imagine and reflect through the knowledge of **Sutamaya** and **Cintāmaya**. They are not free from sceptical doubts or perplexity (**Vicikicchā**). The more the reflection is made, the more sceptical doubts arise. However, Ariyās, such as, **Sotāpanna**, etc., for having been endowed with this **Maggapariññā**, if reflection is made, will never think of and will have no attachment to **rūpa-nāma** as being **nicca** (permanent), **sukha** (delightful) and **atta** (Self) as in the case of ordinary worldlings. They are able to determine effectively and firmly that **rūpa-nāma** are **anicca** (impermanent), **dukkha** (suffering) and **anatta** (Non-Self). The more they repeatedly reflect on them, the more it becomes convincingly clear that these are **anicca**, **dukkha** and **anatta**. Hence, even the lowest grade of Ariyas, i.e. **Sotāpannas** will be reluctant, or rather, will committing evils which can drag an ordinary worldling down to **Apāya(hell)**, although" they are not yet entirely free from craving desires which urge them to strive for gaining happiness, wealth and prosperity with pleasurable clinging attachment to these **rūpas** and **nāmas**." This explains how **Dukkha (the suffering)** is known.

For having gained knowledge or awareness without illusion as has been stated, longing desires or craving (**taṇhā**) for **rūpa-nāma** cannot possibly arise. The way it happens may be explained as follows. This concerns those who have entered at least one of the

four Paths. The first stage of Enlightenment, i.e. First Magga, will prevent causing **kamma** which will lead one to land in Apāya (hell), and also prevent to arising of **taṇhā** which will thereby produce the mitigating effect causing one to be reborn not more than seven times only in the existences to come where happy conditions prevail (**sugati**). The Second stage of **Magga** will subdue all forms of coarse **kāmarāga** and prevent **taṇhā** from arising to the extent of its faculty only to pass through not more than two existences. The Third stage of **Magga** will exterminate the subtle form of **kāmarāga** (sensual desires) and **kāmatanaḥhā** (sensual craving). The Fourth **Magga** will eradicate **taṇhā** which yearns for with pleasure the existences of **Rūpa** and **Arūpa bhavas** (world of fine-material Brahmas and world of formless Brahmas). For instance, it is just like a poor person who having become a millionaire, or has risen to the rank of a monarch, will not yearn for and wish to be relegated to the original status of a poor man.

To cite another instance: It is similar to the case of a person who has to live in the company of a blame-worthy wife, and who when got remarried to another woman, the moment he comes to know of the fine qualities of this second wife, will come to realize the faults of his former wife in true perspective, and from then onwards, he will no longer be able to bestow his love and affection on his first wife. The cause for non-occurrence or disappearance of pleasurable desires due to achievement of **Magga-ñāṇa** is known as realization by abandoning **Pahānappaṭivedha, pahānābhisamaya**. It means: True realizations and correct knowledge with deep penetration by rejecting **Taṇhā**. It is not that awareness of this **Samudaya** has taken place due to **Magga-ñāṇa** through perception. Since the act of knowing or awareness has been

accomplished, rejection or prevention of the occurrence of **taṇhā**, due to act of knowing or awareness has been accomplished. Is stated to be **Paṭivedha**, penetrative knowledge, and **Abhisamaya**, clear understanding or realization hence, exposition has been made in the Ṭikās as "**Pahānameva vuttanayena paṭivedhoti pahānappaṭivedho**", etc. Inasmuch as this **Pahānappaṭivedha (realization by abandoning)** has been accomplished even for a brief moment at the time of the attainment of Magga, Ariyas such as, **Sotāpanna**, etc. know by reflection that longing desires for **rūpa-nāma** known as **Taṇhā** are merely "the Cause of Suffering". They do not think of these **rūpa-nāma** as being pleasurable and good, just as **Puthujjanas** do. For example, it resembles a habitual smoker who having cut off the smoking habit, will no longer think of smoking as being good and enjoyable, and instead, will come to realize that this smoking habit is "merely time-consuming and troublesome". This is the manner of knowing the **Samudaya** (the cause of suffering)

At the moment of the occurrence of Vipassanā knowledge, **rūpa-nāma-saṅkhāra** also, which ought to be known, also become obvious. The act of noting which Saṅkhāra is is also conspicuous. The degeneration and destruction of saṅkhāras are also clearly appreciated and known by their arising and dissolution. It also becomes convincingly clear as if these **saṅkhāras** have the substance and marks by their respective distinctive functions features and characteristics. At the moment of attainment of the Path and Fruition (Magga-Phala) however, only the nature of a tranquil state of condition which is free from degeneration and disintegration without the 'arising and dissolution' from the beginning to the end, becomes conspicuous to the cessation of these

**saṅkhāra-dukkha**- evils of suffering. It is only evident in the form of a condition whereby the substance, form or appearance and sign are no longer extant. Hence, during a brief moment of **Magga**, **Nibbāna** otherwise called **Nirodhasaccā** is known by personal realization while attentiveness is being made in respect of **Santilakkhaṇa (the characteristic of peace)**, **Accutirasa (the function of deathless)**, **Animitta paccupaṭṭhāna (the manifestation of singles)**. This knowledge is known as **Sacchikiriya-paṭivedha**, and **Saccikiriyaḥhisamaya**. It is the correct knowledge without deviation or defect and without any hindrance, and that means: personal realization of the Truth. In other words, it is the personal realization of awareness while reaching the state of the nature of cessation of Saṅkhāra-dukkha, just like knowing and seeing by carefully inspecting and scrutinizing the precious ruby stone placed on the palm of the hand- which is obviously not the kind of awareness though surmise.

Since personal realization has been achieved in a brief moment of attaining **Magga** as stated, when retrospection is done with **Paccavekkhanā-ñāṇa** (wisdom by reflection with satisfaction), it is possible for Ariyas to become aware of the said **Nibbāna** that "this is the Dhamma which is a state of condition, calm, serene and blissful devoid of all **saṅkhāras**", and that "this is the Dhamma which is ever-lasting without degeneration and disintegration because it is devoid of the act of rising and vanishing", and also that "this is the Dhamma devoid of material substance, form and appearance, mark or sign. "It is just like a person who can appreciate the coolness of a shady place where he has arrived from a place which is hot by the scorching rays of the sun, or a person who can know and feel the condition of good health free from the

pains of disease from which he is cured after having gone through a lot of sufferings for a considerable length of time. This explains how **Nirodha (the cessation)** is known and realized.

For having indulged in Vipassanā practice of contemplation to cause to occur **maggaṅga dhamma**, called **Maggasaccā**, these **maggaṅgas** become manifest in one's own bodily and mental complex with attentiveness to **Nibbāna as the mental object**. Causing to make such an occurrence is, in fact, known as **bhāvanāpaṭivedha, bhāvanābhi-samaya**. It means to say that "it is the correct awareness or realization without deviation and ambiguity, and with penetrating insight wisdom which occurs in one's own individuality, or rather, bodily and mental complex. This awareness also is not the awareness gained by attentiveness (perception) but more accomplishment of the act of awareness "because it is impossible to comprehend that particular **Magga-ñāṇa** by **Magga-ñāṇa** it self just as it is next to impossibility to touch the tip of a forefinger with the very tip of that forefinger." To cite an example - it is something like a person who after acquiring the knowledge of awareness with satisfaction while imagining to find a profound meaning, simultaneously" comprehends the deeper aspect of the meaning." For having accomplished with the knowledge of awareness when indulged in retrospection, it is possible for Ariyas to know that "**saṅkhāra-dukkha** which have arisen and dissolved prior to the occurrence of awareness of the blissful **Nibbāna**, have not yet ceased and obliterated, "and that "these only come to cease and are eradicated when awareness or realization takes place; and as such, this manner of realization is the correct practice leading to the attainment of the cessation of all **Saṅkhāra-dukkha**." This is how **Maggasaccā (the Path)** is known.

As stated in the foregoing, it has been explained in Aṭṭhakathā that by dwelling the mind on **Nirodha as object**, and by accomplishment act of awareness of the remaining Three Truths, this very **Magga-ñāṇa**, which brings forth wisdom, is said to "comprehend the Four Noble Truths simultaneously." Please re-read and go through again the statement of Aṭṭhakathā.

## HOW TO DEVELOP THE EIGHTFOLD MAGGANGAS

If desirous of attaining Arahatsip through realization of the Four Noble Truths simultaneously, **Maggasaccā** should be made to occur in one's own bodily and mental complex. If desirous of bringing about the said **Lokuttarā-magga**, **Lokiya vipassanā-magga**. Such as, **Sammādiṭṭhi** should be developed by noting **rūpa-nāma** at the moment of their arising, as has been already mentioned. The reason being - **Vipassanā-magga** is the basic conditioned thing or Upanissayapaccaya (support condition). **Lokuttarā-magga** is the resultant condition of **Upanissaya paccayuppanna (result arisen from support condition)**. Hence, lack of **Vipassanā-magga** will prevent the achievement or occurrence of **Lokuttarā-magga**. If however, **Vipassanā-Magga** becomes fully developed up to the stage of **Anuloma-ñāṇa** (Adaptation knowledge on the threshold of Ariyamagga); **Lokuttarā-magga** will automatically appear without the need to put in special effort of a distinctive nature. Hence, **Visuddhi magga** has stated as follows:

**Tattha pathama magga ñāṇaṃ tāva sampāde-  
tukāmena aññaṃ kiñci kātabbaṃ nāma natthi,**

**yañhi anena kātabbaṃ taṃ anulomāvasānaṃ  
vipassanaṃ uppādentena katameva. (2-312)**

The gist of the above Pāḷi passage is: Among the Four kinds of **Magga-ñāṇa**, if the First **Magga-ñāṇa** is desired to be accomplished by a person, he will have nothing to do except to carry out contemplation and noting of **Vipassanā**, It is because a **Vipassanā yogī** should only strive so as to bring about **Magga-ñāṇa**. All what ought to have been done to bring forth **Magga-ñāṇa** which needs, of course. Be inculcated, would have been done and accomplished by achieving Vipassanā insight knowledge up to the attainment of **Anuloma-Ñāṇa**.

Since it is essential to develop only **Vipassanā** if desirous of bringing about **Magga-ñāṇa**, it has been stated in **Sammohavinodanī** (114) that **Vipassanā-magga** also should be included in **Bhāvetabba Magga-saccā**, as expressed in the following words: -

**Esa lokuttaro ariyo aṭṭhaṅgiko maggo, yo saha  
lokiyena maggena dukkhanirodhagāminī  
paṭipadāti saṅkhyāṃ gato.**

It means: This is the "**Noble Eightfold Path**" which is known as "**Ariya aṭṭhaṅgiko maggo**", having the eight attributes or **aṅgas** (\*viz: **sammādiṭṭhi, sammāsaṅkappa, sammāvācā, sammākammanta, sammāājīva, sammāvāyāma, sammāsati, sammāsamādhi**,- "right views, right thoughts, right speech, right actions, right livelihood, right exertion, right mindfulness, right concentration.") It amounts to reckoning that the said **Ariyamagga** together with **Lokiya Vipassanā-magga** is the practice leading to the attainment of the goal of Cessation of all Sufferings.

The Eightfold Path of Maggaṅgas embraced in **Magga-cittuppāda** is said to be **Lokuttara-magga**. This '**Magga**' cannot become '**Nirodhagāmini**' aloof from its cause Vipassanā. It means to say that "it cannot occur or arise on its own by merely dwelling the mind on **Nibbāna as object** without causing to developing **Vipassanā**." Hence, it means to convey the sense that it is known as **Maggasaccā** called **Dukkha-nirodhagā-minipaṭipadā**, i.e. the step or practice leading to the cessation of suffering, combined together with **Lokiya vipassanā magga**. It has therefore been stated in **Mahātīkā** as quoted below-

**"Nānāntariyabhāvena panettha lokiyāpi gahitāva honti, lokiya samatha vipassanāya vinā tada-bhāvato."** (1-15)

**The Meaning of it is:** - **Pana** - only with reference to **lokuttarāsamādhi** and **paññā**, [**ukkaṭṭhaniddesa** out as the noblest] although it is said to be "**bhāvetabba**", **nānāntariyabhāvena** for being embraced or included by occurring separately (by giving the definition as : **antare bhavā, nānā ca tā antariyā ca, tāsaṃ bhāvo, tena**), **lokiyāmi** - also in respect of **lokiyasamādhi** and **paññā**, **ettha** - in this expression which says "**cittaṃ paññaṅca bhāvayam**" **gahitāva** - should only be interpreted as being 'bhavetabba', **honti** - it so happens. **Kasmā** – Why? It is because, **lokiya samatha vipassanāya vinā** standing aloof or quite apart

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\* Inserted for the sake of those readers who are not very well acquainted with the Scriptures, particularly Dhammacakkappavattana Sutta, the First Sermon preached by the Buddha.

From **lokiyasamādhi** and **paññā,tadabhāvato** - the said **lokuttarasamādhi** and **paññā** will not occur or take place.

### **Explanation**

In the **gāthā** (verse) which runs as: "**Sīle patitṭhāya naro sapañño, cittaṃ paññca, bhāvayaṃ**", etc., such **samādhi** and **paññā** that ought to be developed are stated as being the noblest **Lokuttarā Dhamma**, the Supramundane Dhamma. However, as these **lokuttarā Dhamma** cannot possibly be evolved without developing **lokiyasamādhi** and **paññā**, what is stated as "**lokuttarasamādhi** and **paññā** are developed" is embraced in the meaning of the statement: "**Lokiya-samādhi** and **paññā** have also been already caused to developed."Hence, although **lokiyasamādhi** and **paññā** happen to be quite distinct from **lokuttarā**, it is also called "**bhāvetabba dhamma (the Dhamma that should be developed)**" as conveyed in the statement of expression "**cittaṃ paññca bhāvayaṃ**". It means to say that these should also be developed.

**Footnote:** [ As contained in the Text of Dhamma relating to 'Forty Methods', where mention is made of the Cause - '**ṭhāna**', if the Effect '**ṭhāni**' were to be interpreted as being embraced therein, it is stated as '**nānāntarika**' method. However, in this Tikā such an interpretation, or rather, an explanation is impossible of acceptance. **Magga- Samādhi** and **Paññā** also are not '**ṭhāna**', the Cause. Nor **Lokiyasamādhi** and **Paññā** ' also are '**ṭhānā**', the Effect. Hence, in the illustration given in that Text as: '**Ghatatthikassa ghatamānaya**', butter is not

the pot (container). Nor is the pot, butter. Though these two are different in meaning, when it is said "Please bring the butter-pot for the person who wishes to have and enjoy the butter", despite the fact that it is directly meant to say to bring the pot only, if it is only interpreted as amounting to saying to bring also the butter that is contained in the pot, it would fall in line with the interpretation given in this Tikā. This illustration is cited as is relevant for the sake of **Sutta** (knowledge).]

## HOW MAGGANGA IS TO BE DEVELOPED

**Idhānanda bhikkhu sammādiṭṭhiṃ bhāveti  
vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ  
vosagga parināmiṃ sammāsankappaṃ bhāveti  
(pa) sammāvācaṃ, (pa), sammākammantaṃ,  
(pa), sammāājīvaṃ, (pa), sammāvāyāmaṃ, (pa),  
sammāsatiṃ sammāsamādhiṃ bhāveto  
vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ  
vosaggaparināmiṃ. Evam kho Ānanda bhikkhu  
kalyānamitto kalyānasahayo  
kalyānasampavaṅko ariyaṃ aṭṭhaṅgikaṃ  
maggam bhāveti, ariyaṃ aṭṭhaṅgikaṃ maggam  
bahulī karoti.**

(Kosala Saṃyutta: 88, etc.)

**Ānnadā** - Ānandā, **idha** - In the realm of this Sāsanā,  
**bhikkhu** – a monk, **vivekanissitaṃ** - depending upon the  
seclusion or extinction of kilesa, **viraganissitaṃ**- depending upon

the emancipation from the mental defilements (kilesa) **nirodha-nissitaṃ** - also depending upon the cessation of kilesa, **vosaggoparinamiṃ** - in order to relinquish kilesa, to release oneself, or to relinquish one's own self towards Nibbāna, either in the course of gaining maturity or having gained maturity, bhaveti-causes to occur and develops, **sammādiṭṭhiṃ** - sammādiṭṭhi which is **Vipassanā-ñāṇa** and **Magga-ñāṇa**, **Sammāsaṅkappaṃ**- the Right Thought or thinking associated with Vipassanā and Magga consciousnesses, **Sammāvācā**- the Right speech (It does not mean to say talking while contemplating Vipassanā and while Magga is taking place. It only means to say or refer to the opposite of vacīduccanta which can cause the defilements, namely anusaya, pariyuṭṭhāna and vītikkama, and the nature while is capable of rejecting and causing detachment to them. It is similar also in the case of **kammanta** and **ājīva**.), **Sammākammaṃ**- the Right Action, **Sammāājīvaṃ** - the Right Livelihood, **Sammāvāyāmaṃ** - in respect of the Right Exertion, **sammāsammādhīṃ** - and the Right Concentration, **bhāveti** – are also developed. **Ānanda** - Oh, Ānandā! **kalyāṇamitto** - he who is fortunate to have the good company of virtuous men and good friends, such as, the Buddha, **kalyāṇasahāyo** - to have good and noble companions, such as, Buddha, **kalyāṇasampavaṅko**- to have a bent of mind towards noble and virtuous persons, such as, Buddha, **bhikkhu**- such a monk, bhavati-develops, **ariyaṃ aṭṭhaṅgikaṃ maggaṃ** - in respect of Ariya-magga which has the attribute of eight 'aṅgās' or qualities, **evam kho** - according to the method as has been stated, **Bahulikaroti** - Repeatedly done, i.e., Aṭṭhakathā explains as follows; causes to develop.

**Viveka nissitanti tadaṅga viveka nissitaṃ,  
 samucchedaviveka nissitaṃ, nissarana viveka  
 nissitanca sammādiṭṭhiṃ bhāvetīti aya mattho  
 veditabbo, tathā hi ayaṃ  
 ariyamaggabhāvanānuyutto yogī  
 vipassanākkhaṇe kiccato tadaṅga viveka  
 nissitaṃ, ajjhāsayato nissaranaviveka nissitaṃ,  
 maggakale pana kiccato samuccheda  
 vivekanissitaṃ, ārammanato nissarana viveka  
 nissitaṃ, sammā-diṭṭhiṃ bhāveti. Esa nayo  
 virāga nissitādīsu. Vivekatthā eva hi virāgādayo,  
 Kevaleñhettha vosaggo duvidho pariccāga  
 vosaggo ca pakkhandana vosaggo cati, tattha  
 pariccāga vosaggoti vipassanekkhene ca  
 tadangavasena, maggakkhane ca  
 samucchedavasena kilesappahānaṃ.  
 Pakkhanda-navosaggoti vipassanākkhanṇe  
 tanninnabhāvena, maggakkhane pana  
 ārammana karancena nibbānapakkhandanaṃ  
 Tadubhayampi imasmiṃ lokiya lokuttara  
 missake atthasamvaṇṇānaye vaṭṭati. Tathā hi  
 ayaṃ sammādiṭṭhi yathāvuttena pakārena kilesa  
 ca pariccajati, nibbānanca pakkhandati.  
 Vosaggaparinaminti iminā pana sakalavacanena  
 vosaggattham pariṇamantaṃ pariṇatañca,  
 paripaccantaṃ paripakkañcāti. Idam vuttaṃ  
 hoti, ayam hi ariyamaggabhāvanā-nuyutto  
 bhikkhu yathā samadiṭṭhi kilesa pariccāga  
 vosaggatthaṃ, nibbāna-pakkhandana**

**vosaggatthañca paripaccati, yathā ca paripakkā  
hoti, tathā naṃ bhāvetīti. Esa nayo  
sesamaggaṅgesu.**

(Its commentary of Aṭṭhakathā)

## **Translation**

It should be understood by the use of the term '**Vivekanissitaṃ**' as conveying the meaning that "**Sammādiṭṭhi** which is **Vipassanā-Ñāṇa** (Insight wisdom), and **Magga-Ñāṇa** (**Path wisdom**) depending upon **Tadaṅgaviveka**, that is, the extinction of **kilesa** caused by the single Vipassanā Mind, and depending also upon **Samucchedaviveka**, that is, the total extirpation of **kilesa** by **Magga-Ñāṇa**, and also depending upon **Nissaraṇaviveka**, that means: **Nibbāna**, is developed. In amplification of this statement, it may be said that a particular **yogi** who is endeavouring for the development of **Ariyamagga** in the course of his contemplating Vipassanā, causes to develop **Sammādiṭṭhi**" which depends upon **Tadaṅgaviveka** by means of his accomplishment in the matter of extinction of **kilesā**; and "**Vipassanā Sammādiṭṭhi**" which depends upon **Nissaraṇaviveka** by having the intention", is caused to be developed. However, at the moment while **Magga** is being achieved, **Maggasammā-diṭṭhi**" which depends upon **viveka**, i.e. **Samuccheda**, for having accomplished in the matter of extinction of **kilesa**", is developed; and **Maggasammādiṭṭhi**" which depends upon **nissaraṇaviveka** by taking the object", is developed. The same principle applies also in the matter of **Virāganissita**, etc. It is indeed true and correct. The meaning of the word '**Virāga**', etc. have, of course, the same meaning as in the case of the term '**Viveka**'. (The words: **Viveka** –

seclusion, detachment, **Virāga** – absence of lust, **Nirodha** - cessation, have no difference in meaning except in terminology. It means that basically there is no difference in meaning.) The distinction may be stated thus. The ordinary meaning of the term '**Vosagga**' by itself conveys two different meanings, viz; relinquishment, i.e., giving up and springing forward, i.e. = to prompt oneself to do. Among these two, what is meant by **Pariccagavosagga** = relinquishment by forsaking, means the rejection of kilesa according to momentary abandonment **Tadaṅgapahānaṃ** (at the moment of contemplating and noting, and the abandonment of Kilesa by samucchedapahāna (abandonment by extirpation) at the moment of attainment of Magga. **Pakkhandanavosagga** - (relinquishment by springing forward) means: by mentally inclined towards the **Nibbāna** at the moment of contemplating and noting, and giving attention to Nibbāna as object during a brief moment of **Magga**,. In the exposition of his meaning combining **Lokiya** and **Lokuttara**, both the two kinds of meaning are appropriate. This statement seems to have justification. These **Vipassanā-Sammādiṭṭhi** and **Magga-Sammādiṭṭhi** " which reject or discard all Kilesas, and incline towards or take Nibbāna as object by **tadaṅga pahāna (momentary abandoning) and samucchedapahānaṃ**, (abandoning by extirpation) respectively", are likely to reject or discard all **kilesās**, and to spring forward into **Nibbāna**, Moreover, by a single expression of the word (It is expressed as "**Saṅkhepavacanena**" in the text book of Saṃyutta Aṭṭhakathā. It should be translated or interpreted as "in brief "). "**Vosasggapariṇāmiṃ**" **Vipassanā sammādiṭṭhi** which is in the process of gaining maturity to be able to relinquish and spring

forward, **Maggasammādiṭṭhi** which has already become mature, should be grasped in the light of the said meaning. What is really meant by it is: a particular monk who is striving to cause **Ariyamagga** to be developed" by the condition of noting and awareness of the object of **saṅkhāra**, if caused to develop, this **sammādiṭṭhi**, for the purpose of relinquishing and discarding the **kilesās** through **Tadaṅga (momentarily)**, and for the purpose of releasing it to get loose to spring forward by his bent towards **Nibbāna**, may be said to be in the process of gaining maturity. If developed in a state of condition with the mind devoted to **Nibbāna** whereby all **saṅkhāras** are ceased, this **Sammā-diṭṭhi** is deemed to have gained maturity with a view to relinquishing all **kilesās** and letting it rush towards or springing on to **Nibbāna** with consciousness by means of **Samuccheda (by extirpation)**. It means to say that the said **Vipassanā sammādiṭṭhi** and **magga sammādiṭṭhi** should be made to become developed by the said two kinds of conditions **tadanga and samuccheda**. In respect of the remaining seven kinds of **Maggaṅgas**, the same principle holds good as has just been stated.

## HOW VIVEKANISSITA, ETC. OCCURS

There are five kinds of **Viveka**, namely, **tadaṅga-viveka**, **vikkhambhanaviveka**, **samucchedaviveka**, **nissaraṇaviveka** and **paṭipassaddhiviveka**. Similarly, **Virāga** and **Nirodha** also comprise of five different kinds respectively, such as, **tadaṅgavirāga**, **tadaṅganirodha** and so on. Among these, when **Bhaṅga-Ñāṇa** occurs, since **ārammaṇānusaya (latent object)** does not remain or dwell in the object of consciousness which is noted.

**pariyuṭṭhāna** and **vitikkhama kilesas**, (aggressive and transgressive defilements) cannot occur in connection with that object of consciousness. The non-arising of these three kinds of **kilesa** to occur, being the extinction of **kilesa** as a result of part and parcel of the cause, viz: **Vipassanā**, it is known as **Tadaṅgavirāga**. Since it nullifies **kilesa**, it is also known as **Tadaṅgavirāga**. And since it causes the cessation of **kilesa**, it is also known as **Tadaṅganirodha**. Correct awareness of the true nature of **rūpa-nāma** that are noted each and every time noting is done, is known as **Vipassanā-sammādiṭṭhi**. Right Thinking or Thought. Right Exertion, Right Mindfulness, and Right Concentration of mind which conjointly occur with these, are called **Vipassanā - Sammāsaṅkappa**, **Sammāvāyāma**, **Sammāsati** and **Sammāsamādhi**. The intention or volition will impel and stimulate to be able to note and become aware, and the rest of the mental formations (**cittuppāda**) are known as **sammāvācā**, as has been stated by saying in another way, in Sikkhāpada-vibhaṅga, etc. These are also known as **Sammākammanta** and **Sammājīva**. These eight kinds of **Vipassanā Maggaṅgas** being depended upon **Tadaṅgaviveka**, **Virāga** and **Nirodha** as has been already mentioned, are known as **Vivekanissita**, **Virāganissita** and **Nirodhanissita**. In this regard, the expression "depended upon" means merely to cause to accomplish the extinction, nullification and cessation of the three kinds of **kilesa** at every moment of noting through contemplation. It is not that awareness is gained by attentiveness being made, or rather, by dwelling the mind on **Viveka**, **Virāga** and **Nirodha**. Hence, it is stated in Aṭṭhakathā as merely "**Kiccato**" for not wishing to make use of the term "**Arammaṇato**."

As **Nibbāna** being a state of condition whereby **kilesas vaṭṭa, kamma vaṭṭa, and vipāka-khandha vaṭṭa**, i.e. misery of the endless **Saṃsāra**-rounds of existence whatsoever, have gained egress and become obliterated, is known as **Nissaraṇa (emancipation or escape)**. Some say that "it is called **Nissaraṇa** because of escape and emancipation from the sufferings of the rounds of rebirth or repeated existence. This **Nibbāna** also being a state of condition whereby **kilesas**, defilements, have become extinct, annihilated or nullified and ceased, is known as **Nissaraṇa viveka. Virāga** and **Nirodha**. As the said Vipassanā- Maggaṅgas have inclination or intention (**ajjhāsayā**) to achieve and realize **Nibbāna**, these would become manifest only to a person who contemplates and notes **rūpa-nāma** at the moment of their phenomenal arising. In the case of a person indulging in the sensual pleasures of life existence having no desire to gain **Nibbāna** and inasmuch as he is lacking in his effort even to contemplate and note, these **vipassanā-maggaṅgas** will fail to occur. Hence, these **Maggaṅgas** which cause jointly and simultaneously at every moment of noting according to **Ajjhāsayā** that has been intended for in the past are deemed to be depending upon **Nibbāna**. For this reason, these are known as **viveka-nissita, virāganissita** and **nirodhanissita**. In regard to this matter also, it is not that the mind is devoted with consciousness to **Nibbāna**. It may be said "to be depending upon **Nibbāna**" only because of his prior intention or mental inclination (**ajjhāsayā**) to make an effort, or rather, to indulge in the practice so as to find out what is **Nibbāna**. For example - To a person who gives charity with the object of reaching **Nibbāna**, his volitional bent of mind that occurs with a feeling of abandonment (**Muñca-cetanā**), has its consciousness dwelt only

upon the subject matter of donation, or rather, the property to be offered as a gift. His mind does not dwell upon **Nibbāna**. However, since donation is made with his mind bent upon achieving **Nibbāna** prior to the act of charity, it amounts to a meritorious act (**kusala**) depending upon the achievement of **Nibbāna** - a condition free from misery and sufferings of the continuing process of rebirth (**Saṃsāra**), i.e. **Vivaṭṭanissita**. Similarly, though the mind or attention is devoted only to the arising phenomena of **rūpa-nāma**, since contemplation and noting is made with the primary object (**ajjhāsaya**) of reaching **Nibbāna**, **Vipassanā** may be regarded as being depended upon **Nibbāna**. For this very reason, it is stated in Aṭṭhakathā as merely "**Ajjhāsayato**". Hence, Vipassanā yogī is said to have caused to develop **Vipassanā-Maggaṅga** which depends upon **Tadaṅgaviveka**, **virāga**, **nirodha**, **nissaraṇaviveka**, **virāga**, **nirodha**, every time noting is done in respect of **rūpa-nāma** at the moment of their occurrence. It has been previously mentioned that this very **tadaṅganirodha** as stated, is **Tadaṅganirodhasaccā** which should be personally realized by means of **Vipassanā**.

Total eradication of relevant **kilesās** through the four kinds of **Lokuttarā Magga** which means, extinction, fading or dissolution and cessation, are known as **Samucchedaviveka**, **virāga** and **nirodha**. Since lokuttaramaggaṅgas have caused to bring about the extinction, eradication, dissolution, and cessation of these mental defilements (**kilesas**) by complete annihilation, these are known as **Vivekanissita**, **Virāganissita**, and **Nirodhanissita**. Moreover, since these are dwelling upon **Nibbāna** as mental object which are called **Nissaraṇaviveka**, **Virāga** and **Nirodha**, they are known as **Vivekanissita**, **Virāganissita** and **Nirodhanissita**. A person who

has attained the path **Maggaṭṭha** is said to have developed such **Ariyamaggaṅgas**.

## HOW VOSAGGA PARINĀMĪ TAKES PLACE

**Vipassanā Maggaṅgas** ripening or paining maturity with a view to rejecting and discarding **kilesa** according to **Tadaṅga-pahānam**. As these will become manifest only to a person who wishes to attain **Nibbāna**, maturity is in the making to enable him to encourage himself and rush towards **Nibbāna** by means of his volition to incline towards **Nibbāna**. Hence, these are known as **Vosagga-pariṇami**. Every time noting is done on **rūpa-nāma** by a yogi at the moment of their arising, it may be regarded as causing such **Maggaṅgas** to be developed. **Ariyamaggaṅgas**, however, have already become nature to be able to reject, subdue and eliminate **kilesas**, mental defilements, as may be necessary. Maturity has been gained enabling him to plunge and release towards **Nibbāna** taking it as object. Hence, these bear the name of **Vosaggapariṇami**. In this regard, the expression: "have already become mature "means, it has developed **Pubbabhāga Vipassanāmagga** until it reaches the stages of **Anuloma** and **Gotrabhū Ñāṇa** and hence, since maturity has been caused to become fully developed at a brief moment of that **Magga**, there is no need to worry about adverting the mind to **Nibbāna**. Nor is it necessary to be anxious for rejecting the **kilesa**. Adverting the mind **Nibbāna** will automatically take place with the momentum or power of **Pubbabhāgamagga**. It will exterminate **kilesa** also. It means to say that maturity if gained in this manner, For instance, it is just like a person who, when desirous of reaching the opposite bank of a

creak takes a number of quick strides from a little distance from one side of the other bank of the creek, and then on gathering sufficient strength with momentum in his speed, makes a sudden spring from the ground, which act of jumping without the need to put in special effort, will carry him automatically across the creek to the opposite bank as he has wished for. How difficult it is to grasp! May you be able to penetrate your mind and assimilate in what Atthakathas and explanatory statements have said and make yourself convinced by repeated reflection.

## **SĪLAMAGGANGA IS INCLUDED IN VIPASSANĀ**

The supporting references of the divulgence of **viratī maggaṅgas** at the moment of contemplating Vipassanā are as stated in the Atthakathā commentary contained in **Sikkhāpada - Vibhaṅga** and **Paṭisambhidāmagga Pāli** Canons ; **Udāna pali Bāhiya Sutta Atthakathā** and in what has been mentioned as: "**esa nayo sesamaggaṅgesu**", and as: **sammāvācādayo tayo viratiyopi honti cetanādayopi, maggakkhaṇe pana viratiyova.**"

The meaning of this **Atthakathā** is as explained hereunder: **Sammāvācādayo**-Sammāvācā, Such as, Right Speech, etc., **tayo** - the three kinds of **Maggaṅgas, honti** - are. **viratiyopi** – viratis. **cetanādayopi** - Also the **dhammas** such as, **cetanā**, etc., or, **cetanā** and the remaining kusala-cittuppāda also, **honti** - take place. **Maggakkhaṇe pana** - At the moment of the occurrence of Magga, however, **viratiyova** - only viratis, **honti** – are (Viratis). (**Viratī**- means abstinence from or what is wrong).

## **Explanation**

In respect of **Sīla-cittuppāda** while abstaining from **vacīduccarita**, **kāyaduccarita**, and **micchājīva** (unwholesome speech, unwholesome deeds and wrong way of livelihood), **sammāvācā**, **sammā kammanta** and **sammā ājīva** are **virati-cetasika** (**mental concomitants of abstinence**). While **Vaci**, **Kāya** and **Mano succaritas** (**wholesome speech, deeds and thoughts**) are occurring, **cetanā** as well as the remaining **cittuppāda** (arising mental thoughts) are said to be **Sammāvācā** and so on. It means - during a brief moment of **Magga**, however, only **virati-cetasikas** are to be called **Sammāvācā**, etc. Such being the case, in the matter of **manosuccarita vipassanā**, i.e. **Vipassanā** concerning the right thought, **cetanā** and the remaining **kusala-cittuppāda** are known as **Sammāvācā**, etc. In so far as this Sutta is concerned, **virati-cetasikas** which are associated only with **Sīla-cittuppāda** should not, however, be considered as being relevant merely because the manner of occurrence of **Vivekanissita**, etc., is only manifested at a brief moment of **Vipassanā** insight and of **Magga**, and because indication is made to know in respect of the remaining **Maggaṅgas** just as in the case of **sammādiṭṭhi**.

**Sikkhāpada vibbaṅga virati, cetanā, sabbe sampayutta dhammā ca, sikkhāpadanīti vuttāti tattha padhānāṇaṃ virati cetanāṇaṃ vasena "viratiyopi honti cetanāyopi" ti āha, musāvādadihi viramanakāle va viratiyo, subhāsītā divaca bhāsanadikāle ca cetanāyo yojetabbā.**

(Mūla-Ti: 2-71)

**Sikkhāpadavibhaṅge** - In the sikkhāpada Vibhaṅga (the Analysis of precepts), **virati ca-** abstinence, **cetanā ca-** (and) all kinds of associated Dhammas), **sikkhāpadānīti** - are said to be the precepts or moral conduct, **vuttā** - it is so preached. **Iti** - Therefore, **tattha** - among these three kinds, **padhānāṇaṃ** - as being chief, **virati cetanāṇaṃ vasena** - according to virati and cetanā, it is also said to be "**viratiyopi honti cetanāyopīti** "- **āha**, so says the Commentator.

**Footnote:** (As stated accordingly, what is contained in Saṃyutta Aṭṭhakatha as 'Cetanādayopi' the word 'ādi' appears to be redundant. However, since the word that is included in **ādi** being in consonance with the Sikkhāpada Vibhaṅga Pāli, and since it seems proper and appropriate in rendering or interpreting as '**ādivan**', and also since no definite decision can be arrived at that the original word of expression as found in Aṭṭhakathā and in scriptures written on the palm leaf which the commentator had perused is correct, explanation has to be quoted and rendered according to what is found in Saṃyutta Aṭṭhakathā Text.)

Ney, Alternatively, **musāvādādihi viramaṇakāle** - when refraining from telling falsehood, etc. (**Musāvāda**), **yojetabbā** - it should be made to fall in line with, **viratiyo-**viratis (the abstinence). **Subhāsita divacā bhāsanādikāle ca** - when also speaking nice and pleasant words, **cetanāyo** - with consciousness or intention, **yojetabbā** - it shall be caused to bring in harmony.

In this ṭīkā, the use of the expression '**bhāsanādi**' should be considered as conveying the meaning according to the word 'ādi', as:

"the time when **kāyasucarita** and **manosucarita** are taking place." Hence, it has been expounded in Anuṭīkā as: "**Subhāsītādīti asamphappalāpādi, ādisaddena apisunādi saṅgahitā, bhāsanādīti ettha pana kāyasuccaritādi.**" However, from the view point of **ādisaddā**, the word "**kāyasucaritādi**". In this Anuṭīkā, should be interpreted as: "**manosucarita**" only. Vipassanā-bhāvanā is embraced in manosucarita. Hence, in relation to **Vipassanācittuppāda**, even **cetanā** and the remaining **cittuppāda** should by way of adaptation or device, be remembered, as **Sammāvācā, kammanta** and **ājīva maggaṅgas**.

## **CATUSACCA KAMMAṬṬHĀNA**

As regards the manner of contemplating the Four Noble Truths, in accordance with what has been already mentioned as per **Aṭṭhakathā** as: "**Tattha purimāni dve saccāni vattaṃ**", etc., for having had a desire with a bent of mind by mere **Sutta** (knowledge) that **Nibbāna Dhamma** and **Magga Dhamma** are noble and fine in quality, and since the act of contemplating and noting is made only on the dhammas deserving of treating as **Dukkhasaccā**, and **Samudayasaccā**, i.e. vipassanā causes to bring about **Magga-ñāṇa** which realizes the Four Noble Truths, and since it happens to be not only the meditational practice which is developed with a view to realizing the Four Noble Truths but also a condition for unique achievement and enjoyment of the bliss of **Nibbāna**, i.e. **Magga** and **Phala**, it is known as ; **Catusacca kammaṭṭhāna**, or rather, the meditational practice of the Four Sublime Truths.

**Catusaccappativedhāvahaṃ Kammaṭṭhānaṃ  
catusaccakammaṭṭhānaṃ, catusaccaṃ vā**



ariyamaggo                      maggasaccaṃ                      evaṃ  
 catusaccavasena ussakkitvā nibbutim pāpunāṭīti  
 idamekassa                      assāsa                      passāsavasena  
 abhiniviṭṭhassa                      bhikkhuno                      yāva arahattā  
 niyyānamukhaṃ.

(Dī – Ṭha: 2-356)

**Tattha** - Relating to that section on ānāpāna, **assāpassāsa-pariggahikā sati** - Mindfulness which takes up, contemplates and notes the incoming breath and outgoing breath, **Dukkhasaccaṃ** is **Dukkhasacca**, the Truth of Suffering. **Tassa samuṭṭhāpikā** - that which makes to raise or produce the said mindfulness, **Purimataṇhā** tanhā the craving which had occurred in the previous existence when performing meritorious deeds (kusala kamma), **Samudayasaccaṃ** is samudaya-saccā, the Truth of the cause of Suffering. **Ubhinnaṃ appavatti-Nibbāna** whereby both dukkha and samudaya cease to occur, **Nirodhasaccaṃ** is **Nirodhasaccā**, the Truth of the cessation of all Sufferings. **Dukkhaparijānana** That which also knows dukkha distinguishingly, **samudayappajahana** that which also rejects samudaya, **Nirodhārammano** that which also adverts to Nibbāna, **ariyamaggo** the Ariyamagga which occurs in one's own bodily and mental complex, **Maggasaccaṃ** is Maggasaccā, the Truth of the Path leading to the cessation of sufferings. **Evaṃ** Thus, catusaccavasena according to the wish, or rather, by virtue of **Catusaccakammaṭṭhāna**, (**Catusaccavasenaṭīti catusacca kammaṭṭhāna-vasena Ṭīkā** Commentary) **ussakkitvā** becoming more and more purified stage by stage, **nibbutaṃ** approaching towards the stage of the extinction or cessation of kilesa, **pāpuṇāṭī** -

has eventually reached. **Iti** - For having reached or attained as such, **idaṃ** - this meditation, mindfulness of Breathing i.e. Ānāpāna kammaṭṭhāna, **assāsapassāsavasena abhiniviṭṭhassa** by bearing in mind or by becoming mindful of the inhaling breath and exhaling breath. (It means to say - contemplating and noting the act of breathing in and out), **ekassa bhikkhuno** - (is for) a certain particular monk, **yāva arahatta-** (to reach) up to the stage of Arahatta-Phala, **niyyānamukhaṃ** - the way of liberation or escape from the miseries of Saṃsāra.

## **Explanation**

To a Vipassanā yogī who practises according to the Teaching (desanā) laid down in the section concerning **Ānāpāna**, at every time nothing is done on inhaling breath and exhaling breath as "coming in, and going out", mindfulness (**Sati**) takes place which knows and notices the element of motion - the air that is touched (at the tip of the nostrils) **vāyo - phoṭṭhabba - rūpa**. This mindfulness being **pubbabbāga vipassanāmagga** i.e. prior knowledge of insight is **Bhāvetabba Maggasaccā** according to the method of **nānātarika**. However, this mindfulness not being kokuttara associated with shall not be decided as Ariyamaggasaccā in reality. As it is merely lokiya Dhamma, it is only embraced in **Dukkha - Ariyasaccā**. What it means by **Catusacca-kammaṭṭhāna** is, in fact, **Vipassanā** which ought to be practised with the sole object of achieving the real Ariyasaccā. Hence, in describing the manner in which **catusacca-kammathana** is taking place, the commentator has stated that the said mindfulness is only **Dukkhasacca**. The reason for mentioning this very mindfulness as being **Dukkhasacca** is given in accordance with the essential point

method which shows the important point only. Hence, all those dhammas which are not prescribed, namely," the consciousness which is associated with the said Mindfulness (**sati**), **cetasika** (the mental concomitants), the materiality on which this mindfulness is dependent, and inhaling and exhaling breath - the **vāyo - phoṭṭhabba - rūpa**" which is the object of consciousness, are also to be understood as **Dukkhasaccā**. Therefore, it has been so mentioned using the statement of expression " **staidukkhasaccā**.", which signifies mindfulness (**sati**) as being chief factor. A yogī who develops Vipassanā called "**Catusacca - kammaṭṭhāna**" in accordance with desana concerning the section on Ānāpāna, is stated as having distinguishingly known without bewilderment all conditions of inhaling and exhaling breath, and of mindfulness which occurs while the respiration is taking place associated consciousness and mental factors, and the matter on which this mindfulness depends, and as being "**Dukkhasaccā**" at the moment of realization of **Magga** of a later stage, just because these **Dukkhasaccā** Dhammas have been contemplated and noted previously. In this regard, noting done previously in respect of the consciousness (**Citta**) and mental concomitants (**Cetasika**) which occur in association with Mindfulness (**Sati**) is known as **Vipassanā Paṭivipassanā**. It means to say: **Vipassanā Insight** which again notes the act of noting **vipassanā**.

**Sā pana sati yasmim attabhāve, tassa samuṭṭhā-pikā taṇhā tassāpi samuṭṭhāpikā eva nāma hoti, tadabhāve abhāvatoti āha "tassā samuṭṭhāpikā purimatanhā" ti, yathā saṅkhārapaccayā viññāṇanti tamviññāṇabija taṃsantati sambhūto sabbopi lokiyo**

**viññāṇappabandho**

**saṅkhārapaccayā**

**viññāṇantveva vuccati suttantanayena.**

(Exposition of Ṭīkā - 303)

**Sā papa sati** - This mindfulness which notes the inhaling breath and exhaling breath, **yasmiṃ attabhāve** - occurs in one's personality. **Tassa samuṭṭhāpikā taṅhā** – the craving which causes rebirth, or rather, this personality to come into being, **tassapi samuṭṭhāpikā eva nāma** - may be said to have caused to bring about that act of noting with mindfulness. **Hoti** - It thus happens. **kasmā Why?** The reason being, **tadabhāve** if there is no such tanha, **abhāvato** it is because of the absence of noting with mindfulness based upon the personality called where it abides. **Iti** - Since it is also likely to cause to bring about this act of noting with mindfulness, it is stated as "**Tassa samuṭṭhāpikā purimatanhāti**", **āha** so says the Commentator. **Kim yathā** - How it happened is: **Saṅkhārapaccayā viññāṇanti** – when it says: "**vinnāna** – (consciousness) arises because of **saṅkhāra**, **taṃviññāṇabija tamsantati sambhuto** this **viññāṇa** as seeds or root, what is generated in the continuity of **viññāṇa**, **sabbopi lokiyo viññāṇappabandho** - all throughout the mundane consciousness in succession **saṅkhārapaccayā Viññāṇantveva** is nothing but **viññāṇa** which arises due to **Saṅkhāra**, **suttantanayena** - in accordance with the method of suttam, **vuccati yathā** - and it should be called as such.

All sorts of **rūpa-nāma** in this very life existence from the initial stage of time of conception (**paṭisandhe**) have come into existence due to volitional actions (Kamma) done in the previous existence. This Kamma had also happened and did happen for the

having had the so-called **taṇhā** = the craving for the kammic resultant and desire for rebirth, or future existence. It is capable of causing to bring beneficial results. Hence, the main reason for the emergences of the present form of existence comprising all mentality and materiality (**rūpa-nāma**) is this very "**taṇhā**", craving. Act of noting with mindfulness also shall be regarded as caused by that **taṇhā**. For example - in stating that **viññā** arises because of **saṅkhāra**, actually what has been generated is only vipaka resultant consciousness because of **saṅkhāra**. As a matter of fact, **kusala**, **akusala** (wholesome, unwholesome acts) and in operative consciousness (**kiriya citta**) are not the resultant of **saṅkhāra**. Nevertheless, these consciousness having occurred in continuity from the resultant consciousness (**Vipaka-citta**), the seeds for their arising lies in vipāka-citta. Therefore, these consciousnesses arises in the continuum of resultant consciousness. Such being the case, just as all mundane consciousness (**Lokiyacitta**) whatsoever, are to be called "**viññā** caused by **saṅkhāra**" according to the method of Suttanta in much the same way, because of **taṇhā** which had taken place and passed off in the previous existence, the resultant effect of kamma as a continuing process of matter and mind (**rūpa-nāma**) occurs in the present existence. It shall therefore be considered that the act of noting with mindfulness also which is taking place in a continuum of **rūpa-nāma** has been caused by that **Taṇhā**. Therefore, it means to say that the **taṇhā** of the previous existence which is the basic cause of Mindfulness (**sati**) called Dukkhasacca, is known as **Samudayasaccā**. This **samudaya** which has gone by in the previous existence, however, cannot be comprehended by the knowledge of **Paccakkha - ñāṇa**, knowledge tainted by retrospective contemplation. Only when knowledge gains maturity,

and after having noted the currently arising **tanhā**, and known by **paccakkha** and the past **taṇhā**, can be contemplated with **Anumāna** knowledge. However, since the past **taṇhā** and the present being not only identical in nature but also occurring one single personality, it is one and the same according to the principle of **ekatta (taking the similar things as one)**. Hence, every time the present **taṇhā** happens to be noted and remembered, it amounts to personal realization of the **Samudayasaccā**.

The **Nibbāna** where **Dukkhasaccā**, the Truth of suffering such as mindfulness, and **Samudaya-taṇhā**, have become extinct is known as **Nirodhasaccā**, the Truth of the Extinction of Suffering. **Ariyamaggaṅgas** - eight in number, i.e. the Noble Eightfold Paths, which can accomplish the comprehension of **dukkhasaccā**, such as, mindfulness, etc., as being "suffering" and which can eradicate **Samudaya-taṇhā**, are known as **Magga-saccā**. Mention has already been made previously that in regard to these **Nirodha** and **Magga**, it is only necessary to have a mere bent of mind and favourable mental disposition towards them for either having learnt or heard of them as being "noble and supreme". Hence, a person who contemplates and notes the arising phenomena of **rūpa-nāma - dukkhasaccā** and **samudayasaccā**, such as, inhaling breath and exhaling breath with a bent of mind and with expectation towards **Nirodha** and **Magga** at the prior stage, in accordance with what is stated in visuddhimagga as "**Addhā imāya paṭipadaya jarā maraṇaṃ parimuccissāmi**" i.e. "by way of this noble practice of vipassanā, complete emancipation from old age (decay) and death will be definitely gained; and liberation from all misery and sufferings whatsoever will be achieved, and then **Magga-Phala-Nibbaā** will surely be realized and attained," shall be deemed to have been

practising and developing **Vipassanā-bhāvanā** called "**catusacca-kammaṭṭhāna**." It means that such a person making progressive strides in stages by his achievement of Visuddhi, such as, purity of view (ditṭhivisuddhi) in sequence, and of the four kinds of purity of knowledge (ñāṇadassanavisuddhi,) such as, the First **Magga-Ñāṇa** is succession has reached the state of cessation of **Kilesa**. It means to say that **Arahatship** is attained. Wishing to describe such an attainment, it has been stated in Aṭṭhakathā as "**Evaṃ catusaccavasena ussakkhitvā nibbutim pāpunāti**." Exposition has been rendered also in the Ṭīkā as "**Catusaccavasenāti catusacca-kammaṭṭhānavasena, Ussakkitvāti visuddhipamparāya āruhitvā, bhāvanaṃ upari netvāti attho**."

At a brief moment of attainment of the knowledge of the four Paths called **Ñāṇadassanavisuddhi**, realization and of the Four Noble Truths simultaneously takes place, although the manner of awareness in this regard has been shown previously, for having had its unique characteristic to a certain degree, it will now be briefly stated.

## **HOW DUKKHA IS COMPREHENDED OR KNOWN**

Since **Nibbāna** (which has the nature of cessation and extinction of all **saṅkhāras**, such as, the act of noting and mindfulness etc; and of the inhaling and exhaling breath with their characteristics of becoming and vanishing) is personally realized and grasped through **Magga-Ñāṇa** (the knowledge of the Path, which enables one to enjoy the bliss of Nibbāna), the materiality of in and out breathing which have been noted and known, and **Vipassanā Insight**, such as, the act of noting with mindfulness, etc., and the

**materiality** on which dependence is made and the **rūpa-nāma-sañkhāra** which are of the same nature, for not being free from "arising and dissolution", act of awareness without bewilderment is accomplished with full comprehension that these are, in fact, "miserable phenomena = i.e. the dhamma which are not tranquil nor peaceful, with an ever changing process without cessation.

## **HOW SAMUDAYA IS AWARE OF AND KNOWN**

Since the act of awareness has been accomplished without delusion in respect of those **sañkhāras** realizing them as being suffering and misery, there is no reason why pleasurable longing desires for the inhaling and exhaling breath and in respect of **rūpa-nāma-sañkhāras**, such as, the act of noting and mindfulness (**sati**), etc., should take place. This condition which does not give way to cause to occur, or rather, the non-occurrence of such longing desires, is known as **Pahāna-ppaṭivedha**, or **Pahānābhisamaya**.

## **HOW NIRODHA AND MAGGA ARE AWARE OF AND KNOWN**

**Maggaṅga dhammas**, such as, **Sammādiṭṭhi**, the Right view which adverts to and discern Nibbāna, i.e. the nature of cessation and extinction of all sañkhāras, such as, the act of noting and mindfulness, and the in and out - breathing that is noted, will manifest very clearly in one's own bodily and mental complex. Personal realization of Nibbāna when achieved as stated is known as **Sacchikiriya paṭivedha**, and **Abhisamaya**. The manifestation or occurrence of the said Maggaṅgas with attentiveness to **Nibbāna** by

means of contemplating and noting of the inhaling breath and exhaling breath that have been done previously so as to cause Magganga Dhamma to occur in one's own personality or complex, is known as **Bhāvana-paṭivedha** and **Abhisamaya**.

What has been stated in the foregoing is a brief account of how a vipassanā yogī has reached up to the stage of **Arahatta-Phala** by primarily based upon the mindfulness of breathing in and out (noting the inhaling and exhaling breath). In the twenty sections relating to Iriyapattas or postures, etc., being Catusaccakammaṭṭhāna, the manner of reaching or attainment up to the stage of **Arahatta -Phala** has been similarly shown in Aṭṭhakathā. The difference lies only in the sense-object of mindfulness. This will be explained.

In the section relating to postures, mindfulness that notes the iriyapattha-rūpa such as "walking", "standing", "sitting" and Dukkhasaccā. In the section relating to **Sampajñña**, (i.e. comprehension), mindfulness that notes the manner of **rūpa**, called "walking", "retracing", "bending", "stretching", etc., is known as **Dukkhasacca**.

In the section relating to Paṭikūlamanasikāra (proper attention on the impurity or loathsomeness of the body) mindfulness which contemplates the 32 constituent parts of the body, namely, hairs of the head, hairs of the body, toe-nails, finger-nails, teeth, skin, etc. is known as **Dukkhasaccā**. This mindfulness (sati), however, is mindfulness which is associated with **Samatha**. It is **NOT** Vipassanā Mindfulness. The objects such as hairs of the head, etc., is also **NOT paramattha (ultimate Realities)**. It is merely **Paññatti (concept)**. Hence, the object of mindfulness which is described in this section should not be included in "Dukkhasaccā".

In the section relating to Dhātumanasikāra, reflection on or mindfulness of the four primary Elements is known as **Dukkhasaccā**.

In the nine parts relating to Sivathika (a charnel house, i.e. a place where dead bodies are thrown to rot away instead of cremation), mindfulness which contemplates and notes the entire (**rūpa**) **materiality**, the aggregate of corporeality of body which is thought of as a bloated or swollen corpse, is known as "**Dukkhasaccā**."

In the case of **Vedanānupassanā (contemplation of feeling)**, sati or mindfulness which notes and is aware of the sensations, is known as: "**Dukkhasaccā**."

In the matter relating to **Cittānupassanā (contemplation of consciousness)**, mindfulness which notes the mind, mental thoughts and ideas, is known as "**Dukkhasaccā**."

In the part concerning Nīvaraṇa, mindfulness which notes all nivaranas or hindrances, is known as "**Dukkhasaccā**."

In the part relating to Upādānakkhandhā (five aggregates of clinging), mindfulness which notes the khandhas, it known as "**Dukkhasacca**."

In the part relating to **Āyatana**, mindfulness which notes the six organs of sense and six objects of sense, and samyojaṅga (falter or the bond of human passion which binds man to continued existence ), is known as "**Dukkhasaccā**."

In the part concerning **Bojjhaṅga (seven factors of Enlightenment)**, mindfulness which notes the Bojjhaṅgas, viz: the seven requisites for attaining the Supreme Knowledge, is known as "**Dukkhasaccā**."

In the part relating to **Saccā (Truths)**, mindfulness which notes **Dukkhasaccā** and **Samudayasaccā**, and mindfulness which inclines towards **Nirodha** and **Magga**, are known as "**Dukkhasaccā**", respectively.

In all these (20) parts of divisions also, what has been stated as Dukkha only with reference to mindfulness (sati), is the statement made by the method of Essentiality (taking only the most important thing out of many). Such being the case, it should be borne in mind that all the Dhamma such as the mind (citta) and mental concomitants (cetasika) which are associated with **Sati** (mindfulness),, **rūpa-nāma** which are the objects of consciousness, and the **base-rūpa**, are merely "Dukkhasaccā that ought to be noted distinguishingly through the knowledge of **Vipassanā** and of **Magga**." Hence, for being desirous of and inclined towards the said **Magga** and **Nibbāna** as has been heard of by listening to the preachings that Magga Dhamma and **Nibbāna** are eminently noble and supreme, a person who wishes to contemplate Vipassanā in accordance with the desana as may be relevant relating to the past concerning Iriyāpatha etc., should not the way of deportment, etc., as directly pointed out in the Pāli Texts. The act of noting with mindfulness, and the associated consciousness as well as Cetasika (mental factors) should also be noted. If the materiality on which these citta and cetasika depend is obvious, note them. Taṇhā that has occurred in the past which is the main cause of mindfulness and the current craving of the same kind should also be noted. When gaining maturity, contemplation of the past Samudaya through surmise will automatically take place. There is no need to exert special effort to make reflection. Since there is willingness mental inclination towards nirodha and magga according to the method as

stated earlier, a person who carries on noting Dukkhasaccā and Samudayasaccā Dhammas, such as, the ariyāpatha (postures), etc, which are currently taking place, should be regarded as ", cultivating and practising Vipassanā bhāvanā called Catusacca-kammatthana meditation. Such a person will attain **Arahatship** whereby kilesas become extinct or extinguished, after making progressive strides consecutively through different stages of purification (**Visuddhi**). This, in fact, is the statement in brief explaining the manner in consonance with Aṭṭhakathā, as to how a person who has practised the Catusaccakammaṭṭhāna meditation could reach up to the stage of **Arahatta-Phala** according to the guidelines in one of the sections out of 21 sections or divisions as stated in the Satipaṭṭhāna Sutta.

## **THE NOBLE QUALITIES AND ADVANTAGES OF SATIPAṬṬHĀNA**

A person who has attained the four stages of Enlightenment Paths Maggas and four Fruitions (Phalas) leading to Nibbāna thereof, by practising meditation in accordance with the noble guidelines of Satipaṭṭhāna, also becomes cleansed from the filth of kilesa, moral defilements, such as, rāga, dosa and moha, i.e. lust, anger and delusion. He has also overcome soka (sorrow) and parideva, (lamentation). Dukkha, bodily pain or sufferings, and Domanassa-mental misery or grief have ceased and disappeared. It means to say that there should no longer be bodily pain or sufferings after parinibbāna (demise of an Arahanta) and also that from the time of achieving **Arahatta-magga**, no mental pains or sufferings should have occurred. Knowledge of the Four Paths - Magga-ñāṇa

called "**Ñāya**" also has been already realized and achieved. Nibbāna Dhamma, the final Liberation of blissful state whereby all misery and sufferings whatsoever have become ceased and extirpated, is also personally and vividly known and realized, Hence, the Lord Buddha, the Omniscient one, has extolled the fine qualities of the Four Foundations of Mindfulness (Satipaṭṭhāna) as follows:

**Ekāyano ayam bhikkhave maggo sattānaṃ visuddhiyā, sokaparidevānaṃ satikkamāya, dukkha-domanassānaṃ atthagamāya, ñayassa adhigamāya, nibbānassa sacchikiriyāya, yadidaṃ cattāro sati-paṭṭhānā.**

**Bhikkhave** - Oh Monks! **yedidaṃ** - **ye ime cattāro satipaṭṭhānā** these four Foundations of Mindfulness,\* **santi** - de exist, **Ayaṃ maggo** - The roadway of Satipaṭṭhāna is **Sattānaṃ** - in respect of all sentient beings, viz: all would-be Buddhas, Paccekabuddhas and Sāvakas (disciples of the Buddha), **Visuddhiyā**- for the purpose of getting cleansed of the impurities of the mind, i.e. kilesas, **ekāyano** - is the only way or path, **Soka-paridevānaṃ** - All sorrow and lamentation, **samatikkamāya** - in order to overcome or reject, **ekāyano** - it is the only path. **Dukkha domanassānaṃ** - In respect of physical and mental sufferings, i.e., pain and grief, **atthagamāya** - so as to make them ceased and get rid of them, or eradicated, **ekāyano** - (satipaṭṭhāna) is the also track to be trodden. **Ñāyassa adhigamāya** - For the purpose of attaining the Four Magga-ñāṇas, **Nibbānassasa-cchikiriyāya** - for the purpose of realizing Nibbāna personally through practical indulgence of meditation, **ekāyano** (it) is one and the only way.

In this noble preaching, Satipaṭṭhāna (Foundation of mindfulness) meditation has been directly pointed out as "The only way or the one and the only path towards the final destination - Nibbāna, or rather, for the realization of the Nibbāna and to get cleansed from kilesa." As such, there should hardly be any doubt that only this which is to be developed and cultivated by way of noting with awareness **Kāya, Vedanā, Citta** and **Dhamma**, genuine **paramatthas**, is "Catusaccakammaṭṭhāna or Vipassanābhāvanā or what is called Pubbabhāgamagga (in accordance with the Pāḷi statement : ekāyanamaggo **vuccati pubbabhāgasatipaṭṭhānamagga**). Furthermore, all modes of meditation (bhāvana) leading to the attainment of Nibbāna, such as, Sammappadāna-bhāvanā, Indriyabhāvanā, Bojjhaṅgabhāvanā, Maggaṅgabhāvanā and so on, should also be noted as included in this **Satipaṭṭhāpanabhāvanā**. One should not think that there would

**Footnote:** \* The four Satipaṭṭhānas are Kāyānupassanā satipaṭṭhāna, Vedanānupassanā satipaṭṭhāna, Cittānupassanā satipaṭṭhāna and Dhammānupassana satipaṭṭhāna.

Be any other kind of bhāvanā of a distinctive character what will lead to Nibbāna besides Satipaṭṭhāna which comprises the act of noting with awareness of Kāya, Vedanā, Citta and Dhamma. Hence, Aṭṭhakathā has stated in clear terms as follows:

**Ekāyano ayaṃ bhikkhave maggoti ettha ekamaggo ayam bhikkhave maggo. Na dvidhā pathabhūtoti evamattho daṭṭhabho.**

(Dī-ṭha: 2-335)

In the expression of the words which run: **Ekāyano ayam bhikkhave maggoti ettha, maggo** "Bhikkhave - Oh Monks! **ayam** maggo, this **Satipaṭṭhāna** Journey, **ekamaggo** - is one and the only path or road to perform the journey. **Na dvidhā pathabhūto** - It is not a two-way track or path with diversion. **"Iti evam** - In this manner, **attho** - the meaning, **daṭṭhabbo** - should be borne in mind or noted.

**Ekamaggoti eko eva maggo, na hi nibbānagā-mimaggo añño atthīti, nanu satipaṭṭhānam idha maggoti adhippetam, tadanñe ca bahū magga-dhammā atthīti, saccam atthi, te pana satipaṭṭhānagahaneṇeva gahitā, tadavinābhāvato. Tathā hi ñāṇaviriyaḍayo niddese gahitā, uddese pana satiyā eva gahaṇam veneyyajjhāsavāsenaṭi daṭṭhabbam, na dvidhāpathabhūtoti iminā maggassa anekamagga-bhāvābhāvam viya anibbānagāmi bhāvābhavaṇca dasseti.**

(Exposition of Ṭikā: 279)

**Ekāmaggoti** - What ekamaggo means is **eko eva** - tie one and the only way, **maggo** - which is the path to be taken. **Hi saccam**- It is indeed true and correct. **Añño** - Except the method of Satipaṭṭhāna, **nibbānagā-mimaggo** - the way or journey to Nibbāna, **na atthi** - there is none. **Iti** - In this Sutta, **Satipaṭṭhānam** Satipaṭṭhāna should be regarded as maggoti - magga, **adhippetam** - according to what is intended or meant to be, **Tadanñe** - Except this mindfulness (sati),

**bahūmaggadhammā ca** - there are a good number of Magga-Dhamma also. **Atthi nanu** - Is it not true that there are many? **Iti** - If argument were made in the light of the above, **saccam atthi** - it is undoubtedly true that there are many. **Pana-** However, **tadavinābhāvato** - since these do not take place aloof or separated from the said Mindfulness (Sati), **te** - any other Magga-Dhammas, **Satipaṭṭhānaggahāṇeneva** - may be said to have reference to Sati-paṭṭhāna, **gahitā** - it shall be taken to mean, or understood as such. **Tathā hi** - When it is taken to have reference to Mindfulness, since these are all included therein, **niddese**-on being commented upon in detailed Pāli explanation or elaborate exposition, **ñāṇavīriyādayo** - Magga-Dhammas, such as, **ñāṇa** (knowledge) and **vīriya** (diligence), **gahitā** - should be taken, accepted and preached accordingly. **Uddese** - In a brief account of description made in the Pāli Text, **satiyā eva gahanam pana** - the fact that it is meant to say or preach referring only to mindfulness, **veneyyajjhāsavāsena** - may be considered as having been so preached on account of disposition or desire of veneyya (those who are ready to receive the Dhamma). **Daṭṭhabbam** - It should be borne in mind as such. **Na Dvidhāpathabhūtoti iminā** - By the use of the additional explanatory expression which indicates: **na dvidhāpathabhūto, imassa maggassa** - in so far as this way of satipaṭṭhāna is concerned, **aneka-maggabhāvā bhāvaṃ viya** just as saying that as well as there is no other kind of way except this (satipaṭṭhāna). **anibbānagāmi bhāvābhāvaṅca** there that cannot possibly reach or achieve Nibbāna, **dassati** - it is pointed out as such.

(There is only one way and that is Satipaṭṭhāna by which the journey can be made to reach the final

destination of Nibbāna. This path-Satipaṭṭhāna will surely cause one to reach or achieve the goal of Nibbāna. It means to say that it will not cause to deter one from achieving Nibbāna.)

Furthermore, - it has been stated in **Aṭṭhakathā** that "During the period of four asaṅkheyyas and a lakh of kappas-world cycles- (aeons and aeons) a good many Supreme Buddhas, the Awakened Ones, who were truly and perfectly enlightened (**Sammāsambuddha**) as well as other individuals, namely hundreds of Paccekabuddhas (i.e. those who have attained like a Buddha the knowledge pertaining to Nibbāna;) and also incalculable number of Ariyāsāvakas, have all reached the stage of purification after eradicating and cleansing the defilement of kilesas only through Satipaṭṭhāna-magga and that no knowledge of bhāvanās ca possibly be gained without contemplating and noting any one of the **Kāya, Vedanā Citta and Dhammas**; and such being the case, even those persons who have reached **Magga-Phala** for having listened to one Verse of the **Dhamma**, have in fact attained Ariyāphala through **Satipaṭṭhānamagga** only and then, surmounted and overcome all sorrow and lamentation (soka, parideva, etc.)." Hence, **Vipassanābhāvanā**, the medium through which Magga-Phala can be attained, means nothing but **Satipaṭṭhāna-bhāvanā**, which should be cultivated and developed by contemplating and noting the **Kāya, Vedanā, Citta and Dhamma**, the genuine **paramattha**, in accordance with the noble Teachings (desanā) relating to Satipaṭṭhāna. At such, it should be firmly borne in mind that there is no other method of developing meditation except Vipassanā bhāvanā that will lead to the attainment of **Magga-Phala-Nibbāna**, and that

is the **Satipaṭṭhāna Bhāvanā**, the practice of meditation by Four Foundations of Mindfulness.

If meditation is practised and developed in accordance with one of the section from among the 21 sections or divisions relating to this **satipaṭṭhāna-bhāvanā**, a person who has the mediocre knowledge (**majjhimaneyya**) will become either an **Anagāmi** or an **Arahat** within seven years at the most, and seven days at the quickest. This is as vouched for by the **Buddha**. The following is the statement a guaranteed by the Blessed one how such an achievement can be attained within the shortest time.

## THE NOBLE WARRANTY

**Yo hi koci bhikkhave ime cattāro satipaṭṭhāne evaṃ bhāveyya sattāhaṃ, tassa dvinnaṃ phalānaṃ aññataraṃ phalaṃ pāṭikankhaṃ diṭṭheva dhamme aññā, sati vā upādisese anāgāmitā.**

**Bhikkhave** - Oh Monks! **Yo hi koci** - an individual irrespective of whether a monk, or a sāmaṇeras, or an ordinary person, whether a male or a female, **ime cattāro satipaṭṭhāne** practice of these Four Foundations of Mindfulness Contemplation, **evaṃ** - by the method as prescribed or preached in the section relating to **Ānāpāna**, etc. from among the 21 sections, **sattāhaṃ** - all throughout the period of seven days, **bhāveyya** - if developed. **tassa** - this individual who causes or strives to develop, **diṭṭheva dhamme** - even in the present life existence, **aññā vā** either Arahatta-phala, **Sati upādisese** - if there is still a remnant of cravings or clinging attachment, **anāgāmitā vā** - or anāgāmi-phala,

**dvinnam phalanam** - of the two kinds of phala, **aññataram phalam** one of the Phalas, **pāṭikiṅkham** - should be expected (to be gained), nay, it should be believed without doubt that achievement will be gained.

In the Bodhirāja Kumāra Sutta of **Majjhimapannāsa**, however, noble guarantee has also been given that awakening of Special Dhamma can even be achieved within one night, or within one day referring, of course, to a person who has a keen and penetrating knowledge i.e. a Tikkhapaññāneyya. The manner of guarantee or a that is offered or extended, is as follows:

**Imehi pañcahi padhāniyangehi samanaāgato  
bikkhu tathāgataṃ nāyakaṃ labhamāno  
sāyāmanusiṭṭho pāto visesaṃ adhigamissati.  
Pāto anusīṭṭho sāyaṃ visesaṃ adhigamissati.**

(Ma: 2-300)

**Imehi pañcahi padhāniyengehi** - With these five qualities to be striven and to exert in the practice of the dhamma (viz: In brief - confidence or implicit faith in Buddha, and equable state of body and mind, honest and sincere, diligence in good works and true wisdom) \*, **samanāgato bhikkhu**- a monk who is endowed

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\* Please see the elaborated statement of explanation on "**Padhamya**" given by the Author.

with these attributes, **tathāgataṃ nāyakaṃ** - a teacher the Buddha, who will guide and teach the method, **lobhamāno** - if available, **sāyaṃ anusīṭṭho** and if exertion in the practice of meditation is made after taking instructions respectfully in the

evening time, **pāto** - when dawn breaks in the early hours the next morning, **visesaṃ** - the Special Dhamma of **Magga-Phala-Nibbāna**, **adhigamissati** - will be known, nay, will be attained. **Pāto anusiṭṭho**- If practised under the noble instructions and guidance received in the early the morning **sāyaṃ** - when dusk falls or at night, **visesaṃ** - Magga-Phala-Nibbāna, the Special Dhamma, **adhigamissati** - will be attained or realized.

## **THE FIVE PADHĀNIYANGA (FACTORS OF STRIVING)**

These are:

- (1) Possessing an implicit faith in the Three Refuges, Viz: Buddha, Dhamma and Samgha, and the Spiritual Teacher who gives instructions on Kammaṭṭhāna, and also in the method of meditation contemplation and noting.
- (2) having good health being accomplished with the power of digesting the food that is takes so as to cause an equally- balanced state of digestion.
- (3) Refraining from revealing the attributes which one does not truly possess and also speaking honestly and correctly without hiding one's own fault about what has actually happened, without letting his spiritual teacher and companions or monks know:
- (4) Indulging in the practice of meditation continuously and seriously with utmost exertion and diligence with what is called **caturaṅga vīriya**, the four kinds of effort with a determination as "let my flesh and blood be dried up,

and only skin, bone and sinew be left until such time the awakening of Special Dhamma is achieved;" and

- (5) Manifestation of **Udayabbaya-Ñāṇa** - the knowledge or realization of the arising and dissolution of the phenomenal condition of rūpa-nāma-khandhā, which is in fact the true wisdom, these are the Five Attributes.

The statement that the Special Dhamma, i.e. **Magga-Phala-Nibbāna** can be realized and achieved within 7 years or so, or within seven days, or within one night, or within one day's time, is not the one uttered by an ordinary person. These are the words spoken by the Supreme Buddha called **Sammāsambuddha** - the Fully Enlightened One, who has truly realized and discovered the Four Noble Truths all Dhammas without any outside aid. These are the preachings of the Buddha who bears the pre-eminent Title of "**Sugato**" for having always used to speak honestly only the words of truth which are beneficial to all beings. Hence, all men of virtue who are not only accomplished with faith (saddhā), but are also fully endowed with the right spirit and intention (**sammāchanda**) to get liberated from the miseries of samsara (the repeated existence accompanied with woes and sufferings) having full confidence in the two eminently noble statements of Buddha's guaranty an being the real Truth and as being really beneficial and fruitful as is mentioned in **Buddhavamsa pāli** (history of the Buddha) in the following words: -

" **Advejjha vacanā Buddhā, amoghavacanājinā** Buddha - All **Buddhas**, the Enlightened Ones, possessed of infinite and infallible knowledge, **advejjha vacana** never utter any words or speech with ambiguity, nay, always used to say only words Truthful

words. **Jinā** = Buddhas, the Victorious, the Conquerors of the five Māras (viz: Māra-asa deity,-of defilements, -of the Aggregates, of kamma , and-of Death), **amogha vacanā** - always speak without vanity, nay, are used to say what is really beneficial or advantageous, and only what is true and meaningful," should be able to develop and practise Satipaṭṭhāna-bhāvanā hoping that -

"If I were **Tikkhapaññā** – neyya puggala (individual who is quick-witted and ready to receive the teaching), awakening consciousness of **Dhamma** will surely be achieved either within one night or within one day. If I happen to be a **Majjhimapaññā –neyya puggala** (a mediocre witted individual) i.e. a person of average intelligence and perfection, Special **Dhamma** will be realized within seven days at the earliest, or within fifteen days, and at the most within a period of seven years. "May all those concerned be able to practise meditation with diligence.

## **SPECIAL REMARKS AND MESSAGE**

Mention had been made in **Satipaṭṭhāna Pāli** and **Aṭṭhakathā** relating to the 21 sections covering the subject of Ānāpāna, etc. **Arahatta-Phala** can be attained through practice according to the instructions as contained in any one section. It should not, however, be taken for granted that "**Magga-Phala** could be reached only if indulged in the practice of meditation in conformity with what is stated in any one of the sections " and that "**Magga-Phala** cannot possibly be achieved if practised covering a good coverage of instructions contained in many sections mixed

together or in combination. "To lay stress on the significance of this point, the Exalted One - Buddha has personally given guidelines on **Kammaṭṭhāna** mixing with all 4 kinds 4 **Satipaṭṭhāna** stating: "Cattaro satipatthane bhavayyasi", etc. The **bhikkhus who practised according to the Buddha's guidance became Arahantas**. Moreover, the statement "**Arahatta-Phala** can be attained through practice according to the instructions contained in any one section" really means: To accept the meditation subject of a particular section as an original **Kammaṭṭhāna** which has been always borne in mind. It does not mean to say that "rūpas-nāmas relevant to other sections in spite of their conspicuousness should not be contemplated." If at all these conspicuous rūpas and nāmas are not contemplated, then what would happen is that **kilesas** will arise in respect of these **rūpas-nāmas** with attachment to them as being **nicca, sukha** and **atta**.

Furthermore, in the present day no definite decision can be made" as to which particular section is suitable for such and such a person "from amongst those who are going to take up the practise the meditation. However, from the practical point of view, if contemplation is done primarily based upon **kāyānupassanā**, it will generally be found to be appropriate or suitable for the present day people. Hence, instructions will be given according to the method of practice, as to the manner of contemplating and noting without reference being made to the normal procedure of preaching as is relevant to all four kinds of Satipaṭṭhāna and 21 sections based primarily only on **kāyānupassanā**, in doing so, what are relevant to Samatha-meditation (**Kammaṭṭhāna**) from the sections pertaining to **Paṭikūlamanasikāra** and **Sivathika will be omitted** in Chapter (5) of this Text on the method of **Vipassanā** Insight

Meditation. having instructed as such, those **Yogis** who are meditating in conformity with the instructions and are complying strictly with the method of Practice laid down, It is hoped that, as a result, the meditators will speedily attain **Magga-Phala-Nibbāna** passing through different stages of **Vipassanā** knowledge in sequence with full comprehension and realization by means of contemplating and noting in a proper manner, the **rūpa-nāma** which are relevant either to any one of the Parts of to numerous Parts Concerning **Anupassanā** (Contemplation) according to one's own personal inclination or wish (**ajjhāsaya**) and to one's own temperament (**carita**).

#### **HERE CONCLUDES CHAPTER (IV)**

This brings to an end of Volume I of the Text on The Method of  
**Vipassanā** Insight Meditation.

Dated December 17. 1983.