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

SAṬṬHASAṄGĪŤIPUCCHAKA, AGGAMAHĀPAṄḌITA

THE VENERABLE MAHASI SAYADAW

Translated by

U MIN SWE
(Min Kyaw Thu)
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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 Ṭīkās.]

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 cakkhuvāravithi (the cognitive process connected with eye-door) beginning from āvajjana- (the adverting 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, cakkhuviññāṇa, 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 that consciousness of seeing known as Cakkhuviññāṇa, 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 cakkhuviññana 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 ward 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 jāyatiti tajjā, sā eva pannāpettabbaṃ paramattha sabhāvaṃ pannāpetiti 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 ghanā) 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 \textbf{paññatti} - names. Only constant awareness will take place of the arising and dissolution of the genuine \textbf{rūpa-nāma} - the \textbf{paramattha}. Those who have not had any experience in meditation should believe how such phenomena take place relying on the method prescribed in Mahā ṭīkā as stated below.

\textbf{Nanu ca tajjāpaññattivasena sabhāvadhammo gayhatīti\textquoteright?, saccaṃ, gayhati pubbābhāge, bhāvanāya pana vaḍḍhmānāya paññattiṃ samatikkamitvā 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 \textbf{paramattha} dhamma be borne in mind according to \textbf{Tajjāpaññatti}? 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 \textbf{Paññatti (concept),} when \textbf{bhāvanā} becomes keenly developed, the mind is freed from the \textbf{paññatti}, or rather, rejects the \textbf{concept} and abides only in the nature of \textbf{paramattha}.

It is a statement given in the exposition on Buddhānussati. Nevertheless, this Ṭīkā deserves to be regarded as a concrete example which can be considered believable by relying on the method relating to \textbf{Vipassanā}. It will be found in Chapter( V ) that when \textbf{Udayabbaya-ñāṇa}, etc. arises, the manifestation of \textbf{rūpa} and \textbf{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. If 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 lighting 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,
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 **Nhāna** 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 ṭīkā (1-449) as: "**Padaṭṭhānāṁ panettha aññadhammatāya na uddhaṭaṁ,**" is most appropriate.

The Meaning of Mahā ṭīkā: **Aññadhammatāya** - As it is a dhamma standing aloof on its own apart from the element which should be contemplated, **padaṭṭhānāṁ** - padaṭṭhāna, **ettha** - in contemplating these four Elements, **na uddhaṭaṁ** - 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 (**pathavidhātu**) 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 pathavidhātu, 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 paccayapariggaṇa-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 (ṭīkā-kyaw) which has not described the manner of contemplation in respect of Padaṭṭhāna being exactly in conformity with the Mahā ṭīkā 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 diṭṭhivisuddhi 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 ṭīkā 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 Mahāṭīkā (1-433).

Kasmā panettha ubhayaggahaṇaṃ?
Puggalajjhā-sayato, ekaccassa hi dhātuyo manasi karontassa tā sabhāvato gahetabbataṃ gacchanti, ekaccassa sakiccakaranato, 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 lakkhaṇa 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 Lakkhaṇa 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 lakkhana (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 lakkhaṇa 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 lakkhaṇa 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 Lakkhana (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 across 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 Padaṭṭhāna.

Rūpāyatana

If the visible-object is correctly known either because it appears of 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" (padaṭṭhāna), 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 sarasalakkhaṇṇvasena pajānāti."

The meaning of atthakathā

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

Some people adopting the method of cuṇṇamanasīkāra 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 respective of the characteristic (lakkhaṇa), 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 (lakkhaṇa), 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 (paccuṭṭhāna), 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 padaṭṭhānami{khandhaniddesa}. Saṅkhārapadaṭṭhānami vatthārammaṇa-padaṭṭhānam vi{ paṭiccasamuppāda : an exposition}{.)

Cakkhusamphassa

If the seeing is correctly known awareness takes place as the visible object has come into contact (lakkhaṇa), 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 (paccupatthāna), 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 (padaṭṭhāna), awareness occurs. (Nippītika cittapadaṭṭhānā upekkhā phassa padaṭṭhāna vedanā).

Although sukhā, dukkha and vedanā are not associated with, cakkhuviññāṇa (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 santirāṇa, 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 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 itṭhattā 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 itṭhattā, 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 sukhā 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 sukhā-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 Ṭīkās.

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 Samyutta and Paṭisambhidāmagga in the following words.
Cakkhuṃ bhikkhave abiññeyyaṃ, rūpā
abhiññeyya, cakkhuviññāṇaṃ abhiññeyyaṃ,
cakkhusamphasso abhiññeyyo, yamidaṃ
cakkhu-samphassapaccayā uppajjati vedayitaṃ
sukhaṃ vā dukkhaṃvā adukkhamasukhaṃ vā,
tampi abhiññeyyaṃ.

(Saṃ 2-228, Paṭisam 6)

The above Pāḷi conveys the meaning that "O, Monks! The eye should be known, nay, it should be understand 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 VVIPASSANĀ

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 "Abhiññeyaṃ", 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: "Abhiññeyaṃ", 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 ṇeyyaabhimukhā paññā abhiññā paññā.

(Mahā ṭī : 2-387)

Api ca sutamayāya, cintāmayaśa, ekacca bhāvanāmayāya ca abhivisitṭhāya paññāya ētā 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 Ŧānā).

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 ṭīkā, the former one is the exposition of the word Abhiññā which enunciates Ānātapariprīṇā. 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 Ānātapariprīṇā. The latter exposition however, it an explanation of the word Abhiññāta which enunciates the rūpas and nāmas that ought to be known by Ānātaparinnā. 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.

Therefore, Ānātaparinnā and Abhiññāta knowledge have not yet even come up to the level of Ānāmarūpapariccheda. 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 Abhiññēyya 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 Paccayaparīggaha-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, cakkhuvinñāṇaṃ 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 abhiññeyaman, saddā abhiññeyā, etc.' Hence, no further reference will be made of these Suttas.]

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

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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 DEMONSTRATES 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 Kileṣa 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 remains 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 diṭṭhamattaṁ bhavissati, sute suttamattaṁ bhavissati, mute

(Sāṃ: 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 "evaṅhi te Bāhiya sikkhitabbam - O, Bāhiya! You should practise as has been already stated. In the relevant Aṭṭhakathā also, elucidation has been made
Thus: "Sikkhitabbanti adhisilasikkhādīnaṃ tissannampi sikkhānaṃ vasena sikkhānaṃ kātabbaṃ = what is meant by the expression "should practise", is to indulge in practising according to the three kinds of sikkhā, such as, adhisilasikkhā. Moreover, it is stated as: "evaṃ imāya paṭipadāya tayā Bāhiya tissanāṃ 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 adhisilas, adhicittas and adhipaṅñās.)

Mālukyaputta - O, Mālukyaputta, yato kho - on one occasion, or rather, at a certain time, te - in so far as you are concerned, diṭṭha sutta 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 vanish 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 an 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 tatthassa ūnātātiraṇapariññaṃ dasseti, and heṭṭhimāhi visuddhihi 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 Atṭhakathā that the manner of arising of Magga-Phala together with pahānapariñña, 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, Aṭṭkhakathās and Ṭīkās. 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 dispensing 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-nāma 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 viññāṇas, 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.

Mālukyaputta 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:-


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 Samśāra - 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.]


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-dukka (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 Mālukyaputta 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, Mālukyaputta Thera had attained Arahatship and elevated to the status of a Mahāsāvaka (Great Disciple). This could be evidently found in the said Pāḷi Text.

What is essential to be noted

The aforesaid meanings have been made clear with this Mālukyaputta 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 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 Samyutta 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 Atṭhakattā.

HOW KILESA IS REJECTED BY NOTING

Dandho bhikkave satuppādoti satiyā uppādoyeva dandho uppannamattāya pana tāya keci kilesā niggahitāva honti, na saṃṭhātuṃ sakkonti. Cakkhuvārasmiṃ hi rāgādisu uppannesu dutiya javanavāre "kilesā me uppannā" ti ñatvā tatiye javanavāre saṃvarajavanaṇyeva javati, aniccha-riyañcetaṃ, yaṃ vipassako tatiya javanavāre kilese niggaṇheyya. Cakkhuvāre pana iṭṭhārammañe apāthagate bhavaṅgaṃ āvattetvā āvajjanādisu uppannesu voṭṭhabbanānantaraṃ sampattakilesa-javanavāraṃ nivattetvā kusalameva uppādeti, āraddhavipassakānaṃ hi ayamānisaṃ so bhāvanā-paṭisaṅkhāre patiṭṭhitabhāvassa.

(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 adverting 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-ñāna, 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...
awareness. However, by the use of the expression "anacchariyam, etc." as stated in the Aṭṭhakathā, it reveals, even during the cognitive process at the moment of seeing by its restrictive faculty (Niyamita), etc., that "no akusala citta (unwholesome consciousness) will be made to occur, and instead, only the act of contemplating and noting would certainly have to be made to occur continuously" in respect of a person accomplished with Vipassanā knowledge in whom impulsive consciousness of kilessa will fail to arise; and that only the kusala consciousness arises, the first vīthi - (cognitive process) can be contemplated upon with the second (vīthi). The way of consciousness which remains at determining can be understood by the exposition of Aṭṭhakathā as contained in Mūlapaṇṭha Mahāhatthipadopama Sutta.

**HOW IMPULSIVE CONSCIOUSNESS OR ILLUMINATION CEASES IN PANCADNĀRA - THE FIVE SENSE-DOORS**

Balavavipassakassa sacepi cakkhudvārādisu ārammane āpāthagatā ayoniso āvajjanaṃ uppajjati, voṭṭhabbanaṃ patvā ekaṃ dve vāre āsevanaṃ labhitvā cittaṃ bhavaṅgameva otarati, na rāgādivasena uppajjati, ayaṃ koṭippatto tikkhavipassako, aparassa rāgādivasena ekaṃ vāraṃ javanaṃ javati, javanapariyosāne pana "rāgādivasena evaṃ me javanaṃ javitan "ti āvijjato ārammanaṃ pariggahitameva hoti, puna vāraṃ tathā na javati, aparassa ekavāraṃ evaṃ
āvajjatopi puna dutiyavāraṃ rāgādivasena javanam javati yeva, dutiyavārāvasāne pana"evam me javanaṃ javatiyeva, dutiyavārāvasāne pana evam 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 Yogi 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), sampaṭicchana (recipient consciousness) and santīraṇa (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 labhītā, 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 *Vīthi* (cognitive process), the object of consciousness becomes very vague and obscure; and in the second cognitive process of mind-door, *tatramajjhappakkhā*, 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 abhinivijjvetvā 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 chaḷaṅgupekkhā. Chaḷaṅgupekkhā itself is (Upekkhā) which is like an indifferent attitude of an Arahant. However, it is NOT the Upekkhā, indifferent mental attribute of an Arahant. 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 saṇṭhātīti idha chal haṅgupekkhā, sā panesā kiṅcāpi kiṅāsavassa iṭṭhāniṭṭhesu ārammanesu a-rajjanādivasena pavattati. Ayaṃ pana bhikkhu vīriyabalena bhāvanā siddhiyā attano vipassanāṃ khīnāsavassa chaḷaṅgupekkhā thāne thapetiti vipassanāva chaḷaṅgupekkhā nāma jātā."

(Ma-ṭha: 2-130)

In the matter of "upekkhā kusala nissitā saṇṭhāti", 'upekkhā' simply means chaḷaṅgupekkhā. Although the said chaḷaṅgupekkhā usually occurs in an Arahat as in respect of the detached mind to both good end 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 Poṭhila by a young novice - a sāmaṇera citing an example relating to the method of catching an iguana, a kind of lizard.
During the life-time of Lord Buddha, there lived a Mahā Thera by the name of Venerable Poṭṭhila. 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 afford 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 Poṭṭhila. Which means Poṭṭhila, the Vain, Poṭṭhila, 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 Arahatship were residing, ho approached the eldest Thera in that forest retreat, and solicited for instructions of Kammaṭṭhāna. Foreseeing Poṭṭhila 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 taken 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!

* 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 Sāmanera 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 small 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 Uparipanṇāsa (348) of Indriyabhāvanā Sutta. It goes to say as follows:

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

Evāṃ sante kho uttara andho bhāvitindriyo bhavissati badhiro bhāvitindriyo bhavissati, yathā pāṛāsiviyassa brahmaṇassassa vacanaṃ, andho hi uttara cakkhunā rūpaṃ na passati, badhiro sotena saddaṃ na suṇāti.

"O, Uttara! If according to what is stated by your Brahmin teacher Pāṛāsiviya 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. (Pāḷi 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 Saḷaṅ-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 bhūri, a-yogā bhūrisañkhayo
Etaṃ dvedhāpathaṃ ānatvā, bhāvāya vibhavāya
cā Tathā-ttānaṁ 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-pannā and Magga-pannā.

Dhammapada atṭhakathā has said that Ashin Poṭṭhila attained
Arahatsip 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 or
kilesā after reaching Salaṅgupekkhā 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
Salaṅgupekkhā, 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
Ṭīkās, a few of the Aṭṭhakathā and Ṭīkās which directly reveals the
said meaning will again be cited to make the Dhammavatthāna-
āṇa (the knowledge that can determine the Dhamma) firm and
steadfast.

"Evāṃ suvisuddha pana-ssa
suvisuddha a-rūpadhammā
tihi ākārehi
patañjālo 161
For a Yogi (meditator) who has properly been able to take up the \textit{rūpa} with purification according to the method already stated, the arising of the \textit{arūpadhamma} (mental phenomena) \textit{the nāma-dhamma} - in all three aspects namely \textit{phassa}, (contact,) \textit{vedanā} - (sensation,) and \textit{viññāṇa} - (consciousness) are understood or discerned.

\textbf{Explanation}

All mental phenomena derived by noting automatically become manifest in the mind of a person whose act of taking up the \textit{rūpa} (maternal phenomenon) through contemplation and noting has become purified at every moment of his noting the \textit{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 \textit{rūpa} that ought to be noted, automatically appear also. However, these do not become apparent ad manifested in his mind all in one lot or in combination. \textit{Phassa} (contact) because of its conspicuousness will be apparently known. \textit{Vedanā} and \textit{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 \textit{pathavī}, (element of earth), if contemplation and noting is made on that pathavī "as being contacted and felt, or as rigid and rough, or as soft", \textit{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, vedenā, sañña, 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, vedenā, sañña, 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 ṭīkā has stated as follows:
Tenassa phusanākārena supākaṭabhāvena upaṭṭhānaṃ dasseti, phasse pana upaṭṭhīte yasmiṃ ārammane so phasso, tassa anubhavanalakkhaṇā vedanā, sanjānanalakkhaṇā saññā, āyūhanala-kkhaṇā cetanā, vijānanalakkhaṇaṃ viññānanti imepi pākaṭa honti. (Mahā ṭīkā: 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, Saññā 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 Sakkapañhya Sutta, Majjhima Nikāya - Satipaṭṭhāna Sutta, Abhidhamma-Satipaṭṭhāna Vībaṅga's commentaries, as quoted below: -

Yassa phasso pākaṭo hoti, so pi "na kevalaṃ phasso va uppajjati, tena saddhiṃ tadevārammaṇaṃ anubhavamāṇaṃ vedanāpi uppajjati, sañjānanamāṇaṃ saññāpi, cetayamāṇaṃ cetanāpi, vijānanamāṇaṃ viññāṇampi uppajjati" ti phassapañcamakeyeva pariggdhāti.

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, sañña, 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 ot 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 Ṭīkās previously stated, and because mention is made only about the manner of contemplation with Bhāvanāmaya 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 Nevasaṅñā Jhāna by means of Anupada? Is it not true that it has also been found in Visuddhi Magga wherein Nevasaṅñā 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 cakkhuviññāṇaḥasampayuttā 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). Phassāhare tīti parinnāhi parinnāte tisso vedanā parinnātava honti, tammūlakattā tamsampayuttattā ca.=

If phassāhare (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 Ńātapariññā. Sammasana, Udayabbaya = These two insight knowledges are known as Tīraṇapariññā. The remaining Vipassana knowledges and Magga-ñāṇa are called Pahānapariññā.) Vinñāṇasmiṃ 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 cakkhuviññāṇa 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 viññāṇa is known, nāma-rūpa which happens because of the vinnāṇa, and the nāmas-rūpas which simultaneously occur along with viññāṇa 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, Pāḷi and Aṭṭhakathā.

Cha yimā Ānanda dhātuyo. Pathavīdhātu āpodhātu tajodhātu vāyodhātu ākāsadhātu viññāṇadātātu. Imā kho Ānanda cha dhātuyo yato jānāti passati, ettāvatāpi kho Ānanda dhātukusalo bhikkhuti alaṁ vacanāya =

O, Ānandā! There are those six dhātus, elements, namely: Pathavīdhātu, āpodhātu, tejodhātu, vāyodhātu, ākāsadhātu, viññāṇadātātu (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. (Pāḷi and Burmese translation Ma: 3-107)

Jānāti passatīti Saha vipassanāya maggo vutto, pathāvi dhātu ādayo saviññāṇakakāyaṃ suññato nissattato dassetuṃ vuttā, tāpi purimāhi aṭṭhārasahi dhātūhi pūretabbhā, pūrentena viññāṇadātūto nīharitvā pūretabbhā,viññāṇadātūt hesā cakkhuviññāṇādivasena sabbidhā hoti, tattha cakkhuviññāṇadātūtuyā pariggahitāya tassā vutto cakkhudhātu, ārammaṇaṃ rūpadhātūti dve dhātuyo pariggahitāva honti, esa nayo
sabbattha, manoviññāṇadhātuyā pana pariggahitāya tassā purimapacchimavasena manodhātu, ārammaṇa-vasena dhammadhātūti dve dhātuyo pariggahitāva honti. (pa). Idhampi ekassa bhikkhuno niggamanam 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 Cakkhuviññāṇadhātu , etc., Among these six (6), if Cakkhuviññāṇa-dhātu were put under control, cakkhuddhātu (the eye element) and the visible object rūpa-dhātu on whichviññāṇadhātu (element of consciousness) depends would have been put under control. The same principle is applicable to all
viññāṇadhātu. In particular, if manovinññāṇadhātu (mind-consciousness element) is taken up, manodhātu (mind-element) according to the wish of the past recipient consciousness (sampaṭicchana) and the later five-door adverting 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 Arahat 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 cakkhuviññāṇadhātu, sota, ghāna, jivhā, kāya, manoviññāṇadhātu - also six different kinds. Of these, if cakkhu-viññāṇadhātu (eye-consciousness element) - seeing with the eye, is known, its seat the eye-sensitivity cakkhudhārtu 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 - manoviññāṇadhātu are known, its past recipient consciousness - sampaṭicchana and later occurrence of five-door adverting 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 sanṭīraṇa vuṭṭho, jo tadārammaṇa and bhavaṅga which represent manovinñāṇadhatu, and since pañcadvārājjana occurs later, it is stated in this regard the sampaṭicchana is said to have taken place "prior to manovinñāṇadhatu", and that pañcadvārāvajjana is said to have taken place "after manovinñāṇadhatu."

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

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

What is means to say is that since awareness is complete is 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 vinnānadhatus 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 Tīraṇa 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 “Sotaṅca 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 conditiono 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 small (rasa), or that it is the meat 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 (padaṭṭhāna). 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 Ṛñātapariññā. 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.
**Jinvhāpasāda**

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**."

**Jinvhāvinñāna**

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 kinds are 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, note 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.
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 ūñātapariññā. 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 PHOTTHABBĀYATANA

If the particularly conspicuous pathavīdhātu 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 hear, 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 of light is simply awareness of pathavidhātu. 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, Aṭṭhasālinī Aṭṭhakathā (368) goes to say:

Ettha ca kakkhalam mudukam sañhaṃ pharusaṃ garukaṃ lahukanti padahi pathavīdhātu eva bhājita, Sukhasamphassaṃ
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 pathavī-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 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, warn 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 kings 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 (lakkhaṇa), 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 lakkhaṇaṃ . 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 (kāyikābādhapuccaṭṭhānam . ), 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 \textit{Samudīraṇarasa} (\textit{function of movement}). To know that it is moving forward and pushing forth is the correct awareness of \textit{Abhinīhāra paccuṇṭhāna} (\textit{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: "\textit{Samudayadhammānupassi 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 "\textit{Vayadhammānupassi 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; "\textit{Atthi kāyoti vā panassa sati paccuptṭhitā hoti} = The meaning is: Mindfulness is evident to a person who carries on noting that there exists only an aggregate of \textit{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 "failing", 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 \textit{Vitthambhana-lakkhaṇa} (characteristic of expansion), the characteristic of \textit{Vayo-phoṭṭhabba-rūpa}. Knowing the movement, and propelling force that are taking place, is the correct awareness of \textit{Samudīraṇarasa}, \textit{abhinīhāra paccupaṭṭhāna}. In the interim stage between the acts of rising and falling of the abdomen, knowing or apprehension of the arising and vanishing (\textit{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 "\textit{Yathā yathā vā panassa kāyo paṇihito hoti, tatthā 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. *

* Remarks : * Stiffness (distension) and movement that is called the rising and falling movement of the abdomen being merely \textit{vayodhātu} in essence of the dhamma, it is embraced in \textit{Rupakkhandhā, Phoṭṭhabbāyatana, Phoṭṭhabbadhātu, dukkhasaccā}. As such, awareness that takes place by noting it, falls in line with \textit{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 \textit{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., an also to attain Arahatta-Phala-Nibbaāa, 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,āyatanadhammānu-
passanā, 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, ti 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 Saṅgaha Paccupaṭṭhāna (manifestation of collection). Sometimes, this paccupaṭṭhāna is even expressed as Ābandhana-lakkhaṇā (characteristic of binding) by Atṭhakathās. 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:
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 Vithi 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 Ānātaparîññā. 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 sahā-vajjanena bhavaṅgaṃ, dhammāti ārammanaṃ, manoviññāṇanti javanaññāṇaṃ.

(Samyutta Aṭṭhakathā 3-5 etc.)

kammajaṃ āyatanadvārvasena pākaṭaṃ hoti.

(Pa)

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

(Visuddhimagga 2-259)

Manodvāram nāma sāvajjanaṃ bhavaṅgaṃ, tassa nissayabhāvato hadayavatthuṃ sandhāya nissitavohārena manodvāreti vuttaṃ, yattha manodvāruppatti. (Mahā ṭīkā 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 ṭīkā 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 lessoned", 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 Manañca 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 us 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 Jīvita 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 'Jīvita 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 (padaṭṭhāna).

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 (padaṭṭhāna).

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 know 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 Saññākkhandhā. 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).

Sankhārakkhandhā

All fifty Cetasikas (mental factors) excluding Vedanā and Saññā are known as Sañkhārakkhandhā. 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) Sañkhārakkhandhās, 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 him 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 is 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
MANNER OF NOTING IRIYAPATHA, (THE POSTURES) THE WAY OF DEPORTMENT (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 cittam uppajjati, tam vāyaṃ janeti, vāyo viññātāṃ janeti, cittakiriyavāyo dhātu vipphārena sakalakāyassa purato abhinihāro 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, viññātavāyodhātu 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 abhinīhāro - 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 Atṭhakathā. Hence, based on the said Atṭhakathā, 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 Yogi 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 the firmly borne in mind without the slightest doubt that the Lord Buddha has preached as "Gacchanto vā gacchāmi ti 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 jānanaṃ sattūpaladdhiṃ pajahati, attasaṅñaṃ uggḥāṭeti, kammaṭṭhānañceva satipaṭṭhānabhāvanā ca hoti.

"Knowing (knowledge) of this Yogi 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 Āṭṭhakathā as being "*Kammaṭṭhāna*" as well as "*Satipaṭṭhāna-bhāvanā*.'

*Abhikkante paṭikkante sampajānakāri hoti* - In the exposition of this Pāli passage wherein the manner of occurrence of *Asammo- hasampajañña* is shown based on the words stated in Āṭṭhakathā as: *Āṭṭhisaṅghāto abhikkamati, dhātūnaṃyeva gamanaṃ, dhātūnaṃ ṭhānaṃ, dhātūnaṃ nisajjā, dhātūnaṃ sayanaṃ,* some say indication has been given that it is *Samatha dhātu-kammatthana* 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 asammohasampajaññaṃ, 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 cittena saddhiṃ cittasamuṭṭhānā vāyodhātu viññattiṃ janayamāna uppajjati, iti cittakiriyavāyodhātu vipphāravasena ayaṃ kāyasammatto atthi saṅghāto (rūpasanīghato - this is more appropriate) abhikkamati, tasseva abhikkamato akeka pāduddharāṇe pathavīdhātu āpodhātūti dve dhātuṣa omattā honti mandā, itarā dve adhimattā honti balavatiyo, tathā atiharaṇa vītiharaṇesu. Vosajjane tejo vāyo dhātuṣa omattā honti mandā, itarā dve adhimattā honti balavatiyo, tathā sannikkhepanasannirumbhanesu. Tattha uddharane pavattā rūpārūpadhammā atiharaṇaṃ na pāpuṇanti, tathā atiharaṇe pavattā vītiharaṇaṃ, vītiharaṇe pavattā vosajjanaṃ, vosajjane pavattā sannikkhepanaṃ, sannikkhepane pavattā sannirumbhanaṃ na pāpuṇanti. Tattha tattheva pabbhaṃ pabbhaṃ
sandhi sandhi odhi odhi hutvā "tattakapāle pakkhittatilāni viya paṭapaṭāyantā" bhijjanti. Tattha ko eko abhikkamati, kassa vā ekassa abhikkamanaṃ, paramatthato dhātūnaṃyeva gamanaṃ, dhātūnaṃ ṭhānaṃ, dhātūnaṃ nisajjā, dhātūnaṃ sayanaṃ, Tasmiṃ tasmiṃnhi koṭṭhāse saddhiṃ rūpena - Aññaṃ upajjate cittaṃ, aññaṃ cittaṃ nirujjhati. A-vīci manusambandho, nadi sotova vattati. Evaṃ abhikkamādīsu a-sammuyhanaṃ a-sammo hasampajaṅñaṃ 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-sammohasampajjaṅña". 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 (andha-putthujanas) 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 ṭīkā as: Uddharaṇa gatikā hi tejodhātu, tiriyagatikāya 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 Pathavīdhātu. 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, Pathavī 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 uddharaṇākārenā pavattā rūpadhammā, taṁsamuṭṭhāpakā arūpadhāmmā 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. - ṭīkā). 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 dissolve 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 **asammyohasampajañña** (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 - dhātunāṃ gamanaṃ, 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 pathavīdhātu, 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 in appropriate 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 ṭhitomiti 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, pathavirūpa 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 Yogi 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 cintento aññaṃ vitakkento gacchati, eko kammatthānaṃ avisajjetvā-va gacchati. Tathā eko tiṭṭhanto, nisidanto, sayanto aññaṃ cintento aññaṃ vitakkento sayati, eko kammatthānaṃ 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 SAMPJAṆṆĀ

In conformity with the statement which runs: "Abhikkante patikkante sampajaṆakāri 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 kammaṭṭṭhānikehi attano kammaṭṭṭhānavaseneva, kasinādi kammaṭṭṭhānikehi vā, pana attano kammaṭṭṭhāna siseneva ālokana vilokanaṃ kātabbaṃ.

The gist of the above passage is: Not abandoning the practice of Vipassanā and Samatha-Kammaṭṭhāna (meditation) is called "Gocarasampajānā" - (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, ḷaṇika, 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, or, 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 yogi 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 Kammaṭṭhāna. Nothing need be done in particular by bearing in mind or looking at his own Kammaṭṭhāna 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 dhārane 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 paṭikūlasaṅgā. 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 paṭikūlasaññā 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 bhāsite tuṇhibhāve sampajānakāri 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 BAHIDDHAA 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 kāyānupassi 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 ājjhatta & 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

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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 it's 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: "Samudayadhammānupassi vā vayadhammānupassi vā kayasamiṃ 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 made, 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 Saṅkhāra ghana 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 as 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]

VEDANĀNUPASSANĀ

Sukhavedanā

Sukhaṃ vā vedanaṃ vedayamāno sukkhaṃ 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 Vipassanāñāṇa. 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
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 "Sukhaṃ vā vedanāṃ, 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.

Vatthuṃ ārammaṇaṃ katvā vedanāva vedyatīti sallakkhento esa 'Sukhaṃ vedanaṃ vedyāmi '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 "ru̇pa-nāma, pathavīdhātu, 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 Pāḷi 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 "Dukkha\text{vedanā}\)? 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 Pāḷi 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 Pāḷi 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 Pāḷi and Aṭṭhakathā and in Pāṭhikavagga 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 Pāḷi Texts and Aṭṭhakathā that upekkhā and Avijjā are "hard to know and inconspicuous" referring to the difficultly in
knowing with this Bhāvanāmaya paccakkha-ñāṇa and to the inconspicuousness of them to that knowledge. For this very reason, Mahāvagga-Sakkapāṇīha 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 sukhadukkhaṇaṃ apagame sātāsātappatikkhepavasena majjhāttakārābhūtā adukkhamasukhā vedanāti nayato gaṇhantassa 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 gatasadisi-ṭīkā). Avibhūtā - is not clear to a person who contemplates and notes. Sukha-dukkhanaṃ - 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, majjhāttakarabhūtā - the nature of medial or moderate behaviour, adukkhamasukha vedanāti - (that it) is but neutral feeling or equanimity Upekkhāvedanā. Nayato, migapadavalaṅjana - As in the manner of following the trail or foot-mark of a dear, gaṇhantassa - to a Yogī who bears in mind, Sā - this Upekkha, pākaṭā - becomes obvious, hoti - So it is.

Duddīpanāti ūnānena dipetum asakkuṇeyyā, dubbiṇīneyyāti attho, tenāha-andhakārāva a-vibhūtāti.

(Dī- Ṭī: 2-261)
Duddīpanāti - What is said to be duddīpanā is that, ṇāṇena- with the knowledge of bhāvanāmaya paccekkha dipetuṃ - for the purpose of throwing light on, asakkuneyyā - it is incompetent. Dubbiññeyya - It is hard to know. Iti - This is indeed, - what this expression 'duddipana' 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 duddipana 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 'bhāvanāmaya-ṇāṇa' 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 Paccakkha 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 Migapadavalañjana 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 Migapadavaḷañjana. 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, "Sāmisaṃ vā Sukhaṃ vedanaṃ"
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 Upāripaṃsā-saḷāyatana Vibhaṅga Sutta.

Rupānaṃ tveva aniccataṃ viditvā vipariṇāmaṃ virāgaṃ nirodhaṃ, pubbe ceva rūpā etarahi ca, sabbe te rūpā anicca dukkhā vipariṇāma-dhammāti evametaṃ yathābhūtaṃ sammappaññāya passa to uppaṭtāti somanassaṃ, yaṃ evarūpāṃ somanassaṃ, idaṃ vuccati nekkhammassitaṃ somanassaṃ.
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: "Nirāmisaṃ vā sukhaṃ vedanaṃ vedayamāno nirāmisaṃ 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 unfulfilment of his sensual desires (Kāmaguṇa), are known as Sāmisadukkha. These are also known as Gehassitatadomanassa (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 - "Sāmisam 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 Arahatship 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 Arahant 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

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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 Arahat." Having been rideen 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 susiṇṇā bhāvato ūṇssa 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
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 Arahatship. 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 part 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 Yogi. 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 vedanaṃ ..... 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-ñāna 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 - "Nirāmisaṃ vā adukkha masukham vedanaṃ vedayamāno nirāmisaṃ adukkha masukhaṃ vedanaṃ vedayāmīti pajānāti."

**MANNER OF KNOWING SAMUDAYA AND VAYA**

Manner of awareness that takes place in respect of bahiddha and ajjhatta-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;
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 saṅkhāra, ghana-nimitta, which are all form-panñatti, 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 Vītarāga 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
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 Vitadosa 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 Sañkhitta Mind. The wandering mind, i.e. wandering and scattered thoughts are known as Vikkhetta 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 Kilesa, 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, cittānupassi 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 ajjhatta 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 sutta) 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-nupassi 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, ghana, 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 panassa sati paccupaṭṭhitā hoti," etc."

(Here Ends Cittānupassanā)

DHAMMĀNUPASSĀ

Longing desires, pleasurable attachment, and loving attachment to sense-objects of pleasures wishing for enjoyment are known as "Kāmacchandanīvaraṇa". Longing desires for Jhāna,
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 ajjhattaṃ kāmacchandaṃ 'atthi me ajjhattaṃ kāmacchando' 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 ajjhattaṃ 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 ajjhattaṃ vicikicchaṃ' atthi me ajjhattaṃ 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 ajjhattaṃ kāmacchandaṃ' natthi me ajjhattaṃ 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 Yogi 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 Indriyasaṃvara. 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 upāyamanasikāro 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, anicce 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 lakṣaṇādikāsya yāthāvato avabujjhaṇavasena uppanno ṇāṇasampayuttacittuppādo, so hi a-viparīta manasikāratāya yonisomanasikāroti vutto, tadābhogatāya āvajjanāpi taggatikā eva.

(Dī-Ṭī: 2-32)

Yoniso manasikāro nāma - Yonisomanasikāra means: kusalādīnaṃ - such as, wholesome deeds, meritorious acts, etc., Taṃ taṃ sabhāva rasa lakṣaṇādikāsya – such and such Sabhavalakṣaṇarasa, anicca, dukkha, anattalakṣaṇā, etc. occurring sporadically, uppanno-which arise, yāthāvato avabujjhaṇavasena – in respect of knowing correctly, ṇāṇasampayuttacittuppādo - 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. Tadābhogatāya - 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 advertent 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 adverting 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 niccantī vā, dukkhe sukkhaṃti 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 (ākaṅkhitaṇa hitasukhassa pattiyaṇa 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 advertence 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 advertence 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 (sampāṭicchana citta) and investigating consciousness (santīraṇa mind) would have arisen, and then decision is made by the determining consciousness (Vuṭṭhopana 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 Nivaraṇa, 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 āyatīṃ 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, Saāññakkhandhā (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 Saṅkhāra 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, nai
to paraṃ rūpaṃ atthīti sabhāvato rūpaṃ
pajānāti, vedanādisupi eseva 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 sutā). 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 "Avijjāsamudāya rūpasamudaye avijjānirodhā rūpanirodho, etc. "Mahāṭīkā goes to say that by the statement made in Pāli language as "Āhārasamudāya rūpasamudaye, 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 samudaye, 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 in known as "Udayabbaya-Ñāṇa" which definitely realizes samudaya the act of arising or
coming into being called Nibbatilakkhaṇa, 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 Sañkhārā 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
Pāli language as "Nāmarūpasamudaya viññāṇa-samudayo, nāmarūpanirodhā, vinñāṇanirodho' 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. Āṭṭhakathās 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 sampaṭicchañacitta (recipient consciousness) which occurs later
"paying attentiveness as if the sight object that is seen, is accepted", is known as "Manodhātu" (mind-element). Santīraṇacitta (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 "Manoviññāṇadhātu (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. Vīriya; 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 "Silabbataparāmāsa (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 or 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 saṃyojanam, tañca pajānāti. Yatthā ca anuppannassa saṃyojanassa 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 Paccavekkhāṇā-Ñāṇa. How awareness takes place through Sutamaya knowledge may be explained thus: Sakkāyadiṭṭhi (personality-belief), vicikicchā, silabbata 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 Macchariya. 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 macchariya. As such, stinginess or reluctance to give away in charity is not only concerned with Macchariya (stinginess or avarice) but also with Lobha (greed). Though a Sotāpanna is free from macchariya, 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 mātugāmānāma kicchālābhā, idiṇca me antimaṃ pañcamaṃ cīvaraṃ, 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 Arahant who had exterpated all kilesas, defilements. Despite the fact that she was an Arahant, 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 "Satisambojjhaṅga."

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.

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 "Passaddhisambojjhaṅgaa". 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: "Sabbaratim 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 Khaṇikasamādhi (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 Tatramajjhattatā 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 wither 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 **Vīriya** 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, "Vīriya 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 spoilt or destroyed either because Vīriya, (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 - "Santam vā ajjhattam satisambojjhaṅgaṃ aththi me ajjhattam satisambojjhaṅgoti 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 ajjhattam satisambojjhaṅgaṃ natthi me ajjhattam satisambojjhaṅgoti 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 satisambojjhaṅgassa uppādo hoti, tañca pajānāti, etc."

Awareness in accordance with "Yathā ca uppannassa satisambojjhaṅgassa bhāvanāya pāripūri hoti, tañca
pajānāti, etc.\textquotedblright, will be accomplished by means of Paccavekkhaṇa-Ñāṇa only after attainment of Arahatship 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, Dukkhanirodhagāmini - 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-pidukkhāṃ."

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

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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 lokiya (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 aniccataṃ 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 sañkhāra 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 Sañkhāras. Such being the case, in matters concerning Vipassanā and Dukkhasaccā, it is fundamentally important to fully grasp the nature of this "Sañkhāradukkha."

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, sañkhāra, and viññāṇa which manifest during that brief moment according to Taṅhā 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, sañkhāra 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 Sañkhārakkhandhā 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 "Saṃkhittena pañcupādānakkhandhā dukkhā."

Saṃkhittena - 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 ponobhavikā 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 "Anuppādanīrodha (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, taṅhā samudayo ti evaṃ saṅkhepena ca, katame pañcakkhandhā rupakkhandho-ti ādinā nayena vitthārena ca, ācariyassa santike uggaḥhitvā vācāya punappunaṃ parivattento yogāvacaro kammaṃ karoti, Itaresu pana dvisu saccesu"

(Dī - ṭha: 2-391, etc.)

Tattha - out of these four (4) Noble Truths, purimāni dve saccāni- the former 2 Truths, Vaṭṭam - is known as Vaṭṭa. Pacchimāni - the latter two kinds of Truth, vivaṭṭam - 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, **Taṅhā** - cravings, **samudayo** - is the Cause of Sufferings. **Iti evaṃ** - Thus, **saṅkhepena ca** - or in brief connect it with Ugaṇḥhitvā), Which are katame- **pañcakkhandhā** - the Five Khandhās, **Katame** - (it) means : **Rūpakkhandho**, 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, punappunama parivattento** – contemplating them repeatedly over and over again, **yogāvacaro** – 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, **nirodhasaccam** - the Truth of the Cessation (nirodhasaccā) is, **iṭṭham** - 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. **Maggasaccam** - the Truth of the Path (Maggasaccā), **iṭṭham kantaṃ manāpaṃ** - is the desirable, pleasurable and adorable Dhamma that can bring happiness of the mind. **Iti evaṃ** - In this manner, **savaneva** - 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)

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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, sacchikiriṭā paṭivedhena - by personal realization by means of penetrating wisdom or insight, paṭivijjhati is known or sees through penetration. Maggaṃ - 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. pariññābhisamayena – 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, sacchikiriṭābhisamayena - by realizing through personal attainment; maggaṃ - 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 lokiya saccā, **uggaha paripucchā savana dhāraṇa sammasanappaṭivedho** - awareness by learning, interrogation, listening, keeping in heart, and knowing thoroughly through contemplation and noting, **hoti** the place.* 

**Dvisu pana** - In respect however, of the two kinds, namely, nirodha and magga-saccā, **savananappaṭivedhoyeva** - 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, **tisu** - 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 Pariṇāṇa, 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 Iṭṭhām kantam, etc., indicates the bent of mind on Lokuttara-saccā. "Addhā imāya paṭipadāya jarāmaranaṃ parimuuccissāmi, 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, Taṅhā 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 Ṭīkās.

Vatte kammatṭhānabhīniveso, sarūpato pariggahasabbaṇhāvato, Vivaṭṭe natthi, avisayattā, visayattepi ca, payojanābhāvato. (Pa) Iṭṭhāṃ 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 kammaṇṭhāna, 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, visayatthepepi - 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, abhinandanam- 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 (Dīṭha, 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 - Thapetvā 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 ṭīkā – 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 taṇṇimittabḥāvo, udyabbayappāṭipīḷitabhāvo vā: maha ṭīkā). 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 (ajjhatta) 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 known 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 Ṭīkā also stand witness to the aforesaid statement.

Yattha kho āvuso na jāyati na jiyyati, na miyyati, na cavati, na upapajjati, nāhaṃ "taṃ gamanena lokassa antaṃ ētaye yaṃ daṭṭheyyaṃ patteyya"nti vadāmi, na kho pahānaṃ āvuso appatvā lokassa antaṃ dukkhassa antakiriyaṃ vadāmi, api ca khvāhaṃ āvuso imasamiññe eva vyāmamatte kalivare sasaññiṃhi sa-manake lokañca paññapemi, lokasamudayañca, lokanirodhañca, lokanirodhagāmāmiññaṃ patipadaṃ.

(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 tiṇakatṭhādīsu paññapemi, imasamiṃ pana catumahabhitike kayasamiṃ yeva paññapemi" ti desseti.

(Saṃ - ṭha: 1-109: Aṅ-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; Lokanirodham 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.

\[
\text{Sa-santati pariyāpānnānaṃ dukkhasamudayānaṃ a-ppavattibhāvena pariggayhamāno nirodhopi sa-santati paryāpanno viya hoti katvā vuttaṃ attano vā cattāri saccānīti. Parassa vāti etthāpi esevasa nayo.}
\]

\[(Dī-ṭī: 2-348)\]

\textbf{Nirodhassaccā} which ought to be kept up and borne in mind by the non-recurring nature of \textit{dukkha} and \textit{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.

\section*{DECISION}

The meaning that \textbf{Anindriyabaddharūpa} is not \textbf{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 Pāḷi Texts and Aṭṭhakathās. Mention is obviously made in the ṭīkā that although \textbf{nirodhasaccā} is the genuine \textbf{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 \textit{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 **Sacchikiriyā 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** is 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. Taṇhā 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 taṇhā, 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, rūpanāmadukkhasaccā commencing from the time of entering a womb in a new existence - (paṭisandhe) has started taking place. Taṇhā that had occurred in the previous existence cannot, of course, be personally known. However, the current taṇhā which is presently known, and the past taṇhā 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 vest ocean" only by discerning a pert 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 taṇhā but also knows by conjecture the past taṇhā 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 Paṭīsandhi(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. janikam - 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 dukkhaṃ - 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, samuṭṭhāpiṇaṃ - (and is) likely to rise and spring up (it conveys the sense that is 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 pākaṭaṁ, khānu kaṇṭakappahārādīsu aho dukkhanti vattabbatampi āpajjati. **Samudayampi khāditukāmatā bhunjitukā-matādivasena uppattito pākaṭaṁ, lakkhaṇāppaṭi-vedhato pana ubhayampi taṃ gambhirāṃ. iti tāni duddasattā gambhiyāni.**

(Dī-ṭha: 2-391)

**Dukkhasaccaṃ** - Dukkhasaccā (the Truth of Suffering), **uppattito** - by its act of arising or springing up, **pākaṭaṁ** - 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 Dukkhavedanā from among **dukkhasaccā**, as it is very easily comprehensible). **Samudayampi**-Samudayasaccā also, **khāditukāmatā bhuñjitukāmatā-divasena**
in respect of wishing to chew, etc, etc., uppatito - by the act of arising, pākaṭāṃ- becomes obvious. Lakkhaṇāppativedhato 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 pakatiṇāṇena sabhāvarasato daṭṭhum asakkuṇeyyattā, gambhīreneva ca bhāvanāṇāṇena, tatthāpi matthakappattena ariyamaggaṇāṇeneva yāthāvato passitabbhattā gambhīrāni.

(Dī - 辏: 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, pakatiṇāṇena - with an ordinary knowledge devoid of contemplation and noting, sabhāva rasato daṭṭhum - 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, bhāvanāṇāṇena - i.e. Maggaṇaṇa and Vipassanā-ṇāṇa which ought to be developed by contemplating and noting, passitabbattā 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 ariyamagañāṇeneva - ariyamagga-ñāṇa only, yāthāvato passitabbattā ca- being able to perceive correctly and firmly, gambhirāni - 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. If 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 come 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 gambhirattā duddasāni", since Nirodha and Maggasaccā have never occurred in the bodily and mental complex of ordinary worldlings (puthujjana); 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,
taṇhā, 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." Theses 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 distinguisingly 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 Tadaṅganīrodha-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 are 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 lokiko 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, maggasaccām - 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 Ariyamaggo 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.
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-ñāṇa" 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 in 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 know 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 with are considered hot. Reflection or consideration should be made with comparisons as stated in the foregoing. It is also similar to the case where 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 Maggapariṇñā, 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 Maggapariṇñā, if reflection is made, will never think of and will have no attachment to rūpa-nāma as being nicca (permanent), sukhā (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 kāmataṇhā (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 to 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 taṃhā, 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 Ṭīkās 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 Nirodhasaccă 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 Saccikiriyābhisamaya. 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 Arahatship 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 ſānaṁ tāva sampāde-tukāmena aṁnaṁ kiṁci kātabbaṁ nāma natthi,

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The gist of the above Pāli 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 yogi 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 dukkhanirodhagāmini paṭipadāti saṅkhyaṃ 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-nirodhagāminipatipadā, i.e. the step or practice leading to the cessation of suffering, combined together with Lokiya vipassanā magga. It has therefore been stated in Mahātikā as quoted below-

"Nānāntariyabhāvena panettha lokiyāpi gahitāva honti, lokiya samatha vipassanāya vinā tadbhāvato." (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 "cittam 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

* Inserted for the sake of those readers who are not very well acquainted with the Scriptures, particularly Dhamma-cakkappavattana 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 patiṭṭhāya naro sapañño, cittaṃ paññṅca, 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 paññṅca 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 'nānantarika' 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), sammākammamtaṃ, (pa), sammāājīvaṃ, (pa), sammāvāyāmaṃ, (pa), sammāsatiṃ sammāsamādhiṃ bhāveto vivekanissitaṃ virāganissitaṃ nirodhanissitaṃ vosaggaparināmiṃ. Evam kho Ānanda bhikkhu kalyānamitto kalyānasahayo kalyānasampavaṅko ariyam aṭṭhaṅgikaṃ maggam bhāveti, ariyam 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, **vosaggoparīnāmiṃ** - 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. **Sammāsaṅkappam-** 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.), **Sammākammantaṃ-** the Right Action, **Sammāājivam** - the Right Livelihood, **Sammāvāyāmaṃ** - in respect of the Right Exertion, **sammāsammādhiṃ** - 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 atṭhaṅgikaṃ 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, Bahulīkaroti - Repeatedly done, i.e., Aṭṭhakathā explains as follows; causes to develop.
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 'Vivekanissitam' 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, \textbf{Virāga} – absence of lust, \textbf{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 '\textbf{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 \textbf{Pariccagavosagga} = relinquishment by forsaking, means the rejection of kilesa according to momentary abandonment \textbf{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. \textbf{Pakkhandanavosagga} - (relinquishment by springing forward) means: by mentally inclined towards the \textbf{Nibbāna} at the moment of contemplating and noting, and giving attention to Nibbāna as object during a brief moment of \textbf{Magga}. In the exposition of his meaning combining \textbf{Lokiya} and \textbf{Lokuttara}, both the two kinds of meaning are appropriate. This statement seems to have justification. These \textbf{Vipassanā-Sammādiṭṭhi} and \textbf{Magga-Sammādiṭṭhi} " which reject or discard all Kilesas, and incline towards or take Nibbāna as object by \textbf{tadaṅga pahāna} (momentary abandoning) and \textbf{samucchedapahānaṃ}, (abandoning by extirpation) respectively", are likely to reject or discard all \textbf{kilesās}, and to spring forward into \textbf{Nibbāna}, Moreover, by a single expression of the word (It is expressed as "\textbf{Saṅkhepavacanena}" in the text book of \textbf{Saṃyutta Aṭṭhakathā}. It should be translated or interpreted as "in brief ").\textbf{"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 sanākhāra, 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 sanākhāras 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 Sammāājīva. 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 **Saṁsāra**-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 (**ajjhāsaya**) 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 **Ajjhāsaya** 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 (**ajjhāsaya**) 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 yogi 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 Samucchēdaviveka, 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-pariṇāmi. 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 Vosaggapariṇāmi. In this regard, the expression: "have already become mature "means, it has developed Pubbabhāga Vipassanāmagga until it reaches the stages of Anuloma and Gotrabhū Ńāṇa 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 Atṭhakathā commentary contained in Sikkhāpada - Vibhaṅga and Paṭisambhidāmagga Pāḷi Canons; Udāna pali Bāhiya Sutta Atṭhakathā and in what has been mentioned as: "esa nayo sesamaggaṅgesu", and as: *sammāvācādayo tayo viratiyopi honti cetanādayopi, maggakkhaṇe pana viratiyova."

The meaning of this Atṭhakathā 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). (*Virati*- means abstinence from or what is wrong).
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 padhānānaṁ virati cetanāṇaṁ vasena "viratiyopi honti cetanāyopi" ti āha, musāvādadīhi viramanakāle va viratiyo, subhāsitā 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, padhānānaṃ - as being chief, virati cetanānaṃ 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 Atṭṭhakatha 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, musāvādādīhi viramaṇakāle - when refraining from telling falsehood, etc. (Musāvāda,) yojetabbā - it should be made to fell in line with, viratiyo-viratis (the abstinence). Subhāsitadivacā 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 Anutikā as: "Subhāsitādīti asamphappalāpādi, ādisaddena apisunādi saṅghahitā, bhāsanādīti ettha pana kāyasuccaritādi." However, from the view point of ādisaddā, the word "kāyasucaritādi". In this Anutikā, 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 adaptatioon 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.

_Catusaccappattedhāvahāṃ Kammaṭṭhānaṃ
catusaccakammaṭṭhānaṃ, catusaccam vā_
uddissa pavattaṃ bhāvanākammaṃ yogino sukha
visesānaṃ ṭhānabhūtanti catusaccakammatṭṭhānaṃ.

(Dī- Tī: 2-342)

Catusaccappātiwedhāvaham - (Insight) leading to and causing to achieve the attainment of Magga-ñāna which comprehends the Four Noble Truths, kammaṭṭhānamm - that is, Practice of Vipassanā meditation, catusaccakammatṭṭhānaṃ - is known as "Catusaccakammatṭṭhāna." Vā - Putting it in another way, catusaccam - These Four Noble Truths, uddissa - with a view to gain realization and comprehension of, pavattam - that should be caused to occur, bhāvanākammaṃ - is the act of vipassanā meditation, yogino sukha - for the attainment of the unique bliss of Magga-Phala of the yogī, ṭhānabhūtaṃ - happens to be the cause. Iti - Therefore, Catusaccakammatṭṭhānaṃ - it is known as Catusaccakammatṭṭhāna.

Aṭṭhakathā has shown the manner in which a person, who by Practising meditation in accordance with one part of the desanā (teachings) out of the (21)parts stated in Satipaṭṭhāna Sutta, is able to reach up to the stage of Arahatta-Phala for having found success in practising Catusaccakammatṭṭhāna. The following is the commentary (Aṭṭhakathā) which is indicated in the section relating to Ānāpāṇa.

Tattha assāsa passāsa pariggāhikā sati dukkha-saccam tassā samuṭṭhāpikā purimataṅhā samudaya-saccam, ubhinnaṃ apavatttsodhasaccaṃ, dukkhapari-janano samudayappajahano nirodhārammaṇo

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Tattha - Relating to that section on ānāpāna, *assāpassāspariggahikā sati* - Mindfulness which takes up, contemplates and notes the incoming breath and outgoing breath, *Dukkhasaccamā* is *Dukkhasacca*, the Truth of Suffering. *Tassa samuṭṭhāpiṇā* - 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), *Samudayasaccamā* is samudaya-saccā, the Truth of the cause of Suffering. *Ubhinnam appavatti-Nibbāna* whereby both dukkha and samudaya cease to occur, *Nirodhasaccamā* is *Nirodhasacca*, the Truth of the cessation of all Sufferings. *Dukkhaparijānanano* That which also knows dukkha distinguishingly, *samudayappajahano* that which also rejects samudaya, *Nirodhārammanano* that which also adverts to Nibbāna, *ariyamaggo* the Ariyamagga which occurs in one's own bodily and mental complex, *Maggasaccamā* 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 *Catusaccakammaṭṭṭhāna*, (Catusaccavasenāti catusacca kammaṭṭṭhāna-vasena Ĺīkā Commentary) *ussakkītvā* becoming more and more purified stage by stage, *nibbutamā* approaching towards the stage of the extinction or cessation of kilesa, *pāpuṇāti* -
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, niyyānamukham - 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-kammatthana 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 yasmiṃ attabhāve, tassa samuṭṭhā-pikā taṅhā tassāpi samuṭṭhā-pikā eva nāma hoti, tadabhāve abhāvatoti āha "tassā samuṭṭhā-pikā purimatanhā" ti, yathā saṅkhārapaccayā viññāṇanti tamviññāṇabīja taṁsantati sambhūto sabbopi lokiyo
viññāṇappabandho sañkhārapaccayā
vinnāṇantveva vuccati suttantanayena.

(Exposition of Ṭīkā - 303)

Sā papa sati - This mindfulness which notes the inhaling breath and exhaling breath, yasmīṃ 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: Sañkhārapaccayā viññāṇantti – when it says: "vinnāna – (consciousness) arises because of sañkhāra, taṃviññāṇabīja tamsantati sambhuto this viññāṇa as seeds or root, what is generated in the continuity of viññāṇa, sabbopi lokiyo viññānappabandho - all throughout the mundane consciousness in succession sañkhārapaccayā Viññāṇantveva is nothing but viññāṇa which arises due to Sañkhāra, 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 viññṇa 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 "viññṇa 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 - ūna, 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 maraṇāṁ 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-Nibbāna 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 (diṭṭhivisuddhi) 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, bhāvanaṁ upari netvāti attho."

At a brief moment of attainment of the knowledge of the four Paths called Ŋāṇadassanavisuddhi, 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-saṅkhāra 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 saṅkhāras 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-saṅkhāras, 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 saṅkhāras, 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

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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 Iriyapatthas 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 "Dukkhasacca".
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 Upādānakhandhā (five aggregates of clinging), mindfulness which notes the khandhas, it known as "Dukkhasaccā."

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. Taṭhā 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-kammammatthana 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 satikkmāya, dukkha-domanassānaṃ atthangamāya, ñayassa adhigamāya, nibbānassa sacchikiriyāya, yadidaṃ cattāro sati-paṭṭhānā.

Bhikkhave - Oh Monks! yedidam - ye ime cattāro satipaṭṭhānā these four Foundations of Mindfulness,* santi - de exist, Ayam 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, atthangamāya - 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, Nibbānassa-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 Vipassanābhaāvanā 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, Indiryabhāvanā, Bojjhaṅgabhāvanā, Maggaṅgabhāvanā and so on, should also be noted as included in this Satipaṭṭhāpanabhāvanā. One should no think that there would

Footnote: * The four Satipaṭṭhānas are Kāyānupassanā satipaṭṭhāna, Vedanānupassanā satipaṭṭhāna, Cittānupassanā satipaṭṭhāna and Dhammānupassanā 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 ayaṃ bhikkhave maggo. Na dvidhā pathabhūtoti evamattho daṭṭhabho.

(Dī-ṭha: 2-335)
In the expression of the words which run: **Ekāyano ayaṃ bhikkhave maggoti ettha, maggo** "Bhikkhave - Oh Monks! ayaṃ 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 evaṃ** - In this manner, **attho** - the meaning, **daṭṭhabbo** - should be borne in mind or noted.

**Ekamaggoti** - What ekamggo means is **eko eva** - tie one and the only way, **maggo** - which is the path to be taken. **Hi saccaṃ**- It is indeed true and correct. **Añño** - Except the method of Satipaṭṭhāna, **nibbānagāmimaggo** - 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, **Tadaññe** - Except this mindfulness (sati),

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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, niddee - on being commented upon in detailed Pāli explanation or elaborate exposition, ūnāvīriyādayo - Magga-Dhammas, such as, ūnā (knowledge) and vīrya (diligence), gahitā - should be taken, accepted and preached accordingly. Uddese - In a brief account of description made in the Pāli Text, satiyā eva gahanaṃ pana - the fact that it is meant to say or preach referring only to mindfulness, veneyyajjhāsayavasenāti - may be considered as having been so preached on account of disposition or desire of veneyya (those who are ready to receive the Dhamma). Daṭṭhabbaṃ - 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 (satipatthana). anibbānagāmi bhāvabhāvaṅca 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,
dvīnnaṃ phalānaṃ - of the two kinds of phala, aññataram phalāṃ one of the Phalas, pāṭikīṅkhaṃ - 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 Tikkhaṇṇāṇeyya. The manner of guarantee or a that is offered or extended, is as follows:

Imehi pañcahi padhāniyangehi samanaāgato bikkhu tathāgataṃ nāyakaṃ labhamāno sāyāmanusitṭho pāto visesaṃ adhigamissati.
Pāto anusiṭṭho sāyaṃ visesaṃ adhigamissati.
(Ma: 2-300)

Imehi pañcahi padhāniyeṅgehi - With these five qualities to be striven and to exert in the practice of the dhamma (viz: In brief - confidence or implicity 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

* 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 anusiṭṭho 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, *vīsesaṃ* - the Special Dhamma of *Magga-Phala-Nibbāna, adhigamissati* - will be known, nay, will be attained. *Pāto anusīṭṭho* - If practised under the noble instructions and guidance received in the early morning *sāyam* - when dusk falls or at night, *vīsesaṃ* - 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 taken 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 stements 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-asā 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 Tikkhapañña – 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 Majjhimapañña – 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 by 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 bhaveyyasi", 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 Yogīs 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.