

THE TREATISE
ON
THE METHOD OF VIPASSANA INSIGHT
MEDITATION

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

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SEVEN PRINCIPLES OF SELF-ASSESSMENT MAHAPACCAVEKKHANA

Now, the seven (7) principles of self-assessment or **mahāpa-ccavekkhana** made by a **sotāpanna** individual as expounded in Kosambiya Sutta of Mūlapannāsa will be described.

Kathanca bhikkhave yāyam diṭṭhi ariyā niyyanikā niyyāti takkarassā sammādukkhakhayāya, O, monks! That which is faultless and makes its exit (which can perform its task dutifully), i.e. realization of **setāpatti-magga**, does exist. Where does this realization proceed or make its exodus so that the sufferings of a person who practises that training in **magga** could actually achieve cessation or rather, come to an end? It is by extinguishing **kilesās** (defilements), that its task is carried out dutifully and completely, as may be stated as follows: (Pāli and Burmese Translations)

(1) **Idha bhikkhave bhikkhu arannagato vā rukkhamulagate vā sunnāgāragato vā iti patisancikkhati, atthi nu kho metam pariyutthānam ajjhattam appahīnam, yenāham pariyutthānena pariyutthitacitte yathābhūtam nappajāneyyam na passeyyanti. "Ssace' bhikkhave bhikkhu kāmarāgapariyutthito hoti, pariyutthi-tacittova hoti. Sace' bhikkhave bhikkhu vyāpāda-pariyutthite, khina middhapariyutthite, uddhicca kukkucapariyutthito, vicikicchāpariyutthite pasuto, paralekacintāya pasuto hoti, pariyutthitacittova hoti. Ssace bhikkhave bhikkhu bhandanajāto kalahajāto vivādā-pamno annamannam mukhasattihi vitudanto viharati, pariyutthi-tacittova hoti." So' evam pajānāti, natthi kho me tam pariyutthānam**

**ajjhattam appahinam, yenāham pariyutthānena
pariyutthitacitte yathābhūtam nappajāneyyam, na
passeyyam suppanihitam me' manasam saccānam
bedhāyāti. Idamassa pathamam nanam adhigatam hoti
ariyam lokuttaram asādhāranam putthujjanchi.**

(Pali)

O, bhikkhus! In the realm of this Buddha's sāsana (Dispensation), a monk (an ariyan individual) repairs to a forest, or seeks shelter under a tree, or takes up his abode in a suitable place of solitude and makes an assessment of himself. "With my mind being possessed and hindered by the surging **kilesā** - defilements, I cannot possibly know and perceive the Truth. I must therefore examine my own for **kilesās** which could prevent me from realizing the truth to see if they still abide in me without being rejected or gotten rid of. "[Hereafter, a list of passionate desires which are likely to rise and occur in the nāma-rūpa of an ordinary **sekkha** individual are described and demonstrated. This does not mean that all these following **kilesās** take place or occur in the bodily and mental complex of an ariya.] O, bhikkhus! If a monk is overwhelmed by the upsurge of **Kāmarāga** (sensual desires), he is possessed by **pariyutthana-kilesa** mind. O, Monks! If a monk is dominated by **vyāpāda**, or suppressed by the profusion of **thinamiddha**, or by wavering mind, pride, anxiety and remotes and restlessness (**uddhaca kukkucca**), or overwhelmed by **vicikicchā** (doubt), or mentally absorbed in the present day mundane affairs, or involved in picking over a quarrel and in controversies or dispute or engaged in verbal warfare, he is under the influence of **pariyutthama-kilesā** which have become (Up to this point, demonstration is made of pariyutthana). That

particular monk realizes thus: "Since this **pariyuṭṭhāna-kilesā** deminates and deters the mind, I cannot possibly know and perceive what is in fact right and proper. This **Pariyuṭṭhāna-kilesā*** which prevents me from seeing truths no longer dwells in me and not even a remnant remains unrejected." He comprehends as: "I should keep my mind in a proper way" so as to realize the truth of the dhamma together with its Four

*Footnote : - **Parivutthāna Kilesa** = a form of defilement prompted by sensual desires, animosity, sloth, and temper and doubts.

Noble Truths. This monk who is an ariya after his attainment of **sotapanna** is not at all concerned with ordinary worldlings, or in other words, being an ariya, his knowledge is supramundane and is therefore not consistent with these of ordinary worldlings. He deserves this **first paccavekkhane-ñāṇa** which is transcendental and relevant only to ariyas. (This is the Burmese translation. Duplication of soem Pāḷi words are omitted. If one wishes to know in more detail, Please refer to the original Text of Dhamma.)

Although there are some **pariyuṭṭhānas** which arise at times to an ariya individual in the course of vipassanā contemplation and noting, these cannot deter him from knowing correctly the phenomena of arising and dissolution of **rūpa** and **nāma**. Also these **pariyuṭṭhānas** which arise can be eliminated immediately by continuous noting. Hence, it should be correctly known, as usual and noting carried on. This noting and awareness gain momentum and is good. The mind does not flit for along time even without noting being done. When **vipassanā** contemplation becomes vigorous and particularly good, even these **pariyuṭṭhāna**

fail to arise. Such being the case, an ariya who ascertains and reflects, carries on contemplation and noting and does not find **pariyuṭṭhāna-kilesās** which prohibits the correct comprehension of the arising and passing away of **rūpa** and **nāma**, and is thus able to realize and determine as follows.

(2) **Puna ca param bhikkhave ariyasāvako iti patisan-cikkhati, imam nu kho aham ditthim āsevante bhāvento bahulikarento labhāmi paccattam thamatham, labhāmi paccattam nibbutinti. So' evam pajānāti, imam kho aham ditthim asevanto bhavento bahulikaronto labhāmi paccattam samatham, labhāmi paccattam nibbutinti. Imassa dutiyam namam adhigatam hoti ariyam lokuttaram asādhārenam puthujjanchi.** (Pāḷi)

O, Bhikkhus! There is another method of repeated self assessment. A noble disciple, an ariya, reflects in this way. Could I, who is observing and practising several times by depending upon this awareness and perception, and by developing it, obtain calmness of mind and concentration? (It means will the flitting and wandering mind - the **nīvaranas pariyuṭṭhāna** come to cessation?) Could I achieve mental peace and tranquility free from **kilesā**? (it means to say whether can reach a state where by there is no possibility for **kilesā** to occur in respect of an object of sense which has been contemplated and noted. This is how self-examination and reflection is made. The said noble ariya, a disciple of Buddha, is aware of himself as stated. He examines himself and knows that, "I, who have practised this knowledge several times depending upon what have been realized and developed, actually become free from **nīvaranas**, with my mind becoming tranquil and gaining concentration". To put it another way, "I've come to the

state of mind freed of all obstacles and hindrances and of defilements". Such an ariya disciple who is a sotāpanna, is not in any way concerned with an ordinary worldlying, and deserves attainment of this **second paccavekkhanā ñāṇa** which occurs based upon what is **supramundane knowledge** relevant only to ariyas, the noble ones. (Burmese translation)

(An Ariya who has achieved awareness and perception of **magga** by repeatedly **cultivating** Vipassanā Knowledge depends on that **magga knowledge**, causes to develop it, and carries on with it many a time. For having done so, **pariyatṭhāna nīvaranā kilesa** is personally found to have also become extinguished. It has been personally found that there is no possibility for the occurrence of **kilesā** connected with **any** sense-object which has been noted and aware of. Hence, at the time of Self-examination and reflection, this Second Knowledge of awareness occurs.)

(3) **Puna ca param bhikkhave ariyasāvake iti patisan-cikkhati, yathārūpāyāham ditthiyā samannāgate atthi nu khe ite bahiddhā anno' samano brāhmanevā tathārūpāya ditthiyā samannagateti. So' evam pajānāti, yathārūpāyāham ditthiyā samannāgato, natthi ite bahiddhā anne' samane vā brahmano vā tathārūpāya ditthiyā samannāgateti. Idamassa tatiyam nanam adhigatam hoti ariyam lokuttaram asādhāranam puthujjanehi.** (Pali)

O, bhikkhus! There is again another method of self-examination. An **Ariyā-savaka** makes a self-appraisal and imagines thus, "I'm accomplished with that kind of insight knowledge concerning **magga**. Outside the realm of this Buddhasaṇa, is there any **samana** or ascetic, or a noble brahmana who is likewise accomplished in the knowledge of **magga** just as I have **become** accomplished in the knowledge,

which should be rightly known through practical meditation relating to **rūpe** and **nāma**, every time they arise and dissolve in sequence at the six sense-doors? Then he comes to realize that he has truly become accomplished in this knowledge, while outside the realm of Buddhasasana there **does not appear** and can be no **samana** or brahmana or a Noble One who is so accomplished." This **setapannā**, an ariyā disciple of the, is absolutely different from, or rather, nothing concerned with common worldlings. He deserves achievement of this **third paccavakkhana ñāṇa** also which occurs depending upon lekuttara (i.e. **supramundane knowledge**) that is only concerned with ariyas, the Noble Ones. (This is translated in a fairly abbreviated manner.)

OFFENCE THAT CAN BE INCURRED BY ARIYA

(4) **Puna ca param bhikkhave ariyasāvako iti patisan-cikkhati, yathārūpāyadhammatāya ditthisampanne puggalo samannāgato, ahampi tathārūpāya dhammatāya samannāgatoti. katham rūpāya ca bhikkhave dhammatāya ditthisampanno puggale samannāgato, dhammata esā bhikkhave ditthisampannassa puggalassa kincāpi kathārūpim āpattim āpajjati, yathārūpāya āpattiyā vutthānam pannāyati, attha kho nam khippameva satthari vā vinnūsu vā sabrahmacārisu deseti vivarati uttānikaroti, desetvā vivaritvā uttānikatvā āyatim samvaram āpajjati. Seyyathapi bhikkhave daharo kumāre mando uttānaseyyako hatthena vā pādena vā angāram akkamitvā khippameva patisamharati, evameva kho bhikkhave dhammatā esā ditthisampannassa puggalassa kincāpi pe. samvaram āpajjati. So evam pajānāti, yathārūpāya**

**dhammatāya ditthisampanno puggalo samannāgato,
ahampi tathārūpāya dhammatāya samannāgatoti,
idammasa catuttham nanam adhigatam hoti ariyam
lokuttaram asādhāranam puthujjanchi. (Pali)**

O, bhikkhus! There is again another method of self-assessment. An ariyasāvaka examines himself thus, "A Noble One accomplished in the knowledge of the Noble Path (**magga-nāna**) is fully endowed with the innate nature and characteristic of its eminence or nobility". He thus reflects, "Do I possess this nature?" O, bhikkhus! As to what kind of innate nature or natural disposition, a monk accomplished with the knowledge of magga is endowed explained in this manner. O, bhikkhus! Although a monk accomplished in the knowledge of **magga** would sometimes commit a curable offence pertaining to a breach of monastic conduct, he seeks expiation by making confession after disclosing his transgression as quickly as possible either at the feet of the Buddha or to fellow monks. Thereafter, he takes special care not to repeat the same transgression, or rather, refrains himself from further committing such offences. The manner of abstaining from repeating his guilt which he speedily confesses may be likened to by example. It may be shown thus. If a very delicate infant who merely knows how to lie flat on his back happens to touch the live coal (fire) accidentally with his hand and foot, he would instantaneously withdraw the hand and foot. In much the same way, the offence that has been committed would be quickly divulged by confession followed thereafter by exercising care and attention so as not to repeat the commission of the same manastic offence.*

It is the innate nature of a person who is accomplished in the knowledge of **magga** to take care and keep strict observance

of the rules of discipline after his confession of his own guilt as soon as possible. (it means to say that it is completely done, as usual, automatically, without regard

* **Ariya savāke hi āpattim āpajjanto garakāpattīsu Kutikārasa-disam, Iahukāpattīsu sabaseyyādi-sadisam, acittakāpattim yeva āpajjati, tampi asanicca, no' sancicca, āpannam na paticchādeti** - If a monk who is an ariyasāvaka has committed an offence and is guilty, he is only guilty of a kind of **kutikāra apatti** (guilt) from among the grave offences (**karukamatti**), or kind of **Sahaseyya apatti**, etc., from among **lahuta apattis**, and those are only **acittakapannattivajja āpatti**. He has become guilty of that kind of offence technically, having no wilful intention. He will not reach the stage of committing an offence due to having no mind or intention. If he becomes inadvertently guilty, he has no moral strength or intention to cover it up. **Apatti patiggāhake sabhaga-puggale sati ekam divasam vā rattim vā anadhivāsetva rattica-turengeni tame sabhāga bhikkhune vasanathānam gantvā deseti yeva** = If there is a **sabhāga** bhikkhu, i.e. to one whom one can confess the offence, the guilt would be confessed to that bhikkhu without waiting for even a day or a night, after proceeding to a place where sabhāga priest is residing, even during darkness of the night which has the four **Angas**. (Exposition of Atthagathas). Also an ariya who is a layman will not hide his own guilt. He is capable of admitting his own guilt truly, if he is asked by a sabhāga person. Being had for anything else. A monk who is an ariya-sāvaka and who makes this self-appraisal, realizes as stated. A person who is so accomplished in the knowledge of **magga**, know himself to being accomplished with this innate nature "having no desire to hide the

guilt and by maintaining strict observance, to guard himself against breach of morality which would amount to committing an offence," is usually the case. This **sotāpanna**, who is an ariya-sāvaka is absolutely different from , or rather, **has** nothing to do with **putthujjana**. He is worthy of attainment of this **fourth paccavakkhanā ñāṇ** which occurs based upon **lekuttara**, **which is** relevant to ariyas only. (This is translated in an abbreviated manner.)

(5) **Puna ca param bhikkhave ariyasāvako iti patisankkhati, yathārūpāya dhammatāya ditthisampanne puggale samannāgato, shampi tathārūpāya dhammakāya sammagatoti, katham rūpāya ca bhikkhave dhammatāya ditthisampanne puggale samannāgato, dhammata esā bhikkhave ditthisampannassa puggalassa, kincāpi yāni tāni sabrahmacārīnam, uccāvacāni kin karaniyāni, tattha ussukkamāpanne hoti, atha khvassa tibbāpekkho hoti adhisīlasikkhāya adhicittasikkhāya adhipannāsikkhāya. Seyyathāpi bhikkhave gāvī tarunavacchā thambam ca ālumpati, vaccha kam ca apacinati, evameva kho bhikkhave dhammatā esā ditthisampannassa puggalassa, kineāpipe - adhipannāsikkhāya. So evam pajānāti, yathārūpāya dhammatāya ditthisampanno puggalo samannāgate, ahampi tathārūpāya dhammatāya samannāgatoti. Idamassa pancamam nanam adhigatam hoti ariyam lokuttaram asādhārasam puthujjanchi.**
(Pāḷi)

O, bhikkhus! (there is) again another method of self-assessment. An ariyasāvaka examines himself thus, "A noble person who has the knowledge of **magga**, is usually accomplished

with an innate natural characteristic of nobility. Am I also endowed with this nature?" What this nature may is be explained thus:

O, bhikkhus! Although an ariya will have to perform by duty beumd after asking for the consent of his fellow-monks, a number of odd and inferior jobs (daily chores), such as, cleaning the feet of Mahā Theras with water, and massaging their bodies by rubbing with mustard oil etc., or perform some ether noble duties concerning his fellow monks, such as, sewing the robes, dyeing and plastering or painting the shrines, etc., he is always bent on observing the three **sikkhas** or trainings of higher conduct, **adhisīla**, higher morality, **adhicitta**, higher meditational practice and **adhipaññā**, higher knowledge. An example may be cited. He is likened to a milch-cow who rivets her sole levig attention on her newly-bern calf, although the cow cannot refraining from munching the gress required for her own nourishment. In much the same way, a person who has the knowledge of **maggā** never fails to observe the three **sikkhas** with a keen and earnest desire, indulging himself vigerously in the practice of meditation in the midst of his daily chores, such as, performing major and minor jobs connected with his fellow monks. An ariyasāvaka knows about it, as stated, on . He realizes the fact that he is also endowed with this innate natural disposition bent upon practising the three **sikkhas** with emthusiasm. This setapanna ariyasāvaka is entirely different from common worldlings, and is therefore deserving of achieving also this **fifth paccavekkhana** ñāṇ which occurs depending upon **lokuttara**, relevant to ariyas only. (It is briefly translated for easier understanding.)

(6) **Puna ca param bhikkhave ariyasāvako iti patisan-**
cikkhati, yathārūpāya balatāya ditthi sampanne puggale
samannā-gato, ahampi tathārūpāya balatāya

samannāgatoti. Katham rūpāya ca bhikkhavo balatāya ditthisampanno puggale samannāgato. Balatā esā bhikkhave ditthisampannassa puggalassa, yam tathāgatappavedite dhammavinaya desiyamāne labhati atthavedam, labhati dhammavedam, labhati dhammūpasamhitam pāmujjam. So evam pajānāti, yathārūpāya balatāya - pa - samannāgatoti. Idamassa saṭṭamam ñāṇaṃ adhigatam hoti ariyam lokuttaram asadharanam puthujjanehi. (Pali)

O, bhikkhus! Again, another method of self-assessment is, an ariyā-sāvaka examines himself thus, "Am I also endowed with the strength usually accomplished by an ariya?" What this strength means may be described thus. O, bhikkhus! There is joy and satisfaction in listening to the genuine dhamma the **Dhamma and Monastic**. An ariya fully appreciates the sermon and the true meaning there of, and feels happy in listening to the preachings **without interruption**. He finds delight and comfort connected with the dhamma. (Sometimes **he may even feel** gratified with joyful sensation to the extent of a thrill. It is also **possible to be** to get thrilled with a delight and inspiration that **permeates** the entire body.) Such appreciation and delight with gratification is the strength **usually** accomplished by an ariya. (It may be interpreted that the **preaching was** is only given on dhamma that easily **understood**.) This ariyā-sāvaka who makes an **assessment** of himself knows that he is also accomplished with, or rather, endowed with the strength of the **ariyas**. An **ariyāsāvaka**, who is a sotapanna **is not concerned with matters of** ordinary worldlings, **the ways** of mundane life, **and thus deserves to** also attaining the **seventh paccavekkhana-ñāṇa**, which occurs based upon

Lokuttara supramundane knowledge which is relevant to Ariyas only. (This is translated in brief.)

Evam sattangasamannāgatassa kho bhikkhave ariyasāvakaassa dhammatā susamanithā hoti setāpaṭṭiphalasacchikiriyāya, evam sattangasa-mannāgato kho bhikkhave ariyasāvake setāpatti-phalasangamāgatassa hoti
(Pāḷi, on epilogue)

O, bhikkhus! As has been stated, an ariyā-sāvaka who is accomplished with these seven (7) attributes, namely, the seven (7) kinds of **mahapaccavekkhanā-ñāṇa**, has fully striven and always sought for the natural bent of ariyas by the realization of **Setāpatti-phala**. O, bhikkhus! As has been preached, an ariyāsāvaka who is endowed with the seven (7) principles of self-assessment (**mahapaccavekkhana ñāṇa**) which are but the seven attributes of ariyas, is indeed a **sotapanma accomplished with sotāpatti-phala**.

(This is the Burmese version of the statement made at the conclusion of the **exposition**. If one desires to know precisely the Pāḷi-meanings connected with these mahāpaccavekkhanā, one should see an expoination from a person well-versed in this subject-matter.)

End of PACCAVEKKHANA-ÑĀṆA

MANNER OF ABSORPTION IN PHALASAMĀPATTI

"Kā phalasamapattiti? Ya ariyaphalassa nirodhe appanā, "so says Visuddhi Magga. In conformity with this statement, mental absorption in the attainment of the fruition of ariyahood, as if it enters into and abides in the consciousness of **nibbāna**, where all **rūpa-nāma saṅkhāras** cease and become void, is known as **phalasamāpatti**.

Ordinary worldlings are unable to be absorbed in this **phalasamapātti** since fruition (**phala**) has never been attained by them. On the other hand, all **ariyas** having reached the state of **phala** can gain absorption in this attainment. However, they can be absorbed only in the one kind of **phala which was** attained by them. It is impossible for them to either become absorbed in the lower state of Fruition which they have once attained or in the higher states of fruition which they have not yet achieved. In regard to this matter, clarification and ruling have been given and laid down in Visuddhi-Magga in the following manner after expounding the **Kecivāda** (opinion of some teachers), which goes to say as, "only **anāgāmis** and **arahats** who have had in **samādhi-sikkha** could absorb in fruition (**phala**). In the case of **setāpannas** and **sagadāgāmis** since they have not completely gone through the training in the practice of samādhi-sikkhā, no absorption can be made."

An ordinary worldling (**Puthujjana**) can absorb himself in lokīyasamāpatti according to his ability. As such, there is no reason why absorption cannot be made by an ariya in the fruition which he has attained. Moreover, the Patisambhidāmagga Pāḷi Text directly mentions that **setāpatti-phalasamāpatti** and **sagadāgāmi phala-samāpatti** also can take place, as indicated by the

expression: "setāpattiphala-samāpattatthāya, **Sagadāgāmiphalasamāpattatthāva** **uppādaṃ abhibhuyatīti gotrabhu**, etc." Hence, it has been stated in Visuddhi Maga that determination should be made without any doubt that if a person is a genuine ariya, he can without fail absorb himself in the fruition he has attained. For this reason, if a person is incapable of attaining absorption in **phala** despite the fact of his being an ariya, it can be assumed that failure is due to lack of vigour and keenness of his **samādhi** or in the remaining faculties (**indriya**). Therefore, only **vipassanā** should be repeatedly practised and developed now to cultivate that **samadhindriya** etc., into full and vigorous strength. When it becomes fulfilled, strong and vigorous, the mind can attain **phalasamāpatti**. One can be rest assured of his own real achievement only if he can repeatedly attain **phalasamāpatti**.

Vipassanā panesā tividhā hoti saṅkhārapari-gganhanakavipassanā phalasamā pattivipassanā niredhasamāpatti vipassanāti, tattha saṅkhārapari-gganhaṇakavipassanā man dā vā hotu tikkhā vā, maggassa padṭṭhānaṃ hoti yeva. Phalasamāpatti-vipassanā tikkhāva vaṭṭati maggabhāvanāsadisā. Niredhasamāpatti vipassa nā pana nātimanda - natitikkhā vaṭṭati.

(Visuddhi Magga 2-347, paṭisaṃ - ṭha: 1-287)

There are (3) kinds of **vipassanā**, namely, **vipassanā** which comprehends and embraces **saṅkhāras** for the purpose of attainment of **maggā**; **vipassanā** which is contemplated for the purpose of absorption in **phala**; and **vipassanā** which is

contemplated for the purpose of **nirodhasamāpatti**. Of these, **vipassanā** which takes up or embraces saṅkharas, whether it is weak or keen, is the cause or condition that is closer to the attainment of **magga**. (If **vipassanā** is weak, it **can** to achieve **dandhābhiññā-magga**. If keen and strong, it **can** to achieve **khippābhiññā-magga**. This is a **characteristic** in the matter of weakness and keenness. If accomplished with the characteristic of **vuṭṭhānagāminī**, **vipassanā** is always a basic condition of cause for achieving **magga**). **Phala-samāpattivipassanā** is **Vipassanā** for the purpose of phalasamāpatti, "**Saṅkhārā rammanepi sati** - although saṅkhāras are dwelt upon with attentiveness, **sabbasaṅkhārehi vinivattanākārenea pavatta nato ca** - and because as a state of condition, it is turning away from all kinds of saṅkhāras, **magga viya** - and in respect of **magga vīthi**, it is just like **magga** which lends support to **phala**, **visaṅ- khāragatassa phalassa paccayabhāvato ca** - and **is** a conditional cause to **phala**, which remains established with devoted attention to Nibbana devoid of Sankhāra." (These **following supporting phrases** are from the **Ṭikā** showing reasons.) **Maggabhāvanāsadisā** - as it is similar to magga-bhavana, **tikkhāeva**- only if keen and strong, **vattati** - it is appropriate and proper. In so far as **vipassanā** is concerned, for the purpose of **nirodha samāpatti**, it would be appropriate if it is neither too weak nor too keen but just mediocre. (Half in Burmese translation and half in Nissaya translation).

It is stated in these Atthakathan **that** "for the attainment of **phalasamāpatti**, **vipassanā** is appropriate only if it is keen and vigorous". **This** appears to be a statement referring to **the vipassanā-insight** of a beginner in the practice of meditation for the purpose of **attaining absorption** in **Phala**. This view is held on the strength of the following statement words **also** found also in

the exposition relating to **saṅkhārupekkhā-ñāṇa** in **the** Patisambhidā Magga Atthakathā.

**Saṅkhārupekkhāya tikkhabhāve sati
kilesappahāne samatthava maggassa sambha
vate tassā tikkhabhāvadassanattham
vevacanapa dehi saha dalham katvā
mūlapadāni vuttāni. Phalassa pana
nirussāhabhāvena santasabhā vattā maggā-
yūttattā ca mandabhū tāpi saṅkhā rupekkhā
phalassa paccaye hotīti dassanattham
mūlapadāneva vuttānīti vedi tabbāni.**

(Patisam-Ṭha: 1-252)

Saṅkhārupekkhaya tikkhabhāve sati - if saṅkhārupekkhā becomes strong and keen, **kilesappahāne samatthassa maggassa sambhavate** - the knowledge of the Path (Magga) capable of rejecting kilesa and arise, **tassā tikkhabhāva dassanattham** - in order to indicate the keenness of that saṅkharupekkhā, the cause of magga, **vevacana-padehi saha** - together with **ten** (10) **synonymous**, such as, **satim, dalham katvā** - by making it firm, **mūlapadāni** - the fundamental five **terms**, such as, uppadam, etc., **vuttāni** - have been stated at the turn of magga, or rather, in magga-vara. **phalassa pana** - As regards Phala, **nirussāhabhāyena santasabhāyattā ca** - for having the nature of calmness without the need to make an effort, **maggāyattattā ca** - and because of its occurrence connected with magga that has been achieved,* **mandabhūtāpi** - **although it takes place feebly or without vigour,** saṅkhārupekkhā is, phalassa paccaya hoti** - likely

to support or favour the attainment of phals. **Iti dassanattham** - to indicate as such, **mūlapadāni eva** - only the fundamental five words, such as,

- * It means to say that it is not a strange and peculiar dhamma which causes it to arise anew, and because it is an old dhamma that has reoccured in much the same way, only relying upon the Magga which has been achieved.
- ** It is but Api grammar: Garahāgotaka. Though feeble, it can bring about Phala. It means to say that there is nothing to be said if it is keen.

uppadam, etc., **Vuttāni** - are mentioned in Phalasangāhīti Vāra. **Iti veditabbāni** - It should be understood as stated.

When one is capable of attaining absorption in **phalasangāhīti** repeatedly, although **saṅkhārupekkha-ñāṇa** may not be extremely keen, in conformity with the statement of Patisambhidā-magga Atthakathā, one should be able to determine that the state of **phala** has been attained, evidently, because of one's personal realization.

ADVANTAGES OF ABSORPTION IN PHALA

Just as monarchs and **devas** in this Universe are enjoying their own worldly possessions of kingly wealth, prestige luxury and happiness, and heavenly pleasures and divine happiness, respectively, ariyas also for the sake of enjoying the spiritual happiness of their own personal endowment such as, the happiness of fruition and bliss of Nibbāna. Ariyas can absorb themselves in **phalasangāhīti** in an instant, as may be desired, by pre-

determining. "We **will** remain for a certain period of time absorbing ourselves only in fruition consciousness". At the moment of absorption in **phala** or rather, in of attainment of fruition, the advantage that is desired is peace and calmness of the mind reaching **devoid of all sankhāra-dukkha** whatsoever which are in fact transient, arising and passing away. Moreover, in regard to a person who has just reached **magga-phala**, he will also have his advantage in being able to give assurance to his spiritual teacher and fellow-monks by his own attainment of fruition several times, and by catablishing himself in the state of **phala** for a long time.

MANNER OF REACHING OR ATTAINMENT OF PHALASSAMĀPATTI

**"Dve kho āvuse paccayā animittāya
cetevi-muttiyā sabbanimittānanca
amanasikāro, animittāya ca dhātuyā
manasikāro" -**

is a statement contained in Mahāvedalla Sutta. In accordance with this Pāḷi, even while contemplating and noting **saṅkhāra-nimitta objects of consciousness**, viz: **rūpa, vedanā, saññā, saṅkhāra** and **viññāṇa**, the mind when it reaches **the** state of **Nibbāna**, where calmness and peace prevail and where **saṅkhāra-nimitta** ceases, after his abandonement of all saṅkhāra-nimitta objects of consciousness, **passes on to phalassamāpatti**. **The manner** of obserption and attainment **in series**, should be understood in the light of the **following** statement contained in Visuddhi-Magga.

Phalassamāpattatthikena hiariyasāvakena rahegatena

paṭisallīnena udayabbayādivasena saṅkhārā passitabbā. Tassa pavattānupubba-vipassanassa saṅkhārā ramanana-gotrabhuññāṇān-tarā phalasamāpattivāsena niredhe cittaṃ appeti. Phalasamāpattininnatāya cettha sekkhassāpi phalame va uppajjati, ma magga.

(2-342)

Vipassana Insight of an Ariya Begins from Udayabbaya-ñāṇa

Phalasamāpattatthikena ariyasāvakena - an ariyāsāvaka who wishes to attain absorption in phala, **paṭisallīnena rahogatena**- after taking retreat to, and finding shelter in a quiet place of solitude, after leaving behind his companions, **saṅkhārā** - in respect of rūpa-nāma saṅkharās which are in the course of arising and dissolution, **Udayabbayādivasena passitabbā** - contemplates and notes (them) **according to the bent of Udayabbaya-ñāṇa. etc.**¹

(1) If a person who is an ariya contemplates vipassanā, or rather, engages in the practice of vipassana contemplation, it is always the case that **Udayabbaya-Ñāṇa** occurs first and foremost. It is therefore stated as such.

Pavattānupubbavipassanassa, - one who is endowed with vipassanā knowledge up to the stage of saṅkhārupekka-ñāṇa, **vā** - one to whom vipassanā-ñāṇa has occurred in sequence, **tassa** - that is, one who is an ariyā, **saṅkhārārammanagetrabhuññāṇānantarā** - immediately following getrabhu knowledge which swells its attention with devotion of mind on saṅkhāra,² **phalasamāpattivāsena** - for

wishing to reach phala, **cittam** - the mind, **mirodhe appeti** - enters into the consciousness of Nibbāna whereby saṅkhāras cease. **Ca** - to mention in continuation, **ettha** - in this regard, **phalagamāpattinimattāya** - for being inclined towards phalagamāpatti, **sekkhassāpi** - even to a sekkha individual, (according to Apigrammar - **garahājotaka**, there is nothing to be said of an **Asekkha-arahat**), **phalameva uppajjati** - only phala occurs and becomes manifest. **Na maggo** - Higher Magga does not occur.

When an ariya contemplates vipassanā, the phenomenal characteristic of arising and dissolution becomes manifest in the first place. Soon after there occurs of **vipassanā** knowledges in sequence, **saṅkhārupekkhā-ñāṇa** is likely to occur. Such being the case, to an ariya who contemplates vipassanā for the purpose of absorbing himself in **phala**, vipassana insight knowledges occurs in serial order beginning from **Udayabbaya-ñāṇa** up to **saṅkhārupekkhā**. When saṅkhā-rupekkhā is fully strengthened, **anuloma-ñāṇa** arises and thereafter,

2 In this matter, relying on Patisambhidā-Magga, it is stated as **Getrabhu**. However in the Dhamma Text on "conditional Relations" (Pathāna), this knowledge which dwells its attentiveness on **saṅkhāra** is stated to be only **anuloma-ñāṇa**. Hence, in the latter part of Visuddhi Magga, it is again said as: "**Gotrabhūti cettha anulomaṃ veditabbaṃ. Vuttaṃ hetam paṭhāne arahate anulomam phalagamāpattiyā anantarapaccayena paccaye, sekkhanam anulomaṃ phalagamāpattiyā anantarapaccayena paccayeti.**"

abandoning the consciousness of **sañkhāra** which is being noted and known, it so happens as if the mind rushes into the state of consciousness of **Nibbāna** where there is cessation and extinction of **sañkhāra**. How that particular conscious mind occurs is similar to the manner of occurrence of consciousness at the time when **magga** took place. Since it is the advantage accrued from **magga**, which has taken place in the past, that the said mind-consciousness is known as the **Consciousness of Fruition**. As vipassanā is contemplated only the type of **phala consciousness** that had taken place in the past, occurs. **Higher magga-consciousness** that has not been experienced does not occur at that time. If vipassana contemplation is made with an the volition only to achieve **higher Magga**, it that vipassana knowledge has at that moment accomplished the four aspects of Right Exertion (**Sammappadhānam**), **magga** occurs. This differs from vipassanā which is contemplated for the purpose of attaining **phala**. It is also not likely that one can achieve the higher stages of vipassana knowledge easily, as in the past. Hence, the following is stated in the Maha Tika.

"**Annoyeva vipassanācāro ariyamaggāvahe, anne phalasamā-pattiāvaho**" the manner of occurrence of **vipassanā** which causes to bring about **ariya-magga** is one different from that which causes to occur **phalasamapatti**." If however, **vipassanā-ñāṇa** makes progressive strides reaching the stage, where **sañkhārupekkha-ñāṇa** becomes strong and adequately mature enough for the purpose of attaining that **magga**, only the higher **magga** which one has volition for, would occur. Consciousness for fruition which one does not intended to achieve is not likely to occur. However, if the knowledge is not mature enough to cause to occur **higher magga, sañkhārupekkhā** only

repeatedly occurs. During such a period of time, some persons whose attachment to **phala** that has been attained is not yet totally, cut off, are likely to be mentally inclined towards the condition of **phala** which has **previously been** achieved. There is also likelihood of **occurrence of a kind of Phala consciousness** which they have experienced before because of the accidental indination of the mind. It is therefore necessary for a person who wishes to practise meditation for attainment of **magga-phala** to sever the ties of his attachment or desire during the period of time when he would be indulging in the practice **with the determination**, "I'll refrain myself from absorbing in the state of **phala** which has already been attained by me." Care should be taken in particular not to let the mind inclined towards **the phala** which has been attained while practising contemplation.

STABILITY OF SAMĀPATTI

**Tayo khe āvuso paccayā animittāya ceto
vimuttiyā thitiyā, sabbanimittānanca
amanasikaro, animittāya ca dhatuyā
manasikāre, pubbe ca abhisankhāro -**

In accordan with what has been shown above as stated āvedallasutta, an ariya wishing to establish himself or remain absorbed in **phalasangāpatti** for about five minutes, or ten minutes, or fifteen minutes, or half an hour, or one or two hours, or more or less, should contemplate and note **vipassanā** by making a prior resolution limiting the time as, "may phalasangāpatti remain stable and established all throughout for such and such a period of time". While in **the** process of contemplating and noting,

no effort should be made to **try force** the said **phalasangamapatti** become stable. There should not be any expectation or longing desire. Just mere contemplation and noting should be carried on. If contemplation and noting is done continually in the like manner, and in **the** course of time when **saṅkharupekkha-ñāṇā** becomes fully strengthened, the mind remains established and stable by plunging into the state of **Nibbāna** only where all **saṅkhāras** cease and are void, without devoting its attention to **any saṅkhāra-nimitta** throughout the whole period as pre-determined previously. This **phalasangamapatti** remains constant for the entire period of limitation. Nevertheless, stability for the whole period of time already limited by pre-determination is likely to be accomplished only by persons who can control the mind **well** and whose vipassanā insight knowledge is keen. Among those whose knowledge is not keen, some may not achieve **phalasangamapatti** as predetermined. If **absorption is made** without making prior determination **limiting the** time, in most cases no stability can be maintained for a long time. **The manner** of stability of **phala consciousness** and the manner of occurrence of **Samādhi** at the moment of absorption have been stated in Dasa, Khādassanguttara Pali Texts as follows. -

AT THE MOMENT OF ABSORPTION IN PHALA NOTHING IS AWARE OF EXCEPT NIBBANA

Idhānanda bhikkhu evamsanī "etam santam etam panītam, yadidam sabbasankhāra samatho sabbūpadhi patinissaggo tanhakkhayo virāgo nirodho nibbana" nti. Evam kho Ananda siyā bhikkhuno tathārupe samādhipatilābho,

**yatha neva pathaviyam pathavisannī assa, na
 āpasmim apesannī assa, na tejasmim tejosannī
 assa, na vayasmim vayosannī assa, na
 akāsānancāyatane akāsānancāyatana sanni
 assa na nevasannāyatane
 nevasannānāsannaya-tanasannī assa, na idha
 loke idhelokassannī assa, na paraloke
 paralokassannī assa, yampi dittham sutam
 mutam vinnātam pattam pariyesitam
 anuvicaritam manasātatrāpi na sanni assa,
 sanni ca pana assāti (An : 3-263-523)**

O, Ānandā! In the realm of this sasanā, a monk has a certain perception. How it takes place is, "this **Nibbāna** is indeed really a state of condition whereby all **saṅkhāras** also cease. It is really a condition which discards and abandone **upadhi khandhā with out remainder**. It is also true that **tanhā**, all cravings become extinct. It is also where clinging desires are dissolved. It is also where **saṅkhāras** cease and vanish. This **Nibbāna** which is characterised by cessation is indeed tranquil and really good". There is such a perception or rather, cenciousness. (With that much, it has been shown how the mind id devoted at the moment of absorpion in **phala**.) O, Ānandā! Achievement of this kind of stability of mind by a monk absorbed in **samāpatti** is possible **by** bearing in mind as has been stated. While such stability is taking place, there is an absence of noting as "**pathavi**" on the element of earth in the matter of practising, **paṭhavikasīṇa**. Nor is there any noting done as '**āpo**' in practising **apokasīṇa**. Also in respect **vāyokasīṇa** there is no noting as '**Vāyo**'. (With these four phrases, it is shown that although a person is accomplished in

rūpa-jhāna, the mind does not reach the state of consciousness of **rūpa-jhāna** at the moment of attainment of **phala**.) There is no an infinite sky in respect of the **sky-pannāta** which is limitless. In the matter of infinite **viññāṇa**, no noting is done as an infinite **Viññāṇa**. In the base consisting of nothingness, no noting is done as: 'Not even a medicum is present.' In **Vinnāna** (consciousness) which is the sense-object of **saññā** that is very weak and delicate to the point of near exhaustion, there is also no noting as, "**santaṃ pamitaṇ**". (With these four phrases, it is indicated that although a person is accomplished in **arūpa-jhāna**, the mind does not reach the object of consciousness of **Arūpa-jhāna** at the attainment **phala**.) One has regards neither this life or this world nor for the other world *na kidhaloke idhalokasaññī assa. Na praloke paralokasaññī assa.* These two phrases show that this world and the other world are not remembered and thought of by the mental faculty of **abhiññī** and normal consciousness. Hence, at the moment of absorption while **obsorbed** in **phala**, there is also no recollection of the present day world **starting with** the state of one's own personal consciousness. No imagination arises, and no thinking is done, or rather, it does not occur to one's mind about the universe beyond the range of perception, such as, **deva-loka**, etc. A certain sense-object might have once been seen, or heard, or smelt, or consumed, or contacted or reached, or known and thought of, or visualized, or sought for, or frequented or resorted to. There is no noting and commitment to memory in respect of such kind of objects of consciousness also. (With this phrase it is shown that at the moment of occurrence of **magga-phala**, and in respect of the sense-object whether it is **Paramatta** or just as it has been found and known at any other time, it is not thought of, imagined and borne in mind.) However, it is not devoid of perception

(saññā). There is noting and perception. (With this phrase, it indicates that there is awareness of **Nibbāna** where saṅkharas cease). It has been preached that it is possible, to gain **deep** concentration only if there is an act of noting and of awareness of **Nibbāna** without making a note and without awareness in respect of any other sense object whatsoever. (This is the translation of Burmese version of Pali).

**Etam santam etam panīnti santam
santanti appetva nisinnassa divasami
cittuppādo santam santamteva pavattati.
Panītam panīnti appetvā nisinnassa
divasampi cittuppādo panītam panītamteva
pavattati. (Sabbasankhārasamatho ādīnipi
tasseva vevacanāni. Sabbasankhāra sama-thoti
appetvā nisinnassa hi divasampi cittuppado
sabbasankhārasamethe teva pavattati. pe)
Nibbānam nibbānanteva pavattatīti sabbam
petam phalamā-pattisamādhim sandhāya
vuttam.** (It's exposition of Atthakathā 3.288. The words appearing within the bracket () are amendments by insertion as drawn from An-Tha 2-101-Tikinguttara Atthakathā.)

It says: "**Etam santam etam panīnti, etam santam etam panītam**" This means: **santam santanti appetvā nisinnassa** - that which concerns an ariyā **who** remains absorbed mentally as being 'calm', 'calm', **cittuppādo** – i.e. the rising thought or consciousness of fruition (**phala**), **santam santamteva** - feeling only as 'calm', 'calm', **divasampi avattati-** **could** occur even for a whole day. (At the moment of

absorption in **phala** no though arises, and no **ulterance** is made of 'calm'. However, it has been described as stated, wishing to let one known how consciousness of **phala** occurs while devoting the mind with attentiveness as being calm. **The** Atthakatha which explains this meaning has been shown relating to the matter as to how **magga** takes place (P.318 of the Burmese version). It may be similarly understood also in respect of the phrases that follow later.

Panītam panītanti - O, it is insatiably 'good' and ready 'good', **appetvā nisinnassa** - that which concerns an ariya and is absorbed in **cittuppādo**- the rising of **fruition consciousness**, **panītam panītam tveva** - considering as being only 'sublime' and 'really' **sublime**, **divasampi pavattati** - world occur even for a whole day; **Sabbasañkhārasamathoti ādinipi** - also the words such as, sabbasañkhāra-samatho, **tasseva** - only of that Nibbana known as santapanī, **vevacanāni** - are synonyms. **Hi** - as to how **fruition consciousness** takes place will be shown in continuation.

Sabbasañkhārasamathoti appetvā nisinnassa - that which concerns an ariya and is being mentally **obsorbed in** "all sañkhāras have ceased," **cittuppādo** - i.e. arising **fruition consciousness**; **sabbasañkhā-rasamathotveva** - as being the cessation of all sañkhāras, **divasampi pavattati** - occurs even for a whole day. **Tañhākkhayoti appetvā nisinnassa cittuppādo** - **fruition consciousness** of an ariya **absorbed** in a state where "tañhā is exhausted", **tañhākkhayotveva** and where **tañhā** has ceased or become extinct, **divasampi pavattati**- occurs even for a whole day. **Virāgoti appetvā nisinnassa cittuppādo** The rising consciousness of **Fruition** of an Ariya that is entering into a state where cravings would become dissolved, **virāgoteva** as being merely a thing devoid of craving, **divasampi pavattait** - takes place even for a whole day. **Nirodho nirodhoti appetvā**

nisinnassa cittuppādo - the arising of fruition consciousness that has entered into and abides in a state of calmness on the basis that saṅkhāra has ceased and disappeared, **niredhe nirodhotveva** - realizing that saṅkhāra is ceasing and goes on ceasing and disappearing, **divasampi pavattati** - occurs even for a whole day. (Here ends **peyyals***). **Nibbānaṃ nibbānanti appetvā nisinnassa cittuppādo** - the arising of fruition consciousness

* A term indicating a repetition of preceding pages to present a meaning which is more pregnant.

which enters and absorbs in the state of calmness knowing it as ceasing of or rather, free from the misery of saṅkhāra, **divasampi pavattati** - occur even for a whole day. **Iti** - In this manner, **etaṃ sabbampi** - also everything, such as these, **phalassamā-patti samādhim sandhāya** referring to Phalassamāpattisamādhi, **vuttaṃ** - have been said.

MANNER OF EMERGING FROM THE AGSORPTION OF SAMĀPATTI

Dve tho āvuso paccayā animittāya cetovi-muṭṭiyā vutthanāya, sabbanimittānañca manasi kāro, animittāya ca dhātuyā amanasikāro (Mahā Vedalla Sutta.)

In accordance with this statement of Pāḷi, when it so happens that one devotes one's attention to any one kind of **saṅkhāra-nimitta** namely, **rūpa, vedanā, saññā, saṅkhāra** and **viññāna** after abandoning the consciousness of **Nibbāna** where all saṅkhāras cease and are devoid of, one is deemed to have risen, or rather,

one emerges from the absorption of fruition consciousness. The following is the exposition of VisuddhiMagga of this Pāḷi. (2-343)

SABBASAṄGĀHIKA STATEMENT or ALL EMBRACING STATEMENT

**Sabbanimittānanti rūpanimitta vedanā
sañña saṅkhāraviññānanimittānaṃ.
Kāmañcana sabbā-nevetāni. ekato
manasikaroti, sabbasoṇ gāhikavasena
panettaṃ vuttaṃ. Tasmā yaṃ bhavaṅgassa
ārammaṇaṃ hoti, taṃ manasika roto
phalasaṃpatti-vutthānaṃ hoti.**

Sabbanimittānanti - in what is stated as all kinds of nimitta, **rūpanimitta vedanā sañña saṅkhāra viññānanimittānaṃ** the meaning conveyed is, in respect of rūpa nimitta, vedanā nimitta, sañña nimitta, saṅkhāra nimitta, viññāna nimitta, **ca-**and to give further explanations, **sabbā eva etāni** - only in respect of these saṅkhāranimittas, **ekato** - simultaneously in one lot or in a combination, **kāmaṃ na manasikaroti** - it is true that it is really not possible to pay attention, **Pana** - however, **sabbasaṅgāhikavasena** - as conveyed and wished for by the statement of words which embrace all nimittas that should be the object of the mind that emerge from the saṃpatti, **etaṃ** - this word which runs as sabbanimittānaṃ," **vuttaṃ**, has been stated.* **Tasmā** - because of that particular reason, being able to keep the mind only upon one of the saṅkhāranimittas; **yaṃ** - a certain nimitta, **bhavaṅgassa ārammaṇaṃ hoti** - becomes the object of

consciousness that sprung from the heart. **Tam** - that nimitta, **manasikaroto** to a person who pay attention his life-continuum that sprung from the heart, **phalasangāhika** **phalasangāhika** - emergence from the absorption

* One of bhavanga minds occurring after following closely behind the last impulsive consciousness of the fruition devotes its attention only on one of the Sankhāranimittas. It does not dwell its consciousness on all sankhāranimittas combined together. However, preaching done as: '**Sabbanimittānam**' with intent to cover completely, without exception, all nimitta-consciousness of different kinds of **bhavanga** which occur in the personal complex of all Ariyas who plunge themselves in **Phala**. In the matter of Paccekka-vipassana, the statements of Pali and Atthakatha which say that contemplation is made on all sankhāras belonging to the three forms of existence despite the fact that attentiveness can be given to and contemplation can be made on only one of the rupa-nama-khandhas, and that contemplation is done on the Five Khandhas, should likewise be noted as only Sabbasangāhika statement.

phalasangāhika. (attainment of the fruition), **hoti** - takes place.

When **bhavaṅga-mind** (life continuum) arise, amount to emerging from the absorption of the fruition consciousness of (phalasangāhika). However, it is difficult for an ordinary ariyā to know that bhavaṅga-mind clearly. Immediately following **bhavaṅga**, either reflection, or attention towards some other object, or contemplation takes place. Only such a mind which reflects, becomes attentive, and contemplates is easy to apprehend

clearly. Hence, it should be remembered that when such consciousness occurs, one has emerged from **phalasangama**.

If someone attains consciousness for the purpose of absorbing in the consciousness of fruition, he is likely to reach the stage of **phala** also very quickly. He is also likely to emerge quickly from the absorption of phala. It is likely that occurrence of **Phala**, contemplation and reflection might take place in turn several times. At that time, if the person who meditates is one who has not heard much **suta** and is also not proficient in the act of absorption, he is likely to think that contemplation and noting can be done and known by imagination of sense-objects here and there. It would be proper to consider it as something similar to how the Venerable Thera Mahā Moggallāna reckoned.

The Venerable Thera Mahā Moggallāna told the Moggallāna bhikkhus in this manner. "O, bhikkhus! While I was absorbed myself in **ānejasamādhi** on the bank of the river Sippinikā, I went down the river and heard the pleasant sound trumpeted by elephants emerging from the river again on to the bank." The name **Ānejasamādhi** is expounded in Udāne-atthakatha as conveying the meaning of five kinds of **rūpa** and **ārūpe** **Fourth Jhāna**, and the **Arahattaphala-samādhi** which is absorbed with a basis of one of the said five kinds. However, at the moment of absorption in this **ānejasamādhi**, even the loud sound of a thunder could not possibly be heard. It is indeed the **samādhi** which cannot be spoiled or destroyed or disturbed by anything or by anybody's cause. Such being the case, the monks not believing the words of Ashin Moggallāna verbally put up the matter to the Buddha for clarification. At that time, the Enlightened One gave a decision as mentioned below.

THERE IS ALSO IMPURE PHALA-SAMĀDHI

Atthe'so bhikkhave samādhi, so ca kho aparisuddhe
= O, monks! The absorption in āneñjasamādhi that is attained by Moggallāna. However, that samādhi is not fully satisfactory and completely pure." (It means to say that as **ānañjasamādhi** and ordinary consciousness are intermingled, occurs alternately, trumpeting of the elephant is heard.)

The Rules of Vinaya-Aṭṭhakathā have explained that the Venerable Thera Moggallāna attained arahatship days after his ordination as a bhikkhu. At that time as he was not fully and efficiently endowed with the five skill in absorption he could hear the sound of the trumpet at the moment of his emerging from the Fourth **Jhāna** is which he had absorbed, and as such, he reckoned that he had heard the voice of the elephant even in samāpatti despite the fact he had only heard the sound while emerging from the jhānic absorption. In this regard, although it is said as generally as the **Fourth Jhāna** in as much as it was the Jhāna which was absorbed immediately just after attainment of Arahantship, it must be taken to mean as merely **Arahattaphala-Fourth Jhāna**.

SPECIAL EXCERPT

In view of the relevant statement contained in Pāḷi Canons and Aṭṭhakathā cited in the foregoing as: "the voice of the elephant is heard at the moment of emergence from the jhānic absorption, and what has been heard as such is thought of as having heard in the course of absorption in **samapatti**", it should be understood that when emerging from **samāpatti**, as from **paccavekkhaṇā** is not likely to occur first, it is likely that another kind of awareness and consciousness take.

Even among airyas although they are similar in rank or status, there may be difference in their individual. This is by Uparipaṇṇāsa Aṭṭhakathā.

SATATAVIHĀRĪ AND NOSATATAVIBĀRĪ

**Dve hi khīnāsavā satatavihārī, nesatata-
vihārī, ca. Tattha satatavihārī yaṃ kiñci
kammaṃ katvāpi phalasaṃpattiṃ
saṃpajjituṃ sakkoti. No satatavihārī pana
appamattakepi kicce kiccappasute hutvā
phalasaṃpattiṃ appetuṃ na sakkot.**

(tha: 4-46)

The gist of the above is, there are two categories of arahants. One is an arahants known as **Satatavihārī** who is used to continually abide in **phala saṃpatti** while the other known as **nosatatavihārī** an arahant who is not used to abiding in such meditation. Among these two classes. The arahant who continuously meditates in the practice is capable of absorbing himself in **phalasaṃpatti** even after performing major or minor duties. Even after making an effort in carrying out some kind of work, one could absorb in the of **fruition onsciousness**. Hence, there is no gainsaying of the fact that such an arahat will be aboe to absorb in that consciousness while at rest without doing anything. On the other hand, an **arabat** who is not used to practising **bhāvanā** continually will not be able to absorb himself in **Phalasaṃpatti** after doing something else. These is therefore, hardly anything to say of his incapability when he is busy or pre-occupied.

A story is cited as an example even in that Atthakatha. It runs thus. Once upon a time, a samanera, a novice in priesthood, who was a disciple while residing in a forest monastery with his teacher, an elderly Thera, had no place for his to stay, whereas the elderly Thera by precedence found his accommodation. The elderly Thera being obsessed with this state of condition and being mentally disturbed all the time, was said to have failed to absorb himself in the consciousness of **phala** during the entire period of **Vassa** (Lent). In the case of his disciple samanera, however, the time had been spent during the Buddhist Lent by plunging himself in the consciousness of fruition with delight. At the end of the Lent, the young Samanera asked his teacher "Reverend Sir! Is it congenial for you to stay in this forest monastery?" To this question, Maha Thera replied, "As far as I'm it does no tsuit one." In this story, the Samanera is, in fact, a **Satatavihārī Arahat**. Hence, although no preper place was available for his, he could absorb himself in **Phalasamapatti** as much as he wished. However, as for the Maha Thera, he was **Mosatativihārī Arahat**. Hence, just merely because he was all the time worried over non-availability of space for his disciple, no absorption could be made in **Samāpatti**. For this reason, an Ariya who wishes to absorb himself in **Phalasamāpatti** within brief moment as may be desired, should indulge in the practice of **vipassanā** continuously and carry on contemplating arduously with peace of mind so as to become a **Satatavihārī** individual.

Here ends "The manner of absorption in Phalasamapatti."

* NIBBĀNAKATHĀ

Herein, **Nibbana**, the object of **Magga-Phala** will be explained in brief, **Nibbana** is not a celestial palace or a palatial mansion; nor is it a big city or a country. It is neither a radiance nor a brilliant lustre, nor is it a sense of clearness or a natural element of coolness. The reason is that the celestial abode, palace mansion, city, country, radiance, brilliance, sense of clearness and the element of coolness are not **asankhata paramatta dhamma**. These are only **annāta dhamma** as is appropriate, and are **Sankhata-paramatta dhamma**. As a matter of fact, **Nibbāna** which is the unconditioned or uncreated dhamma (asankhata paramatta dhamma) is merely the nature of cessation of **Kilesa** and cessation of sufferings of the rounds of existences; = the extinction of existence called **Santilakkhanā**. It is merely a state of complete liberation from, or rather, extinction and non-existence of **rūpa-nāma-sankhāras** which are constantly arising and dissolving, in accordance with what is stated as **Visankhāra**. Since it is quite contrary to, or rather the reverse of **sankhāra**, for being free from sankhara, it has also

* Remark: Since the word Nibbāna (nange) in Burmese is coined with the symbol or letter (rā) composed of the original words ni (r) + vāna, it should have been written as **nibbāṇa** (**na-gyi** in Burmese language) by transliteration of the word **Na-gyi**. However, to fall in line with the original writing of Pitaka Pali, it is kept as it stand originally without transliterating of the syllable **"Na-gyi"**

been discribed by using negation, giving the opposite name as against the names of **Sankhāra**. The following is the Pali statement as contained in Patisambhidā-Magga Pali Text : -

Uppādo sankhārā, anuppādo nibbānam.
Pavattam sankhārā, appavattam nibbānam.
Nimittam sankhārā, animittam nibbānam.
Āyūhanā sankhārā, anāyūhanā nibbānam.
Patisandhi sankhārā, appatisandhi nibbānam.

(Patisam: - 58)

In common parlance, it means, the dhammas which have the characteristic of becoming are **sankhāra dhamma** - conditioned things. An unconditioned state (the dhamma) devoid of becoming is but **Nibbāna**. The phenomenal continuous arising or becoming phenomena of a series of **rūpa-nāma** are sankhāras. The dhamma which escapes from the continual arising of a series of **rūpa-nāma** is **Nibbāna**. The dhammas which manifest as if they have form, configuration and substance are **sankhāras**. The dhamma which does not manifest and reveal itself as if it has shaped, form and substance is **Nibbāna**. Efforts made with the purpose of gaining happiness and welfare are **sankhāras**. The dhamma devoid of exertion or effort is **Nibbāna**. Births or fresh becoming linked with previous existence and consciousness are **sankhāras**. A condition or **dhamma** free from becoming by means of a linking process, is **Nibbāna**.

The above Pali passage reveals the nature of cessation and complete deliverance from **rūpa-nāma-sankhāras** which have the characteristics of "first becoming, continual arising, and manifestation, as if these have form, shape and substance, enabling exertion, and of coming into being - linked with the past

consciousness". Hence, in view also of the dhātusiddha words which are obvious as contained in Pali scripture and atthakathas such as "**Nibbanti dhīra, nibbāpenti rāgaggin, parinibbāyati, parinibbātu sugato parinibbāyeyya, parinibbāyi, parinibbāyissati, antarā parinibbāyī, parinibbuto, khandha-parinibbānam,**" etc., the meaning of the expression '**nibbāna**' should be given or rendered as follows:

**Nibbāti vattadukkham otthāti nibbānam,
nibbāti vattadukkham etasmim adhigate ti vā
nibbānam, nibbāyate vā nibbānam.**

The above definitions convey that three kinds of sufferings cease in the unconditioned element - **nibbāna (asaṅkhatadhātu)**. Because of the nature of the cessation of such sufferings of existence, it is known as **nibbāna**. It means to say, 'extinction of suffering of existence', or rather, 'cessation of existence'. Putting it in another way, if this nature of **asankhatadhātu** is grasped by the knowledge of **magga**, suffering of existence comes to cessation. As this faculty is the cause of the said cessation of the sufferings of existence, it is known as **Nibbāna**. This means, "it is the dhamma that causes bring about cessation of suffering of existence". In other words - it is peace or calmness, devoid of suffering, the cessation, the nature of cessation - the void or unconditioned whereby the sufferings of existence, i.e. **rūpa-nāma-saṅkhāras** will truly and definitely fail to recur or arise.

This **Nibbāna** which is deemed to be the domain of calmness, the cause for tranquility and cessation of **rūpa-nāma-saṅkhāra**, - the misery of existence whatsoever, is not non-existent (**abhāva**) **paññatta** which can be known by mere imagination and logic, in accordance with what is "stated as

"**atakkāvacarō**". In conformity with what is called '**Gambhīro duddaso**', it is in fact, extremely profound, and difficult to understand. It cannot be grasped by sheer common sense, It is indeed **asañkhata Paramatta dhamma** which can be personally realized only by men of wisdom who are accomplished with **magga phala ñāṇa**, by undertaking the correct practice of **vipassana** insight-meditation in accordance with = "**Paṇḍitavedaniyoti sammāpaṭipadaṃ paṭipannehi paṇḍitehi veditabbo**". It is not a sense-object of **taṇhā**. As such, this **nibbāna** is also free emancipated also from **tanhā** which is known as **vāna** (lust). It is also a (zone) **domain** (metaphorical expression) where **taṇhā** is absent and is also a condition liberated from **taṇhā**. If the said **nibbāna** is apprehended by **magga-ñāṇa**, the entire **nāma-rūpa** of a person who knows as such becomes liberated from **taṇhā**. Hence, depending upon the statement "**vānaṃ vuccati vānavūpasamaṃ taṇhā, yo rāgo-pe-lobha akusalamūlaṃ vāna-ppahānaṃ vānarūpasamaṃ vānapaṭinissaggaṃ vānapaṭipassa-ddhaṃ amataṃ nibbānaṃ**" as contained in Cūlaniddesa Pāḷi Text, and the statement "**taṇhāya vipphānena, nibbānaṃ iti vuccati**", as contained in Suttanipāta Pāḷi Text, etc., the meaning of the word "**nibbāna**" is defined in the Aṭṭhakathās as quoted below.

Vānato nikkhantaṃ nibbānaṃ, natti vānaṃ etthati vā nibbānaṃ, natthi vānaṃ etasmiṃ adhigateti vā nibbānaṃ.

The meaning of the above Pāḷi passage is that it has escaped from birth in any form of existence and from any other existence, and free from the bonds of **tanhā** which tends to link with the cause and **kamma**. It is a dhamma free from **taṇhā**. To

put it in another way, **taṇhā** is absent in the nature of **asaṅkhatadhātu**. Therefore, it is known as **nibbāna**. This means that it is a dhamma where **taṇhā** is totally absent, and is devoid and empty of **taṇhā**. In other words, if this nature of **asaṅkhatadhātu** is known by **magga-ñāṇa**, it will be found that there is absolutely no arising of '**taṇhā**', Hence, such a condition is called **nibbāna**. It indicates that there is an absence of **taṇhā**, and that it is the dhamma which causes cessation of **taṇhā**. From the point of view of essence of the dhamma, it conveys the sense of the nature of cessation of and complete detachment from **rūpa-nāma-saṅkhāra vatta-dukkha** whatsoever.

The said **nibbāna**, which is merely the nature of cessation of all **rūpa-nāma-saṅkhāras** and free from all sufferings of existence, becomes manifested only to the knowledge of an ariya, as being void of **nimitta**, figure, shape and material substance- in conformity with what is stated as "animitta paccupaṭṭhānaṃ". That is the reason why even a person who has realized **Nibbāna** could not possibly tell as to "what **Nibbāna** looks like in complexion, colour, form and appearance", and "also what it resembles". It is also known as mere cessation and extinction of **rūpa-nāma saṅkhāra**, total non-appearance of them- although, normally, these would arise and dissolve continuously. Hence, it has been stated plainly in Milindapañhā as follows:

**Appaṭibhāgaṃ mahārāja nibbānaṃ, na
sakkā nibbānassa rūpam vā santhānaṃ vā
vayaṃ vā pamānaṃ vā, opammaṇa vā
kāranena vā hetunā vā nayena vā
upadassayituṃ. (Milinda: 303)**

“ O king! there is nothing that resembles nibbāna. It is impossible to describe its form, shape, duration, or measurement by using analogy, reasoning, cause or inference.” No comparison can be made to thing any which is anything similar to **nibbāna**. It is impossible to describe **nibbāna**, to make to known its complexion or appearance, form and shape, size or dimension, measurement, by using analogy, reasoning, cause of inference”.

DISSIMILARITY BETWEEN NIBBĀNA AND ABHĀVA PAÑÑĀTTA

As **Nibbāna** is said to be the nature of cessation, extinction, non-arising and non-existing of **sankharas**, or without any complexion, appearance, form, figure, size and dimension, or as it cannot be described clearly by concrete examples and illustrations, it might be considered as "something similar to **abhāvapaññatta** which is spoken to mean, **nibbāna** is '**non-existence**'. "Nevertheless, it is not that there is absolutely no **nibbāna** it is not like **abhāvapaññatta** which should be stated as 'non-existence'. In any case, since it is obviously present in the form of nature of cessation, extinction, non-arising and non-existing of saṅkhāra, **magga- phala-dhamma** can take place through personal realization of the nature of cessation of **sankhāra**. The conditioned phenomena of **rūpa-nāma** occurring in an arahat also cease altogether without becoming again after his death passing a way into nibbāna (**parinibbāna**). This means after attainment of the blissful sanctification called arahatship, and then after the passing way of an arahat into nibbāna, there is no more becoming of physical and mental **khandhas**.

The following is the **udāna** (joyful utterance) recorded in Itivuttaka Pāḷi text which verifies and explains the conspicuousness of **Nibbāna** through **Paramattha** - the perfect personal realization of the truth or reality.

Atthi bhikkhave ajātaṃ abhūtaṃ ekataṃ asaṅkhatam, no'ce tam bhikkhave abhaviṣṣa ajātaṃ abhūtaṃ akataṃ asaṅkhatam, nayidha jātassa bhūtassa katassa saṅkhatassa nissaraṇaṃ paññāyetha. Yesmā ca kho bhikkhave atthi ajātaṃ abhūtaṃ akataṃ asaṅkhatam, tasmā jātassa bhūtassa katassa saṅkhatassa nissaraṇaṃ paññāyati.

(178, 220)

Bhikkhave - O, monks; **Ajātam** - nibbāna which does not come into existence, **vā** - nibbāna which is void of becoming, **abhūtaṃ** - nibbāna which does not occur distinctly, **akataṃ** - nibbāna which is unmade, uncreated and eternal, **asaṅkhatam** - nibbāna which is the unconditioned, **atthi** - does exist, If it **did** not exist **at all** (mention is made only in brief to avoid repetition), **idha** - in this world, **Jātassa** - that which comes into existence, **bhūtassa** - that which comes into being distinctly, **katassa** - that which happens springing from a cause, **saṅkhatassa** - which means the Five Khandhas of the rūpa-nāma dhamma that spring forth due to various causes, **nissaraṇaṃ** - and that would have left or escaped from existence, released from occurring again, **na paññāyetha** - would have become inconspicuous and not been properly known, (Appavatti apagamo nissaraṇaṃ - Aṭṭhakatha). **Bhikkhave** - O, monks! **Ajātaṃ** - that which does not come to be, **abhūtaṃ** - that which does not occur distinctly, **akataṃ** - that

which does not proceed from cause, **asañkhatam** - nibbāna the dhamma, an element of cessation, the unconditioned, **Rho** - in fact, for that reason, **atthi** - does exist obviously according to paramattha. **Tasmā** - because of the existence of nibbāna = being conspicuous because of the truth or reality of its complete cessation, **jātassa, bhūtassa, katassa, nissaraṇam** the going out cessation, non-arising, and extinction of the Five **Khandhas** which come into being, arise, proceed from cause, and which are conditioned due to various causes operating in harmony, are vivid and clearly known.

EXPLANATION

The characteristic feature of **nibbāna** which is cessation' without the coming into being of **rūpa-nāma-sañkhāras**, for having failed to occur just like **rūpa-nāma-dhamma**, is known as **ajāta**, and **abhūta**. As the condition fails to perform and leaves things undone, it is known as the Unmade, the **akata**. Since it is a dhamma that is not made by various causes, however favourable these might be, it is known as **asañkhata**, the Unconditioned. If the **nibbāna**, the Element of Cessation were absent or ceases to exist, there will be no such thing as the cessation of the Process of **rūpa-nāma-khandhā** which is continually arising and dissolving; there would be no question of **rūpa-nāma-khandha** coming to a cessation. Nevertheless, it is not that the said Element of Cessation is not in existence just like **abhāva-paññatta**. By becoming an object of consciousness realized personally by **magga-phala**, it obviously exists from the point of **paramattha**. Being obviously present and because it existence, in reality, **rūpa-nāma-khandha** incessantly arising in a person practising vipassanā meditation correctly, can cease forever without recurrence at any time after

passing away into **parinibbāna**. It means to say that such cessation could be quite obvious. Let insight knowledge infuse into the mind.

Atthi bhikkhave tadāyatanam, yattha neva pathavī na āpo na tejo na vāyo na ākāsānañcāyatanam na viññānañcāyatanam na ākiñceññāyatanam na nevasaññā nāsaññāyatanam nāyaṃ loko na paraloko na ubho candimasūriyā, tatrāpāham bhikkhave mova āgatiṃ vadāmi na gatiṃ na ʘhitiṃ na cutiṃ na upapattiṃ appatiṭham appavattam anāramma namevetam. Ese' vanto dukkhassa.

(Udāna Pali ditto : 177)

O, monks! **nibbāna** obviously exists according to **paramattha**. In that **nibbāna**, there is no element of hardness or earth (**pathavīdhātu**), no element of fluidity or cohesion (**āpe**), no element of heat or fire (**tejodhātu**), and no element of wind (**vāyodhātu**) add. (By showing the non-existence or absence of the four **dhātua**, it does indicate the non existence of **upādānakkhandhā** which depend upon the four main kinds of **dhātu** (element), and also indicates the non-existence of **nāma-dhamma** relevant to **kāma** and **rūpa-dhava** which occur depending upon rūpa.) There is also absence of **ākāsānañcāyatana dhamma, vipññānañcāyatana dhamma, ākiñcaññāyatana dhamma** and **nevessaññā nāsaññāyatana dhamma**. (It conveys the sense that there is absolutely no sense object of **ārammaṇika** relevant to **arupa-bhava**.) There is no existence of the this present **loka** or any other **Loka**. (It means there are no dhammas whatsoever in **Nibbāna** concerned with this **Loka** and any other **Loka**. For this very a reason, at the

moment of occurrence of **magga-phala** which dwells in **Nibbāna**, all objects of consciousness whatsoever connected with this **Loka** and any other **Loka** are not known or aware of.) There are also no moon and sun. (Because of absence of **rūpa**, there is no darkness. Hence, no light is required to dispel darkness. Therefore, it has been shown as having no planet, no constellation, such as, the moon and the sun, etc. Moreover, in one of the Suttas also, it has directly been expounded to show the absence of darkness so by saying '**tamo tattha na vijjati**'.) "O, monks! in that **Nibbāna**, I've not mentioned about coming or going, or stability, or death, or coming into existence all in readiness. (**nibbāna**, one does not present oneself in it or make an appearance just as one is born in the human world or the world of devas, after coming from another abode, and just as a human being or a deva is reborn to another Abode. Nor is there any shift or transfer made from **Nibbāna** to any other place. In that **Nibbāna**, there is also no habitation of either human or any other being, i.e. it is not a place where human beings and other sentient beings reside unlike the Human World and the World of Devas. It is Deathless. There is no fresh becoming, no new existence. It means that there is only consciousness and mental devotion with attentiveness by means of **magga-phala paccavekkhaṇā-ñāṇa**). This of **Nibbāna** has no particular abode. (As it is not **rūpa-dhamma**, it does not exist anywhere. Nor does it depend upon and hang on to any other kind of dhamma. That is, although it is **nāma-dhamma** add, since it is not the resultant effect of the cause, it does not cling to any condition or object or dhamma whatsoever.) It is not constantly arising, in fact, in nature, it is quite opposite to **rūpa-nāma** which are in a process of **incessant arising**. Although it is a **nāma-dhamma**, it is not like consciousness and mental factors which

have the nature of paying attention to objects. It is merely a phenomenon which cannot take objects. This **Nibbāna** = the very Element of Cessation which is the cause for **magga-phala consciousness** of **magga-phala consciousness**, since it is found to be devoid of misery and sufferings, if it is known, (as indicated by Atthakatha), it is indeed the end of all sufferings of existence, end of the **rūpa-ñāma-saṅkhāra**.

SAṅKHĀRA AND NIBBĀNA ARE CONTRARY TO ONE ANOTHER

**Yasmā nibbānaṃ sabbasaṅkhāravidhura
sa-bhāvaṃ, tasmā yathā saṅkhatadhammesu
katthaci natthi, tathā tatthapi sabbe
saṅkhatadhammā, na hi saṅkhatāsaṅkhata
dhammaṇaṃ samodhānaṃ sambhavati.**

(Udāna-tha : 353)

It is because of the cessation of **saṅkhāra**, **nibbāna** has the nature contrast to all kinds of **saṅkhāra** just like fire versus water, heat vs. cold, and darkness vs light. Hence, among **saṅkhāra-dhammas** even in any one of the **saṅkhāras**, just as **nibbāna**, the cessation of **saṅkhāra** does not exist. In the cessation of **saṅkhāra**, i.e., **Nibbāna** also, all kinds of **saṅkhāra-dhamma** similarly do not exist, It is true that **saṅkhata-dhamma** and **asaṅkhata-dhamma** cannot possibly encounter and meet together, i.e., these two cannot be combined together.

In accordance with this Udāna-Atthakathā, if **saṅkhāra dhamma still exists**, or rather, for so long as there exists **saṅkhāra dhamma** which is incessantly arising and vanishing **nibbāna** where **saṅkhāras** cease, cannot as yet be reached. During

the courses of absorption in **nibbāna**, none of the **saṅkhāra dhammas** will become manifest or prominent. However, at the time of **parinibbāna**, it would be known that there is no more arising of any of the **saṅkhāra-dhamma**, and there are no saṅkhāra dhammas whatsoever. This **nibbāna**, where all **saṅkhāras** cease and which is merely the nature of cessation of **saṅkhāra**, if known by the knowledge of the Path (Magga), **apāygaminiyātaṇhā**, **olārika kāmataṇhā**, **sukhuma kāmataṇhā**, and **rūpa-arūpa-taṇhā** cannot arise in the person who has that kind of awareness of **nibbāna**. These **taṇhās** are annihilated and have completely ceased without remnant. It amounts to total eradication of these **taṇhās**. These have in fact been discarded or thrown to a remote place so as to prevent them from appearing again. There is liberation from the fetters of **taṇhā**. There is no longer any attachment to that **taṇhā**. As such, this **cessation of saṅkhāra = Nibbāna**, which is the object of the four kinds of **Magga**, constitutes the annihilation and cessation of **taṇhā**. It is also where **taṇhā** is abandoned at a far flung place. It is also where the bonds of clinging and human passions (taṇhā) are released. It is where attachment of **taṇhā** is got rid of. Therefore, the said **nibbāna** is described in the following words.

**Katamañca bhikkhave dukkhanirodhe
ariyasaccoṃ, yo tassāyeva taṇhāya asesa
virāga nirodhe cāge patinissaggo mutti
anālayo. Idaṃ vuccati bhikkhave
dukkhanirodho ariyasaccoṃ.**

“O, monks! What is meant by the Truth of the Dhamma the cessation of sufferings, which does really exist as known by ariyas? It is only this nature of **taṇhā**, which arises in connection with

pleasant, nice, **and** pleasurable **rūpa**, that should be completely destroyed and ceased, and that is to be abandoned, thrown away to a distant place, released and got rid of its attachment.”

“O, monks! This nature of **taṇhā** as has been just described in said to be **dukkha nirodha ariyasacca**.” Moreover, if **nibbāna** is known with the four kinds of knowledges of **magga**, all **saṅkhāras** will cease without becoming manifest in the course of awareness. **Rilesā** and **Rhandhās** which would otherwise have occurred in the absence of **nibbāna**, will however fail to arise and surely come to cessation from the time **nibbāna** is realized and known. Hence, **nibbāna** also happens to be a condition by which all **saṅkhāras** cease. It is also a condition whereby **upadhi**, the substatum of a being, viz: **khandha**, **kilesa**, **abhisāṅkhāra**, **kāmaguṇa** is abandoned. It is a condition whereby **taṇhā** is totally extinguished and made extinct, and also where the clinging desires of **kilesā** are detached and destroyed. It is where all sufferings also cease. **Nibbāna** is, therefore, also described in the following words.

**Idampi kho thānaṃ duddasaṃ, yadidaṃ
sabbasaṅkhārasamatho
sabbūpadhipaṭṭinissaggo taṅhākkhayo virāgo
nirodho nibbānaṃ.**

(Di: 1-31, etc.)

This condition which is emancipated from **taṇhā** also, called **vāna** (lust), certainly, the nature of the cessation of sufferings where all **saṅkhāras** come to a cessations, where all **upadhi** are abandoned, where **taṅhā** becomes extinct, where clinging desires of **kilesa** are destroyed add, and where all pains

and sufferings cease, really exists. This object of element which is called **Nibbāna** is indeed difficult to be seen or discerned.

SAUPĀDISESA AND ANUPĀDISESA NIBBĀNA

Although the said **Nibbāna** which is the object of **magga** and **phala**, happens to be the only one by its natural characteristic of calmness (**santilakkhaṇā**)**add**, which is liberation and cessation of all forms of **rūpa-nāma-saṅkhāra** and misery of existence, it is distinguished into two kinds viz., **saupādisesanibbāna** and **anupādisesanibbāna**, The former designating annihilation of all defilements while **Khandhās** still remain; the latter designating the extinction of all khandhas, leaving no remnants. In this regard, the complete cessation of **kilesas**, moral defilements - caused by their total failure to occur in the continuum of an Arahant before he enters into **parinibbāna** (death), is known as **saupādisesanibbāna**. The prefix '**sa**' means together occurs or exists and '**upādi**' means Khandhā which ought to be taken up by **tanhā**, etc., as being the resultant of **taṇhā-upādāna** and **kamma**; = **Khandha + Sesa** - whatever remains apart from **kilesas**; **nibbāna**- cessation = Hence, **saupādisesanibbāna** means the nature of cessation of **kilesā** which occurs together with the remnant of **khandhā**, the effect, = This is the nature of cessation of **kilesā** despite the presence or existence of the remnant of khandhas, the resultants.*

After the death or **parinibbāna** of an arahant, there is complete cessation of **rūpa-nāma saṅkhāras**- without the recurrence, or rather non-arising of it. This total cessation, or rather, Arahantship which culminates in the extinction of **khandhās** is known as **Anupādisesanibbāna**. '**Ana**' means non-

existence; **'upādi' is the khandhā** - khandhā which is the resultant; **'sesa' is the** remnants **nibbāna** - cessation; hence, **Anupādisesanibbāna** it is the nature of complete cessation of **saṅkhāras** without any remnant of **khandhā**, the resultant or any residue of **kilesās**, after the death or **parinibbāna**.

katamā ca bhikkhave saupādisesā nibbāna-dhātu? idha bhikkhave bhikkhu araham hoti khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhinabhavasaññojano sammadaññā vimutto, tassa tiṭṭhanteva pañcindriyāni, yesam tattā avighā manāpāmanāpaṃ paccaṇubhoti, tassa yo rāgakkhayo dosakkhayo mohakkhayo, ayaṃ vuccati bhikkhave saupādisesā nibbānadhātu. Katamā ca bhikkhave anupādisesā nibbānadhātu, idha bhikkhave bhikkhu araham hoti - pe - sammadaññā vimutto, tassa idheva bhikkhave sabbavedayitāni anabhinanditāni sīti bhavissanti, ayaṃ vuccati bhikkhave anupādisesā nibbānadhātu.

Duḍḍe imā cakkhamatā pakāsītā, nibbāna-dhātū anissitena tādinā. Ekā hi dhātu idha diṭṭha dhammikā, saupādisesā bhavanetti saṅ-khayā. Anupādisesā pana samparā yikā, yamhi nirujjhanti bhavāni sabbaso. Ye etadaññāya padaṃ asaṃkhatam,

- * Tanhādīhi phalabhāvena upādīyati upādi, khandhapan cakam. Upādīyeva sasoti upadiseso, sahan upadisesenati saupādisesā. Itiyattka Aṭṭhakatha. 157.

vimuttacittā bhavanettisaṅkhayā. Te dhammasārā dhigamā khaye ratā paḥṃsu te sabbabhavāni tādino.

(Itivutta Pali Text 221)

The gist of the above Pāḷi pasage is: "O, monks! The nature or characteristic of **Nibbāna** which occurs together with the remnants of **khandhā** that ought to be considered as serving in the interests of **taṇhā**, etc. (saupādisesa), **ceratantly**, that which has the remnant of **khandhā** for the benefit of **taṇhā, upādāna** and **kamma**, may be described in this manner. "O, monks! In this sāsana, a bhikkhu is far away and cleansed from the dirt of **kilesās**, he is worthy of reverence, veneration and accepting offerings made by sentient beings. Human passion (**āsava** or **kilesās**) have become extinct in him. Religious duties and **practices** concerning dhamma which are to be performed have been completely done. All tasks which are to be carried out have been performed through the practice and faculty of **four maggas**. The three heavy burdens of **kilesā, khandhā** and **abhisaṅkhāra** have been laid aside. (Just like **kilesā** and **abhisaṅkhāra**, also **khandhās** of the renewed existence which are taking place have ceased by **Arahattamagga**. It is therefore stated that **the burden of khandhās** has also been put down or laid aside.) For the sake of one's own personal interest, **Arahatta-phala** has been attained and reached. All **saṃyojanas**, bonds of human passion which bind man to continued existence have been exhausted and

completely severed. For having known correctly the Truth of the Dhamma, one gets rid of all **kilesās**. The five sets of **indriya** or the five organs of sense, viz, the eye, ear, nose, tongue and the **body**, for so long as the potent force and faculty of **kamma** which cause to bring about the last present existence is not yet exhausted, will continue to occur, abide and endure as usual. These five **Indriyas these fine indriyas do not cease in a way that they do not come into being again** and said Arahant feels the sensations of what is pleasing or agreeable and what is unpleasant or disagreeable. Happiness and suffering (pleasure and pain) which are the resultant effects of the past **kamma** or actions done in the previous existences, are felt or experienced. (Beginning from the words "**Tassa tiṭṭhanteva**" up to this present stage, it describes the manner in which the remnant of **khandhā** takes place. However, the use of the expression '**Tassa yo rāgakkhayo**', etc., indicates or denotes **saupādisesanibbāna**.) In the **continuum of mind process** of an Arahant who still has the remnant of **khandhā** which is the resultant effect of **taṇhā**, **upādāna**, and **kamma**, there is **no rāga (rāgassa khayo khīṇākāro abhāvo accantamanuppādo**, - Exposition of Atthakathā) and which will not fail to occur. Anger (**dosa**) and delusion (**moha**) will still hold fast and will not fail to arise. In fact, the non-occurrence of **rāga**, etc., which is but the cessation and extinction of **kilesā** should be stated as, or is said to be **saupādisesa nibbānadhātu. (Rāgadikkhayo saupādisesā nibbānadhā-tūtī dassito** - An exposition of Atthakathā. It is the extinction or rather, disappearance of **kilesā**.)

"O, monks! The characteristic or element of **Nibbāna (nibbāna-dhātu)** which even has no remnants of **khandhā** means, O, monks! in this **Sāsanā**, it might be that a **monk**

(bhikkhu) has not even a taint of **kilesā**, and that is, he is miles apart and cleansed from **kilesā**: , he is deserving of great respect, veneration and worthy of receiving offerings. In fact, having realized the Truth, he is emancipated from the bonds of **kilesā**. In regard to such an Arahant, he will not take all kinds of sensations, neither good nor bad, unpleasurable, disagreeable and unacceptable with **taṇhā**, **māna** and **diṭṭhi**, i.e. he will be freed of **taṇhā**, **māna** and **diṭṭhi**, and will find peace in this very present existence. After the passing away of an arahant, there will be complete cessation and emancipation from the misery of existence with no more fresh becoming (re-birth) linked with the past or the present **khandhā**. certainly, after death or **parinibbāna** as an arahant, or rather, when an arahant reaches **parinibbāna**, there will be everlasting peace. This attainment of everlasting peace which is emancipation from continued existences, with no more remnant of **khandhā** constitutes what is called **anupādisesa-nibbāna**.

This **anupādisesa nibbāna** is simply the extinction of **khandhā**. Renewed existence or fresh **khandhās** which would have ordinarily take place without **maggabhāvanā**, cease to become after attainment of the knowledge of the Path by developing **vipassanā-bhāvanā**, and on the eventual passing way into **parinibbāna**. This **khandhāparinibbāna** or extinction of **khandhā** also happens even the during the brief moment of **arahatta-magga**. Nevertheless because 'cessation' is not capable of arising it should not be stated as: "Cessation occurs at such and such a time". To make it more clear, if **magga-bhāvanā** is not practised and developed, **kilesā**, fresh existence and **khandhā** will surely occur at any moment when circumstances are favourable. These are capable of becoming. Since **kilesā** and **khandhā** which ought to arise have not yet already arisen, these do not belong to

the past. Since these are not currently arising, they are also not of the present. Since it is not definite that these would arise, they are not of the future. These are merely **kālavimutta dhamma emancipated** from the three periods of time. The cessation, non-existing, and absolute non-arising of these **kilesā** and **khandhās** which are emancipated for the time being (**Kālavimutta**) are also not the past, nor the future, nor the present. These are only **kālavimutta-dhamma**. Since as stated both these two kinds, viz: **saupādisesa** which is **kilesaparinibbāna**, and **anupādisesa** which is **khandhāparinibbāna** are all **kālavimutta-dhamma**, it should not be stated that: "these occur or arise at such and such a time". Moreover, inasmuch as it is also more the nature of cessation and non-arising of **kilesā** and **khandhās** the **kālavimutta**, if does not deserve to be stated as "it occurs at such and such a time". Furthermore, the cessation, non-existence, absolute non-arising of **kilesā** and **khandhā** that ought to take place, which means **Nibbāna** for being **kālavimutta-dhamma** i.e., the dhamma emancipated from the three (3) periods of time, no question or argument should be raised as: "Is it true whether attention devoted to the future **Nibbāna** at a brief moment of achieving **gotrabhū**? or, whether attention is devoted to the present **kilesa-nibbāna** at a brief moment of **magga**? or, whether attention is devoted to the future **khandhā-nibbāna**?" reflection upon this matter be done as far as possible.

That **Nibbāna (Nibbānadhātu)** which actually being about the cessation of present **khandhā** (corporeal body) and which can be said to be the end or extinction of **bhavataṇhā** - clinging to existence, and which takes place or occurs together with the remnant of **Khandhā**, can of course be accomplished in this present life time.

In anupādisesanibbāna, the **kāmabhava, rūpa-bhava** and **arūpa-bhava** - "sensual existence, fine-material existence and formless existence," have ceased absolutely. These will no longer occur. (Take note that this refers to cessation.) This nature or condition of **nibbāna** which has no remnant of **khandhā** is obviously accomplished after **parinibbāna-cuti**. These two **nibbānās** are fully explained and given their respective names by Buddha Himself who is endowed with the five kinds of supernatural insight knowledge and who has entirely escaped from the fetters of human passion without clinging to **taṇhā** and **diṭṭhi**, and who is capable of viewing all objects, good or bad, with equanimity.

They have also distinguished this **nibbāna** into two different classes, designating them as **saupādisesa** and **anupādisesa** which could be reached by the Path and its fruition. They realize that this **nibbāna** which is "unconditioned," cannot be produced or caused by **kamma, citta, utu** and **āhara**, etc. (It is therefore called 'the Uncaused'), the opposite of '**saṅkhāra**'. They find delight in **nibbāna** which is the 'extinction' of lust or human passion and of sensual pleasures (**rāga**), etc., or in other words, they know **nibbāna** as the essence of the Real Dhamma and find bliss and happiness with full satisfaction in **anupādisesa**, which is the nature of complete cessation and extinction of all **saṅkhāras**. These noble individuals who have attained **Nibbāna** (i.e., Arahants) being able to contemplate both kinds of object of consciousness, good or bad, in an equally balanced state of mind (with equanimity) by means of highly developed insight totally abandon and get rid of all kinds of existence after their passing away into **parinibbana**. (This is translated by an alternative principle of "**Teti nibbanapattā**" which is not to be translated with

the usage of 'TE-gramma' according to the principle adopted at the Sixth Synod as "**Teti nipātemattam.**"

KILESANIBBĀNA & KHANDHANIBBĀNA ARE ALSO PARAMATTHA

In the foregoing verse, the phrase which runs as "**Ye etadaññāya padaṃ asaṅkhatam**" must be given special attention, perused and considered. Since the nature of cessation of **kilesā** and **khandhā**, which is distinguishingly stated in terms of **sapādisosa** and **anupādisesa**, is not a dhamma brought about and caused to become by any condition, it is known as **asaṅkhāta**. Since it is also the opposite or contradiction of **saṅkhāras** (i.e., things that spring from a cause and which are in nature transient, arising and vanishing) just like things in antithesis, such as, fire and water, heat and cold, darkness and light, forested area and barren ground, it bears the name of **asaṅkhata** (the Unconditioned). It is also known as **Pada** since it is attainable by personal real through **magga, phala ñānas**. Direct explanation is rendered by the said phrase that **Ariyas** are aware of this very **Nibbāna** by the faculty of **magga-phala** knowledge **Nibbāna** which is distinguishingly shown as **saupādisesa** and **anupādisesa** and is known as '**asaṅkhata**', or '**pada**', denoting the cessation of **kilesā** and **khandhā**. Hence, it would be improper to distinguish between "**Panamattha-Nibbāna**, the object of magga-phala having the characteristic of **santi**, the Cause - **Nibbāna** on the one part, as against **kilosāparinibbāna**, the destruction or extinction of **kilesās** known as **saupādisesa**, and **khandhāparinibbāna** attaining release from existence, known as **anupādisesa**, **Nibbana**, he resultant effects, on the other part. If

it is separated and taken to mean as two things which are distinct from one another, it will be contrary to Pāḷi Canons and Scriptural texts. It will also go against Abhidhammatthasaṅgaha Aṭṭhakatha mentioned below.

**Tedetam sabhāvato ekavidhampi
saupādi-sesanibbāna dhatu, anupādisesa
nibbānadhātu ceti duvidham hoti
kāraṇapariyāyena.**

Tam etam - this Nibbāna which is the object of **magga-phala** (connect it with **ekavidhampi, duvidham hoti**), **sabhāvato** - by its own nature which is the characteristic of calmness (santilakkhaṇā); **ekavidhampi** - although it exists as one kind of thing only; **vā** - although it is the one and the only kind, **saupādisesanibbānadhātu ca** - as saupādi-sesanibbānadhātu, **anupādisesanibbānadhatu ca**, and as **anupādisesa-sanibbana dhatu** ; **iti** and thus in the manner stated, **kāraṇapariyāyena** by reason of its distinguishing feature which is indicative of its nature, **duvidham** - has two different kinds; hoti - it is so.

Nibbāna which is the object of **magga-phala** is of only one kind according to **santilakkhaṇa**. Nibbāna should not be distinguished as one which has **santilakkhaṇa** and another which has no **santilakkhaṇa**. Whatever **nibbāna** it might be, it will have the attribute of **santilakkhaṇa** - the characteristic of calmness and tranquility. However, it means to say that although there is difference that can be distinguished as one which has **upādisesa**, and the other which has not, and yet according to the meaning, even that Nibbāna which is the object of magga phala is of two different kinds viz: **saupādisesa nibbānadhatū**, and **anupādisesa nibbānadhatū**. In stating as such with the

expression "**tadetaṃ duvidham hoti**," it is obvious that even **Nibbāna**, which is the object of **magga-phala**, has been shown to be of two different kinds. Such being the case, if **saupādisesa** and **anupādisesa nibbānas** are separated and taken apart from **Nibbāna**, the object of **magga-phala**, it would be contrary to **Abhidhamma-tthasaṅgaha** Dhamma Text also.

NIBBANA IS NOT ABHĀVAPAÑÑATTA

More than that, If so taken apart or separated, it will have to be stated as: "Since **Nibbāna**, the object of **magga-phala** is **paramattha-dhamma** that has **santilakkhanā**, **saupādisesa** and **anupādisesa** which are of course different, do not have **Santilakkhanā**, and are merely inconspicuous **paññattha dhamma** according to **paramattha**". Some even say that **saupādisesa** and **anupādisesa** are **abhāvapaññatta** dhamma. If it is the case, **paññatta-dhamma** means only the object of thoughtful imagination, **manoviññāṇa**. It is however inconspicuous according to **paramattha**. Such being the case, the cessation of **kilesā** called **saupādisesa nibbāna**, and extinction of **khandhā** or existence called **anupādisesanibbāna** would merely be what is generally termed as sheer imagination, an object of **manoviññāṇa** " just like 'Atta' (being) which is craved for or hankered after by **Attadiṭṭhi**". There would not have been real cessation and actual non-arising of **kilesā** and **Khandhā** which ought to have occurred. If there is no such occurrence, **kilenās** would still be taking place as usual in the continuum of mind process of the arahat. **Khandhas** would also have been occurring as usual after **parinibbāna-cuti**. If so, not a single person would have escaped the sufferings of continued existence. These are the

faults and defects of what is said to be **abhāvapaññāta** by separating and taking out **saupādisesa** and **anupādisesa** nibbanes from **Nibbāna**, the object of **magga-phala**. If it were stated that there is no **santilakkhaṇa** in these two Nibbānas, since to would **also** amount to saying **paññāta-dhamma**, it will not only be faulty as stated but will also be at fault, or rather, defective requiring **one** to separate **three** kinds of **Nibbāna** **including the Nibbāna** which has the characteristic of **santi**. Hence, determination should be made as stated below : -

NIBBĀNA - THE OBJECT OF MAGGA-PHALA

Nibbāna which is the object of **magga-phala** is **generally said este (sāmañña)**. **Saupādisesa** and **anupādisesa nibbānas** are but **visesa-nibbāna** - a distinctive, particular kind of **nibbāna** **encompassed by** that **Sāmañña-Nibbāna**. Therefore, no mental devotion is made with attentiveness by distinguishing as **saupādisesa**, and as **anupādisesa** in the course of occurrence of **magga-phala**. Nor **does one devotes** with attentiveness by analysing into different parts, such as, entirpation and extinction of **rāga, dosa, moha, rūpa** and **vedanā**, etc. Nor attentiveness is made by distinguishing into present cesation and future cessation calmness. Nor **is** attentiveness made together with **such designations** as **nibbāna**, or **cessation** or void, **non-arising of kilesā** or **non-existence of khandhā** and **saṅkhāra**. As a matter of fact, it is merely just attentiveness by chance, and mere perception of the nature of cessation = Extinction and ending of a link with **rūpa-nāma-saṅkhāra** which should be noted and **be** aware of, and awarer noting saṅkhāras which have failed to manifest. Since there is cessation and extinction of all **rūpas-**

nāmas in the nature of **the** object which should be known, **saupādisesanibbāna** which is the cessation of **kilesā** is embraced therein. **anupādisesa** which is extinction of existence is also included.

Only just bear in mind that extinction of **kilesā** and **Khandhā** as shown herein - Non-existence or actual non-occurrence or non-becoming are merely just **abhāvapaññatta** and that these are not really profound; and that if at all there is still attachment holding such a view, it may be considered as : -

"I am unable to know correctly only because it is profound ", and that, "O, I have a mistaken view of it as being **abhāvapaññatta** only for failing to grasp correctly as yet". And if still dissatisfied with that much explanation, just think of **engaging** personally in the practice of meditation in order to gain real Peace, to perceive and achieve the cessation of **kilesās** by oneself (from ones continuum of mental processes). Try to practise contemplation to attain everlasting cessation and extinction of renewed existence **that occurs** immediately after death. When it is done so, it will be satisfactorily found akthat the nature of cessation, of non-existence, of actual non-arising of **kilesā** and renewed existence of **khandhā** which ordinarily would occur, are not **abhāvapaññatta** which is conceived by mere wishful thinking and imagination, and that it is only **the nature of asaṅkhata dhamma which is obviously in existence according to Paramattha**; and also that it is only **Gambhiro vata** the profound and unfathomable nature of dhamma; and that it is **duddaso vata** - the dhamma which is difficult to perceive or understand by causing to get fully accomplished within one's own continuum; and that it is **atakkā vacaro vata** = not the nature of dhamma, the resort within the province of an act of imagination

which cannot be reached and conceived by mere thought or imagination."

Tasmā tiha bhikkhave se āyatane veditabbe. Yattha cakkhu ca nirojjhanti. Rūpasaññā ca nirujjhati, se āyatane veditabbe. Yattha sotañca nirujjhati, saddasaññā ca nirujjhati, se āyatane veditabbe. Yattha ghānañca nirujjhati, gandhasaññā ca nirujjhati, se āyatane veditabbe. Yattha jivhā ca nirajjhati, rasasaññā ca nirujjhati, se āyatane veditabbe. Yāttha kayoca nirujjhati, pheṭṭhabbasaññā ca nirujjhati, se āyatane veditabbe. Yattha mano ca nirujjhati, dhammasaññā ca airujjhati, se āyatane veditabbe.

(Sallāyatana Samyutta Pali - 317)

In plain language, it may be rendered as: "O, monks, It should be known by reason of the condition of the object of **Nibbāna**, [It is required to **arouse appamāda-dhamma** (vigilance) and mindfulness which act as a caretaker or custodian of thought or mind **by not letting it by not** proceed to the sense-object of **klesas** if **Nibbāna** is not yet realized by the Four Paths (magga), and that it is unnecessary to inculcate the spirit of **appamāda** and **sati** to prevent the mind from slipping towards the sense-objects of **Kilesās concerned, if Nibbāna has been known** and realized.] Putting it in another way, meditation and contemplation should be made thought practice by means of the Four Noble Paths. In that **Nibbāna**, the clear sense of eye-rūpa also ceases. Perception of sight also ceases. This condition of

consciousness, that is to say, **Nibbāna** whereby **cakkhu** and **rūpa-saññā** cease, should be known.

(Just as the nature of cessation of **cakkhu** and **rūpa-saññā** is stated as "**yamhi nirujjhanti bhavāni**," it should be considered to have been stated as where cessation takes place. To a person who has noted and become aware of **Nibbāna** following immediately behind the conditioned things (**saṅkhāras**) connected with the act of seeing, the nature of cessation and extinction of **cakkhu** and **rūpasaññā** is particularly obvious. Hence, it should be taken for granted that special mention has been made of the **Nibbāna** that should be known by such an individual, by the cessation of two **āyatanas**, **cakkhu** and **rūpa-saññā**. This is in conformity with Uparipaṇṇāsa Aṭṭhakathā-Uparipaṇṇāsa an exposition of Panjattaya Sutta, viz: "**Yattha cakkhu ca mirujjhati, rūpasaññā ca nirujjhati, se āyatane veditabbeti ettha dvinnaṃ āyatanānaṃ patikkhepana nibbānaṃ dessitam**". In this regard also as the cessation of **cakkhu** is conspicuous, the cessation of **rūpa** also which is in combination with **cakkhu**, is also conspicuous. Because of the conspicuousness of the cessation of **rūpasaññā**, the cessation of the mind and mental activities (cetasika) which conjoin with that **saññā**, are also conspicuous; also the cessation of **visible-rūpa** which is the object of that **Saññā** is conspicuous. Since the cessation of **cakkhu** and **rūpasaññā** is conspicuous, the cessation of **vipassanās** (insight knowledges) which note and are aware of **saṅkhāras** concerning the act of seeing, is conspicuous. It should be remembered that all of these are also particularly conspicuous. Ordinarily however, in that **Nibbāna** which is realized by **magga**, also the cessation of all **saṅkhāras in toto** are undoubtedly conspicuous. That is the reason why at the brief moment of occurrence of **magga-phala**,

all **rūpa-nāma-khandhā-sankhāra** whatsoever are totally unaware of. In respect of the following phrases also it may be similarly understood.

In that **Nibbāna**, the sense of **car-rūpa** also ceases; the perception of the sound ceases too. The condition or object, i.e. **Nibbāna**, where **sota** and **saddasaññā**, the perception of the sound ceases, should be known. In that **Nibbāna**, **nose-rūpa** also ceases. The perception of the smell also ceases. The condition or object i.e. **Nibbāna**, where nose-base and perception of smell cease, should also be known. In that **Nibbāna**, **tongue-rūpa** also ceases. Perception of the taste also ceases. The condition or object i.e., **Nibbāna** where the tongue base and perception of the taste cease must be known. In that **Nibbāna**, **body-rūpa** also ceases. Perception of touch or contact also ceases. The condition or object i.e., **Nibbāna** where the perception of touch also ceases, should be known. In that **Nibbāna** the mind of thought also ceases. The perception of dhamma also ceases. The condition or object i.e., **Nibbāna** where **mana** (mind) and **dhamma saññā** cease, should be known and understood.

Among six (6) phrases in this Sutta, each and every phrase describes that the cessation of extraordinarily conspicuous **āyatana** in pairs is also the nature of cessation in **Nibbāna**. This Sutta as a whole describes and explains where cessation takes place and that the nature of cessation of all **āyatanas** is **Nibbāna**. Hence, the Venerable Thera Ashin Ananda who made an analytical survey of this Sutta had stated as follows.

**Saḷāyatananirodham no etaṃ āvuso
bhaga-vatā sandhāya bhāsitaṃ.**

(Sam : 2-319)

The above Pāḷi means: "O, monk! referring to **Nibbāna** where the six kinds of **bāhirāyatana** cease and which is the nature of cessation, Buddha has preached to us this Sutta which runs as: **Tasma tiha bhikkhave se āyatane veditabbe**, etc." (**Saḷāyatan vuccati nibbānaṃ, taṃ sandhāya bhāsitanti attho**. Aṭṭhakathā exposition)

In this exposition of Udāna Aṭṭhakathā mentioned in Pāḷi as: **Tato tvaṃ bāhiya nevidha, na huraṃ, na ubhayamantarena, esevanto dukkhassa** - "referring only to this **Nibbāna** which is but the complete cessation of **āyatana**", the manner of exposition by other teachers is shown and described as follows:-

Aññe' idhāti ajjhattikāyatanāni, huranti bahirāyatanāni, ubhayamantarenāti cittacetāsikāti.

(Udāna-tha: 84)

Idhāti - using the word 'idha', **ajjhattikāyatanāni** - the six kinds of (internal Senses / Organs of Sense) ajjhattikāyatana, vuttāni- are preached, or rather, stated. **Huranti** - by the use of the word 'huraṃ', **bāhirāyatanāni** - the six kinds of bāhira āyatana (external senses); **vuttāni** - are preached; **Ubhayamantarenāti** - using the Pāḷi expression '**ubhayamantarena**', **cittacetāsikā** - the mind and mental factors; **vuttā** - are preached; **Iti** - in this manner, **aññe** - other teachers, **vadanti** have expounded.

The meaning of this Pāḷi text in conformity with that exposition is: O, **bahiya!** - external to the mindividual when **kilesa** of their own accord do not abide in the nature of the consciousness of the sight that is seen, the sound that is heard, odour, taste,

touch and awareness by imagination produced by smelling, eating and contact, you will have no **internal āyatana** - within the individual, namely, the eye, ear, nose, tongue, body and mind. The **external āyatana** also, viz., the nature of sight, sound, odour, taste and touch are **also** nowhere to be found, or rather, are not in existence. Also in the dhamma relating to six(6) kinds of **viññāna**, and in the mind and mental formations taken on or seized by avoiding both the two kinds of internal and external **āyatana**, there is nothing to be found. Absence of 'Self' in this **dvāra** consciousness, mind (citta) and mental **factors** (cetasika) = the non-manifestation of **dvāra-consciousness, citta** and **cetasika** in itself is the infinite **Nibbāna**, the end of the sufferings of **kilesā** and the sufferings of existence.

While contemplating **vipassanā**, a yogi is continually noting with awareness any one of the conspicuous dhamma from among the six **dvāras** and six consciousness (**viññāṇa**), mind (**citta**) and mental **factors** (**cetasika**). While **magga-phala** is taking place, since none of the **dvāras**, consciousness, thoughts (citta) and mental **factors** are inconspicuous, what is only known is the nature of cessation of all these dhammas. It means to say that this very nature of cessation which is known and realized is called **Nibbāna**, a condition whereby all kinds of and suffering become completely cease. This is particularly worthy of **noting** and **remembering**.

If all **āyatanas** completely cease, **then** all saṅkhāras come to cessation. Hence, in the Suttas cited below, it has been stated that nature which is the **opposite** of all **saṅkhāras** that are disoarded and rejected, is but **Nibbāna**.

**Yattha āpo' ca pathavī, tejo vāyo, na
gādhati; Ato sarā nivattanti, ettha vattaṃ na**

**vattati Ettha nāmañca rūpañca asesam
uparujjhati.**

(Devatā Samyutta : 15)

Yattha - in that Nibbāna, **āpo ca** - the element of **āpo** (water) which is characterized by fluidity, cozing and cohesiveness, **pathavī** (carth) which is the element of hardness, coarsenss and of smoothness and softness, **tejo** (fire) - the element of heat and cold characterised by hotness and coolness, **vāyo** (air) - the element of **air** which is characterized by propulsion and movement, **na gādhati** - has no footing (i.e.,are absent); **Ato** - in this **Nibbāna**, where the four Great Elements are absent, **sarā** - the current of river, streams and lakes, which are likened to the process of formation of khandhā in the rounds of existence, **nivattanti** - become extinct; **Vā** - cease without continuously arising.* **Ettha** - in this Nibbana, vattam - the three kinds of misery of life-existence, kilesā, kamma and vipāka, **nā vattati** - do not occur again. **Ettha** - in this Nibbāna **nāmaños** - the nāma-dhamma which is likely to incline towards the object of consciousness, and **rūpañca** - the rūpa-

Footnote

* Although it is stated in Kosa (dictionary) as a dam to keep the water back on one side according to grammatical sound/vowel, in the present instance, it should be taken as current of water just like "**samddaparamā sarā vutthi ve paramā sarā.**" dhamma which is likely to aberrate of change, **asesam** - absolutely, **uparujjhati** - cease. (**Ettha pana sañkhārapaṭipakkhepena nibbānaṃ dissitaṃ.**

Uparipaṇṇāsa, Pañcattaya Sutta an exposition of Aṭṭhakatha - 17.)

Viññānaṃ anidassanaṃ, anantaṃ sabbato pabhaṃ. Ettha āpo ca pathavī, tejo vāyo na gādhati. Ettha dīghañca rassañca, aṇum thūlaṃ subhāsubhaṃ. Ettha nāmañca rupañca, asesam uparujjhati. Viññāṇassa nirodhena, etthe tam uparujjhati.

(Sīlakkhadhavagga, Kevaṭṭa Sutta - 213)

Viññānaṃ - perceived and realized personally by the sublime ariyamagga-ñāna, **Yaṃ nibbānaṃ** - that particular Nibbāna, * **anidassanaṃ** - has no sight, beauty or colour which is visible, and which can be discerned. **Vā** - alternatively, it has no similar example to be shown in comparison. **Anantaṃ** - it has no distinguishing features of arising, presence and dissolution; **Sabbatopabhaṃ** since it could gain access to **Nibbāna** by any one of the entrances of Kammatṭhānas of 38 kinds in number, it has also a port of a harbour for it through any other Kammatṭhānas, **Vā**. In other words, since **nibbāna** can be realized and known at any place if practised correctly, it is obviously present in all domains. **Vā** - Under all conditions, it is bright and Lustrous.

Footnote

* **Viññātabbanti viññāṇam, nibbānassetam nāmaṃ- Aṭṭhakathā. Viññātabbanti viṣiṭṭhena ñātabbaṃ ñānutta mena ariyamagga-ñāṇena Paccakkhato jānitabbanti attho** - Ṭīkā. As there is a fixed word behind (**niyati**), an unfixed word is inserted and joined together.

NIBBĀNA IS NOT A RADIANCE

(Of the three meanings in this expression '**Sabbatopabham**', only the second and third meanings are mentioned in the Aṭṭhakathā exposition of **Mūlapaṇṇāsa** Brahmanimantana Sutta. However, no such meanings are found in **Sīlakkhandhavagga** Aṭṭhakathā. In this connection, where **nibbāna** is stated as 'lustrous', it should be interpreted to mean as having no connection whatsoever with any of the causes for moral defilements. In stating as **paññā-alo**ko, **paññā-obhā**so, **paññāpajjoto**, it is just like saying **paññā** (knowledge or wisdom) as being a beam of light, or colour, or lustre, and in stating as **pabhassaramidaṃ** (**Mūlapaṇṇāsa**, **vatthasutta**, **Aṭṭha**) **bhikkhave cittaṃ**, Please note that it is just like saying that the mind or consciousness having no link to **upakkilesā** is lustrous and bright. **Visuddhaṭṭhena vā sabbatopabham**, **kenaci anupakkiliṭṭhatāva samantato pabhassaranti attho** **sīlakkhandhavagga** Ṭīkā. Vā - another meaning is: **visuddhaṭṭhena** - because of the particularly clear meaning that is cleansed, **sabbato pabhem** - it is lustrous in all aspects. **Kenaci** - any one of the polluted dhammas, **anupakkiliṭṭhataya** - by not oppression and causing to become polluted, **samantato - pabbassaram** - there is rediance in all **environs**; **Iti attho** - this is the meaning. Explanation may be given thus-all those **citta-dhamma** and **paññā**dhamma which have the intrinsic nature of lustre, could possibly lose its lustre" if oppressed and polluted by the condition of dhamma which cause to bring **about** defilements and impurity either in conjunction or in accompaniment with both the past and future." Insofar as **nibbāna** is concerned, since it is the nature of cessation of **kilesās** and **saṅkhāras**, it is

incomparable to the state of dhamma which causes to bring defilements. These cannot be united and to not come across together. Hence, these dhammas cannot by **any** means oppress or interfere with **nibbāna**. Nor is it capable of causing pollution. It would be an absurdity just as **the sky that** cannot be painted blank with soot. As such, it is said that **nibbāna** "is fully lustrous or illumined in all **environs**". Plainly and directly put, what is contained in Aṭṭhakathās and Tīkās convey an explanation to the effect that, **nibbāna** is absolutely pure and cleansed from all dirt **and is** without any link whatsoever with the dhamma which would cause pollution. Do not imagine and take it for granted that "since there is radiance just like the rays of the sun, moon-light, the lustre of the stars and electric light, realization is achieved with the knowledge of **magga** and **phala**". If considered as such, it would even be contrary to the expression '**anidassanam**', appearing just at the beginning. It would also be contradictory to what has been stated as "**animitta-paccupaṭṭhānam**". It would also run counter to the statement of Milindapañhā already mentioned. It would also be contrary to all statement of Pāḷi and Aṭṭhakathā which say there is no such thing as **rūpa-dhamma** in **nibbāna**. Moreover, the nature of cessation of **Kilesas** and **Khandhās** which actually fail to arise though they should have occurred, could not possibly be a big radiance. If it were radiance, it would have been **clearly** stated in Pāḷi and Aṭṭhakathās that "nibbāna really means a big radiance". No mention would have been made using the **ambiguous or negations** running opposite to **kilesa-sañkhāras**, stating as "**rāgakkhayo** etc., or **sabbasañkhārasamatho**, etc, or **amuppādo**, etc." Please ponder this deeply.

Ettha - in this nibbāna; **āpo ca** - the element of water (āpo) which is indriya baddha, and **pathavī ca**, the element of

carth which is indriya baddha, and **tejo ca** - the element of fire or heat which is indriya baddha, and **vāyo ca** - the element of air which is indriya baddha, **na gādhati** - cannot be sustained, **vā** (as they) - would cease helplessly having no cause. **Ettha** - In this Nibbāna, **dīghañca** - the upādāna-rūpa which ought to be called a long shape or figure, and **rassañca** - the upādāna-rūpa which is generally called a figure or shape that is short, and **aṇu ca**- the rūpa - that is visible and has colour, which ought to be called a tiny or small thing, **thulañca** - the rūpa that is visible and has colour and which ought to be called "big", and **subhañca** - the lovable and desired rūpa which is thought of as graceful and beautiful, and **asubhaṃ ca** - the undesirable rūpa-object which is thought of as disgraceful and ugly, **uparujjhati** - cease. **Ettha** - in this nibbāna, **nāmañca** - the nāma-dhamma, the mental inclination and awareness, and **rūpañca** - the rūpa-dhamma which is corruptible and changeable, **asesaṃ** - absolutely without exception, **uparujjhati** - cease without coming into being. **(Upādinuakadhammajātam nirujjhati appavatthaṃ hoti: Aṭṭhakathā.** In this regard, the expression 'cease' conveys the sense of escaped from renewed existence or rebirth. Up to this point, mention is made of **nibbāna** where cessation takes place. The next sentence only indicates how cessation is caused. Since, **viññānassa** - the two kinds of viññāna, namely, parinibbāna cuti-consciousness, and abhisankhāra viññāṇa; **nirodhana** being ceased and vanished after total destruction, without coming into being again, **etaṃ sabbaṃ** - the entire upādinna rūpa-nāma-dhamma as already mentioned, **ettha** - this nibbāna which relates to the condition of cessation, **uparujjhati** - cease without renewed existence, or rather, without coming into being afresh.

With the cessation of **parinibbāna cuti-consciousness** the present entire **rūpa-nāma** absolutely ceases. Inasmuch as there is no **abhisaṅkhāra viññāṇa**, there is no more becoming of renewed **rūpa-nāma** which is entirely severed, vanished and ceased. Hence, it means to say that the entire element of **rūpa-nāma**

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CHAPTER VII - (18) KINDS OF MAHĀVIPASSANĀ

Aṭṭhārasa mahāvīpassanā nāma
aniccānupassanādikā paññā. Yāsu (1) Aniccānupassanaṃ
bhāvento niccasaññaṃ pajahati, (2) dukkhānupassanaṃ
bhāvento Sikkhasaññaṃ pajahati, (3) Anattā-nupassanaṃ
bhāvanto attasaññaṃ pajahati, (4) Nibbidānupassanaṃ
bhāvento nandiṃ pajahati, (5) Virāgānupassanaṃ bhāvento
rāgaṃ pajahati, (6) Nirodhānupassanaṃ bhāvento
samudayaṃ pajahati, (7) Paṭinissaggānupassanaṃ
bhāvento ādānaṃ pajahati, (8) Nhoṃyā-nupassanaṃ
bhāvento ghanasaññaṃ pajahati, (9) Vayānupassanaṃ
bhāvento āyūhanaṃ pajahati, (10) Vipānīnāmānupassanaṃ
bhāvento dhuvasaññaṃ pajahati, (11) Animittānupassanaṃ
bhāvento nimittaṃ pajahati, (12) Appānīhitānupassanaṃ
bhāvanto paṇidhiṃ pajahati, (13) Suññatānupassanaṃ
bhāvento abhinivesaṃ pajahati, (14)
Adhipaññadhammavīpassanaṃ bhāvento
sārādānābhīnivesaṃ pajahati, (15)
Yathābhūtaññāpāssanaṃ bhāvento sammohābhīnivesaṃ
pajahati, (16) ādīnavānupassanaṃ bhāvento
ālayābhīnivesaṃ pajahati, (17) paṭisaṅkhānupassa naṃ
bhāvento appāsaṅkhaṃ pajahati, (18) vivāṭṭānupassa
naṃ bhāvento saṃyogābhīnivesaṃ pajahati.

(Visuddhi Magga : 2-264)

Eighteen kinds of **Mahāvīpassanā** means knowledges such as, **aniccānupassanā** and so on. These eighteen kinds of Mahāvīpassanā-are give below.

(1) A person who causes to bring about and develop the knowledge which contemplates and perceives things as being impermanent, rejects and causes to dispel the wrong view or idea of permanence. No chance is given for this false view to occur.

(2) A person who causes to bring about and develop the knowledge which contemplates and sees things as suffering, rejects and causes to dispel the wrong view or idea of sukka, happiness. No chance is given for this wrong view to occur.

(3) A person who causes to bring about and develop the knowledge which contemplates and sees the 'Not-Self', rejects and causes to dispel the wrong view or idea of a being that it is manageable and governable. No chance is given for this wrong view to occur.

(4) A person who causes to bring about the develop the knowledge which contemplates and sees or realizes with disenchantment, rejects and causes to dispel the false notion of pleasurable taṇhā = attachment and craving. No chance is given for its occurrence.

(5) A person who causes to bring about and develop the knowledge which contemplates and sees by dispelling attachment and craving, rejects and causes to get rid of the cravings - taṇhā.

(6) A person who causes to bring about and develop the knowledge which contemplates and sees that there is cessation and disappearance, or in other words, which realizes the cessation of sankhāra as willed by the non-becoming of fresh existence, and thus rejects and eliminates the cause origination. No chance is given for it to take place.

(7) A person who causes to bring about and develop the knowledge which contemplates and perceives by causing the mind to proceed with an inclination towards Nibbāna, by abandoning

kilesās that wrongly conceive with attachment as **nicca, sukha** and **atta**, rejects and causes the elimination of **kilesās** by refusing to accept them and by avoiding to entertain the **saṅkhara object which** is faulty. No chance is given for them to take place.

(8) A person who causes to bring about and develop the knowledge which contemplates and realizes that everything ceases, rejects and causes the elimination of the wrong view of solidity a solid material being.' No chance is given for this the wrong view to take place.

(9) A person who causes to bring about and develop the knowledge which distinctively realizes through contemplation of the act of dissolution of the past and future **saṅkhāras** putting them on the same level as the act of dissolution of the present **saṅkhāras** which he has personally realized, rejects or refrains from making any endeavour to acquire happiness and personal welfare. He tries to get rid of it. No chance is given for it to take place.

(10) A person who causes to bring about and develop the knowledge which contemplates and realizes the instability or impmanency of things, which are in fact subject of change and corruption, rejects and causes the elimination of the wrong view of these as being permanent, as usual, and not undergoing a change. No chance is given for this to take place.

(11) A person who causes to bring about and develop the knowledge which contemplates and realizes the seemingly permanent bodily factures, shape or form, rejects and causes to make the **saṅkhāra-ghaṇa nimitta** and **niccanimitta** disappear which ordinarily manifest as if it has a shape or configuration of a body, the appearance of which is considered lasting and constant. No chance is given for this to manifest.

(12) A person who causes to bring about and develop the knowledge which contemplates and realizes **desirelessness**, or rather, as being undesirable and devoid of pleasure, rejects and causes **the elimination** of the yearning desire (**taṇhā**) for happiness. No chance is given **for it** to take place.

(13) A person who causes to bring about and develop the knowledge which contemplates and realizes that it is void of material substance which is considered governable, rejects and causes **the elimination** of the false **view** of clinging **and** attachment to a substantive matter wrongly conceived as governable. No chance is given **for it** to take place.

(14) A person who causes to bring about and develop the extraordinarily keen knowledge which is gained by contemplation, and which realizes the nature of dhamma that it is only **saṅkhāras** that have dissolved on the strength of his knowledge of awareness of the continuous dissolution of both the object and **āramanaṇikasaṅkhāra**, rejects and causes **the elimination** of the clinging and attachment which is wrongly conceived as permanent and governable in essence. No chance is given **for it** to take place.

(15) A person who causes to bring about and develop the insight knowledge which rightly knows and sees **rūpas-nāmas** together with their causes, rejects and causes **the elimination** of the extreme form of attachment with sceptical doubt whether there is such a thing called "Self" **which existed in** the past, etc., and with a wrong belief and decision that living beings are created by the Almighty God, etc. No chance is given to the occurrence of **these** erroneous **ideas**.

(16) A person who causes to bring about and develop the knowledge which perceives the evil consequences of all **saṅkhārabhave** (conditioned existence) thinking it as frightfully

dangerous, rejects and causes the elimination of the clinging and attachment with a false assumption that even **sankhāras** are to be relied upon as a support or refuge. No chance is given for it to take place.

(17) A person who causes to bring about and develop the knowledge which reflects with retrospection in order to be able to abandon the **sañkhāras**, rejects and causes the elimination of delusion which does not know and contemplate the ungovernable **sañkhāras**. No chance is given for it to take place.

(18) A person who causes to bring about and develop **sañkhārupekkhā** knowledge and **anuloma** knowledge which contemplate and realize the reality of all **sañkhāras** whatsoever with disgust, rejects and causes the elimination of **kilesās** which are intrinsic to and go side by side with **sañkhāras**. No chance is given for the kilesās to take place.

(1) ANICCĀNUPASSANĀ

The knowledge which realizes by the contemplation of **rūpa-nāma sañkhāra** in their natural characteristics for having perceived the actual state of their arising and dissolution also even while awareness is taking place by noting, is called **aniccānupassanā**. In regard to this matter, it should be known distinctively in three distinct aspects, **Anicca**, the Law of Impermanence; **aniccalakkhaṇā** the noting of the characteristic that it is Impermanent; and **aniccanupassanā**, the act of contemplation and realization that it is impermanent.

In this connection, **rūpa-nāma dhamma** comprising the five **khandhās** which are arising and dissolving at the six sense doors for having had the nature of becoming, aging and

dissolution as **anicca-dhamma**, The Law of Impermanence. To put it in another way, for being varnished after arising = for dwindling away and then getting destroyed, it is known as **anicca**, The Law of Impermanence. The act of becoming, aging and **dissolution** is called **aniccalakkhaṇa**, the characteristic which is indicative of noting with awareness as being impermanent. Alternatively, non-existence, vanishing and dissolution after arising or coming into being, is known as **anicca lakkhaṇā**. Since the characteristic of **anicca** is found and perceived even while noting with awareness is taking place, **that** knowledge which realizes by contemplation as impermanent is called **aniccānupassanā**.

**Aniccanti khandhapañcakaṃ, kasmā?
Uppādavayaññathattabhāvā, hutvā abhāvato
vā. Uppādavayaññathattaṃ aniccalakkhaṇaṃ
hutvā abhāvasaṅkhāto vā ākāravikāro.**

(Visuddhi Magga 2-276)

**Aniccatāti tesamyeva uppādavayañña-
thattam, hutvā abhāvovā, nibbattānaṃ tenevā-
kārena aṭṭhatvā khaṇabhaṅgena bhedoti attho.
Aniccānupassanāti tassā aniccatāya vasena
rūpādīsu aniccanti anupassanā.**

(Visuddhi Magga 1-280)

The dhamma **the** Law which is impermanent refers only to **the** aggregate of **the Five Khandhās**. The reason for naming it as '**anicca**' is merely because, it has the nature of becoming, growth, decay and destruction. (Annathatthaṃ) - Other than, or apart from 'arising', and 'dissolution', another behaviour is **Jarā**. [This is an exposition of Ṭīkā.] Another reason is that instantaneously after arising, it **instantaneously** disappears altogether - vanishes and gets

destroyed; Putting it in another which springs into existence, perishes immediately. (**Uppajjivā vinassanato** - it is because of dissolution taking place after arising - an Exposition of Mahāṭīkā). The nature of arising, dissolution and gradual decay- or rather, development and ageing is known as **anicca-lakkhaṇā**. Alternatively, the special behaviour of the vanishing state immediately after arising is the characteristic of **anicca** displaying the nature of impermanence.

The characteristic of **anicca** which is impermanent indicate that the **Five Khandhās** are merely arising, dissolving and aging. In other words, after making their appearance all of a sudden, they again disappear and vanish and are no longer in existence. **Khandhā-rūpa-nāma** which have arisen do not remain stable or constant while undergoing the process of development, and as wished for by the condition of **bhanga**, they break up in a moment, dissolve and are destroyed. This is the essential meaning of '**hutvā abhāvā**.' **Aniccānupassanā** means contemplation made in respect of **rūpa**, etc., that these are impermanent according to the will of their natural characteristics.

Of the two kinds of characteristics of **anicca**, since the second characteristic of '**hutvā abhāva** the non-existence immediately after becoming or arising, the vanishing and destruction experienced at the of higher stage of **Bhaṅga-Ñāṇa**, etc., is particularly conspicuous, this characteristic is more nobly prescribed. **Aniccānupassanā-ñāṇa** occurs vigorously if that characteristic is properly realized. Hence, it has been stated in the **Ṭīkā**s as follows: -

**Hutvā abhavaṭṭhenati adañ itaresañ
catunnaṃ ākārānaṃ saṅgahakattā viṣuṃ
vuttaṃ.**

Itaresam - other than 'hutvā abhāva', **catunnaṃ ākārānaṃ** - the four kinds of conditions to be mentioned, **saṅghakattā** - since these can be added by inclusion, the expression which runs - '**hutvā abhāvaṭṭhenāti idaṃ, hutvā abhāvaṭṭhera**', **visuṃ vuttaṃ** - has been separately stated by the Commentator.

EXPLANATION

In Sammohavinodanī Aṭṭhakathā, following the statement, "for not being present (i.e., non-existing) after momentary arising, it is impermanent", mention has been made again as: "It is impermanent because of other four kinds of conditions." In this statement, the intention of the commentator who separately mentions as "**hutvā abhavaṭṭhena**" instead of making a statement combining all the five conditions, may be explained thus. If a vipassana yogi knows and perceives the state of non-existence immediately after arising, i.e. vanishing or rather, the state of destruction-**hutvā abhāva**, he could know and perceive the four kinds of condition, viz., the taking place of arising and dissolution of **rūpa-nāma** that are contemplated, which is **uppāda Uppāda vayavantatī**; and the change or reversal quite different from the original state of condition which does not remain constant which is **viparināma**; and remaining constant only for just a brief moment which is **tāvakālika**, and rejection of what is considered permanent just like making a confession or giving an assurance that it is impermanent. As such this **aniccalakkhana** which denotes the non-existing condition after arising which is **hutvā abhāva**, could embrace and constitute the four states of **anicca**, the taking place of the phenomenal arising and dissolution, etc.

This, therefore, indicates that the Commentator has stated thus with reservation, without mingling it with any other condition.

Kiñcāpi uppādāditividhampi sañkhata-lakkhanatāya aniccalakkhaṇaṃ, tathāpi jātijarā-dīsuna diṭṭhāsu tathā aniccalakkhaṇaṃ pākaṭam hutvā upaṭṭhāti yathā vayalakkhaṇeti āha" bhaṅga nāma aniccatāya paramākoṭīti.

(Visuddhimagga Maha Ṭīkā : 2-440)

EXPLANATION

The nature of organized formation of many conditions in aggregate, harmoniously, is called the **sañkhata dhamma**. **Uppāda, thīti, bhaṅga** are happening, or rather, to be found in any kind of **sañkhata dhamma** whatsoever. That is to say every existing thing springs into existence, continues to exist for a brief period (i.e., remains in a static phase for just a moment) and is finally dissolved or pass away. Hence, these three, **Upāda, thīti, and bhaṅga** which can be also called **jāti, jarā, and marana** are **sankhata** dhamma, and are thus known as **sañkhatalakkhaṇā**. Also **anicca** the Law of Impermanence, i.e., the condition which is prone to changes and is transient happens to be this very **sañkhata-dhamma**. Such being the case, **upāda, thīti and, bhaṅga** act of arising, presence, and dissolution which are the three characteristics of **sañkhata** being the Law of Impermanence that should be noted, are also known as **anicca-lakkhaṇā**. However, by merely knowing the arising and the state of presence, it cannot obviously be realized that these **sañkhāra** are indeed impermanent and unstable. Since the act of dissolution would inevitably take place when there is an act of arising, followed by a moment of presence static for a moment, it can be known by

mere conjecture that this is but the Law of Impermanence. Hence, during the moment of arising and presence, the fact that it is impermanent and transient is not quite conspicuous. If, however, the dissolution of conditioned things (sankhāras), the cessation and vanishing of **sankhāras** are aware of, these can be clearly known as being really impermanent. Therefore, at a brief moment of dissolution isintegration, the reality of impermanence will become obviously manifest. Thus among these three phases, **upāda, thīti,** and **bhaṅga**-as the reality of impermanence is particularly conspicuous at the brief moment of destruction (bhaṅga), which is but **aniccalakkhanā**. Being particularly conspicuous, the moment of (bhaṅga) may be understood as having been stated by the commentator that in so far as **aniccalakkhaṇā**. is concerned, it has gone to the extreme.

Although **aiicca dhamma** and **aniccalakkhaṇā** re quite distinct from one another has been already mentioned, if only **anicca lakkhaṇ** is borne in mind, contemplated and reflected upon without and knowing the nature of the real arising of **rūpa-nāma-khandha**, which is **anicca**, in their natural characteristics, no genuine insight knowledge of **aniccānupassanā** will as yet be achieved because only **paññatta** would have been borne in mind. As a matter of fact, however, only if one kind of **aniccalakkhaṇā** has been noted in its reality- natural characteristic of **rūpa-nāma-khandhā**, it would be the genuine **aniccānupassanā**. It has therefore been stated as follows in Aṭṭhasālinī Aṭṭhakathā.

Vuṭṭhānagāminī pana vipassanā
kimāram-maṇāti? lakkhanarammaṇāti.
Lakkhanaṃ nāma paññattigatikaṃ
naattabbadhammabhūtaṃ, yo pana aniccaṃ
dukkhaṃ anattāti tīṇi lakkhanāni sallakheti,

tassa pañcakkhandhā kaṇṭhepañca
baddhakuṇapaṃ viya honti, saṅkhārārammaṇa
meva ñānaṃ saṅkharato vuṭṭhati. Yathā hi eko
bhikkhu pattaṃ kinitukāmo pattavāñijena
pattaṃ ābhatam disvā haṭṭhapahaṭṭho
gaṇhissāmīti cintetvā vīmaṃsamāno tīṇi
chiddāni passeyya, so' na chiddesu nirālayo
hoti, patte pana nirālayo hoti. Evameva tīṇi
lakkhanāṇi sallakkhetvā saṅkhāresu nirālayo
hoti, saṅkhārārammaneneva ñāṇena
saṅkharato vuṭṭhātīti veditabbaṃ, dusso-
pamepi eseva dussopamāyapi na yo nayo

(Abhi-Tha: 1-269)

Where does **Vuṭṭhānagāminīvipassanā** apply its
consciousness? or rather, devote its attention? This is the question.
(Is attention devoted to **saṅkhāra**, or, is attention devoted to
Lakkhanā? If attention is devoted to **saṅkhāra**, then **anicca**,
dukkhaṇā and **anatta lakkhaṇās**, the characteristics could not
possibly be known. This question is shown and raised because
there is likelihood of a doubt that **(Gotrabhū and Magga could
not see impenmanace suffering and no-self if they take
saṅkhāra as their object, And they could not escape or
liberate from the object of Saṅkhāra if they have
characteristics as their object.)** devoted to the characteristic -
lakkhaṇā. Lakkhaṇārammaṇā is the attention devoted to the
characteristics of **anicca, dukkha** and **anatta. Iti** this is indeed
the answer. **Lakkhaṇaṃ nāma** - lakkhaṇā, in fact,
paññattigatikam - has the nature of paññatta. **Na
vattabbadhamabhūtaṃ** - It is a dhamma that does not

deserve to be called **kāmadhamma** and **mahaggata dhamma**, etc., **Pana** - nevertheless, **yo** - a certain person, **aniccaṃ**, **dukkhaṃ**, **anattāti** impermanent, suffering and notself; **tīṇi lakkhaṇāni** - the three kinds of characteristics, **sallakkheti-notes** are noted (by that person); **Tassa** - a person who makes a note as such, **pañcakkhandhā** - the five khandhās that ought to be noted, **kaṇṭhe' baddhakuṇapaṃ viya-** resemble a foul-smelling putrid snake or a rotten dog hung at his neck, **honti** - are considered as **that** which should be abandoned and discarded. **Tasmā** - **by** thus having realized the **lakkhaṇā** and **saṅkhāra** in one lot, or rather, in combination, **saṅkhārārammaṇameva** -that consciousness which dwells on saṅkhāra as **or** object; **ñāṇaṃ** - the knowledge, **saṅkhārato** - from saṅkhāra **vuṭṭhāti** - springs up and is accomplished. **Iti** - a clear example will be cited; **Pattaṃ kiṇitukāmo** - wishing to buy an **alms bowl**, **eko bhikkhu-** a monk, **pattavāṇijena ābhaṭaṃ pattaṃ** - for whom the bowl is taken out and shown by the seller; **disvā** - having been seen and observed (by him), **haṭṭhapahaṭṭho** - and becomes very glad, **gaṇhissāmiti cintetvā** and after thinking of buying it, **vīmamsaṃāno** - when reflection is made, **tīṇi chiddāni passeyya** - (he) finds and notices three holes in the said bowl; **Vā** - having seen the three holes as a defect, he does not feel like buying it; **Ettha** - having no desire to buy it or take it; **so** this monk, **chiddesu** in respect of the holes, **nirālayo** disenchantment, **na hoti** does not arise. **Pana** - in actual fact, however, **patte nirālayo** - **disillusionment** to the bowl; **hoti yathā** - just as he would feel; **evameva** - in much the same way, **tīṇi lakkhaṇāni** - the three characteristics of anicca, dukkha and anatta; **sallakkhetvā** - after being noted by him with mindfulness; **saṅkhāresu** - in respect of saṅkhārās in so far as the three

characteristics are concerned; **nirālayo** become **disenchanted of** to these **hoti** - it is so; **Tasmā** - hence; **saṅkhārārammaṇeva** - that **consciousness** which only dwell on saṅkhāra, **ñāṇena** - with that knowledge, **saṅkhārato** - from saṅkhāra object of consciousness **vuṭṭhāti** - or it has accomplished; **Iti veditabbaṃ** it should be known as stated; **Dussopamepi** - **another** an example **relates** to a person who wishes to buy a longyi which has three holes, **eseva nayo** - may similarly be understood as in the case of this **alms** bowl.

EXPLANATION

Vuṭṭhānagāminī vipassanā which is the culmination of **saṅkhārupekkhā** and **anulomā** knowledge (**kakkaḷatta** is hardness, **phusana** is contact between sense-object and mind, vijānana is awareness of the sense-object, etc.), for having perceived the dissolution of these **saṅkhāras** also, according to **their** natural characteristic, realizes any one of the characteristics of **anicca, dukkha** and **anatta**. It occurs to a person who realizes as such that **saṅkhāras** connected with **that** characteristic which is known and perceived, are only detestable things which should be discarded. For example - just as a person will be considered as despicable, hateful and a laughing-stock to be shunned if a rotten and stinking snake or a dog were worn round his neck; or, just as this particular person would personally wish to get rid of the decomposed animal, in much the same way, **saṅkhāras** would appear in the knowledge or knowing mind of a yogi as being things which should be discarded. Since realization comes **combined** in one lot inclusive of **saṅkhāras**, without contemplation and reflection being done merely in respect of this characteristic solely, **gotrabhū** and **magga** following immediately behind **anuloma-**

ñāṇa shall be deemed to have emerged free from **saṅkhāras**. To have emerged means - reaching the state of **nibbāna** which is free from **saṅkhāra**, without dwelling the mind of attentiveness on these **saṅkhāras**. In the matter of wishing to abandon **saṅkhāra** connected with **lakkhaṇā**, for having noticed or found the characteristic, an example may be shown. For instance, in the a forementioned case, the monk gets interested in the bowl with satisfaction and desires to purchase it. However, on close observation when three holes are detected in that **alms**-bowl, his eagerness wanes and he will have no mind to buy the bowl. In this case, the person wishing to buy the bowl had his desire to possess it before he had detected the defect in the bowl. As such, the mind that is disinclined to buy the bowl after finding the holes as a defect only concerns that **alms** bowl. It is not that he has disonchantment merely connected with the holes merely. It is because the desire for the hole did not occur even in the past. Similarly, the yogi due to percieving the three characteristics, his longing attachment to **saṅkhāras** in the past. He never before had any clinging attachment to of the characteristics of **anicca**, **dukkha** and **anatta**. Hence, the desire to abandon and get rid of his craving having perceived the three characteristics, is only concerned with **saṅkhāras** which are combined together with that characteristic. It is the desire only to abandon these **saṅkhāras**. It is not that there is disenchantment to mere **lakkhaṇā** or no desire to get rid of only the said characteristic. Thus, since vipassanā insight occurs while contemplating and realizing the characteristic along with **saṅkhāras** as being thus **gotrabhū-magga** those which are to be abandoned and got rid of, **gotrabhū and magga-ñāṇās** which occur following closely that knowledge of insight, while attention is devoted to **Nibbāna**, it is deemed to have arisen

and **been** produced only from **saṅkhāra**. That is to say that these knowledges do not arise or **are** produced only from **paññatta** which is **purly lakkhaṇā**. The meaning conveyed in this Aṭṭhakathā is obvious from the following exposition of the original Ṭīkā.

**Aniccanti ādinā saṅkhāresu pavattamā
nena ñāṇena na lakkhanāṇipi patividdhāni
honti, tadākāra-saṅkhāreggahaṇatoti āhe
lakkhaṇā rammaṇāti. Saṅkhārā
lakkhanarammaṇā eva yathāvuttādhi-ppāyena
lakkhaṇārammaṇāto vuttāti dassento
lakkhanaṃ nāmāti ādimāha. Aniccata dukkhatā
anattatāti hi visuṃgayha mānaṃ lakkhanaṃ
paññattigatikaṃ paramatthato avijjamānaṃ,
avijjamānattā eva parittādivasena navattabba-
dhammabhūtaṃ. Tasmā visuṃ gahe tabbassa
lakkhanassa paramatthato abhāvā, aniccam
dukkham anattāti saṅkhāre sabhāvato
sallakkhen-tova lakkhoṇāni sallakkheti nāmāti
āha yo pana dukkhaṃ anattāti tīni lakkhanāni
sallakkhetīti. Yasmā ca aniccanti ādinā
saṅkhārāva dissamānā. Tasmā te kaṇṭhe'
baddhakuṇapaṃ viya paṭini-ssajjanīyā honti.
(1-115)**

The **gist** of the above Pāḷi passage is - with the knowledge that occurs in respect of **saṅkhāras by** perceiving them as being impermanent, etc., the characteristics of **anicca, dukkha** and **anatta** are also known. It is realized as such because **saṅkhāras** which bear the aspect of impermanence, suffering and Not-Self are known and accepted as a reality by means of **contemplation** and

noting. Inasmuch as **Saṅkhāras** are also known with the knowledge of awareness of the characteristics of impermanence, suffering and Not-Self, the Aṭṭhakathā has stated that **vuṭṭhānagāminīvipassanā** - insight leading to the arising of knowledge- devotes its attention on the characteristics. Then, wishing to say that the meaning as expounded indicates the knowledge of awareness of **saṅkhāras** as being impermanent, suffering and Not-Self, the words '**lakkaṇaṃ nāma**', etc., have been stated in continuation. More vividly described, the three characteristics of **anicca**, **dukkha** and **anatta** which should be reflected and accepted **mindfully** without noting the **saṅkhāras** separately, have the nature of **paññatta**. These are not conspicuous by the **noble direct knowledge** of the reality - **paramattha**. It should not have been stated **with respect to kāmāvacaradhamma**, etc. The reason **is that the paramattha** of the characteristic which is to be reflected and accepted separately **is absent**. Therefore, only by noting according to the natural characteristics **as they rely** are a person who is in the course of noting may be said to be noting the three characteristics in their true perspective. Hence, the Commentator has stated, "**yo pana aniccaṃ dukkhaṃ anattāti tīṇi lakkaṇaṃ sallakkhetīsisallakkheti**." Apart from this, only **saṅkhāras** should be contemplated and perceived as **anicca** impermanent, etc. Such being the case, these **saṅkhāras** which ought to be known and realized are those that should be abandoned and discarded, just like the decomposed and stinking **carrion** worn round the neck.

Because any one of the characteristics of **anicca** which has **already been** described are found while noting the **rūpa-nāma-saṅkhāras** in their natural characteristic, in their original nature

which manifests in conformity with what have been stated in the said Aṭṭhakathās and Ṭikās, the knowledge which realizes the nature of impermanence, is known as **aniccānupassanā**. Although this **anupassanā** knowledge occurs while noting and becoming aware of the natural characteristic, it cannot as yet be deemed aniccanupassanā etc. At the moment of relatively fundamental insight knowledges of nāma-rūpa paricched and paccayapariggaha, the act of noting with awareness is tantamount to knowing only the real nature. (The real nature of mental and material elements of the body and as to how these have come into being.) Only at the moment of reaching the higher stages of insight knowledges, such as, **sammasana**, etc., as realization is gained also of **anicca**, **dukkha** and **anatta lakkhaṇā**, it is said to be **aniccānupassanā**, etc. Moreover, at that time, if the aspect of impermanence is realized, it is known only as **aniccānupassanā**; It cannot be regarded as **dukkhānupassanā** and **anattānupassanā**. Similarly, if the aspect of stress and suffering is realized, it is known as **dukkhānupassanā**. If the aspect of ungovernableness is realized, it is known as **anattānupassanā**. It should not be deemed as any other, **aniccānupassanā**, etc. The following is the Original Ṭikā of Vibhaṅge (Book of Treatises).

Aniccādihi aniccalakkhaṇādinam
aññattha vacanam ruppanādivasena
pavattarūpādiggaha ṇato viṣiṭṭhassa
aniccādiggahaṇassa sabbhāvā. Na hi
nāmarūpaparicchedamattena kiccassiddhi hoti.
Aniccādayo ca rūpādīnam ākāra daṭṭhabbā.
Aniccanti ca gaṇhāto dukkham anattāti na
gaṇhāti, tathā dukkhādiggahaṇe itarassāggaha
ṇam. (39)

The gist of the above Pāḷi is, what has been described and stated in respect of the characteristics of **sincea, dukkha** and **anatta** arising out of the **khandhās**, and what is called **anicca, dukkha** and **anatta**, as being a thing of another kind, is because of the acceptance that **mindfulness** and noting of the peculiar characteristic of **anicca**, etc, due to **mindfulness** and noting or acceptance of **rūpa**, etc. which is subject to acts of corruption and changes, etc. Clearly put, merely **discriminating between nāma-rūpa** will not as yet bring about accomplishment in the matter of **aniccānupassanā, dukkhānupassanā** and **anattānupassanā**. The aspects of **anicca**, etc. of the **khandhas**, such as, **rūpa**, etc. should also be contemplated and noted.

There are two separate parts, (1) the knowledge which is aware of the original nature of the **Five Khandhās**, and (2) the knowledge which is also aware of the characteristics of **anicca, dukkha** and **anatta** of the said **khandhas**. Because of this **discriminating** feature of the knowledge of **mindfulness**, the Commentators have stated and described the characteristics of **anicca, dukkha** and **anatta** as distinct from the **khandhās** called **anicca, dukkha** and **anatta**. Even if there is **mindfulness** of only one kind of knowledge, by mere apprehension of **nāma-rūpa** one, would have accomplished the act of realization as "**anicca, dukkha** and **anatta**". However, there has been no such accomplishment. For this very reason, what is meant to say is that **contemplation and noting** of the **dukkha** and **anatta** of the said **khandhās** is **essential** with **Sammasana-ñāṇa**, etc., which is **Tīraṇapariññā** (decisive and exact knowledge). Hence, it is explained in Anuṭṭikā, as "**tameva bhedaṃ ñāta-tīraṇapariññāvisayatāya pākataṃ kātuṃ na hīti ādimāha**". The

khandhas called **anicca**, **dukkha** and **anatta** are a matter for **Tīraṇapariñña**.*

* **Footnote** contributed by the Translator for easier understanding: There are three **pariññas** called **ñāṭapariññā**, **tīraṇapariññā**, and **pahānapariññā**. There are relevant to how a Buddhist monk should usually regard his food, viz: (i) he must know the exact nature of his food, whether broth or rice, etc. (ii) while eating he must be convinced of the vileness or impurity of material food: (iii) he must have the consciousness which consists in the rejection of all pleasure in eating.

This is, of course, the difference.

Moreover, & person who notes and apprehends, or rather, while noting with **mindfulness** as "impermanence", shall not be deemed to have noted and become aware of suffering and an **alta**. Similarly, it should be understood that in noting with **mindfulness** the characteristic of **dukkha**, etc, it does not amount to noting with **mindfulness** of any of other characteristics of **anicca**, etc.

THE PERIOD OF ARISING OF ANICCANUPASSANĀ

This **aniccanupassanā** causes a yogi who is continuously noting the arising **rūpa-nāma** in their original nature to acquire knowledge to the extent of enabling him to distinguish **santatighana**, from the time knowledge of awareness becomes purified and cleansed. To emphasis, if there is no contemplation and noting of the arising behaviour of **rūpa-nāma** at the momant

of their phenomenal occurrence, the real nature of the origin of those **rūpas-nāma** cannot be known. As such, there is no denying the fact that there cannot be knowledge of the arising and dissolution of those **rūpas-nāmas**. Since no such contemplation and noting is made by a common worldling, he is incapable of knowing the reality of the phenomena of arising and dissolution of **rūpas-nāmas**. He will therefore wrongly conceive the form that is seen in the past and in a subsequent period as being one and the same, or even in the course of seeing several times the form-rūpa which takes place in the continuity of ones mental processes. Also in the case of the sound that is heard several times etc., it would occur to him with a wrong notion that these are also one and the same. The same thing happens in the case of the acts of hearing or act of seeing that has taken place in the past and that takes place at a later stage. All kinds of mindfulness, or rather, consciousness of the act of seeing, of hearing, etc., which take place within one's self are wrongly thought of as one and the same. Incessant series of rūpa and nāma arising in continuity appear linked as if these were apparently one and the same. This appearance of solidity or compactness is called santatighaṇa. Because of the concealment of santatighaṇa, the mark of anicca- Which would otherwise have revealed the "dissolution immediately follows after arising"- becomes blurred and indistinct. Series of **rūpa and nāma** arising in continuity, appear linked as if these were apparently one and the same. This appearance of solidity is known as **santatighaṇa**. Because of the concealment of **santatighaṇa**, the mark of **anicca** which would otherwise have revealed the "**dissolution immediately follows after arising**", becomes blurred and indistinct. "**Concealment caused by santatighaṇa**" means prominence of the continual arising of a series of **rūpa-nāma**.

That, which causes one to think of **rūpa-nāma** as always remaining constant is delusion. This **santatighaṇa** conceals and hides the truth just because no contemplation and noting is not made and also because of the failure to be mindful of the arising and dissolution phenomena of **rūpas-nāmas** which, as a matter of fact, are undergoing a process of change, appearing and disappearing incessantly. On the other hand, to a person who is always mindful, and who is diligently contemplating and noting the initial act of arising and the dissolution of **rūpas-nāmas**, these (**rūpa and nāma**) would distinctively manifest as being single **rūpa** and single **nāma**. They appear in bites and pieces separately, and also reveal the fact that there is between these two at the moment of their respective arising and dissolution. It is clearly manifested that the **rūpa** of the past is quite different from the **rūpa** appearing at a later stage, and that the **nāma** of the past is different from the **nāma** (knowing mind) that occurs later. This fact is distinctively known. These are also manifest in bits and pieces fragmentarily and are no longer thought of as only single thing that remains stable and unceasing. Since these **rūpa and nāma** become clearly manifest arising in pieces part by part without any link between the past and the future when one contemplates and notes, **santatighaṇa** the perception of one single mass breaks up into pieces, vanishes and is destroyed. At that moment, **santatighaṇa** is incapable of concealing the characteristic of **anicca** (impermanence) Therefore, i.e. **anicoalakkhaṇā** which is but the arising, gradual decay and dissolution of **rūpa-nāma** and their disappearance immediately after arising, manifest spontaneously. Thence, from the time of realization of the genuine characteristic of **anicca** which manifests spontaneously owing to disintegration and destruction of

santatighaṇa, the pure and genuine **aniccānupassanā** knowledge occurs.

ADDITIONAL INFORMATION RENDERED

When the genuine **aniccalakkhaṇā**, as stated, is clearly known and perceived, every time **rūpa** and **nāma** their nature of arising and dissolution can be noted, if desired, particularly in modified way as '**anicca anicca** or impermanent, impermanent.' Similarly when the genuine **dukkha** and **anatta lakkhaṇās** are also obviously known and perceived, noting can be done, if desired, by specially changing the method of noting **dukkha dukkha** nor suffering, suffering, and "**anatta anatta**", or "It is Not-Self, Not-Self." However, recitation as "**anicca, dukkha** and **anatta**", are not absolutely essential, What is fundamental is only appreciation with full satisfaction, the realization of the genuine characteristics of **anicca, dukkha** and **anatta** at every moment of every moment of noting. Even without reciting as **anicca, dukkha** and **anatta**, if at every moment, the characteristics of **anicca, dukkha** and **anatta** are clearly known and directly realized it amounts to accomplishment of **aniccānupassanā**, etc. Furthermore, if at all attentiveness is made of reciting **anicca, dukkha** and **anatta** with special care and effort, it is likely that **saññā**, Will occur as a mental habit. Even when the marks of **anicca, dukkha** and **anatta** are not conspicuous. This awareness by perception (**saññā**) is likely to be erroneously conceived as "awareness through insight knowledge". Hence, in Chapter(5) dealing with the method of contemplation and noting, only those techniques of contemplation and noting which enable one to know nature of **nāma-rūpa** at every arising and dissolution have been shown in

serial order, without describing the method of paying attention by labeling specifically as 'anicca, dukkha and anatta.' This is an additional information that is given.

**Aniccalakkhaṇaṃ tāva udayabbayaṇaṃ
amanasikārā santatiyā paṭicchannattā na
upaṭṭhāti. Udayabbayaṇaṃ pana pariggahetvā
santatiyā vikopitāya aniccalakkhaṇaṃ yāthāva
sarasato upaṭṭhāti.**

(Visuddhi Magga: 2-276)

First and foremost, aniccalakkhaṇā be cones inconspicuous due to paying attention to the process of arising and dissolution; and also because the former and latter series of continual arising rūpas and nāmas have concealed the true nature, to the extent of bringing about the misconceived idea of continuity. However, the manner of manifestation may be explained thus. When the continuity, series of former and latter rūpas-nāmas are broken down and eliminated, on account of contemplating and noting the nature of arising and dissolution, aniccalakkhaṇā which is capable of noting and realizing that these are impermanent, becomes manifest on its own accord. This is true and correct.

**Santatiyā hissa paticchannattā
aniccalakkhaṇaṃ na upaṭṭhāti, sā ca santati
udayabbayaṇamanasikārena paṭicchādikā jātā.**

**Udayabbayaṇaṃ passato na udayāvatthā
vāyā-vatthaṃ pāpunāti, vayāvatthā vā
udayāvatthaṃ, añño udayakkhano, añño'
vayakkhanoti ekopi dhammo khaṇavasena
bhedato upaṭṭhāti, pageva atitādikoti āha
udayabbayaṇaṃ pana. Pe upaṭṭhātīti. Tattha**

**santatiyā vikopitāyāti pubbāpariyena
pavattamānā-naṃ dhammānaṃ aññoññabhāva
lakkhaṇa santatiyā ugghātītāya. Na hi
sammadeva udayabbayaṃ sallakkhentassa
dhammā sambandhabhāvena upaṭṭhahanti,
athakho ayosalākā viya asambandha-bhāvenāti
suṭṭhuturaṃ aniccalakkhanaṃ pākatam hoti.**
(Mahāṭīkā: 2-436-7)

As the continuity series (**saṅtatika**) conceals the true nature of rūpa-nāma, the characteristic of **anicca** is not manifested to a person who does not carry out vipassanā contemplation. This series of arising and dissolution not being borne in mind, the true nature of events tends to get concealed. (This means to say that if arising and dissolution phenomena is not contemplated, the continuity of repeatedly changing conditions (santatika) could hide the reality.) As there is concealment, the mark of **anicca** is not manifested.

To a person who contemplates the phenomena of arising and dissolution, it would become obvious that the moment of arising is so short, fast and instantaneous that it does not even reach the moment of dissolution. Again, the moment of dissolution also does not even reach the state of momentary arising. The brief moment of arising is indeed separate from the transitory moment of dissolution, The short period of dissolution is also different from the condition of momentary arising. Even this one single **rūpa-dhamma**, and the one single **nāma-dhamma** also become manifest distinctively in a very brief period of arising and dissolution, respectively. In view of this fact, would it be necessary to show that the dhammas of the past become manifested in their

distinctive character? (It means to say that the **rūpas** and **nāmas**, which arise and vanish at different times viz., past and present, present and future, even become clearly **and vividly** manifested.) Because of this distinctive manifestation, the commentator has stated as "**upaṭṭhati**". In the aforesaid expression, "**santatiyā vikopitāyāti**" means, that which happens before and after, **on** the **rūpa-nāma-dhammas** - following in succession one after another **in bits and pieces** being noted, **or** taking place respectively one by one quite separately, the combined series of **rūpas** and **nāmas** occurring in continuity are found to be true after **giving up**, exposing and revealing them.* **Nāma-Rūpa** dhammas do not manifest themselves as being closely knitted to or connected, **to** a person the satisfactorily and correctly notes the act of

* **Footnote**

With these words, it denotes that "destruction of **Santati** means detachment and revelation of a series of rūpa-nāma which are though and the only, a single thing, and as being happening consecutively", and that this detachment and revelation also is nothing but another formation and arising of the latter rūpas and nāmas different from those of the former or previous rūpas and nāmas, and also that it is merely awareness through noting of the phenomenal condition that is taking place. With the former expression of the words **Na hi sammadeva**, etc., it causes a firm conviction that with the exception of the act of noting the arising and dissolution, there is no longer any special **exposition** and exposure of **Santati**."

arising and dissolution. As a matter of fact however, these become manifest as being distinctly separated and disconnected from one

another, just like iron sticks or rods which have been placed in an orderly array. For this reason, the characteristic of **anicca** which is noted and known becomes more conspicuous.

In accordance with these Aṭṭhakathās and Tīkās, since the act of arising and dissolution of **rūpā-dhamma** and **nāma-dhamma** become distinctly manifest in one single lot, separately both at the beginning of their arising and at the dissolution respectively, the previous **rūpas-nāmas** and the later **rūpas-nāmas** which follow immediately become conspicuous in discrete parts. These do not become manifest as one combined in a single mass in continuity. Such kind of noting and contemplation so as to know in distinct parts is therefore tantamount to giving up and destroying the **santati paññatta** which was previously thought of as "mass or bulk a continuously existing", or rather, a single combination in one lot. To a person who has thus given up and destroyed the said **santati paññatta**, any one of the marks or characteristics of **anicca (aniccalakkhaṇā)** the act of arising, becoming, and dissolution; and also the act of disappearance and vanishing immediately after arising-will present themselves clearly and spontaneously in their true natural characteristic. The knowledge which clearly realizes such **rūpas-nāmas** as being impermanent, every time they become manifest revealing the nature of their true characteristic, is known as the genuine "**aniccānupassaṇā**." This should be remembered. At every moment of the occurrence of genuine knowledge of such **aniccānupassaṇā**, the wrong perception of is rejected **rūpas** and **nāmas** imagined as being permanent (nicca sañña) and also rejected are the sufferings of **kilesa, kamma, vipāka khandha** rebirths and renewed existences which will continue to take place following in suit of that particular perception (sañña).

Aniccato anupassanto niccasaññaṃ pajahati.

(Paṭisaṃ - 55)

The meaning of the above statement is that a person who contemplates impermanence, rejects the wrong perception of permanence.

In the above statement of Pāḷi, the word "rejects" is merely an essential expression. Such being the case, it should be taken to mean as having rejected all distortions, such as, the wrong view of belief (**diṭṭhivipallāsa**) and erroneous conception or thought (**cittavipallāsa**) etc., which follow the leader **saññā**- just as one should understand that the statement stated as "the Royal Monarch leaves the palace", would include all the King's retinue or entourage. Hence, in the Mahā Ṭīkā it has been expounded as follows:

Niccasaññanti niccagāhaṃ. Saññāsīsena nidde so. Sukhasaññaṃ attasaññanti etthāpi eseva nayo.

(2-442)

Niccasaññāyāya saṅkhatadhammā niccā sassatāti evaṃ pavattāya micchāsaññāya. Saññāggahaṇeneva ditthiccittānampi gahaṇaṃ daṭṭhabbaṃ. Esa nayo ito parāsu. (1-79)

Niccasaññanti - means **niccagāhaṃ kilesa**, a moral defilement which imagines and takes up things as being permanent, **eso** - this Pāḷi expression of '**niccasaññaṃ**,' **saññāsīsena** - as it causes saññā to head or take the lead, **vā** - in other words, as it regards **saññā** as essential; **niddeso** - is the Pāḷi expression that serves as a guide or rather, points out. **Sukhasaññaṃ attasaññanti etthāpi** - Also in respect of the

statement which runs as **sukhasaññaṃ attasaññaṃ**, eseva nayo - it shall be regarded to mean that the same meaning applies.

Niccasaññāyati - means **saṅkhatadhammā** - all saṅkhata dhammas; **niccāti** - as being perpetual and permanent, **sassatāti** as being enduring existing, **evaṃ pavattāya** - that which thus arises as **micchāsaññāya** - micchāsaññā, the wrong perception, **saññāggahaneneva** - even by taking up and accepting saññā; **diṭṭhicittānampi** - as also in the case of diṭṭhi (wrong view) and citta (mind); **gahaṇaṃ** - the acceptance, **daṭṭhabbaṃ** - should be noted. **Ito** beginning from this expression of aniccānupassanā, **parāsu** - in respect of all anupassanā which follows later; **esanayo** - the same meaning is applicable.

Niccasaññā that ought to be rejected by aniccānupassanā means, merely, **micchāsaññā** which misperceives the saṅkhāras, such as, acts of seeing and hearing etc. as being enduring and overlasting. If this **saññāvipallāsa** (distorted perception) is rejected, it should be taken to mean that **diṭṭhivipallāsa** and **cittavipallāsa** are also rejected. Also in the case where it is also said that **anattānupassanās** reject **sukha**, **atta** and **sannā**, it should be taken for granted that similar meaning applies.

KILLESA (DEFILEMENTS) WHICH SHOULD BE REJECTED

In this regard, if a question arises whether **niccasaññā**, etc. which ought to be rejected by **aniccānupassanā**, belong to the past, present or future? The answer would be that the past **kilesās** are those which have already occurred and have already ceased and vanished. These past **kilesās** that have already ceased and are no longer present need not again be rejected and eradicated.

Therefore, it is not that these past **kilesas** also are rejected. In regard to the future **kilesās** also, there are not yet present, or rather, these do not exist while vipassanā is being contemplated. These **kilesās** are those which would definitely occur in future. Hence, it is not that these future **kilesās** are also rejected. In the brief moment while contemplation and noting is carried on as 'impermanent', only **vipassanā kilesa** is occurring and is being taking place. There are no **kilesas** which should be rejected. As such, it is not that the present **kilesās** are also rejected. In actual fact, however, if one fails inadvertently to contemplate correctly and realize **rūpa-nāma-saṅkhāras** which occur and manifest at the six sense-doors (**dvāras**) as being impermanent, such **kilesa** could arise, under favourable circumstances such as wrongly perceived saṅkhāras as permanent. It should be understood that these kilesās which could possibly arise under favourable circumstances, are rejected.

ĀRAMMAṆĀNUSAYA

Since the said **kilesa** is not the one which could have arisen under favourable circumstances, it is not the past. Since it is not the one which will arise, it is not the future also. Nor is it the present because it is not the one in the course of arising. It is only **anusaya-kilesa** which is free from the three periods of time. This very **anusaya**, or course, is of two different kinds one which is in one's own mental continuum and one that underlies on the object of sense. Among these two, all **kilesas** which could arise in the worldlings' sikkha and individuals at any time under favourable circumstances, due to not yet being rejected or discarded by

Magga, are known as **santānānusaya** which is dormant in the continuum of mental processes. Even those putthujjana and sakkha individuals who do not carry out vipassanā contemplation, might do the reflection as being "**nicca, sukha** and **atta**" at any time, if circumstances are favourable in respect of every sense-object for which **anicca, dukkha** and **anatta** are not correctly known. In such a case, all those kilesās which would probably occur are known as **arammaṇānusaya** being based or resting upon the object of consciousness that has escaped the notice of contemplation. Another name for it is **arammaṇādhiḅḅahituppanna**. It should be understood that **vipassanā** rejects only this **arammaṇānusaya kilesa**. To be able to note and remember firmly, the Pāli text will also be cited as an example which serves as an evidence.

**Sattānusayā kāmarāgānusayo paṭighānu
sayo mānānusayo, diṭṭhānusayo
vicikicchānusayo bhavarāgānusayo
avijjānusayo. Yaṃ loke piyarūpaṃ sātaraupaṃ,
ettha sattānaṃ rāgānusayo anuseti. Yaṃ loke
appiyarupaṃ asātaraupaṃ, ettha sattānaṃ
paṭighānusayo anuseti, iti imesu dvīsu
dhammosu avijjānupatitā, tadekaṭṭho māno
ca diṭṭhi ca vicikicchā ca daṭṭhabbā.**

(Abhidhamma Vidhaṅga Pāli : 353)

The gist of the above Pāli is that **anusayakilesas** (latent defilements) are seven in number, viz., mental inclination (**anusaya**) clings on to consciousness of sense-pleasures: **anusaya** which makes an impact and goes to assault so as to wipe out the object of consciousness; **anusaya** which is capable of

competing and becoming competitive and arrogant; **anusaya** which holds a false view or doctrine; **anusaya** which is inclined to nurse a feeling of doubt; **anusaya** which is liable to cling to existence (bhava); **anusaya** which is prone to know erroneously, not being capable of knowing the truth. In the Universe which comprises **saṅkhāra** dhammas, the nature of affection and love, and the nature of pleasurable sensation are present. In this agreeable and pleasurable nature, **rāgānusaya** called **rāgānusayo**, **kāmarāga** and **bhavarāga** of sentient beings are latent. In the universe, the in nature of animosity, and of unpleasantness or disagreeableness are present. In this nature which is disgusting and is devoid of pleasure, there is **paṭigha-anusaya** common to all living beings. If this happens, **avijjānusaya** will descend to and stay put in both the states of wholesome and unwholesome dhamma. In respect to **māna-anusaya** (inclination towards pride) also, it should be noted that it establishes itself in a single consciousness or thought (citta) in conjunction with **avijjā** (ignorance). In respect to **diṭṭhānusaya** and of **vicikicchānusaya** also, it should be borne in mind that these get linked with the **avijjā** and remain established in that very citta.

The genuinely good and desirable object of sense is known as **sabhāva iṭṭhārammaṇa**. It is the sense object which is desirable because of its own innate nature. Take the example of a visible object which is really beautiful; and of the voice or sound which is really pleasant. The sense objects, such as, **filthy excrement** and the bloated **carcass** of a dog have foul smell inherent in their nature. However, it become desirable and agreeable objects of pleasure and enjoyment to such animals and birds as dogs, pigs and vultures-from their own point of view. The

seemingly good and agreeable, although in fact, it is really bad, is known as **parikappaiṭṭhā-rammaṇa**. It means to say that it is a sense of objects which becomes desirable and good only after evoking one's own imagination. For both **sabhāvaiṭṭhārammaṇa** and **parikappa-iṭṭhārammaṇa**, the genuine and false sense of objects are known as **piyarūpa**, **sātarūpa**. In the mundane condition, within this desirable sense object, underlies **kāmarāga-anusaya** and **bhāvarāga-anusaya**. Similarly, the real and genuine bad object of sense is known as **sabhāva-anīṭṭhārammaṇa**. It means to say that the sense-object in its inherent nature is undesirable and detestable. To those who imagine and consider the good sense object as being disgusting, this seemingly detestable sense object is known as **parikappa-anīṭṭhārammaṇa**. It is a sense-object which becomes bad and detestable because of imagination. The unpleasant **ārammaṇa** which may be genuine or fake, i.e., **sabbāva-anīṭṭhā-rammaṇa**, is known as **appiyarūpa**, **asātarūpa** - the disagreeable and unpleasant object. **Paṭigha-anusaya** is latent in lokiyadhamma, the unpleasant object of sense. Every time **rāga** (sensual desire) and **dāsa** (anger or hatred) are there in these pleasant and unpleasant objects of sense, **avijjā-anusaya** is also there. If **avijja** is there, then **māna**, **diṭṭhi** and **vicikicchā** which usually occur in association with **avijjā** dependent on the same citta is, also there.

The expression "latent" does not imply hiding in one place. In fact. "latent" means that should occur again when they are in suitable conditions because they are not eradicated by Vipassanā ñāṇa and Magga ñāṇa.

**Ettha sattānaṃ āgānusayo anuseti
etasmim iṭṭrammaṇe sattānaṃ appahīnatṭhena
rāgānusaya anuseti.** (Vibhaṅga Aṭṭhakathā: 441)

Ettha sattānaṃ rāgānusayo anusetīti means: in this **iṭṭhārammaṇa**, the **rāga-anusaya** of living beings abides not being deserving of rejection by **vipassanā-ñāṇa** and **magga-ñāṇa** according to nature. ("Abide" means - not deserving of rejection).

Ārammaṇasantānānusayanesu iṭṭhārammaṇe arammaṇānusayanena anuseti.

(Its exposition-Mūlaṭīkā 213)

Concerning the **latent** in one's **mental continuum**, it finds its abode with pleasure in the desired sense **object** according to its nature with a tendency to **underlie** in consciousness.

Ārammaṇa-santānānusayanesūti

āramma-ṇānusayanaṃ santānānusayananti dvīsu anusaya-nesu. Yathā hi maggena asamucchinno rāgo kāraṇalābhe uppajjanāraho thāmagataṭṭhena santāne anusetīti vuccati, evaṃ iṭṭhārammaṇepīti tassa ārammaṇānusayanaṃ daṭṭhabbaṃ.

(Its exposition of Anūṭīkā 212)

Ārammaṇa-santānānusayanesūti - means: **the manner** of the two modes of **latent tendencies-fivstey** the **object** of consciousness and **secondly** the **continuum of mental processes** will be clearly shown. Just **as rāga**, which would arise if **should it find the** cause, can be said to **be latent** in the **mental continuum** by its **natural** ability to produce power and energy -for not being entirely **rejected and eliminated** as yet; in much the same say, it may be said to **be underlying** in the **desirable sense object**. For this reason,

rāga which dwells in the desired sense object should be understood as **latent** in consciousness.

The above Aṭṭhakatha and Tīkāś make it clear that in every object of consciousness which cannot as yet be properly known by vipassanā knowledge and magga knowledge, there is **the** possibility of **kilesa** to arise. The occurrence of **kilesa** **has** not as yet **been** eradicated and eliminated, such a state conveys the sense that "kilesa is latent in those objects of consciousness". This anusaya **kilesās** which dwells in an object of consciousness should be named "**āramma-ñānusaya**." Hence, runs the following statement -

**Sukhāya bhikkhave vedanāya rāgānusayo
pahā-tabbo, dukkhāya vedanāya
paṭighānusayo pahā-tabbo,
adukkhamasukhāya vedanāya avijjānusayo
pahātabbo -**

O, monks! **Rāgānusaya** must be rejected in the case of **pleasurable** feeling **Paṭigha-anusaya** must be rejected in the case of **unpleasurable** feeling. **Avijjā-anusaya** must be rejected in the case of **neither-pleasant-nor-unpleasant** feeling. This has been stated in the exposition of **the** Commentary on Vedanāsamyutta sagāthāvagga, third Sutta.

It goes to say, "**īmasmiṃ sutte arammañānusayo kathito**. This means - in the Third Sutta, **ārammañānusaya** has been preached". Similar statement has been made in the Sixth Sutta of the same vagga. The commentaries **differentiates** this very **ārammañānusaya** into four kinds of **uppanna**, **by stating** **ārammañādhiggahitup-panna**. It is as follows.

**Cakkhādīnaṃ pana āpāthagate
ārammaṇe pubbhāge anuppajjamānampi**

**kilesajātaṃ, ārammaṇassa adhigahitattā eva
aparabhāge ekantena uppattito,
ārammaṇādhigahituppan nanti vuccati.**

(Visuddhi Magga : 2-330, etc.)

When a sense-object such as, form, etc. become visible and prominent in the avenue of the eye, etc. since the sense-object has been grasped from the outset in the past, and has been firmly and clearly imprinted - even **kilesas** that have not yet occurred and are in actual fact likely to occur in the in retrospection done in the future, if under circumstances are favourable, circumstances, should be called and given the name of **ārammaṇādhigahituppanna**.

EXPLANATION

When the six external senses objects, i.e. visual object, sound, odour, taste, tangible object and thought both **iṭṭha** (desirable) and **aniṭṭha** (undesirable) are clearly seen, heard, smelt, tasted, touched and aware of, **kilesās**, such as, greed and anger might arise at the very moment of contact, or at times these **kilesas** might not arise at all. If kilesās arise even in that brief moment, it is obvious that these would probably continue to arise later. To a person who firmly clings to the memory of the sense object despite the fact that no **kilesa** has arisen in him at that very moment of contact because of yoniso manasikāra, these **kilesas** associated with the mentally imprinted sense-objects are certainly liable to occur in future. It could happen so merely because of his indelible recollection, or through contact with a similar kind of sense-object, or through contact with a contrary sense-object, or through his reminiscence being awakened by another person. The

reason for such an occurrence thought is because of one's deep recollection of the sense-object which has **been** firmly and clearly been imprinted on his mind. Hence, this kind of **kilesa** which is **ready** to arise for having been firmly and clearly **imprinted** and remembered in called **ārammaṇādhiggahituppanna**. In this regard, the which means: "**Ārammaṇassaadhiggahitattā eva**" must be particularly noted with attention. The meaning is "**kilesa** arises at a later time, or else no **kilesa** can arise", should also be understood.

There is no reason to doubt that an ariyā who has completely rejected **kilesa** by means of **magga** is free from this **ārammaṇānusaya-kilesa** called **ārammaṇādhiggahituppanna**. How is rejection done by means of vipassanā? This may be explained thus. To a person who has gained realization in contemplating and noting the **visible** object and the act of seeing, the sound and the act of hearing, or any other sense objects which are manifested and are in the course of arising at the six sense-doors, as being impermanent or as being suffering or as being **the** ungovernable during that brief moment of noting and knowing, or by **subsequent** reflection, in so far as the said object of consciousness (which has already been noted and aware of as "permanent, delightful and a person who governs) is concerned, the misconceived **perception due to** clinging **kilesās** should not have arisen, could not possibly occur, and would have no opportunity to arise. Since there **kilesās** have no opportunity to arise as stated, it is said that "**kilesa** do not **underlie** in **any** sense-object which is noted mindfully", and that "**ārammanānusaya** called ārammaṇādhiggahituppanna ceases". If **ārammaṇānusaya** ceases, **pariyuṭṭhāna vitikkama kilesa** which could arise beyond bounds only if that **anusaya** is present together with **kusala** and

akusala kamma and **vipākākkhandhas** in the form of an aggregation- also come to a cessation. The reason for non-occurrence and cessation of **kilesa**, **kamma**, and **vipāka** which cannot be wrongly perceived and imagined due to the right knowledge and correct vision of **vipassanā** insight, is because of rejection by **vipassanā**. The following is the relevant Maha Tikā.

Aniccānupassanā tāva tadaṅgappahānavasena niccasaññaṃ pariccajati, pariccajantī ca tathā appavattiyaṃ ye niccanti gahaṇavasena kilesā, tammūlakā abhisaṅkhārā, tadubhayamūlakā ca vipākākkhandhā, anāgate uppajjeyyaṃ, te sabbepi appavattikaraṇavasena pariccajati. Tathā dukkhasaññādayo. Tenāha "Vipassanā tadaṅgavasena saddhiṃ khandhābhisaṅkhārehi kilese pariccajati"ti.

(MahāṬī : 1-345)

Aniccānupassanā, first and foremost, gets rid of the wrong perception of permanence, by means of right view. But if **aniccānupassanā** is not taking place with the condition which is seen as impermanent, on the account of clinging to the view of permanence, **kilesas** and **abhisaṅkhāras** - the accumulation of wholesome and unwholesome kamma, which are the resultants of the causative action of **kilesa**; and the renewed **existence** in the rounds of rebirth with the formation of **khandhās** primarily caused by both forms of **kilesā** combined with **kamma**, would occur in future and also could have possibly taken place. Also such **kilesās**, **kamma** and **vipāka-khandhas** being prevented from taking place, would be rejected and discarded. Similar to the said

aniccā-nupassana, **dukkhānupassanā**, etc. will also reject these Aṭṭhakathā has said that **vipassanā** rejects and discards **vipāka-khandha** and **abhisankhāra** together with **kilesās** by means of **tadaṅgapahāna** - an act of removal of false views by the right view brought about by vipassanā.

EXPLANATION

If the sense-object appearing at the six sense-doors are not observed mindfully, craving and attachment (**kilesās**) with the wrong view of permanence will have opportunity to arise. Because of this potential, **kilesa** may be said to be underlying in that sense object which is not known and perceived as 'permanent'. As it is underlying thus, the said sense-object is thought of and imagined at later periods as being permanent every time circumstances are favourable. The act of imagination and formation of thoughts are merely the surging **pariyuṭṭhāna kilesās**. Then again, if and when circumstances become favourable, and if it so happens that the sense-object be imagined as being permanent, effort is made to grasp and possess it, or to make it good and agreeable, or to wipe it out. This act of endeavour "having taken place, arising out of **kilesās** which are considered as permanent", is merely **abhisankhāra** which originates from **kilesas**. Because of this **abhisankhāra** which is **kusala-kamma** and **akusala-kamma** (good and bad actions), rebirth or renewed existence and **vipāka-khandhās** - the resultant effect in new existence-meaning-**paṭisandhe viññāṇa**, etc., occur.

The renewed existence and **vipākakhandhā**- the formation of new khandhā as a resultant due to the part **kamma**, will occur only if the kammio cause, **abhisankhāra**, is present. In the absence of **kamma**, it will not occur. **Kamma** too will not occur or

present itself if there is no **kilesa** which wrongly conceives as permanent. **Kilesa** also will not arise if no opportunity affords ground for imagining it as permanent. If the object is truly realized as impermanent at the brief moment of its manifestation at the six sense-doors, there will be no chance of wrongly imagining it as being permanent. Therefore, if there is correct mindfulness of the sense object in the course of its manifestation at the six sense-doors as being impermanent = if **aniccānupassanā** occurs, **anusaya** has no opportunity of imagining the sense-object as permanent and it will be got rid of, or rather, it will cease. The surging kilesas will also cease. Transgression connected with that sense object, **vitakkama**, exertion and **abhisāṅkhāras** also cease. Since even **abhisāṅkhāra** is absent, then the renewed existence of **khandha**, the resultant of ceases without recurring. In this manner as it causes cessation and gives no chance of becoming, starting from **anusaya** up till the time of renewed existence of **khandhā**, it is stated as "**aniccā-nupassanā** rejects and discards the said **kilesa**, **kamma**, and **vipākakhandhā**". "Rejects and discards" means eradication or deterring from becoming or arising, or, giving no opportunity to occur. Also **dukkha** and **anattānupassanā** similarly reject and discard the **kilesās** which would arise thinking as **sukha** (happiness) and **atta** (Self). Hence, it has been stated in Aṭṭhakathā as "it is **vipassanā** that rejects and discards **vipāka-khandhā** and **abhisāṅkhāra** together with **kilesās** on account of **tadaṅgapahāna** - temporary rejection of false views and disturbing qualities of the mind, by means of the right views and qualities derived from vipassanā-ñāṇa."

SANTĀNANUSAYA

All of those kilesas which could arise, at any time circumstances permit, in the mental continuum of an ordinary worldling, or a **sotāpanna**, or a **sakadāgāmi**, or an **Anāgāmi**, are known as **santānānusaya**. It means **kilesās** which are ready to arise, underlying in the mental continuum of such persons. For example, ask a person whose disease is not yet completely cured, "Are you in good health?" He would reply "I'm still sick," although he is not ill at the time of query inasmuch as he had fallen sick in the past and will have sickness in future. Similarly, ask a person who is avoiding meat and fish, "Do you eat meat and fish?" the would have replied", yes, I eat meat and fish". Since he had taken meat and fish in the past, and will taken them in future, although he abstains from eating meat and fish presently at the time of query, he has to say so. In much the same way, though **kilesas**, such as, the seven kinds of **anusaya** in the mental continuum of a puthujjana (ordinary worldlings); the five kinds of **anusaya** with the exception of **diṭṭhi** and **vicikicchā** in the mental continuum of **sakadāgāmi**, and the three kinds of **Anusaya**, **bhavarāga**, **māna** and **avijjā** in the mental continuum of anāgāmi, have not yet occurred undergoing a process of becoming and dissolving with the intermediate static phase only for a moment, (**uppāda-ṭhiti-bhaṅga**), had also occurred in the past, and will also definitely occur in future every time circumstances permit, these (**kilesās**) are said to have been lying in wait to occur, and are dormant in the mentalcontinuum of the respective persons since the act of arising has not yet ceased. The following is an excerpt from the Pāḷi text of Yamaka, the Sixth Book of Abhidhammā.

**Anāgāmissa avijjānusayo ca mānānusayo
ca bhavarāgānusayo ca anusenti.naiture,
Dvinnaṃ puggalānaṃ avijjānusayo ca kāma**

**rāgānusayo ca paṭighānusayo ca nānānusayo
ca bhāvarāgānusayo ca anusenti, no' ca tesam
diṭṭhānusayo ca vicikicchā-nusayo ca anusenti.
Puthujjanassa avijjānusayo ca anuseti,
kāmarāgānusayo ca paṭighānusayo ca
mānānusayo ca diṭṭhānusayo ca
vicikicchānusayo ca bhavarāgānusayo ca
anusenti.**

The meaning of the above Pāḷi is given as follows. In the continuum of an anāgāmi, there are avijjānusaya, mānānusaya and bhavarāgānusaya in latency. In the continuum of the two individuals, namely, sotāpanna and sakadāgāmi, avijjānusaya, paṭighānusaya, kāmarāgānusaya, mānānusaya, and bhavarāgānusaya are latent. However, in the continuum of those sotāpanna and sakadāgāmi, diṭṭhānusaya, and vicikicchānusaya are not latent. In the mental continuum of a common worldling, avijjānusaya is latent. Moreover, kāmarāgānusaya, paṭighānusaya, mānānusaya, diṭṭhānusaya, vicikicchānusaya, and bhavarāgānusaya are also latent in him.

Of the seven kinds of kilesa which are described in this pāḷi phrase, kāmarāga and bhavarāga, rāga and paṭigha as also vicikicchā, and paṭigha plus māna, diṭṭhi, vicikicchā and rāga, and also māna plus diṭṭhi, vicikicchā and natigha, and then ditthi plus vicikicchā, bhavarāga and māna, cannot occur in one lot or combination by way of uppāda. Also these kilesās which cannot occur in one aggregation or combination, are stated to be "latent and occurring in one aggregate or combination subject to anusaya latent tendency". Hence, anusaya does not

mean as convey the sense that it occurs by reaching the state of **uppada-ṭhīṭ:-bhaṅga** just like **pariyuṭṭhāna** and **vīṭikkama**. In actual fact however, in the **continuum** of certain individuals, the capability to occur by clinging to **thāmagatabhava**, has not been rejected as yet by **magga**, It should be remembered, therefore, that the **kilesa** which could arise, is a restatement of "latent". The following is the Yamaka Pāḷi which indicates the manner of **latency** and occurrence of **kāmarāga** and **paṭigha** in combination, i.e., in one aggregate.

Yassa kāmarāgānusayo anuseti, tassa paṭighānusayo anuseti, āmantā, Yassa kāmarā-gānusayo uppajjati, tassa paṭighānusayo uppajjati, āmantā. (Yamaka Pāḷi)

In the **mental continuum** of an individual **underlies kāmarāgānusaya** or rather, it can occur if there is **suitable** reason for such an occurrence. In the **continuum** of the individual will **paṭighānusaya** **underlie**? Putting it in another way, if there is **suitable** cause, can this occur? If such a question arises, the answer should be it the affirmative. In case **kāmarāgānusayo** is taking place, will **paṭighānusaya** be in the course of arising? If such a question is put, answer should be given as "yes".

yamhi santāne anusayā appahīnā, yamhi vā pana nesaṃ santāne-uppattipaccaye satiuppatti anivāritā. Tattha anuppajjanakkhaṇepi uppanna-pubbañceva kālantare uppajjamāna kiñca upādāya yassa kāmarāgānusayo uppajjati, tassa paṭighānusayo uppajjatiyeva nāma.

In the **mental continuum** of a certain individual for instance, **anusayas** - inclinations - have not yet been rejected by **magga**. Clarification will therefore be made on the point of question which may arise as, "Does it mean that every **kilesa** not yet rejected by **magga** goes to **latency**?" In a certain **continuum of mental processes**, if there is **cause** for these **anusayas** to occur, the occurrence of those **anusayas** also would not and could not be deterred as yet. [A few notes of commentary are omitted.]
Alterha **fively**, clarification will be made in respect of the question that would arise as "Can only the **kilesā** not yet rejected by **magga** be considered as **latent**?" In that particular **mental continuum**, if there is cause for these **anusayas** to occur, the occurrence or arising of those **anusayas**, should not have been deterred as yet from being rejected by means of **samathavipassanā**. (This meaning is based on the statement contained in Visuddhimagga, which runs as, "**samathavipassanānaṃ aññataravassna avikkham-bhitaṃ kilesajātaṃ attasantatiṃ anāruhlampi uppattinivara kassa hetuno abhāvā avikkhambhituppannaṃ nāma**". It means to say that **asamūhatuppanna** which has not yet been rejected by **magga**, **not** only **deserves** the name **anusaya**, but also **avikkhambhituppanna kilesa** which is not yet deterred by **samatha** and **vipassanā**. However, according to the first sentence which runs as: "**Yamhi santana anusayā appahinā**," it shall be regarded that only '**asamūhatuppannā**' is indicated just like what is stated in Visuddhimagga as "**samathavipassanāva sena pana vikkhambhitampi ariyamagga na asamūhatattā uppattidhammataṃ anatitatāya asamūha tuppannanti**

vuccati". In that particular complex where **anusayas** are not yet rejected and deterred, **dependent** upon attachment to what has occurred in the past, and what is going to happen at one time or the other in future reaching the state of **uPāda-ṭhīti-bhaṅga** even for a brief moment when kilesa is not in the act of arising, **the kāmarāgānusaya** in that person's **continuum** is in fact in the course of occurring. **Paṭighānusaya** is said to be merely occurring in that person's **mental continuum**.

In conformity with these Yamkka Pāḷi and Aṭṭhakathās, the **seven** kinds, or **five** kinds or and **three** kinds of **anusaya** that have been shown, are said to be always (at any time whatsoever) abiding in the personal **continuum** of all **sekkha** individuals. **They** are also deemed to be underlying while **kusala, vipāka, paṭisandhi, bhavaṅga** and **cuti** are taking place. It means **that** these **are latent** even also in the **continuum** of **āsaññāsatta** individuals, i.e., the inhabitants of the Eleventh Brahmaloaka who pass their existence in a **non-percipient state**. Therefore, **it is certain** that these would **anusayas** **underlie** while **akusala** is **arising**. It is because of **cessation** of the act of becoming and of **the possibility to occur under favourable circumstances**, that these **kilesas** comprising **seven or** kinds, **five or** kinds and **three** kinds which may be said" to be **latent**, and occurring in the **mental continuum** of **putthujjana** and **sekkha** individuals" are known as **santānānusaya**. Only **magga-ñāṇa**, the Knowledge of the Path, can completely reject and wipe out this **santānānusayā**. **Vipassana** however cannot do the rejection completely. In conformity with what is stated in Visuddhimagga as **"Samathavipassanavasena pana vikkham bhitampi,"** on the **account of Vikkhambhana**, it **can** only **be** caused to be kept at a distance as far as possible.

Hence, in saying "**aniccānupassanā rejects the niccasaññā.**", according to the method already shown, it should be noted that the dhammas, namely, **Ārammaṇā** known as **Ārammanādhiggaḥituppanna**, and **pariyuṭṭhāna**, **vitikkama**, **kamma**, and **Vipāka-khandha** which are relevant to **ārammaṇā**, are rejected - caused to cease on account of **tadaṅgapaḥāna**, i.e., by way of removing the false views of kilesas. Only with this objective, it is stated in Visuddhimagga as "**aniccānupassa naṃ bhāvento niccasaññāṃ pajahati.**"

IF ANICCA IS PERCEIVED, DUKKHA AND ANATTA ARE ALSO KNOWN

In regard to this matter, "it is quite obvious that it is impossible to have attachment to the sense-object which are already known as impermanent, wrongly conceiving it as being permanent." However, if a question arises as to whether the wrong conception of **kilesās**, such as, the sense-object already known as being impermanent would be considered as delightful or as an ego-self or a living soul, it should be determined as "impossible". The reason being, a **yogi** who has contemplated and perceived the genuine characteristic of **anicca** which means vanishing and dissolving after arising, as being **impermanent**, **cannot** possibly think of and imagine the impermanent sense-object as being a thing of joy, and as being 'Ego Self', or **as** a sentient being which is governable. As a matter of fact, if all dhammas whatsoever that have been perceived **mindfully** as "immediately vanishing after arising" **should** happened to be reflected **upon**, it

could be considered and determined according to the strength of knowledge known of impermanence, as being "the dhamma which is suffering for not being free from the acts of arising and dissolution, and which is unacceptable, unacceptable, undersirable and unpleasurable", and "which is uncontrollable for not yielding to one's own wish, and which is ownerless, constantly appearing and disappearing on its own accord". In regard to this matter, the following Anguttara Pāḷi Text serves as a firm and concrete example.

**Aniccaesaṅṅā bhāvetabbā asmimānasa-
mugghātāya, aniccaesaṅṅino bhikkhave anatta
saṅṅā saṅṅhāti, anattasaṅṅī asmimānasa
mugghātamaṃ pāpuṅāti diṅṅheva dhamme
nibbānaṃ.**

(Anguttara Nikāya, IX, : 3-162)

The gist is, perception of the characteristic of impermanence should be developed so as to completely eliminate and suppress the conceited prided and vanity in what is consider as an Ego-Self. "O, monks! To a person who has the capability of noting as "impermanent", the mark or characteristic noted as, "it is not ' I ' or ' Self ' - a being, will satisfactorily be established in him". In other words, mindfulness will occur naturally. A person who firmly notes and holds the view of "Not Self", will have achieved an accomplishment in being able to completely eliminate māna (conceit) which has arisen with conceit as a 'being,' or a 'living soul', an 'Ego-Self'. Such a person will reach a state of cessation of Kilesās, even in this present life time.

Only the phrase in this Pāḷi Text which says "aniccaesaṅṅino bhikkhavo' anattasaṅṅā saṅṅhāti" is all that

essentially required to be shown in regard to this matter. The remaining phrases are mentioned only because of their relatively. The word '**asmimāna**' included in that statement words, means **yāthāvamāna** which occurs with conceit as, "it is ' I ' " by clinging to a certain matter of truth that is considered to be proud of or rather, to be regarded as honourable, even in the mental continuum of a **sotāpanna**, or a **sakadāgāmi**, or an **anāgāmi**. Such ariyas or Noble ones have already completely rejected **diṭṭhi** (false view). Therefore, they definitely know that there is no such thing as ' I ' or ' Self ' or a living entity. This view of 'atta' or 'soul' is conceived with attachment only by ordinary worldlings. This mana is likely to imagine, speak and do things with conceit or pride of Self (**asmimāna**) relying upon any one of the acts of knowing and perceiving, or speech or action, as "I can really know and see," or, "I know how to make a speech", or, "I know how to do this or that" etc. This **māna** which occurs in the personal continuum of ariyas "being partially similar to the manner of occurrence of sakkāyadiṭṭhi", is also deemed to be called '**diṭṭhimāna**'. The statement which says, **micchādiṭṭhi** is rejected by **sammādiṭṭhi** that is included in the matter of higher **maggas**, refers **only to this 'māna' as being 'micchādiṭṭhi**. This **asmimāna** can completely to rejected only by **arahattamagga**. If it is properly and satisfactorily known and perceived as impermanent, then also the realization of **anatta** surely comes. If **anatta** is satisfactorily realized and perceived, then **asmimāna** which occurs as, "it is ' I ' " with a feeling of arrogance, can be rejected completely by **arahattamagga**. As such, Buddha has given an exhortation that "**aniccasaññā**, perception of impermanence made to become developed" in order to be able to reject this **asmimāna**. The following is its Atthakatha exposition.

Anattasaññā saṅghātīti aniccalakkhaṇe diṭṭhe anattalakkhaṇaṃ diṭṭhameva hoti, etesu hi tīsu lakkhaṇesu ekekasmim diṭṭhe itaradvayaṃ diṭṭhameva hoti, tena vuttaṃ "aniccasaññīno bhikkhave anattasaññā saṅghātī" ti.

(Aṭṭhakanipātād Aṭṭhakathā-Tha: 3-285)

The meaning of the above Pāḷi phrase is: **anattasaññā saṅghātī** means, if the mark of **anicca** is seen, the mark of **anatta** is, in fact, known and perceived. It is really true. Among the three marks or characteristics of **anicca, dukkha** and **anatta**, if one of the characteristics is perceived, the other two characteristics are deemed to have been perceived. Since the two remaining characteristics can be perceived following the realization of one of the three characteristics, it has been said, "O, monks! to a person who has noted and perceived "**anicca**", the noting and perception of **anatta** will naturally be established in him." It has been stated that it will be satisfactorily established. In the event of a vipassanā-yoti making a reflection with retrospection on the sense-object that has been contemplated and perceived as being impermanent in accordance with the said Pāḷi and Aṭṭhakathā which describe and state that if one of the three characteristics of **anicca, dukkha** and **anatta** is known and perceived, the remaining two characteristics are also deemed to have been known and perceived, it is always the case that only the state of condition of **dukkha** and **anatta** will be found and perceived. Of course, the conditions of **sukha** and **atta** are not usually found and perceived. Such being the case, it is not only that there is cessation of **kilesa** which is about to occur with attachment as being permanent, hankering after the present sense that is already

known and perceived as impermanent, but it should also be noted that **kilesās** which would occur, with attachment as **sukha** and **atta** have also come to a cessation merely because it could be realized also as **dukkha** and **anatta** as may be appropriate.

Relating to this matter, further explanation will be rendered comparing it with the statement contained in another Dhamma Text. It is stated in Sammohavindani Aṭṭhakathaā as hereinafter described. If a small earthen pot or a small cup, or anything else gets accidentally slipped out of the hand, and is broken, there is likelihood of making an exclamation as "Oh, anicca!". The characteristic of impermanence (**aniccalakkhanā**) is obvious in the like manner. If one suffers from a tumourous growth, or a skin disease called "**Cane**", or is pricked with a sharp-pointed peg or a thorn, an utterance is usually made with an interjection such as, "Oh, dukkha!" In this manner, the characteristics of **dukkha** is obviously known. **Anattalakkhanā** is, of course, not conspicuous. Just like darkness, it is not prominent. So, it is hard to know, difficult to explain and to make to understood. Even during the time of non-appearance or an Enlightened Buddha, the characteristics of **anicca** and **dukkha** are conspicuous. **Anattalakkhanā** however, remains inconspicuous. This means, it is conspicuous only at the time of appearance of an Enlightened Buddha. Even the powerful and dignified personages like the Boddhisatta, such as, Sarabhaṅga teachers - hermits and great wandering ascetics could only preach as being "**anicca** and **dukkha**". They could not preach on the subject of **anatta**. Considering the inability to preach as such, the factual reason to be known is that if at all these great teachers outside the realm of Buddha's **sāsanā** were able to preach 'anatta' to their audience the entire audience could have achieved **magga-phala**. This is

stated as, anattalakkhaṇā-paññāpanaṇhi aññassa kassaci avisayo, sabbaññubuddhāna meva visayo, evametam anattalakkhaṇam apākatam, tasmā satthā anattalakkhaṇam dassento aniccena vā dassesi dukkhena vā aniccadukkhehi vā. The gist of which is that the denominarion expounding the dhamma on **anattalakkhaṇā** is not the concern of any other person. It is a matter which concerns only **Sabbaññu Buddhas**, the Omniscients. This is how **anattalakkhaṇā** is known to be inconspicuous outside Buddha's dispensation. It was stated that when the Blessed one was giving a sermon on the subject of **anattalakkhaṇā**. He mentioned only by way of **aniccalakkhaṇā**, or of **dukkha-lakkhanā**, or **anicca-dukkha lakkhaṇā**.

But it is not that **anicca** and **dukkha lakkhaṇās** as spoken and described by people outside the **Sāsanā** on the grounds of their obriow, knowledge, are in fact not the genuine **anicca** and **dukkha lakkhaṇās** which would reveal themselves as sense-objects falling within the scope of **vipassanā**. These are merely the false **anicca** and **dukkha lakkhaṇās** which have relevance to the names given, or rather, the nomenclature. More vividly described, the broken pieces of pots and cups which characterise the nature of impermanence (**anicca**), do not concern the **paramattha rūpa-nāma** which are known by **vipassanā-ñāṇa**. It is only concerned with **sammutipaññatta** - merely the names given, such as, pots and cups. Hence, it is not the genuine **anicca lakkhaṇā**. In the case of a person's death, mere awareness of it as being **anicca** is only the knowledge of that fake **aniccalakkhanā**. The presence of scres in the body and the pricking of thorns, etc.causing unbearable pain in the body, i.e., **dukkhalakkhaṇā** also do not become obvious to ordinary individuals in the shape of the **paramattha** nature of dhamma. It

becomes manifest to them as: "I'm miserable," or "I suffer pain" etc., which is linked only linking with **puggalika** or individual **paññatta**. As such it does not concern **paramattha rūpa-nāma** realized by the knowledge of **vipassanā**. It is concerned only with **paññatta**, the name assumed as ' I ' or ' Self ' or a sentient being. Therefore, it is not the real and genuine **dukkhalakkhanā**. The great teachers outside Buddha sāsana could know the anicca and dukkha lakkhana connected with paññatta only, They could not realize the genuine anicca and dukkha. **aniccadukkha lakkhaṇā** connected with **paññatta** only the genuine **anicca** and **dukkha lakkhaṇa** which could be known only by **vipassanā-ñāṇa**, Hence, they would not really know and possibly expound the genuine **anattalakkhaṇā**. This should be noted and remembered.

The statement made in Aṅguttara Pāḷi and Aṭṭhakathās cited previously as: "**hutvā abhāva, udayabbayappatipīlana avasavattanā-kāra**" is the statement indicating the genuine characteristics of **anicca, dukkha** and **anatta**, which could of course, be known only by vipassanā knowledge. Of these three kinds of genuine characteristics, if any one of them is known and perceived, the remaining two could also be definitely grasped and perceived. For this very reason, reason, the Sammohavinodani Aṭṭhakathā already cited, states that, with a view to know the characteristic of **anatta**, exhortation has been done with reference to the characteristics of **anicca** and **dukkha**. On the strength of this statement, it is clear that the characteristics of **anicca** and **dukkha**, by means of which **anatta lakkhaṇā** can be known, are the genuine characteristics which ought to be apprehended by **vipananā**. There are in fact hard to comprehend just like **anatta-lakkhaṇā**. These dhammas could not be expounded by any other

person except the Buddha. Hence, exposition has been given in **Mūla Tīkā** as shown below.

**Anattalakkhaṇa paññāpanassa anatta-
lakkhana dīpakānam anicca dukkha lakkhanā
nanca pannapanassa avisayatā dassitā hoti,
evam pana duppanāpanatā etesam dura
patthānatāya hoti.**

(Mula Ti : 2-39)

As it is not a matter within the reach of **any** other individuals **rather than** the Buddha, for the purpose of **expounding** so as to make **anattalakkhaṇā** understood, the commentator has also shown that it is not a matter concerning ordinary laymen to let the genuine characteristics of **anicca** and **dukkha** **be** known and to **expound** these dhammas. Only the of Buddha, the Omniscient, alone can teach and **expound** **anattalakkhaṇā**. The reason for **this** difficulty **in** **making** it understandable and **to** **expound** is because it is unusual for these genuine characteristics of **anicca**, **dukkha** and **anatta** to **manifest** in the knowledge of consciousness.

EXPLANATION

The **Aṭṭhakathā** **says** that **only** Buddha **can** preach the subject on **anattalakkhaṇā**, and that extremely **unfathomable** **anattalakkhaṇā** is indicated by the characteristics of **anicca** and **dukkha**. **In** **view** of these statements, explanation is given hereinunder. "**Anattalakkhaṇā** is **ungraspable** merely because of the fact that the **genuine** characteristics of **anicca**, and **dukkha** are not known and comprehended. If however the genuine

characteristics of **anicca** and **dukkha** are known and appreciated, **anattalakkhaṇā** can also be known"; and also "just as other individuals except Buddha cannot comprehend the matter of **anattalakkhaṇā**, the genuine characteristics of **anicca** and **dukkha** cannot also be grasped by one's own intuition spontaneously. As such, also these characteristics of **anicca** and **dukkha** which can make **anattalakkhaṇā** known and perceived, cannot be expounded by persons other than Buddha. Only Buddha can teach and expound." If means to say that the reason for difficulty in expounding the genuine characteristics of **anicca**, **dukkha** and **anatta** is merely because of the rare manifestation of these genuine characteristics.

The characteristics of **anicca** and **dukkha**, capable of revealing **anattalakkhaṇā**, as stated in this **Ṭīkā**, are the genuine characteristics of **anicca** and **dukkha** which ought to be realized by **vipassanā**. These are **not** the fake characteristics of **anicca** and **dukkha** as are relevant to the case of breaking of pots and pricking of thorns. Fake characteristics cannot possibly the knowing and apprehending the characteristics of **anatta**. Hence, exposition is made in **Anu Ṭīkā** (sub-commentary) as follows:

Na hi ghaṭabhedakaṇṭakavedhādivasena
labbhamānā aniccadukkhataṃ sattānaṃ
ekantato anattādhigamahetū honti,
paccayappaṭibaddhatā-
abhiṇhasampañipīlanādivasena pana
labbhamānā honti, tathā hi cakkhādīni
kammādimahābhūtādi-
paccayappaṭibaddhavuttīni, tato eva ahutvā
sambhavanti hutvā pativentīni aniccāni,
abhiṇhasam-pañipīlitattā dukkhāni,

**evambhūtāni ca avasavatta-nato anattakānīti
pariggahe' ṭhitehi samupacittaññā-
ṇasambhārehi passitum sakkā.**

(Vibhaṅga Anu Ṭī : 2-43)

The genuine characteristics of **anicca** and **dukkha** are capable of showing what **anattalakkhaṇā** is. What Mula Ṭīkā has said, "only Buddha can **expound** and teach the genuine characteristics," is true and correct. The characteristics of **anicca** and **dukkha** which are identified by the example of broken pots and pricking pains caused by thorns, are in fact not the **basis** by which the characteristic of **anatta** of the living beings could be known. The characteristics of **anicca** and **dukkha** which ought to take place and are to be perceived according to the incidence of the connecting link with the **conditionality** and continuous oppression, etc., are the factual reasons in support of gaining or realization of the characteristic of **anatta**. To amplify this statement, **rūpa-nāma-āyatana**, such as, clear sense of sight, etc., occur because of the connecting link with the cause of past **kamma** etc., and of the existing causes such as **mahābhūta**, the **great** Four Elements. For this every reason, fresh becomings take place although these were not present, or rather, **were** not in existence in the past. After becoming or appearing, these again disappear and dissolve. Because of this transient nature, these are known as impermanent. Because of the continuous oppression caused by the act of arising and dissolution, suffering takes place. Furthermore, **āyatanas**, **the sense bases and sense objects**, which are impermanent and **suffering-due to** being in a state of continual arising and dissolution against one's own wish-**means** there is no such thing as a living being called 'I' 'Self' which is governable.

Those persons who have acquired and established themselves in the knowledge of **vipassanā**, or in other words those who have accumulated the noble perfections **pāramitta**, and who have established themselves in contemplation and noting by **discerning rūpa and nāma** in their true perspective, are capable of perceiving the truth.

WHAT IS TO BE NOTED BRIEFLY IN ANICCANUPASSANĀ

Realization with appreciation of the sense-object of **rūpas-nāmas** which occur and manifests at the six sense-doors according to its natural characteristic, as being impermanent either by perceiving the arising and dissolution phenomena, or by perceiving only the dissolution and vanishing of **rūpa-nāma** while noting, is known as **aniccānupassanā**. This insight knowledge which personally realizes the sense-object that is noted as being impermanent is but **paccakkha aniccānupassanā**.

Similarly, after firm personal realization, contemplation is made also by determining the past **rūpa-nāma** that cannot be presently and personally known as at present being impermanent. Future **rūpas-nāmas** are also similarly contemplated determining them as being impermanent. **Rūpas-nāmas** external to the continuum of an individual are likewise contemplated by determining them as being impermanent. This knowledge which reflects and determines is **anumāna-aniccānupassanā**. It is also called **Aanvaya-Ñāṇa** - knowledge drawn by inference from facts and reasoning.

This **aniccānupassanā** comprising the two kinds, viz., **paccakkha** and

anumāna, occurs starting from **sammasana-ñāṇa**, The task of rejection of **kilesa** becomes accomplished commencing from the knowledge of **bhaṅga**. Hence, it has been stated comprehensively together with the subject matter of rejection in Paṭisambhidā-magga which examines and analyses **bhaṅga-ñāṇa** as: '**aniccato anupassanto nīcasaññaṃ pajahati.**' Please refer to its meaning given previously.

Under the subsequent to pic of **Dukkhānupassanā**, etc., a concise statement will be written explaining only what is noteworthy. In the case of what is considered similar in all respects and what is considered as appropriate by adaptation of the method, just make a note by reviewing what has been mentioned in this chapter on **Aniccānupassanā**.

" (1) End of Aniccānupassanā."

(2) DUKKHĀNUPASSANĀ

Dukkhānupassanā means the knowledge which contemplates and perceives the **rūpa-nāma saṅkhāras** as being stress and suffering while noting and knowing them in their natural characteristics; and in also finding their acts of arising and dissolution continually causing trouble and oppression.

Rūpa-Nāma dhamma composed of Five **Khandhās** are undergoing a process of arising and dissolution at the six sense-doors; and as they are being ill-treated and oppressed by the act of arising and of dissolution, they are known as **dukkha** (a conditioned thing) which is miserable, 'pain' or 'suffering'. The incessant oppression caused by the act of arising and an act of dissolution, or the non-liberation from the act of continual arising and dissolution is known as **dukkhalakkhaṇā** = the characteristic

which is known by noting with **mindfulness** as being 'suffering'. For having also found the said **dukkhalakkhaṇā** even in the course of noting the arising and dissolution of **rūpa-nāma** with **mindfulness**, the knowledge which contemplates and perceives that these are 'sufferings', is called **dukkhānupassanā**. All kinds of awareness and perception, whatsoever finding **rūpa-nāma saṅkhāras** are being unpleasant, dreadful, dangerous, detestable, abominable and **also** disagreeable, are deemed **dukkhā-nupassanā**.

**Yadaniccaṃ tam dukkhanti vacanato
pana tadava khandhapañcakaṃ dukkham
kasmā? Abhiñhappatipīlāna.
Abhinñhappatipīlanākāro dukkhalakkhaṇaṃ.**

(Visuddhi Magga : 2-277)

The gist of the above is, a certain dhamma is impermanent; and since it has been **expounded** that an impermanent dhamma such as this is mere suffering, even the said **Five khandhas** are known as the **dhamma** which is **suffering**. The reason being, since these are always subjected to **oppression** caused by the act of arising and or dissolution, the state of condition in which the acts of arising and dissolution are oppressing is known as **dukkhalakkhaṇā** which serves to **discriminate** and convince the reality of suffering.

Three Kinds of Dukkhalakkhaṇā

There are three **types** of **dukkhalakkhaṇā**, viz., dukkha-dukkha-lakkhaṇā called **dukkhatā**, viparināma-dukkhalakkhaṇā called **viparināmadukkhatā**, and saṅkhāradukkhalakkhaṇā called **saṅkhāra dukkhatā**. Among these, the **characteristic** of **the unpleasant feeling** unbearable (**dukkhavedanā**) both physical and mental, is known as **dukkhadukkhalakkhaṇā**. The impermanent

nature of the pleasant feeling (**sukhavedanā**) which is bearable, or rather, tolerable in both body and mind is known as **viparināmadukkhalakkhaṇā**, i.e., the characteristic of suffering caused by changes or reverses. Unavoidable conditions of becoming and dissolution of the saṅkhāradhammas are called **Abhiṅhappaṭipīlanākāra**, and is known as **saṅkhāradukkhalakkhaṇa** (the characteristic of evil of mental formations). Among these three kinds of dukkhalakkhaṇā, the reason for mentioning only **saṅkhāradukkhalakkhaṇā** which is an **Abhiṅhappaṭipīlanākāra** as contained in the above Aṭṭhakathā is because only this saṅkhāradukkhalakkhaṇā is preascribed, as it is relevant to all **tebhūmaka saṅkhāras** (conditions belonging to the three forms of existence).

Tīsu dukkhatāsu saṅkhāradukkhatāva vyāpini.

(Mahā Tī : 2-392)

A person who does not engage in Vipassanā meditation of **rūpas-nāmas** which are incessantly appearing and disappearing at the six sense-doors, cannot possibly know the continuous oppression caused by the act of arising and act of dissolution. A person who fails to pay attention, contemplate and note this transient phenomena of **rūpa** which are causing oppression is unable to sit for long and meditate in any one of the four iriyapāthas or postures without making bodily movements. If he remains in any one single posture for along time, he would feels stiff of giddy or suffer all sorts of unbearable painful sensations; and if it so happens, he will change his posture without being able to note the sensation of **dukkha** (suffering) caused by the nature of **saṅkhāra-dhamma**. Such a person fails to become mindful,

contemplate and note, and becomes overwhelmed by the changing postures. To him, even **dukkhavedanā** which signifies the unbearable characteristic of **dukkha-dukkha** that is manifested, cannot become conspicuous. Such being the case it is needless to say anything about the inconspicuousness of the characteristics of **viparināmadukkha** and **saṅkhāradukkha**. Roughly speaking, to a person for whom even the characteristic of **dukkha-dukkha** is inconspicuous, the genuine **dukkhānupassanā** cannot possibly take place.

However, a person who continuously contemplates and notes **rūpan-nāmas** appearing and disappearing at the six sense-doors could know that the acts of arising and dissolution are continually oppressing. Since this state of oppression is borne in mind, contemplated and noted, the characteristic of **viparināmadukkha**, which is but change and the disappearance of the **sukhavedanā** which has occurred in an original state of tolerable condition of any one of the postures, can also be known. At that junctuer, the unbearable state of **dukkhavedanā**, such as, stiffness and hotness which occurs will also be apprehended as a condition of **saṅkhāra**. The desire to change the unbearable posture, the changing of the posture to ease the unbearable condition, and the appearance of a new sensation of happiness due to tolerable condition after the disappearance of the unbearable condition, are attended to step by step in the course of noting. A yogi who mindful of and is noting all such conditions of continuous oppression, is deemed to have discarded, disclosed and exposed the **iriyāpatha** which can hide and conceal the characteristic of **dukkha**. As the subtle characteristic of **saṅkhāradukkha** becomes prominent and conspicuous to such a meditating yogi this is the genuine **dukkhānupassana**.

Dukkhalakkhaṇaṃ
abhiṇhasampañipīlanassa amanasikārā
iriyāpathe hi paticchannattā na upaṭṭhā-ti.
Abhiṇhasampañipīlanam manasikatvā
iriyāpathe ughāṭite dukkhalakkhaṇam
yāthāvasarasato upaṭṭhāti.

(Visuddhi Magga : 2-276)

Because of failure to pay attention to the vicious and continuous oppression by the condition of arising and dissolution, the transient condition of the postures-such as, lying down, sitting, standing and walking-being concealed, the characteristic of **dukkha (dukkhalakkhaṇā)** is not obvious when that hidden posture is revealed or exposed to the mind's eye by contemplating with devoted attention to the oppressive condition then **dukkhalakkhaṇā** in its true nature becomes obvious.

In this Aṭṭhakathā, since it is stated as: "only after revealing or exposing the hidden posture, **dukkhalakkhaṇā** becomes obvious". it might probably be conceived as "only the manner of impression of **dukkha dukkha lakkhaṇā** is indicated". However, by the use of the expression- "**abhisampañipīlanam manasikatvā**". it also indicates the manner of sense-impression or manifestation of **saṅkhāradukkhalakkhaṇā** and **viparināma dukkhalakkhaṇā**. Therefore, it should be understood that this indication is given relating to the manner of manifestation made by all the three kinds of **dukkhalakkhaṇā**.

Every time, the genuine **dukkhānupassaṇā** realizes "suffering" by means of **dukkhalakkhaṇā** which manifests according to its true nature, it dispels and eradicates the perception of agreeableness of sense pleasures (**Sukkhasaññā**), etc. For

example - if the conspicuous object of **rūpa-nāma** is not known and perceived correctly as 'suffering', **saññā vipallāsa**, the distorted perception of happiness or sense enjoyment would arise in respect of the object of consciousness of which one is not aware of; other forms of **kilesās** could also occur. **Kusalakamma** and **akusalakamma** also could take place. The resultant effect of these **kammas**, i.e., **vipāka khandhās** (rebirth or forming of new existence) can also take place. If however, is truly realized, 'suffering', **saññāvipallāsa**, etc., connected with that object of consciousness cannot possibly occur. The non-occurrence, or rather, non-arising of these dhammas starting with **saññā-vipallāsa** and ending with **vipāka-khandhā** is because of rejection causing to bring about cessation or eradication by **dukkhā nupassanā**. Hence, it has been stated in Visuddhimagga as: "**dukkhā-nupassanaṃ bhāvente sukhasaññaṃ pajahati**".

Dukkhato anupassanto sukhasaññaṃ pajahati.

(Paṭisaṃ : 55)

The meaning of the above Pāḷi is: "A person who contemplates and perceives as 'suffering', rejects what is wrongly conceived as happiness. It causes to bring about eradication."

**What is to be remembered in brief
in the matter of Dukkhanupassanā.**

The realization with satisfaction that it is 'suffering', either by perceiving the sense-object of **rūpa-nāma** manifested and occurring at the six sense-doors in its original nature even while noting is done as being oppressed by the act of arising and dissolution, or as being corrupted and ceased, or as being

oppressed to the extent of becoming unbearable, is known as **paccakkha dukkhānupassanā**. After having firmly realized this by **paccakkha-ñāṇa**, the past **rūpa-nāma**, the future **rūpa-nāma**, **bahiddha rūpa-nāma**, and also **rūpas-nāmas** of the entire Universe are similarly contemplated by reflecting and determining them all as being 'suffering'. This Knowledge which thus reflects and determines is **anumāna dukkhānupassana**. It also carries the name of '**anvaya ñāṇa**'.

These two kinds of **dukkhānupassanā** also occur beginning from **Sammasana-ñāṇa**. The work of rejecting **kilesa**, however, is fully accomplished starting from **bhaṅga-ñāṇa**.

" (2) End of Dukkhānupassanā"

(3) ANATTĀNUPASSANĀ

Having found **rūpa-nāma-saṅkhāras** not yielding to one's own wish even while noting with awareness in their natural characteristics, the knowledge, which contemplates and perceives these **rūpa-nāma saṅkhāras** as "merely Not-Self, a living entity which is governable, and a phenomenon of dhamma which inevitably appears and vanishes according to its own nature" is known as **anattānupassanā**.

In this regard, **atta** which is contrary to **anatta**, does not also convey the sense of an aggregate of **rūpa** and **nāma-kāya** or body. Neither does it mean a material substance, nor a huge form. In actual fact, it only means and denotes as being **sāmi** (owner), **nivāsi** (inhabitant/dweller), **kāraka**, **yedaka**, **adhiṭṭhāyaka**, and **sayaṃvasi** which the unknowledgeable worldlings (**bāla puthujjana**) imagine with attachment as a living creature or

individuality, or an individual being with conscience, or a living soul, or a sentient being.

This **atta**, an ego-Self is fancied by unwise worldings imagined with clinging attachment by for not being yet free from the wrong view (**ditṭhi**). But it being 'not **rūpa-nāma** dhamma composed of Five **Khandhās**', 'not in existence within **rūpa-nāma** dhamma', and 'not in fact, existing in any other place'. is merely **paññatta**. Hence, the Five **Khandhas-rūpa-nāma dhamma** is known as **anatta**. (**Na atta anatta, natthi attā etassa khandha-pañcakassāti vā anattā.**) It means, it is neither a dhamma with the owner in the capacity of an **atta**, nor, a dhamma without an ownerless **atta** - or 'Self'. The reason for naming it as **anatta** is because- if it is **atta**, it could have been moulded as desired, or rather, it could happen or re-act as wished for. **Atta**, if it has an owner who could govern it, it could be made to yield according to what one wishes to be. And yet in spite of this, since the Five **Khandhās** do not behave or respond to one's own wish, it is merely **anatta**. This state or condition which does not happen according to one's own desire, being clearly noted and aware of as "**anatta**", is called '**Anattalakkhaṇā**'. A yogi who is aware of **rūpa-nāma khandhās** by way of noting at every time of their occurrence, will only personally find and know only the phenomena condition of arising and dissolution according to their own nature and of their own accord. What can be said to be an **atta** be which "yields to one's own wish and is controllable and governable". will be found no where. Hence, realization comes with satisfaction that **rūpas-nāmas** noted and known are merely not an **atta** be which is controllable but only a natural Law of Dhamma that happens unceasingly on its own. Such a realization is called **anattānupassanā**.

**Yam dukkhaṃ tadanattāti pana vacanato
tadeva khandhapañcakaṃ anattā. Kasmā?
avasa-vattanato. Avasavattanākāro
anattalakkha naṃ.**

(Visuddhi Magga : 2-277)

The above passage goes to say that, anything which is conditioned, is known as suffering. This conditioned thing which is 'suffering' being stated as Non-**Atta**, even the Five **Khandhās** are known as **anetta**. It is because of its refusal to yield to one's own wish, this unyielding nature of the dhamma is known as **anatta lakkhaṇā**.

A person who does not contemplate and note the phenomena, the dhamma occurring every time at the six sense-doors, these dhammas or conditioned things will not become distinctively manifested as being transient, a nature, an event, and a sense object. Instead, these would manifest as one solid unit or a single substantial being. For example at the brief moment of seeing, only one single nature of an act of seeing does not distinctively become manifest. The desire to look at, the act of looking, and the act of seeing and act of imagination will continue to take place in one lot combined together, just as it would manifest only in the form of one single individual being. Since the **Ghaṇa-paññatta** which manifests as the one and the only thing is covering up, and is hidden from view, **anattalakkhaṇā** remains submerged, dormant, and out of sight. It does not becoming prominent to a person who fails to contemplate and note. Therefore, the genuine **anattānupassanā** knowledge cannot possibly occur to a person to whom **anattalakkhaṇā** is not manifested.

To a person who contemplates and notes the dhamma which occur at the six sense-doors, such dhammas that are noted become manifest respectively and distinctively only for a brief moment, as an event, a nature thing, and as a sense object when mindfulness and knowledge of **samādhi** become mature. These dhamma would not manifest as being one solid unit and one single individual. For instance it resembles the manifestation of only a single phenomenon of an seeing at that brief moment of discernment, separately and distinctively. To such a yogi, the manifested **Ghanapannatta of there being a** solid unit in the form of one single entity disintegrates and breaks into pieces, and **aniccalakkhaṇā** which does not take place according to one's own wish, automatically becomes manifest in its true nature. Only to a yogi to whom **anatta-lakkhaṇā** is manifested in its true nature, the genuine knowledge of **anattānupassanā** can take place.

Anattalakkhaṇaṃ

**mānādhātuvinibbhogassa amanasikārā
ghanena paṭṭicchannattā na upaṭṭhāti.
Nānādhātuyo vinibbhujitvā ghanavinibbhoge
kate' anattalakkha ṇaṃ yāthāva sarasato
upaṭṭhāti.**

(Visuddhi Magga : 2-276)

Not paying attention to the distinctive nature of each and every kind of element of **rūpa** and of the element of **nāma**, or rather, neither being devoted to the mind, nor, because of the failure to contemplate and note and because of concealment by **Ghanapaññatta** which is conceived as apparently one solid single unit, **anattalakkhaṇā**, which causes to know that it is not **atta**,

does not become manifest. After paying attention by contemplating and noting separately and individually, part by part, the variety in the nature of rūpa elements and of nāma elements, and the breaking up of one solid unit of Ghanapaññatta into pieces respectively, anattalakihaṇā, which signifies non-occurrences as one wishes to happen, and which is ungovernable, becomes manifest in the true nature of it own.

Ghanapaññatta which conceals **anattalakkhaṇā** are of four (4) different kinds, viz., **santatighana**, **samūhaghana**, **kiccaghana** and **arammaṇaghana**. Please refer back to the subject of **santatighana** under the caption "The Period of Arising of Aniccanupassanā" perviously mentioned. In particular, there is only difference in the manner of concealment and manifestation of **Anattalakkhanā**.

Manner of Concealment by Santati

In the brief moment of seeing, a person who does not know his own volition to observe and note, or the acts of observation, of seeing, then the repeated acts of seeing or discernment, or the acts of reflection, distinctirely and respectively, will imagine all such conditions of dhamma such as there being a self. Since **santatighana**, which is the thought of as being a self, has causes concealment, attachment occurs only thinking: "observation can be made as one wishes to observe, seeing can take place as one wishes to see, reflection can be made and also awareness can take place as one might wish", and as: "there is a being called ' I ' which comes into being wished for". Let it be known based on the same inciple at the moment of hearing, etc. A person who does not know dintinctively and respectively all the momentary stages of the rising

desire to bend and the desire to stretch at in the course of bending and of stretching, as well as all the different stages of the desire or rather, mental vilitation to walk, to stand, to sit and to sleep or lie down, at the very moment of walking, standing, sitting and sleeping, but he only clings to the idea that "there is ' Self ' - a being who can bend, stretch, walk, stand, sit, and sleep as desired. It is because of the concealment of **anattalakkhaṇā** by **santatighana**, due to being unable to differentiate stage by stage the distinctive nature of **rūpa and nāma** in a every moment. The same principle applies to thoughts with attachment to ' Self ' - a being called ' I ', due to not being able to distinguish between the past and subsequent **rūpas and nāmas** which are undergoing a continuous process of arising and vanishing.

Manner of Manifestation of Aniccalakkhanā as Santati is Destroyed

Of course, a meditating yogi knows discriminatingly and distinctively that the desire to see and observe is one thing and the act of seeing is another, etc. He does not think of any conditioned things (dhamma) as being only one and the same, as being a single individual. Hence, **santatighana** is broken up. As the continuous process of **santatighana** is broken up and ceases, he gets satisfied that "the desire or vilitation to observe cannot bring about the completion of the act of observation and act of seeing etc. The act of observation also cannot cause to accomplish the act of desire to observe and act of seeing, etc. The act of seeing also cannot cause to bring completion to the act of desire to observe and the act of observation, etc. As such, **anatta-lakkhaṇā** can be comprehended that "observation can be made as may be desired,

and it can be seen and perceived, and that there is no such thing as a being called ' I ' or ' Self ' which could be known, and also that which is present is merely the nature of dhamma which would occur only if circumstances are favourable", Let it be known and understood also at the moment while hearing takes place, based upon the same principle. Because of mindfulness of the distinct stages in the desire to bend and stretch in the course of bending and stretching, and of the distinct stages in the act of bending and of stretching, satisfaction arises that " the desire to bend cannot bring completion to the act of bending, nor the act of bending can bring completion of the act of desire to bend, nor the desire to stretch can bring accomplishment of the act of stretching, nor the act of stretching also can cause accomplishment of the desire to stretch." Therefore, **anatta lakkhaṇā** can be known and appreciated as: "There is no living being called ' I ' or ' Self ' who can bend and stretch as desired, and there is only the nature of dhamma - a natural phenomenon which occurs only if circumstances are favourable". Let it be known in cases where walking is being done, etc that they are also based on the same principle.

SAMŪHAGHANA

Persons, who have no experience as yet in the practice of Vipassanā contemplation and noting of **rūpas and nāmas** distinctively while they are occurring at the six sense-doors, wrongly view **nāmas** and **rūpas** as being one and the same, and as one single individual being. Such persons who are unable to distinguish between **nāma** and **rūpa** which are, in fact, separate and quite different from one another. For instance, it is thought that the **nāma** (mind), which wishes to bend and stretch though

out the course of bending and stretching the hands and feet, and the **bending-rūpa** as well as **stretching-rūpa** are one and the same. The **eye-rūpa**, **ear-rūpa**, etc., and also form rupa and sound rūpa, etc., in the single individual person continuum of mental processes are wrongly viewed as one and the only, individual being. Such being the case, when tangible form is touched with ones own hands after one sees it etc., it is perceived that the **visible-rūpa** which is seen and the **tangible-rūpa** which is touched are one and the same. Perception occurs thinking that the hand which has seen, is the very same hand which comes into physical touch and has touched. Furthermore, it is also perceived that **rūpa** which is the object of seeing, and the **rūpa** that is touched is the saw person. This is merely or explained for the purpose of demonstration. The manner in which misconceived idea and attachment take place is indeed very wide and elaborate. A thing or an object which is thought of with attachment based upon and aggregate of **nāmas**, and of **rūpas and nāmas** as being one and the same living being or individual is deemed to a **samūhaghana paññāta**. If the dhammas which are different each other in nature cannot be discriminated from one another by a person, then the **anattalakkhaṇā** of **the rūpas and nāmas** appearing at the six sense-doors will always be hidden from the view by **samūgaghana**. Putting it another way, **samūhaghana** is always concealing the **anattalakkhaṇā** of the **rūpas and nāmas** appearing at the six sense-doors making a person blind and ignorant by his not being able to discriminate, by means of Vipassana, the dhammas which are different in nature from each other.

In the least, **nāma** and **rūpa** become distinctive and separately manifest to a yogi who is continually mindful of **nāma**

and rūpa at the moment of their occurrence at the six sense-doors. The way these become **manifest** is while bending, the mind which **intends** to bend is one thing **and** the **bending rūpa** is another. **They** are obviously quite different from one another. While stretching, the mind which wishes to stretch is one thing **and** the **stretching-rūpa** is another, **and** being quite different from one another, **they** become obvious. While **mindful of** 'rising', the '**rising-rūpa**' is one **and** the **mindful mind** is another different thing. This too, is clear and obvious. As the moment of **doserving** any other thing or sense-object, it becomes manifest **distinctively** in the same manner. If **it** so **becomes** obvious to such an extent, **samūhaghana** - the aggregation of **rūpas and nāmas** **dissolves**, **and** it can be known that "the mind **intending** to band and stretch cannot perform the act of bending and the act of stretching". Also the **bending-rūpa** and **stretching-rūpa** cannot take place automatically without the act of desire to bend and of the act of desire to stretch. The '**rising-rūpa**' and '**falling-rūpa**' cannot give rise to act of **mindfulness**: and the act of **mindfulness** also cannot automatically occur without the existence or presence of the object to be noted and known, such as, the **rising-rūpa** and **falling-rūpa**, etc. Since such a state of condition **has been** realized, **then a anattalakkhaṇā** which means non-occurrence as one might wish to happen, becomes obvious in its true nature. Over and above that, when it is required to **be mindful of** the acts of seeing, hearing, and touching **occurring** in continuity, it also manifests **discriminating** "the sight that is seen is one separated from the sound that is heard, and also from the **rūpa** which is felt and touched, each of these being different from one another". It also becomes manifest distinctively as "the mind that knows the act of seeing is one thing **and** the act of contact taking place between the

form and seeing (**phassa**) is another and the feeling that is felt as desirable or averse because of discernment (**Vedanā**) is another thing". To a yogi in whom manifestation occurs with discrimination and distinctively, then **samūhaghana paññatta** is broken up and disintegrates satisfactorily. Hence, it is appreciated that "none of the acts or behaviours - physical, verbal, or mental can take place according to one's own wish; and only if circumstances are favourable, could the performance of any action and behaviour occur and be accomplished". To such a yogi **anatta-lakkhaṇā** i.e., **avasavattanākāra** becomes vivid and obvious according to its true nature.

KICCACHANA

Rūpa and nāma-dhammas are different from one another according to their respective activities. Nevertheless, those who have not yet distinguished them by means of **Vipassanā**, wrongly hold the view that these **rūpas and nāmas** are only one and the same, and are only one single unit of an individual. How it becomes manifest to them is, at the moment of seeing, it is the **eye-rūpa** that causes to see or discern the visible object. **Cakkhu viññāṇa** is capable of the **visible-rūpa** is liable of being seen. Although functionally different, or rather, these are different from one another according to their respective functions or activities it is wrongly perceived that the **eye-rūpa**, **visible-rūpa**, and the knowing **mind** or seeing consciousness, are merely the one and some person. The same principle is applicable also at the moment of hearing, etc. Furthermore, **cakkhuvīññāṇa**, eye consciousness, is capable of seeing. **Sotaviññāṇa** is capable of hearing. **Ghānaviññāṇa** is capable of smelling the odour. **Jivhāviññāṇa** is

Capable of knowing the taste. **Kāyaviññāṇa** is capable of knowing the touch. **Manoviññāṇa** is capable of thinking many different kinds or a variety of thoughts. In this manner although there is difference in their respective functions, these **nāmas** of mind, consciousness, thoughts and ideas which occur in one single continuum of mental process are considered as being just the one and the same individual. It is erroneously perceived only as: it is ' I ' who can see, hear, smell, eat, touch and think or plan. Moreover, the feeling of happiness (**sukhavedanā**) is capable of making the mind happy. The feeling of suffering (**dukkhavedanā**) is capable of making the mind dejected and depressed. The feeling which is impartial to pain and pleasure (**upekkhā vedanā**) causes to bring about the equanimity of mind and calmness. In this manner although there is difference in their respective functions or activities, these three kinds of feeling (**vedanā**) which occur in one single mental continuum are thought of as one and the same individual. It is perceived that it is ' I ' who is happy and glad. It is ' I ' who is distressed and despondent, and it is only ' I ' who is not suffering not, unhappy and is remaining calm. Furthermore, the mind that intends to bend is capable of causing the moving or changing of **rūpa** by the bending action. The **bending-rūpa** is capable of moving to proceed to the desired position or place. Although in the manner stated there is difference in their respective functions, the said mind and **rūpas** are perceived as being the same one individual. The view held is: "It is only ' I ' who wishes to bend; it is only ' I ' who bends; the desire to bend also is only ' me '" - a being and bending is only done by 'me'. It is also the same in the case of stretching, walking and so on. As stated, since **rūpas-nāmas** which are different according to their respective functions and not being known distinctively and separately by means of

Vipassanā, a thing which is perceived as only one and the same, and the same sole one individual is known as **kiccaghana paññatta**. It is only because of the concealment caused by this **kiccaghana** that **anattalakkhanā** remains inconspicuous and submerged, i.e., (invisible) to all ordinary worldlings.

To a yogi who has vipassanā insight knowledge of **rūpa and nāma** occurring at every moment, with the ability to discriminate, these **rūpas and nāmas** which are different by the nature of their respective function or activity (**kicca**) become manifest as distinct from one another without getting mixed up. Hence, **kiccaghana** which was perceived in the past as being one and the same and as one single individual, disintegrates. To a yogi in whose knowledge **ghana** is found to have disintegrated as stated for having realized that "the nature of dhamma which causes to accomplish an act of performance (a function) cannot possibly cause to accomplish any other act of performance", **anattalakkhaṇā** which is unresponsive to one's own wish, becomes very well obvious in its true nature.

ARAMMAṄAGHANA

Mental phenomena (nāma dhamma) are different according to their objects. However, those persons who have not yet been able to discriminate these **nāma dhammas**, by means of vipassanā meditation would perceive these **nāmas** as only one single thing and a single individual being. The manner as to how imagination occurs and how impression is made may be described thus: The mind relating to eye-consciousness dwells its attention on the visible while seeing the object. Ear consciousness, dwells its attention on the sound while hearing it. Nose consciousness dwells its attention on the odour while smelling.

Tongue consciousness dwells its attention on the taste while knowing. **Body** consciousness dwells its attention on different kinds of **tangibility** while touching and knowing. Mind consciousness of the heart dwells its attention on different kinds of sense-objects while **thinking** and knowing. Hence, the mind that sees is not the mind that hears, etc. Also the mind that hears, etc., is not the mind that sees. etc. Also in seeing various sense-objects of **form**, the mind that sees the white colour is not the mind that sees the black, blue or yellow colours, etc. The mind that sees the black, blue or yellow colours etc., is not the mind that sees the white colour, etc. In a like manner **one** **hears** different kinds of sound. In seeing only one kind of **form** stage by stage, the first mind that sees is not the mind that sees the second and third stages etc., respectively. The mind that sees the second, third and other stages respectively is not the same mind that first sees. **In a like manner one** **hears** only one kind of sound that is heard one after another. Every time there is difference **paying attention to the object**, the **nāma-dhamma** is not the same, and is separated and different from one another. Nevertheless, it is **percieved** that all these **nāmas** thoughts which occur in one single individual **mental continuum** constitute only one and **the same** being. It is wrongly **thought of** as only one person, eg., "It is I alone who both see and hear", etc., or "it is ' I ' alone who plans to see also and actually sees **also**", etc., or "it is I alone who sees the white colour **and** also the black, blue and yellow colours", etc., or "it is I alone who is seeing and hearing **all this time**". etc. These **nāma dhammas** are different depending upon **the objects which they take**, what is wrongly **viewed** as one single individual is known as **aramma-ṇaghana**. As this **ghana** is concealing, **anattalakkhaṇā** becomes submerged or rather, dormant and invisible to ordinary worldlings without manifestation.

However, to a yogi who is continuously carrying on **mindfully** "seeing", "hearing" etc., in the course of seeing and hearing, etc., as and when his mindfulness, concentration and knowledge become keen and strengthened, the said **arammaṇaghana paññatta** well **distegrate**. It **only** manifests distinctively as: "the mind which **intends** to see is one thing **and** the **mindful mind** which **knows** the intention to see is another thing **and** that the mind that sees is one thing **and** the **mindful mind** which knows as 'seeing' is another thing, different from all others", It is also same in the case of a person while hearing etc. Moreover, it also **distinctively** manifests as: "the mind that sees is one thing **and** the mind that hears is another thing; the mind that touches is another; **and** the mind which plans and knows is another thing different from the others **and** the mind that notes and becomes aware of is **yet** another thing". In the case of seeing different kinds of **form**, it would manifest **discriminatingly** as: "What is seen as white is one thing **and** **mindfully knowing** **white** is another; what is seen as black is **another** thing **and** **mindfully knowing** **black** is **yet** another thing", etc. The same principle applies in the case of hearing different kinds of sound. In the case of seeing only one kind of **visible-object** in stages, it manifests distinguishingly as "what is seen first is one thing **and** what is first **mindful** of it is another thing **and** what is seen for the second time is one thing **and** what is **mindful** of it for the second time is **yet** another", etc. It is similar in principle also in the case of hearing only one kind of sound in different stages, etc. To a yogi who is able to distinguish the **nāma dhammas** which manifest differently and distinctively everytime they have different objects, **anatalakkaṇā**, the characteristic which means "against one own wish", becomes obvious to him with its own true nature because he appreciates that **nāma-dhamma** which

takes objects in a particular way cannot occur taking them in another way. The following is an exposition Mahā Țikā - of Visuddhi Magga.

**Yā hesā aññamaññūpathaddhe-su samu-
ditesu rūpārūpadhammesu ekattabhinivesava
sena aparimadditasañkhārehi gayhamānā
samūhagha-natā, tathā tesam tesam dhammā
naṃ kiccabhedassa satipi patiniyatabhāve
ekato gayhamānā kicchagha-natā, tathā
sārammaṇa dhammānaṃ satipi āramma-
ṇakarana bhede' ekato gayhamānā ārammana-
ghanatāca, tā dhātūsu ñānena vinibbhujitvā
vinibbhujtvā dissamānāsu "hatthena
parimajjiyamānophena-piṇḍo viya" vilayaṃ
gacchanti, yathāpaccayam pavattamānā suññā
ete' dhammā dhammamattāti
anattalakkaṇaṃ pākatataraṃ hoti.**

(Mahā Țī : 2-437)

The above Pāḷi conveys the meaning as: It will be shown how **anatta** becomes manifest if **ghana** is broken up. There is what is called **samūhaghana paññatta** which is taken to mean, grasped and perceived as one solid unit as a single individual in an aggregation of **rūpa-nāma dhammas** which occurs combining together within one's self due to being mutually supported, and though of as one and the same single individual by those persons who have not yet trampled down and crushed, i.e., (subdue) the **sañkhāras** with **vipassanā**, taken as willed. Apart from that, there is also **kicchaghama paññatta** which is thought of as one and the same single individual and as one solid unit of an individual

being according to the manner of performance or activity, although it has a variety of material and non-material things that are definitely always existing in the form of **rūpa and nāma dhammas**. Moreover, there exists **arammaṇaghana paññatta** which is mentally conceived even as one solid **unit** in the form of only one single individual being. When these three kinds of **ghanapaññatta** contemplate and note the nature of the elements of **nāma** by analysing and separating each and every one of them again and again with the knowledge of **vipassanā**, these would be broken up and dissolved, **certainly**, these would vanish. How it happens may be described thus. It is like a porous stone (pumica) which if rubbed and crushed will **crumble** into pieces. When **ghanapaññatta** vanishes, these **dhammas**, which occur according to circumstances, become void and obliterated, **renwring the view** of being **as** an **atta** which clings to the idea that there is a person who is governable, and is capable of performing a deed, and who can manage according to one's own **volition**. These are merely the nature of dhamma. **To realise this** with satisfaction as stated, **anattalakkhaṇā** **which** does not occur according to one's own desire, **must** particularly become obvious.

In accordance with these Aṭṭhakathās and Ṭikās, at every time the genuine **anatta nupassanā** occurs which **mindfully knows** the sense-object of **rūpa and nāma** by the characteristic of **anatta** that manifests in its true nature after the **dissolution** of the solid substance of **ghanapaññatta** as, "it is not ' I ' a living soul called ' Self ' which is governable but just **the** mere nature of dhamma only, i.e., a conditioned thing", rejects and dispels **attasaññā** - the perception of Self, etc. How it rejects may be explained thus. If the conspicuous sense-object of **rūpa and nāma** is not known and perceived correctly as **atta**, then in

respect of this sense-object that is not known, the **opposite distorted perception (saññā vipallāsa)** can also take place with a **mispercieved idea of " ' I ' - a living soul called ' Self ' and a sentient being"**. Depending on these changes **in distorted attitude in the mental plane, (vipallāsa)**, other moral defilements (**kilesās**), **akusala kammās**, and **kusalakammās** could also occur. Also **vipāka-khandhās**, the resultants of these **kammās**, could happen. If, however, it is correctly known as **anatta, saññāvipallāsa** (distorted perception), etc., connected with that sense-object or object of consciousness, **these** cannot possibly take place. The reason for non-occurrence of these **vattadukkha dhammās** beginning from **saññāvipallāsa** up to **vipāka-khandhā** is because of the rejection and cessation caused by **anattānupassanā**. Hence, Visuddhimagga has stated as "**anattānupassanaṃ bhavento attasaññaṃ pajahati.**"

Anattato anupassanto attasaññaṃ pajahati.

(Patisam : 55)

It means - A person who contemplates and perceives as merely a nature of dhamma which is not **atta**, rejects and eradicates the **mispercieved idea** of an **atta** - a living soul.

What is to be Noted in respect of Anattānupassanā

Even in the course of **mindfulness** the sense-object of **rūpa and nāma** which **manifest and occur** at the six **sense -doors** in their own original nature of phenomenal arising **knowledge** with satisfaction **that**: "It is not ' I ', a being called Self but merely a nature of dhamma". **This is known** because seeing takes place **mindful** that it does not happen according to one's own will, or seeing takes place knowing that it is ungovernable, or seeing takes

place knowing that it is impermanent and suffering, is known as **paccakkha anattānupassanā**. After having firmly and fully known and realized by this **paccakkha-ñāṇa**, the past **rūpa and nāma** which cannot be known personally, the future **rūpa-nāma, bahiddha rūpa and nāma**, and also all **rūpas and nāmas** in the entire universe, are similarly contemplated by reflection determining as: "It is not an atta-being called ' Self ' or a sentient being, but merely a nature of dhamma". This knowledge of awareness which thus reflects and determines is but **anumāna anattānupassanā**. It is also known as **anvaya-ñāṇa**.

These two kinds of **anattānupassanā** - also occur commencing from **sammasana-ñāṇa**. The work of rejection of **kilesa** becomes accomplished beginning from **bhaṅga-ñāṇa**.

(3) End of Anattānupassanā"

TO BE NOTED IN PARTICULAR IN RESPECT OF THREE KINDS OF ANUPASSANĀ

**Visesato dhammānaṃ khanikanirodhe
aniccatā vohāroti dassento hutvā abhāvo vā ti
ādimāha.**

(Mahā Ṭī : 2-334)

**Aniccato tāva anupassanā bhaṅgānu
passa-kassa yuttā bhaṅgonama aniccatāya
paramā kotīti.**

(Mahā Ṭīkā : 2-441)

The of it is : **aniccalakkhanā** is the name given, in particular, in respect of the instantaneous cessation of **rūpa- and āma dhamma** at the moment of dissolution. The Commentator wishing to mention as such, makes a statement in the following words: -

"**Rutvā abhāvo vā ti ādiṃ, hatvā abhāvo vā,**" etc.

The nature of dissolution is such that it is the special characteristics of **anicca** which is the cause of **mindfulness** of impermanence. Hence, **aniccānupassanā** which contemplates and perceives as being 'impermanent', is appropriate in the case of a person who contemplates and perceives the dissolution of things.

In conformity with the exposition of those **Ṭīkā**s (sub commentaries), among the two kinds of **aniccalakkhaṇā** already mentioned before, the second characteristic (**lakkhaṇā**) is that of **abhāva** which is non-existing after becoming, is the momentary, or rather, instant dissolution of the present **rūpas and nāmas**. This characteristic is also an extraordinary kind of **aniccalakkhaṇā**. Hence, it should be understood that in the case of a yogi accomplished with the insight into the dissolution of things (**bhaṅga ñāṇa**) **aniccānupassanā** is deemed to have been accomplished by just **mindfulness** of the cessation, vanishing and dissolution of **rūpas and nāmas** in the course of their arising and dissolution. A yogi who realizes **rūpas and nāmas** (material and mental properties of the body) in the process of their arising and dissolution as: "these have ceased, vanished and dissolved" will no longer think of these **rūpas and nāmas** as being delightful and good, and also as being pleasurable and pleasant. As a matter of fact, inasmuch as this act of dissolution is continually oppressing, or in other words, as **rūpa and nāma** are repeatedly dissolving, it is realized with satisfaction as merely a dhamma which is **suffering**,

disagreeable and unpleasurable. At that juncture, **dukkhānupassanā** occurs. Moreover, when realization with appreciation takes place that it is beyond one's capability to prevent such **rūpas and nāmas** from ceasing and dissolving, and to make them become permanent, lasting and delightful, **anattānupassanā** occurs. This explains how the three (3) kinds **anupassanā** take place as is appropriate to the mode of **paying attention to** the matter **mindfully** knowing the nature of dissolution of the present **rūpas and nāmas**. Cited below is as stated in Visuddhimagga.

**Yassā bhaṅgo nāma aniccatāya paramā
koti, tasmā so' bhaṅgānupassako yogāvacarō
sabbaṃ saṅkhāragataṃ aniccato anupassati,
no niccato. Tato aniccasso dukkhattā,
dukkhassa anattattā, tadeva dukkhato
anupassati, no' sukhato. Anattato anupassati,
no' attato.**

(2-279)

The above conveys the meaning as follows, for this reason, it is known as 'dissolution' and 'disintegration'. This is the exceptional quality of **anicca lakkhaṇā**. Hence, a yogi who contemplates and perceives the nature of dissolution also merely contemplates and perceives all kinds of **saṅkhāra** as being impermanent. It never **occurs** to him as being permanent. After perceiving **it** as impermanent as stated, he further carries on contemplation, and perceives that because of the impermanent nature of **rūpa and nāma** which is mere suffering, and because **rūpa and nāma** is Not-Self an individual being which is manageable, even this **saṅkhāra**, realized as impermanent, is

mere 'suffering'. Nor is it perceived as something which is pleasurable and a thing of joy. By contemplating, he perceives only Not-Self and not a living soul called ' I '. He does not, in fact, contemplate and perceive it as a being called ' I ' or ' Self '.

When, however, **bhaṅga-ñāṇa** reaches the pinnacle by just contemplating and perceiving the nature of dissolution, **anupassanā** is even fully accomplished. This will be obvious when a brief description is given.

" Here Ends the Chapter on ' what is no be noted in particular in respect of the three (3) kinds of Anupassanā."

(4) NIBBIDĀ NUPASSANĀ

Nibbidānupassanā only means **nibbidā-ñāṇa**, the knowledge comprising contemplation of disenchantment of the dhammas which rapidly dissolve and are perceived as insubstantial and devoid of pleasure. This knowledge is one which occurs following closely behind **ādinava-ñāṇa** (knowledge that realizes the speedy dissolution of all apprehensive things as being evil, baneful and undesirable, and therefore suffering). This has been shown in Chapter(6). For having found that conditioned things as merely dissolving by the faculty of **bhaya-ñāṇa** at every time of noting, **rūpa-nāma-sankhāras** are realized as fearful and faulty. Thereafter, perceiving all psycho-physical phenomena as "ceasing and dissolving", and when all objects of conditioned things are contemplated and perceived as disenchanting, this **nibbidā-nupassanā** occurs.

If not realized by this **anupassanā**, pleasurable joy with craving (**sappītakatanhā**) could arise perceiving these

saṅkhāras as pleasurable. Depending on this pleasurable condition, **kilesā** and **kamma** can also occur. **Vipāka khandhā**, the resultant of that **kamma** can also take place. By this contemplation (**anupassanā**), no such sensual pleasures of **taṇhā**, etc. in respect of **saṅkhāras** which conceived as "monotonous and disenchanting", could not possibly occur. The impossibility of such an event, or rather, failure to take place as stated is merely due to eradication caused by **nibbidā nupassanā**. Hence, it is stated as "**nibbidānupassanam bhāvento' nandim pajahati**" in Visuddhimagga (2-264). Also in the Mahāṭīkā exposition of Visuddhimagga which runs as '**Nibbidā-nupassanāya nandito**', it is explained as follows:

Nibbidānupassanāyāti saṅkhārosu
nibbin-danākārena pavattāya anupassanāya.
Nanditoti sappītikatanhāto'.

(1 - 343)

In ordinary parlance, what **nibbidānupassanāyāti** means is to get the mind liberated or emancipated from **taṇhā** which occurs combined with rapture by the condition of disenchantment that takes place in respect of all things of **saṅkhāras**, through contemplation and perception.

" End of (4) Nibbidānupassanā "

(5) VIRĀGĀNUPASSANĀ

Virāgānupassanāyati **tattha**
virajjanākārena pavattāya anupassanāya.

(Maha Ṭīkā : 1-343)

The meaning of **virāgānupassanāyati** is: Giving to the condition of absence, or rather, nullifying condition of clinging attachment and craving in these **saṅkhāras** by carrying out contemplation with perception, a yogi has become **disenchanted** of **saṅkhāras** by the knowledge of **nibbidā** in accordance with this Ṭīkā for having found only the dissolution of **saṅkhāras** every act of **mindfulness** done causing detachment from these saṅkhāras. Contemplation thus carried out and insight achieved by such a yogi with the mind inclined towards **Nibbāna** where all saṅkhāras cease, is known as **virāgānupassanā**. Therefore, it is stated in Visuddhimagga as shown below : -

Khayavirāgoti **saṅkhārānaṃ**
khanabhango. Accanta virāgoti nibbānaṃ.
Virāgānupassanāti tadubhayadassanavasena
pavattā vipassanā ca maggo ca. (1-282)

The above Pāḷi in plain language is : 'Cessation and nullification' is but the dissolution taking place for a moment only. The nature of permanent dissolution is only the condition of **Nibbāna** which is the cessation and extinction of **saṅkhāras** forever. **Vipassanā** insight which occurs according to the **capability** of **perception** of these two kinds of **virāgo** and of **ariya-magga** is called **virāgānupassanā**.

Cessation, dissolution, and destruction of **saṅkhāras**, which should be contemplated and noted, **one** known as **khayavirāga**. If contemplated **mindfulness**, the faculty of **vipassanā**-spiritual insight realizes this **khayavirāgo**. **Nibbāna** whereby all **saṅkhāras** end and cease is called **accantavirāga**. This endless or infinite **Nibbāna** called **accantavirāga** cannot be perceived with the mind **given over to** vipassanā insight. However, **muñcitukamyatā** insight knowledge which follows immediately after **nibbidā-ñāṇa** without interruption occurs with a desire for liberation from **Saṅkhāras**. The desire for deliverance from **saṅkhāras** is merely an inclination towards **Nibbāna** where **saṅkhāras** cease. Hence, this vipassanā knowledge called **muñcitukamyatā** is deemed to have only perceived **Nibbāna** by inclination known as **accantavirāga** - **which** is tantamount to perceiving it. It is because of this perception by contemplation of both kinds of **virāga**, as may be appropriate, **muñcitukamyatā-ñāṇa** is known as **virāganupassanā**, The statement made by Mahā Tīkā as "it occurs by the condition of nullifying the attachment **saṅkhāras**," conveys the same meaning as "it perceives **Nibbāna** by inclination or bent of mind". However, **ariya-magga** by **given over** of the mind with attentiveness **towards** **Nibbāna** **is** called **accantavirāga**, **which** knows and perceives, Nevertheless, the dissolution of **saṅkhāras** called **khayavirāga** having been already aware of **them** without **enchantment** it shall be deemed to have **been** definitely perceived. Hence, it is known as **virāganupassanā**. In this matter of criticising and commenting upon **lokiya-vipassanā**, only **vipassanā** shall be known and understood as **Virāganupassanā**.

Ārammanato vā vipassanāya
khayavirāgā-nupassanāvasena pavatti,

tanninabhāvato **accanta-**
virāgānupassanāvasena. **Maggassa** **pana**
asammo-hato khayavirāgānupassanāva sena,
ārammanato accantavirāgānupassanāva sena
pavatti veditabbā (1-344 : Explanation has been
given in accordance with this Mahā Tīkā)

Nibbidānupassanā and this **virāgānupassanā** which
have been described **above**, would occur only to a yogi whose
bhaṅga-ñāṇa has been fully strengthened. Hence, the exposition
given in Visuddhimagga relating to the matter of **bhaṅga-ñāṇa** as
stated in Patisambhida Magga which runs as "**Nibbidati**
nonandati virajjati no rajjati " has been explained in the
following words.

Yasmā pana yaṃ aniccaṃ dukkhaṃ
anattā na taṃ abhinanditabbaṃ. Yañca
anabhinandi tabbaṃ, na tattha rajjitabbaṃ.
Tasmā etasmim bhaṅgā-nupassanānusārena
aniccam dukkham anattāti ditthe saṅkhāragate
nibbindati no nandati. Virajjati, no rajjati.
(2-279)

What it conveys is: Whatever dhamma it might be, if
impermanent, **it** is mere suffering. Such kind of dhamma **while** is
not being a 'Self' or a living **entity**, is undesirable. No feeling of
attachment and craving could arise in respect of that dhamma.
Since **saṅkhāra dhamma** by its nature of impermanence,
suffering and Not-Self, being undesirable and not worthy of
attachment, and being constantly susceptible to **bhaṅga-ñāṇa**

which sees the dissolution, it is only perceived as '**anicca, dukkha** and **anatta**'. It is, therefore, found as disenchanting, undesirable and devoid of pleasing attachment. It should not attract any pleasurable craving.

In matters relating to **aniccānupassanā**, etc., although it is appropriate to pay attention to by reciting as '**anicca, anicca**,' etc., in matters concerning **nibbidā** and **virāgā nupassanās**, it is obviously improper to pay attention by reciting as '**nibbidā, nibbidā**,' or as '**virāgā, virāgā**,' as the case may be. Hence, as has been shown in the above mentioned Aṭṭhakathā, it should be remembered that the knowledge of awareness which takes place while disenchantment is being felt is respect of **saṅkhāras** that have been realized at every moment of mindfulness and reflected as being "impermanent, suffering and **not atta**", is always in consequence of, **bhaṅga-ñāṇa**, and is known as **nibbidānupassanā**. Moreover, it is not that recitation as '**anicca, anicca**' in the matter of **aniccānupassanā**, etc., is essential. It should be remembered that only the act of realization of **rūpa** and **nāma** which happened to be mindfully observed and also reflected upon by their condition of impermanence, etc., is really fundamental.

"END OF VIRĀGĀNUPASSANĀ "

(6) NIRODHĀNUPASSANĀ

**Nirodhānupassanāyāti saṅkhārānaṃ
niro-dhassa anupassanāya. Yathā saṅkhārā
āyatim punabbhavavasena na uppajjanti, evam
vā anupassanā nirodhānupassanā.
Muñcitukamyatā hi ayam balappattā.**

(Mahā Tikā : 1-343)

The Pāḷi mentioned above goes to say that the meaning of **nirodhā-nupassanāyāti** is, if the cessation and dissolution of **saṅkhāras** are contemplated and perceived by the knowledge of contemplation with perception, or in other words, perceived in the light of that condition, **saṅkhāras** may be said to have come to a cessation only. What is going to occur in future will also cease to occur. The knowledge with which such a state of condition is contemplated and perceived, is known as **nirodhānupassanā**. It is indeed true. This **nirodhānupassanā** is but the knowledge of **muñcitukamyatā** which reaches its full strength.

The sub-commentary shows how the word "nirrodhānupassanā" can be made as a "compound" in two ways. According to the just method, the two words "mrodha" and "anupassanā" can be as sentences like "mroddhassa, mrodhato vā anupassanā". According to the second method, the word "mrodha" should be defined as "mrodhatiti mrodho: As a compound word, the sentence of definition should be mrodhāya anupassanā "or" mrodho ca so anupassanā cāti mroddhānupassanā. Although the meaning is different, as stated, according to the essence of the dhamma, it is not that there are two different kinds of **nirodhānupassanā**. There is only one kind. It should therefore be understood as such. **muñcitukamyatā knowledge** which keenly arises with the volition to abandon all psycho-physical phenomena

(**saṅkhāras**) by seeing the cessation and dissolution of those **saṅkhāras** that are perceived, is known as **paccakkhanirodhānupassanā**. If the dissolution of **saṅkhāras** together with the condition of **saṅkhāras** which deserves them to be abandoned, are not perceived, **saṅkhāras**, the renewed existence connected with **saṅkhāras** that have been perceived, will surely occur again in the future. If contemplated and seen with the said **nirodhānupassana**, **saṅkhāras** new existences, connected with those **saṅkhāras** which should have been contemplated and perceived, cannot possibly take place. Such contemplation and perception prevents **saṅkhāras**, fresh existences, from occurring which is to cause the cessation and eradication of those **saṅkhāras** - renewed existences. Hence, explanation with full meaning is given in the first method outlined in the **Ṭīkā** that there is what is called **anupassanā** which contemplates the dissolution and destruction of **saṅkhāras**, and also what is called **anupassanā** which contemplates the condition that all **saṅkhāras** are ceasing. In the second method, there is what is called **anupassanā** which contemplates in order to cause **saṅkhāras**, the renewed existences to cease, and also **anupassanā** which causes the cessation of **saṅkhāras**, the renewed existences.

Alternatively, in the **Aṭṭhakathā** exposition of **Anāpānakathā**, just as the expression "**virāgānupassanā**" has been explained and pointed out to be similarly understood also in regard to the expression '**nirodhānupassī**', **muñcitukamyatā-nāna** which occurs vigorously inclining towards **Nibbāna** where **saṅkhāras** known as **accantanirodhā** ceases forever. while the personal realization of the end and cessation of **saṅkhāras** otherwise called **khayanirodha**, which are being perceived, is known as

nīrodhanupassanā. In this method also, the expression appearing as "it occurs while **khayanīrodha** is being realized", is exactly as the first method, shown in the Commentary (**Ṭīkā**). The occurrence which takes place with an inclination towards **accantanīrodha** is merely a wish to abandon the **saṅkhāras**. Hence, it is the same in the nature of the meaning as in the second method of **Ṭīkā**.

What **Paṭisambhidā-magga Pāḷi Text** has pointed out **nīrodhānupassanā** as "**Nirodheti, no' samudeti. Nirodhento samudayaṃ pajahati**". is expounded in Visuddhimagga (2-279) as shown below : -

**So evaṃ arajjanto lokikeneva
tāvañānena rāgaṃ nirodheto, no' samuēti.
Samudayaṃ na karotīti attho. Atha vā so evaṃ
viratto yathā diṭṭhaṃ saṅkhāragataṃ, tathā
adiṭṭhampi anvayañāṇavesena norodheti. No'
samudeti. Nirodhatova manasikaroti,
nīrodhamevassa passati, no samudayanti attho.**

The meaning of the above Pāḷi is : -

Nirodheti - it causes **rāga** to cease. **Samudeti** - it deters **rāga** from arising. According to the next method, **nīrodheti** contemplation is done also in respect of the past and future **saṅkhāras** which are not personally perceived, that these (saṅkhāras) also cease. **No' samudati**- no contemplation is made as 'occurring', 'existing' and 'developing'.

Nirodhento - if cessation is caused, or rather, if contemplation is made as "ceasing", **samudayaṃ pajahati** rejection of the arising of **rāga**, or of the **kilesa** which is thought of as arising or occurring, developing and existing, is accomplished.

The meaning of Aṭṭhakathā is : - just as it has been stated that there is disenchantment and nullity of attachment in **saṅkhāra**, known and perceived as **anicca, dukkha** and **anatta**, a yogi who has no attachment causes to cease **rāga**-human attachment and craving, which cling to **saṅkhāras** only by means of **lokiya-vipassana-ñāṇa** prior to the stage of **magga-ñāṇa**. **Rāga** is prevented from occurring. "He does not allow **rāga** to take place, nor, does he have in mind to create attachment". This is the meaning of the phrase which runs: "**No' samudeti**". Putting it in another way, the said yogi who has attachment does also contemplates the past and the future **saṅkhāras** which are not personally perceived, with the faculty of knowledge that always follows the present knowledge sequence, just in the same way as "contemplation is made in respect of the **saṅkhāra** presently perceived by him only as coming to a cessation". No contemplation is made as, 'occurring', 'existing' and 'developing'. It is paid attention to as just ceasing. Contemplation is done only of the cessation of the past and future **sankhāras** which one is unable to perceive directly. No contemplation is made of theirurrence, existence and development. This explains the meaning of the sentence which runs "**nirodhati, no' samudeti**".

Of the two kinds of method expounded in this Aṭṭkathā, the first method indicates that the word "**nrodheti**" is made up of **nīpubba** (a preposition prefixed) + **rūḍha** dhāu + **Kārita** (causal form of verb **ne** suffer + **ti** noun verbal affix used before a vowel. The second method indicates the word "**Nirodheti**" as being composed of **nāmadhatu** - meaning **nirodha** + **manasikārattha** + **passanattha** - the expression of action or performance (kiriyaāvaci) **ne** - paccaya, **or even, i** paccaya + **ti** (vibhatta) and with these expressions, the word '**nirodheti**' is complete. Despite

the fact that the meaning of the word is not the same according to the difference in the construction of the word, yet **nirodhānupassanā** is not of two different things. There is only one kind of **belapattamuñci-tukamyatā**. Hence, it is the same according to the nature of its meaning.

The similarity being - in the first method, it is only stated as "it causes **rāga** to cease". It does not say as to what kind of dhamma it should be and in what manner it is to be contemplated. Nor does it say that the **rāge** which ought to occur only in a particular kind of dhamma is caused to cease. However, it should be fully understood that as in the case of the second method by contemplating the present **sañkhāras** which is directly noted and known, and also the past and future **sañkhāras** which are not directly perceived, it causes **rāga** that ought to arise to cease while perceiving that in these **sañkhāras** "these are existing, developing, and thriving".

However, it is not shown in the second method' as to which **kilesa** is caused to cease'. Nevertheless, it should be adequately understood that **rāga** is caused to cease as stated in the first method. It is because, if only **sañkhāras** are contemplated and perceived as ceased, there would have been no attachment and craving with the impression that the **sañkhāras**, which ought to be realized as ceasing and dissolving, are "always present and latent and also thriving". Such being the case, both the two kinds of method are similar in the nature of their meaning. In saying that it causes **rāga** to cease, it should be known that **kilesa** and **kamma**, the main courses of **rāga**, and **vipāka-khandhā-sañkhāras**, the resultant effect of that **kamma**, are indeed caused to cease. Hence, it should be known and grasped that also

the first and the second methods as previously mentioned, are the same as the second and First methods as shown in this Aṭṭhakathā.

In this regard - **nirodhānupassanā**, which occurs while **mindful** and knowing that the present **saṅkhāra** ceases and dissolves, is known as **paccakkha-ñāṇa**. When this knowledge of **paccakkha** become mature, **nirodhānupassanā**, which occurs **paying attention** and by **perceiving** that also the past and future **saṅkhāras**, which cannot be personally known, do cease and dissolve, "just like present **saṅkhāra**", is known as **anvaya-ñāṇa** or **anumāna-ñāṇa**. The following is what is stated in Mahā Ṭikā.

**Yathā dittham sampati upaṭṭhitaṃ
saṅkhā-ragataṃ nirodheti, nirodhaṃ
manasikaroti, evam adiṭṭhampi atītānāgataṃ
anvayañānavasena" yathā idam etarahi, evam
itarepīti" anuminanto nirodheti, menasikassāpi
nirodhaṃ masikaroti. (2-442)**

Since it is reflected in the knowledge right now, just as the present **saṅkhāra** that ought to be **directly** perceived is contemplated as ceasing, and just as the cessation of present **saṅkhāra** is **payed attention to**, similarly, also the past and the future **saṅkhāras** which ought not to have been **directly** perceived, by the faculty of **anvaya-ñāṇa**, "any other **saṅkhāras** also like this **saṅkhāra**, have in the same manner, ceased and dissolved at the present time", As stated, it is contemplated that it comes to a cessation by making comparison. **One pays attention to the dissolution of saṅkhāras, which he reflects on.**

Since, in this Ṭikā, this **nirodhānupassanā** is said to be **balappattamuñcitukamyatā-ñāṇa**, the past **virāgānupassanā** should be noted as **taruṇamuñcitukamyatā-ñāṇa**. Furthermore

the rejection of **rāga**, etc. which should have occurred for **sañkhāras** that are contemplated by reflecting on the strength of **anumāna**, should be noted with mere detachment by means of **vikkhambhanapahāna**. Hence, Mahā Tīkā has stated as "**rāgaṃ nirodhetiti rāgaṃ vikkhambhana nirodhaṃ pāpeti, vikkhambhetīti attho**". The reason being, **anusaya** which is latent and is about to become latent in these past and future **sañkhāras** which ought not to be directly perceived, cannot be totally rejected and exterminated by **lokiya-vipassanā**. It can only be rooted out and rejected by **lokuttarā-magga-ñāṇa**.

" Here ends (6) Nirodhānupassanā "

(7) PAṬINISSAGGĀNUPASSANĀ

**Sankhārānaṃ paṭinissajja pavattā
anupassanā patinissaggānupassanā,
paṭisankhā santiṭṭhanā hi ayam.**

(Maha Tikā : 1-79)

In plain language, the above Pāli means: knowledge or wisdom which occurs by an act of contemplation and noting (i.e. **anupassanā**) according to the condition of repeated abandonment, or rather, by again getting rid of **kilesās** that crave for **sañkhāras** imagining them as '**nicca, sukha, and atta,**' is known as **paṭinissaggānupassanā**. It is true. This **paṭinissaggānupassanā** which by contemplating, with equanimity by means of the knowledge of **paṭisankhā** (knowledge of re-observation) in order to get rid of **sañkhāras**, is

sañkhārupekkhā-ñāṇa (the knowledge that can view psycho-physical phenomena with equanimity).

In the **Ṭikā**, the statement which says "it occurs by the condition of repeated abandonment of **sañkhāras**" is not **nītattha**, the **original** meaning conveyed by the words. It is only **neyyattha**, only a mataphor. As a matter of fact, however, it only means to say the taking place of a state of condition by which **kilesās** that should have occurred with attachment **percieving** these very **sañkhāras** as being '**nicca, sukha** and **atta**'. Hence, another meaning has been rendered alternatively. How it has been done may be explained thus. It is just like a noble exhortation which runs as "**rupaṃ bhikkhave na tumhākaṃ taṃ pajahatha**, "O, monks ! **Rūpa** is not your property. **This rūpa shall be rejected.**" In this statement though it is said, "**Rūpa** shall be rejected". **Rūpa**, in fact, is not **pahātabba dhamma** which deserves rejection, or rather, is not the **dhamma** that should be set aside. Only the **chandarāga** which ought to occur wishing to have attachment to **rūpa** is indeed **pahātabbadhamma and** that should be rejected, Hence, with the words "you shall reject that **rūpa**", One - Buddha has made it known as "reject **chandharāga** which would occur in that **rūpa**". This has been explained in that **Aṭṭhakath Pāḷi**.

For example wishing to forsake a stupid son who is in the habit of giving immense trouble and continuous harasament, a **father** who after repeatedly reflects on all **the** extremely evil deeds and faults or blunders committed by his profligate son. **If** he totally serves the bonds of his love and attachment and refuses to recognize **him** as his own son, it would **amount** to rejection and avoidance of all his physical and mental distress and **suffering** in connection with this dog son from the time of severence of his filial

ties. In such a case, it is also tantamount to abandoning his own son. As shown in this example, just as the father must be assessed as having renounced his son, in much the same way, the rejection of **kilesa** which crave for **saṅkhāras** as being **nicca, sukka** and **atta**, if done by satisfactorily and repeated **contemplating** as **anicca, dukkha**, and **anatta** so as to prevent the **attachment and craving**, would also amount to rejection and abandonment of **saṅkhāras** to which **kilesās** are used to **being** attached. For this reason in this **Ṭīkā**, **anupassanā** which is capable of rejecting **kilesās**, is even said" to have occurred owing to the state of **the condition** which **reabandons** **saṅkhāras**". The following is the **original** meaning expounded and conveyed in Visuddhimagga.

**Ayampi aniccādiānupassanā tadaṅgava
sena saddhiṃ khandhābhisankhārehi
kilesānaṃ paricca-janato,
sankhatadosadassanena ca tabbiparīte
nibbāne' tanninnatāya pakkhandanato,
"pariccāga-patinissaggo ceva pakkhandanapaṭi
nissaggocā" ti vuccati. Tasmā tāya
samannāgato bhikkhu yathā-vuttena nayena
kilese' ca pariccajati, nibbane ca pakkhandati.
Nāpi nibbattanavasena kilesa' ādiyati, na
adosadassi tāvasena sankhātārammaṇaṃ, tena
vuccati "paṭinissajjati no' ādiyati" tī. (2-279)**

What it means is **due to its capability** of rejecting and abandoning the **kilesās** which are bound to occur with clinging attachment as **nicca, sukka** and **atta**, in conjunction with **the khandhās** of renewed existence and the accumulation of merits and demerits (abhisankhara kamma, **on account of** **tadaṅga-**

pahānam temporary removal of defilements vipassanā-ñāṇa), and due to perceiving the faults of the impermanent and suffering condition of **saṅkhāras** it is capable of reshing into **Nibbāna** with an inclination towards **Nibbāna** the opposite of these saṅkhāras, **certainly that**, which is the reality of permanence and happiness (**nicca, sukka paramattha**), also this **vipassanā**-insight that contemplates as being **anicca**, etc., is known as **pariccāgapaṭinissagga** (abandonment and renunciation). It is also known as **pakkhandanapaṭinissagga** (springing abandonment). It should be stated as such.

EXPLANATION

The grammatical usage of the word '**paṭinissagga**' in the expression "**paṭinissaggānupassanā**" is the same as the phrase in the Burmese language- meaning "rebandon." In this regard 'abandonment' conveys two different meaning, (1) **rebandonment** of an undesirable thing, and (2) sending out again to a desired place. Of these, '**reabandonment**' is called **pariccāga paṭinissagga**. 'Sending out again' is called **pakkhandana paṭinissagga**. By means of **tadaṅgapahāna, vipassanā** which is embraced in **paṭisaṅkhā** contemplation with a fuller understanding into the ceasing of **nāma** and **rūpa**, the mental and material elements of the body, and **saṅkhārupekkhā**, the knowledge that views the arising and ceasing of **nāma** and **rūpa** is likely to again reject and abandon "Kilesas (which ought to occur in **saṅkhāras** that are contemplated) with clinging attachment as being '**nicca, sukha** and **atta**', and the demeritorious deeds of **kamma** and meritorious which are the basic cause, and also the

resultant **vipāka khandhā**, the continued formation of **khandhās**. or rather, renewed existence as a resultant". This is also the reason why it is known as **paṭinissagga**. Just as a person who foresees danger or probable disaster in any one place would wish to proceed and move to any other place free from danger, the said **vipassanā** which has perceived the fault of **saṅkhāras** through contemplation with an inclination towards **Nibbāna**, the opposite of faulty **saṅkhāras**, (**nicca, sukha, paramattha**, free from **saṅkhārā**). 'Inclination' means mere desire to get liberated or escaped from **saṅkhāra**. It does not just take Nibbāna as its object. It is called "paṭimsagga" because it rushes into Nibbāna and abandons itself with the inclination of mind towards Nibbāna. Therefore, in consistency. With the meaning of the statement of word given in Aṭṭhakathā as, "**paṭinissaggo' eva anupassanā paṭinissaggānupassanā,**" **paṭisaṅkhā** and **saṅkhāru-pakkhā vipassanā** for being able to contemplate and perceive **kilesas** by again abandoning them, and also for being able to contemplate and perceive by rushing into and sending out with an inclination of mind towards **Nibbāna**, are known as **paṭinissassānupassanā**.

Since it should be called **paṭinissagga** for being likely to again abandon such **kilesas** and also rush into and send them out towards **Nibbāna**, a **bhikkhu** (yogi) who is accomplished with that attribute of **anupassanā** known as **paṭinissagga**, according to the method as previously stated (it indicates an inclination towards **tadaṅgapahāna** and Nibban), totally rejects and abandons **Kilesās** which ought to occur with attachment as **nicca, sukka** and **atta**, by the will of **tadaṅgapahāna**. It rushes also into **Nibbāna** an intention towards it. If refuses to accept **Kilesās** by not giving them opportunity to arise. Nor acceptance is made in respect also

of the sense-object of **saṅkhāra** due to having no desire to contemplate and perceive the fault.

If not contemplated and perceived as **anicca, dukkha** and **anatta, kilesās** will have the opportunity to arise in respect of the sense-object which is not perceived with knowledge. It means if there is opportunity to occur, it would amount to causing these **kilesās** to arise. However, as this yogi has satisfactorily contemplated and perceived as "**anicca, dukkha** and **anatta**", **kilesa** will have no opportunity to arise in respect of the sense-object that needs to be contemplated. If no such opportunity is afforded, it does not mean causing **kilesās** to occur. Nor can these be said to have been taken and accepted. Therefore, it has been stated as "**Nāpi nibbattanavesena kilase ādiyati.**" Moreover, if **saṅkhāras** are merely payed the attention and reflectance that does not see the fault of impermanence, etc., if would be tantamount to taking note of the sense-object of **saṅkhāra** so as to become attached to it with **kilesa**, every time reflection is made. In contrast, the yogi, who having contemplated and noted while only seeing the fault of impermanence, etc., although taking the sense-object of **saṅkhāra** with attentiveness, it does not amount to taking and accepting it. Instead it amounts to abandoning that sense-object of **saṅkhāra** without acceptance every time contemplation and noting is done. It means only refusal to take or receive. Hence, it is stated as "**Na adosadassitāvasena saṅkhātārammanam.**"

Because of reabandonment of **kilesās**, and of inclining the mind towards **Nibbāna**, and also of the refusal to allow **Kilesās** to occur, and of giving no consideration to and not receiving the sense-object of **saṅkhāra** as being faultless, it has been preached in Paṭisambhidāmagga as- "**Paṭinissajjati no' ādiyatīti.**"

In conformity with what has been described in Mahā Țikā at the beginning, it should be remembered that **paṭinissaggānupassanā** means only **paṭisankhā** and **sankhāru pekkhā-ñāṇa**, according to the essence of the dhamma.

"END OF (7) Paṭinissaggānupassanā "

RESUME'

If these **move** seven (7) kinds of **anupassanā** beginning with **aniccānupassanā** and ending with **paṭinissaggānupassanā** were completely accomplished, it would amount to full accomplishment including also the ten (10) kinds of **vipassanā** that will be mentioned hereafter. For this very reason, exposition has been made in Aṭṭhakathās several times that: "A vipassanā yogi should carry out contemplation with these seven (7) kinds of **anupassanā**." The seven (7) kinds of **anupassanā** have been stated also in Paṭisambhidāmagga. Furthermore, if the three (3) kinds of **aniccā**, **dukkhā**, and **anattānupassanā** were accomplished, it would have been accomplished embracing all the **four** kinds of **nibbida**, **virāga**, **nirodha** and **paṭinissaggānupassanā**. For this reason also, by and large, only **anicca**, **dukkha** and **anatta** have been preached in all Three Baskets of Piṭaka Buddhist Scriptures. A concrete example in order to cause a firm conviction in support of this statement can be found in the following Mahā Țikā.

**Sattadhā aṭṭhārasadhāti ādinā vibhattāti
hi anupassanāpakārā aniccānupassanādisveva
tīsu antogadhāti matthakappattā vipassanā
tāsaṃ eva vasena tiṭṭhati. (2-240)**

A variety of **anupassanā** to be commented upon comprising **seven** (7) different kinds of **anupassanā**, and **eighteen** (18) different kinds of **Vipassanā**, etc., are all embraced by the three kinds of **aniccānupassanā**, etc. For this reason, **vipassanā** when it reaches the pinnacle, or rather, - the highest point of perfection, becomes established only by dint of the three kinds of **aniccā**, **dukkhā** and **anattā-nupassanā**.

Although it has been divided into many different kinds, such as, **seven** 7 kinds of **Anupassanā**, **eighteen** 18 kinds of **mahā vipassanā**, **forty** 40 kinds of **vipassanā**, etc., all kinds of **vipassanā** are included only in these three kinds of **aniccā**, **dukkhā** and **anattānupassanā**. If these three (3) kinds of **anupassanā** are completely accomplished, all kinds of **vipassanā** also are embraced and fully accomplished. Hence, it means to say - if **vipassanā-ñāna** after becoming keen and strengthened, and reaches the **pinnacle**, it becomes established with the occurrence of only the **three** kinds of **aniccā**, **dukkhā** and **anattānupassanā**.

HOW IT BECOMES ACCOMPLISHED BY INCLUSION

Yā ca aniccānupassanā, yā ca animittā-
nupassanā, ime dhammā ekatthā,
vyañjanameva nānaṃ. Yā ca
dukkhānupassanā, yā ca appaṇihitā-
nupassanā, ime' dhammā ekatthā,
vyañjanameva nānaṃ. Yā ca anattānupassanā,
yā ca suññatānu-passanā, ime' dhammā
ekatthā, vyañjanameva nānaṃ.

(Paṭisambhidāmagga : 259 ; Visuddhimagga : 2-265)

There is what is called **aniccānupassanā** and what is called **animittānupassanā**. These two kinds of **anupassanā** have similarity in the essence of the dhamma. In other words, they are similar in the nature of their meaning. It is different only grammatically and in name only. (The remaining Pāḷi statement of words may be defined based upon the same method).

As such, if **aniccānupassanā** is accomplished, **animittānupassanā** also is accomplished. If **dukkhānupassanā** is accomplished, **appiṇihitānupassanā** also is accomplished. If **anattānupassanā** is accomplished, **suññatānupassanā** also is accomplished.

**Adhipaññādhammavipassanā pana sabbā
pi vipassanā. Yathāthūtañāṇadassanaṃ kaṅkhā
vita-ranavisuddhiyā eva sangahitaṃ.**

(Visuddhimagga 2-265)

Vipassanā contemplation of **anicca**, **dukkha** and **anatta** which is in every way comprehensive is known as **adhipaññādhamma-vipassanā**. The right knowledge of insight should only be enumerated and measured by **kaṅkhāvitaranavisuddhi**, i.e., the extraordinary purity of mind free from all doubts.

Hence, if all the three **anupassanās** in respect of **anicca**, **dukka** and **anatta** are accomplished, **adhipaññādhamma vipassanā** is also accomplished. Since it takes place because of these **anupassanās**, it shall be known that the right insight knowledge has already been accomplished first and foremost. The manner of inclusion and accomplishment of the **remaining ten** (10) kinds of **vipassanā** may be appreciated and understood on the strength of Mahā Ṭīkā shown below : -

Aniccānupassanāya hi siddhāya
nirodhānu passanā khayānupassanā
vayānupassanā viparimāṇānupassanā ca
ekadesena siddhānāma honti.
Dukkhānupassanāya siddhāya nibbidānu
passanā ādīnavānupassanā ca.
Anattānupassanā ya siddhāya itarā.

The above Pāḷi passage goes to explain that when **aniccānupassanā** is accomplished, **nirodhānupassanā**, **khayānupassanā**, **vayānupassanā** and **vipariṇāmānupassanā**, are deemed to be partially accomplished. These have so become. When **dukkhānupassanā** is accomplished, **nibbidānupassanā**, **virāgānupassanā**, and **ādīnavānupassanā** are deemed to be accomplished. When **anattānupassanā** is accomplished, also other nupassanā, viz., **paṭinissaggānu passanā**, **paṭisaṅkhānupassanā**, **vivattānupassanā** also are deemed to be accomplished.

In this Ṭīkā, what has been stated as "are partially accomplished" is because it is a matter concerning **sammasa-ñāṇa**. However, in regard to **aniccānupassanā** which is concerned with the higher Insight Knowledges, such as, **bhanga-ñāṇa**, etc., it should be apprehended that all other relevant vipassanās are accomplished. Besides in the text books of Ṭīkā, the word '**virāgānupassanā**' is omitted or dropped in the matter of **dukkhānupassanā**. The reason being, in paṭisambhidā-magga, the said **virāgānupassanā** is stated to have rejected **kāmupādāna** only, just like **dukkhānupassanā**. It does not say that **ditthi**, **silabbata**, and **alttavādupādāna** are rejected as in the case of **anattānupassanā**. Therefore, the said

virāgāupassanā should not be included in **anattānupassanā** which is dissimilar to the work or case of **pahāna** (rejection). It is only proper to fall within the scope of **dukkhā-nupassanā** which is similar to the matter relating to the performance of **pahāna**. Despite its justification for such an inclusion, since this "expression of the word" cannot be found in the text books, it is to be understood that this has been dropped.

If **aniccānupassanā** is accomplished in conformity with this **Ṭīkā**, all the **four** kinds of **anupassanās** also, viz., and **vipariṇāma** are accomplished. If **dukkhānupassanā** is accomplished, the three **nupassanās** also, viz., **nibbidā**, **virāga** and **ādīnava** are accomplished. If **anattānupassanā** is accomplished, the three kinds of **nupassanās**, viz., **paṭinissaggā**, **paṭisaṅkhā** and **vivaṭṭa** are also accomplished. This is the manner in which all kinds of **vipassanā** are included and accomplished in the matter of three (3) kinds of Anupassanā, such as, **aniccānupassanā**, etc.

Also these three (3) kinds of **aniccā**, **dukkhā** and **anattā nupassanās** are accomplished by way of contemplating and perceiving the dissolution of **rūpa and nāma** that should, of course, be contemplated at the time when the insight knowledge, which contemplates and perceives the dissolution of **saṅkhārās**, becomes vigorously strengthened. Hence, Mahā **Ṭīkā** goes to say as follows: -

**Keci panettha aniccato anupassati no'
niccatoti ādinā viṣuṃ dassanakiccam natthi,
bhaṅga-dassaneneva sabbaṃ ditthaṃ hotīti
vadanti. Taṃ bhaṅgānupassanāya
matthakappatti yaṃ yuttaṃ. Tato pana**

**pubbabhāge anekākāravo kārā anupassanā
icchitabbāva. (2-441)**

In regard to the matter of this **bhaṅga-ñāṇa**, some of the teachers only contemplates as being '**impermanent**'. No contemplation is made as being '**permanent**'. There is no other separate and distinctive matter which needs be contemplated. Only by contemplating and perceiving the dissolution of **saṅkhāras**, **would** all conditions of **anicca**, etc., would be perceived. It is said so. According to what is stated by some of the Keci teachers, the knowledge, which sees the dissolution if **it** reaches the pinnacle, would be proper and appropriate. Prior to the stage **bhaṅga-ñāṇa** starts reaching the highest point of perfection, it would be desirable to have the **anupassanā** mingled with a variety of conditions.

Despite the fact that in this **Ṭikā** wherein it is described in the form of a doctrine or viewpoint adopted by some teachers, this doctrine of **Keci** (teachers) is merely meant for the purpose of **bhaṅga-ñāṇa** when it is still immature. However, when **bhaṅgānupassanā** reaches the pinnacle "since it is recommended even by the Sub-Commentator" as being appropriate, it may be regarded as the view that is appreciated and approved by the Sub-Commentator. For this very reason, it has been stated in Patisambhidāmagga (167) as "**Vayalakhaṇupaṭṭhānekattañca vipassakānaṃ**".

The gist of it is: - "The one and only manifestation of the characteristic of dissolution of **saṅkhāras** is the one and only kind of vipassanā mind, or rather, consciousness with the accompaniment of **kilesa**, of those yogi individuals who contemplate **vipassanā**."

(8) KHAYĀNUPASSANĀ

In accordance with what is stated in Mahā Ṭīkā as: "**Khayā-nupassananti saṅkhārānaṃ khaṇabhaṅgānupassa naṃ,**" the knowledge which contemplates and perceives the momentary dissolution and cessation of the dissolving **rūpa-nāma-saṅkhāras** which should be noted in its natural characteristic, and the knowledge that contemplates and perceives the momentary dissolution which is the cessation of the act of contemplation and noting, are known as : **khayānupassanā** (contemplation of dissolution and destruction). The **anupassanā** is **bhaṅga-ñāṇa** which realizes the cessation and passing away of **ñātā**, the object of consciousness, and **ñāṇa**, the vipassanā wisdom. Therefore, **Ghanani-mittapaññatta** which is perceived as a bodily substance in the shape of a figure or appearance, vanishes and when, only the cessation of mere behaviour of **rūpa and nāma** become manifest, this **anupassanā** is fully accomplished.

**Khayānupassanāti paccuppanānaṃ
rūpa-kkhandhādīnaṃ bhaṅgadassanañca, taṃ
taṃ khandhabhaṅgadassanānantaram
tadaramma na- cittacetāsikabhaṅgadassana
ñānañca.**

(Paṭisambhidā magga Aṭṭhakathā : 1-97)

According to what is stated above, **khayānupassanā** means - the knowledge that sees the dissolution of the sense-object of **rūpa-Khandhā**, etc., which are currently arising and taking place, and the knowledge that immediately follows thereafter, which sees the dissolution of **vipassanā** consciousness

and mental factors (**cetasika**) taking cognizance of only the object of dissolution of those **khandhās**.

Khayānupassanāti pana ghanavinibbhogaṃ katvā aniccaṃ khayatthenāti evaṃ khayam passato ñāṇaṃ.

(Visuddhimagga : 2-336)

According to the above Visuddhimagga Pāḷi, **khayānupassanā** means - the knowledge of a yogi who contemplates and sees the cessation which signifies the impermanency of a solif unit (**ghanapaññatta**) that has broken into fragments and disintegrated severally from the state that is wrongly conceived as being a person (individuality) by discerning, or realizing with the **knowledge of bhaṅga**.

The manner of breaking up or **dissolution** of the four kinds of **ghana** has been already stated in matters relating to **aniccā** and **anattā nupassanās**. When the condition of **dissolution** of **ghana** is perceived by a **yogi** by the time **bhaṅga-ñāṇa** occurs vigorously, **even** minor physical movements **of the bending separated process** are into parts, stage by stage, would become manifest to him, Hence, awareness comes to him in respect of these minor insignificant movements with the realization as "ceasing, ceasing." **Immediately after that, it is seen and perceived that the awareness also ceases and ceases one after another along with its sense-object.** As such, the **rūpa** which is said to be bending would not become manifest in the form of a solid substantial figure of a hand, or finger and so on, just as it would appear to ordinary persons. To a yogi this hand would not also manifest as remaining firm and constant without being subject to changes as usual. Furthermore, the knowing and noting mind

would not manifest to a yogi as if only one and the same single individual person is carrying on noting with awareness, as is erroneously conceived by common worldlings. As a matter of fact, these **nāmas** and **rūpas** would be **obviously** ceasing and repeatedly severed into separate parts on the spur of the moment at the time their occurrence. **Such** a yogi knows that these **rūpas** and **nāmas** are continuously ceasing **which is obvious to him**. It would also similarly happen in the course of bending and seeing, etc. Because of this knowledge of awareness, there can undoubtedly be no misconceived **view** of **saññavipallasa**, (distorted perception) etc., in respect of these **rūpas** and **nāmas** as being "only one individual person or a living entity". It has therefore been stated that "a person who causes to develop this **anupassanā**, rejects **ghanasaññā**"

**Bhaṅgānupassanāto pathhāya tassā
pāripū rīti ghanasaññāya pahānaṃ hoti. Tato
pubbe apari-puṇṇatāya taṃ na hoti.
Evamaññatthāpīti paripuṇṇatā
pahānatīraṇapariññasu datṭhabbā.**

(Mahā Tīkā : 2-417)

The **gist of the** above Mahā Tīkā **is** that beginning from **bhaṅga-ñāṇa**, **khayānupassanā** becomes completely **fulfilled**. In other words, since **bhaṅga-ñāṇa** is nothing but **khayānupassanā** that is **fulfilled**, it rejects **ghanasaññā**, a wrong **view** as being only one single individual and a solid **unit**. Prior to the occurrence of **bhaṅga-ñāṇa** inasmuch as **khayānupassanā** is not yet **fulfilled**, the rejection of **ghanasaññā** has not yet been **completed**. (This statement directly points out that a Yogi who has not yet reached the stage of **bhaṅga-ñāṇa** is still observed with

the **view** of a living **entity** as having a form and figure in the shape of a solid **unit (ghanapaññatta)**, the false impression of which cannot as yet be erased. It is also the same in the case of any other **aniccānupassanā**, etc., as in the case of this **khayānupassanā**. As **vipassanā** becomes **fulfilled** beginning from **bhaṅga-ñāṇa**, noting should be carried out to know whether the **knowledge of vipassanā** is fully complete or not as yet, in respect of **pahānapariñña**, and **tiranapariñña**. (That is, whether there is consciousness which **rejects amusement** and all pleasure in eating, and whether there is a firm conviction of the **repulsiveness** and impurity of material food while eating.)

During the temporary phase of **tiramapariñña**, viz., **knowledge of sammāsana** and **udayabbaya, vipassanā** is not yet endowed with full strength. As such, **aniccānupassanā**, etc., which occurs during the stage of development (of that phase), is not yet **able** to reject **niccasaññā** (perception of permanency) and thus cannot fully eradicate it. It is only during the temporary phase of **pahanāpariñña**, such as, **bhaṅga-ñāṇa**, that **vipassanā** becomes completely **fulfilled**. Hence, **is said only then** that **aniccānupassanā**, etc., which occurs at the moment of that particular phase, **is** able to reject **the opposite** condition of **niccāsannā**, etc., so as to bring about complete eradication.

"Conclulsion of (8) Khayānupassanā"

(9) VAYĀNUPASSANĀ

Vayānupassanāti "arammaanāvayena,
ubho ekavavatthānā. Nirodhe adhimuttatā,

vaya lakkhanā vipassanā" ti evam vuttā, paccakkhato ceva anvayato ca sankharanam bhangam disvā, tasmineva bhangasankhāte nirodhe adhimuttatā. Tāya āyūhanassa pahanam hoti, yesannai atthāya āyuheyya, te evam vayadhammāti vipassato āyūhane cittam na namati.

(Visuddhimagga : 2-336)

Vayānupassanā may be defined as follows : -

It is the Insight Knowledge fully endowed with the two attributes, namely, that which distinguishes the two kinds of sense-object, viz., the one that needs to be **directly** seen personally with the knowledge continuously **ensuing** after the present sense-object, **directly**, and the future and past sense-objects that ought **neither** be directly perceived for having the same nature of dissolution, **nor**, for being similar in nature in that these are likely to dissolve, and that these are in fact inclined towards the ultimate cessation and dissolution. This knowledge which contemplates and perceives the characteristic of dissolution is known as **vipassanā**. As has been stated thus in the matter of **paṭisambhidāmagga bhaṅga-ñāṇa**, the insight knowledge which, **pays attention to** and is inclined only towards the condition of cessation, i.e., dissolution, for having perceived the dissolution and **cessation** of **saṅkhāras** both present and out of sight, through **direct** knowledge and also through the knowledge which examines by way of making comparison, is known as **vayānupassanā**. By contemplating with this **vayānupassanā** which **pays attention** that all **saṅkhāras** are subject to decay and dissolution, **it rejects** exertion made for the purpose of gaining **the** wealth welfare and happiness **of** these

saṅkhāras, which would take place. To reiterate more vividly described, a person who does not perceive the nature of dissolution of **saṅkhāras** will, by all means, endeavour for the sake of the welfare and happiness of these **saṅkhāras**, which are thought of as being ever lasting and perpetual. In other words, the mind of a yogi, who realizes through contemplation that these **saṅkhāras** which require to be kept happy and developed are, in fact, subject to the nature of rapid dissolution **saṅkhāras** are not bent upon and interested in endeavouring to cause happiness and welfare to become developed.

A yogi who has realized the continual dissolution of the **rūpas and nāmas** which are directly noted and mindful of, also contemplates while determining by way of reflection and comparison the past and future **rūpas and nāmas** which cannot be known as "having the nature of incessant dissolution just like the present **rūpa and nāma**." At that time, knowledge through reflection by paying attention occurs inclining only towards cessation and dissolution as: "all **saṅkhāras** are no doubt incessantly ceasing and dissolving and there is no object of nature which is everlasting, without ceasing and dissolving." This knowledge is known as **vayānupassanā**. The said **anupassanā** will dispel the desire to make an effort with a view to gaining happiness and prosperity. How it dispels may be explained as follow. If one is not yet fully satisfied that the **rūpas and nāmas** are continually dissolving without an interval, it is wrongly perceived as: "There is present a body of mine which is firmly established and permanent without decay and dissolution, just as is the case for other peoples bodies." In order to cause the happiness, welfare and prosperity of the **saṅkhāras** which are viewed as one's own permanent body or as the permanent body of

another person, effort is made in the present life time. Such effort is made also for a better condition of life in the next existence. If the true nature of all **saṅkhāras** are fully appreciated by means of the said **vayānupassanā**, as stated, no such endeavour will be considered necessary. There will be no worry and anxiety. No interest is also taken to make such an endeavour. An example may be cited. It is just like a person who is assiduously endeavours to become wealthy and prosperous with a view to provide adequate food, clothing, shelter and other necessary requisites for his dear and beloved children for when they come of age. Such a person would have no mind to do so in the event of the death of his affectionate sons and daughters. Having no such interest or desire to make such an endeavour is because of rejection by **vayānupassanā**.

"End of (9) Vayānupassanā"

(10) VIPARINĀMĀNUPASSANĀ

Viparināmānupassanāti

**rūpasattakādivesena taṃ taṃ paricchedaṃ
abhikkamma aññathāpavatti-dassanaṃ.
Athavā uppannassa jarāya cava maraṇena ca
dvihākārehi viparināmadassanaṃ.**

(Visuddhimagga : 2-336)

Viparināmānupassanāti is the knowledge that contemplates and perceives the arising of any other behaviour by the faculty of **rūpasattaka** as and when advancing beyond a

certain limit. Putting it in another way, it is the knowledge which contemplates and discerns the **change** and corruption of **rūpa and nāma** which is reality do not remain constant due to the two conditions of (1) old ago and decay, and (2) death and **dissolution**.

The First Method of Contemplation

Contemplation and reflection is made **surreying** during the life **span** of every existence. Beginning from the time of **rūpas** entering the womb in a new existence (**paṭisandhi**) till death **they** are completely transformed and **dissolve** likewise that among the three stages of life, **the rūpas** of the first stage of life of the childhood days, when reaching the second stage, **change** and **are** corrupted **and** different from those of the past, or that the **rūpas** of the second stage (middle age) on reaching the third stage have gone changed and **are** corrupted, different from those of the past, or that the **rūpas** of the third stage (old ago) **become** changed and corrupted when death occurs, unlike **those of** the past. **Similarly** the **rūpas** during the first **ten** years 10 life get changed, and corrupted **and are** different from the **rūpas** of the childhood days of over 10 years of ago, or that the **rūpas** during adolescence (before reaching the age of twenty) get changed and corrupted when advanced in age reaching over twenty years **are** different from those that have gone by (**which may be** amplify based on the method previously shown in the matter of sammasana-ñāṇa). **It is observed** that the **rūpa** during night time has also changed and become corrupted on reaching day time and **vice-versa**, or that the **rūpa** in the morning time has changed and corrupted on reaching the evening time, or that the **rūpa** in the evening time

has changed and corrupted on reaching the time just before it gets quite dark, or that the **rūpa** at dusk has changed and corrupted on reaching midnight, or that the **rūpa** at midnight has changed and corrupted at dawn, or that the **rūpa** at dawn has changed and corrupted on reaching the morning time **and are** quite different from that of the past.

Subtle Method of Contemplation

Contemplation is made on the behaviour of **rūpa** every time it is distinctive as "changing and becoming corrupted" in the manner shown below : -

The **rūpa** while walking forward is changed and corrupted becoming different from that of the past in the course of moving backwards and glancing, etc., and the **rūpa** while moving backwards, glancing and bending, etc., is changed and corrupted unlike previously while walking forward. **The rūpa** while remaining either still or moving **becomes** transformed and corrupted, not remaining the same as before, and the **rising-rūpa** while falling, and the **falling-rūpa** also while rising are transformed and corrupted, unlike those of the past. **Likewise** the **rūpa** while lifting the foot in the course of stopping out and the **rūpa** while in the course of dropping, and the **rūpa** while dropping in the course of **placing**, and the **rūpa** while **placing** in the course of lifting the foot again are transformed and corrupted. **Again** the **rūpa** while getting cold in the course of getting warm or hot, and also the **rūpa** while hot in the course of getting cold become changed and corrupted. **Similarly** the **rūpa** while hungry in the course of becoming satisfied after having eaten, and also the **rūpa** while being satisfied after taking food in the course of becoming hungry, undergo changes

and get corrupted. The **rūpa** while happy in the course of becoming unhappy and dejected, and the **rūpa** while becoming unhappy or, sad, and the **rūpa** while becoming unhappy in the course of happiness, **become** changed and corrupted unlike in the past. Furthermore contemplation is made that also the past consciousness or thoughts "are changing and getting corrupted unlike those of previous" at every subsequent arising consciousness or thoughts. This explains the manner in which **Vipariṇāmanupassanā** takes place according to the First Method.

The Second Method of Contemplation

Rūpas and nāmas also undergo changes and corruption because of decay, infirmity and decrepitude. Also because of death, these undergo changes and corruption. Contemplation and reflection is made on these **rūpas and nāmas** as being changed and corrupt because of the difference in these two conditions which is a change from their original state. This is the crude manner of contemplation and reflection.

Subtle or Delicate Method of Contemplation

A yogi who is continually noting and knowing **rūpa and nāma** at every moment of their arising as his knowledge becomes mature, directly knows that at the present moment of falling into decay (**jarā**), in the middle part of the process of arising and dissolution of that **rūpa and nāma** which is being noted, changes and corruption are taking place transforming it into a condition different from that of the initial stage, and that it is dissolved and ceases in the last part of the process during a brief moment of dissolution known as death (**maraṇa**). Hence, it is directly perceived through contemplation that at every time of noting,

these **rūpas and nāmas**" are changing and becoming corrupted in the middle and last part of the from those at the initial stage of arising phenomenon". When after firmly **being** noted and known as changing and corrupted, without remaining constant in their original condition, contemplation is carried out by determining and reflecting through the knowledge of **anvaya** in respect of the past and future **rūpa and nāma** which cannot be **directly** known, and **also** in respect of all **rūpas and nāmas** existing in the whole Universe, that "these are undergoing changes and corruption in the middle part of the process and in the last part according to the nature of phenomenon which is characterised by the **present** condition for a moment, by dissolution, by decay, and by death." This is the manner in which **vipariṇāmā-nupassanā** takes place according to the Second Method.

These two knowledges of **paccekka** and **anvaya** which contemplate and perceive the changing and corruptible conditions without remaining firm and stable in their state or origin, is known as **vipariṇāmā- nupassanā**. This **anupassanā** dispels the notion of condition of permanency and stability (**dhuvasaññā**) which **perceives** that even in respect of **rūpa-nāma-sañkhāras**, that these are "remaining firm and constant without any change in the state of their original conditions".

Special Viewpoint

However, in Paṭisambhidāmagga Aṭṭhakathā, by drawing inference from the former **khayānupassanā** and the latter **adhipaññā-dhammavipassanā**, the knowledge which realizes that : **anyaya-bhaṅga-ñāṇa** is **vayānupassanā**, and that by the faculty of this **vayā-nupassanā**, all kinds of dhamma" have the nature of corruption and dissolution", is clearly stated as

vipariṇāmānupassanā. This is evident in the statement shown below : -

Vayānupassanāti
paccuppanakkhandhānaṃ bhagaḍassanānaṃ
taraṃ tadvayenaeva atitaṅa-
gatakkhandhānaṃ bhagaḍassanaññaṃ.
Vipari-ṇāmānupassanāti tasmim
bhagaṅasankhāte nirodhe adhimuttatā atha
sabbepi atitā nāgataḗaccuppanā khandhā
vipariṇāmavantaṭi sabbesaṃ vipariṇāmā-
dassana ññaṃ.

(Paṭisaṃ-ṭha : 1-97)

Vayānupassanā means: - It is the knowledge which contemplates the dissolution of the past and the future **khandhās** immediately after having discerned the dissolution of the present **khandhās** only in succession to **paccakkha knowledge** which perceives the dissolution of the present **khandhās**.
Vipariṇāmānupassanā means: - the knowledge which contemplates and perceives the corruption and dissolution of all kinds of dhamma (conditioned things) as having the nature of changing, corruption and dissolution of all the past, future and present **khandhās** at the when serious attention is given with a bent of mind to the state of cessation which is to be regarded as **bhaga** - i.e. dissolution and cessation. (By this statement, it should be remembered that **vipariṇāmānupassanā** occurs only after **bhaga-ñña** has reached the peak, the highest point of fulfillment.)

"End of (10) Vipariṇāmānupassanā"

(11) ANIMITTĀNUPASSANĀ

What is meant by **animittānupassanā** has been motioned as merely **aniccānupassanā** in the brief description given previously. However, in view of the peculiarity in name and in the context of grammatical composition, the distinguishing feature of its meaning from the point of view of grammar will be shown.

Nimittanti saṅkhāranimittaṃ.

(Visuddhimagga : 2-248)

**Saṅkhāranimittanti saṅkhārānaṃ
samūhā-dighanavasena, sakicca
paricchedatāya ca, savigga-hānaṃ viya
upaṭṭhānaṃ.**

(Mahā Ṭikā : 2-447)

Nimittanti - Nimitta - the sign or an indication means, **saṅkhā-ranimittaṃ** the manner of manifestation of the condition of **saṅkhāras**.

Saṅkhāranimitta means and includes **the** manifestation of **saṅkhāras** to a person who is lacking in the practice of vipassanā meditation (**vipassanābhāvanā**) which should be caused to develop **by means of** **ghananaññatta**, such as, **samūha** - an aggregation - that these **saṅkhāras** are composed of material body, substance or matter just as inanimate things have material body and tangible substance, and the manifestation of a sign which occurs to a yogi practising **vipassanā** meditation as if these is a limit to one's own performances, to one's own wish, to one's own

transitoriness, to one's own consciousness or sense as if there exists a material substance. This is known as **saṅkhāranimitta**.

To an ordinary worldling who fails to practise meditation and develop **vipassanā**, the physical behaviour of **rūpa-saṅkhāras**, such as, walking, standing, sitting, sleeping, bending, stretching etc., or, the **nāma-saṅkhāras** such as, seeing, hearing, smelling, tasting, tangibility, thinking, etc., or, the **sense-saṅkhāras** which appear at the six sense-doors, such as, eye, ear, nose, tongue, tangible and mind (phassa), will not become manifest even in the form of mental objects of behaviour. These will not be also manifested separately in distinct parts discrete, and sequential. Nor will they become manifest as existing even for a moment. In actual fact, however, these would manifest only in the nature of form, figure or shape. These become obvious as an aggregate unit in the form of a single person for being always in existence without any change. This **ghanapaññatta** which becomes manifest in the mind every time imagination or thought arises considering that these are in the nature of a form, or figure or matter which are always in existence, is also known as **saṅkhāra-nimitta**. It can also be named as: **niccanimitta**, or **dhuvanimitta**, or **sassatanimitta**.

Aniccānupassanā which realizes **saṅkhāras** as being impermanent, being contrary to this **saṅkhāra-ghananimitta** called **niccanimitta**, **dhuvanimitta** and **sassatanimitta**, is known as **animitta**. Since it is capable of contemplating and perceiving as "impermanent", so it is known as **anupassanā**. Hence, by combining the two names, it is called **animittānupassanā**. This means to say that it is the act of contemplation and perception which is the opposite of **saṅkhāra-ghananimitta**.

How it becomes the opposite of **sañkhāranimitta** may be stated as follows. To a yogi who is contemplating and noting **rūpas and nāmas** continuously at the moment of their arising, **sañkhāras** which appear and become prominent at the six sense-doors, will not become manifest in the nature of a **form** or a figure. Nor will it become apparent as an aggregation or a **unit** or lump or a single individual **person**. Nor will it **occur to him that** it is always existing. Nor will it become obvious **that** it remains constant for a pretty long time. As a matter of fact, it would **just** manifest as merely a **natural occurrence**. It becomes manifest only **as** separate parts, individually. It also becomes that these exist or last only for a brief moment. It would manifest only as dissolving and ceasing instantaneously after arising. Because of this clear manifestation, a yogi who is accomplished with the knowledge of **bhaṅga**, perceives through contemplation that these **sañkhāras** have ceased" in the same state of condition as they appear in the knowing mind, or, rather, in the knowledge of contemplation and noting", or have totally disappeared, or have dissolved, and vanished, or have the nature of impermanence. Because of this contemplation and perception, those **sañkhāras** that have been contemplated and perceived, can never become manifest in the shape of a permanent **form** of material matter. No **kilesas** with attachment in respect of these **sañkhāras** could also possibly arise" as being a permanent **form** or a solid matter". For being able to dispel and reject **ghana-nimitta** in **a manner of opposition**, Visuddhimagga has given a part of the statement as follows: -

**Yasmā panesa aniccānupassanāya sañ
khārā-naṃ ghanavinibbhogaṃ katvā niccāni
mitta dhuvani-mitta sassatanimittāni
pajahanto āgato, tasmā animitto.**

For this reason, this **magga** after having caused the disintegration of **ghanapaññatta** which manifests in the form of one solid **unit** of **sañkhāras**, thus made its appearance dispelling **nīccanimitta**, **dhuvanimitta** and **sassatanimitta**. It is therefore known as **animitta**.

sañkhāranimitta which becomes manifest to vipassanā yogis may be elucidated as follows. To a yogi who is continuously contemplation and noting, **sañkhāras** which are noted every time as being separated by their function or special activity, become manifest. More than that. These **sañkhāras** also being separated by their own natural characteristics, are apparent. These also become manifested for being distinctive and separated by their respective **momentary** state of arising. In the case of **nāmasañkhāras**, however, these are conspicuous, or rather, **are clearly manifest and can be** discriminated by their own consciousness, The elaborate manner of manifestation may be understood" by reviewing the manner of manifestation of the breaking-up of the four kinds of **Ghana** in the matter of **aniccānupassanā** and **anattānupassanā**". This manifestation of **sañkhāras** which takes place as discriminated by their own performances or activities, their nature, transitoriness and consciousness at every time of noting, as stated, is also known as **sañkhāranimitta**. **Vipassanā** insight constantly **knows** this **sañkhāranimitta**, through mindfulness and attentiveness, which manifests **as discriminating them** in their distinctive individual activities or functions, transitoriness, and consciousness (thought, feelings, desires, etc). Hence, **aniccānupassanā** does not run counter to this **sañkhāra-nimitta**. Nor can it remain aloof and

stay away from this **saṅkhāranimitta**. Such being the case, since it is the opposite of **saṅkhāranimitta** which manifests in the form of **nicca**, **dhuva** and **sassata** as stated previously, and since it is free from the said **saṅkhāra-ghananimitta** consciousness, it is known as **animittānupassanā**. This should be remembered.

To a yogi who is accomplished with **aniccānupassanā** called **animittānupassanā**, **saṅkhāras** which ought to be contemplated and noted, become manifest only as a condition that has ceased. Therefore, such a yogi correctly knows **saṅkhāranimitta** that had manifested in the past just like a tangible substance which remains always unchanged, firm and constant. How it happens may be explained in this manner, Just like a foolish person who after cutting off a block of wood from a silk cotton tree (Botanical term - **Bombay heptaphyllum**), and on breaking it into numerous tiny pieces hoping to find a sap or essence, and instead finds only a crust whereby he gains a good knowledge of what stuff that kind of a tree is made of, in much the same way, a yogi also previously thought of **saṅkhāras** as being a firm solid substance. **Likewise** when **aniccānupassanā** vigorously occurs finding only **saṅkhāras** which have gone, ceased, breaking into fragments, without remaining constant even for a moment just like lighting, it becomes surprisingly aware of the reality of **saṅkhāranimitta** in that there is no such thing as a permanent being in the form of a substance, and that what really exists in **saṅkhāras**, is merely **naturally occurring and** which is **continuously ceasing** without interval. Because of this correct awareness, it causes to dispel the manifestation of **saṅkhāra ghananimitta** in the shape of a **form** and a matter of permanent nature, and also causes to dispel the misconceived **perception** of

clinging **kilesās** as being a permanent material **form**, matter, and **kamma**, etc.

**Aniccato manasikaroto khayato sañkhāra
upaṭṭhahanti. Aniccato manasikaronto
nimittaṃ yathābhūtaṃ pajānāti passati.**

(Paṭisambhidāmagga Pāḷi : 253, 258)

The above Pāḷi conveys the meaning that to a yogi **taking the object of** the nature of impermanence, **sañkhāras** become manifest **as a** condition of cessation.

A yogi **taking the object** as being 'impermanent' knows and perceives the **sañkhāra ghananimitta** which gives a mental picture as if it has a matter or material substance.

"End of (11) Animittānupassanā"

(12) APPAṆĪTHITĀNUPASSANĀ

Tañhā, which is likely to crave and seek for pleasurable conditions **percieves** that **rūpa-nāma-sañkhāras**, such as, the act of walking, of standing, of sitting, of bending, of stretching, of seeing, of hearing, of touching, of thoughts, etc., are delightful, agreeable, and pleasurable, is also known as **pañidhi**. After having found **that** these **sañkhāras are** being incessantly oppressed by the act of arising and of dissolution, **dukkhānupassanā** which thereby occurs **knows** that "all these are **sufferings** disagreeable things, and unpleasant things", **they are the opposite of** the pleasurable conditions called **pañihita**. For this reason, it is known as **appaṇihitānupassanā**. Hence, it has been stated that" a

person who causes to develop this **anupassanā** rejects and causes to dispel the longing and pleasurable desires of **paṇidhi**.

"Here Ends (12) Appaṇihitānupassanā"

(13) SUÑÑATĀNUPASSANĀ

A person who is not accomplished with **anattānupassanā** thinks and perceives that there is an **atta** being called ' I ' of ' Self ', or a living Soul who is capable of doing and fulfilling all that he wishes to be done according to his own will, such as, 'sitting', 'standing', etc. or 'bending', 'stretching', etc., or 'seeing', 'hearing', etc. However, a person in whom **anattānupassanā** occurs satisfactorily because of the dissolution of the four kinds of **ghana** by the faculty of **bhaṅga-ñāṇa**, will find only the phenomena which arises and dissolves rapidly according to its own nature at every of noting. Then, no such thing which can be called an **atta** - ' Self ' - a living soul, or a sentient being who can cause to do and fulfil anything according to his own wish, can not be found. It is found that even that behaviour which is undesirable also occurs once if circumstances permit. Those phenomena which one desires to be kept intact or retained are also found to have disappeared and vanished. A thing called ' Self ' - an **atta** being or a living soul which is governable will not, however, be found. As such, he knows with satisfaction that "all sense-objects which are noted and mindful of, are also merely conditions of nature. Acts of noting and awareness are also mere nature of dhamma. These are only the qualities the quality of the phenomenal condition of rapid and

continuous dissolution. There is no longer a thing called an individual being or ' Self ', or a living entity capable of performing or causing to perform an act of sitting, standing, bending, stretching, seeing, hearing, etc. Nor is there a being called ' Self ' or a living substance who could contemplate and note, and **pay a Hention**. There is in existence only a mere nature of a conditioned thing which is continuously dissolving, devoid of a being called ' Self ', or a living substance." Since this **anattānupassanā** in itself which realizes with appreciation as already stated, is an act of contemplation and perception devoid of an **atta being**, it is known as **suññatānupassanā**. For this very reason, this **anupassanā** can dispel and erase the **view** which has attachment to: "There is a being called ' Self ' or a living substance capable of performing and completing any thing according to one's own wish."

"End of (13) Suññatānupassanā"

(14) ADHIPAÑÑĀDHAMMAVIPASSANĀ

Adhipaññādhammavipassanāti means: After knowing the dissolution of any one of the objects of consciousness, the dissolution of **vipassanā** (Insight) is again contemplated and perceived. Manifestation comes to the knowing mind that it is devoid of an **atta being** or a living substance. This knowledge of consciousness is known as an extremely noble, or rather, eminent **vipassanā-knowledge**. After becoming aware of any one of the sense-objects, such as, **rūpa**, etc., as stated before in the matter of **paṭisambhidāmagga bhaṅga-ñāṇa** the dissolution of that sense-object as well as the dissolution of vipassanā-mind which is aware of the dissolution after having been perceived twice at a time stage by stage, only the **saṅkhāras** are dissolved. It is the

cessation, and dissolution or destruction of only the **saṅkhāras**. It is but **vipassanā** which occurs while taking the view and realizing with a feeling of satisfaction by means of the faculty of the act of awareness of dissolution that there is not a single person who is not liable to meet with death and get dissolved other than **saṅkhāras**, and that it is devoid of any permanent material substance or an **atta being** or a living entity. When **bhaṅga-ñāṇa** becomes keen and vigorous by noting any one of the **object-** sense which is conspicuous, it is aware of as passing into dissolution. Then he realizes again that he awareness also comes to dissolution. In this manner, a yogi who contemplates and perceives the sense-object and the act of awareness by noting that these are incessantly dissolving one after another with great **rapidity**, firmly and clearly knows the actual condition of impermanence, and the emptiness of what is considered as an **atta being** or a living substance that "consciousness of awareness by noting is also **saṅkhāradhamma** and all those which are incessantly dissolving one after another in quick succession are mere **saṅkhāra dhammas**, and death and **dissolution** or **aging** are mere death, dissolution or **decay** of these **saṅkhāras**, and there is **no one** which can be regarded and taken as an **atta being** or a sentient being other than these **saṅkhāras**. This knowledge or awareness is known as **adhīpaññā-dhamma-vipassanā**.

This **vipassanā**, which realizes with satisfaction that any permanent material substance as well as a living substance **atta being** are all void, may be regarded as also an exceptionally outstanding knowledge. It is also the knowledge which contemplates **the true** nature of dhamma. **This kind of knowledge** as stated, should be called **adhīpaññādhamma vipassanā**. Since emptiness of any kind of substance which is considered lasting and

the absence of an **atta being** are perceived and known satisfactorily by means of the said **adhipaññādharmavipassanā**, attachment with an assumption that there is a permanent substance and an **atta being** of a substantial nature is rejected.

Since **such** awareness takes place by means of vipassanā **knowledge** that there is an absence of a permanent material substance and that it is devoid of any substance called an **atta or thing** deserving the name of an '**Atta being**' or ' Self '. It would also cause the eradication of **kilesās**, which wrongly **views** with clinging attachment that "**sañkhāras** have substance which is lasting and have a permanent material body called ' Self '".

"End of (14) Adhipaññādharmavipassanā "

(15) YATHĀBHŪTAÑĀṄADASSANA

Yathābhutañāṇadassananti

**sappaccayanāma-rūpa pariggho, tena ahoṣiṃ
na kho ahaṃ atīta-maddhānanti ādivasena
ceva, issarato loko sambho-tīti ādivasena ca,
pavattasammohādhinivesassa pahānam hoti.**

(Visuddhimagga : 2-337)

Yathābhūtañāṇadassanti the Realization of the truth or the reality means the comprehensive contemplation and noting of **nāma and rūpa** together with the cause. It is the rejection of **wrong view** and the act of **thinking** whether this Atta-being as been

in existence since the time of the previous existence, which is erroneous concept. It rejects the wrong view that living beings have come into existence, etc., because of the "Power of an Almighty God" according to the bent of knowledge arising out a false conclusion based conviction in a wrong view.

In fact, the knowledge which distinguishes between cause and effect embracing through contemplation and noting of **nāma and rūpa**, the Cause, together with **nāma and rūpa**, the effect, is known as **yathābhū-tañhādassana**. A yogi who is fully endowed with this knowledge for having found only **nāma and rūpa** which occurs linking the cause and effect, is capable of determining that during the three periods of time, there is only present only mere **nāma and rūpa** which is the cause, and mere **nāma and rūpa**, the effect, and that "the aggregate of **rūpas** and **nāmas** of the present life existence have occurred because of the presence of the cause of: **avijjā** (ignorance), **taṇhā** (craving), **upādānaṃ** (clinging attachment), and **kamma** (the resultant effect of one's own action) which had taken place in the past existence. In the past existence also there was **rūpa and nāma** on which **avijjā, taṇhā, upādānaṃ, and kamma** relied upon as a support. And because of **avijjā, taṇhā, upādānaṃ** and **kamma** that have occurred during the present existence, mere **rūpa and nāma** in the form of fresh existence will again surely occur in future, etc." Hence, there can also be no longer sceptical nor any doubt and wrong that 'an **atta-being** called Self was in existence in the past,' "nor that all living beings are created by God, by Brahmas, Devas, or by the King of Celestial Beings (**Sakka**). Futher more, it will not be enter fained, that sentient beings have come into existence from time to time at an opportune moment, or that these beings have appeared spontaneously without any basic

cause," etc. It is therefore stated as: **Sceptical doubt and wrong view rejected.'**

**Samṣayamicchānañāṇaṃ vasena
sammuy hanam sammoho.**

(Mahā Tīkā : 2-510)

The above Pāḷi says that extreme bewilderment or delusion which occurs according to the wishfulness of **sceptical** doubt, **ignorance** and wrong **decision** is known as **Sammoha**.

"End of (15) Yathābhūtañāṇadassana"

(16) ĀDĪNAVĀNUPASSANĀ

**Ādinavānupassanātibhayatupaṭṭhānavasena
uppannaṃ sabbabhavādīsu ādinavadassana
ñāṇaṃ. Tena Kiñci allīyitabbam na dissatīti
ālayābhini-vesassa pahānaṃ hoti.**

(Visuddhimagga : 2-337)

Ādinavānupassanā means the knowledge which perceives the fault of all kinds of existences, etc. that occurs by the faculty of **bhaṅga-ñāṇa**, i.e., knowledge which **knows that** the dissolving conditions things **are** fearful and dangerous. Since nothing is found in them that is dependable by virtue of this **fulfilled** knowledge which sees the fault, **it rejects the craving** which clings to **the view**

that reliance can be made on **any** conditioned things **in** existence (**bhava saṅkhāras**).

When **bhaya-ñāṇa** becomes strengthened as mentioned in Chapter (6), the knowledge of **ādinava** which occurs seeing the fault of **rūpa-nāma-saṅkhāras**, is known as **ādinavānupassanā**. When this knowledge occurs, none of the **saṅkhāras** whatsoever from the **saṅkhāras**, namely **saṅkhāra sense-object** which is noted and known, **vipassanā-saṅkhāra** which is the act of noting and **mindfulness saṅkhāra sense-object** that happens to be contemplated, and **saṅkhāra** of the act of contemplation and reflection **of what should** will not be considered as dependable. Before the appearance of **ādinava** knowledge, it was **viewed** that there is a kind of existence on which reliance can be made considering **that** "it would be better to become a human being, or a rich man, or a monarch, or a **deva**, or a Brahma in every existence". Now **with ādinava** knowledge nothing is found **to be** dependable as stated. Hence, the **attachment and craving** of **kilesa** which **view saṅkhāras** concerning **kāma, rūpa, and arūpa** existence (**sensuous** existence, **fine material** existence and **immateical** existence) as something to be relied upon, are rejected by the said knowledge. In this regard, **ālayābhinivesa** means **bhavataṇhā** - clinging attachment to existence, according to the essence of the dhamma.

**Saṅkhāresu lena tāṇa bhavaggahanam
ālayābhinivese, atthato bhavanikanti.**

(Mahā Tīkā : 2-510)

Attachment and craving for saṅkhāras conceptualized and accepting the view that these are the safe refuge which **are** able of giving protection against suffering is known as **ālayābhinivesa**. It

is indeed **taṇhā**, according to the essence of dhamma, that clings and hangs on to life existence with pleasure.

A person who is not yet fulfilled with **ādīnava-ñāṇa** cannot by any means abandon all conditions of existence no matter what amount of sufferings he will have to undergo. Thinking he might be able to find happiness in one way or another during the life-span of his existence, he longs for just getting rid of the present sufferings. An instance may be shown thus. If his health is impaired with sickness, he will only hope and yearn for just making a recovery. If he is poor, he will only long for and expect to get rich. If there is hardly any hope for his welfare during his present life existence, he will long for getting better off in the next existence to come. If he thinks he is stricken with poverty in this existence as a human being, the existence as a **devā** or a **brahma** in the Celestial World will be yearned for. There is no willingness to get liberated from all existences where **rūpa-nāma-sañkhāras** are the mainstay. **Taṇhā** which is entangled in the meshes of **bhava-sañkhāras** with affectionate attachment and pleasurable desire to the extent of not being able to part with these **sañkhāras**, is known as **ālayābhinivesa**. This can be eradicated and cured by the said **anupassanā**. That is the reason why when this knowledge is gaining maturity, **nibbide-ñāṇa**, etc., have made their appearance.

"End of (16) Ādīnavānupassanā"

(17) PAṬISANKHĀNUPASSANĀ

**Paṭisaṅkhānupassanāti muñcanassa upā
ya-karaṇam paṭisaṅkhānaṃ, tena
appaṭisaṅkhā ya pahānaṃ hoti.**

(Visuddhimagga : 2-337)

According to the above Pāḷi, **paṭisaṅkhānupassanā** means the knowledge of reflecting contemplation capable of causing the abandonment of **saṅkhāras** with this knowledge of further contemplation, it brings about rejection of **moha** which deters further contemplation, the opposite of the act of re-contemplation or rather, further contemplation.

**Saṅkhārānaṃ muñcanassa upāyabhūtaṃ
paṭisaṅkhāñāṇaṃ paṭisaṅkhānupassanaṃ, tāya
aniccādisu appaṭisaṅkhzrānaṃ, tattha paṭisaṅ
khā-nassa paṭipakkhābhūtaṃ avijjaṃ pajahati.**

(Mahā Ṭikā : 2-418)

The above goes to say that the knowledge of recontemplation which is the real cause for abandoning **saṅkhāras**, is known as **paṭisaṅkhānupassanā**. With this **paṭisaṅkhānupassanā**, **avijjā** - ignorance, which is the act of non-contemplation of **anicca**, i.e., which is the opposite of the act of re-contemplation, is rejected. (There appears in Pali as "**appaṭisaṅkhā tatlā paṭisaṅkhānassa paṭipakkhabhūtaṃ**". which may be interpreted as: **contray to recontemplation because of no recontemplation.**

Paṭisaṅkhāñāṇa, which is the act of further contemplation made by a yogi accomplished with **muñcitukamyatā-ñāṇa** in

order to abandon **saṅkhāras** and to get liberated from **saṅkhāras**, is known as **patisaṅkhānupassanā**. In this regard, it may be noted that the foregoing word - '**to abandon**' **saṅkhāras**, and the word - '**to get liberated**' from **saṅkhāras**, convey the same meaning according to their respective nature. Hence, in the Aṭṭhakathā relation to the matter of **muñcitukamyatā-ñāṇa**, the said two expressions are treated in the same light.

How it becomes possible to abandon **saṅkhāras** may be explained as follows. If **saṅkhāras** are not yet fully and firmly know as being '**anicca, dukkha** and **anatta**' at the moment of their occurrence, there is also likely to be craving and attachment to these **saṅkhāras**. One is also likely to become disgusted, dreadful and disappointed for having found the intolerable state of **dukkhavedanā**, the corruption of **sukhavedanā**, and the arising and dissolution of all phenomena of **saṅkhāra**. If it so happens, since it amounts to getting mingled and enmeshed with these **saṅkhāras**, **saṅkhāras** cannot as yet be abandoned. There is no escape as yet from **saṅkhāras**. However, a person who fully comprehends **saṅkhāras** with confidence as being '**anicca, dukkha** and **anatta**' at every time of their occurrence while contemplating and noting, one no longer imagines any kind of **saṅkhāra** whatsoever as being agreeable and pleasurable. Therefore, there is no longing desire and expectation for happiness and well-being of these **Saṅkhāras**. Nor is there any longing or expectation for undesirable **saṅkhāras** to vanish and cease. There is also no anxiety fearing the possibility of **saṅkhāras** to deteriorating from the condition of happiness and prosperity. No feeling of anxiety is also entertained that undesirable **saṅkhāras** that might arise. For example, it may be likened to a person having no pleasurable longing, worry and anxiety with regard to rocks, and

sand, grass, leaves and rubbish which do not concern him in anyway. If it were possible to just note and become mindful of **sañkhāras** every time they are occurring, without any longing, worry and anxiety, it would amount to abandonment of these **sañkhāras** inasmuch as there is absolutely no interference connected **sañkhāras**. Hence, such a person will be fully liberated from these **sañkhāras**. The explanation now given should be also understood in the light of an example of abandoning a foolish and stupid son already illustrated in the matter of **paṭinissaggānupassanā**.

Full emancipation from **sañkhāras** as stated will be completely accomplished only on reaching the state of **arahatship**. However, in the matter of vipassanā, also a yogi who is accomplished with **sañkhārupekkha** which reaches the state of having the six qualities of equanimity when an object is seen etc., (**chaṭangupekkhā**), will be well liberated from **sañkhāras**. Hence, the work of getting liberated from **sañkhāras**. Hence, the work of getting liberated from **sañkhāras** will not be fully completed by mere knowledge of **muñcitukamyatā** which wishes to abandon **sañkhāras**. Nor will it be complete by merely refraining from paying attention without contemplating and noting these **sañkhāras**. As a matter of fact, it can be accomplished only if **sañkhāras** are comprehensively and directly known as being 'anicca, dukkha and anatta' by means of vipassanā so as to prevent attachment and craving to **sañkhāras** as being 'nicca, sukka and atta' with **kilesa**, every time these **sañkhāras** occur. This act of realization will also be fully accomplished only if the **sankhāras** are further contemplated again and again continuously without any interval. As such, the knowledge arising out of further contemplation acquired by a yogi desirous of abandoning

saṅkhāras by means of **muñcitukamyatā-ñāṇa**, is the cause for abandoning **saṅkhāras** through the method already described. For this very reason, a yogi wishing to abandon **saṅkhāras** by means of **muñcitukamyatā** is essentially required to further contemplate and note these **saṅkhāras** as is usually done, every time these **saṅkhāras** occur. **Vipassanā** which occurs to such a yogi while noting and knowing before **saṅkhāras** can be contemplated with equanimity in a balanced state, is known as **paṭisaṅkhānupassanā**.

At the initial stage of development of this knowledge, some yogis wishing to abandon the **saṅkhāras** which are noted mindfully with horror and disgust are likely to become forgetful waiving the work of contemplation and noting by assuming that "if contemplation and noting is carried on, the evil condition of incessant dissolution will always be found and that there would be an escape from these disgusting dhammas only if noting is not done, or rather, dropped". To a person who has that sort of mental attitude an incidence of **avijjānussaya** will arise in respect of **saṅkhāra dhammas** which have escaped his notice not knowing that these are '**anicca, dukkha** and **anatta**'. This ignorance (**avijjā**) had its opportunity to occur merely because of failure to carry on noting continually as usual. Ignorance will have no chance to take place if noting is done again in continuity. Hence, this **avijjā** which fails to apprehend as '**anicca, dukkha** and **anatta**' being the opposite of **paṭisaṅkhāñāṇa** recontemplation and noting, is known as **appaṭisaṅkhāna**. This **avijjā** called **appaṭisaṅkhāna** is rejected by **paṭisaṅkhā-ñāṇa**. It means to say that it causes to dispel ignorance for which no opportunity is given to take place.

(18) VIVAṬṬĀNUPASSANĀ

Vivattānupassanāti saṅkharupekkhā ceva anulomañca, tadā hissa cittaṃ īsakapoṇe' padu-malāse udakabindu viya sabbasmā saṅkhāragatā paṭilīyati patikutati pativattatīti vuttaṃ. Tasmā tāya saṃyogābhinivesassa pahānaṃ hoti.

(Visuddhimagga : 2-337)

The above Pāli may be explained in this way. **vivaṭṭānupassanā** means - It comprises the knowledge of developing equanimity towards all conditioned things (**saṅkharupekkhā-ñāṇa**) and the knowledge of adaptation (**anuloma-ñāṇa**). It is true. At the time when **saṅkhā-rupekkhā ñāṇa** and **anuloma-ñāṇa** occur, the mind of a yogi who is carrying on contemplating becoming apprehensive of the dangers thrown in his way by conditioned things, recoils, shrinks, sinks and falters, or rather, turning away from all **saṅkhāras** in fear and disgust just as a tiny drop of water which comes to rest on the leaf of a lotus plant slightly slanting. It has been expounded

accordingly. Hence, there is rejection of **kilesa** which engage attention in association with **saṅkhāras**.

**Yathā cittaṃ saṅkhāre muñcivā
vivaṭṭaṃ nibbānaṃ pakkhandati, tathā
pavattanato saṅkharupekkhā anulomañca
vivaṭṭānupassanāti vuttaṃ. Niviṭṭhabhāvena
ogālahabhāvena pavattā saṃyojanādikilesā eva
kilesā bhiniveso.**

(Mahā Ṭīkā : 2-510)

If the knowledge of **vipassanā** occurs in the light of that condition, **gotrabhū** and consciousness of **magga-phala**, after abandoning **saṅkhāras**, turn towards **Nibbāna**. Because of this condition, **saṅkhārupekkha** and **anuloma knowledges** are stated as being **vivaṭṭānupassanā**. Even **kilesās**, such as **saṃyojana** (fetters to the round of existence), due to having had an interest, having or rather, engaged their attention in **saṅkhāras** and as having plunged themselves into **saṅkhāras**, are known as **kilesabhinivesa**. (It is but **Saṃyogabhinivesa**).

The two knowledges of **saṅkhārupekkhā** and **anuloma** are known as **vivaṭṭānupassanā**. When these two knowledges occur although it may be in the course of knowing the dissolution of the sense-object of **saṅkhāra** and **vipassanā-saṅkhāras** with attentiveness, there is no pleasurable delight in these **saṅkhāras** unlike in the lower stages of insight knowledges. Nor is there any fear, disgust, disenchantment of thoughts intending to abandon, or any longing desire to make the sense-object become prominent, or exertion with anxiety; or fear and worry about the probable manifestation of disagreeable sense-objects or sensations. Actually, every time **saṅkhāras** occur, he is just continuously aware of only

the dissolution of saṅkhāras with an extremely clear and pure knowledge. At that moment, vipassanā consciousness would appear as if it is receding with abomination of those, **saṅkhāras**. The knowing mind would be slinking away and shrinking back from those **sankhāras** as if a drop of water which falls on a lotus leaf that is slightly bending, is slides down without either spreading or remaining still. No thought arises in continuity in respect of either an extremely good or bad object of sense. Only superficial mindfulness occurs continually. Because of this condition of shrinking back and receding from **saṅkhāras**, as stated, **Anuloma-ñāṇa** arises following without interruption immediately after **sankhārupekkha** which is fully strengthened, and then, it becomes possible for **gotrabhū** and of **magga** to make a dash towards the cessation which is **Nibbāna** free of sankhāras, while abandoning all saṅkhāra sense objects. Since it is in the act of contemplating so as to enable the consciousness of **gotrabhū** and consciousness of **magga** to run and enter into consciousness of **Nibbāna** known as **vivaṭṭa**, the said two knowledges are called **vivaṭṭānupassanā**.

This **vivaṭṭānupassanā** rejects all **kilesās** connected with those which arouse pleasure and attracts attention such as, agreeable objects of sensual pleasures to which bonds of **kāmarāga** are tied, as well as bad or disagreeable objects of sensual desire in fetters to feeling of anger and hatred (**paṭigha-saṃyojana**) take place. It also causes to dispel, and affords no opportunity to arise. For this particular reason, an individual who is about to reach the stage of **saṅkhārupekkhā** will not find himself deeply interested with relish in thinking and imagining a variety of mundane sense-objects. There is no willingness. He does not feel like thinking about those for a long time. Only if a considerable

length of time has elapsed after the abandonment of **vipassanā**, that mundane sense-object will have been able to be thought of and imagined.

SPECIAL POINT OF VIEW

Be it as it may, in Patisambhidāmagga attakatha (1-97-99) after expounding the meaning to one's own liking as being "**Gotrabhū-ñāṇa** which occurs on the strength of the faculty of **Anuloma-ñāṇa** is known as **Vivaṭṭānupassanā**," since it is again stated as: "It appears as if it runs counter to Patisambhidāmagga Pali", what is appropriate and proper has been elucidated as follows - It has been preached in Patisambhidāmagga cariyākathā that apprehension of certain knowledges should have been respectively attained realizing that "**āvajjanakiriyaavyākata** mind, i.e. the indefinite occurrence of reflective consciousness through meditation, is the conduct of **viññāṇa (ñāṇacariya)** = the arising of **Vinnāna**-consciousness or mind that perceives, for the benefit of Aniccānupassanā. **Aniccānupassanā** is **Ñānacariyā** = the arising or occurrence of knowledge. In other words, **Āvajjanakiriya-avayakata** mind is **Viññāṇacariyā** in the interests of **Paṭisaṅkhānupassanā**, and **paṭisaṅkhānupassanā** is **Ñānacariya**."

In fact, reflective consciousness (avajjana) of different knowledges should be preached separately. In the case of **Vivaṭṭānupassanā**, however, not being desirous of stating as **Avajjana**, it is only preached as: "**Vivaṭṭānupassanā** is merely **Ñānacariya**." If the knowledges of **Sankhārupekkhā** and **Anuloma** were to be called '**Vivaṭṭānupassanā**,' since **Āvajjana** the mind that reflects the Sense is present in them, **Āvajjana**

would have been mentioned also in the interests of the said **Vivaṭṭānupassanā**. Nevertheless, (Āvajjana) of **Vivaṭṭānupassanā** ought not to be stated in the Pali Texts. In any case what appropriate is, since it is embraced in the process of consciousness of **Anuloma**, **Gotrabhū-ñāṇa** has no separate **āvajjana** (Reflective mind-consciousness). Therefore, for not being feasible to say or preach about **Avajjana** in the interests of **Vivaṭṭānupassanā**, determination has been made showing reasons that it would only be appropriate to take the view as : - "Only **Gotrabhū-Ñāṇa** is know as **Vivaṭṭānupassanā**."

"End of (18) vivattānupassanā"

**Bhāvetabbā yogīhi ya, datthabba ca
paccakkhate. Vannitā tā atthārasa,
mahāvipassanā mayā. Dubbodham
subodhetuna, yoginam suta vuddhiyā.**

Vipassanā yogis should practise meditation and cause to develop these Maha vipassana within their own bodily complex. They should also personally realize these insight knowledges. Although the meaning of eighteen kinds of insight knowledges which essentially contemplate **rūpa-nāma-dhammas** as being **anicca, dukkha** and **anatta**, are difficult to know, I have endeavoured to make them easily understandable so as to enable Vipassanā Yogis to develop their spiritual insight and to become knowledgeable.

"End of Chapter (7)"

CONCLUSION

**(1) Nāgare moulmein nāme, mundalāpādake.
Ginjakāvāsa ārāmam, yo there ciramāvasī.**

Morally composed, calm and steadfast in character, this eminent and learned Thera who is endowed with the strength of his unshaken faith and who is the author of this Text of Dhamma on the Method of Vipassanā Insight Meditation, had once resided in a monastery situated in Moulmein town at a place called 'Taungwaing' lying at the foot of a mountain range sloping down forming into circular shape at the base, throughout the period between the years 1291 and 1303 of the Burmese Era while assuming the ecclesiastical duties of administration onerously as a Presiding monk.

**(2) Purantu yam jayatthānam ayya aungjeyya
rājino. Tassa pacchimbhāge yo, āvāso
nigamo satam.**

While writing this Text of Dhamma, the Author's place of residence was at a monastery in the village called Seikkhun within the District of Shwebo lying in the west about 7 miles off the main road from the City bearing the same name 'Shwebo'. This Capital City of Shwebo is renowned in history as being a vantage ground where all enemies of the State were crushed, vanquished and rooted out by a contingent of courageous troop led by a person named Ashin Aungzeya (which means Victorious One) well known in the annals of Burmese History as King Alaungphaya, whose fame had spread far and wide throughout the whole country - the famous name which time can never dim. Seikkhun is a big village, pleasant, peaceful and danger-free, where noble and intellectual

personages possessing the attributes of **Saddhā, Sīla**, etc., have found their resort. In this village of Seikkhun the Author of this Great Text of Dhamma was born on Friday, the 29th day of July, 1904 A.D. (coincides with the 3rd waning day of the Second Month of Waso in the year 1266 B.E) at about 3 a.m. in the early hours of the morning, to a peasant family, his father being U Kan Ban and his mother Daw OK.

- (3) **Mahābheri vihārasmim, etasmā pacchi muttare. Saladāya mahathūpa-varassāpi upantike.**
- (4) **Vasanto sobhano nāma, vīsavasso tathesako Upāsakehi Saddhamma-ratacittehi yācito.**
- (5) **Hitatthāya hitesīnam, vuddhiyā sāsanassa ca. Vipassanānāyama nāma, yama gantham katumā-rabhi.**

In a place south-west of Seikkhun Village which is about 400 **tās** away (1 tā = 7 cubit feet: 1 cubit foot = 18 to 22 inches) stands a Buddhist relic-shrine (pagoda). Towards the south in close proximity to this shrine, there is a monastery in the name of Mahasi Kyaungtaik - a dwelling place for monks. In this monastery, Mahāsi Thera was first novitiated as a **samanera** in the month of Nayon, 1278 B.E. On the 5th Waning day of the month of Tazaungmon (November) in the year 1285 B.E., he received the higher ordination as a senior priest in the Order of Sanghas. Hence, he had then completed his 20 years in the role of a priest. This ordained monk in the name of Ashin Sobhana, who is free from all kinds of prejudices detrimental to his holiness, cares most for what is right and proper, was requested by the lay devotees who found

happiness and real peace in their pursuit of the noble Dhamma comprising three kinds, viz: **Pariyatti** (knowledge of scriptures), **patipatti** (practical exercise of vipassanā meditation), and **Pativedha** (comprehension and attainment of knowledge of insight), and who had trustful confidence in the Jewels: "Buddha, Dhamma and Sanghas", to compile a Text of Dhamma on Vipassana for easier understanding of the profound Dhamma by all and sundry so as to make them willing strive for the final goal of **Nibbāna** on the ground that this Text of Dhamma would prove to be an asset not only for the enhancement and perpetuation of Buddha's **Sasanā** but also for the eradication of miseries and sufferings of Existence of all people irrespective of the depth of their knowledge. This Great Text of Dhamma on Vipassanā Insight Meditation was therefore compiled for the good and welfare of the humanity, by this eminent Thera - the Venerable Mahāsi Sayadaw in compliance with the request of his lay disciples.

(6) **So nibbute sattari sattasītime, vasse
catubbīsa satehi pacchato. Sakena
pancādhika terase sate', māghassa
sampun na dinamhi nitthito.**

All seven (7) Chapters of this Text of Dhamma on Vipassana meditation were brought to completion in the year 1305 B.E. during the month of Tabodwe (February), i.e. 2487 years of Sasana Era after the demise of Buddha, the Most Exalted and Enlightened One, whose **parinibbāna** took place in the pleasance of '**Ingyin**' (Sal tree) grove owned by Malla Kings, and who is indeed one and the only saviour of all mankind, **devas** and **Brahmas**, and who has painstakingly taught mankind relentlessly not to do evil and do only

what is good, and who has reached **Nibbāna**, the state of complete cessation and extinction of **rūpa** and **nāma**.

REMARKS

In the Burmese chronicles, it is stated that on reaching the year 624 according to the chronological order of time of Buddha's Sasanā which had been introduced and adopted by the Venerable Ashin Maha Kassapa and King Ajatasata beginning from the time of parinibbāna of our Lord Buddha, King Samundari eliminated, or rather, erased the number of years (622) and left the remainder (2). It is said that during this time in the North-Western part of the continent of India the ruling monarch of fame and reputation King Kanishyaka also changed the era. This Era for being in use in North-west India continuously by the ruling monarchs of **Saka** for ever 400 years was stated to have been known as Saka Era. In India, the name **Saka Era** still carries and is in use up to the present day. This **Saka Era** is similar to the Era adopted and put into use by King Samundarī. Evidence is also found in the stone pillar inscriptions known as 'Kalyānī stone Inscription of Pegu town wherein it has been engraved in letters "**Sakarāje**". Therefore, the appellation in Burmese terminology '**Sakarāji**' appears to have been derived from the name of the Era adopted by **Sakarāja = King Saka**. When **Saka Era** and **Samundarī Era** had gone through the period of years reaching (562), the Burmese Chronicles say that King Singaraja also called '**Popa Saw Rahan King**' set aside and erased the number of (560) years and adopted a new era of years starting with the remaining numerical figure (2). The present (1305) year is the year getting advanced from the remaining numerical figure (2) adopted and established by that **Singharāja**. However, in consonance with the name "**Sakarāja**", in this regard, it should have been written as "**Sākena**". If the

numerical figure of (560) years erased by Singharāja were added to the present number of years (1305), it would come to the figure of (1865) of **Saka Era**. Again, if the number of years (622) erased by Samundarī were added to it, it would come to (2487) of the past Sasana Era.

(7) **Yathā cāyam, gato siddhim, nantarāyena kevalī. Tathā kalyānasankappā, sissantam sabbajantunam.**

What is hoped and sincerely wished for it that just as this Great Text of Dhamma on the Method of Vipassanā Insight Meditation is quite comprehensive covering a wide range of relevant Buddha's teachings in every aspect without hindrances and obstacles in the way of accomplishing the task of compilation, may the noble thoughts and imagination sprung from the hearts of all beings, which are likely to cause happiness and bring full accomplishment with no harmful and adverse effect to any person whosoever, be able to reach their objective, as desired, without the slightest hitch free from all dangers.

(8) **Yāveko pyatthi lokasmim, pannānam dhigamā-raho. Thāvāyam dessayam sujom, nayam lokassa titthatanti.**

In this Universe, there are as yet a number of individuals deserving of attaining **Vipassanā** knowledge and **Magga-Phala-Ñāṇa** during this particular period of Buddha's noble sasana. All through this period, may this Great Text of Dhamma on the Method of Vipassanā Insight Meditation which fully and very honestly describes the genuine method of Vipassanā Contemplation without

any error or ambiguity, forever remain perpetual with illumination throwing clear and lustrous light just as the brilliant rays of the Sun and radiance of the Moon.

**End of the Text of Dhamma on the
Method of Vipassana Insight Meditation**