

THE TREATISE
ON
THE METHOD OF VIPASSANA INSIGHT
MEDITATION

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

VOLUME II
PART I

by

SAṬṬHASAṄĠĪTIPUCCHAKA, AGGAMAHAṀPAṆḌITA

THE VENERABLE MAHASI SAYADAW

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PREFACE

It is a truism to say that nobody likes suffering and everybody seeks happiness. In this world of ours, human beings are making all possible efforts for prevention and alleviation of suffering, and enjoyment of happiness. But nevertheless their efforts are mainly directed to the physical well-being by material means: Happiness is, after all, conditioned by attitudes of mind, and yet only a few persons give real thought to mental development, fewer still who practice mind training in earnest.

To illustrate this point, attention may be drawn to the commonplace habits of cleaning and tidying up one's body, the endless pursuits of food, clothing and shelter, and the tremendous technological progress achieved for raising the material standard of living, for improving the means of transport and communications, and for prevention and cure of diseases and ailments. All these strivings are, in the main, concerned with the care and nourishment of the body. It must be recognized they are essential. However, these human efforts and achievements cannot possibly bring about the alleviation or eradication of suffering associated with old age and disease, domestic infelicity and economic troubles, in short, with nonsatisfaction of wants and desires. Sufferings of this nature are not overcome by material means: they can be overcome only by mind training and mental development.

Then, it becomes clear that the right way must be sought for training, stabilizing and purifying the mind. This way is found in the *Mahā Satipatthāna Sutta*, a well-known discourse of the Buddha, delivered well over 2500 years ago. The Buddha declared thus:

"This is the sole way for the purification of beings, for the overcoming of sorrow and lamentation, for the destroying of pain and grief, for reaching the right path, for the realization of *nirvana*, namely the four foundations of mindfulness."

The four foundations of mindfulness are (1) the contemplation of the body, (2) the contemplation of feelings, (3) the contemplation of mind, and (4) the contemplation of mind objects.

Obviously, this way should be followed by those in search of happiness, with a view to getting rid of the impurities of mind, which are the causes of their sufferings.

If one were asked whether he wishes to overcome sorrow and lamentation, he would surely say, "Yes." Then, he, nay everybody, should practice the four foundations of mindfulness.

If one were asked whether he wishes to destroy pain and grief, he would not hesitate to reply in the affirmative. Then, he, nay everybody, should practice the four foundations of mindfulness.

If one were asked whether he wishes to reach the right path and realize *nirvāna*, the state of being absolutely free from old age, decay and death and from all sufferings, he would certainly give an affirmative answer. Then, he, nay everybody, should practice the four foundations of mindfulness.

How shall one practice the four foundations of mindfulness? In the *Mahā Satipatthāna Sutta*, the Buddha said, "Dwell practicing body contemplation, feeling contemplation, mind contemplation and mind objects contemplation." Without the guidance of a well-qualified teacher, however, it will not be easy for an average person to practice these contemplations in a systematic manner in

order to make progress towards development of concentration and insight.

Having undergone myself a most intensive practical course of *satipatthāna* meditation under the personal guidance of the Most Venerable Mingun Jetavan Sayādaw of Thaton, I imparted the technique of meditation ever since 1938 and gave personal instruction as well as through books and lectures to several thousands of yogīs. In compliance with the requests of those of the earlier batches, who had benefited by my personal instructions, I wrote a treatise on *vipassanā* or insight meditation, in two volumes. The treatise was completed in the year 1944 and has been published in seven editions. In all the chapters, except in Chapter V, dissertations and discussions are made with references to Pali texts, commentaries and sub commentaries. In Chapter V, I chose to write in common language for easy understanding by my pupils as to how they should begin and then proceed step by step, stating fully the salient features, in line with *Visuddhimagga* and some other texts.

This present book is the English translation of the said Chapter V. The first fourteen pages of the Burmese original were translated into English in 1954 by U Pe Thin, an old pupil of mine, for the benefit of those who came from abroad to our Meditation Center, Pages 15 to 51 of the Burmese original were translated into English, in compliance with the wish of the Venerable Nyañaponika Mahāthero, by Myanaung U Tin, a disciple and *dāyaka* of mine. Incidentally, it may be mentioned that the area of our Medication Center, Thāthana Yeikthā, is nearly twenty-four acres, with over fifty buildings to house the meditation teachers and yogis, monks as well as lay, both men and women.

The Venerable Ñyānaponika Mahāthera put this translation into final literary shape after obtaining confirmation of his valuable suggestions. U Pe Thin's translation was revised by and improved upon, as to style, by Miss Mary McCollum, an American Buddhist lady. She practiced *satipatthāna* meditation under the guidance of Anāgarika Munindra at Burmese Vihara, Bodh-Gaya, and Bihar, India. Anāgarika Munindra stayed with us for a considerable period. He sent her revision to us for perusal and approval. When done, it was forwarded to the Venerable Ñyānaponika Mahāthera. This book is, therefore, the coordination and combined publication of the aforesaid two translations, with my preface added thereto.

Chapter V of my Burmese treatise, as mentioned earlier, was written in common linguistic style. I should like to say here that the doctrinal terms found in this book without Pāli names are fully explained in "Progress of Insight," translated from my Pāli treatise into English by the Venerable Ñyānaponika Mahāthera. His book, *The Heart of Buddhist Meditation*, is itself a veritable mine of information and instruction on this subject of vital importance.

In conclusion, I would like (1) to say that I deeply appreciate the services of those who have done the translations and revisions as well as of those who are responsible for the publication of this book, (2) to urge the readers of this book not to be content with the theoretical knowledge contained therein but to apply that knowledge to systematic and sustained practice, and (3) to express my earnest wish that they gain insight soon and enjoy all the benefits vouchsafed by the Buddha in the preamble of the *Mahā Satipatthāna Sutta*.

October 1, 1970
'Thāthana Yeikthā,'
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Bhaddanta Sobhana
Agga Maha Pandita
Mahāsī Sayadaw

PART 1 - BASIC PRACTICE

PREPARATORY STAGE

If you sincerely desire to develop contemplation and attain insight in this your present life, you must give up worldly thoughts and actions during training. This course of action is for the purification of conduct, the essential preliminary step towards the proper development of contemplation. You must also observe the rules of discipline prescribed for laymen (or for monks, as the case may be), for they are important in gaining insight. For lay folk, these rules comprise the eight precepts which Buddhist devotees observe on holidays (*uposatha*) and during periods of meditation.¹ An additional rule is not to speak with contempt, in jest, or malice to or about any of the noble ones who have attained states of sanctity.² If you have done so, then personally apologize to him or her or make the apology through your meditation instructor. If in the past you have spoken contemptuously to a noble one who is presently unavailable or deceased, confess this offense to your meditation instructor or introspectively to yourself.

The old masters of Buddhist tradition suggest that you entrust yourself to the enlightened one, the Buddha, during training period, for you may be alarmed if it happens that your own state of mind produces unwholesome or frightening visions during contemplation. Also place yourself under the guidance of your meditation instructor, for, then, he can talk to you frankly about your work in contemplation and give you the guidance he thinks necessary. These are the advantages of placing trust in the enlightened one, the Buddha, and practicing under the guidance of your instructor. The aim of this practice and its greatest benefit is release from greed, hatred and delusion, which are the roots of all

evil and suffering. This intensive course in insight training call leads you to such release. So work ardently with this end in view so that your training will be successfully completed. This kind of training in contemplation, based, on the foundations of mindfulness (*satipatthāna*), had been taken by successive Buddhas and noble ones who attained release. You are to be congratulated on having the opportunity to take the same kind of training they had undergone.

It is also important for you to begin your training with a brief contemplation on the "four protections" which the enlightened one, the Buddha, offers you for reflection. It is helpful for your psychological welfare at this stage to reflect on them. The subjects of these four protective reflections are the Buddha himself, loving-kindness, the loathsome aspects of the body, and death.

First, devote yourself to the Buddha by sincerely appreciating his nine chief qualities in this way:

Truly, the Buddha is holy, fully enlightened, perfect in knowledge and conduct, welfare, world knower, the incomparable leader of men to be tamed, teacher of gods and mankind, and the awakened and exalted one. Second, reflect upon all sentient beings as the receivers of your loving-kindness, be fortified by your thoughts of loving-kindness and identify yourself with all sentient beings without distinction, thus:

May I be free from enmity, disease and grief?

As I am, so also may my parents, preceptors, teachers, intimate, indifferent and inimical beings be free from enmity, disease and grief. May they be released from suffering.

Third, reflect upon the repulsive nature of the body to assist you in diminishing the unwholesome attachment that so many people have for the body. Dwell upon some of its impurities, such

as stomach, intestines, phlegm, pus, blood.³ Ponder these impurities so that the absurd fondness of the body may be eliminated.

The fourth protection for your psychological benefit is to reflect on the phenomenon of ever-approaching death. Buddhist teachings stress that life is uncertain, but death is certain, life is precarious, but death is sure. Life has death as its goal. There is birth, disease, suffering, old age, and eventual death. These are all aspects of the process of existence.

To begin training, take the sitting posture with legs crossed. You might feel more comfortable if the legs are not interlocked but evenly placed on the ground, without pressing one against the other. If you find that sitting on the floor interferes with contemplation, then obtain a more comfortable way of sitting. Now proceed with each exercise in contemplation as described.

Try to keep your mind (but not your eyes) on the abdomen. You will thereby come to know the movements of rising and falling of this organ. If these movements are not clear to you in the beginning, then place both hands on the abdomen to feel these rising and falling movements. After a short time the upward movement of inhalation and the downward movement of exhalation will become clear. Then make a mental note, *rising* for the upward movement, *falling* for the downward movement. Your mental note of each movement must be made while it occurs. From this exercise you learn the actual manner of the upward and downward movements of the abdomen. You are not concerned with the form of the abdomen. What you actually perceive is the bodily sensation of pressure caused by the heaving movement of the abdomen. So do not dwell on the form of the abdomen but proceed with the exercise. For the beginner it is a very effective method of

developing the faculties of attention, concentration of mind and insight in contemplation. As practice increases, the manner of movement will be clearer. The ability to know each successive occurrence of the mental and physical processes at each of the six sense organs is acquired only when insight contemplation is fully developed. Since you are a beginner whose attentiveness and power of concentration are still weak, you may find it difficult to keep the mind on each successive rising movement and falling movement as it occurs. In view of this difficulty, you may be inclined to think: "I just don't know how to keep my mind on each of these movements." Then simply remember that this is a learning process. The rising and falling movements of the abdomen are always present, and therefore there is no need to look for them. Actually it is easy for a beginner to keep his or her mind on these two simple movements. Continue with this exercise in full awareness of the abdomen's rising and falling movements. Never verbally repeat the words *rising*, *falling*, and do not think of *rising* and *falling* as words. Be aware only of the actual process of the *rising* and *falling movement of the abdomen*. Avoid deep or rapid breathing for the purpose of making the abdominal movements more distinct, because this procedure causes fatigue interferes with the practice. Just be totally aware of the movements or rising and falling as they occur in the course of normal breathing.

While occupied with the exercise of observing each of the abdominal movements, other mental activities may occur between the noting of each rising and falling. Thoughts or other mental functions, such as intentions, ideas, imaginings, are likely to occur between each mental note of rising and falling. They cannot be disregarded. A mental note must be made of each as it occurs.

If you imagine something, you must know that you have done so and made a mental note *imagining*. If you simply think of something, mentally note *thinking*. If you reflect, *reflecting*. If you intend to do something, *intending*. When the mind wanders from the object of meditation which is the rising and falling of the abdomen, mentally note *wandering*. Should you imagine you are going to a certain place, mentally note *going*. When you arrive, *arriving*. When, in your thoughts, you meet a person, note *meeting*. Should you speak to him or her, *speaking*. If you imaginatively argue with that person, *arguing*. If you envision and imagine a light or color, be sure to note *seeing*. A mental vision must be noted on each occurrence of its appearance until it passes away. After its disappearance, continue with the Basic Exercise I by knowing, by being fully aware of each movement of the rising and falling abdomen. Proceed carefully, without slackening. If you intend to swallow saliva while thus engaged, make a mental note *intending*. While in the act of swallowing, *swallowing*. If you intend to spit, *spitting*. Then return to the exercise of rising and falling, suppose you intend to bend the neck, *intending*. In the act of bending, *bending*. When you intend to straighten the neck, *intending*. In the act of straightening the neck, *straightening*. The neck movements of bending and straightening must be done slowly. After mentally making a note of each of these actions, proceed in full awareness with noticing the movements of the rising and falling abdomen.

Since you must continue contemplating for a long time while in one position, that of sitting or lying down, you are likely to experience an intense feeling of fatigue, stiffness in the body or in the arms and legs. Should this happen, simply keep the knowing mind on the part of the body where such feeling occurs and carry on the contemplation, noting *tired* or *stiff*. Do this naturally, that is,

neither too fast nor too slow. These feelings gradually become fainter and finally cease altogether. Should one of these feelings become more intense until the bodily fatigue or stiffness of joints is unbearable, then change your position. However, do not forget to make a mental note of *intending*, before you proceed to change position. Each detailed movement must be contemplated in its respective order.

If you intend to lift the hand or leg, make a mental note, *intending*. In the act of lifting the hand or leg, *lifting*. Stretching either the hand or leg, *stretching*. When you bend, *bending*. When putting down, *putting*. Should either the hand or leg touch, *touching*. Perform all these actions in a slow deliberate manner. As soon as you are settled in the new position, continue with the contemplation of the abdominal movements. If you become uncomfortably warm in the new position resume contemplation in another position keeping to the procedure as described in this paragraph.

Should an itching sensation be felt in any part of the body, keep the mind on the part and make a mental note, *itching*. Do this in a regulated manner, neither too fast nor too slow. When the itching sensation disappears in the course of full awareness, continue with the exercise of noticing the rising and falling of the abdomen. Should the itching continue and become too strong and you intend to rub the itching part, be sure to make a mental note, *intending*. Slowly lift the hand, simultaneously noting the action of *lifting*, and *touching* when the hand touches the part that itches. Rub slowly in complete awareness of *rubbing*. When the itching sensation has disappeared and you intend to discontinue the rubbing, be mindful by making the usual mental note of *intending*. Slowly withdraw the hand, concurrently making a mental note of

the action, *withdrawing*. When the hand rests in its usual place touching the leg, *touching*. Then again devote your time to observing the abdominal movements.

If there is pain or discomfort, keep the knowing mind on that part of the body where the sensation arises. Make a mental note of the specific sensation as it occurs, such as *painful, aching, pressing, piercing, tired, and giddy*. It must be stressed that the mental note must not be forced nor delayed but made in a calm and natural manner. The pain may eventually cease or increase. Do not be alarmed if it increases. Firmly continue the contemplation. If you do so, you will find that the pain will almost always cease. But if, after a time, the pain has increased and becomes almost unbearable, you just ignore the pain and continue with the contemplation of rising and falling.

As you progress in mindfulness you may experience sensations of intense pain: stifling or choking sensations, such as pain from the slash of a knife, the thrust of a sharp-pointed instrument, unpleasant sensations of being pricked by sharp needles, or small insects crawling over the body. You might experience sensations of itching biting, intense cold. As soon as you discontinue the contemplation you may also feel that these painful sensations cease. When you resume contemplation you will have them again as soon as you gain in mindfulness. These painful sensations are not to be considered as something serious. They are not manifestations of disease but are common factors always present in the body and are usually obscured when the mind is normally occupied with more conspicuous objects. When the mental faculties become keener you are more aware of these sensations. With the continued development of contemplation the time will arrive when you can overcome them and they cease

altogether. If you continue contemplation, firm in purpose, you will not come to any harm. Should you lose courage, become irresolute in contemplation and discontinue for a time, you may encounter these unpleasant sensations again and again as your contemplation proceeds. If you continue with determination you will most likely overcome these painful sensations and may never again experience them in the course of contemplation.

Should you intend to sway the body, and then knowingly note *intending*. While in the act of swaying, *swaying*. When contemplating you may occasionally discover the body swaying back and forth. Do not be alarmed; neither be pleased nor wish to continue to sway. The swaying will cease if you keep the knowing mind on the action of swaying and continue to note *swaying* until the action ceases. If swaying increases in spite of your making a mental note of it, then lean against a wall or post or lie down for a while. Thereafter proceed with contemplation. Follow the same procedure if you find yourself shaking or trembling. When contemplation is developed you may sometimes feel a thrill or chill pass through the back or the entire body. This is a symptom of the feeling of intense interest, enthusiasm or rapture. It occurs naturally in the course of good contemplation. When your mind is fixed in contemplation you may be startled at the slightest sound. This takes place because you feel more intensely the effect of sensorial impression while in the state of good concentration.

If you are thirsty while contemplating, notice the feeling, *thirsty*. When you intend to stand, *intending*. Then make a mental note of each movement in preparation for standing. Keep the mind intently on the act of standing up, and mentally note, *standing*. When you look forward after standing up straight, note *looking*, *seeing*. Should you intend to walk forward, *intending*. When you

begin to step forward, mentally note each step as *walking, walking* or *left, right*. It is important for you to be aware of every moment in each step from beginning to end when you walk. Adhere to the same procedure when strolling or when taking a walking exercise. Try to make a mental note of each step in two sections as follows: *lifting, putting; lifting, putting*. When you have obtained sufficient practice in this manner of walking, then try to make a mental note of each step in three sections: *lifting, pushing, putting; or up, forward, down*.

When you look at the water faucet, or water pot, on arriving at the place where you are to take a drink, be sure to make a mental note *looking, seeing*.

When you stop walking, *stopping*.

When you stretch the hand, *stretching*.

When the hand touches the cup, *touching*.

When the hand takes the cup, *taking*.

When the hand dips the cup into the water, *dipping*.

When the hand brings the cup to the lips, *bringing*.

When the cup touches the lips, *touching*.

Should you feel cold at the touch, *cold*.

When you swallow, *swallowing*.

When returning the cup, *returning*.

Withdrawing the hand, *withdrawing*.

When you bring down your hand, *bringing*.

When the hand touches the side of the body, *touching*.

If you intend to turn back, *intending*.

When you turn around, *turning*.

When you walk forward, *walking*.

On arriving at the place where you intend to stop, *intending*.

When you stop, *stopping*.

If you remain standing for some time continue the contemplation of rising and falling. But if you intend to sit down, *intending*. When you go forward to sit down, *walking*. On arriving at the place where you will sit, *arriving*. When you turn to sit, *turning*. While in the act of sitting, *sitting*. Sit down slowly, and keep the mind on the downward movement of the body. You must notice every movement in bringing hands and legs into position. Then resume the prescribed exercise of contemplating the abdominal movements.

Should you intend to lie down, *intending*. Then proceed with the contemplation of every movement in the course of lying down: *lifting, stretching, leaving, touching, lying*. Then make as the object of contemplation every movement in bringing hands, legs, and body into position. Perform these actions slowly. Thereafter continue with rising and falling. Should pain, fatigue, itching, or any other sensation be felt, be sure to notice each of these sensations. Notice all feelings, thoughts, ideas, considerations, and reflections, all movements of hands, legs, arms and body. If there is nothing in particular to note, put the mind on rising and falling of the abdomen. Make a mental note of *drowsy*, when drowsy, and *sleepy*, when sleepy. After you have gained sufficient concentration in contemplating you will be able to overcome drowsiness and sleepiness and feel refreshed as a result. Take up again the usual contemplation of the basic object. Suppose you are unable to overcome a drowsy feeling; you must then continue to contemplate until you fall asleep.

The state of sleep is the continuity of subconsciousness. It is similar to the first state of rebirth consciousness and the last state of consciousness at the moment of death. This state of consciousness is feeble and therefore unable to be aware of an

object. When you are awake the continuity of subconsciousness occurs regularly between moments of seeing, hearing, tasting, smelling, touching, and thinking. Because these occurrences are of brief duration they are usually not clear and therefore not noticeable. Continuity of subconsciousness remains during sleep - a fact which becomes obvious when you wake up; for it is in the state of wakefulness that thoughts and dense objects become distinct.

Contemplation should start at the moment you wake up. Since you are a beginner, it may not yet be possible for you to start contemplating at the very first moment of wakefulness. But you should start with it from the moment when you remember that you are to contemplate. For example, if on awakening you reflect on something, you should become aware of that fact and begin your contemplation by a mental note, *reflecting*. Then proceed with the contemplation of rising and falling. When getting up from the bed, mindfulness should be directed to every detail of the body's activity. Each movement of the hands, legs and rump must be performed in complete awareness. Are you thinking of the time of the day when awakening? If so, note *thinking*. Do you intend to get out of bed? If so, note *intending*. If you prepare to move the body into position for rising, note *preparing*. As you slowly rise, *rising*. When you are in the sitting position, *sitting*. Should you remain sitting for any length of time, revert to contemplating the abdominal movements of rising and falling.

Perform the acts of washing the face or taking a bath in their order and in complete awareness of every detailed movement; for instance, *looking, seeing, stretching, holding, touching, feeling cold, rubbing*. In the acts of dressing, making the bed, opening and

closing doors and windows, handling objects, be occupied with every detail of these actions in their order.

You must attend to the contemplation of every detail in the action of eating:

When you look at the food, *looking, seeing*.

When you arrange the food, *arranging*.

When you bring the food to mouth, *bringing*.

When you bend the neck forward, *bending*.

When you food touches the mouth, *touching*.

When placing the food in the mouth, *placing*.

When the mouth closes, *closing*.

When withdrawing the hand, *withdrawing*.

Should the hand touch the plate, *touching*.

When straightening the neck, *straightening*.

When in the act of chewing, *chewing*.

When you are aware of the taste, *knowing*.

When swallowing the food, *swallowing*.

While swallowing, should the food be felt touching the sides of the gullet, *touching*.

Perform contemplation in this manner each time you partake of a morsel of food until you finish the meal. In the beginning of the practice there will be many omissions. Never mind. Do not waver in your effort. You will make fewer omissions if you persist in your practice. When you reach an advanced stage of the practice, you will also be able to notice more details than those mentioned here.

Advancement in Contemplation

After having practiced for a day and night you may find your contemplation considerably improved and that you are able to prolong the basic exercise of noticing the abdominal rising and falling. At this time you will notice that there is generally a break between the movements of rising and falling. If you are in the sitting posture fill in this pause with a mental note on the act of sitting, in this way: *rising, falling, and sitting*. When you make a mental note of sitting, keep your mind on the erect position of the upper body. When you are lying down you should proceed with full awareness as follows: *rising, falling, and lying*. If you find this easy, continue with noticing these three sections. Should you notice that a pause occurs at the end of the rising as well as the falling movement, and then continue in this manner; *rising, sitting, falling, and sitting*. Or when lying down: *rising, lying, falling, and lying*. Suppose you no longer find it easy to make a mental note of three or four objects in the above manner. Then revert to the initial procedure of noting only the two sections, *rising* and *falling*.

While engaged in the regular practice of contemplating bodily movements you need not be concerned with objects of seeing and hearing. Also long as you are able to keep your mind on the abdominal movements of rising and falling it is assumed that the purpose of noticing the acts and objects of seeing and hearing is also served. However, you may intentionally look at an object, and then simultaneously make a mental note, two or three times, *seeing*. Thereafter return to the awareness of the abdominal movements. Suppose some person comes into your view. Make a mental note of *seeing*, two or three times, and then resume attention to the rising and falling movements of the abdomen. Did you happen to hear the sound of a voice? Did you listen to it? If so make the mental note of *hearing, listing*, and having done so,

revert to *rising and falling*. But suppose you heard loud sounds, such as the barking of dogs, loud talking or singing. If so, immediately make a mental note two or three times, *hearing*. Then return to your basic exercise of attending to *rising and falling*. If you fail to note and dismiss such distinctive sights and sounds as they occur, you may inadvertently fall into reflections about them instead of proceeding with intense attention to rising and falling, which may then become less distinct and clear. It is by such weakened attention that mind-defiling passions breed and multiply. If such reflections do occur, make two or three times the mental note, *reflecting*, and again take up the contemplation of rising and falling. Should you forget to make a mental note of body, leg or arm movements, then mentally note *forgetting*, and resume your usual contemplation of the abdominal movements. You may feel at times that breathing is slow or that the rising and falling movements of the abdomen are not clearly perceived. When this happens, and you are in the sitting position, simply carry on the attention to *sitting, touching*; if you are lying down, *lying, touching*. While contemplating touching, your mind should not be kept on the same part of the body but on different parts successively. There are several places of touch and at least six or seven should be contemplated.⁴

Up to this point you have devoted quite some time to the training course. You might begin to feel lazy after deciding that you have made inadequate progress. By no means give up. Simply note the fact, *lazy*. Before you gain sufficient strength in attention, concentration and sight, you may doubt the correctness of usefulness of this method of training. In such a circumstance turn to contemplation of the thought, *doubtful*. Do you anticipate or wish for good results? If so, make such thoughts the subject of

your contemplation, *anticipating* or *wishing*. Are you attempting to recall the manner in which this training was conducted up to this point? Yes? Then take up contemplation on *recollecting*. Are there occasions when you examine the object of contemplation to determine whether it is mind or matter? If so, then be aware of *examining*. Do you regret that there is no improvement in your contemplation? If so, then attend to that feeling of *regret*. Conversely, are you happy that your contemplation is improving? If you are, then contemplate the feeling of being *happy*. This is the way in which you make a mental note of every item of mental behavior as it occurs, and if there are no intervening thoughts or perceptions to note, you should revert to the contemplation of rising and falling. During a strict course of meditation, the time of practice is from the first moment you wake up until you fall asleep. To repeat, you must be constantly occupied either with the basic exercise or with mindful attention throughout the day and during those night hours when you are not asleep. There must be no relaxation. Upon reaching a certain stage of progress in contemplation you will not feel sleepy in spite of these prolonged hours of practice. On the contrary, you will be able to continue the contemplation day and night.

Summary

It has been emphasized during this brief outline of the training that you must contemplate on each mental occurrence good or bad, on each bodily movement large or small, on every sensation (bodily or mental feeling) pleasant or unpleasant, and so on. If, during the course of training, occasions arise when there is nothing special to contemplate upon, be fully occupied with attention to the rising and falling of the abdomen. When you have

to attend to any kind of activity that necessitates walking, then, in complete awareness, each step should be briefly noted as *walking, walking* or *left, right*. But when you are taking a walking exercise, contemplate each step in three sections, up, *forward, down*. The student who thus dedicates himself to the training during day and night will be able in not too long a time to develop concentration to the initial stage of the fourth degree of insight (knowledge of arising and passing away) ⁵ and onward to higher stages of insight meditation (*vipassanā-bhāvanā*).

PART II - PROGRESSIVE PRACTICE

When as mentioned above, by dint of diligent practice, mindfulness and concentration have improved, the meditator will notice the pair wise occurrence of an object and the knowing of it, such as the rising and awareness of it, the falling and awareness of it, sitting and awareness of it, bending and awareness of it, stretching and awareness of it, lifting and awareness of it, putting down and awareness of it. Through concentrated attention (mindfulness) he knows how to distinguish each bodily and mental process: "The rising movement is one process; the knowing of it is another." He realizes that each act of knowing has the nature of "going towards an object." Such a realization refers to the characteristic function of the mind as inclining towards an object, or cognizing an object. One should know that the more clearly a material object is noticed; the clearer becomes the mental process of knowing it. This fact is stated thus in the *Visuddhi Magga*:

For in proportion as materiality becomes quite definite, disentangled and quite clear to him, so the immaterial states

that have that materiality as their object become plain of themselves too" (*The Path of Purification*, translated by Bhikkhu Ñāṇamoḷi).

When the meditator comes to know the difference between a bodily process and a mental process, should he be a simple man, he would reflect from direct experience thus: "There is the rising and knowing it; the falling and knowing it, and so on and so forth. There is nothing else besides them. The words 'man' or 'woman' refer to the same process; there is no 'person' or 'soul'." Should he be a well-informed man, he would reflect from direct knowledge of the difference between a material process as object and a material process of knowing it, thus: "It is true that there are only body and mind. Besides them there are none such entities as man or woman. While contemplating one notices a material process as object and a mental process of knowing it; and it is to that pair alone that the terms of conventional usage 'being,' 'person' or 'soul,' 'man' or 'woman' refer. But apart from that dual process there is no separate person or being, I or another, man or woman." When such reflections occur, the meditator must note "reflecting, reflecting" and go on observing the rising of the abdomen, and its falling.⁶

With further progress in meditation, the conscious state of an intention is evident before a bodily movement occurs. The meditator first notices that intention. Though also at the start of his practice, he does notice "intending, intending" (for instance, to bend an arm), yet he cannot notice that state of consciousness distinctly. Now, at this more advanced stage, he clearly notices the consciousness consisting of the intention to bend. So he notices first the conscious state of an intention to make a bodily movement; then he notices the particular bodily movement. At the

beginning, because of omission to notice an intention, he thinks that bodily movement is quicker than the mind knowing it. Now, at this advanced stage, mind appears to be the forerunner. The meditator readily notices the intention of bending, stretching, sitting, standing, going, and so on. He also clearly notices the actual bending, stretching, etc. So he realizes the fact that mind knowing a bodily process is quicker than the material process. He experiences directly that a bodily process takes place after a preceding intention. Again he knows from direct experience that the intensity of heat or cold increases while he is noticing "hot, hot" or "cold, cold." In contemplating regular and spontaneous bodily movements such as the rising and falling of the abdomen, he notices one after another continuously. He also notices the arising in him of mental images such as the Buddha, an *arahat*, as well as any kind of sensation that arises in his body (such as itch, ache, heat), with attention directed on the particular spot where the sensation occurs. One sensation has hardly disappeared, then another arises, and he notices them all accordingly. While noticing every object as it arises he is aware that a mental process of knowing depends on an object. Sometimes, the rising and falling of the abdomen is so faint that he finds nothing to notice. Then, it occurs to him that there can be no knowing without an object. When no noticing of the rising and falling is possible one should be aware of sitting and touching or lying and touching. Touching is to be noticed alternatively. For example, after noticing "sitting," notice the touch sensation at the right foot (caused by its contact with the ground or seat). Then, after noticing "sitting," notice the touch sensation at the left foot. In the same manner, notice the touch sensation at several places. Again, in noticing seeing, hearing, the meditator comes to know clearly that seeing arises from the

contact of eye and visual object and hearing arises from the contact of ear and sound.

Further he reflects: "Material processes of bending, stretching and so on, follow mental processes of intending to bend, stretch and so forth." He goes on to reflect: "One's body becomes hot or cold because of the element of heat or cold; the body exists on food and nourishment; consciousness arises because there are objects to notice: seeing arises through visual objects; hearing through sounds, and also because there are the sense organs, eye, ear, etc., as conditioning factors. Intention and noticing result from previous experiences; feelings (sensations) of all kinds are the consequences of previous *karma* in the sense that material processes and mental processes take place ever since birth because of previous *kamma*. There is nobody to create this body and mind, and all that happens has causal factors." Such reflections come to the meditator while he is noticing any object as it arises. He does not stop doing so to take time to reflect. While noticing objects as they arise these reflections are so quick that they appear to be automatic. The meditator, then, must note: "Reflecting, reflecting, recognizing, recognizing," and continue noticing objects as usual. After having reflected that material processes and mental processes being noticed are conditioned by the previous processes of the same nature, the meditator reflects further that body and mind in the former existences were conditioned by the preceding causes, that in the following existences body and mind will result from the same causes, and apart from this dual process there is no separate "being" or "person," only causes and effects taking place. Such reflections must also be noticed and then contemplation should go on as usual? Such reflections will be many in the case of persons with a strong intellectual bent and less in the case of those

with no such bent. Be that as it may, energetic noticing must be made of all these reflections. Noticing them will result in their reduction to a minimum, allowing insight to progress unimpeded by an excess of such reflections. It should be taken for granted that a minimum of reflections will suffice here.

When concentration is practiced in an intensive manner, the meditator may experience almost unbearable sensations, such as itching, aches, heat, dullness and stiffness. If mindful noticing is stopped, such sensations will disappear. When noticing is resumed, they will reappear. Such sensations arise in consequence of the body's natural sensations arise in consequence of the body's natural sensitivity and are not the symptoms of a disease. If they are noticed with energetic concentration they fade away gradually.

Again, the meditator sometimes sees images of all kinds as if seeing them with his own eyes: for example, the Buddha comes into the scene in glorious radiance; a procession of monks in the sky; pagodas (*dagobas*) and images of the Buddha; meeting with beloved ones: trees or woods, hills or mountains, gardens, buildings; finding oneself face to face with bloated dead bodies or skeletons; swelling of one's body, covered with blood, falling into pieces and reduced to a mere skeleton, seeing in one's body the entrails and vital organs and even germs; seeing the denizens of the hells and heavens. These are nothing but creatures of one's imagination sharpened by intense concentration. They are similar to what one comes across in dreams. They are not to be welcomed and enjoyed, nor need one be afraid of them. These objects seen in the course of contemplation are not real; they are mere images or imaginations, whereas the mind that sees those objects is a reality. But purely mental processes, unconnected with fivefold sense impressions, cannot easily be noticed with sufficient clarity

and detail. Hence principal attention should be given to sense objects which can be noticed easily, and to those mental processes which arise in connection with sense perceptions. So whatever object appears, the meditator shall notice it, saying mentally, "seeing, seeing" until it disappears. It will move away, fade away or break asunder. At the outset, this will take several noticing, say about five to ten. But when insight develops, the object will disappear after a couple of noticing. However, if the meditator wishes to enjoy the sight, or to look closely into the matter, or gets scared of it, then it is likely to linger on. If the object be one induced deliberately, then through delight it will last a long time. So care must be taken not to think of or incline towards extraneous matters while one's concentration is good. If such thoughts come in, they must be instantly noticed and dispelled. In the case of some persons they experience no extraordinary objects or feelings and, while contemplating as usual, become lazy. They must notice this laziness thus: "lazy, lazy," until they overcome it. At this stage, whether or not the meditators come across extraordinary objects or feelings they know clearly the initial, the intermediate and the final phases of every noticing. At the beginning of the practice, while noticing one object, they had to switch onto a different object that arose, but they did not notice clearly the disappearance of the previous object. Now, only after cognizing the disappearance of an object, they notice the new object that arises. Thus they have a clear knowledge of the initial, the intermediate and the final phases of the object noticed.

At this stage when the meditator becomes more practiced he perceives in every act of noticing that an object appears suddenly and disappears instantly. His perception is so clear that he reflects thus: "All comes to an end; all disappears. Nothing is permanent; it

is truly impermanent." His reflection is quite in line with what is stated in the Commentary to the Pali Text: "All is impermanent, in the sense of destruction, nonexistence after having been." He reflects further: "It is through ignorance that we enjoy life. But in truth, there is nothing to enjoy. There is a continuous arising and disappearing by which we are harassed ever and anon. This is dreadful indeed. At any moment we may die and everything is sure to come to an end. This universal impermanence is truly frightful and terrible." His reflection agrees with the commentarial statement: "What is impermanent is painful, painful in the sense of terror; painful because of oppression by rise and fall." Again, experiencing severe pains he reflects thus: "All is pain, all is bad." This reflection agrees with what the Commentary states: "He looks on pain as a barb; as a boil; as a dart." He further reflects: "This is a mass of suffering, suffering that is unavoidable. Arising and disappearing, it is worthless. One cannot stop its process. It is beyond one's power. It takes its natural course." This reflection is quite in agreement with the Commentary; "What is painful is not self, not self in the sense of having on core, because there is no exercising of power over it." The meditator must notice all these reflections and go on contemplating as usual.

Having thus seen the three characteristics by direct experience, the meditator, by inference from the direct experience of the objects noticed, comprehends all the objects not yet noticed as being impermanent, subject to suffering, and without a self.

In respect of objects not personally experienced, he concludes: "They too are constituted in the same way: impermanent, painful and without a self." This is an inference from his present direct experience. Such a comprehension is not clear enough in the case of one with less intellectual capacity or limited

knowledge who pays no attention to a reflection but simply goes on noticing objects. But such a comprehension occurs often to one who yields to reflection, which, in some cases, may occur at every act of noticing. Such excessive reflecting, however, is an impediment to the progress of insight. Even if no such reflections occur at this stage, comprehension will nevertheless become increasingly clear at the higher stages. Hence, no attention should be given to reflections. While giving more attention to the bare noticing of objects, the meditator must, however, also notice these reflections if they occur, but he should not dwell on them.⁸

After comprehending the three characteristics, the meditator no longer reflects but goes on with noticing those bodily and mental objects which present themselves continuously. Then at the moment when the five mental faculties, namely, faith, energy, mindfulness, concentration, and knowledge, are properly balanced, the mental process of noticing accelerates as if it becomes uplifted, and the bodily and mental processes to be noticed also arise much quicker. In a moment of in-breathing the rising of the abdomen presents itself in quick succession, and the falling also becomes correspondingly quicker. Quick succession is also evident in the process of bending and stretching. Slight movements are felt spreading all over the body. In several ceases, prickly sensations and itching appear in quick succession momentarily. By and large, these are feelings hard to bear. The meditator cannot possibly keep pace with that quick succession of varied experiences if he attempts to notice them by name. Noticing has here to be done in a general manner, but with mindfulness. At this stage one need not try to notice details of the objects arising in quick succession, but one should notice them generally. If one wishes to name them, a collective designation will be sufficient. If one attempts to follow

them in a detailed manner, one will get tired soon. The important thing is to notice clearly and to comprehend what arises. At this stage, the usual contemplation focused on a few selected objects should be set aside and mindful noticing should attend to every object that arises at the six sense doors. Only when one is not keen on this sort of noticing, then one should revert to the usual contemplation.

Bodily and mental processes are many times swifter than a wink of an eye or a flash of lightning. Yet, if the meditator goes on simply noticing these processes he can fully comprehend them as they happen. Then mindfulness becomes very strong. As a result, mindfulness seems as if plunging into an object that arises. The object too seems as if alighting on mindfulness. One comprehends each object clearly and singly. Therefore the meditator then believes: "Bodily and mental processes are very swift indeed. They are as fast as a machine or an engine. And yet, they all can be noticed and comprehended. Perhaps there is nothing more to know. What is to be known has been known." He believes so because he knows by direct experience what he has not even dreamt of before.

Again as a result of insight, a brilliant light will appear to the meditator. There arises also in him rapture, causing "goose flesh," falling of tears, tremor in the limbs. It produces in him a subtle thrill and exhilaration. He feels as if on a swing. He even wonders whether he is just giddy. Then, there arises tranquility of mind and along with it appears mental agility. When sitting. Lying, walking or standing, he feels quite at ease. Both body and mind are agile in functioning swiftly, they are pliant in being able to attend to any object desired; they are wieldy in being able to attend to an object for any length of time desired. One is free from stiffness, heat of

pain. Insight penetrates objects with ease. Mind becomes sound and straight, and one wishes to avoid all evil. Through firm faith, mind is very bright. At times, when there is no object to be noticed, the mind remains tranquil for a long time. There arise in him thoughts like these: "Verily, the Buddha is omniscient. Truly, the body-and-mind process is impermanent, painful and without self." While noticing objects he comprehends lucidly the three characteristics. He wishes to advise others to practice meditation. Free from sloth and torpor, his energy is neither lax nor tense. There also arises in him equanimity associated with insight. His happiness exceeds his former experiences. So he wishes to communicate his feelings and experiences to others. There arises further a subtle attachment of a calm nature that enjoys the insight associated with the brilliant light, mindfulness and rapture. He comes to believe it to be just the bliss of meditation.

The meditator should not reflect on these happenings. As each arises, he should notice them accordingly: "Brilliant light, faith, rapture, tranquility, happiness and so on."⁹ When there is brightness, one should notice it as "bright," until it disappears. Similar acts of noticing should be made in the other cases too. When brilliant light appears, at the beginning one tends to forget noticing and enjoys seeing the light. Even if the meditator applies mindful noticing to the light, it will be mixed with feelings of rapture and happiness, and it is likely to linger on. However, one later gets used to such phenomena and one will continue to notice them clearly until they disappear. Sometimes the light is so brilliant that one finds it difficult to make it vanish by the mere act of noticing it mindfully. Then one should cease to pay attention to it and turn energetically to the noticing of any object that arises in one's body. The meditator should not ponder as to whether the

light is still there. If he does so, he is likely to see it. If such a thought arises, he should disperse it by vigorously directing his attention to that very thought. While concentration is intense, not only a brilliant light but also several other extraordinary objects arise and may continue if one inclines to one or the other of them. If such inclination happens to arise, the meditator must notice it quickly. In some cases, even if there is no such inclination towards any object in particular, faint objects appear one after the other like a train of railway carriages. The meditator should then respond to such visual images simply by "seeing, seeing," and each object will disappear. When the mediator's insight becomes weaker, the objects may become more distinct. Then, each of them must be noticed until the whole train of objects disappears finally.

One must recognize the fact that cherishing an inclination towards such phenomena as a brilliant light, and being attached to them, is a wrong attitude. The correct response that is in conformity with the path of insight is to notice these objects mindfully and with detachment until they disappear.¹⁰ When the meditator continues to apply mindfulness to body-and-mind, his insight will grow in clarity. He will come to perceive more distinctly the arising and disappearing of the bodily and mental processes. He will come to know that each object arises at one place and on the very place it disappears. He will know that the previous occurrence is one thing and the succeeding occurrence is another. So, at every act of noticing, he comprehends the characteristics of impermanence, painfulness and egolessness. After thus contemplating for a considerable time, he may come to believe: "This is surely the best that can be attained. It can't be better." He becomes so satisfied with his progress that he is likely to pause and relax. He should, however, not relax at this stage, but go ahead

with his practice of noticing the bodily and mental processes continuously for a still longer time.¹¹

With the improvement of practice and when knowledge becomes more mature, the arising of the objects is no longer apparent to the meditator; he notices only their ceasing. They pass away swiftly. So also do the mental processes of noticing them. For instance, while noticing the rising of the abdomen, that movement vanishes in no time. And in the same manner vanishes the mental process of noticing that movement. Thus it will be clearly known to the meditator that both the rising and the noticing vanish immediately, one after another. The same applies in the case of the falling of the abdomen, of sitting, bending or stretching of an arm or leg, stiffness in the limbs, and so on. The noticing of an object and the knowledge of its ceasing occur in quick succession. Some meditators perceive distinctly three phases: noticing an object, its ceasing, and the passing away of the consciousness that cognizes that ceasing—all in quick succession. However, it is sufficient to know, in pair wise sequence, the dissolution of an object and the passing away of the consciousness of noticing that dissolution.

When a meditator can clearly notice these pairs uninterruptedly, the particular features such as body, head, hand, leg are no longer apparent to him, and there appears to him the idea that everything is ceasing and vanishing. At this stage he is likely to feel that his contemplation is not up to the mark. But in fact, it is not so. Mind as a rule takes delight in dwelling on the sight of particular features and forms. Because of their absence, mind is wanting in satisfaction. As a matter of fact, it is the manifestation of the progress of insight. At the beginning, it is features that are clearly noticed first, but now their ceasing is noticed first, because of the progress. Only on repeated reflection,

features appear again, but if they are not noticed the fact of dissolution reappears to remain. So one comes to know by direct experience the truth of the wise saying: "When a name or designation arises, a reality lies hidden; when a reality reveals itself, a name or designation disappears."

When the meditator notices the objects clearly, he thinks that his noticings are not close enough. In fact, the insight is so swift and clear that he comes to know even the momentary subconsciousness in between the process of cognition. He intends to do something, for instance, bending or stretching an arm, and he readily notices that intention which thereby tends to fade away, with the result that he cannot bend or stretch for some time. In that event, he should switch his attention to contemplating the occurrences at one of the six sense doors.

If the meditator extends his contemplation over the whole body, as usual, beginning with the noticing of the rising and the falling of the abdomen, he will soon gain momentum, and then he should continue noticing touching and knowing, or seeing and knowing, or hearing and knowing and so on, as one or the other occurs. While so doing, if he feels that he is either restless or tired, then he should revert to noticing the rising and falling of the abdomen. After some time, when he gains momentum, he should notice any object that arises in the whole body.

When he can contemplate well in such a spread out manner, even if he does not notice an object with vigor, he knows what he hears fades away, what he sees dissolves in broken parts, with no continuation between them. This is seeing things as they really are. Some meditators do not see clearly what is happening because the vanishing is so swift that they feel their eyesight is getting poorer or they are giddy. It is not so. They are simply lacking the power of

cognition to notice what happens before and after, with the result they do not see the features or forms. At such a time, they should relax and stop contemplating. But the bodily and mental processes continue to appear to them, and consciousness, of its own accord, continues to notice them. The meditator may decide to sleep, but he does not fall asleep; and yet he remains fit and alert. He need not worry about the loss of sleep, because on this account he will not feel unwell or fall ill. He should go ahead with noticing energetically and he will feel that his mind is quite capable to perceive the objects fully and clearly. When engaged in noticing continuously both the dissolution of the objects and the act of knowing it, he reflects: "Even for the wink of an eye or a flash of lightning nothing lasts. One did not realize this before. As it ceased and vanished in the past so will it cease and vanish in the future." One must notice such a reflection.¹² besides, in the midst of contemplations, the meditator is likely to have an awareness of fearfulness. He reflects "One enjoys life, not knowing the truth. Now that one knows the truth of continuous dissolution it is truly fearful. At every moment of dissolution one can die. The beginning of this life itself is fearful. So are the endless repetitions of the arising. Fearful it is to feel that in the absence of real features and forms the arisings appear to be real. So are the efforts to arrest the changing phenomena for the sake of well-being and happiness. To be reborn is fearful in that it will be a recurrence of objects that are ceasing and vanishing always. Fearful indeed it is to be old, to die, and to experience sorrow, lamentation, pain, grief and despair." Such reflection should be noticed and then dismissed.

Then the meditator sees nothing to depend on and becomes as it were weakened in mind as mind as well as in body. He is seized with dejection. He is no longer bright and spirited. But he

should not despair. This condition of his is a sign of the progress of insight. It is nothing more than being unhappy at the awareness of fearfulness. He must notice such a reflection and as he continues to notice objects as they arise, one after another, this unhappy feeling will disappear soon. However, if he fails to contemplate for some time, then grief will assert itself and fear will overpower him. This kind of fear is not associated with insight. Therefore, care must be taken to prevent the oncoming of such undesirable fear by energetic contemplation.¹³

Again in the midst of noticing objects, he is likely to find faults, in this manner: "This body-and-mind process, being impermanent, is unsatisfactory. It was not a good thing to have been born. It is not good either to continue in existence. It is disappointing to see the appearance of seemingly definite features and forms of objects while in fact they are not realities. It is in vain that one makes efforts to seek well-being and happiness. Birth is not desirable. Dreadful are old age, death, lamentation, pain, grief and despair." A reflection of this nature must likewise be noticed.¹⁴

Then, one tends to feel that body-and-mind as the object and the consciousness of noticing it are very crude, low or worthless. By noticing their arising and disappearing he gets sick of them. He might see his own body decaying and decomposing. He looks upon it as being very fragile.

At this stage, while the meditator is noticing all that arises in his body and mind he is getting disgusted with it. Although he cognizes clearly their dissolution by a series of good noticings he is no longer alert and bright. His contemplation is associated with disgust. So he becomes lazy to contemplate. But nevertheless he cannot refrain from contemplating. For example, it is like one who feels disgusted at every step when he has to walk on a muddy and

dirty path and yet he cannot stop going. He cannot help but go on. At this time, he sees the human abode as being subject to the process of dissolution, and he does not relish the prospect of being reborn as a human being, man or woman, king or multimillionaire. He has the same feelings towards the celestial abodes.¹⁵

When through this knowledge he feels disgusted with regard to every formation noticed, there will be in him a desire to forsake these formations or be delivered from them.¹⁶ Seeing, hearing, touching, reflecting, standing, sitting, bending, stretching, noticing he wishes to get rid of them all. He should notice this wishing. He now longs for the liberation from bodily and mental processes. He reflects: "Every time I notice them, I am meeting with repetitions, which are all bad. I had better stop noticing them." He should take notice of such a reflection.

Some meditators, when so reflecting, actually stop noticing the formations. Although they do so, the formations do not stop taking place, namely, rising, falling, bending, stretching, intending and so on. They go on as ever. Noticing of the distinct formations also continues. So, reflecting thus, he feels pleased: "Although I stop noticing the body-and-mind, formations are taking place all the same. They are arising, and consciousness of them is there, by itself. So liberation from them cannot be achieved by mere stopping to notice them. They cannot be forsaken in this way. Noticing them as usual, the three characteristics of life will be fully comprehended and then no heed being given to them, equanimity will be gained. The end of these formations, *nirvana*, will be realized. Peace and bliss will come." So reflecting with delight, he continues to notice the formations. In the case of those meditators who are not capable of reflecting in this way, they continue their

meditation once they become satisfied with the explanation of their teachers.

Soon after continuing meditation they gain momentum and at the time usually various painful feelings arise in some cases. This need not cause despair. It is only the manifestation of the characteristic inherent in this mass of suffering, as stated in the Commentary thus: "Seeing the five aggregates as painful, as a disease, a boil, as a dart, a calamity, an affliction, etc." If such painful feelings are not experienced, one of the forty characteristics of impermanence, suffering or no-self¹⁷ will be apparent at every noticing. Although the meditator is properly noticing he feels that he is not doing well. He thinks that the consciousness of noticing and the object noticed are not close enough. This is because he is too eager to comprehend fully the nature of the three characteristics. Not satisfied with his contemplation he changes his posture often. While sitting, he thinks he will do better walking. While walking he wants to resume sitting. After he has sat down he changes the position of his limbs. He wants to go to another place; he wants to lie down. Although he makes these changes he cannot remain long in one particular position. Again, he becomes restless. But he should not despair. All this happens because he has come to realize the true nature of the formations, and also because he has not yet acquired the "knowledge of equanimity about formations." He is doing well and yet he feels otherwise. He should try to adhere to one posture, and he will find that he is comfortable in that posture. Continuing to notice the formations energetically, his mind will gradually become composed and bright. In the end his restless feelings will disappear totally.¹⁸

When the “knowledge of equanimity about formations” becomes mature, the mind will be very clear and able to notice the formations very lucidly. Noticing runs smoothly as if not effort is required. Subtle formations, too, are noticed without effort. The true characteristics of impermanence, pain and no self are becoming evident without any reflection. Attention is directed to a particular spot at any part of the body wherever a sensation occurs, but the feeling of touch is as smooth as that of cotton. Sometimes, the objects to be noticed in the whole body are so many that noticing has to be accelerated. Both body and mind appear to be pulling upwards. The objects - being noticed become sparse and one can notice them easily and calmly, sometimes the bodily formations disappear altogether leaving only the mental formations. Then the meditator will experience within himself a feeling of rapture as if enjoying a shower of tiny particles of water. He is also suffused with serenity. He might also see brightness like a clear sky. These marked experiences, however, do not influence him excessively. He is not overjoyed. But he still enjoys them. He must notice this enjoyment. He must also notice rapture, serenity and bright light. If they do not vanish when being noticed, he should pay no heed to them and notice any other object that arises.

At this stage he becomes satisfied with the knowledge that there is no I, mine, he or his, and that only formations arise; formations only, are cognizing formations. He also finds delight in noticing the objects one after another. He is not tired or noticing the objects one after another, He is not tired of noticing them for a long time. He is free from painful feelings. So whatever posture he chooses he can retain it long. Either sitting or lying he can go on contemplating for two or three hours without experiencing any

discomfort, spending his time tirelessly. Intending to contemplate for a while, he may go on for two or three hours. Even after that time his posture is as firm as before.

At times formations arise swiftly and he is noticing them well. Then he may become anxious as to what would happen to him. He should notice such an anxiety. He feels he is doing well. He should notice this feeling. He looks forward to the progress of insight. He should notice this anticipation. He should notice steadily whatever arises. He should not put forth a special effort nor relax. In some cases, because of the anxiety, joy, attachment or anticipation, noticing becomes lax and retrogressive. Some who think that the goal is very near contemplate with great energy. While doing so, noticing becomes lax and retrogression sets in. This happens because a restless mind cannot concentrate properly on formations. So when noticing is in good swing the meditator must go on steadily; that means he should neither relax nor put forth special effort. If he does go on steadily, he will rapidly gain insight into the end of all the formations and realize *nirvana*. In the case of some meditators, they may, at this stage, rise higher and again fall several times. They should not give way to despair but instead hold fast to determination. Heed must be paid also to noticing whatever arises at all the six sense doors. However, when noticing is going on smoothly and calmly, contemplation in such a spread out manner is no possible. So this manner of noticing should begin with the gaining of the momentum in contemplation until it becomes smooth and calm.

It the meditator begins either with the rising and falling of the abdomen or with any other bodily and mental object, he will find that he is gaining momentum. And then the noticing will go on

of its own accord smoothly and calmly. It will appear to him that he is watching with ease the ceasing and vanishing of the formations in a clear manner. At this point, his mind is quite free from all the defilements. However pleasant and inviting an object may be, it is no longer so to him. Again, however loathsome an object may be, it is no longer so to him. He simply sees, hears, smells, tastes, and feels a touch or cognizes. With six kinds of equanimity described in the Texts he notices all the formations. He is not even aware of the length of time he is engaged in contemplation. Nor does he reflect in any manner. But if he does not develop sufficient progress of insight to gain the "knowledge of the path and its fruition" (*magga* and *phala*) within two or three hours, concentration becomes slack and reflection sets in. On the other hand, if he is making good progress he may anticipate further advance. He will become so delighted with the result that he will experience a fall. Then he must dispel such an anticipation or reflection by directing bare noticing to it. A steady contemplation will achieve smooth progress again. But if sufficient strength of insight has not yet been achieved, concentration becomes slack again. In this way, some meditations progress and fall back several times. Those who are acquainted with the stages of the progress of insight by way of study (or by hearing about them) encounter such ups and downs. Hence it is not good for a pupil who meditates under the guidance of a teacher to get acquainted with these stages before meditation begins. But for the benefit of those who have to practice without the guidance of an experienced teacher, these stages have been indicated here.

In spite of such fluctuations in his progress the meditator must not allow himself to be overcome by disappointment or despair. He is now, as it were, at the threshold of *magga* and *phala*

(the entry and the fruition of the stages of sainthood). As soon as the five faculties (*indriya*) of faith, energy, mindfulness, concentration and wisdom are developed in an even manner, he will soon reach *magga* and *phala* and realize *nirvana*.

HOW NIRVANA IS REALIZED

The ups and downs of insight knowledge occurring in the aforesaid manner are comparable to a bird let loose from a sea-going ship. In ancient times the captain of a sea-going ship, finding it difficult to know whether the ship was approaching land, released a bird that he had taken with him. The bird flies in all four directions to look for a shore. Whenever it cannot find any land, it comes back to the ship. As long as insight knowledge is not mature enough to grow into path and fruition knowledge and thereby attain to the realization of *nirvana*, it becomes lax and retarded, just as the bird returns to the ship. When the bird sees land, it flies on in that direction without returning to the ship. Similarly, when insight knowledge is mature, on having become keen, strong and lucid, it will understand one of the formations, at one of the six sense doors, as being impermanent or painful or without self. That act of noticing any one characteristic out of the three which has a higher degree of lucidity and strength in its perfect understanding, becomes faster and manifests itself three or four times in rapid succession. Immediately after the last consciousness in this series of accelerated noticing has ceased, *magga and phala* (path and fruition) arises, realizing *nirvana*, the cessation of all formations.

The acts of noticing are now more lucid than the previous ones immediately before the realization. After the last act of

noticing, the cessation of the formations and realization of *nirvana* become manifest. That is why those who have realized *nirvana* would say:

The objects noticed and the consciousness noticing them cease altogether; or, the objects and the acts of noticing are cut off as a vine is cut by a knife; or, the objects and acts of noticing fall off as if one is relieved of a heavy load; or, the objects and acts of noticing break away as if something one is holding breaks asunder; or, the objects and acts of noticing are suddenly freed as if from a prison; or, the objects and acts of noticing are blown off as if a candle is suddenly extinguished; or, they disappear as if darkness is suddenly replaced by light; or, they are released as if freed from an embroilment; or, they sink as if in water, or abruptly stop as if a person running were stopped by a violent push; or, they cease altogether.

The duration of realizing the cessation of formations is, however, not long. It is so short that it lasts just for an instant of noticing. Then the meditator reviews what has occurred. He knows that the cessation of the material processes noticed and the mental processes noticing them is the realization of *magga-phala-nirvana*. Those who are well-informed know that the cessation of the formations is *nirvana*, and the realization of cessation and bliss is *maggaphala*. They would say inwardly: "I have now realized *nirvana* and have attained *sotāpatti maggaphala*". Such a clear knowledge is evident to one who has studied the scriptures or heard sermons on this subject.¹⁹

Some meditators review defilements—those already abandoned and those remaining to be abandoned. After having

reviewed in this way, they still continue the practice of noticing bodily and mental processes. While doing so, the bodily and mental processes, however, appear to be coarse. Both the arising and the passing away of the processes are clearly evident to the meditator. And yet the meditator now feels as if his noticing is lax and has regressed. As a matter of fact he has come back to the knowledge of arising and passing away. It is true; his noticing has become lax and regressed. Because he has come back to this stage, he is likely to see bright lights or shapes of objects. In some cases, this reversion results in unbalanced contemplation in that the objects noticed and acts of noticing do not go together. Some meditators experience slight pain for a while. By and large, the meditators notice that their mental processes are clear and bright. At this stage, the meditator feels that his mind is absolutely free from any encumbrance; he feels happily unhindered. In such a frame of mind he cannot notice the mental process, and even if he does so, he cannot notice it distinctly. He cannot think of any other thing either. He simply feels bright and blissful. When this feeling loses its he can again notice the bodily and mental processes and know their arising and passing away clearly. After some time he reaches the stage where he can notice the formations smoothly and calmly. Then, if the insight knowledge is mature, he can again attain to the "knowledge of the cessation of the formations". If the power of concentration is keen and firm, then such knowledge can repeat itself frequently. In these times, the object of the meditators is to attain to the knowledge of the first *magga-phala*, and consequently they regain that knowledge repeatedly. Thus far has been described the method of meditation, the progressive stages of insight knowledge and the realization of *sotāpatti magga-phala*.

One who has attained the knowledge of path and fruition is aware of the distinct change of his temperament and mental attitude and feels that his life has changed. His faith or trustful confidence in the three sacred gems becomes very strong and firm. Due to this strengthened faith he also gains in rapture and serenity. There arises in him a spontaneous upsurge of happiness. Because of these ecstatic experiences he cannot notice the objects in a distinct manner although he endeavors to do so right after the attainment of *magga-phala*. However, these experiences wane gradually after some hours or days, and he will then be able again to notice the formations distinctly. In some cases, the meditators, having attained *magga-phala*, feel relieved of a great burden, free and easy, and do not wish to go on contemplating. Their object, the attainment of *magga-phala*, has been achieved and their hearts' content is understandable.

Fruition Knowledge (Phala-ñāṇa) If one who has attained *magga-phala* wishes to attain the knowledge of fruition (*phala-ñāṇa*) and nirvana once again, he must direct his mind towards that goal and again attend to noticing mindfully the bodily and mental processes. In the course of insight meditation it is but natural that "analytical knowledge of body and mind" appears first to a worldling (*puthujjana*) and "knowledge of arising and passing away" appears first to a noble person (*ariya*). Therefore, a meditator at this stage, conscious of the bodily and mental processes, will forthwith achieve the "knowledge of arising and passing away," followed soon by the other progressive stages of insight, up to the "knowledge of equanimity about formations". When this knowledge matures, the cessation of formations, nirvana, is reached with the resultant "knowledge of fruition". This knowledge lasts just a moment to one who has not previously made a resolve on its duration; but it may

sometimes last a little longer. But in the case of those who had made a prior resolve on its duration, the "knowledge of fruition" lasts longer, say the whole day or night, or as long as the time resolved, as stated in the Commentaries. Likewise, in these days, in the case of those immersed in concentration and insight, fruition lasts an hour, two hours, three hours, and so on. Fruition knowledge comes to an end only when the meditator wishes to terminate it. Nevertheless, during a period of fruition knowledge, lasting an hour or two, reflective moments sometimes arise, but they disappear after four or five noticings, and fruition knowledge recurs. In some cases, fruition knowledge lasts for several hours, without any interruption. While fruition knowledge lasts, consciousness is absolutely set upon the cessation of formations known by the designation of *nirvana*. *Nirvana* is a *dharma* entirely liberated from the bodily and mental process and all mundane notions. Therefore, during the experiencing of fruition knowledge there arises no awareness of one's bodily and mental processes and of this world, or of any other mundane sphere. One is absolutely free from the entire mundane sphere. One is absolutely free from all mundane knowledge and inclinations. There are around him all objects to see, hear, smell or touch, but he is not aware of them at all. His posture is firm. If bliss of fruition knowledge comes while he is sitting, his sitting posture remains firm, as firm as before, without knowledge comes to an end there arises at once in him the awareness of thoughts relating to the cessation of the formations or the objects of sight, hearing, etc. Then the normal contemplation returns or buoyant feeling or reflection. At the beginning the formations appear to him to be coarse and his noticings are not vigorous enough. But in the case

of those who are strong in insight, their contemplation runs as smoothly as ever.

A note of warning may be given here. The meditator should make a prior resolve on the speedy entrance into fruition knowledge and the duration of it. He should not turn his attention to a resolve once he has started to notice the bodily and mental processes. Before the maturity of insight is achieved, while he is doing very well in noticing the formations, he may experience "goose-flesh," yawning, trembling and sobbing, and lose the momentum of contemplation. While the acts of noticing are gaining strength, he may look forward to the goal and thereby loosen the grip on his contemplation. But he should not think of anything else than his contemplation and if he does so unwittingly, he must notice the extraneous thought. Some attain to fruition knowledge only after several losses of the momentum in their acts of noticing. If one's concentration is weak, then the entry into fruition knowledge is slow, and when it comes it does not last long. This is a description of the process of fruition knowledge.

Reviewing Some of the meditators pass through the stages of the knowledge of fearfulness, misery, disgust, desire of deliverance and consequently have no clear view of them. So, one wishing to review them should review each of them for a fixed time. For example, for half an hour or one hour one should play heed only to the arising and passing away of the objects, with a resolve on the knowledge of arising and passing away. During that period the knowledge of arising and passing away remains intact and there will be no further progress of insight. However, when that period expires, knowledge of dissolution arises by itself. If it does not arise by itself, then heed must be given to dissolution stays on for a

certain length of time. During that period what has been resolved will occur. On the expiration of the time fixed, the next higher knowledge will arise by itself. If it does not, he should aspire to the knowledge of fearfulness associated with fearful objects. Then knowledge of fearfulness will come together with fearful objects. Then he should turn his attention to miserable objects and knowledge of misery will arise very soon. When the mind is directed to disgusting objects it will give rise to knowledge of disgust. Getting disgusted with every noticing, knowledge of disgust will set in. The next stage must then be thought of: knowledge of desire for deliverance. Sated with an ardent desire to be delivered from the formations, he should aspire to the relevant knowledge, and soon that knowledge will come, after some effort. When one inclines towards the next higher stage, one will experience pains, wish to change postures and become disturbed by a feeling of dissatisfaction, but will gain knowledge of reobservation. Then, the meditator must turn his mind to the knowledge of equanimity. The momentum of contemplation will go on until there arises smoothly the knowledge of reobservation. In this way, one will find that during the stipulated time, while one is noticing, the particular knowledge one aspires to arises and on its expiration the next higher knowledge arises as if it were a barometric rise. If a review of the above-mentioned knowledges is not yet satisfactory, it should be repeated until one is satisfied. To a very ardent meditator the progress is so very swift that he may reach the stage of knowledge of equanimity about formations in a few moments, as also the stage of fruition knowledge. One who is well matured in the practice can attain to fruition knowledge while walking or having a meal.

How to Attain to the Higher Paths (Maggas)

When the meditator gets full satisfaction from the exercises to attain speedily the fruition knowledge of the first path, as also to abide therein for a long time, he should strive to attain to a higher path. He must then make an ardent wish in this manner, having determined a definite period for striving: "During this period I do not wish to experience the fruition knowledge. May there be no recurrence of that knowledge! May I attain to the higher path, the path I have not yet attained! May I reach that goal!" With this ardent wish, he should, as usual, notice the bodily and mental processes. The advantage of the determination of a definite period is that he can easily attain again the fruition knowledge of the path already acquired, if he so wishes. If no such time limit is made, and one goes on striving to attain to the higher path, then it will no longer be possible for him to attain again the fruition knowledge of the lower path. In that event, if one finds that he cannot as yet attain to the higher path nor go back to the fruition knowledge of the lower path, he will be disturbed by a feeling of dissatisfaction and disappointment. The advantage of abandoning the wish for re-attaining the already attained fruition knowledge is the nonattainment of the knowledge during the particular period, and if there is maturity of insight, one can attain to the higher path. If the wish is not fully abandoned, then the previous fruition knowledge may set in again. Therefore, full abandonment of the wish is called for during the definite period. When one begins the contemplation with a view to attaining the higher path, the progress of insight will begin with knowledge of arising and passing away. Then the progress of insight is not similar to that one makes while striving for the recurrence of fruition knowledge, but the same as the progress one makes in practicing contemplation for the lower path. Brilliant light or shapes may appear as in the case of the earlier

stage of knowledge of arising and passing away. One may experience pain. Distinct arising and passing away of the bodily and mental processes occurs. Although it does not take long to regain the “knowledge of equanimity about formations” while one is contemplating for the recurrence of fruition knowledge, now if insight does not mature one will have to remain long at the stages of lower knowledges. However, no difficulty will confront the meditator as in the case of his contemplation for the lower path. It is possible that he may attain to one knowledge after another up to “knowledge of equanimity about formations” in a day’s time. The mental process of knowledge is much more lucid, distinct and broad. Much keener are his experiences of fearfulness, misery, disgust, desire for deliverance from the ills of the mundane spheres. Formerly, although it was possible to attain fruition knowledge four or five times in an hour, now, if insight is not yet mature for the higher path, “knowledge of equanimity about formations” goes on. Possibly it may last from a day to months or years. On the maturity of insight, distinct noticings of the formations having appeared, the realization of the cessation of the formations comes with the attainment of the higher path and fruition. Then will come to him the “knowledge of reviewing”. He will later return to the stage of “knowledge of arising and passing away” with a very clear mental process. This is the description of the progress of insight leading to the attainment of *sakadāgāmi magga*, the path of the once-returner.

Again, if one ardently wishes to attain to the third path, *anāgāmi magga*, one must again decide on a definite period during which one abandons fully the desire for returning to fruition knowledge of the previous path. Then one resolves thus: “May only the progress of insight relating to the higher path come. May I

attain the higher path and fruition". And he must begin contemplating on body and mind as usual. He begins with "knowledge of arising and passing away," but soon he will attain the higher knowledges one after the other up to "knowledge of equanimity about formations". If insight is not yet mature, then that knowledge will linger on. When it matures, then it will reach the cessation of formations and with it the knowledge of the third path and fruition. This is the description of the attainment of the third path and fruition, of the *anāgāmi* or nonreturner.

One who aspires to the fourth and final path and fruition, that of sainthood (*arahatta magga and phala*), must fix a period and give up all desire to re-attain to the fruition-knowledge of the third path. Then he must begin to contemplate the bodily and mental processes as usual. This is the only way, as stated in the *Satipatthāna Sutra*. Beginning with "knowledge of arising and passing away," soon "knowledge of equanimity about formations" will be attained. If insight is not yet mature, it will tarry. When it does mature, then the meditator will attain to the cessation of formations with the realization of the final *arahatta magga*.

In the foregoing paragraphs, the words to the effect that the progress of insight will end up in the realization of the knowledge of the paths and fruitions (*magga-phala-ñāṇa*) refer only to those who have gained maturity in the fulfillment of *pāramita* (perfections). Those who have not yet developed *pāramita* fully will come to a standstill at the "knowledge of equanimity about formations". An important point to be noted is that, although the person who has attained the first path is likely to attain the second path soon with comparative ease, he will find it difficult to reach the third path for a long time. The reason is that both of the

attainers of the first path and the second path are well practiced in the observance of virtue (*sīla*) or, in other words, they are the paragons of virtue. In the case of the attainer of the third path, he must have also fully developed concentration (*samādhi*). Therefore, he is not able to attain the third path easily in that he has to strive hard to develop concentration. Be that as it may, without utmost effort to develop one's powers, nobody can possibly know whether he is able to attain this path or that path. In some cases, the attainment of a path comes only after a long time, and because one has to strive that long it must not be assumed that one has not yet fully developed *pāramitas*. Again, the present effort can lead to the fulfillment of *pāramitas*, getting nearer to maturity. So, one should not waste one's time by weighing in his mind the matter of one's having the *pāramitas* or not.

The meditator should bear in mind the following undeniable point and put forth utmost effort to achieve his aspiration.

Even the development of *paramitas* is not possible without effort. Granted that one has fully developed *pāramitas*, he cannot possibly attain any path without effort. Such a person can attain a path easily and speedily if he puts forth effort. If he has developed *pāramitas* to an appreciable extent, his effort will lead to its maturity and consequently he can attain the path he aspires to. At the least, he has sown potent seeds for the harvest of a path in the next existence.

Advice

In these times those who are most ardent and keen to work for their own deliverance from the ills of the world and the attainment of *magga-phala-nirvana*, which is the highest goal of *vipassanā* (insight) meditation, they will be well advised to practice

by the aforesaid way the contemplations of body, feeling, consciousness and mental objects, called otherwise *satipatthāna* meditation. It is, in fact, a “must” for them.

A Special Note

The technique of insight meditation outlined in this treatise is quite sufficient for persons of fair intelligence. Such persons, having read it, should practice these contemplations with firm faith, keen desire and great diligence, in a methodical manner, and they can be sure of progress. It must, however, be pointed out that the details of the experiences and the progressive stages of insight gone through by meditators cannot possibly be described in full in this short treatise. There still remains much that is worthy of description. On the other hand, what has been described here is not experienced in by every meditator. There are bound to be differences according to one’s capabilities and *pāramita*. Again, one’s faith, desire and diligence do not remain constant always. Furthermore, a meditator, having no instructor and being entirely dependent on book knowledge, will be as cautious and hesitant as a traveler who has never been on a particular journey. Therefore, it is obviously not very easy for such a person to attain the paths, fruitions and *nirvana* (*magga-phala-nirvana*) if he goes on striving without a teacher to guide and encourage him. This being so, one who is really keen to meditate until he attains his goal, *magga-phala-nirvana*, must find out a teacher who is fully qualified by his own attainments to guide him all along the way from the lowest stage of insight to the highest knowledges of path, fruition and reviewing. This advice is quite in accord with what is stated in the *NidānaVagga, Sumyutta Nikāya*: “A teacher should be sought for knowledge about decay and death as it really is”. Should anybody

be obsessed with pride— “I am an extraordinary man. Why should I learn from anyone?”—he will be well advised to do away with such pride, as Poṭṭhila Mahāthera did.

In the course of contemplation, bearing in mind the following advice of the Buddha, one should go all out to win the goal.

No slacker or the man of puny strength
May win nirvana, freedom from all ill.
And this young brother, yea, this peerless man
Bears the last burden, Māra’s conqueror.

(The Book of Kindred Sayings)

Notes

1. The eight *Uposatha* precepts are: abstention from (1) killing, (2) stealing, (3) all sexual intercourse, (4) lying, (5) intoxicants, (6) partaking of solid food and certain liquid after twelve o’clock noon, (7) dance, song, music, shows (attendance and performance), the use of perfumes, ornaments, etc., and (8) luxurious beds.
2. There are four noble individuals (*ariya-puggala*). They are those who have obtained a state of sanctity:
 - a. The stream-winner (*sotāpannā*) is one who has become free from the first three of the ten fetters which bind him to the sensuous sphere, namely, personality belief, skeptical doubt, and attachment to mere rules and rituals.

- b. The once-returner (*sakadāgāmi*) has weakened the fourth and fifth of the ten fetters, sensuous craving and ill will.
 - c. The nonreturner (*anāgāmi*) becomes fully free from the above mentioned five lower fetters and is not longer reborn in the sensuous sphere before reaching *niravāna*.
 - d. Through the path of holiness one further becomes free of the last five fetters: craving for fine material existence (in celestial worlds), craving for immaterial (purely mental) existence, conceit, restlessness, ignorance.
3. The thirty-two parts of the body, as used in body contemplation, are: head hair, body hair, nails, teeth, skin, flesh, sinews, bones, marrow, kidney, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, stomach, excrement, bile, phlegm, pus, blood, sweat, lymph, tears, serum, saliva, nasal mucus, synovial fluid, urine, brain.
 4. Some of these points where the touch sensation may be observed are: where thigh and knee touch, or the hands placed together, or finger to finger, thumb to thumb, closing of the eyelids, tongue inside the mouth, tips touching when mouth is closed.
 5. *Taruna-udayabbaya-nāna*. On the degrees of insight knowledge, see *The Progress of Insight* by the Ven. Mahāsi Sayādaw (publ. by The Forest Hermitage, Kandy, Ceylon).
 6. The preceding section describes the "analytical knowledge of body and mind" (*ñāṇa-rūpa - pariccheda-ñāṇa*). Belonging to the "Purification of View."

7. The preceding section refers to "knowledge by discerning conditionality" (paccaya - pariggaha - ñāṇa), belonging to the "Purification by Overcoming Doubt."
8. The preceding paragraphs refer to the "knowledge of comprehension."
9. These phenomena are the "ten corruptions of insight." They have the character of "corruptions" only when they cause attachment in the meditator, or lead to conceit, i.e., if misjudging these phenomena and overrating his achievements, he believes to have attained to the paths of sainthood. These "corruptions" occur at the stage of "weak knowledge of rise and fall."
10. This refers to "purification by knowledge and wisdom of what is path and not-path."
11. Reference is here to the "final knowledge of rise and fall."
12. "Knowledge of dissolution."
13. "Knowledge of fearfulness."
14. "Knowledge of misery."
15. "Knowledge of disgust."
16. "Knowledge of desire for deliverance."
17. There are ten characteristics of impermanence, Twenty-five of suffering and five of no-self.
18. This refers to "knowledge of re-observation (or reflection)."
19. At the suggestion of the Venerable Author, the following two references are here quoted, in explanation of the stages in the realization of *niravāna*, on the paths of stream-entry, once-returning, etc.:

- a. "One who sees *niravāna*, which merges in the deathless (in the sense of the end), realizes it"

"The seeing of *niravāna*, at the moment of the first path is *realizing as seeing (dassana)*. At the other path moments it is realizing as developing (bhāvanā)."

- b. "..... Suppose a man who can see is traveling along a path on a cloudy night. The path is obscured by the darkness. Lighting flashes and dispels the dark. In the absence of darkness the path becomes clear. This happens on a second journey, and again on a third journey, and again on a third journey. Here, like the man who can see his setting out on the path, is the effort of insight put forth by the disciple for the stream-winning path. Like the obliteration of the way in darkness covering the truths. Like the moment when the lightning flashes and dispels the darkness is the moment when the light of the stream-winning path arises and dispels the darkness covering the truths. Like the manifestation of the way when darkness clears is the time of the manifestations of the four truths to the stream-winning path; and what is manifest in the path is even manifest to the person who has got it. Like the second journey is the effort of insight to get the once returning path..... Like the third journey is the effort of insight to get the never-returning path"

APPENDIX

Following is a concise excerpted translation from the Pāli of the Mahā satipaṭṭhānā Sutta accompanied by a commentary from

the author, Mahāsī Sayādaw. This is offered as an expanded aid in this meditational technique, a reference to the source from which all satipaṭṭhānā meditations arose, the words of the Buddha.

Techniques of Meditation

The Mahā satipaṭṭhānā Sutra states:

- “And moreover, *bhikkhu*, a brother, when he is walking, is aware of it thus: ‘I walk’; or when he is standing, or sitting, or lying down, he is aware thereof.”
- “And moreover, *bhikkhus*, a brother, whether he departs, or returns, whether he looks at or looks away from, whether he has draw in or stretched out (his limbs), whether he has donned under robe, overrode, or bowl, whether he is eating, drinking, chewing, savoring, or whether he is obeying the calls of nature—is aware of what he is about. In going, standing, sitting, sleeping, watching, talking, or keeping silence, he knows what he is doing.”
- “And moreover, *bhikkhu*, a brother reflects upon this very body, however it be place or disposed, with respect to its fundamentals [i.e., the four elements].”
- “Herein, O *bhikkhus*, is a brother when affected by a feeling of pleasure, aware of it, reflecting, ‘I feel a pleasurable feeling.’ So, too, is he aware when affected by a painful feeling.”

“Herein, O *bhikkhus*, a brother, if his thought be lustful, is aware that it is so, or his thought be free from just, is aware that it is so.”

- "Herein, O *bhikkhus*, a brother when within him is sensuous desire, is aware of it, reflecting, 'I have within me sensuous desire."

In consonance with these teaching of the Buddha, it has been stated in colloquial language thus: "rising" while the abdomen is rising; "falling" while the abdomen is falling; "bending" while the limbs are bending; "stretching" while the limbs are stretching; "wandering" while the mind is wandering; "thinking, reflecting," or "knowing" while one is so engaged; "feeling stiff, hot," or "in pain" while one feels so; "walking, standing, sitting," or "lying" while one is so placed.

Here it should be noted that walking and so on are stated in common words instead of "being aware of the inner wind element manifesting itself in the movement of the limbs," as is stated in the Pāli texts.

Rising and Falling Movement of the Abdomen

It is quite in agreement with the Buddha's teachings to contemplate on the rising and falling movement of the abdomen. Such rising and falling is a physical process (*rūpa*) caused by the pressure of the wind element. The win element is comprised in the corporeality group of the five aspects of the physical and mental phenomena of existence (*khandha*); in the tactile object of the twelve because (*ayatana*); in the body impression of the eighteen elements (*dhātu*); in the wind element of the four material elements (*mahā-bhūta*); in the truth of suffering of the four noble truths (*sacca*); corporeality group, a tactile object, a body impression and truth of suffering are certainly objects for insight contemplation. Surely they are not otherwise. The rising and falling

movement of the abdomen is therefore a proper object for contemplation, and while so contemplating, being aware that it is but a movement of the wind element, subject to the laws of impermanence, suffering and insubstantiality, is quite in agreement with the Buddha's discourses on *khandhas*, *āyatana*, *dhātus* and *saccas*.

While the abdomen is rising and falling the pressure and movement experienced thereby is a manifestation of the wind element which is tactile, and perceiving that rightly as such is quite in consonance with what the Buddha taught as briefly shown below.

- "Do ye apply your mind thoroughly, brethren, to body and regard it in its true nature as impermanent."
- "Brethren, when a brother sees the body which is impermanent, as impermanent, this view of his is the right view."
- "Herein, O *bhikkhus*, a brother reflects: 'Such is material form, such is its genesis, such its passing away.'"
- "Do ye apply your minds throughly, brethren, to the tactile objects and regard their true nature as impermanent."
- "Brethren, when a brother sees tactile objects which are impermanent, this view of hi is the right view."
- "But by fully knowing, by comprehending, by detaching himself from, by abandoning the tactile objects, one is capable of extinguishing ill."
- "In him that knows and sees tactile objects as impermanent, ignorance vanishes and knowledge arises."

- “Herein, O *bhikkhus*, a brother is aware of the organs of tough and tangibles.”
- “Whatever is an internal element of motion, and whatever is an external element of motion, just these are the element of motion. By means of perfect intuitive wisdom it should be seen of this as it really is, thus: This is not mine, this I am not, this is not my self.”

Thus it will be seen that the contemplation of the rising and the falling movement of the abdomen is in accord with the above discourses and also with the Mahā-satipaṭṭhānā Sutra (Dhātu manasikāra Pabba—Attention to Elements).

Again, the wind element that causes the movement and pressure of the abdomen, comprise in the corporeality group, is the truth of suffering.

- “And what, monks, is the truth about ill? Ill, it should be said, is the fivefold factor of grasping.”
- “Monks, ill, as a truth, is to be fully understood.”

Staging with Materiality

An insight meditator should start with materiality, which is more easily discernible than mentality.

- “But one whose vehicle is insight discerns the four elements.”
- “And as regards those phenomena that are amenable to comprehension a beginning should be made by comprehending those among them that are obvious and easily discernible by the individual [meditator].”

- “Insight meditation begins with what is discernible. So a beginning should be made by comprehending those that are discernible. But later what is not easily discernible must somehow be made discernible and comprehended.”

Depending also on the aforesaid commentarial and subcommentarial statements, instructions are given to the meditators to begin with the rising and falling movement of the abdomen with a view to facilitating their meditation. However, when concentration has been developed, contemplation should be made on whatever arises at all the six sense doors. Instructions to this effect are also given to the meditators. As instructed, the meditators can very well carry on with their contemplation. Therefore, no doubt should be entertained whether it will be sufficient to contemplate only on the rising and falling movement of the abdomen.

Contemplation on the Arising of the Six Sense Doors

Although contemplation must be made on whatever arises at all the sense doors, it must not be accompanied by thoughts about it. Only bear attention is to be paid to what arises at one or the other of the six sense doors.

- “He who for things he sees no passion breeds,
But mindful, clear of head, can suffer sense,
with uninflamed heart, nor staying clings.”
- “He who for things he hears, or smells, or tastes,
or for things touched and felt no passion breeds,
but mindful, clear of head, can suffer sense,

wint uninflamed heart, nor staying clings.”

Contemplating on the rising and falling of the abdomen, one who knows its pressure and movement is “he who for things he felt no passion breeds, but mindful, clear of head, can suffer sense.”

- “Brethen, the all is to be fully known. What all, brethren, is to be fully known? The eye, brethren, is to be fully known, visual objects are to be fully known, eye consciousness is to be fully known, eye contact is to be fully known, that weal or woe or neutral state experienced, which arises owing to eye contact that also is to be fully known. Ear is to be fully known, sounds are to be fully known..nose...scent... tongue...savors..body is to be fully known...”

In the above passage “fully known” means the awareness of the material and mental arisings at the six sense doors. The awareness of the rising and falling movement of the abdomen is comprised in “things tangible are to be fully known.”

- “Brethen, the eye is to be comprehended, visual objects are to be comprehended, body is to be comprehended, things tangible are to be comprehended, mind is to be comprehended, mind states are to be comprehended.”

Insight meditations without prior Jhāna development.

It is possible to begin straightaway with insight (Vipassana) meditation without having previously developed full concentration in knowledge(Jhāna) meditation.

- “Here in, some persons contemplate on the five aggregates of clinging as impermanent and so on without having previously developed tranquility. This contemplation is insight meditation.”

This commentarial statement shows that it is possible to start with insight meditation without having striven to achieve access and full concentration. It has been stated that one whose vehicle is insight discerns four elements, which also goes to show this possibility. Besides, of the twenty-one parts of Mahasatipatthna sutra, all except those dealing with mindfulness of breathing, the reflection on the repulsiveness of the body and the nine cemetery contemplations, show the manner of insight meditation, and so it is obvious that insight meditation is possible thereby. However, as the Commentary observes that these parts deal with access concentration contemplations, it should be understood that access concentration is developed while contemplating on the postures of the body and so on and, having overcome the five hindrances, purity of mind is attained. Therefore, of the said parts, Visuddhimagga treats the reflection of the material elements concerned with insight meditation, under the heading of a meditation subject called “discernment the elements” (Dhātu-Vavatthana) and points out that, while contemplating the four elements, the hindrances are overcome and access concentration is attained. On the strength of this commentarial statement, it should be borne in mind with confidence and firmness that while contemplating on either all the four or on one, two or three of the four, access concentration can be developed, the hindrances overcome and purity of mind attained,. It is the personal experience of those who practice meditation ardently.

Attainment of Purity of Mind by Access Concentration

- “Purity of mind is the twofold concentration of the accessory and the ecstatic stage.”

The purification of consciousness, namely, the eight attainments, together with access concentration...”

- “Access concentration being like full concentration, the base of insight meditation is as well purity of mind. That is why the commentator states ‘together with access concentration.’”

- When ordinary people and trainers develop it, thinking, ‘After emerging from one of the eight meditative attainments we shall exercise insight with concentrated consciousness,’ the development of absorption concentration provides them with the benefit of insight by serving as the proximate cause of insight, and so too does access concentration as method of arriving at wide open (conditions) in crowded (circumstances).”

- As a method of arriving at ‘wide open’ means as a method of getting an opportunity, the ninth opportunity (the lifetime of the path, fruition and nivāna), To elaborate: as it is very difficult to come across the dispensation of a Buddha, a person, terror-stricken, is so very eager to gain deliverance from samsara that he, without awaiting the attainment of full concentration, begins insight meditation, basing it only on access concentration.”

These two passages show most clearly that purity of mind can be attained also by access concentration, and insight meditation is possible thereby.

- “The five grasping groups ...are the conditions which should be pondered with method by a virtuous brother, as being impermanent, suffering, sick, as an impostor, as a dart, as pain, as ill health, as alien, as transitory, empty and soulless.

“By a brother who is a stream-winner...it is the same five groups of grasping” that should be so pondered.

“By one who is a once-returner...so pondered.

“Indeed, friend, it is possible for a virtuous brother so pondering with method these five groups of grasping to realize the fruits of streamwinning; for a brother who is a stream-winner...to realize the fruits of once-returning: for a brother who is a once-returner... to realize the fruits of nonreturning; and for a brother who is a nonreturner... to realize the fruits of arahatship.”

The discourse on virtue shows clearly that one who is virtuous can ponder the five grasping groups and, by so pondering, realize, by stages, the fruits of stream-winning, once-returning, nonreturning and arahatship. The rising and falling movement of the abdomen is the wind element comprised in the corporeality group. So it should be borne in mind steadfastly that the technique of meditation based on the rising and falling movement of the abdomen and the contemplation of five grasping groups that arise at the contemplation of five grasping groups that arise at the six sense doors is proper and right, leading up to the realization of the fruits of arahatship.

In conclusion, special attention may be drawn to the fact that it is quite proper to contemplate on whatever is of material nature in any part of the body, and that it is equally proper to contemplate on whatever is of wind element in any part of the body.

Bhaddanta Sobhana,
Agga Maha Pandita,
Mahasi Sayadaw
October 10,1970

MEANING OF PORĀNA GĀTHĀ

Samvijjamānamhi - In respect of the present saṅkhāra (conditioned thing) which is still in the states of existence, **vā** - in respect of the present existing saṅkhāra that ought to be personally realized and known. **visuddhi dassamo** - (a person who) is endowed with or who has the ability of discern by the faculty of extraordinarily pure Bhaṅga Ñāna (**paccakkhato upalabbhamāne paccuppane - suvisuddhabbangadassana** - Expositions of Tika), **Yogāvacarō** - i.e. this particular person (Yogi), **tadanvayam** - provides the knowledge of Anumāna which occurs following suit after the said Paccakkha Ñāna that perceives the dissolution of paccuppana saṅkhāra, **atītanāgate** - in respect of the Past Saṅkhāra, and future aggregation of saṅkhāra dhammas, **neti** - bears and causes to occur. (**Tassa paccuppannasāṅkhāra bhangaḍassino nanassa anvayam anugatabhūtam nanam pavattheti** - An exposition of Ṭikā). **Katham** - How it has caused to occur may be explained in this manner. **Sūriya uggate** When the sun arises, **ussabindhū** the dwe-drops, **palokino eva** just as getting dried up and vanished, **sāṅkhāragatā**- the saṅkhāra-dhammas, **palokino** - are by nature vanished and destroyed. **Iti** - Anumāna-Ñāna is caused to occur or arise as such.

The gist of the above **gāthā** in Plain language is: -

A Yogi, i.e. a person, who **practices** vipassanā meditation, and who is endowed with the extremely pure knowledge of **Bhaṅga** in respect of the existing saṅkhāras currently occurring **that yogi knows** of the existing saṅkhārā which ought to be personally achieved and known, conveys and caused **Anumāna-Ñāna** that takes place following suit after the **paccakkha-Ñāna**

which perceives the dissolution of the existing saṅkhāra, to occur in respect of the aggregate of all past saṅkhāra and future saṅkhāra. How it happens may be illustrated thus: When the sun rises in the horizon, just as small drops of dew are dried up and get disappeared, all past, future and present existing saṅkhāra-dhammas, will **vanish** and **be** destroyed. In this way, **Anumāna-Ñāna** is caused to occur or take place.

TO BE REMEMBERED IN PARTICULAR

In view of what is contained in these Pali, Atthakatha and Ṭīkāś, the meaning rendered as: "A vipassanā **Yogi** should not contemplate beginning from the past and future dhammas. Contemplation should be made starting only from the present existing dhammas in the course of their arising and dissolution. When the existing dhammas presently occurring are personally realized with clearness and purity inasmuch as the knowledge becomes active and satisfactory, **Anumāna-Ñāna** which goes to determine by **reflection** the past and future dhammas according to the nature of dhammas, occurs automatically. Only " **anulomañāṇa**" which arises automatically, is needed in matter of past and future. It is not necessary to purposely find and contemplate them.

The continuous arising and dissolution of the saṅkhāra object of consciousness that ought to be noted, and the act of noting with awareness of vipassanā saṅkhāras one after another in succession, are found and seen by a person in whom keen **Bhaṅga-Ñāṇa** is actively taking place "just like sessamum seeds parched in a frying pan **fume** with a continuous **crackling** noise," as these are closely observed with constant vigil. Saṅkhāra-consciousness and the saṅkhāra of the act of noting with

awareness are also continuously found and perceived rapidly and repeatedly dissolving one after another in Succession just as the bubbles appearing on the surface of the earth caused by rain drops falling on the ground due to a heavy downpour, are disappearing very quickly. These are also found and perceived in a continuous motion disappearing and vanishing just like a swift-moving mirage quickly appearing and vanishing. Referring to a Yogi who has thus gained perception with full awareness, it is stated in Visuddhi Magga in the following **gāthā**.

**Yathā pupphulakam passe yathā passemarīcī
kam. Evam lokam avekkhantam, maccurājā na
passati.**

Pubbulakam - Just as a bubble, **passe yatha** - is found and perceived to have rapidly and continuously dissolved, **marīcīkam** - and just as a mirage, **passe yatha** - is found and perceived to have rapidly dissolved into thin air, **evam** - in much the same way, **lokam** - the Five Khandhas which are synonymous to Loka (people), **avekkhantam** - a person who realizes these Khandhas to have dissolved rapidly in quick succession, **maccurājā** - Yama, the King of Infernal, **nā passati** - cannot find and see. (i.e. a person cannot be found and seen by Yama).

In connection with each and every sense-object which has been realized as having ceased or dissolved by Bhanga-Ñāṇa, **avijjā, tanhā, upādāna, kamma**, renewed or fresh existence and **Khandha** - the elements of a being, should not take place. Hence, referring to the fact that there is liberation from 'death' in respect of that new life existence. Every object, which is perceived by "bhangañāṇa", have no potentiality of causing "avijjā tanhā, upādāna kamma and khandha", so it has been stated "the king of infernal is unable to see" because there is complete emancipation

from death connected with the new life existence when searching etc, which grasp and perceive the state of dissolution, it has been stated as: "The King of Infernal is unable to see."

"END OF BHANGA-ÑĀṆA"

BHAYA ÑĀṆA, ĀDĪNAVA ÑĀṆA, NIBBIDĀ ÑĀṆA

As **Bhanga-Ñāṇa** has reached the point of perfection (acme), when one becomes highly gratified as, "the past rupas-namas also have already ceased, and these will also in future go on ceasing and dissolving, "**Bhaya Ñāṇa** arises with the realization that the sankharas "are dreadful."

**Tessa atīta sankhārā niroddhā,
paccuppannā nirujjhanti, anāgate nibbattana
kasankhārāpi evameva nirujjhissanti passato
etasmim thane bhayatupatthā nananam nāma
uppajjati.**

(Visuddhi Magga: 2-282)

Tassa - A person who has reached the acme in the knowledge of Bhanga, **atītāsankhārā** - the past sankhāras, **niruddhā** - have all ceased. **paccuppannā** - The present existing sankhāras, **nirujjhanti** - are in process of coming to a cessation. **Anāgate nibbattanakasan-khārāpi** - All the sankharas which will occur in future also, **evameva** in much the same way, **nirujjhissanti** will no doubt cease. Iti - as stated, **passato** if perceived, **etasmim thāne** - in this matter, **bhayaturatthāna nanam nāma** what is called as **Ñāṇa** which considers it as being frightful, **uppajjti** - arises.

At that moment, the fearful condition of sankhāras which are repeatedly dissolving every time noting is done **occurs** together with the knowledge of awareness. Also in respect of sense-objects which happened to be reflected **upon**, while imagining **them** as being horrible, knowledge of awareness occurs. The mind that is noting is likely to become depressed **from** having no tendency to become delightful and cheerful as it **had been** at the true occurrence of **Udayabbaya-Ñāṇa** and **Bhanga-Ñāṇa**. However, it is not that kind of fear which is mingled with dejection at the sight of the enemies, or ghostly spirits. It is just a feeling of unpleasantness without joy, **due to** knowing the real alarming state of things as **they** really **are**.

Bhayatupatthānananam pana bhāyati na bhayatīti, na bhāyati, tannhi atitā sankhārā niruddhā, paccuppanā nirujjhanti, anāgatā nirujjhissantiti tiranamattameva hoti.

(Visuddhi magga: 2-283)

Bhayatupatthānanānaṃ -Bhaya-Ñāṇa **bhāyati na bhāyatīti** If questioned whether the said **Ñāṇa** is fearful, **wither**, to be afraid of or not, **na bhāyati** - the answer should be - it is not that it is really to be afraid of or rather, **alarmed**, **It** - It is correct. **Tam** - This Bhaya-Ñāṇa is, **atitā-pe-nirujjhissantiti** that the past sankhāras have ceased, the existing sankhāras are about to cease, and the future sankharas will definite cease, **tiranamattaneva** - merely to reflect and determine: **hoti** - is so. (It means to say - this Bhaya-Ñāṇa is not that is considers things as horrible but that it just reflects and determines as: 'the past sankharas have ceased, the existing present sankharas are about to cease, and the future sankhāras will undoubtedly cease.')

If this **Bhaya-Ñāṇa** (Knowledge of awareness of fear) and mature, **Ādīnava-Ñāṇa** (Knowledge in the contemplation of misery) arises. At that time, it will no longer be considered that sankharas which has been noted, and the conditioned existences which have been contemplated are pleasurable things of essence that should be held in high esteem. It will be just thought of as having found things which are loathsome and abominable every time noting **take** place. It might probably be imagined that only gross, coarse and fearful things are being found. The following is an extract from Patisambhidā Magga which describes the manner of occurrence of **Bhaya** and **Ādīnava Ñāṇas**.

**uppādo bhayanti bhayatupatthāne pannā
ādīnave nanam. Pavattam bhayanti, nimittam
bhayanti, āyūhanā bhayanti, patiaandhi
bhayanti, gati, nibbatti, upapatti, jāti, jarā,
vyādhi, maranam, soko, paridevo, upāyāso
bhayanti bhayatupatthāne pannā ādīnave
ñāṇam.** (First Vāra)

**Uppādo dukkhanti bhayatupatthāne
pannā ādīnave ñāṇam. Pavattam-pc-upāyāso
dukkhanti bhayatupatthāne pannā ādīnave
nanam.**

(Second Vāra).

**Uppādo sāmīsanti-pa-upāyāso namīsanti
bhayatupatthāne pannā ādīnave ñāṇam.** (Third
Vāra)

**Uppādo sankhārāti-pe-ppāyāso
rānkhārāti byayatupatthāhe pennā ādīnave
ñāṇam.**

(Fourth Vāra).

Uppādo - The coming into being beginning from the present life existence, that is, re-birth in this present existence, **bhayanti** - being a dreadful thing, **byayatupatthāne pannā** - knowledge = awareness which imagines (it) as terribly dangerous, **ādīnava ñāṇam** = is known as **Ādīnava-Ñāṇa**. (The complete meaning of Pali in regard to word "**pavattam etc.**" may be similarly understood in amplification). **Pavattam**- the state of continuing process of becoming without and. i.e. the life-continuum, **bhajati** - as being fearful or alarming. (The repeated **following** upon the dissolution of the old, the phenomenal process which is continuously **manifests** at every time of noting, is considered as fearful or dreadful.) **Nimittam** - the sign of samkhāre the conditioned things which are transitory, such as, acts of rising and falling (of the abdomen), **acts** of sitting, **acts** of bending, **acts** of stretching, **acts** of seeing, and **acts** of bearing which manifest as if these are things having substance or substantiality, though in reality there is no substance, form or individuality **(Nimittanti sabbampi sankhāranimittam-Atthakatha. Sankhār-animittanti sankhārānam samuhadighā navasena sa-kiccapa-ricchedatāya ca sa - viggahanam viya upatthānam - Tikā). āyūhanā-** kusala kamma and akusala kamma (good & bad actions) which is but an effort made with a view to gain happiness and prosperity, **patisandhi** - to be reborn in a new existence, **gati** - the future state of existence to which **one** is destined either to suffer in hell, or to become an animal or a **peta**, or a human being, or a **deva**, **nibbatti** - which is the sign of omen that first and foremost arises, **upapatti** - places of existence where to reach, **jāti** - to be reborn (rebirth) **jarā** - to get old (old age) **vyādhi** - to have ill-health and sickness, **maranam** - to die (death), **soko** - sorrow, worry and lamentation, **paridevo** - wailing

upāyāso - desperation and despair, **bhayanti** - as being dreadful and horrible, **bhayatupatthāne pannā** - knowledge awareness which imagines these incidents as being so alarming, **ādīnavenanam** - is known as **Ādīnava Ñāṇa**. (Here ends the meaning of First Vāra).

Uppādo - To be reborn, or rather, rebirth in the present existence, **dukkhanti** - being pain and misery, **bhayatupatthāne pannā** - awareness=or knowledge which imagines it as being dangerous or terrible, **adinavenanam** - is known as **Ādīnava Ñāṇa**. (The meaning of the rest of the pali phrase, is an elaboration as given relating to the first Vāra –this ends the second Vāra).

Uppādo - To have rebirth in this present existence, **sāmisanti**- being mingled with the material food or nourishment-meaning; condition of suffering from the round of rebirths, sensual pleasures (kāmaguna), and craving or clinging desires (kilesa), **bhayatupatthāne pannā** – awareness or knowledge which imagines or holds the view of the state of condition as dangerous and terrible **ādīnavenanam** - is known as **Ādīnava Ñāṇa**.

(In summer time just as there is something to be worried about in a house containing tinder - flammable materials which easily catch fire, imagination is said to have taken place that because of the rounds of rebirths which are pain and misery, and of sensual pleasures that occur conjointly, thereby affording material for the fires of Kilesa to burn, worry and fear are taking a grip, just as a hand smeared with the dirt of rice and curry, **kilesa** materials which can cause dirtiness and defilement to occur, are thought of as detestable. The rest of the Pali statement may be interpreted in the sama light as in the case of First Vāra. Here ends the Third Vāra).

Uppādo - To have rebirth in this present existence, **sankhārāti**- being sankhāras, which are disturbing and which have not found any peace, **bhayatupatthāna** - awareness = knowledge which imagines the said state of conditions as being fearful and dangerous, **ādīnava ñāṇam**- is known as **Ādīna-Ñāṇa**. (The remaining Pali phrase may be understood as conveying the same meaning as in the case of the First **Vāra**. Here ends the Fourth Vara.)

EXPLANATION

A person who after having personally realized the constant dissolution of **rūpa-nāma** that seen, and the awareness of Vipassana insight knowledge and has also appreciated of all the these "as being fearful things", "if reflection has been made of the state of conception (patisandhe) of this present existence which is the origination of those **rūpas** and **namas**", would only consider this initial state of arising of **rūpa-nāma** as being only 'fearful' or rather alarming. This knowledge of perception and awareness in known as **Bhaya Ñāṇa** and **Ādīnava Ñāṇa**. The manner in which knowledge takes place may be known according to the method that has been just described. In particular, it might also have been imagined as being 'fearful' by just noting without reflection being made separately in respect of **pavatta** and **nimitta**.

Among the fifteen (15) expressive words beginning from the word '**uppāda**' to the last word '**upāyāsa**' (only the five words, '**uppāda**', **pavatta**, **nimitta**, **āyūhanā**, and '**patisandhe**' are the statement of expression as an essential pointer to the state of consciousness where **Bhaya** and **Ādīnava Ñāṇas** occur. However, the ten words such as '**gati**', etc., being quite peculiar by reason of mere expression of Pali terminology, and being likely to occur to a

person of high intellect by reflecting on the peculiarity of the common term or language, it has been described again in extra. Among the 10 words, the two words viz: **nibbatti** and **jāti** convey the same sense as **Uppāda** and **Patisandha**. The two words - '**gati**' and '**upavatti**', carry the same meaning as the word '**pavatta**'. The six words - **jarā**, etc. are embraced in the expression '**nimitta**'. Hence, if it is conceived by the use of five words - viz: **Uppāda**, etc., it should be noted and understood as being sufficiently adequate.

**Tattha bhayākārena pavattam nanam
bhayutupathānananam, itarākārasena
pavatta mādinavanananti datthabham.**

(Maha Tikā 2-451)

Tattha - Among these bhayākāra, etc., **bhayākārena** - from the aspect of holding a notion as being fearful, **pavattam ñāṇam** - the knowledge that arisen, **bhayutupathānananam** - is known as **Bhaya Ñāṇa**. **Itarākārasena** - According to the will of appearances which apprehends as being **dukkha**, **sāmisa** and **sankhāra** other than which has been stated, **pavattam ñāṇam** - the knowledge that occurs, **ādinavananam** - is known as **Ādinava Ñāṇa**. **Iti datthabham** - It would be remembered as such.

The manner in which **Bhaya-Ñāṇa** takes place is described by the use of the expression '**bhayanti**' along with the first Vāsa from among the four **vāras** in Pali in conformity with this Tikā. Distinguishingly the manner as the how **Ādinava Ñāṇa** takes place by means of the remaining three **Vāras**.

A yogi who conceives or thinks of **Uppāda**, etc., as being **bhaya**, **dukkha**, **sāmisa** and **sankhara** will be free from the

dangers viz:- "The first formation of existence, continuous act of arising or becoming **sankharanimitta**, act of exertion is **kamma** and rebirth. It is well and good. There is an escape from the **fuel** which is suffering **Kāmaguna**, and **kilesas** and from the round of rebirths or existences. There is Bliss." Knowledge of awareness or wisdom also occurs which reflects in a reverse order on the above points conjecturing what **Nibbana** is. Hence, it has been stated in Patisambhida Magga as,

Anuppādo khemanti santipade ñāṇam, etc.,

Anuppādo sukhanti santipade ñāṇam, etc.,

Anuppādo nirāmisanti santipade nanam, etc.,

Anuppādo nibbānanti santipade nanam, etc.

Describing also the form **vāras** of **Santipadanāna** is continuation. '**Santipade-ñāṇa**' as shown by these four **vāras** are not **Bhaya** and **Ādīnava Ñāṇas**. It is merely the knowledge of **Ānisansa** which occurs according to the nature of dhamma in continuity from the **Ñāṇa** (knowledge) stated in the foregoing.

If **Ādīnava-Ñāṇa** becomes mature and strengthened, **Nibbidā-Ñāṇa** (knowledge in the contemplation of wearisomeness) occurs. At that moment in the manner consistent with **Ādīnava-Ñāṇa** which has perceived the fault, it is thought of as only wearisome and dull, also every time noting is done. If also imagined and reflected **upon**, it is only thought of with aversion as being monotonous and wearisome. In the least, it is likely that the work of imagining and thinking itself is considered as uninteresting, dull and ennui. How this **Ñāṇa** occurs is described in Dhammapada, as follows -

**Sabbe sankhārā anicoāti, yadā pannaya
passati.**

Atha nibbindati dukkhe, esa magga visuddhiyā.

Sabbe sankhārā dukkhāti, yadā pannāya passati.

Atha nibbindati dukkhe, esa maggo visuddhiyā.

Sabbe dhammā anattāt, yadā pannāya passati

Atha nibbindati dukkhe, esa maggo visuddhiyā.

Sabbe samkhārā - All rūpa-nāma-sankhāras, **aniccāti** as being impermanent, **yadā** - when Bhanga-Ñāṇa reaches the point of perfection, **pannāya** - by the knowledge of proper Vipassanā insight which occurs in sequence beginning from paccakkha-ñāṇa. **passati** - are known and perceived. When perceived as such, (According to Maha Tikā **Yadā**- at a time when, **pannāya** - with the insight wisdom of Sammasana-ñāṇa, **passati** - **sammasati** contemplates, perceives and observes. **Atha-pacchā** - having observed and reflected, at a later time after the occurrence of Udayabbaya - ñāṇa, etc. The meaning may be rendered in this manner.) **dukkhe** - in respect of the miserable condition of rūpa-nāma which has been considered as terribly dangerous, and perceived as faulty by the faculty of Bhaya-Ñāṇa and Ādīnava-Ñāṇa, **nibbindati** - becomes unhappy and wearisome. **Esa** - This knowledge of wearisomeness, **visuddhiyā** - in order to get cleansed from the dirt of Kilesa, (vodāna-tthāya an exposition of Atthakathā), **maggo** - is indeed the cause.

Sabbe sankhārā - all rūpa-nāma-sankhāras, **dukkhāti** - are misery and sufferings; these are bad and disagreeable. (The rest is similar to what has been stated in the first verse (gāthā).

Sabbe dhammā - all nature of rūpa-nāma, or rather, the natural state of condition of rūpa-nāma are, **anattati** - considered as Non-Self- Non-individuality having no characteristic of a particular person, or a living entity which is governable. (The remaining words are similar to those contained in the first verse.)

NB. These three formulas may be taken in the sense of "All mind and matter are transient, evil and devoid of reality."

The three kinds of this Ñāṇa viz: **Bhaya, Ādīnava** and **Nibbidā** are different only in the degree of knowledge or rather, in their faculty which comprises three kinds: - crude or undeveloped, mediocre, and well- developed or mature. According to the nature of characteristic which clearly knows and perceives the faults of Sankharas, there is only one kind of Ñāṇa. Such being the case, some persons soon after Bhaya-Ñāṇa has occurred to them, or rather, immediate after Bhaya-Ñāṇa arises, **Ādīvava** and **Nibbidā Ñāṇas** are likely to occur. Moreover, in the case of some persons who are making progressive strides very quickly towards higher stages of insight knowledge, only one or two conditions out of the three knowledges of **Bhaya, Ādīnava** and **Nibbidā** might be conspicuous.

Tenāhu porānā bhayatupathānam ekameve tini nāmāni labhi, sabbasankhāre bhayato addasāti bhayatupatthānam nāma jātam. Tesu yeva sankhā-resu ādīnavam uppadesīti ādīnavānupassanā nāma jātam, tesu yeva sankhāresu nibbindhamānam uppananti nibbidānupassanā nāma jātanti. Pāliyampi vuttam, yā ca bhayatupatthane pannā, yanca ādīnave ñāṇam, yā ca nibbidā, ime dhammā ekatthā, byanjanameva nānanti.

(Visuddhi Magga: 2-288)

Tena - Therefore, **norānā** - teachers of the past, **āhu** had stated. **Bhayatupatthānam, ekameva** - Even one Bhaya-ñāṇa

only, **tīni nāmāni** - bearing three nāmes, **labhi** - has received. (Bhaya-ñāṇa even though one ñāṇa only, assumes or receives the three names). **Sabbasan-khāre** - All kinds of sankharas, **bhayato addasa** - are perceived as being frightful. **Iti** - For this reason, **bhayatupatthānam nāma jātam** - it bears the name of **Bhaya-Ñāṇa**. **Tesu yeva sankharesu** - Even in these sankhāras which have been perceived as fearful or frightful, **ādīnavam** the fault (there in), **uppādesi** - has been caused to become conspicuous. **Patvākāsi vibhāvesi** - An Exposition of Tikā). **Tti** - For this reason, **ādīnavānupassanā namam jātam** - it receives the name of **Ādīnava-Ñāṇa**. **Tesu yeva sankhāresu** - Even in these ssankhāras whose faults have been perceived, **nibbindamānam-uppannara** - wearisomeness have occurred. **Iti** - For this reason, **nibbidānupassanā nāma jatam** - it receives the name of **Nibbida Ñāṇa**. **Iti** - Sages or teachers of the ancient times had said so. **Paliyampi** - Also in Patisambhidā Magga Pali Text, **yā ca bhayatupatthāne pannā** - the said Bhaya-Ñāṇa, **yanca ādīnave nānam** - and what is called Ādīnava Ñāṇa, **yā ca nibbidā** - as also this Nibbidā Ñāṇa, **atthi** - are in extant. **Ime dhammā** - These knowledges, **ekatthā** - have the same nature in essence of the dhamma. **Bhyanjanameva** - Only in name in the prammatical sense, **ñāṇam** there is difference. **Iti vuttam** - it has been preached as stated.

“End of Bhaya, Ādīnava, Nibbidā Ñāṇa”

MUNCPPUKAMYATA, SANKHĀRUPEKKHĀ NĀNA

Iminā pana nibbidananena imassa kula-
puttassa nibbindantassa ukkan-thantassa

**anabhira-mantassa sabbabhaveyoni gati
vinnānatthiti sattāvā-sa gatesu sabhedakesu
sasankhāresu ekasankhārepi cittam na sajjati na
laggati na bajjhati, sabbasmā sankhāragatā
muccitukāmam nissaritukāmam hoti. Athassa
evam sabbasankhāresu vigatālayassa
sabbasankhāragata muccitukāmassa uppajjati
muncitukamyatānanam.**

(Visuddhi Magga: 2-288)

Iminā nana nibbidānanepa - With this knowledge of Nibbidā, a male or a female (**emassa kulaputtassa**), who becomes wearisome, idle and unhappy (**Nibbindan-tassa ukkantthantassa anabhiraman-tassa**), in all kinds of sankhāras - states of existences viz: Three(3) **bhavas**, Three(3) **yonis**, five(5) **gatis**, seven (7) **vinnatthitis**, and Nine (9) **sattavasas**, which have the characteristics of dissolution and destruction (**sabba bhava-pe-sankhāresu**), not even in one of these existences (**ekasankhārepi**), the mind (**cittam**), will not cling to or become attached (**na sajjati na laggati na bajjhati**), wishing to get emancipated from all kinds of sankhāras (**sabbasmā sankhāragatā muccitukāmam**). At that moment (**atha**), getting rid of clinging attachment to all kinds of sankhāras-existenous in the manner stated (**sabba sankhāresu evam vigatalayassa**), the desire to escape from all kinds of sankhāras by adopting the method already described, (**sabbasmā sankhāragatā evam muccitukāmassa**), to such a male or female (assa), Muncittukamyatā-Ñāṇa occurs. (**muncitukamyatānanam uppajjati**).

There **Bhavas** means - **Kāmabhava, Rūpabhava** and **Arūpabhava**, i.e. sensual existence, corporeal existence and formless existence. Four kinds of **Yonis** - means: the four classes of birth or existence viz: (1) oviparous existence - a being produced young from 9antaja) which hatches outside the body, (2) viviparous existence - a being sprung from the womb jalāpuja), (3) samsedaja - a kind of being, such as, insects, forms, etc., sprung from moisture (i.e. moisture-sprung existence), and (4) **Opapātika** - apparitional or accidental existence - beings who come into being complete with distinct form and appearance just as in the case of devas. The Five **Gatis** are the states of existence into which a being may be reborn on death, or rather, modes of rebirth after death, viz: Hell (**Niraya**), Animal (**Tiracchana**), Prittā (**Peta or Pettivisayo**), human beings (**manussa**), and celestial beings (**devas**). **Vinnānatthiti** – Seven (7) in number i.e. the abodes of intelligence with seven modes of intelligence possessed by different beings viz: (1) Human beings and **kāmāvacara dovas**, who are in fact different in physical appearances and bodily forms from one another even among their own kind. There is also peculiarity in **patisandhe sannā** birth consciousness from the very inception. There is diversity both of body and identity of mind among human beings and devas in their own respectively class. They are not alike even among their own kind. Hence, it is known as **Nānattakāya-nānatta-sannā**. (2) Brahmā who have so become in consequence of having practiced the First Jhāna, and the inhabitants of Hell, possess different bodily forms with the same kind of consciousness (Sannā) are known as **Nānattakāya-ekattasannī**. (3) Brahmās who have so become after attainment of the second Jhāna for having possessed the same kind of body with difference in their consciousness intelligence (sannā) are

known as **Ekattakāya-nānattasanaī**. (4) The Third Jhāna Brahmas and **Vehapphala** Brahmas (the inhabitants of the Tenth Brahmālakā) having the same identity of body and **sannā** (consciousness), among themselves, are known as **Ekattakāya-ekattasannī**. Of course, **Suddhavāsa** Brahmas also should have been included in this **Vinnānatthiti**. (5) **Ākāsāancāyatana** Brahuas are known as **Akāsānancāyatana - sannī**. (6) **Vinnānancāyatana** Brahmas are known as **Vinnānaneāyatansannī**. (7) **Akinacannāyatana** Brahmas are known as **Ākinoannāyatanasannī**. These are the seven kinds of **Vinnānatthiti**. If **Asannasata** and **Nevassannā** are added to these seven, it would come to (9) Nine Sattavasas - the abodes of beings. These are the nine classifications of beings. The knowledge of awareness of a person who is a Yogi is such that he should gratify himself by reflection on only what have been observed, noted and heard of. No **Kilesa** can arise by any name that has been noted. No knowledge could otherwise occur too. Nonetheless, at least, if knowledge of wearisomeness occurs in respect of the three kinds of existence (bhava), vipassanā will be accomplished. The reason being - the names of **yoni, gati**, etc. are merely special names of these three kinds of **bhava** couched in common parlance as an artifice.

It is quite natural for a person to feel like leaving from and abandoning a place if he becomes unhappy and gets weary of it with an aversion for seeing fault in it. Hence, a yogi in known wearisomeness = **Nibbidā Ñāṇa** become keen and strengthened after having perceived the faults of consciousness of sankhāras that are noted and Vipassanā Sankhāras of the act of noting, considering them as fearful, will find himself stimulated by a desire to get liberated from the consciousness of sankhāras that are

noted, and vipassanā saukhāras of the act of noting = to abandon all these Senkhāras. This nature of the state of mind desirous of getting liberated and of abandoning is in fact, **mancitukamyatā-Ñāṇa**. At that moment what is really required of this Yogi to do is to merely abandon all his physical behaviours, such as, act of walking, of sitting, of sleeping, of bending, of stretching, etc. and all mental behaviours, such as, act of seeing, of hearing, of touching, of imagining, or contemplation and noting, etc., and also of the state of existences as a human being, a deva, male or female, a brahma, and so on, to a zone of freedom. He wishes to reach or abide in a free from all the **sankhāras**. For this very reason some persons are likely to reflect as: "Perhaps it would be better to remain without bearing in mind and without noting being done." Accordingly he might also probably remain still and stop without carrying on noting.

PATISANKHĀ ÑĀNA

**So evam sabba bhava yoni gati thiti
nivasa gatehi sa-bhedakehi sankhārehi
muccitukāmo sabbasmā sankhāragatā
muccitam puna to eva sankharepati-
sankhānupassanānanena tilakkhanam āropetvā
pariggenhāti.**

(Visuddhi Magga: 2-289)

The gist of the above passage is -

A Yogi, male or female, who wishes to gain emancipation from all kinds of sankhāras which are existing and are subjected to decay and destruction in the abode of being viz: **Bhava, Yoni, Gati** and **Thiti**, as has been mentioned, should again take up

contemplation and noting these sankhāras that have already been noted and aware of, by an act of re-observation that is **patisankhā** Knowledge, laying emphasis on the Three Characteristics with a view to getting liberated from the said Sankhāras.

If totally devoid of attachment to Sankhāras as being **Nicca**, **Sukha** and **Atta**, the blissful state of **Nibbana** where all Sankharas are ceased, also called the void of khandas, will be attained or reached by personal realization. Such a person before his **parinibbana** (death) having no worry and mental distress relating to these sankhāras, will have escaped from such sankhāras. There is, therefore, no **gainsay** to the fact that he will be emancipated from all those sankhāras, after his **Parinibbana**, which will and in **cessation** of **suffering**, the **Khandhas**. Hence, if one wishes to escape from **sankhāras**, there is nothing more to be done except to go on continuously noting as usual to be able to know and perceive effectively only these sankhāras as being **Anicca**, **Dukkha** and **Anatta** and to contemplate these with **equanimity**. Such being the case, a yogi desirous of getting liberated from Sankhāras by the faculty of **Mancitukamyata - Ñāṇa** has got to note again as usual in continuity the said Sankhāras at every time of their arising and dissolution. When thus again carrying on noting, awareness is obviously taking place in respect of any one of the conditions from among the **forty(40)** conditions or phenomena viz: the **ten** (10) conditions of **Anicca**, the **twenty five** (25) conditions of **Dukkha**, and the **five** (5) conditions of **Anatta**, at every time noting is done, as may be appropriate. Briefly stated, any one of these three characteristics viz: the characteristic of **anicca**, the characteristic of **dukkha**, and the characteristic of **anatta**, as appropriate, is clearly known in

every act of noting that is done. This knowledge of perception, being the act of re-contemplation or rather, re-observation is the act of repeated realization, is known as **PATISANKHĀ-NĀNA**.

ASPECTS RELATING TO ANICCA

A Yogi who is carrying on contemplating and noting sometimes realizes with appreciation that in an act of noting that **rūpa-nāma-sankhāras that they** (a) never go beyond the point of cessation, **they** always come to cessation, all **pass away an Aniccantika**. (b) Remain stationery only for a while, for a brief moment, **Tāvakālika**. (c) are discriminated by the act of becoming and dissolution, **they** are existing in the intermediate stage between the beginning and the end = vanished after arising **they** do not also exist before coming into being, and have disappeared also after dissolution, and also these are present only in the middle between the said two, **Upoadavayanaricchinna**. And then (1) At times **one is aware of rupa nama-sankharas** as being impermanent = **Anicca** (2) At times, he, a yogi, knows that these are liable to utter destruction inevitably followed by old age, sickness and death. Awareness and perception of the immense destruction of the object of consciousness that is noted at every time of noting = **(Paloka)**, **like** the sand along the bank of a river are sliding and tumbling down, or as if papers when purposely torn off have crumbled into scattered pieces in disarray, or as if the burning fires are suddenly and abruptly put out when extinguished by water, or as if the smoke **was** blown away and vanished **in** a strong gust of wind, **all** should also come under the category of this **Palokānupassanā**. (3) At times, **ones** awareness takes place of the state of things happening in a whirling motion without

remaining constant, constant, by becoming old, sick, and meeting with death, **Cala**. Finding that these are arising and disappearing, and incessantly dissolving in every act of noting, even realization which occurs as: "O, nothing lasts and is stable and all are in a state of flux!" May also be said to be "**Calānupassanā**." (4) At times, there is awareness that these are very easily dissolved and destroyed, **sankharas** those have vanished even before noting which is **Pabhanga**. (5) At times, there is awareness of one being liable to **cease** be destroyed at any time, without **any** stability, which is **Addhuva**. (6) At times, awareness comes that these are liable to change and are corruptible, never remaining the same for a moment in the state of **there** originality, ageing and dying, having undergone a process of change with decay and destruction **it is now** unlike **it was** at the initial stage of its becoming **is Viparināmadhamma**. (7) At times, it is known that there is no essence or core or solidity = **(Asāraka)**. (8) At times, there is awareness of having no prosperity and development which is **Vibhava**. This is explained as like before the process of growth or germination (**santatinghana**) is clearly analysed and known, it is thought that "just as a seed of plant grows into a tree and the tree **develops** into a big shady tree, **into** one solid entity clothed with a carpet or leaves and exuberant with a number of vigorous branches, the mind-consciousness has likewise occurred and remained in continuity since infancy, **It** gradually become developed and vigorous up will the present moment, and is still existing as before. However, if **Bantatighana** is separated into distinct parts, it will not be considered in that light. Physical and mental behaviours of the part are different from the behaviors which occur later, and the past behaviours **have** dissolved incessantly without even reaching the state of behaviours which

occur later. The latter behaviours also have not sprung up from the former behaviours. It **should be** realized that there is no growth or development even in any one of the **rūpas-nāmas** **due to** its transformation into rūpa-nāma of another type. This only **a smile** to indicate the manner of such an awareness **or** cognition. It does not mean to say that because of the Coursing-rūpa-nāma, **that** the Effect rūpa-nāma, does not occur. (9) At times, it is realized that **rūpa-nāma** has been caused by the favourable conditions such as, **kamma**, consciousness/mind, **utu** (climate) and nourishment or food (ahāra), which is **sankhata**. (10) Sometimes, it is realized and appreciated that at the moment of an act of noting, death or destruction is likely to happen **which is** **Maranadhamma**. These are the (10) aspects of **Anicca** which ought to be realized according to circumstances.

In this regard only the ten (10) phrases relevant to **anicca**, etc are those which have been preached in sequence **as in** the Patisambhida Magga as an **incidences** of Anicca. However, the first three phrases indicated by the alphabetical signs of (a-b and c) are those shown in Atthakatha. These three phrases may be put into the Anicca Phrase, and thereafter the **ten** (10) conditions or aspects concerning Anicca should be counted and noted. **Likewise** in the matter of **the** relative aspects or conditions of **Dukkha** and **Anatta** also, the three phrases at the beginning of each may be similarly understood.

ASPECTS RELATING TO DUKKHA

(a) Sometimes in the act of noting, a Yogi realizes and appreciates rūpa-nāma-sankharas a being **abhinha sampatipīlana** **that** the act of arising and the act of dissolution

(becoming and ceasing) are continuously oppressing, these are ill-treating the **yogi** incessantly by the incidence of their arising and dissolution. (b) At times, rūpa-nāma-sankhara are known to be "**Dukkhanma**" = "unbearable". (c) At times, these are realized as being "**Dukkhavatthu**" = a place where all kinds of misery and suffering find their abode or present themselves. (1) At times, these rupa nama sankharas are grasped as being "pain and suffering" as **Dukkha**. (2) At times, it is understood that this aggregate is a chronic disease which is incurable something similar to the original condition of disease which is acute it is **Raga**. (3) At times, it is apprehended as being similar to carbuncle, or with a tumorous growth as **Ganta** this means: - An analogy is drawn to the case of a carbuncle also because of the fact that rūpa-nāma-sankhāras are accompanied with pain and ache which is unbearable sensitive and easily aggravated. Resemblance is shown to an abscess or a boil which bursts as it ripens, because the rūpa-nāma that is noted and known in a like manner dissolves after arising and remaining static only for a short while. It is also like a boil swelling under the skin, because it causes **kilesas**, which resembles pus and fluid substance, to occur and erupt. (4) At times, awareness comes which is similar to being stuck a sharp-pointed arrow which is **salla** (It means- an analogy is given because of the capability to oppress to the extent of becoming intolerable, or to cruelly ill-treat by piercing through the mind and body, and because of difficulty to extricate and reject, and because of similarity to the shaft of an arrow which is piercing one. (5) At times, awareness takes place that it is an unwholesome dhamma just like an immoral act, which is **Agha**. This is similarity to cognizance of bad or immoral action as something **Ariyas** made derision of, and also because it is likely to cause detriment to one's

interest, and because it is a state of condition where various kinds of vices have sprung and lived. (6) At times, it is apprehended that rūpa-nāma is the main cause of all kinds of immoral acts **this is Asamula**. (7) At times, it is known that **it** resembles a disease = **this is Ābādha**. (This means - it is aware of as being similar to a disease because it is capable of oppressing so as to prevent **one** from doing things according to one's own will, and because it happened to be the nearest cause for the occurrence of various kinds of sickness and other ailments. (8) At times, there is awareness knowing it to be similar to danger befalling because as it is a likely cause to wide-spread destruction, such as, **Natibyasana = Iti**. (9) At times, it is aware of as being similar to **upaddaro** which brings oppression and **misfortunes** and accidents, all of a sudden, unexpectedly, detrimental to one's own interest and as being similar to **upadavo**, the ill-treatment caused by people in power **who are** of a bullying type, such as despots, etc, and a place where penalties imposed by the ruling authorities abide. (10) At times, it is aware of as being 'fearful', **Bhaya**. (Meaning - It is fearful because it is similar to a danger-pit where various kinds of horrible dangers are prolific, and because it is contrary to the state of **Nibbana** which is a real Bliss and a zone of liberty free from all miseries.) (11) At times, it is aware of as being similar to the external detriments like death of near Kinsmen or relatives, and as being connected or concerned with the internal detriments, such as, affliction of serious diseases, and as being **fettered** with the faults, such as, **raga** - human passions, and also as being similar to the undesirable acts of oppression that occur when **one is** possessed by evil spirits in the manner done by an ogress or a female guardian-spirit of buried treasures, etc, **this is Upassagga**. (12) At times, awareness occurs that it is incapable of protecting

and preventing the dangers of misery and suffering which is **Atāta**. (13) At times, awareness takes place that it is not a place for hiding from the dangers of misery which is **Alina**. (14) At times, awareness comes that it is neither dependable nor worthy of refuge, as not being able to reject and extinguish the fiery dangers of misery = **Asarana**. (This means however exquisite and noble the **rūpa-nāma** may be, it cannot possibly extinguish and get rid of the dangers of misery. As such, all **rūpa-nāma-sankharas** whatsoever are not **tāna**, **lene** and **sarana**, and they are incompetent to look after and guard a person who wishes to get rid of the dangers of misery. It is neither a refuge which can provide shelter and security to a person desirous of freedom from the dangers of misery, or a thing on which reliance can be made.) (15) At times, it is aware that **rūpa-nāma** is only an aggregate of faults since it is merely a thing of misery incessantly arising, and is at fault, or rather, is guilty of being liable to become impermanent, miserable and make changes, and is therefore very mean, low and ignoble which is **Ādinava**. (16) At times, it is aware that as death can take place every time these **rūpa-nāma** come to a cessation, or rather, dissolve, they are executioners = **Vadhaka**. (17) At times, there is awareness that this **rūpa-nāma** merely serves as a support to the consciousness of human passions and depravities (**āsavo**) of the mind which is **Sasava**. (18) At times, awareness comes that it is a thing to be killed, or rather, be given capital punishment by the natural law of Death, or as a thing also serving as a fuel a thing that feeds the fires of Kilesas (passions) which is **Mārāmisa**. (19) At times, it is aware of as being a thing having the nature of becoming, and as being a thing likely to arise this is **Jāti dhamma**. (20) At times, it is aware of the fact that there is likelihood of causing decay and rot this is **Jarādhamma**. (21) At

times, awareness occurs that it is prone to disease and sickness this is **Vyādidhamma**. (22) At times, there is apprehension of its being capable of causing anxiety and grief, and of the fact that there things to be worried and mourned this is **Sokadhamma**. (23) At times, it is known as being a thing to wail, and as being likely to cause lamentation this is **Paridevadhamma**. (24) At times, it is known as a thing which is likely to cause serious torment and a thing of woe which is **Upāyāsa**. (25) At times, it is realized and appreciated that it is the sense-object, on which **kilesas** depend which tend to cause worry, and that it is a place where loathsome dirt and impurities of mind wallow. Those are the 25 aspects relating to Dukkha which ought to be realized as may be appropriate.

To be noted in Particular -

Having personally found many kinds of unbearableness which take place very vividly at the moment of occurrence of the lower type of **Dammasana-Ñāṇa** and at the time when this **Patisankhā-Ñāṇa** is immature, it is likely that a yogi will realize and appreciate a good number of the conditions or aspects of **Dukkha** in accordance with what is stated as "**Dukkhamato dukkhavatthuto ābādhoto**," etc., Hence, **Dukkha** should be taken in the sense given in the Visuddhi Magga that the said conditions and aspects (of dukkha) have been elaborated in the matter relating to these two faculties viz: **Sammasana Ñāṇa** and **Patisankhā-Ñāṇa**. In particular, however, in the matter of **Sammasana** only one kind of dukkhavedana cannot be known fragmentarily. In the case of this **Patizankhā** knowledge at every time noting is done, it will be realized in separate parts or fragments by dissection. That is what is really particular.

ASPECTS RELATING TO ANATTA

(a) A yogi sometimes appreciates through realization that **rūpa-nāma-sankhāras** are merely an ideological concept of 'no ownership', **Assāmika** in the act of noting. (b) At time, it takes cognizance of its being a conditioned thing which is ungovernable, which is **Anissara**. (c) it is aware of as being a natural phenomenon which does not behave and which cannot be made to happen as wished for, or rather, which does not respond to one's own will which is **A-vasavatta**. (1) At times, awareness takes place that it is a conditioned thing which is not "Self", a being called ' I ' that is governable, and is not a living substance, called "Self" which can last for ever, and which can be made to perform the act of walking, the act of seeing, etc., and which can cause to bring about accomplishment according to one's own will this is **Anatta**. (2) At times, knowing takes place that it is an alien, i.e. not one's own, and that it is not only unmanageable but also cannot be prevented from arising or becoming, from getting old and from meeting with death, contrary to what one wishes to be = **Para**. (3) At times, it is aware of as merely a conditioned thing, which is vain and empty having no stability, no happiness, no grace, and no substantiality as a living being this is **Ritta**. (4) At times, it is aware of as a worthless dhamma simply because it is not a living entity - an individuality, and it but a mere trifle in nature which is **Tuccha**. (5) At times, it is aware of as being devoid of "self" = a living substance which is **Sunna** (This means it is appreciated through realization as being a conditioned thing devoid of material substance in the form of a soul, a living being, an individual with life, a being with consciousness, and "Self" called ' I ' to which attachment clings with a wrong notion assuming that

"**Atta** is but an Owner of this House of **Khandhas**; it permanently resides in that house of Khandhas, it is a person capable of doing and accomplishing the act of walking, of seeing, and so on; it is a person who can feel both good and bad sensations, and who is capable of managing things under any kind of circumstances, and is able to perform and achieve everything according to one's own will." There are the five aspects relating to **Anatta**, which ought to be realized, as is proper and appropriate.

Since, it was stated as **Aniccato** and **Dukkhatto**, etc. in respect of the (40) conditions or aspects relating to **Anicca**, **Dukkha** and **Anatta**, the name "Forty-To'(s)" has been given. The forty (40) Manas or knowledges which realize or apprehend by means of these aspects are also called **Forty-Vipassanā**. These aspects or states of things are likely to manifest only a little to those who are lacking in talent or intuition and **Sutamaya** knowledge. These are, however, likely to manifest in abundance to those who have keen intuitive knowledge and **Sutamaya** knowledge. In the matter of **vipassanā** relating to the higher stages of Magga, these are likely to become all the more manifest in profusion. Nonetheless, inasmuch as **Magga-Ñāṇa** usually occurs immediately after clearly perceiving even any one of the conditions or aspects by the faculty of **Utthagāminī Vipassana** in conformity with what is stated in Patisambhidā Magga as, "**Pancakkhandhe aniccato passanto anulomikam khantim patilabhati, pancannam khandhānam nirodho niccam nibbānanti passanto sammattaniyāmam ukkamati,**" etc., it should be rest assured with full confidence that if it is well-appreciated by realizing even one of these aspects, **Vipassanā knowledge has been accomplished** to a degree able to attain **Magga-Ñāṇa.**"

In the case of some persons this **Patisankhā** knowledge becomes strengthened and vigorous even in a moment. However, in some cases, maturity is likely to be gained within about a night, or a day, or two, three days time. At the commencement of the arising of this **Ñāṇa** when it is still immature, it is likely to think that awareness through the act of noting "is bad" though in fact, it is good either because the nature of the unpleasurable and unbearable state of sankhāras are found to be particularly conspicuous, or because of the incapability to contemplate and observe with equanimity just as in the case of **Sankhārupekkhā** in conformity with what is stated as, **abhinhasampatipīlanato dukkhamato**, etc. It is also likely to become discontented with what has been achieved. However, when the knowledge gains maturity, awareness through noting might be thought of as becoming particularly well. Just as in the case of **Udayabbaya-Ñāṇa** where it is separated into two parts, viz: the knowledge which is mingled with **Upakkilesa**, and the knowledge which is free from **Upakkilesa**, also in the case of **Patisankhā-Ñāṇa**, the two parts are distinguished viz: the knowledge of awareness through noting which is not yet good enough to give full satisfaction **due to** being mixed up with the state of unbearableness, and the knowledge of awareness through noting which is good, active and alert **giving** full satisfaction **by** being free from the state of unbearableness. Similarly, in the case of **Bhanga-Ñāṇa** also, there are **two** distinct parts viz the knowledge which is still not yet strong and adequate **enough** to give entire satisfaction **due to** being scattered all about in different directions, and the knowledge which is good to note whole heartedly with deep concentration.

SANKHĀRUPEKKHĀ-ÑĀṆA

When paṭisaṅkhā ñāṇa become fully strengthened and mature, there is no need to make a special effort to be able to note the object of saṅkhāra-consciousness which is undergoing the process of arising and dissolution. It will also not be necessary to put in any special endeavor in order to know clearly the characteristic of dissolution of saṅkhāra object of consciousness which is note and of any one of the characteristics **anicca, dukkha and anatta**. The act of awareness through noting **takes place** vigorously, for a long time, as if awareness through noting becomes automatic in accordance with the statement which goes to say as, "saṅkhāre vipassanti." Awareness occurs clearly and conspicuously in succession of the **knowledge** of dissolution and of any one of the **characteristics** of **anicca, dukkha** and **anatta** in every act of noting. Knowledge of awareness occurs also in conformity with the manner of **Dvikatika** contemplation, etc. as has been stated in Visuddhi Magga in the matter of Sankhārupekkhā-ñāṇa. There is entirely an absence of the feeling of discontentment, thinking that noting is unsatisfactory, and in seeing the fault, in finding wearisomeness and also in reflecting to get emancipated in respect **to saṅkhāra**. There is also no worry and anxiety, fearing the destruction of any one of the existing things of **saṅkhāra**, There is also no fear as may be caused by bhaya-ñāṇa the mind becomes extremely clear and purified. It would appear as if happiness is found as has never before been experienced. However, there is no feeling of excessive pleasure even in respect of that peculiar consciousness of mind, and happiness overwhelmed by purification of mind as was experienced at the beginning of the occurrence of **Udayabhaya-Ñāṇa**. Nor is

there any ecstasy (extreme rapture) as felt at the beginning. There in only a continuous act of awareness through noting without a break for a very long time with calmness and subtlety. At that juncture, knowledge of awareness or insight which is incessantly occurring with care and comfort gently and automatically without the need to put in special effort is but **Samkhārupekkhā-Ñāṇa**.

Evamevāyam sabbasankhārehi muccitukāmo hutvā patisankhānupassanāya sankhāre pariggaṇhanto "aham mamā" ti gahetabbam adisvā bhayanca nandinca vipphāya sabbasankhāresu udāsīno hoti majjhatto, tassa evam jānato evam passato tisu bhavesu catusu yonisu pancasu gatisu sattasu vinnānathitīsu navasu sattāvāsesu cittaṃ patilīyati patikūṭati pativattati na sampasāriyati, upekkhā va pātikūlyatāvā santhāti issassa samkharupekkhā-nananāma uppannam hoti.

(Visuddhi Magga 2-244)

Evameva - Similar to the case of a man who after getting separated from his once beloved wife through **divorce** for having discovered her serious fault would remain indifferent and ignore her without any anger, and without becoming intolerable and unhappy although he might have found and perceived his former wife's improper relationship with another man **improper** (connect with **Udāsīno majjhatto**), **ayam** - this yogi, **sabbasankhārehi muccitukāmo hutvā** - wishing to escape from all sankhāras, **sankhāre** - these sankhāras, **patisankhā nupassanāya pariggaṇhanto** - if contemplated, noted and embraced by means

of an act of re-contemplation with Patisankhā-Ñāṇa, **aham mamāti gahetabbam adisva** for not finding anything that could be considered and imagined as "it is ' I ' or it is mine," **bhayanca** - is it cannot be viewed with indifference, fearfulness which arises by virtue of bhayanāna, and fright and worry which is likely to occur in relation to the dissolution of the material elements of sankhara; **nandinea** - and if it cannot be viewed with indifference, pleasurable joy which is likely to occur in connection with full compliments of what is good and pleasurable, and pleasurable satisfaction which is likely to occur because of satisfactory contemplation and noting, **vippahāya** - after rejection, (it is not to be rejected by making a special effort, it conveys the sense of a automatic release or freedom from becoming) **sabbasankhāresu** - in respect of all sankhāras which are incidentally contemplated and noted, and also reflected, **udāsīno** - and viewed with indifference and with equanimity empty of love, affection and fear, **majjhato** - have the nature of neutral attitude - free from love and fear, **hoti** it is so. **Evam jānato evam passato tassa**. To such a yogi who realizes as such, **tīsu bhavesu penavasū sattāvāsesu** - in respect of three kinds of **bhava**, of **Yoni**, five kinds of **gati**, seven kinds of **Vinnānathiti**, and nine kinds of **Sattavasa, cittam** - the mind, **patilīyati** flinohio as if it avoids and shuns. **Patikutati** It shrinks. **Pativattati** it retreats and retracts. **Na sampasāriyati** It does not spread and move.* Upekkha va- Either indifference with equally

 * **Na sampasāriyati** is merely a word of objective limitation (kammakatta) on such an occasion, noting cannot possibly be spread out though one is desirous of noting a number of sense

objects in a broad and extended manner. It goes on and on noting with awareness as is usually done automatically because of the momentum. After making a pause, even if reflection were done of the bhava, etc., the mind is slow and inactive, shirking and shrinking, no matter how good and pleasurable the sense-object may be. There is no feeling of interest and no mental appetite. Neither can the mind reflect and think for a long duration. It repeatedly recedes to the act of noting with awareness. This refers to the manner of arising of such mental consciousness.

Balanced state of awareness, or, **pātikulyatā vā** - the state of displeasure with disgust, **santhāti** - abides well in the mind that notes and in the mind that reflects. **Iti** When it so happens, **assa** in this Yogi, **Sankhā-rupekkhānanam nāma** - the knowledge known as Sankhārupekkhā, **Uppannam** hoti - arises, or occurs.

(In this regard, the manner of **Dvikotika** contemplation or rather, observation etc. also will be described for the sake of general knowledge.)

THE MANNER OF DVIKOTIKA OBSERVATION BY CONTEMPLATION

Puna ca param bhikkhave ariyasāvako iti patisancikkhati, sunnamidam attena vā attaniyena vā ti

In conformity with this **Uparipaṇṇāsā**, **āneñcasappāya sutta**, etc. The manner of contemplation or observation has been

described in Visuddhi Magga as being empty and void by means of the two supplementary extremities.

The meaning of that Pali phrase is:

Bhikkhave O, monks! **puna ca aparam** - Another way of repeated observation is, A disciple who is an Ariya, **vā** A yogi disciple of the Lord Buddha **patisancikkhati** contemplates thus. **Idam** This rūpa-nāma, **attena va sunnam** is devoid of atta or self - a being called "I", **Attaniyena vā sunnam** It is devoid of a thing called 'Self'. **Iti** - It is contemplated as such. **(Cakkhu kho ānanda sunnam attena vā attaniyena vāti evamādisu attabhāvena vā attaniyo-bhāvena vāti attho. Itarathā hi cakkhu attā vā attaniyaṃ vāti appaṭṭi siddhameva siyā. The meaning is translated together with bhāvattha based upon the said statement as contained in the exposition of Ratana sutta., Khuddakapāṭhā aṭṭhakathā.)**

A yogi thinks and appreciates at the moment of noting and of reflection that rūpa-nāma, which is incidentally noted and reflected as, "it (rūpa-nāma) is devoid of a living substance-called self, which can fulfill one's own desire and which will yield to what one wishes to be. It is neither self nor a thing called 'I' a living being. It is merely a nature of things conditioned - by cause and effect not connected with what is called 'Self' or 'I'. If it is truly observed and perceived as such, it should be known as being in conformity with the method of **dvikotika** observation. Of these two points, only if it is thought of as having 'Self' a living substance, it could be considered as having one's own possession of a thing connected with 'Self' a being For as long as it is considered that there is no such thing as Self or I, the assumption of one's own possession or property can no longer be sustained. Hence, if it is perfectly realized that 'It is not I' and that there is no

such thing as Self- a living entity, the matter of observation through contemplation by means of the second principle will have been accomplished.

CATUKKOTIKA MANNER OF CONTEMPLATION AND OBSERVATION

Puna ca param bhikkhave ariya-sāvako iti patisañ cikkhati nāham kvacani, kiñcanatasmī; na ca mama kvacani, Kismiñcanatathiti-

In conformity with this Ānancasappaya Sutta etc. the manner of observation also by way of catukkotika has been described in visuddhi magga-

The meaning of this Pali phrase is:- **Bhikkhave** O, Monks! **Puna ca aparam** - Another kind of observation is, **ariyasāvako** - an **ariya** disciple, **or even a yogi** who is a disciple of the Buddha, **iti patisan-cikkhati** contemplates and observes as such. **Aham** what is called Self or I, **Kvacani na asmi** will nowhere be found; it has never been in existence or present at any time; it cannot be traced in any of the dhammas. **Aham I, kassaci** in the shape of someone, **kincanatā - kincanatāya** as being a thing to be worried with attachment, **na asmi** do not spring into existence, or rather, do not exist.

(It is a meaning truly and properly interpreted with faith based upon the relevant Atthakatha and Ṭikās, which expound the meaning with full explanation, and also upon Tikinguttara Atthakatha which runs as **kincanam vuccati palibodho, so na homi**. It would also be appropriate to accept the meaning as: "**aham** - I, **kassaci** - in respect of someone, **kinca na asmi** - do not constitute anything; I am nothing at all and not connected with

anyone" by taking the statement of words as 'a-sakalyatthanipate' in place of the word 'kincana', and as 'agum' instead of 'ta' in the expression of the word 'tasmī', in accordance with **Kincanāti koci appamattako** as contained in **Pancinguttara Atthakathā.**)

Paro ca - Any other person also, **kvacani na atthi** cannot be found anywhere and never has been in existence at any time, and also cannot be traced in any dhamma. **So** that particular other person, **kisaminci** - in regard to any matter or thing, **mama kincanatā-kincanatāya** in the shape of a thing to be worried by me, **na atthi** is not in existence and not nascent.

(It is a meaning deserves a full fleshing out given with grammatical construction in conformity with atthakatha, wherein full exposition is made by inserting the words '**parassa atta,**' and by joining the word '**mama**' only in the phrase that follows. In regard to this matter also by taking the word - '**Kincana**', and '**ta-āgum**', it would also be appropriate to accept the meaning as: "**So** - That particular other person, **Kisminci** - by reason of any one thing whatsoever, **mama kincana** anything that is owned by me - a person who is connected with me in any way whatsoever, **na-atthi** does not exist and is not a person who is connected with me whatsoever.")

EXPLANATION

At that time, a yogi will merely find the nature of dissolution at every moment of his noting. He does not find an *atta*, a being, what is called 'Self', a living entity which would fulfil his wish. Hence, "An *atta*-being, a living entity conceived as 'I', is **not** to be found in his own bodily-self. Nor is it found outside his material body. It does not exist anywhere. It was not present in the past. It

will never be found either at present or in the future also. It is not in existence at any time. Neither will it be found in the **Rūpa** nor in **Nāma**. It is also absent in any physical behaviours, such as, the act of sitting, of sleeping, of bending, and of. It will not be found in any mental behaviors, such as, the acts of seeing, of hearing, of awareness of contact, of imagination, etc. None of it will be found in any variety of good and bad sensation or in any kinds of cognition or in various forms of effort made in changing physical posture, or, in any kind of dhamma where in fact, there is no living substance called ' I ' or 'Self'. "A yogi realizes and appreciates firmly and with full confidence as has been stated. Such realization is true contemplation and observation totally free from **atta** in ones point of view. This concludes the manner of observation according to the first principle.

Furthermore, whether in the course of noting or at the moment of reflection following the process of noting with awareness, realization comes with appreciation that "there is only the nature of such and such a dissolution, and that due to not knowing there is no such thing as ' **Self** ' or a living being, other persons are paying attention to me with attachment as: "my father, or my son, or my elder brother, or, my younger brother, or, my nephew" and so on, though in actual fact, there is no such thing as Self or ' I ' deserving of paying attention and care with anxiety by others. "Such an observation also with true perspective, is but contemplation of detachment from Atta, individuality, by means of the second Principle.

In explaining the meaning of the word '**Kincana**', explanation may be accepted by realizing the fact that "there is no such thing whatsoever as the father of some other person, or as a son, elder brother, younger brother, nephew etc. who can be

regarded as a living entity or so-called ' I ' Everything is void and empty, and ' I ' am not in any way connected with any other person." Here ends the manner of observation or contemplation by means of the Second principle.

Moreover, whether by noting at the moment of seeing **the** sight of another person and at the moment of hearing a sound etc., or, by reflecting following the process of noting with awareness, it is realized as such. **For example**, it is perfectly realized with appreciation that "there is no such thing **which deserves being called Atta in** another person, there is no such thing as a living being in one's own material body or outside one's own individuality, It is not in existence anywhere. There is no such thing in the past, present and future. It has never been or is in existence at any time whatsoever. Neither will it be found also in the **Rūpa** nor in **Nāma**. It is not present in the sight that is seen. Nor is it present in the sound that is heard. There is no such thing as another being in any of the dhammas whatsoever." This kind of realization also is but contemplation and observation devoid of **atta** according to one kind of principle. Here ends the manner of observation by means of the third principle.

Furthermore, not knowing in the past that "there is only this sort of nature of dissolution, and no Atta or living being," it has been wrongly conceived that "there is really in existence a living **entity** in the **form** of another person, which ought to be paid attention **to** with anxiety, such as, mother, father, elder brother, younger brother, son and daughter, etc. "It is also realized with satisfaction that" in point of fact what is present is only a nature of dissolution that is now undergoing a dissolving process and there is absolutely no living **entity** in the form of another person for whom ' I ' should worry about." This sort of realization also is an

observation through contemplation totally detached from **atta** according to the Fourth principle.

(In explaining this meaning of the word 'Kineana', one takes it as realizing or knowing the sense that "there is no reason whatsoever to identify a living entity of another person as being connected with one's own self or ' I '. There is in fact no such phenomena) Here ends the manner of observation by means of the fourth principle.

PUTTING IT IN A NUTSHELL

Gaining realization with appreciation that "there is no such thing as a living entity called 'Self' which can manage and fulfill according to one's own will. There is also no other such living being. Nor is there any other person who is connected with what is called ' I ', and also there is no such thing an ' I ' who is connected with any other person". This is the effective contemplation and observation with complete detachment from an Atta by means of the four points of principles. Among these four too, what is fundamental is the perfect realization, with satisfaction, to the effect that "There is no such thing as ' I ', a living being called 'Self'. The reason being, if one can firmly perceive: 'having no such thing as a living entity called Self, easy determination can be made distinctively, by personal realization that" there in no other person who can be regarded as 'Self' - a living being, there is no other person who is connected with ' I ' and also there is no such thing as ' I ' connected with any other person, just as there is no 'Self' - a living being whatsoever".

CHAĀKĀRA MANNER OF CONTEMPLATION AND OBSERVATION

The manner of Chaākāra contemplation etc. has been mentioned in Visuddhi Magga based on the Niddesa Pali Text. These will be shown in this Text of Dhamma by combining both the Pali and its meaning.

Cakkhu - The eye, **attenavā sunnam** - is devoid of self or individuality. **Attaniyena vā sunnam** - It is also devoid of one's own possession. **Niccena vā sunna-m** - It is also devoid of permanence, or rather, it is impermanent. **Duvena vā** - It is devoid of stability i.e. it does not last **Sassatena vā** It is not everlasting. **Aviparipāmadhammena vā sunnam** - It is subject to changes and reverses. **Iti** - It is contemplated and perceived as such.

(This indicates as to how contemplation and observation is made in respect of Cakkhudvara - the eye-door. The manner of contemplation and observation is the same in the case of the remaining **dvarās** i.e. sense-doors e.g. perception, consciousness-vinnana, phassa, vedana, etc.)

EXPLANATION

While noting at every moment of seeing, realization takes place with appreciation that "the clear sense of eye-rūpa which is the base on which the act of seeing depends, is also devoid of a constituent part of a being called ' I ', which is considered to be automatically occurring. It is not a living being called ' Self '. It is devoid of ' Self ' called ' I '. It is not one's own property or possession. Eye rūpa is impermanent and is lacking in the quality of

permanence. There is no stability. Nor is it everlasting. Eye rūpa is not constant and is changing." The manner of awareness and perception in regard to the ear-rūpa while noting at the moment of hearing, etc, may be understood by drawing the same analogy. In regard to this manner of contemplation and observation, the four expressions, **nicca, dhuva, sassata** and **aviparināmadhamma** differ only different in grammatical usage of the terms. The meaning in essence is however the same. This concludes the manner of contemplation and observation relating to the matter describing how it is devoid of **atta** by means of six kinds of aspects.

ATTHAAKARA MANNER OF CONTEMPLATION AND OBSERVATION

Rupam - Rupa (material elements of the individual, or form), **niccasāra sārona vā** - in the shape of a matter or substance, seemingly lasting in essence, **asāram nissāram sārāpagatam** - is unsubstantial, shapeless and devoid of essence. **Dhuvasāra sarena vā** - It is not a substance, which is firm and solid, is without essence and is devoid of essence in reality. **Sukhasāra sārena vā** - Looking at it from the point of view of being delightful matter or substance, it is in reality **not** an essence, without essence and devoid of essence. **Attasāra Sārena nā** - viewing it in the light of a substantial living being is in essence unsubstantial, with no essence and is devoid of essence. **Niccena vā** - As an essence which is permanent, it is not an essence in reality, and is without any essence and is devoid of essence. **Dhuvana vā** - From the viewpoint of firmness and solidity, it is in reality not substantial, without essence and is devoid of essence.

Sassatena vā - It is not an essence, has no essence and is devoid of essence, if it is considered everlasting in essence.

Aviparināmadhammena vā - Judging it from the aspect of essence with regard to the state of its stability since origin, it is not an essence, without substantiality or essence and is devoid of essence. **Iti** - It is contemplated, observed and perceived as such.

(This explains the manner of contemplating and perceiving the emptiness in rūpa-bhandha by means of the eight conditions. It is the same in the manner of contemplation as the four kinds of nāma-Khandha and dvara-sense doors of perception, consciousness, contact, sensation, etc. In the manner of this contemplation, the six terms, **niccasara dhuvasara nicca dhuva sassata aviparinamadhamma** are only different in usage in conventional language.)

DUSAAKARA MANNER OF CONTEMPLATION AND OBSERVATION

Rūpam - The rūpa, **rittato passati** - is perceived as void or empty of the condition of permanence of good health, happiness and satisfactoriness, of worthiness and grace, and of yielding to command. **Tucchato** - it is perceived as vain and useless, lacking in the essence of the quality of permanence, good and pleasurable condition, of being attractive, and for being ungovernable. **Vā** - It is perceived as nothing in substance, a worthless object, being trivial and mean. **Sunnato** - It is perceived as void of essence as a living being which can be governed according to one's own will. **Anattato** - It is perceived as 'Not-Self' because it does not to yield to one's own wish. **Anissariyato** - It is perceived as Ungovernable. **Akāma kāriyato** - It is perceived as a thing whose wish cannot be

fulfilled and which has no satiety by mere wish. (Just like a person who wishes to make a cup or a bowl with a mass of foam cannot achieve his objective, a person who is desirous of making the rūpa-dhamma become a satisfactory, happy and a graceful being called 'Self', cannot possibly succeed in doing so. Hence, **rūpa** is known as Akāma kāriya, a dhamma that cannot be done or moulded, or caused to be done and fulfilled according to what one wishes to happen. Putting it another way - only under favourable circumstances, can any kind of physical behavior, such as, walking, standing, sleeping, bending, stretching, hotness, cold and clear sense of the eye or vision can take place or occur. Not even one of these physical behaviours or actions can be made to occur according to one's own will. For this reason, Rūpa is known as Akāma kāriya, a dhamma which has no feature of behaviour which can be caused to act to fulfil one's own wish. This is in to an explanation of the Tika exposition commentary). **Alabbhaniyato** - It is perceived as being absurd to obtain, and as unattainable by merely longing for by saying "let it happens in this way and not in that manner." **Avasavattanato**- It is perceived as not yielding to what one wishes to happen, and as being impossible to happen according to the will. **Parato** - It is perceived as merely a condition of dhamma which is alien for not being able to manage. **Vivittato passati** - For having no Effect also in the Cause and no cause in the Effect also, it is perceived as devoid of mutual dependency between Cause and Effect. (**Kammādiviya, kāranehi phalena ca vivittato, na hi kāranena phalam, phalena vā kāranam sa gabbham tithati** = It is perceived that **kamma** and **vipaka** are devoid of reciprocity towards each other from Cause and also from Effect, just as it is devoid of mutual dependency as has been mentioned as "**Kammam natthi vipākamhi, pāko**

kamme na vijjati. Annamannam ubho sunnā, na ca kammam vinā phalam." This is the meaning. It is not that the effect is impregnated or latent in cause nor that the cause is impregnated or latent in effect. This is the exposition of Tika. For the purpose of clarifying the explanation, please refer back to the meaning of the **gātha** given in the matter relating to Paccaya-pariggaha-Ñāṇa. The manner of contemplation and observation in respect of **Vedana, sannā**, etc, is the same.)

In Niddesa Pali Text, it is stated as -

Api ca dasahākarehi sunnato lokam avekkhati, rupam rittato tucchato sunnato anattato asārakato vadhakato vibhavato aghamūlato sāsavato sankhatato-

The manner of Dasaākara countemplation and observation has been shown as stated. Of the **ten** kinds Ākāra shown in Atthakatha, only the four kinds at the beginning are exactly the same with this Pali passage. The **remaining** six kinds are peculiarly **differ** in both grammar and meaning.

TO BE NOTED IN PARTICULAR

In describing the distinguishing feature of **those** ākāras not exactly similar to **the** Atthakatha **description of** the manner of dasaākāva contemplation the aforesaid **Niddesa** Pali comment is made. Therefore special meaning stated **here** should be noted. "It is not the case that the task is complete only if contemplation could be done precisely by learning and noting all facts or conditions as described relating to the manner of contemplation and observation shown in Pali canons and Atthakatha. it is not that it has been show for the purpose of contemplating precisely by learning and

noting as stated. In actual fact however, if realization comes with satisfaction by means of any one condition or of those many conditions prescribed conditions which are embraced in the characteristics of **anicca, dukkha** and **anatta**, the task would have been completely fulfilled. This special meaning really intends to show manner conception and awareness take place according to the degree in which of paramita, knowledge, inclination. Wish etc. of the different kinds of individuals, "This should be firmly noted and remembered.

If this passage is taken to have taken to mean as having, been shown for the purpose of contemplating by precisely learning and noting, a **yogi** who contemplates according to the method shown in **Aṭṭhakathā** would not accomplish the task because the **Aṭṭhakathā-mthod** does not cover and embrace all ten **Ākāras** laid down by **Pāḷi**. If such a task cannot possibly be fulfilled, Ākāra which are different from Pali Text would not have been shown in Atthakatha. Nevertheless, it has been shown in this regard. hence, these are not the words shown for the purpose of contemplating and reflecting by learning and noting precisely. As a matter of fact, it should be firmly noted and remembered that these statements relating to the manner of reflection and realization which are likely to take place according to circumstances in the knowledge of a yogi who contemplates and notes.

DVADASA ĀKĀRA MANNER OF CONTEMPLATION AND OBSERVATION

Rūpam - Rūpa, na satto is not a sentient being which should be thought of with attachment as an **atta**, a life, a living sould, a being with consciousness, etc. **Na jīvo** - It is not a living

creature or a life or a living soul. **Na naro** - It is not a human being. **Na mānavo** - It is not a young man. **Na itthī** - It is not a woman (female). **Na puriso** - It is not a man (male). **Na attā** - it is not ' Self ' - aliving being that is manageable or governable. **Na aham** - It is not ' I '. **Na attaniyam** - It is not a thing owned, i.e. - part and parcel of a being called ' I '. It is not in any way connected with ' Self ', the so-called being called 'I'. **Na mama** - It is not a constituent part of me. It does not concern me. **Na sannassa** - It is not a constituent part of any other person, or a thing owned by him. It does not concern any other person. (In this regard, mention is made in Niddesa Pali Text as "**na koci** - not at all anyone"). **Na kassaci** - It is not a thing or property or a part of someone, and it does not concern anyone. **Iti** - It is contemplated and perceived as such. This describes how Rūpa is contemplated and seen. The manner of contemplation and observation in respect of **vedanā**, **sannā**, etc is analogous to what has just been described.

In the statement above describing the manner of contemplation and observation, the first **eight** words appearing prior to the word '**na aham**', are the words shown with the intention of rejecting and discarding atta, life, living should, a being with consciousness and a sentient being. Those which are thought of with attachment as always abiding or remaining in the House of Khandha without becoming, and ceasing dissolving, and as being or rather responding to one's own wish in the matter of walking, sitting, bending, stretching, seeing, etc." It is not shown with the intention of rejecting and discarding what is generally called in **the** conventional term **of** the world today as a sentient or living being. **The subsequent** four words thereafter, such as, **Na attaniyam** etc., also convey the sense of **rejecting** a constituent part of an

atta-being. What **this** to indicates is that it is nothing concerned with the said atta-being, or rather, that there is no connexion whatsoever with the atta-being. There is in fact no intention to reject or discard the general conventional language used in ordinary parlance, such as, 'his property, my own possession or property, his hands and feet, my hands and feet, his children, my children - sons and daughters, etc.'

Some persons, of course, for having found these Atthakatha statements of words have said thus: In the Pali statements as preached by the Buddha **in** the expressions **sāmi nivāsī** etc., only **atta** which is attractive and fascinating, is rejected. However, in the Atthakatha written by Ashin Buddhaghosa, only what is customarily spoken in ordinary parlance, by men as 'female,' 'male', a living beings, etc are also rejected and discarded. hence, critical remarks are generally made that the Atthakatha **was not rendered** in conformity with the Pali **canon**. This is merely a fault finding criticism and erroneous statement **due to** not knowing the intention of Niddesa Pali, which **in tact** proves to be a support on which atthakatha depends, and **also** for not realizing the **intent** of the Commentator. As a matter of fact, all statements whatsoever made in Atthakatha in the matter concerning **anatta** reject only that **atta** to which attachment takes place as **Sāmi nivāsi**, etc. For this very reason, it has been definitely explained in Visuddhi Magga relating to Sammasana-Ñāṇa as: "**Asārakathe nāti sāmī nivāsī karako vedako sayamvasīti evam parikappitassa attasārassa abhavana. sāmī nivāsī karaka vedakā ditthāyaka virahitatāya sunnato, sayanca assāmikabhā-yiditaya anattāto.**" In regard to this matter also, the Maha Tika Commentator who knows the objective of Pali Atthakathas or Commentaries has **offered** an exposition as herein stated below:

Rūpam na satto 'tiadisū yo lokavohārona satto, rupam so na hotīti ayamattho idha nādhīppetō, tassāvuttasiddhattā. Na hi loko rupamattam 'satto' ti voharati. Bahirakaparīkappito pana attā 'satto' ti adhippetō. So hi tehi rūpādīsū satta visattatāya, pare ca sancapanathena 'satto' ti vuccati. rūpam so na hotīti attho. Sunnatā parigganhananhetanti. Esa nayo 'na jīvo' ti ādīsūpi.

(2-457)

Rūpam na sattotiādīsū - Rupa is not a living being. In matters relating to the manner of contemplation and observation as such, etc., **lokavohārena yo satto** - there is such a living being as is customarily spoken by people in general. **Rūpam so na hotīti** - The said rupa as is usually spoken is not a living being, **Ayam attho** - as thing meaning conveys, **idha na adhippetō** - should not have been taken to mean as such in regard to this matter which contemplates and perceives the state of emptiness of Atta. **Kasmā** - The reason as to why it is not meant to be said so is: **Tassa avuttasiddhattā** - The meaning which conveys the sense that rūpa is not a living being as is customarily spoken, is in itself quite obvious, complete, and meaningful on its own without the need to say anything. **Hi** - It is indeed obvious. **Rūpamattam** - Mere rūpa, **sattoti** - as being a living creature, **loko na voharati** - people in general do not speak (as such). **Pana** - In actual fact, however, **bahira-kaparīkappito** - Outside the realm of Buddha's sāsana what people have imagined with clinging attachment as **atta**, life, living soul, a being with consciousness, i.e. an atta being,

sattoti adhippeto - merely means a living or sentient being, or rather, is said to be a living being. **Hi** -It is true. **Rūpādīsu** - In respect of rūpa, etc, **satta visattātaya ca** - as it is likely to cling and attach to it, **pure sanjapanathena ca** - and to cause others to have clinging attachment, **so** - that atta being which should be called as life, a living soul, or a being with consciousness (a **vinnāna** being), **sattoti** - as being a living creature (ie. a sentient being), **tehi vuccati** - people living outside the realm of Buddha's sāsana should have given a name. **Rūpam** - Rūpa which should be realized as **dissolving** even at the moment of noting, **so na hoti** - is not an atta being or a living being. **iti attho** - This is the meaning it actually conveys. **Hi**-It is the correct statement. **Etam**, "**rūpam na satto** such contemplation and perception that the rūpa is not a 'being', **sunnatāparigghanam** - is the knowledge which grasps and realizes the non-existence of an atta being or a living being called Self. **Iti** - It should be understood as such. **Na jīvoti ādisupi** - It is not a life, or a living entity. Also in the manner of contemplating and perceiving as such, and so on, **esa nayo** - the same method as already shown in the case of **na satto** is applicable. This concludes the manner of contemplation and observation in the matter of Dvādasa ākāra.

katham muncitukamhatā patisankha-
santi-ghanā pannā sankhārupekkhāsu nanam.
Uppādam muncitukamhatā
patissankhāsantithanā pannā
sankhārupekkhāsu nanam, pavattam,
nimittam, āyūhanam, patissandhim. pa.
Upāyāsam muncitu-kamhatā
patissankhāsantithanā pannā sankhā-
rupekkhāsa nanam.

Uppādo dukkhanti. pa. Bhayanti. pa. Sāmisanti. pa. Uppado sankhārā. Upayāso sankharāti muncitukamhatā patisankhā santithanā pannā sankharupekkhāsu nanam.

(Patisambhida Magga: 58 - which describes as to how 3 kinds of Ñāṇa take place)

Muncitukamhatā patisankhā santithanā pannā -

Knowledge of awareness which is well established in a continuous series, wishing to abandon at the beginning, and again after contemplating and noting to be able to abandon at the middle, and then viewing with **equanimity** at the end without the need to make a special effort **Sankharupekkhāsu Ñāṇam** - is known as **Sankharupekkhā Ñāṇa. Tam** - The said Knowledge, **Katham** how it occurs is, **uppādam-** that which occurs first and foremost, **vā (nay)** in respect of all sankhāras which occur first and foremost, **muncitukamhatā patisankhā santithanā panna.** Knowledge of awareness which is well established and remains stable **continuously** wishing to abandon them at the beginning, and again after contemplating and noting to be able to abandon them at the middle, and then viewing (the said sankharas) with **equanimity** at the end without the need to make a special effort, **Sankhārupckkhāsunanam** - is known as Sankhārupckkhā-Ñāṇa. **Pavattam** - In regard to all sankhāras which are incessantly arising, a never-ending process, **nimittam** - in respect of all sankheras which remain manifest as if these have a bodily substance, **āyūhanam** - in respect of all acts of endeavour or performances-sankharas done with a view to **gaining** happiness and welfare, **patibandhim** - all conditions of renewed existences that occur or arise with a linking process, **po. Upāyasam** - all

conditions (sankhāras) of serious worry and lamentation, **muncitu-Kamhata patisankhā santithānā pannā** - awareness which is well-established in a series wishing to abandon (all those sankharas) at the beginning, and again after contemplating to be able to abandon at middle and then viewing with equanimity without the need to make a special effort, **sankhārupekkhāsunanam** - is known as **Sankhārupekkhā-Ñāṇa**.

Uppādo - The birth or beginning of existence, **vā** - all sankharas of the present existence which start springing up, **dukkham** - are only misery and suffering,. **Iti** - Realizing thus **(pa) bhayanti** - realizing as dreadful (pa) **sāmisanti** - realizing as mingling with the sufferings of the round of rebirths, sensual pleasures (Kamaguna) and the nutriment of kilesa, (pa) **sankhārāti** - and realizing as burning sankharas which are not yet extinguished, **muncitukamhatā patisankhā santithanā pannā**-knowledge of awareness which remains well-established successively wishing to abandon (these sankharas) at the beginning, and after again contemplating and noting to be able to abandon at the middle, and by viewing with equanimity without the need to make a special effort, **sankhārupekkhāsunanam** - is known as Sankhā-rupekkhā-Ñāṇa.

**Takkha manucukamhatā ca sā
patisankhā ca santithānā cāti muncitukemhatā
- patisankhā - santithānā. Iti pubbhage
nibbidananena nibbntassa uppādādīni
pariccajitu - kamatā muncitukamhatā,
muncanassa upāyakara nattham majjhe**

**patisan-khanam patisankhā, muncitvā avasāne
ajjhu-pekkhanā santithanā.**

(Visuddhi Magga: 2-299)

Tattha - In that Patisambhidā-Magga, **Muncitukanhatā ca** - it is also the knowledge which wishes to abandon. **Sa** - the said panna i.e. knowledge, **patisankhā ca** - is also the knowledge which again contemplates and notes. **Santi thānā ca** - is also the knowledge which remains well - established. **Iti** - Because of these three faculties, is called **muncitukamhatā, patisankhā-santithānā. Iti** - Hence, **pubbabhāge**- in the past or time that is precedes, **nibbidānanena nibbindāntassa** - of a person who becomes weary with Nibbidā-Ñāṇa, **uppādādīni** - sankharas which are displayed by uppādā, etc, **vā** - sankharas connected with uppādā, etc, **pariccajitukāmatā** - that which brings about the desire or causes to become willing to abandon, is known as **Muncitukamhatā.** (In what is stated as **Uppādapavattādiapadesena vutte sankhāre, tappatibandha chandarāgappahānena vissajjitu-kāmatā = wishing to abandon uppāda**, etc., it should not be taken to mean as wishing to abandon only uppāda and pavatta, etc. It should be taken to mean as wishing only to abandon the sankharas which are connected with uppāda, pavatta and so on. Also '**wishing to abandon**' is the willingness to abandon the pleasurable desire and wish to make effort connected with those sankhāras. It is an exposition of Tika. On the strength of what has been stated in Pali Text together with the usage of the objective or volitional word '**uppādam**' etc., it should be understand that only the word '**Manucitukamhatā**' which is used with sakammadhātu, is the main fundamental expression.) **Muncanassa upāyakaranattham**

- With a view to making it possible to abandon and getting it done or accomplished, **majjhe patisankhānam** - contemplation and noting made again at the middle, **patisankhā** - is known as "knowledge." **Muncitvā**- Having done the abandonment; * **avasāne** - at the end, **ajjhupekkhanā**- not being inclined to make effort, viewing with equanimity with only mere awareness of phenomena occurring one by one in succession, **santithānā** - is known as the knowledge (paññā) which is well-established. (**Yāva nibbānasam-pakkhandanā na ijjhati, tāva vicinanepi udasinatāya nanassa santānavasena pavattim sandhāyāha**, Refers to the arising of the knowledge of awareness over a long time, continuously in distinct order, with the same momentum, by viewing with equanimity, just to know, without putting in special effort even in the matter of investigating and reflecting the sankharas, prior to the attainment of Gotrabhu ñāṇa that rushes into Nibbana from the time of commencement of the full maturity of Patisankhā-Ñāṇa, it is stated in Atthakatha being as Ajjhupekkhanā santithanā." This is what it means.)

These three kinds of knowledge, at the beginning, at the middle and at the end, are only different in their faculty as being immature, mediocre and mature. However, from the point of view of characteristic, of realizing with satisfaction that the

* **Nirālayabhāvappattiyā apekkhāvisajjavasena vissajjitva** - (Tika commentary). If Patisankhā Ñāṇa is mature, there is no attachment concerning sankharas which happened in the past, and no desire to put in any endeavour. These have gone and are eliminated. Getting rid of or being liberated from such a concern in itself amounts to abandoning the act of considering and also abandoning all Sankharas on which thoughtful

attention and consideration lean. sense-object and awareness of noting are merely the nature of sankhara, then there is only one kind of knowledge. Hence, it is stated even in Pati -sambhidā Magga as follows:-

**Yā ca muncitukamhatā, yā ca patisankhā-
nupassanā, ya ca sankhārupekkhā, ime
dhammā ekatthā, vijnanameva nānam. (259)**

Yā ca muncitukamyatā - This Muncitukamhatā-Ñāṇa, and **yā ca patisankhānupassanā** - that which is called Patisankhā-Ñāṇa, and also **yā ca sankhārupekkhā** - that which is called Sankharupekkhā, **atthi** - are there. **Ime dhammā** - This knowledge, **ekatthā** - has the same nature in the body of the dhamma, i.e. In essence **Vijnanameva** - (grammatically, in name only, - **nānam** - these are different.

Since, there is only one kind of knowledge in its natural characteristic, it is likely that immediately after the knowledge of **Muncitukamhatā** and **Patisankhā** has occurred to the mind of some persons, **Sankhārupekkhā-Ñāṇa** would take place. However, when the stage of this Sankhārupekkhā-Ñāṇa is reached, it is probable that only to a few persons the knowledges of **Anuloms, Gotrabhu,** and **Magga-Phala** would speedily occur. In some cases however, it is likely that only Sankhārupekkhā ñāṇa will occur and quite a long time either in an extremely good form or in fairly good form, steadily in term. Hence in Visuddhi Magga, it has been stated as shown below.

**Evameva sace sankhārupekkhānanam
santi-padam nibbānam santato passati,
sabbam sankhara-ppavattam vissajjetvā
nibbānameva pakkhandati, no ce passati,**

punappunam sankhārārammanameva hutvā pavattati. Tididam suppage pitham vattiya-mānam viya, nippattitakappāsas vihatiyamānam viya, nānāppakārato sankhāre pariggahetvā bhayanca nandanca pahāya sankhāra-vicinane majjhattam hutva tividhā-nupassana vasena tithati. (2-295)

Evameva - Analogous to (the case of a ship's crew on a sea-voyage in the ancient days when sailors on board the vessel sent a bird from the ship to find out the nearest land for no being able to guess the whereabouts of the shore nearest to them. the bird so released in seeing the shore would only take a flight towards, it, and in the event of its failure to see the shore, it would fly back to the ship and perched on the vessel again, **Sankhārupekkhānam** = Sankhārupekkhā-Ñāṇa, **Santipadam** - would mere towards and tread on the plane of cessation of rūpa-nāma-sankhara or rather, the zone of freedom from rūpa-nāma-sankharas, and would not only reach the state of tranquility through magga-phala, **vā** - which is free both, from sankhara and be able to attain, **mibbānam** - i.e. Nibbāna, **santato** - by its characteristic which is freed of Sankhāra, **sace passati** - would have been perceived. There is such a possibility and, **evam sati** - if perceived as such, **sabbam** - all, **sankhāravattam** - consciousness of the stream of conditioned things (sankhāra) incessantly arising and becoming, **vissajjetvā** - by abandoning, **nibbanameva** - only towards consciousness of Nibbāna which is liberated from Sankhāra, **pakkhandati** - rushes into and makes a dash. (thought arises as if it rushes into Nibbana consciousness, into the nature of cessation of Sankhara and of the tranquil state of

sankhara). **No ce passati** - if not yet capable of perceiving Nibbana which is void of sankhāra, for being liberated from sankhara, **evam sati** (and) if not so perceived, **sankhārā-rammanameva hutvā** - while devoting the mind only to the sankhara which is arising and ceasing. while awareness is taking place by noting, **punappunampavattati** - repeatedly occurs. **Tedidam** - The said sankhārupekkhā Ñāṇa, **suppagge** - on the flat surface of a winnowing basket, **vattiyamānam pitham viya** - Just as the food powder, or even, the tiny spherical particles of food. circulating circle on top of the each other, would become more and more delicate and fine, the more these are made to move round and round, and rest on one another by piling up, **Vihatiyamānam nippatitakappāsamviya** - just as when cotton wool (already separated from its seeds) which if dressed or braided would become more and more fine and delicate the more it is dressed, **hutvā** - and the being so, with these two examples, it goes to indicate that the more contemplation and noting is done, the more the knowledge becomes keen, gentle and subtle.) **sankhāre** - sankharan which go on dissolving even at every moment of noting, **nānāppakārato pariggahetvā** - by taking up and noting with awareness in a variety of ways, **bhayanca** fear and worry taking place in connection with the decay and destruction of the objects of sensual desires and pleasures of sensation as well as the fright which occurs on account of Bhaya-Ñāṇa and, **nandinca** - pleasurable delight in connection with the full derivation of things of sensual pleasures, as also joy with pleasure which is likely to arise because of satisfactory awareness through noting, and, **pahāya** and being able to abandon, reject and overcome, **sankhāravicinane-sankhāravicinane** - in investigating observing, and in awareness of noting also,

majjhattam hutvā - having the nature of equinamity either for no tbeing totally able to refrain from making an effort of for not making ana Special effort,*

* **Pavicayassa sikhapattatāya sankhāresu viya tesam vicinanepi udāsinam hutvā** - When Sankharupekkha Ñāṇa is keen and fully developed, since contemplation, noting and investigation have already reached the pinnacle, all consciousness of sankhara which are to be noted and aware of automatically continues to becomes manifest without the need to make a Special effort. The act of investigation and awareness of noting them is also taking place automatically. It would appear as if all sense-objects which are to be noted become manifested of their own accord, and the act of awareness occurs automatically on its own momentum. Hence, it means to say that contemplation can be made to know the dissolution and impermanence of those Sankharas without requiring one to make a Special effort "Just as contemplation could be done in a balanced state without love and hatred and without the need to make a Special effort in respect of those Sankharas."

tividhānupassanāvasena - as wished for by the **three** kings of Anupassanā, viz: anicca, dukkha and anattā nupassanā, **tithati** - abides or stays on.

For easier understanding, the meaning of the preceding Pali passage is transliterated as follows:-

Similar to the example given that in ancient times during a sea-voyage when a ship's crew who were unable to guess the whereabouts of the nearest shore or island sent out a raven from

the ship to find out the land. The bird would take flight to a nearer shore or land if it was discerned, and in the event of not seeing the shore, it would return to the ship and its perch, **sankhārupekkhā ñāṇa** which has the attribute of calmness and cessation of phenomenal processes of rūpa-nāma-sankhara, and which by means of **magga-phala** should and could also reach the bliss of Nibbana where sankhāra also cease, if capable of perceiving **Nibbana**, the Unconditioned, will after abandoning the stream of sankhara-consciousness incessantly arising, rushes into **Nibbana** which is a state of condition free from or devoid of all sankhāras. (This means making a dash into the Nibbana, or that the consciousness arises as if it rushes into the tranquil state of sankhāra and the nature of cessation of Sankhāra.) If **Nibbana** cannot as yet be perceived as being void of sankhara, this Ñāṇa would occur repeatedly several times with the mind devoted only to the sankhāra which is arising and dissolving—with the arising awareness through noting. The said **Sankhārupekkhā Ñāṇa** will become more and more gentle, subtle and sensitive, just as the food particles or powder will become more and more delicate and fine the more they are circulated and piled up on one another in the winnowing basket, or just as the cotton wool which has been already separated from seeds, becomes more and more soft and absorbent, the more it is dressed and processed. (These two examples indicate that the more contemplation and noting is done, the more knowledge becomes keen and active). After giving attention to, and comprehending Sankhāras in a variety of ways which are continuously undergoing a process of dissolution at every moment of noting, and after rejecting and overcoming fear and anxiety connected with the passing away of all sensual pleasures and pleasurable things, as well as fright which occurs on account of

Bhaya-Ñāṇa, one does likewise with the delightful, pleasurable sensations which are likely to occur because of pleasurable joy and satisfactory awareness through noting connected with the fulfilment of things of sensuous pleasures, and also in the matter of investigating and noting with awareness of Sankhāras, having the nature of equanimity, avoiding the two extremes either for of making a special effort, or of not being totally free from worry and exertion, it abides according to the wish of **three** kinds of Anupassana, namely, **anicca, dukkha** and **Anatta** nupassana.

What has been stated in this Atthakatha that Sankhārupekkhānāna is able to perceive Nibbana, means to refer to the keen occurrence in the form of Vuthānagāmini adequate enough for Anuloma-ñāṇa to arise. What has been also stated that this very knowledge (Ñāṇa) in to Nibban is, in fact, stated by the method of '**ekatta**' combining together with the knowledges of **Anuloma** and **Gotrabhu** into one single knowledge. To be candid and frank, **Sankhārupekkhā-Ñāṇa**, after occurring several times if reaches the pinnacle while extremely keen and purified with confidence and courage, causes to bring about **Anuloma-Ñāṇa**. With the power and tempo of that **Anuloma-Ñāṇa**, **Gotrabhu-Ñāṇa** springs up and seen **Nibbana**. This means to say that it rushes also into that consciousness of **Nibbana**. The following is the Maha Tika citation.

**Tikkha - Visada-surabhāvena sankhāresu
ajjupekkhane sijjhamāne tam
sankhārupekkhā-nanam anekavaram
pavattamānam paripāka gamanena
anulomananassa paccayabhāvam gacchantan
"nibbānam santato passati nāma."**

**Tathābhutanca "sankhārapavattam
vissajjetvā nibbānameva pakkhandati nāma."
Tayidam idha nanam anuloma gotrabhunanehi
saddhim ekattam netvā vuttam
ekattanayacasena.**

(2-459)

Tikkha-visada sūpabhāvena - In a state whereby it becomes keen, clean and courageous or confident, **sankhāresu ajjupekkhane sijjhamāne** – When the act of contemplation is completely accomplished, with equilibrium, free from fear and affection, without making Special effort with respect of consciousness of Sankhara and of vipassanā-sankhāra, **tam sankhārupekkhā-Ñāṇam** - The said sankharupekkhā knowledge, **anekavāram pavattamānam** - occurring several times, **paripāka-gamanena** -having reached the state of complete maturity - **anulomananassa paccayabhāvam gacchantam** – becomes a cause to take interest of be a support of anuloma-ñāṇa, **nibbānam santato passati nāma** - is tantamount to perceiving Nibbana as a condition in which sankharas have ceased. **Ca** - moreover, **tathābhutam** - such a knowledge, **sankhārapavattam vissajjetvā nibbānameva pakkhandati nāma** - is deemed to have rushed into Nibbana after also abandoning the stream of sankhāra which is incessantly arising and becoming. **Tayidam nanam** - The said Sankharupekkhā knowledge, **idha** - in this regard, **anulomagotrabhunanchi saddhim ekattam netvā**- as conveying the sense of being one and the only knowledge together with Anuloma-Ñāṇa and Gotrabhū-Ñāṇa, **ekattanayavasena vuttam**- is to be stated and regarded as being in line with the method of ekatta.

[This concludes Mancitukamhata, Patisankhā, and Sankhārupekkhā Ñāṇas.]

ANULOMA, GOTRABHŪ, MAGGA, PHALA NĀNA

As has already been described, when **Sankhārupekkhā-Ñāṇa** becomes fully and completely mature, capable of causing **Anuloma-ñāṇa** to arise, faith with determination is extremely strengthened. Which the faculty of this faith, the mind that notes with awareness is very clear. Moreover, exertion is made in an equally balanced state is firm and steadfast. Mindfulness of the act of noting is also well manifested. Also the mind is steady with good and deep concentration on the sense-object which ought to be noted. Sankharupekkhā knowledge of awareness also becomes particularly keen and cleansed. Hence, it is clearly known that "awareness through noting has become active, nimble and conspicuous, it good and making progress."

At that juncture, while contemplating and perceiving one of the **rūpa-nāma-sankhāras** in the course of their arising and dissolution only by way of one kind of characteristic from among the three kinds of characteristics of **anicca, dukkha** and **anatta**, sadisānupassana process of cognition occurs twice or thrice at the very least. The way it happens may be stated thus- If at the first time of occurrence out of three times, contemplation and perception were taking place of it as **anicca**, contemplation and perception will take place as "it is only anicca" in the second and third occurrence also. Or, if it so happens that contemplation and perception were made of it as **dukkha**" at the first time, similar trend of contemplation and perception takes place also in the second and third times. Or, if it so happens that contemplation and

perception were made as it is **anatta**" at the first occurrence, it would likewise be contemplated as being only **anatta** also in the second and third occurrence. It means to say that the act of contemplation and perception takes place two or three times realizing by way of only one kind of condition as stated. Pertaining to the characteristic of **anicca**, only one kind is taken from among the (10) kinds of condition of impermanence (**anicca**), as was already stated. Similarly in regard to the conditions of **dukkha** and **anatta**, only one kind is taken from among either the twenty five kinds of **dukkha** condition, and or the five kinds of **anatta** conditions respectively, as already mentioned.

VUTTHANGĀMINĪVIPASSANĀ

Sankhārupakkhā, the first that is included in the occurrence of two or three times of this **Sadisanupassanā-vīthi**, is also known as **Sikhāpattasankhārupekkhā** for having reached the pinnacle. Since it is likely to reach Magga conjoining with magga, it is also known as **Vutthānagāminīvipassanā**. Magga does not put its attention on Sankharanimitta which is the object of Vipassanā consciousness. Hence it supersedes or gets the better of **nimitta** also. Magga tends to cause the extinguishment of pavatta which are those kilesa and kammavipāka pertaining to each stage of magga and prevents them from occurring again. As such, it escapes from the rather, overcome **pavatta** also. Having got the better of both nimitta and pavatta, **Magga** is known as **Vutthāna**. **Sankharupekkhā**, **Anuloma** and **Gotrabbū**, the three **Ñāṇas** which are the summit of insight knowledges being in continuity of and conjoined with **Magga** called **Vutthāna**, is known as

Vutthānagāminī = **Vipassanā** which reaches **Magga**. Therefore, it is stated as follows in the abhidhamma-sangaha Text of Dhamma.

Yā sikhāpattā, sā sānulomā sankhāru pekkhā vutthānogāmini vipassanāti ca pavuccati.

Yadi vutthanagaminī vipassanā anuttato vipassati sannato vimokkho nāma hoti maggo. Yadi aniccato vipassati, animitto vimokkho nāma. Yadi dukkhato vipassanti, appanihito vimokkho nāma.

The meaning is easy to understand. What is essential will be extracted and shown. It is described by the first statement of words that Anuloma-Ñāṇa and the pinnacle of Sankharupekkhā are called **Vutthānagāminīvipassanā**. By the use of the expression, "if the said Vutthānagāminīvipassana contemplates 'as being **anatta**' "the indication is that it becomes **sadisānupassanā**. Sankhārupekkhā also contemplates that 'it is **anatta**.' It means to say that **Anulomanāna** also contemplates 'as being **anatta**.' Likewise, it is shown "if contemplation were made that' it is **anicca**' or that it is **dukkha**. "please consider this deeply and seriously.

Sikhāpattavipassanāti vā vutthāgāminīti vā sankhārupekkhādinanattayasseva etam nāmam. Sā hi sikhā uttamabhāvam pattattā sikhāpattā, vutthānam gacchatīti vutthānagāminī, vutthānam vuccati bahiddhānimittabhūtatō abhinivittā vattatho ceva, ajjhappavattateca vutthahanato maggo, tam gacchatīti vuttānagāminī maggena saddhim ghatiyatīti attho.

(Visuddhi Magga : 2-299)

Sikhāpattavipassanāti va - As being sikhāpattavipassana and as being vutthanagamini and, **etam namam** - these two names, **sankhārupekkhādinanattayasseva** - are merely the names of only the **three** kinds of insight knowledges, viz:sankhārupekkhā, anuloma and gotrabhu (**sankhārupekkhā anuloma gotrabhusanitassa nanattayassa** - Tika Exposition). **Hi** - It is indeed correct. **Sā** - These three kinds of Vipassanā, **Uttamabhavam**- for being noble and eminent, **sikham** - the highest point, or, acme, **pattatta** - for having reached (the pinnacle), **sikhāpattā**- are known as sikhāpatta. **Vutthānam gacchatīti** - As there is likelihood of, or **capability** if processing to or reaching Vutthana, **vutthānagāminī**- these are known as Vutthāgāminī.

Bahiddhānimittabhūta - As it abides in the matter of bahiddha, **which** ought to be contemplated, and as it happens to be also a sign of consciousness of vipassanā, **abhinivittavattuto ceva** - the sankhara object of sense **both** within and outside the individual ought to be borne in mind, contemplated and noted,* **ajjhata pavattato ca** - the stream of action of kilesa and of vipakakhandha which **are taking** place in one's own physical and mental complex, **vutthahanato** - since it is likely to **both** overcome **saṅkhāras as they fail** to dwell the mind, and to cause to forbid **their** recurrence, **maggo-magga, vutthānam** - is said to be Vutthana; **vuccati** - It should be so stated. **Tam gacchatīti** - For being capable of making its way to, for being likely to reach **Magga**, which is otherwise termed Vutthana, it is known as **Vutthānagāminī. maggena saddhim ghativati** - It is joined together with Magga. **Iti attho** - This is the meaning of Vutthanam gacchati. ***

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- * In this regard, **bahiddha** does not mean to refer only to another person's personal complex and **anindriyabaddha**. By means of Vipassana knowledge as it should be contemplated and perceived as being only **Para**, **both** the external dhamma which is alien, **and** also the dhammas within one's own individual, or merely Bahiddha if these happened to be the objects of consciousness of Vipassanā. Please also make a persual of Tika Exposition.
- ** **Vutthahananca nesam ārammanakaranam āyatim anuppatti-dhammatāpādananca** = "get the better of " or "succeed" or "overcome" conveys the sense of: "the mind **does not dwell** with consciousness on Sankharas **which causes** to cause **kilesa vipāka khandhā** to reach to the state of the nature of non-occurrence **and** non-becoming in future - Tika Exposition. Just as it is said, to have overcome or, to get the better of or have succeeded in respect of a person who is cured of the disease, escape from or liberation from sankhāra consciousness, **kilesā**, and **vipāka** is said to have overcome or have succeeded and to get the better of this is the Special or peculiar term of Pali.
- *** In this Visuddhi Magga, **gotrabhū** also is stated as **Vutthāna-gāminī**. In the matter of **Sadisānupassanā**, it should not be taken as being includes in Vutthānagāminī.

This **Sikhāpattasankhupekkha** or **sadisānupassana** is included in Vutthānagāminīvipassanā should be **noted as a distinctively** of **vithi** consciousness **which is described** hereinafter. It **is** noted and remembered that two times of vibration of bhavanga consciousness, once of **bhavanga consciousness vibrates**

two (2) times then one (1) at mind door averting consciousness then seven (7) times at the highly meriterious consciousness connected with knowledge (Nanasampayuttajo), and later sub-conscious-mind springing from the inner core of the heart, This processed **vithi** occurs, according to this sequential order two or three times continuously. This is, in accordance with what is stated in the Book (Commentary) of Treatises as "**Tilakkhanārammanica (balava) vipassanāya tadārammanam na labbhati**", it should be borne in mind that **balavavipassana** (strong insight knowledge), and later Javanas and registering consciousness do not take place.

After these two or three occurrences of **Sadisānupassanavīthi**, after the arising of seventh and lost Javana consciousness, **bhavoṅga** or life-continuum arises as many times as might be proper either any one of the nāma-dhammas in the course of their becoming and ceasing, or an object of rūpa-dhammas, at that moment, while reflection is being done according to one of the characteristics of **anicca, dukkha** and **anatta** occurs with the same attentiveness which has had been made, with mental devotion, as during the prior two or three occurrences of Vithīs i.e. consciousness in the cognition process, causing **manodvāra vajjana mind door averting** consciousness to arises. In the state immediately following that consciousness without interruption, as any one of the said **nāma-rupas** is being contemplated and noted, vipassana consciousness by way of cognitive process occurs "similar to the manner of contemplation and perception that occurred during the two (2) or three (3) **Vithis** (cognitive process) that took place in the past without interruption." Among these javana consciousness that occurs three times, the first javana consciousness (20) is known as **Parikamma**

(preparation). The second javana consciousness is called **Upacā** (proximity or neighbourhood). The third javana consciousness is known as **Anulomam** (an event occurring in conformity with both preceding moments and subsequent absorption). It means impulsive consciousness arise as is appropriate **parikam** or **parikamma** is the preliminary javana mental impulse which is put into action beforehand to keep in readiness; **upacā-Upacāra** - consciousness which arises in close proximity just before reaching **Magga-uppanā**; **amulom = anuloma = udayabbaya** knowledge, etc, is the knowledge that occurs at the prior stage; and the dhammas at the later stage are accessory to the supramundane knowledge (**Bodhipakkhiya dhammas**) which are included in the rising of magga consciousness (**Maggacittuppāda**). These are the particular or rather distinctive names of these three impulsive consciousness (20). If one does not desire to name them distinctively or separately, all these three consciousness may also be called as **Āsevenajo**. They can be named as **Parikamjo**. They are also called **Upacājo**. Awareness with perception which is included or embraced in these three **Anulomajo** is known as **Anuloma-Ñāṇa**. These three anuloma consciousness together with averting consciousness occurs obviously in the mind just like one single occurrence of awareness by noting. For example - It is just like becoming clear with awareness through noting the momentary occurring phenomena with awareness in the preceding stages as 'seeing, hearing,' etc. There is no inclination to differentiate the respective arising of **āvajjana** (reflective thought) and **jo** (consciousness) for each of the seven(7) times at every occurrence.

In mentioning as 'Seven (7) occurrences of **Vipassanajo**, and two or three occurrences of **Sadisā - nupassanā vīti**, 'reliance is

made on the following Atthakathas Tikās which supports to this statement.

**Tassa dāni maggo uppajjissatīti sankhā-
rupekkha sankhāre aniccāti vā dukkhāti vā
anattāti va sammasitvā bhavangam otarati,
bhavangānan-taram sankhārupekkhāya
katenayeneva sankhāre aniccāti va dukkhāti vā
anattāti vā arammanam karumānam uppajjati
manodvārāvajjanam, tato bhavangam
āvattetvā uppannassa tassa kriya-cittassā-
nantaram avicikam santati manuppaban-
dhamānam tatheva sankhare arammanam
katvā uppajjati pathamajavanacittam, yam
parikammanti vuccati.**

(Visuddhi Magga 2-308)

The gist of the above Pali passage is : At the moment when **Magga** is about to be achieved by a yogi, **pankharupekkhā** knowledge proceeds to bhavanga-heart, the mind-base-observing the sankhāras as being impermanent, or as being misery and suffering, or as being Not-Self. Following immediately the bhavaṅga consciousness, without interruption, there arises on **manodvaravajjana** consciousness, i.e. mind door averting consciousness, there arises the knowledge that sankharas are impermanent purely by means of Sankharupekkhā - insight, and that these are sufferings, and also that these are Not-Self without individuality. After the averting consciousness (āvajjana), the mind which is operated by āvajjana arises causing to sink into the **bhavanga** consciousness (life continuum) without interruption,

linking together the process of consciousness, **keeping** it in continuity, without a break, and then while contemplating and perceiving the sankhāras with attentiveness similar to the manner of contemplation and observation of sankharupekkhā during the occurrence **two or three Vithis** (process of consciousness or cognition) occurring at a prior stage, the first consciousness takes place. This first impulsive consciousness is called **Parikamma**.

Aniccāti vā dukkhāti vā anattāti vā samma-sitvā bhavangam otaratīti aniccādīsu ekenākārena sammssanti sattakkhattum pavattitvā bhijjanti bhavangam otinnā nāma hoti, tato param bhavan-gassa vāroti katvā.

Tathevāti yathā atītāsu dvatti javanevīthisu sankharupekkhā aniccāti vā dukkhāti vā anattāti vā sankhare ārammanamakāsi, tatheva.

(Maha Tika : 2-479)

Aniccāti vā dukkhāti vā anattati vā sammasitvā bhavansam otaratiti means: **aniccādīsu** - among the conditions, etc. of anicca, **ekena ākārena** - only by means of one kind of condition, **sammasanti-** while observation is being done (According to this exposition, it is made to understand that in the expression '**aniccati va**'; etc, the '**va** grammer is not **samuccayat** - **thajotaka** but **vikappanattajotaka**), **sattakkhattam** - for seven times, **pavattitvā** - after arising, **bhijjanti** - when becoming dissolved, **vā** - sankharupekkha which is dissolved, **bhavangam otinnā nāma hoti** - shall be deemed to have descended or **subsided into** bhavanga. (Even the arising of

bhavanga consciousness after the dissolution of sankharupekkhā is described the method of Kkatta as if Sankhārupekkha has turned into or become bhavanga. This means. It is not a precise or definite expression. To this question as to why it refers to bhavanga only, instead of the later consciousness **tadāron**, the answer is given as **(tato param, etc.) Tato** - From the said sankharupekkha which is Vutthānagāminī balava vipassanā, **parasm** - thereafter, **bhavangassa vāro** - it is Bhavanga's turn. **Iti Katvā** - It is stated by performing the act of bearing in mind as such. **Tuthevāti** - tatheva means: **Atītasu** - the past that has gone by, **dvattijavanavithīsu** - In two or three javanas of the process of cognition, the fired order of consciousness. (that which is included or contained in = **Pariyāpannā**), **sankharupekkhā** - sankharupekkhā, **sankhare** - in respect of sankharas, **aniccāti vā** either as being impermanent, or **dukkhāti vā** - as being misery and suffering, or, **anattāti vā** - as being not atta or Non-Self, **arammanam akāsi yathā** - as if contemplation and noting in done with devotion of mind, **tatheva** - only in much the same way.

AMENDMENT TO DVATTIMSA

This matter of **Dvatti** is also contained in the **Pali** Tikā (original Burmese version), where it is shown as "**dvattimsa** with the diacritical mark and the 'sa' syllable which expresses more than what is actually required and is therefore defective and getting corrupted. Even taking this corrupted Pali as being correct, and by imagining also it is determined that "even these 32 kinds of Sankharupekkhā in number derived from the result of multiplying

the eight kinds of **Samāpatti** with **patipada** and **abhinnā** are as purported by the said **dvattim-sa.**" However, the said numerical qualifying word which is only relevant to **visesryyasamcheyya** i.e. **javanavīthīsu** **which** could only indicate the mathematical calculation of the number of **Jovīthis**. It cannot possibly describe the category and number of kinds of Sankharupekkhā. Hence, **the thirty two** kinds of Sankharupekkha that are imagined as stated, containly do not convey the meaning of **adhippetattha**, the required meaning of **sancheyya** according to Tika viz: **javanavīthīsu**. Moreover, **there** is also said to be 32 **Sadisānupassanā vīthi**. This statement of words is also not only absolutely lacking in **supporting** evidence that **Sadisānupassana vīthi** occurs exactly 32 times in **any of the** Atthakathās and Tikās, but **is** inappropriate for not being in conformity with even the following Mahā Tikā described in the exposition of the Fourth Jhāna.

**Tādisāya āsevanāya icchitabbattā, "yatha
maggavīthito pubbe dve tayo javanavārā
sadisā-nupassanāva pavattanti "evamidhāpi
appanāvā rato pubbedve tayo javanavārā
upekkhāsahaga tāva pavattantīti vadanti.**

(Mahatī : 1-191, Sāratthatī : 1-371)

The meaning of the above passage may be rendered as follows:-

Since repetitive effort (āsevana) is needed (in the case of Magga vithi and Appanāvāra), it is said that just as two or three times of Javanas, which have similar contemplation (proximate to Magga vithi), arise without interruption before the cognitive process of Magga, so also in the case of sublime javana with equanimity, two or three times of access javana accompanied by

equanimity occur continuously before absorption with of equanimity.

CLARIFICATION AND DETERMINATION

The exemplary statement of illustration in the aforesaid Tika of "**Evamidhāpi - pe - pavattanti,**" is merely a doctrinaire statement of the religious teacher. After giving reasons in favour of the said doctrine with the statement "**tādisāya āseranāya icchi tabbattā,**" it has been shown to be so by weighing and comparing, and by illustration showing concrete examples, "**Yathā maggavīthito pubbe dve tayo javanavānā sadisānupassanāva pavattanti.**" It causes to have a firm conviction. Hence, this analogy and statement of example with ample evidence is not just a view or doctrine of one teacher only, but a doctrine (**vāda**) which conforms to the view of and is appreciated by a majority of intellectuals. In this samānavāda pakkha there is only what is stated as **Dve tayo** = two **vāras** - three **vāras**. No mention is, however, made of **Dvittimsa** = **32 Vāras**. Furthermore, there is no reason to assume that an error was made when copying out the Pali word '**dve tayo**'. The reason being - that there is not only no similarity between the word '**dvittim sa**' and the Pali word '**dve tayo**', but also it is adequate enough to become well accustomed if two or three **Vithis** are taking place. Hence, if comparison and consultation were made with this **Samāna vāda** and **upamānaupakkha**, in this regard while copying out the Pali word '**dvittim sa**', it is obvious that the diacritical marks (niggahitta) and the syllable '**sa**' could have been

erroneously written inadvertently more than what is necessary. It is also very clear that only the Pali word '**Dvitti**' is the genuine Pali word originally written by the Commentator. In the Pali Tikā also, the word '**dvitti**' evidently stands. Such being the case, it should be remembered without any doubt that only the meaning of Pali which has already been shown as **dvitti javanavīthisu** - " in the two or three "**Jovithi** - consciousness by way of process of cognition" is the correct Pali expression.

GOTRABHU ÑĀṆA

Following in succession of **Anuloma Ñāṇa**, after abandoning the Sankhara object of consciousness, which is still being noted and aware of, **javana** consciousness of **Gotrabhū** arises while attentiveness of devotion of the mind is fixed on **Nibbana** where all sankharas cease. Awareness which occurs in conjunction with this impulsive consciousness is called **Gotrabhū Ñāṇa**. In regard to this matter, though it may be said to have devoted the mind with attentiveness, is not that kind of awareness which perceives from outside that object of consciousness as **the the immediately prior** of consciousness **did**. It is the kind of awareness or apprehension just as it rushes into the nature, or state of condition whereby, all sankharas - phenomenal processes become void and cease, after dropping off from sankhara consciousness. Hence, it has been preached in Patisambhidā Magga as "**Uppādam abhibhuyyitvānuppā dam pakkhandhatīti gotrabhu, bahiddhā sankhār-animittam abhibhuyyitvā nirodham nibbana pakkhandhatīti gotrabhu,**" etc.

Uppādam abhibhuyyituā - After overcoming and reaching beyond sankhāra consciousness which is constantly arising, **anuppādam pakkhandhatiti** - as it tends to rush into the state of nature devoid of becoming, **gotrabhū** - it is known as **Gotrabhū**. **Bahiddhāsankhā-ranimittam abhibhuyyitvā** - Since it should be contemplated and perceived as a dhamma which is external or outside the individual. it has after overcoming and reaching beyond sankhāra consciousness which abides in the domain of bahiddha, **nirodham** - which is the nature of cessation of sankhāra, **nibbānam** - that is consciousness of Nibbana, **pakkhandhatiti** - as its it is likely to rush into that state of consciousness, **gotrabhū** - it is known as **Gotrabhū**.

MAGGA-ÑĀṆA AND PHALA-ÑĀṆA

Immediately following the consciousness of **Gotrabhū** without a break, or rather, a particular bent is given to the mind, the javana consciousness of magga occurs once by personally realizing **Nibbana** with attentiveness. Awareness that goes in conjunction with magga consciousness is the knowledge of **Magga** (Magga-Ñāṇa). It is also known as **Nanadassanavi suddhi**. Also immediately thereafter, with attentiveness still being given to **Nibbana**, **Phala** consciousness arises twice. If a person is quick-witted, **anuloma** - consciousness only occurs twice at a prior stage, and the said **Phala** consciousness occurs thrice instantaneously after **Magga**. When absorbing in **Phalasangāmi** I.e the attainment of the result or fruition (**Phala**), this javana consciousness of **Phala** occurs many times without limitation. The awareness which conjoins with Phala consciousness is known as **Phala-Ñāṇa**. The object of Magga and phala ñāṇa is not like and

external object which is taken from outside. It is realized as if one lives in the state of total emptiness of saṅkhāras. Hence, **Magga-Phala** dhammas are called "**Appanā** = the dhamma that attains or reaches to **Nibbana**, or the dhamma that goes into and abides in the consciousness pertaining to **Nibbāna**. Only after two or three occurrences of **Phala** consciousness, **Bhavanga** consciousness arise as many times as it might be proper. Thereafter, retrospection (paccavekkhanā consciousness) occurs.

In the process of Magga consciousness, the time involved in the occurrence of these **gotrabhū**, **magga** and **phala** which arise with attentiveness only on **Nibbana**, is only for a brief moment. Therefore, to a yogi these three kinds of consciousness are not likely to become conspicuous in distinct or separate parts. They are likely to become obvious only in the manner as to how occurrence takes place. For instance, after getting escape from **sankhāra consciousness** which is being noted and aware of, and from the condition of noting with awareness, the manner as to how it first attains the intrinsic nature of cessation of Sankhara also becomes conspicuous. The manner of abiding only for a moment is also obvious as if it enters into and resides in the condition of cessation of that sankhara. The way retrospection or self-mination through **paccavekkhānā** takes place, also becomes obvious. "Just as one is roused from sleep, or, just as one abruptly appears on the surface of the water from underneath." As such, if a person is knowledgeable, he would probably be able to determine distinguishingly as: "the innate disposition which first and foremost reaches or falls on the cessation of sankhara, is **Gotrabhū** – or that, the intermediate state which lasts only for a brief moment, which is free and detached from saṅkhara consciousness, is magga, or, the last portion of the state of condition where saṅkhāra

consciousness ceases prior to the occurrence of the act of retrospection is but **phāla**. "With a view to making this manner of occurrence clearly understood, as stated, it has been described as follows in Visuddhi Magga, together with illustrations.

Yathā hi mahamātikam laṅghitvā paratīre paṭṭithātukāmo puriso vegena dhāpitvā, mātikāya orimatīre sukkhasākhāya bandhitvā olambitaṃ rajjuṃ vā yathiṃ vā gahetvā ullaṅghitvā, paratīra-ninna-poṇa-pabbhārakāyo hutvā paratīrassa uparibhāgaṃ patto taṃ muñcitvā, vedhamāno. paratīre patitvā sanikaṃ patiṭṭhāti, evamevāyaṃ yogāva-caropi bhava-yoni-gati-thitinivāsaṃ paratīrabhūte nibbānepatiṭṭhātukāmo udayabbayā nupassanādinā vegena dhāvitvā, attabhāva-sukkhāsākhāya bandhitvā olambitaṃ ruparajjuṃ vā vedanādīsu aññataradaṇḍaṃ vā aniccanti vā dukkhanti vā anattāti vā anulomā-vajjanena gahetvā, taṃ amuñoa- mānova pathamena anuloma-cittena ullaṅghitvā, dutiyena" paratīra ninna-poṇa-pabbhāramānasa hutvā, tatiyena "paratīrassa uparibhāga patto viya "idāni pattabbassa nibbānassa āsanno hutvā, tassa citassanīrodhena taṃ saṅkhārārammaṇaṃ muñcitvā, gotrabhucittena visaṅkhāre paratīra bhute nibbāṇe patati. Ekarammane pana aladhāsevanatāya" vedhamāno so puriso viya"

**na tāva suppatiṭṭhito hoti. Tato maggañāṇena
patiṭṭhāti.**

(2-313)

BURMESE VERSION

Just like a man who, wishing to reach the other side of a fairly big drain, or water-channel, or, a culvert, would, after running with speed to gain momentum for about eight strides and holding a hanging rope or a stick tied to the branch of a tree on one side of the bank where he is, leaps across the drain. Then finding himself landed on the opposite bank with his body in a bending posture, he would, by releasing the rope or a stick from his grip, fall onto the other bank, awaying and trembling, from which posture he would gradually find his body becoming upright and steady after slowly recovering his strength. In much the same way, the yogi who wishes to abide in Nibbāṇa, which is something like the opposite shore of **bhava, yoni, gati, thiti** and **nivāsa**, will rush into it with the force and faculty of the eight kinds of knowledge, such as, udayabbaya-ñāṇa, etc., The yogi reflects on and hangs onto **rūpa**, which resembles a rope tied up to a branch of the tree of one's own physical body, or to a stick which resembles one of the **ñāṇa** from among the **vedanās**, etc. Then by firmly taking this nāma or rūpa object conjoined with the apprehensive consciousness preceding anuloma-ñāṇa, as being **anicca**, or **dukkha**, or **anatta**," makes a jump with the first anuloma consciousness. (This is the arising of **parikaṃ** consciousness.) Having done so with the mind that is bent towards **Nibbāna** by means of the second anuloma consciousness, * "similar to the body assuming a bending posture inclined towards the other side of the bank", and "just like

landing on the other side of the bank", is in close proximity to Nibbāna, which is about to be reached or attained. At the present moment of the third anuloma consciousness,

* It is stated thus, because it becomes one gets rid of clinging to saṅkhāras all the more by means of upacara consciousness, and because one is getting more close to the attainment of Nibbāna. At that juncture, no attention is yet paid to Nibbāna.

There is cessation consciousness, which abandons that saṅkhāra consciousness which ought to be known, and is being known and is freedom from saṅkhāra. The yogi falls on to, or rather, grasps Nibbāna that may be likened to the other side of the bank, with gotrabhū consciousness. Nevertheless, it is not yet very well-stabilised and steady "just like that man who is trembling and shaking" , as it is not yet able to frequent, make use of, and get accustomed to only one kind of Nibbāna consciousness. With the strength of magga-ñāṇa that arises later, it becomes well and firmly established. [Here ends the Burmese Version]

Examples and illustrations shown in this Aṭṭhākathā are very much relevant to the manner as to how occurrences are taking place in a yogi. These examples and illustrations cited may be repeatedly considered by making comparisons. The manner of arising of magga-ñāṇa has been stated in Majjhimapaṇṇāsa Pāḷi Text. Mahāmālukyaṇṇa Sutta (99) and Navaṅguttara Pāḷi Text. Mahāvagga, fifth Sutta (220), etc., as mentioned below-

**Idhānanda bhikkhu vivicceva kāmehi
vivicca akusalehi dhammehi savitakkam
savicāram vivekajam pītisukham pathamam
jhānam upasam-pajja viharati, so "yadeva**

tattha hoti rūpagatam vedanāgatam sannāgatam sankhāragetam vinnāna-gatam" te dhamme aniccato dukkhato rogato gannato sallato aghato ābādhato parato palokato sunnato anattato samanupassati. So tehi dhammehi cittam pativāpeti, so tehi dhammehi cittam pativā-petvā amatāya dhātuyā cittam upasamharati "etam santam etam paṇitam," yadidam sabbasankhā-rasamatho sabbūpadhipatinissaggo tanhakkhayo virago nirodho nibbananti.

Ānandā - O, Ānandā, **idha** - in the realm of this Buddha's sasana, **bhikkhu** - a monk, **vivicceva kāmehi** - only by getting rid of, **detaching** from sensual pleasures, **vivicca akusalchi dhammehi** - only by getting rid of akusala dhammas, savitakkam - which has the faculty of making reflection ; **savicāraṃ** - which has also the faculty of making investigation; **vivekaṃ pītisukhaṃ** - which has comfort, joy and happiness being able to get rid of nīvaranas (hindrances), **pathamam jhānaṃ** - the First Jhāna, **upasampajja viharati-** reaches and remains absorbed in it. **Tattha** - at the moment of arising of that First Jhāna, **yadeva rūpagataṃ vedanāgatam saññāgatam saṅkhāragataṃ viññānagataṃ-** rūpa, Vedanā, saññā, saṅkhāra, viññāna only, **hoti** - occur, **vā,** or exist. **Te dhamme** - The said rūpa, vedanā, saññā, saṅkhāra and viññāna dhammas, **so** - that monk, **aniccato samanupassati** - contemplates and observes (these dhammas) as being impermanent. **Dukkhato** - it is contemplated and perceived (by that monk) as suffering and misery. **Rogato** - it is contemplated and perceived as being similar to an incurable

disease, **vā**, as being similar to a chronic disease. **Gaṇdato** - it is realized as being similar to an abscess or a carbuncle. **Sallato** - it is contemplated and perceived as being similar to a sharp pointed arrow or a peg that is pierced through and stuck in the flesh. contemplated and perceived as being an evil dhamma just like vice or demeritorious actions that can cause detrimental to ones own interest. **Ābādhato** - it is contemplated and perceived as one that tends to oppress just like sickness. **Parato** - it is contemplated and perceived as an alien dhamma. **Palokato** - it is contemplated and perceived as undergoing a process of disintegration and decay, crumbling into pieces in a disorderly manner, and as corruptible, being subject to changes. **Suññato** - it is contemplated and observed as being devoid of any ownership called ' I ', a living entity. **Anattato samanupassati** - it is contemplated and perceived as **not** a being, called Self which is governable. **So** - a monk who contemplates and perceives as such, **cittam** - causes the mind, **tehi dhammehi** - khandha, rūpa nāma dhamma that ought to be contemplated and observed, **pativāpeti** - to turn away or detach from khandha, etc. * **So** - that particular monk, **Cittam**-caused the mind, **tehidhamme hipativapatvā** - to become detached from the said phenomenal processes of khandhā and rūpa-nāma dhammas that ought to be contemplated and perceived, **Amātāya dhatuyā** - and then, towards the condition of Nibbana, liberated from death and decay, ie. Nibbana the Region of Deathlessness and Non-disintegration, **vā** - to the region or nature of Nibbāna, **cittam** - the mind of consciousness, **upasamharati** - is transported, put in and deposited. **Katham** - the way it is transported and put may be explained thus. **Sabbasankhārasamatho** - that where all sankharas cease to exist, **sabbūpadhi-patinissaggo**-

* **Nipphanavasena nivattati** = causes to turn away of discard, for having had the task accomplished - An exposition of Anguttara Atthakatha. Since the task of vipassana contemplation is up till Anuloma Ñāṇa has been accomplished, even the abandonment or turning away from that saṅkhāra consciousness, while gotrabhū consciousness is occurring, thus it may be said that "the Yogi monk has turned away or become detached from." **Patisamharati moceti apaneti** - again taken up, caused to escape, caused to depart from (Exposition of Paṇṇāsa **Patisamharatīti tappatibandha chandarāgādinppakkilesa vikkhaṃbhanens vipassanacittaṃ patisamharati** (the same Ṭīkā). In respect of saṅkhāras which are not contemplated chandarāga, etc. could arise. In respect of saṅkharas that are contemplated, no chandarāga could occur. Hence, it shall be deemed that a yogi-monk is withdrawing from Vipassanā consciousness that is noted every time up to the stage of anuloma from chanda-rāga, etc., and from saṅkhāras which are the sense-object of those chanda rāga. This means, causing one to get free or escape. Or it means, to cause to depart. It seems that the meaning and explanation according to Aṭṭhakathā Exposition is more clear and straightforward.

that where all substrate or conditions of a being (khandhas) are abandoned, **taṇhākkhaye** - that where all cravings or desires are exhausted or eradicated, **virogo** - that where sensual attachment or clingings are erased and wiped out, **nirodhe** - that where saṅkhāras have come to a cessation, **yadidaṃ nibbāṇaṃ** - all of

which known as Nibbāna where saṅkhāras become extinct - ie. a state of extinction of saṅkharas, **atthi** - does exist. **Etaṃ** - this Nibbāna which is but the cessation of saṅkhāras, **santaṃ** - is calm and tranquil. This Nibbāna which is but the cessation of saṅkhrāas **pañitaṃ** - is noble, excellent and beyond satisfaction. **Iti** - in this manner it is transported and brought forth.

It is not that any utterance is made with special reflection such as "**etaṃ santaṃ etaṃ pañitaṃ**", at the moment of arising of Magga-consciousness. It is the mere occurrence of personal realization of something which is splendid and pleasing with calmness. "Just like realizing by entering and abiding" in the nature of cessation of **saṅkhāra** and freedom from **saṅkhāra**. Awareness of the kind of realization of the fact that, "the nature of cessation free from **saṅkhāra** is indeed tranquil. is indeed noble and is really good ", will become clear only at the time of retrospection through **paccavekkhaṇā**. The following is what Paṇḍāsa Aṭṭhakathā has said.

**Maggacittaṃ nibbānaṃ ārammanakaraṇa
va-seneva. Etaṃ santaṃ etaṃ pañitanti na
evaṃ vadati, iminā pana ākārena taṃ
pativijjhanto tattha eittaṃ upasaṃharati.**

(Ma-Ṭha : 3-103)

Nibbānaṃ ārammaṇakaraṇavaseneva - only according to the volition prompts the mind to dwell on Nibbāna, **maggacittaṃ upasaṃharati** - shall be deemed to have transported and brought forth the consciousness of **magga**. (It means that the statement which says "the mind is transported to Nibbāna, "actually conveys the sense that magga- consciousness

has occurred by dwelling the mind on Nibbāna.) **Etam santam etam panītanti** - that this Nibbāna is indeed calm, that this Nibbāna is indeed good and noble, **evaṃ** - the way, it is stated in the foregoing, **na vadati** - is not that an utterance is made at the moment of the arising of magga-consciousness. **Pana** - although no utterance is made as such, **iminā ākārena** - in view of the condition or state of that tranquility and satisfactoriness, **taṃ** - the said Nibbāna, **pativijjhento** - a person who directly and personally realizes (Nibbāna) with penetrated wisdom, **tattha cittaṃ upasaṃharati** - is said to have transported his mental consciousness to Nibbāna, making his mind hangs on to Nibbāna,

From among the forty (40) conditions, the ten (10) kinds of **aniccaākāra**, the twenty five (25) kinds of **dukkha-ākāra**, and the five (5) kinds of **anatta-ākāra**, after the occurrence of anuloma-ñāṇa while contemplating and perceiving according to the volition of any one of the conditions, as shown in Patisambhidā magga, the manner of arising of Magga-ñāṇa realizing the state of Nibbāna in a way contrary to that condition has been analytically detailed in the forty (40) paragraphs. Only Six (6) of these forty (40) paragraphs will be extracted and elucidated.

Pañcakkhandhe aniccato passanto anulomikaṃ khantiṃ patilabhati, pañcannaṃ khandhānaṃ nirodho niccaṃ nibbānanti passanto sammatta-niyāmaṃ okkamati. (411)

Pañcakkhandhe - the Five Khandas, **aniccato** - as being impermanent, **passanto** - person who currently perceives, **vā** - or by perceiving, and in the course of perceiving **anulomikaṃ khantiṃ patilabhati** - achieves anuloma-ñāṇa. **Pañcannaṃ**

khandhānaṃ nirodho - the cessation of the Five Khandhas, **niccaṃ nibbānanti** - as being only Nibbāna which is everlasting, **passanto** - a person who presently perceive, **vā** - or by perceiving and in the course of perceiving, **sammattaniyāmaṃ okkamati** - reaches or proceeds to ariya magga.

In this Pāḷi passage, what has been stated ordinarily as "**pañcakkhandhe**" in an aggregate form, is merely an expression which collectively describes all kinds of **khandhas** that ought to be contemplated and perceived in respect of different kinds of individuals. It does not mean to say that all Five Khandhas are contemplated and observed collectively and simultaneously. In actual fact however, it is intended to show that only anuloma-ñāṇa arises after personally contemplating and realizing only any one of the khandhas from among the Five Khandhas, or anyone of the rūpa-dhammas or **nāma-dhammas**. This is the reason for the Pāḷi phrase "**rūparajjaṃ vā vedanādīsu aññataradaṇḍa vā**" as has been mentioned in visuddhi-magga, it is intended to indicate that "anuloma-ñāṇa occurs only by contemplating and perceiving either **rūpa** only, or any one kind of **nāma** from among **vedanā, sañña, saṅkhāra,** and **viññāṇa**". Furthermore, in many of the Aṭṭhakathās occurs the Pāḷi statement as "**rūpā vutthāti, arūpā vutthāti,**" the indication given is that only **gotrabhū** and **magga-ñāṇa** immediately following **anuloma-ñāṇa** which contemplates rūpa, and anuloma-ñāṇa which contemplates **nāma**. It does not however say for sure, that **gotrabhū** and **magga-ñāṇa** takes place following the heels of the knowledge which contemplates all **rūpas-nāmas** collectively. Also the statement which runs as: '**ekappahārena pañcahi khandhehi vutthati,**' is not a definite statements. **nippariyāya**. It is merely a verbal device spoken with reference to the rapid occurrence of **vipassanā-ñāṇa** and

magga-ñāṇa during the interval of one sitting, or during a brief moment in the case of a person who possesses an extra-ordinarily keen knowledge or wisdom, **saṅdhāya bhāsita**. In maha Ṭikā, the said meaning has been explained showing the reason for holding a contrary view, **vyatireka**, as: "**aññathā ekeneva lokiyacittena pañcannaṃ khandhānaṃ pariggaha parijānanādīnaṃ asambhavato, na hi sa-nidassana-sappatighādi ekajjhaṃ ārammaṇaṃ kātuṃ sakkā**".

Hence, the essential explanation given in this Patisambhidā Magga Pāḷi should be known and understood. Thus in the course of contemplating and perceiving any **rūpa-nāma-khandha** undergoing a process of arising and dissolution as being impermanent, **anuloma-ñāṇa** arises. Immediately following that knowledge, in continuity, the explanation is given to the effect that **gotrabhū** along with **magga-ñāṇa** arise when one personally realizes the nature of cessation and extinction of all these impermanent **rūpas** and **nāmas**, as being apparently permanent, should be grasped. At the moment of occurrence of **vipassanā-ñāṇa**, for having personally found the beginning and end the arising and dissolution of **rūpa-nāma**, that have been noted with awareness of, it becomes clearly known as being impermanent. However, at the moment of the occurrence of **gotrabhu**, **magga** and **phala**, which dwell with attentiveness on Nibbana, the arising and dissolution, or rather, the phenomenal process will not be noticed. Only the nature or characteristic of cessation of saṅkhāra will be conspicuous. As such, the nature of **Nibbāna** can only be realized as being something like an everlasting state of condition without arising and dissolution. Also in regard to the paragraphs that follow later, the manner of occurrence of **anuloma-ñāṇa** and **magga-ñāṇa**, may be similarly known.

Pañcakkhandhe palokato passanto anulomikaṃ khantiṃ patidabhati. Pañcannaṃ khandhanaṃ nirodho apaloka-dhammo nibbānanti passanto sammattaniyamaṃ okkamati.
(412)

Pañcakkhandhe - The Five Khandhas, **palokato** - become are utterly destroyed clearly dissolved are utterly destroyed **passanto** - by so perceiving, **anulomikaṃ khantiṃ patilabhati** - attains or achieves anuloma-ñāṇa. **pañcannaṃ khandhānaṃ nirodho** - the cessation and disappearance of the Five Khandhas, **apelokadhammo nibbānanti** - as being Nibbana, without having the nature of dissolution, which is liberated from dissolution, **passanto** - by so perceiving, **sammattaniyāmaṃ okkamati** - proceeds to ariya-magga.

Pañcakkhandhe dukkhato passanto anulomikaṃ khantiṃ patilabhati. Pañcannaṃ khandhānaṃ nirodho sukhaṃ nibbānanti passanto sammattaniyāmaṃ okkamati.
(411)

Pañcakkhandhe - the Five Khandhas, **dukkhato passanto** - by perceiving (them) as being pain and suffering, **anulomikaṃ khantiṃ patilabhati** - achieves the knowledge of anuloma. **Pañcannaṃ khandhānaṃ nirodho** - the cessation and extinction of the Five Khandhas, **sukhaṃ nibbānanti** - as being Blissful Nibbāna, **passanto-** by so perceiving, **sammattaniyāmaṃ, okkamati** - proceeds or passes on to ariya-magga.

Pañcakkhandhe bhayato passanto anulomikaṃ khantiṃ paṭilabhati. Pañcannaṃ khandhānaṃ

**nirodhoabhayaṃ nibbānanti passanto
sammatta-niyāmaṃ okkamati.**

(412)

Pañcakkhandhe - the Five Khandhas, **bhayato passanto** - by perceiving (the said khandhas) as being something dangerous and dreadful, **anulomikaṃ khantiṃ paṭilabhati** - achieves the knowledge of anuloma. **Pañcannam khandhānaṃ nirodho** - the cessation and extinction of the Five Khandhas, **abhayaṃ nibbānanti** - as being Nibbāna free from danger, **passanto** - by so perceiving, **sammattaniyāmaṃ okkamati** - proceeds to ariyamagga.

Pancakkhandhe anattato passanto anulomikam khantim patilabhati. Pancannam khandhanam nirodho paramattham nibbananti passanto sammattaniyamam okkamati.
(413)

Pañcakkhandhe - in respect of the Five Khandhas, **anattato** - as merely the mature of things, which is not a living being or ' Self ' and a thing governable, **passanto** - by so perceiving, **anulomikaṃ khantim patilabhati** - anuloma knowledge is achieved. **Pancannam khandhanam nirodho** - The cessation and extinction of the Five Khandhas, **paramattham nibbānanti** - as being the nature of Nibbāna which is extremely noble and lofty, **passanto** - by so perceiving, **sammatta-niyaman okkamati** - proceeds to or reaches Ariyamagga. (What has been stated previously that **Magga-Ñāṇa** occurs by realizing in an opposite way, or rather, by holding a contrary view, is merely a statement made as a general rule, or rather, a general

statement. Just as it is stated **not** in an opposite way as "**paramattham nibbanam**" in the paragraph containing the word '**anattato**', it avoids taking a contrary view in paragraph containing the word '**parato**' as being **aparapaccayam nibbānam** = Nibbana where there is no other condition; and in paragraph containing the word '**sunntato**' as being '**Paramasunnam nibbanam**' = Nibbāna which is absolutely or entirely devoid of sankharas.)

**Pancakkhandhe tucchato passanto
anulomikam khantim patilabhati. Pancannam
khandhānam nirodho atuccham nibbananti
passanto sammattaniyamam okkamati.
(413)**

Pancakkhandho - In respect of the Five Khandhas, **tucchato** - as being merely vain and a worthless thing by nature, **passanto** - a person who presently perceives (as such), **vā** - by so perceiving and while in the course of perceiving, **anulomikam khantim patilabhati** - achieves Anuloma-Ñāṇa. **Pancannam khandhānam nirodho** - The cessation and extinction of the Five Khandhas, **atuccham nibbānanti** - as being Nibbāna which is very useful, precious and lofty i.e. contrary to what is vain and worthless, **passanto** - a person who perceives it presently, **vā** - or, who by perceiving or while perceiving it, **sammattaniyamam okkamati** - proceeds to ariya-magga.

Of the aforesaid six(6) Pali passages, the first two passages or paragraphs describe as to how **animitta-magga** occurs for having known the characteristic of **anicca** with the knowledge of Anuloma. The second pair of passages or paragraphs describes as to how **appanihita-magga** occurs for having perceived the

characteristic of **dhakkha**. The third pair of paragraphs indicate as to how **sunnata-magga** occurs for having seen the characteristic of **Anatta**. The remaining thirty four paragraphs or passages of Pali may be glanced at in Patisambhida-Magga Vipassanā-Kathā, and noted. If desirous of knowing in an abbreviated form, perusal may be made in the forty conditions which have been shown in the matter of Patisankhā-Ñāṇa. These forty are those conditions which ought to be realized by Anuloma-Ñāṇa.

In the Milanda Pannhā, the manner as to how **Magga-Phala** take place by personal realization of Nibbāna has been preached as follows:-

**Tassa tam cittam aparāparam manasika
roto pavattam samatikkamitva appavattam
okkamati, appavatta manupatto mahārāja
sammāpatipanno nibbānam sacchikarotīti
viccati. (311)**

Aparaparam - stage by stage progressively,
manasikaroto - while contemplating and noting by bearing in mind, **vā** - that which is borne in mind, contemplated and noted,
tassa - the said Yogi's, **tam cittam** - mind that is and noted with attentiveness, **pavattam** - the current of a series of rūpa-nāma which are incessantly arising with no end, **samatikkamitvā** - having overcome, **appavattam** - to the opposite condition contrary to the current of rūpa-nāma incessantly arising, **vā** - or in other words, to the state of condition free from the act of arising,
okkamati - proceeds **mahārāja** - O, venerable Milinda !,
sammāpatipanno - for having practised according to the correct technique, **appavattam anupatto** - a person who has reached the stage of condition which is freed from the current of

phenomenal processes of rūpa-nāma (body and mind) constantly arising, **nibbānam sacchikarotiti** - as having achieved personal realization of Nibbāna, **vuccati** - it should be stated (as such). [Putting it briefly, such a person as stated may be said to have achieved personal realization of **Nibbāna**.]

In the course of occurrence of **Vipassanā-Ñāṇa**, the process of awareness through contemplation and noting is taking place with attentiveness, stage by stage, in respect of the current of rūpa-nāma which **has** become conspicuous, arising and dissolving ceaselessly one after another in succession just like **in the** close observation being done of **a** current of river-water flowing incessantly all the time. Even while noting with awareness taking place as stated, extraordinarily active and clear Vutthanagamini insight-knowledges occurs, and thereafter, the yogi's consciousness of the usual noting with awareness of the current process of **rūpa-nāma** will slip off and **instead** gets into **the** opposite state of condition which is contrary to **the** current of **of** natural phenomenal processes of **rūpa-nāma**, as if it has entered into it. The state of condition which is merely contrary to the current of **rūpa-nāma** constantly arising, simply means - the cessation and extinction of the arising object of consciousness of rūpa-nāma, and of awareness through noting. Consciousness which "gets into" also means nothing but Gotrabhu consciousness, and Phala consciousness. When it gets **into** or advances in the manner as stated, that particular person shall be deemed to have personally realized **Nibbāna**.

In a number of Suttas and Pali Texts, the manner of occurrence of **Magga-Ñāṇa** has been preached as: "**Dhammacakkhum udapādi yam kinci samudayadhammam, sabbantam nirodhadhammanti.**"

Samudayadhammam - that which has the nature of becoming, **vā** - that which is capable of arising, **yam kinci** - a certain inadvertent conditioned thing - dhamma, **atthi** - does exist. **Tam sabbam** - All such dhammas which would so arise or occur, **nirodhadhammam** - have the nature or natural inclination to cease and become extinct. **Vā** - all will inevitably cease and become extinct. **Iti** - In the light of what has been seen and realized, **dhammacakkhum** - realization and awareness of Magga which is the eye of knowledge i.e. insight wisdom, **Udapādi** - has arisen.

It is not that **this** reflection has been made by accidentally bearing in mind **that** at **the** brief moment of the occurrence of Magga, that "all kinds of dhamma whatsoever which tend to become, have the nature of cessation and extinction". As a matter of fact what has actually taken place is that Nibbāna where all sankharas cease - a condition of cessation of all Sankharas, **has** only just **been** personally realized. Nevertheless, since awareness takes place as such, **with in** a brief moment of Magga, it can also be known at the moment **of** reflection, **which** is made through **Paccavekkhana** - that" a state where all sankharas in which object of consciousness, and vipassanā awareness through noting are likely to occur, has been reached". It **should** also be appreciated through realization of the fact that" this is the very cessation and extinction of all kinds of sankhāra whatsoever which is likely to take place when Anupādisesa nibbana dhātu (complete annihilation of material mental elements of existence) has been reached or attained". Moreover, it can also be realized that" All sankhāra, which happen to arise will also surely and inevitably

cease and become extinct." For this very reason, **if** a person who, after having reached **Magga-Phala** and after having done retrospection by Self-appreciation, if carries on noting as usual, will become established in **Udayabbaya-Ñāṇa**, which perceives the arising and dissolution of all phenomenal conditions. The following is the Atthakatha Exposition of that Pali text.

**Dhammacakkhanti ettha sotāpattimaggo
adhippe to. Tassa uppatti ākārādasanattam
"Yam kinci samudayadhammam, sabbantam
nirodhadham ma" nti āha, tanhi nirodham
ārammanam katvā kiccava-sena evam
sabbasankhatam pativijjhan tam uppajjati.**

(Dī - Tha : 1-248, etc.)

Dhammacakkhanti - by the usage of the word dhammacakkhun, **ettha** - in this Ambatha Sutta, sotāpattimaggo - reference is made to sotāpatti Magga, **adhippeto** - it means to say so. (In Brahmāyū Sutta, the three lower stages of Magga are also named as "Dhammacakkhu", whereas in Rahulovāda Sutta, all four maggas are mentioned as 'Dhammacakkhu'). **Tassa** - of that Magga, **uppatti** - **ākārādasana-ttham** - in order to show the manner of occurrence, **yam kinci samudayadhammam** - as being sabbantam nirodhadhammanti, **āha** - it has been stated or preached. (Magga devotes its attention only on **Asankhata** dhamma. It does not however dwell its consciousness on **Sankhata**. If the question arises as to why it is stated that magga has occurred in spite of the realization of the fact that it is "**Yam kinci samudayadhammam, sabbantam nirodhadhamma**," the answer given is in terms of the sentence which runs as '**tanhi**, etc.')

Hi - The reason for stating as "ākārādasanattam", is, **tam** -

that the said Magga-ñāṇa, **nirodham** - Nibbāna the zone of the cessation and extinction of all sankhāras, **arammanam katvā** - by dwelling consciousness on the object of (nibbana), **kiccavasena** - for having accomplished all matters concerning awareness without delusion, **sabbasankhatam** - in respect of all kinds of sankhāradhammā, **evam** -with this state of condition which knows as "**Yam kinci samudayadhammam, sabbantam nirodhadhammam**" **Pativijjhantam** - has completed the act of awareness with direct penetration of wisdom, **uppajjati** - it is so done.

WHAT IS TO BE NEEDED IN PARTICULAR

The reason for mentioning the manner of absorption in Magga Vīthi in Atthakathan and in this Text of Dhamma, is for the sake of gaining general knowledge. It is impossible to know by means of paccakkha as to how many times thoughts which have the same object of consciousness occur within one single process of **Vīthi** by counting them respectively and distinguishingly. Such being the case, in the course of a series of occurrences of Magga consciousness, there is no need to varify as to which of the impulsive consciousnesses has occurred, how many times each, etc. Essentially however, it is of paramount importance to give particular attention regarding the **points**, namely, as to how **Vipassanā** insight knowledge up to the stage of **Anuloma-Ñāṇa** has occurred in the part in serial order; how the peculiar **Vutthanagāmini**- the special knowledge of Vipassana insight has arisen; how the mind is automatically shifted and gets **into** Nibbāna-consciousness following closely behind the last act of noting with awareness called **Anuloma**; how retrospection called

Paccavekkhanā takes place thereafter; and then how the mind later abides itself established in the stage of **Udayabbaya-Ñāṇa** while continuing to go on noting as usual, by considering and weighing them as to whether these are in conformity with Pali Texts and Atthakathas.

End of Anuloma, Gotrabhu, magga and Phala Ñāṇas.

PACCAVEKKHANĀ-ÑĀṆA

A person who has already personally realized **Nibbāna** through **Magga-ñāṇa** and **Phala-ñāṇa** will, first and foremost, make a retrospection of **Magga, Phala** and **Nibbāna** he has attained. if he is a knowledgeable person, it is likely that he will continue to consider and reflect on **kilesas** - noral defilements - which he has already rejected and got rid of, and also on **kilesas** which have not yet been rejected and got rid of by him. Knowledge of awareness involved in those reflections made by self-examination, is known as **Paccakkhanā-Ñāṇa**. The following is the **gathā** reproduced from Abhidhammattha Sangaha Dhamma Text for the purpose of enabling the readers to note in brief.

**Maggam phalanca nibbānam paccavekkhati
pandito. Hīne kilese sese ca, paccavekkhati vā
na vā.**

Pandito - a wise man who has already personally known and realized Nibbāna, **magganca** - in respect of Vipassana magga

which has been noted and aware of in the past together with Ariya-magga dhamma which has reached the stage of cessation and extinction of sankhāra, **phalance** - and the condition of Phala which occurs in the same way in continuity following immediately behind Magga, **nibbananca** – and **missing word** the nature of characteristic of Nibbāna where there is (or which is symbolized by) peace and calmness with cessation of all sankharas, **paccavekkhati**- again makes a retrospection. **Hīne - pahīne** - those (kilesas) which have been rejected and got rid of, **Kilese ca** - i.e. these kilesas, **sese ca** - and all other remaining or remnant of kilesas, **paccavekkhiti vā** - would comprise those that might also have been reflected. **Na paccavekkhati vā** - There might be those which have not been reflected also.

The three kinds of **Paccavekkhana**, viz: retrospection made on Magga, retrospection made on **Phala**, and retrospection made on **Nibbāna** would surely take place as usual. Sometimes, the two kinds of **Paccavekkhanā** which mean: retrospection, or rather, action looking back on the past event of the rejected kilesa, and of Kilesa not yet rejected, might or might not also occur. It does not usually occur and is therefore indefinite. It is, in fact, not certain. This means that it is likely to take place only in the case of person who has had an experience in noting which **kilesas** have been eliminated and rejected by what kind of Magga. However, to those who have no experience in noting as such, no retrospection will probably take place. Numerous Atthakathas have also stated in the like manner. On the strength of the following as contained in Mulapannāsa Culadukkhakhandha Sutta Pali and atthakathas, it should be understood that some of the **Paccavekkhanas** might not probably take place.

Tassa mayham bhante evam hoti, nāma me dhammo ajjhattam appahīmo, yena me ekadā lobha-dhammāpi cittam pariyādāya titthanti, dosadhammāpi cittam pariyādāya titthanti, mohadhammāpi cittam pariyādāya titthantīti. So eva kho te mahānāma dhammo ajjhattam appahīmo. (Pāli 126)

Bhante - O, Lord Buddha ! **tassa mayham** - to me whose mind is overwhelmed by **lobha, dosa** and **moha, evam** - imagination or thought ridden with doubt, as is now going to be explained, **hoti** - is taking place, Sir. **Kinti** - How it occurs may be explained thus. **Yena** - Because of the Kilesa dhamma which is not yet rejected, **ekada** - at timeo, **lobhadhammāpi** - the conditions of covetousness or greed also, **me** - of mine, nay, my, **cittam** - clear or pure mind, **pariyādāya** - after having caused that greedy mind to get disappeared and vanished, **titthanti**- abide or become established. (Plainly put - Because of craving and defilements which have not yet been rejected, feeling of greed or covetousness, at times, after causing my clear and unpolluted mind to get vanished and disappeared, abide and remains in me.) The gist of the remaining Pali words in the above passage may be explained thus. The condition or state or anger also causes the clear unpolluted mind to disappear and then finds its abode in me. **Moha** - delusion, does the same thing making the pure mind become polluted. The question then respectfully put by King Mahanama was, "What is that kind of **Kilesa dhamma** which has not yet been rejected within my individual physical and mental complex?" This question was said to have been raised because he had his sceptical doubts about this matter. Buddha then replied to King

Mahanam saying that the dhamma which had not yet been rejected from within his individual complex was nothing but the evils of greed, hatred or anger, and delusion or ignorance that constantly assail the human mind and that had caused to get the better of the pure mind in him, or rather, which had caused to make the unpolluted mind disappear and empty.

ONLY ONE PACCAVEKKHANĀS WOULD ALSO OCCUR

"Ayam kira rajā sakdāgāmimaggena lobhadosamohā niravasesā pahiyanti" ti sani ahoṣi, ayam "appahīnam me atthi" tipi jānāti, appahīnakam upādāya pahīnakam puna pacchato vāvattatīti sani hoti. Ariyasavamassa evam sandeho uppajjatīti, āma uppajjati, kasmā --- pannattiyā akovidattā. "Ayam kilesa asukamaggavajjho" ti imissā pannttiyā akovidassa hi ariyasāvakaṣṣāpi evam hoti. Kim tassa paccavekkhanā natthīti. Atthi, sā pana na sabbesam paripunnā hoti, eko hi pahīnakilesameva pacca-vekkhati, eko avasitha kilesameva, eko maggameva, eko phalameva, eko nibbanameva. Imāsu pancasu paccavekkha nāsu ekā vā dve vā no laddhum na vattanti. (Atthakatha : 1-366)

Ayam rājā - this King Mahanam who is a sakadāgāmi, a Once- Returner walking in the Second Path, **sakadāgāmi maggena lobha dosa mohā niravasesā pahiyantīti sanī** -

having in mind and noted always that sakadāgāmi-magga has entirely rejected the evils of **lobha, dosa** and **moha ; ahosikira** - if it is so, **ayam** - this King, **appahīnam me atthītipi janāti** - knows as: "I also have the bonds of kilesa unsevered and unrejected as yet." **Appahīnakam upādāya** - depending on the non-rejection of this clinging attachment, **pahīnakam** - kilesa that has been already rejected, **puna pacchato vāvattatīti sani** - would be found to have recurred or made its appearance again at a later period, **hoti** - it so happens. **Ariyasāvakkassa** - if it is asked whether to an Ariyā sāvaka, **evam sandeho** - this kind of doubt, **uppajjatīti** - is likely to occur or not, **ā ma uppajjati** - the answer is in the affirmative. **kasmā-** it so occurs because, **pannattiyā akovidattā** - of inefficiency in and ignorance of what is prescribed by the preaching (desana). **Hi** - if it were to be elaborated, **ayam kilesa asukamaggava - jjhōti imissā pannattiya akovidassa** - one who does not understand the said prescribed instructions as to what kind of **magga** would subdue or exterminate this **Kilesa, ariyasāvakkassāpi** - which means: even an **evam** - has his doubt; **hoti** - it is likely to be so. **Tassa** - if considered whether to an **ariyāsāvaka - paccavekkhanā** - the said paccavekkhanā i.e. retrospection, **natthi kinti** - would be present or have abided in, **atthi** - it must be said to have been present. **Pana** - however, **Sā** - in regard to the attribute of paccavekkhanā, **sabbesam** - it is not that all ariyas are accomplished or equipped with this paccavekkhana, **paripunnāna hoti** - (certainly) all ariyas are not endowed with paccavekkhanā. **Hi** - it will now be explained as to how they are not fully accomplished. **Eko** - an Ariya, **pahīnakilesameva** - only in respect of the already rejected kilesa, **paccavakkhati** - does the reflection by way of looking back to the past event. [In this regard,

it is shown by the use of the grammatical term 'eva' that the remaining four points for retrospection are not reflected upon. The same meaning is conveyed also in the paragraphs which follow thereafter.] **Eko** -a certain ariyā, **avasithakilesameva**- makes reflection only on the remaining Kilesas. **Eko** - One other ariya, **maggameva** - makes retrospection of Magga only. **Eko** - Another ariya, **Nibbānameva** - indulges in retrospection only on Nibbāna. **Imāsu pancasu paccavekkhanāsu** - of these five kinds of paccavekkhanā, **ekā va** - either one, **dve va** - or two (these are the limitations of **vattanti**), **no laddhum na vattanti** - non-occurrence or, non arising is an absurdity, i.e. of course, retrospection is availed of and is definitely taking place. (It means: either one or two **paccavekkhanas** must surely arise or take place.)

In other Atthakathas, it has been unanimously stated as: "**Magga, Phala** and **Nibbāna** are actually reflected upon. It might or might not be reflected on those **kilesas** which have been rejected and which have not been rejected. "However in this Pannāsa Atthakatha, it also describes the occurrence of only one **paccavekkhanā**. hence, it is quite distinctive and is distinguished from all other Atthakathas. In any case, it is not a matter for an ordinary worldlings, a common layman to correctly determine whether there is or is not an Ariyā in whom only one paccavekkhana occurs. It is only a subject matter within the domain of the Noble Ones who could realize completely as to how mind-consciousness of all ariyas in the entire realm of this Sāsana are taking place. As such, the statement of this Pannāsa Atthakatha must also be noted and remembered with respect.

KILESA WHICH SHOULD BE REJECTED

In this regard for the sake of merely knowing readily those kilesas which ought to be rejected and extinguished **the** by four kinds of **Magga**, as may be appropriate, will be described briefly by distinguishing them.

**Sanyojanesu tāva sakkāyaditthi
vicikicchā silabbataparamāso apāyagamaniyā
ca kamarā-gapatighāti ete panca dhammā
pathamanana vajjhā, sesa kamaragapatighā
olārikā dutiyanana vajjhā, sukbumā
tatiyananavejjha, rūparāgādayo pancapi
catutthananavejjhā eva.**

(Visuddhi Pagga : 2-325)

Of the ten **samyojanas**, **sakkayaditthi**, **vicikiccha**, **sīlabbata-parāmāsa**, and **kāmarāga** and **patigha** which can cause rebirth in the lower world (**Apāya**) are removed by the **First Path (Magga)** of those **kāmarāga** and **patigha** which do not cause rebirth in **Apāya**, only the cearse and boisterous forms of **Kāmarāga** and **Patigha** are removed or rejected by the **Second Path**. Delicate and subtle form of **Kāmarāga** and **Patigha** are removed by the **Third Path**. The last five **Samyojanas**, viz: **rūpanāga**, **arūparāga**, **māna**, **uddhacca** and **avijjā** are removed only by **Arahatta-Nagga**.

There being no intention to impose limitation using the grammatical expression '**eve**' in Pali, and by the usage of the word "**only**" in Burmese language, the statement that it is the higher Magga which removes, should be understood as: "the said **kilesa**, which causes to make one proceed to or reborn in Apāya, is got rid

of by the **First Path** (by entrance in o the First Path). The coarse **kilesa**, which does not cause to lead one to Apaya, is removed by the **Second Path**. The subtle forms are removed by the **Third Path**. All those which are deserving of removal have already been rejected of got rid of also by the lower Paths".

**Kilesesu ditthivicikicchā pathamanana
vijjhā, doso tatiyananavajjho, lobha moha
māna thins uddhicca abirika anottappāni
catutthanana vajjhām.**

(Visuddhi Magga : 2-325)

Of the ten **Kilesas** (defilements), **ditthi** and **vicikicchā** are rejected, or rather removed by entrance into the First Magga. **Dosa** - anger is removed by the Third Magga. **Lobha, Moha, Māna, Thina, Uddhicca, Ahirika**, and **Anottappa** are got rid of by Arahathship i.e. these are removed by **Arahatta-Magga**.

[In this regard, as no limitation is made by the grammatical usage of the word '**Eva**' and of the word '**only**', it should be understood that causes leading to Apāya because of **dosa** and of the rough and coarse types, are removed by the First and Second Maggas, Paths and the Seven **kilesas** such as **Lobha, Moha**, etc which lead to Apāya and in respect also of rough and course types and all delicate forms connected with **Kāma** are rejected or removed by the lower three **Maggas**. Similarly, it may be understood likewise in the case of the latter passages.]

**Micchattesu micchaditthi musāvādo
micchā-kammanto micchājīvoti ime
pathamana navajjhā, micchāsankappo
pisunavācā pharusa vacāti ime
tatiyananavajjhā, cetanayeva cettha vā cati**

**vedi-tabbā. Samhappalāpamicchavāyama sati
samadhi vimutthi nanāni catuttananavajjhāni.**

(Visuddhi Magga : 2-325)

Micchattesu - of the ten micchattas, which means **micchādītthi, micchāsankappa, micchāvācā, micchakammantā, micchājī va, micchavāyāma, micchāsati, micchāsamādhi, micchanāna, micchavimutti,** wrong views, wrong thoughts, wrong speech, wrong actions, wrong living or livelihood, wrong effort, wrong mindfulness, wrong concentration, wrong knowledge, wrong emancipation), **micchādītthi, musavado. micchākammanto, micchājīvo ti ime** - these dhammas, viz: **musavāda**, out of **micchavācā, micchākammanta,** and **micchājīva, pathamananavajjhā** are exterminated by the First Knowledge of Magga (**Magga-ñāṇa**). **Micchāsankappa, pisunavāca pharusavācāti ime** - these dhammas, viz: micchā-sankappa, pisunavāca and pharusavāca from among micchāvācā, **tatiyananavajjhā** - are **exterminated** by the Third Magga-ñāṇa. **Ca** - even what is looked upon as wrong in the previous statement of words spoken were rejected or removed, **ettha** - in what is said to be micchāvācā, pisunavāca, and pharusavācā, **cetanāyeva** - only wilful intention (volition) to utter or speak to the detriment of others, **vācāti** - amounts to words spoken with ill-will, etc. **Veditabbā** - it should be so understood.

(Only the voice or the sound produced in speaking is, in fact, known as **Vācā**. However, the said voice - the **rūpa-vācā** is not the **palātabba** dhamma that ought to be rejected by **Magga**. It is only the ill-will or bad intention which causes to produce the sound when speaking (**voiced**) is **Pahātabba** dhamma. Hence, in regard to this matter, only this malevolent mind or malicious will (an act of

Akusala) shall be deemed to be **micchāvācā, pisunavācā** and **pharusavācā**. This volitional intention only is removed by **Magga**. Just mere verbal sound, or rather, voice does **not** mean **micchāvācā, pisunavācā, pharusavācā**. It means to say that just mere voice ordinarily uttered or an ordinary statement of words is not rejected or removed by **Magga**. In any case, in the absence of any volition, the act of speaking of talk relevant to that volitional bent of mind is generally not likely to take place. It is only in the case of an exceptionally few persons like Ashin Pilindavaccha Thera that a statement or talk is likely to be made as second nature or as is usually done habitually and intentionally without the vicious mind and thoughts or **cetanā**, akusala consciousness.)

**Samphappatāpa micchāvāyāma sati samā
dhi vimutti nanani-samphappalāpa** (frivolous
talk) embraced in micchāvācā, micchāvāyāma,
micchāsati, micchāsamādhi, micchāvimutti,
micchānāna, **catuttha-** **nanavajjhāni**-are
exterminated or eliminated on attainment of
arahatamagga-nāṇa, or rather by **arahatship**.

Of these (10) Micchattas, **akusala cetana** comprising 4 kinds of Vaciduccarita are known as **Micchāvācā. Akusala cetanā** i.e. vicious thoughts or evil intention concerning 3 sins of deed, or rather, physical misconduct is known as Micchakammanta (evil action). Seven kinds of evil thoughts (**akusala-cetana**) comprising sins of deed and speech connected with the means of livelihood, is known as **Micchāājīva-** (Wrong way of living). Evil thoughts that arise remembering children and wife, recollection of the past sensations of pleasurable rights, scenes etc, or recall of

pleasurable condition of greed or gain which is likely to be caused by the benefit that is derived, for having a great retinue, gaining physical and mental happiness, and receiving praise, is rejected by **Arahatta-Magga**. According to the doctrine of 'Eke', the pleasurable condition of greed or avarice caused by the presence of many and ample retinue, and by approbation received, must be noted as rejected by the **Third Magga**: (In the texts of dhamma, however, relating to the matter of this **Ekevāda**, it is mentioned as only **Catuttha-nanavajjho**. According to this Pali expression, no special particular meaning from **Samānavāda** can be derived. hence, in this regard, only the word **Tatiyananavajjho**, should be remembered and noted as the original correct Pali expression).

Feeling of intolerance, or reluctance towards any other, an outsider who should come and stay in a dwelling place, such as, a monastery, or within the precincts of a monastery, or a room inside the monastery where one is residing, and also wishing those presently residing in the monastery to vacate the place live in some other place, are called **Avāsamacchariya**. However, not wishing to let micreants or quarrelsome persons remain or reside in the said place does not amount to **Macchariya** (envy).

**(Bhantana kārakādīnam pana tattha vāsam
anicchato āvāsamacchariyam nāma na hoti.
Atthasālinī.)**

Intolerance, or ill-will against a person making approach to and becoming familiar with persons who are one's own intimate male and female benefactors and who are close friends or relatives, etc. is known as **Kulamacchariya**. nevertheless, not wishing to find a criminal or a scoundrel a wicked person making an approach to and befriending with one's own intimate persons or relatives, does not mean **Macchariya**. (**Pāvapuggalassa pana**

upasankamam anicchantopi macchari-nāma na hoti -
Atthasalinī.)

Ill-will against another person from acquiring wealth and property with selfishness wishing only to enjoy all these properties for one's own self interest, is known as **Lābha Macchariya**. However, not wishing a person, who would cause destruction to a property offered to get release from the lower worlds of apāya, etc, or a person who would do improper acts, such as, **oppressing** others if he becomes **prosperous** and well-off, to obtain wealth or property is not at all **Macchariya**. Moreover, being reluctant to offer in donation of one's own property ready at hand to fellow monks who are endowed with good morality and are deserving of receiving the offer of gifts, does also signify this very **Lābha Macchariya**. However, not wishing to part with or donate the property to which one has great attachment could also be the reason for greed and **not** due to **Macchariya**. It should be particularly understood that intolerance against another person for fear of his own property being used or owned by unlawful means is the characteristic of **Macchariya**, and that to have extremely strong attachment to one's own property to the extent of not being able to part with it, is the mark or Characteristic of **Lobha** (greed). Furthermore, inability to abandon property considering it as a very useful thing essential enough for inevitable use, could also be due to **Patisankhā-Ñāṇa**. Please refer to and make a glance back at Chapter(4) on how the matter of **Samyojana** is known.

Not wishing to let others speak of or extol the beauty of another person or of the special attributes or moral character of another person, and not wishing to hear such praise-worthy statements, and not wishing to let another person accomplished with the attributes which he personally possesses, are known as

Vannamacchariya. However, it is not **Macchariya** to not wish to listen to hear the unworthy statements of praise, and for not wishing to let others speak words of approbation for the attributes which one does not actually have.

Not wishing another person to know or get acquainted with the scriptures in which one is well-versed is called **Dhamma macchariya**. On the other hand, not wishing to let a dishonest person know or get well-acquainted with the Scriptural knowledge is not **Macchariya**. These five kinds of **Macchariya** are rejected or removed by **Sotāpatti-magga**. [**macchariyāni pathamananavajjhāni** - (Visuddhi-magga 2-325)]

**Vipallāsesu anicce niccanti anattani attati
ca sanna citta ditthivipallāsā, dukkhe sukhanti
asubhe subhanti ditthivipallāsocā, ti ime
pathamananavajjhā. Asubhe subhanti
sannāvitavipallāsā tatiyanana vajjhā. dukkhe
sukhanti sannā cittavipallāsā
catutthananavajjhā.**

(Visuddhi Magga : 2-326)

Of the 12 kinds of **Vipallāsa** - changing conditions, the eight kinds viz: erroneous noting, wrong awareness or cognition, wrong view (3 kinds) assuming the impermanent nature of **rūpa-nāma** as being permanent; erroneous noting, wrong awareness, wrong view (3 kinds) in respect of **rūpa-nāma** which is Not-Self as being ' Self ' and a living being; wrong view or concept (1-kind) of the miserable **rūpa-nāma** as being pleasurable; wrong view or concept (1 kind) in respect of disgraceful rūpa-dhamma as being graceful and attractive, are rejected by the **First Magga**. The two **Vipallāsa** viz: erroneous noting and wrong awareness of the

disgraceful rūpa-dhamma as being graceful, are rejected by the **Third Magga**. The two **Vipallasas**, viz: erroneous noting and wrong awareness of the miserable rūpa-nāma as being pleasurable and as being a thing of joy are rejected by **Arahatta-Magga**.

In the case of **sotāpanas** and **sagadāgamis**, they have not yet got rid of the erroneous notion of sannāvipallāsa and ignorance (wrong awareness) of cittavipallāsa in respect of one's own physical khandhā, and of another person's material body **their** khandhā, as "being graceful, pleasurable and good." That is why they could find joy and delight in the indulgence of sensual pleasures and in sense-objects of Kāmaguna. However, there is no firm belief of ditthivipallāsa dhamma with a wrong attachment that "it is really a thing of grace and a thing of pleasure and delight." Such being the case when reflection is made with proper consideration nothing concrete and enjoyable will be found and realized deserving of naming it **space** as "graceful and delightful". Also in the case of **anāgāmis**, they have not yet got rid of an erroneous notion of **sannā- vipallāsa** and wrong awareness of **cittavipallasa**. Hence, they could still find delight with pleasure and enjoyment in **Rūpa-bhava**, and **arūpabhava** (Form and Formless Existences) with clinging attachment to their own khandha.

When passing a judgement in a case under trial, or when criticizing in the matter of property, or when making **an** approbation or a rebuke, or making **an** admonition, or bestowing honours, or **in** conferring titles awards, to do what is unfair and improper **by** taking sides in favour of those who are affectionate, intimate or lovable is known as **chandāgati** (following an improper or a wrong course). Doing injustice disfavours against a hateful person is called **dosāgati**. Doing ill or injustice by mistake because

of lack of understanding or ignorance is called **mohāgati**. Doing injustice in favours of a person through fear is called **phayāgati**. The Four Agatis or evil states are rejected by Sotāpattimagga.

Agati Pathamanana-vajjhāva. (Visuddhi Magga)

The **inclinations** of **kāma** and of becoming should be distinguishingly noted and remembered according the method of Suttam in this way. Greed with pleasurable and loving attachment wishing to have and enjoy the five sense-objects or pleasures of kāmāgūna is known as **kāmāsava**. Greed connected with pleasurable attachment to **rūpa-bhava, arūpa-bhava, rūpa-jhāna,** and **arūpa-jhāna,** and pleasurable longing desires to become a human a **deva, naga** (dragon), **garudha** (a mystical bird) male, female, etc. belonging to **kāma** existence is known as **Bhavāsava** (**inclination** of becoming). This is how differentiation is made according to the **method** of. However, in accordance with the method of Abhidhammā, what is state in conformity with Atthasālim, as "**Rūpārūpasankhāte kammato upapattito ca duvidha bhava āsava bhavāsava**" and as contained in Dhammasangani* pali which runs: "**bhavāsavo cattūsu ditthigata vippayutta lobhasahagata cittu-ppādesu uppajjati,**" only the **ditthivippayutta lobha** which arises with pleasurable attachment to rūpa bhava, arūpa bhava, rūpa jhāna, and arūpajhāna, is called **bhavāsava**. This being present in the personal complex of a **anāgami** is but bhava-rāga that ought to be rejected by **Arahatta-Magga**.

In accordance with what is contained in Dhammasangani Pali as: "**Kāmāsavo atthasu lobhasahagatacittuppādesu uppajjati,**" in what is stated in Mulatikā as: "**Pancakāmagu nīkaragoti ukkathavasena vuttam bhavāsavam thapetvā sabbo lobho kāmāsavoti yuttam siyā,**" and also what is stated

in Anutikā ** as: "**Tattha Kamabhavapatthanāya tāva kāmāsavabhāvo hoti, rūpārūpabhavesu sassatābhinivesasa-hagatarāgassa Kathanti? so pi yathā vuttavisaye kāmanavasena pavattito kāmasavoyeva nama, sabbepi hi tebhūmakā dhammā kamanīyathena kāmāti. Na cettha anitthappasango, ditthivippa-yuttalobhassa bhavāsavabhāvena visum uddhatattā. Avassanceta mevam vinnātabbam itarathā rūpārūpabhavesu uccheda ditthisaha-gatassāpi lobhassa bhavāsavabhāvo āpajjeyyāti.**"

FOOTNOTE :-

* One of the Books of the Abhidhamma.

** A further Commentary to a Tikā.

All **lobha** (greed) whatsoever except that **bhavāsava**, are all **kāmāsava**. **ditthi** is known as **ditthāsava**. **Moha** is known as **avijjāsava**. Of these four **Āsavas**, namely, **kamasavo** (sensual pleasure), **bhavāsava** (existence), **ditthasavo** (heresy) and **avijjasavo** (ignorance), the **First Magga** rejects the attachment to wrong view (**ditthāsava**). The **Third Magga** rejects the lust of flesh (**kāmāsava**). **Arahatta Magga** rejects the love of existence (**bhavāsava**), and the defilement of ignorance (**avijjāsava**).

Āsavesu ditthāsavo pathamananavajjho, kāmāsa vo tatiyananavajjho, itare dve catutthananavajjhā.

(Visuddhi Magga : 2-326)

Out of the five **nīvaranas** (hindrances to the progress of meditation), **vicikicchā** (doubt) is rejected or removed by the **First Magga**. **Kāmacchandha** (sensual desires-lust) which is prominent according to the rule of Suttam, and **vyāpāda** (malice) and also **kukkucca** (remorse, restlessness) are rejected by the **Third Magga**. **Thina, Middha** (solth and torpor) and **uddhacca** (restlessness) are rejected by **Arahatta Magga**. In Abhidhamma however, **rūpa-rāga** and **arūparāga** are also stated as being **kāmacchanda**. According to the method of Abhidhamma, this **kāmacchanda**, however, is and completely rejected by **Arahatta-Magga**.

nivaranesu vicikicchānīvaranam
pathama-nanavajjham kāmacchando vyāpādo
kukkuccanti tīni tatiyananavajjhāmi, thina-
middha-uddhaccāni catutthananavajjhāni.

(Visuddhi Magga)

Kāmacchandassa anāgāmimaggena paha
nam ukkhathanīva-ranavasena vuttanti vedi
tabbam. Pe. Tasmā sabbo lobho kamacchan
danīvarananti arahattamaggenassa
pahānavaca nam yuttam.

(Mula tikā)

Upādānesu sabbesampi lokiyadhammā
nam vutthukāmavasena kāmāti āgatatta
rūpārū parāgopi kāmupādāne patati, tasmā
tam catutthananavajjham. Sesani
pathamanana vajjhāni.

(Visuddhi magga : 2-326)

Greed which has pleasurable and clinging attachment to all worldly dhammas known as things of sensual pleasures is called **kāmuṇāpādāna**. This is rejected by **Arahatta-Magga**. A wrong view or doctrine in that by indulging in cattle-practices, and dog-practices one will become purified in mind and will be liberated from the rounds of Existence (Samsara) and will forever gain prosperity and happiness, is known as **silabbatu-pādāna**. Holding a view that by mere performing the practices of lokiya-sila not falling within the scope or domain of the Path of Holiness - the Noble Eightfold **Maggangas** - i.e. the Path trodden by the Noble Ones (**Ariyas**), is also included in this **silabbatupādānam**. The twenty (20) **sakkāyaditthi** which means **attaditthi** is known as **attavadupādānam**. The remaining **micchāditthis** whatsoever are known as **ditthupādānam**. These **three** kinds of **ditthiupādāna** are rejected by the **First Magga**.

**Anusayesu ditthivicikicchānusayā patha-
mananavajjhāva, tatiyananavajjha,
mānabhava rāgā- vijjānusayā catutthanana
vajjhā.**

(Visuddhi Magga : 2-326)

Of the seven **Anusayas** (or) inclinations - (the latent tendency in one's stream of consciousness always lying dormant), **ditthianusaya** and **vicikicchānusaya**, are rejected by the **First Magga**. **Kāmarā-gānusaya**, and **patigha-anusaya** are rejected by the **Third Magga**. **Mānaanusaya**, **bhavarāga-anusaya** and **avijjā-anusaya** are rejected by **Arahatta Magga**. As to whether these **anusayas** have ceased or not will be known depending upon the supporting conditionality arising of the relevant tendency that overwhelms.

Akusalakammaphesu **pānātipāto**
adinnā-dānam **micchācāro** **musāvādo**
micchādittihīti **ime** **pathamananavajjhā.**
Pisunavācā **pharusavācā** **vyāpādoti** **tayo**
titiyananavajjhā. **Samphappalāpā-bhijjhā**
catutthananavajjhā. (Visuddhi Magga : 2-326)

Akusalakammaphesu - Of the 10 paths of sinful action (akusalakammaphesu) viz: "killing, stealing, sexual misconduct, telling, lies, slander, harsh language, frivolous talk, covetousness, malice, false doctrine-view, **pānātipāto** - killing living beings **adinnādānam** - stealing or taking dishonestly any property belonging to others without the consent of the owner, **micchācāro** - committing illicit sexual intercourse, **musāvādo** - telling lies (meaning: it would amount to sinful action only if another person's interest were adversely affected). **Micchādittihīti** - taking a false view that there is no Kamma and its resultant action, **iti** - such as these, **ime** - the five sinful courses, **pathamananavajjhā** - are the dhammas or conditions that should be subdued and dispelled by **Setāpattimagga-Ñāṇa**. **Pisunavācā** - back-biting so as to cause a schism between two parties or friendly persons (means that it would amount to an offence only if the said two persons are separated as a result), **Pharusavācā**- uttering harsh or obscene words and abusive language to provoke others, **vyāpādo** - wishing another person to suffer damage or to cause harm with malicious intention, **iti** - such as these, **tayo** - three courses of sinful actions, **titiyananavajjhā** - are the dhammas which ought to be extinguished by **Anāgāmi magga**. **Samphappalāpābhijjhā** - plotting personally to gain another's property with covetousness and talking frivolously with fictitious stories and talking vain, are

the dhammas exterminated by **Arahatta-Magga-Ñāṇa**. (It means, it would amount to completion of sinful action if that Samphappalāpa is only accepted as truth by another person.)

In regard to this matter, since the third and fourth **nanavajjha**, and **kammapatha** are not limited by 'Eva' grammar, the **apāya-gamanīyas - pisunavācā, pharusavācā, vyāpāda, samphappelāpa** and **abhijjha** are rejected by the **First Magga**. These five kinds of conditions, which do not constitute **apāyagamaniya**, in so far as they are relevant to **elārika kāmarāga**, and **vyā-pāda**, are rejected by the **Second Magga**. In the matter concerning **sukhuma kāmarāga**, and **vyāpāda**, rejection is made by the **Third Magga**. **Samphappalāpa** and **Abhijjhā** connected with **bhavarāga** are rejected by **Arahatta Magga**. These should be noted distinguishingly.

Akusalacittuppādesu cattāno ditthisampayuttā, vicikicchāsampayutto, Cāti panca pathama nanavajjhāva, dve patighasampayuttā tatiya nanavajjhā, sesā catuttha-nanavajjhā.

(Visuddhi magga : 2-326)

Akusalacittappādesu - of the 12 conditions of rising of evil thoughts, **Cattāro ditthisampayutta** - the four states of rising of thoughts connected or associated with ditthi, **vicikicchāsampayutto ca** - and one thought that occurs in connection with or depending on vicikicchā, **iti** - in this manner, **panca** - a total of five **akusala** (rising of evil thoughts), **pathamananavajjhā eva** - are the dhammas to be exterminated by the **First Magga-Ñāṇa**. **Dve patighasampayuttā** - the two patighasam-payutta cittuppāda (thoughts associated with anger)

tatiyananavajjhā - are the dhammas which should be exterminated by the **Third Magga- Ñāṇa. Sesā** - the remaining four ditthivippayutta cittuppada and, uddhaccasahaguta cittuppada, **catutthananavajjhā** - are the dhammas which should be exterminated by the **Fourth Magga-Ñāṇa**.

Relating to this matter also, since the third and the fourth nanavajjhacittuppadas are not limited by 'Eva' grammar, "Four(4) of Ditthivippayutta and with those two associated with anger, which are '**apāyagamaniya**', totalling 6 kinds of Akusala cittuppāda are rejected by the **First Magga**. The said kinds of **cittuppāda** which conjoin with **olārika kāmarāga**, and **patigha** which are not accessible to **apāva**, and **uddhaccasahaguta cittuppāda** which reach simultaneously, Which happens to work in unison with (i.e. pahānekatha), these **olārika kāmarāga** and **patigha**, are rejected by the **Second Magga**. The said 6 kinds of cittuppada conjoining with **sukkuma kāmarāga** and **patigha**, and that particular **kāmarāga** and **patigha** which are associated with uddhaccasahaguta **cittuppāda** are rejected by the **Third Magga**. The four **ditthivoppayutta cittuppada** which are conjoined with bhāvarāga and the remaining uddhaccasahagutta cittuppāda" are rejected by **Arahatta Magga**. These should be noted distinguishingly as stated. "**Pahānekatha**" means: in the personal complex of a single individual, if one of the **kilesas** (defilements) is extinguished, or rather, ceases by the faculty of **Magga**, all other **kilesas** having the same status as that particular **kilesa**, jointly and simultaneously cease. Such **kilesas** of equal status which simultaneously cease as stated despite the fact these are not running in parallel, are said to be **pahānekatha**. It means to say: "It is the dhamma or condition ceases in the bodily complex of one single individual".

In accordance with Dhammasanganī Pali Canon which says: "**Cattāro ditthigata vippayutta lobhasahagatacittuppādā, dve domanassa sahaḡatacittuppādā, ime dhammā siyā dassanena-pahātabba,** also **ditthivippayutta** and **cittuppādā** with a tendency towards anger which are '**apāyagamanīya,**' are shown as having been rejected by **Sotapatti-magga**. In conformity with Dhammasanganī Pali which runs: "**Katame dhammā na dassanenapahātabbā, uddhaccasa-hagato cittuppādo. Katame dhammā bhāvanaya pahātabbā, uddhaccasahagato cittuppādo,**" uddhaccasahagata cittuppada* however are rejected only by the three higher maggas known as bhāvanā. In any case it is improper to take the view as indicated by this Pali that "Rejection is only made by Arahatta Magga". There is also plausible that the **uddhacca sahaḡuta** mind which is present in the bodily complex of **sagadāgamis** and **anāgāmis** could not possibly be coarse, unrefined and inactive as in the case of ordinary worldlings and Sotapannas. Hence, the rising of perplexed thoughts is, in this regard, shown as having been rejected by the respective higher three **maggas** known as **bhāvanā**.

There are still a good number of **pahātabba akusala** dhammas which are not directly shown in Visuddhi-Magga and in this Text of Dhamma. Of these demerits (akusala), the akusala dhammas which have distinctive features in the essence of dhamma should be similarly known just like the case of **samyojana**, etc as has been mentioned, in regard to the manner or rejection. In the case, however, of akusala dhammas which have no distinct features in the essence of the body of the dhamma, the manner of rejection by the four maggas should be accepted, as may be considered appropriate, by inserting them in the **akusala**

cittuppada as is relevant. Hence, in the Maha Tika, it has been stated as shown below:-

**Cittuppādaggahanena cettha makkha
palāsa mayasatheyya pamāda thambha
sārambhādīnam sangaho katoti dathabbam.
(2-498)**

Ca - further clarification will be made in continuation, to the question that may probably arise as to how the manner of rejection could be known in respect of akusala dhammas which have no distinct feature in the essence of the dhamma. **Ettha** - of these Samyojana, etc. Which are shown in Visuddhi-Magga, **vā** - in this Visuddhi Magga's statement of word indicating 'pahatabba',

* The rising of thoughts caused by distraction.

cittuppādaggahanena - by using the grammatical expression 'cittappāda', **vā** - it amounts to accepting as conveying the grammatical sense of akusala cittuppāda, pahātabba akusala-dhammas such as: **makkhapalāsa māyāsātheyya pamāda thambha sarambhādīnam, makkha, palāsa, māyā, sātheyya, pamāda, thambha, sarambhā,** etc., **sangaho** - should be inserted by adding them together, **katoti** - is a thing that should have been done by the Commentator; **dathabbam** - it should be noted as such.

Sixteen kinds of **pahātabba upakkilesas** viz: **abhijjhāvisama-lobha, vyāpāda, kodha, upanāha, makkha, palāsa, issā, macchariya, māyā, sātheyya, thambha, sarambhā, māna, atimāna, mada, Pamāda** have been

mentioned in Mula pannasa Vattha sutta, etc. Also in Abhidhamma Kuddaka Vatthu Book of Treatises numerous pahātabba akusala dhammas numbering more than thousand have been stated. It means - among these Akusaslas, in respect of **makkha, palāsa**, etc which have no distinct essence of the dhamma only the relevant akusala cittuppāda be picked and taken up, and thereafter, it should be known that the said cittuppādā is rejected by magga-dhammas which are capable of making a rejection and putting an end to it.

In this regard, "**makkha**" means : **domanassa saha gutta Cittuppādā** i.e. the rising of overwhelming evil thoughts of hatred which **have** the nature of rubbing out and ignoring the debts or gratitude owed to a person who is a benefactor against whom when one happens to speak ill without any reciprocity of gratitude for all good things done to him by the other. (**Atthato pana parasam gune makkhanākarena pavatto domanassasa hagatacittuppādoti dathabbam** - Itivutta Atthakathā.)

'Palāsa ' - means : thought that arises (cittuppada) with an angry mood, wishing to speak with a spirit of rivalry so as to belittle and disparage another person despite the fact of the said person's nobler attributes such as **saddha, sila**, etc. are well-known to the person wishing to speak ill.

'**Māyā**' - means: thought that arises with a feeling of covetousness, having a hypocritical bent of mind to hide one's own fault.

'**Satheyya**'- means: thought that arises with an inclination towards greed or covetousness fraudulently wishing to reveal one's own honour and attribute with **conceit** and vanity although there is obviously no such attribute.

'Thambha' - means: thought that arises dependent upon māna, or rahter, arising thought which is associated with conceit occurred with a state of rude and violent mind to the extent of becoming disrespectful and impolite to persons worthy of respect and reverence. ("**Cittassa thaddhatā tathāpavattacittamevāti vadanti, mānaviseso vā dathabbo-** "In accordance with this Mula tika, it is also proper to state as a special kind of **Māna.**)

'Sārambha' - means: thought that arises conjoining with **ditthi** caused or prescribed by conceit (māna) having the characteristic of wishing to get the better of, suppress and overpower all others, while at the same time making effort to achieve that objective.

'Pamāda'- means: arising of thoughts (cittuppāda) leaning towards greed and anger, having the characteristic or state of forgetfulness in respect of kusala dhamma by absorbing oneself in the five pleasures of sense (**panca kāmagona**) which are the doors of misconduct.

**Sotapattimaggena makkho palāso issā
macchariyam māyā sātheyyanti ime cha
pahiyanti, anāgāmmimaggena vyāpādo kedho
upanāho pamādoti ime cattaro.
Arahattamaggena abhijjhā visamalobho
thambho sārambho mano atimano madoti ime
cha pahiyanti.**

(Ma-Tha : 1-175)

In conformity with this Mula Pannāsa Atthakatha, six (6) kinds of upakkilesa, viz: **makkha, palāsa, issā, macchariyā,**

māyā and **satheyya** are rejected by **Sotapatti Magga**. The four (4) kinds of **upakkilesa**, viz: **vyāpāda**, **kodha**, **upanāha**, and **pamāda** are jected by **Anāgāmi Magga**. It should also be noted that the six (6) kinds, namely, **abhijjhāvisamalobha**, **thambha**, **sārambhe**, **māna**, **atimāna** and **mada** are rejected by **Arahatta-Magga**. In this regard the statement made that rejection is done by **Anāgāmi-Magga** and **Arahatta-Magga** only refers to the complete rejection without exception. Hence, it should be noted that in respect of **apāyagamanīya** of the said 10 kinds of **upakkilesa** which are rejected by **Anagami-magga** and **Arahatta-magga**, these are also rejected by the Lower Maggas.

APPRAISAL OR ANALYSIS OF THE STATE OF SOTAPANNA

(Dhammādāsa Sutta)

Tasma tihā, nanda dhammādasam nāma dhammapariyāyam desessāmi, yena samsnā gato ariyāsāvako ākankhamāno attanāva attā nam vyākareyya "Khīnanirayomhi Khīntiracchānayani khīnapettivisayo khīnapāyadugga tivinipāto, sotā-panno ha, masmi a-vinipāta dhammo niyato sambodhiparāyanoti." Katamo ca so Ānanda dhammādāso ammapariyāyo, idhā, nanda ariyāsāvako buddhe aveccapasādena samannāgato hoti" itipi so bhagavā araham sammāsambuddho Vijjācarana sampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānam. buddho bhagavā" ti.

Dhamme aveccapasādena Samannājato hoti" svākkhāto bhagavatā dhammo sanditthiko akāliko chipassi ko opaneyyiko paccattam veditabbo vinnūhi" ti. Sanghe aveccapasadena samannagato hoti" suppatipanno bhagavato sāvakasangho, ujjuppati panno bhagavato savakasangho, nayappatipanno bhagavato sāvaka-sangho. Yadidam cattāri purisayugāni attha purisapuggalā, esa bhagavato sāvakasangho āhuneyyo, pāhuneyyo, dakkhineyyo, anjalikaraniyo, anuttaram punnakkhettam lokassā" ti. Ariyakanteti silehi samannāgato hoti akkantehi acchiddehi asabalehi akammāsehi bhujissehi vinnupasatthehi aparāma thehi samādhisamvattanikehi. Ayam kho so Ānanda dhammādāso dhammapariyāyo, yena samannāgato ariyasāvako ākankhamāno atta nāva attānam vyākareyya "khīnanirayomhi pe. sambod-hiparāyano" ti.

(Di: 2-79 ; Sam: 3-311)

Ānanda - O, Ānanda ! **Tasma** - if the last consciousness of the mode of rebirth, or rather, the future state of existence (gati-Ñāṇa) of a person who passed away or is dead and gone, were asked to be explained, since it would cause me, The Buddha, a lot of trouble, **dhammadāsam nāma** - what is known as the true perspective of the dhamma, **dhammapariyāyam** - the teachings, **desessāmi** - will be preached (ie. the sermon will now be delivered). **Yena** - (With) this Dhamma which is similar to the flat

surface of a clear mirror, **samannāgato** with which it is accomplished, **certainly by**, one who is accomplished, **ariyasāvaka** - ie. an ariya who is a true disciple of the Buddha, **ākankhamāno** - if desired, **attanā eva** - personally on his own, **attānam** - by himself, **vyākareyya**- should speak for himself and decide. **Vā** - should be able to speak and determine by himself. (**Kinti** - how it could be told and determined may be explained thus.) **Aham** - to me, **khīnanirayo amhi** - there is no more hell, or rather, hell has **been** exhausted. **Vā** - all evils which can drag me down to hell have been wiped out. **Khīnatiracchānayoṇi** - there are no more rebirths for me as animals. **Khīna petti visayo** - no more becoming as **petas**. **Khīnāpāyaduggati vinipāto** - no more disposition that is likely to cause to get destroyed and suffer pain by landing in the lower worlds of apaya. **Aham** - I'm, **soṭāpanno** - a Sotapanna. **Asmi** - Yes indeed, I've so become. **A-vinipāta dhammo** - I've got rid of the nature of condition that can cause one to suffer in Apāya. **Niyato** - I'm firmly established in the consciousness on the eve of death with a definite assurance of my future life-existence or destiny with Ariya magga. **Sambodhiparāyano** - eventually, my final **lower case** destination will be the attainment of higher magga-nanas. **Iti** - one is able to speak in this manner. **Ānanda** - O, Ānandā, **dhammādāso** - the dhamma which is said to be **like** the flat surface of the mirror, **so dhammapariyāyo** - the said preaching of the **remove** Buddha, **Katamo ca** - mean ; **Ānanda** - O, **Ānandā**, **Idha** - within the domain of this Sāsana, **ariya sāvako** - the noble and true disciple of the Buddha, ie. A **Noble** One, **buddhe** - has in Buddha, **aveccapāsādena** - with absolute faith arising from the Right Knowledge, **samannāgato** - is fully accomplished. **Vā** - has full confidence in Buddha with an unshaken belief. **Hoti** -It so

happens. (**Kinti** - how faith in Buddha infuses into the mind is :-)

So bhagavā - The greatest Teacher of all mankind, the king of Sages - the Exalted One, **itipi** - also for being accomplished and fully endowed with the sublime and special attributes of **silā, samādhī, pannā, vimutti,** and **Vimuttinana-dassana** (knowledge of emancipation **the sweet taste** of Nibbāna) **Araham** - is a who is Perfect, and Enlightened and is worthy of great respect and reverence by the entire Universe, such as, a monarch, the King of Devas and the King of Brahmas. **Araham** - The mind **which** is purified being completely free from the dirt of the defilements of kilesa, such as, greed, anger and delusion, etc together will all mental disposition and **tendencies**. **Sammāsambuddho** - a supreme Buddha who possesses true and perfect knowledge of the Truth, rightly knowing all dhammas with his own personal wisdom or power of **insight**. **Vijjacaranasampanno** - one who is endowed with different kinds of morality, such as, the fundamentally good practices and morality leading to the attainment of Magga-Phala Nibbāna and who is fully accomplished with all kinds of insight knowledges and eye of wisdom such as Vipassana. **Sugato** - an Auspicious One who is capable of preaching what is right, good and beneficial. **Sugato** - A **Blessed** One who is fully accomplished with pleasant, good, graceful and revering physical, verbal and mental behaviours. **Lokavidū** - one who realizes and knows everything connected with the Universe, the three worlds of sense, of form and of the formless. **Anuttaro** - the most Exalted One, supreme, unrivalled and pre-eminent. **Purisadammasārathi** -an outstanding **personage** with a manly vigour capable of guiding and training deserving men **the method** to attain beneficial results in the quickest possible way. **Anuttaropurisa dhammasārathi.** - the unrivalled and most pre-eminent Teacher among all those

capable of conveying and steering individuals deserving of receiving due admonition to the Right Path to achieve advantages. **Devamanussānamsatthā** - the only true Master of all **devas**, and living beings including all mankind. **Buddha** - he who is All-knowing - an Omniscience. **Buddho** - a Supreme Buddha who having personally know and realized the Four Noble Truths, is capable of imparting the true Dhamma to all tractable beings ready to receive the teachings, and of making them clearly understand. **Bhagavā** - the Exalted One who is fully endowed with the incomparable and innumerable virtues of honour, **Kamma** and perfections. **Bhagavā** - a supreme Buddha deserving of respect and reverence by all sentient beings - humans, **devas** and Brahmas. **Iti** - thus (as is just related), **aveccapasadena** - with faith derived from the Right Knowledge, **Vā** - with an unshaken believe in the heart of hearts, **Samannāgato** - is fully endowed. **hoti** - so it is. (This faith with reverence in the noble qualities of the Buddha also is one of the attributes reflecting the true image of the Dhamma.)

Dhamme - in the noble Dhamma, **aveccapasādena** - faith that arises by virtue of the Right Knowledge gained, (vā) with the condition of firm faith born out of confidence, **samannāgato** - is accomplished; **hoti** - so it is. (**Kinti** - how it is imbued with faith may be explained thus.) **Bhagavata** - The blessed Buddha, **akkhāto** - has preached, **dhammo** - i.e. the noble Teachings together with the dhamma on Magga-Phala-Nibbāna, **svākkhāto** - is an admirable noble dhamma which is well-taught and rightly shown. **Sanditthiko** - it is a dhamma endowed with the noble qualities which, if practised diligently, will undoubtedly be realized personally. **Akālika** - it is a noble dhamma productive of immediate results and accompanied with advantages even in this

life time. **Ehipassiko** - it is in fact a remarkably noble and sublime dhamma which is worthy according in invitation as: "Come and see and practise for yourself." **Opaneyyiko** - It is an excellent dhamma worthy of practice to get penetrated and absorbed in both the body and mind that can lead to a state of perfection. **Vinnūhi** - it is the Truth that is realized by wise and learned ariyas, **paccattam** - individually **veditabbo** - and as such, it is a dhamma that could be known, realized and personally tasted and felt by such Ariyas. Iti - in the like manner, **aveccapasa** - **dena** - with faith and confidence produced from the Right Knowledge or perception (**Vā**) - with this condition of implicit faith which is unshaken, **samannāgato** - it is fully endowed. **Hoti** - It is true (that this **faith** and **reverence** in the noble qualities of Dhamma is in itself an attribute reflecting the image of the Dhamma).

Sanghe - the venerable Sanghas or **monds**, **aveccapasādena** - with faith which occurs as a result of the Right Knowledge (**vā**) with the condition of faith that is based on **rūpajhāna** absorption of the mind, **samannāgato** - are accomplished; **hoti** - it is so. (**Kinti** - how belief in Dhamma takes place with full **mental** absorption may be explained thus.) **Bhagavato** - Of the Lord Buddha, **sāvakasangho** - sanghas who are the true disciples (of Buddha) **suppatipanno** - firmly establish themselves by practising well the dhamma to get rid of the evils of **lobha** (greed), **dosa** (anger), and **moha** (delusion). (This is the meaning given in conformity with Tika Auguttara Pali Text of Ānandavagga and Ājīvaka Sutta -218). **Ujuppatipanno** - they excel in moral practices with honesty of purpose and uprightness, with a view to eradicate the evil conduct and dishonest attitude in all three aspects, viz: physically, verbally and mentally. **Nayappatipanno** - they walk or tread on the Right Path leading to

the much coveted Nibbāna. **Nayappatipanno** - they have nobly fulfilled the practice of **magganga** which is appropriate and proper to put an end to, or get rid of, all sufferings and misery. **Sāmicippatipanno** - they lead their life by way of practising as is appropriate to earn the respect of others. **Samicippatipanno** - They fulfil their task in the discharge of proper duties relating to **nava lokuttara dhamma** or the nine transcendent conditions viz: the four **Maggas**, the four **Phalas** and **Nibbāna** which are noble, and are suitable for the practice of Four Magganga. **Yadidam-yāni emāni cattari purisayugāni**. These four individuals in pairs walking the four paths and its fruition (**Phala**), **attha purisapuggalā** - in all, constituting eight noble ariyas respectively (they are termed ariyāpuggala or Ariya) 'the saints', **honti** - they are in fact "The **elders**". **Bhagavato**-Of the Lord Buddha, **savakasangho** - the true disciples called ariya sanghas, **esa** - a pair making up four in each pair **sequentially** (four couples in the eight Ariyapuggalas) -- these sanghas amounting to that number, **āhuneyyo** - are worthy of offerings brought from afar, **āhuneyyo** - are also deserving or worthy of accepting the invitation from the donor wishing to make offerings. (**Āmantetvā havanam dāhanam āhunam** - Maha Tikā). **Pāhuneyyo** - worthy of receiving gifts and offerings of food and other eatables particularly meant for the dear and highly esteemed guests. **Pāhuneyyo** - worthy of being treated as top-priority with devotion, and of hospitality, and of offerings with veneration. **Dukkhineyyo** - worthy of noble and excellent offerings given with a view to gain happiness, prosperity, and welfare (advantages). **Anjalikaraniyo** - deserving of respectful salutation made by raising the joined hands to the forehead hoping to gain welfare and advantages. **Lokassa** - for those sentient beings who wish to reap the fruits of benefit,

anuttaram punnakkhettam - these Sanghas prove to be a fertile field of merit, or rather, a god cultivable land for the seeds of good works, where virtuous deeds and merits would germinate and bear fruits. **Iti** - in the manner thus stated, **aveccapasadena** - with confidence arising out of the true and correct knowledge of awareness, (vā), with an unshakable condition of faith imbued with inspiration, **samannāgato** - (an ariya savaka) is thus accomplished, **Hoti** - It is true. (Faith with reverence in the noble qualities of a Sangha also, is one of the attributes reflecting the real image of the dhamma).

Ariyakanteti - evenafter demise, in the next ariyas who cannot possibly commit breach, **silehi** - of the Five Precepts finding them so really lovable, **sammannāgato** - are accomplished (with that morality). **Hoti** - It is so. (**Kīdisēhi** - with what kind of **Sila** or morality they are accomplished may be explained thus). **Akhandehi** that morality which provides a continuous chain of advantages, for not getting breached in the training and observance of Sila at the beginning, and end, **acchidehi** - those who remain intact since none of the moral precepts in the middle are breached, **asavalehi** - being spotless and not streaked in colouring, noteven, untained as the two or three precepts are intact by linking together into one unit combined, **akammāsehi** - not having any blemish or stain, the precepts not being broken or destroyed alternately, **bhujissehi** - becoming independent after staging a revomtion having been liberated from slavish bonds of **tanhā**, (It means) to say that it is not a **sila** (morality) which is kept and observed with yearning for worldly pleasures and happiness.) **vinnapasatthehi** - that **sila** which is deserving of approbation by intellectuals, such as Buddha, etc., **aparamatthehi** - that which is not to be wrongly observed and clung to by

parāmāsa dhamma ie. ditthi, the wrong view as:" a living entity called Self, and my sīla," **samādhi** - samvattanikehi - that which can cause to bring about upacasmādhi, appanā samādhi, kanika vipassanā samādhi, magga samādhi, phala samādhi; **silehi** - (that is) with all the Five Precepts - sila purified in every aspect or in all environs, **samannāgara** - is accomplished, **hoti** - it is so. (This **sīla** also is one of the attributes of the image of the dhamma).

Ānanda - O, Ānandā!, **dhammādāso** - what is known as the reflected image (mirror) of the dhamma, **so dhammapariyāyo** - that of the dhamma promised to be preached, **ayam kho** - are merely these three kinds of faith and sīla dhamma (condition of morality)*. **Yena** - the said faith which is firm, and the

Footnote:

* In the Tikā, **ariyamagga-ñāṇa**, and magga-dhamma are taken and shown as **dhammādāsa**. It should be taken to mean as merely an exposition of the basic cause. An Ariya however, **should** clearly realize and determine by reflecting only on the manner of firmness and purity of the advantages of faith and **sila**, which have occurred by the faculty of dhammādāsa, adhigamasaddha, and sile, the basic causes. Hence, in this regard, the meaning has to be given based upon the advantages of faith, and Sila.

purified Sila, **samannāgato** - he who is endowed or accomplished with, **ariyasāvako** - and that is an ariya, the noble disciple of the Buddha, **ākankhamāno** - if he so desires, **attanā eva** - even by himself personally, **attānam** - in relation to his own Self, **vyākareyya** - will be able to speak for himself and determine.

Kinti - how it could be so uttered and determined may be explained thus:- **Aham** - for me, **khīnanirayo amhi** - there is no longer any hell. (vā) All conditions which can drag me down to hell have exhausted. **Pe. sambodhiparāyano** - it is only definite that eventually my destiny would be shaped by the higher magga-ñāṇa. **Iti** - In the like manner, **vyākareyya** - it could be spoken and determined.

In accordance with this Dhammādāsa Sutta, a Sotapanna who is a layman after repeatedly self-examining and reflecting himself of his own accomplishment in all the four kinds of Dhammādāsa, the resultant effect which occurs firmly with purity by the faculty of the attainment of Dhammādāsa, the cause, if desirous of telling the persons living together or following the same mode of life or rather, persons having an identical view of things, should personally determine of his being a Sotapanna by himself and speak of his own decision. It is not required of him to seek for a decision or a verdict from any other person. **Alao**, except the Buddha no other person has a right to give such a decision and speak. However, spiritual teachers still have the responsibility to preach or impart to their yogi-disciples as to the manner of arising of **vipassana-ñāṇas** and **magga, phala, paccavekkhanā ñāṇas**, as also the relevant Suttas and teachings such as this Dhammādāsa sutta. The reason for giving such a preaching is because an ariya who is just an ordinary **sāvaka** cannot possibly know comprehensively with his mere intuition or personal knowledge without hearing and listening to the **paññatta** names of the insight knowledges which occur in him, and without listening to the preachings as to the number of special attributes that have been accomplished, and also the limit of **kilesas** which have not yet been eliminated or got rid of. Relating to this, in the case of not

being able to know the **pannatta-nama** of the insight - knowledges, it may be noted as being similar to the case where a person who, although he might have the exact knowledge of the **condition** of the towns and villages which he has come across in **this** journey that has never been performed by him before, cannot of course know the **names** of those towns and villages by himself automatically without having heard of their names beforehand. In the case of an incomplete knowledge of the special attributes that have been accomplished, preaching was done explaining the dhammas, such as, Sotāpattiyanga to make ariyas like Anathapindika, the rich, **man** and so on, to let them known in detail about the special attributes. Only after hearing the preachings so made, these ariyas had admitted that they themselves **had** become fully accomplished with those special attributes. At that time, on that **same** occasion, maha Theras, such as, the Venerable Ashin Sariputta uttered words of approbation **such** as: "O, dayaka! You spoke well of Sotapattiphala," etc. The fact that the state of emancipation from the four **apayas** is attained by Sotāpanna, Sakadāgami, could be known only when **the** preaching was made by the Supreme Buddha. An instance will be shown later. Considering the fact that such a preaching had to be made, it should be noted and remembered that an ordinary sāvaka (pupil) cannot possibly know the special attributes of an ariya in complete detail automatically on his own. This has already been made clear by Pali Texts and Atthakathas cited previously to the effect that the limit of **kilesas** which have been eradicated and which have not been eradicated, cannot, of course, be possibly known. Hence, it is essential that the meditation teachers should preach and instructs their pupils (yogis) who have already finished - practising meditation **about** the stages and names of progressive Insight.

However, in the case of an ariya who is a monk, he can speak of his being an ariya only if it is not in contrary to **Bhutārocana sikkhāpada** or precept as contained in the Vinaya (the Rule of Training).

THE FIRMNESS OF FAITH OF AN ARIYA

The revering faith of the Ariyas with a firm conviction will not (1) become deficient or destroyed by inducement or by persuasion; (2) by threat or intimidation; and (3) by enticement or by trickery. In regard to this matter, the fact that it cannot be destroyed or wiped out by persuasion and inducement is evidently known by the story of **Suppabuddha**.

1-story of suppabuddha.

During the lifetime of our Lord Buddha, there was a person by the name of Suppabuddha. Being oppressed by the dreadful skin disease called leprosy which had spread over his entire body, he was constantly moaning with pain. Being helpless he had to live on begging for his meagre subsistence from the time of his childhood, making rounds as a mendicant. He was stricken with extreme poverty. One day while Buddha was preaching, he was listening to the sermon from a place at the extreme end of the audience who formed a congregation. While so listening to the sermon as he attained the state of **Sotāpanna**, it had occurred to him to put up the matter of his achievement of awakening consciousness of the special dhamma to the Lord Buddha. However, having no courage to speak to the Buddha in the presence of the audience, he left the place for a short-while along with the dispersing crowd, and then returned to see the Buddha

only after some time. Meanwhile, Sakkyā, the King of Devas, wishing to enquire from him stood high above in the firmament and spoke to him as follows:-

O, Suppabuddha! You are an extremely poor man. You are helpless without anyone to depend upon. You are base born and are leading a wretched life of existence. Anyhow, I'm ready to help you and will lend my support with all immense and incomparable wealth and property only if you just say - "The Buddha is not a real Buddha. He is only a fake - an imposter. The Dhamma is not the true Dhamma, and so also the Sangha is not the genuine Sangha. I have therefore nothing to do with this Buddha, this Dhamma and this Sangha."

To this Suppabuddha inquired "Who are you?"

"I'm the Kind of Devas," was the reply.

O, You King of Devas. What a foolish and shameless person you are! It's really wonderful that you are mean-minded enough to utter such words of impropriety which should not have been spoken. You are not even worthy of conversation. Moreover, why do you disparage me saying that I'm a man of poverty, penniless and helpless. Is it not that I'm the true son of Buddha, the Exalted One! I'm not a poor man; neither penniless nor helpless. As a matter of fact, I'm very well-off happy and prosperous with the best of everything, most noble and gifted with the greatest happiness. So saying, it is stated that Suppabuddha went on reciting the following verse (**gāthā**).

**Saddhānānam sīlanānam, hiri
ottappiyānam dhanānam.**

**Sutadānānam cāgocā, paṇṇā ve
Sattānam dhanānam.**

Yessa ete dhanā atthi, itthiyā

purisassa vā.
Adaliddoti tam āhu, amogham
tassa jvitam.

Saddhāadhanam - the treasure of faith, **sīladhanam** - the treasure or wealth of **sīla**, **hirīdhanam** - the treasure of modesty, **ottappiyam** - the treasure of conscientiousness shrinking from immorality, **Sutadhananca** - the treasure of knowledge or learning, **cagoca** - the treasure or valued thing of liberality * **ve** - in fact, **pannā** - what is known as **pannā** (knowledge); **sattamamdhanam** - the seventh treasure or property. **Ete dhana ie** these seven kinds of treasure, **yassā itthiyāvā** - in the complex of a female whoever she may be, **vassa purisassa vā** - and in the complex of a male whoever he may be, **atthi** - do exist, or, are present. **Tam** - that particular woman or man who is in possession of those treasures or qualities, **adaliddoti** - shall be deemed to be a wealthy person and is not a man of poverty, **āhu** - all holy personages, such as, Buddha have said so. **Tassa** - such a person's, **Jvitam** - longevity, **amogham** - is not in vain but good, and profitable **Āhu** - it is said so.

On hearing this recitation, the King of Devas went to see the Buddha **the** first and foremost, and respectfully appraised Buddha of his conversation with Suppabuddha. and also sought for clarification. The Enlightened One then replied, "Even a hundred or a thousand people like you could not possibly manage to persuade Suppabuddha to let him say that Buddha, Dhamma and Sangha are **missing word** merely false and sham."

Suppabuddha also made his way to Buddha to whom he related the whole incidence of his meeting with the King of Devas.

On his return from Buddha, while on the way, he was gored to death

* The abandoning of **kilesa abhisankhāras** by the First Magga as may be relevant is known as **cāga**. Because of this **cāga**, when ariyas give away things in charity, it can amount to becoming **muttacāga**. Every **ariya** is endowed with this **Adhigamacāga** which is accomplished by magga. Suppabuddha is also endowed with **it** and is perfected. This is an exposition of Atthakatha.

by an ogress impersonating a cow who had her vengeance on Suppabuddha in the past existence. By virtue of his meritorious deeds of **saddha, sila, suta, cāga** and **panna** which had been developed from the time he had listened to the Buddha's sermon, Suppabuddha, after his demise, was reborn as a powerful deva in the celestial abode of Tāvātimsa. Although Suppabuddha was an ignoble person in his last human existence, belonging to a low-born family, in the abode of Tāvātimsā however, he was more powerful than some of the devas because of the faculty of **Ariya-magga**. Therefore, some devas become jealous of him and nursed a feeling of envy against him. Hearing **this** news, the King of Devas gave due admonition as follows.

"O, my fellow devas (angels) ! Do not harbour jealousy and bear grudge against your comrade **Suppabuddha**. He is now equipped with the attributes of glory, fame and power merely because he had developed, practised and established himself nobly in **saddhā, silā, suta, cāga** and **panna** in the human world as a human in the realm of Buddha's sāsana." etc. O, how very powerful and avigorous is the strength of the Ariya-maggo! (This story is

mentioned in Udāna Pali Atthakatha, Dhammapada Atthakatha and Sakkasamyutta Pali.)

Similar to what has been described in , a person who is a real ariya can never be persuaded, with the bait of any worldly honour, fame, wealth and prosperity to speak of, ignore and forsake the genuine Buddha, Dhamma and Sangha as being "either false (mere pretension) or non-existing". The true and genuine Buddha, Dhamma and Sangha can never be abandoned by him. Even if reflection were made according to one's own wish, it would undoubtedly be found that one's own belief, faith and reverence in respect of the Three Jewels of Buddhism will forever remain firm and uncorrupted despite any amount of worldly wealth, fame, and honour given as a reward for probable rejection.

2-story of dhananjāni

The fact that faith in the Triple Gems of Buddhism cannot be destroyed by threat or fear is disclosed by the story of Dhananjāni, a brahmin woman (brahmini). One day, Dhananjāni's husband, a Brahmin by the name of Bhāradvāja told his wife as follows:-

"O, my darling! I've invited five-hundred Brahmins to take a meal at our house tomorrow. On your part in everything you do, while standing, or sitting, or sneezing, or coughing, you pay homage to and worship the shaven-headed monks uttering '**Namo Buddhassa**'. May I now request you to refrain from doing so only one day, for tomorrow? My dear, it is just for a day only, on such an occasion as when my honoured guests, the Brahmin teachers are enjoying their meal. This is really important because if my teachers happen to hear you speak and notice you paying homage to these shaven-headed monks, they will most probably misunderstand me."

"Oh, dear! I can't help if you get alienated from the Brahmins or from your duties either. If and when recollection of Buddha's attributes is brought to my mind, automatically I cannot refrain from paying homage ", retorted Dhananjāni.

"O, my darling! Please asiderate. It is even possible to close the village-gate. So there should not be any difficult in closing the small opening of your mouth which is about two fingers' breadth for a brief moment only when the Brahmins are taking their meals", entreated the husband. Then, he made an earnest request several times to deter her from behaving in the manner in which she pleased, but to no avail. Not being able to persuade his wife, Bhāradvāja after taking hold of a sword drawn from the scabbard suspended from his shoulder, uttered a threat as mentioned below-

"Hey, you dame! Look here and listen to me. Tomorrow if you worship the bald-headed monks while the brahmins are feasting themselves, I'll cut up your entire body with this sword into pieces from head to toe just as a bamboo shoot is cut into shreds". In response to these words of threat, Dhananjāni gave the following answer :-

**Sacc me angamangāni kāmam cchejjasi
brahmana.
Nevātham vircomissāmi, buddhasethassa
sāsanā.**

The gist of the above is:- "O, you brahmin ! You may cut off all the limbs of my body, both large and small, as you wish. Despite such an action on your part, I will never deviate and desist from the path of the teachings laid down by the Venerable Buddha whose admonition I strictly and faith fully obey".

By way of reciting five hundred verses just like the one already stated, Dhananjāni went on making objection and denying to listen to her husband's words of command. Eventually, Bhāradvāja had to concede to the points of argument raised by his wife saying "You do as you please according to your own will." The next day while the feeding ceremony held in honour of the Brahmins was in progress, Dhananjāni stumbled and fell accidentally. She was suffering pain because of the injury sustained, she became mindful of Buddha. Almost spontaneously joining both her palms together, and placing them with great reverence on her forehead, she proceeded to Valuvanna Monastery where Buddha was residing, and at the same time made a solemn and enthusiastic utterance with reverence extolling the noble qualities of Buddha three times in succession as "**Namo tassa bhagavato arahato sammāsambuddhassa.**"

When this incident took place, the brahmin guests became outreged and said "We have no mind to eat the rice meals offered by persons holding a different doctrine and belonging to a different caste". So saying they left the place with resentment.

Bhāradvāja, the brahmin, became furious and then uttering harsh and abusive words against his wife with uncontrollable anger, went to where Buddha was residing, imagining "I will challenge her teacher the Buddha, on points relating to the doctrinal aspects and question him thoroughly". However, when the preaching was delivered by the Buddha in response to his questions, the said brahmin (Bhāradvāja) became a convert, and then not long after receiving higher ordination as a senior monk in the realm of Buddha's Sasana, he attained **arahathood**. This anecdote was mentioned in Brahmana Samyutta Pali Text. Such being the case, it stands witness to the fact that a real genuine ariya, despite any

amount of threst given by a person capable of killing another, such as: "Buddha, Dhamma and Sangha as well as Buddha's religion must he abandoned and rejected, and if no such rejection is made, you will be put to death," would still be unaffected and remain firm without abandoning his implicit faith in Buddha, Dhamma and Sangha, just like the said female brahmin Dhananjāni.

3 - story of surambattha

The fact that faith cannot be destroyed by any form of enticement, trick or deception is quite evident from the story of Sarambattha. (In some texts, it is expressed as either '**Sura-ambattha**' or '**Surabandha**.') During the life time of Padumuttara Buddha over a hundred thousand kalpas ago, Surambattha who had prayed for a pre-eminent position among the persons endowed with faith in Buddha (aveccapasanna etadagga). He accordingly the received prediction from the then Buddha. He become the son of a millionaire in the City of Savatthi during the life time of our Gotama Buddha. He issued an invitation to the Buddha to his house and offered a meal with generasity. At the close of the function ending with a sermon and blessings of the Buddha, Surambattha attained the state of a **Sotapanna**. After Buddha had returned, **Māra**, the Evil One, made his appearance at the entrance to the door of the house of Surambattha in the guise of Buddha wishing to make an investigation. Seeing thus, Suvambattha imagined" There must be some special reason for the Buddha to return to him soon after departure". Being under the wrong impression that the person who appeared at the gate of his house was Buddha the Enlightened One, he proceeded in a hurry and lead who he thought was the Buddha to his place. Then, the King of Mara, an impostor, under the guise of Buddha said:

"O, Surambattha! At the time when I preached to you, I had done so injudiciously on one point. It is this. I had inadvertently stated that all Five **Khandhas** are **anicca, dukkha** and **anatta**. As a matter of fact however, not all of these Five **Khandhas** are merely **anicca, dukkha** and **anatta**. In reality, what I mean to say is that some of **Khandhas** are **nicca** (permanent), **dhuvā** (stable) and **sassata** (perpetual)."

At that moment, what had appeared to Surambattha was put aside and now the thought that arose in him was," This statement is indeed extremely significant and onerous. It is extraordinary for Buddhas to make a glib statement in duplicity - which carries a two fold double meaning. I have heard of "Māra as being antagonistic to This man might in fact be none other than Māra, the Evil". Imagining as such, he asked point-blank Isn't that you are Mara?

Mara had no chance to deny but to confess that he was indeed Māra.

Surambattha rebuffed, "Look! Always remember that my faith in the Three Jewels can never be shaken or destroyed even with the strength of a hundred or a thousand Māras like you. The most Venerable Gotama Buddha in giving his sermon to me had preached leaving me convinced that all **sankharas** are only **anicca**, (transient in nature). You better leave from the entrance of the house-gate" So saying, Surambattha drove Māra out signalling him to quit the precincts of the house by snapping his thumb and finger producing a checking sound.

Citing this story as an illustration, Buddha acknowledged Surambattha as the most Eminent giving him precedence among his lay-devotees who revere the Buddha with an unshaken faith in truly realizing the noble attributes of the Triple Gems consisting of

the Buddha, Dhamma and Saṅgha in the realm of this Buddha's Sāsana. (This story is drawn from Anguttara Atthakathā.)

Hence, a person who is a genuine ariya should at least be endowed with faith in Buddha, Dhamma, saṅghā and Buddha's Sāsana, firm and strong enough, with a will to stand against the wavering mind to abandon it, if not to the extent of deserving the title of **Etadagga** in the matter of possessing an extremely keen faith in the Three Gems of Buddhism just like Surambattha. Faith in the Triple Gems should not be destroyed, no matter how strong and attractive the deception and inducement may be. If a **says** spoken that some of the saṅkhāras, according to the preachings of the Buddha, are **nicca, sukha** and **atta**, one should have the ability to determine that no such statement **was ever** uttered from the mouth of the Buddha. Moreover, if anyone has said" that there is no such person called Buddha who is All-Knowing, who has the infinite knowledge of all the conditioned things in the universe or that the Lord Buddha could not possibly know at least some of the dhammas, or that there are no such things called **magga, phala** and **nibbāna**, or that there is no complete cessation or **distruction** of **kilesās** despite **excellence** in the practices of morality and of meditation, or that there is no particular form of awareness of **rūpa-nāma, anicca, dukkha** and **anatta** by means of personal insight knowledge, and no **particular** state of tranquility and peace of mind, or that there are no **ariyas** who have gone through the practice and who are still practising for the purpose of getting rid of kilesās", one should be competent to determine that such a statement is also contradictory (contrary to what Buddha has said) and erroneous.

FIRMNESS AND PURITY OF SILA CONCERNING ARIYA

Ariya kantehīti ariyānam kantehi piychi manāpehi, panca sīlāni hi ariyasāvakanam kantāni honti bhavantarepi avijahitabbato, tani sandhāyetam vuttam.

(Dhammādāsa Sutta Exposition Atthakathā Di : Tha: 2-134)

Briefly stated, **ariyakantehīti** means - that ariyas are endowed with **Sīla** (morality) which is charming, lovable and agreeable. It is indeed true. **So much so that** the qualities of the Five Precepts are considered improper to be abandoned, even in the next existence, **as** ariyas **find** delight in them. Referring to these Five Precepts, this Dhammādāsa Sutta **states that they** "are endowed with these **ariyakanta sīla.**"

Sacepi bhavantaragatam ariyasāvakam attano ariyabbavam ajānantampi koci evam vadeyya "Imam kunthakipillikam jivitā voropetvā sakalaca-kkavalagabbhe cakkavattirajjam pati pajjāhī" ti, neva so tam jivitā voropeyya. Athapi nam evam vadeyyon" sace emam na ghāteyya sīsam te chandissāma" ti. Sīsamevassa chindeyyon, neva so tam ghāteyya.

(Sammohavinodanī : 406, Uparipannāsa atthakatha :75)

A person who happens to be an **ariyasāvaka** but who does not know himself to be an **ariya** in his present renewed existence, even if urged by some one saying, "you please accept Kingship to

become a Universal Monarch, the position I now promise to offer to you is only on the condition that you kill beforehand the worms and ants (now pointed out)", will never commit the act of killing these insects. In the alternative, even if he were told by some people to kill these worms and ants with a warning that failure to do so, would end in his head being chopped off, he would nevertheless abstain from killing these worms and ants with the consequence that those who have urged him will have no alternative but to cut off of the head of the said ariyasāvaka.

(This is the English translation of the Burmese Version of the above Atthakathā).

Theft, or rather, stealing another person's property, indulging in illicit sexual intercourse, practice of deception or cheating to the detriment of another person, and taking intoxicants (drinking alcohol or liquor) are also acts which ariyas will surely abstain from committing, just as they abstain from committing an act of killing (pānātipātā). They fondly observe the Five Precepts (pañca sīla) and hold them in high esteem with attachment more than they crave for wealth, honour (Kingly pleasures) own bodily Self and life.

Therefore, an Ariyā-Sotapanna i.e. a noble one who has attained the estate of Sotapanna, will find his faith and **sīla** (conduct or morality) always firm and purified in conformity with Dhammādāsa Sutta as has been described, even when he comes across things which evoke or stir up **kilesas**. Furthermore, he will personally and vividly realize that those **kilesas** which have been overcome by the **First Magga**, have not only failed to occur despite the presence of sense-objects, but have also automatically ceased, and he has, become liberated from them.

DOUBT THAT ARISES IN AN ARIYA

Although all **ariyas** whatsoever are saupādisesa individuals, i.e. those who **only** have the remnant of Existence with **khandhas** before death, they are completely liberated from the Four Apayas. Among those saupādisesa ariyas, **Sotāpannas** and **Sagadāgami** will have their rebirths only in **Kāmmasugati** (in an abode where happy conditions prevail) and in Rūpa and Arūpa Abodes (Form and Formless Abodes of Brahmas). If they have their rebirth in **Kāmasugati**, they will not be low-born but will be reborn only in a noble class. **Anāgāmis**, **the Non-Returners**, will not again be reborn in the world of humans or of devas but only in a brahma world, in a heavenly abode of either Rūpa or Arūpa Brahma Loka. In this regard, if a question arises as to whether these ariyas could **determine or** automatically know **by** their own intuition, or personal knowledge, whether they themselves are persons who have totally escaped from the Four Apayas,-Worlds of Sufferings (Apāya-parimutta). **This has been answered** with clarification in Auguttara Pali Canon, Navaka-Nipata, and **in the second sutta of** Sihanādavagga. A few of the essential **points** will be cited **here** in brief.

**Tena kho panam samayena tesam
annatitthi-yānam paribbājakānam
sannisinnānam sannipatitā-nam
ayamantarakhthā udapādi" Yo hi koci āvuso
saupādiseso kālam karoti, sabbo so aparimutto
nirayā, sparimutto tiracchānayoniyā,
aparimutto pettivisayā, aparimutto
apāyaduggati vinipātā" ti. Atha kho aham
bhante tesam annatitthiyānam paribbājakanam**

**bhāsitam neva abhinandim nappatikkosim,
anabhinanditvā appatikkositvā utthāyāsanā
pakkamim "bhāgavato santike etassa
bhasitassa attham ājānissāmīti" ti** (An: 3-185)

" O, my Lord (Buddha) ! At the time while I (Ven, Sāriputra) was residing in the dwelling place of **paribbajikas** - wandering religious ascetics, a statement made in the course of at a meeting of a group of adherents belonging to a heretical sect, then living together, become current." These are the words, "O, you Reverence! If any individuals, passes away still with his remnant of clinging desires for existence, or rather, if someone dies with some attachment clinging to his own existence or Khandha, all such individuals are regarded as not yet entirely emancipated from Hell. Neither will they have totally escaped rebirth in the Animal world, nor from rebirth as a **Peta**, nor from landing in state of **Apāya**, the world of sufferings." "O, Lord! at that time, not being agreeable to the words spoken by these religious ascetics, I've neither accepted them nor prohibited them. I remained reticent and left the place bearing in mind that the truth or otherwise of these statements of words spoken **in the course of the meeting** will in due course be known from what the Buddha would preach." This is how the Venerable Ashin Sariputra addressed the Buddha with reverence.

**Ke ca Sāriputta annatitthiyā paribbājikā
bālā abyattā, ke ca saupādisesam vā
saupādisesoti jānissanti, anupādisesam vā
anupādisesoti jānissanti, nava yime Sāriputta
puggalā saupādisesā kālam kurumānā
parimuttā nirayā, parimuttā tiracchāna-yoniyā,**

**parimuttā pettivisayā, parimuttā apāya-
duggativinipātā.**

(An : 3-185)

“O, Sāriputra! What sort of individuals are these Paribbajikas who hold different religious concepts other than the doctrine of teachings of Buddha, and who are ignorant and unwise, and who are also **not** proficient in the matter of knowledge which comprehends what is meant by a **saupādisesa** individual, and what is meant by a **anupādisesa** individual, and which mental state leads to emancipation from **Apāya**. It means to say that these paribbajikas have nothing to do with such knowledge of awareness, and that it does not concern them in any way. What sort of persons are these people? How could they possess the knowledge to be able to realize that a person who still has a remnant of **upādāna** (clinging desire to existence) is but a **saupādisesa** individual and that a person who has not a bit of clinging passionate desire to existence (**upādāna**) is an individual called **anupādisesa**? Those who die having a remnant of clinging attachment (upadana), namely nine types of ariyas will not only gain emancipation from hell, but will never descend to or take reborn in the World of **Animals and of** Petas. They will also entirely escape from **Apaya**, the four nether worlds of sufferings (duggati).

After stating as such, Buddha continued to preach expounding the nine(9) types of ariyas who take rebirth relating these (9) Ariyas. These nine (9) are, (1) **anantara-parinibbāyi** (i.e. an anāgami who, having been reborn in the Suddhavāsa heavens, dies and attains **nibbāna** before half the term of his life as a Suddhavāsa is completed), (2) **upahaccaparinibbāyi** - an

anāgāmi who dies and attains nibbāna after half the term of his life in the suddhavāsa heaven, (3) Asaṅkhāraparinibbāyi is an anāgomi who attains nibbāna without prompting, with effort. (4) Sasaṅkhāraparinibbāyi is an anāgami who attains nibbāna with prompting, with effort. (5) Uddhamsota-akanitthagāmi is an amāgami who goes upstream bound for the Highest Gods propressing upwards from wherever he is reborn in Suddhavāsa heavens to the Highest Gods there from gaining nibbāna.(6)

Sagadāgāmi,

Remarks :-[Footnote on grammatical usages of Pali words with critical comments describing defective Pali expressions are omitted.]

(7) **Ekabijisotapanna,** (8) Kolamkola sotapanna, (9) Sattakkhattriparama sotapanna. Thereafter Buddha continued to preach the following.

**Na tāvāyam sariputta dhammapariyāyo
patibhāsi bhikkhunam bhikkhunīnam
upāsakānam upāsikānam. Tam kissa hetu ?
Māyīmam dhamma-pariyāyam sutvā pamādam
āharimsūti. Apicāyam mayā sariputta
dhammapariyāyo panhādhippāyena bhāsitoti.**

(An : 3-187)

Sāriputta - Sariputra, **bhikkhūnam** - either to the monks or bhikkhus, **bhikkhuīnam** - or to the bhikkhunis (priestness or nuns), **upāsakānam** - or to male devotees who revere the Buddha, **upāsi-kānam** - or to female devotees, **tāva** - prior to the setting forth of this question, **ayam dhammapariyāye** - the said

preachings of the dhamma describing those saupadisesa ariyas are emancipated from Apāya entirely, **na patibhāsi** – had not yet been known are manifested. **Vā** - not yet been preached as yet.* **Tam** – not manifested or not altered as such, **kissa hetu** - is because, **imam dhammapariyāyam sutvā** - after hearing the preachings of sermon, **vā** - for having listened to it, **te** - these

Footnote : -

* In saying as '**Na tāvāyam Sāriputta dhammapariyāyo patibhāsīti appatibhānam nāma bhagavato natthi, na tāvāham imam dhammapariyāyam kathesinti ayam panettha attho. Na tāvāyam sārīputta dhammapariyāyo patitāsīti,** "bhagavato - in the case of Buddha, **appatibhānam nāma** - which is not manifested or known or inconspicuous, **natthi** - there is nothing. **Pana** - In fact, **aham**, I, the Buddha **imam dhammapariyāyam** - this dispensation - teachings of dhamma, **tāvā** - before or prior to, **na kathesim** - have never been preached. **iti** - **ayam**. This of course, **ettha** - in regard to this statement, **attho** - is the meaning that is essential.

(Atthakatha)

saupādisesa ariya-puggalas, **pamādam mā āharimsu** - may not become forgetful, **vā** - shall not be made to reach the state of forgetfulness. **Iti** - it is because of this very intention.¹ **Sariputta** - Sāriputra, **apica** - although it ought to be refrained from preaching so as not to be heedless, **ayam dhammapariyāyo** - This teaching of dhamma, the dispensation, **panhādhippāyena** - because of the nature of interrogation, "if there is a question, there is always

an answer, "**māya** - I, the Lord Buddha, **bhāsito** - has preached accordingly.²

In this Sutta, it is evident that preaching of the said Dhamma was purposely put off or held up by the Buddha until such a time that the relevant question had cropped up, knowing fully well that if these **saupadisesa ariyas** who **sotapannas**, **sakadagāmis** and **anāgamis** came to know that they had already been completely emancipated from the sufferings of **Apaya**, they would probably

Footnote : -

(1) "**Mā imam dhammapariyāyam sutvā pamādam āharim sūti mayam kira catūhi apāyehi muttāti upari arahattatthāya vīriyam akarantā mā pamādam āpajjimsu. Mā imam dhamma-pariyāyam sutvā pamādam ābarimsūti**, "means: **mayam** - We, **catūhi apāyehi** - from the four nether worlds, **muttā kira** - are said to have been emancipated. **Iti** - by bearing in mind thus, **upariarahattatthāya** - for the sake of the higher arahatta-phala, **vīriyam akarontā** - as no effort is made, **pamādam** - forgetfulness, **mā āpajjim su** - my not let it be reached.

(Atthakatha)

(2) "Pannhādhippāyena bhāsītoti tayā pucchatapannhāssa sabhāvena kathītoti dasseti." On the strength of the words: **pannhādhippāyena bhāsītoti, tayā pucchitapannhassa** - of the problem of propriety to answer, **vā** - by the nature of the answer, **kathito** - it ought to be preached. **Iti** - in this manner, **dasseti** - it is shown.

(Atthakatha)

become slack and forgetful without **excelling** in the practice to attain the state of **arahatta-phala**. For this very reason, ordinary **sotāpannas, sakadagāmis** and **anāgāmis** are also to know and determine that they are endowed with the attributes which confirm their own future destiny (**gati**) only on the strength of Buddha's preachings. **And not** simply with their own personal intuitive knowledge, **with which** they cannot possibly comprehend and determine. For not being able to grasp and determine with mere intuitive knowledge, the case of King Mahānāma, a Sagadagami, is whom doubt how occurred in connection with the state of future existence to which he was destined, has been cited as an instance as contained in Mahāvagga Samyutta Pali Text, Saranānivagga - first and second suttams, as below -

Tassa mayham bhante tasmim samaye mussateva bhagavantam ārabha sati. Mussati dhammam arabha sati. Mussati sangham ārabha sati. Tassa mayham bhante evam hoti" imamhi cāham samaye kālam kareyyam, kā mayham gati, ko abhisamparāyo" ti. Mā bhāyi mahānāma mā bhāyi mahānāma. Apāpakam te maranam bhavissati, apāpikā kālam kiriyā. Yassa kassaci mahānāma dīgharattam saddhāparibhā vitam cittam, sīla, suta, cāga, pannāparibhāvitam cittam, tassa yo hi khavāyam kāyo rūpī. pe. Tam kākā vā khādanti, gijjhā vā kulalā vā sanakhā vā singālā vā vividhā vā panaka-jātā khādanti. Yanca khrassa cittam dīgharattam saddhāparibhāvitam, sīla, suta, cāga,

**pannāpari-bhāvitam, tam uddham gāmi hoti
visesagāmi.**

(First Sutta : Sam: 3-322)

**Catūhi kho Mahānāma dhammehi
samannā-gato ariyasāvako nibbānaninno hoti
nibbānapono nibbānapabbhāro.**

(Second Sutta-Special Preaching Sam : 3-323)

BURMESE VERSION

King Mahānāma respectfully spoke to the Buddha thus "O, Lord, I, on entering into the Capital City of Kapilavastu in the evening time after paying obeisance to either the Buddha or the bhikkhus, when coming face to face unexpectedly with a fierce and dangerous elephant or horse having a ferocious propensity, or a horse-carriage or bullock cart drawn by unruly creatures and driven recklessly, or a band of formidable ruffians and hooligans, had by all means failed to devote my mind to the Buddha through fright and forgetfulness. I had indeed lost my consciousness of the dhamma and failed to keep in my memory of the noble Saṅghas. O, my Lord! at that juncture, sceptical doubt and doubtful ideas crept into my mind. The essence of which may be put in this manner. "If I meet with death at such a time under the said circumstances, where will I be destined and what will be my next existence?" Buddha replied, "O, Your Majesty, King Mahānāma! Do not fear. have no fear, O King ! You will die a noble death. It will then be the last holy event of your present existence. O, King Mahānāma! A certain person possesses a mind anointed with faith for a long period of time. He has a mind already anointed with **sīla**, **suta** and **cāga**. That person has his body-rūpa. This rūpa is preyed

upon by crows, vultures, kites, jackals, foxes and worms of various kinds, Nevertheless, such a person has his mind which is anointed with the perfume of his faith, **sila, suta, cāga** and **pannā** for a considerable length of time. This mind **will** only **be** elevated higher and better **unit** it reaches the special consciousness of magga-phala dhamma. **(First Sutta)**

O, Your Majesty King Mahānāma! An ariya-sāvaka who is endowed with the four noble conditions, **of an** unshaken faith deeply absorbed in Buddha, **an** unshaken faith deeply absorbed in Dhamma, **an** unshaken faith deeply absorbed in Saṅgha, and **with** purity of the Five Precepts bends towards Nibbāna only. His mind is only inclined towards the state of Nibbāna. He infuses his mind into Nibbāna only. Buddha had preached as such.

Furthermore, **it is stated** in the said suttas that "although the body-rūpa is destroyed, the element of mind which has been anointed with **saddhā**, etc. is being elevated higher and higher just as **ghee** and oil are rising to the surface of the water while the broken pieces of **ghee** and oil pots would only remain submerged in broken after being **submerged**. or that just as the tree that is bending towards the east, if cut and felled from the base-end of the trunk, would fall onto the place in the east towards which it was originally inclined. **So** the mind that is originally bent towards Nibbāna would bend as **it** is usually inclined".

From the manner in which King Mahānāma had solicited the Buddha as mentioned in these suttas, **kā mayhām gati, ko abhisamparāyo**, and as: **kosu nāma me dhammo ajjhatam appahino**, **which appears in the** Culadukkhakkhandha Sutta, it should be understood that some **sotāpannas** and **Sakadāgāmis** are likely to have doubts about their future existence or destiny after demise. **Also they may have** doubts relating to **kilesās**

irrespective of whether these have been rejected or not. However, it cannot be said that **vicikicchā** has not yet been got rid of on the grounds that such doubts are still present as has been just stated. The reason being these kinds to thoughts, entangled with doubt are not of **vicikicchā** nor of **kilesā** which should and ought to be rejected. Only the eight or sixteen kinds of doubts which have a tendency to **attadiṭṭhi** (Attadiṭṭhi Upanissaya) as has been described in the matter of Kankhavitarana Visuddhi, are **pahatabba vicikicchā-kilesā** i.e. doubts and cravings to be abandoned.