

"namo tassabhagavato arahato sammāsambuddhassa"

NIBBĀNA GĀMINIPAṬIPADĀ

**THE WAY OF PRACTICE LEADING TO
NIBBĀNA**

VOLUME V

Section of vipassanā practice & samatha practice

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INTRODUCTORY TREATISE

Initial applications of Great Gentlemen

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After the Exalted One had got one *vassa* (rains retreat) he went to royal city called *kapilavatthu* first time and then returned back to *Veḷuvana* monastery, *Rājagaha* city. During returning and staying temporarily at the midway, the mango forest called *Anupiya*, six princes, namely, *Anuruddha*, *Bhaddiya*, *Ānanda*, *Bhagu*, *Kimila*, *Devadatta* together with a barber called *Upāli* approached to the foot of the Exalted One and they ordained as *bhikkhu* life.

Among those newly ordained seven *bhikkhus*, the venerable *Bhaddiya Thero* had got the Fruit-Knowledge of Arahant during that first *vassa* while the venerable *Anuruddha Thero* had got the Divine-eye (*dibba cakkhu*) together with eight kinds of mundane attainments (*lokiya samāpatti*); the venerable *Devadatta* had got mundane super psychic knowledges together with eight kinds of mundane attainments; the venerable *Ānanda* had got the Fruit-Knowledge of Upstream-enterer. Later the venerable *Bhagu Thero* and the venerable *Kimila Thero* had got the Fruit-Knowledge of Arahant.

Though the Venerable *Anuraddha Thero* had got the Divine-eye which can see thousand cosmological systems existing in infinite numbers of universe especially and continued to *vipassanā* practice strenuously, he was unsuccessful in that *vassa*. One day the Venerable *Anuruddha Thero* went to the Venerable *Sariputta Thero* and asked as follows:

1. “*Bhante Sariputta*...I’ve got ability to see thousand cosmological systems with the help of Divine-eye which is very clear and beyond ordinary human’s sight.”
2. “I endeavoured strenuously both *samatha* and *vipassanā* practices without stopping short and drawing back. The mindfulness, which can keep in mind three general characters called *anicca*, *dukkha*, *anatta*, of conditioned things together with causal *dhammas* which are called *kāya*, *vedanā*, *citta*, *dhamma*, always appears in my insight. Both physical and mental phenomena are tranquil without worry. The mind is well concentrated, due to presence of a single object.”
3. “Though it is so, my mind is not delivered from taints *dhammas* with obsession on conditioned thing through selfish desire, wrong view,” asked by the Venerable *Anuruddha*.

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At that time the venerable *Sariputta* gave a speech to the venerable *Anuruddha* as follows:_____

1. *Āvuso Anuruddha*..... This kind of thinking that I’ve got ability to see thousand cosmological systems with the help of Divine-eye which is very clear and beyond ordinary human’s sight is only arising of conceit in your continuum.
2. *Āvuso Anuruddha* This kind of thinking that “I endeavoured strenuously both *samatha* and *vipassanā* practices without stopping short and drawing back. The mindfulness which can keep in mind three general characters called *anicca*, *dukkha*, *anatta*, of conditioned things together with causal *dhammas* which are called *kāya*, *vedanā*, *citta*, *dhamma*, always appears in my insight. Both physical and mental

phenomena are tranquil without worry. The mind is well concentrated, due to presence of a single object,” is only arising of restlessness in your continuum.

3. *Āvuso Anuruddha*..... This kind of thinking that “Though it is so, my mind is not delivered from taints *dhammas* with obsession on conditioned things through selfish desire, wrong view,” is only arising of skeptical doubt in your continuum.

“*Āvuso Anuruddha*..... I would like to urge you to send your mind of meditation towards objects of *samatha* and *vipassanā* practices which lead to deathless element called *nibbāna* without taking into heart these three kinds of *dhamma* called conceit, restlessness, skeptical doubt which are occurring in your continuum”, said and corrected the way of practice by the venerable *Sāriputta*. (*Ang-A-3- 225*)

After asking permission from the Exalted One, the venerable *Anuruddha Thero* went to and stayed in eastern bamboo forest, Ceti Division. He continued to develop *vipassanā* obligation of *bhikkhus*. At that time the Exalted One was staying in *Bhesa kaḷāvana* Monastery, depending on the town called *Susumāragiri* as alms round village, *Bagga* Division. Bamboo forest lies eastward of *Bhesakaḷāvana* forest, *Bagga* Division.

The Venerable *Anuruddha Thero* endeavoured both *samatha* and *vipassanā* practices strenuously through walking deportment only for (15) days without sleeping anymore. Due to presence of weariness with strenuous practice, the venerable *Anuruddha Thero* relaxed his efforts by sitting on a cloth which was spread on grass and foliage, under a bamboo grove. At that time initial applications of great gentlemen called *mahapurisa vitakka* arose apparently in the continuity of mind of the Venerable *Anuruddha Thero*.

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After thinking of seven kinds of initial applications of great gentlemen the Venerable *Mahā Thero* was wearisome to continue to consider the eighth one. It is right._____ After thinking of seven kinds of initial applications of great gentlemen upto wisdom, it is natural fixed law that in the aspect of ability of disciple’s reasoning power it will be wearisome to consider beyond that seventh kind. The Venerable *Anuruddha Thero* was, therefore, wearisome to continue to consider the eighth kind of initial application of great gentlemen.

Due to knowing on weariness in that way, the Exalted One came immediately through Super-psychic Knowledge and preached on (8) kinds of initial applications of great gentlemen to the Venerable *Anuruddha*.

Afterwards the Exalted One preached in detail about these facts if anybody has got (8) kinds of initial applications of great gentlemen, he can attain easily mundane first absorption, second absorption, third absorption, fourth absorption and if anybody with these eight kinds of initial applications of great gentlemen enters into four kinds of mundane absorptions, he can fulfil these five kinds of contentment, i.e.,

1. the contentment of acquired robe called *cīvarasantosa*,
2. the contentment of acquired alms-food called *piṇḍapāta santosa*,
3. the contentment of acquired shelter, i.e., the base of tree, called *senāsanasantosa*,
4. the contentment of acquired sheet laid out for sitting or lying down, i.e., grass and foliage, called *sayanāsanasantosa*,
5. the contentment of acquired medicine, i.e., eastern gooseberry (*Emblie myrobalan*) and chebulic myrobalan fruit which are soaked with cow’s urine, called *besajjasantosa*, resulting in availability of both pleasantness in *samatha*, *vipassanā* practices called *bhāvanārāmatā ariyavamsa paṭipadā* and unconditioned element called *nibbāna* which is extinguishment of various heat of defilements. Then the Exalted One instructed him to continue to practice for coming *vassa* at this bamboo

forest called *pāciyavamsadāya* and returned back to *bhesakaḷāvana* monastery. When the Exalted One reached into monastery he preached again (8) kinds of initial applications of great gentlemen called *mahāpurisa vitakkha* to *bhikkhus* by means of both brief and detailed accounts. Here it will be presented on essence of those eight kinds of initial applications as follows.

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Pāli Quotation (Ang-3-65)

1. *Bhikkhus*..... these nine kinds of Supramundane *dhammas* can be fulfilled only in the continuum of the person with greedlessness but not in the continuum of the person with greediness. (*Ang-3-65*)

There are four kinds of persons with greedlessness, viz., (1) *paccaya appiccha puggala* = the person with greedlessness in four requisiteness, who always accepts a few offerings when large amounts are available, who always accepts less amount than availableness which is a few offering without accepting all offerings;

(2) *adhigama appicchapuggala* = the person with greedlessness in fame who secretes about he attained the Supramundane *dhammas* so as not to be known by others;

(3) *pariyatti appicchapuggala* = the person with greedlessness in fame who secretes about he is learned in scriptures so as not to be known by others;

(4) *dhutanga appicchayuggala* = the person with greedlessness in fame who secretes about he follows any austere regimen among thirteen kinds to forsake lust so as not to be known by others.

Even though he is a person with greedlessness, he never want to be known by others as he is a person with greedlessness. Though he is a contented person with four requisiteness as they are, he never want to be known by others as he is a contented person. Though he is a pleasing person with three kinds of seclusion *dhammas*, he never want to be known by others as he is a pleasing person with three kinds of seclusion *dhammas*. Though he is a person with enthusiastic diligence, he never want to be known by others as he is a person with enthusiastic diligence. Though he is a person with outshining mindfulness, he never want to be known by others as he is a person with outshining mindfulness. Though he is a person with access concentration and full concentration, he never want to be known by others as he is a person with concentration. Though he is a person with penetrative *vipassanā* knowledge, he never want to be known by others as he is a person with penetrative *vipassanā* knowledge. Though he is a pleasing person with *nibbāna* which is void from *papañca dhammas*, i.e., selfish desire, conceit, wrong view, which are extensible rounds of rebirth, he never want to be known by others as he is a pleasing person with *nibbāna* which is void of *papañca dhammas*. He is a person with greedlessness that much.

2. *Bhikkhus*..... these nine kinds of Supramundane *dhammas* can be fulfilled only in the continuum of the person with contentments of four requisiteness which are available, respectable and enough only but not in the continuum of the person with discontentment. (*Ang-3-65*)
3. *Bhikkhus*..... these nine kinds of Supramundane *dhammas* can be fulfilled only in the continuum of the person “who is pleasing with three kinds of seclusion *dhammas*” but not in the continuum of the person “who is pleasing with associations of both friends and defilements. (*Ang-3-65*)

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There are three kinds of seclusion *dhammas*, i.e., physical seclusion (*kāyaviveka*), mental seclusion (*cittaviveka*), fruition seclusion (*upadhiviveka*). The solitary habitude in such manners, walking, standing, sitting, sleeping, eating with loneliness after abandoning companions is designated as *kāyaviveka*. Due to inability to fulfil nine kinds of the supramundane *dhammas* through mere physical seclusion, eight kinds of attainments called *aṭṭhasamāpatti* are brought forth by making preliminary signs of *kasiṇa*-objects. These eight kinds of attainments are designated as *cittaviveka*. Due to inability to fulfil nine kinds of the Supramundane *dhammas* through mere mental seclusion, when one performs *vipassanā* practice by discerning on three general characters of conditioned things after making those absorptions and attainments as fundamental of *vipassanā* practice he reaches into the Fruit-Knowledge of Arahant with *Paṭisambhidañāṇa* (penetrative analytical knowledge or Discriminative Knowledge). This Noble Fruit-Knowledge of Arahant, *nibbāna*, are designated as *upadhiviveka* in all aspects of nature. That *nibbāna* is void from both sensual pleasures, defilements, *abhisaṅkhāra dhammas* which is capable of reforming new existence, and five aggregates. That *nibbāna* is, therefore, designated as *upadhiviveka*. The person who is pleasing with three kinds of seclusion always endeavours only *samatha* and *vipassanā* practices by instructing surrounding people in order to have the mind which inclines, bends towards three kinds of seclusion. (*Ang-3-66, Ang-A-3-26*)

4. *Bhikkhus*..... these nine kinds of Supramundane *dhammas* can be fulfilled only in the continuum of the person “who always endeavours both *samatha* and *vipassanā* practices in order to remove unwholesome *dhammas* but in order to improve wholesome *dhammas*; who has got enthusiastic diligence” but not in the continuum of the person “who is full of laziness”. (*Ang-3-65*)
5. *Bhikkhus*..... these nine kinds of Supramundane *dhammas* can be fulfilled only in the continuum of the person “who has got outshining mindfulness, i.e., the outshining mindfulness which can keep in mind conditioned things called *kāya, vedanā, citta, dhamma*; the outshining mindfulness which can keep in mind causal *dhammas* of conditioned things called *kāya, vedanā, citta, dhamma*; the outshining mindfulness which can keep in mind nature of *anicca, dukkha, anatta* of those conditioned things together with causal *dhammas*” but not in the continuum of the person “who is lacking in mindfulness.” (*Ang-3-65*)
6. *Bhikkhus*..... these nine kinds of Supramundane *dhammas* can be fulfilled only in the continuum of the person “who has got two kinds of concentration called access concentration, full concentration” but not in the continuum of the person “who is lacking in two kinds of concentration called access concentration, full concentration. (*Ang-3-65*)

In this case, according to the term, *Samādhi*, the Supreme Buddha, himself, explained that it means the first absorption, the second absorption, the third absorption, the fourth absorption in that *Anuruddha mahāvītakka Sutta* (*Ang-3-67*). Among three kinds of concentration, i.e., sense sphere concentration called access concentration which is reaching into climax; fine material sphere concentration, immaterial sphere concentration, due to preaching on the middle one, fine material sphere concentration, it is called the preaching methodology of showing middle one by which the beginning, sense sphere concentration and the end, immaterial sphere concentration must also be inferred. It should be considered the explanation that “eight kinds of attainments together with access concentration are called *cittavisuddhi* (the purification of mind)” found in *Visuddhi Magga* (*Vs-2-222*)

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7. **Bhikkhus**..... these nine kinds of Supramundane *dhammas* can be fulfilled only in the continuum of the person “who has got *vipassanā* knowledge, the Noble Path-Knowledge” but not in the continuum of the person “who is lacking in *vipassanā* knowledge, the Noble Path-Knowledge”. (*Ang-3-65*)
8. **Bhikkhus**..... these nine kinds of Supramundane *dhammas* can be fulfilled only in the continuum of the person “who is pleasing with *nibbāna* which is void from *papañca dhamma*, i.e., selfish desire, conceit, wrong view, which are extensible rounds of rebirth” but not in the continuum of the person “who is pleasing with obsession on *papañca dhamma* (= obsession as I, mine, my self-identity)”. (*Ang-3-65*)

These (8) factors plays vital important role in responsibilities of every virtuous person who has heartfelt desire to attain (9) kinds of the supra mundane *dhammas*. It will be explicit again on number, 5, 6 and 7, i.e., mindfulness, concentration, wisdom, as follows:_____

Sati (mindfulness)_____

Pāli Quotation (M-A-1-248)

The Exalted One preached on the objects which are foundations of mindfulness through dividing four categories, i.e., *kāya, vedanā, citta, dhamma*. Among those objects, according to the term, *kāya*, it includes some *samatha* practices, mindfulness of breathing (*ānāpānassati*) etc. The Exalted One instructed that all kinds of conditioned things called *kāya, vedanā, citta, dhamma* occurring in both internal and external continuums must be kept in mind previously after developing any kind of concentration like concentration of mindfulness of breathing. Afterwards the Exalted One instructed to discern conditioned things through both *paccayato udayabbaya dassana* by which how resultant *dhammas* called *kāya, vedanā, citta, dhamma* arise, due to obvious occurrence of causal *dhammas* and how resultant *dhammas* as called *kāya, vedanā, citta, dhamma* cease, due to absolute cessation of causal *dhammas* are kept in mind; and *khaynato udayabbayadassana* by which momentary arising and perishing phenomena of both kinds of causal and resultant *dhammas* are kept in mind. Then the Exalted One instructed to keep in mind pure phenomenon of perishing away of those *kāya, vedanā, citta, dhamma* together with causal *dhammas*. It includes two sections, i.e., previous section in which phenomena of arising and perishing away of *kāya, vedanā, citta, dhamma* together with causal *dhammas* are discerned and the second section in which pure phenomenon of perishing away of those conditioned things are discerned as *anicca, dukkha, anatta* alternately.

During keeping in mind in that way, the mindfulness keeps in mind *kāya, vedanā, citta, dhamma*, which are objects of *vipassanā* knowledge while the wisdom called *paññā* knows penetratively those *kāya, vedanā, citta, dhamma* upto the ultimate nature. The mindfulness keeps in mind how resultant *dhammas, kāya, vedanā, citta, dhamma* arise apparently, due to obvious occurrence of causal *dhammas* while the wisdom knows penetratively how resultant *dhammas, kāya, vedanā, citta, dhamma* arise apparently, due to obvious occurrence of causal *dhammas*. The mindfulness keeps in mind how resultant *dhammas, kāya, vedanā, citta, dhamma* cease, due to cessation of causal *dhammas* while the wisdom knows penetratively how resultant *dhammas, kāya, vedanā, citta, dhamma* cease, due to cessation of causal *dhammas*. The wisdom knows penetratively both phenomena of arising and perishing away and nature of *anicca, dukkha, anatta* of *kāya, vedanā, citta,*

dhamma together with causal *dhammas*. The wisdom knows penetratively both pure phenomenon of perishing away and nature of *anicca,dukkha,anatta* of *kāya,vedanā, citta, dhamma* together with causal *dhammas*.

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Thus the mindfulness is capable of keeping in mind objects of *samatha* and *vipassanā* practices while the wisdom is capable of discerning those objects over and over as they really are. There is no kind of discerning called *anupassanā* without mindfulness. Therefore only in the continuum of person with outshining mindfulness these (9) kinds of Supra mundane *dhammas* can be fulfilled but not in the continuum of person without outshining mindfulness on the nature of *anicca, dukkha, anatta* of *kāya, vedanā, citta, dhamma* together with causal *dhammas*. It is because number, 7, which is preached on *vipassanā* knowledge, in the next method, *kāyanupassanā, vedanānupassanā, cittanupassanā, dhammanupassanā* are unable to be developed in the absence of mindfulness.

Samādhi _____

Samādhim bhikkhave bhāvetha ,samāhito, bhikkhave bhikkhu yathābhūtam pajānāti (Sam-2-12, Sam-3-363)

Bhikkhus.... Develop concentration called Samadhi. *Bhikkhus....* A *bhikkhu* who has got concentrated mind knows things differentially as they really are. *(Sam-2-12, Sam- 3-363)*

The *bhikkhu* with concentrated mind knows that these are *rūpa, vedanā, saññā, sañkhāra, viññāṇa*, differentially as they really are. He knows differentially on phenomena of cause of arising and arising of *rūpa, vedanā, saññā, sañkhāra, viññāṇa* as they really are. He knows differentially on phenomena of cause of cessation and cessation of *rūpa, vedanā, saññā, sañkhāra, viññāṇa* as they really are. *(Sam-2-12)*

The *bhikkhu* with concentrated mind knows differentially that these are Noble Truth of Suffering as they really are. He knows differentially that these are Noble Truth of origin of suffering as they really are. He knows differentially that these are Noble Truth of Cessation of suffering as they really are. He knows differentially that these are Noble Truth of Course of practice leading to Cessation of Suffering, *nibbāna* as they really are *(Sam-3-363)*

According to the instructions of the Exalted One, which are found in these *Pāli* Texts, the righteous *meditator* has to develop the first absorption concentration, the second absorption concentration, the third absorption concentration, the fourth absorption concentration in order to know properly on five clinging aggregates, i.e., corporeality, feeling, perception, formations, consciousness which are called *dukkhasacca*; in order to know properly on how resultant five aggregates arise apparently, due to obvious occurrence of causal *dhammas* called *samudaya sacca* ; in order to know properly on how resultant five aggregates cease, due to absolute cessation of causal *dhamma* called *lokiyanirodha sacca*; in order to attain *vipassanā* knowledge called *lokiyamaggasacca* which knows properly on the nature of *anicca, dukkha, anatta* of five clinging aggregates together with causal *dhammas*; in order to know properly on all Four Noble Truths including *lokuttara nirodha sacca* (Supramundane Noble Truth of Cessation of Suffering) and *lokuttara magga sacca* (Supramundane Noble Truth of Course of Practice Leading to Cessation of Suffering) through the Noble Path-Knowledge and the Noble Fruit-Knowledge. In other

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words, he must develop any kind of concentration of two kinds called access concentration and full concentration inevitably. This is because these *dhammas* can be known in the presence of concentration. Therefore both the way of developing concentration upto the fourth absorption through mindfulness of breathing and ways of developing concentration through (10) kinds of *kasīṇa* object, eight kinds of attainments etc., are presented in section of *Ānāpānassati Samādhi*, Volume I and section of *Samatha* Practice, Volume V respectively in this paper.

The righteous *meditator* who wants to face with the Great Unconditioned Element, the Eternal Peace called *nibbāna* which is absolute emancipation from all kinds of suffering and worries should like to follow respectfully on the instruction that “these nine kinds of supramundane *dhammas* can be fulfilled only in the continuum of the person who has got two kinds of concentration called access concentration and full concentration but not in the continuum of the person who is lacking in two kinds of concentration called access concentration, full concentration”.

***Paññā* (Wisdom)**

Pāli Quotation (Ang-3-67)

The reason why the preaching that “*Bhikkhus*.... These nine kinds of Supra mundane *dhammas* can be fulfilled only in the continuum of the person who has got wisdom (called *vipassanā* knowledge, the Noble Path-Knowledge) but not in the continuum of the person who is lacking in wisdom (called *vipassanā* knowledge, the Noble Path-Knowledge),” is that – *bhikkhus*.... Under this Noble Admonishment, the practicing *bhikkhu* has got wisdom (called *vipassanā* knowledge, the Noble Path-Knowledge); he has fulfilled the wisdom (called *vipassanā* knowledge, the Noble Path-Knowledge), which is capable of penetrative knowing and seeing on conditioned things called five clinging aggregates together with causal *dhammas*; which is capable of breaking down the bulk of greediness, bulk of hatred, bulk of delusion; which is capable of knowing and seeing on phenomena of arising and perishing away of those conditioned *dhammas*; which is the course leading to *nibbāna* which is extinguishing of suffering of round *dhammas*; which is pure and noble realization. That preaching in a way that “*Bhikkhus*.... These nine kinds of Supra mundane *dhammas* can be fulfilled only in the continuum of the person who has got wisdom (called *vipassanā* knowledge, the Noble Path-Knowledge) but not in the continuum of the person who is lacking in wisdom (called *vipassanā* knowledge, the Noble Path-Knowledge),” is worth preaching with regarding to these facts. (*Ang-3-67*)

Translation of above *Pāli* Text is performed with referring to explanation of the following commentary.

Pāli Quotation (M-A-3-22, Ang-A-3-2)

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The term, *udayatthagāminiyā*, means capable of penetrative knowing and seeing on phenomena of arising and perishing away of five clinging aggregates. The term, *ariyāya*, means pure and noble realization, due to lying distance from defilements by means of long lasting removing ability (*vikkhambhana pahāna*), i.e., one hour, two hours etc., in *samatha* stage; and by means of absolute eradication (*samuccheda pahāna*) during the Noble Path (-moment). The term, *paññāya samannāgato*, means it has fulfilled both *vipassanā* knowledge

and the Noble Path-Knowledge. The term, *nibbedhikāya*, means those *vipassanā* knowledge and Noble Path-Knowledge which are capable of breaking down bulk of defilements. It means one has got those *nibbhdhikā paññā*. Among those *vipassanā* knowledge and Noble Path-Knowledge called *nibbedhikā paññā*, the Noble Path-Knowledge is capable of breaking down bulk of greediness, bulk of hatred, bulk of delusion by means of absolute eradication, resulting in designation as *nibbedhikā paññā*.

Vipassanā knowledge is capable of breaking down bulk of greediness, bulk of hatred, bulk of delusion by means of temporary removing (*tadangapahāna*), resulting in designation as *nibbedhikā paññā*. Furthermore *vipassanā* knowledge is worth saying as *nibbedhikā*, due to ability to arise the Noble Path-Knowledge called *nibbedhikā*. The term, *sammā dukkhakkhaya gāminiya*, means the Noble Path-Knowledge because it is capable of going toward *nibbāna* through extinguishing sufferings of rounds of rebirth and defilement rounds properly. The Noble Path-Knowledge is called the wisdom which is capable of reaching to *nibbāna* which is extinguishing of sufferings of rounds of rebirth and defilements round properly. *Vipassanā* knowledge is called the wisdom which is capable of going toward *nibbāna* through extinguishing sufferings of rounds of rebirth and defilements round temporarily. In the next method, it should be recognized the fact this *vipassanā* knowledge is designated as *dukkhakkhaya gāmini paññā* (=the wisdom which is capable of reaching into *nibbāna* which is extinguishing of all kinds of suffering), because it is capable of attaining the Noble Path-Knowledge which is capable of extinguishing sufferings of rounds of rebirth and defilements round. (*M-A-3-22, Ang-A-3-2*)

In this paper called *nibbāna gāminipatipadā*, with heartfelt desire to attain *vipassanā* knowledge, the Noble Path-Knowledge which are capable of extinguishing sufferings of rounds of rebirth and defilements round –

1. It has been presented on ways of discerning of corporeal *dhammas* called *rūpakkkhandhā* which are inclusive in five clinging aggregates in order to know properly upto the field of ultimate nature in Section of *rūpakammaṭṭhāna*.

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2. It has been presented on ways of discerning of mental *dhammas* called *vedanākkhandhā, saññākkhandhā, saṅkhārakkhandhā, viññāṇakkhandhā* which are inclusive in five clinging aggregates in order to know properly upto the field of ultimate nature in Section of *nāmakammaṭṭhāna*.
3. Ways of discerning on causal *dhammas* of five clinging aggregates occurring in three periods, past, future, present and two continuums are presented in the section of *paticcasamuppāda* in order to keep in mind those *dhammas* as they really are. It is presented with especially referring to attain both the Knowledge of Cause and Condition and the Knowledge of Arising and Passing Away or *vipassanā* knowledge which are capable of discerning on how resultant *dhammas* arise apparently, due to obvious occurrence of causal *dhammas*, and how resultant *dhammas* cease, due to absolute cessation of causal *dhammas*, which are called *paccayatoudaya bbaya dassana*; which are capable of discerning on phenomena of both arising and perishing away of conditioned things.
4. Ways of discerning on conditioned things called corporeality, mentality, cause and result through characteristic, function, manifestation, proximate cause are presented in the Section of *lakkhaṇadicatukka* with intention for attainment of clearer and clearer knowledge on corporeal and mental *dhammas* together with causal *dhammas*.

5. Now ways of alternate discerning as *anicca, dukkha, anatta* both by taking objects of phenomena of arising and perishing away of conditioned things together with causal *dhammas* and by taking object of pure phenomenon of perishing away of conditioned things together with causal *dhammas* are presented in this Section of *Vipassanā* with heartfelt desire to attain *vipassanā* knowledge and the Noble Path-Knowledge for virtuous readers.

Designating as “*tathāgata*”

There are many reasons to designate the Perfectly Self-Enlightened One as “*tathāgata*”. Among those reasons, a kind of reason why the Exalted one is designated as “*tathāgata*” is as follow: _____

Pāli Quotation (Di-3-111, Ang-1-332)

Bhikkhus.... I, myself, called *tathāgata* has got incomparable Supreme Path-Knowledge of Aranant together with the Knowledge of Omniscience at such night. (It was the night of full moon day of Kason, Great Era 103.) He will enter into the final death with *anupādisesa nibbāna dhātu* which has no remain of consequence *kammajarūpa* at such night. (It was the night of full moon day of Kason, Great Era 148). Throughout (45) rains retreat (*vassa*) between those two nights, such *dhammas* were delivered and instructed. All *dhammas* which had been delivered are right as I had delivered but never occur as another state of affair called wrong. I am, therefore, worth designating as *tathāgata*. (*Dī-3-111, Ang-1-332*)

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Every *dhamma* which has been delivered by the Exalted One throughout (45) rains retreat from the day attaining the Knowledge of Omniscience until the day entering into the Eternal Peace after final death, is right. It never occur as another state of affair called wrong. Therefore _____

these noble preaching called *Mahāpurisa vitakka* (=Initial applications of Great Gentlemen), i.e.,

“These nine kinds of Supra mundane *dhammas* can be fulfilled only in the continuum of the person with greedlessness but not in the continuum of person with greediness. It can be fulfilled only in the continuum of the person with contentments of four requisiteness which are available, respectable and enough only, which are called *santuṭṭhi dhammas* but not in the continuum of person without *santuṭṭhi dhammas*. It can be fulfilled only in the continuum of the person who is pleasing with three kinds of seclusion *dhammas* but not in the continuum of the person who is pleasing with associations of both friends and defilements. It can be fulfilled only in the continuum of the person who always endeavours both *samatha* and *vipassanā* practices but not in the continuum of the person who is full of laziness. It can be fulfilled only in the continuum of the person who has got outshining mindfulness which can keep in mind nature of *anicca, dukkha, anatta* of conditioned things called *kāya, vedanā, citta, dhamma* together with causal *dhammas* but not in the continuum of the person with forgetfulness. It can be fulfilled only in the continuum of the person who has got two kinds of concentration called access concentration and full concentration but not in the continuum of the person who is lacking in any kind of concentration. It can be fulfilled only in the continuum of the person who has got *vipassanā* knowledge, the Noble Path-Knowledge but not in the continuum of the person who is lacking *vipassanā* knowledge, the Noble Path-Knowledge. It can be fulfilled only in the continuum of the person who is

pleasing with *nibbāna* which is void from three kinds of *papañca dhamma* but not in the continuum of the person who is pleasing with obsession on three kinds of *papañca dhamma*”,

are right absolutely but never occur as another kind of state of affair called wrong.

Therefore if the righteous *meditator* has also heartfelt desire to attain (9) kinds of Supramundane *dhammas*, he has to perform the practice

1. “in order to fulfil improvement of” *appiccha dhamma* (greedlessness),
2. “in order to fulfil improvement of” *santuṭṭhi dhamma* (contentment),
3. “in order to fulfil improvement of” three kinds of seclusion *dhammas*,
4. “in order to fulfil improvement of” enthusiastic diligence in *samatha* and *vipassanā* practices,
5. “in order to fulfil improvement of” outshining mindfulness on *kāya, vedanā, citta, dhamma* together with causal *dhammas*,
6. “in order to fulfil improvement of” any kind of concentration called access concentration, full concentration,
7. “in order to fulfil improvement of” *vipassanā* knowledge, the Noble Path-Knowledge,
8. “in order to fulfil improvement of” the mind which is pleasing with *nibbāna* which is extinguishing of three kinds of *papañca dhamma*.

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