

*"namo tassabhagavato arahato sammāsambuddhassa"*

NIBBĀNA GĀMINIPAṬIPADĀ

**THE WAY OF PRACTICE LEADING TO  
NIBBĀNA**

**VOLUME V**

**Page 151 – 200**

**Section of *vipassanā* practice & *samatha* practice**

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Each corporeal *dhammas* shown in remaining corporeal septet method has to be discerned as *anicca, dukkha, anatta*. That consciousness of *vipassanā* practice must be discerned by the second consciousness of *vipassanā* practice ... R ... the tenth consciousness of *vipassanā* practice must be discerned by the eleventh consciousness of *vipassanā* practice as shown in above way. Thus the function of *vipassanā* practice is worth accomplishing throughout day by progression of consciousness of *vipassanā* practice. Although it can be accomplished in that way, the way of discerning on corporeality and mentality is proficiently performed through the function of Knowledge of Comprehension after the tenth consciousness of *vipassanā* practice is discerned. Therefore it is explained in *Ariya vamsa kathā* that it should be stopped at the tenth consciousness only. The practising *bhikkhu* who performs *vipassanā* practice in this way, can be designated as he performs the way of discerning in sequence (*paṭipāṭi*). (*Vs-2-262*)

In this case, it should be understood the fact it refers to the way in which preceding mind-door cognitive process is discerned by succeeding mind-door cognitive process successively.

### 5. Way of discerning through removing wrong views (*diṭṭhiugghāṭṇa*)

In the continuum of *meditator* who obsesses the wrong view that "I'm performing *vipassanā* practice; this is my way of *vipassanā* practice", etc., the function of removing of wrong view can not be accomplished yet. Actually \_\_\_ for the practising person who reasons that... "only conditioned things discerns on conditioned things; three general characters are scrutinized; it is discriminated and kept in mind as *anicca, dukkha, anatta*"... etc., the function of removing of wrong views is accomplished consequently. (*Vs-2-263*)

In this case, conditioned things, which are able to perform *vipassanā* practice, are mental *dhammas* of continuity of impulses of mind-door cognitive process of great wholesome deed for worldly person. Mental *dhammas*, which are objects of *Vipassanā* Knowledge are groups of conditioned things called *dukkha sacca, samudayasacca* including mental *dhammas* of continuity of impulses of mind-door cognitive process of great wholesome deed.

It should be recognized the words, "I, my", which are able to obsess as "I'm performing *vipassanā* practice, this is my way of *vipassanā* practice." etc, refer to "self" (*atta*).

### 6. Way of discerning through removing conceit (*mānaugghāṭṇa*)

In the continuum of *meditator* who obsesses the exceeding conceit in a way that "*vipassanā* practice is performed well; *vipassanā* practice is performed through pleasingness..." etc, the function of removing of conceit cannot be accomplished yet. Actually \_\_\_ for the practising person who reasons that "only conditioned things discerns on conditioned things; three general characters are scrutinized; it is discriminated and kept in mind as *anicca, dukkha, anatta* etc.,

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The function of removing of exceeding conceit is accomplished consequently. (*Vs-2-263*)

### 7. Way of discerning through decreasing attachment (*nikantipariyādāna*)

In the continuum of *meditator* who delights in performing *vipassanā* practice that " I am capable of performing *vipassanā* practice".. etc, the nature of drying up of craving as water can not be accomplished yet. Actually \_\_\_ for the practising person who reasons that "only conditioned things discerns on conditioned things; three general characters are scrutinized; it is discriminated and kept in mind as *anicca, dukkha, anatta* etc, the nature of drying up of craving as vapourized water is accomplished consequently. (*Vs-2-263*)

Furthermore the commentator Sayadaw continued to explain how *vipassanā* practice can be performed systematically in order to break down obsessions of craving, conceit, and wrong views as follows. \_\_\_

(5) (6) (7) *diṭṭhiuggahāṭana-mānaugghāṭana-nikantipariyādāna*

**Pāli –Quotation (Vs-2-263, 264) 4 paragraphs**

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**Pāli – Quotation (Mahāṭī-2-416) 6 paragraphs**

#### **A. avasavattanaṭṭhena anattā**

1. If conditioned things are, actually, "*atta*", it is worth discriminating as *atta* by wisdom. However conditioned things are *anatta* (non-self). Even though those are *anatta*, the obsession as *atta* occur reversly. Therefore those conditioned things are \_\_\_
  - (a) *anatta*, due to presence of the meaning that the absence of "*atta*" which is capable of indulging for one's desire;
  - (b) *anicca*, due to presence of the meaning that the nature of absence after they arise suddenly and perish away suddenly;
  - (c) *dukkha*, due to presence of the meaning that the nature of being oppressed by perpetual process of arising and perishing away.

For the *meditator* who discerns general characters of conditioned things in this way, the function of removing of wrong views is accomplished. (*Vs-2-263*)

In the aspect of way of *vipassanā* practice, removing of wrong views is resulted from *anattānupassanā* (=Contemplation on Non-self), especially. Therefore, after explaining on *anattānupassanā* in a way that "if conditioned things are, actually, *atta*" etc, it is continued to explain that "conditioned things should be discerned as both *anicca, dukkha*".

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It is because \_\_\_ those *aniccā-nupassanā ñāṇa*(Knowledge of contemplation on impermanence) and *dukkhānupassanā ñāṇa* (=Knowledge of contemplation on suffering) give rise to improvement of *anattānupassanā ñāṇa* (= Knowledge of contemplation on non-self) by means of the relation of determinative dependence (*upanissaya paccaya*). Therefore the commentator Sayadaw explained continuously in order to perform *vipassanā* practice by discerning as both *anicca* and *anatta* after discerning conditioned things as *anatta*. (*Mahāṭī-2-415,416*)

#### **B.hutvā a-bhāvaṭṭhena aniccā**

When the character of *anicca* is explained, the commentary explains that "due to presence of the meaning that the nature of absence after they arise suddenly, conditioned things are *anicca*" (*hutvā a-bhāvaṭṭhena aniccā*). With regarding to this word, *hutvā* (=after

they arise suddenly), the occurrence of absence of conditioned things previous to arising phase (*uppāda*) and the occurrence of presence of conditioned things just at the midst of three time phases, *uppāda-ṭhiti-bhanga*, are shown. Afterwards, due to explanation on the word, *a-bhāva*, again, the occurrence of absence of conditioned things after perishing phase (*bhanga*) is shown. With regarding to two words, *hutvā* and *a-bhāva*, it shows that at the midst of two kinds of absence, absence before arising phase and absence after perishing away, conditioned things can stand momentarily, but not permanence is the character of *anicca* indeed. (see Myanmar translation of *Visudhi Magga* by Pyi Sayadaw)

2. If conditioned things are, actually, *nicca*, it is worth designating as *nicca* by wisdom. However conditioned things are *anicca* (impermanence) really. Even though those are *anicca*, the obsession as *nicca* occur reversely. Therefore those conditioned things are *anicca*, due to presence of the meaning that the nature of absence after they arise suddenly and perish away suddenly. Those are *dukkha*, due to presence of the meaning that the nature of being oppressed by perpetual process of arising and perishing away. Those are *anatta*, due to presence of the meaning that the absence of *atta* which is capable of indulging for one's desire. In the continuum of *meditator* who discerns general characters of conditioned things in this way, the function of removing of conceit is accomplished. (*Vs-2-263*)

In the aspect of way of practice, removing of conceit is resulted from *aniccānupassanā* (=Contemplation on Impermanence), especially. In the insight of *meditator* who discerns conditioned things which are perishing away perpetually and momentarily how the opportunity to occur conceit that "I, I" can be present.

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In *Meghiya Sutta (Udāna-120)*, the Buddha preached that \_\_\_\_\_

\* *aniccasaññā bhāvetabbā asamimānasamugghāṭṭāya*.

= Perception of impermanence must be developed in order to remove conceit that is capable of priding as "I, I". (*Mahāṭṭ-2-416*)

### C. *uppādavayapaṭipīḷḷathena dukkhā*

3. If conditioned things are, actually, *sukha*, it is worth designating as *sukha* by wisdom. However conditioned things are *dukkha* (suffering) really. Even though those are *dukkha*, the obsession as *sukha* occur reversely. Therefore those conditioned things are *dukkha*, due to presence of the meaning that the nature of being oppressed by perpetual process of arising and perishing away. Those are *anicca*, due to presence of the meaning that the nature of absence after they arise suddenly and perish away suddenly. Those are *anatta*, due to presence of the meaning that the absence of "atta" which is capable of indulging for one's desire. In the continuum of *meditator* who discerns general characters of conditioned things in this way, the nature of drying up of craving as vapourized water is accomplished. (*Vs-2-264*)

In the aspect of way of practice, the nature of drying up of the craving as vapourized water is resulted from *dukkhānupassanā* (=Contemplation on suffering), especially. It is right. \_\_\_\_\_ In the continuum of *meditator* who discerns the nature of suffering of conditioned things, which is real suffering through both naturally and source of suffering, no pleasingness on those conditioned things occur consequently. It is right. \_\_\_\_\_ In the continuum of worldly person who sees conditioned as pleasurable *dhammas (assāda)* only, the craving and heartfelt desire on those conditioned things can occur obviously. (*Mahāṭṭ-2-416*)

Sub-commentator, *Mahāṭṭhā* Sayadaw explained that these knowledge of Contemplation on Impermanence and knowledge of Contemplation on suffering should also be recognized similarly in *Mahāṭṭhā-2-pp416*. For persons with little wise it would be presented further explanation again.

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The Knowledge of Contemplation on Impermanence is able to remove obsession of conceit really. However, only when remaining two kinds of knowledge of Contemplation benefit it by means of efficiency of relation of determinative dependence, that Knowledge of Contemplation of Impermanence becomes sharp, brave, improved and powerful. Due to this reason, commentator Sayadaw explained in *Visuddhi Magga-2-264*, that after finishing to contemplate impermanent nature of conditioned things, Contemplations on suffering and non-self have to be carried out again.

Similarly the Knowledge of Contemplation on Suffering is able to dry up craving really. However, only when remaining two kinds of Knowledge of Contemplation benefit it by means of efficiency of relation of determinative dependence, that Knowledge of Contemplation on Suffering becomes sharp, brave, improved and powerful. Due to this reason, commentator Sayadaw explained in *Visuddhi Magga-2-264*, that after finishing to contemplate suffering nature of conditioned things, Contemplations on impermanence and non-self have to be carried out again.

#### D. Summary to be recognized \_\_\_\_\_

The followings are abstract meaning to be recognized.

In the insight of practising person with well experience in the function of Knowledge of Comprehension through way of discerning in sequence called *paṭipāṭi*, at such time, *anattānupassanā ñāṇa* becomes sharp, brave and clear. At that time two kinds of Knowledge, *aniccānupassanā ñāṇa* and *dukkhānupassanā ñāṇa* follow perpetually that *anattānupassanā ñāṇa*, resulting in finishing the function of removing wrong views. It is right. \_\_\_\_\_ Every wrong view has the source of opinion of self (*atta*), wrong view of self (*atta*). The Knowledge of Contemplation of Non-self is the opposite to wrong view of self. Therefore the Knowledge of Contemplation of Non-self which becomes sharp, brave, clear through the efficiency of relation of determinative dependence of remaining two kinds of Knowledge of Contemplation, can break down wrong view of self effectively. (*Mahāṭṭhā -2-416*)

At such time, *aniccānupassanā ñāṇa* becomes sharp, brave and clear. At that time, two kinds of Knowledge, *dukkhānupassanā ñāṇa* and *anattānupassanā ñāṇa* follow perpetually that *aniccānupassanā ñāṇa*, resulting in finishing the function of

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removing conceit. It is right. \_\_\_\_\_ If the obsession of *nicca* (permanence) on conditioned thing is present apparently, the conceit as in the continuum of a *brahma* called *Baka* that "*idam niccam idam dhuvam* = this plane is permanent, durable plane" etc., can occur consequently. The Knowledge of Contemplation of Impermanence is opposite to the obsession of *nicca* (*nicca gāha*). Therefore, the Knowledge of Contemplation of Impermanence which becomes sharp, brave, clear through the efficiency of relation of

determinative dependence of remaining two kinds of Knowledge of Contemplation, can break down obsession of conceit effectively. (*Mahāṭī -2-416*)

At such time, *dukkhānupassanā ñāṇa* becomes sharp, brave and clear. At that time, two kinds of Knowledge, *aniccānupassanā ñāṇa* and *anattānupassanā ñāṇa* follow perpetually that *dukkhānupassanā ñāṇa*, resulting in finishing the function of drying up of craving. It is right. \_\_\_\_ If the perception of *sukha* (happiness) on conditioned thing is present apparently, the obsession of craving on those conditioned things as "my property", occur obviously. The Knowledge of Contemplation of Suffering is opposite to the obsession of craving (*taṇā gāha*). Therefore, the Knowledge of Contemplation of Suffering which becomes sharp, brave, clear through the efficiency of relation of determinative dependence of remaining two kinds of Knowledge of Contemplation, can break down and dry up the craving effectively. (*Mahāṭī -2-416*)

In this way, in the continuum of practising *meditator* who discerns conditioned things as *anatta*, accomplishment to remove wrong view occurs obviously. In continuum of practising *meditator* who discerns conditioned things as *anicca*, accomplishment to remove conceit occurs obviously. In continuum of practising *meditator* who discerns conditioned things as *dukkha*, accomplishment to dry up craving occurs obviously. Thus this bylaw that "the way of *vipassanā* practice stands on specific concernment", is worth pointing out really. (*Vs2-264*)

Therefore every practising person should like to follow the olden bylaw that "only when *vipassanā* practice is performed by discerning conditioned things as all three general characters three kinds of obsession, obsession of craving, obsession of conceit, obsession of wrong view, can be removed thoroughly. In accordance with that **bylaw**, wrong view can not be removed temporarily by discerning as *anatta* only through *anattānupassanā ñāṇa*; the obsession of conceit can not be removed temporarily by discerning as *anicca* only through *aniccānupassanā ñāṇa*; the subtle craving can not be removed and dried up by discerning as *dukkha* only through *dukkhānupassanā ñāṇa*. It should be recognized the fact that only when one kinds of Contemplation is benefited by the efficiency of relation of determinative dependence of remaining two kinds of contemplation, each kind of Contemplation can remove respective defilement temporarily and effectively.

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### E. It would be well-experienced

- *ettāvataṃ panassa rūpakammaṭṭhānampi  
arūpakamma hānamattipi paguṇam hoti. (Vs-2-264)*

If corporeal septet method and non-corporeal septet method are accomplished by discerning two continuums, both internal and external continuums thoroughly, discerning on corporeality and discerning on mentality are well-experienced. (*Vs-2-264*)

### F. Eighteen Kinds of Great *Vipassanā* Practice (*Vs-2-264*)

That practising *meditator* with well experiences *rūpakammaṭṭhāna* and *nāmakammaṭṭhāna*, has partially acquired eighteen kinds of great *vipassanā* which are both basically and functionally varied from the upper Contemplation on Dissolution (*bhaṅgānupassanā*). In this stage of Knowledge of Comprehension (*sammasana ñāṇa*) called the stage of full understanding on object (*tīraṇa pariññā*), after penetrative and partial knowing and seeing on objects, each Knowledge of Contemplation (*anupassanā ñāṇa*)

abandons and removes respective defilement, perception of permanence etc., which is opposite of respective Knowledge of Contemplation.

These eighteen kinds of *Vipassanā* Knowledge, *aniccānupassanā* etc., are called Great *Vipassanā* Practice. Among those (18) kinds \_\_\_\_\_

1. the *meditator* who develops *aniccānupassanā* (contemplation of impermanence) on conditioned things removes perception of permanence (*nicca saññā*).
2. The *meditator* who develops *dukkhānupassanā* (contemplation of suffering) on conditioned things removes perception of pleasure (*sukha saññā*).
3. The *meditator* who develops *anattānupassanā* (contemplation of non-self) on conditioned things removes perception of self (*atta*).
4. The *meditator* who develops *nibbidānupassanā* (contemplation of disenchantment) on conditioned things removes delighting.
5. The *meditator* who develops *virāgānupassanā* (contemplation of dispassion) on conditioned things removes passion.
6. The *meditator* who develops *nirodhānupassanā* (contemplation of cessation) on conditioned things removes sources (*samudaya*) of conditioned things. [The way of Contemplation which occurs by taking the object of momentary cessation is called *nirodhānupassanā*. The Noble Path-Knowledge which occurs by taking the object of *nibbāna*, the cessation of passion, is also called *nirodhānupassanā*. (*Vs-1-282*)]
7. The *meditator* who develops *paṭinissaggānupassanā* (Contemplation of Abandonment) removes obsession on conditioned things as a new existence again and obsession as permanent nature... etc., [*Vipassanā* Knowledge, which discerns general characters by taking the object of perishing phase of conditioned things, is called *pariccāgapaṭinissagga*, due to ability to abandon defilements with five aggregates and *abhisañkhāra dhamma* that can provide new existence, temporarily. It is also called *pakkhandana paṭinissagga*, due to ability to enter into Unconditioned Element, *nibbāna* by inclination towards it. The Noble Path-Knowledge is called not only *pariccāga paṭinissagga*, due to ability to abandon defilements with aggregates and *abhisañkhāra dhamma* forever, but also *pakkhandana paṭinissagga*, due to ability to enter Unconditioned Element, *nibbāna*, through facing with it. (*Vs-1-282*) *Vipassanā* Knowledge which is completed with that kind of abandonment (*paṭinissagga*) is called *paṭinissaggānupassanā*.]
8. The *meditator* who develops *khayānupassanā*, (contemplation of fading away) which discerns momentary perishing phase of conditioned things, removes perception of compactness (*ghanasaññā*) that is wrong perception as bulk of corporeality, bulk of mentality. [After breaking down the bulk of corporeality and the bulk of mentality, called compactness of continuity, compactness of form, compactness of function, compactness of object, the ultimate nature of those conditioned things are discerned and generalized as *anicca*, due to presence of the meaning of ability to finish off and destruct. That *Vipassanā* Knowledge is called *khayānupassanā*. Due to through completion of that contemplation, removing of perception of compactness occurs consequently. At previous to *khayānupassanā*, however, removing of perception of Compactness can not be occurred, due to incompleteness of *khayānupassanā*. Perception of compactness means wrong perception on conditioned things as single by means of four kinds of compactness.]
9. The *meditator* who develops *vayānupassanā* (contemplation of decaying) which is capable of discerning on decaying (*vaya*) and cessation (*nirodha*) of conditioned things over and over again, removes the craving called *āyūhana* (accumulation) which is capable of cooperating wholesome and unwholesome *kamma* formations.



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After discerning on dissolution of conditioned things through experiential knowledge or hypothetical knowledge, the way of taking into heart and inclination towards the phenomenon of perishing away called *bhanga* is designated as *vayānupassanā*. The craving which is capable of cooperating conditioned things called *puññābhisañkhāra*, *apuññābhisañkhāra*, *āneñjābhisañkhāra* can be removed by that *vayānupassanā*. In order to arise such perpetual cyclic *dhamma*, such kind of craving cooperates *puññābhisañkhāra*, *apuññābhisañkhāra*. The mind of that *meditator* never incline towards that cyclic *dhamma* with craving. Therefore it is explained that the *meditator* who develops *vayānupassanā* removes *āyūhana*. (*Mahāṭṭi-2-417*)

10. The *meditator* who develops *vipariṇāmanupassanā* (contemplation of change) which discerns the nature of change and alteration of conditioned things with two allotments called aging-death (static phase-perishing phase), removes perception of durability on conditioned things.
11. The *meditator* who develops *aniccānupassanā* called *animittānupassanā* (contemplation of signless) removes emblem of form and shape which is obsessed by perception of bulk of corporeal and mental units, through inability to breakdown compactness of continuity and compactness of form.
12. The *meditator* who develops *dukkhānupassanā*, which is the cause of Knowledge of void of heartfelt desire on conditioned things, which is also called *appaṇihitānupassanā*, (contemplation of desireless) removes desire of bliss. (*sukhapaṇidhi*).
13. The *meditator* who develops *anattānupassanā*, which is capable of discerning on the nature of void of self of conditioned things over and over again, which is also called *suññatāmānupassanā* (contemplation of voidness) removes *attābhinivesa* called wrong way of taking into heart conditioned things as self (*atta*).
14. The *meditator* who develops *adhipaññā dhamavipassanā* (contemplation of higher wisdom of insight into phenomena) called exceeding *vipassanā*, which occurs by taking the object of nature of void of permanence, bliss, self of conditioned things, removes wrong way of taking into heart which is called *sārādānābhinivesa* (adherence due to grasping at a core) which occurs by means of obsession on conditioned things as essence of permanence etc.
15. The *meditator* who develops *yathābhūta ñāṇa dassanā* (knowledge and vision of reality) called *sappaccaya nāmarūpa pariggaha ñāṇa* (Knowledge of Analysing Mentality and Corporeality, together with Cause and Conditioned), removes way of taking into heart with indecisiveness called *sammohābhinivesa* which arise through wrong believes with sceptical doubt, such as "did I exist in the past?", and " the world is become by creator (*issara*), such as Brahma, Vishnu, God etc.

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16. The *meditator* who develops *ādīnavānupassanā ñāṇa* (Contemplation of Danger) which discerns disadvantage of all kinds of existences, resulting from *bhayatupṭṭhāna* which appears as great terror of conditioned things, removes *ālayābhinivesa* called craving which is capable of taking into heart conditioned things as refuge and desirable ones wrongly.
17. The *meditator* who develops *paṭisañkhānupassanā* (Contemplation of reflection), which is the cause of abandonment of conditioned things, which is capable of resonating

phenomenon of impermanence, suffering, non-self of conditioned things over and over again, removes ignorance which is opposite of Knowledge of Reflection. (non-reflection) called *appaṭisankha*.

18. The *meditator* who develops *vivaṭṭānupassanā* (contemplation of turning away) which are Knowledge of Neutrality Towards Formations and Knowledge of Adaptation, removes *samyogābhinivesa* (adherence due to bondage) which is wrong way of taking into heart defilements, such as associating with sensual pleasure (*kāmasamyoga*) etc. (*Vs-2-264*)

Among those (18) kinds of Great *Vipassanā*, *aniccānupassanā*, *dukkhānupassanā*, *anattānupassanā* are worth getting, due to this practising person can discern conditioned things by means of three general characters called *anicca*, *dukkha*, *anatta*.

#### G. *animittānupassanā*, *appaṇihitānupassanā*, *suññatānupassanā*

*Pāli Quotation (Paṭisam-259, Vs-2-265)*

These two kinds of Contemplation, *aniccānupassanā* and *animittānupassanā* are the same in meaning but varied in terminology only. Therefore those are synonyms. These two kinds of Contemplations, *dukkhānupassanā* and *appaṇihitānupassanā* are the same in meaning but varied in terminology only. Therefore those are synonyms. These two kinds of Contemplations, *anattānupassanā* and *suññatānupassanā* are the same in meaning but varied in terminology only. Therefore those are synonyms.

#### H. *animittānupassanā*

*Pāli Quotation (Mahāṭṭi-2-417)( Mahāṭṭi-2-439)*

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*Pāli Quotation (Mūlaṭṭi-1-113)(Anuṭṭi-1-121)*

*(Vs-2-284) (Mahāṭṭi-2-447)*

The exegete of *Visuddhi Magga* explained in volume 2, pp, 284 that the term, *nimitta* means *sankhāra nimitta* (phenomenon of conditioned things) and it is also the name of all conditioned things occurring in three periods, past, future, present.

With relating to explanation in this way, Sub-commentator Sayadaw performed further explanation as follows. \_\_\_\_\_

These persons, unexperienced persons who never reach to the field of ultimate reality by true *Vipassanā* Knowledge and experienced persons who put aside *vipassanā* practice temporarily or for long time although they had reached to the field of ultimate reality partially, usually see conditioned things as form and shape. Compactness of continuity, form and function of *corporeal dhamma* and Compactness of continuity, form, function and object of *mental dhamma* are known and seen without breaking down any kind of compactness.

Those kinds of compactness called bulks of continuity, form, function and object of both corporeal and *mental dhammas* are actually a fixed way of appearance of conditioned things for unexperience persons and experienced persons who put aside *vipassanā* practice temporarily or for a long time. Actually there is no bulk free from conditioned things.

The name, *sankhāra nimitta*, which is bulks of compactness of continuity, form, function and object of conditioned things is applied metaphorically on the name of conditioned things which are ultimate elements, resulting in designating as *sankhāra nimitta* (phenomena of conditioned thing) for the latter.

With regarding to these exegeses, if *vipassanā* practice is carried out through discerning on corporeal and mental *dhammas* a bulks of compactness without reaching into

the field of ultimate reality by penetrative knowledge, it can be said *nimitta* only is discerned but not *animitta*, resulting in not deserving to designate as *animittā nupassanā*.

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Unless *animittā nupassanā* is worth designating, it can not be designated as *anicca nupassanā*, resulting in inability to reach true *vipassanā* practice preached by the Buddha.

It will be explicit. \_\_\_\_ According to the *Pāli* Texts and commentaries preached by the Buddha, true *vipassanā* practice can be accomplished by the cascade of way of practice through which corporeal and mental units have to be seen by light of sufficient concentration and knowledge firstly. After keeping in mind ultimate nature of corporeal and mental *dhammas* by breaking down compactness of corporeal and mental *dhammas* systematically, secondly, the phenomena of impermanence, suffering and non-self of corporealities and mentalities must be discerned. If various nature of corporeal elements are seen as a whole; or if even corporeal and mental units are not seen by inside yet; If ultimate nature of corporeal and mental *dhammas* can not be seen by breaking down compactness of corporeality and mentality; if the *meditator* is able to discern structural constituents of earth (*sasambhārapathavī*), structural constituents of water (*sasambhāra āpo*), structural constituents of fire (*sasambhāra tejo*), structural constituents of air (*sasambhāra vāyo*) only, but not ultimate nature of corporeal and mental *dhammas*, the way of *vipassanā* practice of that *meditator* is only superficial practice that discerns on *nimitta*, but not *animittā vipassanā*, *aniccā vipassanā*. So *vipassanā* practice of a *meditator* is unable to see the ultimate nature of corporeality and mentality is not real *vipassanā* practice in accordance with the Buddha's preaching really.

If a such *meditator* can see corporeal units, depending upon previous perfection, and then he performs *vipassanā* practice by seeing arising and perishing away of those corporeal units, it can be said he discerns on *nimitta dhammas* (*dhammas* with form and shape). Corporeal units are smallest bulk of corporeal *dhammas* in the aspect of conventional truth, which are not free from concept called concept of form, concept of shape... etc. Every concept is *nimitta dhammas*. Only, when those corporeal units are analyzed by penetrative knowledge up to the field of ultimate sense, can the *meditator* perform true *vipassanā* practice by discerning on *animitta dhammas* which are true objects of *Vipassanā* Knowledge.

If a such *meditator* has never seen even corporeal units; in other words, if he discerns on bulk of corporeality and bulk of mentality as *anicca* without experience to see corporeal units and mental units, that way of discernment is not worth designating as *animittānupassanā*, *aniccānupassanā*, resulting in inability to be occurred true *vipassanā*. Even though one is a great wise, enough mindfulness is very difficult to be developed.

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Only when the insight reaches into extremity of arising phase and extremity of perishing phase of each ultimate element of corporeal and mental *dhammas* consisting in respective corporeal and mental units, the compactness of continuity will be broken down. If the perishing phase of ultimate elements within each corporeal mental unit and the arising phase of ultimate elements within another corporeal or mental unit are seen continuously; in other words, the perishing phase of preceding ultimate elements and the arising phase of succeeding ultimate elements are seen continuously without separation between two extremities, the wrong opinion that "conditioned things can exist from one instant called

three-time phases, i.e., *uppāda-ṭhiti-bhanga* to another instant called three-time-phases, i.e., *uppāda-ṭhiti-bhanga*," can be occurred consequently. Perception of unique (*ekatta saññā*) which considers that "preceding ultimate *dhamma* and succeeding ultimate *dhamma* are single *dhamma*", can give rise to wrong view on conditioned things as permanence (*anicca*).

Furthermore, unless each kind of corporeal *dhamma* or mental *dhammas* within specific corporeal unit or mental unit is analyzed by knowledge that "this is earth-element, this is water-element, this is fire-element, this is air-element,".. or "this is contact, this is feeling, this is perception, this is volition, this is consciousness etc", the compactness of form has not been broken down yet. Unless compactness of form is broken down, concept of form and shape can not be removed, resulting in the *dhammas* with form and shape called *saviggaha dhammas*. Every *dhammas* with form and shape is *nimitta dhammas*. If that kind of *dhamma* is discerned as the object of *vipassanā* practice, it can not be designated as *animittānupassanā*, *aniccānupassanā*. Due to this reason, it should be recognized it is not ture *vipassanā* practice.

### I. *appaṇihitānupassanā*

*paṇidhinti sukhapatthanam, rāgādi-  
paṇidhim vā, attahato taṇhāvasena  
sankhāresu ninnatam.(Mahāṭī-2-417)*

Heartfelt desire to bliss is called *paṇidhi*. In the next method, heartfelt desire called passion (*rāga*) is called *paṇidhi*. The basic meaning in the aspect of ultimate sense is the occurrence of inclination towards conditioned things by means of attachment. The term, *appaṇihita*, is the opposite of that *paṇidhi*.

The contemplation called *appaṇihitānupassanā* is a way of practice in order to cutout heartfelt desire on conditioned things indeed. When *dukkhānupassanā ñāṇa* is matured *appaṇihita* will be reach consequently. Therefore *appaṇihitānupassanā* and *dukkhānupassanā* are the same in basic meaning.

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### J. *suññatānupassanā*

The knowledge of Contemplation which discerns conditioned things over and over again in order to see voidness of *atta*, which is considered by heretics who strongly believe that these kinds of *atta*, viz., *sāmi-nivāsi-kāraka-vedaka-adiṭṭhāyaka*, are present in conditioned things, is called *suññatānupassanā ñāṇa*. Therefore *suññatānupassanā ñāṇa* and *anattānupassanā ñāṇa* are the same in basic meaning.

### K. *adhipaññādhmmavipassanā*

*Pāli Quotation (Vs-2-265)( Mahāṭī-2-417)*

The term, *adhipaññādhmma vipassanā*, means all kinds of *Vipassanā* Knowledge. (*Vs-2-265*)

After knowing the objects of conditioned things and seeing the perishing phase of each impulsion of mind-door cognitive process of *vipassanā* practice, the *Vipassanā* Knowledge which arises through distinguishing on voidness of *atta* in a way that "only conditioned things are decaying; only conditioned things are dead; there is no person, being

other than conditioned things" etc., is not only exceeding wisdom but also the Knowledge discerning on conditioned things. Therefore, it is called *adhipaññādhamma vipassanā*. Wrong view associating with craving, which arise by means of obsession on conditioned things as essence of permanence, essence of bliss, essence of self etc., which can be designated as grasping on conditioned things as *nicca-sukha-atta-dhuva* etc., can be abandoned by that *adhipaññādhammavipassanā*. (*Mahāṭī-2-417*)

#### L. *yathābhūta ñāṇadassana*

##### *Pāli Quotation (Vs-2-265)( Mahāṭī-2-417,418)*

The knowledge which is capable of knowing and seeing on mentality-corporeality together with causal *dhammas* is called *yathābhūta ñāṇadassana*. That knowledge is worth concerning to the stage of purification by overcoming doubts (*kankhāvitarāṇa visuddhi*) only. Wrong way of taking into heart with indecisiveness that "did I exist surely in the past period?" and "the world is create by a creator called *issara*", etc., can be abandoned by that knowledge. (*Mahāṭī-2-417,418*)

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So far as in this extent, the practising *meditator* is worth getting these kinds of *Vipassanā* Knowledge, viz, *aniccānupassanā ñāṇa*, *dukkhānupassanā ñāṇa*, *anattānupassanā ñāṇa*, *animittānupassanā ñāṇa*, *appañihitānupassanā ñāṇa*, *suññatānupassanā ñāṇa*, *adhipaññā dhamma vipassanā*, *yathābhūta ñāṇadassana* . Among those remaining (10) kinds of *Vipassanā* Knowledge, the knowledge of Disenchantment (*nibbidā nupassanā*) etc., some have been got but not for some kinds of knowledge. It will be clear in later.

Section of *sammasana ñāṇa* finished.

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### 2. Section of Knowledge of Arising and Passing Away (*udayabbaya ñāṇa* )

In this way, due to that *meditator* is able to remove impurities, perception of permanence etc, which are opposite of *aniccānupassanā* etc, exceedingly purified *Vipassanā* Knowledge appears in the continuum of that person consequently. As thorough clearness of sky occurs, due to lack of cloud etc; as thorough clearness of water occurs, due to lack of alluvium; as purity of gold occurs, due to lack of impurity of iron etc, through purification of *Vipassanā* Knowledge occurs, due to lack of impurity called *samkilesa*, perception of permanence etc.

Due to accomplishment of the function of Knowledge of Comprehension which is discerning on various conditioned things as three general characters, that practising *meditator* reaches onto other bank of Knowledge of Comprehension. The practising *meditator* with that Knowledge of Comprehension has to continue to endeavour in order to complete the Knowledge of Arising and Passing Away. (*Vs-2-265, Mahāṭī-2-419*)

#### 2.1.1 Two kinds of *udayabbayadassana*

There are two kinds of discernment, viz,

1. *paccayato udayabbayadassana*, way of discernment on phenomena of arising and perishing away through causal *dhamma*,
2. *khaṇato udayabbayadassana*, way of discernment on phenomena of arising and perishing away through three-time-phases called *uppāda-ṭhiti-bhanga*.

Among these two kinds, firstly brief method of phenomena of arising and perishing away has to be carried out in order to obtain the Knowledge of Arising and Passing Away which knows and sees phenomena of arising and perishing away of conditioned things through three-time phases. The evidence of *Pāli* Text of this way of discernment is as follows. \_\_\_\_\_

## ***Way of preaching found in Paṭisambhidā Magga***

### ***Pāli Quotation (Paṭisam-52, Vs-2-265)***

In accordance with above *Pāli* Text, at the stage of Knowledge of Arising and Passing Away, objects of *Vipassanā* Knowledge are aggregates of fivefold-clinging to existence, twelvefold bases, eighteen-fold elements, mundane controlling faculties, (10) factors of Dependent Origination from ignorance (*avijjā*) to becoming process (*bhava*), which belong to momentary three-time-phases of "present instant".

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#### **2.1.2 What is the present instant?**

### ***Pāli Quotation (Vs-2-103)(Mahāṭṭi-2-419)***

Among three kinds of present (*paccupanna*), viz, *addhā* (life), *santati* (continuity), *khaṇa* (momentary), at the stage, of Knowledge of Comprehension, *vipassanā* practice must be performed by discerning on conditioned things occurring during *addhā* present. At this stage of knowledge of Arising and Passing Away it must begin *santati* present and then it should try to reach *khaṇa* present. Even if any kind of conditioned things, either *addhā* present or *santati* present, is discerned as the object of *vipassanā* practice, it must be endeavoured in order to reach phenomena of momentary arising and perishing away of three-time-phases, viz, *uppāda-ṭhiti-bhanga*, which are called *khaṇapaccupanna* (momentary present).

Among those three kinds of present, *addhā* present and *santati* present are indirect way of preaching methodology (*pariyāya kathā*). There are significant variation in basic meaning of ultimate *dhammas* occurring in *addhā* present and *sansati* present. It means as follows. \_\_\_\_\_

There are various kinds of *dhammas* which are limited between the process of newly occurrence of next existence (NONE) called *paṭisandhi* and death consciousness (*cuti*), which belongs to *addhā* present. It is not unique ultimate element only throughout life, but various corporealities, mentalities, wholesome deeds, unwholesome deeds, consequences (*vipāka*), indifferent mind moments, are occurring throughout life. It should be recognized on *dhammas* of *santati* present similarly.

Among those *dhammas* of *addhā* present and *santati* present, if those are considered in the aspect of three time-phases called *uppāda-ṭhiti-bhanga*, some were past *dhammas*

which had been finished after three-time-phases; while some have not arrive at three-time-phase yet; some are still reaching into three-time-phases which are present *dhammas* respectively. Therefore, those words, *addhā* present and *santati* present, are preachings as indirect way. The word relating to *khaya* present that "*dhamma* which belongs to three-time-phases called *uppāda-ṭhiti-bhanga* is designated as present *dhamma* definitely" and the words, "*dhamma* which occurs previous to three-time-phases is past *dhamma*", "*dhamma* which occurs after three-time-phases is future *dhamma*" are definite way of preaching methodology called *nippariyāya kathā* without any indirect meaning.

It means that *khaya* present only is definitely present *dhamma* but *addha* and *santati* are indefinitely, indirect present *dhamma*. This is because among *dhamma* of *khaya* present, there is no variation in ultimate elements but same kind. There is only variation in time, i.e., arising phase (*uppāda*), static phase (*ṭhiti*), perishing phase (*bhanga*). Within three-time-phases there is nothing to say specially that this is past *dhamma*, this is future *dhamma* as in *addhā* present and *santati* present in which indirect preaching is performed.

It will be presented further explanation for those persons with little knowledge in *Abhidhamma* by using a continuity of eye-door-cognitive process as example.

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Within a continuity of eye-door-cognitive process with great desirable object there are successive mind moments, namely, five-door-advertence (*pañcadvārāvajjana*), seeing-consciousness (*cakkhu viññāna*), receiving-consciousness (*sampaticchana*), investigation-consciousness (*santīraṇa*), determining-consciousness (*utthāpana*), (7) times of impulsion, (2) times of registering-consciousness (*tadārammaṇa*) respectively. All mental *dhammas* within this eye-door-cognitive process belong to *santati* present *dhammas*.

Among those mind moments, at the mind moment of five-door advertence consciousness, (11) mental *dhammas* (=one consciousness and 10 mental concomitants) arise simultaneously as a specific kind of mental unit, while (8) mental *dhammas* arise simultaneously at the mind moment of seeing consciousness as a specific kind of mental unit. Thus every mind moment is specific kind of mental unit consisting specific number of mental *dhammas*. Only when preceding mind moment ceases, succeeding mind moment can occur, resulting in variation in basic constituents of preceding mind moment and succeeding mind moment. For instance, preceding contact (*phassa*) is a specific kind and succeeding contact (*phassa*) is another one; preceding feeling (*vedanā*) is a specific kind and succeeding feeling (*vedanā*) is another one, etc. Thus preceding mind moment and succeeding mind moment are different in constituents of ultimate elements.

Furthermore, in the aspect of three-time-phases, *uppāda-ṭhiti-bhanga*, for seeing consciousness, five-door-advertence consciousness is the past, while receiving consciousness, the future. Thus there are also differences in past and future respectively. Therefore the word, *santati* present, is not real present but indirect usage only, due to both....

1. presence of variation in basic constituents of ultimate elements and
2. including past *dhamma* and future *dhamma* which are mixed together. It should be understood on *addhā* present similarly.

The ultimate *dhamma* which belongs to three-time-phases called *uppāda-ṭhiti-bhanga*, is *khaya* present; that kind of present only real present called definite present (*mukhya paccuppanna*).

Therefore the way of discerning from *santati* present until *khana* present is not only *vipassanā* practice that discerns non-real present but also including the past and future *dhammas* mixed together.

According to above explanations, with regarding to these words-\_\_\_\_\_

1. after seeing the arising phase (*uppādā*), the static phase (*ṭhiti*), the perishing phase (*bhanga*) of each factor of dependent-origination occurring in three periods by insight, *vipassanā* practice must be performed in order to reach *khana* present,
2. *vipassanā* practice must be carried out from *santati* present to *khana* present with the help of penetrative knowledge, it is essential to be understood real meaning of present in this case.

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**Pāli Quotation (Paṭisam-A-1-234)**

Now, in the detailed account of the knowledge of Contemplation on Arising and Passing Away (*udayabbayānupassanā ñāṇa*) which is explained and preached in order to perform *vipassanā* practice through discerning on conditioned things as *anicca* etc, for the *meditator* who reaches on to other bank of *vipassanā* practice by accomplishing advancement of Knowledge of Comprehension with various kinds of way of practice which had been preached and explained contiguously \_\_\_\_\_

for the term, *jātam rūpam* etc, the corporeal *dhamma*, which is produced by specific causal *dhamma* by means of present, is called *jāta rūpa* (present corporeality). The newly occurrence called the nature of birth, arising which is *nibbatti lakkhaṇā* (new origination) of that present corporeality is designated as the phenomenon of arising (*udaya*), while the nature of decaying, destruction which is called *vipariṇāma lakkhaṇā* (change and alteration), is designated as the phenomenon of passing away (*vaya*) and the knowledge which discerns on those phenomena of arising and passing away over and over again is designated as *udayabbayā nupassanā ñāṇa* (the Knowledge of Arising and Passing Away). (*Paṭisam-A-1-234*)

In these words mentioned above commentary \_\_\_\_\_ i.e.,

1. "the Knowledge of Contemplation on Arising and Passing Away which is explained and preached in order to perform *vipassanā* practice through discerning on conditioned things as *anicca* etc, for the *meditator* who reaches on to other bank of *vipassanā* practice by accomplishing advancement of Knowledge of Comprehension", firstly and
2. "the corporeal *dhamma*, which is produced by specific causal *dhamma* by means of *santati* present, is called *jāta rūpa* (present corporeality)", second should be taken into heart carefully.

**Pāli Quotation (Mahāṭṭ-2-419)**

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The term, *jāta*, means the identity (*attabhāva*), which is worth arising, getting. (The obvious occurrence of the ultimate elements of corporeality and mentality by means of three-time-phases called *uppāda-ṭhiti-bhanga* can be said *attabhāva* (identity) has got. For instance, the obvious occurrence of the earth-element, i.e., the nature of hardness, roughness, heaviness or the nature of softness, smoothness, lightness; the obvious occurrence of the water-element, i.e., the nature of flowing or cohesion; the obvious occurrence of the fire-element, i.e., hotness or coldness; the obvious occurrence of the air-element, i.e., the nature of



supporting or pushing; within one corporeal unit can be said that the identity (*attabhāva*) has got. It should be recognized on mental unit also similarly.)

As this word found in *Pāli* Text, "*ye dahmmā jāta bhūtā* = such *dhammas* arise, occur obviously (*Abhi-1-213*),\_\_\_\_\_

this term, *jāta*, is preached in *Paṭisambhidā Magga* as "*jātam rūpam paccuppannam*" etc., with referring to the occurrence of completion of three-time-phases called *uppāda-ṭhiti-bhanga*.

"*ye te jātā na te santi ...R... teva santi sabhāvato* = such *dhammas* had been arisen; those past *dhammas* were not present ones. Such *dhammas* are not arising yet; those future *dhammas* are also not present ones. Such *dhammas* have got acquired identity called obvious occurrence by means of three-time-phases, *uppāda-ṭhiti-bhanga*, but not perishing away; those *dhammas* only are present ones through the ultimate nature of conditioned things (*sankhata paramattha sabhāva*)".

In above situation etc, the term, *jāta*, is preached with referring to past *dhamma*. Actually, in this *Pāli* Text, "*jātam rūpūm paccuppannam*" etc, it is not preached with referring to past *dhamma*.

Furthermore, in the following *Pāli* Text, \_\_\_\_\_

"*yam tam jātam bhūtam sankhatam (Dī-2-119, Sam-3-141)* = such *dhamma* arises, occurs apparently. It is worth conditioned by causal *dhammas* cooperatively. There is no opportunity to heartfelt desire as "may that *dhamma* be never perish away", \_\_\_\_\_

the term, *jāta*, means merely arising (*jātamatta*). However, in this *Pāli* Text, "*jātam rūpūm paccuppannam*" etc, the term, *jāta*, does not mean merely arising but the occurrence of completion of three-time-phases (*khaṇattaya samangī*) called *uppāda-ṭhiti-bhanga*, only. Therefore "*jātam rūpūm paccuppannam*" is preached with intention to mean "the present corporeality is the *dhamma* which belong to three-time-phases called *uppāda-ṭhiti-bhanga*, which occurs obviously" indeed. It is very difficult to keep in mind that present *dhamma* with those three-time-phases for beginners. Sub-commentator, *Mahāṭṭhā* Sayadaw, therefore, explained to performed *vipassanā* practice by taking into heart *dhamma* occurring in continuity present at the beginning stage. In accordance with this instruction, the *meditator* has to perform *vipassanā* practice through *dhamma* occurring in continuity present at the beginning stage and then he must continue to discern up to momentary present gradually. (see *Mahāṭṭhā-2-419*)

In this word, it should be recognized carefully on basic meaning that "the *dhamma* which belongs to three-time-phases called *uppāda-ṭhiti-bhanga*, which is worth getting identity (*attabhāva*) called ultimate element within three-time-phases apparently, is called "present *dhamma*"

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Only when it is void of confusion, the following way of discerning found in *Pāli* Text can be understood easily.

### ***Pāli Quotation (Paṭisam-52)***

The ignorance (*avijjā*) with acquired present identity (*attabhāva*) called obvious occurrence through *uppāda-ṭhiti-bhanga*, which is still occurring at this moment, is called *paccuppanna* (present).

(It means that the present ignorance is ignorance which is still occurring and belonging to three-time-phases called *uppāda-ṭhiti-bhanga*, indeed.) The conditioned nature (*sankhata lakḥhaṇā*) which is worth recognizing as initial occurrence of that present ignorance is called "arising (*udaya*)"; the conditioned nature, which is worth recognizing as change and alteration, is called "passing away (*vaya*)"; the reason (*paññā*) which can discern those phenomena of arising and passing away over and over again is called the Knowledge of Arising and Passing Away (*udayabbayānupassanā ñāṇa*).

### 2.1.3 Facts to be considered

It should be understood the fact that in above *Pāli* Text of *Paṭisambhidā Magga*, in the aspect of ignorance, various kinds of ignorance which belong to three periods, past, future, present, can concern, by relating to way of discerning mentioned previously in Volume III, Dependent-Origination. The ignorance cultivated in various kinds of previous existences, which belongs to causal *dhammas* of present consequence five aggregates, also concerns to the word, ignorance mentioned in *Pāli* Text of *Paṭisambhidā Magga*. The ignorance cultivated in various kinds of previous existences, which belongs to causal *dhammas* of past consequence aggregates also concerns to that word, ignorance.

For those persons who have to continue to travel future journey of rounds of rebirth, the future ignorance which will be cultivated in various kinds of future existences, which belongs to causal *dhammas* of future consequence five aggregates, also concerns to the word, ignorance similarly. All kinds of ignorance which belong to three periods, past, future, present, concerns to that word, ignorance.

It was preached for every ignorance that \_\_\_\_\_

**“jātā avijjā paccuppannā”**,

= the ignorance (*avijjā*) with acquired present identity (*attabhāva*) called obvious occurrence through *uppāda-ṭhiti-bhanga*, which is still occurring at this moment, is called *paccuppanna* (present). The present ignorance is ignorance which is still occurring and belonging to three-time-phases called *uppāda-ṭhiti-bhanga*, indeed. It should be understood for remaining factors of dependent-origination similarly.

If it is so \_\_\_\_\_ there is a question that which kinds of aggregates do corporeality-feeling-perception-*kamma*-formations-consciousness, which are worth peaching as **“jātam rūpam paccuppannam”** etc., belongs to? The answer is that \_\_\_\_\_ those are also five aggregates which belong to three periods called past, future, present and two continuums called internal, external.

This is because in accordance with the word found in the commentary of *Paṭisambhidā Magga-1-234*, this way of contemplation of arising and passing away is presented for the *meditator* who reaches on other bank of Knowledge of Comprehension which is previous and contiguous to the Knowledge of Arising and Passing Away, in order to perform *vipassanā* practice by distinguishing on those conditioned things only, which had been discerned as *anicca* etc, as the phenomenon of arising and the phenomenon of passing away.

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Only conditioned things which had been discerned as *anicca* etc., by the Knowledge of Comprehension are discerned by the Knowledge of Arising and Passing Away again. Conditioned things which had been discerned by Knowledge of Comprehension are corporeality and mentality or five aggregates occurring in three periods called past, future,

present and two continuums called internal, external. Twelve factors of dependent-origination also includes among those *dhammas*.

Therefore, five aggregates, which are worth preaching as “*jātam rūpam paccuppannam*” etc., are only five aggregates belong to three periods, past, future, present and two continuums, internal, external. If it is so \_\_\_\_\_ there is a reasonable question that why it is preached as “*jātam rūpam paccuppannam*”. It is preached as “*jātam rūpam paccuppannam*”, due to presence of intention to be clearly understood the fact that “while whatever *dhamma* occurring in three periods and two continuums is discerned, momentary present called *uppāda-ṭhiti-bhanga* of that *dhamma* must be known and seen by penetrative *Vipassanā* Knowledge”. Therefore, it should be recognized the fact that *paccuppannam* (present) means not only the *dhamma* which belong to present existence but also present *dhamma* which belongs to three-times-phases called *uppāda-ṭhiti-bhanga*, for whenever and whatever ones occurring in three periods and two continuums really.

#### 2.1.4 The meaning

The meaning in brief is as follows. \_\_\_\_\_

In this stage of Knowledge of Arising and Passing Away, the discerned object is only *dhamma* which is occurring in three-time-phases called *uppāda-ṭhiti-bhanga*.

1. If that *dhamma* belongs to “present” period, present existence, *vipassanā* practice must be performed by seeing that *dhamma* which is still occurring in three-time-phases called *uppāda-ṭhiti-bhanga* and by taking into heart phenomena of arising and passing away of that *dhamma* within three-time-phases. Afterwards that *dhamma* has to be generalized as *anicca (dukkha, anatta)*.
2. If that *dhamma* belongs to “past” period, past existence, *vipassanā* practice must be performed by seeing that *dhamma* which was still occurring in three-time-phases called *uppāda-ṭhiti-bhanga* and by taking into heart phenomena of arising and passing away of that *dhamma* within three-time-phases. Afterwards that *dhamma* has to be generalized as *anicca (dukkha, anatta)*.
3. If that *dhamma* belongs to “future” period, future existence, *vipassanā* practice must be performed by seeing that *dhamma* which will be occurring in three-time-phases called *uppāda-ṭhiti-bhanga* and by taking into heart phenomena of arising and passing away of that *dhamma* within three-time-phases. Afterwards that *dhamma* has to be generalized as *anicca (dukkha, anatta)* respectively.

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The *meditator* should like to take the object of factors of dependent-origination again. Five causal *dhammas* of consequence five aggregates of present existence, which are called ignorance, craving, clinging, *kamma*-formation, action, belong to past five aggregates. Ignorance, craving, clinging are mental *dhammas* consisting in continuity of impulses of mind-door cognitive process of defilements rounds. *Kamma*-formation and action, especially for the *meditator* who is mankind in this life, are mental *dhammas* consisting in continuity of impulses of mind-door cognitive process of great wholesome deed of action round. If each mind moment of impulse, which consists of ignorance, craving, clinging, is unprepared, associating with joy and wrong view (*somanassa saḥagata diṭṭhigata sampayutta asaṅkhārika*), each impulse consists of (20) mind and mental concomitants respectively.

If the *meditator* takes the object of that “ignorance” as object of *vipassanā* practice, both mental *dhammas* of mind-door advertence which arises previous to impulse and mental *dhammas* of registering consciousness posterior to impulse, must be discerned by

means of inevitable method (*avinābhāva naya*). During discerning in that way, *vipassanā* practice must be performed by seeing phenomena of arising and passing away of every mind moment of mind-door cognitive process of that defilements round. Especially, the arising phase and perishing phase of mental *dhammas* of each mind moment which are led by ignorance, craving, clinging must be scrutinized carefully by penetrative *Vipassanā* Knowledge and generalize as *anicca (dukkha, anatta)*. If it is possible, it can be said the *meditator* is able to discern the ignorance, in other words, the ignorance together with mental *dhammas* up to the field of momentary present.

Similarly if the *meditator* takes the object of “*kamma* – formation and action” as object of *vipassanā* practice, both mental *dhammas* of mind-door advertence which arises previous to impulsion and mental *dhammas* of registering consciousness posterior to impulsion, must be discerned by means of inevitable method. During discerning in that way, *vipassanā* practice must be performed by seeing phenomena of arising and passing away of every mind moment of mind-door cognitive process of great wholesome deed of that action round. Especially, the arising phase and perishing phase of mental *dhammas* of each mind moment of impulsions must be scrutinized carefully by penetrative *Vipassanā* Knowledge and generalized as *anicca (dukkha, anatta)*. If it is possible it can

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be said the *meditator* is able to discern “*kamma- formation*”, in other words, the *kamma-formation* together with mental *dhammas* up to the field of momentary present. If should be understood remaining factors of dependent- origination similarly.

Therefore in the aspect of way of *vipassanā* practice, the opinion that “only present *dhamma*, only whatever *dhamma* which appears in present period is worth discerning as object of *vipassanā* practice, but past and future ones are not worth discerning” etc, is incorrect totally. The word or opinion that “during discerning on whatever *dhamma* occurring in three periods and two continuums, *vipassanā* practice must be performed by scrutinizing phenomena of arising and passing away of *dhamma* which is intended to be discerned, up to the field of momentary present called *uppāda-ṭhiti-bhanga*”, is correct without exception, indeed.

In this stage of Knowledge of Arising and Passing Away, it should be recognized the meaning of “present *dhamma*”, which is worth preaching as “*jātam rūpam paccuppannam*” etc, as **the *dhamma* which is still occurring in momentary present and it belongs to three-time-phases called *uppāda-ṭhiti-bhanga*.**

Unless a *meditator* accepts above opinion \_\_\_\_\_

1. it will reach to refuse to accept the instruction that “*vipassanā* practice must be performed by discerning on conditioned things which were discerned in the stage of knowledge of comprehension after distinguishing on arising phase and perishing phase by the knowledge of Arising and Passing Away again;
2. it will reach to the fault that “objects of the knowledge of comprehension and objects of knowledge of Arising and Passing Away are different from each other”;
3. it will reach to the fault that is unsolvable problem for the term, *paccuppanna* (present), which is worth preaching as “*jātā avijjā paccuppannā*” etc, for factors of dependent-origination which belong to three periods.

If it is so there is a question that how this way of exegesis performed by *Mahāṭkā* sayadaw, i.e.,

\* *Pāli Quotation (Mahāṭ-2-419)*

= “*Vipassanā* practice has to be carried out by taking into heart continuity present *dhamma* and momentary present *dhamma* with the help of knowledge of Arising and Passing Away; Past and future *dhammas* are not worth discerning and taking into heart by the knowledge of Arising and Passing Away”; can be considered the correct meaning.

### 2.1.5 Way of consideration on correct meaning

Every *dhamma*, which may be whether had occurred, will occur, still occurring within three periods, past, future, present, always occurs within momentary present called *uppāda-ñhiti-bhanga*, during occurring in three-time-phases as natural fixed law. The *dhamma*, previous to that three-time-phases called *uppāda-ñhiti-bhanga*, is called past *dhamma*. The *dhamma*, posterior to that three-time-phases called *uppāda-ñhiti-bhanga*, is called future *dhamma*.

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When the stage of Knowledge of Arising and Passing Away has been reached the practicing *meditator* should not discern those past and future *dhammas* which are previous and posterior to three-time-phases called *uppāda-ñhiti-bhanga*, but on conditioned thing occurring within three-time-phases called *uppāda-ñhiti-bhanga*. This is because the object of knowledge of Arising and Passing Away is the conditioned thing with three-time-phases, which belongs to three-time-phases called *uppāda-ñhiti-bhanga* indeed.

Even if conditioned thing belongs to whenever period, past, future, present, during discerning on that conditioned thing as object of *vipassanā* practice, it is essential to see three-time-phases called *uppāda-ñhiti-bhanga* of conditioned thing which is intended to discern by the knowledge of Arising and Passing Away. However those conditioned things, which are previous and posterior to conditioned thing discerned by the knowledge of Arising and Passing Away should not be discerned as object of *vipassanā* practice. Actually only present conditioned thing which belongs to three-time-phases called *uppāda-ñhiti-bhanga*, has to be discerned by the knowledge of Arising and Passing Away. It is very difficult to understand the momentary present within three-time-phases called *uppāda-ñhiti-bhanga* correctly.

Therefore the meaning of way of discerning in this stage of contemplation of Arising and Passing Away shown in *Pāli* Text of *Paṭisambhidā Magga* should be recognized as follows. \_\_\_\_\_

#### *Pāli Quotation (Paṭisam-52)*

How the reason (*paññā*) that arises by repeated discerning on the nature of change and alteration of conditioned things, which belong to three-time-phases called *uppāda-ñhiti-bhanga*; which are still occurring in momentary present (continuity present is also available); which are consisting in three realms; would be designated as the knowledge of Arising and Passing Away?

The corporeality (*rūpa*) with acquired present identity (*attabhāva*) called obvious occurrence through *uppāda-ñhiti-bhanga*, which is still occurring at this moment, is called *paccupanna* (present). (=The present corporeality is corporeality which is still occurring and belonging to three-time-phases called *uppāda-ñhiti-bhanga*, indeed.)

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The conditioned nature (*sankhata lakkhaṇā*) which is worth recognizing as initial occurrence of that present “corporeality” is called “arising (*udaya*)”; the conditioned nature, which is worth recognizing as change and alteration, is called “passing away (*vaya*)”; the reason (*paññā*) which can discern those phenomena of arising and passing away over and over again is called the Knowledge of Arising and Passing Away (*udayabbayā nupassanā ñāṇa*).

The feeling (*vedanā*) ... R ... ; the perception (*saññā*) ... R ... ; *Kamma*-formations ... R ... ; the consciousness (*viññāṇa*) ... R ... eye-base, ear-base, nose-base, tongue-base, body-base, mind-base, visible object, auditory object, olfactory object, gustatory object, tactile object, ideational object ... R ...; the ignorance ... R ...; the existence (*bhava*) (= action performing existence called *kammabhava* and acceptant existence called *upapattibhava*) with acquired present identity (*attabhāva*) called obvious occurrence through *uppāda-ṭhiti-bhanga*, which is still occurring at this moment, is called *paccuppanna* (present). (= The present existence is action performing existence and acceptant existence, which are still occurring and belonging to three-time-phases called *uppāda-ṭhiti-bhanga*, indeed.)....

The conditioned nature (*sankhata lakkhaṇā*) which is worth recognizing as initial occurrence of that present “existence (*bhava*)” is called “arising (*udaya*)”; the conditioned nature, which is worth recognizing as change and alteration, is called “passing away (*vaya*)”; the reason (*paññā*) which can discern those phenomena of arising and passing away over and over again is called the Knowledge of Arising and Passing Away (*udayabbayā nupassanā ñāṇa*). (*Paṭisam-52*)

### 2.1.6 Why the existence (*bhava*) is preached as the last one?

In the stage of Knowledge of Comprehension, with relating to function of *vipassanā* practice, corporeal and mental *dhammas* (= in the aspect of indirect method of *suttanta*, consequence five aggregates) which have the nature of birth-aging-death (= the nature of arising, static, perishing) are preached as group wise system from ignorance to aging-death, by means of birth-aging-death as priority.

In this stage of knowledge of Arising and Passing Away, \_\_\_\_\_

If it is preached in a way that the birth has also the phenomena of arising and passing away, such as

\* “*Jāti paccuppannā, tassā nibbattilakkhaṇam udaya, vipariṇāmalakkhaṇam vayo*”-  
etc.,

it allows the presence of birth-aging-death in each factor of birth-aging-death respectively. (It means that it is worth allowing as the presence of *uppāda-ṭhiti-bhanga*, called arising phase, static phase, perishing phase, in the factor of birth, and so forth.) Furthermore, if it is preached in a way that each *dhamma* of birth, aging, death has three-time-phases called *uppāda-ṭhiti-bhanga* respectively, it allows the fact those birth, aging, death are also produced corporeality (*nipphanna rūpa*). Therefore, in order to avoid that kind of fault, the way of preaching

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with the existence (*bhava*) as the “last one” in factors of dependent-origination, such as –

\* “*jāto bhavo paccuppanno, tassa nibbattilakkhaṇam udayo, vipariṇāmalakkhaṇam vayo, anupassanā ñāṇam..*”

= the existence (*bhava*) (= action performing existence called *kamma bhava* and acceptant existence called *upapattibhava*), with acquired present identity (*attabhāva*) called obvious

occurrence through *uppāda-ṭhiti-bhanga*, which is still occurring at this moment, is called *paccuppanna* (present).

The conditioned nature (*sankhata lakkhaṇā*) which is worth recognizing as initial occurrence of that present “existence(*bhava*)” is called “arising (*udaya*)”-; the conditioned nature, which is worth recognizing as change and alteration, is called “passing away (*vaya*)”-; the reason (*paññā*) which can discern those phenomena of arising and passing away over and over again is called the Knowledge of Arising and Passing Away (*udayabbayā nupassanā ñāṇa*)” is worth performing in the *Pāli* Text of *Paṭisambhidā Magga*, appropriately. (*Mahāṭṭ-2-420*)

### **Pāli Quotation (Paṭisam – A – 1 – 243)**

In the aspect of corporeal world, birth-aging-death means characteristic corporeality, i.e, growth, continuity, decay, impermanence (*upacaya-sansati-jaratā-aniccatā*) which is worth designating as arising phase-static phase-perishing phase of real corporeality. The phenomena of arising, static and perishing phases also means birth-aging-death. It is in the aspect of ultimate reality (*paramattha sacca*), indeed.

Due to ability to keeping in mind the phenomena of arising and passing away of conditioned things with birth-aging-death (=arising-static-perishing away) only, and due to lack of phenomena of arising and passing away in birth-aging-death which include among factors of dependent-origination, (In this case, birth is similar to the arising phase, while death, to the perishing phase.), the repetition (... *R* ...) that “*jātam cakkhu ...pa... jāto bhavo*”, is performed without saying on birth-aging-death. (*Paṭisam-A-1-234*)

So far as this extent those object *dhammas* which are worth discerning by the Knowledge of Arising and Passing Away have been analyzed and presented in detail. If a such person firmly hold the opinion that “*dhammas* occurring in present period only are worth discerning as objects of *vipassanā* practice”, it will be impossible to discern all factors of dependent-origination from the ignorance to the existence completely. Those factors, the ignorance and *kamma*-formations, which are causal *dhammas* of present *dhammas* of consequence round, were past *dhammas* which belong to various kinds of past existences during cultivating action performing existence (*kamma bhava*). Furthermore, consequence aggregates called acceptant existence (*upapattibhava*), which will be occurred by causal *dhammas*, ignorance-craving-clinging-*kamma*-formation-action of present existence, are conditioned things belong to future existence but not present ones. Very important factors of dependent-origination, consciousness of *paṭisandhi* and mentality-corporeality, which belong to present consequence round, are also included as the object of *Vipassanā* Knowledge. Those factors of dependent-origination, consciousness of *paṭisandhi*, mentality-corporeality are neither present *dhammas* accepted by some present-day *meditators* nor present *dhammas* which are still appearing recently. Actually, these were conditioned things which had been occurred in the womb of mother in present existence. If it is said definitely, those factors of dependent-origination belong to past *dhammas*.

Furthermore the opinion that “only present *dhammas* are worth discerning as objects of *vipassanā* practice”, etc., is firmly held, the way of discerning on phenomena of arising and passing away through causal *dhamma* (*paccayato udayabbaya dassana*) found in *Pāli* Text of *Paṭisambhidā Magga*, i.e,

“*avijjāsamudayā rūpasamudayo (Paṭisam-54)* = due to arising of ignorance, corporeality produced by *kamma (kamajarūpa)* arises”, etc., can never be discerned by experiential knowledge (*paccakkhañāṇa*) anymore. This point plays vital important role in way of practice to attain *nibbāna* for every person who has heartfelt desire to real *dhamma* under the Noble admonishment of the Buddha indeed.

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2.1.7 Way of discerning

With regarding to the phrase , “*jātam rūpam paccuppannam*” etc., the way of discerning which is preached in the *Pāli* Text of *Paṭisambhidā Magga*, that practising *meditator* discerns the newly occurring phenomenon called *nibbatti lakkhaṇā* of mentality-corporeality, which are still occurring at this moment, which belong to three-time-phases called *uppāda-ṭhiti-bhanga*, as *udaya* (arising) over and over again. The phenomenon of dissolution, destruction, cessation, which is conditioned nature, which is worth recognizing as change and alteration, is discerned as perishing away (*vaya*) over and over again. (*Vs-2-266*)

That practising *meditator* who is performing *vipassanā* practice by generalizing as three characters in this way, distinguishes these circumstantial phenomena thoroughly, viz,

1. there is neither pile nor group which is ready to arise just before arising of these mentality-corporeality, due to occurrence of total absence of *dhammas* which has not got acquired identity called the specific nature of ultimate *dhamma*;
2. there is no process of coming in from either pile or group which is ready to arise, of present occurring mentality-corporeality;
3. there is no process of approaching, going towards any direction, straight forward or aside of current ceasing mentality-corporeality;
4. there is no existing *dhammas* as either pile or group in any place for mentality-corporeality which have already ceased really.

It will be explicit. \_\_\_\_\_ There is no accumulating sound as pile or group just before sound of harping. Present occurring sound of harping is also not coming in from any pile or group. Current ceasing sound of harping also never approach and go to any direction, straight forward or aside. After ceasing the sound of harping which has been ceased never exist as either pile or group in any place. Actually, depending up on both harp, 46 or 47 strings of graded lengths and plucking with the fingers of harpist, it is absent heretofore but suddenly arise consequently. As it is not long lasting after arising but perishes away hereupon, similarly \_\_\_\_\_ every conditioned thing called corporeal and mental *dhammas*, arises suddenly even though it is absent heretofore. [It means that due to presence of cooperative causal *dhammas* called direct cause (*hetu*) and indirect cause (*paccaya*), they occur obviously as the “arising phase” (*uppāda*).] They are not long lasting after arising but perish away hereupon. \_\_\_\_\_ He distinguishes in this way. (*Vs-2-266*)

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In accordance with these explanations, after seeing the nature of arising and passing away of conditioned things called Novel Truth of Suffering and Nobel Truth of Cause of Suffering through....

1. twofold-corporeality-mentality method,
2. fivefold-aggregates method,
3. twelvefold-bases method,
4. eighteenfold-elements method,
5. dependent-origination method,

The *meditator* must perform *vipassanā* practice by generalizing as *anicca, dukkha, anatta* alternately. The phenomena of arising and passing away of conditioned thing within three-time-phases have to be seen up to momentary present.



### 2.1.8 Reason inductively as general characters

In the commentary called *Visuddhi Magga-2-266* it is instructed to reason inductively as “*udaya*(arising)”, “*vaya*(passing away)”, by seeing both arising phase and perishing phase of corporeality-mentality with conditioned nature. There is a question that is it not essential to generalized as *anicca, dukkha, anatta*, due to presence of instruction to reason “arising-passing away”? The answer is as follows.\_\_\_\_\_

\* *aniccato manasikaroto obhāso uppajjati. (Paṭisam-291; Vs-2-269)*

In the continuum of practising *meditator* who is taking into heart conditioned things as *anicca, dukkha, anatta*, defilements *dhammas (upakkilesa)* which are impurities of *vipassanā*, i.e., light, pleasurable, interest, tranquility etc, can be occurred. This explanation can be found in *Visuddhi Magga* with referring to *Pāli* Text of *Paṭisambhidā Magga (291)*. According to this explanation, in this stage of Knowledge of Arising and Passing Away, the *meditator* must accomplish functions of both seeing phenomena of arising and passing away of conditioned things and generalizing as *anicca (dukkha, anatta)* simultaneously.

\* *sammasana nāṇassa .. pa.. pāram gantvā  
 ṭhītena aniccādīto dīṭṭhe sankhāre udayabbayena paricchindītvā  
 aniccādīto vipassanattaham ... (Paṭisam-A-1-234)*

In above commentary of *Paṭisambhidā Magga* it is also explained the fact that the practising *meditator* who stands on the other bank of knowledge of comprehension has to perform *vipassanā* practice by distinguishing phenomena of arising and passing away of conditioned things which have been discerned as *anicca* etc., by the Knowledge of Comprehension, in order to attain advancement of *Vipassanā* Knowledge, as a continuous preaching found in *Pāli* Text of *Paṭisambhidā Magga*. In accordance with this explanation, in this stage of Knowledge of Arising and Passing Away *vipassanā* practice must also be carried out by discerning these conditioned things as *anicca (dukkha, anatta)*, similarly to the stage of Knowledge of Comprehension.

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Furthermore in the explanation on section of various kinds of *Vipassanā* Knowledge leading to Emerging (*vuṭṭhānagāmini vipassanā*) (*Abhi-A-1-270,271; Vs-2-300, 301*), it is explained that the Noble Path can be reached during discerning on conditioned things as any kind of general characters, *anicca* or *dukkha* or *anatta*. Due to presence of explanation in that way, it should be recognized it is essential to generalize through three characters until *Vipassanā* Knowledge Leading to Emerging. However in that word, until *Vipassanā* Knowledge Leading to Emerging, that *Vipassanā* Knowledge does not concern actually, due to ability to see the nature of impermanence (*anicca*), suffering (*dukkha*), non-self (*anatta*) by that mundane *Vipassanā* Knowledge without generalizing as *anicca* or *dukkha* or *anatta*.

Therefore, in this stage of Knowledge of Arising and Passing Away, only seeing on the phenomena of arising and passing away of conditioned things can not achieve the function of *vipassanā* practice. Only when *Vipassanā* practice is performed by discerning as *anicca, dukkha, anatta* alternately after seeing phenomena of arising and passing away of conditioned things by penetrative knowledge, the final goal, the Noble Path, can be accomplished certainly.

During discerning on conditioned things as three general characters, the practising person must endeavour in order to see very rapid phenomena of arising and passing away of

those conditioned things. While every conditioned thing occurring in three period and two continuum is discerned by *Vipassanā* Knowledge, the advancement of *vipassanā* practice to momentary present from continuity present plays vital important role in the attainment of the Noble Path. Therefore even though the phenomena of arising and passing away are very rapid, discerning as *anicca* or *dukkha* or *anatta* should be performed slowly and steadily.

The phenomena of arising and passing away of conditioned things are so swift that billion billions of conditioned things are arising and passing away within very short instant. It is impossible to catch every conditioned thing within very short instant by *Vipassanā* Knowledge. Therefore even though the rate of phenomena of arising and passing away of conditioned things could be whatever speed in the insight, discerning as *anicca* or *dukkha* or *anatta* should be slowly and steadily in order to reach momentary present. If the *meditator* tries to follow the speed of arising and passing away of conditioned things he will be tired not soon later. Discerning on conditioned things for each mind moment should be carried out row by row as mentioned in tables of Contemplation on Mentality (*nāmakammaṭṭhāna*), Volume II, Section 5 systematically.

As shown in the stage of Knowledge of Comprehension \_\_\_\_\_ in this stage of Knowledge of Arising and Passing Away,

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1. sometimes, internal corporeal *dhammas*,
2. sometimes, external corporeal *dhammas*,
3. sometimes, internal mental *dhammas*,
4. sometimes, external mental *dhammas*,

should be discerned as objects of *vipassanā* practice alternately. When *Vipassanā* Knowledge becomes very sharp, brave and clear the phenomena of arising and passing away of conditioned things appears very quickly in the insight consequently. At that time the phenomena of arising and passing away of corporeality and mentality can be seen very clearly from continuity present until momentary present. After words *vipassanā* practice should be performed by alternate discerning as *anicca*, *dukkha*, *anatta*.

Internal objects and external objects must also be discerned alternately. During discerning on external objects, the limit of objects must be extended up to 31 realms or many groups of 31 realms gradually. If *vipassanā* practice is performed by alternative discerning on internal and external objects over and over again, the Knowledge becomes exceedingly sharp, brave and clear.

When *Vipassanā* Knowledge becomes exceedingly sharp, brave and clear after discerning on present conditioned things, those conditioned things occurring in past and future periods must also be discerned in similar way. During discerning in that way, if the *meditator* has finished to keep in mind causal relationship up to fifth previous life successively \_\_\_\_\_

1. the fifth previous life, from *paṭisandhi* to death consciousness,
2. the fourth previous life, from *paṭisandhi* to death consciousness,
3. the third previous life, from *paṭisandhi* to death consciousness,
4. the second previous life, from *paṭisandhi* to death consciousness,
5. the first previous life, from *paṭisandhi* to death consciousness,
6. the present life, from *paṭisandhi* to death consciousness,
7. the first future life, from *paṭisandhi* to death consciousness,
8. the second future life (if it is present), from *paṭisandhi* to death consciousness,

during which those conditioned things occurring in two continuums called internal and external, must be discerned as

1. sometimes, *anicca*,
2. sometimes, *dukkha*,
3. sometimes, *anatta*,

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by seeing arising phase and perishing phase of either

1. pure corporeal *dhammas*, or
2. pure mental *dhammas*,
3. sometimes, both corporeal and mental *dhammas* as a whole, over and over again.

During discerning in that way, the process of arising and passing away of corporeal units should not be taken into heart as object but ultimate nature consisting in those corporeal units must be taken into heart as object of *vipassanā* practice. It should be understood mental ultimate *dhammas* in similar way.

For instance, at the mind moment of five-door-advertence consciousness, \_\_\_\_\_ by discerning as

visible object and (54) kinds of Corporealities including heart-base \_\_\_\_\_ arising and passing away \_\_\_\_\_ *anicca*;

(11) mental *dhammas* consisting in five-door-advertence \_\_\_\_\_ arising and passing away \_\_\_\_\_ *anicca*; etc., should be performed alternatively for three general characters.

For all conditioned things occurring in three periods and two continuums, if *Vipassanā* Knowledge can penetrate up to momentary present, it reaches into the field of Knowledge of Arising and Passing Away. However, it is essential to examine himself whether clear insight has attained or not during discerning both every mind moment free from cognitive process (*vīthimutta citta*) and every mind moment within cognitive processes of six kinds together with corporeal *dhammas*, over and over again.

After attaining satisfaction through twofold corporeality \_\_ mentality, method \_\_\_\_\_ *vipassanā* practice has to be carried out continuously through...

1. fivefold aggregates method,
2. twelvefold bases method,
3. eighteenfold elements method, and
4. tenfold factors of dependent-origination of the first method from ignorance to life.  
the first method from ignorance to life.

Afterwards \_\_\_\_\_ as mentioned previously in Section of Knowledge of Comprehension, these three kinds of Contemplations, viz,

1. base + object + feeling (=Contemplation on feeling);
  2. base + object + consciousness (=Contemplation on consciousness);
  3. base + object + contact (*phassa*) (=Contemplation on phenomena);
- should like to be carried out in order to attain advancement of *vipassanā* practice.

During discerning on factors of Dependent-Origination *vipassanā* practice has to be performed in this way \_\_\_\_\_

1. due to occurrence of ignorance, *kamma*-formations arise;  
the ignorance \_\_\_\_\_ arising and passing away \_\_\_\_\_ *anicca*;  
*kamma*-formations \_\_\_\_\_ arising and passing away \_\_\_\_\_ *anicca*;

It should be discerned as *dukkha*, *anatta* similarly. During discerning in that way, by breaking down compactness of corporeal and mental *dhammas* occurring in impulses of mind-door cognitive process, which are led by ignorance and those *dhammas* occurring in

impulsions of mind-door cognitive process, which are led by wholesome volition (*cetanā*) or *kamma*-formations, *vipassanā* practice must be performed by generalizing as three characters alternatively.

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In the factor of dependent-origination called the existence (*bhava*), there are two kinds of existences, action performing existence (*kamma bhava*) and acceptant existence (*upapattihava*). Aggregates of fivefold clinging to existence (*upādānakkhandhā*) which are basic meaning of acceptant existence, are worth discerning as objects of *vipassanā* practice. Although the birth (*jāti*) is not worth discerning as object of *vipassanā* practice again, aggregates of fivefold clinging to existence called *upapattibhava*, which are basic meaning of the birth (*jāti*), are worth discerning as object of *vipassanā* practice. Therefore, it is instructed to discern the “existence” in this stage of Knowledge of Arising and Passing Away, in the *Pāli* Text of *Paṭisambhidā Magga* (52) appropriately.

Thus when a *meditator* accomplishes the advancement of *Vipassanā* Knowledge which is capable of knowing and seeing penetratively on twelvefold corporeality-mentality or fivefold aggregates of clinging to existence occurring in three periods and two continuums, he will satisfy the way of discerning preached in *Anattalakkhaṇa Sutta*, resulting in improving appreciation on both the Buddha and five ascetics.

***Pāli Quotation (Sam-2-56)***

*Bhikkhus* ... due to aggregates of fivefold clinging to existence are actually, *anicca, dukkha, anatta* in that way, you should, therefore, perform *vipassanā* practice through discerning on ...

1. all kinds of corporeal *dhammas*; which are occurring in past, future, present ; which are both internal and external; which are both gross and subtle; which are both inferior and superior; which are both far and near; which are present in 11 modes of situations; as ... “these corporeal *dhammas* are not mine; these corporeal *dhammas* are not I; these corporeal *dhammas* are no my self-identity” etc., by the light of *Vipassanā* Knowledge after breaking down compactness of corporeality and mentality as they really are.
2. All kinds of feeling ... **R** ...
3. All kinds of perceptions ... **R** ...
4. All kinds of *kamma*-formation ... **R** ...

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5. All kinds of consciousness; which are occurring in past, future, present ; which are both internal and external; which are both gross and subtle; which are both inferior and superior; which are both far and near; which are present in 11 modes of situations; as ... “these kinds of consciousness are not mine; these kinds of consciousness are not I; these kinds of consciousness are no my self-identity” etc., by the light of *Vipassanā* Knowledge after breaking down compactness of corporeality and mentality as they really are. (*sam-2-56, Anattalakkhaṇa Sutta*)

[Notes : \_\_\_\_\_ In this case, the way of instruction to discern as “*netam mama, nesohamasami, nameso attā* = these corporeal *dhammas* are not mine; these corporeal *dhammas* are not I; these corporeal *dhammas* are no my self-identity” and the way of instruction to discern on all kinds of corporeal *dhammas* occurring in 11 modes of situations as *anicca, dukkha, anatta*, are the same in meaning. If should be recognized on all five aggregates similarly. (*see M-A-4-232*)]

### 2.1.9 How these ways of discerning are the same in meaning?

If *vipassanā* practice is performed by taking the object of nature of being oppressed by perpetual processes of arising and passing away of conditioned things and discerning as *dukkha*, the nature of pain is penetratively known and seen by experiential knowledge up to momentary present, resulting in impossibility to arise obsession of selfish-desire which is capable of grasping on conditioned things as “mine, mine” etc. Therefore the way of discerning as “*dukkha*” and the way of discerning as “not mine”, are the same in meaning really.

The if *vipassanā* practice is performed by seeing phenomena of arising and passing away of conditioned things up to momentary present by experiential knowledge and discerning as *anicca*, there is no time to obsess on conditioned things, which are breaking down in every moment constantly, as “this conditioned thing is I; this conditioned thing is he” etc. It is because every conditioned thing has the life span, shorter than one pico-second, indeed. Therefore, the way of discerning as “*anicca*” and the way of discerning as “not I”, are the same in meaning really.

Furthermore, if *vipassanā* practice is performed by taking the object of nature of absence of *atta* which is non destructive essence, in those conditioned things and discerning as *anatta*, the nature of non-self of all conditioned things is known and seen penetratively and the opinion of nothingness would be accepted satisfyingly. At that time the obsession of self can not get foothold in those conditioned things.

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Due to knowing and seeing on the nature ultimate corporeal *dhamma* with the life span of about (17) picoseconds and the nature of ultimate mental *dhamma* with the life-span of about one picosecond by experiential knowledge, there is no opportunity to obsess in those conditioned things as “these *dhammas* are durable essence of self” etc. Therefore the way of discerning as “*anatta*” and the way of discerning as “not my self-identity” are also the same in meaning really.

### 2.1.10 Noble way of existing

The way of practice by which each aggregate consisting in aggregates of fivefold clinging to existence, which are occurring in (11) modes of situations, is discerned as *anicca*, *dukkha*, *anatta* alternately, is an archaic path leading to *nibbāna*, along which all Noble Ones, the Buddha etc, travelled into the Eternal Peace called *nibbāna*, indeed. If a practising *meditator* has heartfelt desire to real Noble *dhamma* called *nibbāna* preach by the Buddha, it is essential to travel along with that archaic path appreciatively. It is because there is only one path leading to *nibbāna*, but not other way really.

\* *yo ca vassasatam jīve, apassam udayabbayam.*  
*ekāham jīvitam seyyo, passato udayabbayam.*  
 (*Dhammapada-30*)

If a such person is alive throughout (100) years without knowing and seeing on phenomena of arising and passing away of five aggregates by *Vipassanā* Knowledge and Path-Knowledge, that way of existing of that person is not noble way indeed.

A such person, actually, knows and sees the phenomena of arising and passing away of five aggregates by *Vipassanā* Knowledge and the Path-Knowledge penetratively. Only one-day-existence of that person who knows and sees the phenomena of arising and passing away of five aggregates by *Vipassanā* Knowledge and the Path-Knowledge is noble way of living indeed. (*Dhammapada-30, Verse-113*)

Due to presence of preaching by the Buddha in this way, the all practising persons should like to endeavour in order to attain noble way of living with advancement of *vipassanā* practice under the admonishment the Buddha in this very life.

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### 2.1.11 Way of discerning on phenomena of arising and passing away in detail Section of *samūdaya dhammānupassī*

Both two kinds of discerning as combination, the first one, way of discerning on phenomena of arising and passing away through causal *dhammas (paccayato udayabbaya dassana)* and the second one, way of discerning on phenomena of arising and passing away through momentariness (*khaṇato udayabbaya dassana*), are designated as way of discerning on phenomena of arising and passing away in detail. Here it will be presented on the *Pāli* Text which is worth learning by heart.

(1)A. Way of discerning on phenomenon of arising (*udaya*) of corporeality aggregate

*Pāli Quotation*

(1)B. Way of discerning on phenomenon of perishing away (*udaya*) of corporeality aggregate

*Pāli Quotation*

(2)A. Way of discerning on phenomenon of arising (*udaya*) of feeling aggregate

*Pāli Quotation*

(2)B. Way of discerning on phenomenon of perishing away (*udaya*) of feeling aggregate

*Pāli Quotation*

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(3)A. Way of discerning on phenomenon of arising (*udaya*) of perception aggregate

*Pāli Quotation*

(3)B. Way of discerning on phenomenon of perishing away (*udaya*) of perception aggregate

*Pāli Quotation*

(4)A. Way of discerning on phenomenon of arising (*udaya*) of *kamma*-formation aggregate

*Pāli Quotation*

(4)B. Way of discerning on phenomenon of perishing away (*udaya*) of *kamma*-formations aggregate

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(5)A. Way of discerning on phenomenon of arising (*udaya*) of consciousness aggregate

*Pāli Quotation*

(5)B. Way of discerning on phenomenon of perishing away (*udaya*) of consciousness aggregate

(*Paṭisam-52-55*)

*Pāli Quotation*

It will be presented completely the way of discerning shown in *Pāli* Text in later. Now quotations of explanations relating to those *Pāli* Texts, found in commentary of *Paṭisambhidā Magga* and sun-commentary called *Mahāṭṭkā* would be presented previously.

***Pāli Quotation ( Paṭisam-A-1-235)***

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***Pāli Quotation ( Mahāṭṭ-2-420,421)***

The meaning of explanations found in above commentary and sub-commentary are as follows. \_\_\_\_\_

In the phrase, “*avijjā samudayā rūpasamudayo* = due to occurrence of ignorance, corporeality produced by *kamma ( kammaja rūpa)* arises” \_\_\_\_\_ it means that if the potentiality of ignorance-craving-action which had been cultivated in previous existence, is present apparently, corporeality produced by *kamma* arises apparently in present existence. Thus the practising *meditator* has to discern the phenomenon of arising (*udaya*) of corporeality aggregate through obvious occurrence of natural potentiality to produce resultant *dhamma* in causal *dhamma* which had been occurred.

Among those causal *dhamma*, due to presence of preaching on ignorance and craving directly, the clinging (*upādāna*), which belongs to the same “defilement round” as ignorance and craving, is also preached indirectly. Due to presence of preaching on action (*kamma*) directly, *kamma*-formations, which belong to the same “action round” as action, is also preached indirectly. Therefore causal *dhammas* which give rise to corporeality produced by *kamma* and consequence mental *dhammas* are *kamma*-formations and action which were surrounded by ignorance-craving-clinging. In other words, those causal *dhammas* include ignorance-craving-clinging-*kamma*-formation-action.

The interval between process of newly occurrence of next existence called *paṭisandi* and death consciousness called *cuti*, is designated as *pavatti* (during life). Causal *dhammas* occurring during life (*pavatti kāla*), are called *pavatti hetu* or *pavatti paccaya* which belongs to present causal *dhamma*, present existence, called *addhā* present. Among those causal *dhammas* occurring during-life, the nutriment plays significant role in occurrence of corporeal *dhammas* to which three causal *dhammas* are concerning, namely, consciousness-temperature-nutriment. The nutriment is very powerful causal *dhamma*. Only when supporting factor of ingested nourishment (*kabalīkāra-hāra*) is available, corporeal *dhammas* can subsist for long time in sensuous sphere. The ingested nourishment can protect acquired continuity of corporealities produced by four causes (*catusantirūpa*). It is because the causal *dhamma* called ingested nourishment is essential to be discerned in this preaching of way of discerning on arising and passing away in detail and this way of preaching has the basis of existence of sensual sphere indeed.

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In other words \_\_\_\_\_ among causal *dhammas* occurring during life, the preaching methodology which emphasizes only one causal *dhamma* called nutriment, is called *ukkaṭṭha niddesa naya* (= a way of preaching methodology by which exceeding one is directed as a sample). In accordance with *lakhaṇāhāra netti* (a way of preaching methodology by which factors with same character are preached by emphasizing on significant one) found in the *Pāli* Text of *Netti*, among causal *dhammas* occurring during life, due to presence of preaching on one causal *dhamma* called nutriment, temperature and

consciousness which concern to the same causal *dhammas* occurring during life, are also finished to preach and show apparently. Therefore, it should be recognized the fact that it has also shown in order to discern corporeal *dhammas* which are produced by consciousness and temperature.

In this case, those causal *dhammas* called ignorance-craving-clinging-*kamma*-formation-action, belong to defilement round and action round which had been cultivated in any kind of previous existence. During discerning through the way of discerning on phenomena of arising and passing away in detail recently, those causal *dhammas* are not *dhammas* which is occurring in three-time-phases called *uppāda-ṭhiti-bhanga*. Therefore the phrase, “due to occurrence of ignorance-craving-clinging-*kamma*-formation-action, corporeality produced by *kamma* arises”, means presence of natural potentiality of those causal *dhammas*, which can give rise to resultant *dhammas*, but not acquired ultimate nature as three-time-phases called *uppāda-ṭhiti-bhanga*. In other words, it means the nature of non-cessation (*a nirodha*) of causal *dhammas*, which have natural potentiality to produce resultant *dhammas* in future.

How the nature of non-cessation can be meant that \_\_\_\_\_ due to lack of eradicating by the Noble Path, both the occurring of presence of potentiality and the occurrence which is worth giving rise to resultant *dhammas* are called the nature of non-cessation (*a-nirodha*) (of causal *dhammas*). It is also called the nature of apparent arising (*atthibhāva*).

It will be explicit \_\_\_\_\_ Unwholesome *dhammas*, ignorance-craving-clinging etc, are worth eradicating by the Noble Path indeed. Unless those unwholesome *dhammas* are eradicated by the Noble Path, those are designated as non-cessation (*a-nirodha*), due to those *dhammas* are not ceased yet. It can be said “*atthibhāva*” (nature of apparent arising), due to apparent presence naturally. In this case, those nature of non-cessation and nature of apparent presence (*atthibhāva*) means the arising (*uppāda*), and the origination (*samudaya*).

Then wholesome *dhammas* and consequent, indifferent *dhammas* (*vipāka kiriya dhamma*) called *avyākata* are not worth eradicating by the Noble Path. For those persons who do not become arahatship, fettering *dhammas* called *samyojana* arise on those wholesome-consequent-indifferent *dhammas*. Those fetters are heartfelt desire to human existence, heavenly existence, or heartfelt desire to wholesome *dhammas* which are sources of attainment of human existence, heavenly existence etc. The occurrence with those fettering *dhammas* is called *appahīnabhāva* (= the occurrence of non-eradicated by the Noble Path). It is right \_\_\_\_\_

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Due to lack of eradication on element of underlying tendency (*anusaya dhātu*) by the Noble Path, perpetual occurrence of aggregates together with fetters is designated as dependent-origination (*paticca samuppāda*) Unless element of underlying tendency is eradicated, *kamma*-formation and action with potentiality to give rise to result never become inactive one but still remains potentially to produce appropriate resultant *dhamma* through the efficiency of relation of asynchronous action (*nānakkhaṇika kamma paccayasatti*).

It should be recognized the fact that a situation in which defilement rounds called ignorance-craving-clinging are not eradicated by the Noble Path and presence of efficiency of relation of asynchronous action of *kamma*-formation and action in the continuity of aggregates, due to presence of those elements of underlying tendencies in the continuity of aggregates are referred and preached as “*arijjā samudayā...taṇhāsamudayā...kamma mudayā ...* = due to occurrence of ignorance... due to occurrence of craving ... due to occurrence of action, corporeality produced by *kamma*-arises...” etc. It should be noticed on the fact that obvious occurrence of ignorance-craving-clinging-*kamma*-formation-action



through three-time-phases called *uppāda-ṭhiti-bhanga*, is not intended to say in this way of preaching.

### 2.1.12 *nibbatti lakkhaṇā* (originating character)

**Pāli Quotation**(*Paṭisam-A-1-235*) (*Mahāṭī-2-421*)(*Ang-1-150*)

In *Sankhatalakkhaṇa Sutta* (*Ang-1-150*) the Buddha preached that every conditioned thing has three characters, viz,

1. *uppāda* (= the nature of arising)
2. *vaya* (= the nature of perishing away)
3. *ṭhitassa aññathatta* (= the nature of static phase which bends toward perishing phase), respectively.

The practising *meditator* who has discerned the nature of arising of corporeal *dhammas* by means of periods called past, present, future, previously in the stage of Knowledge of Comprehension, has to discern the nature of arising of corporeal *dhamma* by means of continuity (*santati*) in this stage of Knowledge of Arising and Passing Away. Afterwards, the nature of arising of corporeal *dhamma* has to be discerned successively by means of momentariness (*khaṇa*). The nature of arising of corporeal *dhamma* by means of momentariness only is called *nibbatti* (originating). In accordance with *Paṭisambhidā Magga*, the nature or arising of corporeal *dhamma* by means of life-continuity-momentariness (*addhā-santati-khaṇa*), is called *nibbatti* (originating). The term, *nibbatti* is also the character (*lakkhaṇa*) of conditioned nature, resulting in deserving to preach as “character”. If two words, *nibbatti* and *lakkhaṇa*, are combined, *nibbattilakkhaṇā* is resulted. It should be understood on feeling aggregated etc, in similar way.

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### 2.1.13 *avijjanirodhā rūpanirodho* (due to cessation of ignorance, corporeality ceases)

**Pāli Quotation** (*Paṭisam-A-1-236*) (*Mahāṭī- 2- 421*)

In the way of discerning which is preached as “due to cessation ignorance, corporeality ceases” etc, when ignorance-craving-clinging are eradicated by the Path of Arahant, those *dhammas* which belongs to “defilement round” led by ignorance-craving-clinging will be ceased totally, resulting in reaching to the nature of non-reappearance (*anuppādanirodha*). Due to eradication of “defilement round without any remain, *dhammas* which belongs to action round, called *kamma*-formations, action, which fare capable of giving rise to result in the presence of latex of defilements, would also be ceases consequently. Due to complete cessation of causal *dhammas*, which are potential to new existence again in future, through the Path of Arahant, *dhammas*, which belong to “consequence round” in future would also be ceased after final death consciousness (*parinibbāna cuti*) of Arahant. Due to absence of causal *dhammas*, resultant *dhammas* can not present apparently. By seeing complete cessation of corporeal *dhammas*, (mental, *dhammas*) which belongs to “consequence round”, which is resulting from complete cessation of ignorance-craving-clinging-*kamma*-formations action through the Path of Arahant, the practising *meditator* has to endeavour to obtain the advancement of knowledge of Arising and Passing Away.

### 2.1.13 By the time the Path of Arahant is attained

There is a question that when does the Path of Arahant occur? This way of discerning is explained especially for worldlings who want to become Noble Ones in *Pāli* Text, commentary and sub commentary. Even if the practising *meditator* is any one of three lower kinds of Noble Ones or worldlings, this way of discerning is essential to be practised before the Path of Arahant is attained. However the word, “especially for worldlings”, means those explanations found in *Pāli* Text, commentary and subcommentary instruct emphatically for every worldlings who wants to become Noble One through this way of discerning which plays vital important role in attainment of Noble Path really.

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For the practising *meditator*, who is still developing the Knowledge of Arising and Passing Away at this moment, due to lack of attainment of the Noble Path of Arahant for that worldling this kind of Path of Arahant, actually, is not “present *dhammas*”, which is accepted by some noble teachers of present-day meditation retreats. This is because in the continuum of practising *meditator* who is still reaching into the stage of Knowledge of Arising and Passing Away only, The Path of Arahant has not occurred yet really.

If a practising *meditator* holds the opinion that only present period, only present moment is worth discerning as the object of *vipassanā* practice, this way of discerning called “*paccayato udayabbaya dassana* = way of discerning on phenomena of arising and passing away through causal *dhammas*”, can be meaningless way of practice for him indeed. It will be misunderstood in a way that the Buddha preached on this way of discerning for all worldlings, except a *meditator* who firmly holds above opinion. It is essential to be noticed not to miss both the Buddha and preaching of the Buddha in this life with the great opportunity to find the way to enlightenment.

For the *meditator* who stands in the stage of Knowledge of Arising and Passing Away, the Path of Arahant is, actually, the future coming *dhamma* and then that future may be a period within this life or any kind of next existence indeed.

In the subcommentary, *Mahāṭṭkā*, it is explained on when that Path of Arahant is due by explaining generally without saying definite existence in a way that “due to complete cessation of ignorance which has non-reappearance in future through the Path of Arahant, complete cessation of corporeal *dhamma* with possibility to reappear in future if causal *dhammas* are not finished at all, will be appeared by means of non-reappearance in future. However, in the commentary of *Paṭisambhidā Magga*, it is explained that \_\_\_\_\_

\* *nirodho cettha anāgatapaṭisandhi paccayānmidha avijjā-taṅhā-kammānāmyeva nirodho. (Paṭisam-A-1-236)*

“If the complete cession of ignorance, which is origin of future existence, is performed by the Path of Arahant in this life, the complete cessation of corporeal *dhammas* of birth process with non-reappearance in future would be occurred, due to lack of causal *dhammas*, etc, explained in this way.

It can be assumed that the explanation as coming Path of Arahant in this life, is performed commonly for a such practising *meditator* who will reach certainly the Path of Arahant in this life as an example. This is because \_\_\_\_\_ those kinds of persons, viz, worldlings who can attain this Knowledge of Arising and Passing Away only, the Upstream-enterer with only one seed of process of newly occurrence of next existence (*paṭisamdhi*), the Upstream-enterer with two to six kinds of processes of newly occurrence of next existence (*kolaṃ-kola sotāpanna*), the Upstream-enterer with seven kinds of processes of newly

occurrence of next existence (*sattakkhattuparama sotāpanna*), the once-returnee (*sakadāgāmi*), Non-returnee (*anāgāmi*), who will attain final death in heavenly planes, can attain the Path of Arahant in any kind of existence in future really.

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So to speak if the practising *meditator* will attain the Path of Arahant in this life, this way of discerning on phenomena of arising and passing away in detail, must be performed by seeing the nature of complete cessation of corporeal aggregate (consequence mental aggregates) with non-reappearance in future, which has possibility to reappear unless the Path of Arahant is obtained, resulting from complete cessation of ignorance, craving, clinging, *kamma*-formations, action through the Path of Arahant. (It should be taken into heart the way of discerning on dependent-origination reverse order which has been presented in Section of Dependents Origination, Volume III).

It the practising *meditator* will attain the Path of Arahant in any kind of future existences, this way of discerning on phenomena of arising and passing away in detail, must be performed by seeing the nature of complete cessation of corporeal aggregate (consequence mental aggregates) with non-reappearance in future, which has possibility to reappear unless the Path of Arahant is obtained, resulting from complete cessation of ignorance, craving, clinging, *kamma*-formations, action through the Path of Arahant.

It should be taken into heart the way of discerning on dependent-origination, fifth method which has been presented in Section of Dependent-Origination, Volume III, again. This way of discerning on phenomena, of arising and passing away in detail must be performed as shown in that fifth method. During discerning on causal and resultant *dhammas* through the fifth method, those causal and resultant *dhammas* are kept in mind until the end of cycle of dependent-origination or until the end of final existence by experiential knowledge. At the final existence with termination of journey of rounds of rebirth, during arising of the Path of Arahant, ignorance, craving, clinging, *kamma*-formations, action are ceased with the nature of non-reappearance by the efficiency of the Path of Arahant. By seeing the cessation of five aggregates with the nature of non-reappearance, as a result of cessation of those ignorance, craving, clinging, *kamma*-formation, action with the nature of non-reappearance, this way of discerning on phenomena of arising and passing away in detail, such as, “due to cessation of ignorance, the corporeality ceases”.... etc., must be performed systematically.

The nature of change and alteration (*vipariṇāma*) which is worth perceiving as dissolution of conditioned things is also the character of conditioned things and it is called *vipariṇāma lakkhaṇa*. It should be recognized similarly on feeling aggregate etc.

**Phassa (contact)** \_\_\_\_\_ The contact (*phassa*) is causal *dhamma* occurring during life (*pavatti paccaya*) or present causal *dhamma* of three mental aggregates, i.e., feeling aggregate, perception aggregate, formation aggregates, due to presence of preachings by the Buddha, both

\* “*phuṭṭho vedeti, phuṭṭho sañjānāti, phuṭṭho ceteti.*  
(*Sam-2-292*)

=The person who contacts with object feel the object, the person who contacts with object perceives the object, the person who contacts with object motivates associating *dhamma* on to object. (*Sam-2-292*)” and

\* “*phassa paccayā vedetā, cakkhusamphassaja vedanā, saññā, cetanā.* (*Abhi-2-143*).

Due to contact, feeling, feeling born of eye-contact, perception, volition arise. (*Abhi-2-143*)” etc.

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Due to complete cessation of that contact with the nature of non-reappearance, the complete cessation of those feeling aggregate, perception aggregate, formations aggregate with the nature of non-reappearance arise consequently.

Due to presence of preaching by the Buddha that “*nāmarūpa paccayā viññāṇam*” in “*mahāpdāna Sutta (Dī-2-28), Mahā nidāna Sutta (Dī-2-48), Aññamañña pacc, aya vara, Abhidhamma, (Abhi-4-371)*, mentality-corporeality are causal *dhammas* occurring during life or present causal *dhammas* of consciousness aggregate. Due to complete cessation of those mentality-corporeality with nature of non-reappearance, complete cessation of consciousness with the nature of non-reappearance arise consequently. Therefore, it is preached as follows,

\* *phassa samudayā vedanāsamudayo, phassa nirodhā vedanā nirodho. nāmarūpa samudayā viññāṇa samudayo, nāmarūpa nirodhā viññāṇa nirodho.....*

“= Due to occurrence of contact, feeling arises;  
due to cessation of contact, feeling ceases.  
Due to occurrence of mentality-corporeality,  
Consciousness arises; due to cessation of mentality-corporeality, consciousness ceases.” etc,  
in the *Pāli* Text of *Paṭisambhidā Magga. (Mahāṭṭi-2-422)*

#### 2.1.14 *uppāda nirodha* (cessation with the nature of reappearance)- *anuppāda nirodha* (cessation with the nature of non-reappearance)

Those *dhammas* which belong to defilement round, ignorance, craving, clinging, etc., are always depositing in the continuity of corporeal and mentality as elements of underlying tendencies (*anusaya dhātu*) throughout the period without eradication by respective Noble Path. When causal *dhammas* cooperate harmoniously those defilement *dhammas* arise apparently as three-time-phases called *uppāda-ṭhiti-bhanga*. After arising in that way they perish away at the perishing phase as the natural fixed law of ultimate *dhammas* really. That kind of cessation is called *uppāda nirodha* (cessation with the nature of reappearance), which has possibility to arise as three-time-phases called *uppāda-ṭhiti-bhanga* if causal *dhammas* cooperate harmoniously in future again. Every defilement acts as in the same process throughout the period it's element of underlying tendency is not eradicated by respective Noble Path. For such time those elements of underlying tendencies are eradicated by respective Noble Path without any remain. At that moment each defilement ceases with the nature of non-reappearance in future and this kind of cessation is called *anuppāda nirodha*.

#### 2.1.15 Five kinds of cessation (*nirodha*)

There are five kinds of cessation (*nirodha*), viz,

1. *tadanga nirodha* (temporary cessation) which can be said absence of defilement removed temporarily by great wholesome deed,

2. *vikkhambhana nirodha* (long term cessation) which can be said absence of defilement removed for long term by fine-material and immaterial wholesome deeds (*rūpāvacara kusala arūpāvacara kusala*)
3. *samuccheda nirodha* (absolute cessation) which can be said total absence of defilement eradicated able absolutely by the Noble Path (*ariya magga*),

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4. *paṭipassaddhinirodha* (re-tranquillized cessation) which can be said absence of defilement removed absolutely by the Noble Fruit (*ariya phala*)
5. *khaṇabhanga nirodha* (momentary dissolution cessation) which can be said perpetual processes of perishing away of mind and mental concomitants (corporeality) in every instant within three-time-phases. (*Abhi-A-3-311*)

Among Those kinds, temporary cessation, long-term cessation and momentary dissolution cessation are the cessation with the nature of reappearance (*uppāda nirodha*). The final death of Arahant is excluded among those kinds. Absolute cessation and re-tranquillized cessation are the cessation with the nature of non-reappearance in future (*anuppāda nirodha*).

The cessation of five aggregates after final death of Arahant, which is called *khandha parinibbāna* is also the cessation with the nature of non-reappearance (*anuppāda nirodha*).

With regarding to above explanations it can be understood the fact that the way of discerning on phenomena of arising and passing away in detail and the way of discerning on dependent origination, fifth method, are beneficially related to each other. If one can keep in mind causal and resultant *dhammas* as mentioned in the way of discerning on dependent-origination, fifth method, the former way can be understood very easily. It will be presented some examples in order to clear understood this way of discerning as follows. \_\_\_\_\_

### 2.2 Section of *samudaya dhammā nupassī*

#### Way of discerning on pure phenomenon of arising (*udaya dassana*)

##### A. Corporeal aggregate during *paṭisandhi*

If a such *meditator* wants to perform the way of discerning on phenomenon of arising through causal *dhammas* (*paccayato udaya dassana*) and the way of discerning on phenomenon of arising through momentariness (*khaṇato udaya dassana*), both corporeal and mental aggregates, which are intended to be discerned, should be kept in mind beforehand. Afterwards how the resultant *dhammas* arise due to respective causal *dhammas* and the way of pure phenomenon of arising of resultant aggregate, should be discerned continuously.

If a such *meditator* wants to discern five-aggregates of process of newly occurrence of next existence (*paṭisandhi*) through this way of discerning, those five aggregates of process of newly occurrence of next existence should be kept in mind again, firstly. Afterwards corporeal aggregate which is intended to be discerned should be kept in mind separately, secondly. That corporeal aggregate during *paṭisandhi* consists of (30) kinds of corporealities produced by *kamma* which were resultant *dhammas*, caused by ignorance, craving, clinging, *kamma*-formations, action of any kind of previous existences really. During keeping in mind causal and resultant *dhammas* through the way of discerning on dependant-origination, fifth method, both ignorance, craving, clinging, *kamma*-formations,

action and resultant corporeal aggregate of *paṭisandhi* has been already kept in mind by himself. Specific kinds of ignorance, craving, clinging, *kamma*-formations, action, are well understood and seen during discerning at that time previously. After seeing both causal and resultant *dhammas* by *Vipassanā* Knowledge it should be carried out the following way of discerning. \_\_\_\_\_

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1. Due to arising of ignorance (20), corporealities (*paṭisandhi kammaja*) arise;
2. Due to arising of craving (20), corporealities (*paṭisandhi kammaja*) arise;
3. Due to arising of clinging (20), corporealities (*paṭisandhi kammaja*) arise;
4. Due to arising of *kamma*-formations (20), corporealities (*paṭisandhi kammaja*) arise;
5. Due to arising of action (= efficiency of action of *kamma*-formations, 34), corporealities (*paṭisandhi kammaja*) arise;

\* the phenomenon of arising of corporealities (*paṭisandhi kammaja*).

Number of mind and mental concomitants, consisting in unwholesome impulses led by ignorance, craving, clinging, are shown (20) as a sample only. It can be varied as 19, 20, 21, 22 accordingly. Those wholesome impulses, during *kamma*-formations and action are performing, are also shown by 34 mind and mental concomitants as a sample. It can be varied as 34, 33, 33, 32 accordingly. It is essential to discern on numbers of mind and mental concomitants which had been experienced by a *meditator* himself. As shown in way of discerning on dependent-origination, fifth method, volume III, even though ignorance, craving, clinging, *kamma*-formations, action are the same in terminology for various kinds of successive existences, these are varied in both qualitatively and quantitatively depending upon various successive existences. This way of discerning is called *paccayato udaya dassana* (way of discerning on pure phenomenon of arising through causal *dhammas*).

The way of discerning shown as an asterisk (\*), “the phenomenon of arising of corporealities (*paṭisandhi kammaja*)”, is a way of discerning on phenomenon of arising of corporealities occurring during *paṭisandhi* through momentariness called *nibbatti lakkhana*. It is known as *khaṇato udaya dassana* (way of discerning on phenomenon of arising through momentariness).

## B. Feeling aggregate during *paṭisandhi*

Previously, the practising *meditator* has to keep in mind causal and resultant *dhammas* as shown in way of discerning on dependent-origination, fifth method, after seeing how feeling aggregate of *paṭisandhi* arises due to arising of ignorance, craving, clinging, *kamma*-formations, action and how feeling aggregate of *paṭisandhi* arises due to present causes, i.e., heart-base, object, contact etc. Then the following way of discerning should be carried out continuously.

1. Due to arising of ignorance (20), feeling (*paṭisandhi*) arise;
2. Due to arising of craving (20), feeling (*paṭisandhi*) arise;
3. Due to arising of clinging (20), feeling (*paṭisandhi*) arise;
4. Due to arising of *kamma*-formations (34), feeling (*paṭisandhi*) arise;
5. Due to arising of action (= efficiency of action of *kamma*-formations,34.), feeling (*paṭisandhi*) arise;
6. Due to arising of base (=heart-base), feeling (*paṭisandhi*) arise;
7. Due to arising of object (object of *paṭisandhi* consciousness, feeling (*paṭisandhi*) arise;

8. Due to arising of contact (=33 mental concomitants, excluding feeling), feeling (*paṭisandhi*) arise;
- \* the phenomenon of arising of feeling (*paṭisandhi*).

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In this case, the base (*vatthu*) means heart-base (*hadaya vatthu*) which arises synchronously with feeling aggregate (during *paṭisandhi*) indeed. However, all kinds of corporealities together with heart-base in the heart should be discerned in the aspect of inevitable method (*avinābhāva naya*). It should be recognized similarly in all mind moments. The object means any kind of three objects called action-emblem of action-emblem destined to coming existence (*kamma-kamma nimitta-gatinimitta*). It is essential to scrutinize what kind of object of *paṭisandhi* consciousness, as mentioned in way of discerning on dependent-origination, fifth method.

### C. perception aggregate during *paṭisandhi*

1. Due to arising of ignorance (20), “perception(during *paṭisandhi*) arises;”
2. Due to arising of craving (20) , “perception(during *paṭisandhi*) arises;”
3. Due to arising of clinging (20) , “perception(during *paṭisandhi*) arises;”
4. Due to arising of *kamma*-formation (34) , “perception(during *paṭisandhi*) arises;”
5. Due to arising of action (efficiency of action of *kamma*-formation (34) , “perception(during *paṭisandhi*) arises;”
6. Due to arising of base (heart-base), “perception(during *paṭisandhi*) arises;”
7. Due to arising of Object (object of *paṭisandhi* consciousness) , “perception(during *paṭisandhi*) arises;”
8. Due to arising of contact (=33 mind and mental concomitants, excluding perception), perception (during *paṭisandhi*) arises;”
- \* the phenomenon of arising of perception (during *paṭisandhi*)

### D(i) Formation aggregate during *paṭisandhi* (First Method)

1. Due to arising of ignorance (20), “*kamma*-formation (during *paṭisandhi*) arises;”
2. Due to arising of craving (20) , “*kamma*-formation (during *paṭisandhi*) arises;”
3. Due to arising of clinging (20) , “*kamma*-formation (during *paṭisandhi*) arises;”
4. Due to arising of *kamma*-formation (34) , “*kamma*-formation (during *paṭisandhi*) arises;”
5. Due to arising of action (efficiency of action of *kamma*-formation (34) , “*kamma*-formation (during *paṭisandhi*) arises;”
6. Due to arising of base (heart-base), “*kamma*-formation (during *paṭisandhi*) arises;”
7. Due to arising of Object (object of *paṭisandhi*consciousness) , “*kamma*-formation (during *paṭisandhi*) arises;”
8. Due to arising of contact (=33 mind and mental concomitants, excluding perception), *kamma*-formation (during *paṭisandhi*) arises;”
- \* the phenomenon of arising of *kamma*-formation (during *paṭisandhi*)

[Note:\_\_\_\_ In this method, formation aggregate is meant only volition which is associating with *paṭisandhi* consciousness. Therefore in the aspect of causal *dhammas*, (33) mind and mental concomitants, excluding volition, should be discerned.]

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**D(ii) Formations aggregate during *paṭisandhi* (Second Method)**

1. Due to arising of ignorance (20), “*kamma*-formations (mental concomitants during *paṭisandhi*) arise;”
  2. Due to arising of craving (20) , “*kamma*-formations (mental concomitants during *paṭisandhi*) arise;”
  3. Due to arising of clinging (20) , “*kamma*-formations (mental concomitants during *paṭisandhi*) arise;”
  4. Due to arising of *kamma*-formation (34) , “*kamma*-formations (mental concomitants during *paṭisandhi*) arise;”
  5. Due to arising of action (efficiency of action of *kamma*-formations (34) , “*kamma*-formation (mental concomitants during *paṭisandhi*) arise;”
  6. Due to arising of base (hear-base), “*kamma*-formations (mental concomitants during *paṭisandhi*) arise;”
  7. Due to arising of Object (object of *paṭisandhi*consciousness) , “*kamma*-formations (mental concomitants during *paṭisandhi*) arise;”
  8. Due to arising of remaining three mental aggregates, *kamma*-formations (mental concomitants during *paṭisandhi*) arise;”
- \* the phenomenon of arising of *kamma*-formations (mental concomitants during *paṭisandhi*)

There are two ways of discerning on phenomenon of arising of this formation aggregate, the first way, volition as the basic meaning of formation aggregate and the second way, remaining mental concomitants, excluding feeling and perception, as the basic meaning of formation aggregate, respectively. Both two ways of discernment should be accomplished in order to attain advancement of Knowledge of Arising and Passing Away. In the first method, at the side of causal *dhamma* called contact, associating mental *dhammas*, except volition, may be varied accordingly, while in the second method, causal *dhammas* of number (8) include remaining three mental aggregates called, feeling, perception, consciousness. It is due to all remaining mental concomitants, except feeling and perception belong to resultant *dhammas*. It should be recognized similarly on every mind moment which will be presented later.

**E. Consciousness aggregate during *paṭisandhi***

1. Due to arising of ignorance (20), “consciousness (during *paṭisandhi*) arises;”
  2. Due to arising of craving (20) , “consciousness (during *paṭisandhi*) arises;”
  3. Due to arising of clinging (20) , “consciousness (during *paṭisandhi*) arises;”
  4. Due to arising of *kamma*-formation (34) , “consciousness (during *paṭisandhi*) arises;”
  5. Due to arising of action (efficiency of action of *kamma*-formation (34) , “consciousness (during *paṭisandhi*) arises;”
  6. Due to arising of mentality-corporeality, consciousness (during *paṭisandhi*) arises;”
- \* the phenomenon of arising of consciousness (during *paṭisandhi*)

In this case, mentality means all mental concomitants associating with the consciousness (during *paṭisandhi*) while corporeality means both depended heart-base and object corporeality, if the object of *paṭisandhi* consciousness is corporeal *dhamma*. It should



be scrutinized whether the object of *paṭisandhi* consciousness is corporeal *dhamma* or not for every mediator.

#### **F. Corporeal aggregate of life-continuum**

By dividing five aggregates on every life-continuum from the beginning of the first life-continuum, just after *paṭisandhi* throughout the life accordingly, this way of discerning can be performed as possible as he can. Depended corporal *dhamma* of the first life-continuum, just after *paṭisandhi*, is the heart-base which arises synchronously with *paṭisandhi* consciousness. By the time that first life-continuum arises there are not only corporealities produced by *kamma* (*kammaja rūpa*) but also corporealities produced by mind (*cittajarūpa*) and corporealities produced by temperature (*utuja rūpa*) in the heart. At that moment only corporealities produced by nutriment (*āhāraja rūpa*) are unable to arise. All corporeal *dhammas* are essential to be discerned as corporeal aggregate.