

*"namo tassabhagavato arahato sammāsambuddhassa"*

NIBBĀNA GĀMINIPAṬIPADĀ

**THE WAY OF PRACTICE LEADING TO  
NIBBĀNA**

**VOLUME V**

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

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During performing *vipassanā* practice in this way, all kinds of corporeal *dhammas* which are produced by four causes called *kamma*, mind, temperature, nutriment, arise at every mind-moment of life-continuum appropriately. Here it will be presented and example of way of discerning on five aggregates of life-continuum while *vipassanā* practice is performing.

1. Due to arising of ignorance (20), “corporealities (*bhavanga kammaja*) arise;”
2. Due to arising of craving (20), “corporealities (*bhavanga kammaja*) arise;”
3. Due to arising of clinging (20), “corporealities (*bhavanga kammaja*) arise;”
4. Due to arising of *kamma*-formation (34), “corporealities (*bhavanga kammaja*) arise;”
5. Due to arising of action (efficiency of action of *kamma*-formation (34), “corporealities (*bhavanga kammaja*) arise;”
- \* the phenomenon of arising of corporealities (*bhavanga kammaja*)
6. Due to arising of mind, “corporealities (*bhavanga cittaja*) arise;”
- \* the phenomenon of arising of corporealities (*bhavanga cittaja*).
7. Due to arising of temperature, “corporealities (*bhavanga utuja*) arise;”
- \* the phenomenon of arising of corporealities (*bhavanga utuja*)
8. Due to arising of nutriment, corporealities (*bhavanga āhāraja*) arise;”
- \* the phenomenon of arising of corporealities (*bhavanga āhāraja*).

[Note : \_\_\_\_ As corporeal *dhammas* which are occurring during *paṭisandhi*, are termed as corporealities (during *paṭisandhi*), similarly corporealities, which are occurring during mind moment of life-continuum, are also termed as corporealities (*bhavanga kammaja*), corporealities (*bhavanga cittaja*), corporealities (*bhavanga utuja*), corporealities (*bhavanga āhāraja*) respectively.]

**G. Feeling aggregate of life-continuum**

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

In this case, the object means any kind of three objects called action-emblem of action-emblem of destined to coming existence (*kamma-kamma nimitta-gatinimitta*) which had been taken by impulses of adjacent consciousness of death of previous existence. Objects of life-continuum and *paṭisandhi* consciousness are the same in both appearance and number of mind and mental concomitants. It should be recognized on all four mental aggregates in similar way.

**PAGE-202****H. Perception aggregate of life-continuum**

1. Due to arising of ignorance (20), “perception (*bhavanga*) arises;”

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2. Due to arising of craving (20) , “perception (*bhavanga*) arises;”
  3. Due to arising of clinging (20) , “perception (*bhavanga*) arises;”
  4. Due to arising of *kamma*-formation (34) , “perception (*bhavanga*) arises;”
  5. Due to arising of action (efficiency of action of *kamma*-formation (34) , “perception (*bhavanga*) arises;”
  6. Due to arising of base (heart-base), “perception (*bhavanga*) arises;”
  7. Due to arising of Object (=object of life-continuum) , “perception (*bhavanga*) arises;”
  8. Due to arising of contact (=33 mental concomitants, excluding feeling), perception (*bhavanga*) arises.
- \* the phenomenon of arising of perception (*bhavanga*).

#### **I(i). Formation aggregate of life-continuum (First Method)** **(Volition is meant as formation aggregate)**

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

#### **I(ii). Formations aggregate of life-continuum (Second Method)** **(“31” mental concomitants are meant as formations)**

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

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[Notes : 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.]

**J. Consciousness aggregate of life-continuum**

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

In this case, mentality means all mental concomitants associating with the consciousness of life-continuum, which are arising synchronously within one mind-moment. Corporeality means both depended heart-base and remaining (53) kinds of corporealities in the heart which are worth discerning as inevitable structural constituents of heart-base inside the heart. If the object of life-continuum is corporeal *dhamma*, it belongs to mentality-corporeality and then it should be discerned as object of *vipassanā* practice. It should be recognized on every mind moment of life-continuum throughout life similarly.

**K. Corporeal aggregate of five-doors-adverting consciousness**

In order to discern corporeal aggregate of five-doors-adverting consciousness, tables of numbers of mind and mental concomitants shown in Contemplation on mentality (*nāmakammaṭṭhāna*) Volume II, should be taken into heart beforehand again. As shown in those tables, by dividing five aggregates within every mind moment consisting in respective cognitive process, each aggregate has to be discerned as object of *vipassanā* practice thoroughly. At the mind moment of five-doors.-adverting consciousness, the way of discerning on phenomenon of arising of corporeal aggregate is the same as shown in the way of discerning on phenomenon of arising of corporeal aggregate of life-continuum. Therefore, it will be presented on remaining aggregates, feeling aggregate etc, as follows.\_\_\_\_\_

**L. Visible-object line – feeling aggregate of five doors-adverting consciousness**

1. due to arising of base (=heart-base), “feeling (five-doors-adverting consciousness) arises;”

2. due to arising of object (=visible object), “feeling (five-doors-adverting consciousness) arises;”
  3. In the aspect of arising of contact,
    - (a) due to arising of Mind-Contact of life-continuum(=34), “feeling (five-doors-adverting consciousness) arises;”
    - (b) due to arising of Mind-Contact of five-door-adverting consciousness (=10 mind and mental concomitants, excluding feeling, “feeling (five-doors-adverting consciousness) arises;”
- \* the phenomenon of arising of feeling (five-doors-adverting consciousness).

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In this case, the feeling (five-doors-adverting consciousness) is always neutrality feeling. Depended base is heart-base. It should be discerned on all kinds of corporealities (54) together with heart-base through inevitable method (*avinābhāva naya*). The object is visible object. However corporeal *dhammas* within the same corporeal unit, which occur synchronously with that visible object must be discerned in order to reach the field of ultimate nature. It should be recognized on every mind moment similarly.

#### M. Visible-object Line-perception aggregate of five-doors-adverting consciousness

1. due to arising of base (=heart-base), “perception (five-doors-adverting consciousness) arises;”
  2. due to arising of object (=visible object), “perception (five-doors-adverting consciousness) arises;”
  3. In the aspect of arising of contact,
    - (a) due to arising of Mind-Contact of life-continuum(=34), “perception (five-doors-adverting consciousness) arises;”
    - (b) due to arising of Mind-Contact of five-door-adverting consciousness (=10 mind and mental concomitants, excluding perception), “perception (five-doors-adverting consciousness) arises;”
- \* the phenomenon of arising of perception (five-doors-adverting consciousness).

#### N(i). Visible-object Line-formation aggregate of five-doors-adverting consciousness (First Method)

(volition is meant as formation aggregate)

1. due to arising of base (=heart-base), “volitional-formation (five-doors-adverting consciousness) arises;”
  2. due to arising of object (=visible object), “volitional-formation (five-doors-adverting consciousness) arises;”
  3. In the aspect of arising of contact,
    - (a) due to arising of Mind-Contact of life-continuum(=34), “volitional-formation (five-doors-adverting consciousness) arises;”
    - (b) due to arising of Mind-Contact of five-door-adverting consciousness (=10 mind and mental concomitants, excluding volition), “volitional-formation (five-doors-adverting consciousness) arises;”
- \* the phenomenon of arising of volitional-formation (five-doors-adverting consciousness).

#### N(ii). Visible-object Line-formation aggregate of five-doors-adverting consciousness (Second Method)

**(“8” kinds of mental concomitants are meant as formations)**

1. due to arising of base (=heart-base), “*kamma*-formations (five-doors-adverting consciousness) arises;”
  2. due to arising of object (=visible object), “*kamma*-formations (five-doors-adverting consciousness) arises;”
  3. In the aspect of arising of contact,
    - (a) due to arising of Mind-Contact of life-continuum(=34), “*kamma*-formations (five-doors-adverting consciousness) arises;”
    - (b) due to arising of remaining three mental aggregates, *kamma*-formations (five-doors-adverting consciousness) arise.
- \* the phenomenon of arising of *kamma*-formation (five-doors-adverting consciousness).

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**O. Visible-object Line-consciousness aggregate of five-doors-adverting consciousness**

1. Due to arising of Mind-Contact of life-continuum (=34), consciousness (five-doors-adverting consciousness) arises;
  2. due to arising of Mentality-Corporeality, consciousness (five-doors-adverting consciousness) arises.
- \* the phenomenon of arising of consciousness (five-doors-adverting consciousness).

In this case, Mentality means (10) mental concomitants associating with five-doors-adverting consciousness. Corporeality means depended heart-base together with remaining “53” kinds of corporealities and visible-object, indeed.

Now it will be presented on the way of discerning on pure phenomenon of arising of five aggregates of seeing-consciousness (*cakkhu viññāṇa*) continuously. In this case, corporeal aggregate includes eye-base, which is depended base of seeing-consciousness, together with remaining “53” kinds of structural constituents of eye and visible object. The way of discerning is the same as shown in corporeal aggregate of life-continuum.

**P. feeling aggregate of seeing-consciousness**

1. Due to arising of ignorance (20), “feeling (seeing-consciousness) arises;”
  2. Due to arising of craving (20), “feeling (seeing-consciousness) arises;”
  3. Due to arising of clinging (20), “feeling (seeing-consciousness) arises;”
  4. Due to arising of *kamma*-formation (34), “feeling (seeing-consciousness) arises;”
  5. Due to arising of action (efficiency of action of *kamma*-formation (34), “feeling (seeing-consciousness) arises;”
  6. Due to arising of base(= 54 kinds of corporealities within eye), feeling (seeing-consciousness) arises;”
  7. Due to arising of object (= visible object), “feeling (seeing-consciousness) arises;”
  8. Due to arising of contact (= Eye-Contact = “7” mind and mental concomitants, excluding feeling), “feeling (seeing-consciousness) arises;”
  9. Due to arising of light (*āloka*), “feeling (seeing-consciousness) arises;”
  10. Due to arising of attention (= five-doors-adverting consciousness = 11 mind and mental concomitants), “feeling (seeing-consciousness) arises;”
- \* the phenomenon of arising of feeling (seeing-consciousness).

**Q. Perception aggregate of seeing-consciousness**

1. Due to arising of ignorance (20), “perception (seeing-consciousness) arises;”
  2. Due to arising of craving (20), “perception (seeing-consciousness) arises;”
  3. Due to arising of clinging (20), “perception (seeing-consciousness) arises;”
  4. Due to arising of *kamma*-formation (34), “perception (seeing-consciousness) arises;”
  5. Due to arising of action (efficiency of action of *kamma*-formation (34), “perception (seeing-consciousness) arises;”
  6. Due to arising of base(= 54 kinds of corporealities within eye), perception (seeing-consciousness) arises;”
  7. Due to arising of object (= visible object), “perception (seeing-consciousness) arises;”
  8. Due to arising of contact (= Eye-Contact = “7” mind and mental concomitants, excluding perception), “perception (seeing-consciousness) arises;”
  9. Due to arising of light (*āloka*), “perception (seeing-consciousness) arises;”
  10. Due to arising of attention (= five-doors-adverting consciousness = 11 mind and mental concomitants), “perception (seeing-consciousness) arises;”
- \* the phenomenon of arising of perception (seeing-consciousness).

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**R(I). Formation aggregate of seeing-consciousness (First Method)**

**(Volition is meant as formation aggregate)**

1. Due to arising of ignorance (20), “volitional formation (seeing-consciousness) arises;”
  2. Due to arising of craving (20), “volitional formation (seeing-consciousness) arises;”
  3. Due to arising of clinging (20), “volitional formation (seeing-consciousness) arises;”
  4. Due to arising of *kamma*-formation (34), “volitional formation (seeing-consciousness) arises;”
  5. Due to arising of action (efficiency of action of *kamma*-formation (34), “volitional formation (seeing-consciousness) arises;”
  6. Due to arising of base(= 54 kinds of corporealities within eye, volitional formation (seeing-consciousness) arises;”
  7. Due to arising of object (= visible object), “volitional formation (seeing-consciousness) arises;”
  8. Due to arising of contact (= Eye-Contact = “7” mind and mental concomitants, excluding volitional formation), “volitional formation (seeing-consciousness) arises;”
  9. Due to arising of light (*āloka*), “volitional formation (seeing-consciousness) arises;”
  10. Due to arising of attention (= five-doors-adverting consciousness = 11 mind and mental concomitants), “volitional formation (seeing-consciousness) arises;”
- \* the phenomenon of arising of volitional formation (seeing-consciousness).

**R(ii). Formations aggregate of seeing-consciousness (Second Method)**

**(“5” kinds of mental concomitants are meant as formations)**

1. Due to arising of ignorance (20), “*kamma*- formations (seeing-consciousness) arises;”
2. Due to arising of craving (20), “*kamma*-formations (seeing-consciousness) arises;”
3. Due to arising of clinging (20), “*kamma*-formations (seeing-consciousness) arises;”
4. Due to arising of *kamma*-formation (34), “*kamma*-formations (seeing-consciousness) arises;”
5. Due to arising of action (efficiency of action of *kamma*-formations (34), “*kamma*-formation (seeing-consciousness) arises;”
6. Due to arising of base(= 54 kinds of corporealities within eye), *kamma*-formations (seeing-consciousness) arises;”

7. Due to arising of object (= visible object), “*kamma*-formations (seeing-consciousness) arises;”
  8. Due to arising of remaining three mental aggregates, “*kamma*-formations (seeing-consciousness) arises;”
  9. Due to arising of light (*āloka*), “*kamma*-formations (seeing-consciousness) arises;”
  10. Due to arising of attention (= five-doors-adverting consciousness = 11 mind and mental concomitants), “*kamma*-formations (seeing-consciousness) arises;”
- \* the phenomenon of arising of *kamma*-formations (seeing-consciousness).

### S. Consciousness aggregate of seeing-consciousness

1. Due to arising of ignorance (20), “seeing-consciousness arises;”
2. Due to arising of craving (20), “seeing-consciousness arises;”
3. Due to arising of clinging (20), “seeing-consciousness arises;”
4. Due to arising of *kamma*-formation (34), “seeing-consciousness arises;”
5. Due to arising of action (efficiency of action of *kamma*-formation (34), “seeing-consciousness arises;”

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6. Due to arising of Mentality-Corporeality, “seeing-consciousness arises;”
  7. Due to arising of light (*āloka*), “seeing-consciousness arises;”
  8. Due to arising of attention (= five-doors-adverting consciousness = 11 mind and mental concomitants), “seeing-consciousness arises;”
- \* the phenomenon of arising of seeing-consciousness.

[Notes : \_\_\_ Mentality aggregate ‘7’ kinds of associating mental concomitants;  
 Corporeality means “54” kinds of depended corporealities within eye-door and visible-object.]

### T. Feeling aggregate of receiving-consciousness

1. Due to arising of ignorance (20), “feeling (receiving-consciousness) arises;”
  2. Due to arising of craving (20), “feeling (receiving-consciousness) arises;”
  3. Due to arising of clinging (20), “feeling (receiving-consciousness) arises;”
  4. Due to arising of *kamma*-formation (34), “feeling (receiving-consciousness) arises;”
  5. Due to arising of action (efficiency of action of *kamma*-formation (34), “feeling (receiving-consciousness) arises;”
  6. Due to arising of base (= heart-base = 54 kinds of corporealities, feeling (receiving-consciousness) arises;”
  7. Due to arising of object (visible-object), “feeling (receiving-consciousness) arises;”
  - 8.(a). Due to arising of Eye-Contact (= 8), “feeling (receiving-consciousness) arises;”
  - (b). Due to arising of Mind-Contact (= ‘10’ mind and mental concomitants, excluding feeling, “feeling (receiving-consciousness) arises;”
- \* the phenomenon of arising of feeling (receiving-consciousness).

### U. Perception aggregate of receiving-consciousness

1. Due to arising of ignorance (20), “perception (receiving-consciousness) arises;”
2. Due to arising of craving (20), “perception (receiving-consciousness) arises;”
3. Due to arising of clinging (20), “perception (receiving-consciousness) arises;”

4. Due to arising of *kamma*-formation (34) , “perception (receiving-consciousness) arises;”
  5. Due to arising of action (efficiency of action of *kamma*-formation (34) , “perception (receiving-consciousness) arises;”
  6. Due to arising of base (= 54 kinds of corporealities, perception (receiving-consciousness) arises;”
  7. Due to arising of object (visible-object), “perception (receiving-consciousness) arises;”
  - 8.(a). Due to arising of Eye-Contact (= visible-object), “perception (receiving-consciousness) arises;”
  - (b).Due to arising of Mind-Contact of receiving consciousness (= 10 mind and mental concomitants, excluding perception), “perception (receiving-consciousness) arises;”
- \* the phenomenon of arising of perception (receiving-consciousness).

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### V. Formation aggregate of receiving-consciousness (First Method) (Volition is meant as formation aggregate)

1. Due to arising of ignorance (20), “volitional-formation (receiving-consciousness) arises;”
  2. Due to arising of craving (20) , “volitional-formation (receiving-consciousness) arises;”
  3. Due to arising of clinging (20) , “volitional-formation (receiving-consciousness) arises;”
  4. Due to arising of *kamma*-formation (34) , “volitional-formation (receiving-consciousness) arises;”
  5. Due to arising of action (efficiency of action of *kamma*-formation (34) , “volitional-formation (receiving-consciousness) arises;”
  6. Due to arising of base (= 54 kinds of corporealities, volitional-formation (receiving-consciousness) arises;”
  7. Due to arising of object (visible-object), “volitional-formation (receiving-consciousness) arises;”
  - 8.(a). Due to arising of Eye-Contact (= visible-object), “volitional-formation (receiving-consciousness) arises;”
  - (b).Due to arising of Mind-Contact of receiving consciousness (= 10 mind and mental concomitants, excluding volition), “volitional-formation (receiving-consciousness) arises;”
- \* the phenomenon of arising of volitional-formation (receiving-consciousness).

### W. Formation aggregate of receiving-consciousness (Second Method) (‘8’ kinds of mental concomitants are meant as formation)

1. Due to arising of ignorance (20), “*kamma*-formations (receiving-consciousness) arises;”
2. Due to arising of craving (20) , “*kamma*-formations (receiving-consciousness) arises;”
3. Due to arising of clinging (20) , “*kamma*-formations (receiving-consciousness) arises;”
4. Due to arising of *kamma*-formations (34), “*kamma*-formations (receiving-consciousness) arises;”
5. Due to arising of action (efficiency of action of *kamma*-formations (34) , “*kamma*-formations (receiving-consciousness) arises;”

6. Due to arising of base (= 54 kinds of corporealities), “*kamma*-formations (receiving-consciousness) arises;”
  7. Due to arising of object (visible-object), “*kamma*-formations (receiving-consciousness) arises;”
  - 8.(a). Due to arising of Eye-Contact (= visible-object), “*kamma*-formations (receiving-consciousness) arises;”
  - (b).Due to arising of remaining three mental aggregates, “*kamma*-formations (receiving-consciousness) arises;”
- \* the phenomenon of arising of *kamma*-formations (receiving-consciousness).

#### **X. Consciousness aggregate of receiving-consciousness**

1. Due to arising of ignorance (20), “receiving-consciousness arises;”
  2. Due to arising of craving (20) , “receiving-consciousness arises;”
  3. Due to arising of clinging (20) , “receiving-consciousness arises;”
  4. Due to arising of *kamma*-formation (34) , “receiving-consciousness arises;”
  5. Due to arising of action (efficiency of action of *kamma*-formation (34) , “receiving-consciousness arises;”
  6. Due to arising of Eye-contact (= 8), receiving-consciousness arises;”
  7. Due to arising of Mentality-Corporeality (receiving-consciousness), “receiving-consciousness arises;”
- \* the phenomenon of arising of receiving-consciousness.

[Notes : \_\_\_ Mentality means (10) kinds of mental concomitants associating with receiving consciousness.

Corporeality means (54) kinds of corporealities within heart and visible object.]

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So far as this extent, this way of discerning on pure phenomenon of arising (*udaya dassana*) of every mind moment of (6) kinds of cognitive processes through (6) kinds of objects, visible-object etc, can be easily understood for a *meditator* who has discerned thoroughly the fifth method of dependent origination. However, for inexperienced menditator, it will be presented on both an example of way of discerning on pure phenomenon of arising of feeling aggregate of second impulsion, if (7) times of wholesome impulsions of eye-door-cognitive process arise, and the next example of way of discerning on pure phenomenon of arising of feeling aggregate of second impulsion of mind-door cognitive process, which takes the visible-object successively, as follows. \_\_\_\_\_

#### **Y. Eye-door cognitive process - Feeling aggregate of second impulsion of great wholesome deed**

1. Due to arising of base (heart-base = 54 kinds of corporealities), “feeling (second impulsion) arises;”
2. Due to arising of object (visible-object), “feeling (second impulsion) arises;”
- 3.(a). Due to arising of Eye-Contact (= 8), “feeling (second impulsion) arises;”
- (b).Due to arising of Mind-Contact of the first impulsion (=34), “feeling (second impulsion) arises;”
- (c). Due to arising of Mind-Contact of the second impulsion (=33 mind and mental concomitants, excluding feeling), “feeling (second impulsion) arises;”

4. Due to arising of wise attention (= determining consciousness = 12), “feeling (second impulsion) arises;”
- \* the phenomenon of arising of feeling (second impulsion) .

### **Z. Visible-object Line-Mind-door cognitive process – Feeling aggregate of second impulsion of great wholesome deed**

1. Due to arising of base (heart-base = 54 kinds of corporealities), “feeling (second impulsion) arises;”
2. Due to arising of object (visible-object), “feeling (second impulsion) arises;”
- 3.(a). Due to arising of Eye-Contact (= 8), “feeling (second impulsion) arises;”  
(b). Due to arising of Mind-Contact of life-continuum (=34), “feeling (second impulsion) arises;”  
(c). Due to arising of Mind-Contact of the first impulsion (=34), “feeling (second impulsion) arises;”  
(d). Due to arising of Mind-Contact of the second impulsion (=33 mind and mental concomitants, excluding feeling), “feeling (second impulsion) arises;”
4. Due to arising of wise attention (= mind-door advertent consciousness = 12), “feeling (second impulsion) arises;”
- \* the phenomenon of arising of feeling (second impulsion) .

So far as this extent, depending upon above examples, the way of discerning on pure phenomenon of arising of each aggregate of every mind moment of (6) cognitive processes can be performed as shown in the fifth method of dependent-origination. Now it will be presented on way of discerning on phenomenon of perishing away of *dhammas (vayadhmmā nupassī)*, continuously as follows. \_\_\_\_\_

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### **2.3 Section of *vayadhmmā nupassī***

#### **The meaning of *vayadhmmā nupassī***

#### **(way of discerning on phenomenon of perishing away)**

The practising *meditator* who has discerned thoroughly on phenomenon of arising of corporeal aggregate, due to arising of ignorance, craving, clinging, *kamma*-formations, action, has to discern this way of discerning by seeing the phenomenon of absolute cessation of future corporeal aggregate with the nature of non-reappearance, which is the same kind of that corporeal aggregate of *paṭsandhi*, due to absolute cessation of those ignorance, craving, clinging, *kamma*-formation, action through the Path of Arahant. It should be recognized on all situations in this way only.

#### ***Pali Quotation (Mahāṭṭ-2-421)***

The phrase, “due to cessation of ignorance, craving, clinging, *kamma*-formations, action, corporeality ceases”, means “due to absolute cessation of ignorance, craving, clinging, *kamma*-formations, action through the Path of Arahant, the future corporeal *dhammas*, which have possibility to arise after final death-consciousness, cease absolutely with the nature of non-reappearance (*anuppāda nirodha*)”. It is because in the absence of causal *dhammas* apparently, resultant *dhammas* can not be present apparently, indeed. Due to absolute cessation of causal *dhammas* of corporeality which will arise in future after final death-consciousness, which are worth designating as ignorance, craving, clinging, *kamma*-

formation, action, resultant *dhammas* called corporeal *dhammas* also cease consequently. (*Mahāṅg-2-421*)

Therefore, “*paccayato vayadassana*”, means only phenomenon of absolute cessation of same kinds of corporeal *dhammas* with the nature of non-reappearance in future again, and it must be discerned by experiential knowledge. However, the way of discerning on nature of change and alteration of corporeal aggregate of *paṭisandhi* which is being performed to be discerned currently is *khaṇato vayadassana* (way of discerning on phenomenon of perishing away through momentariness). That way of discernment does not concerned with future corporeal *dhammas* but corporeal aggregate which is being discerned as object of *vipassanā* practice at this moment. The practising *meditator* has to perform two ways of discerning, viz, *paccayato vayadassana* (discerning on phenomenon of perishing away through causal *dhammas*) and *khaṇato vayadassana* (discerning on phenomenon of perishing away through momentariness), alternately.

Corporealities produced by *kamma* cease simultaneously with final death-consciousness of Arahant. The latter is unable to produce *cittaja rūpa* (corporealities produced by mind). Those kinds of consciousness adjacent to final death-consciousness of Arahant are able to produce *cittaja rūpa* which have absolute cessation at the last (16) mind moments after final death-consciousness of Arahant. Similarly, corporalities produced by nutriment also cease simultaneously with *cittaja rūpa*. Corporealities produced by temperature can arise for a long time accordingly, up to some days, months, years after final death-consciousness of Arahant. The practising *meditator* has to discern the phenomenon of perishing away through causal *dhamma* (*paccayato vayadassana*) after seeing he phenomenon of absolute cessation of corporealities produced by four causes in future, due to absolute cessation of those *kamma*-mind-temperature-nutriment with the nature of non-reappearance.

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The way of discerning on phenomenon of perishing away through momentariness called *khaṇato vaya dassana* can be performed by taking the object of perishing phase (*bhanaga kāla*) of corporealities produced by four causes, which had been discerned as the pure phenomenon of arising (*udaya*) recently. By the time *paṭisandhi* arises, corporealities produced by mind, corporealities produced by temperature, and corporealities produced by nutriment do not arise yet and it is essential to discern those kind of corporealities which occur obviously within each mind moment. Four mental aggregates cease completely at the final death-consciousness of Arahant through the nature of non-reappearance again called *anuppāda nirodha*.

### A. Way of discerning on phenomenon of perishing away of corporeal aggregate (*paṭisandhi*)

1. Due to absolute cessation of ignorance, “corporealities ceases; (*anuppāda nirodha*)”
2. Due to absolute cessation of craving, “corporealities ceases; (*anuppāda nirodha*)”
3. Due to absolute cessation of clinging, “corporealities ceases; (*anuppāda nirodha*)”
4. Due to absolute cessation of *kamma*-formation, “corporealities ceases; (*anuppāda nirodha*)”
5. Due to absolute cessation of action, “corporealities ceases; (*anuppāda nirodha*)”

\* the phenomenon of perishing away of corporeality (*kammaja*). (*uppāda nirodha*).

The practising *meditator* who is seeing the phenomenon of arising of resultant *dhammas* due to obvious occurrence of causal *dhammas*, can see easily the phenomenon of absolute cessation of resultant *dhammas*, due to absolute cessation of causal *dhammas*. In this case, the firm faith on the Noble Doctrine of the Buddha plays vital important role in way of discerning on phenomenon of perishing away through causal *dhammas* (*paccayato vaya dassana*). If one criticizes on the way of discerning on dependent origination (reverse order) by means of reasoning without practical knowledge, it can lead to danger of the Noble Path-Knowledge and Fruit-Knowledge really. The practising *meditator* who is seeing the phenomenon of arising of resultant *dhammas*, due to obvious arising of causal *dhammas*, has to perform the following ways of discerning after seeing on both the phenomenon of absolute cessation of resultant *dhammas*, due to absolute cessation of respective causal *dhammas* and the phenomenon of cessation with reappearance called perishing phase (*bhanga kāla*) of resultant *dhammas*.

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

1. Due to absolute cessation of ignorance, “feeling ceases; (*anuppāda nirodha*)”
2. Due to absolute cessation of craving, “feeling ceases; (*anuppāda nirodha*)”
3. Due to absolute cessation of clinging, “feeling ceases; (*anuppāda nirodha*)”
4. Due to absolute cessation of *kamma*-formation, “feeling ceases; (*anuppāda nirodha*)”
5. Due to absolute cessation of action, “feeling ceases; (*anuppāda nirodha*)”
6. Due to absolute cessation of base, “feeling ceases; (*anuppāda nirodha*)”
7. Due to absolute cessation of object, “feeling ceases; (*anuppāda nirodha*)”
8. Due to absolute cessation of contact, “feeling ceases; (*anuppāda nirodha*)”

This is way of absolute cessation with the nature of non-reappearance called *anupāda nirodha*.

\* the phenomenon of perishing away of feeling (This is *uppāda nirodha*).

**C. Way of discerning on phenomenon of perishing away of perception aggregate (*paṭisandhi*)**

1. Due to absolute cessation of ignorance, “perception ceases absolutely”
2. Due to absolute cessation of craving, “perception ceases absolutely”
3. Due to absolute cessation of clinging, “perception ceases absolutely”
4. Due to absolute cessation of *kamma*-formation, “perception ceases absolutely”
5. Due to absolute cessation of action, “perception ceases absolutely”
6. Due to absolute cessation of base, “perception ceases absolutely”
7. Due to absolute cessation of object, “perception ceases absolutely”
8. Due to absolute cessation of contact, “perception ceases absolutely”

This is way of absolute cessation with the nature of non-reappearance called *anupāda nirodha*.

\* the phenomenon of perishing away of perception (This is *uppāda nirodha*).

**D(i). Way of discerning on phenomenon of perishing away of formation aggregate (*paṭisandhi*)**

**(First Method)**

**(Volition is meant as formation)**

1. Due to absolute cessation of ignorance, “volitional-formation ceases absolutely”

2. Due to absolute cessation of craving, “volitional-formation ceases absolutely”
3. Due to absolute cessation of clinging, “volitional-formation ceases absolutely”
4. Due to absolute cessation of *kamma*-formation, “volitional-formation ceases absolutely”
5. Due to absolute cessation of action, “volitional-formation ceases absolutely”
6. Due to absolute cessation of base, “volitional-formation ceases absolutely”
7. Due to absolute cessation of object, “volitional-formation ceases absolutely”
8. Due to absolute cessation of contact, “volitional-formation ceases absolutely”

This is way of absolute cessation with the nature of non-reappearance called *anupāda nirodha*.

\* the phenomenon of cessation of volitional-formation (This is *uppāda nirodha*).

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### D(ii). Way of discerning on phenomenon of perishing away of formation aggregate (*paṭisandhi*)

#### (Second Method)

1. Due to absolute cessation of ignorance, “*kamma*-formations cease absolutely;”
2. Due to absolute cessation of craving, “*kamma*-formations cease absolutely;”
3. Due to absolute cessation of clinging, “*kamma*-formations cease absolutely;”
4. Due to absolute cessation of *kamma*-formation, “*kamma*-formations cease absolutely;”
5. Due to absolute cessation of action, “*kamma*-formations cease absolutely;”
6. Due to absolute cessation of base, “*kamma*-formations cease absolutely;”
7. Due to absolute cessation of object, “*kamma*-formations cease absolutely;”
8. Due to absolute cessation of remaining three mental aggregates, “*kamma*-formations cease absolutely;”

This is way of absolute cessation with the nature of non-reappearance called *anupāda nirodha*.

\* the phenomenon of cessation of *kamma*-formation (This is *uppāda nirodha*).

### E. Way of discerning on phenomenon of perishing away of consciousness aggregate (*paṭisandhi*)

1. Due to absolute cessation of ignorance, “consciousness ceases absolutely;”
2. Due to absolute cessation of craving, “consciousness ceases absolutely;”
3. Due to absolute cessation of clinging, “consciousness ceases absolutely;”
4. Due to absolute cessation of consciousness, “consciousness ceases absolutely;”
5. Due to absolute cessation of action, “consciousness ceases absolutely;”
6. Due to absolute cessation of Mentality-Corporeality, “consciousness ceases absolutely;”

This is way of absolute cessation with the nature of non-reappearance called *anupāda nirodha*.

\* the phenomenon of cessation of consciousness (This is *uppāda nirodha*).

The phenomena of arising and perishing away depending upon causal relationship must be discerned in this stage as mentioned in way of keeping in mind cause and condition in the fifth method of dependent-origination. After discerning on five aggregates of *paṭisandhi* consciousness, five aggregates of life-continuum must be discerned continuously. Afterwards, five aggregates of mind-door advertent consciousness of impulsions of cognitive process with strong attachment on newly existence (*bhavanikantika javana*) and five aggregates of those impulsions of mind-door cognitive process with strong attachment on newly existence, must be discerned continuously. Then visible-object line, each mind

moment of eye-door cognitive process and mind-door cognitive process must be discerned thoroughly. Both way of discerning on pure phenomenon of arising through causal *dhammas* and way of discerning on phenomenon of perishing away through causal *dhammas* must be performed by dividing five aggregates of every mind moment of wholesome and unwholesome eye-door cognitive processes and mind-door cognitive processes respectively. Remaining cognitive processes, ear-door cognitive process etc, must be carried out similarly. If the fifth method of dependent-origination is thoroughly accomplished, this way of discerning will be quite easy to be understood for a *meditator* really.

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Because the Buddha emphatically preached on doctrine of dependent-origination relating to internal ones, the practising *meditator* can discern way of dependent-origination relating to external ones as a whole without differentiating between person, being etc. In the aspect of qualities of Disciples Knowledge, each ignorance craving, clinging, *kamma*-formation, action of individual being can not be differentiated thoroughly. It can be accomplished by means of Super-psychic Knowledge on previous existences (*pubbenivāsā nussati abhiññāṇa*), Super-psychic Knowledge of the Divine-Eye (*dibba cakkhu abhiññāṇa*) and Super-psychic Knowledge on differentiation of other's mind (*paracitta vijānana abhiññāṇa*) appropriately.

Now it will be presented on the way of discerning on phenomenon of perishing away of five aggregates of seeing-consciousness, as an example for inexperienced *meditator*.

#### F. Way of discerning on phenomenon of perishing away of corporeal aggregate (*seeing-consciousness*)

1. Due to absolute cessation of ignorance, “corporealities (*kammaja*) cease absolutely; (This is *anuppāda nirodha*);”
2. Due to absolute cessation of craving, “corporealities (*kammaja*) cease absolutely; (This is *anuppāda nirodha*);”
3. Due to absolute cessation of clinging, “corporealities (*kammaja*) cease absolutely; (This is *anuppāda nirodha*);”
4. Due to absolute cessation of *kamma*-formation, “corporealities (*kammaja*) cease absolutely; (This is *anuppāda nirodha*);”
5. Due to absolute cessation of action, “corporealities (*kammaja*) cease absolutely; (This is *anuppāda nirodha*);”
- \* This phenomenon of cessation of corporealities (*kammaja*). (This is *uppāda nirodha*).
6. Due to absolute cessation of consciousness, “corporealities (*cittaja*) cease absolutely; (This is *anuppāda nirodha*);”
- \* This phenomenon of cessation of corporealities (*cittaja*). (This is *uppāda nirodha*).
7. Due to absolute cessation of temperature, “corporealities (*utuja*) cease absolutely; (This is *anuppāda nirodha*);”
- \* This phenomenon of cessation of corporealities (*utuja*). (This is *uppāda nirodha*).
8. Due to absolute cessation of nutriment, “corporealities (*āhāraja*) ceases absolutely; (This is *anuppāda nirodha*);”
- \* This phenomenon of cessation of corporealities (*āhāraja*). (This is *uppāda nirodha*).

#### G. Way of discerning on phenomenon of perishing away of feeling aggregate (*seeing-consciousness*)

1. Due to absolute cessation of ignorance, “feeling (seeing-consciousness) ceases absolutely;”
2. Due to absolute cessation of craving, “feeling (seeing-consciousness) ceases absolutely;”
3. Due to absolute cessation of clinging, “feeling (seeing-consciousness) ceases absolutely;”
4. Due to absolute cessation of *kamma*-formation, “feeling (seeing-consciousness) ceases absolutely;”
5. Due to absolute cessation of action, “feeling (seeing-consciousness) ceases absolutely;”
6. Due to absolute cessation of base (= eye-base), “feeling (seeing-consciousness) ceases absolutely;”
7. Due to absolute cessation of object (= visible-object), “feeling (seeing-consciousness) ceases absolutely;”

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8. Due to absolute cessation of Eye-contact (= “7” mind and mental concomitants, excluding feeling, “feeling (seeing-consciousness) ceases absolutely;”
9. Due to absolute cessation of light, “feeling (seeing-consciousness) ceases absolutely;”
10. Due to absolute cessation of attention (=11), “feeling (seeing-consciousness) ceases absolutely;”

\* This is phenomenon of cessation of feeling (seeing-consciousness).

These are both *anuppāda nirodha* and *uppāda nirodha*.

**H. Way of discerning on phenomenon of perishing away of perception aggregate (*seeing-consciousness*)**

1. Due to absolute cessation of ignorance, “perception (seeing-consciousness) ceases absolutely;”
2. Due to absolute cessation of craving, “perception (seeing-consciousness) ceases absolutely;”
3. Due to absolute cessation of clinging, “perception (seeing-consciousness) ceases absolutely;”
4. Due to absolute cessation of *kamma*-formation, “perception (seeing-consciousness) ceases absolutely;”
5. Due to absolute cessation of action, “perception (seeing-consciousness) ceases absolutely;”
6. Due to absolute cessation of base (= eye-base), “perception (seeing-consciousness) ceases absolutely;”
7. Due to absolute cessation of object (= visible-object), “perception (seeing-consciousness) ceases absolutely;”
8. Due to absolute cessation of Eye-contact (= “7” mind and mental concomitants, excluding perception, “perception (seeing-consciousness) ceases absolutely;”
9. Due to absolute cessation of light, “perception (seeing-consciousness) ceases absolutely;”
10. Due to absolute cessation of attention (=11), “perception (seeing-consciousness) ceases absolutely;”

\* This is phenomenon of cessation of perception (seeing-consciousness).

These are both *anuppāda nirodha* and *uppāda nirodha*.

**I(i). Way of discerning on phenomenon of perishing away of formation aggregate (*seeing-consciousness*)**

**(First Method) (Volition is meant as formation)**

1. Due to absolute cessation of ignorance, “volitional-formation (seeing-consciousness) ceases absolutely;”
  2. Due to absolute cessation of craving, “volitional-formation (seeing-consciousness) ceases absolutely;”
  3. Due to absolute cessation of clinging, “volitional-formation (seeing-consciousness) ceases absolutely;”
  4. Due to absolute cessation of *kamma*-formation, “volitional-formation (seeing-consciousness) ceases absolutely;”
  5. Due to absolute cessation of action, “volitional-formation (seeing-consciousness) ceases absolutely;”
  6. Due to absolute cessation of base (= eye-base), “volitional-formation (seeing-consciousness) ceases absolutely;”
  7. Due to absolute cessation of object (= visible-object), “volitional-formation (seeing-consciousness) ceases absolutely;”
  8. Due to absolute cessation of Eye-contact (= “7” mind and mental concomitants, excluding volitional-formation, “volitional-formation (seeing-consciousness) ceases absolutely;”
  9. Due to absolute cessation of light, “volitional-formation (seeing-consciousness) ceases absolutely;”
  10. Due to absolute cessation of attention (=11), “volitional-formation (seeing-consciousness) ceases absolutely;”
- \* This is phenomenon of cessation of volitional-formation (seeing-consciousness).  
These are both *anuppāda nirodha* and *uppāda nirodha*.

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**I(ii). Way of discerning on phenomenon of perishing away of formation aggregate (seeing-consciousness)  
(Second Method)  
(‘5’ mental concomitants are meant as formations)**

1. Due to absolute cessation of ignorance, “*kamma*-formations (seeing-consciousness) ceases absolutely;”
2. Due to absolute cessation of craving, “*kamma*-formations (seeing-consciousness) ceases absolutely;”
3. Due to absolute cessation of clinging, “*kamma*-formations (seeing-consciousness) ceases absolutely;”
4. Due to absolute cessation of *kamma*-formation, “*kamma*-formations (seeing-consciousness) ceases absolutely;”
5. Due to absolute cessation of action, “*kamma*-formations (seeing-consciousness) ceases absolutely;”
6. Due to absolute cessation of base (= eye-base), “*kamma*-formations (seeing-consciousness) ceases absolutely;”
7. Due to absolute cessation of object (= visible-object), “*kamma*-formations (seeing-consciousness) ceases absolutely;”
8. Due to absolute cessation of remaining three mental aggregates, “*kamma*-formations (seeing-consciousness) ceases absolutely;”
9. Due to absolute cessation of light, “*kamma*-formations (seeing-consciousness) ceases absolutely;”
10. Due to absolute cessation of attention (=11), “*kamma*-formations (seeing-consciousness) ceases absolutely;”

\* This is phenomenon of cessation of *kamma*-formations (seeing-consciousness).  
These are both *anuppāda nirodha* and *uppāda nirodha*).

#### **J. Way of discerning on phenomenon of perishing away of consciousness aggregate (seeing-consciousness)**

1. Due to absolute cessation of ignorance, “seeing-consciousness ceases absolutely;”
2. Due to absolute cessation of craving, “seeing-consciousness ceases absolutely;”
3. Due to absolute cessation of clinging, “seeing-consciousness ceases absolutely;”
4. Due to absolute cessation of *kamma*-formation, “seeing-consciousness ceases absolutely;”
5. Due to absolute cessation of action, “seeing-consciousness ceases absolutely;”
6. Due to absolute cessation of Mentality-Corporeality, “seeing-consciousness ceases absolutely;”
7. Due to absolute cessation of light, “seeing-consciousness ceases absolutely;”
8. Due to absolute cessation of attention (=11), “seeing-consciousness ceases absolutely;”

\* This is phenomenon of cessation of seeing-consciousness.  
These are both *anuppāda nirodha* and *uppāda nirodha*).

#### **General Considerations \_\_\_\_\_**

After dividing five aggregates of every mind moment of various cognitive process, eye-door cognitive process etc, as shown in way of keeping in mind causal and resultant *dhammas*, through the fifth method of dependent-origination, the phenomena of arising and perishing away must be discerned thoroughly.

During discerning in that way, alternate discernment on pure phenomenon of arising (*samudaya*) of both internal and external continuums must be performed for all six lines within present existence. Then it must be carried out continuously for past and future existences similarly. As shown in tables of Section of Contemplating on Mentality, discernment must be performed through all existences from previous existences to the end of future existence, which has been kept in mind for a *meditator*.

Afterwards, pure phenomenon of perishing away of present existence must be discerned thoroughly for all (6) lines of both internal and external continuums. If it is mastery in way of discerning on pure phenomenon of perishing away of present existence, it must be continued to perform that way of discerning for all successive existences from previous existences to the end of future existence which has been kept in mind both internally and externally by a *meditator* as possible as he can.

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In the next method \_\_\_\_\_ After dividing five aggregates of every mind moment, each aggregate can be discerned by both

1. way of discerning on pure phenomenon of arising and
2. way of discerning on pure phenomenon of perishing away, alternately.

Afterwards, the next kind of mind moment can be divided into five aggregates and discerned by both these two ways of discerning alternately. For instance, five aggregates of five-door adverting-consciousness are discerned by these two ways of discerning alternately and then five aggregates of seeing-consciousness can be carried out continuously. It will be presented on way of discerning on pure phenomenon of arising and way of discerning on

pure phenomenon of perishing away of five aggregates of hearing-consciousness as an example. \_\_\_\_\_

**K. Way of discerning on phenomenon of arising of corporeal aggregate (hearing-consciousness)**

1. Due to arising of ignorance, “corporealities (*kammaja*) arise;
2. Due to arising of craving, “corporealities (*kammaja*) arise;
3. Due to arising of clinging, “corporealities (*kammaja*) arise;
4. Due to arising of *kamma*-formation, “corporealities (*kammaja*) arise;
5. Due to arising of action, “corporealities (*kammaja*) arise  
\* This is the nature of arising of corporealities (*kammaja*)
6. Due to arising of consciousness, “corporealities (*cittaja*) arise;  
\* This is the nature of arising of corporealities (*cittaja*).
7. Due to arising of temperature, “corporealities (*utuja*) arise;  
\* This is the nature of arising of corporealities (*utuja*).
8. Due to arising of nutriment, “corporealities (*āhāraja*) arise;  
\* This is the nature of arising of corporealities (*āhāraja*).

**L. Way of discerning on phenomenon of perishing away of corporeal aggregate (hearing-consciousness)**

1. Due to absolute cessation of ignorance, “corporealities (*kammaja*) cease absolutely; (This is *anuppāada nirodha*);”
2. Due to absolute cessation of craving, “corporealities (*kammaja*) cease absolutely; (This is *anuppāada nirodha*);”
3. Due to absolute cessation of clinging, “corporealities (*kammaja*) cease absolutely; (This is *anuppāada nirodha*);”
4. Due to absolute cessation of *kamma*-formation, “corporealities (*kammaja*) cease absolutely; (This is *anuppāada nirodha*);”
5. Due to absolute cessation of action, “corporealities (*kammaja*) cease absolutely; (This is *anuppāada nirodha*);”  
\* This phenomenon of cessation of corporealities (*kammaja*). (This is *uppāada nirodha*).
6. Due to absolute cessation of consciousness, “corporealities (*cittaja*) cease absolutely; (This is *anuppāada nirodha*);”  
\* This phenomenon of cessation of corporealities (*cittaja*). (This is *uppāada nirodha*).
7. Due to absolute cessation of temperature, “corporealities (*utuja*) cease absolutely.  
\* This phenomenon of cessation of corporealities (*utuja*). (This is *uppāada nirodha*).
8. Due to absolute cessation of nutriment, “corporealities (*āhāraja*) cease absolutely.  
\* This phenomenon of cessation of corporealities (*āhāraja*).

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**M. Way of discerning on phenomenon of arising of feeling aggregate (hearing-consciousness)**

1. Due to arising of ignorance (20), “feeling (hearing-consciousness) arises;”
2. Due to arising of craving (20), “feeling (hearing-consciousness) arises;”
3. Due to arising of clinging (20), “feeling (hearing-consciousness) arises;”
4. Due to arising of *kamma*-formation (34), “feeling (hearing-consciousness) arises;”
5. Due to arising of action (efficiency of action of *kamma*-formation (34), “feeling (hearing-consciousness) arises;”

6. Due to arising of base(= 54 kinds of corporealities within ear), feeling (hearing-consciousness) arises;”
  7. Due to arising of object (= auditory object), “feeling (hearing-consciousness) arises;”
  8. Due to arising of contact (= Ear-Contact = “7” mind and mental concomitants, excluding feeling), “feeling (hearing-consciousness) arises;”
  9. Due to arising of space (*ākāsa*), “feeling (hearing-consciousness) arises;”
  10. Due to arising of attention (= five-doors-adverting consciousness = 11 mind and mental concomitants), “feeling (hearing-consciousness) arises;”
- \* The phenomenon of arising of feeling (hearing-consciousness).

**N. Way of discerning on phenomenon of perishing away of feeling aggregate (hearing-consciousness)**

1. Due to absolute cessation of ignorance, “feeling (hearing-consciousness) ceases absolutely;”
  2. Due to absolute cessation of craving, “feeling (hearing-consciousness) ceases absolutely;”
  3. Due to absolute cessation of clinging, “feeling (hearing-consciousness) ceases absolutely;”
  4. Due to absolute cessation of *kamma*-formation, “feeling (hearing-consciousness) ceases absolutely;”
  5. Due to absolute cessation of action, “feeling (hearing-consciousness) ceases absolutely;”
  6. Due to absolute cessation of base (=ear-base), “feeling (hearing-consciousness) ceases absolutely;”
  7. Due to absolute cessation of object (= auditory-object), “feeling (hearing-consciousness) ceases absolutely;”
  8. Due to absolute cessation of Ear-contact (= “7” mind and mental concomitants, excluding feeling), “feeling (hearing-consciousness) ceases absolutely;”
  9. Due to absolute cessation of space, “feeling (hearing-consciousness) ceases absolutely;”
  10. Due to absolute cessation of attention (=11), “feeling (hearing-consciousness) ceases absolutely;”
- \* This is phenomenon of cessation of feeling (hearing-consciousness).

These are both *anuppāda nirodha* and *uppāda nirodha*.

[Notes : \_\_\_\_\_ Perception aggregate and formation aggregate must be performed by alluding to seeing-consciousness.]

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**O. Way of discerning on phenomenon of arising away of feeling aggregate (hearing-consciousness)**

1. Due to arising of ignorance (20), “hearing-consciousness arises;”
2. Due to arising of craving (20) , “hearing-consciousness arises;”
3. Due to arising of clinging (20) , “hearing-consciousness arises;”
4. Due to arising of *kamma*-formations (34) , “hearing-consciousness arises;”
5. Due to arising of action (efficiency of action of *kamma*-formation (34) , “hearing-consciousness arises;”
6. Due to arising of base(= 54 kinds of corporealities within eye, hearing-consciousness arises;”
7. Due to arising of space (*ākāsa*), “hearing-consciousness arises;”
8. Due to arising of attention (=11), “hearing-consciousness arises;”

\* the phenomenon of arising of hearing-consciousness.

[Notes : \_\_\_ Mentality aggregate'7' kinds of associating mental concomitants;  
Corporeality means "54" kinds of depended corporealities within ear-door and auditory-object.]

**P. Way of discerning on phenomenon of perishing away of consciousness aggregate (hearing-consciousness)**

1. Due to absolute cessation of ignorance, "hearing-consciousness ceases absolutely;"
2. Due to absolute cessation of craving, "hearing-consciousness ceases absolutely;"
3. Due to absolute cessation of clinging, "hearing-consciousness ceases absolutely;"
4. Due to absolute cessation of *kamma*-formation, "hearing-consciousness ceases absolutely;"
5. Due to absolute cessation of action, "hearing-consciousness ceases absolutely;"
6. Due to absolute cessation of Mentality-Corporeality, "hearing-consciousness ceases absolutely;"
7. Due to absolute cessation of space, "hearing-consciousness ceases absolutely;"
8. Due to absolute cessation of attention (=11), "hearing-consciousness ceases absolutely;"

\* ***This is phenomenon of cessation of hearing-consciousness.***

***These are both anuppāda nirodha and uppāda nirodha.***

So far as this extent, the *meditator* can understand ways of discerning on both the phenomenon of arising and phenomenon of perishing away. If one can discern these ways of discerning on every mind moment occurring in three periods called past, future, present and two continuums called internal, external, alternately, the following ways of discerning, serial number (1-2), preached in *Mahāsatiṭṭhāna Sutta* (the Great Mindfulness-Foundation Sutta), can be understood very easily.

***Pāli Quotation (Dī-2-232) (Dī-2-237)***  
***(Dī-2-237)***

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***Pāli Quotation (Dī-2-239)***

1. By discerning over and over again on the phenomenon of origin of arising and phenomenon of arising of "all constituents (*kāya*) (= bodily constituents, mentally constituents)", (he) always abides.
  2. By discerning over and over again on the phenomenon of origin of cessation and phenomenon of cessation of "all constituents (*kāya*) (= bodily constituents, mentally constituents)", (he) always abides.
  3. By discerning over and over again on the phenomena of origin of arising and arising, the phenomena of origin of cessation and cessation of "all constituents (*kāya*) (= bodily constituents, mentally constituents)", (he) always abides. (***D-2-232***)
1. By discerning over and over again on the phenomenon of origin of arising and phenomenon of arising of "feeling", (he) always abides.
  2. By discerning over and over again on the phenomenon of origin of cessation and phenomenon of cessation of "feeling", (he) always abides.

3. By discerning over and over again on the phenomena of origin of arising and arising, the phenomena of origin of cessation and cessation of “feeling”, (he) always abides. (**D-2-237**)
1. By discerning over and over again on the phenomenon of origin of arising and phenomenon of arising of “consciousness”, (he) always abides.
2. By discerning over and over again on the phenomenon of origin of cessation and phenomenon of cessation of “consciousness”, (he) always abides.
3. By discerning over and over again on the phenomena of origin of arising and arising, the phenomena of origin of cessation and cessation of “consciousness”, (he) always abides. (**D-2-237**)
1. By discerning over and over again on the phenomenon of origin of arising and phenomenon of arising of “*dhamma*”, (he) always abides.
2. By discerning over and over again on the phenomenon of origin of cessation and phenomenon of cessation of “*dhamma*”, (he) always abides.
3. By discerning over and over again on the phenomena of origin of arising and arising, the phenomena of origin of cessation and cessation of “*dhamma*”, (he) always abides. (**D-2-239**)

Among these three ways of practices preached in the Great Mindfulness Foundation *Sutta*, the *meditator* has accomplished to discern numbers (1, 2) now. Then he must continue to discern the way of practice shown in number (3), *samyadyavaya dhammā nupassī*, again. With relating to that way of practice, commentary and sub-commentary explained as follows.

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## 2.4. Section of *samyadya vaya dhammā nupassī*

### 2.4.1. The meaning of *samyadya vaya dhammā nupassī*

*Pāli Quotation*(**M-A-1-255**)  
(**M-ṭī-1-350**)

In accordance with explanations found in above commentary and sub-commentary, it should be recognized the meaning of *samyadya vaya dhammā nupassī* as alternating discernment on the phenomenon of arising of five aggregates sometimes and on the phenomenon of perishing away of five aggregates sometimes. This way of discerning called *samyadya vaya dhammā nupassī* was preached by the Buddha after preaching on pure phenomenon of arising and pure phenomenon of perishing away separately. A single consciousness of *vipassanā* practice can not discern on both phenomenon of arising and phenomenon of perishing away simultaneously. Internal and external *dhammas* are standing pastures which are taken as objects of continuity of great wholesome impulses of mind-door cognitive process called *Vipassanā* Knowledge. Internal five aggregate are specific kinds of standing pasture of *Vipassanā* Knowledge and external five aggregates are another kinds of standing pasture of *Vipassanā* Knowledge, resulting in variation in standing pasture. Therefore a single consciousness of *vipassanā* practice is unable to discern different standing pastures simultaneously. Similarly, due to variation in object *dhammas*, phenomenon of arising *dhammas* and phenomenon of perishing *dhamma* through causal *dhammas*, a single consciousness of *vipassanā* practice is unable to discern on both arising *dhammas* and perishing *dhammas* simultaneously. However different kind of consciousness of *vipassanā*

practice can discern these *dhammas* one after another. Therefore, after discerning on phenomenon of arising, it is possible to discern on phenomenon of perishing away continuously. This way of discerning can be said sometimes phenomenon of arising is performed, sometimes phenomenon of perishing away is performed alternately. It will be presented on examples of way of successive discerning on both phenomenon of arising and phenomenon of perishing away. There is a question whether generalization is essential during discerning or not. The answer is ‘yes’, it is essential function really.

***Pali Quotation (M-A-1-281)***

In above commentary, it is explained that *dhammas* which are worth discerning and generalizing as objects of *vipassanā* practice are mentality-corporeality together with causal *dhammas* (*sappaccayanāma-rūpa vasena*). According to those explanations of commentary, it should be recognized the fact that mentality-corporeality together with causal *dhammas* must be discerned and generalized as *anicca, dukkha, anatta* alternately depending upon successive stages of *Vipassanā* Knowledge accordingly. Causal relationship of *dhammas* are essential to be discerned and as objects of *vipassanā* practice in this stage. Therefore the *meditator* has to perform *vipassanā* practice by seeing both on the phenomenon of arising of resultant *dhammas*, due to apparent arising of causal *dhammas*; on the phenomenon of perishing away of resultant *dhammas*, due to absolute cessation of causal *dhammas*; and arising and perishing away of both causal and resultant *dhammas*. Now it will be present on some examples of way of discerning as follows. \_\_\_\_\_

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**A. Way of discerning on phenomena of arising and perishing away of corporeal aggregate (*paṭisandhi*)  
(*samudaya vaya dhammā nupassī vā kāyasamim viharati*)**

1. Due to arising of ignorance, “corporealities (*kammaja*)” arise;  
Due to absolute cessation of ignorance, “corporealities (*kammaja*)” cease;  
ignorance \_\_\_\_\_ arising-perishing away – *annica*.  
“corporealities (*kammaja*)” \_\_\_\_\_ arising-perishing away – *anicca*.
2. Due to arising of craving, “corporealities (*kammaja*)” arise;  
Due to absolute cessation of craving, “corporealities (*kammaja*)” cease;  
craving \_\_\_\_\_ arising-perishing away – *annica*.  
“corporealities (*kammaja*)” \_\_\_\_\_ arising-perishing away – *anicca*.
3. Due to arising of clinging, “corporealities (*kammaja*)” arise;  
Due to absolute cessation of clinging, “corporealities (*kammaja*)” cease;  
clinging \_\_\_\_\_ arising-perishing away – *annica*.  
“corporealities (*kammaja*)” \_\_\_\_\_ arising-perishing away – *anicca*.
4. Due to arising of formations, “corporealities (*kammaja*)” arise;  
Due to absolute cessation of formations, “corporealities (*kammaja*)” cease;  
formation \_\_\_\_\_ arising-perishing away – *annica*.  
“corporealities (*kammaja*)” \_\_\_\_\_ arising-perishing away – *anicca*.
5. Due to arising of action, “corporealities (*kammaja*)” arise;  
Due to absolute cessation of action, “corporealities (*kammaja*)” cease;  
action \_\_\_\_\_ arising-perishing away – *annica*.  
“corporealities (*kammaja*)” \_\_\_\_\_ arising-perishing away – *anicca*.

*Vipassanā* practice has to be performed by alternate generalization as *dukkha, anatta* similarly. Ignorance, craving, clinging are mental *dhammas* belonging to continuity of impulses of mind-door cognitive process which includes in greed-wrong view group. Formations, action are also mental *dhammas* belonging to continuity of great wholesome impulse of mind-door cognitive process for a *meditator* who is mankind in this life. During discerning on those defilement round and action round, numbers of mind and mental concomitants should be scrutinized as they really occurred. Then in the aspect of keeping in mind on causal and resultant *dhammas*, with regarding to the word, action, efficiency of asynchronous action (*nānākkhaṇika kamma*) must be discerned. However, in the aspect of *vipassanā* (= discerning on phenomena of arising and perishing away), that efficiency of action is the *dhamma* which is not worth discerning as object of *vipassanā* practice, due to it is not *dhammas* which is present apparently in three-time-phases called *uppāda-ṭhiti-bhanga*. The volition (*cetanā*) which is standing dependence of that efficiency of action, in other words, associating mental *dhammas* which are led by volition are worth discerning as object of *vipassanā* practice. Volition and formations are the same in basic meaning.

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In the previous section, 6, Section of Dependent-Origination, significant difference between formations and action performing existence (*kammabhava*) has been presented. *Vipassanā* practice must be performed in accordance with that difference. If each (7) times of impulses of mind-door cognitive processes, which are occurring before and during performing wholesome deeds, can be discerned by *Vipassanā* Knowledge, both formation and action are concerned in that way of practice. It should be recognized on later similarly.

### B. Way of discerning on phenomena of arising and perishing away of feeling aggregate (*paṭisandhi*) (*samudaya vaya dhammā nupassī vā vedanāsu viharati*)

1. Due to arising of ignorance, feeling arise;  
Due to absolute cessation of ignorance, feeling cease;  
ignorance \_\_\_\_\_ arising-perishing away – *annica*.  
“feeling” \_\_\_\_\_ arising-perishing away – *anicca*.
2. Due to arising of craving, feeling arise;  
Due to absolute cessation of craving, feeling cease;  
craving \_\_\_\_\_ arising-perishing away – *annica*.  
“feeling” \_\_\_\_\_ arising-perishing away – *anicca*.
3. Due to arising of clinging, feeling arise;  
Due to absolute cessation of clinging, feeling cease;  
clinging \_\_\_\_\_ arising-perishing away – *annica*.  
“feeling” \_\_\_\_\_ arising-perishing away – *anicca*.
4. Due to arising of formations, feeling arise;  
Due to absolute cessation of formations, feeling cease;  
formation \_\_\_\_\_ arising-perishing away – *annica*.  
“feeling” \_\_\_\_\_ arising-perishing away – *anicca*.
5. Due to arising of action, feeling arise;  
Due to absolute cessation of action, feeling cease;  
action \_\_\_\_\_ arising-perishing away – *annica*.  
“feeling” \_\_\_\_\_ arising-perishing away – *anicca*.
6. Due to arising of base, feeling arise;

Due to absolute cessation of base, feeling cease;  
 ignorance\_\_\_\_\_ arising-perishing away – *annica*.  
 base\_\_\_\_\_ arising-perishing away – *anicca*.

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7. Due to arising of object, feeling arise;  
 Due to cessation of object, feeling cease;  
 object\_\_\_\_\_ arising-perishing away – *annica*.  
 feeling\_\_\_\_\_ arising-perishing away – *anicca*.
8. Due to arising of contact, feeling arise;  
 Due to cessation of contact, feeling cease;  
 contact\_\_\_\_\_ arising-perishing away – *annica*.  
 feeling\_\_\_\_\_ arising-perishing away – *anicca*.

The object of this *paṭṭisandhi* (life-continuum, death-consciousness) is any kind of three objects, viz, action, emblem of action, emblem destined to existence (*kamma-kamma nimitta-gatinimitta*). Among those, the action (*kamma*) is wholesome volition for mankind. The emblem destined to existence can be occurred as colour-object only (*Abhi-A-2-149*) while emblem of action may be occurred as either concept (*paññatti*) or ultimate thing (*paramattha*) accordingly. If that emblem of action is a pagoda, four great elements consisting in pagoda should be discerned and generalized as *anicca* etc. Those emblems of action, flowers, light of open oil-lamp etc must also be discerned in similar way. If those emblems of action are living beings, *bhikkhus*, who accepts offerings, etc, four great elements occurring in continuity of corporeality-mentality of various kinds of offering accepters must be scrutinized after seeing corporeal units within those persons. When corporeal units consisting in (6) doors, (42) bodily parts, are seen by insight, ultimate corporeal *dhammas* within each corporeal unit must be discerned as a whole and generalized as objects of *vipassanā* practice. Mental *dhammas* occurring in the continuum of offering accepters who are emblems of action can not be discerned by disciple's *Vipassanā* Knowledge exactly. It can be discerned by the efficiency of Super-psyhic Knowledge of Differentiation on Other's mind (*para citta vijānana abhiññāṇa*) and Super-psyhic Knowledge of Divine-Eye (*dibba cakkhu abhiññāṇa*) only. Therefore those external mental *dhammas* must be discerned as a whole generally, due to similarity between mental *dhammas*. The way of discerning on perception aggregate and formations aggregate as priority belongs to Contemplating on *dhammas* called *dhammānupassanā*. Here ways of discerning on perception aggregate and the first method of formation aggregate must be carried out as shown in feeling aggregate similarly. Way of discerning on formations aggregate (second method) will be presented as follows. \_\_\_\_\_

**C. Way of discerning on phenomena of arising and perishing away of formation aggregate (*paṭisandhi*)**

(*samudaya vaya dhammā nupassī vā dhammesu viharatī*)

1. Due to arising of ignorance, formations arise;  
 Due to absolute cessation of ignorance, formations cease;  
 ignorance\_\_\_\_\_ arising-perishing away – *annica*.  
 formations\_\_\_\_\_ arising-perishing away – *anicca*.
2. Due to arising of craving, formations arise;  
 Due to absolute cessation of craving, formations cease;  
 craving\_\_\_\_\_ arising-perishing away – *annica*.  
 formations\_\_\_\_\_ arising-perishing away – *anicca*.
3. Due to arising of clinging, formations arise;  
 Due to absolute cessation of clinging, formations cease;

clinging \_\_\_\_\_ arising-perishing away – *annica*.  
 formations \_\_\_\_\_ arising-perishing away – *anicca*.

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4. Due to arising of formations, formations (mental concomitants) arise;  
 Due to absolute cessation of formations, formations (mental concomitants) cease;  
 formation \_\_\_\_\_ arising-perishing away – *annica*.  
 formations (mental concomitants) \_\_\_\_\_ arising-perishing away – *anicca*.
5. Due to arising of action, formations arise;  
 Due to absolute cessation of action, formations cease;  
 action \_\_\_\_\_ arising-perishing away – *annica*.  
 formations \_\_\_\_\_ arising-perishing away – *anicca*.
6. Due to arising of base, formations arise;  
 Due to absolute cessation of base, formations cease;  
 ignorance \_\_\_\_\_ arising-perishing away – *annica*.  
 base \_\_\_\_\_ arising-perishing away – *anicca*.
7. Due to arising of object, formations arise;  
 Due to cessation of object, formations cease;  
 object \_\_\_\_\_ arising-perishing away – *annica*.  
 formations \_\_\_\_\_ arising-perishing away – *anicca*.
8. Due to arising of remaining three mental aggregates, formations arise;  
 Due to cessation of remaining three mental aggregates, formations cease;  
 remaining three mental aggregates \_\_\_\_\_ arising-perishing away – *annica*.  
 formations \_\_\_\_\_ arising-perishing away – *anicca*.

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**D. Way of discerning on phenomena of arising and perishing away of consciousness aggregate (*paṭisandhi*)**

(*samudaya vaya dhammā nupassī vā cittasamim viharati*)

1. Due to arising of ignorance, consciousness arises;  
 Due to absolute cessation of ignorance, consciousness ceases;  
 ignorance \_\_\_\_\_ arising-perishing away – *annica*.  
 consciousness \_\_\_\_\_ arising-perishing away – *anicca*.
2. Due to arising of craving, consciousness arises;  
 Due to absolute cessation of craving, consciousness ceases;  
 craving \_\_\_\_\_ arising-perishing away – *annica*.  
 consciousness \_\_\_\_\_ arising-perishing away – *anicca*.
3. Due to arising of clinging, consciousness arises;  
 Due to absolute cessation of clinging, consciousness ceases;  
 clinging \_\_\_\_\_ arising-perishing away – *annica*.  
 consciousness \_\_\_\_\_ arising-perishing away – *anicca*.
4. Due to arising of consciousness, consciousness (mental concomitants) arises;  
 Due to absolute cessation of consciousness, consciousness (mental concomitants) ceases;  
 formation \_\_\_\_\_ arising-perishing away – *annica*.  
 consciousness (mental concomitants) \_\_\_\_\_ arising-perishing away – *anicca*.
5. Due to arising of action, consciousness arises;  
 Due to absolute cessation of action, consciousness cease;

action \_\_\_\_\_ arising-perishing away – *annica*.

consciousness \_\_\_\_\_ arising-perishing away – *anicca*.

6. Due to arising of Mentality-Corporeality, consciousness arises;  
Due to absolute cessation of Mentality-Corporeality, consciousness ceases;  
Mentality-Corporeality \_\_\_\_\_ arising-perishing away – *annica*.  
Consciousness \_\_\_\_\_ arising-perishing away – *anicca*.  
It must be generalized as *dukkha, anatta* similarly.

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### E. Way of discerning on phenomena of arising and perishing away of corporeal aggregate (*life-continuum*)

1. Due to arising of ignorance, corporealities (*kammaja*) arise;  
Due to absolute cessation of ignorance, corporealities (*kammaja*) cease;  
ignorance \_\_\_\_\_ arising-perishing away – *annica*.  
corporealities (*kammaja*) \_\_\_\_\_ arising-perishing away – *anicca*.
2. Due to arising of craving, corporealities (*kammaja*) arise;  
Due to absolute cessation of craving, corporealities (*kammaja*) cease;  
craving \_\_\_\_\_ arising-perishing away – *annica*.  
corporealities (*kammaja*) \_\_\_\_\_ arising-perishing away – *anicca*.
3. Due to arising of clinging, corporealities (*kammaja*) arise;  
Due to absolute cessation of clinging, corporealities (*kammaja*) cease;  
clinging \_\_\_\_\_ arising-perishing away – *annica*.  
corporealities (*kammaja*) \_\_\_\_\_ arising-perishing away – *anicca*.
4. Due to arising of formations, corporealities (*kammaja*) arise;  
Due to absolute cessation of formations, corporealities (*kammaja*) cease;  
formation \_\_\_\_\_ arising-perishing away – *annica*.  
corporealities (*kammaja*) \_\_\_\_\_ arising-perishing away – *anicca*.
5. Due to arising of action, corporealities (*kammaja*) arise;  
Due to absolute cessation of action, corporealities (*kammaja*) cease;  
action \_\_\_\_\_ arising-perishing away – *annica*.  
corporealities (*kammaja*) \_\_\_\_\_ arising-perishing away – *anicca*.
6. Due to arising of consciousness, corporealities (*cittaja*) arise;  
Due to absolute cessation of consciousness, corporealities (*cittaja*) cease;  
consciousness \_\_\_\_\_ arising-perishing away – *annica*.  
corporealities (*cittaja*) \_\_\_\_\_ arising-perishing away – *anicca*.
7. Due to arising of temperature, corporealities (*utuja*) arise;  
Due to absolute cessation of temperature, corporealities (*utuja*) cease;  
temperature \_\_\_\_\_ arising-perishing away – *annica*.  
corporealities (*utuja*) \_\_\_\_\_ arising-perishing away – *anicca*.
8. Due to arising of nutriment, corporealities (*āhāraja*) arise;  
Due to absolute cessation of nutriment, corporealities (*āhāraja*) cease;  
nutriment \_\_\_\_\_ arising-perishing away – *annica*.  
corporealities (*āhāraja*) \_\_\_\_\_ arising-perishing away – *anicca*.

It must be generalized as *dukkha, anatta* similarly. By alluding examples shown in above, phenomenon of arising phenomenon of perishing away, phenomena of arising and perishing away of each mind moment must be discerned by dividing five aggregates thorough. All wholesome and unwholesome mental *dhammas* occurring in (6) lines, visible-object line etc, must be discerned thoroughly. So far as this extent, the *meditator* who has thoroughly practiced on the fifth method of dependent-origination, can understood way of

discerning on phenomena of arising and perishing away, which had been preached by the Buddha in Section of *Satipaṭṭhāna* practice.

In these ways of discerning, the way of discerning that “due to arising of ignorance, corporealities arise; due to absolute cessation of ignorance, corporealities cease”, is called *paccayato udayabbaya dassana* (=way of discerning on phenomena of arising and perishing away through causal *dhammas*).

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The way of discerning, such as .... “ignorance\_\_\_\_\_ arising-perishing away-*anicca*” ... etc., is called *khaṇato udayabbaya dassana* (= way of discerning on phenomena of arising and perishing away through momentariness), indeed.

After performing the way of discerning on phenomena of arising and perishing away through causal *dhammas*, *viapassanaā* practice has to be performed by seeing momentary present called extremity of arising and extremity of perishing away of each aggregate, ignorance, corporealities etc. This way of discerning is called *khaṇato udayabbaya dassana* (= way of discerning on phenomena of arising and perishing away through momentariness). Second way of discerning is essential to perform with referring to explanation of *Mahāṭikā* which will be presented continuously.

During discerning on phenomena of arising and perishing away of mental *dhammas*, there was a controversial opinions between *Baddanta Maha Nāma Thera*, exegete Sayadaw of *Paṭisambhida Magga* and *Ācariya Dhammapāla Thera*, sub-commentator Sayadaw of *Visuddhi Magga*, with relating to the fact whether momentary present of mental *dhammas* can be discerned or not. Those arguments are very important points to be understood in the field of *vipassanā* practice. It is explained in commentary of *Paṭisambhidā Magga* as follows. \_\_\_\_\_

### 2.4.2 The opinion of commentary of *Paṭisambhidā Magga*

#### *Pāli Quotation (Paṭisam-A-1-235,236)*

During discerning on phenomena of arising and perishing away of corporeal *dhammas*, these three modes, viz,

1. “phenomena of arising and perishing away by means of *addhā* present which is demarcated by me life,
2. phenomena of arising and perishing away by means of continuity present (*santati paccuppana*),”
3. phenomena of arising and perishing away by means of momentary present (*khaṇa paccuppana*) called three-time-phases, can be accomplished to discern as objects of *vipassanā* practice.

Then during discerning on phenomena of arising and perishing away of mental *dhammas*, only these two modes, viz,

1. “phenomena of arising and perishing away by means of *addhā* present which is demarcated by one life,
2. phenomena of arising and perishing away by means of continuity present (*santati paccuppana*),” of mentality called a single cognitive process, can be accomplished to discern as objects of *vipassanā* practice. It explained that “the third kind, phenomena of arising and perishing away by means of momentary present called three-time-phases can not be discerned”, by exegete Sayadaw of *Paṭisambhidā Magga*. With relating to this explanation, sub-commentator Syaydaw of *Visuddhi Magga*, complained as follows. \_\_\_\_\_

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2.4.3 Complaint of *Mahāṭṭkā*

Complaint of *Mahāṭṭkā* is further exegesis of commentary called *Visuddhi Magga* and that original explanation of *Visuddhi Magga* will be presented previously. \_\_\_

*Pāli Quotation(Vs-2-267)*

*(Mahāṭṭ-2-422,423)*

The meaning of above quotation of *Visuddhi Magga* is as follows. \_\_\_

There are (10) kinds of knowledge of Arising and Passing away for each aggregate, due to presence of (5) Kinds of Knowledge of Arising and (5) kinds of Knowledge of Perishing Away for each aggregate.

1. Due to arising of ignorance, corporealities arise;
2. Due to arising of craving, corporealities arise;
3. Due to arising of action, corporealities arise;
4. Due to arising of nutriment, corporealities arise;
5. This is the phenomenon of arising of corporealities. (5 – kinds of Knowledge of Arising).

1. Due to absolute cessation of ignorance, corporealities cease;
2. Due to absolute cessation of craving, corporealities cease;

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3. Due to absolute cessation of action, corporealities cease;
4. Due to cessation of nutriment, corporealities cease;
5. This is the phenomenon of cessation of corporealities. (5 – kinds of Knowledge of Passing Away).

In this case, a causal *dhamma* called “clinging” is united with ignorance, craving, while a causal *dhamma* called formations is united with action, two causal *dhammas* called consciousness and temperature, with nutriment respectively. These are also known as characters of Arising and Passing Away (*udayabbaya lakhaṇā*). There are 50 kinds of Knowledge of Arising and Passing Away for five aggregates totally.

By means of those 50 kinds of Knowledge of Arising and Passing Away the practising *meditator* takes into heart the phenomena of arising and passing away in detail through both causal *dhammas* and momentariness, such as

1. due to presence of this cause, corporeal *dhamma* arise apparently;
2. due to presence of this cause, corporeal *dhamma* ceases absolutely;
3. In this way corporeal *dhamma* arise apparently as arising phase;
4. In this way corporeal *dhamma* ceases as perishing phase. (*Vs-2-267*)

During explaining above words of *Visuddhi Magga*, *Mahāṭṭkā Sayadaw* complains the opinion of *Baddanta Mahānāma There*, exegete Sayadaw of *Paṭisambidhā Magga*, as follows. \_\_\_

It will be continued. \_\_\_ In this case, during discerning on phenomena of arising and perishing away, some teachers (= *keci* teachers) said in this way previously. “Discerning on phenomena of arising and perishing away of four mental aggregates can be accomplished by means of *addha* present and continuity present but not momentary present”. In accordance with opinion of those teachers, way of discerning on phenomenon of arising and perishing away through momentariness is impossible to perform, really.

Teachers of other school of thought (*apare* teachers), however, said in this way. “In the aspect of way of discerning on phenomena of arising and perishing away through causal *dhammas*, it discerns on the occurrence which is worth getting as resultant *dhammas*, of feeling etc., due to presence of causal *dhammas*, ignorance etc., without considering on past etc. The arising phase is not discerned. (It means that arising phase of ignorance, arising phase of feeling etc, are not discerned but principle of dependent-origination that due to arising of ignorance etc, feeling etc, arise, in this way of discernment.) Furthermore, it discerns on occurrence which is not worth getting as resultant *dhammas*, of feeling etc, due to absence of causal *dhammas*, ignorance etc. The perishing phase is not discerned. During discerning on phenomena of arising and perishing away through momentariness, both the arising phase and perishing phase of present *dhammas*, feeling aggregate etc, are discerned”, said by teachers of other school of thought.

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Words of those teachers of other school of thought are very appropriate ones. It is because \_\_\_\_ for a practising *meditator* who is discerning on both phenomenon of arising and phenomenon of perishing away of corporeal and mental *dhammas*, with the beginning as continuity present, when *vipassanā* practice becomes powerful, the phenomena of arising and perishing away through momentariness appear in insight due to reaching into sharp, clear condition of *Vipassanā* Knowledge. Therefore words of teachers of other school of thought are very appropriate ones.

It is tight. \_\_\_\_ This practising *meditator* takes into heart the phenomenon of arising through causal *dhammas*, such as, “due to arising of ignorance, corporealities arise” ect, previously. Afterwards, he gives up to discern causal *dhammas*, ignorance etc, he takes into heart phenomena of arising and perishing away of aggregates through momentariness after distinguishing on aggregates with the nature of arising and perishing away. For such time, in the continuum of that practising *meditator*, *Vipassanā* Knowledge becomes powerful, sharp and clear. At that time, corporeal and mental *dhammas* appear in the insight as arising and perishing away within three-time-phase called *uppāda-ṭhiti-bhanga*. Therefore \_\_\_\_ these words,

1. due to presence of this cause, corporeal *dhamma* ariseS apparently;
2. due to presence of this cause, corporeal *dhamma* ceases absolute;
3. In this way corporeal *dhamma* arise apparently as arising phase;
4. In this way corporeal *dhamma* ceases as perishing phase are explained by exegete Sayadaw in the commentary, (*Vs-2-267*). (*Mahāṭṭ-2-422,423*)

### 2.4.4 Further explanations

With regarding to the word, *paccayato udayabbaya dassana*, the obvious occurrence of causal *dhamma* means presence of efficiency of relation of asynchronous action (*nānākkhaṅka kamma satti*) of causal *dhammas* called ignorance, craving, clinging, *kamma*-formations, action. (It does not mean on some causal *dhammas* called consciousness, temperature, nutriment, base, object, contact etc.) After seeing apparent presence of efficiency of relation of causal *dhammas* called ignorance, craving, clinging, *kamma*-formations, action, by the help of *Vipassanā* Knowledge, way of discerning as “due to arising of ignorance, corporealities arise”, etc, is performed through the causal relationship between those causal *dhammas* and consequence aggregate as significant nature.

Then present causal *dhammas*, which are *pavatti paccaya* (= causal *dhammas* during life) are *dhammas* with three-time-phases called *uppāda-ṭhiti-bhanga*. However momentary

arising and perishing away of those momentary arising and perishing away of those causal *dhammas* are not essential to discern significantly in this case.

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Way of discerning as “due to arising of consciousness, corporealities (*cittaja*) arise” etc, is performed through the causal relationship between those present causal *dhammas* and resultant *dhammas* as significant nature. During discerning in this way neither causal *dhammas* nor resultant *dhammas* are discerned as momentariness. Discerning on causal relationship between past or present causal *dhammas* and consequence aggregates or resultant *dhammas* as significant nature is real function of *paccayato udaya dassana* while discerning on absence of resultant *dhammas*, due to absence of causal *dhammas* is real function of *paccayato vaya dassana*.

During discerning in that way, it is instructed not to consider as past etc. Because efficiency of relation of asynchronous action of causal *dhammas* called ignorance, craving, clinging, *kamma*-formations, action is not the *dhammas* which occurs within three-time-phases called *uppāda-ṭhiti-bhanga*, it is impossible to consider as past etc. However, if the origin of efficiency of relation of asynchronous action, i.e., ignorance, craving, *kamma*-formations, action which had been occurred; which are still occurring; and which will be occurred, are intended to say as momentary present within three-time-phases, it is possible to consider as past, future, present.

*atīte hetavo pañca, idāni phala pañcakam.*

*idāni hetavo pañca, āyatim phala pañcakam.*

(Vs-2-214)

= Due to presence of five previous causal *dhammas*, five present resultant *dhammas* arise.

Due to presence of five present causal *dhammas*, five future resultant *dhammas* arise.

This way of preaching is evidence for possibility to consider as past, future, present. Furthermore causal *dhammas* called *pavatti paccaya*, i.e., consciousness, temperature, nutriment, base, object, contact etc., are possible to consider as past etc, due to occurrence of *dhammas* with three-time-phases called *uppāda-ṭhiti-bhanga*, during occurring. However during discerning on causal relationship it is not essential to consider as past etc., and only the occurrence, which is deserving to arise, of resultant *dhammas*, corporealities (*cittaja*) etc, due to presence of consciousness etc, must be discerned.

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The *dhammas* within three-time-phases called *uppāda-ṭhiti-bhanga*, is present while the *dhamma*, previous to that three-time-phases, is past, the *dhamma*, posterior to that three-time-phases, the future. The way of discerning on phenomena of arising and perishing away through momentariness (*khanto udabbaya dassana*) concerns to extremity of arising phase and extremity of perishing phase of the *dhamma* within three-time-phases. *Vipassanā* practice must be performed by seeing those extremities of arising and perishing away.

Way of discerning on phenomena of arising and perishing away through causal *dhammas*, on the other hand, needs neither considering on extremities of arising and perishing away in that way, nor considering on past and future emphatically. It is instructed to discern emphatically on how resultant *dhammas* arise due to presence of causal *dhammas*. It should be misunderstood the fact that in the stage of dependent-origination it is not essential to discern past causal *dhammas*, present resultant *dhammas*, present causal *dhammas*, due to presence of instruction in that way.

After seeing respective causal *dhammas* and resultant *dhammas* accordingly, *vipassanā* practice must be performed by discerning as \_\_\_\_\_

“due to arising of ignorance, corporealities arise”, and after seeing on absolute cessation of respective resultant *dhammas*, due to absolute cessation of causal *dhammas* with the nature of non-reappearance, *vipassanā* practice must be carried out by discerning as \_\_\_\_\_

“due to absolute cessation of ignorance, corporealities cease absolutely”... etc.

During discerning in that way, it should be noticed the fact it is not essential to consider as “this is past *dhamma*, this is present *dhamma*, this is future *dhamma*” etc. This is because this way of practice is the function to discern emphatically on how resultant *dhammas* arise, due to obvious occurrence of causal *dhammas* and how resultant *dhammas* cease absolutely, due to absolute cessation of causal *dhammas*. It should be understood the fact that way of taking into heart for the purpose of ....

1. *paccayato udayabbaya dassana* and
2. *khaṇto udayabbaya dassana*, is determined, due to necessity to discern quickly and masterly on those two ways of discernment.

During discerning in that way the first method, way of discerning on phenomena of arising and perishing away through causal *dhammas* must be performed beforehand and then the second method, way of discerning on phenomena of arising and perishing away through momentariness must be carried out continuously.

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During discerning on phenomena of arising and perishing away through momentariness, it is instructed to discern aggregates with the phenomena of arising and perishing away with regarding to the words, “*udayabbaya vante khandhe*”. According to that instruction, it should be understood the fact efficiencies of relation of asynchronous action, which are not worth getting within three-time-phases called *uppāda-ṭhiti-bhanga*, must not be discerned although those are concerned with causal *dhammas*. The volition, which is standing *dhammas* of those efficiencies of relation of asynchronous action, must be discerned as object of *vipassanā* practice.

It is the way of discerning as “due to arising of ignorance, corporealities arise”;

“due to absolute cessation of ignorance, corporealities cease absolutely”;

ignorance \_\_\_\_\_ arising-perishing away \_\_\_\_\_ *anicca*.

corporealities \_\_\_\_\_ arising-perishing away \_\_\_\_\_ *anicca*.

However because it is explained in *Mahāṭṭkā* that “*paccaya dhamme vissajjetvā* = causal *dhammas* must be neglected”, it is essential to be noticed not to be doubtful on relating to discerning on phenomena of arising and perishing away of causal *dhammas*. In this section if one *meditator* don't want to take into heart phenomena of arising and perishing away of causal *dhammas*, it can be omitted temporarily, phenomena of arising and perishing away of resultant five aggregates can be discerned. However, it is essential to discern on phenomena of arising and perishing away of causal *dhammas* inevitably, those causal *dhammas*, ignorance etc., must be discerned again specifically. This is because factors dependent-origination, until existence (*bhava*), include in the list of objects of Knowledge of Arising and Passing Away.

Thus \_\_\_\_\_ if these two functions of *vipassanā* practice,

1. *paccayato udayabbaya dassana* and
2. *khaṇto udayabbaya dassana*, are accomplished thoroughly, when the Knowledge of Arising and Passing Away becomes sharp and powerful, phenomena of arising and perishing away of corporeality and mentality through momentariness appear in the insight of *meditator* consequently. These explanations are presented in order to understand

explanations of above quotations of *Mahāṭṭkā* for inexperienced *meditator* with little knowledge in commentary and sub-commentary.

#### 2.4.5 It follows according to olden commentaries

Exegete Sayadaw of *Paṭisambhidā Magga* was *Bhadanta Mahānāma Thera* to whom was designated as “*keci* teacher” by Venerable *Dhammapala Thera*, sub-commentator of *Visuddhi Magga*, namely, *Mahāṭṭkā*. The opinion of *Baddanta Mahānāma Thera* is dissatisfied by sub-commentator Sayadaw. During discerning on mental *dhammas*, the opinion that “disciples also can discern phenomena of arising and perishing away of those mental *dhammas* up to the field of momentary present” is accepted by sub-commentator Sayadaw. That opinion follows according to olden commentaries really. It is explained how clear comprehension with non-delusion (*a-sammohasampajañña*) occurs by means of basic full understandings (*mūla pariññā*) during seeing straight forward (*ālokita*) and glancingly (*vilokita*), in *Sāmañña phala Sutta*, as follows. \_\_\_\_\_

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*bhavaṅgāvajjanañceva, dassanam sampañcchanam.  
santīranam voṭṭhabbanam, javanam bhavati sattamam. (Dī-A-1-174)*

Those explanations are the same in meaning in these commentaries, explanation on clear comprehension, *Mahāsatipaṭṭhāna Sutta*, commentary of *Mūlapaṇṇāsa (M-A1-266)*; explanation on *Sati Suttam, Sati paṭṭhāna Samyutta (Sam-A3-226)*; explanation on analysis of absorption, commentary of *Sammohavinodanī (Abhi-A2-341)*. The meaning of explanations of these commentaries is as follows. \_\_\_\_\_

During seeing on visible-object through straight forward and glancingly, the continuity of mind moments of eye-door cognitive process arise successively as [past-life-continuum (interruption)], five-doors-adverting-consciousness, seeing-consciousness, receiving-consciousness, investigating-consciousness, determining-consciousness, (7) times of impulses, (2) times of registering-consciousness. [It refers to cognitive processes with exceeding great desirable object (*atimahantārammaṇa*) and great desirable object (*mahantā rammaṇa*).] When ultimate nature of continuity of those consciousness of cognitive process together with associating mental *dhammas* is known and seen penetratively after breaking down compactness, it means clear comprehension with non-delusion occurs consequently. It has been explained in detail in Section of Contemplating on Mentality. This explanation refers to the stage of the knowledge of Analysing Mentality-Corporeality.

Furthermore, in the Section of Knowledge of Comprehension, commentary of *Visuddhi Magga (Vs-2-252, 253)*, it is explained that phenomena of arising and perishing away of both mental *dhammas* of every mind moment of cognitive process and life-continuum between cognitive processes must be discerned as objects of *vipassanā* practice thoroughly. (It has been explained in previous Section of Knowledge of Comprehension.)

It is also explained in commentary called *Sammohavinodanī* and *Visuddhi Magga* as follows. \_\_\_\_\_

\* *nānādhātuyo vinibbhujitvā ghanavinibbhoge kate anatta lakkhaṇam yāthāvasarasato paṭṭhāti. (Abhi-A-2-47; Vs-2-276)*

If each corporeal element and mental element can be distinguished and discerned after breaking down each kind of compactness of corporeality and mentality called bulk of

corporeality and bulk of mentality, the character of non-self will appear in the insight of *meditator* as its real nature. (*Abhi-A-2-47, Vs-2-276*)

In this case, only when phenomena of arising and perishing away of ultimate elements within three-time-phases called *uppāda-ṭhiti-bhanga*, which are occurring, in each corporal unit and mental unit respectively, the compactness of continuity (*santatighana*) will be broken down. Only when each kind of compactness, compactness of continuity etc, can be broken down, the penetrative knowledge can reach to the field of ultimate nature resulting in appearance of character of non-self in the insight.

Therefore it is essential to break down each kind of compactness of corporeality and mentality in order to obtain the Knowledge of Non-self. Only when compactness of various kinds are broken down, momentary present can be reached. Only when phenomena of arising and perishing away can be discerned through momentariness, the compactness of continuity will be broken down. Therefore it is essential to discern phenomena of arising and perishing away through momentariness in order to break down compactness and to obtain Knowledge of Non-self really.

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Therefore, the opinion of *Mahāṭṭkā* Sayadaw, in other words the explanation that “phenomena of arising and perishing away of mental *dhammas* must be discerned up to momentary present”, follows to the explanations found in olden commentaries as water of Ganges is mixed together with water of Yamuna.

### 2.4.6 *Sacca* (Truth) - *Paṭiccasamuppāda* (Dependent-Origination) - *Naya* (Method) – *Lakkhaṇa* (Characteristics) become apparent

#### A. How four Noble Truths (*sacca*) become apparent

Thus, for the *meditator* who discerns on phenomena of arising and passing away through causal *dhammas* and momentariness, the penetrative knowledge that “these causal and mental *dhammas* arise suddenly just now although they are absent previously; then they perish away suddenly just after arising”, becomes more and more clear. In the insight of that *meditator*, these *dhammas*, viz,

1. four Noble Truths,
2. principle of Dependent-Origination,
3. four methods, *ekatta* etc,
4. five characters, *anicca lakkhana* etc,  
become apparent. (*Vs-2-267*)

For the *meditator* who takes into heart in this way, the Knowledge of Arising and Passing away has not arisen throughout such period. Due to unapparentness of phenomena of arising and perishing away of corporeal and mental *dhammas* throughout that period, the term, *kira*, which shows alluding meaning but not directly, is applied away that “*iti kirime dhamma ahutvā sambhonti, hutvā paṭiventī* = these causal and mental *dhammas* arise suddenly just now although they are absent previously; then they perish away suddenly just after arising”. In other words, it is said in this way in order to show alluding method (*nayadassana*). After seeing phenomena of arising and perishing away of present *dhammas* by experiential knowledge, past and future *dhammas* are also known by alluding method as “in the same way” etc. (*Mahāṭṭ-2-423, Myanmar Translation of Visuddhi Magga by Pyi Sayadaw-5-165*)

(Way of alluding has been explained in Volume I.)

It will be explicit in detail as follows. \_\_\_\_\_

Both two phenomena, possibility of arising of aggregates, due to arising of ignorance etc., in previous existence, and absolute cessation of aggregates with nature of non-reappearance in future, due to absolute cessation of causal *dhammas*, ignorance etc., with nature of non-reappearance in future, are discerned by penetrative *Vipassanā* Knowledge.

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That way of discerning of the *meditator* is called *paccayato udayabbaya dassana*. Then the *meditator* discerns *nibbatti lakkhaṇā* (= phenomenon of arising) and *vipariṇāma lakkhaṇā* (= phenomenon of change and alteration) of aggregates separately. That way of discerning of the *meditator* is called *khaṇato udayabbaya dassana*. The phenomenon of arising (*nibbatti lakkhaṇā*) occurs at the instant of arising phase (*uppāda khaṇa*) only. The phenomenon of change and alteration occurs at the instant of perishing phase (*bhanga khaṇa*) only. Therefore it can be said the *meditator* who discerns *nibbatti lakkhaṇā* and *vipariṇāma lakkhaṇā* discerns phenomena of arising and perishing away through momentariness (*khaṇato udayabbaya*). (*Vs-2-267*)

1. Thus in the insight of that *meditator* who performs two ways of discerning, *paccayato udayabbaya dassana* and *khaṇato udayabbaya dassana*, the Noble Truth of Origin of Suffering (*samudaya sacca*) become apparent, due to penetrative knowing and seeing on causal *dhammas* called *janaka* cause which give rise directly to five aggregates through *paccayato udaya dassana* (= discerning on phenomenon of arising through causal *dhammas*).
2. Due to penetrative knowing and seeing on suffering of arising (*jāti dukkha*) of five aggregates by means of way of discerning on phenomenon of arising through momentariness (*khaṇato udaya dassana*), the Noble Truth of Suffering (*dukkha sacca*) becomes apparent.
3. By means of way of discerning on phenomenon of perishing away through causal *dhammas* (*paccayato vaya dassana*), the Noble Truth of Cessation of Suffering (*nirodha sacca*) becomes apparent. This is because the phenomenon, “absolute cessation of resultant *dhammas* with the nature of non-reappearance, due to absolute cessation of causal *dhammas* with the nature of non-reappearance”, is known and seen penetratively by experiential knowledge. (*Vs-2-267*)  
*“paccayānuppādenāti” etena paccayaānam anuppādanirodho idha paccaya nirodhoti dasseti. (Mahāṭṭi-2-424)*
4. By means of way of discerning on phenomenon of perishing away through momentariness (*khaṇato vaya dassana*), the Noble Truth of Suffering (*dukkha sacca*) become apparent, due to penetrative knowing and seeing on suffering of rounds of rebirth (*samsāra vaṭṭa dukkha*) which is worth designating as suffering of death (*maraṇa dukkha*). (*Vs-2-267*)

As saying in metaphorical usage called *ekadesūpacara*, partial situation is applied on total situation, for instance, “*samuddo mayā diṭṭho* = I see the ocean”, by which even though partial ocean is seen, metaphorical usage can be applied as “I see the ocean totally”, and

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the next instance, “*pabbato mayā diṭṭho* = I see the mountain”, by which even though partial mountain is seen, metaphorical usage can be applied as “I see the mountain totally”,...

similarly ... it can be said the *meditator* who sees suffering of arising and suffering of perishing away of aggregates partially sees the Noble Truth of Suffering (*dukkha sacca*) totally. (*Mahāṭī-2-423, 424*)

5. Due to these five factors of Path, viz,

- (a) *sammāditṭhi* = right knowing and seeing on real phenomena of arising and perishing away of conditioned things,
- (b) *sammāsankappa* = right initial application of mind and associating *dhamma* on the object of two kinds of phenomena of arising and perishing away of conditioned things,
- (c) *sammāvāyāma* = right endeavouring to know correctly object of two kinds of phenomena of arising and perishing away of phenomena of conditioned things,
- (d) *sammāsati* = right mindfulness by which the mind remember on object of two kinds of phenomena of arising and perishing away of conditioned things,
- (e) *sammāsamādhi* = right concentration by which the mind has stability on object of two kinds of phenomena of arising and perishing away of conditioned things,

are mundane factors of Path (*magganga*), the Noble Truth of the Course Leading to Cessation of Suffering (*magga sacca*) become apparent in the insight of *meditator* with non-delusive right view on real nature of arising and perishing away of conditioned things through *paccayato udayabbaya dassana* and *khaṇato udaya bbaya dassana*. This is because \_\_\_\_ delusive *dhamma (sammoha dhamma)*, which is incapable of knowing and seeing on those two kinds of phenomena of arising and perishing away of conditioned things, is removed temporarily by those mundane factors of Path effectively. (*Vs-2-267, 268, Mahāṭī-2-423, 424*)

It means that when those five kinds of mundane factors of Path occur obviously, those *dhammas*, themselves, become apparent by removing delusive *dhammas*. (*Mahāṭī-2-424*)

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## B. How principle of Dependent-Origination becomes apparent

The way of preaching in this way, “due to presence of causal *dhammas*, ignorance, the resultant *dhammas*, *kamma*-formations arise apparently”... etc., is preaching on orderly dependent-origination (*anuloma paṭicca samuppāda*). It is the way of preaching on way of rounds of rebirth, such as ... “*avijjā paccayā sankhārā*”... etc. The way of preaching on cessation of rounds of rebirth, such as “*avijjāyatweva asesavirāgā nirodhā sankkhāra nirodho* = due to absolute cessation of ignorance with the nature of non-reappearance in future through the Path of Arahant, absolute cessation of *kamma*-formations with the nature of non-reappearance occurs”... etc., is called reverse orderly dependent-origination (*paṭiloma paṭicca samuppāda*).

Furthermore ... due to discerning on merely phenomenon of arising of resultant *dhamma* through causal *dhammas (paccayato udaya dassana)*, principle of orderly dependent-origination (*anuloma paṭiccasamuppāda*) become apparent. This is because \_\_\_\_ the principle, such as ... “due to presence of causal *dhammas*, ignorance etc., the resultant *dhammas*, *kamma*-formation etc., arise apparently”... etc., is known and seen by penetrative experiential *Vipassanā* Knowledge of himself. (*Vs-2-268*)

Due to discerning on mere phenomenon of perishing away through causal *dhammas*, the principle of reverse orderly dependent-origination, which is opposite and not conformed to the suffering of rounds of rebirth, becomes apparent in the insight of *meditator*. This is because \_\_\_\_ the principle of cessation orderly, such as ... “due to absolute cessation of

causal *dhammas*, ignorance etc., these resultant *dhammas*, *kamma*-formations etc., cease absolutely”... etc., is known and seen by penetrative experiential *Vipassanā* Knowledge of himself. (*Vs-2-268*)

Furthermore \_\_\_\_\_ due to discerning on phenomena of arising and perishing away of conditioned things through momentariness, resultant *dhammas* called *paṭiccasamuppanna*, aging-death etc, which arise depending upon causal *dhammas* birth etc., becomes apparent. This is because \_\_\_\_\_ conditioned character (*sankhata lakkhaṇa*) called *uppāda-ṭhiti-bhanga* of conditioned things is known and seen by penetrative experiential *Vipassanā* Knowledge of himself. Every *dhammas* with phenomena of arising and perishing away is called *sankhata dhamma*. Due to presence of preaching by the Buddha as follows \_\_\_\_\_

\* *jarāmaraṇam bhikkhave aniccam sankhatam paṭiccasam uppannam. (Sam-1-264)*

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= “Bhikkhus ... aging-death is impermanent *dhammas*; It is called *paṭicca samuppanna* which arises depending upon causal *dhammas*”, (*Sam-1-264*)

those *sankhata dhammas* are *paṭicca-samuppanna* only. Therefore, it can be said due to discerning on phenomena of arising and perishing away of conditioned things through momentariness, *paṭicca samuppanna dhammas* become apparent in the insight of *meditator* indeed. (*Vs-2-268*)

### C. How four kinds of methods become apparent

Due to discerning on phenomenon of arising through causal *dhammas*, the method called *ekatta naya* (=single method) become apparent in the insight of *meditator*. This is because perpetual occurrence of successive continuity of corporeal and mental *dhammas*, which are resulting from perpetual occurrence of causal and resultant *dhammas*, are known and seen by penetrative experiential *Vipassanā* Knowledge of himself. When penetrative experiential *Vipassanā* Knowledge sees perpetual occurrence of causal and resultant *dhammas*, wrong view of annihilation (*uccheda diṭṭhi*), which obsesses that “all beings annihilate after death”, can be removed. (*Vs-2-268*)

When the meaning that “cessation of preceding *dhammas* are always followed by phenomenon of arising of succeeding *dhamma*” is accomplished by discerning through “*paccayato udaya dassana*”, it is in order to distinguish single method (*ekatta naya*). Due to distinguishing on that single method, the occurrence of wrong view of annihilation with absence of foothold, which finishes the opinion that “*aññokaroti, aññosamvedayati* = the other one does, the another one feels (= the person who does and the person who feels are different ones)”, is resulted consequently. Therefore, the commentary explained that “due to discerning on phenomenon of arising through causal *dhammas*, the method called *ekattanaya* (=single method) become apparent”. (*Mahāṭṭ-2-424*)

2. Due to discerning on phenomenon of arising through momentariness (*khaṇato udaya dassana*), the method called *nānattanaya* (=variety method) becomes apparent in the insight of *meditator*. This is because \_\_\_\_\_ ceaseless phenomena of arising of conditioned things which are occurring repeatedly over and over again, are known and seen by penetrative experiential *Vipassanā* Knowledge by himself. When it is known and seen in that way, wrong view of eternity (*sassata diṭṭhi*), which can obsess as permanence, can be removed. (*Vs-2-268*)

When the meaning that “every conditioned thing occurs at every moment with three-time-phases called *uppāda-ṭhiti-bhanga*”... is accomplished by discerning through *khaṇato udaya dassana*, it is in order to understand “variety method (*nānattanaya*)”.

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Due to distinguishing on specific characters of causal *dhammas* and resultant *dhammas* resulting from knowing on variety method, the occurrence of absence of foothold, for the wrong view of eternity which occurs through the opinion, such as “so *karoti*, so *paṭisamvedeti* = that person does, that person also feels”... etc, is obvious really. Therefore, above explanation is performed by the commentator sayadaw. (*Mahāṭī-2-424*)

When very short three-time-phases called *upāda-ṭhiti-bhanga* is due, all corporeal and mental *dhammas* perish away. However, throughout the period causal *dhammas* benefit the occurrence of resultant *dhammas*, newly occurrence of resultant corporeal and mental *dhammas* arise continuously. During occurring in that way, specific characters of preceding conditioned things and those of succeeding conditioned things are different from each other. Specific character of preceding earth-element and that of succeeding earth-element are different from each other, and so forth. This is because the arising phase of preceding ultimate *dhamma* and that of succeeding *ultimate dhamma* are asynchronous events. It is no need to say differences between specific characters of *dhammas* which have synchronous arising phase. Therefore, in the insight of *meditator* who sees perpetual occurrence of new conditioned things the variety method (*nānatta naya*) becomes apparent really.

3. Due to discerning through *paccayato udaya dassana, avyāpāra naya* (non-indulgence method) becomes apparent in the insight of *meditator*. This is because \_\_\_\_\_ the occurrence of non-indulgence of ultimate *dhammas* for any person, being, is penetratively known and seen by *Vipassanā* Knowledge. When it is known and seen in that way, the wrong view of self (*attadiṭṭhi*) which obsesses as there is permanent self”, can be removed thoroughly. (*Vs-2-268*)

Due to finishing the meaning that “when causal *dhammas* are present apparently obvious occurrence of resultant *dhammas* is resulted; when causal *dhammas* are absent non-occurrence of resultant *dhammas* is resulted”, through the Knowledge of *paccayato udayabbaya dassana*, those *dhammas*, ignorance etc., occur as causal *dhammas* by merely obvious occurrence. There is no worries and endeavouring in causal *dhammas* in order to arise resultant *dhammas*. Thus in the insight of *meditator* with the Knowledge of *paccayato udayabbaya dassana*, the non-indulgence method (*avyāpāra naya*) become apparent. Due to non-indulgence method becomes apparent, the occurrence of absence of foothold of wrong view of self is resulted. It is because indulgence of any person, being or self is not worth getting indeed. Therefore, the commentator explained that

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wrong views of self (*atta diṭṭhi*) can be removed by *Vipassanā* Knowledge, due to knowing and seeing on occurrence of non-indulgence of ultimate *dhamma* for any being, person by experiential knowledge of *meditator* himself. The occurrence of presence of relating to others called causal *dhammas* is called *avasavattibhāva* (= the occurrence by which indulgence of any person, being or self is not worth getting) of ultimate *dhammas*. It should be recognized on the occurrence of presence of relating to others as apparent presence of respective causal *dhammas* for all ultimate *dhammas*. (*Mahāṭī-2-425*)

4. Due to discerning through *paccayato udaya dassana*, the method called *evamdhammatā* (=natural fixed method) becomes apparent in the insight of *meditator*. It is because \_\_\_\_\_ the occurrence of resultant *dhamma* which is conformable to causal *dhammas*

, is known and seen by penetrative knowledge of himself. When it is known and seen in that way wrong view of no doer (*akirita diṭṭhi*) can be removed. (*Vs-2-268*)

Due to seeing on occurrence of resultant *dhammas* in conformity with causal *dhammas* through *paccayato udaya dassana*, the occurrence of absence of foothold of wrong view of no doer (*akirita diṭṭhi*) which can obsess the opinion that “although various wholesome deeds and unwholesome deeds had been done, it can not give to any result “ etc is resulted apparently. Therefore above explanation was performed by the commentator Sayadaw. If the causal *dhamma* called *kāraṇa* is present apparently, how the wrong view of no doer has foothold any more. It is right. \_\_\_\_\_. The term, *kāraṇa* (= causal *dhamma*) is designated as *kāraṇa* (= causal *dhamma*) because it is capable to do the occurrence of resultant *dhamma*. (*Mahāṭī-2-425*). (These four methods are presented in detail in previous Section of Department Origination, Volume III. See that Section again to be clear understood on these methods.)

#### D. How five kinds of characters become apparent

Due to discerning through *paccayato udaya dassana*, the character of non-self become apparent. This is because \_\_\_\_\_ the occurrence of lack of endeavouring of ultimate conditioned *dhammas* in order arise resultant *dhammas* and the occurrence of phenomenon of arising which relates to causal *dhamma* only is known and seen by penetrative knowledge indeed. (*Vs-2-268*)

In the continuum of practising *meditator* with the Knowledge of *paccayato udaya dassana*, both the occurrence of lack of endeavouring of ultimate conditioned *dhammas* in order to arise resultant *dhammas*, and

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the occurrence of phenomenon of arising which relates to causal *dhammas* only, is able to show obviously the occurrence of void of self really. Because of this reason the commentator explained that the character of non-self becomes apparent in the continuum of practising *meditator* with the knowledge of *paccayato udaya dassana*. (*Mahāṭī-2-425*)

2. Due to discerning through *khṇato udayabbaya dassana*, the character of impermanence becomes apparent in the insight of *meditator*. This is because \_\_\_\_\_ the phenomenon of perishing away just after arising of conditioned thing which is absent previously is known and seen by penetrative *Vipassanā* Knowledge of himself and the occurrence of absence before phenomenon of arising and just after perishing away also seen by penetrative *Vipassanā* Knowledge indeed. (*Vs-2-268*)

Due to occurrence of demarcating with arising and perishing away of conditioned things is worth knowing by discerning through *khṇato udayabbaya dassana*, the character of impermanence becomes apparent in the insight of *meditator*. Therefore the commentator Sayadaw explained that “due to knowing and seeing on the phenomenon of perishing away just after arising of conditioned thing which is absent previously, the character of impermanence becomes apparent”. It is right. \_\_\_\_\_. The phenomenon of perishing away just after arising means absence just after arising. Void of previous extremity before arising and void of posterior extremity after arising means the nature of nothingness of past called previous extremity and the nature of nothingness of future called posterior extremity. It is right. \_\_\_\_\_ All conditioned things are absent both previous and after the phenomenon of arising with three-time-phases called *upāda-ṭhiti-bhanga*. Therefore it should be understood on the fact... “due to knowing penetratively on the occurrence of voidness before arising and

after perishing away” as “due to knowing penetratively on the occurrence of presence of beginning and end”. (*Mahāṭī-2-425*)

3. The character of suffering (*dukkha lakkhana*) become apparent. This is because \_\_\_\_\_ the occurrence of being oppressed repeatedly and perpetually by phenomena of arising and perishing away is known and seen penetratively by *Vipassanā* Knowledge. (*Vs-2-268*)

Conditioned things which always perish away after arising are oppressed perpetually by two phases called static phase (=aging) and perishing phase (=death) really. The occurrence of being oppressed by phenomena of arising and perishing away of conditioned things becomes apparent through discerning on phenomena of arising and perishing away thoroughly.

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Therefore, the commentator Sayadaw explained that “due to penetrative knowing on the occurrence of being oppressed perpetually by phenomena of arising and perishing away, the character of suffering becomes apparent”. (*Mahāṭī-2-425*)

4. Due to discerning through *khaṇato udayabbaya dassana*, not only character of impermanence, character of suffering but also specific characters of ultimate *dhammas*, which are worth designating as the hardness of earth-element, the nature of come into contact with object of contact (*phassa*) etc., also become apparent. This is because \_\_\_\_\_ the occurrence of demarcating by phenomena of arising and perishing away of conditioned things is known and seen penetratively by *Vipassanā* Knowledge. (*Vs-2-268*)

It means that “due to presence of demarcation of two kinds of absence, i.e., absence before arising and absence after perishing away it exists temporarily and becomes apparent within three-time-phases called *upāda-ṭhiti-bhanga* in the midst of two kinds of absence only.” (*Mahāṭī-2-425*)

5. When the specific character of ultimate *dhammas* becomes apparent, the occurrence with very short instant called *upāda-ṭhiti-bhanga* of conditioned character (*sankhata lakkhana*) also become apparent. This is because \_\_\_\_\_ the occurrence of absence of both phenomenon of perishing at arising phase and phenomenon of arising at perishing phase are known and seen penetratively by *Vipassanā* Knowledge. (*Vs-2-268*)

Every conditioned *dhamma* has three-time-phases called *upāda-ṭhiti-bhanga*. Therefore every *dhamma* with three-time-phases called *upāda-ṭhiti-bhanga*, is called *sankhata dhamma* (conditioned things). Three-time-phases called *upāda-ṭhiti-bhanga* are factor of recognition mark of *sankhata dhamma*.

Due to discerning through *khaṇato udayabbaya dassana*, the occurrence with very short instant called arising phase-static phase-perishing phase of *sankhata lakkhana* (conditioned character) becomes apparent. This is because that conditioned character never exist until another phase indeed. Therefore the commentator Sayadaw explained that due to penetrative knowing and seeing on the occurrence of absence of both phenomenon of perishing at arising phase and phenomenon of arising at Perishing phase alternatively, the occurrence of presence of very very short instant of conditioned character also become apparent. Furthermore, in this case only phenomena of arising and perishing away are emphatically explained because this Knowledge of Arising and Passing Away occurs by means of discerning on phenomena of arising and perishing away indeed. It should be understood it is not explained in that way due to absence of explained in that way due to absence of static phase of conditioned things (*Mahāṭī -2-425, 426*)

Thus in the insight of *meditator* with apparent Truths-Dependent Origination-Method \_ Characters, conditioned things always appear as newly originating ones that “in this way these conditioned things are newly originating ones but never experienced previously; all experienced conditioned things always perish away but not long lasting ones....” etc.

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Conditioned things appear as not only newly originating ones but also dew drops exposed by sunlight, water bubbles, marking made by a stick in the water, mustard seeds put on sharp edge of chisel , lightening, which can exist very very short instant.

Furthermore, conditioned things appear as magic, mirage, dream, cycling of fire-stick, false town created by some heavenly beings called *gandhabba*, foams, banana log etc , without any kind of essence.(*Vs-2-268, 269*)

#### E. Immatured Vipassanā Knowledge ( *taruṇa vipassanā ñāṇa*)

##### *Pāli Quotation (Vs-2-269)*

So far as this extent, this practising *meditator* has fulfilled with immatured *Vipassanā Knowledge* called *udayabbayā-nupassanā* which stands a situation after knowing and seeing penetratively on (50) kinds of characters with a reasoning that..... “every conditioned things arises with the nature of perishing away only; they always approach to the phenomenon of perishing away just after arising as natural fixed law of itself”. Due to attaining that *udayabbayā nupassanā ñāṇa* (=knowledge of Arising and Passing Away), designation as “*āraddha vipassaka* = the *meditator* with still developing *vipassanā*” is reached consequently (*Vs-2-269*).

#### 2.4.7 Question of Saccaka-Answer of the Buddha

##### *Pāli Quotation (M-1-297, Cūḷasaccaka Sutta)*

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##### *Pāli Quotation (Sam-A-2-197) (Sam-ṭī-2-181)*

Question\_\_\_\_\_ How much extent does your disciple follow the Noble Admonishment? How does he stay under the noble admonishment of the Gotama Buddha by surpassing skeptical doubt without vacillating manner, by reaching to the knowledge of Dare (*vesārajappatta*) but not relying on other? .... asked by Saccaka.

Answer\_\_\_\_\_ Aggivessana ... under this Noble Admonishment ... my disciple discerns correctly whatever kind of corporeality (*rūpa*) there is, whether...

1. internal or
2. external;
3. gross or
4. subtle;
5. inferior or
6. superior;
7. far or
8. near;
9. all kinds of past,

10. future,

11. present corporealities;

as... “this corporeality is not mine; this corporeality not I am; this corporeality is not my self-identity(*atta*)”, through right understanding (called *Vipassanā* Knowledge, Path-Knowledge).

... *R* ...whatever kind of feeling ... *R* ...

... *R* ...whatever kind of perception ... *R* ...

... *R* ...whatever kind of formations ... *R* ...

... *R* ...whatever kind of consciousness ... *R* ...through right understanding (called *Vipassanā* Knowledge, Path-Knowledge).

Aggivessana... so far as. This extent, my disciple follows the Noble Admonishment. He stays under the Noble admonishment of the Buddha by surpassing skeptical doubt without vacillating manner, by reaching to the Knowledge of Dare but not relying on others”... answered by the Buddha. (*M-1-297, Cūḷasaccaka Sutta*)

[Notes \_\_\_\_\_ *Pali Quotation (Paṭisam-A-1-233)* The translation of *Mūlapaññāsa Pali Text* mentioned above is performed in accordance with this explanation of commentary of *Paṭisambhidā Magga*].

*Pali Quotation (M-A-2-182)*

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In above answer, due to preaching as *passati* (=discerns), it shows fulfilling sphere (*sekkhabhūmi*). Therefore, the second problem was continued to question again in order to understand the upper fulfilled sphere (*a-sekkhabhūmi*) and the Buddha also answered. Those question and answer are as follows. \_\_\_\_\_

*Pali Quotation (M-1-298) (3 paragraph)*

Question \_\_\_\_\_ “Supreme Buddha ... how much extent does the Arahant who has finished off taints (*āsava*), who has fulfilled obligation of the Noble Path, who has accomplished all realizable obligation (*katakarāṇīya*), who has put down burdens, who has reached into benefit (Fruit-Knowledge of Arahant) of himself, who has finished off fetter of existence, who has emancipated by well understanding, become really? Asked by Saccaka.

Answer \_\_\_\_\_ Aggivessana ... under this Noble Admonishment ...the *bhikkhu* discerns correctly whatever kind of corporeality (*rūpa*) there is, whether...

1. internal or

2. external;

3. gross or

4. subtle;

5. inferior or

6. superior;

7. far or

8. near;

9. all kinds of past,

10. future,

11. present corporealities; as... “this corporeality is not mine; this corporeality not I am; this corporeality is not my self-identity(*atta*)”, through understanding (called *Vipassanā* Knowledge, Path-Knowledge) without obsessing and emancipates.

... *R* ...whatever kind of feeling ... *R* ...

... *R* ...whatever kind of perception ... *R* ...

... **R** ...whatever kind of formations ... **R** ...

... **R** ...whatever kind of consciousness ... **R** ...through right understanding (called *Vipassanā* Knowledge, Path-Knowledge) without obsessing and emancipates.

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“Aggivessana... so far as, this extent, the *bhikkhu* becomes Arahant who has finished off taints (*āsava*), who has fulfilled obligation of the Noble Path, who has accomplished all realizeable obligation (*katakarāṇīya*), who has put down burdens, who has reached into benefit (Fruit-Knowledge of Arahant) of himself, who has finished off fetter of existence, who has emancipated by well understanding”... answered by the Buddha. (*M-1-298, Cūḷasaccaka Sutta*)

According to this preaching of the Buddha, the practising *meditator* has to discern all kinds of five aggregates, whatever kind of each aggregate, there is, whether past, future or present, internal or external; gross or subtle; inferior or superior; far or near; as “this is not mine; this is not I, this is not my self-identity (= *anicca, dukkha, anatta*), in order to become fulfilling Noble Ones (*sekkha ariya*) and fulfilled Noble One (*a-sekkha ariya*).

In accordance with these instructions, for the purpose of attainment of matured Knowledge of Arising and Passing Away, the *meditator* should like to perform *vipassanā* practice by discerning on ...

1. corporeal *dhammas* sometimes;
2. mental *dhammas* sometimes;
3. internal five aggregates sometimes;
4. external five aggregates sometimes;
5. past five aggregates sometimes;
6. future five aggregates sometimes;
7. present five aggregates sometimes;
8. causal *dhammas* sometimes;
9. resultant *dhammas* sometimes;
10. character of impermanence sometimes;
11. character of suffering sometimes;
12. character of non-self sometimes alternately. As mentioned above, *vipassanā* practice has to be performed through four kinds of contemplation called *kāyānupassanā, vedānānupassanā, cittānupassanā, dhammānupassanā* alternately.

#### 2.4.8 Way of Practice of Mindfulness Foundation-Third Stage

Up to immatured *vipassanā* practice, it has been presented on

1. way of practice up to fourth absorption through mindfulness of breathing as the First Stage of Mindfulness Foundation,
2. way of keeping in mind five clinging-aggregates called *kāya-vedanā-cittā-dhammā* of both internal and external continuums as the Second Stage of Mindfulness Foundation, in the Section of Mindfulness of Breathing, Section of Contemplating on Corporeality, Volume I and Section of Contemplating on Mentality, Volume II respectively. Now it is still presenting on the Third Stage of Mindfulness Foundation.

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That Third Stage of Mindfulness Foundation includes three Sections, viz,

- (a) Section of Dependent-Origination,

- (b) Section of Knowledge of Comprehension,  
 (c) Section of Knowledge of Arising and Passing Away successively. The preaching that instruct how the Third Stage of Mindfulness Foundation can be fulfilled are as follows.

**3. Pali Quotation** (M-1-71) (M-1-75)  
 (M-1-76) (M-1-77, 78)

These preachings are instructions to discern over and over again on

1. the phenomenon of causality and the phenomenon of arising,
2. the phenomenon of cause of cessation and phenomenon of cessation,
3. the phenomena of causality and arising and the phenomena of cause of cessation and cessation ...

of object *dhammas* which are foundations of mindfulness called *kāya-vedanā-citta-dhamma*.

In accordance with these preachings, cascade of practices up to the Third Stage of Mindfulness Foundation has been presented thoroughly in this work called *nibbāna gāmi ni paṭipadā* (= way of Practice Leading to *nibbāna*). May all upright persons who have heartfelt desire to attain *nibbāna* practice thoroughly. In the commentary of *Visuddhi Magga* it is explained that (10) kinds of defilement *dhammas* can be occurred in this stage of immatured *vipassanā* practice and here it will be presented on those defilement *dhammas* continuously.

**2.4.9A Ten kinds of defilements of *vipassanā* practice**

Only in the continuum of *meditator* who is practising by means of this immatured *vipassanā* practice which is worth designating as *udayabbayānupassanā* (contemplating on phenomena of arising and passing away), (10)kinds of defilements *dhammas* called *upakkilesa* of *vipassanā* practice can be occurred. If it can be said reversely that defilement *dhammas* of *vipassanā* practice never occur in the continuum of any kind of these persons, viz, noble-one who has reached into realizable field called the Noble Path and Fruit-Knowledge; the person with misdeed, destruction of virtue etc; the person who backs out *vipassanā* practice even though he performs *vipassanā* practice previously; the person who never perform advancement of *vipassanā* practice even though he has fulfilled purified virtue actually.

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It can be said appropriately that those defilement *dhammas* always occur in the continuum of *ācārakula-putta* (=gentlemen) who has way of practice in accordance with the preaching of the Buddha, who has continuous *vipassanā* practice with well endeavouring, who is still practising up to the Knowledge of Arising and Passing Away. It is not right course if none of defilement *dhammas* occur in him. (If none of defilement *dhammas* occur, the Knowledge which distinguishes on Path and not Path called *magāmagga ñāṇa* can not occur in him really.) (*Vs-2-269*)

In the words of commentary mentioned above, the word, “defilement *dhammas* never occur in the continuum of noble-one who has reached into realizable field called the Noble Path and Fruit-Knowledge”, is said in order to show the best situation with maximum range through preaching methodology called *ukkaṭṭhaniddesa naya* (= the method showing maximum range). Those defilement *dhammas* never occur in the continuum of both *āraddha-vipassaka*, the *meditator* who is still fulfilling immatured *vipassanā* practice which can be said the stages of Knowledge of Dissolution, Knowledge of Terror, Knowledge of Danger and *āraddhavipassaka*, the *meditator* who is still fulfilling matured *vipassanā*

practice which can be said the stages of Knowledge of Disenchantment ... etc. Therefore, it should be recognized above explanation of commentary is said in accordance with the preaching methodology called *ukkaṭṭha niddesa*. (*Mahāṭī-2-427*)

Those defilement *dhammas* of *vipassanā* practice are of (10) kinds, viz, light (*obhāsa*), knowledge (*ñāṇa*), pleasurable interest (*pīṭi*), tranquillity (*passaddhi*), bliss (*sukha*), firm-faith (*saddhādhimokkha*), strenuous effort (*paggaha*), mindfulness (*upaṭṭhāna*), equanimity (*upekkhā*), attachment (*nikanti*).

#### 2.4.9B Preaching found in *Paṭsamhidā Magga*

*Pāli Quotation (Paṭsam-291; Vs-2-269)*  
(*Mahāṭī-2-427, 428*)

In the continuum of *meditator* who is discerning on conditioned things as *anicca*, the light (*obhāsa*) appears due to efficiency of *Vipassanā* Knowledge. In the continuum of *meditator* who is discerning on conditioned things as *dukkha*, the light appears, due to efficiency of *Vipassanā* Knowledge.

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