

"namo tassabhagavato arahato sammāsambuddhassa"

NIBBĀNA GĀMINIPAṬIPADĀ

**THE WAY OF PRACTICE LEADING TO
NIBBĀNA**

VOLUME V

Page 251 –300

Section of *vipassanā* practice & *samatha* practice

BY

PA-AUK TAWYA SAYADAW

TRANSLATED BY

AÑÑĀTARA BHIKKHU

EDITED BY

Venerable *Ashin Sajjana (dvipiṭakadhara)*

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PAGE-251

In the continuum of *meditator* who is discerning on conditioned things as *anatta*, the light appears, due to efficiency of *Vipassanā* Knowledge. The light (*obhāsa*) is taken into heart as “the *dhamma* which produces light is the Noble Path, Fruit and *nibbāna* which are worth desiring as my heartfelt goal”. The wandering of mind in a way that taking into heart the light as Noble Path, Fruit and *nibbāna* is designated as *uddhacca* (unrest). That restlessness of mind called *uddhacca* deviates from original right course of *vipassanā* practice that is discerning on conditioned things as *anicca, dukkha, anatta*, resulting from lack of taking into heart as *anicca, dukkha, anatta*. Only the light produced by *Vipassanā* Knowledge is taken into heart as true *dhammas* of noble-one without taking into heart conditioned things by means of *anicca* etc. Due to deviating from original right course of *vipassanā* practice, that kind of *meditator* is called the person with wrong obsessing mind. Due to lack of taking into heart by means of *anicca* etc, the meditating person with wrong obsessing mind does not know objects of conditioned things which appear as *anicca*, as they really are. He does not know objects of conditioned things which appear as *dukkha*, as they really are. He does not know objects of conditioned things which appear as *anatta*, as they really are. The nescience in that way deviates from the original right course of *vipassanā* practice really. (*Vs-2-269; Mahāṭṭi-2-427, 428*)

The *dhamma* which produce the light with this nature is obsessed as my Noble Path, my Noble Fruit. The light is obsessed as *nibbāna*. When the light is obsessed as *nibbāna*, those *dhammas* occurring by taking the object of that light are obsessed as the Noble Path and Noble Fruit. Remaining defilement *dhammas*, knowledge etc., are obsessed as the Noble Path and the Noble Fruit only but not as *nibbāna*. (*Mahāṭṭi-2-247,248*)

1. Light (*obhāsa*)

In the realm of five-group-existence, during life every mind which occurs depending upon heart-base can produce corporeality with nutriment as eighth factor called *cittaja ojaṭṭhamaka rūpa*. Continuity of consciousness of *vipassanā* practice can also produce corporeality with nutriment as eighth factor, due to occurrence of consciousness which arise depending upon heart-base.

In corporealities produced by consciousness of *vipassanā* practice, every corporeal unit consists of colour-element (= visible object). That colour-element (= visible object) is brilliant shining. A mind moment of *vipassanā* practice can produce numerous corporeal units. Within a second, a minute, numerous mind moments of *vipassanā* practice can also arise numerous corporeal units produced by mind. The light of colour-element within one corporeal unit arises very closely come in contact with that of colour-element of adjacent corporeal units.

PAGE-252

Therefore as a firebrand is waved by handling, the *meditator* perceives the light of colour-elements of those corporeal units as continuous ones.

Furthermore, every corporeal unit produced by those consciousness of *vipassanā* practice consists of fire-element (= temperature called *utu*). That fire-element can also produce numerous new corporeal units called *utuja ojaṭṭhamaka kalāpa* (= corporeal units with nutriment as eighth factor which is produced by temperature) depending upon efficiency of *Vipassanā* Knowledge. Those kinds of corporalities are called *sasantatipatita utusamuṭṭhāna rūpa* (= corporealities produced by temperature, which are occurring in the continuity of corporeality of himself). That every corporeal unit produced by temperature

also consists of colour-element (=visible object) which is brilliant shining depending upon efficiency of *Vipassanā* Knowledge.

The lights of colour-elements of both corporeal unit produced by consciousness of *vipassanā* practice and corporeal unit produced by temperature are called *vipassanobhāsa* (= the light of *Vipassanā* Knowledge). It is also called *upakkilesā loka* (= the light of defilement).

Among those two kinds of lights, the first one, the light of colour-element of corporeal unit produced by consciousness of *vipassanā* practice exists by shining brilliantly only inside the body of *meditator*. The second one, the lights of colour-elements of corporeal units produced by temperature exist not only inside the body of *meditator* but also ten directions externally. (See detailed explanation on the light of *Vipassanā* Knowledge in page 510-522, Volume I).

PAGE-253

Translator's Notes :

[Those explanations found in last paragraph, page 252 to third paragraph, page 254 Volume V are the same as explanations found in page 521 to 533, Volume I. Please see on those pages.]

PAGE-254

Generally, misunderstanding on this light of *Vipassanā* Knowledge as Noble Path, Fruit and *nibbāna* can be occurred most frequently in the continuum of practising *bhikkhu* who attains *Vipassanā* Knowledge through the way with *samatha* vehicle (*samatha yānika*). This kind of misunderstanding on the knowledge which produces lights as the Noble Path and Fruit is called strong conceit (*adhimāna*). When *Vipassanā* Knowledge is obtained through the way with *samatha* vehicle the self-confidence that “I become Arahant” can be occurred, due to non-appearance of defilements which had been removed by absorptions in the continuum of the *bhikkhu* with strong conceit really. It should be recognized this kind of misunderstanding similar to experience of olden Maha Theras, namely, *Mahānāga Thera* who stayed in *Uccavālika* region, *Mahādatta Thera* who stayed in *Hankanaka* region, *Cūlasumana Thera* who stayed in *Ninkapeṇṇaka* building, *Cittala* Mountain Monastery. (Vs-2-270)

Mahānāga Thera

At a place called *Talangara* an Arahant called *Dhamma dinnā* who had reached four kinds of Analytical Knowledge (*paṭisanbhidā ñāṇa*) stayed by admonishing numerous surrounding *bhikkhus*. One day, that *Mahā Thera* abode in this day-time practising place and bore in mind after entering into Super-psychic Knowledge called *paracitta vijānana abhiññāṇa* in a way that “In what manner ... whether the realizable obligation of *bhikkhu* (= attainment of Arahantship) has been finished or not for our teacher called *Mahānāga Thera* who stays in *Uccāvālika* region. He saw the status of that *Mahānāga Thera* as ordinary worldling and knew that ... “unless I go to him my teacher will make his termination of this life as worldingship”. Then he flew by

PAGE-255

means of Super psychic Knowledge and landed off a place near daytime abiding place of *Mahānāga Thera*. He paid respect his teacher and sat appropriate place. Afterward conversation between the teacher and his disciple was made as follows. _____

Teacher __ *Āvuso ... Dhamma dinna ...* why do you come to me at an earthly hour?

Disciple __ Venerable Sir ... I would like to ask some problems.

Teacher __ *Āvuso ... Dhamma dinna ...* all right ... I would like to answer if I can.

Then a thousand questions were given by a disciple and the teacher so called *Mahānāga Thera* answered every question without entangling.

Disciple __ Venerable Sir ... how your intelligence is exceedingly sharp. When did you attain this *dhamma* of Analytical Knowledge through the Noble Path? (This question was made as *Mahānāga Thera's* inner desire.

Teacher __ *Āvuso ... Dhamma dinna ...* I've already got these *dhammas* last 60 years ago.

Disciple __ Venerable Sir ... Can you apply any kind of Super-psychic Knowledge?

Teacher __ *Āvuso ... Dhamma dinna ...* it is little bit burden for me.

Disciple __ Venerable Sir ... If it is so ... please... create an elephant just now.

At that time the most *Venerable Mahānāga Thera* created a big white elephant as a silver mountain immediately.

Disciple __ Venerable Sir ... please ... create that elephant with unshaking ears, erect tail; proboscis is put inside buccal cavity; and then appearance of coming to you by making terrible sarus crane's sound should like to create just now.

The most *Venerable Mahānāga Thera* created desired shape and action of elephant as saying of his disciple immediately. After seeing terrible behavior of full-grown male elephant which was approaching with great momentum, the teacher tried to flee away, due to afraid of elephant's manner. At that time an Arahant called *Venerable Dhammadinna Thera* held edge of *Mahānāga's* upper robe and asked that "*Venerable Sir* how a tiny fright arises for an Arahant?

At that time the most *Venerable Mahānāga Thera* understood himself as only worldling person and squatted at the base of *Venerable Dhammadinna* and requested that ... "*Āvuso ...* may you be my reliable person ... please".

"Venerable Sir... Don't worry about it. I've come with the purpose of to become your reliance really, replied by the disciple and gave a *dhamma* talk how practical obligation can be accomplished systematically.

PAGE-256

After taking into heart the way of practice the most *Venerable Mahānāga Thera* performed *vipassanā* practice by walking onto corridor and he reached into the Noble Fruit of Arahant called the most Supreme Fruit at third footstep. *Mahānāga Thera*, actually, was a vein of anger. Those *bhikkhus* with this kind of character are usually ruffled by light of *Vipassanā* Knowledge called *obhāsa*. (*Vs-2-270, 271*)

2. *Vipassanā Knowledge*(=*ñāṇa*)

The knowledge (*ñāṇa*) which includes in defilement *dhammas* means *Vipassanā* Knowledge indeed. For a practising *meditator*, who is performing *vipassanā* practice through *paccayato udayabbaya dassana* and *khaṇato udayabbaya dassana*, who has accomplished that Knowledge of Arising and Passing Away thoroughly, very sharp and clear *Vipassanā*

Knowledge which has great efficiency as thunderbolt of King Sakka would be appeared in the insight consequently. (*Vs-2-271*)

3. Pleasurable interest (= *vipassanā pīti*)

Pīti means pleasurable interest which associates with consciousness of *vipassanā* practice. In the continuum of that practising *meditator* five kinds of pleasurable interest, viz, , *khuddikā pīti*, *khaṇṭikā pīti*, *okkantikā pīti*, *ubbegā pīti*, *pharaṇā pīti* usually arise throughout body. (*Vs-2-272*)

[Notes : Please see explanation on five kinds of pleasurable interest on page 199, 200, Volume I].

Due to ability to occur these five kinds of pleasurable interest in order while the Knowledge of Arising and Passing Away is going on the right path, the commentator explained the occurrence of five kinds of pleasurable interest. Actually only one kind of pleasurable interest, *pharaṇā pīti* (= the pleasurable interest which permeates throughout body as leather-bag filled with air or a valley flowing by huge water flow), which is associating with the apex of Knowledge of Arising and Passing Away, usually occurs. That kind of *pharaṇā pīti* can occur such time other than the moment of access concentration and full concentration really. Therefore the commentator Sayadaw explained that “five kinds of pleasurable interest usually arise throughout body”. (*Mahāṭṭ-2-430*) It should be recognized the fact that it especially refers the occurrence of superior corporealities produced by consciousness of *vipassanā* practice throughout body.

4. Tranquillity (= *vipassanāpassaddhi*)

Passaddhi means the mental concomitant called tranquillity which is associating with consciousness of *vipassanā* practice. At that time for the *meditator* who is performing *vipassanā* practice at both night-time and day-time abiding places with practical obligation worries of both physically and mentally never arise really. Heaviness and listlessness are removed.

Neither rigidity nor non-adaptability in *vipassanā* practice would be resulted. If it is said appropriately _____ the mind of practising *meditator* becomes tranquil, agile, elastic, adaptable, proficient, upright in the advancement of *vipassanā*.

PAGE-257

Due to presence of both physical and mental constituents which are supported by these mental concomitants called tranquillity (*passaddhi*), agility (*lahutā*), elasticity (*mudutā*), adaptability (*kammaññatā*), proficiency (*pāguññatā*), uprightness (*ujukatā*), that practising *meditator* feels supreme pleasingness called *amānusī* that is not property of ordinary worldly persons with sensual desires but surpassing to satisfaction of sensual desires of ordinary worldly persons. (*Vs-2-272*)

Pali-Quotation (*Mahāṭṭ-2-430*)

These six pairs of mental concomitants, viz, *kāyapassaddhi*, *cittapassaddhi*; *kāyalahutā*, *citta lahutā*; *kāyamudutā*, *cittamudutā*; *kāya kammaññatā*, *citta kammaññatā*; *kāyapāguññatā*, *cittapāguññatā*; *kāyujukatā*, *cittujukatā* are always yoking together.

Therefore when *passaddhi* (tranquillity) occurs remaining mental concomitants, *lahutā* (agility) etc., always occur certainly. Therefore the commentator explained that “worries of both physically and mentally never arise really; heaviness and listlessness are removed” etc., in order to show those paired mental concomitants through revealing specific functions of respective mental concomitants significantly.

It should be recognized on those words, *kāyapassaddhi* etc., with regarding to he word, *kāya* (= bodily constituents), all kinds of bodily constituents are concerned. It should not be interpreted on three mental aggregates, feeling aggregate etc., only. It is right. _____ Those mental concomitants, *kāyapassaddhi* etc, can also suppress worry of physical constituents really. The reason why the body and mind of practising *meditator* becomes tranquil, agile, elastic, adaptable, proficient, upright is the fact that the consciousness of *vipassanā* practice arise by means of removing factors of impurities of mind called (*samkilesa dhamma*), viz,

1. defilements called *uddhacca* (unrest) etc., which are source of non-tranquillity,
2. defilements called *thina-middha* (sloth-torpor) etc.) which are source of non-agility,
3. defilements called *diṭṭhi-māna* (wrong view-conceit) etc., which are source of non-elasticity,
4. hindrances *dhamma (nīvaraṇa)* called desire-to-do sensuality (*kmacchanda*), ill-will (*vyāpāda*) etc., which are source of unadaptability in advancement of *vipassanā*,
5. defilements called skeptical doubt (*a-ssaddhiya*) etc., which are source of un-proficiency, unclearness, impurity in advancement of *vipassanā*,
6. defilements called deceit-pretense (*māyāsāṭheyya*) which are source of non-uprightness, etc. Due to this reason the commentator explained that “worries of both physically and mentally never arise really; heaviness and listlessness are removed” etc. (*Mahāṭṭi-2-430*)

With referring to this kind of supreme pleasingness called *amānusī*, it was preached by the Buddha as follows. _____

PAGE-258

Pali Quotation(Khu-1-67)

bhikkhu = For the bhikkhu ...

santacittassa = with concentrated mind,

paviṭṭhassa = who has entered

suññāgāram = into secluded monastery or *vipassanā* practice which is void of emblem of permanence, emblem of bliss, emblem of self, emblem of pleasantness,

vipassato = who performs *vipassanā* practice through *udyabbayānupassanā* etc.,

dhammam = on conditioned things called corporeality-mentality

sammā = thoroughly,

rati = *vipassanā* pleasingness

amānusī = called *amānusī* (= supreme pleasingness) which is not concerned with ordinary worldlings without *Vipassanā* Knowledge

hoti = occurs obviously.

udayabbayam = The phenomena of arising and perishing away

khandhānam = of five aggregates

sammasati = are discerned as *anicca, dukkha, anatta*

yato yato (= by leading towards) such such corporeality-mentality.

pīti pāmojjam = Pleasurable interest with great pleasingness

labhati = are obtained

tato tato = from that that discerned corporeality-mentality.

tam = That pleasurable interest with great pleasingness is

amatam = deathless *dhamma* with termination of *nibbāna*

vijānatam = *vijānantānam* = of wise persons who know and see phenomena of arising and perishing away, indeed. (*Khu-1-67*)

For the *bhikkhu* ... with concentrated mind, who has entered into secluded monastery or practice which is void of emblem of permanence, emblem of bliss, emblem of self, emblem of pleasantness, who performs *vipassanā* practice through *udyabbayānupassanā* etc., on conditioned things called corporeality-mentality thoroughly, *vipassanā* pleasingness called (= supreme pleasingness) which is not concerned with ordinary worldlings without *Vipassanā* Knowledge occurs obviously.

The phenomena of arising and perishing away of five aggregates are discerned as *anicca, dukkha, anatta* (= by leading towards) such such corporeality-mentality. Pleasurable interest with great pleasingness are obtained from that that discerned corporeality-mentality. That pleasurable interest with great pleasingness is deathless *dhamma* with termination of *nibbāna* of wise persons who know and see phenomena of arising and perishing away, indeed.

Thus for the *meditator* the tranquillity (*paassaddhī*) associating with paired mental concomitants, *lahutā* etc., occur by finishing *vipassanā* pleasingness called *amānusī* (= supreme pleasingness) which is surpassing sensual pleasure of ordinary human and heavenly beings.

5. Bliss (= *vipassanā sukha*)

Sukha means mental concomitant called bliss which is associating with consciousness of *vipassanā* practice. During fulfilling with the Knowledge of Arising and Passing Away supreme *vipassanā sukha* (bliss) usually occurs throughout body for that *meditator*. (*Vs-2-272*)

Very superior corporealities produced by consciousness which is associating with supreme bliss called *vipassanā sukha* permeates throughout body of practising *meditator*. Those superior corporealities produced by mind are proliferated throughout body. With referring to permeation and proliferation of those superior corporealities produced by mind throughout body, the commentator sayadaw explained that “supreme *vipassanā sukha* (bliss) usually occurs throughout body”. (*Mahāṭī-2-431*)

PAGE-259

6. Firm-faith (*saddhādhimokkha*)

Adhimokkha means mental concomitant called *saddhā* (faith) as the basic meaning of ultimate *dhamma*. [It means that this term, *adhimokkha*, does not refer to *adhimokkha* (mental concomitant called determination) which is found in the Pali Text of *Dhamma-sangaṇī*.] It is right. ____ At that time very powerful mental concomitant called firm-faith (*saddhā dhimokkha*), which is capable of purifying exceedingly mind of *meditator*, usually arises in him. (*Vs-2-272*)

In the aspect of *vipassanā* practice, especially in this stage of Knowledge of Arising and Passing Away that *dhamma* called firm-faith does not arise by means of believing on either result of action (*kamma*) or Triple Gems. Actually ____ it is the firm-faith which is the factor of exceeding purification of mind and mental concomitants of *meditator* resulting from void of impurities of mind. In this case that kind of firm-faith is designated as *adhimokkha*. (*Mahāṭī-2-431*)

7. Strenuous effort (*paggaha*)

The term, *paggaha*, means strenuous effort of *vipassanā* practice. It is right. _____ At that time strenuous effort called *vipassanā vīriya*, which associates with *Vipassanā* Knowledge, which lacks both extremities called extreme relaxing and extreme rigidity, which is capable of supporting well mind and associated *dhammas* not to fall back from object, usually arises in the continuum of that *meditator*. (*Vs-2-272*)

Due to ability to support and escape from laziness which is source of impurity of *Vipassanā* Knowledge together with associating *dhammas*, balanced effort which is finished through efficiency of practice before is called *paggaha* (= strenuous effort). Therefore the commentary explained that “the term, *paggaha*, means strenuous effort of *vipassanā* practice” etc. (*Mahāṭṭ-2-431*)

8. Mindfulness (*upaṭṭhāna*)

The term, *upaṭṭhāna*, means mindfulness (*sati*). It is right. _____ In the continuum of that *meditator*, the mindfulness, which associates with *Vipassanā* Knowledge, which is stable on the object of conditioned things through well remembering on the nature of *anicca*, *dukkha*, *anatta* of conditioned things, which stands fixedly resulting from unshaking condition by opposite *dhammas*, due to lack of impurities, opposite hindrances etc., which is unshakable as obelisk, which is similar to Mount *Meru*, due to unshakable occurrence, usually arises. That practising meditator bears in mind such such things called corporeality-mentality that appear in the insight of himself. It is taken into the heart, kept into the heart and discerned respectively. Those things called corporeality-mentality appear in the insight through improving mindfulness of that *meditator* as extramundane world appears in the Super psychic Knowledge called *yathākammūpaga ñāṇa* which is sub-division of Divine Eye. (*Vs-2-272*)

PAGE-260

Pali Quotation (Mahāṭṭ-2-431, 432)

Through such such allotment the mindfulness comes in contact and stands closely with the object of conditioned things. “Through that that allotment the object of conditioned things also comes in contact with, stands closely and appears in the mindfulness”... it can be said in this way. (*Mahāṭṭ-2-431, 432*)

According to above explanations found in commentary and sub-commentary _____ every conditioned thing occurring in three periods called past, future, present, and two continuums called internal, external can be discerned very easily without any difficulty. It can be understood whenever and whatever conditioned thing appears in the insight clearly. It is a kind of touchstone whether qualified standard of Knowledge of Arising and Passing Away is present in the continuum of a such *meditator* or not.

9. Equanimity (*upekkhā = vipassanupekkhā + āvajjanupekkhā*)

Due to presence of object of conditioned things which has been scrutinized and distinguished through the phenomena of *anicca*, *dukkha*, *anatta*, both equanimity of *vipassanā* (= *vipassanupekkhā*) called *tatramajjattatā*, a mental concomitant which stands

on equanimity in the function of scrutinizing and distinguishing as *anicca, dukkha, anatta*; and due to occurrence by means of equanimity in the function of scrutinizing and distinguishing on conditioned things as *anicca, dukkha, anatta, āvajjanupekkhā* called volition (*cetanā*) which associates with consciousness of mind-door adverting, are called *upekkhā* (equanimity). It is right. _____ By the time that Knowledge of Arising and Passing Away is occurring, *vipassanupekkhā* (equanimity of *vipassanā*) called *tatramajjattatā*, which neutralizes all conditioned things occurring in three periods and two continuums, arises strongly and efficiently in the continuum of *meditator*. In the mind-door cognitive process, *āvajjanupekkhā* called volition (*cetanā*), which associates with mind-door adverting consciousness, also arises strongly and efficiently. It is right. _____ That *meditator*'s *āvajjanupekkhā*, which scrutinizes and distinguishes phenomena of *anicca, dukkha, anatta* of conditioned things, arises bravely, sharply, penetratively as the thunderbolt thrown by King *Sakka* or as the blazing edge on arrowhead which is entering into dry leaves. (*Vs-2-273*)

Due to obvious appearance of phenomena of arising and perishing away of conditioned things in the insight of *meditator*, *tatramajjitupekkha* (equanimity), a mental concomitant, which neutralizes in the function of discerning on arising and perishing away of conditioned things, is called *vipassanupekkhā*.

By reasoning in a way that “those phenomena of arising and perishing away concerns to all conditioned things occurring in three periods and two continuums”, the equanimity on phenomena of arising and perishing away is not intended to say as *tatramajjitupekkhā* but the commentary explained on *tatramajjitupekkhā* which occurs as a result of equanimity on all conditioned things. (*Mahāṭṭ-2-432*)

PAGE-261

Sharpness of adverting consciousness

It should be recognized the fact that the occurrence of sharpness of *āvajjanupekkhā* called volition which associates with mind-door adverting, similar to both thunderbolt of King *Sakka* and the blazing edge on arrowhead, is due to occurrence of sharpness of *Vipassanā* Knowledge that follows mind-door adverting successively, similar to thunderbolt thrown by King *Sakka* and the blazing edge on arrowhead, as mind-door adverting that is previous to the Knowledge of Omniscience. (It means due to presence of sharpness of *Vipassanā* Knowledge, called *āvajjanupekkhā* “volition” which associates with mind-door adverting also becomes very sharp.) (*Mahāṭṭ-2-432*)

10. Attachment (*vipassanānikanti*)

The term, *nikanti*, means attachment on *vipassanā*. It is heartfelt desire on *vipassanā* indeed. Adorning factors of *vipassanā*, light etc., occur as ornaments of that *vipassanā*. Through heartfelt desire on *vipassanā* which is adorned by light etc., in this way, the subtle attachment called *nikanti* with quiescent nature appears in the continuum of that *meditator*. It is usually impossible to keep in mind that kind of attachment called *nikanti* as a defilement. (*Vs-2-273*)

The occurrence of subtleness and presence of quiescent nature of that kind of attachment called *nikanti* is due to exceeding efficiency of *vipassanā* practice resulting in difficulty to understand on *nikanti* as a defilement indeed. (*Mahāṭṭ-2-432*)

As shown in light, when these defilements, Knowledge etc., which are mentioned above, arise the *meditator* obsesses that “the Knowledge with this nature, actually, is never

experienced for me beforehand; the pleasurable interest ... *R* ...; the tranquillity ... *R* ...; the bliss... *R* ...; the firm-faith ... *R* ...; the strenuous effort ... *R* ...; the mindfulness ... *R* ...; the equanimity ... *R* ...; the attachment is never experienced for me beforehand; Actually I've reached into the Noble Path and Noble Fruit certainly..." resulting in deviating from original right course of *vipassanā* practice of that *meditator*, who obsess false Path as real Noble Path, who obsess false Fruit a real Noble Fruit. That practising *meditator* is sitting by pleasing with *Vipassanā* Knowledge only; ... *R*... pleasurable interest; tranquillity; bliss; firm-faith; strenuous effort; mindfulness; equanimity; attachment; after giving up original right course of *vipassanā* of himself.

In above explanation, the word, "when these defilements, Knowledge etc., arise" _____ is said in order to show such kind of obsession that "when any kind of defilement arise I've reached into the Noble Path" etc. It is not referred as each defilement occurs separately. It is right. _____

Nine kinds of defilements, except the attachment, can occur simultaneously within one mind-moment really. The consideration as the Noble Path, the Noble Fruit ... etc; however, occurs separately.

PAGE-262

Furthermore the words, "the attachment with this nature, actually, is never experienced for me before-hand"... are explained by the commentary by means of showing clearly on the nature of *dhamma* only. It is not explained by means of occurrence of the mind with that kind of nature as mentioned in that way in the continuum of *meditator* at that time. It is right. _____ That *meditator* does not know *nikanti* when that *nikanti* arises in him really. If he knows *nikanti* as really it is, it should not be occurred the obsession as "I've reached into the Noble Path", etc., with the object of *nikanti* only. Therefore, in the continuum of *meditator*, this kind of thought would be occurred as follows. _____

na vata me evarūpā bhāvanābhirati uppannapubbā, addhā maggappattomhi.

= "the pleasingness in practice with this nature, actually, is never experienced for me beforehand. I've reached into the Noble Path really," this kind of thought only would be appeared. (*Mahāṭṭi-2-432*)

2.4.10 Defilements (*upakkilesa*) and base of defilement (*upakkilesa vatthu*)

Among these (10) kinds of defilements, nine kinds of defilement *dhammas* from light to equanimity, are worth designating as defilements (*upakkilesa*) definitely, due to occurrence of source of craving-conceit-wrong-view which are real defilements. However it is not worth designating as defilements, due to occurrence of unwholesome deeds naturally. Especially, the attachment (*nikanti*) is designated as not only defilement (*upakkilesa*) due to occurrence of real unwholesome *dhamma* but also base of defilements (*upakkilesa-vatthu*), due to occurrence of standing base of *upakkilesa* called craving-conceit-wrong-view.

The obsession is called *gāha*. Without considering on obsession, these defilements are varied as (10) kinds by means of occurrence of base of obsession. If those are grouped by means of kinds of obsessions, there will be (30) varieties, as follows. _____

In the continuum of *meditator* who obsesses as "my light (= light of self) becomes appear", *diṭṭhigāha* (= obsession of wrong-view) occurs consequently. _____ (1)

In the continuum of *meditator* who obsesses as "pleasant and pleasurable light becomes appears really" ..., *mānagāha* (=obsession of conceit) occurs consequently. _____ (2)

(The commentary explained on that kind of obsession as obsession of conceit, due to presence of self-confidence of oneself as superior kind etc.)

For the *meditator* who has heart-felt desire to light (*obhāsa*), the obsession of craving (*taṇhāgāha*) occurs consequently. _____ (3)

Thus three kinds of obsession called *gāha dhammas*, viz, *diṭṭhi-māna-tanhā* (wrong-view-conceit-craving) arise depending on light. Similarly, there are each three kinds of obsession depending on remaining (9) kinds of defilement *dhammas*, knowledge, pleasurable interest etc., respectively. In this way, (30) varieties of defilements by means of *diṭṭhi-māna-tanhā* which are kinds of obsession, would be resulted.

PAGE-263

The *meditator* without clear understanding, who is unclever by means of defilements which are worth recognizing as obsession of wrong-view etc., is shaken by light etc. Unrest can be resulted. He discerns any kind of defilements, light etc, through a such wrong way that...

“*etam mama; esohamasami; eso me attā*”

= “this is mine; this is I am; this is my self-identity” etc., over and over again. (*Vs-2-273, 274*)

2.4.11 Discriminating between real Noble Path and Not-Path

If it is said appropriately, when light etc., becomes appear the *meditator* who is proficient in way of practice, who has fulfill with matured wisdom, due to presence of matured reason, who is learned in scriptures of Pali Texts, who has fulfilled with the reason that understands disadvantages and way of removing defilements, considers in a way that... “my teacher has instructed to be careful the occurrence of light etc., during occurring the Knowledge of Arising and Passing Away; the shining light with the nature, as instructed by my teacher, becomes appears really...” and then he reasons and scrutinizes on that light by means of these modes, this light is ...

1. *anicca dhamma* (= impermanence) which perishes away just after arising,
2. *sankhata dhamma* which are conditioned by causal *dhammas*,
3. *paṭicca samuppanna dhamma* (resultant *dhamma*) which arises depending upon causal *dhammas*
4. *khaya dhamma* with the nature of destruction
5. *vaya dhamma* with the nature of breaking down
6. *virāga dhamma* with the nature of dissociation
7. *nirodha dhamma* with the nature of cessation, over and over again. (*Vs-2-274*)

Way of discerning is as follows. _____

The *meditator* should not forget the fact “only the ultimate conditioned *dhammas* called *dukkha sacca, samudaya sacca* are worth discerning as objects of practice”. Firstly the four great elements must be scrutinized within light. Afterwards corporeal units can be found not soon later If corporeal units are unable to see easily, the space-element within block of four great elements must be discerned.

PAGE-264

At that time corporeal units can be seen easily. Those corporeal units are corporealities produced by mind and corporealities produced by temperature. Those corporealities with nutriment as eight factor (*ojaṭṭhamaka rūpa*) must be discerned up to the field of ultimate nature. Those ultimate *dhammas* must be discerned and generalized as

anicca; sankhata; paṭiccasamuppanna dhamma; khaya dhamma; vaya dhamma; virāga dhamma; nirodha dhamma respectively. The entire light is not worth discerning as object of *vipassanā* practice because concept of form etc., are not removed yet.

*tattha pathamanaye aniccalakkhaṇa-vibhāvanameva dassitam;
tasamim siddhe ittrampi lakkhaṇa-dvayam siddhameva boti. (Mahāṭī-2-433)*

There are two ways of discerning on light according to *Visuddhi Magga*. Above mentioned way is the first way of discerning in which all (7) modes express clearly the character of impermanence (*anicca lakkhaṇa*) only. If the way discerning through that character of impermanence is accomplished, discerning as character of suffering (*dukkha lakkhaṇa*) and character of non-self (*anatta lakkhaṇa*) are also accomplished indeed.

To be noticed ____ As mentioned previously, discerning as *anicca* breaks down obsession of conceit. If obsession of conceit is broken down by means of both temporarily and totally forever, discerning as *anicca* has been accomplished well. (The interrelationship among three kinds of contemplation, contemplation on *anicca*, contemplation on *dukkha*, contemplation on *anatta* can be seen in detail **Section 1.10.D** page 156, 157, this volume.

PAGE-265

The commentator Sayadaw explained on the next way of discerning in order to urge for the way of discerning through *dukkha, anatta* thoroughly. This is the second way of discerning.

If the light is “self = *atta*”, it will be possible to obsess as “self = *atta*”. However, even though it is non-self (= *anatta*) really, the light is obsessed as “self”. Due to occurrence of non-indulgence nature, that light is *anatta*. Due to presence of emptiness nature (*abhāva*) through perishable nature just after arise suddenly, it is *anicca*. Due to presence of the meaning that the nature of being oppressed by perpetual phenomena of arising and perishing away, it is *dukkha*. The consciousness with this kind of nature arises. It should be extended on all *dhammas* as mentioned in Non-corporeal Septet Method (*arūpa sattakanaya*). Similarly remaining nine kinds of defilements should be extended. (*Vs-2-274*)

According to above instruction of commentary, after distinguishing and keeping in mind corporealities produced by mind and corporealities produced by temperature, which are consisting in light, the *meditator* has to perform *vipassanā* practice by discerning as ...

1. “*netam mama* = this corporeality is not mine;
2. *nesohamasami* = this I’m not;
3. *na meso attā* = this corporeality is not my self-identity”.

In other words _____. That corporeal *dhamma* must be discerned as *anicca, dukkha, anatta* alternately. Those *dhammas*, from the knowledge to the attachment, must also be discerned in similar way.

Thus, due to finishing to perform *vipassanā* practice by discerning on both corporeal *dhamma* called light (*obhāsa*) and remaining (9) kinds of defilement *dhammas* as *anicca, dukkha, anatta* alternately, the mind of that *meditator* is not shaken by defilements, light etc. Wandering of mind also never occur. Due to avoiding from reaching into wandering of mind, the entwinements called (30) varieties of defilements can be removed thoroughly. (*Vs-2-274*)

It can be said the *meditator* who discerns as “*netam mama*”, purifies the mind from obsession of craving called *taṇhāgāha* while the *meditator* who discerns as “*nesohamasami*”, purifies the mind from obsession of conceit called *mānagāha*; the

meditator who discerns as “*na meso attā*”, purifies the mind from obsession of wrong-view called *diṭṭhigāha*. In the next method _____. If each kind of those defilements are discerned as *anicca, dukkha, anatta*, it can be said the mind is purified from obsession of conceit, obsession of craving, obsession of wrong-view of self respectively. (*Mahāṭṭi-2-439*)

PAGE-266

After removing entwinements called defilements in that way, both the Path which leads to *nibbāna* and Not-Path which deviates from *nibbāna* are discriminated and kept in mind in a way that “only *Vipassanā* Knowledge which goes gradually on right Path of *vipassanā* practice by means of Knowledge of Arising and Passing Away that is free from entwinements called defilements is the right journey”.

It should be recognized the fact that the Knowledge which exists by knowing on both the right Path and Not-path in this way that...

“*ayam maggo, ayam na maggo*”

= this is the right Path, this is Not-Path”, is designated as *maggāmagga-ñāṇa dassana visuddhi* (=Purification by Knowledge and Vision of what is Path and Not-Path). (*Vs-2-274*)

2.4.12 Benefits of Purification by Knowledge and Vision of what is Path and Not-Path

The *meditator* who has got the Purification by Knowledge and Vision of What is Path and Not-Path has finished to distinguish and keep in mind the three kinds of Noble Truths.

1. When he gets the knowledge of Purification of View (*diṭṭhivisuddhi ñāṇa*) he has finished to know and see the Noble Truth of Suffering (*dukkha sacca*) through eradicating on wrong-view of personality (*sakkāya diṭṭhi*) called *attadiṭṭhi* (wrong-view of self-identity). Because he has distinguished and kept in mind corporeality and mentality which belong to the Noble Truth of Suffering.
2. When he gets the Knowledge of Purification by Overcoming Doubt (*kankhāvitaraṇa visuddhi ñāṇa*) he has finished to know and see the Noble Truth of Cause of Suffering (*samudaya sacca*) by distinguishing and keeping in mind cause and condition.
3. When he gets this Knowledge of Purification by Knowledge and Vision of What is Path and Not-Path he has finished to know and see the Noble Truth of the Course Leading to Cessation of suffering (*magga sacca*) through distinguishing and keeping in mind mundane Path (*lokiya magga*) called *Vipassanā* Knowledge, which is real factor of attainment of the Noble Path. In this way, the function of distinguishing and keeping in mind three kinds of Noble Truth has been accomplished by mundane Knowledge (*Vs-2-274, 275*)

Maggāmagga ñāṇadassana visuddhiniddesa finished. _____

PAGE-267

VI. Paṭipadāñāṇadassana visuddhiniddesa

2.1 The knowledge of Arising and Passing Away which is free from defilements.

These nine kinds of *knowledge* which are free from defilements, which can be said *vipassanā* which leads to right path, which are reaching to peak of *vipassanā*, viz, the knowledge of Arising and Passing Away (*udayabbaya ñāṇa*), the Knowledge of Dissolution (*bhaṅgañāṇa*), the Knowledge of Terror (*bhayañāṇa*), the Knowledge of Danger (*ādinavañāṇa*), the Knowledge of Disenchantment (*nibbidāñāṇa*), the Knowledge of Desire for Deliverance (*muñcituṅkamyatāñāṇa*), the Knowledge of Reflection (*paṭisañkhāñāṇa*),

the Knowledge of Neutrality Towards Formations (*sañkhārupekkhāñāṇa*), the Knowledge of Adaptation (*saccānulomikañāṇa*), that is adaptable to know Four Noble Truths, are designated as *patipadāñāṇadassanavisuddhi* (purification of the course leading to the Path-Knowledge). (*Vs-2-276*)

Why is it called *patipadāñāṇadassanavisuddhi*? Due to presence of the meanings, both knowing on processes of arising and passing away of conditioned things (*sañkhāra dhammas*) and penetrative knowing and seeing of oneself through actively acquired experiential knowledge (*paccakha ñāṇa*), nine kinds of *Vipassanā Knowledge, udayabbayañāṇa* etc., are called *ñāṇadassana*. Those nine kinds of *Vipassanā Knowledge* are also called *ñāṇadassanavisuddhi*, due to occurrence of purity from opposite dhammas, perception of permanence (*nicca saññā*) etc. This *ñāṇadassanavisuddhi* is worth reaching, practicing, arising for the Noble Path, it is also called *patipadā* (course). Therefore it is designated as *patipadā ñāṇadassanavisuddhi*. (*Mahāṭṭ-2-435*)

Due to occurrence of adaptability to penetrative knowing and seeing on Four Noble Truths by avoiding, removing cloud of darkness called delusion which is very gross and capable of concealing on Four Noble Truths not to be known, the knowledge of Adaptation (*anuloma ñāṇa*) is designated as *saccānulomikañāṇa* (= the knowledge which is adaptable to know Four Noble Truths). Therefore the *meditator* who wants to fulfil *patipadā ñāṇadassanavisuddhi* called nine kinds of *Vipassanā Knowledge*, up to the Knowledge of Adaptation (*saccānulomika ñāṇa*), has to perform those nine kinds of Knowledge from the beginning of the Knowledge of Arising and Passing Away which is free from defilements. (*Vs-2-276*)

If it is question that which kind of benefits are available in the endeavouring for the advancement of knowledge of Arising and Passing away again, it can be answered that it has the advantage called ability to distinguish and keep in mind well on characters of impermanence (*anicca*), suffering (*dukkha*), non-self (*anatta*). It is because of the fact as follows. _____

The knowledge of Arising and Passing Away is unable to keep in mind well on three general characters, impermanence, suffering, non-self by real nature and function of itself, due to presence of impurity with (10) kinds of defilements in lower stage before *maggāmagga ñāṇadassanavisuddhi*. (The knowledge of Arising and Passing Away which is occurring in lower stage before *maggāmagga ñāṇadassanavisuddhi* is sharp because it is real basis of occurrence of light (*obhāsa*) etc. Although it is sharp, it can be said that it is blunt and unclear, due to presence of impurity of defilements, selfish-desire, conceit, wrong-view etc. Therefore it is said in this way.) However the Knowledge of Arising and Passing Away which is free from defilements called *upakkilesa*, is able to distinguish and keep in mind well on three general characters. Therefore endeavouring again on this knowledge of Arising and Passing Away is worth performing in order to distinguish and keep in mind well on three general characters. (*Vs-2-276*) (*Mahāṭṭ-2-436*)

PAGE-268

There are reasonable questions that whether so-called the knowledge of Arising and Passing Away observes on process of arising and passing away of conditioned things; it discerns on three general characters impermanence etc, doesn't it? How does mode of distinguishing and keeping in mind well on three general characters, impermanence etc, occur by that knowledge of Arising and Passing Away? The answer is as follows _____

1. It should not be recognized on the fact that "the Knowledge of Arising and Passing Away has the object of three general characters". Actually, after penetrative knowing on the process

of arising and passing away of conditioned things, the character of impermanence is clearly apparent in the insight of *meditator*. Due to obvious appearance in that way, characters of suffering and non self other than character of impermanence, are also clearly apparent, according to the following reference,

* *yadaniccā, tam dukkham. yam dukkham tadanattā. (Sam-2-19)*

= Such *dhamma* is impermanence, that *dhamma* is suffering. Such *dhamma* is suffering, that *dhamma* is non-self. *(Sam-2-19) (Mahāṭī-2-436)*

The nature of arising and passing away of conditioned things, which is process of perishing away just after arising, is the character of impermanence. It is a recognizable mark as impermanence (*anicca*). When that phenomenon of impermanence is penetratively known by insight, the nature of being oppressed by process of arising and passing away is also apparent in the insight of *meditator*. It means that if the nature of being oppressed by perpetual process of arising and passing away is known and see clearly the nature of non-self, which are of both *avasavattanattā* (= the nature of non-indulgence as to suit all wishes of one-self that "may this conditioned thing be arise in this way", may it be non-ruin this way etc) and voidness of nature of self, which is non-destructible essence of conditioned things, are also known and seen penetratively.

2. In other method ____ by distinguishing on arising and passing away (*udayabbaya*) of conditioned things (*sañkkhāra dhamma*), these three kinds of phenomena,

(a) the phenomenon of absence after arising

(b) the phenomenon of being oppressed continuously by injury of arising and passing away

(c) the phenomenon of non-indulgence, as to suit all wishes of oneself, of conditioned things, become apparent especially. Therefore the function of taking into heart the processes of arising and passing away of conditioned things is fundamental factor of appearance of three general characters actually. It should be recognized the fact that endeavouring on the Knowledge of Arising of Passing Away can give rise to opportunity of well distinguishing on three general characters, as an advantage due to occurrence of fundamental factor of appearance of three general characters in that way. It is not merely facing with the processes of arising and passing away by actively acquired experiential knowledge *paccakha ñāṇa*. (It means that the way of discerning achieves not only merely see on arising and passing away of conditioned things but also more apparent in insight for three general characters).

(Mahāṭī-2-436)

PAGE-269

2.2 Disappearance and appearance of three general characters

The reasons why three general characters can not be appeared to the mind are ____

Due to lack of taking into heart the processes of arising and passing away of conditioned things, (character of impermanence) and due to occurrence of concealing by concept of continuity (*santati paññatti*) called continuity of corporeality, continuity of mentality, (character of impermanence) can not be appeared to the mind of *meditator*. (Unless the processes of arising and passing away of conditioned things are taken into heart, the continuity of conditioned things will be appeared to mind continuously. It is called covering of compactness of continuity (*santatighana*). It means that due to presence of that covering of compactness of continuity, the character of impermanence of conditioned things can not be appeared in the insight of *meditator*.)

Due to lack of taking into heart the phenomenon of being oppressed by injury of arising and passing away of conditioned things continuously and due to occurrence of concealing by departments (*iriyā patha*) which are frequently changed over and over again, the character of suffering can not be appeared to the mind of *meditator*.

Due to lack of taking into heart the ultimate nature of *dhammas* by breaking down the compactness of corporeality and mentality resulting in concealing by compactness of corporeality and mentality, the character of non-self (*anatta lakkhaṇa*) can not be appeared in the insight of *meditator*. (*Vs-2 -276*)

Due to occurrence of concealing by concept of continuity called mass of continuity of corporeality, mass of continuity of mentality, the character of impermanence is not appeared in the insight of that *meditator*. That concept of continuity is also capable of concealing on that character due to lack of taking into heart the processes of arising and passing away of conditioned things. Due to occurrence of concealing by frequent changing departments, the character of suffering is not appeared in the insight of *meditator*. Those departments are also capable of concealing on character of suffering due to lack of taking into heart the phenomena of being oppressed by processes of arising and passing away continuously. Due to occurrence of concealing by compactness (*ghana*) called mass of corporeality, mass of mentality, the character of non-self is not appeared in the insight of *meditator*. Those kinds of compactness are also capable of concealing on character of non-self due to lack of taking into heart various kinds of corporealities and mentalities up to the field of ultimate reality by penetrative knowledge. (*Mahāṭī-2-436,437*)

PAGE – 270

If it is said accordingly ____ After distinguishing and keeping in mind the nature of arising and passing away of conditioned things, if the bulk of compactness of continuity called bulk of continuity of corporeality, bulk of continuity of mentality are broken/down by *Vipassanā Knowledge*, the character of impermanence becomes apparent as the real nature of itself in the insight of practicing *meditator*. (*Vs-2-276*)

After distinguishing and keeping in mind on specific character called ultimate nature of corporeal elements and mental element within various corporeal and mental units, if the *meditator* is able to distinguish and keep in mind the arising phase (*uppāda*) and the perishing phase (*bhaṅga*) within three-time-phases (*khaṇattayasamaṅgī*) of those ultimate nature of *dhammas* through penetrative *Vipassanā Knowledge*, the compactness of continuity (*santatiḅhana*) has been broken down. As soon as the compactness of continuity is broken down the character of impermanence becomes apparent, due to seeing on the arising phase and perishing phase of conditioned things. In the insight of *meditator* who discerns processes of arising and perishing away of conditioned things, it will be appeared in this way. "The instant of arising never reaches into the instant of perishing away, the instant of perishing away, in turn, also never reaches into the instant of arising again, the very short instant of arising is a specific one while the very short instant of perishing away is another", appeared in this way. Thus even a single conditioned thing can be appeared in the insight of *meditator* by means of momentary difference, there is no need to say for conditioned things occurring in past etc., really. Therefore, the commentary explained that "after distinguishing and keeping in mind the nature of arising and passing away of conditioned things, if the bulk of compactness of continuity called bulk of continuity of corporeality, bulk of continuity of mentality are broken down by *Vipassanā Knowledge*, the character of impermanence becomes apparent as the real nature of itself in the insight of practicing *meditator*". The sequence of occurrence of conditioned things are well distinguished and kept in mind as "This is five-door-advertence,".. "This is seeing-consciousness".. "This is receiving

consciousness”.. etc, resulting in removing of continuity and it can be said that “compactness of continuity would be broken down; concept of continuity would be removed; covering of continuity would be opened.” It is right. ____ For the *meditator* who can distinguish and keep in mind well on process of arising and perishing away of conditioned things, those conditioned things never appears as uniquely but as iron rods which are not united one resulting in well appearance of character of impermanence indeed. (*Mahāṭṭ-2-437*)

After taking into heart the nature of being oppressed by injure of arising and passing away of conditioned things continuously, if the circumstance which can conceal the suffering of any department is removed, uncovered by means of the knowledge of Arising and Passing Away, the character of suffering would be appeared in the insight of practicing *meditator* as real nature of itself. (*Vs-2-276*)

PAGE-271

It is right. ____ A kind of department which is capable of removing on suffering of other department, occurs as it conceals on that suffering. If a department is change, present suffering will be relieved moderately. Those remaining departments are also similar way. As if the circumstance which is capable of concealing on various sufferings of departments is known as they really are, it can be designated as the circumstance which is capable of concealing on sufferings of those departments has been removed, uncovered. It is because the phenomenon of being oppressed by suffering of conditioned things continuously is very obvious. Therefore the commentary explained that “after taking into heart the nature of being oppressed by injure of arising and passing away of conditioned things continuously, if the circumstance which can conceal the suffering of any department is removed, uncovered, the character of suffering would be appeared in the insight of practicing *meditator* as real nature of itself”. (*Mahāṭṭ-2-437*)

By analyzing on each corporeal and mental elements that ____ for corporeal elements within each corporeal unit, this is earth-element, this is water-element, this is fire-element, this is air-element, the earth-element is a specific kind the water-element is a specific kind; the fire-element is a specific kind; the air-element is a specific kind; and for mental elements within each mental unit called every mind moment, this is contact (*phassa*); this is feeling; this is perception; this is volition; this is consciousness (*viññāṇa*); the contact is a specific kind; the feeling is a specific kind; the perception is a specific kind; the volition is a specific kind; the consciousness is a specific kind; etc., if the bulks of compactness of corporeality and mentality, i.e, compactness of form and function for corporeal *dhamma*, compactness of form, function and object of mental *dhamma*, are broken down by penetrative knowledge, the character of non-self would be appeared in the insight of practising *meditator*, as the real nature of itself. (*Vs-2-276*) (*Mahāṭṭ-2-437*)

Persons who are unexperienced in *Vipassanā Knowledge* which is able to grind, conditioned things up to the field of ultimate nature, have both the compactness of form (*samūhaghana*), which is obsessed by taking into heart as a single *dhamma* for corporeal and mental *dhammas*, which are occurring in groups of corporeal units and mental units; which are related to each other by efficiency of relation of compatibility (*sahajāta paccaya*) and mutuality (*aññamañña paccaya*); that a single earth, a single water, a single fire, a single air, a single contact, a single feeling, a single perception, a single volition, a single consciousness etc; such compactness of function (*kicca Ghana*), which is obsessed by taking into heart as a single function, although different functions of various kinds of ultimate *dhammas*, the earth-element, the contact etc; and such compactness of object

PAGE-272

(*ārammaṇaḥaṇa*) which is obsessed by taking into heart as a single object without distinguishing on contact, felling etc, although variation in way of taking object is obviously present, as the nature of coming into contact with the object of the mental concomitant called *phassa* (=contact), the nature of enjoying the taste of object of the mental concomitant called *vedanā* (=feeling), which are called *sārammaṇa dhamma* (=mental *dhammas* which can take object). When corporeal elements and mental elements are discerned in order to reach the field of ultimate sense, and to see the arising phase and perishing phase, those three kinds of compactness are shattered as foam treaded out by hand. The insight of character of non-self becomes apparent that “those corporeal and mental *dhammas*, which are produced by respective causes accordingly, are void of self, and are merely ultimate nature of corporeal and mental *dhammas*”. Therefore the commentary explained that if the bulks of corporeality 16 and mentality are broken down by penetrative knowledge, the character of non-self would be appeared in the insight of practicing *meditator*, as the teal nature of itself. (*Vs-2-276*) (*Mahāṭṭ-2-437*)

In this case _____ the practising *meditator* has to understand these six kinds of discriminations –

1. impermanence, character of impermanence,
2. suffering, character of suffering
3. non-self, character of non-self.

Among those, the impermanence (*anicca*) means “aggregates of the fivefold clinging to existence” (*upādānakkhandhā*). It is because those aggregates of the fivefold clinging to existence have three kinds of nature, viz.,

1. the nature of arising called *nibbatti lakkhaṇā* = (the nature of rebirth, *jāti*)
2. the nature of change and alteration called *vipariṇāma lakkhaṇā* = (the nature of death, *maraṇa*)
3. the nature of static phase resulting from change of other conditioned called *thiti* or *aññathatta*, =(the nature of aging, *jarā*), apparently. Due to presence of obvious nature of *jāti*, *jarā*, *maraṇa*, aggregates of the fivefold clinging to existence are designated as "impermanence (*anicca*)".

In the next method ____ Due to lack of long lasting and perishing away just after arising phase(*uppāda*), aggregates of fivefold clinging to existence, are designated as "impermanence". It means that due to two kinds of absence, i.e., absence before arising and absence in perishing phase, it is designated as impermanence(*anicca*). (*Vs-2-276,277*) (*Mahāṭṭ-2-438*)

Three phenomena, the nature of arising = *jāti*, the nature of perishing away = *maraṇa*, the nature of static phase resulting from change of other condition called *thiti* = *jarā*, are designated as the character of impermanence (*anicca lakkhaṇā*), or character of recognizable impermanence. In the next method ____ A circumstance with change to worse called perishing away just after arising is designated as the general character of impermanence. (*Vs-2-277*)

The phenomenon of perishing away of five aggregates should be known by the nature of change and alteration. That phenomenon of perishing away is not caused by the nature of change and alteration. In this case, the term, *ākāravikāra* means special or significant phenomenon (*ākāravisesa*), indeed.

It is right. ___ Because *a-bhāva* called absence after arising is the nature of a *a-bhāva* called perishing away, it is different from a kind of *a-bhāva* which is the nature of absence before arising. The character of impermanence appears on the nature of absence after arising (= the nature of absence called perishing away). It is right. ___ As the phenomenon of impermanence is significance to phenomena of suffering and non-self, it is also significance in the nature of arising. Absence (*a-bhāva*) called perishing of sound corporeality should be finished as the occurrence of conditioned thing. The occurrence of conditioned thing is also the occurrence of presence of arising as the basic meaning of ultimate sense. The arising is also obvious instant (phase) which is accomplished by "absence" before arising, indeed. Thus it should be understood similarly on characters of suffering and non-self. (*Mahāṭṭi-2-438*)

Due to presence of preaching by the Buddha, "*yadaniccam tam dukkham* = such *dhamma* is impermanence, that *dahmma* is suffering", those five aggregates, which are called impermanence, are designated as "**suffering (*dukkha*)**". It is because of presence of oppression of continuous processes of arising and passing away, it is called suffering (*dukkha*). The phenomenon of being oppressed by processes of arising and passing away continuously is called the general character of suffering (*dukkha lakkhaṇā*) or the character of recognizable suffering. (*Vs-2-277*)

Due to presence of preaching by the Buddha, "*yan dukkham tadanattā* (*Sam-2-15*) = such *dhamma* is suffering that *dhamma* is non-self...", those five aggregates which are called suffering, are designated as "non-self (*anatta*)". It is because it is the nature of "non-indulgence" as to suit all wishes of any being or person or self (*atta*). The phenomenon of non-indulgence as to suit all wishes of any being or person or self, is called the general character of non-self the character of recognizable non-self. (*Vs-2-277*)

The next method ___ Due to rejecting the nature of permanence, it is called impermanence as well as due to rejecting phenomenon of permanence, the absence after arising, called the phenomenon of impermanence (*a-bhāva*) is designated as the general character of impermanence (*anicca lakkhaṇā*).

Similarly, due to rejecting the nature of happiness, it is called suffering and then due to rejecting the phenomenon of happiness, the phenomenon of suffering which is worth saying as phenomenon of being oppressed by processes of arising and passing away continuously, is designated as the general character of suffering (*dukkha lakkhaṇā*). It should be recognized similarly on the fact that due to rejection the nature of self (*atta*), it is called non-self (*anatta*) and then the phenomenon of non-self which is worth saying as phenomenon of non-indulgence as to suit all wishes of any being, person or self (*atta*), is designated as the general character of non-self (*anataa lakkhaṇā*). (*Mahāṭṭi-2-438*)

2.3 *tajjapaññatti*(concept of *tajjā*)

Pāli Quotation - (*Mahāṭṭi-2-438*)

(*Abhi-A-1-269*)

(*Mūlaṭṭi-1-115*)

PAGE - 274

Because three kinds of general characters called *anicca lakkhaṇā*, *dukkha lakkhaṇā*, *anatta lakkhaṇā*, are not natural *dhammas*, these are neither belonging to aggregates nor non-freeing from aggregates, as a result of unavoidable ones from aggregates. It should be recognized on those general characters as special concepts of *tajjā*, which are worth

designating depending upon aggregates, which are significant factors to show danger called change and alteration of aggregates. (*Mahāṭī-2-438*)

Three general characters, *anicca lakkhaṇā, dukkha lakkhaṇā, anatta lakkhaṇā*, are similar to concept (*paññatti*). These are *navatabba dhammas* which are not worth designating as *dhammas* of sensuous sphere, fine-material sphere, immaterial sphere, Supramundane sphere. (*Abhi-A-1-269*)

If only general characters, called the phenomenon of impermanence, phenomenon of suffering, phenomenon of non-self, are confined to designate, it is similar to concept. It is absence apparently in the ultimate sense, it is called *navatabba dhamma* which are not worth designating as *dhammas* of sensuous sphere etc. (*Mūlaṭī-1-115*)

The practicing *meditator* who has fulfilled with the Knowledge of Arising and Passing Away, distinguishes and keeps in mind well on both those three kinds of general characters and all kinds of five aggregates which are *anicca, dukkha, anatta*, though that Knowledge of Arising and Passing Away, which is free from impurity and leading to right path, as the real nature of themselves. Well distinguish and keep in mind in this way. (*Vs-2-277*)

The words, "distinguishes and keeps in mind well through that Knowledge of Arising and Passing Away", are said by metaphorical usage called *phalūpacāra*. It is because *vipassanā practice (lakkhaṇārammaṇika Vipassanā)*, which has the object of three general characters for the purpose with the Knowledge of Arising and Passing Away, is called the Knowledge of Arising and Passing Away. It is right. ___ The Knowledge of Arising and Passing Away has not merely the object of that character of suffering. In other words, if the circumstance with object of character of suffering etc. is apparently present, the so-called Knowledge of Arising and Passing Away can not be arisen. Actually, the practising *meditator* who wants to attain sharp and clear Knowledge of Arising and Passing Away, has to perform scrutinizing and reasoning only as *dukkha* (suffering), by seeing the phenomenon of suffering; as *anatta* (non-self) by seeing the phenomenon of non-self. It is right. ___ The Knowledge which is capable of scrutinizing and reasoning on three general characters, is similar to preliminary work (*parikamma*) of that Knowledge of Arising and Passing Away. Those remaining upper kinds of *Vipassanā Knowledge* are also recognized in this way similarly. (*Mahāṭī-2-438,439*)

PAGE – 275

2.4 Reason inductively on three general characters

The Knowledge of Arising and Passing Away is not only taking the object of character of suffering etc, but also taking the object of processes of arising and passing away of conditioned things. However if the *meditator* wants to attain that knowledge, he has to perform *vipassanā practice* by reasoning inductively on three general characters of conditioned things over and over again, in accordance with above instructions of commentary and sub-commentary. If *vipassanā practice* is performed in that way, the Knowledge of Arising and Passing Away becomes sharp and clear. It can be discerned through various methods, viz,

1. *kāranupassanānaya* (contemplation on all constituents of the body) by which the corporeality, is discerned as priority and then on mentality,
2. *vedanānupassanānaya* (contemplation on the feeling) by which the feeling is discerned as priority and taken on resulting *dhammas*,

3. *cittānupassanānaya* (contemplation on the consciousness) by which the consciousness is discerned as priority and then on remaining *dhammas*,
4. *dhammānupassanānaya* (contemplation on phenomenon) by which the contact (*phassa*) is discerned as priority and then on remaining *dhammas*; five-fold aggregates method; twelve-fold-bases methods; eighteenfold-elements method; dependent-origination method; four Noble Truths method; etc. After discerning in that way over and over again, when *Vipassanā Knowledge* of the *meditator* becomes sharper and sharper, *Vipassanā practice* must be performed by discerning on present *dhammas* of any kind of
 1. processes of arising and passing away of corporeal *dhammas* sometimes,
 2. processes of arising and passing away of mental *dhammas* sometimes,
 3. processes of arising and passing away of both corporeal and mental *dhammas* sometimes,

It must be discerned on all kinds of corporeal and mental *dhammas* consisting in (6) doors as shown in table of *nāmakammaṭṭhāna*. Both internal and external continuum must be discerned. When discerning on external ones is performed it must be expand the objects from near to far away gradually up to 31 realms on the whole. If it is possible, spreads and discerns up to infinite solar systems. Three general characters, character of impermanent characters of suffering, character of non-self must be scrutinized and generalized over and over again. When the processes of arising and passing away of corporeality and mentality are known and seen clearly up to momentary present (*khaṇa paccupaṭṭhāna*), reason inductively on three general characters of

1. Corporeality only,
2. Mentality only,
3. Both corporeality and mentality, which are belonging to three periods, from consecutive past to the end of future existence by the help of *Vipassanā* insight. It is essential to discern both internal and external continuum, over and over again. It is very important function to break down three kinds obsessions, self-desire, conceit and wrong view, on aggregates belonging to past, present, future.

PAGE 276

2.5 Way of discerning on deportment and clear comprehension (*iriyāpatha-sampajañña*)

It will be continued to present way of discerning on deportment and clear comprehension for this section of *Vipassanā practice*. Way of discerning on each deportment, walking, standing, sitting, reclining, flexing, stretching etc, and on each moment of clear comprehension (*sampajañña*). Has been presented in the sections of (*rupakammaṭṭhāna* Vol I and *nāmakammaṭṭhāna*) Vol II respectively. For a *meditator* who endeavours successfully up to this stage, can distinguish and keep in mind those five aggregates thoroughly. Here it will present on way of discerning as follows. _____

After developing concentration by standing on any place of corridor, corporeal *dhammas* must be kept in mind firstly. Then mental *dhammas* must be kept in mind. Afterwards walk a short distance and keep in mind.

1. conveyable corporeal *dhammas*
2. conveyed corporeal *dhammas* (= *catusamuṭṭhānikarūpa*, corporealities produced by four causes).

Among those corporealities, discerning must be performed by taking objects of real corporealities, without taking objects of false corporealities, i.e, bodily expression, physical agility, physical plasticity, physical adaptability, space element etc, and then reasons as

“*anicca*” through discerning the phenomenon of perishing away of those corporealities. By discerning on the phenomenon of being oppressed by injury of arising and perishing away continuously and then reasons as “*dukkha*”. By discerning on the phenomenon of absence of non-destructible essence of (*atta*) and then reasons as “*anatta*”.

After attaining success for pure corporeal *dhammas*, *Vipassanā practice* must be continued to performed by discerning and reasoning on three general characters of groups of mental *dhammas* of mind-door cognitive process, which are fundamental causes of arising of department of walking.

During looking straight forward and askance, five kinds of aggregates must be kept in mind and *Vipassanā practice* should be performed similarly. Similarly *Vipassanā practice* must be performed by alternative reasoning as *anicca, dukkha, anatta*, after keeping in mind on mental *dhammas* occurring in these cognitive processes of eye-door, ear-door, nose-door, tongue-door, body-door, mind-door, which are arising by taking six objects during walking accordingly, and depended bases corporealities, object corporealities. *Vipassanā practice* must be carried out for each moment relating to clear comprehension (*sampajañña*), while various gestures are occurring, flexing, stretching, bringing bowl and robe, eating, drinking etc.

During occurring various movements,

1. pure corporeality,
2. pure mentality,
3. Both corporeality and mentality, must be discerned and reasoned as *anicca, dukkha, anatta* alternatively. Those corporeal and mental *dhammas* occurring in three periods, past, future, present, and two kinds of continuum, internal and external are also discerned and reasoned as

PAGE-277

three general characters alternatively. *Vipassanā* practice must be carried out through fivefold aggregates method, twelvefold bases method etc, continuously.

If continuous processes of arising and passing away of five aggregates are seen by *Vipassanā* Knowledge up to momentary present (*khaṇapaccuppanna*), *Vipassanā practice* must be continued to perform by seeing causal relationship as following ways,

1. “due to arising of ignorance, corporeality arises”,
2. “due to arising of cessation ignorance, corporeality ceases”,
3. “due to arising of ignorance, corporeality arises and then due to cessation of ignorance, corporeality ceases” etc., both process of arising and cessation of causal *dhammas* and resultant *dhammas* should be discern thoroughly,
4. the phenomena of arising and passing away of both causal *dhammas* and resultant *dhammas* should be discerned separately and alternatively.

If must be carried out on all three periods, past, future present and two kinds of continuum, internal (himself), external (others). The nature of repulsiveness (*a-subha*) must also be discerned sometimes. After all three kinds of general characters are scrutinized and reasoned proficiently, the most preferable one could be performed continuously. Afterwards, it can be scrutinized and reasoned as follows, _____

- (1) *vatthu* (base) – arising – passing away – *annicca*,
- (2) *object* – arising – passing away – *annicca*,
- (3) *feeling* – arising – passing away – *annicca*,

This method is called *vedanānupassanā*.

(1) **vatthu** (base) – arising – passing away – **annicca**,

(2) **object** – arising – passing away – **annicca**,

(3) **consciousness** – arising – passing away – **annicca**,

This method is called **cittānupassanā**.

(1) **vatthu** (base) – arising – passing away – **annicca**,

(2) **object** – arising – passing away – **annicca**,

(3) **contact** – arising – passing away – **annicca**,

This method is called **dhamānupassanā**.

(Detailed explanation can be seen in section of Knowledge of Dissolution)

If **Vipassanā practice** can be performed by discerning processes of arising and passing away of conditioned things occurring in four kinds of departments in this way, the Knowledge of Arising and Passing Away of the **meditator** becomes more and more clear and sharp consequently. Afterwards, if only process of perishing away is taken into heart one-sidedly without taking into heart process of arising, **Vipassanā** Knowledge gradually changes into the Knowledge of Dissolution (**bhagaññā**) which sees phenomenon of passing away only but not arising. At that time the Knowledge of Arising and Passing Away of the practising **meditator** would be well accomplished actually.

Section of udayabbayaññā finished.

PAGE-278

VI. 3 Section of the Knowledge of Dissolution (bhagānupassanāññā**)**

Pāli Quotation (Vs-2-277)

That knowledge which is capable of scrutinizing and reasoning as “**anicca**”, “**dukkha**”, “**anatta**”, over and over again through distinguishing and keeping in mind on phenomena of impermanence, suffering, non-self of conditioned things in this way, arises with very sharp and clear efficiency for that **meditator**. Conditioned things appears quickly by means of process of arising and passing away. (**Vs-2-277**)

The occurrence of sharp and powerful **Vipassanā** Knowledge is resulting from proficiency of practice which is mastered thoroughly (**paguṇa**). Due to lack of wandering, that proficient practice occurs continuously on the object of conditioned things resulting in setting up mind of meditation fixedly on object of perishing phase only. Therefore occurrence of sharp and powerful **Vipassanā** Knowledge, the occurrence of quick appearance of conditioned things is worth showing ... (**Mahāṭṭ-2-439**)

When **Vipassanā** Knowledge arise with sharp and powerful efficiency, and conditioned things appears insight of **meditator** quickly by means of arising and passing away ___ **Vipassanā** Knowledge does not reach to ... any kind of

1. **uppāda** = significant phenomenon called arising,

2. **thiti** = aging called static phase,

3. **pavatta** = **upādinnaka pavatta dhamma** (explanation can be seen later section clearly)

or

4. **nimitta** = appearance as form and shape of conditioned things.

The mindfulness stands well on the nature of momentary cessation (**khaṇikaniroda**) called these kinds of phenomena,

1. **khaya** = phenomenon of destruction

2. **vaya** = phenomenon of decaying

3. *bheda* = phenomenon of breaking down
4. *nirodha* = phenomenon of cessation.

PAGE-279

Due to presence of ability to repeated discerning on conditioned things over and over... in this way, *Vipassanā* Knowledge called *bhaṅgānupassanā* (= the Knowledge of Dissolution) arises in the insight of practising *meditator*. (*Vs-2-277*)

When conditioned things appear rapidly in the insight by means of process of arising and passing away, the reason why the process of arising (*udaya*) of conditioned things are discerned is for the purpose of ability to discern process of decaying that “every *dhammas* with the nature of arising always decays”, only. The reason why the process of decaying is discerned is that ___ that kind of knowledge is capable of leading to the knowledge of Disenchantment (*nibbidāñāṇa*). Therefore the inten (*manasikāra*) which is capable of leading to the pasture of phenomenon of dissolution of conditioned things only occurs in that practising *meditator* with the result that *Vipassanā* Knowledge does not reach to *uppāda*, *ṭhiti*, *pavatta*, *nimitta* and it does not follow to *uppāda*, *ṭhiti*, *pavatta*, *nimitta*. (*Mahāṭṭ-2-439*)

Uppāda ___ *uppādanti nibbattivikāram*. (*Mahāṭṭ-2-439*)

In this case, the term *uppāda* means the significant phenomenon called the “arising” of conditioned things. Due to taking into heart phenomenon of dissolution only but not that of arising phase the phenomenon of arising can not be seen by knowledge when it becomes sharp and powerful one. (*Mahāṭṭ-2-439*)

Ṭhiti ___ *ṭhitinīti ṭhitippattam, jaranti attho*. (*Mahāṭṭ-2-439*)

The phenomenon of static phase which is very short instant between after arising phase and before perishing phase, of conditioned things is called *ṭhiti*. It means aging (*jarā*). Due to taking into heart phenomenon of dissolution only but not that of static phase, the phenomenon of static phase can not be seen by knowledge when it becomes sharp and powerful one.

Pavatta ___ *pavattanti upādinna-kappavattam*. (*Mahāṭṭ-2-439*)

Pāli Quotation (Abhi-A-1-85)

Those *dhammas*, which are obsessed by action (*kamma*), which is worth approaching as object of selfish-desire and wrong view that “Those *dhammas* are my resultant *dhammas*”, are called *upādinna*. Due to ability of taking objects of mundane *dhammas* only by selfish-desire and wrong view, the action (*kamma*) which is worth taking as object, is only mundane wholesome deed or unwholesome deed. Therefore according to the term, *upādinna*, it must be interpreted on mundane consequence mental *dhammas* and corporealities produced by *kamma*, CPK (*kammajarūpa*), which are consequent *dhammas* of mundane wholesome and unwholesome deeds. The phenomenon of arising of those mundane consequent mental *dhammas* and CPK (*kammajarūpa*) is termed as *vipāka pavatta* in the commentary, *Paṭisam-A-2-166*

PAGE – 280

The phenomenon of arising belonging to three-time-phase, *upāda-ṭhiti-bhanga*, of those consequent mental *dhammas* and CPK, belongs to the word, *upāda*, mentioned above in number(1). This term, *upādinna-kappavatta* is not referred to only the phenomenon of arising of those consequent mental *dhammas* and CPK. It refers to conditioned occurrence of

consequent corporealities and mentalities due to the action (*kamma*) which is worth approaching by selfish-desire and wrong-view.

In detailed method of discerning on processes of arising and passing away, the *meditator* has discerned on arising of consequent *dhammas* due causal *dhammas*, ignorance, clinging, *kamma*-formation, action, as ... “due to occurrence of ignorance, CPK (*kammajarūpa*) arises”, ...R...

“due to occurrence of action; CPK(*kammajarūpa*) arises”. This is the method called *paccayato udaya dassana* (= discerning on phenomenon of arising through cause).

In this stage of Knowledge of Dissolution, when *Vipassanā* Knowledge become sharp and clear the *meditator* can see the process of perishing away without that of arising of conditioned things. At that time due to lack of seeing on relationship between causal *dhammas* and resultant *dhammas* but seeing only process of perishing away of both causal *dhammas* and resultant *dhammas*, the meditator does not see *upādinna-kapavatta* (= arising of resultant *dhammas* due to causal *dhammas*). It means that *Vipassanā* Knowledge does not reach to those *upādinna-kapavatta*, at that time.

pavattanti rūpārūpabhava pavatti. (Vs-2-284)

Pāli Quotation (Mahāṭī-2-,447)

The term, *pavatta*, means occurrence in existences of fine-material and immaterial sphere. Actually, occurrence of all kinds of existences called *kāma, rūpa, arūpa* (sensual, fine-material and immaterial spheres), is called *pavatta*. Due to presence of the knowledge of Dissolution which reaches into peak condition, and due to the appearance of being oppressed by continuous perishing away becomes clear and clear in the insight of *meditator* even those existences of fine-material sphere and immaterial sphere, which are worth designating as quiescent and happy realm, would be appeared as terror (*bhaya*) with the nature of being oppressed by injury of continuous perishing away. In order to show this meaning, the commentary explained that “*pavatta* means occurrence in existences of fine-material and immaterial sphere”. (*Vs-2-248, Mahāṭī-2-447*)

PAGE -281

According to above commentary and sub-commentary, the term, *pavatta*, means occurrence of all existences called *kāma, rūpa, arūpa*. It is also designated as *vipāka pavatta* (consequent occurrence in all existences). *Pāli Quotation (Vs-2-206)*

According to this commentary, life means basically consequent mental and corporeal aggregates, which are produced by action (*kāmma*), which belongs to consequence round (*vipākavaṭṭa*), indeed. The term, *bhava pavatti*, means occurrence of those consequence aggregates produced by action. Because the occurrence of arising phase (*upāda*) that belongs to three-time-phases of those consequence aggregates called life, belongs to *upāda* of four situations, viz., *upāda-ṭhiti-pavatta-nimitta*, in this case, *bhavapacatti* (= occurrence of consequence aggregates) means obvious occurrence of consequence aggregates which is called life through the efficiency of relation of determinative dependence, (*upanissaya*), relation of asynchronous action (*nānākkaṇṭhika kamma*) etc, of *kkhama*- formation and action, which are surrounded by ignorance, craving clinging. When the Knowledge of Dissolution becomes sharp and powerful, the *meditator* sees process of dissolution of both causal and resultant *dhammas* by insight. Due to lack of taking into heart process of arising phase, it is not seen by insight. Due to lack of taking into heart the phenomenon of causal

relationship, it is also not seen by insight. Therefore *Vipassanā* Knowledge of *meditator* does not reach to *pavatta* and it does not follow to *pavatta* consequently.

Nimitta _____ *Pāli-Quotation (Mahāṭṭ-2-439)*

The term, *nimitta*, means phenomenon of conditioned things (*sañkhāra nimitta*). When the knowledge of Dissolution becomes sharp and clear, compactness of form and function of corporeal *dhammas* and compactness of form, function, object of mental *dhammas* are broken down in the insight of *meditator*. (compactness of continuity has been broken down before hand). For previous *Vipassanā* Knowledge, from the knowledge of Analysing Mentality and Corporeality (*nāmarūpa pariccheda ñāṇa*) to the knowledge of Arising and Passing Away, those corporeal and mental units, which are discerned by *Vipassanā* Knowledge, are no longer remained as compactness but broken down up to the field of ultimate nature while those units, which are not discerned by *Vipassanā* Knowledge yet, however, still remain as compactness and not broken down up to the field of ultimate nature. This is because _____ for a person with the limited efficiency of knowledge of Disciple are able to discern partially on corporeal and mental units of both internal and external indeed. However,, when this knowledge of Dissolution becomes matured and powerful, the practicing *meditator* never see any form and shape of corporeal or mental unit but the ultimate nature of corporeality and mentality. At that time all kinds of compactness are broken down and *sañkhāra nimitta* called bulks of corporeality and mentality disappear in the insight of practicing *meditator*.

In this cause, the term, *sañkhāra nimitta*, means the phenomenon which is manifested in the insight of *meditator* as form and shape are present by means of both compactness of form, compactness of function, compactness of object and occurrence of presence of own specific function of all conditioned things respectively. (*Mahāṭṭ-2-439*)

The knowledge of Dissolution does not reach to those phenomena of conditioned things.

PAGE - 282

In this stage of knowledge of Dissolution, compactness of continuity, form and function of corporeality and compactness of continuity, form, function and object of mentality has been broken down in the insight of *meditator*. In the knowledge of Arising and Passing Away, compactness of continuity of both corporeality and mentality are already broken down in the insight of *meditator* who had seen extremities of both arising phase (*uppāda*) and perishing phase (*bhaṅga*). Therefore in this stage of knowledge of Dissolution, the commentary explained on remaining three kinds of compactness again. The words “phenomenon which is manifested in the insight of *meditator* as form and shape” ... means that corporeal and mental units appear in the insight of *meditator*. Those corporeal are mental units are designated as *sañkhāra nimitta* in this case. It means that the knowledge of

Dissolution does not reach to those *sañkhāra nimitta*.

There are a few exceptions in this case. If some *meditators* discerns corporeality, mentality, casual *dhammas* and resultant *dhammas* for a long time, the *Vipassanā* Knowledge becomes matured gradually, resulting in falling into ultimate nature of corporealities and mentalities without seeing on corporeal units and mental units. This is a few exceptional case which can be occurred in sometimes.

If the knowledge does not fall on those *uppāda, thiti, pavatta, nimitta* in that way due to lack of discerning on those phenomena, which *dhammas* are reached by knowledge? ___ The answer is that ___ the mindfulness stands well on situation which is reaching into the phenomena of *khaya, vaya, bheda, nirodha*.

The term, *nirodha* (= cessation) means two kinds of meaning, *uppādanirodha* (=the cessation with re-appearance in future) and *anuppāda nirodha* (= the cessation without reappearance in future. Due to presence of the meaning of *nirodha* of that word, *anuppāda nirodha*, similarly, in this case it is explained by special term, *bheda*, in order to know *uppāda nirodha*, emphatically.

The term, *bheda*, has also another meaning, “special (*visesa*)” and then it is explained by significant term, *khaya* (= destruction), in order to know the meaning of destruction (*khaya*), again. Therefore the meaning in this case is as follows _____

* *khaya-vaya-bheda saṅkkāte khaṇikanirodheti attho. (Mahāṭī-2-439)*

The Knowledge of Dissolution of *meditator* stands well on the phenomenon of momentary cessation (*khaṇikanirodha*) which is called destruction, decaying, breaking down of conditioned things. Similarly the mindfulness, which is associating with the knowledge of Dissolution, also stands well on the phenomenon of momentary cessation, which is called destruction, decaying, breaking of conditioned things. This is the meaning of above quotation.

* *sati santiṭṭhatīti satisīsenā nāṇamāha (Mahāṭī-2-439)*

The words, “the mindfulness also stands well on the phenomenon of momentary cessation, which is called destruction, decaying, breaking down of conditioned things” means the *Vipassanā* knowledge with regarding to the mindfulness as priority. It should, therefore, be recognizes on the fact that

PAGE 283

the *Vipassanā* Knowledge, which is led by the mindfulness, stands well on the phenomenon of momentary cessation, which is called destruction, decaying, braking down of conditioned things.

3.2 The meaning of cessation

With relating to explanations up to this knowledge of Dissolution, it would be Presented on about cessation. There are two kinds of cessation in *Vipassanā* practice, viz

1. *uppādanirodha* = the cessation with reappearance in future,
2. *anuppādanirodha* = the cessation without reappearance in future.

The Unconditioned Element, Eternal Peaceful Element, *nibbāna*, which is the object of the Path-Knowledge and Fruit-Knowledge, at the end of *Vipassanā* knowledge, is called *accantanirodha* which is actually *nirodha sacca*, the cessation of *dukkha-samudarya*. That *accantanirodha* is not intended to be referred in this case.

The nature of momentary cessation (*khaṇika nirodha*) which is called continuous phenomena of destruction, decaying, breaking down of conditioned is, *uppādanirodha* indeed. If will be ceasing in this way throughout the time with casual *dhamma*. As causal *dhammas* ... *kamma*-formation action, cease by means of *anuppādanirodha* (cessation without reappearance in future) resulting in cessation of corporealities and mentalities, which

have possibility to arise after final death of arahant, without reappearance in future called *anuppādanirodha*. It concerns the stage of knowledge of Arising and Passing Away by which way of discerning how resultant *dhammas* cease due to cessation of casual *dhammas*, called *paccayato vayadassana* is accomplished. The cessation with reappearance in future (*uppādanirodha*) concerns with all stages of *vipassanā* practice.

With related to *vipassanā* practice, there are only those two kinds of cessation, *uppādanirodha* and *anuppādanirodha*. It seems to be different from way of cessation, which is popular usage of recent world of *vipassanā* practice, in which some *meditator* usually say that “corporeality ceases, mentality ceases “ etc. Furthermore those kinds of saying that “the feeling is finishes off “, “the feeling is absent” “the feeling is extinguished “etc, are also out of order in the standard of both the doctrinal (*pariyatti*) and the practical (*paṭipatti*) aspects of buddhism.

If a reasonable question that “does the consciousness present,” is asked for the person who says the feeling ceases, he usually answers that “the consciousness is still present “. It means that the consciousness is still present but the feeling ceases. In the doctrinal aspect of the Buddha, the feeling is a kind of mental concomitant called *sabba citta sādhāraṇa*, which always associates with all kinds of consciousness really. Therefore if the consciousness is still present, any kind of feeling must be present i.e., agreeable, disagreeable or neutral feeling. There is no consciousness which is not associated with feeling in the noble Doctrine of the Buddha, actually.

PAGE 284

Then if a reasonable question that “can you discern the ultimate *dhammas* occurring (6) doors (=basses), (42) bodily parts, by penetrative knowledge”, is asked for the person who says that the feeling ceases, he usually answers that “I cant..” Some person usually answers that the ultimate nature of (28) kinds of corporealities is concerned with the Buddha with the knowledge of Omniscience only, but not the disciples. Furthermore, if a reasonable question that “can you discern and keep in mind associating *dhammas* of the feeling which occur in each mind moment of various cognitive processes and each mind moment that is free from cognitive processes (*vīthimutta citta*), when you performs *vipassanā* practice on the feeling”..., is asked for the person who discerns feeling only, he usually answers that “ I cant.” Then he usually answers that those kinds of mental *dhammas* can be discerned by the supreme Buddha only. In the practical aspect of the Buddha, The way of practice before discerning on the feeling, is laid down that...

1. corporeal *dhammas* must be distinguished and kept in mind by *rūpakammaṭṭhāna*,
2. not only the feeling has to be discerned, but all associating mental *dhammas* together with the feeling have to be discerned thoroughly. (See in the section of *nāmakammaṭṭhāna*, *Volume II*)

Therefore, those kinds of saying that “that feeling is finished off...”, “the feeling is absent”, “the feeling is extinguished”....etc, are out of order in the standard of both the doctrinal and practical aspects of Buddhism really.

3.3 Ultimate dhammas which are discerned by the knowledge of Dissolution (*bhaṅgānupassanāñāṇa*)

Pāli Quotation (Paṭisam -55, Vs-2-277,278) three paragraph

= How the wisdom, which is capable of discerning the phenomenon of dissolution by means of reasoning on destruction and decaying of object, is designated as *Vipassanā* Knowledge?

Through the occurrence of object of only destruction and decaying of corporeal *dhammas*, the consciousness of *vipassanā* practice perishes away just after arising. By reasoning (= by discerning) on the object of phenomenon of destruction and decaying called that corporeal *dhammas*, the phenomenon of dissolution of that consciousness is discerned over and over again.

How is it discerned over and over again relating to the words... "discerned over and over again"? It is discerned by means of impermanence over and over again, but not by means of permanence. It is discerned by means of suffering over and over again, but not by means of agreeable ones. It is discerned by means of non-self over and over again, but not by means non-self

PAGE-285

but not by means of self (*atta*). It is disgusted and not pleased with. It is void of pleasingness. It gives rise to cease but not arising. It is abandoned but not attachment.

If it is discerned by means of impermanence over and over again, the perception of permanence would be abandoned. If it is discerned by means of suffering over and over again, the perception of agreeable one would be abandoned. If it is discerned by means of non-self over and over again, the perception of self (*atta*) would be abandoned. If it is disgusted, pleasingness is abandoned. If it is void of pleasingness, desire to sensual pleasure and desire to existence, which are able to please, are abandoned. If it gives rise to cessation, the origination, *samudaya*, would be abandoned. If it is reabandoned again, excessive liking (*ādāna*) would be abandoned.

Through the occurrence of object of only destruction and decaying of the felling ...R...

Through the occurrence of object of only destruction and decaying of the perception ...R...

Through the occurrence of object of only destruction and decaying of the *kamma* formation ...R...

Through the occurrence of object of only destruction and decaying of the consciousness ...R...

Through the occurrence of object of only destruction and decaying of the eye-clear-sensitivity(= eye-base) ...R...

Through the occurrence of object of only destruction and decaying of aging-death (*jarā-marana*), the consciousness of *vipassanā* practice perishes away just after arising. By reasoning (= by discerning) on the object of phenomenon of destruction and decaying called that aging-death, the phenomenon of dissolution of that consciousness is discerned over and over again. (*Paṭisam-55*)

According to above *Pāli* Text, *Paṭisambhidā Magga*, the ultimate *dhammas* which are discerned by the knowledge of Dissolution, are fivefold aggregates, twelvefold bases, (18) kinds of elements, mundane controlling faculties which are objects of *Vipassanā* Knowledge, factors of dependent-origination, up to becoming process (*bhava*). Among those factors of dependent origination birth-aging-death are also included in this stage of knowledge of Dissolution. The basic meaning of birth-aging-death are aggregates of the fivefold clinging to existence which are produced by action (*kamma*) and are called *upapatti bhava* (becoming process).

The arising phase (*uppāda*) of those aggregates of fivefold clinging to existence is designated as birth (*jāti*), while the static phase, aging (*jarā*) and the perishing phase, death (*maraṇa*) respectively. Due to designating as birth for the arising phase of those aggregates of fivefold clinging to existence, it is not necessary to discern on that arising phase as destruction or decaying, again. Due to designating as aging for static phase it is also not necessary to discern on that static phase as destruction or decaying again. Due to designating as death for the perishing phase, it is also not necessary to discern on that arising phase as destruction or decaying again. Only those aggregates of fivefold clinging to existence called birth-aging-death must be discerned as destruction or decaying. However the consciousness of impulsion of *vipassanā* practice which are arising by taking the object of birth-aging-death or any one of birth, aging, death, can be discerned as destruction or decaying again.

3.4 Summary to be recognized

When the *meditator* reasons and discerns by the help of *Vipassanā* Knowledge on those aggregates, bases, elements, principles of dependent-origination, the phenomena of destruction and decaying (*khaya-vaya*) of those conditioned things are known and seen by *Vipassanā* Knowledge. Mental *dhammas* of cognitive processes of *Vipassanā practice*, which are led by *Vipassanā* Knowledge, are also worth discerning by seeing on phenomenon of destruction, decaying of those mental *dhammas* again. Therefore summary to be recognized are as follows. _____

PAGE-286

Ñātañca ñāṇañca ubhopi/ vipassati. (Vs-2-278)

Pāli-Quotation (Mahāṭṭi-2-440)

Ñāta _____ The term, *ñāta* (object) means discerned objects which are fivefold aggregates, twelvefold bases, (18) elements, (12) factors of dependant origination, from *rūpakkhandhā* (corporeal aggregate) to *jarā-maraṇa* (decaying-death). In the aspect of preaching methodology called Truths (*sacca*), those *dhammas* are the Noble Truth of suffering (*dukkha sacca*) and the Noble Truths of cause of suffering (*samudaya sacca*). Due to occurrence of *dhammas* which are worth knowing by efficiency of Knowledge of Contemplation (*anupassanā ñāṇa*) or *Vipassanā* Knowledge, those *dhammas* are designated as *ñāṇa*.

Ñāṇa _____ The term, *ñāṇa*, means the knowledge of Contemplation which discerns on *dhammas* called *ñāṇa*, over and over again. It should be recognized the fact that the *meditator* has to perform *vipassanā practice* by scrutinizing on the phenomenon of destruction, decaying of the two kinds of *dhammas* called *ñāta-ñāṇa*.

It is right. _____ The following abstract is the meaning in this case.

Vipassanā Knowledge, which is capable of discerning on the phenomenon of destruction, decaying of *dhammas* belonging into from corporeal aggregates to aging-death, by scrutinizing and alternative reasoning as *anicca, dukkha, anatta*, is designated as *ārammaṇa paṭisankhāñāṇa* (= the Knowledge of Reflection towards object). By seeing the phenomenon of destruction, decaying of that knowledge, *vipassanā* practice must be carried out again after alternative reasoning as *anicca, dukkha, anatta*. Succeeding *Vipassanā* Knowledge that discerns again on preceding *Vipassanā* Knowledge called *ārammaṇa*

paṭisankhāñña by taking object of phenomenon of destruction, decaying of preceding ones, is called the knowledge of Dissolution (*bhaṅgānupassañña*).

Next method _____ *Ārammaṇa paṭisankhāñña* is the preceding *Vipassanā* Knowledge while *bhaṅgānupassañña*, the succeeding *Vipassanā* Knowledge. Due to inability to occur succeeding *bhaṅgānupassañña* unless preceding *ārammaṇa paṭisankhāñña* occurs and due to presence of the same characteristic which is capable of discerning on only dissolution of conditioned things, after adding preceding *aramana paṭisañkha ñña* into succeeding *bhaṅgānupassañña*, it is preached in the *Pāli* Text, *Paṭisambhidā Magga* That only succeeding *bhaṅgānupassañña* is designated as the *Vipassanā* Knowledge through the preaching methodology of *lakkhaṇāhāranetti* (= the same characteristic of knowledge is commonly designated). (*Mahāṭṭi -2-440*)

3.5 Three kinds of general characteristics

* *aniccam khayatthena dukkham bhayatthena.*

anattā asāraikatthena. (Vs-2-245, Abhidhamattasangaha-159)

According to the above *Pāli* Text, commentary and sub-commentary, the *meditator* has to perform *vipassanā* practice by generalizing on three general characters of conditioned things which are called *ñāta-ñña* (object-knowledge)

PAGE-287

Vipassanā practice must be performed by reasoning as ...

1. *anicca* after seeing the phenomenon of destruction, decaying, breaking down of conditioned things
2. *dukkha* after seeing the phenomenon of fearful occurrence of conditioned things due to presence of continuous destruction, decaying, breaking down,
3. *anatta* after seeing the phenomenon of void of essence of "self" which is not non-destructible one occurring in conditioned things.

3.6 The meaning of discerning consciousness

* *cittanti cettha sasampayutta cittam adhippetam. (Paṭisam-A-1-239)*

In the aspect of *vipassanā* practice, the discerning consciousness of *vipassanā* practice means the consciousness associating with mental concomitants. The knowledge plays significant role in the function of the consciousness of *vipassanā* practice together with those associating mental *dhammas*. For two kinds of *ñāta ñña*, the consciousness of *vipassanā* practice associating with mental *dhammas*, which are predominated by that knowledge, is termed as *ñña* by preaching methodology of *padhāna naya* (significant method). In accordance with these explanations, it should be recognized the fact that "discerning consciousness", ... and "*Vipassanā* Knowledge" means all mental *dhammas* including associating mental *dhammas* of *vipassanā* practice totally. Those mental *dhammas* are general wholesome consciousness of impulses of mind-door cognitive processes of *vipassanā* practice (*mahā kusala Vipassanā javana citta*) for the *meditator* who is still in the stage of ordinary worldling (*puthu-jana*). Therefore if *ñña dhammas* are intended to be discerned, those great wholesome consciousness of impulses of mind-door cognitive processes, which are predominated with knowledge must be discerned as the object of *vipassanā* practice. In this stage of knowledge of Dissolution, the consciousness of registering (*tadārammaṇa*) never falls generally. It usually occurs as (1) time of mind-door

advertence, (7) times of impulsions generally. It can be two kinds of impulsions which are associating with or without pleasurable interest (*pīti*). If both pleasurable interest and knowledge are associating with consciousness, (34) mental *dhammas* occur in each impulsion, while only knowledge is associating but not pleasurable interest, there are (33) mental *dhammas* in each impulsion of mind-door cognitive processes of *vipassanā* practice.

3.7 Examples of way of discerning

When *Vipassanā* Knowledge of *meditator* becomes sharp and clear after repeated discerning on conditioned things by three general characters, the mindfulness which is associating with succeeding *Vipassanā* Knowledge that is benefited by efficiency of relation of determinative dependence (*upanissaya*) of preceding *Vipassanā* Knowledge successively, stands well only on the phenomenon of destruction, decaying, breaking down of conditioned things. At that time, ____

1. discern as *anicca, anicca* after scrutinizing and taking the object of phenomenon of destruction, decaying, breaking down, cessation of those conditioned things,
2. discern as *dukkha, dukkha* after scrutinizing and taking the object of phenomenon of fearful occurrence of conditioned things due to presence of continuous destruction, decaying, breaking down, cessation,
3. discern as *anatta, anatta* after scrutinizing and taking the object of phenomenon of void of sense of “self” which is not non-destructible

PAGE-288

one occurring in conditioned things,

As mentioned in tables of section of *nāmakammaṭṭhāna*, for both two kinds of continuums, internal and external, *vipassanā* practice must be performed over and over again by alternative discerning on

1. pure corporealities sometimes,
2. pure mentalities sometimes,
3. both corporealities and mentalities sometimes.

This section involves alternative discerning on internal sometimes, external sometimes, and alternative reasoning as *anicca*, sometimes, *dukkha*, sometimes, *anatta*, sometimes. During discerning on external, it must be extended as possible as he can. Similarly *vipassanā* practice must be performed on objects of aggregates of past and future. During discerning in that way, alternative reasoning on three general characters of ...

1. pure corporealities,
2. pure mentalities,
3. both corporealities and mentalities, which are occurring straight through from successive past lives, present life to future lives, must be performed as possible as he can. Similarly, *vipassanā* practice must be performed by dividing into five groups as fivefold aggregates method.

To be noticed ____ During discerning by *vipassanā* practice, the phenomenon of dissolution of conditioned things must be allow however rapid they are, but reasoning as *anicca* or *dukkha* or *anatta* should be performed slowly and gradually. The phenomenon of dissolution of numerous mind moments or cognitive processes have to be seen by insight and then try to see however rapid they are. The phenomenon of dissolution of billion billions mind moments within very short instant have to be seen by insight and try to see as possible as he can. however it is not necessary to discern the phenomenon of dissolution of every mind moment one by one. *Vipassanā* practice must be performed slowly and steadily by

taking object of phenomenon of dissolution of numerous mind moments and reasons as *anicca, anicca*. It should be recognized on corporeal *dhammas* similarly. It should be discerned on general characters of *dukkha, anatta* in similar way.

3.8 A required standard of the knowledge of Dissolution (*bhaṅgañāṇa*)

Now the practising *meditator* reaches to the stage of knowledge of Dissolution through discerning corporeal and mental *dhammas* in order to break down compactness of corporeality, compactness of mentality from beginning of stage of purification of views (*ditṭhivissuddhi*) called the knowledge of Analysing Mentality-Corporeality (*nāmarūpa paricchedañāṇa*). In each stage before reaching up to the Knowledge of Dissolution, it can be seen _____

1. the nature of arising of causal conditioned things and resultant conditioned things,
2. the nature of static phase called aging (*jarā*) of those conditioned things,

PAGE – 289

3. the phenomenon of occurrence of existence (*bhavapavatti*) or *upādinnaḥapavatti* which is obvious occurrence of resultant *dhammas*, i.e. consequent aggregates due to obvious occurrence of causal *dhammas*.

4. Although *vipassanā* practice is performed in order to see the ultimate nature by breaking down various kind of compactness of corporealities and mentalities, some corporeal and mental units, which have not been discerned yet, are still present, resulting from those corporeal and mental units are large quantities and are arising and passing away very rapidly. Due to lack of breaking down of compactness of some corporeal and mental units which have not discerned yet, the smallest bulks called corporeal units and mental units can be seen intact.

However when the stage of knowledge of Dissolution is accomplished, conditioned thing appears in the insight of *meditator* very rapidly due to *Vipassanā* Knowledge becomes very sharp and clear.

In this case the *meditator* oughtn't to consider that "conditioned things occur very rapidly for present stage". Actually conditioned things have billion billions processes of arising and passing away within very short instant. It means that those conditioned things with very rapid processes of arising and passing away called normal condition can not be seen before the *Vipassanā* Knowledge is sharp and clear, only when the stage of knowledge of Dissolution is accomplished, the *Vipassanā* Knowledge becomes sharp and clear, resulting in ability to see normal nature of conditioned things correctly. Due to presence of very sharp and clear *Vipassanā* Knowledge, when those conditioned things appears in the insight of *meditator* very rapidly _____

1. the knowledge is unable to follow the phenomenon of arising of conditioned things;
2. the knowledge is unable to follow the phenomenon of static phase, or the nature of aging of conditioned things;
3. the phenomenon of occurrence of existence (*bhavapavatti*) or *upādinnaḥapavatti* which is obvious occurrence of resultant *dhammas*, i.e., consequent aggregates due to obvious occurrence of causal *dhammas*, ignorance, craving, clinging, *kamma*-formation, action etc, is also not followed by the knowledge.

This is because _____ *na sampapunati aggahanato (Mahāṭī-2-439)*, = those phenomena of *uppāda, thiti, pavatta, nimitta* of conditioned things are not taken into heart by means of *Vipassanā* Knowledge which takes into heart the phenomenon of dissolution emphatically.

When the phenomenon of dissolution is seen one-sidedly in that way, *Vipassanā*

Knowledge stands well on the phenomenon of cessation called momentary cessation (*khanikanirodha*) in which conditioned things are continuous destruction, decaying and breaking down, with out falling on phenomenon of arising, static phase of conditioned things. Due to lack of scrutinizing into the phenomenon of arising which is called ... "obvious occurrence of resultant *dhammas*, due to obvious occurrence of causal *dhammas*"..., *Vipassanā* Knowledge is unable to fall into the nature of

PAGE – 290

upādinna-kapavatti which is called obvious occurrence of consequent *dhammas* due to obvious occurrence of causal *dhammas*, ignorance, craving, clinging, *kamma*-formation, action etc.

4. Furthermore, due to presence of very sharp and clear *Vipassanā* Knowledge in this stage of knowledge of Dissolution, the *meditator* does not see any bulk of corporealities which has compactness of form and function. In this case, bulks of corporealities without breaking down compactness are meant corporeal units. In this stage, those bulks, which have shape and form called *saviggaha*, are actually corporeal units. Due to both corporeal units and mental units, which have shape and form called *saviggaha*, are cause to recognize as 'conditioned things', those units are designated as *sañkhāra nimitta* (phenomena of conditioned things). Those kind of *sañkhāra nimitta* are also not seen by *Vipassanā* Knowledge. This is because only the ultimate nature with the phenomenon of destruction, decaying, breaking down, which is called momentary cessation, is seen by insight. Although corporeal and mental units are not seen by insight, the ultimate nature of corporealities and mentalities can be seen very clearly in this stage of knowledge of Dissolution.

It should be recognized the fact that with regarding to the phrase, 'due to lack of scrutinizing and taking into heart phenomena of *uppāda-ṭhiti-pavatta-nimitta*, the *Vipassanā* Knowledge can not follow to those phenomena"..., if those phenomena are scrutinized and taken into heart, the *Vipassanā* Knowledge can follow to those phenomena consequently.

When pure phenomenon of dissolution to all kinds of conditioned things occurring in three periods and two continuums are seen by insight, the continuity of consciousness of impulses of great wholesome *vipassanā* practice, which is led by the knowledge of Dissolution, must be discerned again by succeeding *Vipassanā* Knowledge.

1. During discerning on corporeality _____
corporeality __ perishing away __ *anicca*;
the discerning knowledge also __ perishing away __ *anicca*;
2. During discerning on mentality _____
mentality __ perishing away __ *anicca*;
the discerning knowledge also __ perishing away __ *anicca*;
3. During discerning on corporeality __ mentality _____
corporeality __ mentality __ perishing away __ *anicca*;
the discerning knowledge also __ perishing away __ *anicca*;
4. During discerning on causal *dhammas* _____
causal *dhammas* __ perishing away __ *anicca*;
the discerning knowledge also __ perishing away __ *anicca*;
5. During discerning on resultant *dhammas* _____
resultant *dhammas* __ perishing away __ *anicca*;
the discerning knowledge also __ perishing away __ *anicca*;
(Discern on characters of *dukkha*, *anatta*, similarly).

When discerning on above procedure of *vipassanā* practice is performed, it must be discerned thoroughly on (6) doors shown in tables of *nāmakammaṭṭhāna (Vol : II)*. It must be discerned on three periods and two continuums similarly. In this stage, *vipassanā* practice must be performed by discerning on mental *dhammas* of impulses of mind-door cognitive processes which arise taking the object of not only corporeal *dhammas* but also mental *dhammas*, again. It should be noticed on the fact that in the *Pāli* Text cause *Paṭisambhidā Magga*, the discerning knowledge, which scrutinizes and reasons as three general characters through taking those objects of fivefold aggregates, twelvefold bases, (18) elements, mundane controlling faculties, (12) factors of dependent-origination, must be discerned by succeeding *Vipassanā* Knowledge again.

In this stage *vipassanā* practice must be performed by taking the object of pure phenomenon of perishing away of factors of dependent origination from successive previous lives to the end of future life. However it must not be taken the object of principle of causal relationship, i.e., the occurrence of *kamma*-formation due to presence of ignorance etc.

1. the ignorance __ perishing away __ *anicca*;
the discerning knowledge also __ perishing away __ *anicca*;
2. the *kamma*-formation __ perishing away __ *anicca*;
the discerning knowledge also __ perishing away __ *anicca*;

Vipassanā practice must be performed by taking into heart pure phenomenon of perishing away of various kinds of factors of dependent-origination one-sidedly. During discerning in that way, the *meditator* has known thoroughly about which existence had what kind of ignorance, craving, clinging, *kamma*-formation, action relating to three periods, past, present, future and so forth. It must be discerned on those factors of dependent-origination which has been known as they really are.

The reason why pure phenomenon of perishing away of conditioned things are taken into heart one-sidedly, but the phenomenon of arising although it is obviously present, is the fact that __ the upper kinds of *Vipassanā* Knowledge, the knowledge of Disenchantment etc, can be available and the upper kinds of *Vipassanā* Knowledge are matured gradually, resulting in advancement of the Path-knowledge and Fruit-knowledge successively.

3.9 Four kinds of contemplation (*satipṭṭhāna*)

The *meditator* can perform *vipassanā* practice through various way of contemplation called *kāya, vedanā, citta, dhamma* what he likes.

1. If *vipassanā* practice is performed by taking the object of phenomenon of perishing away of corporealities and mentalities after keeping in mind the corporeal *dhammas* as priority, and then that *Vipassanā* Knowledge is also discerned by succeeding *Vipassanā* Knowledge again, it falls into *kāyānupassanā satipṭṭhāna* (contemplation on all bodily constituents).
2. If *vipassanā* practice is performed by taking the object of phenomenon of perishing away of corporealities and mentalities after keeping in mind the feeling (*vedana*) as priority, and then that *Vipassanā* Knowledge is also discerned

by succeeding *Vipassanā* Knowledge again, it falls into *vedanānupassanā satipṭṭhāna* (contemplation on feeling).

3. If *vipassanā* practice is performed by taking the object of phenomenon of perishing away of corporealities and mentalities after keeping in mind the consciousness (*viññāṇa*) as priority, and then that *Vipassanā* Knowledge is also discerned by succeeding *Vipassanā* Knowledge again, it falls into *cittānupassanā satipaṭṭhāna* (contemplation on consciousness).
4. If *vipassanā* practice is performed by taking the object of phenomenon of perishing away of corporealities and mentalities after keeping in mind the contact (*phasa*) as priority, and then that *Vipassanā* Knowledge is also discerned by succeeding *Vipassanā* Knowledge again, it falls into *dhamānupassanā satipaṭṭhāna* (contemplation of the phenomena). If *vipassanā* practice is performed by means of fivefold-aggregates method, twelvefold-bases method ... etc, and then that *Vipassanā* Knowledge is also discerned by succeeding *Vipassanā* Knowledge again, it also falls into *dhamānupassanā satipaṭṭhāna*.

When satisfaction is attained by discerning twofold corporeality-mentality method, fivefold-aggregates method, dependent-origination method for present life, all conditioned things occurring in three periods from successive previous lives to end of future life, must be discerned through those methods similarly. Sometimes, discerning *Vipassanā* Knowledge must be discerned by succeeding *Vipassanā* Knowledge again.

In the *Pāli* Text of *Paṭisambhidā Magga*, page 55, when ultimate elements which are objects of the knowledge of Dissolution are explained, factors of dependent-origination, from the ignorance to aging-death are also included with referring to this quotation.

** jarārammaṇata cittaṃ uppajjivvā bijjati, tam ārammaṇam patisaṅkha tassa cittaṃ bhaṅgam anupassati. (Paṭisam -55)*

These fivefold-aggregates, twelvefold bases are also included. In accordance with *Cuṭṭhasaccaka sutta*, it should be recognized the fact that for the purpose of reaching to realms of Noble Ones who are still fulfilling (*sekkha*) and Noble Ones who has fulfilled (*a-sekkha*), not only present aggregate but also past-future aggregates are essential to be concerned in the objects of *vipassanā* practice.

Therefore ___ after satisfying to discern by taking the object of pure phenomenon of dissolution of conditioned things occurring in present period through ...

1. twofold-corporeality-mentality method,
2. fivefold-aggregates methods,
3. twelvefold-bases method, (18) elements method,
4. dependent-origination method,

those conditioned things occurring in three periods from successive past lives to the end of future life, should be discerned by taking the object of pure phenomenon of dissolution similarly. Sometimes discerning *Vipassanā* Knowledge should be discerned by succeeding *Vipassanā* Knowledge again.

During discerning on factors of dependent-origination, the process of occurrence of resultant *dhammas* due to causal *dhammas* called *upādinakapavatta*, should not be taken into heart but the phenomenon of perishing away of ignorance, the phenomenon of perishing away of discerning knowledge; the phenomenon of perishing away of *kamma*-formation, the phenomenon of perishing away of discerning knowledge, etc.. must be taken into heart and reasoned as three general characters.

PAGE-293

Then according to the preaching of the Buddha, found in *Pāli* Text of *Saṅgāyana Vagga, Samyutta, Ādittapariyāya Sutta*, (*Sam-2-377,379*) etc, these ways of discerning, viz, base + object + feeling; base + object + consciousness; base + object + contact; can be also

discerned systematically. In tables of section of *nāmakammaṭṭhāna*, both depended base corporeality, object corporeality and mental *dhammas* are shown for each mind moment respectively. If those mental *dhammas* are discerned by the feeling as priority, the way of *vipassanā* practice falls into *vedanānupassanā satipaṭṭhāna*. If those mental *dhammas* are discerned by the consciousness as priority, the way of *vipassanā* practice falls into *cittānupassanā satipaṭṭhāna*. If those mental *dhammas* are discerned by the contact (*phasa*) as priority, the way of *vipassanā* practice falls into *dhamānupassanā satipaṭṭhāna*. If the depended base and object corporeality are discerned as priority, and then mental *dhammas* are discerned, the way of *vipassanā* practice falls into *kayānupassanā satipaṭṭhāna* respectively. Whatever kind of contemplation is intended to be carried out as priority, all four kinds of contemplation are essential to be fulfilled simultaneously. In the next method _____ due to olden *Mahā Theras* who were responsible to collect all teachings of the Buddha put these ways of discerning into the Pāli Text of *Saḷāyatana Vagga, Samyutta*, it can be said that it falls into *dhammānupassanā satipaṭṭhāna*.

base + Object + feeling

1. base __ perishing away __ *anicca*
"the discerning knowledge also __ perishing away __ *anicca*"
2. object __ perishing away __ *anicca*
"the discerning knowledge also __ perishing away __ *anicca*"
3. feeling __ perishing away __ *anicca*
"the discerning knowledge also __ perishing away __ *anicca*"

base + object + consciousness

1. base __ perishing away __ *anicca*
"the discerning knowledge also __ perishing away __ *anicca*"
2. object __ perishing away __ *anicca*
"the discerning knowledge also __ perishing away __ *anicca*"
3. consciousness __ perishing away __ *anicca*
"the discerning knowledge also __ perishing away __ *anicca*"

base + object + contact

1. base __ perishing away __ *anicca*
"the discerning knowledge also __ perishing away __ *anicca*"
2. object __ perishing away __ *anicca*
"the discerning knowledge also __ perishing away __ *anicca*"
3. contact __ perishing away __ *anicca*
"the discerning knowledge also __ perishing away __ *anicca*"

1. *Vatthu (base)* _____ As shown in tables of *nāmakammaṭṭhāna*, after distinguishing and keeping in mind both depended base corporealities of each mind moment of eye-door cognitive process and each mind moment of mind-door cognitive process, which continue to take the object of visible-object (*rūpārammaṇa*), and depended base corporealities of mind moments of life-continuum respectively, it must be discerned as *anicca* by taking the object of phenomenon of perishing away of those corporealities. After wards, the preceding *Vipassanā* Knowledge that discerns as *anicca*, must be discerned by the succeeding *Vipassanā* Knowledge again, and reason as *anicca* by taking the object of phenomenon of perishing away of

PAGE-294

preceding *Vipassanā* Knowledge. Then it must be reasoned as *dukkha, anatta* in similar way. During discerning in that way, each mind moment must be discerned row by row as

shown in tables of *nāmakammaṭṭhāna*. It should be performed to understand the fact that many times of mind-door cognitive processes follow to one time of eye-door cognitive process. It should be carried out to discern for remaining cognitive processes, ear-door and mind-door cognitive processes etc.

2. **Object** ____ After seeing pure phenomenon of perishing away of respective objects, visible-object etc by analyzing and breaking down compactness of various kinds, discerned as *anicca*. That discerning *Vipassanā* Knowledge must be discerned as *anicca* again.

3. **Feeling** ____ As shown in tables of *nāmakammaṭṭhāna*, after keeping in mind all mental *dhammas* through the feeling as priority, it must be discerned as "*anicca*", by taking the object of phenomenon of perishing away of those mental *dhammas*. The discerning *Vipassanā* Knowledge must be discerned by succeeding *Vipassanā* Knowledge again. Those mental *dhammas* of life-continuum between various cognitive process must be discerned by insight together at the same time. Wholesome and unwholesome cognitive process occurring in all six doors must be discerned thoroughly as shown in tables of *nāmakammaṭṭhāna*.

4. **Consciousness** ____ Above those mental *dhammas* must be kept in mind through the consciousness as priority and then the phenomenon of perishing away of those mental *dhammas* must be discerned as "*anicca*". The discerning *Vipassanā* Knowledge must be discerned as *anicca, dukkha, anatta* by succeeding *Vipassanā* Knowledge again.

5. **Contact** ____ Above those mental *dhammas* must be kept in mind through the contact (*phasa*) as priority, and then the phenomenon of perishing away of those mental *dhammas* must be discerned as "*anicca*". The discerning *Vipassanā* Knowledge must be discerned as *anicca, dukkha, anatta* by succeeding *Vipassanā* Knowledge again.

3.10 The Knowledge of *Vipassanā* Practice

The Knowledge of *Vipassanā* Practice means groups of mental *dhammas* occurring in great wholesome (or indifferent function) impulses of mind-door cognitive process which are led by knowledge as mentioned above and then by seeing the phenomenon of perishing away of those mental *dhammas*, *vipassanā* practice must be carried out again by succeeding *Vipassanā* Knowledge. During discerning in that way, after taking the object of phenomenon of perishing away of conditioned things or *ñāta dhamma*, it must be performed through

1. *Vipassanā* Knowledge that reasons as '*anicca*' must be discerned as (a) *anicca*
(b) *dukkha*
(c) *anatta*, one by one
2. *Vipassanā* Knowledge that reasons as '*dukkha*' must be discerned as (a) *anicca*
(b) *dukkha*
(c) *anatta*, one by one
3. *Vipassanā* Knowledge that reasons as '*anatta*' must be discerned as (a) *anicca*
(b) *dukkha*
(c) *anatta*, one by one.

It should be performed similarly on those methods, viz., fivefold aggregates, twelvefold bases, (18) elements, dependent-origination.

PAGE - 295

3.11 Advantageous effects

Every conditioned thing (*sañkhata or sankhāra dhamma*) has the nature of birth, aging, death (*jāti-jarā-maraṇa*) or arising phase, static phase, perishing phase (*uppāda-ṭhiti-*

bhanga). The birth of conditioned thing which has that nature of *jāti-jarā-maraṇa*, is the beginning of extremity (*ādikoti*) while the aging, the middle one; the death, the end of extremity (*osānakoti*), respectively. Three kinds of phenomena, arising-static-perishing away, of conditioned things with the nature of *jāti-jarā-maraṇa*, are also *sinkhata lakkhana* (conditioned phenomenon), resulting in designating as *anicca lakkhaṇā* (the character of impermanence). However, as the character of impermanence appears apparently in the insight of *meditator* only at the third phase of perishing away (*bhagakkhaṇā*) although arising phase and static phase, which are called *jāti jarā*, are also worth seeing, the character of impermanence is not obvious in the insight at the arising phase and static phase called *jāti jarā* really. Therefore the perishing phase (*bhanga*) is the end of extremity (*paramākotī*) of occurrence of impermanence of conditioned things.

It will be explicit. ____ The *dhamma*, which has the nature of aging (= static phase), death (= perishing away), is able to occur (= has the nature of arising). As the birth (= arising phase) is the beginning of extremity (*ādikoti*) of occurrence of impermanence, similarly the *dhamma*, which has the nature of birth, death, also has the nature of aging(=static phase). Therefore aging (= static phase) is the middle of two extremities (*majjhimakoti*) of conditioned things. The *dhamma* with the nature of birth, aging is able to reach the nature of perishing away (= nature of death). Therefore, it should be recognizes the fact that the nature of perishing away (*bhaṅga*) is the end of extremity (*paramākotī*) of conditioned things. (*Mahāṭṭ-2-440,441*)

Therefore, the *meditator* who is discerning on the phenomenon of perishing away of conditioned things, discerns as “*anicca*” on all *dhammas* belonging to the field of conditioned ones from corporeal aggregate to aging-death, over and over again, but not as “*nicca*”. Due to occurrence of real suffering of conditioned things, which are impermanence, the *meditator* discerns as ‘*dukkha*’ over and over again on all conditioned things which have been discerned as *anicca*, but not as ‘*sukha*’ (happiness). Due to occurrence of real non-self of conditioned things, which are suffering, the *meditator* discerns ‘*anatta*’, over and over again on all conditioned things which have been discerned as ‘*anicca-dukkha*, but not as ‘*self*’. (*Vs-2-279*)

The way of *vipassanā* is not performed by means of hypothetical reasoning as the meaning of destruction of conditioned things as the *meditator* who is as a beginner endeavouring the function of *vipassanā* practice through *kalāpasammasana* (groupwise discerning on corporealities and mentalities commonly). The way of *vipassanā* practice is not performed by means of ability to discern phenomenon of perishing away which is led by distinguishing between phenomena of arising and perishing away of conditioned things as the practising *meditator* who is still reaching into the stage of knowledge of Dissolution, called *āraddha vipassaka* person. Actually, this *meditator* called *bhaṅgānupassaka* person who discerns pure phenomenon of perishing away of conditioned things, discerns as *anicca* over and over again through seeing phenomenon of perishing away only but not that of arising, which are appearing in the insight as experiential

PAGE 296

knowledge by means of efficiency of knowledge of Arising and Passing Away. Due to lack of a trace of obsession as permanence of conditioned things for that *meditator* who discerns in this way, it can be said "he does not discern as ‘*nicca*’ (permanence)”. Therefore in the *Pāli* Text of *Paṭisambhidā Magga*, this way of preaching .. "the *meditator* who is discerning on conditioned things as ‘*anicca*’ in this way, can abandon the perception of permanence(*niccasanna*) which is wrong perception on conditioned things"...etc. (*Mahāṭṭ-2-441*)

3.12 Discern ad three general characters *Pāli Quotation (Mahāṭī-2-441)*

Some teachers of another thought of school (*keci*), on the other hand, in the aspect of contemplation on dissolution (*bhaṅgānupassanā*) said that... with referring to these words.. "discerns as *anicca* over and over again but not as *nicca (aniccato amupassati no niccato)*", found in *Pāli* Text of *Paṭisambhidā Magga*, there is no specific function of *vipassanā* practice, but merely discerning and seeing on pure phenomenon of perishing away (*bhaṅgānupassanā*) of conditioned things has been accomplished to see all *dhammas*. Those words of '*keci* teachers' are appropriate opinion only when the knowledge of Dissolution has been reached into apex situation. However, various ways of discerning as *anicca, dukkha, anatta* by taking the object of phenomenon of perishing away of conditioned things are essential before the knowledge of Dissolution which is reaching into the apex situation. If the interpretation as "discerning as *anicca, dukkha, anatta* is not essential by taking the object of phenomenon of perishing away of conditioned things" is accepted, it will be opposite to both the preaching of *Paṭisambhidā Magga*, that "*aniccato anupassali* = discern as impermanence"..., and the explanation of that *Pāli* Text, i.e.,

* *anupassatīti anu anu passati, anekehi ākārehi punappunam passatitatho. (Vs-2 – 279)*
= the term, *anupassatīti*, means "discern over and over again, through various modes" of the commentary. (*Mahāṭī - 2- 441*)

According to above *Pāli* Text, commentary and sub-commentary, in this stage of knowledge of dissolution, it should be recognized the fact that the *meditator* has to discern as *anicca, dukkha, anatta* by taking the object of phenomenon of perishing away of conditioned things.

PAGE-297

3.13 Way of cessation of "samudaya (origination)" at the moment of *vipassanā* practice

Pāli Quotation (Vs-2-279)

Such all kinds of conditioned things are impermanence, suffering, non-self, those conditioned things should not be pleased with selfish –desire-wrong view as "*etam mama, eso me atta* = this conditioned thing is mine, this conditioned things is my self (*atta*)". Those all kinds of conditioned things are not worth desiring. (It means desire to sensual pleasure (*kāmarāga*) and desire to existence (*bhavarāga*) should not be arisen.) Therefore after following to the knowledge of Dissolution which is cable of discerning phenomenon of perishing away of conditioned things, those all kinds of conditioned things which have been known and seen as *anicca, dukkha, anatta* would be disgusted and dissatisfied. It is repulsive and not attached. Due to nonattachment, that *meditator* reaches into the cessation of passion as *vikhambhana pahāna* (abandonment of defilement for considerable long time by prohibiting), through mundane *Vipassanā* knowledge previously. It means that "*samudaya*, which is cause of origination of life, is not arisen, *samudaya* which is cause of origination of life, is not performed". (*Vs-2-279*)

3.14 Way of discerning by reviewing knowledge (*anvaya ñāṇa*)

Pāli Quotation ____ (*Vs-2-279*) (*Mahāṭī-2-442*)

In the next method ____ as that *meditator*, who is void of passion on conditioned things due to following to the knowledge of Dissolution, takes into heart the phenomenon of cessation of

all conditioned things which are worth appearing in the insight experientially, similarly, the phenomenon of cessation of all conditioned things, which have not been discerned yet by *Vipassanā* knowledge, which belongs to past and future periods, is also discerned as “it has the nature of cessation in this way”, by means of reviewing knowledge called *anvaya ñāṇa* . The origination (*samudaya*) is not taken into heart but the cessation (*nirodha*) only is taken into heart. The phenomenon of cessation of all kind of those conditioned things, is discerned but the phenomenon of origination (*samudaya*) is not discerned. This is the meaning of *Pāli* quotation mentioned above, which can be found in *Pāli* Text of *Paṭisambhidā Magga. (Vs-2-279, Mahāṭṭi - 2- 442)*

PAGE-298

After reasoning on these four kinds of terms which can be found in above commentary and sub-commentary, viz,

1. *yathādiṭṭham saṅkhāragatam*, the words found in commentary,
2. *yathādiṭṭham sampathī upaṭṭhitam saṅkhāragatam*, the word found in *Mahāṭṭi*,
3. *adiṭṭhampi*, the words found in commentary,
4. *adiṭṭhampi atītānāgatam*, the words found in *Mahāṭṭi*,.....

It should not be misunderstood like, “this knowledge of Dissolution discerns the present period only but the past and future period can be discerned through reviewing knowledge in similar way”.

As mentioned in the section of knowledge of Arising and Passing Away___ only when “the opinion of present: can be accepted, can be interpretation be connected and relevant between previous words and later ones. This is because ___ the ultimate elements of conditioned things which are object of this knowledge of Dissolution included aggregates of fivefold clinging to existence and *dhammas* of Noble Truth of suffering, which are belonging to three periods, past, future, present. Twelve factors of dependent-origination which are belonging to three period, past, future, present, are also included. The ignorance and *Kamma*- formation were *dhammai* concerning to the past period, while consciousness, mentality-corporeality, bases, contact, feeling, craving, clinging, to the present period, birth, aging-death, to future respectively. Those all factors of dependent-origination are actually, not *dhamma* concerning to present period which is common knowledge of recent field of *vipassanā* practice. Those are conditioned things occurring in three periods, three existences, three durations called past period, past existence, present period, present existence, future period, future existence respectively.

Those all factors of dependent origination belong to all conditioned things which are worth appearing as experiential knowledge (*paccakka ñāṇa*) in the insight of *meditator*, shown in these words,

1. *yathādiṭṭham saṅkhāragatam*, the words found in commentary,
2. *yathādiṭṭham sampatī upaṭṭhitam saṅkhāragatam*, the words found in *Mahāṭṭi*.

If a *meditator* discerns with the help of knowledge of Dissolution on whatever conditioned things occurring in three periods and two continuums, every *dhamma*, which appears as completeness with three -time –phases (*khanattaya samangī*), even if it may be occurred in past existence, past period or occurring in present existence or present period or it will occur in future existence, future period, can be said conditioned things which appears in present experiential knowledge (*paccakka ñāṇa*) really.

Unless the interpretation in this way, is accepted, those preaching of three rounds methodology (*teparivaṭṭa dhammas*), found in various *Sutta, Anatta PAGE - 299 Lakkhaṇa Sutta* etc., in which aggregates of fivefold clinging to existence, *dhammas* belong to Noble Truth of Suffering, which are occurring in (11) modes of situation, past, future, present etc.,

may be meaningless discourses. Furthermore those preachings by which factors of dependent-origination belonging to three periods, must be discerned by the knowledge of Dissolution may also be meaningless ones.

Then if the *meditator* discerns whatever conditioned thing and in the insight of himself every *dhamma* appears as completeness with three-time-phases, resulting in occurrence of that *dhammas* as present experiential one, there is a question that whether the knowledge of Dissolution takes object of both all three-time-phases. As mentioned above, only pure phenomenon of perishing away is taken into heart one-sidedly but not arising and static phase resulting in advancement of knowledge of Dissolution really.

With regarding to the words, “if the phenomenon of perishing away of *dhammas* which is completed with three-time-phases, which is occurring in three periods, is discerned resulting in advancement of knowledge of Dissolution”, there is a reasonable question how it can be interpreted on this way of explanation that “*adiṭṭhampi) atītānāgatam anvayañāṇa vasena nirodheti*= the phenomenon of momentary cessation (*khaṇikanirodha*) of conditioned things occurring in past and future, which have not discerned by *Vipassanā* Knowledge yet, is taken into heart by means of reviewing knowledge (*anvayañāṇa*)”. In this case, it is essential to be able to interpret by means of great wisdom with broad-minded.

It is very important situation in which every *meditator* should not strongly attach on wrong opinion relating with *vipassanā* practice.

Although a *meditator* is able to discern causal and resultant *dhammas* of successive previous existences by *Vipassanā* Knowledge, those causal and resultant *dhammas* of successive previous existences, which can be discerned, will be partial and a little bit compared with very long rounds of rebirth during which infinite numbers of existences had been experienced. If comparison between conditioned things of past existence, which can be discerned by *Vipassanā* Knowledge and conditioned things of past existences, which can not be discerned, is performed, the latter is much more enormous than the former. It should be understood for future existences similarly. If the future period may still remains up to the time of attainment of the Noble Path of Arahant for very short time, it is very difficult to discern every conditioned things which will arise before attainment of the Noble Path of Arahant in the aspect of knowledge of disciple.

PAGE-300

This is because every disciple can discern partially on conditioned things occurring in past and future. Therefore conditioned things occurring in past and future, which can be discerned by *Vipassanā* Knowledge, are partial and little bit to be compared with all conditioned things occurring in past and future of infinite round of rebirth, really. It should be satisfied on the meaning that "when the phenomenon of momentary cessation of conditioned things which has been seen by present experiential knowledge by himself, is seen by the knowledge of Dissolution, those conditioned things occurring in past and future, which has not seen by *Vipassanā* Knowledge, have also the phenomenon of momentary cessation similarly and it is discerned by means of reviewing knowledge". It should be noticed the fact that past and future *dhammas* are not discerned by reviewing knowledge without discerning by present experiential knowledge.

If it is not interpreted in this way the interpretation will lead to the fact that ... the objects of previous *Vipassanā* Knowledge, up to the knowledge of Arising and Passing Away are specific ones, while conditioned things which are objects of the knowledge of Dissolution are another kinds. It should be reached into that meaning. It is because ____ in the *Pāli* Text of *Paṭisambhidā Magga*, it is preached that ultimate elements, which are objects of various kind of *Vipassanā* Knowledge up to knowledge of Arising and Passing Away and ultimate

elements which are objects of knowledge of Dissolution, are the same ones. It should be reasoned properly that even if past and future *dhammas* can be discerned by experiential knowledge in previous stages of *Vipassanā* Knowledge, whether or not it can be said the fact that every conditioned thing must be discerned by reviewing knowledge (*anvayaññāṇa*), which is a hypothetical one, in this stage of knowledge of Dissolution.

Therefore if a *meditator* can discern the phenomenon of completeness of three-time-phases, (*khaṇaṭṭayasamangī*), especially the perishing phase of every available conditioned thing among all kinds of conditioned things occurring in three periods, past, future, present, every conditioned thing which occurs within three-time-phases or just perishing phase is worth seeing as present experiential knowledge (*sampati diṭṭha*). Those past and future *dhammas*, which are occurring pre and post phenomena of *dhammas* that has been discerned by *Vipassanā* Knowledge, are called unexperienced- past, future, *dhammas (a-diṭṭha atītā nāgata dhamma)*. It should be recognized distinguishably. Only when the opinion like this is accepted, those objects of preceding *Vipassanā* Knowledge and objects of succeeding *Vipassanā* Knowledge will be conformed each other.

3.15 If can be removed, abandoned.

That *meditator* who is endeavouring for the fulfilment of *vipassanā* practice by means of various ways of contemplation, *aniccānupassanā* etc., abandons and does not attach on conditioned things.

What is the meaning? _____