

"namo tassabhagavato arahato sammāsambuddhassa"

NIBBĀNA GĀMINIPAṬIPADĀ
SECTION OF *NĀAMAKAMMATṬHĀNA*

(PRACTICE ON MENTALITY)

VOLUME II

Page 448 - 500

BY

PA-AUK TAWYA SAYADAW

TRANSLATED BY

AÑÑĀTARA BHIKKHU

&

Dr. Khin Maung Aye (Ph.D, Messey)

Edited By

Venerble Ashin Sajjana (*dvipiṭakadhara*)

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V. Section of (4) kinds of mindfulness foundation (*saṭipatṭhāna*)

There are (4) kinds of mindfulness foundation called *saṭipatṭhāna dhammas* viz,

1. *kāyānupassanā saṭipatṭhāna* (contemplation on bodily constituents as mindfulness foundation);
2. *vedanānupassanā saṭipatṭhāna* (contemplation on feeling as mindfulness foundation);
3. *cittānupassanā saṭipatṭhāna* (contemplation on consciousness as mindfulness foundation);
4. *dhammānupassanā saṭipatṭhāna* (contemplation on *dhamma* as mindfulness foundation).

Those are also known as four kinds of *anupassanā* (repeated discerning or contemplation). Among those four kinds, if corporeality-mentality and their causal *dhammas* are discerned as object of *vipassanā* practice through generalizing as three general characters called *anicca, dukkha, anatta* after corporeal *dhammas* are kept in mind as priority and then mentality and causal *dhammas* of those corporeality-mentality are scrutinized, that kind of mindfulness foundation can be designated as *kāyānupassanā saṭipatṭhāna*. In this work, it has been presented, until present section, *nāmakammaṭṭhāna*, on the following first stages, namely,

- (a) *ānāpānāpabba* – first stage (Please see Volume I, page 241,242)
- (b) *iriyāpathapabba* – first stage (Please see Volume I, page 735)
- (c) *sampajaññapabba* – first stage (Please see Volume I, page 752)
- (d) *dhātumanasikārapabba* – first stage respectively. (Please see Volume I, page 553,554)*

There are so many stages to be practiced continuously. The righteous *meditator* should like to see again those first stages in volume I and it will be presented brief way of discerning up to the Fruit-Knowledge of Arahant through four elements meditation in order to avoid skeptical doubt on way of practice leading to *nibbāna*.

That way of practice in brief can be found in the commentary called *sammohavinodanī* as follows: _____

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(v).1. Towards the Fruith-Knowledge of Arahant through four elements meditation

Pāli Quotation (Abhi-A-2-241-242)

When the practising *bhikkhu* discerns four great elements in (6) doors, (42) bodily parts he usually sees white expanse or transparent expanse and then if he continues to discern

* *These page numbers are original Myanmar Text and it needs to change numbers of English Text*

four great elements within those white expanse, transparent expanse, he will see corporeal units. Unless corporeal unit can be seen easily, he has to scrutinize space-element continuously and then he will see corporeal units finally. When four great elements which are consisting in corporeal units lying in (6) doors, (42) bodily parts can be discriminated by the help of insight knowledge (24) kinds of derived corporealities become apparent ... **R** ...

When those derived corporealities become apparent in that way the practising *meditator* discriminates in such way that “four great elements and (23) kinds of derived corporealities (= if heart-base is also counted in those corporealities, (24) kinds of derived corporealities) are corporeal aggregate (*rūpakkhandhā*) really.

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When corporeal aggregate is distinguished with the help of insight knowledge in this way four mental aggregate become apparent by means of base-door wise system. Those corporeal and mental *dhammas* which are kept in mind in this way, are only five kinds of aggregates. Five kinds of aggregates are only (12) bases. Twelve bases are only (18) kinds of elements. Thus corporeality mentality are kept in mind through dividing two groups by means of aggregates-bases-elements as paired shoot sprouting from palmyra-palm nut are separated into two parts. (It is Knowledge of Analyzing Mentality-corporeality. It is the stage of Purification of Views called *ditthivisuddhi*.)

When that practising person scrutinized in such way that “these mentality-corporeality never arise in the absence of definite cause called *hetupaccaya* or *janakapaccaya* and supporting causes called *paccaya* factor or *upatthambhaka* factors but they usually arise in the presence of definite and supporting causes and which are these both kinds of causes?”, he can distinguish and keep in mind in such ways that

1. due to presence of cause called ignorance (*avijjā*);
2. due to presence of cause called craving (*taṇhā*)
3. due to presence of cause called action (*kamma*)
4. due to presence of cause called nutriment (*āhāra*);
those mentality-corporeality arise.

Then he overcomes skeptical doubts in three periods called past, future, present in such ways that

1. in the past period there were only causal *dhammas* and only resultant *dhammas* which arise depending on causal *dhammas*;
2. in the future period there will be only causal *dhammas* and only resultant *dhammas* which arise depending on causal *dhammas*;
3. in this present period there are only causal *dhammas* and only resultant *dhammas* which arise depending on causal *dhammas*.

There is neither being nor person other than those causal and resultant *dhammas*. There are only pure corporeality-mentality-causes-results called piles of pure conditioned things.(It is the Knowledge of Discerning Cause and Condition called *paccaya pariggaha ñāṇa*. It is the stage of Purification by Overcoming Doubts. It will be obvious in section of Dependent-Origination.)

This is called *ñātapariññā* (= full understanding on objects) which is capable of penetrative discriminating and well keeping in mind

1. corporeal *dhammas*,
2. mental *dhammas*,
3. causal *dhammas*,
4. resultant *dhammas*, which are called conditioned things, which are object of *vipassanā* knowledge and are deserving to know and see penetratively.

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It can be said the practising *bhikkhu*, who has got accomplishment of well discriminating on corporeality-mentality-cause-result in this way, lies in the root of Noble Teachings of the Exalted One with (10) kinds of physical strength and (10) kinds of intellectual strength through subscribing to *dhamma*. (It means after conditioned things are kept in mind by the knowledge of Discerning Cause and Condition the Purification by Overcoming Doubt arises in his continuum, resulting in taking root in the Supreme Buddha's Admonishment so as not to separate from it.)

It can be said he has got foothold in the Exalted One's Noble Admonishment. He can be said as Lesser Upstream-enterer called *cūḷasotāpanna* with fixed joyful destination. (Purification of virtue and purification of consciousness must be accomplished as basis in order to reach these kinds of Purification of Views and Purification by Over-coming Doubt.)

If favourable conditions, viz.,

1. *utusappāya* = favourable climate,
2. *puggalasappāya* = favourable person,
3. *bhojanasappāya* = favourable nourishment.
4. *dhammassavana sappāya* = availability to listen favourable *dhamma* preaching as *Anatta Lakkhaṇa Sutta* are available and if he discerns corporeality-mentality-cause-result called conditioned things as three general characters, *anicca, dukkha, anatta* through following cascade of *vipassanā* knowledge, *sammasanañāṇa, udayabbaya ñāṇa* etc, after sitting with having folded his legs crosswise, the Fruit-Knowledge of *Arahant* is available. This is continuity of saying for practising *bhikkhu* who performs *vipassanā* practice through four elements meditation so as to reach final target until the Fruit-Knowledge of *Arahant*. (*Abhi-A-2-241-242*). (Way of *vipassanā* discerning will be explicit in the section of *Vipassanā*, Volume V.)

Explanations of above commentary should be read carefully. Four elements-meditation does not mean discerning on pure four great elements up to the Fruit-Knowledge of *Arahant* but cascade of practices including stage of discerning on four great elements, stage of discerning on corporeal *dhammas*, stage of discerning on mental *dhammas*, stage of discerning on causal *dhammas*, stage of *vipassanā* discerning, etc., step by step successively.

Therefore, *kāyānupassanā saṭipatṭhāna*, means a kind of mindfulness foundation in which *vipassanā* discerning must be performed by generalizing on corporeality-mentality together with causal *dhammas*, when stage of developing concentration is successful bodily constituents (=all corporeal *dhammas*) are kept in mind as priority with the help of that concentration and then corporeality-mentality are kept in mind; afterwards causal *dhammas* of those corporeality-mentality must be scrutinized.

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It is because in *Mahānidāna sutta, Dīghanikāya* it is explained that _____

1. *vipassanā* discerning on pure corporeal *dhammas* can not bring forth to reach the Noble Path-Knowledge (= *vuṭṭhānagāminī vipassanā* is not available).
2. *vipassanā* discerning on pure mental *dhammas* can not bring forth to reach the Noble Path-Knowledge (= *vuṭṭhānagāminī vipassanā* is not available). (*Abhi-A-1-270*)
3. Unless causal relationship (= principle of dependent-origination) is known and seen penetratively by both kinds of *anubodhañāṇa* (= the knowledge gained through repeated discerning over and over) and *paṭivedha ñāṇa* (=the penetrative knowledge gained through Supra-mundane-Path-Knowledge and the Fruit-Knowledge), suffering of rounds of rebirth can not be overcome. (*Dī-2-47, Mahā-nidāna sutta*.)

Due to presence of these explanations, *kāyānupassanā saṭipatṭhāna* does not mean way of practice of mindfulness foundation by which pure corporeal *dhammas* are discerned up to *nibbāna*. Every *meditator* should like to understand this fact really.

Those sections which are inclusive in this *kāyānupassanā saṭipatṭhāna*, i.e,

1. *paṭikūlamanasikāra pabba* = section of way of discerning on (32) bodily parts through foulness nature (*paṭikūla*)
2. *navasivathikapabba* = section of way of discerning on (9) kinds of corpses through taking objects of foulness nature called *asubhabhavanā*,
should be read in both section of *samatha* practice and section of *vipassanā* practice, Volume V.

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(V).2. *vedanānupassanā saṭipatṭhāna* (First stage)

Pāli Quotation (M-1-75)

How does ..., *bhikkhus* ..., the practising *bhikkhu* stay through discerning on feelings as feeling over and over? In this noble admonishment, *bhikkhus*, the practising *bhikkhu* distinguishes that “agreeable feeling is felt” when agreeable feeling which varies in two kinds, bodily agreeable feeling and mentally agreeable feeling is felt. He distinguishes that “disagreeable feeling is felt” when disagreeable feeling which varies in two kinds bodily disagreeable feeling and mentally agreeable feeling, is felt. He distinguishes that “neutrality feeling is felt” when neutrality feeling which is neither disagreeable nor agreeable one, is felt.

When agreeable feeling which concerns with sensual pleasure is felt (he) distinguishes that “agreeable feeling which concerns with sensual pleasure is felt”.

When agreeable feeling which does not concerns with sensual pleasure is felt (he) distinguishes that “agreeable feeling which does not concerns with sensual pleasure is felt”.

When disagreeable feeling which concerns with sensual pleasure is felt (he) distinguishes that “disagreeable feeling which concerns with sensual pleasure is felt”.

When disagreeable feeling which does not concerns with sensual pleasure is felt (he) distinguishes that “disagreeable feeling which does not concerns with sensual pleasure is felt”.

When neutrality feeling which is neither agreeable nor disagreeable one feeling which concerns with sensual pleasure is felt (he) distinguishes that “neutrality feeling which concerns with sensual pleasure is felt”.

When neutrality feeling which is neither agreeable nor disagreeable one feeling which does not concerns with sensual pleasure is felt (he) distinguishes that “neutrality feeling which does not concerns with sensual pleasure is felt”. (*M-1-75*)

(V).3. General knowledge relating to feeling

Pāli Quotation (Abhi-A-2-251, M-A-1-279)

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In those words, “*sukham vā vedanam vedayamāno* = when agreeable feeling which varies in two kinds, bodily agreeable feeling and mentally agreeable feeling, is felt”, even babies who can merely sleep on one’s back perceive that agreeable feeling is felt when agreeable feeling is felt during sucking milk.

However the Exalted One did not preach that discourse with referring to mere that kind of perceiving. It is right. That kind of perceiving of babies with that nature

- (a) can not abandon opinion of being;
- (b) can not remove perception of being;
- (c) can not accomplish as practice (= practice of both *samatha* and *vipassanā*);
- (d) can not accomplish as mindfulness foundation practice.

If appropriate saying will be said, _____ this kind of distinguishment of the practising *bhikkhu* in such way that “when agreeable feeling is felt he distinguishes that agreeable feeling is felt”, actually,

- (a) can abandon opinion of being;
- (b) can remove perception of being;
- (c) can accomplish as practice (=practice of both *samatha* and *vipassanā*);
- (d) can accomplish as mindfulness foundation practice.

(It means *vedanānupassanā saṭipatthāna*.)

It is right. _____ this preaching _____ “*sukham vā vedanam vedayamāno sukham vedanam vedayāmīti pajānāti* = the practising *bhikkhu* distinguishes that “agreeable feeling is felt” when agreeable feeling which varies in two kinds, bodily agreeable feeling and mentally agreeable feeling is felt is preached by the Exalted One with referring to such kind of feeling of the person who distinguishes well in various ways that _____

- (a) who feels that feeling?
- (b) whose feeling?
- (c) why does the feeling arise?

(It means those preachings were preached by the Exalted One with referring to such kind of feeling of a person who can solve these question tags through penetrative knowing and seeing with the help of experiential knowledge called *paccakkha ñāṇa*.) Answers of those questions are as follows: _____

Pāli Quotation (Abhi-A-2-252)

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Among those three kinds of questions _____

- (a) there is neither any being nor person who feels that feeling;
- (b) it is not feeling of either any being or person;
- (c) the feeling arises, due to presence of object on which feeling lies.

The practising person, therefore, understands in this way. “Only the nature called feeling feels by taking object of causal *dhmma* called object which is depended factor of feelings, agreeable feeling etc; then it is only worldly usage as “I feel”, basing on arising of that feeling”, known in this way. It should be recognized this practising person who can discern with the help of insight in this way is the person who distinguishes that “agreeable feeling is felt.” It should be recognized the fact that it is similar to an anonymous *Mahā Thera* who stayed in Cittala Mountain Monastery.

(V).4. How feeling is distinguished clearly

Pāli Quotation (Mūlaṭī-2-156) (Anuṭī-2-157)

Above *Quotations* of *Mūlaṭīkā* and *Anuṭīkā* are explanations showing how feeling is distinguished clearly in the continuum of practising person who is performing the practice called *vedanā nupassanā*.

The essence of those explanations are as follows: _____

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The way of feeling of practising person who distinguishes well and significantly is called *sampajānavediyana* (clear comprehension on feeling). It means the clear comprehension on feelings as they really are, through distinguishing on significance of various feelings, such as agreeable feeling which concerns with sensual pleasure together with objects which are depending factors of feelings; agreeable feeling which does not concern with sensual pleasure, which is factor of deliverance from sensual pleasure (= *nekkhammadhātu*), is called *sampajāna*.

Therefore the word, *vatthuārammaṇā*, must be made *bahubbīthisamāsa* (conjugation) as “*vatthuārammaṇam etissāti vatthuārammaṇā*”. It means feeling is the *dhamma* with depending factor of object.

The practising person who will keep feeling in mind must comprehend on these

1. depended base corporeality of feeling,
2. object which is depended factor of feeling, as they really are.

He has to discriminate those two kinds with insight. Only when he can discriminate in that way can he distinguish feeling as it really is during keeping it in mind. It is worldly usage only that “I feel agreeable feeling” etc, through depicting of oneself as it is the usage previously before feeling can be distinguished with insight. The virtuous person who has got clear comprehension on feeling with three kinds of full understanding called *pariññā* not only knows but also says the worldly usage as “I feel agreeable feeling”. It is no need to say for practising person, who is still trying to distinguish feeling, who is taking three kinds of full understanding on feeling. It means it must be said through worldly usage of common people. (*Mūlaṭī-2-156, Anuṭī-2-157*)

(V).5. An anonymous *Mahā Thero*

If is explained continuously an example of *Mahā Thero* who stayed I *Cittala* Mountain Monastery in the commentary so as to be obvious how feeling is distinguished clearly in this section of feeling as follows. _____

Pāli Quotation (Abhi-A-2-251)

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When *Mahā Thera* had got serious sick he tossed and turned from one side to another on the moribund bed through moaning, due to great pain. Young *bikkhu* asked that *Mahā Thera* that “*Bhante* ... where is painful in your continuum?” “*Āvuso* there is not specific painful place; only feeling is experienced by taking object of depended factor of disagreeable feeling”, replied by *Mahā Thero* in this way.

Because *Mahā Thera* was able to keep corporeality-mentality in mind up to the field of ultimate nature through breaking down each compactness of corporeality and mentality, he could not find painful place. If four great elements are scrutinized in the painful place, only corporeal units can be found. If those corporeal units can be analyzed up to the field of ultimate nature, pure corporeal *dhamma* can be found as ultimate element nature. When insight knowledge reaches into the field of ultimate nature, the perception of being is removed, resulting in inability to find painful place. It is because painful place can be found during the period before the perception of being is not removed. Furthermore those corporeal *dhammas* are only nature of *dhammas* which arise within very short instant temporarily in

the midst of two kinds of absence i.e., absence before arising and absence after arising. Very short instant temporarily means only the life span of about picosecond. The practising person who knows and sees those corporeal *dhammas* which are arising and passing away with very swift rate in that much can not find hand, foot, head, waist, thigh, hips etc, inside the body, but continuity of ultimate nature of corporeal *dhammas* which is arising and passing away with very swift rate with the help of eye of wisdom. Any *meditator* who wants to discern feeling must also be a person who has reached into the field of ultimate nature as that *Mahā Thero*. If painful place can be found, the insight has not reached into the field of ultimate nature, resulting in inability to shine light of non-self comely. *Mahā Thero*, therefore, answered that “there is no specific painful place; only feeling is experienced by taking object of depended factor of disagreeable feeling”. Commentaries specify that every practising person who wants to keep feeling in mind or every person who wants to keep mental *dhammas* which are led by feeling in mind, must accomplish to keep corporeal *dhammas* in mind generally in order to attain that kind of insight of *Mahā Thero*. It is respectable rule which is deserving to follow by every person who cherishes truth. It will be obvious later. Please continues to read.

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At that time the young *bhikkhu* asked as follows: _____

“*Bhante* ... even if the insight has got penetratively reaching as much as this extent, it might be appropriate to tolerate that kind of pain.”

“I will be tolerate ... *āvuso*”, replied by *Mahā Thero*.

At that time the young *bhikkhu* asked respectively that ____ “*Bhante* ... only tolerance is excellent.”

The *Mahā Thero* had got enough tolerance to pain without moaning after saying in that way. Then paralytic stroke brought forth bursting breast out up to the heart. (The heart remained left by bursting out of paralytic stroke). At that time *Mahā Thero's* bowels were piling up on small couch and *Mahā Thero* said that ...

“*Āvuso* ... is it appropriate through having tolerance of this extent?”

The young *bhikkhu* kept silence without saying anymore at that moment.

Before bursting bowels out the *Mahā Thero* had got strong tolerance to great pain with predominant effort. Because predominance in effort gives rise to occur restlessness of mind the concentration is not available for *Mahā Thero* with great tolerance called *adhivāsanavīriya*. However after paralytic stroke caused to break abdomen and burst bowels out degree of pain feeling decreased consequently. Afterwards *Mahā Thero* adjusted to attain balanced effort and concentration so as not to beyond each other in respective functions and when he performed *vipassanā* practice systematically he had reached into the Fruit-Knowledge of *Arahant* with four kinds of Knowledge of Discrimination called *pañisambhidā ñāṇa*. At the end of reviewing impulsions which reflect acquired Path-Knowledge, Fruit-Knowledge and *nibbāna* the *Mahā Thero* had got final death of *Arahant* called *parinibbāna cuti* and he entered into the eternal peace element which is free from designation of corporeality etc. (*Abhi-A-2-251, M-A-279,280*)

As one distinguishes that “agreeable feeling is felt” when agreeable feeling is felt, similarly one distinguishes that “neutrality feeling which does not concern with sensual desire is felt” when disagreeable feeling, neutrality feeling; agreeable feeling, disagreeable feeling, neutrality feeling which concern with sensual desire; agreeable feeling, disagreeable feeling, neutrality feeling which do not concern with sensual desire. (= Try to distinguish it.) (*Abhi-A-2-252, M-A-1-280*)

(V).6. An example of way of discerning on disagreeable feeling

If the righteous *meditator* wants to discern mental *dhammas* which are existing in body-door-cognitive-process, including touching-consciousness, and mind-door-cognitive process through discerning feeling as priority, he must keep corporeal *dhammas* in mind beforehand.

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1. Develop concentration step by step.
2. Discern four great elements on any part of body where bodily disagreeable feeling arises seriously in the continuum of himself.
For instance ___ let it be supposed a place on hips. Four great elements existing on hip must be discerned emphatically. (Any place means only specification on painful place for the purpose to discern before perception of being is removed. After breaking down each compactness of corporeality and reaching into the field of ultimate nature by insight there is no place.)
3. Afterwards corporeal units can be found easily in the insight of *meditator* who is mastery in *rūpaka mmaṭṭhāna*. If those corporeal units are grouped, there will be (5) kinds of corporeal units and (44) kinds of corporealities only.
Five kinds of corporeal units are namely, body-decad, sex-decad, pure octad produced by mind, pure octad produced by temperature, pure octad produced by nutriment and there are (44) kinds of corporealities within those corporeal units in total. Qualitative numbers of corporeal units are only five but there are numerous corporeal units for each kind quantitatively. Qualitative and quantitative numbers of kinds of corporealities must also be understood in similar way. All those corporeal *dhammas* must be kept in mind as a whole.
4. Both body-transparent-element which is inclusive in those (44) kinds of corporealities and life-continuum mind-clear-element which arises by depending on heart-base must be kept in mind simultaneously.
5. Any kind of elements called earth-element, fire-element, air-element which is the most predominant in its efficiency, which is occurring in either a corporeal unit or group of corporeal units which lies adjacent to body-transparent-element which has been kept in mind, must be taken as object. For instance _____
 - (a) if the efficiency of earth-element is predominant, the nature of hardness must be taken as object;
 - (b) if the efficiency of fire-element is predominant, the nature of hotness must be taken as object;
 - (c) if the efficiency of air-element is predominant, the nature of pushing must be taken as object;In the side of corporeal unit with tactile object which is intended to be discerned must also be broken down each compactness of corporeality. The insight must be reached into the field of ultimate nature.
6. When any kind of touching elements which is predominant in efficiency impinges into both body-transparent-element which is nearest one and life-continuum mind-clear-element simultaneously continuity of consciousness of body-door-cognitive process and mind-door-cognitive process will arise successively but separated by many life-continuums. Afterwards those mental *dhammas* must be kept in mind through discerning on feeling as priority.

If wise attention arises, impulses will be wholesome ones; if unwise attention arises, impulses will be unwholesome ones.

Then (wholesome group) mental *dhammas* of mind-door-cognitive processes which are knowing on that touching-element as . . .

1. corporeal *dhamma*,
2. *anicca*,

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3. *dukkha*,

4. *anatta*,

5. *asubha*, must also be kept in mind through discerning on feeling as priority. Afterwards corporeality –mentality must be analyzed. Corporeality-mentality must be discriminated and recognized. Remaining corporeality-mentality must also be kept in mind continuously in similar way. Then causal *dhammas* of those corporeality-mentality which are kept in mind through discerning on feeling as priority are scrutinized and if those corporeality-mentality together with causal *dhammas* are discerned as objects of *vipassanā* practice, the Fruit-Knowledge of *Arahant* will be available depending on previous perfections called *paramitta*, as above example of *Mahā Thero* who stayed in *Cittala Mountain Monastery*.

[To be careful _____ the nature of hotness and coldness is fire-element, corporeal *dhamma* while the feeling is mental *dhamma*. If one discerns on the nature of hotness and coldness as feeling, his way of practice will be completely wrong.]

(V).7. Two kinds of meditation subjects

In the *samatha* stage there are (40) kinds of meditation subjects. In the *vipassanā* stage, however, there are only two kinds of meditation subjects, *rūpakammaṭṭhāna* (meditation subject of corporeality) and *nāmakammaṭṭhāna* (meditation subject of mentality). Those two kinds of meditation subjects also known as . . .

1. *rūpa pariggaha* = keeping corporeality in mind = distinguishing on corporeality by insight = the knowledge which is factor of keeping corporeality in mind;
2. *arūpa pariggaha* = keeping mentality in mind = distinguishing on mentality by insight = the knowledge which is factor of keeping mentality in mind;

Pāli Quotation (Abhi-A-2-252, M-A-1-280) (M-ṭī-1-368)

The term, *arūpakammaṭṭhāna*, means keeping mental *dhamma* in mind or distinguishing mental *dhamma* by insight. It means taking into heart mentality-corporeality which are objects of *vipassanā* knowledge through discerning on mental *dhamma* as priority. Furthermore, taking into heart *samatha* or taking into heart object of *samatha* should be counted collectively in the *rūpakammaṭṭhāna*. It is because in the *Mahā saṭipatṭhāna Sutta* etc., the Exalted one preached on taking into heart objects of *samatha*, such as mindfulness of breathing, in the *kāyānupassanā saṭipatṭhāna*. In this case, however, the Commentator Sayadaw who wants to show clearly on the fact “taking into heart only corporeal *dhamma*, mental *dhamma* which are objects of *vipassanā* knowledge is worth desiring”, explains that those *rūpakammaṭṭhāna*, *nāmakammaṭṭhāna* also known as *rūpapariggaha*, *arūpapariggaha*. (M-ṭī-1-368)

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7(a). Two kinds of *rūpakammaṭṭhāna*

Pāli Quotation (Abhi-A-2-252, M-A-1-280)

When the Exalted One preached on *rūpakammaṭṭhāna* it was usually accomplished through preaching on four elements meditation (*catudhātuvavattthāna*) which distinguishes on four great elements by insight by means of

1. either *sankhepamanasikāra* = brief way of taking into heart or
2. *vitthāra manasikāra* = detailed way of taking into heart respectively.
(*Abhi-A-2-252, M-A-1-280*)

The Exalted One preached on brief way of taking into heart on four elements in *Mahā saṭṭipattthāna sutta (M-1-73)* while detailed way of taking into heart on four elements in *Mahārāhulovāda sutta (M-2-84)*, *Dhātuvibhanga Sutta (M-3-283)*, *Mahā hatthipadopama Sutta (M-1-2-242)* and *Dhātuvibhanga Pāli Text (Abhi-2-84)* etc., respectively. (*Mūlaṭṭi-2-157*)

According to specification of the sub-commentator Sayadaw in a way that “*catudhātuvavattthānam kathesūti etthāpi “yebhuyyenā” ti padam ānetvā sambandhi tabbam.*” (*M-ṭṭi-1-368*), it should be recognized this rule is also “general rule”.

7.(b). Three kinds of *nāmakammaṭṭhāna*

Pāli Quotation (Abhi-A-2-252, M-A-1-280)

When the Exalted One preached *nāmakammaṭṭhāna* it was accomplished by means of feeling generally. It will be explicit. _____

- There are three ways of taking into heart in *nāmakammaṭṭhāna*, viz,
1. way of taking into heart through feeling,
 2. way of taking into heart through contact,
 3. way of taking into heart through consciousness,

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1. After keeping *rūpakammaṭṭhāna* in mind through either brief method or detailed method, for some practising *meditators* the contact (*phassa*), which arise by coming into contact with object called that corporeal *dhamma*, which is the nature of impinging of mind and mental concomitants on object called corporeal *dhamma*, is apparent.
2. For some practising persons, the feeling (*vedanā*) which arises by experiencing with that object is apparent.
3. For some practising persons, the consciousness (*viññāṇa*) which arises by taking discriminately on that object is apparent.

7.(c). After keeping *rūpakammaṭṭhāna* in mind

In this case commentaries explain on these words, “*pariggahite rūpakammaṭṭhāna* = after keeping *rūpakammaṭṭhāna* in mind”, as additional words. Sub-commentator Sayadaw explains on the fact relating to that explanation as follows: _____

Pāli Quotation (M-ṭī-1-369)

Commentator Sayadaw explains these words, “after keeping *rūpakammaṭṭhāna* in mind”, with referring to way of taking into heart *vipassanā* (= way of taking into heart = keeping in mind = discriminating on corporeal and mental *dhammas* which are objects of *vipassanā* practice) through discerning on corporeal *dhamma* as priority. Way of taking into heart discerned objects of *vipassanā* knowledge through discerning on mental *dhamma* as priority, actually, is worth desiring for *samathayānika* person (= the person with vehicle of *samatha*) generally. That person with vehicle of *samatha* who wants to take into heart discerned objects of *vipassanā* knowledge through discerning on mental *dhamma* as priority must distinguish and keep factors of absorption called *jhānanga* in mind previously. Afterwards ___ both remaining mental *dhammas* called *jhāna dhamma* and miscellaneous sensuous mental *dhammas* called *pakiṇṇaka sankhāra*; and corporeal *dhammas* must also be kept in mind and distinguished by insight knowledge continuously. (M-ṭī-1-369)

7.(d). How the practising person performs improperly

The righteous practising person has to question himself that “am I the person with vehicle of *samatha* or person with vehicle of pure *vipassanā*?” If he can answer that he is the latter person he has to keep corporeality-mentality, which are objects of *vipassanā* practice, in mind through discerning on corporeal *dhamma* as priority. It is because way of keeping corporeality-mentality, which are objects of *vipassanā* practice, in mind through discerning on mental *dhamma* as priority is worth desiring for only person with vehicle of *samatha* generally. It is very important rule which must be followed respectfully especially for those persons with vehicle of pure *vipassanā*.

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During keeping corporeality-mentality in mind in that way corporeal *dhammas* must be kept in mind beforehand. When mental *dhammas* are kept in mind any way of keeping in mind which is clear and easy in one’s insight, among above three ways, can be performed as beginning. If the righteous *meditator* is the person with vehicle of *samatha*, he can keep factors of absorption in mind as beginning. Now it will be presented on three ways of taking into heart *nāmakammaṭṭhāna* which are explained in commentaries in this section of *vedanānupassanā saṭipatṭhāna* in order to connect preceding opinion and succeeding ones correctly.

7.(e)1. The person with insight of apparent contact**Pāli Quotation (Abhi-A-2-252, M-A-1-280)**

=Among those three kinds, the contact (*phassa*) is apparent in the insight of such practising person; that person with insight of apparent contact also keeps only *phassapañcamaka dhamma* (= *dhammas* with the contact as fifth factor) in mind through bearing in mind that “not only contact but the feeling which is capable of experiencing that object also arises together with contact; but the perception which is capable of making mental note on that object, also arises; but the volition, which is capable of urging on associating *dhammas* in order to reach onto that object, also arises; but the consciousness, which is capable of knowing discriminately on that object, also arises”. (Abhi-A-2-252, M-A-1-280)

7.(e)2. The person with insight of apparent feeling

Pāli Quotation (Abhi-A-2-252, M-A-1-280)

The feeling (*vedanā*) is apparent in the insight of such practising person; that person with insight of apparent feeling also keeps only *phassapañcamaka dhamma* (= *dhammas* with the contact as fifth factor) in mind through bearing in mind that “not only feeling but the contact which is capable of coming into contact with that object also arises together with feeling; but the perception which is capable of making mental note on that object, also arises; but the volition, which is capable of urging on associating *dhammas* in order to reach onto that object, also arises; but the consciousness, which is capable of knowing discriminately on that object, also arises”. (*Abhi-A-2-252, M-A-1-280*)

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7.(e)3. The person with insight of apparent consciousness

Pāli Quotation (Abhi-A-2-252, M-A-1-280)

= The consciousness (*viññāṇa*) is apparent in the insight of such practising person; that person with insight of apparent consciousness also keeps only *phassapañ-camaka dhamma* (= *dhammas* with the contact as fifth factor) in mind through being in mind that “not only consciousness (*viññāṇa*) but the contact (*phassa*) which is capable of coming into contact with that object, also arises; but the feeling which is capable of experiencing that object, also arises; but the perception (*saññā*) which is capable of making mental note on that object, also arises; but the volition which is capable of urging or associating *dhammas* in order to reach onto that object, also arises”. (*Abhi-A-2-252, M-A-1-280*)

7.(f) Showing presence of same *pariggaha* (=way of keeping in mind)

phassapañcamakeyevāti evasaddena vuttesu tīsupi mukhesu pariggahassa sanānatan dasseti. (Mūlaṭī-2-157)

=When the practising person keeps *nāmakammaṭṭhāna* in mind through any way of three ways of keeping in mind, i.e., by means of contact, by means of feeling, by means of consciousness the term, *eva* (=only), which consists in *phassapañcamakayeva*, shows “qualitative numbers of ultimate elements which are deserving to discern are the same as each other”. Therefore the practising person who discerns feeling must not discern pure feeling but all associating *dhammas* within every mind moment with the help of penetrative knowledge discriminately. It is a respectable rule which must be followed by every virtuous persons who cherish real *dhammas*. (See *M-ṭī-1-370*)

Pāli Quotation (M-ṭī-1-369)

Among three kinds of *dhammas* called contact, feeling, consciousness, apparent occurrence of any *dhamma* in the *meditator*'s insight depends on

1. factors of perfections called *pāramitta* which had been cultivated in previous lives and
2. factors of base-object etc, which are capable of benefiting so as to be apparent any kind of three *dhammas*, contact or feeling or consciousness in present period.

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It should be recognized due to presence of those factors any one becomes apparent through way of taking into heart called *ābhoga* which arises just before keeping in mind previously. (*M-ṭī-1-369*)

According to explanation of above sub-commentary it should be recognized the fact any kind of three *dhammas*, contact etc., becomes apparent appropriately in accordance with one's way of taking into heart which arises previous cultivated perfections, benefiting efficiency of depended base-corporeality, object-corporeality coincide unitedly.

For the practising person who has accomplished to keep mental *dhammas* in mind through discerning on feeling as priority especially, the cascade of ways of practices which must be continued to perform in order to attain the Knowledge of Analyzing Mentality-Corporeality are instructed in commentaries as follows.

7.(g) *nāmarūpaparicchedañña* (the Knowledge of Analyzing Mentality-Corporeality)

Pāli Quotation (Abhi-A-2-252, 253; M-A-1-281)

When that practising *bhikkhu* scrutinizes in such way that “these *phassapañcamaka dhammas* arise depending on which dependence base”, he knows and sees that these *phassapañcamaka dhammas* arise depending on base-corporealities. In this case, the term, base (*vatthu*), means not only pure eye-base, ear-base, nose-base, tongue-base, body-base, heart-base but also all kinds of corporeal *dhammas* called *karajakāya*.

With referring to base-corporealities called those *karajakāya* _____ the Exalted One preached that “this consciousness of mine depends on these *kārajakāya*; it arises relating to these *karajakāya* in *Sāmaññaphala Sutta (Di-1-72)* and *Mahāsakuludāyi Sutta (M-2-209)*. The basic meaning of those *karajakāya* means four kinds of great elements and (24) kinds of derived corporealities in the aspect of ultimate nature. (Those are really (54) kinds, (44) kinds of corporealities etc., which arise through four origins called *kamma-citta-utu-āhāra*. Please see tables of *rūpakammaṭṭhāna, Volume I*.)

In this place, the practising person sees only mentality-corporeality through discerning as

1. those bases called *karajakāya* are corporeal *dhamma*,
2. those *dhammas* called *phassa pañcamaka* are mental *dhamma*.

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In these two kinds of mentality-corporeality _____

1. corporeal *dhammas* are corporeal aggregate called *rūpakkhandhā*;
2. mental *dhammas* are four mental aggregates *nāmakkhandhā* (= *vedanākkhandhā, saññākkhandhā, sankhārakkhandhā, viññāṇakkhandhā*).

Thus there are only five aggregates. It is right. _____

1. There are no five aggregates free from two kinds of mentality-corporeality;
2. there are no mentality-corporeality free from five aggregates.

7.(h). *paccayapariggahañña* (Knowledge of Discerning Cause and Condition) _____
vipassanā ñāṇa

Pāli Quotation (Abhi-A-2-253, M-A-1-281)

When that practising person scrutinizes that “which causal *dhammas* are factors of arising of these five aggregates he knows and sees causal *dhammas*, ignorance etc., with the help of eye of wisdom. (It will be explicit in Section of Dependent-Origination, Volume III.)

After attaining that Knowledge of Discerning Cause and Condition that practising *bhikkhu* realizes in a way that these corporeality-mentality means only causal and resultant *dhammas*; there is neither being nor person other than causes and results; those are only piles of causes and results called conditioned things. Afterwards he performs *vipassanā* practice through discerning on mentality-corporeality together with causal *dhammas* as *anicca*, *dukkha*, *anatta*, alternately. (It will be explicit in Section of *Vipassanā* Practice, Volume V.)

At one day at which the Fruit-Knowledge of *Arahant* is available through heartfelt desiring to the Path-Knowledge which are capable of penetrative knowing and seeing on Four Noble Truths successively,

if the following favourable conditions, viz.,

1. *utusappāya* = favourable climate,
2. *puggala sappāya* = favourable virtuous teacher and friend,
3. *bhojanasappāya* = favourable nourishment,
4. *dhammas savanasappāya* = availability to listen favourable *dhamma* preaching are available,

the Fruit-Knowledge of *Arahant* can be attained through reaching apex of *vipassanā* Knowledge upto the Path-Knowledge of *Arahant* within one sitting period. In this way the Exalted One had preached way of practice up to the Fruit-Knowledge of *Arahant* for three kinds of persons, viz,

1. the person with insight of apparent contact,
2. the person with insight of apparent feeling,
3. the person with insight of apparent consciousness, (*Abhi-A-2-253, M-A-1-281*)

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According to explanations of above commentaries every virtuous person should like to recognized firmly the fact that the person who has the insight with apparent contact does not discern the contact only; the person who has the insight with apparent feeling does not discern the feeling only; person who has the insight with apparent consciousness does not discern the consciousness only.

(V).8. Way of grouping mindfulness foundations

Then it should be recognized as follows: _____

1. After mentality-corporeality are kept in mind through discerning on the feeling as priority and causal *dhammas* are scrutinized, if *vipassanā* practice is performed through generalizing on those mentality-corporeality together with causal *dhammas* as *anicca*, *dukkha*, *anatta*, it can be said *vedanā-nupassanā saṭipatṭhāna* is being developed.
2. After mentality-corporeality are kept in mind through discerning on the consciousness as priority and causal *dhammas* are scrutinized, if *vipassanā* practice is performed through generalizing on those mentality-corporeality together with causal *dhammas* as *anicca*, *dukkha*, *anatta*, it can be said *cittā-nupassanā saṭipatṭhāna* is being developed.
3. After mentality-corporeality are kept in mind through discerning on the contact as priority and causal *dhammas* are scrutinized, if *vipassanā* practice is performed through generalizing on those mentality-corporeality together with causal *dhammas* as *anicca*, *dukkha*, *anatta*, it can be said *dhammā-nupassanā saṭipatṭhāna* is being developed.

4. After mentality-corporeality are kept in mind through discerning on the corporeal *dhamma* as priority and causal *dhammas* are scrutinized, if *vipassanā* practice is performed through generalizing on those mentality-corporeality together with causal *dhammas* as *anicca*, *dukkha*, *anatta*, it can be said *kāyā-nupassanā saṭipatṭhāna* is being developed.

It should be recognized these rules are also instructed by above explanations of commentaries. It will be continued to present general knowledge relating to the feeling (*vedanā*) according to commentaries as follows. _____

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Among four kinds of mindfulness foundations (*saṭipatṭhāna*), in this preaching of the second one, *vedanā-nupassanā saṭipatṭhāna*, the Exalted One preached *arūpakammaṭṭhāna* (= *nāmakammaṭṭhāna*) to keep mental *dhammas* in mind through discerning on the feeling as priority and beginning with the intention of easy understanding for the person with insight of apparent feeling especially. If the preaching is performed by means of either contact or consciousness as priority and beginning, the *nāmakammaṭṭhāna* will usually be unapparent; it usually appears as cloud of darkness. If it is said appropriately, because the practising person is the person with insight of apparent feeling, when the preaching was performed to keep mental *dhammas* in mind through discerning on the feeling as priority and beginning *nāmakammaṭṭhāna* usually becomes apparent. It is because the phenomenon of arising of feeling is apparent in the continuum of that practising person. Detailed account will be presented as follows: _____

Phenomena of arising of agreeable feeling, disagreeable feeling are apparent in the continuum of that person with insight of apparent feeling. The agreeable feeling arises at such time; at that time it arises through saying, that “it is blissful, it is blissful”; it arises through agitating, oppressing, spreading, flowing (=soaking) as the butter, which is strained out hundred times, is tasted; as the oil which is refined hundred times, is applied; as the feeling hot and stuffy (because of sultry weather) is put out by pouring with thousand water pots.

The disagreeable feeling arises at such time; at that time it arises through saying that “it is painful, it is painful”; it arises through agitating, oppressing, spreading flowing (=soaking), as very hot ploughshare is thrust into the body; as melted copper liquid is poured on the body; as a flambeau is thrown into the forest with dry grasses and trees. Thus the arising of agreeable feeling or disagreeable feeling is apparent. (*Abhi-A-2-253, M-A-1-281, 282*)

The next kind, neutrality feeling called *a-dukkhamasukha*, which is neither disagreeable nor agreeable feeling is difficult to be shown; it is not apparent, due to occurrence as cloud of darkness. That neutrality feeling is a kind of feeling with middle state of nature (=with indifference nature) on the object by means of rejecting both presence and absence of pleasure on the object at the time of avoiding of agreeable feeling and disagreeable feeling (=by the time those feelings perish away after coming up to specified life span called *uppāda-ṭhiti-bhanga*). For the practising person who distinguish in this way that neutrality feeling is apparent. The worldly simile is as follows: _____

A hunter follows a prey called deer. During running that game animal climbs on stone-slab which is found at midway. The hunter also follows trail of deer that climbs on stone-slab along with the route. It should be recognized the neutral feeling can be known in similar to the deer’s foot-print on stone-slab can be known by the hunter who understands that “deer climbs on stone-slab from this side; it goes down from stone-slab at this place; deer will go across on middle of stone-slab from this place” etc., although no foot-print can be

seen on stone-slab, which is called *migapada-valañjana naya* (= the method of following on trail of deer)

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As deer's foot-print is apparent at the place of climbing on stone-slab, the arising of agreeable feeling is apparent. As deer's foot-print is apparent at the place of going down from stone-slab, the arising of disagreeable feeling is apparent. As deer's foot-print on the stone-slab can be reasoned by knowledge in a way that "deer climbs on stone-slab from this side; it goes down from stone-slab at this place; deer will go across on the middle of stone-slab from this place", that feeling called *adukkhamasukha* (= neutrality feeling) is apparent in the insight of practising person who distinguishes in such way that the neutrality feeling, which is neither disagreeable nor agreeable feeling, arises through rejecting both presence and absence of pleasure on the object at the time of avoiding of agreeable feeling and disagreeable feeling (=by the time those feelings perish away after coming up to specified life span called *uppāda-ṭhiti-bhanga*).

By using preaching methodology mentioned above when the Exalted One preached *nāmakammaṭṭhāna*, in the next method, *vedanānupassanā* etc., after preaching on *rūpakammaṭṭhāna*, in the next method, after preaching on *kāyānupassanā satipaṭṭhāna*, way of discerning on mentality was instructed by means of the feeling as priority after extracting the feeling from four mental aggregates. (*Abhi-A-2-253, 254, M-A-1-282*)

This way of preaching methodology can be found not only in *Mahāsatipaṭṭhāna Vibhanga*, *Abhidhamma Vibhanga*, but also in *Dīghanikāya*,

1. *Mahānidāna Sutta*,
2. *Sakkapañha Sutta*,
3. *Mahā satipaṭṭhāna Sutta*; in *Majjhima nikāya* _____
4. *Mahā satipaṭṭhāna Sutta*,
5. *Cūḷa taṇhā sankhaya Sutta*,
6. *Mahā taṇhā sankhaya Sutta*,
7. *Cūḷa vedalla Sutta*,
8. *Mahā vedalla Sutta*,
9. *Raṭṭhapāla Sutta*,
10. *Māgaṇḍiya Sutta*,
11. *Dhātuvibhanga Sutta*,
12. *Āneñjasappāya Sutta*, in *Samyuttanikāya* _____
13. *Cūlanidāna Sutta*,
14. *Rukkhopama Sutta*,
15. *Parivīmamsana Sutta*,
16. All discourses in *Vedanā Sanyutta*, etc., without deviation in numerous discourses. (*Abhi-A-2-254*)

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(v).9. *Sakkapañha Sutta*

Pāli Quotation (Dī-A-2-314)

In those two kinds of *rūpakammaṭṭhāna* and *nāmakammaṭṭhāna*, corporeal *dhammas* is apparent in continuum of such person; for that person, the Exalted One preached *rūpakammaṭṭhāna* by means of either brief way of taking into heart four great elements

meditation or detailed way of taking into heart four great elements meditation. For such person, the *nāmakammaṭṭhāna* is apparent; for that person, the Exalted One preached *nāmakammaṭṭhāna*. When *nāmakammaṭṭhāna* was preached it was usually accomplished after instructing on *rūpakammaṭṭhāna* called dependent base corporealities which were dependence of those mental *dhammas* and object-corporeality. Because *nāmakammaṭṭhāna* is apparent in the continuum of heavenly beings the feeling was extracted and preached by means of *nāmakammaṭṭhāna*.

The rule which is found in above explanations of commentary is worth following respectfully for every virtuous person who cherish right course of practice. However the commentary explains on the fact relating to omitting of way of discerning on *rūpakammaṭṭhāna* in convening a Buddhist synod as follows: _____

Pāli Quotation (Dī-A-2-316)

As *nāmakammaṭṭhāna* was preached through discerning on the feeling as priority after *rūpakammaṭṭhāna* was instructed in various *Suttas*, *Mahāsatipaṭṭhāna Sutta* etc., mentioned above, in this *Sakkapañha Sutta* also *rūpakammaṭṭhāna* was preached beforehand and then *nāmakammaṭṭhāna* was preached through extracting the feeling from four kinds of mental aggregates, as priority. In this *Sakkapañha Sutta*, however, the Exalted One preached on brief way of *rūpakammaṭṭhāna* which was merely object of feeling. It will, therefore, be omitted to convene way of discerning on *rūpakammaṭṭhāna* which is very brief in the *Pāli Text* of *Sakkapañha* in the Buddhist synod. (Dī-A-2-316)

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Pāli Quotation (Mūlaṭī-2-157)

Among *Mahāsatipaṭṭhāna Sutta* etc., in some *Suttas* the Exalted One preached *nāmakammaṭṭhāna* by means of feeling, through extracting the feeling from four kinds of mental aggregates, as priority after *rūpakammaṭṭhāna* has been preached previously.

In some *suttas* the Exalted One preached only *nāmakammaṭṭhāna* by means of feeling, through extracting from

1. group of mental *dhammas* or
2. group of *dhammas* which has already been known by *ñātapariññā* (full understanding on objects) (= it means groups of conditioned things called corporeality-mentality-cause-result), or
3. group of corporeality-mentality separately.

It should be recognized the fact in those *Suttas* in which only *nāmakammaṭṭhāna* were instructed the commentator who performs *sangaha Aṭṭhakathā* explains on the occurrence of accomplishment to preach *rūpakammaṭṭhāna* beforehand by the Exalted One, with referring to both kinds of *rūpakammaṭṭhānas*, i.e., in such *Suttas* *ñātapariññā* (= Knowledge of Analyzing Mentality- Corporeality and Knowledge of Discerning Cause and Condition) was preached previously, in those *Suttas* the *rūpakammaṭṭhāna* which was inclusive in that *ñātapariññā*; in such *Suttas* *ñātapariññā* was not preached, in those *Suttas* also the *rūpakammaṭṭhāna* was mere object of feeling and brief account, which was omitted to convene in the Buddhist synod. (Mūlaṭī-2-157)

According to these explanations the virtuous practising person who wants to discern feeling must follow respectfully these two rules, i.e,

1. *rūpakammaṭṭhāna* must has been kept in mind beforehand;

2. he must not keep only the feeling in mind, but he has to discern all associating mental *dhammas* within the same mind moment together with the feeling.

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(v).10. The next method, how the feeling is distinguished clearly

Those words, “*sukham vedanamvedayāmīti pajānāti* = (one) distinguishes clearly that agreeable feeling is experienced”, means due to lack of disagreeable feeling, while agreeable feeling is arising, one distinguishes clearly that “agreeable feeling is experienced”. Due to ability to distinguish clearly in that way, he distinguishes that every feeling is *anicca dhamma* which can perish away just after arising;

1. is *addhuva dhamma* (not durable *dhamma*);
2. is *vipariṇāma dhamma* (alterable *dhamma*) with two kinds of characters called static phase, perishing phase (= ageing, death), through knowing in such way that “such disagreeable feeling was present before arising of agreeable feeling, that disagreeable is absent through *uppāda-ṭhiti-bhanga* by the time agreeable feeling arises recently; and present arising agreeable feeling was also absent before arising. (It should be understood the fact even though agreeable was experienced pervious periods, that previous agreeable feeling and recent agreeable feeling are specific kinds.)

Thus clear comprehension called *sampajaña ñāṇa* on that feeling arises. (*Abhi-A-2-254, M-A-1-282,283*)

(V).11. Excerpt of *Dīghanakha Sutta*

Pāli Quotation (M-2-168)

Aggivesana while agreeable feeling is experiencing, neither disagreeable feeling nor neutral feeling is experienced; at that time only agreeable feeling is experienced.

Aggivesana while disagreeable feeling is experiencing, neither agreeable feeling nor neutral feeling is experienced; at that time only disagreeable feeling is experienced.

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Aggivesana while neutral feeling is experiencing, neither agreeable feeling nor disagreeable feeling is experienced; at that time only neutral feeling is experienced.

Aggivessana ... the agreeable feeling is also *anicca dhamma* only; only conditioned *dhamma* which is produced by coincidence of causal *dhammas*; only resultant *dhamma* which arises depending on causal *dhammas*; only nature of destruction; only nature of perishing away; only nature of breaking up; only nature of ceasing.

Aggivessana ... the disagreeable feeling is also ... R ... only nature of ceasing.

Aggivessana ... the neutral feeling is also ... R ... only nature of ceasing.

Aggivessana ... through knowing and seeing in this way with the help of both *vipassanā* knowledge and Path-Knowledge, a well instructed Noble Disciple with learning knowledge and practical knowledge, in the next method, my disciple who is Noble One disenchanted with agreeable feeling, disenchanted with disagreeable feeling also, disenchanted with neutral feeling called *adukkhamasukha vedanā*. As disenchantment arises, heartfelt desire is dissipated; As heartfelt desire is dissipated, liberation (from defilements) takes place. When liberation takes place reviewing knowledge which can reflect that “the mind is liberated from defilements” arises.

He knows. “Rebirth is no more. The Noble Practice of Purity has been accomplished. What has to be done (to realize the Path) has been done. There is nothing more to do (for realization of the Path-Knowledge)”. (M-2-167,168)

In above *Dīghanakha Sutta* the Exalted One preached four elements meditation previously to *Aggivessana*, before preaching on *vedanākammatthāna* mentioned above. (Please See M-2-167 etc.,) Afterwards that *vedanākammatthāna* must be fulfilled with the following factors : _____

1. Firstly corporeal *dhammas* must have been kept in mind up to the field of ultimate nature.
2. Second he has to know really on
 - (a) inability to arise disagreeable feeling and neutral feeling during arising of agreeable feeling;

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- (b) inability to arise agreeable feeling and neutral feeling during arising of disagreeable feeling;
 - (c) inability to arise agreeable feeling and disagreeable feeling during arising of neutral feeling;
3. Third, because those feelings are conditioned things *dhammas* which care arise in the presence of union of respective causal *dhammas*, which are resultant *dhammas* called *paṭicca samuppanna dhamma* _____
 - (a) he has to discern in order to know how associating mental *dhammas* benefit through efficiency of relation of *sahajāta* (compatibility), *aññamañña* (mutuality), *nissaya* (dependence), *atthi* (presence), *avigata* (non-disappearance), as they really are. (It means he has to discern not only feeling but also associating mental *dhammas*.)
 - (b) he has to know the phenomena of both arising of the feeling together with mental *dhammas*, corporeal *dhammas*, due to presence of respective causal *dhammas*, ignorance, craving, clinging, formations, action and absolute cessation of resultant corporeality-mentality with non-reappearance in future, which is called *anuppādanirodha*, due to absolute cessation of those causal *dhammas*, ignorance, craving, clinging, formations, action with non-reappearance in future at the Path (moment) of *Arahant*, as they really are.
4. Fourth, he has to know nature of *anicca*, *dukkha*, *anatta* of those corporeality-mentality-cause-result, including feeling until reaching into the Path-Knowledge and Fruit-Knowledge, as they really are.

In this *Dīghanakha Sutta* called *Vedanāpariggaha Sutta* it shows the fact only when one can discern and keep in mind on conditioned things can he be designated as the person who knows the feeling, as it really is. This is the essence of words of above commentary.

(V) 12. How varieties of feeling are divided

When mental *dhammas* are kept in mind through discerning on the feeling as priority those mental *dhammas* occurring in both every consciousness which is free from cognitive process (*vīthimutta citta*) and every consciousness of cognitive processes must be kept in mind thoroughly. Feelings of consciousness of *paṭisandhi*-life-continuum-death are fixed without variation. If one is human being who has got *paṭisandhi* with agreeable feeling, those consciousness of *paṭisandhi*-life-continuum-death occurring throughout life are agreeable feeling only. Numbers of mental *dhammas* may be (34) or (33) respectively, depending on association with or without knowledge. If the righteous *meditator* is the person who has got

paṭisandhi with neutral feeling, those consciousness of *paṭisandhi*-life-continuum-death are also neutral feeling only. Numbers of mental *dhammas* may be (33) or (32) respectively, depending on association with or without knowledge.

Furthermore during keeping consciousness of cognitive processes in mind, if one wants to keep those mental *dhammas* in mind through discerning on the feeling as priority, the following specifications should be recognized.

In five-doors-cognitive processes _____

1. In five-doors-adverting ____ it always associates with neutral feeling; it consists of (11) kinds of mental *dhammas*.
2. In seeing-consciousness ____ it always associates with neutrality feeling; it consists of (8) kinds of mental *dhammas*.

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(Hearing-consciousness, smelling-consciousness, taking-consciousness, are also in similar way. In touching-consciousness it associates with disagreeable feeling sometimes or agreeable feeling sometimes; numbers of mental *dhammas* are (8) kinds only.)

3. In receiving-consciousness ____ it always associates with neutral feeling; it consists of (11) kinds of mental *dhammas*.
4. In investigating consciousness ____ it associates with agreeable feeling sometimes, it consists of (12) kinds of mental *dhammas*;
it associates with neutral feeling sometimes, it consists of (11) kinds of mental *dhammas*.
5. In determining consciousness ____ it always associates with neutral feeling; it consists of (12) kinds of mental *dhammas*.
6. In each impulsion _____
 - (a) if it is rooted in greed with agreeable feeling,
unprompted ones consist of (20) kinds, prompted ones consist of (22) kinds; if it is rooted in greed with neutral feeling,
unprompted ones consist of (19) kinds, prompted ones consist of (21) kinds of mental *dhammas* respectively.
 - (b) if it is rooted in hatred, it always associates with disagreeable feeling. It consists of (18-20) kinds of mental *dhammas* etc. (See tables of *nāmakammaṭṭhāna*)
 - (c) if it is rooted in delusion, it always associates with neutral feeling; it consists of (16) kinds of mental *dhammas*.
 - (d) if it is wholesome impulsion with agreeable feeling, and then if knowledge also associates with it, there will be (34) kinds;
if knowledge does not associate, there will be (33) kinds of mental *dhammas*.
if it is wholesome impulsion with neutral feeling, and then _____
if knowledge also associates with it, there will be (33) kinds;
if knowledge does not associate, there will be (32) kinds of mental *dhammas*.
7. In each registering consciousness _____
 - (a) if it is rootless unwholesome consequence investigating registering, it always associates with neutral feeling; it consists of (11) kinds,
 - (b) if it is rootless wholesome consequence neutral investigating registering, it always associates with neutral feeling; it consists of (11) kinds of mental *dhammas*.
 - (c) if it is rootless wholesome consequence agreeable investigating registering, it always associates with agreeable feeling; it consists of (12) kinds of mental *dhammas*.
 - (d) if it is great consequence registering, sometimes it associates with agreeable feeling.
if knowledge also associates with it, there will be (34) kinds of mental *dhammas*;

- if knowledge does not associate with it, there will be (33) kinds of mental *dhammas*.
 (e) if it is great consequence registering, sometimes it associates with neutral feeling.
 if knowledge also associates with it, there will be (33) kinds of mental *dhammas*;
 if knowledge does not associate with it, there will be (32) kinds of mental *dhammas*.

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In the mind-door-cognitive process _____

1. In mind-door-adverting consciousness it always associates with neutral feeling; it consists of (12) kinds of mental *dhammas*. (It should be recognized on impulsions and registerings in similar to impulsions and registerings mentioned above.)

Those mental *dhammas* occurring in five-doors-cognitive processes and mind-door-cognitive processes can arise million million times within very short instant called twinkling of an eye or a flash. Numerous kinds of feeling are consisting within many cognitive processes. The virtuous *meditator* has to discern mental *dhammas* within each mind moment occurring in various cognitive processes through discerning on the feeling as priority after breaking down each compactness of mentality so as to reach ultimate nature penetratively.

Because within each kind of cognitive process mentally agreeable feeling, mentally disagreeable feeling, neutral feeling, bodily agreeable feeling, bodily disagreeable feeling can associate with various mind moments accordingly _____

it can be said development of *vedanānupassanā satipaṭṭhāna* is not sufficient

1. through discerning on a disagreeable feeling only for long time (numerous minutes, hours) or
2. through inability to discern thoroughly on various feelings which associate with mental *dhammas* of various mind moments which occur along with the fixed route of mind, or
3. through inability to discern depended base corporealities and object-corporealities which are dependence of various mental *dhammas* together with the feeling. It can be said that kind of *meditator* is unable to develop *vedanānupassanā satipaṭṭhāna* systematically.

(V).13. *sāmisa sukha-dukkha-upekkhā vedanā*

Those feelings which depend on *āmisa* called (5) kinds of sensual objects, which depend on the house called sensual pleasure, which arise depending on (6) kinds of objects, viz,

1. (6) kinds of agreeable feelings are called *sāmisa sukkha vedanā*;
2. (6) kinds of disagreeable feelings are called *sāmisa dukkha vedanā*;
3. (6) kinds of neutral feeling are called *sāmisa upekkhā vedanā*.

(V).14. *nirāmisa sukha-dukkha-upekkhā vedanā*

* *nekkhammasitānīti vipassanā nissitāni. (M-A-4-186)*

After knowing the nature of *anicca*; the nature of *vipariṇāma* which is the nature of capable of altering through ageing-death; the nature of *khayavirāga* which is capable of breaking up; the nature of *khayanirodha* which is capable of ceasing of (6) kinds of objects, visible-object etc., as they really are _____

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in the continuum of practising person who knows and sees nature of *anicca*, *dukkha*, *vipariṇāma* in such way that “previous experienced (6) kinds of objects and present arising (6) kinds of objects, those all kinds of objects (=corporeality-mentality) are only ...

1. *anicca dhammas* which always perish away just after arising;
2. *dukkha dhammas* which are being oppressed by incessant phenomena of arising and perishing away;
3. *vipariṇāma dhammas* which are capable of changing and altering through ageing-death, those feelings which arise during performing *vipassanā* discerning on (6) kinds of objects, viz.,
 1. (6) kinds of agreeable feelings are called *nirāmisa sukha vedanā*;
 2. (6) kinds of disagreeable feelings are called *nirāmisa dhukkha vedanā*;
 3. (6) kinds of neutral feelings are called *nirāmisa upekkhā vedanā*.

Those *nirāmisa* feelings are also known as *nekkhammasita vedanā* which are factors of liberating from sensual desire. [Detailed account can be seen in *saḷāyatanavibhanga Sutta*, *Vibhanga Vagga*, *Uparipaṇṇāsa (M-3-260,261,262)*. It will be explicit later.)

Ways of discerning and keeping causal *dhammas* in mind can be found section of Dependent-Origination, Volume III and ways of *vipassanā* discerning can be found in Section of *Vipassanā* Practice, Volume V.

After reading general knowledge relating to *vedanānupassanā satipaṭṭhāna* until present explanation, the virtuous practising person should like to ask question himself that “what is wrong?”

Unless mentality-corporeality can be kept in mind through discerning on the feeling as priority up to the field of ultimate nature, due to absence of sufficient degree of concentration called access and full concentration which are capable of benefiting for ability to reach up to the field of ultimate nature, the righteous person who follows the feeling through discerning on the body, should like to follow rules found in *Pāli Texts*, commentaries, sub-commentaries respectfully in order to attain true *dhammas*.

(V).15. Way of keeping in mind in brief

1. Develop concentration step by step.
2. Keep corporeal *dhammas* in mind again.
3. Among three ways of keeping *nāmakammaṭṭhāna* in mind, through discerning on feeling as priority, he must keep mental *dhammas* in mind as shown in tables. Here it will be presented on one example.

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Let take object of the first row of table showing visible-object line wholesome group. If one wants to keep mental *dhammas* in mind through discerning on feeling as priority and then he wants to keep depended base-corporeality and object-corporeality again _____

1. In five-door-adverting consciousness- (11) kinds of *citta + cetasika* which are led by neutral feeling are mental *dhammas*; (54) kinds of depended base-corporealities, including heart-base and visible-object are corporeal *dhammas*;
2. In seeing consciousness (8) kinds of *citta + cetasika* which are led by neutral feeling are mental *dhammas*; (54) kinds of depended base-corporealities, including eye-transparent-element and visible-object are corporeal *dhammas*;
3. In receiving-consciousness (11) kinds of *citta + cetasika* which are led by neutral feeling are mental *dhammas*; (54) kinds of depended base-corporealities, including heart-base and visible-object are corporeal *dhammas*;

4. In investigating consciousness (12) kinds of *citta* + *cetasika* which are led by agreeable feeling are mental *dhammas*; (54) kinds of depended base-corporealities, including heart-base and visible-object are corporeal *dhammas*;
5. In determining consciousness ___ (12) kinds of *citta* + *cetasika* which are led by neutral feeling are mental *dhammas*; (54) kinds of depended base-corporealities, including heart-base and visible-object are corporeal *dhammas*;
6. In each impulsion ___ (34) kinds of *citta* + *cetasika* which are led by agreeable feeling are mental *dhammas*; (54) kinds of depended base-corporealities, including heart-base and visible-object are corporeal *dhammas*;
7. In each registering consciousness (34) kinds of *citta* + *cetasika* which are led by agreeable feeling are mental *dhammas*; (54) kinds of depended base-corporealities, including heart-base and visible-object are corporeal *dhammas*;

* In each life-continuum (34) kinds of *citta* + *cetasika* which are led by agreeable feeling are mental *dhammas*; (54) kinds of depended base-corporealities, including heart-base and visible-object are corporeal *dhammas*; (If refers to a mankind who has got *patisandhi* with three roots and agreeable feeling.)

1. In mind-door-adverting ___ (12) kinds of *citta* + *cetasika* which are led by neutral feeling are mental *dhammas*; (54) kinds of depended base-corporealities, including heart-base and visible-object are corporeal *dhammas*;
2. In each impulsion ___ (34) kinds of *citta* + *cetasika* which are led by agreeable feeling are mental *dhammas*; (54) kinds of depended base-corporealities, including heart-base and visible-object are corporeal *dhammas*;
3. In each registering consciousness ___ (34) kinds of *citta* + *cetasika* which are led by agreeable feeling are mental *dhammas*; (54) kinds of depended base-corporealities, including heart-base and visible-object are corporeal *dhammas*;

As shown in tables of *nāmakammaṭṭhāna* all kinds of corporeal and mental *dhammas* shown in all (6) lines of both wholesome groups and unwholesome groups must be kept in mind thoroughly. Because those mental *dhammas* and corporeal *dhammas* are kept in mind through discerning on the feeling as priority, this way of mindfulness foundation can be called *vedanānupassanā satipaṭṭhāna*. The First Stage will be successful in this way.

During keeping these *dhammas* in mind ___ because mental *dhammas* and depended base-corporealities, object-corporealities are kept in mind through discerning on the feeling as priority _____

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These kinds of feelings, VIZ,

1. mentally agreeable feeling or
2. mentally disagreeable feeling or
3. neutral feeling or
4. bodily agreeable feeling or
5. bodily disagreeable feeling

which is occurring in each mind moment within all (6) kinds of cognitive processes must be kept in mind in order to know discriminately. Any one of these five kinds of feelings is consisting in each mind moment.

If one can keep mental *dhammas*, corporeal *dhammas* in mind through discerning on the feeling as priority in that way, he has well accomplished to perform the first stage of

vedanā nupassanā satipaṭṭhāna which had been preached by the Exalted One as follows

* *sukkham vā vedanam vedayamāno “sukham vedanam vedayāmī” ti pajānāti. (M-1-75)*

(V). 16. *sāmisa sukha vedanā*

Those desirable living and non-living various sensual bases called colour, sound, smell, taste, touch, *dhamma* nature which are concentrated place of sensual craving are called *kāmaguṇa* (= sensual pleasure). Due to occurrence of similarity to house of sensual craving, those sensual pleasures are called *geha* (=house). It means due to presence of the meaning that the house where sensuous beings rely, dwell, take refuge, sensual pleasures are called *geha* (=house of sensual pleasure). The mentally agreeable feeling, which arises through taking object of that sensual pleasure called *geha*, which arises through adhering to that sensual pleasure (which is included in greed-wrong view group, greed-conceit group shown in *nāmakammaṭṭhāna*), is called *gehasita somanassa-vedanā*. That *gehasitasomanassa-vedanā* is called *sāmisasukkhavedanā*.

The practising person who wants to keep that *sāmisa sukha vedanā* in mind must keep in mind

1. respective doors, eye-door-mind-door etc., and
 2. respective objects, desirable visible-object etc.,
- simultaneously and then he must keep in mind continuity of impulses of cognitive process of greed-wrong-view group, greed-conceit group which arise basing on unwise attention through discerning on the feeling as priority. All (6) lines must be kept in mind through base-door system. Those mental *dhammas* which arise by taking any one of (6) kinds of object appropriately must be kept in mind through *sāmisasukhavedanā* as priority so as to reach the field of ultimate nature. If one can keep all kinds of mental *dhammas* in mind through discerning on *sāmisa sukka vedanā* as priority up to the field of ultimate nature, it can be said he knows *sāmisa sukkhavedanā* discriminately. He should not forget the fact after keeping mental *dhammas* in mind depended base-corporeality and object-corporeality must also be kept in mind.

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Because that *gehasita somanassa vedanā* is a kind of mentally agreeable feeling which arises together with craving on (6) kinds of desirable-objects that impinge on (6) doors accordingly, there are (6) kinds of objects, resulting in (6) varieties of those *gehasita somanassa vedanā*.

Pāli Quotation (M-3-260)

In the continuum of mind of person who looks acquired visible-objects over and over, due to presence of availability of visible-objects which are deserving to see by seeing-consciousness; which are deserving to search, please; which are capable of proliferating the mind; which are associating with the attachment called *lokāmisa* or in the continuum of mind of person who recollects previous acquired visible-objects, which had been ceased and altered, over and over again, the mentally agreeable feeling arises consequently. This kind of mentally agreeable feeling with this kind of nature can be called *gehasita somanassavedanā*. (Audible-object etc., were also preached in similar way)

Due to presence of (6) varieties of objects, those *gehasita somanassavedanā* called *sāmisa sukha vedanā* also varied in (6) kinds. In accordance with above

Saḷāyatanavibhanga Sutta, those *sāmisa sukhavedanā* can be both present (6) kinds of objects and past (6) kinds of objects. The Supreme Buddha preached on those *gehasita somanassavedanā* (= *sāmisa sukha vedanā*) as the feeling which is not worth subsisting (*asevītabba*) in *Sakkapañña Sutta* etc.

In this case, one should not misunderstand on the saying that “not worth subsisting” as “not worth *vipassanā* discerning. If it is not worth *vipassanā* discerning, the Exalted One did not instruct that those *sāmisa sukha vedanā* must be kept in mind clearly in this *Mahā satipaṭṭhāna Sutta*. If those *sāmisa sukha vedanā* are subsisted, proliferated frequently, brought forth to arise through enjoying sensual pleasure, unwholesome *dhammas* will increase as tide but wholesome *dhammas* will decrease as the shape of waning of the moon. The Exalted One, therefore, preached that “*sāmisa sukha vedanā* is not worth subsisting. However, it is worth discerning as *vipassanā* object really. After keeping mentality-corporeality in mind through discerning on those *sāmisa sukha vedanā* as priority causal *dhammas* must be scrutinized and then those mentality-corporeality, including causal *dhammas*, must be discerned as *anicca*, *dukkha*, *anatta* for attainment of *vipassanā* knowledge.

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(V).17. How mentally agreeable feeling arises by taking past-objects

Pāli Quotation (M-A-4-186)

There is a question that how mentally agreeable feeling arises by taking (6) kinds of objects which had been acquired in past period, even though the former arises by taking present (6) kinds of objects. The answer is as follows. _____

In the continuum of mind of person who remembers the past objects through following on present experiencing feeling in a way that “as I feel present desirable object I’ve felt these kinds of past objects in similar way”, very strong mentally agreeable feeling arises consequently. (*M-A-4-186*)

(V).18. *nirāmisa sukhavedanā*

Pāli Quotation (M-3-260)

= Among those kinds of feelings, which are (6) kinds of *nekkhammasita somanassa vedanā*?

After knowing on nature of impermanence, alteration, fading away and cessation of visible-object (audible-object, olfactory-object, sapid-object tactile-object, *dhamma*-object) _____ in the continuum of mind of practising person who discerns this visible object (audible-object, olfactory-object, sapid-object, tactile-object, *dhamma*-object) through taking into heart in such way that “there are various visible-objects of both previously experienced ones and recently occurring ones; those all kinds of visible-objects (audible-object, olfactory-object, sapid-object, tactile-object, *dhamma*-object) are actually,

1. only *anicca dhammas* which can perish away just after arising,
2. only *dukkha dhammas* which are being oppressed by incessant phenomena of arising and perishing away,
3. only *vipariṇāma dhammas* which can change and alter through ageing-death,

the mentally agreeable feeling arises consequently. This kind of mentally agreeable feeling is called *nekkhammasita somanassa vedanā*. It is also known as *nirāmisa*

sukhavedanā. Due to presence of (6) varieties of objects, *nirāmisa vedanā* also varied in (6) kinds. (M-3-260)

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Pāli Quotation (M-A-4-186, Khu-1-67, Dhammapada)

= As mentally agreeable feeling arises in the continuum of mind of the King who looks his wealth with luxury, similarly the mentally agreeable feeling arises in the continuum of mind of practising *bhikkhu* who discerns perishing phase of conditioned things when sharp and brave *vipassanā* knowledge arises on the objects of all conditioned things through performing its function. That kind of mentally agreeable feeling is called *nekkhammasita somanassa vedanā = nirāmisa sukha vedanā*.

The Exalted One, therefore, preached these verses.

In the continuum of mind of practising *bhikkhu*; who stays in seclusion who has got very calm and concentrated mind, due to presence of abandoned defilements through efficiency of both kinds of access and full concentration; who performs *vipassanā* practice through discerning on *phenomena* of arising and perishing away of corporeal and mental *dhammas*, five aggregates as they really are, the satisfying pleasingness (*rati dhamma*); which is different from enjoyment of human and heavenly beings with dense sensual pleasures; which is called *vivekarati, nekkhammarati* (=satisfying pleasingness with seclusion), due to depending on peace and quiet of absorption, Path, Fruit and *nibbāna* which are superior than normal charity, morality of layman devotees; which is called *amānusi*; which is associating with *vipassanā* knowledge, arises calmly.

The *phenomena* of arising and perishing away of clinging five aggregates from such allotment of corporeality and mentality; bliss is available from allotment of corporeality and mentality which are discerned in that way. That bliss called *pītipāmojja*, which is satisfying on *vipassanā* practice, is the deathless nature called *amata dhamma*, because it is true factor to reach *nibbāna* which is deathless nature for virtuous persons who know and see clearly on phenomena of arising and perishing away of corporeality-mentality, five aggregates. (Translation is performed in accordance with explanations found in *Mahāṭṭkā-2-431, M-ṭī-3-383*)

Above kind of *nekkhammasita somanassa vedanā = nirāmisa sukha vedanā* refers to the agreeable feeling called *nirāmisa sukha vedanā* which reaches into apex condition. Although the righteous *meditator* does not reach into the *vipassanā* stage recently the Exalted One instructed to keep those *nirāmisa vedanā* in mind for attainment of Knowledge of Analyzing Mentality-corporeality in this section of *vedanā nupassanā satipaṭṭhāna*.

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Therefore these kinds of mind-door-cognitive processes,

1. which know as *anicca*,
2. which know as *dukkha*,
3. which know as *anatta*,
4. which know as *asubha*,

must be discerned and kept in mind thoroughly through taking objects of phenomena of impermanence, suffering, non-self, foulness of (6) kinds of objects, visible-object etc. During discerning in that way the practising person has to discern each and every object one by one through discerning on the mentally agreeable feeling as priority.

In each impulsion and registering mind moments _____

1. if both kinds of knowledge and *pīti* associates with it, there are (34) kinds of mental *dhammas*.
2. if only *pīti*, but not knowledge, associates with it, there are (33) kinds of mental *dhammas*.

Afterwards depended base-corporealities of those mental *dhammas* and object-corporealities must also be discerned. If one can discern in that way, it can be said that when *nirāmisa sukha vedanā* is felt he distinguishes clearly as “*nirāmisa sukha vedanā* is felt.

(V).19. *sāmisa dukkha vedanā*

Pāli Quotation (M-3-260, 261)

= In the continuum of mind of person who looks non-acquired (visible-objects, audible-objects, olfactory-objects, sapid-objects, tactile-objects) *dhamma*-objects, over and over again, due to absence of availability of (visible-objects...R... tactile-objects) *dhamma*-objects,

1. which are worth seeing by seeing-consciousness,
2. which are worth hearing by hearing-consciousness,
3. which are worth smelling by smelling-consciousness,
4. which are worth tasting by tasting-consciousness
5. which are worth touching by touching-consciousness
6. which are worth realizing by mind-consciousness;

which are deserving to search, please; which are capable of proliferating the mind; which are capable of enjoying; which are associating with the attachment called *lokāmisa* or in the continuum of mind of person who recollects previous non-acquired (visible-objects ...R... tactile-objects) *dhamma*-objects, which had been ceased and altered, over and over again, the mentally disagreeable feeling arises consequently. This kind of mentally disagreeable feeling with this kind of nature can be called *gehasita domanassa vedanā*. These are (6) kinds of *gehasita domanassa vedanā*. (M-3-260-261)

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Those *gehasita domanassa vedanā* are also known as *sāmisa dukkha vedanā* which are not worth subsisting. The practising person who wants to keep those *sāmisa dukkha vedanā* in mind, can discern by

1. taking any object of (6) kinds which are unavailable and bringing forth unhappiness or
2. taking any object of (6) kinds which were unavailable and bringing forth unhappiness in previous period respectively.

During discerning in that way both group of mental *dhammas* which are associating with the consciousness rooted in hatred and depended base-corporealities, object-corporealities must be kept in mind through discerning on mentally disagreeable feeling as priority. If one can discern in that way, it can be said when *sāmisa dukkha vedanā* is felt he discriminates *sāmisa dukkha vedanā* clearly.

(V).20. How mentally disagreeable feeling arises by taking past objects

Pāli Quotation (M-A-4-186) (M-ṭī-3-383)

There is a question that how mentally disagreeable feeling arises by taking (6) kinds of objects which had been acquired in past period, even though the former arises by taking (6) kinds of objects which are continuity present (*santati paccuppanna*).

The answer is as follows. _____

In the continuum of mind of person who remembers the past desirable objects through following on present desirable object which is not acquired through having heartfelt desire in a way that “as I can not acquire desirable object now through having heartfelt desire, I had not acquired desirable object in past period in similar way”, very strong mentally disagreeable feeling arises consequently. (*M-A-4-186*)

(V).21. *nirāmisā dukkha vedanā*

Pāli Quotation (M-3-261)

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After knowing on nature of impermanence, alteration, fading away and cessation of visible-objects, _____

In the continuum of mind of practising person who discerns this visible-object through taking into heart in such way that “there are various visible-objects of both previously experienced ones and recently occurring ones; those all kinds of visible-objects are, actually,

1. only *anicca dhammas* which can perish away just after arising,
2. only *dukkha dhammas* which are being oppressed by incessant phenomena of arising and perishing away,
3. only *vipariṇāma dhammas* which can change and alter through ageing-death” with the help of *vipassanā* knowledge,

The heartfelt desire to attain the Fruit-Knowledge of *Arahant* which is called *anuttara vimokkha* (incomparable liberation from defilements), due to occurrence of supreme kind of liberation from defilements is brought forth in a way that “now Noble Ones are approaching and staying into such Fruit-Knowledge of *Arahant*; when am I able to approach and stay in that Fruit-Knowledge of *Arahant*?” Thus the mentally disagreeable feeling arises in the continuum of mind of practising person who brings forth arising of heartfelt desire on *anuttara vimokkha dhamma*, due to presence of heartfelt desire (adoration). This kind of disagreeable feeling is called *nekkhammasita domanassa*. It is also known as *nirāmisā dukkha vedanā*. (Five kinds of remaining objects, audible-object etc., were also preached in similar way.) (*M-3-261*)

Pāli Quotation (M-A-4-187)

Various thoughts with intention to attain the Fruit-Knowledge of *Arahant* arises through hearing indirectly from Noble Ones, the Exalted One etc. The wishing is also done with regarding to the Fruit-Knowledge of *Arahant*. One’s mind is also observed in order to attain that Fruit-Knowledge of *Arahant*. During performing *samatha* and *vipassanā* practices (6) kinds of desirable objects appear in (6) kinds of doors of a virtuous person who has heartfelt desire on the Fruit-Knowledge of *Arahant* appropriately. When desirable objects appear in (6) kinds of doors those (6) kinds of objects called conditioned things are discerned as *anicca*, *dukkha*, *anatta* and *vipassanā* knowledge is brought forth to arise through occurring very subtle *piha dhamma* which is heartfelt desire on the Fruit-Knowledge of *Arahant*. Although one endeavours, to reach the Fruit-Knowledge of *Arahant* with strenuous

effort, he is unable to reach that goal. In the continuum of mind of practising person who is unable to reach the Fruit-Knowledge of *Arahant* in that way, the grief arises over and over through thinking in a way that _____

“even though I endeavour *vipassanā* practice with strenuous effort throughout this first half month, waxing of the moon; throughout this second half month, waning of the moon; throughout the whole month; throughout the whole year, it is unable to reach the Fruit-Knowledge of Arahant.”

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Those (6) kinds of mentally disagreeable feelings, which arise in the continuum of practising person with grief through copious flowing of tear-drops, like the most venerable *Mahā sīva Mahā Thero* who stayed in a cave near village, should be known as *nekkhammasita domanassa vedanā*. (*M-A-4-187*)

Pāli Quotation (M-ṭī-3-383) (Dī-ṭī-2-265)

The explanation of commentary (*M-A-4-186*) by which the Fruit-Knowledge of *Arahant* must be inferred with regarding to the term, *anuttara vimokkha*, is accomplished through *ukkaṭṭhaniddesa naya* (preaching methodology which shows supreme kind) in order to instruct the supreme *dhamma* which is the factor of liberating from defilements. It should be recognized those mentally disagreeable feelings which arise through grieving with failure, while *samatha* and *vipassanā* practices are performing with heartfelt desire on access absorption, full absorption, *vipassanā* absorption, lower kinds of Path-and Fruit-Knowledge, are also *nekkhammasita domanassa vedanā* only.

(V).22 The essence of above explanation

In this case, it does not mean that greed *dhamma* called *pihā* long for the Noble Fruit *dhamma* by taking object as directly. Even wholesome deeds without knowledge are also unable to take object of the supra-mundane *dhamma* directly. Actually those Supra-mundane *dhammas* are longed by means of inference in a way either through hearing indirectly that “Noble Fruit *dhammas* have these and these kinds of powers and attributes”, or through depending on knowledge which is capable of recognizing nature of supra-mundane *dhammas*, which becomes apparent in the presence of efficiency of learning scriptures, developing *samatha* and *vipassanā* practices.

Names and terminology of very superior and subtle *jhāna, magga, phala, nibbāna dhammas* also have very superior and subtle nature as those *dhammas*. Worldly persons, therefore, are unable to long for unacquired, unknown *jhāna, magga, phala, nibbāna dhamma* by taking objects directly. They can long for those *dhammas* by means of inference through taking objects of names, terminological concepts of *jhāna* (absorption), *magga* (Path), *phala* (Fruit), *nibbāna* (Eternal Peace). Now it is, therefore, explained on the arising of longing for (=greed *dhamma* called *pihā*) the supra-mundane Noble Fruit *dhamma* through hearing indirectly and through having inference, as “the longing (=subtle greed *dhamma* called *pihā*) for the Supra-mundane Noble Fruit *dhammas* arises in the continuum of mind of worldly virtuous persons”.

After apparent arising of longing for the Supra-mundane Noble Fruit *dhammas*, even though *vipassanā* practice is performed with strenuous effort in order to attain those Noble Fruit *dhammas*, the grief (=mentally disagreeable feeling) which arises over and over in the

continuum of mind of practising person who fails to attain those Noble Fruit *dhammas* is called *nekkhammasita domanassa vedanā*.

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Furthermore ___ the grief (= mentally disagreeable feeling) which arises by taking object of lost absorption *dhammas*, due to falling back of acquired absorptions or due to failure to attain acquired absorptions again, is also known as *nekkhammasita domanassa vedanā*.

If those *nekkhammasita domanassa vedanā* can be brought forth over and over, supporting factor of efficiency of relation of determinative dependence (*upanissaya paccaya*) can be attained, resulting in improvement of *samatha* and *vipassanā* practices. Then wholesome *dhammas* will increase many times over but decreased in unwholesome *dhammas*. The Exalted One, therefore, preached that those *nekkhammasita domanassa vedanā* are worth subsisting in *Sakkapañha Sutta*. In this place the commentary showed an example of the Most Venerable *Mahāsīva Mahā Thero*.

(v) 23 Mahāsīva Mahā Thero(Dī-A-2-319, 322)

The Most Venerable *Mahāsīva Mahā Thero* taught buddhist scriptures to many thousands *bhikkhus* belonging to (18) religious sects. Thirty thousands *bhikkhus* had reached into the Noble Fruit of Arahant through abiding by that *Mahā Thero*'s admonishment. An arahant of those disciples was thoughtful of his teacher on one day as follows: _____

“There are incomparable indebtedness of our teacher in myself. How can I see my teacher's great indebtedness?”

When he bore in mind in this way he saw his teacher was still only worldly status (with the help of Super-psychic-knowledge) and then he came to his teacher by aerial journey with the power of Super-psychic knowledge after bearing in mind that _____

“Our teacher is the person who can be taken refuge in for others but not for himself really; I would like to advise that teacher.”

He approached to his teacher who was staying at the place where he was practising on day time and he did filial duties towards his teacher and he sat down at suitable place near his teacher. *Mahāsīva Mahā Thero* sounded him out matter about coming towards. The disciple replied his teacher that he wanted to learn a rejoicing *dhamma* preaching.

Mahā Thero rejected that it was no spare time to teach a rejoicing *dhamma* preaching for him.

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Afterwards alternate arguments between teacher and disciple were as follows: _____

Disciple : Bhante..... please let me ask questions while you are standing on the corridor where you think about on alms-round village.

Teacher : Other *bhikkhus* usually ask questions on that corridor also, *āvuso* ... sorry.

Disciple : Bhante..... please let me ask questions on the midway before you reach alms round village.

Teacher : Other *bhikkhus* usually ask questions on that midway also, *āvuso* ... sorry.

Disciple : Bhante..... let me please to ask questions at the place where you put on lower double robe neatly again.

Teacher : Other *bhikkhus* usually ask questions on that place also, *āvuso* ... sorry.

Disciple : Bhante..... please let me ask questions at the place where you put on upper double robe completely.

- Teacher : Other *bhikkhus* usually ask questions on that place also, *āvuso* ... sorry.
 Disciple : Bhante..... please let me ask questions at the place where you take bowl out from the bowl-bag.
 Teacher : Other *bhikkhus* usually ask questions on that place also, *āvuso* ... sorry.
 Disciple : Bhante..... please let me ask questions at the place where you take rest after going round for alms food, while you are drinking rice porridge.
 Teacher : *Mahā Theras* who usually ask meaning of commentary come and remove their doubts at that time also, *āvuso* ... sorry.
 Disciple : Bhante..... please let me ask questions when leave from the village after breakfast.
 Teacher : Other *bhikkhus* usually ask questions on that time also.
 Disciple : Bhante..... please let me ask questions on the midway during return back to monastery.
 Teacher : Other *bhikkhus* usually ask questions on that place.
 Disciple : Bhante..... please let me ask questions after lunch.
 Teacher : Other *bhikkhus* usually ask questions on that place.
 Disciple : Bhante..... please let me ask questions at the place where you practise daytime duties.
 Teacher : Other *bhikkhus* usually ask questions on that place.
 Disciple : Bhante..... please let me ask questions while you are washing legs on low wooden bedstead in order to get into monastery.
 Teacher : Other *bhikkhus* usually ask questions on that place.

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- Disciple : Bhante..... please let me ask questions while you are cleaning face.
 Teacher : Other *bhikkhus* usually ask questions on that time until arising of dawn, *āvuso* ... sorry.
 Disciple : Bhante..... please let me ask questions when you come to clean face after taking *dantapoṇa* (twig frayed at one end to clean the teeth)
 Teacher : Other *bhikkhus* usually ask questions on that time also, *āvuso* ... sorry.
 Disciple : Bhante..... please let me ask questions when you return back after brushing teeth with *dantapoṇa*.
 Teacher : Other *bhikkhus* usually ask questions on that time also, *āvuso* ... sorry.
 Disciple : Bhante..... please let me ask questions when you sit down inside the monastery.
 Teacher : Other *bhikkhus* usually ask questions on that time also, *āvuso* ... sorry.
 Disciple : Bhante..... if it is so, is it worth giving an appropriate time for meditation practice of oneself because no other need not ask questions while *vipassanā* practice, which is called wise attention (*yonisomanasikāra*), which is the factor for the sake of the Path-Knowledge, Fruit-Knowledge, *nibbāna* etc., is performing throughout the period with about two, three times changes of sitting deportment after cleaning face? Bhante ... you will have got no spare time for even moribund moment. Bhante ... you are similar to ornamental backdrop of a throne. You are dependence of others but not yourself. I've no desire to learn any rejoicing *dhamma* preaching from you.
 After the disciple asked in this way he returned back by aerial journey.

The Most Venerable *Mahāsīva Mahā Thero* thought in a way that _____

“this *bhikkhu* has no obligation of learning scriptures really; however as an iron goad is a good weapon which can admonish elephant, he comes to me with the purpose of admonishment similarly”.

Then he thought that “now it is impossible to leave from this monastery for the purpose of obligation of practice; when dawn arises I will go” and he taught scriptures throughout daytime, early part of the night, after putting bowl and double robes besides him. At last part of the night (=dawn time) when a *Mahā Thero* left from *Mahāsīva Mahā Thero* after learning Pali Texts he left the monastery together with that *Mahā Thero*.

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Those closest disciples who were waiting for learning scriptures thought that “our teacher left for any function to perform, such as relieving nature etc. Some *bhikkhus* thought *Mahā Thero* as a learner *bhikkhu* under the same teacher, due to seeing behind him hazily during arising of dawn.

The Most Venerable *Mahāsīva Mahā Thero* thought highly of himself that _____

“it is no difficulty to attain the Fruit of *Arahant* for me, I will return back within two or three days after reaching into the Noble Fruit of *Arahant* really”.

He left from monastery without informing closest disciples on 13th waxing of the moon, Wazo, the fourth month of the year. He went to a cave near village and he got on corridor. Although he performed *vipassanā* practice with strenuous effort he was unable to achieve the Fruit-Knowledge of *Arahant* on that day. He thought in a way that “I’ve reached this place by taking into heart in a way that the Fruit of *Arahant* will be accomplished within two or three days; however it is unable to reach now” on the full moon day of Wazo. He went into monsoon retreat and he sojourned during the Buddhist lent at that cave, near village with regarding on three months as three days through exerting all-out effort and thinking that “the Noble Fruit of *Arahant* will be known surely on the full moon day of Thadingyut: the seven month of the year.” Even though he performed *vipassanā* practice with heart and soul throughout three months, he was unable to accomplish to attain the Noble Fruit of *Arahant*.

On the full moon day of thadingyut, *mahāpavāraṇā** day, the Most Venerable *Mahāsīva Mahā Thero* thought that _____ “I’ve arrived this place with the purpose to attain the Noble Fruit of *Arahant* within two or three days. Even though three months for rains retreat had been passed it is unable to accomplish the Noble Fruit of *Arahant*. My companions in residence, who are performing *sāsanabrahmacariya* called training of morality, training of concentration, training of wisdom, and *maggabrahmacariya* called the Noble Path-Knowledge, reach into the Fruit-Knowledge of *Arahant* and now they will participate celebration called *visuddhimahā pavāraṇā**”.

*ceremony held at the end of the Buddhist lent where a monk has to ask other monks to reprimand him for any sin he may have committed.

Mahāsīva Mahā Thero wept tearfully through thinking in that way. Then he resolved to succeed through making very strong determination like rocky mountain as follow: _____

“It is unable to arise the Noble Path-Knowledge and Fruit-Knowledge for me through merely practising in four kinds of deportments on couch. _____

1. I never lie on my back without reaching into the Noble Fruit of *Arahant*.
2. I never clean legs without reaching into the Noble Fruit of *Arahant*.

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After resolving in this way he put the couch away.

The next rain retreat reached once again but the Noble Fruit of *Arahant* was unaccomplished. He always wept on every full moon day of Thadingyut called *pavāraṇā* day throughout (29) rain retreats called *vassa*.

Due to absence of washing with water for long time, *Mahā Thero's* legs became crack. Children of villagers stitched cracking sole of foot with thorns. When those children made fun each other they said “may my legs be crack like *Mahāsīva Mahā Thero's* legs.”

Mahā Thero has practised with strenuous effort throughout (30) years for attainment of the Noble Fruit of *Arahant* and on 30th *pavāraṇā* day he stood by leaning against wooden backdrop of a throne and thought as follows: _____

“Now I’ve reached into (30) years for performing obligations of *bhikkhu* but it is unable to reach the Noble Fruit of *Arahant*. Actually, neither Noble Path nor Noble Fruit is available in present life of myself. I’ve no opportunity to participate celebration of *pavāraṇā* together with companions in residence.”

During thinking in that way the grief, disagreeable feeling arose apparently in him and shedded tears copiously.

At that time a female heavenly being who was also crying stood at the place moderate far from *Mahā Thero*.

“Who is crying here?” Asked by *Mahā Thero*.

“Venerable Sir ... I’m a female heavenly being”, replied by her.

“Why are you crying? asked by *Mahā Thero* again.

Female heavenly being replied that “Venerable Sir ... the crying person can bring forth the Noble Path and Fruit. Venerable Sir ... if either one or two Noble Path and Fruit are available by crying for me, I would like to cry in this way”.

After replying by that female heavenly being in this way *Mahāsīva Mahā Thero* thought as follows: _____

* *Arahants* usually ask each other to reprimand, if any one sees, or hears, has doubt relating to any misdeed one may have committed.

“Oh! *Mahāsīva* ... even heavenly beings make fun together with you. Is it suitable to cry for you in this way?

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After arising of the knowledge of dreadfulness called *samvegañāṇa* when he developed *vipassanā* knowledge in cascade of advancement of knowledge successively the Noble Fruit of *Arahant* was accomplished by experiential knowledge.

That *Mahā Thero* who had become *Arahatship* thought that “now I will take rest by reclining deportment” and set small couch after cleaning inside monastery. Afterwards, he filled with water in the pot putting in front of stairway at the base of staircase and sat down on the low wooden bedstead after thinking that “it is good time to clean legs.”

When that Venerable *Mahāsīva Maha Thero's* closest disciples bore in mind that “our teacher who went away for performing obligations of *bhikkhu* reached into (30) years now; is he able or unable to accomplished the Supra-mundane *dhammas*?” and then they saw that he was sitting in order to clean legs after reaching into the Noble Fruit of *Arahant*. They thought that “While closest disciples, like us, are still alive recently, it is not suitable to clean his legs by himself; I have to clean our teacher’s legs”, and those thirty thousands *Arahants* approached towards *Mahāsīva Mahā Thero* by aerial journey.

After they bowed as a mark of obeisance and asked that

“the Most Venerable *bhante* ... we would like to wash your legs”.

“*Āvuso* ... it doesn't matter. My legs were lacking of washing any more about (30) years. I will wash myself”, said by *Mahā Thero*.

When the King of heavenly beings called *Sakka* bore in mind that “the Most Venerable *Mahāsīva Mahā Thero* has reached well into the Noble Fruit of *Arahant* now. Those thirty thousands closest disciples are not worth washing his legs, really. While layman devotee, like me, is still existing, it is not suitable to clean his legs by himself. I have to clean his legs just now”. After deciding in this way, the King *Sakka* and his queen, *Sujā* appeared spontaneously at the proximity of *sanghā*.

That King *Sakka* made opportunity to approach *Mahāsīva Mahā Thero* by leading of queen *Sujā* in front of him and asking *sanghā* that “please *bhante* ... let us give way to pass, she is lady”, and they bowed as a mark of obeisance. After squatting in front of *Mahā Thero* he asked that “the Most Venerable *bhante* ... I would like to clean your legs.”

At that time *Mahā Thero* replied that “my devotee King *Sakka* ... it doesn't matter. My legs were lacking of washing any more about (30) years. Human bodie's scent has got originally loathsome nature only for heavenly beings. Even though those heavenly beings who exist about (100) *yojana* far from human beings usually think human bodie's scent as putrid corpse hanging on neck. I will wash myself.

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“*Bhante* ... scent of your body is, actually, not apparent. The fragrance of your virtue is far and away the best fragrance which is spreading up to the Supreme plane. *Bhante* ... there is no fragrance better than fragrance of virtue.

Due to spreading of fragrance of virtue yourself, I arrive here”, asked by the King *Sakka*. After asking in this way he massaged lightly sole of *Mahā Thero's* legs. Legs became delicate like babies' legs. Then the King *Sakka* bowed as a mark of obeisance and returned back to heavenly world. (*Dī-A-2-319*) This is out and away the best efficiency of meditation practice which is very respectable and competitive among all kinds of efficiency of great gentlemen.

V.24. Way of discerning on *nirāmisa dukkha vedanā*

Even though (6) kinds of objects, visible-object etc., in other words, (5) kinds of clinging aggregates are discerned as objects of *vipassanā* practice, if grief arises, due to incapable of reaching into the Path-Knowledge and Fruit-Knowledge which are desired earnestly, both mental *dhammas* which are led by those mentally disagreeable feelings and depended base-corporeality object-corporealities must be kept in mind through and through. If (6) kinds of objects are discerned separately, one by one, there will be (6) kinds of *nirāmisa dukkha vedanā*.

V.25. *gehasita upekkhā = sāmisa upekkhā*

Pali Quotation (M-3-261)

When visible-object is seen by seeing-consciousness, due to presence of association with unwholesome *dhamma* which is factor of occurrence of stupid one, the *aññānupekkhā* (= neutral feeling with nescience) which arises in the continuum of mind of stupid person; who is indecisive one, due to nescience on prosperity of himself and others; who can bring forth numerous defilements; who does not conquer demarcation of defilement through

demarcation of the Noble Path; who does not conquer consequence of *paṭisandhi*, (due to inability to attain the Noble Path which is capable of prohibiting so as not to arise consequence called *paṭisandhi*); who never discern on visible-object as disadvantageous *dhamma* called *vipariṇāma dhamma* (alterable *dhamma*); who never discern on delusive *dhamma* (*sammoha dhamma*) as disadvantages called *anicca, dukkha, viparināma dhamma*; who is lacking both learning knowledge and practical knowledge; who is blind eye of wisdom on ultimate nature; can not overcome visible-object, in the next method, defilements which arise depending on visible-object. That neutral feeling is, therefore, called *gehasita upekkhā*. (M-3-261)

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Audible-object, olfactory-object, sapid-object, tactile-object, *dhamma*-object were also preached in similar way. There are (6) kind of *gehasita upekkhā*. Thus when desirable objects appear on (6) doors, as a fly that perches on solidified lump of molasses (jaggery, sugar), due to inability to overcome objects, visible-object etc., in the next method, defilements which arise depending on visible-object etc., it is neutral feeling, which arise through strong attachment on objects, visible-object etc., which depends on sensual desire. (Dī-A-2-323, M-A-4-187)

Pāli Quotation (M-ṭī-3-384)

Six kinds of objects, visible-object etc., are, indeed, *anicca-dukkha-anatta-a-subha dhammas*. The nature of nescience on real phenomena of *anicca, dukkha, anatta, a-subha* of those (6) kinds of objects, is *aññāṇa*. The basic meaning of *aññāṇa* is delusion called *moha*. The neutral feeling which arises together with delusion called that *aññāṇa* is designated as *aññāṇupekkhā*. That *aññāṇupekkhā* never discern on (6) kinds of objects called conditioned things as *anicca-kukka-anatta-a-subha* but it discerns as *nicca-sukha-atta-subha*. That way of discerning is called *a-samapekkhana* (= impertinent discerning). That *aññāṇupekkhā* is also known as *gehasita upekkhā*.

However, there is another kind of neutral feeling which associates with delusion as consciousness rooted in delusion and then the Sub-Commentator Sayadaw of *Mahāvagga* explains on *aññāṇupekkhā* which is worth desiring in this case as follows.

Pāli Quotation (Dī-ṭī-2-268)

Among (6) kinds of objects, when any kind of object appears in respective door, the delusion which is nescience on real nature of *anicca-dukkha-anatta-a-subha* of that object is not apparent but the nature of neutrality called *asamapekkhana* (= impertinent discerning) on the object as *nicca, sukha, atta, subha* is predominant.

In this section, especially discerning on desirable object as *subha* (= comely object) is apparent. Because the nature of nescience on real nature of *anicca, dukkha, anatta, a-subha* of object is not apparent, in this case, the neutral feeling which associates with greed, which arise through *asamapekkhana* (impertinent discerning) is worth desiring as *gehasita upekkhā*. (Dī-ṭī-2-268)

As mentioned in tables of *nāmakammaṭṭhāna*, Greed-group mental *dhammas* must be kept in mind through discerning on that *gehasita upekkhā vedanā* (= *sāmisa upekkhā vedanā*) as priority after respective desirable comely object and each door are kept in mind simultaneously. Afterwards depended base corporealities and object-corporealities must also be kept in mind continuously. If those corporeality-mentality can be kept in mind through and

through, it can be said when *sāmia upekkhā* is felt (he) distinguished as *sāmisa upekkhā vedanā* is felt clearly.

(V) 26. *nekkhammasita upekkhā*

Pāli Quotation (M-3-261-262)

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After knowing on nature of impermanence, alteration, fading away and cessation of visible-objects, _____

In the continuum of mind of practising person who discerns this visible-object through taking into heart in such way that “there are various visible-objects of both previously experienced ones and recently occurring ones; those all kinds of visible-objects are, actually,

4. only *anicca dhammas* which can perish away just after arising,
5. only *dukkha dhammas* which are being oppressed by incessant phenomena of arising and perishing away,
6. only *vipariṇāma dhammas* which can change and alter through ageing-death” with the help of *vipassanā* knowledge,

the neutrality (*upekkhā*) which is capable of looking on conditioned things unconcernedly arise. [In this case, both kinds of two mental concomitants, *upekkhā vedanā* (neutral feeling) and *tatramajjhata* (equanimity) are meant as neutrality (*upekkhā*). (*Dī-A-2-32*)] There is a kind of neutrality with such nature. That neutrality can overcome visible-object, in other words, defilements which arise depending on visible-object. That kind of neutrality is, therefore, worth designating as *nekkhammasita upekkhā*. (*M-3-261,262*)

Audible-object, olfactory-object, sapid-object, tactile-object, *dhamma*-object are also preached in similar way. There are (6) kinds of *nekkhammasita upekkhā*.

Pali Quotation (M-A-4-187) (M-ṭī-3-384)

In accordance with the preaching of the Exalted One in this way _____
when these groups of (6) objects, i.e,

1. (6) kinds of desirable-objects,
2. (6) kinds of undesirable-objects,
3. (6) kinds of moderate desirable-objects
(*iṭṭhamajjhātārammaṇa*) impinge on (6) kinds of doors appropriately _____
1. these (6) kinds of *nekkhammasita upekkhā vedanā* which are associating with *vipassanā* knowledge can arise in the continuum of mind of practising person who does not attach on (6) kinds of desirable-objects through lust (= who is performing *vipassanā* practice by three general characters so as not to attach with lust);
2. these (6) kinds of *nekkhammasita upekkhā vedanā* which are associating with *vipassanā* knowledge can arise in the continuum of mind of practising person who does not sin against on (6) kinds of undesirable-objects through anger (= who is performing *vipassanā* practice by three general characters so as not to sin against with anger);
3. These (6) kinds of *nekkhammasita upekkhā vedanā* which are associating with *vipassanā* knowledge can arise in the continuum of mind of practising person who lacks vacillation, due to knowing and seeing on the nature of *anicca*, *dukkha*, *anatta* of those

desirable objects, undesirable objects, moderate desirable objects which are called *asamapekkhana* (= objects for impertinent discerning).

(V).27. *asamapekkhana*

In the commentary of *Mahāvagga, Dīghanikāya* page 323, it is found this word as “*asamapekkhanena*”. In the sub-commentary of that *Mahāvagga* that term, *asamapekkhanena*, is explained as follows.

Pali Quotation (M-ṭī-2-268)

In the commentary of *Uparipaṇṇāsa (M-A-4-187)* and sub-commentary of *Uparipaṇṇāsa (M-ṭī-3-384)*, however that term is found as ‘*asamapekkhane*’ as shown in above. Although there are two varieties of terms, *asamapekkhanena* and *asamapekkhane*, the basic meaning is correct. Essence of those commentaries and sub-commentaries is as follows: _____

Due to inability to lead through wise-attention on object as *anicca, dukkha, anatta, asubha*; due to incapable of taking into heart real nature of *anicca, dukkha, anatta, asubha* of object properly; due to presence of impertinent discerning on object as *nicca, sukha, atta, subha*, when desirable object is experienced foolish worldly person without eye of wisdom on ultimate nature usually attaches on that object with lust; when undesirable object is experienced he usually sins against it with anger, he will usually disappointed, sorrowful, weeping and wailing in grief. Similarly _____ due to lack of eye of wisdom on ultimate nature of three kinds of objects i.e, desirable object, undesirable object, moderate desirable object, when those (6) kinds of objects impinge on respective doors appropriately he usually sees on those objects as *nicca, sukha, atta, subha* impertinently, resulting in having wrong knowing. He can, therefore, be designated as indecisive person. Therefore those (6) kinds of objects with three varieties called desirable object, undesirable object, moderate desirable object are objects which are deserving to see as *nicca, sukha, atta, subha* impertinently for foolish worldly person who is lacking eye of wisdom on ultimate nature. The wise and virtuous person, however, knows and sees those (6) kinds of objects with three varieties called desirable object, undesirable object, moderate desirable object as *anicca, dukkha, anatta, asubha* properly and penetratively without bewilderment as they really are. It means these (6) kinds of *nekkhammasita upekkhā vedanā* can arise in the continuum of mind of practising person who does not bewilder with delusion in that way.

(V).28. Way of discerning on *nekkhammasita upekkhā vedanā*

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That *nekkhammasita upekkhāvedanā* is also known as *nirāmisā upekkhāvedanā*. After taking each object of those (6) kind of objects, visible-object etc., _____

(1) the virtuous practising person must discern as *anicca* through taking object of *phenomenon* of arising and perishing away. Continuity of impulses of mind-door-cognitive process with *vipassanā* knowledge, which are realizing as *anicca*, will arise consequently. Those mental *dhammas* consisting in each mind moment of mind-door-cognitive process must be kept in mind through discerning on the feeling as priority. If mental *dhammas* are kept in mind through discerning on mentally agreeable feeling as priority, it can be said *nirāmisā sukhavedanā* is realized as it really is; if mental

dhammas are kept in mind through discerning on neutral feeling as priority, it can be said *nirāmisā upekkhāvedanā* is realized as it really is.

- (2) Afterwards, depended base-corporealities of those mental *dhammas* and object-corporealities must also be kept in mind continuously. (Way of discerning has been presented previously.)

(V).29. *nekkhammasitavedanā = sevītabba vedanā*

Above kinds of *nirāmisā sukhavedanā*, *nirāmisā dukkha vedanā*, *nirāmisā upekkhā vedanā* which are also designated as *nekkhammasitā vedanā* are out and out the highest status. Those are very difficult feelings to be arisen in the continuum of mind of *meditators* who do not reach into the field of ultimate nature by insight knowledge. The Exalted One preached on those *nekkhammasitā vedanā* through the preaching methodology called *ukkaṭṭhā niddesa naya* (showing on the best ones). Those *nekkhammasitā vedanā* are deserving to be subsisted for every virtuous person who has heartfelt desire on *nibbāna*. Those kinds of *nekkhammasitā vedanā*, in other words, *nekkhammasitā vedanā* which are also available in the continuum of mind of virtuous persons who are lacking *vipassanā* knowledge are explained in commentary and sub-commentary of *Mahāvagga* as follows. ____

Pali Quotation (Dī-A-2-317) (Dī-A-2-323) (Dī-ṭī-2-269, Itivuttaka-A-331)

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