

"namo tassabhagavato arahato sammāsambuddhassa"

NIBBĀNA GĀMINIPAṬIPADĀ
SECTION OF *NĀAMAKAMMATṬHĀNA*

(PRACTICE ON MENTALITY)

VOLUME II

Page 501 - 550

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PAGE-501

Through aiming at in a way that “I must liberate from suffering of rounds of rebirth”, these all kinds of obligations of practices, viz., the practices of person who goes to *bhikkhus* in order to ordain as Buddhist monk; the practices of a *bhikkhu*; the practices of *bhikkhu* who always follows strictly *catupārisuddhisīla* (four kinds of thoroughly purified moral conducts); the practices of *bhikkhu* who purifies those *catu-pārisuddhisīla* so as to be clear through and through; the practices of *bhikkhu* who follows austere regimen to forsake lust (*dhutanga*) (of which there are thirteen); the practices of *bhikkhu* who is developing *samatha* practices, *kaṣiṇa*-objects, preliminary objects (*parikamma*) etc., are worth desiring as *nekkhamma* (renunciation) in this case.

1. Life of a *bhikkhu* is called *nakkhamma*, due to capable of liberating from bondage called marriage life.
2. The first absorption (*jhāna*) is called *nekkhamma*, due to capable of liberating from hindrances (*nīvaraṇa*).
3. The Eternal Peace called *nibbāna* is called *nekkhamma*, due to capable of liberating from all kinds of conditioned things (*sañkhāra dhamma*).
4. *Vipassanā* practice is called *nekkhamma*, due to capable of liberating from unwholesome *dhammas* which can discern as *nicca, sukha, atta, subha*.
5. All kinds of wholesome *dhammas* are also called *nekkhamma*, due to capable of liberating from unwholesome *dhammas*.

Thus and thus above all these *dhammas* are called *nekkhamma*, due to capable of liberating from respective opposite *dhammas*.

Those mentally agreeable feeling, mentally disagreeable feeling, neutral feeling which arise by means of *nekkhamma* (renunciation), *vipassanā*, *anussati* (repeated contemplation), the first absorption etc., are the feelings which are worth subsisting (*sevittabbavedanā*).

Those numerous kinds of wholesome mentally agreeable feelings, viz, mentally agreeable feeling which associates with wholesome consciousness which arises during going towards *bhikkhus* for ordination; mentally agreeable feeling which associates with wholesome consciousness which arises by taking object of those wholesome deeds again; mentally agreeable feeling which associates with wholesome consciousness which arises during restraining with moral conducts; mentally agreeable feeling which associates with wholesome consciousness which arises by taking object of preserved morality again; mentally agreeable feeling which associates with wholesome consciousness which arises during purifying *catupārisuddhisīla* so as to be clear through and through; mentally agreeable feeling which associates with wholesome consciousness which arises by taking object of purified virtue again; mentally agreeable feeling which associates with wholesome consciousness which arises during fulfilling austere regimen to forsake lust (*dhutanga*); mentally agreeable feeling which associates with wholesome consciousness which arises by taking object of practice of *dhutanga* again; mentally agreeable feelings which associate with first absorption, second absorption, third absorption which arise by developing preliminary work of mindfulness of breathing etc., wholesome mentally agreeable feelings which arise by taking objects of those absorption *dhammas* and the fourth absorption etc., again; mentally agreeable feeling which associates with *vipassanā* knowledge mentally agreeable feeling which is satisfying by taking object of *vipassanā* knowledge again; mentally agreeable feeling which associates with access concentration which arises through developing *anussati kammatṭhāna* (repeated contemplation); are mentally agreeable feelings which are worth subsisting really. Due to subsisting on those mentally agreeable feeling, unwholesome *dhammas* become decreased but wholesome *dhammas* can increase, resulting in deserving to subsist on those feelings.

PAGE-502

2. These kinds of mentally disagreeable feelings which arise by depending upon ordination; practice of morality, practice of *dhutanga* etc.; practices of performing preliminary objects of *kaṣiṇa*-objects etc.; falling back of absorptions, first absorption etc.; practices of repeated contemplations called *anussati-kammaṭṭhāna*; *vipassanā* knowledge, due to inability to lead so as to reach the Path-Knowledge and Fruit-Knowledge, are mentally disagreeable feelings which are worth subsisting really.
3. These kinds of neutrality which arises by depending upon various renunciation elements mentioned above; wholesome neutral feeling which arises together with those wholesome *dhammas* called *nekkhamma dhātu*; neutral feeling which is associating with *vipassanā* knowledge; *vipassanupekkhā* called the mental concomitant, *tatramajjhataṭṭā* (equanimity), neutral feeling which arises through repeated contemplations called *anussatikammaṭṭhāna*; neutrality called *tatramajjhataṭṭā* which arises by taking object of first absorption, second absorption, third absorption neutral feeling which associates with the fourth absorption, neutral feeling which arise by depending upon that fourth absorption; are neutrality which are worth subsisting really.

The righteous *meditator* who keeps mentality-corporeality in mind through discerning on the feeling as priority must discern those *sāmisā sukha*, *sāmisā dukkha*, *sāmisā upekkhā vedanā* which are also called *gehasita somanassa*, *domanassa*, *upekkhā* and *nirāmisā upekkhā*, *nirāmisā dukkha*, *nirāmisā upekkhā* which are also called *nekkhammasita somanaasa*, *domanassa*, *upekkhā* through expanding one's intelligence. He has to endeavour to keep mentality-corporeality in mind through discerning on the feeling as priority.

During keeping mental *dhammas* which arise by taking object of (28) kinds of corporealities, if he can keep mental *dhammas* which are consisting in both wholesome and unwholesome five-doors-cognitive process in mind through discerning on the feeling as priority, the ways of keeping *sāmisā sukha*, *dukkha*, *upekkhā vedanā*, *nirāmisā sukha*, *dukkha*, *upekkhā vedanā* in mind are also inclusive in those mental *dhammas*.

During keeping in mind continuity of consciousness of wholesome morality impulses of mind-door-cognitive process called *sammāvācā*, *sammākammanata*, *sammā ājīva*, if one can discern the feeling as priority, the ways of keeping *nirāmisā sukha vedanā*, *upekkhā vedanā* in mind are also inclusive. When mentally disagreeable feeling arises by depending on those *silamagganga* (factors of path of morality), if one can keep those unwholesome *dhammas* in mind through discerning on the disagreeable feeling as priority, it can be said *nirāmisā dukkha vedanā* can be kept in mind.

It should be understood those various ways of keeping mental *dhammas* of *anussati bhāvanā*, *buddhānussati*, *maraṇānussati* etc., in mind in similar way.

PAGE-503

During keeping absorption mental *dhammas* in mind, if one can discern the feeling as priority, those ways of keeping *nirāmisā sukha vedanā*, *upekkhā vedanā* are also inclusive. When mentally disagreeable feeling arises by either depending on those absorptions or due to falling back of acquired absorption, if one can keep mental *dhammas* of hatred group in mind through discerning on the disagreeable feeling as priority, the way of keeping *nirāmisā dukkha vedanā* is also inclusive.

V.30. *vedanā* (feeling) and *anusaya* (underlying tendency)

Pali Quotation (M-3-332-333)

= **Bhikkhus** ... seeing-consciousness arises by depending upon eye-door and visible-object. Due to coincidence of three **dhammas** called eye-door, visible-object, seeing-consciousness, the contact (**phassa**) arises consequently. Due to presence of the factor called contact, any kind of feelings, **sukha** or **dukkha** or **upekkhā** arises. When that person comes in contact with agreeable feeling he likes the visible-object extremely; he yearns and exists through obsessing as much as swallowing; underlying tendency of lust (**rāgānusaya**) is embedded in the continuum of mind of that person. When disagreeable feeling is come in contact with he grieves; he is wearied, he weeps and wails in grief; he laments and reaches into bewilderment; underlying tendency of hatred is embedded in the continuum of mind of that person. When neutral feeling is come in contact with he does not know any kind of the phenomenon of arising (= nature of origin of arising and nature of arising); or the phenomenon of ceasing (= nature of origin of cessation and nature of cessation) of that neutral feeling or nature of deserving to please; or faults (called **anicca, dukkha, vipariṇāma dhamma**); or factors of liberation, as it really is; underlying tendency of ignorance is embedded in the continuum of mind of that person. **Bhikkhu** ... there is, actually, no circumstance so as to be capable of extinguishing of **kilesa dukkha, samsāra vaṭṭa dukkha** in present life without removing the underlying tendency of lust on agreeable feeling; without abrogating the underlying tendency of hatred on disagreeable feeling; without annulling the underlying tendency of ignorance and without bringing forth knowledge on neutral feeling. (It was preached similarly on ear-door, audible-object etc.) (M-3-332,333)

PAGE-504**Pali Quotation (M-3-333,334)**

Bhikkhus ... seeing-consciousness arises by depending upon eye-door and visible-object. Due to coincidence of three **dhammas** called eye-door, visible-object, seeing-consciousness, the contact (**phassa**) arises consequently. Due to presence of the factor called contact, any kind of feelings, **sukha** or **dukkha** or **upekkhā** arises. When that person comes in contact with agreeable feeling he does not like visible-object; he does not yearn, exist as much as swallowing; underlying tendency of lust is not embedded in the continuum of mind of that person. When disagreeable feeling is come an contact with he does not grieve; is not wearied; he does not weep and wail in grief; he does not lament and reach into bewilderment; underlying tendency of hatred is not embedded in the continuum of mind of that person. When neutral feeling is come in contact with he knows both the phenomenon of arising (= nature of origin of arising and nature of arising); the phenomenon of ceasing (= nature of origin of cessation and nature of cessation) of that neutral feeling; nature of deserving to please; faults (called **anicca, dukkha, vipariṇāma dhamma**); and factor of liberation from neutral feeling, as they really are; underlying tendency of ignorance is not embedded in the continuum of mind of that person. **Bhikkhu** ... there are, indeed, circumstances so as to be capable of extinguishing of **kilesa dukkha samsāra vaṭṭa dukkha** in present life through removing of underlying tendency of lust on agreeable feeling; through abrogating of underlying tendency of hatred on disagreeable feeling; through annulling of underlying tendency of ignorance and through bringing forth knowledge on neutral feeling. (It was preached similarly on ear-door, audible-object etc.) (M-3-333,334)

According to these preaching found in **Cha chakka Sutta** by the Exalted One, because **saupādisea nibbāna** which is extinguishment of **kilesa dukkha** and **anupādisea nibbāna** which is extinguishment of **samsāra vaṭṭa dukkha** (= suffering of rounds of rebirth) can

never arise in the continuum of mind of virtuous person without removing underlying tendency of lust which is embedded in the wake of agreeable feeling; without abrogating underlying tendency of hatred which is embedded in the wake of disagreeable feeling; without annulling underlying tendency of ignorance which is embedded in the wake of neutral feeling and without bringing forth knowledge, the virtuous practising person has to endeavour in order to disappear ignorance but to arise enlightenment with strenuous effort. During endeavouring in that way it is not enough knowing disagreeable feeling only but agreeable feeling and neutral feeling are also essential to be known as they really are.

The virtuous practising person has to fulfil the ability to discern and distinguish

1. both every feeling which consists in each mind moment of cognitive processes which arise in fixed route of mind successively;
2. and associating mental *dhammas* of those respective feeling within each mind moment,
3. and depended base-corporealities of mental *dhammas*, together with that feeling and object-corporealities. It should be recognized on those consciousness which are free from cognitive process (*vīthimutta citta*) in similar way.

PAGE-505

anusaya (underlying tendency) _____

The term, *anusaya dhātu*, means that it is not defilement which arises apparently in three-time-phases called *upāda-ñhi-bhanga*. It is only a kind of efficiency (= latent energy) of defilement which can arise by basing on improper way of taking into heart (= unwise attention) object after successive benefiting factors of contact-feeling which are arisen in the wake of coincidence of base (*vatthu*) and object. Every person has to endeavour to disappear ignorance and to acquire enlightenment so as to remove those underlying tendencies completely.

(V).31. Disappearance of ignorance-acquiring enlightenment

Pali Quotation (Sam-2-259)

1. If eye-transparent-element = eye-door,
2. visible-objects,
3. seeing-consciousness,
4. eye-contact (*cakkhusamphassa*),
5. each *sukha vedanā*, *dukkha vedanā*, *upekkhā vedanā* which arises by depending on eye-contact, can be known and seen by *vipassanā* knowledge _____
 - (a) as *annicca*,
 - (b) as *dukkha*,
 - (c) as *anatta*,
 - (d) as a-*subha* _____

the ignorance (*avijjā*) will disappear and enlightenment will be acquired (*Sam-2-259*)

Therefore, if the virtuous *meditator* wants to perform (*vedanā nupassanā satipaṭṭhāna*), after keeping mentality corporeality in mind through discerning on the feeling as priority and then causal *dhammas* are scrutinized _____

he has to perform *vipassanā* practice diligently through

1. dividing two groups called twofold corporeality-mental method, or
2. dividing five groups called fivefold aggregates method, or
3. dividing twelve groups called twelvefold bases method, or

4. dividing eighteen groups called eighteenfold elements method and those conditioned things must be discerned as *anicca, dukkha, anatta*.

PAGE-506

(v) 32. First stage of *cittānupassanā saṭipatṭhāna*

Pāli Quotation (M-1-76)

= *Bhikkhus*.... How does the *bhikkhu* discern steadfastly on the consciousness (*citta*)?

Bhikkhus, the *bhikkhu* following my Teaching knows (i.e. is aware of)

1. the consciousness accompanied by lust (*rāga*), as “consciousness with lust”;
2. he knows the consciousness unaccompanied by lust, as “consciousness without lust”;
3. he also knows the consciousness accompanied by anger (*dosa*), as “consciousness with anger”;
4. he also knows the consciousness unaccompanied by anger, as “consciousness without anger”;
5. he also knows the consciousness accompanied by delusion (*moha*), as “consciousness with delusion”;
6. he also knows the consciousness unaccompanied by delusion, as “consciousness without delusion”;
7. he also knows the indolent state of consciousness (*samkhitta citta*), as “Indolent state of consciousness”;
8. he also knows the distracted state of consciousness (*vikkhitta citta*), as “Distracted state of consciousness”;
9. he also knows the developed state of consciousness (*Mahaggata citta*), as “Developed state of consciousness”;
10. he also knows the undeveloped state of consciousness (*a-mahaggata citta*), as “Undeveloped state of consciousness”;
11. he also knows the inferior state of consciousness (*sa-uttara citta*), as “Inferior state of consciousness”;
12. he also knows the superior state of consciousness (*anuttara citta*), as “Superior state of consciousness”;
13. he also knows the consciousness in a state of concentration (*samāhita citta*), as “Consciousness in a state of concentration”;
14. he also knows the consciousness not in a state of concentration (*asamāhita citta*), as “Consciousness not in a state of concentration”;
15. he also knows the liberated state of consciousness (*vimutta citta*), as “Liberated state of consciousness”;
16. he also knows the un-liberated state of consciousness (*avimutta citta*), as “Un-liberated state of consciousness”; (*M-1-76*)

Basic meaning and way of unlocking the hidden meaning of these consciousness can be seen page 74, this volume.

V.33. Specified rules

1. *samkhittena vā vitthārena vā pariggahite rūpakammaṭṭhāna. (Abhi-A-2-252, M-A-1-280)*

= According to specified rules found in commentaries that “after keeping *rūpakammaṭṭhāna* in mind through either brief method or detailed method of four elements meditation” _____

the practicing person who wants to develop this *cittānupassanā saṭipatṭhāna* _____ must accomplish to distinguish and keep corporeal *dhamma* in mind beforehand.

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

= In the insight of such practicing person, the consciousness is apparent; that practicing person also keeps *phassapañcamaka dhamma* in mind and distinguishes through taking into heart in a way that _____ “not only this consciousness but also contact which is capable of coming into contact with that object arise together with consciousness; the feeling which is capable of tasting that object, also arises; the perception, which is capable of perceiving by making mark, also arises; the volition which is capable of urging associating *dhammas* in order to reach towards that object, also arises”. (Abhi-A-2-252, M-A-1-280)

Thus, in accordance with specified rules found in commentaries, the virtuous practicing person should not discern and keep consciousness only in mind. But he has to discern all associating mental concomitants within every mind moment together with consciousness through breaking down each compactness of mentality called *nāmaghana* by penetrative insight knowledge in order to reach ultimate nature of mentality. This is the second important rule which must also be followed respectfully.

PAGE-508

Without following and fulfilling these two rules,

1. accomplishment to keep corporeal *dhamma* in mind,
2. keeping all associating mental *dhammas* of each consciousness in mind,

if one performs *cittānupassanā saṭipatṭhāna*, even though one’s flesh will be bruised and one’s bone will be rotten, the arising of true *vipassanā* knowledge will be farther than distance between sky and earth really. All virtuous persons should like to keep awareness.

Here the first stage of *cittānupassanā saṭipatṭhāna* is finished.

PAGE-509

(V) 34. First stage of *dhammānupassana saṭipatṭhāna*

Pāli Quotation (M-A-1-285) 3 paragraphs (Abhi-A-2-256)

After preaching on *cittānupassanā saṭipatṭhāna* through (16) varieties, henceforward

_____ the preaching, *Kathaṅca bhikkhave* etc., was preached in order to preach *dhammānupassana saṭipatṭhāna* through (5) varieties, viz

1. *nīvaraṇa pubba* = section on the Hindrances
2. *khandha pubba* = section on the Five Aggregates
3. *āyatana pubba* = section on the Twelve Sense-Bases
4. *bojjhanga pubba* = section on seven Factors of Enlightenment
5. *sacca pubba* = section on the Four Noble Truths. (M-A-1-285)

In other words, the Exalted One gave a discourse on the way of keeping pure corporeal *dhamma* in mind by means of *kāyānupassanā saṭipatṭhāna*; he gave a discourse on the way of keeping pure mental *dhamma* in mind by means of *cittānupassanā saṭipatṭhāna*; henceforward _____ the Exalted One went on with the discourse, *dhamma nupassanā saṭipatṭhāna*, “*Kathañca bhikkhave* etc., in order to expound way of keeping both corporeal and mental *dhammas* in mind by means of *dhamma nupassanā saṭipatṭhāna*. (M-A-1-285)

In the next method _____ only the way of keeping corporeal aggregate in mind (= Knowledge of Discerning on the Corporeality, *rūpapariggaha ñāṇa*) was preached by means of *kāyānupassanā saṭipatṭhāna*. Only the way of keeping feeling aggregate in mind (= Knowledge of Discerning on the Feeling) was preached by means of *vedanā nupassanā saṭipatṭhāna*. Only the way of keeping consciousness aggregate in mind (= Knowledge of Discerning on the Consciousness) was preached by means of *cittānupassanā saṭipatṭhāna*.

PAGE-510

Henceforward _____ The Exalted One began *dhammānupassana saṭipatṭhāna*, “*Kathañca bhikkhave* etc., in order to expound the ways of keeping perception aggregate, formation aggregate also in mind (= Knowledge of Discerning on the Perception, *saññāpariggaha ñāṇa*, Knowledge of Discerning on the Formations, *sañkhāra pariggaha ñāṇa*) through discerning on associating mental *dhammas* as priority. (Abhi-A-2-256, M-A-1-285)

Pāli Quotation (M-ṭī-1-373)

With regard to the term, *saññā sañkhārakkhandhapariggahampi*, which is found in commentary, the term, *pi* (also), must be inferred as ways of keeping all five clinging aggregates in mind must be added because feeling aggregate, consciousness aggregate, corporeal aggregate are also inclusive in those perception aggregate and formation aggregate. Pure perception aggregate and formation aggregate are unable to arise in the absence of feeling, consciousness, depended base-corporealities and object-corporeality (in the five-groups-existence). Therefore, although the ways of keeping perception aggregate, formation aggregate in mind are preached significantly by means of *dhammānupassana*, feeling aggregate and consciousness aggregate which arise together with those perception aggregate and formation aggregate within the same moment must also be kept in mind. Over and above four mental aggregates are discerned corporeal aggregate called depended base-corporealities of those four mental aggregates and object-corporeality must also be kept in mind. Although perception aggregate and formation aggregate only are preached all five clinging aggregates must be kept in mind. It is because remaining three aggregates are included in those perception and formation aggregates really. (It is called preaching methodology of *antogadha naya*, including method). (M-ṭī-1-373)

In accordance with this explanation it should be recognized that among three ways of keeping *nāmakammaṭṭhāna* in mind the way of keeping mental *dhammas* in mind through discerning on the contact as priority is inclusive in this Section of *dhammānupassana saṭipatṭhāna*. It is because contact is a *dhamma* which is inclusive in the formation aggregate.

(V) 35. First stage of *nīvaraṇapubba* (= section on hindrances)

Pāli Quotation (M-1- 76, 77)

Bhikkhus, how does the *bhikkhu* discern steadfastly on **dhamma** (mental and physical phenomena) (and perceive that they are just phenomena without any entity or soul)? *Bhikkhus*... The *bhikkhu* following my Teaching discerns steadfastly on the mental phenomena of the five hindrances. And how does the *bhikkhu* discern steadfastly on the five hindrances, (and perceive their soulness nature)?

PAGE-511

Bhikkhus... When sense-desire (**kāmacchanda**) is present apparently in his internal continuum the *bhikkhu* following my Teaching knows “There is sense-desire in my internal continuum”; or when sense-desire is not present in his internal continuum he knows “There is no sense-desire in my internal continuum”.

Furthermore he knows the factor how the sense which has not yet arisen comes to arise; and he knows the factor how the sense-desire that has already arisen comes to be discarded; and he knows the factor how the discarded sense-desire will not arise in the future. (**M-1-76, 77**)

Remaining kinds of hindrances, ill-will (**vyāpāda**), sloth and torpor (**thinamiddha**), distraction and remorse (**uddhacca-kukkucca**), skeptical doubt (**vicikicchā**) were also preached continuously in similar way. (**See M-1-77**)

1. **nīvaraṇa** (hindrances) _____

Those **dhmmas** which are capable of prohibiting not to arise wholesome **dhmmas**, absorption etc., are called **nīvaraṇa** (hindrances). In this **Mahāsaṭṭipāṭṭhāna** Sutta, the Exalted One preached on those hindrances **dhmmas** in five varieties.

1. **kāmacchanda nīvaraṇa** = The craving (**taṅhā**) (=greed) which is heartfelt desire on sensual pleasure is called **kāmacchanda**. Due to ability to hinder so as not to arise wholesome **dhmmas**, absorption etc., that **kāmacchanda** is designated as **kāmacchanda nīvaraṇa**.
2. The anger (**dosa**) which wants to destroy being, conditioned things is called **vyāpāda** (ill-will).
3. The nature of sloth and torpor of consciousness and mental concomitants is called **thina-middha**.
4. The nature of distraction and nature of remorse are called **uddhacca-kukkucca**.
5. The nature of skeptical doubt on Triple Gems, action and consequence of action etc., is called **vicikicchā**.

Due to ability to hinder so as not to arise wholesome **dhmmas**, absorption etc., those **vyāpāda**, **thina-middha**, **uddhacca-kukkucca**, **vicikicchā** are designated as **vyāpāda nīvaraṇa**, **thina-middha nīvaraṇa**, **uddhacca-kukkucca nīvaraṇa**, **vicikicchānīva-nīvaraṇa**, respectively.

(V) 36. santa-asanta (apparent presence-not presence)

Pāli Quotation (Abhi-A-2-257, M-A-1-285) (Mūlaṭṭi-2-158)

PAGE-512

During arising of **vipassanā** knowledge with predominance of knowledge of **dhmmānupassanā** purified wholesome **dhmmas** only arise continuously but dirty unwholesome **dhmmas**, hindrance of sense-desire etc., are unable to arise. Those purified

dhammas and dirty *dhammas* can not arise simultaneously within the same mind moment, as two bulls fare yoked together. There is a reasonable question why it was preached in such way that hindrance *dhammas*, sense-desire etc., which are apparently present must be known by means of Knowledge of *dhammānupassanā*. The commentator Sayadaw, therefore, expounds the term, *santa* (apparent presence) as “*abhiḥhasamudācaravasena*”. Even though hindrances *dhammas*, sense=desire etc., are not present apparently through three-time-phases called *uppāda-thiti-bhanga* while the knowledge of *dhammānupassana* is arising, the former can arise, off and on, at other periods, resulting in saying that “hindrances *dhammas* are still present apparently in the continuum of mind of that practicing person”. The term, *asanta* (not presence), means those hindrances *dhammas* which are not present by means of either not frequent arising of unwholesome *dhammas*, hindrance of sense-desire etc., or accomplishment of eradicating by respective Noble Path *dhammas*.

(V) 37. A noticeable fact

The virtuous practicing person should like to scrutinize explanations of above *Pāli* Text, commentary, subcommentary carefully. In this case, discerned mental *dhammas* are unwholesome *dhammas*, sense-desire etc., while discerning Knowledge of *dhammānupassana* is, actually, continuity of great wholesome impulses of mind-door-cognitive process in the continuum of mind of worldly person and fulfilling person (*sekkha puggala*).

While discerned unwholesome *dhammas* are arising through three-time-phases called *uppāda-thiti-bhanga*, wholesome *dhammas* which are predominated with discerning knowledge of *dhammānupassanā* do not arise apparently and vice versa.

However the Exalted One also instructed to discern those unwholesome *dhammas*, which are not arising within three-time-phases called *uppāda-thiti-bhanga*, which can be said still existing *dhammas*, due to ability to arise, off and on, at other periods, in order to know discriminately by means of knowledge of *dhammānupassanā*. Commentary and sub-commentary also support that fact exactly. If list of Noble Ones who had enlightened and entered into the Eternal Peace called *nibbāna* is checked again, there were numerous Noble Ones who had got ability to discern past disappearing *dhammas* in the Noble Admonishment of the Supreme Buddha. Therefore it should be considered emphatically on the fact in the section of *nāmakammaṭṭhāna* “only present arising *dhammas* must be discerned as *vipassanā* practice”.

PAGE-513

(V)38. Origin of hindrance of sense-desire

Pāli Quotation (Sam-3-90, Abhi-A-2-257, M-A-1-285, 286)
(*Mūlaṭṭi-2-158*)

= Among those factors of arising and factors of discarding of hindrance of sense-desire, hindrance of sense-desire, arises apparently, due to improper way of taking into heart on object which is bore in mind as *subha*.

subhanimitta _____ It means that preceding sense-desire, which is capable of bearing in mind on object as “*subha*”, is also called *subha nimitta* (pleasant sign), because it is factor of arising of succeeding sense-desire. Comely pleasant object is also called *subhanimitta*, due to occurrence of deserving to bear in mind as “*subha*”.

a-yonisomanasikāra ____ It means the way of taking into heart object through non-factor of availability of prosperities called the Path-Knowledge, Fruit-Knowledge, *nibbāna* etc.

It is wrong way of taking into heart on five aggregates,

1. which are *anicca* as *nicca*; or
2. which are *dukkha* as *sukha*; or
3. which are *anatta* as *atta*; or
4. which are *a-subha* as *subha*.

Hindrance of sense-desire arises apparently in the continuum of mind of person who brings forth that **a-yonisomanasikāra** (= unwise attention) on that *subhanimitta* over and over. The Exalted One, therefore, preached as follows.

Bhikkhus... There is *subhanimitta*; there are also frequent practices of improper way of taking into heart on that *subhanimitta* through non-factor of availability of prosperity; these frequent practices of improper way of taking into heart are factors of both apparent arising of sense-desire which has not yet arisen and proliferation and plenty of sense-desire which has arisen. (*Sam-3-90; Abhi-A-2-257, M-A-1-285, 286*)

PAGE-514

(V) 39. Factors of discarding hindrance of sense-desire

Pāli Quotation (M-A-1-286) (Mūlaṭṭ-2-158)

In the next kind ____ discarding of that hindrance of sense-desire arises through proper way of taking into heart the object which is bore in mind as *asubha* (= *asubha nimitta*), which is factor of availability of prosperities, the Path-Knowledge, Fruit-Knowledge, *nibbāna* etc.

asubhanimitta ____ The absorption (*jhāna*) with loathsome object is also called **asubhanimitta**. Loathsome object is also called **asubhanimitta**. It should be recognized on absorption of loathsome nature as absorptions which arise by taking objects of

1. (10) kinds of meditation on foulness nature (= (10) kinds of corpses) found in section of *samatha* practice and
2. (32) bodily parts, hair etc.

If meditation on foulness nature is performed by taking any object of (10) kinds of corpses, swollen and rotten corpse of the same sex, the first absorption concentration can be obtained.

Furthermore ____ if meditation on foulness nature is performed by taking object of any kind of internal (32) bodily parts or the whole (32) bodily parts (= by taking object of foulness nature of any bodily part or the whole bodily parts), the first absorption concentration can be obtained. It was preached in *Girimānanda Sutta* by the Exalted One.

Meditation on foulness nature which is performed by taking object of corpse is designated as *a-viññāṇaka asubha kammaṭṭhāna* while meditation on foulness nature which is performed by taking object of foulness nature of (32) bodily parts of living beings is designated as *sa-viññāṇaka asubha kammaṭṭhāna* in *Vijaya Sutta* etc. (It can be seen in the section of *samatha* practice, Volume V.)

PAGE-515

yonisomanasikāra (wise attention)

It means the proper way of taking into heart object through factor of availability of prosperities, the Path-Knowledge, Fruit-Knowledge, *nibbāna* etc.

It is the proper way of taking into heart.....

1. the five aggregates, corporeal and mental *dhammas*, which are *anicca*, as *anicca*;
2. the five aggregates, corporeal and mental *dhammas*, which are *dukkha*, as *dukkha*;
3. the five aggregates, corporeal and mental *dhammas*, which are *anatta*, as *anatta*;
4. the five aggregates, corporeal and mental *dhammas*, which are *a-subha*, as *a-subha*;

The hindrance of sense-desire has already discarded in the continuum of mind of practicing person who brings fourth that kind of wise attention (*yonisomanasikāra*), over and over on two kinds of *asubha nimitta* which can be called those absorption of foulness nature, object of foulness nature. The Exalted One, therefore, preached as follows:_____

Bhikkhus..... there is *asubhanimitta*; there are also frequent practices of proper way of taking into heart on that *asubhanimitta* through factor of availability of prosperity, the Path-Knowledge, Fruit-Knowledge, *nibbāna*, etc., these frequent practices of proper way of taking into heart are factors of both non-arising of sense-desire which has not yet arisen and discarding of sense-desire which has arisen”.

In this case, the commentator Sayadaw expounded four kinds of unwise attention and four kinds of wise attention in order to show unwise attention and wise attention thoroughly without any remain. Among those four kinds

1. unwise attention, the way of taking into heart *asubha* as *subha* and
2. wise attention, the way of taking into heart *asubha* as *asubha* are worth desiring in this section on hindrance of sense-desire.

In the next method _____ The unwise attention, which is taking into heart five aggregates as *subha*, is benefited by remaining three kinds of unwise attention and three kinds of wrong perceptions, i.e., *nicca saññā* (permanence perception) *sukhasaññā* (happiness perception), *attasaññā* (self perception), through efficiency of relation of natural determinative dependence (*upanissaya satti*), Therefore remaining three kinds of unwise attention and *nicca saññā*, *sukha saññā*, *atta saññā* are conformed with that unwise attention which is capable of taking into heart object of foulness nature as *subha* (comely object). Therefore remaining kinds of unwise attention are worth desiring in this section showing hindrance of sense-desire.

Similarly _____ remaining three kinds of wise attention which are capable of taking into heart five aggregates as *anicca*, *dukkha*, *anatta* respectively and *aniccasaññā* (impermanence perception), *dukkha saññā* (suffering perception), *anattasaññā* (non-self perception), benefit the wise attention which is capable of taking heart five aggregates as *asubha* (foulness nature) and *asubhasaññā* (foulness perception) through efficiency of relation of natural determinative dependence.

PAGE-516

Therefore remaining three kinds of wise attention and *anicca saññā*, *dukkha saññā*, *anattasaññā* are conformed with the wise attention which is capable of taking into heart object of *asubha* as *asubha*. Therefore remaining kinds of wise attention are worth desiring in this section showing hindrance of sense-desire. (*Mūlaṭṭi-2-158*)

Among four kinds of *anupassanā ñāṇa*, called *aniccanupassanā ñāṇa*, *dukkhanupassanā ñāṇa*, *anattanupassanā ñāṇa*, *a-subhanupassanā ñāṇa*, in order to attain sharp, brave, purified, matured *anupassanā ñāṇa* of one kind, remaining kinds of *anupassanāñāṇa* are essential to benefit through efficiency of relation of determinative dependence. Only when those benefiting factors are available can that *anupassanā ñāṇa*

becomes sharp, brave, purified, matured. In this case, that kind of benefiting factor through efficiency of relation of determinative dependence is said as “conformed with”. (It will be explicit in section of *Vipassanā*, Volume V.)

(V) 40. Next method _____ (6) factors of discarding hindrance of sense-desire

These (6) kinds of *dhammas*, viz.,

1. learning *asubha nimitta* (= object of foulness nature)
 2. repeated developing meditation on foulness nature over and over,
 3. occurrence of the person with the leaf of door called mindfulness which always restrains with controlling faculties, eye etc.
 4. occurrence of the person who knows moderate measure of nourishment,
 5. occurrence of the person who has association with good teacher, good friends,
 6. presence of pertinent *dhamma* preaching relating to *asubhabhāvanā*, are for the sake of discarding sense-desire.
-
1. The person who learns (10) kinds of objects of foulness nature, swollen and rotten corpses etc., (= meditation on foulness nature) can discard sense-desire.
 2. The person who develops, brings forth that meditation on foulness nature also can discard sense-desire.
 3. The person with the leaf of door called mindfulness which always closes through consistent putting one’s mind into any kind of meditation practices so as not to enter inferior unwholesome *dhammas*, lust, anger, delusion etc., from (6) kinds of doors called controlling faculties, can discard sense-desire.
 4. The practicing person who knows moderate measure of nourishment through balancing diet without continuation of having for food into stomach with space where four or five mouthful of food but by filling with water during having for lunch, also can discard sense-desire. (*Abhi-A-2-257, 258*)

Some persons considered that “sloth and torpor can not suppress and overcome the person who knows moderate measure of nutriment; if drowsiness is absent, meditation practice can always be taken into heart, resulting in un-opportunity to enter sense-desire; therefore the person who knows moderate measure of nourishment can discard sense-desire”. (This is opinion of other school of thought called *vadantivāda*.) Due to lack of satisfaction on that *vadantivāda*, *Mūlaṭīka* Sayadaw expounded as follows. _____

PAGE-517

Although those persons of other school of thought said in that way, that person who knows moderate measure of nourishment can bring forth *āhārepaṭikula saññā* (= perception of loathsomeness nature on nourishment). When ingested foods are digested both faces, urine together with sweat, semisolid discharge from the eye, cerumen etc., which secrete from nine kinds of natural openings and during eating, smearing with colour, smell etc., on hand, in the buccal cavity, etc., are consequences of digestion of that nourishment. Meditation on foulness nature can be developed by taking object of foulness nature of those consequences, faces, urine, snot, spittle, etc. Colour-*kaṣiṇa* practices can be developed by taking object of colours of those bodily parts. Four great elements meditation can also be developed by taking object of four great elements of those bodily parts. That person who knows moderate measure of nourishment can therefore bring forth the knowledge which is capable of discerning foulness nature of consequence called digestion of that nourishment.

That person who knows moderate measure of nourishment can, therefore, bring forth the knowledge which is capable of discerning foulness nature of either recent ingested food within stomach or all (32) bodily parts where those nourishment (= *āhārajārūpa*) are spreading.

That person who knows moderate measure of nourishment can therefore bring forth the knowledge which is capable of discerning foulness nature of that nourishment which is the relation of determinative dependence of sense-desire.

That person who knows moderate measure of nourishment can therefore bring forth the knowledge which is capable of discerning occurrence of presence of depended factor of nutriment for all kinds of corporealities produced by four origins called *karajakāyā*. (Please see again *rūpakammaṭṭhāna*, Volume I.)

That person who knows moderate measure of nourishment can, therefore, discard sense-desire. (*Mūlaṭṭ-2-158, 159*)

5. The person who associates with good teacher and good friends, who are delighted with meditation on foulness nature, like Venerable *Tissa Mahā Thero* who always practiced meditation on foulness nature, also can discard hindrance of sense-desire.
6. Hindrance of sense-desire can be discarded through pertinent *dhamma* preaching relating to (10) kinds of meditation on foulness nature for four kinds of deportments, i.e., reclining, sitting, standing, walking. Therefore it was expounded that (6) kinds of *dhammas* are factors of discarding hindrance of sense-desire.

Furthermore ___ he distinguishes clearly on the nature of absolute cessation of hindrance of sense-desire, which has been discarded by these (6) factors, without reappearing in future through the Path-Knowledge of Arahant. (= He must endeavour in order to know clearly that nature.) (*Abhi-A-2-258*)

(In the aspect of preaching methodology of *Abhidamma*, all kinds of greed (*lobha*) can be designated as hindrance of sense-desire and then it explained that hindrance is eradicated by the Path-Knowledge of Arahant.)

PAGE-518

(V) 41. Origin of hindrance of ill-will

Hindrance of ill-will arises, due to improper way of taking into heart (= unwise attention) the *paṭighanimitta* (= emblem of hatred), through non-factor of availability of prosperities, the Path-Knowledge, Fruit-Knowledge, *nibbāna* etc.

1. Preceding hatred, which can bring forth injured mind, is also called *paṭighanimitta*, due to occurrence of factor of arising of succeeding hatred.
2. The object which can bring forth hatred, injured mind, is also called *paṭighanimitta*.

Unwise attention (*a-yonisomanasikāra*) is, actually, the same characteristic for all kinds of hindrance *dhammas*.

Hindrance of ill-will arises apparently in the continuum of mind of person who brings forth that *a-yonisomanasikāra* (= unwise attention) on that *paṭigha* over and over. The Exalted One, therefore, preached as follows.

Bhikkhus.... There is *paṭigha*; there are also frequent practices of improper way of taking into heart on that *paṭigha* through non-factor of availability of prosperity; these frequent practices of improper way of taking into heart are factors of both apparent arising of

ill-will which has not yet arisen and proliferation and plenty of ill-will which has arisen. (*Sam-3-91, 92; Abhi-A-2-258*)

(V) 42. Factors of discarding hindrance of ill-will

Discarding of that hindrance of ill-will arises through proper way of taking into heart (= wise attention) the *mettācetovimutti dhamma* called absorption of loving-kindness which associates with *mettā*, which is factor of liberating from opposite hindrance of mind, which is factor of availability of prosperities, the Path-Knowledge, Fruit-Knowledge, *nibbāna* etc. In those words, *mettāya cetovimuttiya*, both the full-absorption of loving-kindness and access-absorption of loving-kindness which are called *mettā*, are suitable,; for the term, *cetovimutti* (= *mettācetovimutti*), actually, only full-absorption of loving-kindness is suitable to infer. Wise attention called *yonisomanasikāra* has got the characteristic shown as above.

The practicing person who brings forth that wise attention, over and over, on those full-absorption of loving-kindness and access-absorption of loving-kindness, can discard hindrance of ill-will. (It refers to *vipassanā* discerning through generalizing on mental *dhammas* of absorption of loving-kindness called full-absorption, access-absorption, as *anicca, dukkha, anatta*.) The Exalted One, therefore, preached as follows;

PAGE-519

Bhikkhus..... there is *mettācetovimutti dhamma*; there are also frequent practices of proper way of taking into heart on that *mettācetovimuttidhamma* through factor of availability of prosperity, the Path-Knowledge, Fruit-Knowledge, *nibbāna*, etc., these frequent practices of proper way of taking into heart are factors of both non-arising of ill-will which has not yet arisen and discarding of ill-will which has arisen". (*Sam-3-91; M-A-1-271*)

(V) 43 Next method ____ (6) factors of discarding hindrance of ill-will

These (6) kinds of *dhammas*, viz.,

1. learning meditation which is the object of loving-kindness,
2. repeated developing meditation on *mettābhāvanā*, over and over,
3. bearing in mind the occurrence of one's own property as *kamma* only,
4. frequent performing the function of reasoning through knowledge,
5. occurrence of person who has association with good teacher, good friends,
6. presence of pertinent *dhamma* preaching relating to *mettābhāvanā*, are for the sake of discarding hindrance of ill-will.

1. *odissaka mettā* ____ Through taking object of these kinds of persons, ____
 - (a) *atta* = oneself (Absorption is not available through taking object of oneself.)
 - (b) *garu bhāvaniya* = respectable person with the same sex,
 - (c) *atippiya sahāya* = very affectionate friend with the same sex,
 - (d) *majjhata* = moderate affectionate neutral friend with the same sex,
 - (e) *verī* = enemy = hate person with the same sex,

mettābhāvanā is developed over and over, in the objects of persons shown in number (b,c,d,e) it can bring forth the absorption up to the third absorption. That kind of loving-kindness can be said as *odissaka mettā* (loving-kindness with demarcation of dedication).

anodissaka mettā

When absorption of loving-kindness can be entered in order to be equal efficiency of *mettā* on above five kinds of persons, *atta*, *garu bhāvanīya* etc., if demarcation of dedication as this person is *atta*, this person is *garu bhāvanīya* etc., is broken down, if equal efficiency of *mettā* on every person is available, that absorption of loving-kindness can be said as *anodissaka mettā* (loving-kindness without demarcation of dedication).

disāpharaṇamettā

The absorption of loving-kindness which is entered through spreading *mettā* on all beings existing in any kind of direction, east etc., is called *disāpharaṇa mettā*.

The next method _____ the absorption of loving-kindness which is developed through spreading *mettā* by means of the whole range of a monastery, left-right demarcation of road, the whole range of a village etc., is called *odissaka disāpharaṇa mettā*.

PAGE-520

The absorption of loving-kindness which is developed through spreading *mettā* on all beings by means of directions, east direction etc., without showing demarcation of space, the whole range of a monastery etc., is called *anodissaka disāpharaṇa mettā*. (*Mūlaṭṭ-2-150*)

When meditation on loving-kindness is learned from teacher the practicing person has to learn that meditation through three ways, i.e., *odissaka mettā*, *anodissaka mettā*, *disāpharaṇa mettā*. The person who learns meditation on loving-kindness in that way, also can discard hindrance of ill-will. (*Abhi-A-2- 259*)

2. The practicing person who brings forth absorption of loving-kindness through developing *odisamettā*, *anodhisamettā*, *disāpharaṇa mettā*, also can discard hindrance of ill-will. (Way of developing can be seen in Section of *samatha* practice, **Volume V**.)
3. The person who bears in mind the occurrence of one's won property as *kamma* only in a way that.....

“Oh.....virtuous person, if you have got hatred and fuming with anger him, what you can do anymore!..... Are you able to destroy this person's virtue, concentration, wisdom called three trainings? You have got present existence, due to presence of past *kamma* (= action) of yourself and will you go coming-into-existence, due to presence of only *kamma* of your present existence? Anger with other is similar to the person who wants to hit other with live coal by handling it; who wants to hit other with flaming red iron rod by handling it; who wants to hit other with loathsome faces by handling it; If other one anger with you, can he do anymore? Can he destroy your virtue, concentration, wisdom called three training etc.? This other one has got present existence, due to presence of past *kamma* of himself and then he will go on the next coming into existence, due to presence of present *kamma* of himself; As unacceptable gift returns back to giver only, as dust falls on oneself again when one throws dust windward, the hatred of that other will fall on other only”, can discard hindrance of ill-will. (*Abhi-A-2-259*)

4. After bearing in mind the occurrence of both one's and other's own property as *kamma* only, the person, who lies on *vipassanā* knowledge which is capable of reasoning and discerning through proper way, also can discard hindrance of ill-will. (The knowledge which is capable of discerning on both internal and external conditioned things, corporeal and mental *dhammas* together with causal *dhammas* as *anicca*, *dukkha*, *anatta*, is called *paṭisankhā ñāṇa* (Knowledge of Reflection).

The person, who lies on that Knowledge of Reflection, also can discard hindrance of ill-will. (*Abhi-A-2-259*)

5. The person who associates with good teacher and good friends, who are delighted with meditation on loving-kindness, like Venerable Assagutta *Mahā* Thero who always practiced meditation on loving-kindness, also can discard hindrance of ill-will. (*Abhi-A-2-259*)
6. Hindrance of ill-will can be discarded through pertinent *dhamma* preaching relating to meditation on loving-kindness for four kinds of deportments, i.e., reclining, sitting, standing, walking. Therefore it was expounded that (6) kinds of *dhammas* are factors of discarding hindrance of ill-will. (*Abhi-A-2-259*)

Therefore it is explained that these (6) kinds of *dhammas* are factors of discarding of hindrance of ill-will.

Furthermore ___ he distinguishes clearly on the nature of absolute cessation of hindrance of ill-will, which has been discarded by these (6) factors, without reappearing in future through the Path-Knowledge of Non-returnee. (= He must endeavour in order to know clearly that nature.) (*Abhi-A-2-259*)

PAGE-521

(V) 44. Origin of hindrance of sloth-torpor

Bhikkhus..... there is not delighted in meditation practice; there is laziness and stretching body, hands; there is surfeited with food; there is shrinking of mind from meditation practice. There are also frequent practices of improper way of taking into heart (= unwise attention) on those factors, not delighted in meditation practice etc., through non-factor of availability of prosperities, the Path-Knowledge, Fruit-Knowledge, *nibbāna* etc; these frequent practices of improper way of taking into heart are factors of both apparent arising of hindrance of sloth-torpor which have not arisen yet and proliferation and plenty of hindrance of sloth-torpor which have arisen. (*Sam-3-91*)

(V) 45. Factors of discarding hindrance of sloth-torpor

The ability to discard those hindrances of sloth-torpor can arise through proper way of taking into heart (= wise attention) on *ārambhadhātu* (=beginning effort) etc., which is factor of availability of prosperities, the Path-Knowledge, Fruit-Knowledge, *nibbāna* etc.

The term, *ārambhadhātu*, means beginning effort called *vīriya*. The term, *nikkamadhātu*, means diligence which is stronger than *ārambhadhātu*, due to occurrence of liberating from laziness and boredom to take object of meditation practice. The term, *parakkamadhātu*, means, strenuous energy which is stronger than *nikkamadhātu*, due to capable of reaching into higher and higher stages of meditation practice. The practicing person who brings forth proper way of taking into heart (= wise attention) on effort called *vīriya* with three varieties over and over through factor of availability of prosperities, the Path-Knowledge, Fruit-Knowledge, *nibbāna* etc., can discard hindrances of sloth-torpor. The Exalted One, therefore, preached as follows: _____

Bhikkhus..... there is “*vīriya* with three varieties, *ārambhadhātu*, *nikkamadhātu*, *parakkamadhātu*”; there are also frequent practices of proper way of taking into heart on that “*vīriya* with three varieties, *ārambhadhātu*, *nikkamadhātu*, *parakkamadhātu*” through factor of availability of prosperity, the Path-Knowledge, Fruit-Knowledge, *nibbāna*, etc.,

these frequent practices of proper way of taking into heart are factors of both non-arising of sloth-torpor which has not arisen yet and discarding of sloth-torpor which has arisen”. (*Sam-3-92; M-A-1-288*)

(V) 46. Next method _____ (6) factors of discarding hindrance of sloth-torpor

These (6) kinds of *dhammas*, viz.,

1. thinking on over-eating as factor of sloth-torpor;
2. occurrence of the person who usually has got alternate deportments;
3. taking into heart perception of light (= taking into heart light which associates with perception of light),
4. staying at barren plain;
5. occurrence of the person who has association with good teacher, good friends;
6. presence of pertinent *dhamma* preaching relating to factor of discarding sloth-torpor;

are for the sake of discarding hindrance of sloth-torpor.

(a) A brahmin called *a āharahatthaka* _____

The gluttonous Brahmin who eats too much so as to say that “pull my hand... please!, due to inability to stand up he himself after meal, is called *āharahatthaka brahmin*.

(b) A *brahmin* called *bhuttavamitaka* _____

The gluttonous Brahmin who eats too much so as to vomit ingested food at eating place, due to inability to digest well, is called *bhuttavamitaka brahmin*.

(c) A Brahmin called *tatravaṭṭaka* _____

The gluttonous Brahmin who eats too much so as to sleep at eating place, due to inability to stand up after meal, is called *tatravaṭṭaka brahmin*.

(d) A Brahmin called *alamsāṭaka* _____

The gluttonous Brahmin who eats too much so as not to wear lower garment, due to occurrence of getting quite a paunch, although he can stand up after meal, is called *alamsāṭaka* Brahmin.

(e) A Brahmin called *kākamāsaka* _____

The gluttonous brahmin who eats too much so as to be taken food out from buccal cavity by crow, due to filling with food up to opening of buccal cavity, is called *kāka māśaka brahmin*. (*Abhi-A-1-432*)

1. After over-eating too much like these (5) kinds of Brahmin, in the continuum of mind of practicing *bhikkhu* who develop obligation of *bhikkhu*'s *dhamma* by sitting at the place where day-time practice and night-time practice are performed, sloth-torpor *dhamma* usually comes and reaches through suppressing like full-grown male elephant. That sloth-torpor *dhamma* cannot arise in the continuum of mind of practicing *bhikkhu* who usually has sufficient nourishment by drinking only water but leaving space where four or five mouthful food can be filled within stomach. Thus the *bhikkhu* who thinks on over-eating as factor of sloth-torpor also can discard hindrance of sloth-torpor. (*Abhi-A-260*)

Those words,” thinking on over-eating as factor of sloth-torpor means “thinking on whether or not factor of sloth-torpor in a way that “if this extent of nourishment is eaten, it is factor of sloth-torpor; if this extent of nourishment is eaten, it is not factor of sloth-torpor”. (*Mūlaṭī-2-159*)

2. Sloth-torpor fall in such deportment; the *bhikkhu* who alters any kind of other deportments, rather than that deportment in which sloth-torpor fall, also can discard sloth-torpor. (Although sloth and torpor arise during lying, when he stands up he can discard sloth and torpor consequently; it should be understood in this way etc.) (*Abhi-A-2-260*)
3. The *bhikkhu* who takes into heart moon-light, candle-light, flambeau-light at night and sun-light at day-time (= the *bhikkhu* who develops perception of light) also can discard hindrance of sloth-torpor.
4. The *bhikkhu* who stays at barren plain also can discard hindrance of sloth-torpor.
5. The *bhikkhu* who associates with good teacher and good friends who have got discarded hindrance of sloth-torpor like the Most Venerable *Mahākassapa Mahā Thero*, also can discard hindrance of sloth-torpor. (*Abhi-A-2-260*)
6. Hindrance of sloth-torpor can be discarded through pertinent *dhamma* preaching relating to practices of austere regimen in four kinds of deportment, i.e., reclining, sitting, standing, walking, due to occurrence of depending on strenuous energy of practices of austere regimen called *dhutanga dhamma*. (*Abhi-A-2- 260*)

Therefore it was expounded that (6) kinds of *dhammas* are factors of discarding hindrance of sloth-torpor. He distinguishes clearly on the nature of absolute cessation of hindrance of sloth-torpor, which has been discarded by these (6) factors, without reappearing in future through the Path-Knowledge of arahant. (= he must endeavour in order to know clearly that nature.) (*Abhi-A-2-260*)

(V) 47. Origin of hindrance of distraction-remorse

When remorse (*kukkuca*) *dhamma* arise by means of sadness which follows along with misdeed which has been done and good deed which has not been done, it has got the same character of distraction (*uddhacca*). Therefore the commentary explained the nature of distraction as *uddhacca-kukkuca*. (*Mūlaṭṭi-2-159*)

PAGE-524

Hindrance of distraction-remorse arises apparently, due to improper way of taking into heart (= unwise attention) the object which can bring forth distraction, which is non-factor of availability of prosperities, the Path-Knowledge, Fruit-Knowledge, *nibbāna* etc. Distraction means the nature of restlessness by which a person's attention draw away from any object. The basic meaning of distraction is *uddhacca kukkuca*.

Hindrance of distraction-remorse arises apparently in the continuum of mind of person who brings forth that *a-yonisomanasikāra* (= unwise attention) on that "object which can bring forth restlessness" over and over. The Exalted One, therefore, preached as follows.

Bhikkhus.... There is "object which can bring forth restlessness"; there are also frequent practices of improper way of taking into heart on that "object which can bring forth restlessness" through non-factor of availability of prosperity; these frequent practices of improper way of taking into heart are factors of both apparent arising of distraction-remorse which has not arisen yet and proliferation and plenty of distraction-remorse which has arisen. (*Sam-3-91, Abhi-A-2-260, 261*)

(V) 48. Factors of discarding hindrance of distraction-remorse

Ability to discard that hindrance of distraction-remorse arises, due to proper way of taking into heart (=wise attention) tranquility of mind which can be said concentration, in the next method, the *dhamma* which can bring forth tranquility of mind, which is factor of availability of prosperities, the Path-Knowledge, Fruit-Knowledge, *nibbāna* etc. The Exalted One, therefore, preached as follows:- ____

Bhikkhus..... there is “tranquility of mind, in the next method, the *dhamma* which can bring forth tranquility of mind”; there are also frequent practices of proper way of taking into heart on that “tranquility of mind, in the next method, the *dhamma* which can bring forth tranquility of mind”; through factor of availability of prosperity, the Path-Knowledge, Fruit-Knowledge, *nibbāna*, etc., these frequent practices of proper way of taking into heart are factors of both non-arising of “distraction-remorse” which has not yet arisen and discarding of “distraction-remorse” which has arisen”. (*Sam-3-93, M-A-1-289*)

(V) 49. Next method ____ (6) factors of discarding hindrance of distraction-remorse

These (6) kinds of *dhammas*, viz.,

1. occurrence of the person with great general knowledge,
2. occurrence of the person who usually enquires over and over,
3. occurrence of the person who knows principle of Monastic Codes (*vinaya*);
4. occurrence of the person who usually approaches elder *Mahā Theras*,
5. occurrence of the person who has got association with good teacher and good friends,
6. occurrence of the person who has pertinent *dhamma* preaching relating to factors of discarding hindrance of distraction-remorse,

are for the sake of discarding hindrance of distraction-remorse. (*Abhi-A-2-261*)

PAGE-525

1. Due to occurrence of the person with great general knowledge, the person who learns any part of the five parts of *Sutta Pitaka* called *Nikāya* or all parts of *Nikāya* through either *Pāli* Text or commentary, also can discard hindrance of distraction-remorse. Distraction of mind cannot arise in the continuum of mind of person with learned in scripture, who scrutinizes meaning of *Pāli* Text and commentary. It means remorse can not also arise in the continuum of mind of that practicing *bhikkhu*, due to both performing practices in accordance with noble three trainings, called virtue, concentration, wisdom in sequence and atoning for sin in accordance with Monastic Codes. (*Mūlaṅg-2-159*)
2. The *bhikkhu* who usually enquires over and over, what the matter which should be done or not; what the matter which should be said or not, also can discard hindrance of distraction-remorse.
3. Due to occurrence of learned in Monastic Codes; due to well practiced in Monastic Codes, the practicing person who is mastery in principle of Monastic Codes called *vinaya dhamma*, also can discard hindrance of distraction-remorse.
4. The practicing person who has association with famous and virtuous elder *Māha Theras*, also can discard hindrance of distraction-remorse. (The occurrence of person who usually associates with elder *Māha Theras* can bring forth occurrence of the person with matured morality of oneself who approaches the elder ones. It can, therefore, bring forth tranquility of mind and the commentary expounds that it can discard distraction-remorse. Furthermore ____ it should be recognized the

commentator Sayadaw explained those *bhikkhus* who are learned in Monastic Codes and are capable of discarding remorse, without considering on elder or not, are called good friends (*kalyāṇamitta*).

5. The practicing person who associates with virtuous good friends who are learned in Monastic Codes like Venerable *Upāli Māha Thero*, also can discard hindrance of distraction-remorse. (Because every person who is learned in Monastic Codes is, really, capable of discarding remorse, he is good friend even though he is not elder one. Therefore good friends are expounded as specific factor.)
6. Hindrance of distraction-remorse can be discarded through pertinent *dhamma* preaching relating to about what is conformed with *dhamma* or not in four kinds of deportments, i.e., reclining, sitting, standing, walking.

Therefore it was expounded that (6) kinds of *dhammas* are factors of discarding hindrance of distraction-remorse. He distinguishes clearly on the nature of absolute cessation of hindrance of distraction-remorse, which has been discarded by these (6) factors, without reappearing in future through the Path-Knowledge of arahant. (= he must endeavour in order to know clearly that nature.) (*Abhi-A-2-261*)

PAGE-526

(V) 50. Origin of hindrance of skeptical doubt (*vicikicchā*)

Hindrance of skeptical doubt arises apparently, due to improper way of taking into heart (unwise attention) *dhammas* which are factors of existing of skeptical doubt, in the next method, *dhammas* with skeptical doubt which can exist, through non-factor of availability of prosperities, the Path-Knowledge, Fruit-Knowledge, *nibbāna* etc. Those words, *vicikicchā ṭhānīya dhamma* (*dhammas* which are factors of existing of skeptical doubt), means preceding skeptical doubt which arises over and over, due to occurrence of origin of succeeding skeptical doubt. In the continuum of mind of person who brings forth improper way of taking into heart (unwise attention) on those *vicikicchā ṭhānīya dhamma* over and over through non-factor of availability of prosperities, the Path-Knowledge, Fruit-Knowledge, *nibbāna* etc, hindrance of skeptical doubt arises apparently. The Exalted One, therefore, preached as follows: _____

Bhikkhus..... there are *dhammas* which are existing factors of skeptical doubt, in the next method, preceding skeptical doubt with skeptical doubt which can exist; there are also frequent practices of improper way of taking into heart (=unwise attention) on those *vicikicchā ṭhānīya dhamma* through non-factor of availability of prosperities, the Path-Knowledge, Fruit-Knowledge, *nibbāna* etc., these frequent practices of improper way of taking into heart are factors of both apparent arising of skeptical doubt which has not arisen and proliferation and plenty of skeptical doubt which has arisen. (*Sam-3-91; Abhi-A-2-261*)

(V) 51. Factors of discarding hindrance of skeptical doubt

Ability to discard that hindrance of skeptical doubt arises, due to proper way of taking into heart (= wise attention) *dhammas*, wholesome deed etc., through factor of availability of prosperities, the Path-Knowledge, Fruit-Knowledge, *nibbāna* etc. The Exalted One, therefore, preached as follows: _____

“*Bhikkhus*..... there are wholesome *dhammas*, unwholesome *dhammas*; *dhammas* with fault, *dhammas* without fault; *dhammas* which are worth subsisting, *dhammas* which are not worth subsisting; inferior *dhammas*, superior *dhammas*; *dhammas* with the same

allotment of dirty *dhammas*, *dhammas* with the same allotment of purified *dhammas*. There are frequent practices of proper way of taking into heart (wise attention) on those *dhammas*, wholesome deeds, unwholesome deeds etc. through factor of availability of prosperities, the Path-Knowledge, Fruit-Knowledge, *nibbāna* etc. These frequent practices of proper way of taking into heart are for the sake of non-arising of hindrance of sceptical doubt which has not yet arisen and for the sake of discarding hindrance of sceptical doubt which has arisen. (*San-3-93, M-A-1-290*)

PAGE-527

(V) .52. Next method ____ (6) factors of discarding hindrance of sceptical doubt

These (6) kinds of *dhammas*, viz.

7. occurrence of the person with great general knowledge,
 8. occurrence of the person who usually enquires over and over,
 9. occurrence of the person who knows principle of Monastic Codes (*vinaya*);
 10. occurrence of the person who usually has numerous decisions,
 11. occurrence of the person who has got association with good teacher and good friends,
 12. occurrence of the person who has pertinent *dhamma* preaching relating to factors of discarding hindrance of sceptical doubt,
- are for the sake of discarding hindrance of sceptical doubt. (*Abhi-A-2-262*)

1. Due to occurrence of the person with great general knowledge, the person who learns any part of the five parts of *Sutta Pitaka* called *Nikāya* or all parts of *Nikāya* through either *Pāli* Text or commentary, also can discard hindrance of sceptical doubt.
2. The person, who usually enquires over and over about relating to Triple Gems, also can discard hindrance of sceptical doubt. (*Abhi-A-2-262*)

Due to presence of above two factors, these kinds of

- (a) sceptical doubt which has (8) kinds of depended bases (Those have already explained in section of mental concomitant, *vicikicchā*.)
- (b) sceptical doubt which has (16) kinds of depended bases (Those will be explicit in section of dependent-origination, Volume III.)

can be discarded really. Although those sceptical doubts can be discarded in that way, every sceptical doubt, excluding sceptical doubt on Noble Triple Gems, has foundation of sceptical doubt on Noble Triple Gems. Unless one believes the Buddha, he believes neither the Buddha's *dhammas* nor Noble *saṅghā* who are disciples of the Exalted One. Unless Triple Gems are believed, Noble three trainings called virtue, concentration, wisdom are also not believed; neither past life, future life, past future lives nor principles of dependent-origination are believed; it should be understood in this way etc. The commentary, therefore, explained emphatically sceptical doubt on Noble Triple Gems only. (*Mūlaṭī-2-160*)

3. Due to occurrence of learned in Monastic Codes; due to well practiced in Monastic Codes, the practicing person who is mastery in principle of Monastic Codes called *vinayadhamma*, also can discard hindrance of sceptical doubt, which had been preached that "*sikkhāya kankhati* = sceptical doubt arises on three trainings, virtue, concentration, wisdom". (*Abhi-A-2-262*)

PAGE-528

4. The person who has got numerous, out and out decisions in such way that “it is real Buddha! it is real *dhamma*! It is real *saṅghā*! Through firm faith which is capable of believing on attributes of Triple Gems, (*saddhādhimokkha*) also can discard hindrance of sceptical doubt. (In order to discard in that way, Meditation on Recollection of the Supreme Buddha etc., are worth developing over and over.) (*Abhi-A-2-262*)
5. The person who associates with virtuous good friends who have got firm faith on Triple Gems like the Venerable *Vakkali Māha Thero*, also can discard hindrance of sceptical doubt. (*Abhi-A-2-262*)
6. Hindrance of distraction-remorse can be discarded through pertinent *dhamma* preaching relating to about relating to Noble Attributes of Triple Gems in four kinds of deportments, i.e.

reclining, sitting, standing, walking.

Therefore it was expounded that (6) kinds of *dhmmas* are factors of discarding hindrance of sceptical doubt. He distinguishes clearly on the nature of absolute cessation of hindrance of sceptical doubt, which has been discarded by these (6) factors, without reappearing in future through the Path-Knowledge of Upstream-enterer. (= he must endeavour in order to know clearly that nature.) (*Abhi-A-2-262*)

Essence of way of discerning _____

Essence of above explanations are as follows: _____

1. If five kinds of hindrances are present apparently in one’s continuum of mind, he has to discern in order to know “it is present apparently”.
2. If five kinds of hindrances are not present apparently in one’s continuum of mind, he has to discern in order to know “it is not present apparently”.
3. Origins of hindrance *dhmmas* must also be known, as they really are.
4. Factors of cessation of hindrance *dhmmas* also be known, as they really are.

In this case, proximate cause of arising of hindrances is, really, unwise attention (*ayonisomanasikāra*). Proximate cause of cessation of hindrances, which is worth fulfilled previously before the Noble Path is reached, is wise attention (*yonisomanasikāra*). It has been explained on what is unwise attention and what is wise attention in previous sections.

Therefore the righteous *meditator*

1. must endeavour in order to know five kinds of hindrances, as they really are;
2. must endeavour in order to know five aggregates, including five kinds of hindrances, which are real *anicca, dukkha, anatta, asubha*, as they really are.

PAGE-529

3. must perform *vipassanā* discerning continuously through discerning on those five aggregates, corporeal and mental *dhmmas*, together with causal *dhmmas* as *anicca, dukkha, anatta, a-subha*.

These are essence of way of discerning on hindrances. Although it is said as Section on Hindrances, pure hindrance *dhmmas* must not be discerned but five aggregates must also be discerned together with the former. In this first stage, five aggregates, including five kinds

of hindrances must be kept in mind in order to distinguish clearly. Way of *vipassanā* discerning will be explicit in Section of *Vipassanā* Practice, **Volume V**.

PAGE-530

(V)53. First stage of section on the five aggregates

Pāli Quotation (M-1-78)

= And again, *bhikkhus*..... the *bhikkhu* discerns steadfastly on natural phenomena of five kinds of *upādānakkhandhā* (= aggregates which are the objects of clinging). *Bhikkhus*, how does the *bhikkhu* discern steadfastly on natural phenomena of five kinds of *upādānakkhandhā*?

Bhikkhus..... the *bhikkhu* following my Teaching discerns over and over in this way

1. (a) This is corporeal *dhamma*; (b) These are nature of factor of arising and nature of arising of corporeal *dhamma*; (c) These are nature of factor of cessation and nature of cessation of corporeal *dhamma*.
2. (a) This is feeling *dhamma*; (b) These are nature of factor of arising and nature of arising of feeling *dhamma*; (c) These are nature of factor of cessation and nature of cessation of feeling *dhamma*.
3. (a) This is perception *dhamma*; (b) These are nature of factor of arising and nature of arising of perception *dhamma*; (c) These are nature of factor of cessation and nature of cessation of perception *dhamma*.
4. (a) This is “mental concomitants formations” *dhamma*; (b) These are nature of factor of arising and nature of arising of “mental concomitants formations” *dhamma*; (c) These are nature of factor of cessation and nature of cessation of “mental concomitants formations” *dhamma*.
5. (a) This is consciousness *dhamma*; (b) These are nature of factor of arising and nature of arising of consciousness *dhamma*; (c) These are nature of factor of cessation and nature of cessation of consciousness *dhamma*. (*M-1-78*)

PAGE-531

(V) 54. *iti rūpam-iti vedanā*

Pāli Quotation (Dī-A-2-373, M-A-1-291) (Dī-ī-2-320, M-Tī-1-377) (Dī-A-2-53, Sam-A-2-44m 45)

According to explanations and instructions found in above commentaries, sub-commentaries__ the virtuous person who wants to develop way of discerning on section on aggregates called *khandhāpabba* which is inclusive in *dhamma nupassanā saṭipatṭhāna* must endeavour in order to know five kinds of aggregates previously as follows:___

1. All (28) kinds of corporealities with two varieties, underived corporeality, derived corporealities must be discerned (= kept in mind) thoroughly through characteristic ___function ___ manifestation-proximate cause (*lakkhaṇa-rasa-paccupaṭṭhāna-padaṭṭhāna*).
2. All kinds of feelings with (5) varieties, bodily agreeable feeling, bodily disagreeable feeling, neutral feeling, mentally agreeable feeling mentally disagreeable feeling must

- be discerned (= kept in mind) thoroughly through characteristic_function_manifestation-proximate cause.
3. All kinds of perceptions with (6) varieties, sight-perception, sound-perception, smell-perception, taste-perception, touch-perception, *dhamma*-perception must be discerned (= kept in mind) thoroughly through characteristic_function_manifestation-proximate cause
 4. All kinds of mental concomitants with (50) varieties, *phassa*, *cetanā*, *ekaggatā*, *jīvitā*, *manasikāra* etc., must be discerned (= kept in mind) thoroughly through characteristic_function_manifestation-proximate cause
 5. All kinds of consciousness with (6) varieties, seeing-consciousness, hearing-consciousness, smelling-consciousness, tasting-consciousness, touching-consciousness, mind-consciousness must be discerned (= kept in mind) thoroughly through characteristic_function_manifestation-proximate cause.

PAGE-532

Ways of keeping five kinds of aggregates, corporeal and mental *dhammas* in mind through characteristic-function-manifestation-proximate cause without any remain will be presented in Section of *Lakkhaṇādicatukka, Volume IV*. In accordance with explanation, “*rūpam sabhāvato pajānāti*” (*Dī-A-2-373, M-A-1-291*), found in commentary, ways of keeping five kinds of aggregates in mind have been presented until present section in order to reach the ultimate nature called specific character by insight.

(V) 55. itī rūpassa samudayo, itī rūpassa atthangamo

Pāli Quotation (Dī-A-2-373; M-A-1-291)

If one can scrutinize and discern these phenomena, viz,

1. due to past causal *dhammas* called *avijjā-taṅhā-upādāna-saṅkhāra-kamma*, in other words, due to presence of causal *dhammas* which had been accomplished in previous existences, how *kammaja rūpa* arise apparently;
2. due to arising of mind, how *cittajarūpa* arise apparently;
3. due to presence of temperature, how *utujarūpa* arise apparently;
4. due to presence of nutriment, how *āhārajarūpa* arise apparently;
5. nature of arising called *nibbatti lakkhaṇā* of those *kammajarūpa*, *cittajarūpa*, *utujarūpa*, *āhārajarūpa*; with the help of insight, it can be said that he sees the nature of factors of arising and the nature of arising of corporeal *dhammas*.

If one can scrutinize and discern these phenomena, viz,

1. due to absolute cessation called *anuppādanirodha* of causal *dhammas*, i.e., *avijjā-taṅhā-upādāna-saṅkhāra-kamma*, through the Path-Knowledge of Arahant, how *kammaja rūpa* cease absolutely without reappearing in future with *anuppādanirodha*, after final death of Arahant,
2. due to cessation of mind, how *cittajarūpa* cease;
3. due to cessation of temperature, how *utujarūpa* cease;
4. due to cessation of nutriment, how *āhārajarūpa* cease;
5. the nature of alteration (*vipariṇāma lakkhaṇā*) called perishing phase (*bhāṅgakkhaṇa*) of those *kammajarūpa*, *cittajarūpa*, *utujarūpa*, *āhārajarūpa*; with the help of insight, it can be said he sees nature of factors of cessation and nature of cessation of corporeal *dhammas*.

It should be recognized similarly on feeling aggregate etc. (Detailed account will be seen in section of Dependent-Origination and Section of *Vipassanā* Practice.)

PAGE-533

(V)56 Questions which are worth asking

If the righteous *meditator* has got experiences of either *samatha* or *vipassanā* practice, he should like to ask himself the following questions.

1. Can I keep “(28) kinds of corporealities” in mind through characteristic-function-manifestation-proximate cause?
2. Can I keep “both (52) mental concomitants and (6) kinds of consciousness elements” in mind through characteristic-function-manifestation-proximate cause?
3. Can I keep these phenomena in mind, viz.,
Due to respective causal *dhammas* called *avijjā-taṅhā-upādāna-saṅkhāra-kamma*, how resultant corporeality-mentality arise; due to cessation of causal *dhammas avijjā-taṅhā-upādāna-saṅkhāra-kamma*, how resultant corporeality-mentality cease; and nature of arising and perishing away of both kinds of causality and results, as they really are?

If one can answer that “no”, he should like to endeavour in order to answer as “yes”, in the aspect of this paper. It is because the Exalted One, himself preached in *Aparijāñña Sutta* that “only when all kinds of corporeality-mentality are known and seen through three kinds of full understanding (*pariññā*), can one extinguish suffering of rounds of rebirth (*samsāra*)”. Every virtuous person has to endeavour especially so as not to miss the Noble Admonishment of the Exalted One, which had been cultivated through scrutinizing and discriminating efficiency of Knowledge of Omni-science, which had been acquired after fulfilling with ten kinds of perfections called *pāramita* with (30) varieties throughout four *asankheyya* and hundred thousands aeons (*kappa*).

(V)57 First stage of section on Twelve Sense-Bases

Pāli Quotation (M-1-78, 79)

= And again, *bhikkhus*, the *bhikkhu* discerns steadfastly on natural phenomena of the (6) internal and the (6) external sense-bases. *Bhikkhus*..... how does the *bhikkhu* discern steadfastly on the (6) internal and the (6) external sense-bases?

PAGE-534

Bhikkhus, the *bhikkhu* following my Teaching distinguishes eye-transparent-element through specific character as it really is; He distinguishes external visible-objects also which are produced by four factors called *kamma-citta-utu-āhāra*, through specific character, as they really are.

He distinguishes arising of (10) kinds of fetters (*samyojana*) depending on both kinds of eye-transparent-element and visible-object. Besides, he distinguishes not only factors of arising of a fetter which has not yet arisen but also factors of discarding the fetter which has arisen. He distinguishes absolute cessation of discarded fetter also without reappearing in future (= factors of absolute cessation through *anuppāda nirodha*). (*M-1-78, 79*)

Remaining sense-bases and object, ear-base and audible-object, nose-base and olfactory-object etc., were also preached in similar way.

(V) 58 Way of distinguishing (*pajānāti*)

Palil Quotation (M-A-1-292) (M-ṭī-1-378)

Eye-transparent-element has got the function of attracting continuity of consciousness of eye-door-cognitive process, including seeing-consciousness, towards visible-object. It has got the specific character of cleansing four great elements which are worth striking of visible-object.

Visible-object has got the function of arising as object of seeing-consciousness. It has got specific character of striking towards eye-transparent-element.

Thus every ultimate element has got specific character and specific function. Only when each specific character and each specific function can be discerned discriminately, can it be said “one distinguishes that ultimate nature”. Therefore the virtuous *meditator* should like to understand the fact it can not be said “this way of discerning concerns with all phenomena as water follows buffalo that swims”.

(V) 59 Factors of arising and discarding

Pāli Quotation (M-ṭī-1-379)

PAGE-535

As mentioned in section on hindrances improper way of taking into heart (= unwise attention) on (6) kinds of objects, which are capable of showing *subhanimitta*, *paṭighanimitta* etc., which are so called desirable object, undesirable object etc., is proximate cause for arising of (10) kinds of fetters..... R..... Similarly _____ wise attention which is so called *samatha*, *vipassanā* practices, on the other hand, is proximate cause for discarding on (10) kinds of fetters.

Way of discerning on how (10) kinds of fetters arise depending on unwise attention has already been presented previously. If the righteous *meditator* wants to discard (10) kinds of fetters, he must endeavour in order to know and see penetratively on (12) sense-bases and then he must bring forth proper way of taking into heart (=wise attention) which is capable of discerning on those (12) sense-bases as *anicca*, *dukkha*, *anatta* over and over throughout day and night continuously. If one endeavours in that way successive Noble Path-Knowledge and Fruit-Knowledge will arise at the end of matured *vipassanā* knowledge. Those Four Kinds of Noble Path-Knowledge will eradicate (10) kinds of fetters so as to cease without reappearing in future as follows._____

(V) 60 *anuppādanirodha* (absolute cessation without reappearing in future)

1. These five kinds of mental fetters, personality wrong view, sceptical doubt, rule and rite, jealousy, stinginess, are eradicated by *sotāpatti magga ñāṇa* absolutely. Those fetters cease without reappearing in future through *sotāpatti magga ñāṇa*.
2. These two kinds of gross mental fetters, craving for sensual pleasure and hatred, are eradicated by *sakadāgāmi maggañāṇa* absolutely. Those fetters cease without reappearing in future through *sakadāgāmi magga ñāṇa*.

3. These two kinds of subtle mental fetters, craving for sensual pleasure and hatred, are eradicated by *anāgāmi magga ñāṇa* absolutely. Those fetters cease without reappearing in future through *anāgāmi magga ñāṇa*.
4. These three kinds of mental fetters, conceit, craving on existence, ignorance, are eradicated by *arahatta magga ñāṇa* absolutely. Those fetters cease without reappearing in future through *arahatta magga ñāṇa*.

(V) 61 First stage of section on factor of enlightenment (*bojjhangapabba*)

Pāli Quotation (M-1-80)

PAGE-536

= And again, *bhikkhus*, the *bhikkhu* discerns steadfastly on the natural phenomena of the Seven Factors of Enlightenment (*bojjhanga*). And, *bhikkhus*, how does the *bhikkhu* discern steadfastly on the seven Factors of Enlightenment?

Bhikkhus..... the *bhikkhu* following my Teaching distinguishes “*satisambojjhanga* is present apparently in me”, if *satisambojjhanga* (= mindfulness factor of enlightenment) is present in him; or he distinguishes that “*satisambojjhanga* is not present in me”, if *satisambojjhanga* is not present in him. Besides, he distinguishes not only factors of arising of *satisambojjhanga* which has not yet arisen but also factors of accomplishment of developing *satisambojjhanga*. (*M-1-80*)

Remaining factors of enlightenment, *dhammavicāya* (wisdom), *vīriya* (=effort), *pīṭi* (bliss), *passaddhi* (=tranquility), *Samādhi* (=concentration), *upekkhā* (neutrality) were also preached in similar ways. There are (7) factors of enlightenment in total.

1. These various kinds of mindfulness (*sati*) ____ viz.,
 - (a) the mindfulness which is capable of keeping five kinds of clinging aggregates called *kāya-vedanā-citta-dhamma* in mind;
 - (b) the mindfulness which is capable of keeping causal *dhammas* of those five kinds of clinging aggregates in mind;
 - (c) the mindfulness which is capable of keeping nature of *anicca*, *dukkha*, *anatta*, *asubha* of those five kinds of clinging aggregates together with causal *dhammas* in mind; are designated as mundane mindfulness factor of enlightenment.
 - (d) The mindfulness which associates with the Noble Path-Knowledge is designated as Supramundane mindfulness factor of enlightenment.
2. These various kinds of wisdom (= penetrative *vipassanā* knowledge), viz.,
 - (a) The wisdom which is capable of scrutinizing and knowing penetratively on five kinds of clinging aggregates called *kāya-vedanā-citta-dhamma*, wholesome deeds, unwholesome deeds etc;
 - (b) The wisdom which is capable of scrutinizing and knowing penetratively on causal *dhammas* of those five kinds of clinging aggregates;
 - (c) The wisdom which is capable of scrutinizing and knowing penetratively on nature of *anicca*, *dukkha*, *anatta*, *asubha* of those five kinds of clinging aggregates together with causal *dhammas*; are designated as mundane wisdom factor of enlightenment.
 - (d) The wisdom which associates with the Noble Path-Knowledge is designated as Supramundane wisdom factor of enlightenment.
3. These various kinds of effort, viz
 - (a) the effort which is capable of endeavouring in order to know penetratively five kinds of clinging aggregates called *kāya-vedanā-citta-dhamma*,

- (b) the effort which is capable of endeavouring in order to know penetratively causal *dhammas* of those five kinds of clinging aggregates;

PAGE-537

- (c) the effort which is capable of endeavouring in order to know penetratively nature of *anicca, dukkha, anatta, asubha* of those five kinds of clinging aggregates together with causal *dhammas*; are designated as mundane effort factor of enlightenment. It is the effort which associates with *vipassanā* knowledge.
- (d) The effort which associates with the Noble Path-Knowledge is designated as Supramundane effort factor of enlightenment.
4. These various kinds of bliss, viz.,
- (a) the bliss which arises during penetrative knowing on five kinds of clinging aggregates which associate with those mindfulness wisdom-effort factors of enlightenment;
- (b) the bliss which arises during penetrative knowing on causal *dhammas* of those five kinds of clinging aggregates;
- (c) the bliss which arises during penetrative knowing nature of *anicca, dukkha, anatta, asubha* of those five kinds of clinging aggregates together with causal *dhammas*; are designated as mundane bliss factor of enlightenment. It is the bliss which associates with *vipassanā* knowledge.
- (d) The bliss which associates with the Noble Path-Knowledge is designated as Supramundane bliss factor of enlightenment.
5. These various kinds of tranquillity, viz.,
- (a) the tranquillity of consciousness and mental concomitants which arises during penetrative knowing on five kinds of clinging aggregates called *kāya-vedanā-citta-dhamma* which associate with those mindfulness-wisdom-effort-bliss factors of enlightenment,
- (b) the tranquillity of consciousness and mental concomitants which arises during penetrative knowing on causal *dhammas* of those five kinds of clinging aggregates;
- (c) the tranquillity of consciousness and mental concomitants which arises during penetrative knowing nature of *anicca, dukkha, anatta, asubha* of those five kinds of clinging aggregates together with causal *dhammas*; are designated as mundane tranquillity factor of enlightenment.
- (d) The tranquillity which associates with the Noble Path-Knowledge is designated as Supramundane tranquillity factor of enlightenment.
6. These various kinds of concentration, viz.,
- (a) the concentration which is stability on object of five kinds of clinging aggregates called *kāya-vedanā-citta-dhamma* which associate with those mindfulness-wisdom-effort-bliss-tranquillity factors of enlightenment;
- (b) the concentration which is stability on object of causal *dhammas* of five kinds of clinging aggregates;
- (c) the concentration which is stability on object of nature of *anicca, dukkha, anatta, asubha* of those five kinds of clinging aggregates together with causal *dhammas*; are designated as mundane concentration factor of enlightenment.
- [Notes: _____ Access concentration full concentration which are obtained through *samatha* practices are also known as mundane concentration factor of enlightenment.
- (d) The concentration which associates with the Noble Path-Knowledge is designated as Supramundane concentration factor of enlightenment.
7. These various kinds of *bojjhanguppekkhā*, viz.,

- (a) the *bojjhanguppekkhā* which is capable of balancing consciousness and mental concomitants which are arising together with itself on the object of five kinds of clinging aggregates called *kāya-vedanā-citta-dhamma* which associate with those (6) factors of enlightenment in order to exist in the medium condition;
- (b) the *bojjhanguppekkhā* which is capable of balancing consciousness and mental concomitants which are arising together with itself on the object of causal *dhammas* of those five kinds of clinging aggregates in order to exist in the medium condition;
- (c) *bojjhanguppekkhā* = *vipassanāuppekkhā* = *sañkhārupekkhā* (= neutrality towards formations) which is capable of balancing consciousness and mental concomitants which are arising together with itself on the object of nature of *anicca, dukkha, anatta, asubha* of those five kinds of clinging aggregates together with causal *dhammas*; are designated as mundane equanimity factor of enlightenment. The basic meaning is the mental concomitant called *tatramajjhata* (= equanimity) (Those *jhānuppekkhā* which is the equanimity associating with third absorption and *parisuddhuppekkhā* which is the equanimity associating with fourth absorption are also known as mundane equanimity factor of enlightenment.)
- (d) The *tatramajjhata*(= equanimity) which associates with the Noble Path-Knowledge is designated as Supramundane *tatramajjhata* (= equanimity) factor of enlightenment.

The virtuous practicing person has to fulfill (7) kinds of mundane factors of enlightenment in order to accomplish Supra-mundane factors of enlightenment. For instance

In these impulses of mind-door-cognitive processes which know the eye-transparent element

1. as corporeal *dhamma*;
2. as eye-transparent-element;
3. as *anicca*;
4. as *dukkha*;
5. as *anatta*,
6. as *asubha*,

There are (34) kinds of mental *dhammas* respectively, (if both knowledge and *pīti* associate with it). Seven kinds of mundane factors of enlightenment called mindfulness-wisdom-effort-bliss-tranquillity-concentration-equanimity in those mental *dhammas*.

If one can discern and keep those mental *dhammas*, including those (7) kinds of mundane factors of enlightenment, in mind up to field of ultimate nature through breaking down compactness of mentality (*nāmaghana*), it can be said “one knows that (7) factors of enlightenment are present in me”, if those factors of enlightenment are present apparently in him. Unless one can discern those mental *dhammas*, including *7) factors of enlightenment, up to the field of ultimate nature, it can be said one knows that “(7) kinds of factors of enlightenment are lacking in me”.

PAGE-539

(V) 62 *bojjhanga* = factor of enlightenment

At the Noble Path (=moment) harmonious arising of those (7) kinds of factors of enlightenment is called *dhamma sāmaggī* (=united *dhammas*).

Among those factors, those united *dhammas* predominated with wisdom, effort, bliss are opposite of

1. laziness which draws back from object of practice (*līna-dhamma*) = continuity of unwholesome consciousness predominated with indolence,
2. standstill in both present life and *samsāra* by means of defilements, in the next method, standstill by means of craving (= *paṭiṭṭhānadhamma*); (=It means existing in any life through craving without struggling for liberation.),
3. repeated trying for sensual pleasure through attaching sensual pleasure (=extreme practice of self-indulgence called *kāmasukhallikanuyoga*),
4. adherence due to annihilation view (*uccheda abhinivesa*) which is capable of improper way of taking into heart as “life means only the period between cradle and coffin; every one annihilates after death; there is nothing beyond coffin”.

Those united *dhammas* predominated with tranquility, concentration, equanimity [= harmonious arising (7) kinds of factors of enlightenment are opposite of.....

1. distraction from object of practice (= *uddhacca*),
2. accumulation (*āyūhana*) of wholesome *kamma*-formations, unwholesome *kamma*-formations, unshakable *kamma* formations (*āneñjābhi saṅkhāra* which are capable of providing next coming-into-existence again and again, in the next method, accumulation through wrong view,
3. extreme practice of self mortification (*attakilamathānuyoga*),
4. adherence due to eternity view (= *sassata abhinivesa*) which is capable of taking into heart as “*atta* is eternal; it never annihilate but transfers one after another life again and again.

At the Noble Path (-moment) collection of those harmonious arising (7) kinds of *dhammas* are called *bodhi* (enlightenment). Any part of united *dhammas*, which are harmonious arising and called enlightenment, is designated as *bojjhanga* (factor of enlightenment). The essence is as follows: _____

The Noble Disciple who has got united *dhammas* called mindfulness, wisdom, effort, bliss, tranquility, concentration, equanimity, which are opposite of above oppressive dangers, laziness, distraction etc., which arise at the Supra-mundane Path(-moment) _____

1. can awake from sleeping called continuity of defilements.
2. In the next method, he can awaken to Four Noble Truths.
3. In the next method, he can realize *nibbāna* called *nirodhasacca* penetratively through perceiving directly.

PAGE-540

Those united *dhammas* (*dhammasāmaggī*) are designated as *bodhi* (enlightenment). Any part of those harmonious arising united *dhammas* called *bodhi* is called factor of enlightenment (*bojjhanga*). It should be recognized similarly as some usages, *jhānaga* (factors of absorption), *magganga* (factors of Path) etc.

As collection of five factors of absorption are called *jhāna* (absorption) and then each part of absorption can be called *jhānaga* (factor of absorption); as collection of eight factors of Path are called *maggā* (= the Path) and then each part of Path can be called *magganga* (factor of Path), similarly _____ in accordance with explanation, “ *bodhiyā ango bojjhango*,” each part of united *dhammas* called collection of seven factors of enlightenment, mindfulness etc., is called factor of enlightenment; it means thus. (*Abhi-A-1-262; Abhi-A-2-296*)

bodhissa vā ango bojjhango

In the next method _____ The Noble Disciple (*ariyāsāvaka*) can also be designated as ***bodhi***, due to capable of knowing Four Noble Truths through coincident arising of these (7) kinds of *dhammas*. Due to occurrence of part of that Noble Disciple called ***bodhi***, it is called factor of enlightenment. As any part of army called *sena*, elephant-troop etc., is called ***senanga***; as any part of horse drawn coach (*gharry*), shaft, axle etc., is called ***rathanga***, mindfulness etc. which arises in the continuity of the corporeality-mentality of Noble One called ***bodhi*** can be called ***bojjhanga***, (factor of enlightenment), due to occurrence of part of that continuity of corporeality-mentality.

bodhāya samvaṭṭantīti bojjhangā

= Due to occurrence of factors of knowing Four Noble Truths, (7) kinds of *dhammas*, mindfulness etc., are called ***bojjhanga***.

bujjantīti bojjhangā

= Due to capable of knowing Four Noble Truths, (7) kinds of *dhammas*, mindfulness etc., are called ***bojjhanga***. Those ***bodhi*** only are called ***bojjhanga***. (***bodhi*** and ***anga*** have the same meaning.)

anubujjantīti bojjhangā

= Due to capable of knowing various *dhammas*, i.e., *vipassanā* knowledge, the Path-Knowledge, the Fruit-Knowledge etc., which are worth knowing appropriately, in the next method, _____ due to capable of knowing Four Noble Truths *dhammas* appropriately, which are worth knowing, those are called ***bojjhanga***.

paṭibujjantīti bojjhanga

= Due to capable of leading towards and knowing Four Noble Truths, in the next method, *nibbāna* through direct perceiving, those *dhammas*, mindfulness etc., are called ***bojjhanga***.

Sambujjantīti bojjhangā

= Due to capable of knowing Four Noble Truths, in the next method, *nibbāna*, as they really are, those (7) kinds of *dhammas*, mindfulness etc., are called ***bojjhanga***. (*Paṭisam - 302; Abhi-A-1-262*)

PAGE-541

It should be recognized factors of arising of ***bojjhanga*** as mentioned in Section on *ānāpānassati samādhi*, Volume I. Among those factors, in accordance with the preaching, “*tattha yonisomanasikāra bahulīkāro, ayamāhāro*” (*Sam-3-60*) by the Exalted One, the proper way of taking into heart (= wise attention) through factors of availability of prosperities, the Path-Knowledge, Fruit-Knowledge, *nibbāna* etc., is proximate cause for arising of (7) factors of enlightenment. Repeated performing proper way of taking into heart (= wise attention) on five aggregates, wholesome *dhammas*, unwholesome *dhammas* etc, as *anicca, dukkha, anatta, asubha*, is not only the factor for arising of (7) kinds of factors of enlightenment which has not yet arisen but also the factor for accomplishment of (7) kinds of factors of enlightenment up to up to the Path-Knowledge of Arahant.

(V)63. First stage of section on Four Noble Truths (*sacca-pabba*)

Pāli Quotation (M-1-82)

And again, *bhikkhus*, the *bhikkhu* discerns steadfastly on the natural phenomena of the Four Noble Truths. And, *bhikkhus*, how does the *bhikkhu* discern steadfastly on the Four Noble Truths?

Bhikkhus....., the *bhikkhu* following my Teaching distinguishes “This is *dukkha ariya sacca*, as it really is; he distinguishes “This is the origin of *dukkha* called *samudaya ariya sacca*”, as it really is; he distinguishes “This is the cessation of *dukkha* called *nirodha ariya sacca*”, as it really is; he distinguishes “This is the way of practice leading to the cessation of *dukkha* called *nibbāna* (= *dukkhanirodhagāmini paṭipadā*) = *magga ariya sacca*”, as it really is. (M-1-82)

(V) 64. *dukkha ariya sacca* (=Noble Truth of *dukkha*)

* *samkhittena pañcupādānakkhandhā dukkhā*. (Abhi-2-104; M-1-82)

If it is said in brief, five kinds of clinging aggregates, which are objects of taints *dhammas*; which are obsessed through craving-wrong view as “I, mine”; which are existing in (11) modes of situations, past, future, present, internal, external etc., are the Noble Truth of *dukkha*.

PAGE-542

(V) 65 *dukkhasamudaya ariyasacca* (= the Noble Truth of the Origin of *dukkha*)

Pāli Quotation (Abhi-2-106; M-1-84) 2 paragraphs (Abhi-A-2-104) (Mūlaṭṭi-2-69)

1. *kāmatanḥā* (sensuous-craving)

The craving which has got heartfelt desire on five sensual objects, is called *kāmatanḥā*. It is the name of *rāga* (lust).

2. *bhavatanḥā* (existence-craving)

(a) The craving which has got heartfelt desire on sensual existence, which arises by means of craving for sensual existence, is also called *bhavatanḥā*.

(b) After accepting eternity wrong view that “*atta* is eternal”, the craving which likes that view, is also called *bhavatanḥā*.

(c) The craving, which has got heartfelt desire on fine material existence, immaterial existence, which is worth designating as *rūparāga*, *arūparāga*, is also called *bhavatanḥā*.

(d) The craving which is called *jhananikanti* (attachment on absorption), which is factor of arising of fine material existence, immaterial existence, is also called *bhavatanḥā*.

3. *vibhavatanḥā* (non-existence craving)

The wrong view on self that “the self is impermanent; it annihilates after death”, is called *vibhava*. The wrong view which obsesses on *attavāda* called that *vibhava* is called *ucchedadiṭṭhi* (= annihilation view) = *vibhavadiṭṭhi* (= non-existence view). The craving; which attaches strongly on that annihilation view (= non-existence view); which arises together with annihilation view (= non-existence view) is called *vibhavatanḥā* (non-existence craving). (Abhi-A-2-104, Mūlaṭṭi-2-69)

This is accomplished through preaching methodology of **suttanta** (*suttantabhājanīya naya*.) In the aspect of preaching methodology of **abhidhamma** (*abhi-dhammabhājanīya naya*), there are five kinds of **samudaya sacca**, as follows: _____

PAGE-543

(V) 66 Abhidhammabhājanīya method

Pāli Quotation (Abhi-2-112) (Abhi-2-113) (Abhi-2-114) 2 paragraphs (Abhi-2-115)

1. Every kind of craving is called **samudaya sacca**.
2. All kinds of defilements, together with craving, are also called **samudaya sacca**.
3. These **dhammas**, (a) craving (b) defilements, excluding craving, (c) all unwholesome **dhammas**, excluding craving, defilements, are also called **samudaya sacca**.
4. These **dhammas**, (a) craving (b) defilements, excluding craving, (c) all unwholesome **dhammas**, excluding craving, defilements, (d) three kinds of wholesome rooted **dhammas** called greedlessness, non-hatred, non-delusion, which are objects of taints **dhammas**, are also called **samudaya sacca**.
5. These **dhammas**, (a) craving (b) defilements, excluding craving, (c) all unwholesome **dhammas**, excluding craving, defilements, (d)three kinds of wholesome rooted **dhammas** which are objects of taints **dhammas**, (e) all kinds of wholesome **dhammas**, excluding three kinds of wholesome rooted **dhammas**, which are objects of taints **dhammas**, are also called **samudaya sacca**. (*Abhi-2-112, 115*)

In accordance with above **Pāli** Text, the commentary called **Sammohavinodani** explains as follows: _____

tattha yasamāh kusalākusalakammam avisesena samudayasaccanti saccavibhange vuttam.
(*Abhi-A-2-185*)

= Every wholesome action or every unwholesome action, which is the object of taints **dhammas** (= depending on rounds called **vaṭṭanissita**) can be designated as **samudaya sacca**.
(*Abhi-A-2-185*)

(V)67. Truth dhammas which are discerned objects of vipassanā knowledge

The two kinds of Noble Truth

1. **dukkhasacca dhammas** called five kinds of clinging aggregates,
2. **samudaya sacca dhammas** called wholesome action and unwholesome action, in the next method _____ **samudaya sacca dhammas** called principle of dependent-origination, in accordance with **Tiṭṭhāyatana Sutta, Tikanipāta, Anguttara Nikāya**, are called **vaṭṭasacca** (Cyclic Noble Truths).

PAGE-544

These two kinds of Noble Truths,

3. **nirodhasacca dhamma** called unconditioned element, Eternal Peace called **nibbāna**,
4. **maggasacca dhamma** called (8) bases of factors of Path (**magganga**) which are associating with Noble Path-Knowledge, are called **vivaṭṭasacca** (Non-cyclic Noble Truths).

* *tesu bhikkhuno vaṭṭe kammaṭṭhānābhīnive so hoti. Vivaṭṭe natthi abhiniveso. (Abhi-A-2-109; Dī-A-2-391)*

In those two kinds of *vaṭṭasacca* and *vivaṭṭasacca*,
The practicing *bhikkhu* must perform *vipassanā* discerning on *vaṭṭasacca dhammas* but not *vivaṭṭa sacca dhammas*. The righteous *miditator* must, therefore, endeavour previously in order to know *dukkhasacca dhammas* and *samudaya sacca dhammas* which are discerned objects of *vipassanā* practice. Now it has been presented on ways of keeping (5) kinds of present, internal clinging aggregates in mind in this paper.

Both ways of keeping external non-living conditioned things in mind and way of keeping external living conditioned things (= five kinds of clinging aggregates) in mind will be presented continuously in this volume. Ways of keeping *samudaya sacca dhammas* in mind will be presented in Section of Dependent Origination, Volume III. Now it will be presented on *nirodhasacca* and *maggasacca dhammas* as follows: _____

(V) 68 (a) *nirodhasacca* (Noble Truth of the Cessation of *dukkha*)

Pāli Quotation (M-1-86)

= And *bhikkhus*, what is the Noble Truth of the Cessation of *dukkha*? Noble *dhamma* called *nibbāna* which is absolute extinction and cessation of this very craving; which is abandoning, discarding, liberation and detachment from craving, is called *dukkha nirodha ariya sacca* (Noble Truth of the Cessation of *dukkha*). (M-1-86)

68 (b) Two kinds of *nirodha* (=cessation)

Pāli Qutoation (Vs-1-282)

= Due to capable of abandoning defilements temporarily, *vipassanā* knowledge which arises by means of discerning incessant perishing phases (= momentary perishing phases) of conditioned things, is called *virāga nupassanā*.

Due to capable of ceasing defilements temporarily; due to occurrence of factor of ceasing defilements temporarily, it is also known as *nirodhanupassanā*.

Due to occurrence of factor of absolute freeing away and absolute ceasing of lust, the Noble Path which realizes penetratively *nirodha sacca* called unconditioned element, Eternal Peace, *nibbāna*, is called not only *virāganupassanā* but also *nirodhanupassanā*.

If one can bring forth the in-breath and out-breath through fulfilling with *vipassanā* knowledge, the Path-Knowledge called those *virāga-*

nupassanā, nirodhanupassanā, it should be recognized that he practices in order to bring forth the in-breath and out-breath through repeated discerning the nature of dispassion and the nature of cessation (= perishing phases of conditioned things and *nibbāna*) over and over. (Vs-1-282)

In above two kinds of dispassion (*virāga*) and two kinds of cessation, the practicing person has to endeavour in order to attain *vipassanā ñāṇa* knowledge which can discern nature of *khaya virāga, khaya nirodha* of conditioned things beforehand. It is for the sake of attainment of the Noble Path which is capable of knowing and seeing unconditioned things, Eternal Peace, *nibbāna* which is called *accantavirāga, accantanirodha*.

If the righteous *miditator* can discern the phenomenon that “due to absolute cessation of causal *dhammas*, ignorance-craving-clinging-formation-action without reappearing in

future (*anuppāda nirodha*) (through efficiency of the Path-Knowledge of Arahant), the resultant five kinds of aggregates cease absolutely without reappearing in future (*anuppādanirodha*) with the help of *vipassanā* insight, that nature of cessation is mundane *nirodhasacca*. The *vipassanā* knowledge which can discern that *nirodhasacca* is mundane *maggasacca*. (*Vs-2-267, 268*)

Pāli Quotation (*Vs-2-269*) (*Vs-2-268*)

When the practicing person reaches into the stage of Knowledge of Arising and Passing Away_____ he has to discern through *paccayato udayabbaya dassana*.

1. *paccayato udayabbaya dassana* = way of discerning on the phenomena that “due to apparent arising of causal *dhammas*, ignorance-craving-clinging-formations-action, the resultant five clinging aggregates arise apparently; and “due to absolute cessation of causal *dhammas*, ignorance-craving-clinging-formation-action without reappearing in future (*anuppāda nirodha*) (through efficiency of the Path-Knowledge of Arahant), the resultant five kinds of aggregates cease absolutely without reappearing in future (*anuppādanirodha*) at the end of final death of Arahant, must be performed with the help of *vipassanā* insight. The knowledge which can discern in that way is called *paccayato udayabbaya ñāṇa*, the knowledge which can discern phenomena of arising and perishing away through causal *dhamma*.

PAGE-546

The *vipassanā* knowledge which can discern the phenomenon that “due to arising of causal *dhammas*, the resultant *dhammas* arise”, is called *paccayato udayadassana ñāṇa* while the *vipassanā* knowledge which can discern the phenomenon that “due to cessation of causal *dhammas*, the resultant *dhammas* cease” is called *paccayato veyadassana ñāṇa*.

Due to arising of *paccayato veyadassana ñāṇa*, *nirodhasacca dhammas* become apparent in the insight of practicing person. It is because he can know and see penetratively on the phenomenon that “due to absolute cessation of causal *dhammas*, ignorance-craving-clinging-formation-action without reappearing in future (*anuppāda nirodha*) (through efficiency of the Path-Knowledge of Arahant), the resultant five kinds of aggregates cease absolutely without reappearing in future (*anuppādanirodha*) at the end of final death of Arahant with the help of experiential knowledge. (*Vs-2-267*)

Absolute cessation of causal *dhammas* is called *saupādisesanibbāna*, in other words, *kilesaparinibbāna* (extinguishment of defilements). Absolute cessation of resultant *dhammas* is called *anupādisesa nibbāna*, in other words, *khandha parinibbāna* (extinguishment of aggregates). (*Abhi-A-2-413*)

2. *khaṇato udayabbayadassana*

The *vipassanā* knowledge, which can discern phenomenon of arising and passing away of conditioned things until reaching into momentary present (*khaṇapaccuppanna*), is called *khaṇato udayabbaya dassana ñāṇa*.

These two kinds of knowledge, *paccayato udayabbaya ñāṇa* and *khaṇato udayabbayabbaya ñāṇa*, in the next method, group of *dhammas* which are predominated with knowledge, i.e., right view, right thought, right effort, right mindfulness, right concentration, are mundane *maggasacca*. Due to capable of discarding delusion (*moha*) which is capable of covering on two kinds of phenomena called *paccayato udayabbaya* and

khaṇato udayabbaya so as not to know, temporarily, those *dhammas* are called *magga sacca*.

Pāli Quotation (M-A-2-165)

= The practicing person who does not know thoroughly purified Noble Eightfold Path in a way that “this is mundane *maggasacca*; this is the Supra mundane *magga sacca*”, as they really are, is unable to arise the supra mundane *magga sacca* through taking into heart mundane *magga sacca dhammas*. (M-A-2-165)

Therefore the righteous *meditator* has to endeavour in order to know mundane *nirodhasacca*, the supra mundane *nirodha sacca*; mundane *magga sacca*, the supra mundane *magga sacca*.

Knowing and seeing phenomenon of arising of conditioned things, until reaching momentary present, through *vipassanā* knowledge is knowing and seeing on *jātidukkha* (suffering of birth). Knowing and seeing phenomenon of perishing away of conditioned things, until reaching momentary present is knowing and seeing on *maraṇa dukkha* (= suffering of death). Those *jātidukkha* and *maraṇadukkha* are mundane *dukkhasacca dhammas*. Furthermore ___ knowing and seeing on the phenomena that “due to apparent arising of causal *dhammas*, ignorance-craving-clinging-formations-action, resultant five clinging aggregates arise apparently,” is knowing and seeing on mundane *samudaya sacca*. (Vs-2-267)

PAGE-547

These mundane *sukkhasacca* and *samudaya sacca* must also be known penetratively for the sake of attainment of *nibbāna* for every practicing person.

(V) 69 magga sacca (= the Noble Truth of the Path Leading to the Cessation of dukkha)

These (8) factors of purified and noble Path, i.e., right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration, are called *magga ariyasacca* which is called the way of practice leading to cessation of *dukkha*, *nibbāna*.

Among those (8) factors,

1. These three factors, i.e., right speech, right action, right livelihood are moral factors of Path; training of morality; morality practice.
2. These three factors, i.e., right effort, right mindfulness, right concentration, are concentration factors of Path; training of concentration; concentration practice.
3. These two factors, i.e., right view, right thought, are wisdom factors of Path; training of wisdom; wisdom practice;

Every virtuous *meditator* who is longing for *nibbāna* has to develop these three noble trainings called morality, concentration, wisdom in order.

1. *sammā ditṭhi* (right view)

Pāli Quotation (M-1-88)

And, *bhikkhus*, what is the Right View?

1. Insight-knowledge which realizes *dukkha sacca* is called the Right View.

2. Insight-knowledge which realizes *samudaya sacca* is called the Right View.
3. Insight-knowledge which realizes *nirodha sacca* is called the Right View.
4. Insight-knowledge which realizes *maggā sacca* is called the Right View. The correct knowing and seeing in this way, *bhikkhus*...., is called the Right View. (*M-1-88*)

Pāli Quotation (Di-A-2-392)

Either through brief method in this way “five kinds of clinging aggregates are *dukkha sacca*; the craving is *samudaya sacca*” or through detailed method in this way “which are five kinds of clinging aggregates? Those are *rūpupādānakkhandhā, vedanupā dānakkhandhā, saññupādānakkhandhā, sañkhāru pādānakkhandhā, viññānupādānak khandhā*”, learning, repeated questioning, listening on *dukkhasacca* and *samudaya sacca dhammas* from teacher; reciting memorizing must also be performed previously. Afterwards that person must perform practices in order to know those *dukkha sacca* and *samudaya sacca dhammas*. (*Di-A-2-391*)

PAGE-548

(Those person with an opinion that “it is no need to learn scriptures during performing *vipassanā* practice”, should like to notice this explanation carefully.)

On *nirodhasacca* and *maggasacca dhammas* the function of practice must be performed through inference after hearing indirectly from Noble Ones, the Exalted One etc., in a way that “*nirodha sacca* is worth desiring, pleasing with, cherishing; *maggā sacca* is worth desiring, pleasing with, cherishing”.

Among those four Noble Truths, *dukkha sacca* and *samudaya sacca* are very profound, due to occurrence of difficulty to be seen; *nirodha sacca* and *maggasacca* are, in turn, very difficult to be seen, due to occurrence of profundity.

The Noble Truth of *dukkha* is obvious through nature of arising. When one stumbles on short stump, when one is pierced with a thorn etc., it usually reaches a situation which is deserving to say as “Ah.... *dukkha*.” The Noble Truth of Origin of *dukkha, samudaya sacca* is also obvious when one wants to eat, drink, wear etc. In order to know and see penetratively on specific characters of those *dukkha sacca* and *samudaya sacca dhammas*, it is however, very profound.

The virtuous *meditator* should like to consider in this case, please. It is very difficult to see corporeal units which are smaller than sub-particles called *paramāṇumyū* by insight knowledge. Those corporeal units have got lifespan of very short instant about one *pico* second (10⁻¹²). The phenomena of arising and perishing away of corporeal units are so swift that it is very difficult to know and see each specific character of (8) kinds, or (9) kinds or (10) kinds of ultimate corporeal nature within respective corporeal units penetratively.

Mental *dhammas* have also got very short lifespan about one *femto* second (10⁻¹⁵). The phenomenon of arising and perishing away of one mind moment is so swift that it is very difficult to discriminate as “this is five-doors-adverting; this is seeing-consciousness” etc. It is, over and above, very difficult to differentiate each specific characters of mental *dhammas, phassa, vedanā, saññā, cetanā* etc., which are arising simultaneously within same mind moment by insight knowledge.

Furthermore, unless the Perfectly Self-Enlightened Buddha appears in the world, it is impossible to know principle of dependent-origination for disciples. Those are *dhammas* which can be known and seen by only virtuous persons who follows and fulfil noble three trainings called morality, concentration, wisdom instructed by the Exalted One systematically in order to make good headway. Those are the *dhammas* which are very difficult to be seen

by insight. It is, over and above, very difficult to differentiate each specific characters of twelve factors of dependent-origination by insight-knowledge. Due to occurrence of difficulty to be seen, these two Noble Truths, *dukkha sacca* and *samudaya sacca*, are, therefore, very profound.

PAGE-549

Endeavouring for the sake of ability to see two kinds of Noble Truths called *nirodha sacca*, *magga sacca* by insight knowledge is similar to not only extending one's hand in order to handle the realm of neither-perception-nor-non-perception which is out and out the apex existence in (31) realms but also extending one's leg in order to touch the hell called *avīci* which is present in the deepest among eight levels. It is similar to a such endeavouring so as to touch tips of two tailed-hair of the yak, which are split into the one-hundredth in diameter. Due to lack of dirtiness with defilements which are capable of worrying and torturing, the two kinds of Noble Truths are, actually, reaching into Eternal Peace. It has the nature of inability to produce the next coming-into-existence again. Due to un-experience anymore and due to unobvious one through the nature of existing, it is very profound. Because those two kinds of Noble Truths can be known and seen by very profound insight knowledge, natural ordinary knowledge can never know and see those two kinds of Noble Truths. Due to occurrence of extreme profundity, *nirodha sacca* and *magga sacca* are very difficult to be seen.

Thus, due to occurrence of difficulty to be seen and due to occurrence of profundity, with referring to arising of knowledge of various practices before the Noble Path is attained by means of learning from teachers, the Exalted One preached on the Right View by dividing four kinds, i.e., the Insight-Knowledge which realizes *dukkha sacca*; the Insight-Knowledge which realizes *samudaya sacca*; the Insight-Knowledge which realizes *nirodha sacca*; the Insight-Knowledge which realizes *magga sacca*. Because there are four varieties in the Right View Knowledge in mundane practice of mindfulness foundation (*saṭipatṭhāna*, those are preached by dividing as four kinds.

However, at the Noble Path (-moment) called *paṭivedha* (=penetrative realizing), it is only one kind of Right View Knowledge. The Noble Path arises only once as natural fixed law. Only one Path-Knowledge called Right View is available within one mind moment of the Noble Path. Remaining mental concomitants, *phassa*, *vedanā* etc., are also available as one kind each only.

Through taking object of *nirodha sacca* called unconditioned element, Eternal Peace, *nibbāna*, the single Noble Path-Knowledge called that Supra mundane Right View eradicates absolutely the delusion (*moha*) which conceals four Noble Truths so as not to see because of presence of benefiting factor of efficiency of relation of object by that *nirodhasacca*, *nibbāna*. At that time the nescience called ignorance (*avijjā*) disappears but the Enlightenment called *vijjañāṇa* arises. Thus at the Noble Path (-moment) a single Right View realizes penetratively on *dukkha sacca*, *samudaya sacca*, *magga sacca* through accomplishing the function (*kiccāsiddhi*), while on *nirodha sacca* through taking object directly.

2. *sammāsankappa* (Right Thought)

These three kinds of thought, i.e.,

1. *nekkhammasankappa* = renunciation thought which is free from sensual objects,
 2. *avyāpādasankappa* = thought which is free from ill-will
 3. *a-vihimsāsankappa* = thought which is free from torturing,
- are called the Right Thought. (*M-1-88*)

PAGE-550

1. The right thought called *nekkhammasankappa* associates with perception of avoiding from thinking about “sensuous objects (*kāmasankappa*)”
2. The right thought called *avyāpāda sankappa* associates with perception of avoiding from thinking about “how to destroy beings, *sañkhara* (= *vyāpāda sankappa*)”
3. The right thought called *avihimsā sankappa* associates with perception of avoiding from thinking about “how to torture beings (= *vihimsā sankappa*).”

Due to occurrence of difference of perceptions of refraining from *kāma sankappa*, *vyāpāda sankappa*, *vihimsās ankappa*, these three kinds of Right Thought have variations in practices of mindfulness foundation previous to the Noble Path (*pubbabhāga saṭipatṭhāna magga*). At the Noble Path (-moment) a single *kusala sankappa* (=wholesome thought) which associates with the Path-Knowledge arises after fulfilling (8) factors of Noble Path by means of accomplishing so as not to arise *akusala sankappa* (unwholesome thought) which arises in three sources called *kāma sankappa*, *vyāpāda sankappa*, *vihimsā sankappa* after severing route of unwholesome thought. This *kusala sankappa* is called *sammāsankappa* (= Right Thought). (*Dī-A-2-392*)

The right thought called *avyāpādasankappa* is a kind of thought which associates with loving kindness (*mettā*) while *avihimsā sankappa* is a kind of thought which associates with compassion (*karuṇā*). The right thought called *nekkhamma sankappa* has, actually, numerous dealing with great ranges. Initial application (*vitakka*) which associates with the First Absorption and initial application which associates with *vipassanā* knowledge are also inclusive in this *nekkhamma sankappa*. (Please see section of *nekkhammasita vedanā* mentioned previously in this volume.)

Due to presence of explanation that “*svāyam ārammaṇe cittassa abhiniropana lakkhaṇo* = it has the characteristic of initial application of the mind towards object” (*Vs-1-138*), functions of that *sankappa vitakka* can vary depending on discerned objects, in the aspect of the practice of mindfulness foundation previous to the Noble Path. The essence is as follows._____

Pāli Quotation (Vs-2-146)

1. The nature of initial application of the mind towards various objects called five kinds of clinging aggregates which are called *dukkha sacca* is the Right Thought. The penetrative knowing on those *dukkha sacca dhammas* up to the specific character is the Right View.
2. The nature of initial application of the mind towards various objects called *samudaya sacca dhammas* is the Right Thought. The nature of initial application of the mind towards various objects called causal relationship between *samudaya sacca dhammas* and *dukkha sacca dhammas* is the Right Thought. Penetrative knowing on those *samudaya sacca dhammas* up to specific character and causal relationship between two Noble Truths *dhammas* is the Right View.
3. The nature of initial application of the mind towards various objects called phenomena of *anicca, dukkha, anatta, asubha* of *dukkha sacca* and *samudaya sacca dhammas* is the right thought. Penetrative knowing and seeing on those phenomena of *anicca, dukkha, anatta, asubha* of *dukkha sacca* and *samudaya sacca dhammas* is the Right View. (Mental *dhammas* of absorption (*jhāna*) are also inclusive in the list of this *dukkha sacca dhammas*.)

