

*"namo tassabhagavato arahato sammāsambuddhassa"*

NIBBĀNA GĀMINIPATIPADĀ  
SECTION OF *NĀAMAKAMMATTHĀNA*

(PRACTICE ON MENTALITY)

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It should, therefore, be recognized that every initial application, which associates with any kind, the first absorption or all kinds of *vipassanā* knowledge, *nāmarūpa pariccheda ñāṇa* (Knowledge of Analyzing Mentality-Corporeality) etc., has got designation as *nekkhamma sankappa* = *sammā sankappa*. During analyzing and scrutinizing specific character of each ultimate element, *sammā sankappa* which performs initial application of the mind towards objects of those various specific characters might be numerous varieties depending on numbers of ultimate elements. There will be numerous varieties of factors of Path of *sammā sankappa* by taking objects on the whole, twofold corporeality-mentality method, fivefold aggregates method etc. This factor of Path called the Right Thought is very beneficial to attain various *vipassanā* right view knowledge, *nāmarūpa pariccheda ñāṇa* etc. The factor of Path of Right View realizes the object which is applied by the factor of path of Right Thought, as it really is.

3. *sammāvācā* (Right Speech)

There are four kinds of refraining, viz.,

1. *musāvādā veramaṇi* = refraining from lying,
2. *pisuṇavācā veramaṇi* = refraining from slandering,
3. *farusavāsā veramaṇi* = refraining from rough language,
4. *samphappalāpā veramaṇi* = refraining from idle talk,

which are four kinds of the Right Speech (*sammāvācā*).

Due to occurrence of difference of perceptions of refraining from lying etc., the Right Speech have also got variations in practices of mindfulness foundation previous to the Noble Path (*pubbabhāga saṭipatṭhāna magga*).

At the Noble Path (-moment) a single abstinence (*viratī*) which is the wholesome deed, arises after fulfilling (8) factors of Noble Path by means of accomplishing so as not to arise unwholesome speech which arises in four sources of verbally misdeeds after severing route of unwholesome volition which is the factor to become as immoral person (*dussīlya*). This wholesome abstinence (*kusala viratī*) is designated as the Right Speech. (*M-1-88, Di-A-2-392*)

4. *sammākammanta* (Right Action)

These three kinds of refraining i.e.,

1. *pāṇātipātā veramaṇi* = refraining from killing beings,
2. *adinnādānā veramaṇi* = refraining from taking what is not given,
3. *kāmesumicchācārā veramaṇi* = refraining from sexual misconduct,

are, *bhikkhus*....., designates as “Right Action (*sammā kammanta*)”. (*M-1-88*)

Due to occurrence of difference of perceptions of refraining from killing being etc., the Right Action have also got variations in practices of mindfulness foundation previous to the Noble Path (*pubbabhāga saṭipatṭhāna magga*). At the Noble Path (-moment) a single abstinence (*viratī*) which is the wholesome deed, arises after fulfilling (8) factors of Noble Path by means of accomplishing so as not to arise unwholesome action which arises in three sources of bodily misdeeds after severing route of unwholesome volition which is the factor to become as immoral person (*dussīlya*). This wholesome abstinence (*kusala viratī*) is designated as the Right Action. (*Di-A-2-392*)

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### 5. *sammā ājīva* (Right Livelihood)

And, *bhikkhus*, what is Right Livelihood? *Bhikkhus*, the Noble disciple following my Teaching completely refrains from a wrong way of livelihood called bodily misdeed and verbally misdeed which concern with livelihood, and makes his living by a right means of livelihood. This kinds of livelihood, *bhikkhus*, is called the Right Livelihood. (M-1-89)

Due to occurrence of difference of perceptions of refraining from showing wonderful things in order to attain reverence of layman and laywoman devotees (*kuhana*) etc., the Right Livelihood which is worth praising by the Exalted One have also got variations in practices of mindfulness foundation previous to the Noble Path (*pubbabhāga saṭṭipāṭṭhāna magga*). At the Noble Path (-moment) a single abstinence (*viratī*) which is the wholesome deed, arises after fulfilling (8) factors of Noble Path by means of accomplishing so as not to arise unwholesome wrong way of livelihood which arises in seven sources of three bodily misdeeds and four verbally misdeeds after severing route of unwholesome volition which is the factor to become as immoral person (*dussilya*). This wholesome abstinence (*kusala viratī*) is designated as the Right Livelihood. (Di-A-2-392)

During mundane mind moments these three kinds of actors of Path, Right Speech, Right Action, Right Livelihood do not arise simultaneously together with *vipassanā* knowledge but they arise separately. These three factors are inclusive in (8) kinds of factors Path called the way of practice leading to the cessation of *dukkha*. Every virtuous person who is longing for *nibbāna* must fulfill all these factors thoroughly. Some persons do not want to regard purification of virtue during performing *vipassanā* practice through referring to example of a high official of the royal court, called *Santati*, who was a drunkard, who became Noble One, and example of a murderer called *Angulimāla* who also became Arahant. Although *Santati* was drunk before facing with the Exalted One, during listening *dhamma* preached by the Exalted One he wore off effect of alcohol and the nature of purification of virtue appeared in him. Wholesome volition with restraining so as not to do misdeed in future appeared in him. Those wholesome volitions are factors of purification of virtue. Furthermore the period at which Noble (8) factors of Path must be fulfilled was the period while *Santati* was listening *dhamma* from the Exalted One. Due to presence of ability to fulfill Noble (8) factors of Path within that period, he became an Arahant really. Although *Angulimāla* was a murderer as layman life, as soon as he ordained as *bhikkhu* life his virtue was purified. Due to presence of ability to fulfill Noble (8) factors of Path, the Most Venerable *Angulimāla Mahā Thero* reached into the Fruit-Knowledge of Arahant.

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### 6. *sammāvāyāma* (Right Effort)

*Pāli Quotation (M-1-89)*

- (1) And, *bhikkhus*, what is Right Effort? *Bhikkhus*, the *bhikkhu* following my teaching generates enthusiasm, makes effort, rouses energy, applies his mind and strives most ardently to prevent the arising of evil de-meritorious states of mind which have not arisen yet.

- (2) He generates enthusiasm, makes effort, rouses energy, applies his mind and strives most ardently to abandon evil de-meritorious states of mind which have arisen.
- (3) He generates enthusiasm, makes effort, rouses energy, applies his mind and strives most ardently to bring forth the meritorious states of mind which have not arisen yet.
- (4) He generates enthusiasm, makes effort, rouses energy, applies his mind and strives most ardently to maintain; to prevent lapsing; to improve; to proliferate the meritorious states of mind and to accomplish practice of both *samatha* and *vipassanā*. This kind of endeavouring, *bhikkhu*, is called Right Effort. (*M-1-89*)

## 6. (1) *anuppanna akusala*

### *Pāli Quotation (Di-A-2-392, 393) (Di-ṭ-2-346)*

In the infinite rounds of rebirth called *samsāra* there was no evil unwholesome *dhamma* which had not arisen yet in the continuity of corporeality-mentality of any being. In this case, the evil unwholesome *dhamma* which has not arisen yet (*anuppanna akusala*) means those un-experienced unwholesome deeds by means of non-arising incessantly in the continuity of corporeality-mentality of any one in any life. There are numerous objects which have not experienced yet in one life of any being really. Un-experienced unwholesome deeds which arise depending on un-experienced objects; by means of un-experienced objects in any life, are called *anuppanna akusala*.

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When the practicing person sees those two kinds of *anuppanna akusala* in other, through bearing in mind in a way that “unless evil unwholesome *dhammas* with this nature arise in me, it will be very nice”, he brings forth enthusiasm; which can be said the practice that is worth fulfilling previous to the Noble Path; which has the efficiency to accomplish both *samatha* and *vipassanā* practices,” he endeavours; he generates bodily energy and mentally energy; he rouses energy; he applies his mind and strives most ardently so as not to arise *anuppanna akusala* in him.

Through surrounding with strenuous effort which has four kinds of strong determination that “I never fall back what is available through men’s diligence, even though

1. the skin might be left,
2. any line of streak of artery, vein, nerve might be left,
3. the bone might be left,
4. flesh and blood might be dried up”, he applies his mind and strives most ardently to fulfill both *samatha* and *vipassanā* practices.

## 6.(2) *uppanna akusala*

### *Pāli Quotation (Di-A-2-393)*

Experienced unwholesome deeds (*uppanna akusala*) means those evil unwholesome *dhammas* which have arisen before by means of incessant arising in the continuity of corporeality-mentality of oneself. Those unwholesome deeds which had arisen were already finished to arise and perish away in the past. It is no need to endeavour so as not to arise those unwholesome *dhammas* which had ceased. The practicing person must, therefore, endeavour so as not to arise only unwholesome *dhammas* which are similar to experienced unwholesome *dhammas*. Because unwholesome deeds which had experienced previously and

unwholesome *dharmas* which will arise in future have the same character through incessant arising unwholesome kinds each other, those unwholesome *dharmas* which must be prevented so as not to arise again are also called *uppanna akusala* through preaching methodology called *sadisūpacāra* (= same character). (*Di-ṭī-2-346*)

In order to abandon those unwholesome *dharmas* through bearing in mind in a way that “unwholesome *dharmas* which are similar to previous experienced ones by means of incessant arising nature should not be arisen in me”, the practicing person brings forth enthusiasm which has the efficiency to accomplish both *samatha* and *vipassanā* practices; he endeavours; he generates bodily energy and mentally energy; he rouses energy; he applies his mind and strives most ardently to fulfill both *samatha* and *vipassanā* practice through surrounding with strenuous effort which has four kinds of strong determination.

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### 6 (3) *anuppanna kusala*

*Pāli Quotation (Di-A-2-393) (Di-ṭī-2-346)*

Wholesome deed which has not arisen yet in continuity of corporeality-mentality of oneself (*anuppanna kusala*) means absorption *dharmas*, the Path *dhamma*, the first absorption etc., which have not been acquired in the continuum of mind on oneself. There is no practicing person who had not acquired absorption *dharmas* along with the infinite rounds of rebirth. When the world was totally destroyed at least absorption *dharmas* had been acquired appropriately, resulting in an experience of existing in *brahama*'s world. The wholesome deed called Noble Path-Knowledge is, actually, un-experienced one for worldly persons. It is real *anuppanna kusala*. Unless absorption *dhamma* and the Path *dhamma* have been acquired in any life, in other words, in present life of such practicing persons, those *dharmas* can be designated as *anuppanna kusala* for those practicing persons. In order to obtain those *anuppanna kusala*, the practicing person has to endeavour strenuously *samatha* and *vipassanā* practices through surrounding the effort with four kinds of strong determination.

### 6. (4) *uppanna kusala*

*uppanñāṇanti tesamyeva paṭiladdhānam. (Dī-A-2-393)*

Acquired wholesome deed of absorption and wholesome deed of the Noble Path are called *uppanna kusala*. Among those *dharmas*, the wholesome deed of Noble Path has got the lifespan of one mind moment only. There is natural fixed law for only once of four kinds of wholesome Path (- moment). Therefore the practicing person is unable to be stable and to proliferate those wholesome deeds of Noble Path. Both wholesome deed of *vipassanā* practice and wholesome deed of *samatha* practices which are fundamental of that *vipassanā* practice, which are factors of relation of determinative dependence for arising of wholesome deed of Noble Path, must be performed in order to be steadfast by means of incessant continuity of practice through connecting of preceding practice and succeeding practice called *pabandhaṭṭhiti*; the practicing person has to endeavour so as not to disappear completely; he has to endeavour in order to improve step by step until reaching into the Noble Path-Knowledge of Arahant; he endeavours; he generates bodily energy and mentally energy; he rouses energy; he applies his mind and strives most ardently to fulfill both

*samatha* and *vipassanā* practice through surrounding with strenuous effort which has four kinds of strong determination. If he practices in that way, not only *anuppanna kusala* will arise but *uppanna kusala* will also be improved exceedingly.

There are also (4) kinds of Right Effort in this factor of Path of Right Effort, viz.,

1. endeavouring so as not to arise unwholesome *dhammas* which have not arisen yet;
2. endeavouring so as to discard unwholesome *dhammas* which have arisen;
3. endeavouring so as to arise wholesome *dhammas* which have not arisen yet;
4. endeavouring so as to be improved wholesome *dhammas* which have arisen.

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Due to presence of variation in minds of meditation which are endeavouring in this way, there are also variation in the Right Effort during endeavouring *samatha* and *vipassanā* practices which are worth practicing previous to the Noble path called *pubbabhāga saṭṭipattihāna magga*. However at the Noble Path (-moment) a single wholesome effort arises through efficiency of capable of accomplishing four functions which are deserving to be fulfilled in these four situations by the factor of Path of Right Effort after accomplishment of factor of the Noble Path. This wholesome effort is called Right Effort. (It means the effort which associates with the Noble Path can perform in order to accomplish above four functions simultaneously.) (*Dī-A-2-393*)

## 7. *sammāsati* (Right Mindfulness)

### *Pāli Quotation (M-1-89)*

= And, *bhikkhus*, what is Right Mindfulness?

1. *Bhikkhus*, the *bhikkhu* following my Teaching discerns steadfastly on the “bodily constituents (*kāya*) through strenuous effort which can burn defilements; through having clear comprehension and mindfulness which can keep in mind; through discarding covetousness and distress on corporeal world.
2. The *bhikkhus* discerns steadfastly on the “feeling (*vedanā*) through strenuous effort which can burn defilements; through having clear comprehension and mindfulness which can keep in mind; through discarding covetousness and distress on feeling world.
3. The *bhikkhu* discerns steadfastly on the “consciousness (*citta*) through strenuous effort which can burn defilements; through having clear comprehension and mindfulness which can keep in mind; through discarding covetousness and distress on consciousness world.
4. The *bhikkhu* discerns steadfastly on the “*dhamma* phenomena through strenuous effort which can burn defilements; through having clear comprehension and mindfulness which can keep in mind; through discarding covetousness and distress on *dhamma* world.

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*Bhikkhus*, the mindfulness which is capable of keeping in mind and recollecting objects called *kāya-vedanā-citta-dhamma* in this way is called the right Mindfulness. (*M-1-89*)

Three kinds of *dhammas* which must be fulfilled

During developing these four kinds of mindfulness foundation *dhammas* there are three kinds of *dhammas* which must be fulfilled, viz.,

- (1) *ātāpī* = strenuous effort
- (2) *sampajāna* = clear comprehension
- (3) mindfulness.

- (1) *ātāpī* = strenuous effort

Other *dhammas*, right view etc., has also got the efficiency which can burn defilements through discarding temporarily or for a long time. However, because efficiency of the strenuous effort is more obvious, it is preached as *ātāpī* (= the *dhamma* which can burn defilements. In the next method \_\_\_\_ during discarding opposite defilements through temporarily or for a long time, because the strenuous effort is capable of burning those defilements exceedingly by means of cause to endeavour unduly on associating *dhammas* within one mind moment, only strenuous effort can be designated as *ātāpī*. (Dī-ṭī-2-294)

- (2) *sampajāna* = clear comprehension

### **Pāli Quotation (Dī-ṭī-2-294)**

Clear comprehension (*sampajāna*) means

- (a) well knowing through varieties
  - (b) knowing through circumstantial varieties
  - (c) knowing through comformable varieties
- (a) The knowledge which is capable of penetrative knowing and seeing the phenomena during discriminating on both ultimate corporeal *dhammas* within every corporeal unit in a way that “this is *paṭhavī*; this is *āpo*; this is *tejo*; this *vāyo*” etc., and ultimate mental *dhammas* within every mind moment in a way that “this is *phassa*; this is *vedanā*; this is *saññā*; this *cetanā*; this is *viññāṇa*” etc., as they really are, is called *sampajāna*. It is clear comprehension through varieties.

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This *sampajāna* never discern *paṭhavī* as *āpo*; it never discern *tejo* as *vāyo*; it never discern *phassa* as *vedanā*; it never discern hot nature or cold nature as *vedanā*; it discerns *paṭhavī* as *paṭhavī*; it discerns *tejo* as *tejo*; it discerns *phassa*, as *phassa*; it discerns *vedanā*, as *vedanā*; it discerns hot nature or cold nature as corporeality and so forth. It should be understood in similar way.

- (b) During discriminating on each ultimate corporeal nature or ultimate mental nature in that way, it must be performed through characteristic-function-manifestation-proximate cause (*lakkhaṇa-rasa-paccupaṭṭhāna-padaṭṭhāna*). It is not enough to discriminate only single ultimate nature of corporeality or mentality. Every ultimate nature within each corporeal unit or every ultimate nature within each mind moment must be discriminated through characteristic-function-manifestation-proximate cause. This kind of penetrative knowing is called *sabbākārapajānana* (= clear comprehension through all varieties of phenomena). Furthermore \_\_\_\_ the penetrative knowing on the phenomena that “due to arising of causal *dhammas*, i.e., ignorance-craving-clinging-formations-action, how consequence corporeality-mentality

arise” and “due to cessation of causal *dhammas*, i.e., ignorance-craving-clinging-formations-action, how consequence corporeality-mentality cease”, is also called *sabbākārapajānana* (= clear comprehension through all varieties of phenomena). And then that *sampajāna* can discriminate nature of *anicca, dukkha, anatta, asubha* of those corporeality-mentality together with causal *dhammas*. Clear comprehension through all varieties of phenomena is called *sampajāna*. During comprehending in this way not only internal but also external living and non-living world are discriminated up to (31) realms as a whole. It is called knowing through circumstantial varieties.

- (c) During clear comprehending on nature of *anicca, dukkha, anatta, asubha* of all kinds of ultimate corporeal and mental *dhammas* called *kāya-vedanā-citta-dhamma* together with their causal *dhammas*, the knowledge discerns on those *dhammas* in conformity with *anicca, dukkha, anatta, asubha* in order to accomplish supra-mundane *dhammas*, called successive *vipassanā* knowledge the Path-Knowledge, the Fruit-Knowledge but not as *nicca, sukha, atta, subha*. That kind of knowing through comformable varieties of conditioned things is also called *sampajāna*.

### (3) *satimā* = completion with mindfulness

#### *Pāli Quotation (Dī-A-2-349)*

Third kind of *dhamma* which must be fulfilled by practicing person who develops mindfulness foundation is completion with mindfulness (*satimā*). It is completion with the mindfulness which capable of discriminating on five clinging aggregates called *kāya-vedanā-citta-dhamma*.

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This practicing *bhikkhu* who develops mindfulness foundation *dhammas* discerns steadfastly on objects called *kāya-vedanā-citta-dhamma* through discriminating with the help of knowledge. It is right \_\_\_\_ There is no contemplating knowledge (*anupassanā ñāṇa*) which is capable of repeated discerning on *kāya-vedanā-citta-dhamma* over and over in the continuum of mind of *bhikkhu* who is lacking mindfulness. The Exalted One, therefore, preached that “*satiñca khvāham bhikkhave sabbatthikam vadāmi*”, = the mindfulness is, actually, *bhikkhus*, benefiting *dhamma* for both factors of enlightenment called wisdom, effort, bliss which are deserving to develop during calling back of the mind from object of practice and factors of enlightenment called tranquility, concentration, equanimity which are deserving to develop during wandering of the mind from object of practice”, thus I preach.

The Exalted One preached in this way in *Aggi Sutta, Bojjanga Samyutta (Sam-3-99)*. The mindfulness is, therefore, essential not only during encouraging the mind of meditation while it is falling back from object of practice but also during concentrating the mind of meditation in order to reach on to the object of practice while it is wandering from here to there mindfulness and wisdom

According to this explanation, “*satiyā ārammaṇam pariggahetvā paññāya anupassati*” (*Dī-A-2-349*) it should be recognized on mindfulness and wisdom as follows: \_\_\_\_\_

1. The mindfulness can keep *kāya-vedanā-citta-dhamma* in mind; while the wisdom knows penetratively on those *kāya-vedanā-citta-dhamma* up to the field of ultimate nature.
2. The mindfulness can keep causal *dhammas* of *kāya-vedanā-citta-dhamma* in mind; while the wisdom knows penetratively on those causal *dhammas*.

3. The mindfulness can keep phenomena of *anicca, dukkha, anatta, asubha* of *kāya-vedanā-citta-dhamma* in mind; while the wisdom knows penetratively on phenomena of *anicca, dukkha, anatta, asubha* of those *dhammas*.

Thus the practicing person discerns those *kāya-vedanā-citta-dhamma* through that mindfulness and that wisdom over and over. He discerns those *dhammas* through surrounding of strenuous effort with four kinds of strong determinations. During discerning in that way he has to endeavour in order to know those *kāya-vedanā-citta-dhamma* through abandoning covetousness and mentally disagreeable feeling temporarily or for a long time after bringing forth wholesome deeds, access concentration, full concentration etc. Two kinds of *dhammas* which are worth abandoning are covetousness and mentally disagreeable feeling. Three kinds of *dhammas* which are worth fulfilling are strenuous effort, mindfulness, clear comprehension.

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Mundane stage-Supra-mundane stage

Due to presence of variation in consciousness which are capable of keeping in mind (= in consciousness which are associating with mindfulness and wisdom) in such way,

1. the consciousness which is capable of keeping “bodily constituents (*kāya*), in mind;
2. the consciousness which is capable of keeping “feeling (*vedanā*), in mind;
3. the consciousness which is capable of keeping “consciousness (*citta*), in mind;
4. the consciousness which is capable of keeping “*dhamma* phenomena in mind; there is variation in this Right Mindfulness in mundane mindfulness foundation practice; which must be fulfilled previous to the Noble Path; which is called *pubbabhāga saṭipatṭhāna magga*. During at the Noble Path (-moment), however, a single mindfulness arises by means of accomplishing the function of knowing after fulfilling factors of Path through abandoning delusion which is capable of concealing on four situations called *kāya-vedanā-citta-dhamma* so as not to be known. This kind of mindfulness is called the Right mindfulness. (*Dī-A-2-393*)

## What is *saṭipatṭhāna*?

Now the righteous person should like to ask the question that “what is *saṭipatṭhāna*? It should be known on the answer also.

1. The object on which mindfulness concentrates frequently is also called *saṭipatṭhāna* (mindfulness foundation).
  2. The occurrence of overcoming hate and love of the Exalted One towards disciples who practice as three classes, is also called *saṭipatṭhāna*.
  3. The mindfulness (*sati*) is also called *saṭipatṭhāna*. (*Dī-A-2-343*)
1. In *Samudaya Sutta, Amata Vagga, Saṭipatṭhāna Samyutta, Mahāvagga Samyutta*, the Exalted One preached on *kāya-vedanā-citta-dhamma* which are objects of mindfulness, as *saṭipatṭhāna*. (*Sam-3-161*)

Then in the *Pāli* Text called *Paṭisambhidā Magga* it is preached that \_\_\_\_\_  
“*kayo upatthanam no sati, sati pana upatthananceva satīca*” (*Paṭisam-3-406*)

= *kāya-vedanā-citta-dhamma* which are objects of foundation of mindfulness for existing upon are called *saṭipatṭhāna*. In this method \_\_\_\_\_ objects which are foundation of

mindfulness are called *saṭipatṭhāna* (= *patiṭṭhāti asminti patṭhānam, satiyā patṭhānam saṭipatṭhānam*).

In the next method \_\_\_ Objects which are significant foundation of mindfulness (= *kāya-vedanā-citta-dhamma*) are called *śīpaṭṭhāna* (= *padhānam thānanti vā patṭhānam, satiyā patṭhānam saṭipatṭhānam*). (*Dī-A\_2-343, 344*)

## 2. Pāli Quotation (M-3-263)

= The Exalted One subsisted on such mindfulness foundations; the Exalted One who subsisted on that mindfulness foundation is worth admonishing to *sanghā*. There are three kinds of mindfulness of foundations. (*M-3-263*)

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In *Vibhanga Sutta, Uparipaññāsa*, it is preached that the occurrence of overcoming on hate or love of the Exalted One toward disciples with three classes, i.e.,

1. the disciple who does not follow admonishment of the Exalted One,
2. those disciples who are mixing up by two kinds, i.e., disciples who do not follow and disciples who follow admonishment of the Exalted One;
3. the disciple who follows admonishment of the Exalted One,

is called *saṭipatṭhāna*.

In this method \_\_\_ the *dhamma* which is deserving to arise by mindfulness is called *saṭipatṭhāna* (= *patṭhapīyateti patṭhānam, satiyā patṭhānam saṭipatṭhānam*). That *dhamma* which is deserving to arise means overcoming on love or hate towards disciples who are practicing in three classes. (*Dī-A-2-344*) It is worth emulating exceedingly; it is worth revering exceedingly; it is to be kept awareness for every teacher.

3. *cattāro saṭipatṭhāna bhāvitā bahulikata satta bojjhange paripūrenti*. (*M-3-124*)

If four kinds of mindfulness foundations are developed, practiced over and over, (7) factors of enlightenment can be fulfilled. (*M-3-124*)

In this *sutta* mindfulness only is preached as *saṭipatṭhāna*.

In this method \_\_\_\_\_

“*paṭṭhānti patṭhānam, satiyeva patṭhānam saṭipatṭhānam*”

= mindfulness which is capable of existing on objects called *kāya-vedanā-citta-dhamma*, fixedly is called *saṭipatṭhāna*.

In the next method \_\_\_\_\_

“*saraṇatṭhena sati, upatṭhānatṭhena patṭhānam, sati ca sā patṭhānañcāti saṭipatṭhānam, idamidhā dhippetam*”

= due to presence of the meaning of remembering on objects called *kāya-vedanā-citta-dhamma*, it is called mindfulness. Furthermore the mindfulness is capable of remembering on even those objects which had been done, spoken for very long time ago. Due to presence of the meaning fixed existing on objects called those *kāya-vedanā-citta-dhamma*, it is called *patṭhāna*. Therefore it is not only the nature of remembering on objects called *kāya-vedanā-citta-dhamma* but also the nature of fixed existing on objects of those *kāya-vedanā-citta-dhamma*, resulting in designation as *saṭipatṭhāna*.

This third kind of meaning is worth desiring in concern with this *Mahāsaṭipatṭhāna Sutta*. (*Dī-A-2-344*)

The essence is as follows: \_\_\_\_\_

1. The mindfulness which is capable of remembering, fixed existing on objects called *kāya-vedanā-citta-dhamma* is called *saṭipatṭhāna*.

2. The mindfulness which is capable of remembering, fixed existing on objects of causal *dhammas* of *kāya-vedanā-citta-dhamma* is called *saṭipatṭhāna*.
3. The mindfulness which is capable of remembering, fixed existing on objects nature of *anicca, dukkha, anatta, asubha* of causal *dhammas* and those *kāya-vedanā-citta-dhamma* is called *saṭipatṭhāna*.

It is mundane mindfulness foundation which must be developed previous to the Noble Path (= *pubbabhāga saṭipatṭhāna magga*).

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4. At the Noble Path (-moment) the mindfulness which is capable of remembering, fixed existing on unconditioned element, *nirodhasacca dhamma*, is called Right Mindfulness or *saṭipatṭhāna* which is the Supra-mundane *saṭipatṭhāna*. This the essence of above commentary.

The Noble Path *dhamma* associating with that Right Mindfulness eradicates absolutely delusion which conceals on both *kāya-vedanā-citta-dhamma*, respective causal *dhammas* of those *kāya-vedanā-citta-dhamma* and nature of *anicca, dukkha, anatta, asubha* of *kāya-vedanā-citta-dhamma* together with their causal *dhammas*. When the ignorance called *avijjā* disappears, the Knowledge called *vijjā* appears. The mindfulness which associates with that *vijjā* (= Noble Path-Knowledge) is called *saṭipatṭhāna*, due to capable of remembering and fixed existing on object of *nibbāna*. It is the Supramundane *saṭipatṭhāna*.

In this *Mahāsaṭipatṭhāna Sutta*, actually, in accordance with this explanation \_\_\_\_\_  
“*ekāyana magga vuccati pubbabhāga saṭipatṭhāna maggo*” (*Dī-A-2-337*)

The Exalted One preached it with referring to mundane *saṭipatṭhāna* which is worth fulfilling previous to the Noble Path called *pubbabhāga saṭipatṭhāna magga*.

#### *ekāyana* (a single Route)

#### *Pāli Quotation* (M-1-70)

= This route, *Bhikkhus*, is a single path in order to attain purified mind of beings; in order to overcome sorrow, lamentation; in order to cease bodily pain and mentally disagreeable feeling; in order to attain the Noble Path; in order to realize *nibbāna*. That path is, really, these four kinds of mindfulness foundations. (*M-1-70*)

According to this preaching of the Perfectly Self-Enlightened One, the Path leading to *nibbāna* is practice of four kinds of *saṭipatṭhāna* previous to the Noble Path. There is no other path leading to *nibbāna*, due to presence of a single route leading to *nibbāna*.

If one accepts the opinion that all opposite ways of practices are correct in such way that “there are various routes leading to *nibbāna*; there are various ways of practices leading to *nibbāna*; this way is also correct; that way is also correct; all ways are correct in accordance with their respective aspects”, it will be situation of uncertain to open or close the entrance of *nibbāna* for that righteous person. IT is impossible to say all contradict ways of practices are correct. It will be presented some examples.

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1. Those *kāya-vedanā-citta-dhamma* which are objects of foundation of mindfulness are five kinds of clinging aggregates (= corporeal and mental *dhammas*). Corporeal *dhammas* always arise through groups called corporeal units as natural fixed law.

Only when those corporeal units can be analyzed and then (8) (9) (10) etc., kinds of ultimate nature of corporealities within various corporeal units can be distinguished by the help of insight knowledge, can it be said his insight reaches into the field of ultimate reality. Furthermore \_\_\_\_\_ mental *dhammas* also arise through consciousness free from cognitive process and consciousness of cognitive process as natural fixed law. They never arise through swerving from that route of fixed nature of mind. Only when (8) (11), (34) kinds etc., of specific nature of mental *dhammas* within various mind moments can be discerned by insight knowledge in order to realize discriminately the insight knowledge in order to realize discriminately the insight knowledge will reach into the field of ultimate reality.

- (a) A way of practice instructs that above corporeal and mental *dhammas* must be kept in mind; (b) the next one, however, instructs that “these corporeality-mentality concern with the perfectly Self-Enlightened One with Knowledge of Omniscience; disciples are unable to discern those *dhammas*”.

These two kinds of contradict ways of practices cannot be said correct but only one must be correct.

Furthermore \_\_\_\_\_ a way of practice instructs that the practicing person must discern the phenomena how present five resultant *dhammas* arise, due to past five causal *dhammas*; how future five resultant *dhammas* arise, due to present five causal *dhammas* with the help of *anubodha ñāṇa* and *paṭivedha ñāṇa*. It also instructs that practicing *meditator* must discern past five aggregates because past causal *dhammas* are inclusive in the past five aggregates and he must discern future five aggregates because five kinds of future resultant *dhammas* are inclusive in future five aggregates;

- (b) the next one, however, instructs that “*vipassanā* discerning must not perform past and future *dhammas*; it is no need to perform past and future but present *dhammas* only”.

These two kinds of contradict ways of practices cannot be said correct but only one must be correct.

- (a) Furthermore \_\_\_\_\_ a way of practice instructs that corporeality-mentality together with their causal *dhammas* must be discerned through three general characters called *anicca, dukkha, anatta*;

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- (b) The next way of practice instructs that all three general characters are no need to discern but only one general character is enough; it also instructs that whatever kinds of concept or ultimate *dhammas* must be discerned as he likes.

These two kinds of contradict ways of practices cannot be said correct but only one must be correct.

- (a) Furthermore \_\_\_\_\_ a way of practice instructs that any kind of concentration, either access concentration or full concentration must be developed in order to know five kinds of clinging aggregates called *kāya-vedanā-citta-dhamma*, causal *dhammas* of those corporeality-mentality and nature of *anicca, dukkha, anatta, asubha*, those corporeality-mentality together with causal *dhammas*, as they really are;
- (b) The next way of practice, however, instructs that it is no need to develop concentration anymore.

These two kinds of contradict ways of practices cannot be said correct but only one must be correct.

There is a reasonable question that “why is only one way correct?” It can be answered that “it is because there is only one route leading to *nibbāna* but not two or three routes”.

It is very important time to consider, scrutinize, weight the pros and cons, determine for every virtuous person who has heartfelt desire to attain *nibbāna*, truth *dhamma*. Try to search over and over for truth. Truth always exists apparently in nature.

#### 8. *sammāsamādhi* (Right Concentration)

##### *Pāli Quotation (M-1-89)*

And, *bhikkhus*, what is Right concentration?

1. *Bhikkhus*, the *bhikkhu* who follows my teaching, being detached from sensual pleasures and unwholesome *dhammas*, achieves and remains in the first absorption, which has *vitakka* (initial application of the mind), *vicāra* (sustained application of the mind), *pīti* (pleasurable interest) and *sukha* (agreeable feeling), born of detachment from the hindrances (*nīvaraṇa*).

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2. Having got rid of *vitakka*, and *vicāra*, the *bhikkhu* achieves and remains in the second absorption with internal tranquility, with enhancement of one-pointedness of concentration, devoid of *vitakka* and *vicāra*, but with *pīti* and *sukha* born of concentration.
3. Having been detached from *pīti*, that *bhikkhu* dwells in equanimity (towards object of practice, *ānāpānapaṭibhāga nimitta* etc.,) with mindfulness which is capable of remembering (on the object of practice) and clear comprehension (on the object of practice). Bodily agreeable feeling and mentally agreeable feeling are also experienced by mentally constituents (*nāmakāya*). Due to presence of such third absorption, Noble Ones, the Exalted One etc., praise the person with that absorption in a way that “he has got equanimity (towards object of practice) and mindfulness which is capable of remembering (object of practice), he usually abides in *sukha*”; he achieves and remains in that third absorption;
4. Due to discarding of bodily agreeable and disagreeable feelings; due to previous cessation of mentally agreeable and disagreeable feelings, that *bhikkhu* achieves and remains in the fourth absorption which arises through *jhānupekkhā* (called equanimity) and thorough purified mindfulness, which lacks pain or pleasure.

This kind of concentration, *bhikkhus*, is called Right Concentration.

*Bhikkhus*, this principle of Noble Eightfold Path is called the Noble Truth of the Path Leading to the Cessation of *dukkha*, (= *maggaariyasacca*). (M-1-89)

These absorption *dhammas* are varied in both mundane practices of *saṭipatṭhāna* which are worth practicing previous to the Noble Path and at the Noble Path (-moment). In the stage of mundane practices of *saṭipatṭhāna* which are worth practicing previous to the Noble Path it varies through attainments (*samāpatti*), first absorption, second absorption, third absorption, fourth absorption etc. It also varies at the Noble Path (-moment) through various kinds of Noble Path.

In the continuum of mind of a practicing person the first Noble Path called *sotāpatti magga* associates with first absorption while those upper successive Noble Path might be associated with random kinds of absorptions, first absorption or second absorption etc.

In the continuum of mind of another practicing person the first Noble Path called *sotāpatti magga* can associate random kinds of absorptions, second absorption etc., while those upper successive Noble Path might be associated with random kinds of absorptions, first absorption or second absorption etc.

Thus with relating to absorptions, four kinds of Noble Path might be.....

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1. The same kinds each other (= all four kinds of Noble Path might be associated with
  - (a) the first absorption (*paṭhamajhānika magga*),
  - (b) the second absorption (*dutiyajhānika magga*),
  - (c) the third absorption (*tatiyajhānika magga*),
  - (d) the fourth absorption (*catuṭṭhajhānika magga*) or
2. different kinds each other (=some Noble Path associate with first absorption; some Noble Path associate with second absorption and so forth).
3. the same kinds in some Noble Path.

This significant difference of the Noble Path is produced by fundamental absorption (*pāḍakajhāna*). (*Dī-A-2-393*) (It can be seen in detail in **Volume V, Section of Vipassanā**.)

#### Way of discerning on (8) kinds of basic meaning of mundane factors of path

Ways of discerning on mundane abstinence mental concomitants (*lokiya virati cetasika*) called mundane Right Speech, Right Action, Right Livelihood must be performed as presented previously in this volume.

If *vipassanā* impulses associate with knowledge, each impulse consists of Right View, Right Thought, Right Effort (= *vīriya*), Right Mindfulness, Right Concentration (= *one-pointedness*). Those *vipassanā* impulses called *ñāṇavippayutta* do not consist of Right View. Please see carefully ways of discerning on mentality.

In these various mind-door-cognitive processes, viz., mind-door-cognitive process which knows on only one corporeal *dhamma*, the eye-transparent-element

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

if each impulse is great wholesome deed associating with knowledge, it consists of those (5) factors of Path. When mental *dhammas* of those mind-door-cognitive processes are kept in mind the function of keeping those (5) factors of Path in mind is also inclusive. It should be understood similarly on ways of discerning on mental *dhammas* which arise by taking objects of remaining corporeal *dhammas*; ways of discerning on mental *dhammas* of mind-door-cognitive process which is discerning on all corporeal *dhammas* as a whole again; way of discerning on each mental *dhammas*; ways of discerning on mental *dhammas* within either one mind-moment or continuity of one cognitive-process as a whole.

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When one has reached into the stage of *vipassanā* practice, while *vipassanā* knowledge are discerned by succeeding *vipassanā* knowledge in the way of discerning called *arūpasattaka* and the way of discerning through knowledge of Dissolution called *bhangaññā*, each impulsion of great wholesome mind-door-cognitive process, which is predominated with that discerned *vipassanā* knowledge, consists of those (5) factors of Path. It is discerning on mundane (5) factors of Path, in the next method, it is discerning on associating mental *dhammas* together with mundane (5) factors of Path again. It is knowing discriminately on mundane *magga sacca dhammas* as they really are. One must endeavour in order to know in this way.

## 70. How four kinds of *satipaṭṭhāna* is divided

### *Pāli Quotation (Abhi-A-2-273,274)*

It will be presented on two noticeable facts again before the essence of explanations of above commentary is presented.

1. It should be kept awareness on the fact preached by the Buddha in *Aparijānana Sutta*, that “unless all kinds of five aggregates (= *corporeal and mental dhammas*) are known discriminately through three kinds of full understanding called *pariññā*, it is not deserving to extinguish suffering of rounds of rebirth ... R ... Only when all kinds of five aggregates (= *corporeal and mental dhammas*) are known discriminately through three kinds of full understanding called *pariññā*, it is deserving to extinguish suffering of rounds of rebirth.

### 2. *Pāli Quotation (Abhi-A-1-271)*

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There are two kinds of practice, i.e., *rūpakammaṭṭhāna* and *nāmakammaṭṭhāna* in the stage of *vipassanā* practice and a practicing person begins to take into heart corporeal *dhammas* (= *rūpakammaṭṭhāna*). Then underived corporealities and derived corporealities are distinguished and discerned as *anicca* etc. However only *vipassanā* discerning on pure corporeal *dhammas* can not bring forth the Noble-Path-Knowledge called *vuṭṭhāna* (= *emerging*), in the next method, *vipassanā* leading to emerge really. Mental *dhammas* must also be, therefore, discerned.

After distinguishing and keeping *vedanā*, *saññā*, *saṅkhāra*, *vinñāṇa* which arise by taking object of corporeal *dhamma* in mind as “these are mental *dhammas*”, those mental *dhammas* are discerned as *anicca* etc. (*Abhi-A-1-271*)

According to instruction of this commentary, second, it must be kept awareness on this instruction that the Noble Path-Knowledge called *vuṭṭhāna* can not arise mere *vipassanā* discerning on either pure corporeal *dhammas* or pure mental *dhammas*. Afterwards the essence of above commentary called *sammohavinodani* will be presented as follows:-----

### 1. *Kāyānupassanā satipaṭṭhāna*

During mundane practice of mindfulness foundation previous to the Noble Path these four kinds of *satipaṭṭhāna dhammas* are available in various consciousness. It is right, -----

- (a) Bodily constituents (*rūpakāya*) are distinguished and kept in mind through specific kind of consciousness, other than the consciousness which is factor of keeping feeling etc., in mind.

- (b) Various kinds of feeling are distinguished and kept in mind through specific kind of consciousness, other than the consciousness which is factor of keeping bodily constituents (*rūpakāya*) in mind.
- (c) Various kinds of consciousness are distinguished and kept in mind through specific kind of consciousness, other than the consciousness which is factor of keeping bodily constituents (*rūpakāya*) in mind.
- (d) Various principles of *dhammas* are distinguished and kept in mind through specific kind of consciousness, other than the consciousness which is factor of keeping Bodily constituents (*rūpakāya*) in mind.

[It means during performing practice of mundane *satipaṭṭhāna*, there are various kinds of consciousness of mind-door-cognitive processes i.e., various consciousness of mind-door-cognitive process which keep corporeal *dhammas* in mind; which keep feeling in mind; which keep consciousness in mind; which keep principles of *dhamma* in mind and so forth. Because all four kinds of *satipaṭṭhāna* are essential to be developed, there are also various discerning consciousness of mind-door-process accordingly.]

However, at the Noble Path (- moment) these four kinds of *satipaṭṭhāna dhammas* are available in single mind of objects which are foundations of mindfulness, called *kāya-vedanā-citta-dhamma*, the practicing person distinguishes and keeps corporeal *dhammas* in mind as beginning. (It does not mean pure corporeal *dhammas* are kept in mind. All *dhammas* called *kāya-vedanā-citta-dhamma* which are objects of foundations of mindfulness are kept in mind.)

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The mindfulness which associates with practicing person's *vipassanā* knowledge which has achieved through distinguishing on corporeal *dhammas* as beginning, is called *kāyānupassanā (contemplation on bodily constituents)*. That practicing person who has got mindfulness associating with *vipassanā* knowledge, is called *kāyanupassī*. At the arising phase of Noble Path-Knowledge of practicing person, who performs *vipassanā* practice successively and who just reaches into the Noble Path-Knowledge, the mindfulness which associates with the Noble Path-Knowledge is called *kāyānupassanā*. The practicing person who has got that mindfulness is called *kāyanupassī*. It should be recognized the commentator Sayadaw explained this word, due to presence of relating to *vipassanā* knowledge which is factor of arising of the Noble Path-Knowledge.

### 2. *vedanānupassanā satipaṭṭhāna*

The mindfulness which associates with practicing person's *vipassanā* knowledge which has achieved through distinguishing on feeling (*vedanā*) as beginning, is called *vedanānupassanā (contemplation on feeling)*. That practicing person who has got mindfulness associating with *vipassanā* knowledge, is called *vedanānupassī*. At the arising phase of Noble Path-Knowledge of practicing person, who performs *vipassanā* practice successively and who just reaches into the Noble Path-Knowledge, the mindfulness which associates with the Noble Path-Knowledge is called *vedanānupassanā*. The practicing person who has got that mindfulness is called *vedanānupassī*.

### 3. *cittānupassanā satipaṭṭhāna*

The meaning which associates with practicing person's *vipassanā* knowledge which has achieved through distinguishing on consciousness as beginning, is called *cittānupassanā (contemplation on consciousness)*. That practicing person who has got mindfulness associating with *vipassanā* knowledge, is called *cittānupassī*. At the arising phase of Noble

Path-Knowledge of practicing person, who performs *vipassanā* practice successively and who just reaches into the Noble Path-Knowledge, the mindfulness which associates with the Noble Path=Knowledge is called *cittānupassanā*. The practicing person who has got that mindfulness is called *cittānupassī*.

#### 4. *dhammanupassanā satipaṭṭhāna*

The mindfulness which associates with practicing person's *vipassanā* knowledge which has achieved through distinguishing on *dhamma* phenomena as beginning, is called *dhammānupassanā* (contemplation on *dhamma* phenomena). That practicing person who has got mindfulness associating with *vipassanā* knowledge, is called *dhammānupassī*. At the arising phase of Noble Path-Knowledge of practicing person, who performs *vipassanā* practice successively and who just reaches into the Noble Path-Knowledge, the mindfulness which associates with the Noble Path=Knowledge is called *dhammānupassanā*. The practicing person who has got that mindfulness is called *dhammānupassī*.

Thus previously the Noble preaching depends on the person. (*Abhi-A-2-273*)

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It means the preaching called *satipaṭṭhāna* which has preached emphatically through relating to *vipassanā* practice, which is factor of arising if the Noble Path, which is the route leading towards up to the Noble Path of four kinds of persons called *kāyānupassī*, *vedanānupassī*, *cittānupassī*, *dhammānupassī*, depends on the person. It is right. \_\_\_\_\_ It is impossible to say occurrence of fulfilment of numerous *satipaṭṭhāna* of a person. It is because it can reach not only the phenomenon in which numerous mindfulness ought to arise within one mind moment but also the phenomenon in which a single mindfulness knows penetratively on numerous mindfulness which have arisen. (*Mūlaṭī-2-161*)

#### (V) 71 Efficiency of four kinds of *satipaṭṭhāna kāyeti rūpakāye*. (*M-A-1-246*)

1. The mindfulness, which is capable of distinguishing (= keeping in mind) corporeal *dhammas*, which is capable of discarding on wrong knowing, wrong perceiving, wrong viewing called *vipallāsa dhammas* (illusions) on “all bodily constituents (*rūpakāya*)” as *subha* (comely ones), is accomplished through the Noble Path. It is, therefore, called *kāyānupassanā*.
2. The mindfulness, which is capable of distinguishing (=keeping in mind) feeling, which is capable of discarding on wrong knowing, wrong perceiving, wrong viewing called *vipallāsa dhammas* (illusions) on “feeling” as *sukha* (agreeable ones), is accomplished through the Noble Path. It is, therefore, called *vedanānupassanā*.
3. The mindfulness, which is capable of distinguishing (=keeping in mind) consciousness, which is capable of discarding on wrong knowing, wrong perceiving, wrong viewing called *vipallāsa dhammas* (illusions) on “consciousness” as *nicca* (permanent ones), is accomplished through the Noble Path. It is, therefore, called *cittānupassanā*.
4. The mindfulness, which is capable of distinguishing (=keeping in mind) *dhamma* phenomena, which is capable of discarding on wrong knowing, wrong perceiving, wrong viewing called *vipallāsa dhammas* (illusions) on “*dhamma* phenomena” as *atta* (self), is accomplished through the Noble Path. It is, therefore, called *dhammānupassanā*.

Due to occurrence of capable of finishing four kinds of functions by a single mindfulness which associates with the Noble Path-Knowledge, it has got designations as *kāyānupassanā satipaṭṭhāna*, *vedanānupassanā satipaṭṭhāna*, *cittānupassanā satipaṭṭhāna*, *dhammānupassanā satipaṭṭhāna*, respectively. It is, therefore, explained that “*lokuttaramaggakkhaṇe pana eka cittyeva labbhanti* = at arising of the Supramundane Noble Path (-moment) those are available in one mind moment only”. (*Abhi-A-2-273, 274*)

If *dhammas* which are demarcated through one’s function after considering on persons are preached, a single mindfulness has also got many designations, such as *kāyānupassanā satipaṭṭhāna* etc., due to presence of variations in functions. Due to presence of intention to show this meaning clearly, the commentary explained those words, “at the Supra mundane Noble Path (-moment) a single mindfulness has got four kinds of designations”. If it is said through alluding example, it is as follows. \_\_\_\_\_

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Function of the person means natural phenomena only. Because natural phenomena which are discerned objects of *vipassanā* knowledge are varied as *kāya-vedanā-citta-dhamma*, variation in persons occurs as *kāyānupassī*, *vedanānupassī*, *cittānupassī*, *dhammānupassī*. Similarly \_\_\_\_\_

Function of any *dhamma* can not be performed by other *dhamma*. Therefore due to presence of variation in natural phenomena, there is no variation in function of those natural phenomena. Due to occurrence of non-deserving to accept variation in function through variation in ultimate natural phenomena and due to occurrence of deserving to accept variation in ultimate natural phenomena through variation in function, the mindfulness which is a single natural phenomenon accomplishes at the Noble Path (-moment) due to capable of discarding four kinds of *vipallāsa dhammas* (illusions). When four kinds of functions of mindfulness are accomplished at the Noble Path (-moment) in that way there will be any other advantage no more, but for the sake of discarding those four kinds of illusions only. A single mindfulness which associates with the Noble Path-Knowledge has got four kinds of designations through variations in functions of discarding four kinds of illusions only. This is the essence of above explanation found in commentary. (*Mūlaṭī-2-161*)

## (V) 72. Four stages of ways of practices

### *Pāli Quotation (Abhi-A-1-260) (Mūlaṭī-1-112)*

After developing concentration through making concentration of mindfulness of breathing as fundamental of *vipassanā* knowledge it has been presented on cascade of ways of discerning of *rūpakammaṭṭhāna*, and *nāmakammaṭṭhāna*. According to explanations found in above commentary called *Aṭṭhasālinī* and sub-commentary called *Mūlaṭīkā*, four stages of ways of practices have been presented in those sections of *rūpakammaṭṭhāna* and *nāmakammaṭṭhāna*. Those four stages are, viz.,

1. *rūpapariggaha* = discerning on un-derived corporality and derived corporeality through making bases of four great elements,
2. *arūpapariggaha* = discerning (= keeping in mind) on mental *dhammas*,

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3. *rūpārūpapariggaha* = discerning (= keeping in mind) on corporeal and mental *dhammas* through characteristic, function, manifestation, proximate cause, with the

help of penetrative insight knowledge, (In this stage ways of discerning on corporeal and mental *dhammas* through specific characteristic only, are presented. Remaining three ways, function etc., must be seen in Section of *lakkhaṇādi catukka*, Volume IV.)

4. *nāmarūpavavaṭṭhāna* = distinguishing and keeping mentality-corporeality in mind that “there is no person, being, living being, *atta* (self) but corporeality- mentality only”; (in the next method, there is no person, being, living being, *atta*, human being, heavenly being, *brahma*, but corporeality-mentality only. “)

In the internal continuum these four stages of practices have been presented successively. It should be recognized distinguishing and keeping those four stages of practices in mind, step by step, can be said developing four kinds of *satipaṭṭhāna*. Now it will be presented on the second stage of four kinds of *satipaṭṭhāna* as follows.\_\_\_\_\_

#### (V) 73 Four kinds of *satipaṭṭhāna*-second stage

##### *Pāli Quotation (M-1-71)*

Thus he discerns steadfastly on the internal bodily constituents (= *rūpakāya*, in the next method, both bodily constituents and mentally constituents) as bodily constituents; he discerns steadfastly on the external bodily constituents as bodily constituents; he discerns steadfastly on both internal and external bodily constituents as bodily constituents. (It was preached similarly on remaining (14) sections on *ānāpāna*, *iriyāpatha* etc.)

##### *Pāli Quotation (M-1-75)*

Thus he discerns steadfastly on internal feelings as feeling; he discerns steadfastly on external feelings as feeling; he discerns steadfastly on both internal and external feelings as feeling.

##### *Pāli Quotation (M-1-76)*

Thus he discerns steadfastly on internal consciousness as consciousness; he discerns steadfastly on external consciousness as consciousness; he discerns steadfastly on both internal and external consciousness as consciousness.

##### *Pāli Quotation (M-1-77 to 90)*

Thus he discerns steadfastly on internal *dhamma* phenomena as *dhamma* phenomena; he discerns steadfastly on external *dhamma* phenomena as *dhamma* phenomena; he discerns steadfastly on both internal and external *dhamma* phenomena as *dhamma* phenomena. (*M-1-77, 78*)

It was preached similarly on remaining five sections, *nīvaraṇapabba*, *khandhapabba*, *āyatanapabba*, *bojjhangapabba*, *saccapabba*.)

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#### (V) 74 The rulings of olden day commentaries

##### *Pāli Quotation (Abhi-A-1-270) (Abhi-A-1-270, 271, Vs-2-300)*

In the aspect of Supramundane Noble Path \_\_\_\_\_

1. after steadfast taking into heart internal five aggregates previously it emerges from internal aggregates;
2. after steadfast taking into heart internal five aggregates previously it emerges from external aggregates;
3. after steadfast taking into heart external five aggregates previously it emerges from external aggregates;
4. after steadfast taking into heart external five aggregates previously it emerges from internal aggregates;

Meanings of above explanation in detail are as follows: \_\_\_\_\_

1. In this noble Teaching, during taking into heart conditioned things called *dukkha-sacca dhamma*, *samudaya sacca dhamma* which are discerned objects of *vipassanā* knowledge, some practicing *bhikkhus* take into heart, distinguish, keep in mind, steadfastly on five aggregates existing in internal continuum of themselves (= oneself). Afterwards those internal five aggregates are discerned as *anicca* etc. However the emerging (*vaṭṭhāna*) called Noble Path (= the Noble Path-Knowledge that realizes the object of *nibbāna* through emerging from object of sign of conditioned things) does not arise through *vipassanā* discerning on pure internal five aggregates. External five aggregates must also be, therefore, discerned as *anicca* etc. Then both five aggregates of others and non-living conditioned things are also discerned as “*anicca, dukkha, anatta*”, alternately.

That practicing person discerns internal five aggregates sometimes; he discerns external five aggregates sometimes; that practicing person’s *vipassanā* knowledge connects with the Noble Path during discerning on internal aggregates. If it connects with the Noble Path in this way, it can be said..... after steadfast taking into heart internal five aggregates previously it emerges from internal aggregates;

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2. In the next kind \_\_\_\_\_ if that practicing person’s *vipassanā* knowledge connects with the Noble Path during discerning on external aggregates, it can be said ..... after steadfast taking into heart internal five aggregates previously it emerges from external aggregates;
3. It should be recognized similarly on both phenomenon that after steadfast taking into heart external five aggregates previously it emerges from external aggregates and
4. the phenomenon that after steadfast taking into heart external five aggregates previously it emerges from internal aggregates. (*Abhi-A-1-270*)

#### *Pāli Quotation (Sam-A-2-59) (Sam-ṭī-2-75)*

In above commentary of *Kaḷāra Sutta* it is explained that after discerning on internal *dhammas*, external *dhammas* also be discerned; and after discerning on external *dhammas*, internal *dhammas* must also be discerned. Subcommentary of *Samyutta* also explains and supports that the commentary explains to discern both internal *dhammas* and external *dhammas* because all *dhammas*, which are deserving to know called *pariññeyya dhamma*, must be known penetratively.

The Exalted One instructed that \_\_\_\_\_

1. sometimes internal *kāya-vedanā-citta-dhamma*;

2. sometimes external *kāya-vedanā-citta-dhamma*;  
3. sometimes both internal and external *kāya-vedanā-citta-dhamma*;  
must be distinguished, taken into heart, kept in mind, discerned with the help of insight knowledge.

Olden day commentaries also explained that \_\_\_\_\_

1. the Noble Path can not arise through *vipassanā* discerning on pure internal *dhamma*,
2. the Noble Path can not arise through *vipassanā* discerning on pure external *dhamma*,

Explanations of olden day commentaries are conformed with *Pāli* Texts preached by the Exalted One as mixture of water of rivers, the Ganges and Jumna.

Which route do you follow? It is time to consider, scrutinize and determine for every virtuous person who wants to attain the Eternal Peace called *nibbāna*.

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### (V) 75. Send the knowledge towards external phenomena

After the righteous person finished to perform these four functions, viz.

1. keeping corporeality in mind,
2. keeping mentality in mind,
3. keeping corporeality-mentality in mind,
4. distinguishing and making mental note corporeality-mentality,

he has to keep external *dhammas* in mind in similar way. Now it will be presented on the way of keeping external corporeal *dhammas* in mind as beginning.

Internal corporeal *dhammas* must be kept in mind over and over.

Afterwards, four great elements consisting in robe or clothes which is being worn by oneself must be discerned as beginning. He has to continue to discern four great elements consisting in robe or clothes, if he understands four great elements in robe or clothes. In the insight of righteous mediator who has reached into this stage specific characteristics of four great elements will be clear easily and then he will see only corporeal units in the near future. Those corporeal units are non-transparent ones called *utujaojaṭṭhamaka* (= pure octads with nutriment as eighth factor, produced by temperature).

He has to discern those corporeal *dhammas* as “corporeal *dhamma*, corporeal *dhamma*” after analyzing up to the field of ultimate nature. Sometimes sound is produced by rubbing pieces of clothes, in other words, by rubbing corporeal units each other. Those are sound nonads corporeal units called *utujasaddanavaka kalāpa*. Those (9) kinds of corporeal *dhammas* must also be kept in mind through analyzing up to the field of ultimate nature.

A noticeable fact \_\_\_\_\_

During discerning in that way, some practicing persons consider that they found not only non-transparent corporeal units but also transparent ones consisting in their clothes or robes. Actually, there is no transparent corporeal unit within clothes or robes. However there are very small insects or bacteria in nook and cranny of clothes or robes sometimes. At least there are body-transparent-element in the body of those minute insects or bacteria, resulting in seeing transparent corporeal units.

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Furthermore \_\_\_\_ if one discerns four great elements of one's flesh after exceeding the clothes, he can see transparent corporeal units called body-decad with body-transparent-element. Therefore it should be recognized the fact there is no transparent corporeal unit in external non-living world called *anupadinna*. There are only two kinds of corporeal units, i.e., pure octad produced by temperature and sound nonad produced by temperature in external non-living world. It should be recognized similarly on the whole non-living world, tree, water, earth, forest, mountain etc., which are going to be presented later.

When the righteous *meditator* can distinguish and keep ultimate nature of clothes in mind he must keep ultimate nature of corporeal *dhammas* consisting in (6) doors, (42) bodily parts of himself in mind again. He must perform alternate discerning on internal and external corporeal *dhammas* over and over. If it is successful to discern in that way, he has to continue to discern four great elements consisting in floor on which he is sitting. When corporeal units can be seen he has to analyze ultimate nature of corporeal *dhammas*. Then both kinds of internal and external ultimate nature of corporeal *dhammas* must be discerned alternately over and over.

### **Sharpness of insight knowledge**

Unless it is successful to discern both corporeal units occurring in external non-living world and ultimate nature of those corporeal units, such as (8) kinds, (9) kinds etc., he must discern internal corporeal *dhammas* existing in (6) doors, (42) bodily parts over and over. Then ultimate nature of external non-living corporeal *dhammas* can be kept in mind easily because the knowledge of Discerning Corporeality which can keep internal corporeal *dhammas* in mind quickly benefits his insight knowledge through efficiency of relation of determinative dependence (*upaniccaya paccaya*). When he can discern ultimate nature of corporeal *dhammas* occurring in external non-living world he must keep internal corporeal *dhammas* in mind again. The Knowledge of Discerning Corporeality becomes sharp and swift through alternate discerning on internal and external *dhammas* over and over. That sharp and swift insight knowledge can

discern easily corporeal *dhammas* which are occurring in farther external non-living world. Therefore he ought not forget to perform alternate discerning on internal and external corporeal *dhammas* over and over.

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### **Tree-water-earth-forest-mountain**

When the righteous *meditator* discerns four great elements consisting in meditation hall he will see corporeal units and he has to analyze ultimate nature of corporeal *dhammas* within corporeal units. Then he must spread light of wisdom and his knowledge towards external world gradually.

Whatever kind of non-living things existing in external world, i.e., tree-water-earth-forest-mountain which are touched with the light of wisdom, must be scrutinized in order to see four great elements emphatically. When corporeal units can be seen he has to analyze and ultimate nature of corporeal *dhammas* must be kept in mind. Corporeal *dhammas* existing in both internal and external situations must be kept in mind alternately. Due to presence of sharp and powerful insight knowledge, when he discerns four great elements consisting in tree-water-earth-forest-mountain, he can see corporeal units easily. Some practicing persons usually see both non-transparent and transparent corporeal units minglingly. Corporeal units with body-transparent-element which are inclusive in animal beings, insects etc., which are existing in closely connected circumstance with those tree-water-earth-forest-mountain, are transparent corporeal units.

Thus the righteous *meditator* endeavours to send his insight knowledge towards the whole non-living world gradually. After scrutinizing four great elements consisting in every non-living thing every corporeal unit must be analyzed to see ultimate nature of corporeal *dhammas*. If any sound is produced by striking of two branches, or two leaves each other, those are sound nonads corporeal units to which he must scrutinize in order to see (9) kinds of ultimate nature of corporeal *dhammas*. Non-living things occurring in all ten directions must be scrutinized in this way. Then all kinds of corporeal *dhammas* occurring in non-living things within (31) realms must be kept in mind continuously.

If whatever kind of non-living thing which is occurring in wherever touched by the light of wisdom can be analyzed up to the field of ultimate nature of corporeal *dhammas*, it is successful to keep corporeal *dhammas* of non-living world called *anupādiṅṅa* in mind. He does not see tree-water-earth-forest-mountain but piles of corporeal *dhammas* in his insight.

#### (V) 76. Towards external living worlds

##### *Pāli Quotation (Mahāṅgī-1-434, 435)*

According to above explanation found in *Mahāṅgīkā*, the righteous *meditator* has to take into heart four great elements occurring in external world. He has to scrutinize four great elements occurring in living beings who are dwelling in the place at which the light of wisdom produced by Knowledge of Discerning Corporeality touches.

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When he sees corporeal units he has to analyze those corporeal units and ultimate nature of corporeal *dhammas* must be kept in mind. At that time all beings, human beings and animals etc., who are wandering in the insight of practicing person, exist in the insight by means of collectiveness of four great elements only through abandoning forms and shapes of beings. Every behaviour done by those beings appears as the action manipulated by four great elements only in his insight. Those foods and drinks which are ingested by those beings also appear as collectiveness of four great elements which are put inside collectiveness of four great elements only in the insight knowledge. (*Mahāṅgī-1-434, 435*)

These words, *sattākāram vijahitvā* (= through abandoning forms and shapes of beings), means detachment of perception of being (*satta saññā*) and perception of self-identity (*atta saññā*). As mentioned in section on *rūpakammaṭṭhāṇa*, volume I, only when one discerns four great elements and he sees corporeal units only and he can keep four great elements within corporeal units in mind, those perception of being and perception of self-identity will be abandoned consequently. One must understand that it refers to this stage. Only when compactness is broken down can the insight knowledge reach up to the field of ultimate nature, resulting in reaching into the Knowledge of *anatta*. Only when the insight knowledge reaches up to *anatta* can he abandon perception of being. Be careful!

The reason why this explanation of *Mahāṅgīkā* is presented again is that the righteous *meditator* should not misunderstand on the fact way of discerning on external *dhammas* can be performed through hypothetical way but not practical way. Actually external *dhammas* must not be discerned through hypothetical way but practical way by which one must discern in order to reach ultimate nature with the help of experiential insight knowledge. In order to know this fact reliable evidences of scriptures are presented in this work.

When practicing person succeeds to discern corporeal *dhammas* occurring in external non-living world satisfactorily he can change to discern external living world easily. After

developing concentration step by step he must keep corporeal *dhammas* existing in (6) doors, (42) bodily parts of himself in mind again. It is similar to the process by which the engine is started by motor just before car is driven.

Afterwards the righteous *meditator* must discern four great elements existing in the person who is sitting closely in front of himself. In order to see that person, it is essential to obtain sufficient light produced by Knowledge of Discerning on Corporeality. He must discern four great elements existing in any person who is sitting any place at which his light of wisdom touches, if there is no person closely in front of himself. He must not discern hypothetically without seeing any person with the help of light of wisdom. If he develops concentration continuously through discerning four great elements existing in nearest person, he can see corporeal units soon.

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Unless corporeal units are seen easily, he has to continue to discern four great elements only. He will see white block of external person's body and then he will see transparent block gradually. He must discern that transparent block in order to see space element continuously. Finally corporeal units existing in external person can be seen clearly.

There are same numbers of corporeal units and corporeal *dhammas*, i.e., (6) kinds and (54) kinds respectively, in internal eye-door and external eye-door. The practicing person must keep those corporeal *dhammas* in mind alternately over and over. He must keep corporeal *dhammas* occurring in remaining (5) doors,(42) bodily parts in mind in similar way.

When those (54) kinds, (44) kinds of corporeal *dhammas* occurring in each door, each bodily part of both internal and external persons can be kept in mind alternately, over and over he must keep all kinds of corporeal *dhammas* in mind as “corporeal *dhamma*, corporeal *dhamma*”, as a whole. Afterwards, non-real corporealities occurring in external persons must also be kept in mind. There are corporeal units which consist of pure real corporealities in *cittajarūpa*, *utujarūpa*, *āhārajarūpa*. There are also corporeal units which consist of both real and non-real corporealities mixed together. Furthermore, there are four kinds of characteristic corporealities (*lakkaṇarūpa*), which are inclusive in (10) kinds of non-real corporealities, which are not produced by any factor (= *nakutoci samuṭṭhāna*). Those all kinds of real and non-real corporealities occurring in both internal and external persons must be kept in mind as “corporeal *dhamma*, corporeal *dhamma*” alternately over and over as a whole.

The righteous *meditator* must keep all kinds of corporeal *dhammas* existing in living beings within (31) realms in mind as a whole through extending insight knowledge gradually. If the virtuous person is able to discern up to infinite universes, he must keep corporeal *dhammas* in mind as a whole. He has to practice continuously in order to see only piles of corporeal *dhammas* but not persons, beings, human beings, heavenly beings, *brahmas*.

### (V) 77. *bhāvarūpa* (sex-corporeality)

If the righteous person is gentleman, he can discern only virility, male sex corporeality called *pumbhāvarūpa* in him. If the righteous person is lady, she can discern only femininity, female sex corporeality called *itthibhāvarūpa*.

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However \_\_\_\_\_ during discerning external living beings, both kinds of sex-corporeality, virility and femininity can be discerned as a whole. In the aspect of disciple's knowledge, it is explained in the subcommentary, *Anupada Sutta ṭīkā*, that.....

**Pāli Quotation (M-ṭī-3-274, 275)**

= Due to presence of the Noble preaching that “only when all kinds of corporeality-mentality are known by three kinds of full understanding (*pariññā*) can any person liberate from suffering of defilements, suffering of rounds of rebirth, preached by the Exalted One,

1. both all corporeal and mental *dhammas* called conditioned things which are existing in internal continuum of oneself and
2. all corporeal and mental *dhammas* called conditioned things which are existing in external continuum of others must be discerned as objects of *vipassanā* practice without discriminating as man, woman, person, being, through discerning as a whole because those are the same phenomena as external ones,

This is the field of objects of *vipassanā* knowledge (*sammasanacāra khetta*) of disciples. (M-ṭī-3- 274, 275)

Therefore these various beings, i.e.,

1. those beings with pure corporeality (mindless being),
2. those beings with both kinds of corporeality-mentality (five-groups-existences)

within (31) realms must be kept in mind as a whole, due to same occurrence as external phenomena. In this stage, the righteous *meditator* must practice in order to see only piles of corporeal *dhammas* without seeing man, woman, person, being, human, *devas*, *brahma* within (31) realms.

However in that *Anupada Sutta ṭīkā*, it is explained as follows. \_\_\_\_\_

**Pāli Quotation (M-ṭī-3-275)**

= The Most Venerable *Moggallāna Mahā Thero*, actually, performed *vipassanā* practice through extracting some kinds of conditioned things specifically after discriminating on man, woman, person, being etc. He performed *vipassanā* discerning through mere touching with *vipassanā* knowledge towards those conditioned things. The commentary, therefore, explained that “as walking by touching of tip of walking stick on to the ground, only partial conditioned things can be discerned as objects *vipassanā* knowledge. (M-ṭī-3-275)

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It means during walking with a stick, as the soil which is untouched by the tip of walking stick is larger than the soil which is touched by walking stick, although the Most Venerable *Moggallāna* performed *vipassanā* discerning through extracting conditioned things occurring in external beings, those conditioned things which are not discerned by *vipassanā* knowledge are more than conditioned things which are discerned by *vipassanā* knowledge. He can discern all qualitative numbers conditioned things but not quantitative numbers completely. It should be understood in this way.

Through following example of way of discerning of wise persons, such as Venerable *Moggallāna* etc., during discerning on external corporeal *dhammas* one can discern corporeal *dhammas* existing in some external beings specifically. Because (32) bodily parts of external persons can be discerned, ultimate nature of corporeal *dhammas* consisting in those (32) bodily parts can be discerned and kept in mind systematically. It should be considered explanation found in above *Mahāṭīkā* (1.435). (See page 577 this volume.)

**(V) 78. Towards external mental phenomena**

Because the Most Venerable *Moggallāna* was mastery in concern with super-psychic knowledge, he could extract and discern mental *dhammas* occurring some external beings. If the virtuous person also has got *paracittavijānana abhiññāṇa* (= super-psychic knowledge of knowing on other's mind), he can extract and discern mental *dhammas* occurring in some external beings specifically. The ability to know other's mind concerns with *paracittaabhiññāṇa* only.

The virtuous one who lacks *paracittavijānana abhiññāṇa* must discern external mental *dhammas* as a whole, due to same occurrence as external *dhammas*, without differentiating man, woman, person, being.

If the righteous *meditator* can keep all kinds of corporeal *dhammas* occurring in both external living world and external non-living world within (31) realms in mind as a whole, he can change to discern external mental *dhammas*. He has to discern factors of absorption and associating *dhammas* of absorption of external persons as beginning. If it is successful, he has to discern those absorption mental *dhammas* of both internal and external continuums alternately, over and over.

When he has got satisfaction to keep absorption mental *dhammas* in mind, he can begin to keep mental *dhammas* which arise by taking objects of corporeal *dhammas*. Because he began to keep mental *dhammas* of mind-door-cognitive process in mind, during discerning on internal mental *dhammas*, he must begin to keep mental *dhammas* of mind-door-cognitive process which arise by taking objects of corporeal *dhammas* in mind, during discerning on external mental *dhammas* in similar way.

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As way of keeping wholesome group mental *dhammas* of wholesome impulses of mind-door-cognitive process of internal continuum of oneself, in mind, external continuums of others must also be kept in mind in similar way. It is changing ways of practices from easy way to difficult ones gradually. It will be presented an example.

As one keeps mental *dhammas* of internal continuum of oneself in mind

1. through keeping life-continuum mind-clear-element in mind and then \_\_\_\_\_
2. after taking object of eye-transparent-element, mental *dhammas* of mind-door-cognitive processes which know that eye-transparent-element,
  - (a) as the eye-transparent-element,
  - (b) as corporeal *dhamma*,
  - (c) as *anicca*,
  - (d) as *dukkha*,
  - (e) as *anatta*,
  - (f) as *asubha*,

are kept in mind, similarly \_\_\_ he must keep external mental *dhammas* of others in mind as a whole, due to the same occurrence of external phenomena,

1. through keeping external life-continuum mind-clear-element in mind and then
2. after taking object of external eye-transparent-elements \_\_\_ mental *dhammas* of mind-door-cognitive processes which know that eye-transparent-element,
  - (a) as the eye-transparent-element,
  - (b) as corporeal *dhamma*,
  - (c) as *anicca*,
  - (d) as *dukkha*,

(e) as *anatta*,

(f) as *asubha*,

must be kept in mind.

One must not differentiate whose life-continuum mind-clear-element, whose eye-transparent-element, whose mental *dhammas* of mind-door-cognitive process etc., but he must discern as a whole generally, due to the same occurrence of external phenomena. During keeping unwholesome mental *dhammas* of unwholesome impulses of mind-door-cognitive processes which arise by taking object of the eye-transparent-element, in mind, he must discern external continuums of others by following examples of internal continuum of himself. It should be understood similarly on ways of discerning on mental *dhammas* which are inclusive in *dhamma*-object line, which arise by taking objects of real and non-real corporealities.

During keeping mental *dhammas* which arise by taking visible-object as object in mind, as one performs to discern internal continuum of oneself, external continuums of others must also be performed through

1. keeping both eye-door and mind-door in mind simultaneously and then
2. external visible-object must taken as object and mental *dhammas* occurring in eye-door-cognitive process and mind-door-cognitive processes must be kept in mind.

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One must not differentiate external continuums of persons, beings as whose eye-door, whose mind-door, whose visible-object etc. One must keep in mind as a whole, due to the same occurrence of external phenomena. Mental *dhammas* of remaining ear-door-cognitive process, mind-door-cognitive processes etc., which arise by taking audible-object etc., must be kept in mind by following ways of discerning on internal phenomena. If wise-attention is available, there will be wholesome impulses, while if unwise-attention is available, there will be unwholesome impulses. Internal phenomena and external phenomena must be discerned and kept in mind alternately over and over.

### From near to farther *dhammas*

During discerning on external corporeality-mentality, previously one must begin to discern those phenomena occurring in near place. Then he must extend his insight knowledge towards farther place and he has to keep corporeality-mentality in mind as a whole. He must sharpen insight knowledge through alternate discerning on internal phenomena and external phenomena over and over. Finally he has to go on in order to reach the stage in which all kinds of corporeal and mental *dhammas* within (31) realms can be kept in mind as a whole. When he has got success \_\_\_\_\_ as he performs these four functions in the aspect of internal phenomena, i.e.,

1. keeping pure corporeal *dhammas* in mind,
2. keeping pure mental *dhammas* in mind,
3. keeping corporeality-mentality in mind,
4. distinguishing and making mental notes on corporeality-mentality, similarly, he must perform those four functions in the aspect of external phenomena in similar way.

Afterwards within one sitting period of practice the righteous *meditator* must perform alternate discerning on internal and external phenomena over and over through four kinds of functions, i.e.,

1. keeping pure corporeal *dhammas* in mind,
2. keeping pure mental *dhammas* in mind,
3. keeping corporeality-mentality in mind,
4. distinguishing and making mental notes on corporeality-mentality,

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If one can accomplish to practice in that way, according to explanation,

**Pāli Quotation (Vs-2-228),**

One can determine that “there is neither being nor person; there is neither *deva* nor *brahma*; other than corporeal *dhammas* and mental *dhammas* only”.

(Notes: \_\_\_\_\_ In the realm of mindless beings there is pure corporeal *dhamma*; in the four immaterial spheres, there are pure mental *dhammas*; in the (26) realms of five-group-existence, there are both kinds of corporeal and mental *dhammas*. All kinds of those phenomena occurring in (31) realms must be kept in mind as a whole.

**(V) 79. nāmarūpavavatthānañāṇa**

The practicing person who has reached into other bank of these three kinds of *pariggaha* (=keeping in mind), viz.,

1. keeping pure corporeality in mind (*rūpa pariggaha*),
2. keeping pure mentality in mind (*arūpapariggaha*),
3. keeping corporeality-mentality in mind (*rūparūpa pariggaha*)

who is performing *vipassanā* practice, must continue to function of *nāmarūpavavatthana* (= distinguishing and making mental notes on mentality-corporeality). It is already presented in above sections. The commentary called *Visuddhi Magga* also explains so as to continue to perform that function as follows: \_\_\_\_\_

**Pāli Quotation (Vs-2-228) (Mahāṭṭ-2-362)**

1. In order to abandon both obsession on self, obsession on being through worldly usage (*lokasamaññā attadṭṭhi, sattadṭṭhi*), and wrong adherence due to wrong view on self (*micchābhinivesa*) which is improper way of taking into heart in the continuum of mind of heretics in a way that “there is life-body, butterfly-body, soul-body, being, self-body really”, after distinguishing and making mental notes on mentality-corporeality through specific characteristic;

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2. In order to overcome *sattasammoha* (= delusion due to wrong knowing as being); which is the nature of wrong knowing as “there is man, *deva*, *brahma*, person, being, living being, self really”; which arises by means of obsession on single mass of shape and form through lacking proper way of taking into heart on ultimate nature of corporeality and mentality, which is worth performing previous to *vipassanā* practice, resulting from due to inability to determine that “there is only mind-matter and due to inability to break down compactness of corporeality and mentality called compactness of continuity (*santatiḅhana*), compactness of form (*samūhaghana*), compactness of function (*kiccaghana*), compactness of object (*ārammaṅghana*),

3. In order to put the mind in the realm of non-delusion (*asammohabhūmi*), which is opposite of delusion (= strong bewilderment), which is capable of abandoning on those *sammohadhammas*,

The practicing person called *vipassanākamika puggala* distinguishes and makes mental notes in a way that \_\_\_\_\_

“all phenomena occurring within these three realms are mind and matter only; there is neither being nor person; there is neither *jīva* (living being) nor *atta* (self-identity)”, in the next kind \_\_\_\_\_

“There is no person, *being, jīva, atta*, but corporeality-mentality only”, after considering on these kinds of meaning through numerous *Suttas*. (*Vs-2-228*)

**Pāli Quotation (Sam-1-137) (M-1-248) (Sam-1-137)**

**(V) 80. yaṭṭhābhūtadassanā ñāṇa**

As a simile that \_\_\_\_\_

If some structures, axis, wheel, hub of cart-wheel, spoke of a cartwheel etc., are set up as a form and shape which is factor of designation as coach, it is called coach in worldly usage; if each part of coach is scrutinized by eye of wisdom on ultimate nature, there is no coach, (= as group of corporealities with nutriment as eighth factor, which are produced by temperature), similarly \_\_\_\_\_

If five kinds of clinging aggregates are present apparently, designation of worldly usage as being arises consequently. (It means in the aspect of ultimate reality, there is no being but five kinds of clinging aggregates only.)

As a simile that \_\_\_\_\_

If some structures of a house, i.e., wood, creeper, clay used as plaster, roofing grass etc., are set up as form and shape which is factor of designation as house through surrounding with space, the worldly usage of house arises consequently \_\_\_\_\_

In the aspect of ultimate sense, there is no house, (= as group of corporealities with nutriment as eighth factor, which are produced by temperature), similarly \_\_\_\_\_

Depending on bone, organs in the shape of line of streak, flesh, skin, the worldly usage on the space which is surrounded by bone, organs in the shape of line of streak etc., as body (*sarīra*) arises consequently. Designation as corporeal *dhamma* arises consequently.

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It means that as it is reached into the worldly usage, house, monastery etc., after abandoning original designations, wood etc., if wood etc., are lying in a condition which can be designated as house, monastery, \_\_\_ similarly \_\_\_ it will be reached into designation as *rūpa* (corporeal *dhamma*), *sarīra* (body), after abandoning original designations, wood etc., if bone, organs in the shape of line of streak etc., are existing in a condition which can be designated as corporeality, body. According to explanation found in *Mahāṭṭkā*, that \_\_\_\_\_

***rūpam sarīramicceva sankham gacehatīti yojanā. (Mahāṭṭ-2-362),***

In this case, the term, *sarīra* (body) means *rūpa* (corporeality) only. In the next method, it means five kinds of clinging aggregates.

As these smiles that \_\_\_\_\_

If forefinger, thumb etc., are lying in such condition which can be said as fist, the worldly usage, fist, arises consequently, \_\_\_\_\_

If body of harp, harp strings etc., are lying in such condition which can be said as harp, the worldly usage, harp, arises consequently, \_\_\_\_\_

If elephants, horses etc., are gathering in such condition which can be said as military, the worldly usage, military, arises consequently, \_\_\_\_\_

If city wall, houses, gate, tarret of a palace wall, etc., are lying in such condition which can be said city, the worldly usage, city, arises consequently, \_\_\_\_\_

If stem, foliage etc., are lying in such condition which can be said as tree, the worldly usage, tree, arises consequently; in the aspect of ultimate sense, if each part, stem, branch etc., is considered with the help of insight knowledge, there is no tree, (= as group of corporeallities with nutriment as eight factor, which are produced by temperature) \_\_\_\_\_

Similarly \_\_\_\_\_ if five kinds of clinging aggregates (= corporeality-mentality) arise unitedly by means of continuity of preceding and succeeding phenomena which are connecting each other incessantly, in the aspect of conventional reality, the worldly usage, person, being (*jīva*, *atta*), arise consequently. In the aspect of ultimate reality \_\_\_\_\_ if each *dhamma* is scrutinized by penetrative insight knowledge, there is no being which is the base of wrong opinion that “I am, or I”, but mind-matter only.

Thus knowing as it really is arises in the insight of practicing person called *vipassanākamika*.

*evam passato hi dassanam yathābhūta-dassanam nāma hoti. (Vs-2-229)*

= The wisdom gained by knowing and seeing on the phenomena that “there is no person, being, *jīva* (= living being), *atta* (= self-identity), but corporeality-mentality” is knowledge on phenomena as they really are (*yathābhūta dassana*). This knowledge on phenomena as they really are, can be designated as Purification of View (*ditthivissuddhi*), due to lack of impurity called wrong obsession as person, being, *jīva*, *atta*. (*Vs-2-228, 229*)

However the righteous *meditator* should not satisfy so far as this extent, he has to keep corporeality-mentality in mind continuously through characteristic-function manifestation-proximate cause. It will be presented in *Lakkhaṇādi Catukka*, Volume IV.

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In this paper called *nibbānagāmini paṭipadā*, section of *lakkhaṇādi catukka* is presented after section of Knowledge of Discerning Cause and Condition (*paccayapariggahañña*). It is because of the fact that \_\_\_\_\_ only when Knowledge of Discerning Cause and Condition is attained ways of discerning on characteristic-function-manifestation-proximate cause of ultimate nature of some corporeal and mental *dhammas* can be understood easily. For instance \_\_\_\_\_ Way of discerning on characteristic-function-manifestation-proximate cause of formation aggregate is a way of practice which can be accomplished after attainment of Knowledge of Discerning Cause and Condition which is capable of keeping causal and resultant *dhammas* of successive past periods and successive future periods such as how present resultant *dhammas* arise due to past causal *dhammas*; how future resultant *dhammas* arise, due to present causal *dhammas* etc, in mind. Due to presence of this reason, Section on *lakkhaṇādicatukka* is presented after Knowledge of Discerning Cause and Condition (= Section of Dependent-Origination) in order to understand ways of discerning profoundly.

In accordance with instruction found in olden day commentaries, mind-matter must be kept in mind by means of characteristic-function-manifestation-proximate cause in this stage of this Knowledge of Analyzing Mentality-Corporeality also. After attaining Knowledge of Discerning Cause and Condition mind-matter must be kept in mind again by means of characteristic-function-manifestation-proximate cause. Afterwards, corporeality-mentality-

cause-result (= conditioned things) are kept in mind again and then the practicing person must change *vipassanā* discerning. If one follows instructions in that way, the insight knowledge relating to corporeal and mental *dhammas* will be clearer and clearer.

**(V) 81 *anubodha ñāṇa***

***Pāli Quotation (Di-ṭī-2-89, 90)***

In accordance with explanation, “*anu anu bujjanatṭhena anubodho*,” these two kinds of knowledge, Knowledge of Analyzing Mentality-Corporeality and Knowledge of Discerning Cause and Condition can not arise through once taking into heart previously. Because essential function can be accomplished through repeated discerning on objects of conditioned things called those corporeality-mentality-cause-result over and over again, it is called *anubodha ñāṇa*. For an instance \_\_\_\_\_ even until now, the righteous *meditator* is unable to discern and keep in mind mental *dhammas* occurring in life-continuum systematically. Therefore if a person discerns these phenomena over and over, his insight knowledge relating to corporeality-mentality will become clearer and clearer.

If one compares these two kinds of knowledge, i.e., Knowledge of Analyzing Mentality-Corporeality which gained before and after discerning on corporeality-mentality through characteristic-function-manifestation-proximate cause, it will be found that the latter is clearer than the former in most *meditators*.

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Therefore, if any one suggests that ways of discerning on corporeality-mentality through characteristic-function-manifestation-proximate cause is not important extra-function, he will failure to attain best opportunity which is available under this Noble Admonishment only. Availability to discern the ultimate *dhammas* in four aspects with the help of penetrative knowledge is, indeed, out and out opportunity under the noble Admonishment of the Supreme Buddha. Superficial consideration in such way that “all ultimate *dhammas* are inclusive in those phenomena which are discerned by overselves” is deserving to avoid especially in the way of practice leading to *nibbāna*.

**(V)82. It should not be considered wrongly**

In this stage of keeping internal and external corporeality-mentality in mind one should be careful so as not to consider wrongly on the meaning of explanation relating to *cittānupassanā satipaṭṭhāna*, found in commentary as follows: \_\_\_\_\_

***Pāli Quotation (M-A-1-285)***

= Through distinguishing and keeping in mind (16) kinds of consciousness, *sarāgacitta* (= consciousness which arises together with lust) etc., of both internal and external persons, which has been preached in section on *cittānupassanā satipaṭṭhāna*, such and such consciousness arise at such and such moments; through well making mental note on that and that consciousness at that and that moment, one must discern on both one’s consciousness and other’s consciousness; sometimes on one’s consciousness; sometimes on other’s consciousness; as consciousness alternately, over and over again. (M-A-1-285)

With regarding to instruction found in above commentary, there are some teachers who agree and accept the opinion that whatever kind of concept or ultimate *dhamma* must be discerned randomly as he likes, without analyzing on object. It has been explained previously

on the fact this *cittānupassanā satipaṭṭhāna* is a kinds of preaching which instructs to discern and keep mental *dhammas*, in other words, mind-matter in mind through discerning on consciousness as priority.

In above explanation of commentary, it is instructed that \_\_\_\_\_

1. in such and such moments, such and such consciousness arise,
2. that and that consciousness must be distinguished and kept in mind well and then \_\_\_\_
3. (a) both one's consciousness  
(b) and other's consciousness  
(c) sometimes one's consciousness or sometimes other's consciousness, must be discerned and kept in mind over and over again.

It must be careful the fact there are two kinds of consciousness, i.e., discerned consciousness (= object) and discerning consciousness (knowledge) in this instruction.

1. With regarding to these words, “in such and such moments, such and such consciousness arise, that and that consciousness must be”, it directs (16) kinds of consciousness, *sarāga citta* etc., which are discerned objects of *vipassanā* knowledge.
2. With regarding to these words, “distinguished and kept in mind well,” it directs *vipassanā* consciousness which is capable of discerning (= Knowledge of Analyzing Mentality-Corporeality called *nāmarūpa paricchedañña*).

In this explanation, discerned consciousness are (16) kinds of consciousness, *sarāgacitta* etc., which have been preached in *cittānupassanā satipaṭṭhāna*, while discerning consciousness are continuity of great wholesome impulses of mind-door-cognitive processes which are predominated with *vipassanā* knowledge, Knowledge of Analyzing Mentality-Corporeality, which arise in the continuum of mind of worldly person and fulfilling person. The latter are inclusive in *vītaraga citta*, *vītadosacitta*, *vītamohacitta* etc. Those discerned consciousness, *sarāga citta* etc., and discerning consciousness are unable to arise simultaneously within either same mind moment or same cognitive process, but separately each other. While discerned consciousness are arising through three-time-phases called *uppāda-ṭhiti-bhanga*, discerning (wholesome) consciousness does not arise yet. While discerning (wholesome) consciousness is arising through three-time-phases called *uppāda-ṭhiti-bhanga*, discerned consciousness also does not arise yet.

If it is so, there will be reasonable question that what do those words of commentary “in such and such moments, such and such consciousness arises; that and that consciousness must be distinguished and kept in mind well,” mean? The answer is as follows: \_\_\_\_\_

It means during discerning on mental *dhammas*, *sarāgacitta* etc., the practicing person must discern those mental *dhammas* in order to see momentary present of those *dhammas*; in order to reach momentary present called *uppāda-ṭhiti-bhanga* with the help of penetrative insight after distinguishing and making mental note on consciousness and mental concomitants which are associating *dhammas* with the various consciousness. (It has been explained in detail in section of *Bhaddekaratta Sutta*. Ways of discerning are also presented in this volume.)

Furthermore \_\_\_\_\_ this *cittānupassanasatipaṭṭhāna* and above commentary do not instruct in order to discern mental *dhammas* without separating between concept and ultimate nature. For instance \_\_\_\_\_ absorption consciousness are called lofty consciousness which are inclusive in those (16) kinds of discerned objects. Those absorption consciousness are included in list of object *dhammas* which must be discerned by *vipassanā* knowledge of virtuous persons who have got vehicle of *samatha*. Those absorption *dhammas* can not arise

through continuous discerning on concept and ultimate nature without separating each other. Those *dhammas* are available, even if a meditation subject, which can bring forth absorption, is practiced systematically. This fact must be considered especially for every *meditator*, himself.

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Then some noble teachers suggested that during keeping these (16) kinds of consciousness in mind, those consciousness must not need to discern one by one specifically but it must be discerned only when each kind arises automatically. All ultimate *dhammas*, except *nibbāna*, can arise in the presence of factors of respective causal *dhammas* unitedly. There is no ultimate *dhamma* which arises automatically. (It will be explicit in Section of Dependent-Origination.)

Furthermore \_\_\_\_\_ some virtuous persons have no desire to discern some unwholesome consciousness, *sarāgacitta* etc., specifically. They thought that way of practice can bring forth unwholesome *dhammas*.

Because the Exalted One instructed that “*anuppannāṇam akusalānam dhammānam anuppādāya chandam janeti.... (M-1-89)*

= one must endeavour so as not to arise unwholesome *dhammas* which have not arisen yet, “ in the section of *sammappadhāna*, the way of practice by which one discerns unwholesome *dhammas* through making intentionally (= through making unwise-attention) can bring forth unwholesome *dhammas* which have not arisen yet, suggested by those virtuous ones.

When one asks those persons with this opinion that “when do you discern unwholesome *dhammas*, *sarāgacitta* etc.,? “ they usually answer that the Supreme Buddha instructed it must be discerned only when they arise through coincidence of object and attention (*manasikāra*).

In this case, the righteous *meditator* should like to consider carefully. Unwise attention called *ayanisomanasikāra* is proximate cause of all kinds of unwholesome *dhammas*. It is improper way of taking into heart objects as *nicca*, *sukha*, *atta*, *subha* when various objects impinge on respective doors. If that unwise attention arises, unwholesome *dhammas* will arise consequently. Who does it to arise that unwise attention? Consider that how can that unwise attention reach to yourself, whether horse-cart riding or by bus?

If unwholesome *dhammas*, *sarāga citta* etc., arises in continuum of mind of righteous person, it will be arisen through his unwise attention. That unwise attention is produced by himself only. Please consider that “is there any other person who make that unwise-attention? Or does it arise automatically?

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If one can agree with the opinion that those unwholesome *dhammas* arise in one’s continuity of mentality through one’s unwise attention; if one can agree with the opinion that those arising unwholesome *dhammas* must also be discerned in order to know through three kinds of full understanding, one should like to consider the fact why one can not agree to discern unwholesome *dhammas* which arise through unwise attention in this section of *nāmakammaṭṭhāna*.

Furthermore some complain that every one has to endeavour in order to improve wholesome *dhammas* but not unwholesome ones.

The way of practice by which five clinging aggregates, including unwholesome *dhammas*, *sarāgacitta* etc., must be discerned in order to know through three kinds of full

understanding, is mundane practice of mindfulness foundation which must be fulfilled previous to the Noble Path (= *pubbabhāga satipaṭṭhānāmagga*). It is developing mundane *maggasacca dhammas*.

It is endeavouring, really,

1. so as not to arise unwholesome *dhammas* which have not arisen yet;
2. so as to abandon unwholesome *dhammas* which had been arisen;
3. so as to arise wholesome *dhammas* which have not arisen yet;
4. so as to improve wholesome *dhammas* which have arisen.

It is endeavouring in order to attain

1. Knowledge of Analyzing Mentality-Corporeality which can distinguish unwholesome *dhammas*;
2. Knowledge of Discerning Cause and Condition which can distinguish and keep unwholesome *dhammas* in mind;
3. *Vipassanā* Knowledge which knows penetratively on nature of *anicca, dukkha, anatta, asubha* of those unwholesome *dhammas* together with their causal *dhammas*,

But it is not endeavouring so as to proliferate unwholesome *dhammas*.

Furthermore, it is not endeavouring so as to arise unwholesome *dhammas* which have not arisen yet. Beings obsess not only wholesome *dhammas* but also unwholesome *dhammas*.

They usually obsess unwholesome *dhammas* in a way that \_\_\_\_\_

“my greed is not the same as other’s,”

“my anger is not the same as other’s,”

“my conceit is not the same as other’s,”

“my mind is not the same as other’s,” etc. Then they usually obsess wrong view, such as *attavāda* (= wrong view on self).

Those unwholesome *dhammas* must, therefore, be discerned *vipassanā* knowledge, knowledge of contemplation of impermanence etc., over and over again in order to breakdown obsessions of selfish desire-conceit-wrong view on those unwholesome *dhammas*.

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There is farther consideration again on the fact “one should not take into heart intentionally in order to arise unwholesome *dhammas*; one must discern unwholesome *dhammas* which arise through coincidence of object and attention only.” Wise attention arises frequently in the continuum of mind of person who always performs *vipassanā* discerning throughout all the day and night. If *vipassanā* knowledge arises continuously throughout one or two hours, it will be opportunity to arise unwholesome *dhammas*, *sarāgacitta* etc. Only when unwise attention arise at interval of *vipassanā* practices, those unwholesome *dhammas* can arise.

If unwholesome *dhammas*, *sarāgacitta*, etc., arise at interval of *vipassanā* practices, it is very difficult to discern those *dhammas* in order to reach ultimate nature through breaking down the compactness. Furthermore \_\_\_\_\_ it will be very difficult to discern through characteristic-function-manifestation-proximate cause because of lack of *vipassanā* knowledge or knowledge of Analyzing Mentality-Corporeality at that interval of *vipassanā* practices. Because those *dhammas* are only specific *dhammas* which can be known by *vipassanā* knowledge, including Knowledge of Analyzing Mentality-Corporeality, it will be meaningless of way of discerning by which ordinary consciousness without *vipassanā*

knowledge discerns on those *dhammas*. The righteous *meditator*, himself, should like to scrutinize the fact whether or not those unwholesome *dhammas* can be discerned by ordinary consciousness without *vipassanā* knowledge in order to see characteristic-function-manifestation-proximate cause of those *dhammas*.

Furthermore \_\_\_\_\_ as in the continuum of mind of Venerable *Mahānāga Mahā Thero*, if defilements can be discarded throughout (60) years by means of absorption attainment or efficiency of *vipassanā* knowledge, resulting in impossibility to arise those defilements through three-time-phases called *uppāda-ṭhiti-bhanga*, does the righteous *meditator* omit to discern those defilements? This fact is also essential to be considered.

Again \_\_\_\_\_ the craving (*taṇhā*) is significant factor in *samudayasacca dhammas*. The craving which is origin of present life five aggregates had arisen at past life, when *kamma* (=action) which will bring forth present life five aggregates called *dukkhasacca dhammas*, was cultivated. Then the craving which is cultivated in present life is only origin of future five aggregates. That *samudaya sacca dhamma* also is inclusive in the list of objects of *vipassanā* knowledge. It includes in the Section of Dependent-Origination.

The righteous *meditator* has to discern causal relationship, i.e., how contact arises, due to sense-bases; how feeling arises, due to contact; how the craving arises, due to feeling etc., with the help of penetrative *vipassanā* knowledge.

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During discerning in that way, due to presence of wise attention of practicing person, unless craving arises through feeling, it must be considered that “must he wait to arise craving?”

The practicing person has to endeavour so as to be ready to discern whatever *dhamma*, which is really object of *vipassanā* knowledge, which can be discerned by *meditators* insight really. Every practicing person should like to practice in order to be able to discern acquired absorption at every time, at every place. He has to practice in order to be able to discern whatever defilement which has not eradicated yet by the Noble Path.

He should like to read instructions found in *cittānupassanā satipaṭṭhāna (M-1-76)* and commentary (*M-A-1-285*) again. It instructed that \_\_\_\_\_

The practicing person has to discern

1. internal (16) kinds of consciousness, *sarāgacitta* etc., sometimes,
2. external (16) kinds of consciousness, *sarāgacitta* etc., sometimes,
3. internal-external (16) kinds of consciousness, *sarāgacitta* etc., sometimes, over and over.

Those are preachings which instruct the way of practice that after keeping mentality-corporeality in mind through discerning on consciousness as priority, causal *dhammas* must be scrutinized and then those mentality-corporeality together with causal *dhammas* must be discerned as *anicca*, *dukkha*, *anatta*, *asubha*. It should, therefore, be recognized confidentially that those preachings do not instruct to discern concept and ultimate *dhamma* without separating.

## (V) 83 Second stages of all four kinds of *satipaṭṭhāna* are successful

Now second stages of all four kinds of *satipaṭṭhāna*, i.e.,

- (1) keeping internal *kāya-vedanā-citta-dhamma* in mind;
- (2) keeping external *kāya-vedanā-citta-dhamma* in mind;

- (3) keeping internal-external *kāya-vedanā-citta-dhamma* in mind; are successful. It is cascade of ways of keeping internal-external corporeality-mentality in mind through making concentration of mindfulness of breathing as fundamental of *vipassanā* practice.

Now the righteous *meditator* should like to understand the fact through practicing *ānāpānakammaṭṭhāna* systematically step by step, function of keeping *kāya-vedanā-citta-dhamma* which are objects of foundation of mindfulness and *vipassanā* knowledge, in mind is also inclusive simultaneously.

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**(V) 84 Third stage of practice of *satipaṭṭhāna***

***Pāli Quotation (M-1-71) (M-1-75) (M-1-76) (M-1-77, 78)***

1. He abides and discerns steadfastly on the nature of origin of arising and the nature of arising of bodily constituents (in next method, both bodily and mentally constituents); he abides and discerns steadfastly on the nature of origin of dissolution (=cessation) and the nature of dissolution (= cessation) of bodily constituents (in the next method, both bodily and mentally constituents); he abides and discerns steadfastly on the nature of origin of arising and nature of arising; the nature of origin of cessation and nature of cessation of bodily constituents (in the next method, both bodily and mentally constituents.) ***(M-1-71)***
2. He abides and discerns steadfastly in the nature of origin of arising and the nature of arising of feeling; he abides and discerns steadfastly on the nature of origin of cessation and the nature of cessation of feeling; he abides and discerns steadfastly on the nature of origin of arising and nature of arising; the nature of origin of cessation and the nature of cessation of feeling. ***(M-1-75)***
3. He abides and discerns steadfastly in the nature of origin of arising and the nature of arising of consciousness; he abides and discerns steadfastly on the nature of origin of cessation and the nature of cessation of consciousness; he abides and discerns steadfastly on the nature of origin of arising and nature of arising; the nature of origin of cessation and the nature of cessation of consciousness. ***(M-1-76)***
4. He abides and discerns steadfastly in the nature of origin of arising and the nature of arising of principle of *dhammas*; he abides and discerns steadfastly on the nature of origin of cessation and the nature of cessation of principle of *dhammas*; he abides and discerns steadfastly on the nature of origin of arising and nature of arising; the nature of origin of cessation and the nature of cessation of principle of *dhammas*. ***(M-1-77, 78)***

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**(V) 85 Explanations of commentary and sub-commentary**

***Pāli Quotation (M-A-1-254, 255)***

***Samudayadhammānupassī*** \_\_\_\_\_ As wind is expelled repeatedly basing on these three factors, i.e.,(1) bellows (2) wind-pipe (3) effort which is adaptable to occur wind, similarly  
The in-breath and out-breath are brought forth repeatedly basing on.....

- (1) underived corporealities, derived corporealities, which are produced by four origins, *kamma-citta-utu-āhāra*, which are called *kārajakāya*, (with referring to explanation, “*kārajakāyonāma cattāri mahābhūtāni upādārūpaṇca*” (M-A-1-254)
- (2) nose-tip and
- (3) consciousness (which can bring forth in-breath, out-breath).

Those three factors are origin of arising of in-breath-out-breath. The person who discerns on those three *dhammas* can be said he discerns steadfastly on nature of origin of arising of *kāya* (*assāsapassāsakāya* called in-breath-out-breath). It means he can be said as *samudayadhammānupassī* person.

*vayadhammānupassī* \_\_\_\_\_ As wind is not expelled through (1) abandoning bellows or (2) destroying wind-pipe or (3) discarding effort which is adaptable to occur wind, similarly

\_\_\_\_\_ the in-breath and out-breath can not be brought forth through.....

- (1) going to ruin of *kārajakāya* or
- (2) destroying nose tip or
- (3) ceasing of the consciousness.

Due to ceasing of these factors, *kārajakāya* etc., cessation of in-breath-out-breath occurs consequently. The person who discerns in this way can be said he discerns steadfastly on nature of origin of cessation of *assāsapassāsakāya*. It means he can be said as *vayadhammanupassī* person.

*Samudayavayadhammānupassī* \_\_\_\_\_ The person who discerns nature of arising sometimes, nature of cessation (perishing away) sometimes, can be said as *samudayavayadhammānupassī* person. (M-1-254, 255)

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Above explanations are performed with referring to corporeal *dhammas*, sound nonads produced by mind called *assāsapassāsakāya* only. As mentioned above previously, the practicing person who develops mindfulness of breathing must continue to discern

1. sound nonads produced by mind called *assāsapassāsakāya*,
2. un-derived corporealities, derived corporealities called *kārajakāya*,
3. all kinds of mental *dhammas* called *nāmakāya*, after developing concentration up to access concentration or the fourth absorption concentration. The commentary explains origin of arising of *kārajakāya* and *nāmakāya* previously as follows. \_\_\_\_\_

### *Pāli Quotation (M-A-1-254)*

If the practicing person who has got the fourth absorption of mindfulness of breathing keeps factors of absorption in mind as beginning in order to change stage of Purification of Views, that kind of person is designated as *jhānakammika* person. If he keeps corporeal *dhammas* of in-breath-out-breath in mind as beginning, that kind of person is designated as *assāsapassāsakamika* person. Both kinds of person have the same ways of keeping corporeality-mentality in mind. In this case it will be presented on *jhānakammika* person in order to understand *samudayadhammānupassī* etc.

When *jhānakammika* person scrutinizes how do these factors of absorption arise depending on which *dhammas* with the help of penetrative insight he knows they arise

depending on base-corporeality. Base corporeality means *kārajakāya* indeed. The term, *kārajakāya*, means four great elements and derived corporealities. Factors of absorption are mental *dhammas* while *kārajakāya* are corporeal *dhammas*. After distinguishing and making mental notes on mentality-corporeality in this way, when he scrutinizes causal *dhammas* of those mentality-corporeality he knows and sees principle of dependent-origination with phenomena of relationships, ignorance etc., resulting in overcoming into sceptical doubts in a way that \_\_\_\_\_ “these mind-matter are only causal and resultant *dhammas*; there is neither being nor person, other than causes and results;” and then when he endeavours to improve *vipassanā* knowledge through generalizing on mind-matter together with their causal *dhammas* as *anicca*, *dukkha*, *anatta*, he reaches into the Fruit-Knowledge of Arahant in sequence. This is the way of practice leading to liberation from rounds of rebirth upto the Fruit-Knowledge of Arahant for a practicing *bhikkhu* called *jhānakammika* person. (M-A-1-254)

In accordance with above commentary \_\_\_\_\_

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(1) If a practicing person discerns both

(a) phenomena of arising of five clinging aggregates called *rūpakāya*, *nāmakāya*, due to presence of causal *dhammas*, ignorance-craving-clinging-formations-action etc. and

(b) phenomena of just arising phases of those five clinging aggregates, he can be said as *samudayadhammānupassī*, the person who discerns nature of origin of arising and nature of arising of conditioned things.

(2) If a practicing person discerns both

(a) phenomena of absolute ceasing of five clinging aggregates when causal *dhammas*, ignorance-craving-clinging-formations-actions cease absolutely through the Noble Path-Knowledge of Arahant and

(b) phenomena of just perishing phases of five clinging aggregates, he can be said as *vayadhammānupassī*, the person who discerns nature of origin of cessation and nature of cessation of conditioned things.

(3) If a practicing person discerns *samudaya dhamma* sometimes, *vayadhamma* sometimes he can be said as *samudayavayadhammānupassī* person.

Furthermore\_\_\_\_\_ it is explained in section on deportment (*iriyapāṭha*) etc., as follows:\_\_\_\_\_ *Pāli Quotation (M-A-1-257) (M-A\_1 283, 284) (M-A-1-285) (M-A-1-291)*

Those words found in above commentaries are explicit with referring to (50) kinds of Knowledge of Arising and Passing Away(*udayabbayañāṇa*) called (25) kinds of Knowledge of Arising (*udayañāṇa*) and (25) kinds of Knowledge of Passing Away (*vayañāṇa*) on five aggregates, which are found in *Paṭisambhidā Magga* (53). Essence of those commentaries is as follows: \_\_\_\_\_

1. If a practicing person discerns both phenomena of arising of resultant *dhammas*, five clinging aggregates called *kāya-vedanā-citta-dhamma*, due to obvious arising of causal *dhammas*, ignorance-craving-clinging-formations- action etc., and phenomena of just arising phases of resultant five clinging aggregates, he can be said the person who discerns steadfastly on nature of origin of arising and nature of arising (*samadayadhammānupassī*).

2. *Pāli Quotation (Mahāṭṭ-2-421)*

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If a practicing person discerns both phenomena of absolute cessation of five clinging aggregates called *kāya-vedanā-citta-dhamma* without reappearing in future, due to absolute cessation of causal *dhammas*, ignorance-craving-clinging-formations-action without reappearing in future through the Path-Knowledge of Arahant and the phenomena of just perishing phases of those five clinging aggregates with the help of penetrative *vipassanā* knowledge, he can be said the person who discerns steadfastly on nature of origin of cessation and nature of cessation (*vayadhammānupassī*).

3. If a practicing person discerns *samudaya-dhamma* sometimes; *vayadhamma* sometimes, with the help of penetrative *vipassanā* knowledge, he can be said the person who discerns steadfastly on nature of origin of arising and nature of arising; nature of origin of cessation and nature of cessation (*samudayavayadhammānupassī*).

In this section the Exalted One preached on those three kinds of knowledge, i.e.,

1. Knowledge of Discerning Cause and Condition,
2. Knowledge of Comprehension,
3. Knowledge of Arising and Passing Away on the whole. It will be presented continuously on cascade ways of practices for attainment of those knowledge, step by step. It will be presented previously on brief account of way of practices which must be performed successively so as not to lose sight way of practice relating to *satipaṭṭhāna* in accordance with preaching found in *Mahāsatipaṭṭhāna Sutta*. It is for the sake of understanding on practice of foundation of mindfulness which must be fulfilled by oneself.

(V)86. Fourth stage of practice of *satipaṭṭhāna*

*Pāli Quotation (M-1-71) (M-1-75, 76) (M-1-76) (M-1-78)*

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Furthermore, the mindfulness appears towards that practicing *bhikkhu* in this way, i.e.,

1. There are only corporeal *dhammas*;
2. there are only feeling *dhammas*;
3. there are only consciousness *dhammas*;
4. there are only *dhamma* phenomena. That mindfulness is for the sake of advancement of *vipassanā* knowledge only; it is only for the sake of improvement of mindfulness which are associating with successive kinds of *vipassanā* Knowledge. That *bhikkhu* abides without depending on five clinging aggregates called *kāya-vedanā-citta-dhamma* through craving-wrong view in a way that “I, mine” etc. He does not obsess any *dhamma* in the world called five clinging aggregates, which are designated as *kāya-vedanā-citta-dhamma*, as “I, mine”.

Thus..... *bhikkhus*..... the practicing *bhikkhu* and discerns steadfastly on

1. all bodily constituents as corporeal *dhammas*;
2. all kinds of feeling as feeling *dhammas*;

3. all kinds of consciousness as consciousness *dhammas*;
4. all kinds of *dhamma* phenomena as *dhammaa* phenomena. (*M-1-71, 75, 76, 78*)

In this section, the Exalted One preached on various *vipassanā* knowledge, from Knowledge of Dissolution (*bhangañāṇa*) until the Noble Path-Knowledge on the whole.

Now it has been finished to present brief account of practice of four mindfulness foundation. It will be presented on ways of discerning on phenomena of arising of resultant *dhammas*, five clinging aggregates called *kāya-vedanā-citta-dhamma*, due to presence of causal *dhammas*, ignorance-craving-clinging-formations-action, which are called section of Dependent-Origination, in coming volume.

Volume II *nāmakammaṭṭhāna* finished.

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