

"namo tassabhagavato arahato sammāsambuddhassa"

NIBBĀNA GĀMINIPAṬIPADĀ

**THE WAY OF PRACTICE LEADING TO
NIBBĀNA**

VOLUME V

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Section of *vipassanā* practice & *samatha* practice

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Various knowledge of Contemplation (*anupassanāññāṇa*), *aniccānupassanā* etc.. abandons defilement by means of temporary (*tadanga*). If defilements are abandoned, *abhisañkāra dhamma*, which are capable of providing new existence, which belongs to the action round (*kamma vaṭṭa*) with the source of those defilement round (*kilesa vaṭṭa*), have also been abandoned. Then if action-defilement are abandoned, it can be said the consequent aggregates (*vipāka khandhā*), which will be occurred by that action in future, have also been abandoned.

The knowledge of Dissolution called this *aniccānupassanā ññāṇa* etc.. is called *pariccāga paṭinissagga* (= the *dhamma* which is able to abandon permanently defilements with aggregates, *abhisañkhāra dhamma*), due to ability to abandon defilements with aggregates, *abhisañkhāra dhamma*. It can also be said as "*pakkahandana paṭinissagga*", due to ability to enter into the Eternal Peace, *nibbāna* with the nature of permanence (*nicca*), happiness (*suhka*) which are opposite to those impermanence etc after seeing faults, impermanence etc, of conditioned things. Therefore the practising *bhikkhu* who has fulfilled with the knowledge of Dissolution, *aniccānupassanā* etc., not only abandons defilements temporarily but also enters into *nibbāna* through incline towards it. Defilement are not taken into heart by means of cause to arise. Due to obvious seeing on faults of defilements, occurrence of impermanence et., the object, which is conditioned things through inability to know faults of those conditioned things, occurrence of impermanence etc., is not obsessed by selfish desire and wrong view. Therefore it is said ____ "*paṭinissajjati no ādiyati* = it is abandoned, but not attached". (*Vs-2-279*)

These words are intended to present further explanations of commentary and sub-commentary in order to be explicit the preaching of *Paṭisambhidā Magga*, presented as above. Now it will be continued to present explanation on four verses found in section of knowledge of Dissolution, *Paṭisambhidā Magga* as follows. ____

3.16 Verses found in *Paṭisambhidā Magga*

1. *vatthu sañkamanā ceva, paññāya ca vivaṭṭanā.*

āvajjanābalañceva, paṭisañkha vipassanā. (Paṭisam-56)

1. *esā* = These properties, viz.,

vatthu sañkamana ceva = shifting from one kind of *vatthu* (= object) to another, *vivaṭṭana ca* = backing out of arising (= *udaya*) through only pure phenomenon of perishing away is kept in mind, *āvajjanābalañceva* = ability to advert contiguously,

paññāya = of *Vipassanā* Knowledge which occurs by means of discerning on the phenomena of arising and passing away, *paṭisañkha vipassanā* are called contemplation of dissolution (*bhāgānupassanā*) which discerns only phenomenon of perishing away after knowing object of conditioned things, corporeality... etc.

In this verse, there are three terms, which are essential to be explicit, viz., (a) *vatthu sañkamanā* (b) *paññāya vivaṭṭanā* (c) *āvajjanabala*. It will be continue to explain one by one.

(a) *vatthu sañkamanā* (= shifting of *vatthu*)

In this case, all conditioned things, from corporeal aggregate to aging-death, are designated as *vatthu* (=discerned object) due to occurrence of object of *Vipassanā* Knowledge (= standing

place or object of *Vipassanā* Knowledge). The term, shifting of *vatthu*, means discerning by shifting from one kind of object to another.

For example ____ After discerning on the phenomenon of perishing away of corporeal *dhammas*, such consciousness discerns the phenomenon of perishing away of corporeal *dhammas*, by means of discerning on the phenomenon of perishing away of that consciousness, the performance of shifting is accomplished by transferring from previous object, perishing away of corporeal *dhammas*, to the next kind, perishing away of consciousness of *vipassanā* practice. (*Vs-2-280*)

saṅkamanā (= *shifting*) ____ Due to occurrence of impermanent *dhammas*, a single consciousness of *vipassanā* practice within one mind moment never shift from one kind of object to another as natural fixed law. By the time feeling *dhammas* is being discerned, the consciousness of *vipassanā* practice, which was discerning the object of corporeal *dhammas*, is absent really. It also perishes away at the arising place and object only. Therefore in this case, the term, shifting (*saṅkamanā*) means it is said as a single consciousness of *vipassanā* practice due to the same occurrence of consciousness of *vipassanā* practice between preceding consciousness of *vipassanā* practice, that discerns phenomenon of perishing away of corporeal *dhammas*, and succeeding consciousness of *vipassanā* practice that discerns phenomenon of perishing away of previous one by using preaching methodology called *ekatta naya* (= same conditions are applied as single unit). If another way of interpretation is accepted, unfavourable meaning as "the *Vipassanā* Knowledge which has object of phenomenon of perishing away of corporeal *dhammas* is a specific kind, the *Vipassanā* Knowledge which has object of phenomenon of perishing away of preceding consciousness of *vipassanā* practice is another one, resulting in varying of each consciousness of *vipassanā* practice; therefore, there is no shifting any more!" etc., will be occurred consequently. It should be recognized on the following term, *paññāya vivaṭṭanā*, similarly. (*Mahāṭṭi-2-442,443*)

In this stage of knowledge of Dissolution, various *vatthu* (object) must be shifted one after another and discerned. It should be recognized, the consciousness means mental *dhammas* of great wholesome impulses of mind-door cognitive process of *vipassanā* practice. It arises in sequence as one mind-door advertence and seven times of impulses, generally.

(b) *paññāya vivaṭṭanā* ____ It is the nature of back out of arising (*udaya*) through only phenomenon of perishing away of those *nata-ñāṇa dhammas*, is taken into heart by *Vipassanā* Knowledge, which is occurring by means of discerning on phenomena of arising and passing away of both conditioned things called *ñāta* and preceding *Vipassanā* Knowledge called *ñāṇa*. Therefore the practicing *meditator* has to endeavour in order to put well the consciousness of *vipassanā* practice on the phenomenon of perishing away (*vaya*) after neglecting on phenomena of arising of both *ñāta* and *ñāṇa*. (*Vs-2-280, Mahāṭṭi-2-443*)

(c) *āvajjanabala (ability to advert)* ____ After discerning on phenomenon of perishing away of corporeal *dhamma*, the occurrence of capable of discerning on the phenomenon of perishing away corporeal *dhamma*, is called *āvajjanabala* (ability to advert). With regarding to this word, the efficiency and mastery of the knowledge of Dissolution is shown.

These three properties, shifting of *vatthu* (*vatthu sañkamanā*), breaking out of arising (*udaya*) through only pure phenomenon of perishing away is kept in mind (*vivaṭṭānā*), and ability to advert contiguously, are called *ārammaṇa paṭisañkhā bhangānupassanā ñāṇa*. It means that after the phenomenon of perishing away of corporeal *dhamma* is known by the knowledge and then the contemplation is accomplished by discerning on the phenomenon of perishing away of that knowledge again. (*Vs-2-280, Mahāṭṭ-2-443*)

It should be understood on the fact that after discerning of on phenomena of perishing away of various objects, from feeling aggregates to aging-death, of conditioned things and then the phenomenon of perishing away of that *Vipassanā* Knowledge is discerned again, similarly, is also designated as *ārammaṇa paṭisañkhā bhangānupassanā ñāṇa*.

**2. ārammaṇa anvayena, ubho ekavavatthanā.
nirodhe adhimuttat, vayalakkhaṇa vipassanā ñāṇa
(Paṭisam-55)**

ārammaṇa anvayena = Through following the object which is worth knowing and seeing recently (*diṭṭha*),

ubho = two kinds of objects, *diṭṭha* and *a-diṭṭha* (= the object which is not worth knowing and seeing recently), are being *ekavavatthāna* = distinguished and kept in mind as the same nature called momentary perishing away (*khaṇabhanga*) and *adhimuttatā* = the occurrence of inclination *niroda* = into the ceaseless phenomenon of momentary cessation,

esā = these are called

vaya lakkhaṇa vipassanā = *vipassanā* practice that discerns phenomenon of decaying (*vaya lakkhaṇa*) of conditioned things.

ārammaṇa anvayena, ubho ekavavatthanā ____ As this worth knowing and seeing recently by following objects of conditioned things called *ñāṭa-ñāṇa* which have been known and seen penetratively by experiential knowledge, perishes away, similarly those objects which has been discerned by *Vipassana* Knowledge, i.e., those past conditioned things had also been perished away, it will also perish away in future, and objects which has not been discerned by *Vipassana* Knowledge, should be kept in mind well s the same phenomenon called ceaseless momentary decaying, for the practicing *meditator* (In this case, opinion of *dhamma* concerning to *diṭṭha a-diṭṭha*, should be recognized as mentioned above.)

It is right. ____ Commentator Sayadaws of olden days said these words . ____

* *samvijjamānamhi visuddha dassano, tadanvayan neti atītanagāte.
sabbepi sañkhārajata palokino, ussāvaindū suriyeva uggate.*

samvijjamānamhi = Present conditioned things which are worth knowing and seeing by experiential knowledge, to which are known and seen by ...

visuddha dāssano = this practising *meditator* with very clear knowledge that is ability to discern phenomenon of perishing away of conditioned things, and then he

neti = performs to achieve

tadanvayam = *Vipassanā* Knowledge that follows to the knowledge discerning on phenomenon of perishing away of those present conditioned things,

atīte = for the purpose of discerning on past conditioned things and

anāgate = future ones,

paloki iva = as destruction of

ussāvanindu = dew drops occurs

sūriye uggate = when the sun arise, indeed (*Vs-2-280*)

= Present conditioned things which are worth knowing and seeing by experiential knowledge, to which are known and seen by the practising *meditator* with very clear knowledge, that is ability to discern phenomenon of perishing away of conditioned things and then he performs to achieve *Vipassanā* Knowledge that follows to the knowledge discerning on phenomenon of perishing of those present conditioned things from the purpose of discerning on past conditioned things and future ones. As destruction of dew drops occurs when the sun arises, indeed. (*Vs-2-280*)

nirodha adhimuttatā (= inclination towards momentary cessation) ____ In this way after distinguishing and keeping in mind as "those two kinds of conditioned things, viz., *diṭṭha* and *adiṭṭha* which have the same phenomenon through momentary cessation which is ceaseless decaying event, is performed, the occurrence of taking into heart that phenomenon of momentary cessation only, the occurrence of respecting to that phenomenon of momentary cessation, the occurrence of inclining towards that phenomenon of momentary cessation, the occurrence of bending towards that phenomenon of momentary cessation, the occurrence of slanting towards that phenomenon of momentary cessation is called *nirodhe adhimuttatā* (= taking into heart momentary cessation). Thus, distinguishing and keeping in mind on the same phenomenon of momentary cessation of two kinds of object, *diṭṭha-adiṭṭha*, through following object of conditioned things which are worth knowing and seeing by experiential knowledge is called *vayalakkhaṇā nupassanā* = *bhāṅgānupassanā*, which discerns the phenomenon of decaying (*vaya lakkhaṇā*). (*Vs-2-280*)

* *ārammaṇāṇapaṭissaṅkha, bhāṅgaṅca anupassati.*

suññato ca upaṭṭhānam, adhipaññā vipassanā. (Paṭisam - 56)

paṭsaṅkha = After knowing on

ārammaṇāṅca = object of conditioned things from corporeal aggregates to aging-death, = *bhāṅgaṅca* phenomenon of perishing away of consciousness which has the object of that corporeal *dhammas*, *anupassati* = is also discerned over and over again.

upaṭṭhānam = The appearance

suññato ca = of nature of nothingness is also

ijjhati = accomplished well.

ayam = This is called

adhipaññā vipassanā = advancement of knowledge of *vipassanā*.

ārammaṇāṅca paṭsaṅkhā bhāṅgaṅca anupassati = After knowing previous object of conditioned things, corporeal *dhammas* etc., and then the phenomenon of perishing away of conditioned things, that corporeal *dhammas* etc., is discerned, afterwards the phenomenon of perishing away of preceding consciousness of *vipassanā* practice is discerned for the practising *meditator* who discerned phenomenon of perishing away of two kinds of *dhammas* called *ñāta-ñāṇa* in this way.

The appearance of nothingness of conditioned things, which is void of self (*atta*), as ... "only conditioned things are destructing, the phenomenon of perishing away of those conditioned things, is called death (*maraṇa*), there is no body that can be designated as 'self' other than conditioned things, is accomplished. (*Vs-2-280*)

adhipaññā vipassanā ____ These three kinds of insight, viz, (1) *ārammaṇāṅca paṭsaṅkhā* which discerns the object of phenomenon of perishing away of conditioned things, corporeal *dhammas* etc., after knowing on object of conditioned things, corporeal *dhammas* etc.,

(2) *bhāṅgānupassanā ñāṇa* which discerns the phenomenon of perishing away of preceding consciousness of *vipassanā* practice again,

(3) *suññatānupassanā ñāṇa* which is a kind of appearance as nothingness, void of self of conditioned things, ____

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are called *adhipañña vipassanā* (= advancement of knowledge of *vipassanā*.) (*Vs-2-280*)

Due to the knowledge of Dissolution, which is capable of discerning on phenomenon of perishing away of two kinds of conditioned things called *ñāta-ñāṇa*, is able to know and see penetratively on the nature of non-indulgence of any kind of person, being, self of conditioned things it is essential to know and see penetratively on the character of non-self (*anatta lakkhaṇa*). Therefore it is preached the fact that in the insight of *meditator* who is discerning on the phenomenon of perishing away of conditioned things, the appearance as the nature of nothingness can be accomplished. (*Mahāṭṭ-2-443*)

If conditioned things can be occurred as the indulgence of any kind of person, being, self (*atta*), the wish as “conditioned things must not be destructed in this way”, would be fulfilled. However it never get as the wish made on conditioned things really. Therefore it means that the nature of nothingness which is void of self of conditioned things appears in the insight of *meditator*. Therefore commentator Sayadaws of olden days said these words. _____

* *khandha nirujjhanti na catthi añño, khandāna bhedo maraṇantivuccati.*

Tesam khayam passati appamatto, maṇinva vijjham vajirena yoniso. (*Vs-2-281*)

Khandhā = Conditioned things which are aggregates (*khandhā*) only
nirujjhanti = cease.

imasamim loke = In this world

na ca atthi = there is neither

añño = *dhamma* which is capable of ceasing, nor person who is expireable, other than aggregates indeed.

bhedo = The phenomenon of breaking down

khandhānam = of aggregates

vuccati = is worth designating as

marañanti = death (*marañā*)

appamatto = The practicing *meditator* with non-forgetfulness

passati = discerns

khayam = phenomenon of destruction, which appears for every moment,

tesam khandhānam = of those aggregates.

Yathā kin = How it is that _____

Kysalo puriso vijjhanto = when a skilful sculptor sculptures

maṇim = into the ruby ball

vajirena yoniso = by means of diamond with right procedure,

manasikaroti iva = as (he) takes into heart

chiddameva maṇissa = only aperture of ruby

na manasikaroti = but not taking into heart

vaṇṇādim = colour etc.,

maṇissa = of ruby,

evameva = similarly,

nirantaram bhangaṃ = only ceaseless phenomena of perishing away

saṅkhārānam = of conditioned things

manasikaroti = is taken into heart (as *anicca, dukkha, anatta*)

yoniso = with the help of wise attention.

manasikaroti = It is taken into heart

suññato = as the nature of nothingness which is void of self,

na manasikaroti = but not taking into heart,
sañkhāre = pure conditioned things only. (*Vs-2-281*)

Conditioned things which are aggregates only cease. In this world, there is neither *dhamma* which is capable of ceasing, nor person who is expireable, other than aggregates indeed. The phenomenon of breaking down of aggregates is worth designating as death. The practicing *meditator* with non-forgetfulness discerns phenomenon of destruction, which appears for every moment, of those aggregates. How it is that ____ when a skillful sculptor sculpts into the ruby ball by means of diamond with right procedure, as (he) takes into heart

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only aperture of ruby but not colour etc., of ruby, similarly, only ceaseless phenomena of perishing away of conditioned things is taken into heart (as *anicca, dukkha, anatta*) with the help of wise attention. It is taken into heart as the nature of nothingness, which is void of self but not pure conditioned things only. In other words, ____ as the place which has been bored through by diamond of sculptor who bores ruby ball, never reach to refilled condition again, similarly after discerning on the phenomenon of perishing away of conditioned things by the knowledge of Dissolution which is like very hard diamond, the obsession, as permanence (*nicca*) can not be fallen on to those conditioned things again. Thus only the phenomenon of perishing away of conditioned things is discerned. (*Vs-2-281*)

4. kusalo tīsu anupassanāsu, catasso ca vipassanāsu.

tayo upaṭṭhāne kusalatā, nānādiṭṭhīsu na kampati. (*Paṭisam-56*)

bhikkhu = The practising *bhikkhu*

kusale = who is skilful

tīsu anupassanāsu = in three kinds of contemplation, *aniccānuupassanā* etc.,

na kampati = is not shaken by

nā nā diṭṭhīsu = various wrong views

kusalatā = due to occurrence of mastery in

catasso ca vipassanāsu = both four kinds of contemplation, *nibbidānupassanā* etc., and

tayo upaṭṭhāne ca = three kinds of appearance.

The practising *bhikkhu* who is skilful in three kinds of contemplation called *aniccānupassanā, dukkhānupassanā, anattānupassanā*, is not shaken by various wrong views, due to occurrence of mastery in both four kinds of contemplation called *nibbidānupassanā, viragānupassanā, nirodhānupassanā, paṭinissaggānupassanā* and three kinds of appearance called *aniccato upaṭṭhāna* (appearance as impermanence), *dukkhato upaṭṭhāna* (appearance as suffering), *anattatoupaṭṭhāna* (appearance as non-self). (*Paṭisam-56*)

Tayo upaṭṭhāna (three kinds of appearance) ____ During discerning as *anicca*, by taking the object of phenomenon of perishing away of conditioned things, the appearance as the nature of destruction, decaying (*khayavaya*) which is ceaseless phenomenon, is called *aniccato upaṭṭhāna*. During discerning as *dukkha* by taking the object of phenomenon of perishing away of conditioned things, the appearance as fearfulness is called *dukkhato upaṭṭhāna*. During discerning as *anatta*, by taking the object of phenomenon of perishing away of conditioned things the appearance as the nature of nothingness, which is void of self (*atta*) of conditioned things, is called *anattato upaṭṭhāna*. (*Mahāṭṭ-2-444*)

The meaning of four kinds of contemplation, *nibbidānupassanā* etc., will be explicit later.

In this way, after taking into heart a way that ... "only conditioned thing, which has not ceased yet, ceases immediately, only conditioned things, which has not broken down, breaks down immediately..." that practising *meditator* discerns only the phenomenon of perishing away of those conditioned things but

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neglecting on the phenomena of *uppāda-ṭhiti-pavatta-nimitta*, as seeing on breaking down of raw earthen pot which is weak and wet, as seeing on disappearing of fog which is very fine and scattered, as seeing on destruction of sesame which is roasted in an oven. For worldly simile is that _____ as a man with good sight who is standing on the bank of either lake or river, sees the phenomena of arising and perishing away of numerous water bubbles on the surface of water during heavy rains, similarly _____ that practising *meditator* sees very rapid processes of perishing away of all kinds of conditioned things by *Vipassanā* Knowledge. It is right. _____ The Buddha preached the following verse with referring the practising person who discerns on perishable nature as water bubble, _____

* *yathā bubbuḷakam passe, yathā passe marīcikam.*
evam lokam avekkhantam, maccurājā na passati. (Vs-2-281)

passe = passeyya yathā = As discerning

bubbuḷakam = on water bubbles,

passe = passeyya yathā = as discerning

mirīcikam = on mirage,

evam tathā = similarly _____

avekkhantam = the meditator with Vipassanā Knowledge who discerns phenomenon of perishing away

lokam = of world of conditioned things,

na passati = is not seen by

maccurājā = the king of death.

As discerning on water bubbles or mirage, similarly _____ the *meditator* with *Vipassanā* Knowledge, who discerns phenomenon of perishing away of world of conditioned things called corporealities and mentalities, is not seen by the king of death. It means that due to attainment of the Path of Arahant through endeavouring of discerning on dissolution of conditioned things up to the Fourth Path-Knowledge, *nibbāna*, which is impossible to be seen by king of death after final death of Arahant, is reached well resulting from lack of occurrence of new existence again. (*Vs-2-281, Mahāṭṭ-2-444*)

For above explanation of the commentary, sub-commentator Sayadaw who was an exegete performed exegeses of three similes as follows _____

1. *dubbalabhājanūpamā* = The simile of weak and wet raw earthen pot has advantage to show occurrence of acquired ability to break down of conditioned things as specific nature.

2. *vipakiriya mānasukhumarājūpama* = The simile of very fine and scattered fog has advantage to show occurrence of disconnected, scattering in disorder of conditioned things.

3. *bijjiyamānatilūpamā* = The simile of sesame which is roasted in an oven has advantage to show occurrence of destruction of conditioned things in every instant. It should be recognized in this way. (*Mahāṭṭ-2-444*)

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3.17 Knowledge of Dissolution which is surrounded by eight kinds of advantages

In this way, for the practising *meditator* who always discerns as ..."all kinds of conditioned things are rapidly perishing away"... by insight, the knowledge of Dissolution, which is surrounded by eight kinds of advantages, become strong and sharp efficiency. Eight kinds of advantage of Dissolution are _____

1. ability to remove *bhavadit̄ṭhi* = *sassatadit̄ṭhi* (= wrong view of eternalism) (It is impossible to occur *sassata dit̄ṭhi* , as "self is eternal" in the continuum of *meditator* with knowledge of Dissolution.)
2. daring to die,
3. ability to endeavour strenuously and perpetually for the advancement of practice,
4. presence of purified livelihood due to lack of selfish desire,
5. ability to remove various kinds of care to perform heavy or little responsibilities due to presence of strong knowledge of Fear (*samvega*)
6. free from danger due to lack of strong attachment of existence of himself,
7. presence of patience and enjoyment to perform wholesome deeds, due to presence of experience of impermanent phenomenon of conditioned things,
8. ability to suppress and remove unhappiness to seclude in quiet forest monastery, dissatisfaction to perform extra-ordinary wholesome deeds called practices of *samatha vipassanā*, pleasing with sensual pleasure. (*Vs-2-281*)

Therefore those exegetes of olden days said as follows. _____

* *imāni aṭṭhaggunnuttamāni, disvā tahim sammāsate punappunam.*
āditta celassirasūpamo muni, bhagānupassī amatassa pattiyā. (Vs-2-282)

disvā = After seeing on

imāni aṭṭhaggunnuttamāni = these eight kinds of noble advantages, ability to remove eternalism etc., of that Contemplation of Dissolution,

muni = the practising *bhikkhu*,

ādittacelassirasūpamo = compared to the simile of the person whose turban is firing,

bhagānupassī = who always discerns on the phenomenon of perishing away,

sammāsate = performs *vipassanā* practice by taking the object of phenomenon of perishing away of conditioned things,

punappunam = over and over again,

pattiyā = in order to reach

amatassa = deathless element called *nibbāna*.

For a men whose turban is firing, the function of extinguishment on fire is very important function. However, the function of extinguishment on fire of wrong view of personality (*sakkāyadit̄ṭhi*) is more important

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than that function, really. The practising *bhikkhu* who wants to extinguish that fire of wrong view of personality, has to perform *vipassanā* practice by alternative reasoning on three general characters after seeing on pure phenomenon of perishing away of two kinds of conditioned things called *ñāta-ñāṇa*, in order to attain deathless element called *nibbāna*.

Vipassanā practice can be performed by means of the most preferable methods, twofold corporeality-mentality method, fivefold aggregates methods etc., after seeing on the ultimate nature of conditioned things occurring in three periods called past, future, present and two continuums called internal, external, with the help of knowledge of Dissolution

surrounding by these eight kinds of noble advantages. It should be recognized the fact that mental *dhammas* of the first, second, third and fourth absorptions are also included in those conditioned things called *ñāta*.

3.18 How the way of practice falls on four kinds of contemplation (*satipaṭṭhāna*)

Pāli Quotation (Vs-1-269)

In this work called *nibbāna gamini paṭipadā*, practices of *samatha* and *vipassanā*, from beginning of concentration of mindfulness of breathing to the knowledge of Dissolution, have been presented in detailed. The Buddha preached on the way of practice of mindfulness of breathing through four kinds of tetrads instructions systematically, to wit,

1. the first tetrad instructions, by means of *kāyānupassanā satipaṭṭhāna* (contemplation on the all constituents of body),
2. the second tetrad instructions, by means of *vedanānupassanā satipaṭṭhāna* (contemplation on feeling)
3. the third tetrad instructions, by means of *cittānupassanā satipaṭṭhāna* (contemplation on consciousness)
4. the fourth tetrad instructions, by means of *dhammanupassanā satipaṭṭhāna* (contemplation on phenomena), respectively.

3.18.1 First tetrad instructions

Pāli Quotation (M-3-126)

In the aspect of *samatha* practice, repeated discerning on *assāsa passāsa kāya* (= physical appearance of in-breath out-breath), called *parikamma nimmita*, *uggahanimitta*, *paṭibhāga nimitta*, in the aspect of *vipassanā* practice, repeated discerning on *rūpakāya nāmakāya* (physical and mental constituents), are called the **contemplation on all constituents of body** (*kāyānupassanā satipaṭṭhāna*).

(a) In the aspect of *samatha* practice, both the advancement of concentration by taking the object of physical appearance of in-breath out-breath called *parikamma nimitta*, *uggahanimitta*, *paṭibhāga nimitta*, and the accomplishment to occur the first, second, third and fourth absorptions successively by taking the object *paṭibhāga nimitta* of mindfulness of breathing, afterwards entering into those absorptions over and over again, are called fulfilment of contemplation of all constituents of body.

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(b) In the aspect of *vipassanā* practice, after keeping in mind the corporealities as priority, of all conditioned things, viz, factors of absorption together with associating mental *dhammas* within those four kinds of absorptions, depended heart base (*hadaya vatthu*) with (54) kinds of corporeal *dhammas*, and remaining conditioned things called miscellaneous ones occurring in three periods and two continuums, repeated discerning on three general characters of those conditioned things, is also called fulfilment of contemplation of all constituents of body. During performing on *vipassanā* practice in this way, after corporal *dhammas* are discerned as priority and beforehand, mental *dhammas* are discerned later, resulting in falling into *kāyānupassanā satipaṭṭhāna*. Now the way of practice relating to the second tetrad instructions would be continued to present as follow. _____

3.18.2 Second tetrad instructions (*dutiya catukka*) Pāli Quotation (M-3-125, Sam-3-279, Vi-1-88)

[With regarding to these explanations found in above commentary, it will be continued to present,

(1) how to distinguish and keep in mind corporeal *dhamma* which are called the body of in-breath and out-breath (*assāsa passāsa kāya*) and all kinds of corporealities occurring throughout body (*karajakāya*), in the section of *rūpa kammaṭṭhāna* (= practice on the corporeality),

(2) how to distinguish and keep in mind mental *dhamma* (= consciousness and mental concomitants), in the section of *nāma kammaṭṭhāna* (= practice on the mentality),

(3) how to distinguish and keep in mind the mode of occurrence or resultant five aggregates depending upon obvious occurrence of causal *dhamma*, ignorance, craving, clinging, *kamma*-formation, *kamma* etc., within three periods, past, future and present, in the section of *paṭiccasamuppāda* (Dependence-Origination),

(4) how to distinguish and keep in mind the nature of those *saṅkhāra dhamma* called corporeality, mentality, causes, results, by means of characteristics (*lakkaṇa*), function (*rasa*), manifestation (*paccupaṭṭhāna*) and proximate cause (*padaṭṭhāna*), in the section of *lakkaṇādicatukka* (= tetrad modes, characteristics; etc.),

(5) how to develop *vipassanā* practice on those *saṅkhāra dhamma*, in the section of *vipassanā*, respectively.

Now, it would be continued to present remaining three kinds of tetrad instructions (*catukka*). There is no specific way of practice among those three tetrad instructions. It is because the fact that it would be preached for the *meditator* who had attained absorptions by means of practice of the first tetrad instructions called *kāyānupassanā*, on

1. the second tetrad instructions by means of *vedanānupassanā* (repeated discerning on feeling),

2. the third tetrad instructions by means of *cittānupassanā* (repeated discerning on consciousness),

3. the fourth instructions by means of *dhammānupassanā* (repeated discerning on *dhamma*), respectively.]

(1). *pītipaṭisamvedī assasissāmīti sikkhati, pītipaṭisamvedī passasissāmīti sikkhati.*

(2). *sukhapaṭisamvedī assasissāmīti sikkhati, pītipaṭisamvedī passasissāmīti sikkhati.*

(3). *Cittasan okhārapaṭisamvedī assasissāmīti sikkhati, pītipaṭisamvedī passasissāmīti sikkhati.*

(4). *passambhayaṃ cittasan khāraṃ assasissāmīti sikkhati, pītipaṭisamvedī passasissāmīti sikkhati. (M-3.125, Sam3-279, Vi-1-88)*

(1) It should be practised by knowing the pleasurable interest (*Pīti*) apparently in order to fulfil the occurrence of in-breath.

It should be practised by knowing the

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pleasurable interest (*Pīti*) apparently in order to fulfill the occurrence of out-breath.

(2) It should be practised by knowing the agreeable feeling of absorption (*sukha paṭisamvedī*) ... R ...

(3) It should be practised by knowing on *citta saṅkhāra* called feeling-aggregate, perception-aggregates, which are *jhāna dhamma (cittasaṅkhāra paṭisamvedī)* apparently ... R ...

(4) It should be practised by ceasing of gross and gross *citta sañkhāra* called feeling-aggregate, perception-aggregate, which are associating with four kinds of absorption, in order to fulfil the occurrence of in-breath.

It should be practised by ceasing of gross and gross *citta sañkhāra* called feeling-aggregate, perception-aggregate, which are associating with four kinds of absorption, in order to fulfil the occurrence of out-breath.

(1) *Pīti paṭisamvedī*

In that word, *pīti paṭisamvedī*, the pleasurable interest (*pīti*) has to be known thoroughly by means of both

1. *ārammaṇato* = the nature of object and

2. *asammohato* = the nature of non-delusion.

1. How the pleasurable interest has to be known by means of the nature of object is that ___ as shown in tetrad method of absorptions, two kinds of absorptions, the first absorption and the second absorption, which are associating with pleasurable interest (*Pīti*), would be entered one. By the time the absorption is being entered, that *meditator* is worth knowing factor of absorption called pleasurable interest which belongs to the first or second absorption which has object of sign of full concentration of mindfulness of breathing, due to presence of attainment of absorption and due to taking object of sign of full concentration of mindfulness of breathing. This is because that object of sign of full concentration of mindfulness of breathing is worth knowing thoroughly.

2. How the pleasurable interest would be known apparently by means of the **nature of non-delusion**?

As shown in tetrad method of absorptions, two kinds of absorptions, the first absorption and the second absorption, which are associating with pleasurable interest (*pīti*), would be entered one by one and it would be emerged from it and then that pleasurable interest which is yoking with absorption would be discerned as the nature of dissolution and perishing away. By the time the pleasurable interest is discerned by and seen by *vipassanā* knowledge, the *meditator* penetratively know and see both specific character and general character of pleasurable interest (= associating mental *dhamma* including *pīti* as significant object). That penetrative knowing and seeing on specific and general characters of pleasurable interest is called “it would be known by means of the nature of non-delusion (*asammoha*). Thus the pleasurable interest would be known apparently by means of the nature of non-delusion. (*Visuddhi*-1-279)

(2) *Sukha paṭisamvedī*

The first absorption, second absorption, third absorption, which are associating with the agreeable feeling (*sukha vedanā*), are entered one by one. By the time the absorption is being entered, due to presence of attainment of absorption, due to obvious occurrence of object of *ānapāna paṭibhāga nimitta* which is capable of benefiting by the efficiency of relation of object, in order to improve agreeable feeling exceedingly, due to apparent knowing on the object of *ānapāna paṭibhāga nimitta*, the agreeable feeling which belongs to the absorption with *ānapāna paṭibhāga nimitta*, is known

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apparently, depending upon ability to take the object of that *ānapāna paṭibhāga nimitta*.

2. After entering into the first absorption, second absorption, third absorption, which are associating with the agreeable feeling, and emerging from those absorptions, the agreeable feeling, which is associating with absorption, is discerned as the nature of destruction and

decaying (*khaya-vaya*). By the time that agreeable feeling is seen by *Vipassanā* Knowledge, due to presence of ability of penetrative knowing and seeing of the *meditator* on the specific character and general character of agreeable feeling, the agreeable feeling (*sukha*) is worth knowing and seeing obviously by means of the nature of non-delusion (*asammoha*).

Pāli Quotation(Vs-1-280)(Māhatī-1-341, Mūlaṭī-1-116)(3paragraph at page 312)

With relating to the phrase, *sukha paṭisamvedī*, it should be recognized the fact in *Paṭisambhidā magga* Pāli Text, that “*sukhanti dve sukhāni kāyikañca sukham cetasikañca* = it would be preached on two kinds of agreeable feeling as both bodily agreeable feeling (*kāyika sukha*) and mentally agreeable feeling (*cetasika sukha*), in order to show the fields of *vipassanā* knowledge (*vipassanā bhūmi*) which are occurred by means of three kinds of generalization on five aggregates, corporeality, mentality, and *saṅkhāra dhamma*, occurring in 31 realms, which are occurred by 11 modes of situations, such as , past, future, present, internal, external etc. called miscellaneous *saṅkhāra (pakiṇṇaka saṅkhāra)*. This is because the fact that it is impossible to occur bodily agreeable feeling in the absorption. (It means that during the absorption is occurring, mentally agreeable feeling only can be occurred within mind moment of impulsion of absorption but not bodily agreeable feeling. Bodily agreeable feeling can be occurred by associating with touching-consciousness which is joyful, rootless wholesome resultant (*a-hetuka kusala vipāka sukha-sahagata kāyaviññāṇa citta*) but not with consciousness of impulsions of absorption.) (*Visuddhi-1-280; Māhatī-1-341, Mūlaṭī-1-116*)

According to above Pāli Text, commentary, sub-commentary, the *meditator* with vehicle of *samatha* practice (*samathayānika puggala*), who has fulfilled up to absorption stage for both mindfulness of breathing and other meditation subjects of *samatha* practice, has to discern remaining conditioned things which are called miscellaneous conditioned things other than fundamental absorption of *vipassanā* practice in the stage of *vipassanā* practice. This is essential obligation for himself. With regarding to that word, it is no need to say whether those conditioned things of absorption which are associating with fundamental absorption (*pādaka jhāna*) have to be performed as *vipassanā* practice.

In this work, absorptions of mindfulness of breathing, especially the fourth absorption, is presented as the fundamental absorption of *vipassanā* practice. Every kind of corporeal or mental *dhammas*, causal or resultant *dhammas* other than that fundamental absorption, is conditioned things which is the object of *Vipassanā*

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Knowledge, called *pakiṇṇaka saṅkhāra* (miscellaneous conditioned things). Those are foundation of *vipassanā* practice (*vipassanā bhūmi*). For a practising *meditator* who loves the truth should like to be grateful respectfully on these Pāli Text, commentray and sub-commentary which show the right course leading to *nibbāna* really.

(3) *Cittasaṅkhāra paṭisamvedī*

* *citta saṅkhāroti vedanādayo dve khandhā (Vs-1-280)*

These feeling aggregate and perception, aggregate ___ agreeable feeling and perception which are associating with the first, second and third absorptions, neutrality feeling and perception, which are associating with the fourth absorption, are called *cittasaṅkhāra*. The practising *meditator* has to practise in order to fulfil the occurrence of in-breath and out-breath by knowing apparently on those *cittasaṅkhāra dhamma*. The Buddha instructed to breathe through knowing on *cittasaṅkhāra dhamma*. It should be recognized on two stages, the stage of *samatha* and the stage of *vipassanā* practice as follows. ____

1. The first absorption, second absorption, third absorption of mindfulness of breathing, which are associating with agreeable feeling, then the fourth absorption, which is associating with neutrality feeling, are entered one by one. By the time the absorption is being entered, due to presence of attainment of absorption, due to obvious occurrence of *ānapāna paṭibhāga nimitta*, which is capable of benefiting by the efficiency of relation of object, in order to improve *citta sañkhāra dhamma* called feeling, perception exceedingly, due to apparent knowing on the object of *ānapāna paṭibhāga nimitta*, those *dhammas* of *citta sañkhāra* which belong to the absorption with *ānapāna paṭibhāga nimitta*, is known apparently, depending upon ability to take the object of that *ānapānapaṭibhāga nimitta*. This is how *cittasañkhāra dhammas* is known apparently in the stage fo *samatha* practice.

2. After entering into four kinds of absorption which are associating with feeling, perception and emerging from those absorptions, feeling and perception, which are associating with respective absorptions, are discerned as the nature of destruction and decaying (*khayavaya*). By the time those feeling and perception are seen by *Vipassanā* Knowledge, due to presence of ability of penetrative know in and seeing of the *meditator* on the specific character and general character of feeling, perception, two kinds of *dhammas*, feeling and perception, called *citt sañkhāra*, are worth knowing and seeing obviously by means of the nature of non-delusion (*asammoha*). This is how *citta sañkhāra dhamma* is known apparently in the stage of *vipassanā* practice.

(4) *Passambhayam cittasañkhāram*

In the section of concentration of mindfulness of breathing, Section(3), Volume.1., way of successive cessation of in-breath and out-breath called *kāyasañkhāra* in *samatha* stage, has been presented in detail. Similarly ____ it should be understood on the way of successive cessation of *citta sañkhāra dhamma* in that way. Furthermore in that Section (3), Volume .1., way of successive cessation of in-breath and out-breath called *kāyasañkhāra* in *samatha* stage has also been presented in detail. Similarly ____ it should be understood on the way of successive cessation of *citta sañkhāra dhamma* in that way.

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Vedanānupassanā (contemplation on feeling)

In the word, *Pīti paṭisamvedī*, the feeling is preached through pleasurable interest (*Pīti*) as priority. In the word, *sukha paṭisamvedī*, however, the feeling is preached directly as apparent nature. In two words, *citta sañkhāra paṭisamvedī* and *passambhayam cittasañkhāram*, the feeling, which is associating with perception, is preached commonly, due to presence of preaching that "these tow kinds of mental concomitants, both perception and feeling, which are concerning to consciousness (*citta paṭibaddha*), are called *citta sañkhāra dhamma*" in *Paṭṭisam bhidā Magga-187, M-1-376*.

Thus it should be recognized the fact that the second instructions are preached by means of *vedanānupassanā*. (*Vs-1-280*).

**vedanāsu vedanāññatarā ham bhikkhave evam vadāmi yadidam assāsa passāsanam sādhuḥkam manasikāram. (M-3-126)*

= *Bhikkhus* ... I preach on the nature of taking into heart respectfully and diligently on the processes of in-breath and out-breath in order to improve apparent occurrence of pleasurable interest (*Pīti*) and agreeable feeling (*sukha*), as taking into heart of one kind of feeling among various kinds of feelings. (*M-3-126 Ānāpānassati Sutta*)

Is a single feeling discerned?

Pāli Quotation (Dī-A-1-314, M-A-1-280, Abhi-A--2-252)

In accordance with these commentaries and sub-commentaries, it should not be discerned on a single feeling only. It should be recognized the fact that all associating mental *dhammas* with that feeling of absorption must be discerned commonly or one by one. In the commentary called *Visuddhi Magga, 2-222*, it is instructed that after mental *dhammas* of absorption are discerned, depended four great elements and derived corporealities must also be discerned continuously. Detailed explanation has been presented in the section of *nāmakammathāna, Voulme II*.

3.18.3 Third tetrad instructions (*tatiya catukka*)

1. *cittapaṭsamvedī assasissāmīti sikkhati, cittapaṭsamvedī passasissāmīti sikkhati.*
2. *abhippamodayam cittam passasissāmīti sikkhati.*
3. *samādaham cittam passasissāmīti sikkhati.*
4. *vimocayam cittam passasissāmīti sikkhati. (M-3-125)*

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(1) It would be practised by knowing apparently on the consciousness in order to fulfil the occurrence of in-breath.

It would be practised by knowing apparently on the consciousness in order to fulfil the occurrence of out-breath.

(2) It would be practised by enhancing and pleasing on the consciousness of absorption in order to fulfil the occurrence of in-breath.

It would be practised by enhancing and pleasing on the consciousness of absorption in order to fulfil the occurrence of out-breath.

(3) It would be practised by putting the mind well on the object in order to fulfil the occurrence of in-breath.

It would be practised by putting the mind well on the object in order to fulfil the occurrence of out-breath.

(4) It would be practised by means of delivering from opposite *dhammas*, hindrance (*nīvanaṇa*) etc., in order to fulfil the occurrence of in-breath.

It would be practised by means of delivering from opposite *dhammas*, hindrance (*nīvanaṇa*) etc., in order to fulfil the occurrence of out-breath. (*m-3-125, Sam-3-279, Vi-1-88*)

(1) *Citta Paṭisamvedī*

In the word, *citta paṭisamvedī*, the consciousness of absorption has to be known thoroughly by means of both...

1. *ārammaṇato* = the nature of object and
2. *āsammaṇato* = the nature of non-delusion.

1. With the purpose of knowing apparently on each consciousness of absorption, the first absorption, second absorption, third absorption and fourth absorption are entered one by one. By the time the absorption is being entered, that *meditator* knows apparently the consciousness of absorption which has the object of that *paṭibhaga nimitta*, due to process of attainment of absorption and due to obvious occurrence of *ānāpāna paṭibhaga nimitta*, which is capable of benefiting by efficiency of relation of object in order to improve the occurrence of consciousness of absorption exceedingly, due to presence of ability to know apparently the object of *ānāpāna paṭibhaga nimitta*, depending upon ability to take the

object of that *ānāpāna paṭibhaga nimitta*. This is how consciousness of absorption is known apparently by the nature of object.

2. Furthermore, after entering into the first absorption, second absorption, and third absorption and fourth absorption, respectively, and emerging from those absorptions, those consciousness of absorptions which are associating with respective absorptions, are discerned as the nature of destruction and decaying (*khaya-vaya*).

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By the time those consciousness of absorptions are seen by *Vipassanā* Knowledge, due to presence of ability of penetrative knowing and seeing of the *meditator* on the specific character and general character of consciousness of absorptions then those consciousness of absorptions are worth knowing and seeing obviously by means of the nature of non-delusion (*asammoha*). This is how consciousness of absorption is known apparently in the stage of *vipassanā* practice.

(2) *Abhipamodayam cittam*

During practising by enhancing and pleasing on the consciousness of absorption in order to fulfil the occurrence of in-breath and out-breath, enhancement and pleasure of consciousness of absorption occur by means of both concentration and *vipassanā* practice.

1. How enhancement and pleasure of consciousness of absorption through concentration can be improved? ____ Two kinds of absorptions, the first and second absorption, which are associating with pleasurable interest, are entered one by one. By the time the absorption is being entered, that practising *meditator* enhances and pleases the associating consciousness of absorption exceedingly with the help of pleasurable interest which is associating with absorption. This is how enhancement and pleasure of consciousness of absorption through concentration, is improved.

The pleasurable interest, which is associating with consciousness of absorption, is a *dharmas* called *pīṭisambojjhanga* (factor of enlightenment of pleasurable interest). It has the specific character of enhancing and pleasing on both physically and mentally. That pleasurable interest of absorption give rise to enhancement and pleasure of associating consciousness of absorption by efficiency of relation of both compatibility (*sahajāta*) and absorption (*jhāna*) resulting from reaching the situation with through bliss and great satisfaction of both physically and mentally. Therefore the Buddha instructed to breathe by entering those two kinds of absorption. (*Mahāṭṭ-1-341*)

2. How enhancement and pleasure of consciousness of absorption through *vipassanā* practice can be improved? ____ After entering into two kinds of absorptions called the first absorption and second absorption, which are associating with pleasurable interest, and emerging from those absorptions, the pleasurable interest, which is associating with absorption, is discerned as the nature of destruction and decaying (*khaya-vaya*). In this way, by the time *vipassanā* practice is being performed, that pleasurable interest that is the object of *Vipassanā* Knowledge enhances and pleases the consciousness of *vipassanā* practice which occurs by taking the object of pleasurable interest. The *meditator* who practises in this way, can be said the person who fulfils the occurrence of in-breath and out-breath by enhancing and pleasing the consciousness well. (*Vs-1-280,281*)

Do you want to breath with enhancement and pleasure of the mind all the time? It is so, enter into those absorptions which are associating with pleasurable interest. Pleasurable interest together with mental *dharmas* of

absorption must be discerned by *Vipassanā* Knowledge over and over again. The *meditator* can breath pleasingly and blissfully throughout entering into absorption in that way, throughout discerning by *vipassanā* practice really. These are how the happiness can be found in the present life of a gentleman. it is very grateful to the Buddha really.

As a person pleases and satisfies when he sees very beloved friend who always smiles, similarly, the consciousness of *vipassanā* practice that is discerning on mental *dhammas* of absorption associating with pleasurable interest, is also full of pleasure and satisfaction. Lofty corporealities produced by mind of both absorption with pleasurable interest and *vipassanā* practice spread throughout body. Therefore, it can be said _____ the pleasurable interest has the specific character of enhancing and pleasing on both physically and mentally.

(3) *Samādaham cittam*

1. The meaning of “*samādaham cittam* = it should be practised by putting the mind well on the object in order to fulfil the occurrence of in-breath and out-breath”, is that — it should be practised by putting and leading the mind on to the object of sign of full concentration of mindfulness of breathing with the help of entering into four kinds of absorption, the first absorption etc., in order to fulfil the occurrence of in-breath and out-breath. (*Visuddhi*-1-281)

It means that — it must be practised by putting the mind into the absorption for the purpose of stability of the mind on the object of sign of full concentration of mindfulness of breathing after the concentration has been reached up to the apex without shaking the mind but balanced five controlling faculties, with the result that the mind of meditation never approach to any kind of extremity, i.e., retardation of the mind to take the object called *līnapakkha* and wandering of the mind from the object called *udacca pakkha*, not inclination toward the object of meditation and enhancing of the mind which can cause restlessness of the mind in order to fulfil the occurrence of in-breath and out-breath. (*Mahāṭṭhā*-1-342)

If the breathing is performed by occurring and entering into the absorption, it can be said that the mind is putting well and breathing in the *samatha* stage. In the *vipassanā* stage, it must be as follows: —

Pāli Quotation (Vs-1-281)(Mahāṭṭhā-1-342)

2. For the *meditator* who enters into four kinds of absorptions one by one and emerges from it and discerns the consciousness of the absorption as the nature of destruction and decaying, a kind of concentration, **momentary one-pointedness** of the mind called *khaṇika cittakaggatā* occurs by means of penetrative knowing and seeing on the general characters called *anicca* (impermanence), *dukkha* (suffering), *anatta* (non-self) of those consciousnesses of absorption of every mind moment while the *vipassanā* knowledge are occurring. It can be said the *bhikkhu* who puts his mind on the object called the nature of impermanence, of suffering, of non-self of the consciousness of absorption, as “it would be practised by putting the mind well in order to fulfil the occurrence of in-breath and out-breath”. (*Visuddhi*-1-281)

khanika cittakaggatā — means the concentration which is capable of putting the mind on object momentarily. If that *khanikā samādhi* (momentary concentration) called *khanikā cittakaggatā* occurs continuously by means of taking the objects of

1. **mode of impermanence**, the nature of dissolution just after arising,

For the *meditator* who enters into four kinds of absorptions one by one and emerges from it and discerns the consciousness of the absorption as the nature of destruction and decaying, a kind of concentration, **momentary one-pointedness** of the mind called *khanika cittakaggatā* occurs by means of penetrative knowing and seeing on the general characters called *anicca* (impermanence), *dukkha* (suffering), *anatta* (non-self) of those consciousnesses of absorption of every mind moment while the *vipassanā* knowledge are occurring. It can be said the *bhikkhu* who puts his mind on the object called the nature of impermanence, of suffering, of non-self of the consciousness of absorption, as “it would be practised by putting the mind well in order to fulfil the occurrence of in-breath and out-breath”. (*Visuddhi-1-281*)

It means that — it must be practised by putting the mind into the absorption for the purpose of stability of the mind on the object of sign of full concentration of mindfulness of breathing after the concentration has been reached up to the apex without shaking the mind but balanced five controlling faculties, with the result that the mind of meditation never approach to any kind of extremity, i.e., retardation of the mind to take the object called *līnapakka* and wandering of the mind from the object called *udacca pakka*, not inclination toward the object of meditation and enhancing of the mind which can cause restlessness of the mind in order to fulfil the occurrence of in-breath and out-breath. (*Mahāṭīkā-1-342*)

2. **mode of suffering**, the nature of being oppressed by continuous process of arising and passing away,

3. **mode of non-self**, the nature of lack of self (*atta*) which is the nondestructive essence, of *saṅkhāra dhamma*, the consciousness of *vipassanā* is firmly fixed to those *saṅkhāra dhamma* due to lack of suppressing of opposite *dhamma*, such as delusion (*moha*) etc. The commentator, therefore, explained above words accordingly. (*Mahāṭīkā-1-342*)

It is essential to be noticed the fact this kind of *khanikā samādhi* can be occurred only in the continuum of *meditator* who attains absorption and is able to carry out *vipassanā* practice on *saṅkhāra dhamma* of absorption. (Those remaining kinds of *khanikā samādhi* are presented in previous section.) This is the Buddha’s instruction how to put the mind well on the object and breathe in and out systematically.

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(4) *Vimocayam cittam*

1. It would be practiced by means of delivering from opposite *dhamma* for a long time (*vikkhambhana vimutti*), i.e.,

1. from hindering *dhamma* (*nīvaraṇa*) by the first absorption,
2. from initial and sustained application (*vitakka, vicāra*) by the second absorption,
3. from pleasurable interest (*pīṭi*) by the third absorption,
4. from agreeable and disagreeable feelings (*sukha, dukkha*) by the fourth absorption, in order to fulfil the occurrence of in-breath and out-breath. (*Visuddhi-1-281*)

This is the way of breathing with the help of delivering from opposite *dhamma* by concentration.

2. The way of practice by means of *vipassanā* is as follows: —

It would be entered into those four absorptions one by one and emerged from it. Then discerning on three general characteristics should be performed by seeing the nature of destruction and decaying of the consciousness which is associating with the absorption. (the consciousness and mental concomitants)

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The sub-commentary called *Mahāṭṭka* explains another method by which two kinds of *dhammas* i.e., *diṭṭha* and *adiṭṭha* are divided and explained as follows: _____

Diṭṭha-adiṭṭha dhamma
Pali Quotation (Mahāṭṭ-1-342)

In the next method, _____ as the *meditator* who is void of attachment takes into heart perpetual phenomena of momentary cessation of all conditioned things which has been discerned recently by *Vipassanā* Knowledge, similarly he takes into heart perpetual phenomena of momentary cessation of remaining conditioned things which has not been discerned yet recently by reviewing knowledge, but not on arising of those conditioned things. It means that only phenomena of cessation of recent unexperienced conditioned thing are taken into heart but the arising and proliferation of those conditioned things are neglected. (*Mahāṭṭ-1-342*)

That *meditator* who practises in this way, abandons all conditioned things but not obsesses on those ones. It means that _____ these various kinds of contemplation (*anupassanā ṅāṇa*), *aniccānupassanā* etc., are called *pariccaga paṭinissagga*, due to abandonment of both aggregates and *abhisāṅkhāra dhamma* which are capable of providing the occurrence of new existences. After seeing on disadvantages called change and alteration of conditioned things, it enters into the Unconditioned Element called *nibbāna* through bending and inclining towards it, resulting in designating as *pakkhandana paṭinissagga*. Therefore the practising *meditator* with that *paṭinissagga nupassanā*, not only abandons defilements as mentioned above but also enters into *nibbāna*. The commentator Sayadaw, therefore continued to explain the following exegeses. (*Mahāṭṭ-1-342*)

At the moment of occurrence of *vipassanā* knowledge, that *meditator* who is discerning by taking the object of perishing away or dissolution (*bhaṅga*) of *saṅkhāra dhamma* which are led by the consciousness of absorption, causes the in-breath and out-breath by delivering the mind ...

- (1) from perception of permanence (*nicca saññā*) by *aniccā nupassanā*
- (2) from perception of happiness (*sukha saññā*) by *dukkhā nupassanā*
- (3) from perception of self (*atta saññā*) by *anattā nupassanā*
- (4) from strong desire to *saṅkhāra dhamma*, *nandī* called *sappītika taṇhā* by *nibbidā nupassanā*
- (5) from lust (*rāga*) by *virāgā nupassanā* which discerns the nature of dissolution of *saṅkhāra dhamma*
- (6) from lust (*samudaya = rāga*) by *nirodhā nupassanā* which discerns the nature of cessation of *saṅkhāra dhamma*,
- (7) from obsession on **permanence** of *saṅkhāra* by *paṭinissaggā nupassanā* which discerns the perishing away of *saṅkhāra dhamma* and leading to the *nibbāna* by means of mode of momentary rejecting on *saṅkhāra dhamma*, respectively.

The Buddha, therefore, preached that “it would be practiced by delivering the mind from opposite *dhamma* in order to fulfil the occurrence of in-breath and out-breath”. Thus, it

should be recognized on the fact that “this third tetrad instructions would be preached by means of *cittā nupassanā* (repeated discerning on consciousness)”. (*Visuddhi-1-281*)

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Is a single consciousness discerned?

**Pāli Quotation (Di-A1-314, M-A-1-281,282, Abhi-A-2-252)
(Mahāṭṭī-1-342)**

In accordance with the preaching of the Buddha, "unless all kinds of factors of fivefold clinging to existence (*upādānakkhandhā*) called conditioned things, are distinguished through three kinds of full understanding (*pariñña*), the suffering of rounds of rebirth can not be extinguished", in *Aparijanana Sutta (Sam-2-249,250)*, above commentaries and sub-commentary also explained that all kinds of conditioned things have to be discerned by *Vipassanā* Knowledge after discerning on the consciousness as priority. Therefore every *meditator* should like to discern all kinds of conditioned things through discerning on consciousness of absorption as priority.

3.18.4 Fourth tetrad instructions (*catuttha catukka*)

- (1) *aniccānupassī assasissāmīti sikkhati.*
aniccānupassī passasissāmīti sikkhati.
- (2) *Virāgānupassī passasissāmīti sikkhati.*
- (3) *Nirodhānupassī passasissāmīti sikkhati.*
- (4) *paṇinissaggānupassī passasissāmīti sikkhati. (M-3-125, Sam-3-279, Vi-1-88)*

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(1) It would be practiced by discerning on conditioned things over and over again, as *anicca* (impermanence) in order to fulfil the occurrence of in-breath

It would be practiced by discerning on conditioned things over and over again, as *anicca* (impermanence) in order to fulfil the occurrence of out-breath

(2) It would be practiced by discerning on momentary destruction (*khaṇabhaṅga*) of conditioned things and *nibbāna* which is void of passion, over and over again, in order to fulfil the occurrence of in-breath

It would be practiced by discerning on momentary destruction (*khaṇabhaṅga*) of conditioned things and *nibbāna* which is void of passion, over and over again, in order to fulfil the occurrence of out-breath

(3) It would be practiced by discerning on momentary destruction (*khaṇabhaṅga*) of conditioned things and *nibbāna* which is cessation of passion, over and over again, in order to fulfil the occurrence of in-breath

It would be practiced by discerning on momentary destruction (*khaṇabhaṅga*) of conditioned things and *nibbāna* which is cessation of passion, over and over again, in order to fulfil the occurrence of out-breath

(4) It would be practiced by discerning on momentary destruction (*khaṇabhaṅga*), which is momentary abandonment (*tadaṅgapahāna*) of defilements-aggregates-*abhisāṅkhāra dhamma* and *nibbāna*, which abandons forever those ones, over and over again, in order to fulfil the occurrence of in-breath

It would be practiced by discerning on momentary destruction (*khaṇabhaṅga*), which is momentary abandonment (*tadaṅgapahāna*) of defilements-aggregates-*abhisāṅkhāra*

dhamma and *nibbāna*, which abandons forever those ones, over and over again, in order to fulfil the occurrence of out-breath. (M-3-125, Sam-3-279, Vi-1-88)

(1) *Aniccanupassī*

In the case, the commentator instructed to distinguish among these four terms,

1. *anicca* (impermanence)
2. *aniccatā* (mode of impermanence)
3. *aniccā nupassanā* (contemplation as *anicca*)
4. *aniccanupassī* (the person who has fulfilled with the knowledge of *aniccā nupassanā*)
 1. Aggregates of fivefold clinging to existence (*pañcupādānakkhandhā*), which are occurring in 11 modes of situations called past, future, present, internal, external, gross, subtle, inferior, superior, far and near, are designated as *anicca* (impermanence). Why is it called *anicca*? Owing to presence of obvious occurrence of these three kinds of phenomena, viz,
 - (a) the phenomenon of arising (*uppāda*)
 - (b) the phenomenon of perishing away (*vaya*)
 - (c) the phenomenon of static instant which is special mode that bending towards perishing instant just after arising, those are called *anicc* (impermanence). (Vs-1-281)[It means that due to presence of three obvious characters of conditioned things, viz, the arising phase (*uppāda*), the perishing away (*vaya*) and the static phase (*aññathatta*), it is designated as *anicca*.]

2. *aniccatā*

Aniccatā means the special mode of occurrence of arising and passing away, static phase which is bending toward the perishing phase, of those five aggregates only. In other words, it means that the momentary perishing away (*khaṇa bhāṅga*) of those ultimate sense of five aggregates without situating as it's arising phase is called *aniccatā*.

3. *aniccā nupassanā*

It means that repeated discerning on those five aggregates, such as corporeality, etc., as *anicca* (impermanence) by means of *aniccatā* through which the momentary perishing away of ultimate

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dhamma is seen by *vipassanā* insight, is called *aniccānupassanā*. In other words, the *vipassanā* knowledge which repeatedly discerns as *anicca* is designated as *aniccānupassanā*.

4. *aniccānupassī*

The *meditator* who had fulfilled with that *aniccānupassanā* knowledge is called *aniccā nupassī*. Therefore, it should be recognized the fact that the person who fulfils the occurrence of in-breath and out-breath by repeated discerning on those five aggregates as *anicca* can be said the person who is practicing by repeated discerning as *anicca* in this fourth tetrad instructions. (Visuddhi-1-281,282)

uppāda-vaya-aññathattā

uppāda: — Those corporeal and mental *dhamma* called *saṅkhāra dhamma* which are occurred by unity of various adaptations of respective causes, are called *saṅkhāra dhamma*. The sudden occurrence of newly one without it is present previously, the attaining of the nature of ultimate *dhamma* due to presence of

- (a) direct cause called *hetu* or *janaka* which is capable of arising those corporeality and mentality directly, and
 (b) supporting cause called *upatthambhaka* or *paccaya* which is capable of supporting to occur those corporeality and mentality, is called the **arising (*uppāda*)**.

vaya: — The cessation of those occurred *sañkhāra dhamma* as the momentary dissolution (*khana bhaṅga*), is called **perishing away (*vaya*)**.

aññathatta: — The occurrence of ultimate *dhamma* with special mode called static phase (*thiti*), which is bending toward perishing phase just after arising, is called ***aññathatta***.

sañkhata: — The Buddha preached in *Sañkhata lakkhaṇā sutta*, *Aṅguttara Tikaniṭṭhā* (*Aṅg-1-150*) that there are three characteristics of *sañkhata*, viz, the arising, static, perishing away, in all kinds of ultimate *dhamma*. The arising *dhamma*, then, perishes away. It is not the fact that the arising *dhamma* is the specific one while the perishing and static *dhamma* is another kind actually. It will be clear understood as follows: —

As it is no difference between the arising phase of one kind of ultimate *dhamma* and the perishing phase of another kind of ultimate *dhamma* [it means that by the time the earth element occurs, it is impossible to occur the perishing away of the water-element or by the time the contact (*phassa*) occurs, it is impossible to occur the perishing away of feeling (*vedanā*)], similarly by the time it is bending toward perishing phase, called the static phase occurs, there is no difference between ultimate *dhamma*. That moment bending toward perishing phase can be designated as *jarā* (decaying). Therefore it is suitable to designate as ***jarā*** of one ultimate *dhamma* uniquely. That kind of *jarā* can be designated as momentary decaying (*khaṇika jarā*). It is right. — It is essential to non-difference between the arising and perishing phase of essence of ultimate *dhamma*, actually. If one accepts difference between them except non-different, a kind of misunderstanding that “another kind of ultimate *dhamma* arises while another kind of ultimate *dhamma* perishes away”, can be occurred in those person who prefers difference between them. Therefore it should be recognized on the fact that with regarding to that *jarā*, it is intended to say momentary decaying (***khaṇika jarā***) only, but not refer to old aging (***jarā***) which is applied in conventional truth (*vohāra sacca*), i.e., *pabandha thiti paññatti jarā* = the nature of old aging of being in the aspect of conventional truth. (*Mahāṭīkā-1-343,344*)

Due to presence of such three characteristics called arising – static – perishing away, the designation of five aggregates as *anicca* (impermanence) would be occurred. The term *anicca* is designated on those three characteristics with the result that after it would be said that “***aniccatā ti tesamyeva uppāda vayanñathattam*** = *aniccatā* means the arising, perishing away and static phase called *jarā* of those five aggregates only, especially, in order to show the term *aniccatā* refers to momentary cessation (*khaṇikā nirodha*), the commentator said that ‘***huttvā abhāvo vā***’ = the nature voidness after arising is also called *aniccatā*”. In that phrase, due to previous occurrence of the nature of arising before the nature of voidness, it would be said in addition to “*huttvā* = after arising”. With regarding to the word, *huttvā* = after arising, it would be clearly shown the fact that previous voidness occurs before the voidness (*a-bhāva*) called perishing away occurs. (*Mahāṭīkā-1-344*)

The meaning is that — the voidness (*a-bhāva*) are of two kinds: ***pāgabhāva*** which is a kind of voidances of corporeality and mentality before arising phase (*uppāda*) and ***viddhamsābhāva*** which is also another kind of voidances of corporeality and mentality after perishing phase. In the words, “*huttvā a-bhāvo vā*”, ***a-bhāvo*** refers to the meaning of ***viddhamsābhāva*** which is the nature of voidances of corporeality and mentality after perishing phase called ***vināsa a-bhāva***. Then, owing to presence of the meaning, “corporeality and mentality arise from voidness called *a-bhāva* before it arise”, of the word, ***huttvā***, that word shows the fact that “the voidness of corporeality and mentality before arise

(*a-bhāva*) is preceding one while “the voidness of corporeality and mentality after perishing phase” is succeeding one.

Corporeality and mentality are void before it arise and after perished away. Thus these are the nature of *dhamma* which is occurring temporarily as the arising phase, (*uppāda*), static phase(*thiti*), perishing phase (*bhaṅga*), between two kinds of voidness. Those five kinds of aggregates are only impermanent *dhamma* (*anicca*), and the **meditator** who wants to discern repeatedly as *anicca*, must

1. know five aggregates which are ultimate realities occurring in three periods, two continuums,
2. know causal *dhamma* occurring in three periods of those five aggregates, as they really are,
3. know
 - (a) mode of dissolution after arising
 - (b) modes of perishing away in every moment called *anicca* of five aggregates associating with causal *dhamma*,
4. practise by seeing mode of impermanence and by generalizing as *anicca*, in order to fulfil the occurrence of in-breath and out-breath.

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If it would be practiced in that way it can be said that *aniccānupassanā* knowledge had been fulfilled thoroughly. The **meditator** with that *aniccānupassanā* knowledge can be designated as the person of *aniccā nupassī*, indeed.

(2) *Virāgānupassī*

In the word, *virāganupassī*, there are two kinds of *virāga*, viz,

- (a) *khaya virāga* which is perpetual momentary destruction called *khaṇabhanga* of conditioned things,
- (b) *accanta virāga* which is *nibbāna*, the cessation of passion (*rāga*) or conditioned things.

The *Vipassanā* Knowledge which is occurred by means of discerning on only phenomenon of perishing away of conditioned things is designated as *virāga nupassanā*. The noble Path Knowledge which is occurred by means of seeing on *nibbāna* called *accantavirāga*, is also known as *virāgā nupassanā*. It should be recognized on the fact that if the person fulfils the occurrence of in-breath and out-breath by completion with those two kinds of knowledge of *virāgā nupassanā*, he practises as "*virāgā nupassī assasissami passassissamīti sikkhati*". (*Vs-1-282*)

Vipassanā Knowledge which discerns on the phenomenon of perishing away of conditioned things over and over again is called *khāya virāgā nupassanā*. The Noble Path-knowledge which sees *nibbāna* that is void and cessation of passion (*rāga*) is called *accantavirāga nupassanā*.

In other words: — The *vipassanā* knowledge, due to capability to discern as three general characters by taking the object of momentary dissolution of *saṅkhāra dhamma*, occurs continuously by means of *khāya virāgā nupassanā*. Due to bending toward the eternal peace, *nibbāna* called *asaṅkhata*, the *vipassanā* knowledge occurs by means of *accanta virāgā nupassanā* simultaneously.

The noble Path-Knowledge is penetratively knowing and seeing the eternal peace, *nibbāna*, called *asaṅkhata* where all kinds of *saṅkhāra dhamma* are totally ceased, with the help of non-delusion (*a-sammoha*). That noble Path-Knowledge which is taking the object of *nibbāna*, eradicates deluding *dhamma* which covers *saṅkhāra dhamma* and prohibits

dissolution of those *dhamma*, without any remain. Due to eradication of delusion which is incapable of knowing the dissolution of *sañkhāra dhamma*, the knowledge (*vijjā*) which is knowing it, had been fulfilled as it's function (*kiṇṇa siddhi*). That kind of knowing by means of it's function, can be designated as knowing with non-delusion (*a-sammoha*). Due to eradication of delusion (*moha*), if dissolution of *sañkhāra dhamma* are discerned again, it will be known every time indeed. That kind of knowing can be designated as *khaya virāgā nupassanā* which always discerning on dissolution of *sañkhāra dhamma* by means of non-delusion.

Therefore, the noble Path-Knowledge would be occurred by means of *khaya virāgā nupassanā* which discerns dissolution of *sañkhāra dhamma* by means of non-delusion. It should be recognized on the fact that owing to ability of discerning on *nibbāna* called *asañkhata* where all kinds of *sañkhāra dhamma* are totally ceased, where lust (*rāga*) are totally ceased, by means of facing with the object directly, the noble Path-Knowledge occurs by means of *accanta virāgā nupassanā*, actually. (*Mahāṭīkā-1-344*)

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(3) *nirodhā nupassī*

In this word, *nirodhā nupassī*, there are two kinds of cessation (*nirodha*), viz,

- (1) *khaya nirodhā* which is perpetual phenomena of momentary cessation called *khaṇabhanga* of conditioned things,
- (2) *accanta nirodhā* which is *nibbāna*, due to occurrence of real and total cessation of passion (*rāga*)

Vipassanā knowledge, which discerns perpetual phenomena of momentary cessation of conditioned things, is called *nirodhā nupassanā*. Those are kinds of *Vipassanā* knowledge which discern as *anicca, dukkha, anatta*, by taking the object of perpetual phenomena of cessation of conditioned things. Actually, the Noble Path-knowledge, which knows and sees the Unconditioned Element, eternal peace called *nibbāna* which is total cessation of passion (*rāga*), is also called *nirodhā nupassanā*. The practising *meditator* who has fulfilled with those two kinds of knowledge *Vipassanā* knowledge and Noble Path-knowledge, is the person called *nirodhā nupassī*. It should be recognized the fact that is the person fulfils the occurrence of in-breath and out-breath by completion with those two kinds of knowledge of *nirodhā nupassanā*, he practices as "*nirodhā nupassī passasīssāmīti sikkhati*". (*Vs-1-282, Mahāṭī-1-344*)

(4) *Paṇinissaggānupassī*

In the word, *paṇinissaggā nupassī*, there are two kinds of abandoning (*paṇinissaggā*);

- (1) *pariccāga paṇinissaggā*
- (2) *pakkhandana paṇinissaggā*.

Those *vipassanā* knowledge and noble Path-Knowledge which are capable of abandoning defilements, are called *paṇinissaggā nupassanā*.

vipassanā — *Aniccānupassanā* knowledge which is repeated discerning as *anicca* by taking the object of dissolution of *sañkhāra dhamma*, abandons wrong perception called perception of permanence (*nicca saññā*) which falls on *sañkhāra dhamma* by means of temporary abandoning (*tadaṅga pahāna*). Those defilements which are led by ignorance, craving and clinging, called *kilesa vaṭṭa*, those wholesome and unwholesome actions (*kusala, akusala kamma*) called *sañkhāra* which are caused by that *kilesa vaṭṭa*, which are capable of forming new existence, such resultant aggregates (*vipāka khandha*) which are caused by that *kilesa vaṭṭa* and *kamma vaṭṭa* called *abhi sañkhāra*, can be occurred in future by means of

obsession as permanence (*nicca*). If the mode of discerning as impermanence (*anicca*) on dissolution process of *saṅkhāra dhamma* occurs continuously, it abandons all kinds of those *kilesa vatta*, *kamma vatta* and resultant aggregates called *vipāka vatta* by means of **non-reoccurable again in future**.

Those *kilesa vatta*, *kamma vatta* resultant aggregates called *vipāka vatta*, which are caused by perception of happiness (*sukha saññā*) and perception of self (*atta saññā*), are abandoned by means of temporarily and non-reoccurable again in future during *vipassanā* practice through which *dukkha nupassanā* knowledge which takes the object of nature of being oppressed by continuous dissolution and perishing away of *saṅkhāra dhamma*, abandons the perception of happiness, while *anattā nupassanā* knowledge which takes the object of nature of lack of “self” which is non-destructible essence in those perishing *saṅkhāra dhamma* abandons the perception of self (*atta saññā*), occurs continuously in him. Then, due to knowing and seeing faults of *saṅkhāra dhamma* really, i.e., the fault of impermanence, the fault of suffering, the fault of non-self, the fault of loathsomeness (*asubha*) of all *saṅkhāra dhamma* called *saṅkhata*, which are situated in three worlds, viz, sensuous world, fine-material world and immaterial world, it usually be occurred as entering into eternal peace, *nibbāna* called *a-saṅkhata dhātu* by means of bending toward and inclination to that *nibbāna* which is opposite *dhamma* of *saṅkhāra dhamma*.

The *vipassanā* knowledge can, therefore, be designated as *pariccāga paṭinissaggā*, due to ability to abandon defilements together with resultant aggregates, *abhi saṅkhāra dhamma* temporarily. Due to occurrence of entering into *nibbāna* by bending toward it, it is also designated as *pakkhandana paṭinissaggā*.

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If those defilements would be abandoned by eradication (*samuccheda*) without any remain, the noble Path-Knowledge not only abandons both wholesome, unwholesome actions called *abhi saṅkhāra*, which are capable of forming new existence, and the resultant aggregates which are caused by those defilements and *abhi saṅkhāra dhamma*, by means of making a condition which is incapable of reoccurable in future again, but also enters into eternal peace, *nibbāna* called *a-saṅkhata dhātu*, by means of facing with *nibbāna* as it's object. That noble Path-Knowledge can, therefore, be designated as both ***pariccāga paṭinissaggā*** = the *dhamma* which is able to abandon permanently defilements with aggregates, *abhi saṅkhāra dhamma*, and ***pakkhandana paṭinissaggā*** = the *dhamma* which is able to enter into eternal peace, *nibbāna* called *a-saṅkhata dhātu* by taking as it's object. Those two kinds of knowledge: *vipassanā* knowledge and noble Path-Knowledge would be designated as *anupassanā* due to ability to follow preceding knowledge and take the object of preceding knowledge and due to ability to discern repeatedly on those preceding knowledge successively.

The meaning is that — the *vipassanā* knowledge repeated discerns as *anicca*, *dukkha*, *anatta* by taking the object of preceding *vipassanā* knowledge, which are always arising and passing away so-called mode of impermanence (*anicca*) etc. Then the succeeding *vipassanā* knowledge repeatedly discerns as *anicca*, *dukkha*, *anatta* by taking the object of arising and passing away processes of preceding *vipassanā* knowledge. Therefore it would be said *anupassanā*. The noble Path-Knowledge, indeed, would also be designated as *anupassanā*, due to ability to follow *gotrabhu* and discern *nibbāna* which is the object of *gotrabhu*. It should be recognized on the fact that the person who completed with those two kinds of knowledge: *vipassanā* knowledge and noble Path-Knowledge in order to fulfil the occurrence of in-breath and out-breath, can be said that he practised as “*paṭinissaggā nupassī*”

assasissāmīti sikkhati, paṭinissaggā nupassī passasissāmīti sikkhati”. (*Visuddhi-1-282; Mahāṭīkā-1-345*)

This is the instruction of the Buddha in order to fulfil occurrence of in-breath and out-breath by arising *vipassanā* knowledge and Path-Knowledge successively.

3.19 *Suddha vipassanā and samatha vipassanā*

These fourth tetrad instructions are preached by the Buddha through pure *vipassanā* practice (*suddha vipassanā*), while first, second and third tetrads instructions are preached through mixed modes of *samatha* and *vipassanā* practice. (*Vs-1-282*)

According to above exegeses, the practicing *meditator*, who wants to fulfil the fourth tetrad instructions, has to practise in order to become these persons,

1. *aniccānupassī*,
2. *viragānupassī*,
3. *nirodhānupassī*,
4. *paṭinissaggānupassī*, respectively.

For the purpose to become *aniccānupassī* person, the *meditator* has to discern as *anicca* by taking the object of phenomena of momentary perishing away of conditioned things which are occurring in (11) modes of situation, past, future, present etc. Groups of mental *dhmma* of great wholesome impulses of mind-door cognitive processes which is called *Vipassanā* Knowledge, must be discerned as *anicca* again. However, supporting factors of efficiency of relation of determinative dependence (*upanissaya paccaya*) of *dukkhānupassanā ñāṇa* and *anattānupassanā ñāṇa* are also essential for occurrence of sharp and clear *aniccānupassanā ñāṇa*. Therefore both those conditioned things and discerning *Vipassanā* Knowledge must be discerned by generalizing of three characters as mentioned previously.

Furthermore, due to inability to reach to the Noble Path-knowledge but at the stage of knowledge of Dissolution only, the *meditator* is unable to discern the Unconditioned Element, *nibbanā*, which is designated as *accantavirāga, accantanirodha, pariccāga paṭinissagga, pakkhandana paṭinissagga*. In this stage, therefore, the *meditator* has to discern on all three

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kinds of general characters, *anicca, dukkha, anatta* by taking the object of perpetual phenomena of momentary perishing away of conditioned things, in order to become *viragānupassī* person, *nirodhānupassī* person, *paṭinissaggānupassī* person. Those preceding *Vipassanā* Knowledge must be discerned as *anicca, dukkha, anatta* again.

If *vipassanā* practise can be performed in that way, *Vipassanā* Knowledge of such *meditator* can abandon temporarily (*tadangapahāna*) on

1. defilements, especially passion (*rāga*),
2. *abhisañkhāra dhamma*, which is capable of providing occurrence of new existence, which has the source of those defilement round (*kileas vaṭṭa*), and
3. consequence aggregates (*vipāka khandhā*) which will be originated from those *abhisañkhāra dhamma* consequently. Thus, it should be recognized on practice of mindfulness of breathing by means of (16) kinds of depended foundations (4x4=16, through four tetrads). In this way this practice of mindfulness through (16) kinds of depended foundations. (*Vs-1-282*)

There are (16) kinds of modes for each in-breath and out-breath, totally (32) kinds of modes of breathing. If those modes of breathing are proficiently carried out, it can give rise to the final goal of Buddhism, *nibbāna*, the eternal peace. Can a person who thinks himself as

practicing *meditator* breathe systematically in accordance with the Buddha's teaching? The way of practice founded by the Buddha is always worth inviting to practice for every person, everywhere, every time really. Noble Doctrines are finally proved and completed with nobility called *sandiṭṭhika*, which is worth knowing and seeing by experiential knowledge of Noble Disciples. If one who endeavours, he can become the Buddha. So try hard all the time!

3.20 It reaches into fourth stage of practice of "*saṭipatṭhāna*"

Thus, the meditating person who discerns the ultimate nature of both corporealities and mentalities by taking the object of phenomena of perishing away of conditioned things and preceding *Vipassanā* Knowledge, but not by taking the object of corporeal and mental units anymore, it reaches into fourth stage of practice of *saṭipatṭhāna*.

Pāli Quotation (M-1-71)

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(M-1-75)(M-1-76)(M-1-78)

The mindfulness (associating with *Vipassanā* Knowledge) on the fact that ...

“There are no man, woman, person, being, human being, heavenly being, brahma; there are no massive body with vitality, massive body with consciousness, *prama atta* who is creator, living *atta* who is created; there are only masses of corporealities and mentalities called *kāya-vedanā-citta-dhamma*; there are only groups of causal *dhammas*; and resultant *dhammas*; there are only groups of impermanent *dhammas*; suffering *dhammas* non-self *dhammas*” appears in the continuum of that *meditator*. That mindfulness occurs for successive improvement of *Vipassanā* Knowledge and that mindfulness itself. *(M-1-71, M-A-1-255)*

Upper and upper kinds of *Vipassanā* Knowledge from beginning of this knowledge of Dissolution, are the knowledge that take the object of pure phenomenon of perishing away of conditioned things. Therefore, the *meditator* has to discern the pure phenomenon of perishing away of conditioned things over and over again in order to improve *Vipassanā* Knowledge and mindfulness associating with *Vipassanā* Knowledge successively.

3.21 Discerning through deportment-clear comprehension (*iriyāpatha-sampajañña*)

In this stage, the practicing *meditator* should like to discern on the way of deportment (*iriyāpatha*), clear comprehension (*sampajañña*) in order to attain very sharp and clear *Vipassanā* Knowledge.

During walking, as mentioned previously, after developing on concentration, corporeal *dhammas* which are capable of conveying and corporeal *dhammas* which are conveyed, mental *dhammas* which are causes of arising of those corporeal *dhammas*, and remaining miscellaneous conditioned things must be kept in mind and *Vipassanā* practice must be performed by taking the object of pure phenomenon of perishing away of those conditioned things through various methods, twofold corporeality and mentality method, fivefold aggregate method etc. It must be discerned similarly for the purpose of upper *Vipassanā* Knowledge.

From this knowledge of Dissolution to the upper kinds of *Vipassanā* Knowledge, the *meditator* never see form and shape called *saviggaha* but pure ultimate nature of corporealities and mentalities only by insight. Each knowledge of Contemplation (*anupassanā ñāṇa*) will remove respective defilements and opposite *dhammas* efficiently.

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3.22 Living person-dead person (verses)

- * - A such mankind
 - Who has accomplished ten kinds of wholesome deeds
 - founded by the Buddha,
 - is not difficult to attain,
 - existences of human and heavenly being certainly,
 - preached by the Buddha.

- * - A such person with forgetfulness,
 - who diminishes diligence to achieve ...
 - any kind of wholesome deed,
 - charity or morality,
 - can be said as the "**dead person**"

- * - Next kind of gentlemen,
 - who never neglect to perform,
 - charity, practice for every day,
 - as if he has to dead
 - called a transfer to the next existences of human or heavenly being
 - he is not worth designating as dead person
 - due to non-destruction in bliss and wealthy.

(Maghadewa-Verse-291)

- * - If one has full of concealment
 - with nescience and strong obsession,
 - he is usually unadmonishable one,
 - who is not prohibited
 - not to do wrong practice leading to the innermost hell,
 - as a boa hypnotize the prey.

- * - If one has weak reason,
 - but strong faith
 - he usually pays respect to
 - wrong ascetic with wrong practice.

- * - If one has strong reason
 - without understanding on the Ultimate nature
 - and lacking in faith
 - he obsesses wrong belief that...
 - "without offering any more,
 - ten kinds of wholesome deeds,
 - can be fulfilled by putting one mind-moment
 - on another's donation" ...
 - as a guide with lantern falls into pit.

- * - A kind of being with wrong belief,
 - is unable to be escaped
 - from the rounds of rebirth,
 - even by preaching of about hundred thousands Buddhas.

- Due to wrong practice
- which is never given up,
- he always fixedly attaches his opinion leading to hell,
- as biting of a turtle,
- even though the earth engulfs. (*Maghadeva-Verse-319*)

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4a. Section of Knowledge of Terror (*bhayatupaṭṭhāna ñāṇa*)

1. The meaning of knowledge of Terror (*bhaya ñāṇa*)

In the continuum of that *meditator* who performs, practises, develops respectfully on the advancement of knowledge of Dissolution, which has the object of momentary cessation called the phenomenon of destruction, the phenomenon of decaying, the phenomenon of breaking down of all conditioned things occurring in three periods, past, future and present, and two continuums, internal and external, over and over again as mentioned previous way, every conditioned thing occurring (31) realms appears as fearful occurrence.

Pāli Quotation (Vs-2-282)

In the continuum of practising *meditator* who discerns and reasons as ... "those past conditioned things had been ceased, present conditioned things are ceasing, the future ones will cease"... through the object of phenomenon of destruction is taken as priority, the knowledge called *bhayatupaṭṭhāna* which is capable of taking object that deserves to be fearful, appears well. (*Vs-2-282*)

2. Does the person with knowledge of Terror fear?

Pāli Quotation (Vs-2-283) (Mahāṭī-2-446)

= If it is a question whether the person with knowledge of Terror fears, it would be answered that "he doesn't". It is because the knowledge never occur with the nature of fear indeed. It is right. ___ A kind of fear occurs by means of arising of consciousness rooted in hate, which is associating with ill will (*paṭigha*). The knowledge of Terror, however, knows that "fearful objects are worth fearing" as they really are. It is right. ___ That knowledge of Terror reasons as ... "those past conditioned things had been ceased, present conditioned things are ceasing, the future ones will cease".. only.

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3. The meaning of present (*paccuppanna*)

Those conditioned things which belong to *addha* present, the period separated by one life between process of newly occurrence of next existence (NONE) called *paṭisandhi* and death, are gross and rough due to presence of long duration. Those conditioned things which belong to momentary present (*khaṇa paccuppanna*), on the other hand, are especially, subtle and fine due to presence of short span. Conditioned things which belong to continuity present (*santati paccuppanna*) are middle ones which are worth discerning as beginning objects of the knowledge of Terror. (*Mahāṭī-2-445*)

In this case, the *meditator* should not suggest that those *dhammas* belong to *addhā* present and momentary present are not worth discerning. It means that after discerning on conditioned things belong to continuity present beforehand, *vipassanā* practice must be

perform to reach the momentary present. Only when way of discernment is accomplished in that way, masses of corporeality and mentality called *rūpaghana* (compactness of corporeality) *nāmaghana* (compactness of mentality) will be broken down in the insight, resulting in reaching into the field of ultimate reality. Afterwards upper kinds of *Vipassanā* Knowledge, knowledge of Dissolution etc., will be occurred consequently, if the meaning is interpreted in that way all explanations of previous stages of knowledge and later ones will be conformable to each other. Although the knowledge of Dissolution can take the object of momentary cessation of conditioned things, if one suggests that the upper knowledge of Terror can take the object of conditioned things which belong to "continuity present" only, it will lead to misunderstanding on the knowledge of Terror as lower stage than the Knowledge of Dissolution, inverse.

4. Worldly similes

When a such man with good sight sees three pits which are full of live coals near the gate of city, he himself is not afraid. it is right. ____ As a kind of reasoning that "all beings who fall into these pits with live coals will feel great suffering"... occurs in the continuum of that man; ____

furthermore, when a man with good sight sees three skewers, which are made up of catechu wood, iron and gold, and are putting in order, he himself is not afraid. It is right. ____ As a kind of reasoning that "all beings who fall into these skewers will feel great suffering"... occurs in the continuum of that man; ____

similarly the knowledge of Terror is not afraid. it is right. ____ A kind of reasoning on three kinds of realms, *kāma*, *rūpa*, *arūpa*, which are similar to three pits with live coals and three skewers,

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that "those past conditioned things had been ceased, present conditioned things are ceasing, the future ones will cease..." is occurred by the knowledge of Terror. Due to appearance of all kinds of conditioned things occurring in (31) realms, with the nature of great fearfulness and great dangerous ones, by the knowledge of Terror, that knowledge is worth designating as *bhayatupaṭṭhāna ñāṇa*. (*Vs-2-283*)

5. How the nature of fearfulness appears?

Pāli Quotation (Paṭisam-258, Vs-2-283)

The term, *nimitta*, means *saṅkhāra nimitta* (= form of conditioned things). The appearance as form and shape of conditioned things occurring in past, future, present, by means of both masses of corporealities, masses of mentalities, *samūha ghana* etc., occurrence of specific acquired function of each *dhammas*, is known as *saṅkhāra nimitta*(*Vs-2-284, Mahāṭṭ-2-447*). In this stage of knowledge of Terror, due to inability to appear as compactness of continuity (*santati Ghana*) resulting from finishing to discern up to momentary present, it should be recognized the fact that... "compactness of continuity" is excluded to explain.

The cyclic *dhammas* called continuity of corporeality-mentality which are cease occurring in existences of sensuous sphere, fine-material sphere and immaterial sphere, are called "*pavatta*". Actually, every kind of arising of existence called *bhavapavatti* is designated as "*pavatta*". However due to obvious appearance of the nature of being

oppressed by perpetual phenomena of arising and perishing away through the knowledge of Dissolution, even existences of fine material and immaterial sphere which are worth saying as subtle and quiescent bliss, would be appeared as the nature of fearful ones as they really are. With intention to show this meaning, the term, *pavatta*, is explained as “arising of existences in fine-material sphere and immaterial sphere” (*bhava pavatti*), in the commentary called *Visuddhi Magga. (Mahāṭṭ-2-447)*

1. For the practising *meditator* who takes into heart all conditioned things, as *anicca*, the form of conditioned things (*mimitta = sañkhāra nimitta*) appears as fearful danger.
2. For the practising *meditator* who takes into heart all conditioned things, as *dukkha*, every kind of arising of existence called *bhava pavatta* appear as fearful danger.
3. For the practising *meditator* who takes into heart all conditioned things, as *anatta*, both the form of conditioned things, as *annata*, both the form of conditioned things and (*sañkhāra nimitta*) and every kind of arising of existence called *bhava pavatta* appear as fearful danger.

The practising *meditator* who takes into heart conditioned things as *anicca*, always sees death (*maraṇa*) called only the phenomenon of perishing away of conditioned things resulting in appearance of form of conditioned things

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as fearful danger. The practising *meditator* who takes into heart conditioned things, as *dukkha*, always sees only the phenomenon of being oppressed by perpetual processes of arising and perishing away of arising of corporeal and mental aggregates (*bhava pavatti*) of fine material sphere and immaterial sphere which are worth designating as blissful realms, resulting in appearance of arising of existence in those spheres as *meditator* who takes into heart conditioned things, as *anatta*, always see on both form of conditioned things (*nimitta*) and origination of existence (*pavatta*) as an empty village without beings or as mirage, or as heavenly city created by *gandhabba* resulting in reasoning as void of self, vanity of essence of self, emptiness of self, absence of master called self, absence of chief called self. Therefore for that practising *meditator*, both kinds of *nimitta* and *pavatta* appear as fearful danger really.

6. Object of the knowledge of Terror

Pāli Quotation (Vs-2-284)

According to exegesis of above commentary, those *dhammas* which are objects of the knowledge of Terror are also all kinds of conditioned things occurring in three periods, past, future, present and two kinds of continuum, internal and external, similar to objects of previous kinds of *Vipassanā* Knowledge.

Therefore, the *meditator* has to perform *vipassanā* practice by taking the object of phenomena of perishing away of internal corporealities sometimes, or of external corporealities sometimes. On of internal mentalities sometimes, on of external mentalities sometimes. It must be reasoned as *anicca* sometimes, *dukkha* sometimes, *anatta* sometimes alternatively. Sometimes *vipassanā* practice must be carried out by taking object of phenomena of perishing away of factors of dependent-origination. Sometimes, discerning *Vipassanā* Knowledge must be discerned as *anicca, dukkha, anatta* again.

discern on corporeality ____ perishing away of corporeality ____ *anicca*,
discerning knowledge ____ perishing away ____ *anicca*
discern on mentality ____ perishing away mentality ____ *anicca*

discerning knowledge ____ perishing away ____ *anicca*
 discern on ignorance ____ perishing away of ignorance ____ *anicca*
 discerning knowledge ____ perishing away ____ *anicca*
 It should be performed in that way.

Section of knowledge of Terror Finished

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4.B Section of knowledge of Danger (*ādīnava nupassanā ñāṇa*)

For the *meditator* who performs, practises, develops over and over again for the advancement of knowledge of Terror, the protective *dhammas*, which is capable of protecting from harmful results, arising-static phase-perishing phase called *jāti-jarā-maraṇa* with the sources of conditioned things in (31) realms, never appears in his insight. Every kind of arising of existence has the same occurrence of danger called impermanence, change and alteration indeed. The refuge for protection of danger, birth-aging-death with the source of conditioned things, can not be appeared in him. The place for fleeing from danger, birth-aging-death with the source of conditioned things, can not be appeared in him. Someone to rely on for the protection of danger, birth-aging-death with the source of conditioned things, can not be appeared in him. Either desire to have kind of conditioned things among conditioned things occurring in all kinds of existence or wrong reasoning as "*eso me attā* = my self," never arise in him.

1. Three kinds of realms, *kāma, rūpa, arūpa*, appears as three pits full of live coals without flame.
2. Four great elements appear as highly poisonous snakes, rapid venomous snakes.
3. Five aggregates appear as five murderers with four-edged daggers who are following behind him.
4. Six kinds of internal bases appear as deserted villages where are void of beings.
5. Six kinds of external bases appear as robbers who destroy the village.
6. All kinds of existences appear as the process of burning by (11) kinds of fire called fire of passion, fire of anger, fire of delusion, fire of birth, fire of aging, fire of death, fire of sorrow, fire of lamentation, fire of suffering, fire of mentally disagreeable feeling, fire of woe, or on as burning with flame surrounding by ten directions, or as blazing simultaneously.
7. All kinds of conditioned things appear as open sore, various kinds of wounds, arrows, leading to harmful effects, incurable disease, bulk of dangers due to void of pleasurable nature but full of suffering, due to presence of final result of destruction.

When all kinds of conditioned things appear as fearful danger through contemplation on

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dissolution, this practising *meditator* sees the danger called void of completion of all surroundings, void of pleasurable situation, occurrence with ceaseless disastrous destruction. For that *meditator* who discerns in this way, the knowledge of Danger called *ādīnava ñāṇa* = *ādīnava nupassanā ñāṇa*, which is capable of discerning on disastrous danger of conditioned things, appears well. (*Vs-2-284*)

1. Preaching found in *Paṭisambhidā Magga* *Pāli Quotation (Paṭisam-56,58, Vs-2-286)*

In this section of knowledge of Danger, preaching found in *Paṭisambhidā Magga* will be presented in brief. In this section ten phenomena, viz, *uppāda, pavatta, nimitta, āyūhana, paṭisandhi, anuppāda, appavatta, animitta, anāyūhanā, appaṭisandhi*, should be memorized well.

1. *uppāda* ____ Due to previous action (*kamma*), the arising of conditioned things called aggregates of consequence round (*vipāka vaṭṭa*) in recent life, is fearful danger. Thus, the reason which occurs through appearance as fearful danger of conditioned things is called *āḍṇavanupassanā ñāṇa* which is capable of discerning on danger of conditioned things.
2. *pavatta* ____ During life, (*pavatti*), successive occurrence of conditioned things is fearful danger ... R...
3. *nimitta* ____ Phenomenon of conditioned things (*saṅkhāra nimitta*) is fearful danger ... R ...
4. *āyūhana* ____ The action (*kamma*) which is the source of process of NONE (*paṭisandhi*) in future, is fearful danger ... R ...
5. *paṭisandhi* ____ The process of NONE (*paṭisandhi*) in future, is fearful danger ... R ...

Five kinds of existences which are the occurrence of process of NONE, are fearful danger ... R ... The arising of all kinds of aggregates is ... R ... The arising of consequent *dhammas (upapatti)* is ... R ... The birth is ... R ... The aging is ... R ... The decaying is ... R ... The death is ... R ... The sorrow is ... R ... The lamentation is ... R ... The woe is fearful danger. Thus the reason which occurs through appearance as fearful danger of conditioned things is called *āḍṇavanupassanā ñāṇa*, which is capable of discerning on danger of conditioned things. This is the first connection (*vāra*). (*Paṭisam-56*)

Among these preaching of *Paṭisambhidā Magga*, only these five kinds, viz, *uppāda, pavatta, nimitta, āyūhana; paṭisandhi*, are preached by means of the ground of that *Vipassanā* Knowledge, i.e., those are worth designating as objects of *āḍṇavanupassanā ñāṇa* in verses. The remaining ones, five kinds of existence (*gati*) etc., are

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preached by means of indirect way (*pariyāya*) of those five kinds. It is right. ____ These two words, *nibbatti* and *jāti* are indirect usage of the words *uppāda* and *paṭisandhi*; while these two words, *gati* and *upapatti*, are indirect usage of the word, *pavatta*; and these words, *jarā, vyādhi, maraṇa, soka, parideva, upāyāsa*, are indirect usage of the word, *nimitta* respectively. It should be recognized in this way. (*Vs-2-286*)

1. *anuppāda* ____ The reason which understands that “*nibbāna* which lacks phenomenon of arising, (in the next method) *nibbāna* which is cause of non-reoccurrence of conditioned things in future, has no danger,” is called the knowledge that arises depending on *nibbāna*.
2. *appavatta* ____ The reason which understands that “*nibbāna* which lacks *pavatta* (in the next method) *nibbāna* which is cause of lack of *pavatt*, ...R...”
3. *animitta* ____ The reason which understands that “*nibbāna* which lacks *nimitta* (in the next method) *nibbāna* which is cause of lack of *nimitta*, ...R...”
4. *anāyūhanā* ____ The reason which understands that “*nibbāna* which lacks *āyūhana* (in the next method) *nibbāna* which is cause of lack of *āyūhana*, ...R...”
5. *appaṭisandhi* ____ The reason which understands that “*nibbāna* which lacks *paṭisandhi* (in the next method) *nibbāna* which is cause of lack of *paṭisandhi*, ...R...”

anupāyāsa ____ The reason which understands that “*nibbāna* which lacks *upāyāsa* (in the next method) *nibbāna* which is cause of lack of *upāyāsa*, has no danger”, is called the knowledge that arises depending on *nibbāna*. (*Paṭisam-57*). This is the second connection (*vāra*).

This second connection is preached in order to show the knowledge which the object that is opposite of object of *ādinava ñāṇa* and in order to show opposite nature that “the phenomenon of arising is absent in such *dhammas*, that *dhammas* is totally absence of fearful danger”. In other words, this second connection is preached for gentlemen with knowledge of Terror through seeing on danger of conditioned things, in order to be relieved the tension that “the *dhammas*, which is void of danger, which is finishing of faults, is also present”. In the next method ____ for that practicing *meditator*, those *dhammas*, *uppāda* etc., appear as fearful danger. Afterwards, for that practicing *meditator*, inclination towards “*abhaya*” which is opposite of fearful danger, appears consequently. This is because ____ as inclination towards peace can be occurred obviously in the person who is suppressed by worry, the knowledge of Desire for Deliverance (*muñcitukamyatā ñāṇa*) appears consequently after seeing danger of conditioned things. Therefore it should be recognized the fact that this second connection is preached in order to show advantages of *ādinava nupassanā ñāṇa*, which sees danger of conditioned things, which is accomplished through appearance of conditioned things as fearful danger.

uppāda, *anuppāda* ____ The reason which understands that, “the arising of conditioned things is fearful danger; *nibbāna*, which lacks phenomenon of arising of conditioned things, (in the next method) *nibbāna* which is cause of lacking in phenomenon of arising of

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conditioned things, is absence of danger”, is called the knowledge which occurs depending on the deathless element, *nibbāna* ... R ...

The reason which understands that, “*upāyāsa* (= woe) is fearful danger; *nibbāna*, which lacks *upāyāsa*, (in the next method) *nibbāna* which is cause of lacking in *upāyāsa*, is absence of danger”, is called the knowledge which occurs depending on the deathless element, *nibbāna*. This is the third connection, indeed.

The first connection is *pavatti*.

Depending on *pavatti*, the occurrence of knowledge of Danger is shown. The second connection is *nivatti*. Depending on *navatti*, beneficial effect is shown. Bu means of persons who endeavours *vipassanā* practice strenuously through seeing beneficial effect on *nivatti* contiguously after seeing danger on *pavatti* ____ this third condition, which shows the fact that “*uppādo bhayam*, *anuppādo khemam* = the arising of conditioned things is fearful denger; *nibbāna*, which lacks phenomenon of arising of conditioned things (in the next method) *nibbāna*, which is cause of lacking in phenomenon of arising of conditioned things, is absence of danger” etc., has been accomplished. It should be recognized on the sixth connection (*chaṭṭha vāra*) etc., similarly. (*Mahāṭī-2-449*)

Gati ____ The term, *gati* means consequence mental aggregates and corporeallities produced by *kamma*, which are worth designating as existence produced by various kinds of actions (*kamma*), in the aspect of ultimate sense basically. Among these terms, with referring to these terms, *uppāda*, *pavatta*, *āyūhana* conditioned things belongs to present period (during one life from beginning of process of NONE to death), should be interpreted. With referring to the term, *paṭisandhi*, those aggregates of *uppādinna*, which are produced by action, which belongs to future period, should be interpreted. With referring to the term, *uppāda*, action (*kamma*) and *kamma*-formation, which belong to past period, should be extracted. With referring to the term, *nimita*, on the other hand, all kinds of conditioned things belong to corporealities and mentalities occurring in three periods, past, future, present and two kinds of continuum, internal and external, should be interpreted. (*Mahāṭī-2-449,450*)

2. *dukkha-sāmisā-saṅkhāra*

In this Pāli Text, those *dhammas*, *uppāda* etc., are fearful danger. Those *dhammas* with fearful danger are permanently *dukkha* (= suffering) indeed. Those *dhammas*, *uppāda* etc., with the nature of fearful danger which is permanent suffering, always occur together with *āmisā* (= desirable ones) due to inevitable occurrence from (1) *vaṭṭāmisā* (2) *lokāmisā* (3) *kilesāmisā*. (*Vs-2-287*)

1. *vaṭṭāmisā* ____ Noble teachers said that mundane consequence mental aggregates and corporealities produce by *kamma* (*upādinnakkhandhā*), which are produced by actions of previous lives, are called *vaṭṭāmisā* (desirable rounds). Three kind of round, defilement round (*kilesa vaṭṭa*), action round (*kamma vaṭṭa*), consequence round (*vipāka vaṭṭa*), and *dhammas* that depends on those rounds are called *vaṭṭāmisā* (desirable rounds). (*Mahāṭṭ-2-450*)

2. *lokāmisā* ____ Due to occurrence of deserving to reason as “I, mine” etc., by defilements, selfish desire, anger, delusion etc., five kinds of sensual pleasure called visible object, auditory object, olfactory object, sapid object, tactile object, are called *lokāmisā* (desirable worldly pleasures). Those are *dhammas* which are ground, crushed, eaten by defilements. (*Mahāṭṭ-2-450*)

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3. *kilesāmisā* ____ Those defilements, selfish desire, anger, delusion, etc., are called *kilesāmisā* (= desirable defilements). (*Mahāṭṭ-2-450*)

Such phenomena, arising (*uppāda* etc., occur together with *sāmisā* = *āmisā* (desirable ones). Those *dhammas* with *āmisā*, ‘*uppāda*’, etc., are merely mundane conditioned things (*saṅkhāra mattameva*) only (*Vs-2-287*)

In this term, with *saṅkhāra mattameva*, with regarding to suffix “*eva*=only”, *nibbāna*, which is worth designating as *visaṅkhāra*, would be rejected. This is because ____ in that *nibbāna* which is *visaṅkhāra*, there is no trace of occurrence of *sāmisā*. With regarding to the suffix, “*matta* = merely”, incomplete conditioned things are shown obviously. This is because all kinds of conditioned things with the phenomena of arising and perishing away never occur together with *āmisā*. These also include Noble Path and Fruit which are not associating with *āmisā*. In this case it must be interpreted on mundane conditioned things only. (*Mahāṭṭ-2-450*)

Due to occurrence of suffering etc., of those *dhammas*, *uppāda* etc., which are designating as danger, these words, “*uppādo dukkhanti bhayatupaṭṭhāne paññā ādīnave ñāṇam*”, etc., are preach in the Pāli Text called *Paṭisambhidā Magga*. In this case, although the meaning called nature of suffering can be finished by any one word ____ it should be recognized on the significance of knowledge of these words by means of significant occurrence of knowledge through...

1. *bhayākāra* = the occurrence of fearful nature
2. *dukkhākāra* = the nature of suffering,
3. *sāmisākāra* = the occurrence together with *āmisā* simultaneously. (*Vs-2-287*)

As various kinds of knowledge of Contemplation, viz., *anicca nupassanāñāṇa*, *dukkha nupassanāñāṇa*, *anatta nupassanāñāṇa* are significant ones respectively by means of significant occurrence as *anicca*, *dukkha*, *anatta* of those conditioned things only, similarly it should be recognized significant occurrence of knowledge by means of significant modes called *bhayākāra* (nature of terror), *dukkhākāra* (nature of suffering), *sāmisākāra*

(nature of desirable ones). Among those kind of nature (*ākāra*), the knowledge that occurs through nature of terror (*bhayākāra*), is called *bhayatupṭṭhāñña* (knowledge of Terror) while the knowledge that occurs through nature of suffering (*dukkhākāra*) and nature of desirable ones (*samisākāra*), is called *ādīnavañña* (knowledge of Danger). (*Mahāṭī-2-450,451*)

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3. Ten kinds of knowledge

The practising *meditator* with knowledge of Danger, realizes penetratively and faces with these ten kinds of knowledge, viz, five kinds of knowledge of Danger which occur by taking five kinds of phenomena called *uppāda, pavatta, nimitta, āyūhana, paṭisandhi* depending on which those knowledge of arise and five kinds of knowledge Quiescence (*santipadañña*) which occur by taking five kinds of bases of knowledge called *anuppāda, appavatta, animitta, anāyūhana, appaṭisandhi* respectively. (*Vs-2-2287*)

One kind of knowledge can know another knowledge. However that knowledge can not know itself. There is a reasonable question that why it is said "*dasa ñāṇe pajanati* = ten kinds of knowledge are known". The answer is as follows. _____

In this case, the meaning of knowing is that _____ the knowledge that stands on objects of both *uppāda, pavatta, nimitta, āyūhana, paṭisandhi* and *anuppāda, appavatta, animitta, anāyūhana, appaṭisandhi*, lacks of bewilderments on those object exceedingly. Cloud of darkness of bewilderments and delusion have been removed well. Due to lack of bewilderments in that way, there is void of bewilderment on the knowledge itself. Therefore the knowledge seems to be known itself resulting in saying as "ten kinds of knowledge are known". (*Mahāṭī-2-451*)

The practising *meditator* has to discern on the *Vipassanā* Knowledge that is discerning on, *uppāda, pavatta*, etc., again. If preceding *Vipassanā* Knowledge can be discerned by succeeding *Vipassanā* Knowledge again, it can be said that "*dasa ñāṇa pajānāti* = ten kinds of knowledge are known".

Due to occurrence of mastery in two kinds of knowledge, *ādīnava ñāṇa* and *santipada ñāṇa*, the practising *meditator* is not shaken by various wrong views. (*Paṭisam-56,58*)

Due to occurrence of finishing to see by *Vipassanā* Knowledge on *pavatti* called perpetual continuity of corporeality and mentality, the Noble *dhammas* called *nibbāna*, which is void of conditioned things as an opposite *dhammas* of that *pavatti*, appears in the insight after determining well. Therefore the mind of that *meditator* is not shaken by wrong belief that "there is very superior and subtle *nibbāna* in the present body" etc., This is because _____ very fearful danger, which is worth seeing well is present in the continuity of corporeality and mentality really. Therefore it is explained that "the practising *meditator* is not shaken by various wrong views". (*Mahāṭī-2-451*)

Section of ādīnava nupassanā ñāṇa finished.

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4.C Section of *nibbida nupassanā ñāṇa*.

1. The knowledge of Disenchantment

In this way, after discerning on all conditioned things occurring in three realms, *kāmma, rūpa, arūpa*, as fearful danger, that practising *meditator* disenchant, displeases on

all those conditioned things with the phenomenon of destruction in three realms. A comparable worldly simile is that ____ as the king of golden brahminic duck (*hamsa*) that pleases at the base of *citta kuta* mountain, westward of *anotatta* lake, displeases to stay dirty pond near the entrance of beggar's village but very satisfied to stay in seven big lakes ____ similarly the practising *meditator* dissatisfies on all conditioned things occurring in three realms. Actually, due to presence of enchantment in practice only, he always enchants and pleases in seven kinds of contemplation, viz., *aniccānupassanā*, *dukkhānupassanā*, *anattānupassanā*, *nibbdānupassanā*, *viragānupassanā*, *nirodhānupassanā*, *paṇissaggānupassanā*. (Vs-2-287)

Furthermore, as the king lion captured in the golden cage disenchant in that cage but satisfies in Himalaya Mountains extending about 2414 km (1,500 miles) ____ similarly this practising *meditator* disenchant in three kinds of existences, existence in sensual sphere (*kāmasugati*), existence in fine material sphere (*rūpasugati*), existence in immaterial sphere (*arūpasugati*), but satisfies and pleases in three kinds of contemplation, viz., *aniccānupassanā*, *dukkhānupassanā*, *anattānupassanā*, really. (Vs-2-288)

Furthermore, as the king elephant called *chaddana*, which is whole white body, which is possessing seven organs touching on to ground, viz, four limbs, tail, proboscis, male genital organs, which is able to fly in the sky, disenchant in the middle of city but enchants and pleases in the forest with Lake *Chaddana* of Himalaya Mountains ____ similarly, this practising *meditator* dissatisfies and displeases in all kinds of conditioned things occurring in three realms. He enchants and pleases in the deathless element, *nibbāna*, which can be taken into heart beforehand in a way that "*anuppado khemam* = *nibbāna* which lacks arising of conditioned things, *nibbāna* which is cause of lacking in arising of conditioned things, is void of danger" etc., which can be seen by reasoning, which is called *santipada*, which is void of all kinds of conditioned things. Only the mind which inclines towards that *santipada*, which bends towards that *santipada* which slants towards that *santipada*, always occurs in him. (Vs-2-288)

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2. Three kinds of knowledge with essential meaning

These three kinds of knowledge, knowledge of Terror, knowledge of Danger, knowledge of Disenchantment are synonyms. Therefore olden day exegets Maha Theras said as follows. ____

The single knowledge of Terror has three different names.

1. Due to finishing to see all conditioned things as fearful terror, it is designated as knowledge of Terror (*bhayatupaṭṭhana ñāṇa*).
2. Due to ability to show obviously on the danger of those conditioned things, it is designated as knowledge of Danger (*ādīnavānupassanā ñāṇa*)
3. Due to occurrence of dissatisfaction on those conditioned things, it is designated as knowledge of Disenchantment (*nibidānupassanā ñāṇa*)

In the Pāli Text of *Paṭisambhida Magga*. It is also preached that "these three kinds of knowledge, *bhayatupaṭṭhana ñāṇa*, *ādīnavānupassanā ñāṇa*, *nibidānupassanā ñāṇa*, are the same in meaning but varied in terminology only" (*Paṭisam-259, Vs-2-288*)

Section of *nibidānupassanā ñāṇa* finished.

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5. Section of *muncitu kamyatā ñāṇa*

The Knowledge of Desire for Deliverance

This gentleman or lady called *ācāraikulaputta*, who disenchant on every kind of conditioned things, who disgusts and struggles against all conditioned things is not worth entangling on any kind of conditioned things, which are occurring in all existences of three realms, which are having perpetual ceaseless phenomena of perishing away. Deliverance from all kinds of conditioned things only is greatly desired. Emancipation from those ones only is greatly thirsted.

Wordly simile ___ As a fish captured in the net, a frog ingested into the buccal cavity of snake, a jungle fowl prisoned in the cage, a deer ensnared in the noose which is firmly tied, an elephant fallen into big marsh, a king of dragon ingested into buccal cavity of **Garuda**, the mythical king of birds, the moon eclipsed by **Rahu**, ascending node of moon, a man besieged by enemies ... etc., want to release from respective bondage similarly, the mind of that practising *meditator* desires for deliverance from all kinds of conditioned things occurring in three realms. Emancipation from those ones only is greatly thirsted. At that time, as mentioned above, in the continuum of that practicing *meditator* who has no desire on all kinds of conditioned things but for deliverance only, the knowledge of Desire for Deliverance arises obviously. (*Vs-2-288,289*)

Various knowledge from the knowledge of dissolution to this knowledge of Desire for Deliverance are knowledge which are performing *vipassanā* practice by taking object of phenomena of perishing away only and discerning as *anicca, dukkha, anatta* alternatively. If *vipassanā* practice is accomplished by taking object of phenomena of perishing away of conditioned things occurring in three periods and two kinds of continuum, it should be recognized the fact that nomenclature of those kinds of knowledge is applied as

1. *bhaya ñāṇa* through appearance as fearful terror,
2. *ādīnava ñāṇa* through appearance as danger,
3. *nibbidā ñāṇa* through appearance as disenchantment,
4. *muñcitukamyatā ñāṇa* through appearance as desire for deliverance from conditioned things, respectively.

Section of muñcitukamyatā ñāṇa finished.

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6. Section of *paṭisaṅkhanupassanā ñāṇa*

6.1 Knowledge of Reflection

Pāli Auotation (Vs-2-289) (Mahāṭī-2-435)

In this way due to desire to deliverance from conditioned things with the phenomena of perishing away, which are occurring in all kinds of realms, mother's wombs (*yoni*), existences, standing places, beings (*sattāvāsa*), that *meditator* performs again *vipassanā* practice by the knowledge of Reflection which discerns three general characters of those conditioned things, in order to deliver from all kinds of conditioned things, as follows: (*Vs-2-289*)

The function of *vipassanā* practice through generalizing of three characters on conditioned things, is inevitable obligation in previous states of *Vipassanā* Knowledge. Therefore the exegete Sayadaw explained by using the word, *puna* = again. The performance of distinguishing and keeping in mind on conditioned things can be achieved by means of

complete characters only. The exegete Sayadaw, therefore, explained that *vipassanā* practice has to be performed through generalizing of three characters (*tilakkhaṇam āropetvā*). (*Mahāṅgī-2-453*)

According to these instructions, the *meditator* has to perform *vipassanā* practice by taking object of phenomena of perishing away of conditioned things, so as to achieve brief method. After wards, detailed method called forty ways of advancement of knowledge should be performed in this stage again. However in this stage, the commentary called *Visudhi Magga* explained sixty ways of advancement of knowledge viz.,

1. through the phenomenon of *anicca* = 14 ways
2. through the phenomenon of *dukkha* = 28 ways
3. through the phenomenon of *asubha* = 9 ways
4. through the phenomenon of *anatta* = 9 ways

totally in (60) ways. It is explained by using the word, *ādi* = et cetera (etc), in order to be able to discern through more than (60) ways. In other words, due to explanation of (14) varieties for phenomenon of *anicca*, (28) varieties for phenomenon of *dukkha*, (9) varieties for phenomenon of *asubha*, (9) varieties for phenomenon of *anatta*, the *meditator* has to perform in order to see each phenomenon and discerning must be carried out through four general characters of, *anicca*, *dukkha*, *asubha*, *anatta* alternatively.

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6.2 Way of discerning through 'anicca'

That *meditator* discerns on all kinds of conditioned things through *anicca*

1. *aniccatikato* = due to occurrence of incapable of existing beyond post extremity called perishing phase,
2. *tāavakālikato* = due to occurrence of existing just moment,
3. *uppādavayaparicchinnato* = due to occurrence of separation with arising and perishing away,
4. *palokato* = due to occurrence of perishable phenomena decaying-aging-death,
5. *calato* = due to occurrence of shakable ones by both decaying-aging-death and worldly *dhammas*, lucky-unlucky etc.,
6. *pabhanguto* = due to reaching into phenomenon of dissolution,
7. *addhuvato* = due to absence of the nature of permanence,
8. *vipariṇāmadhammato* = due to presence of nature of change and alteration with two disadvantages, aging-death.
9. *a-ssrakāto* = due to similar to sapwood but not heartwood,
10. *vibhavato* = due to lack of prosperity,
11. *sankhatato* = due to occurrence of co-operative conditioning of causal *dhamma*,
12. *maraṇadhammato* = due to presence of nature of death,
13. *ādiantavantato* = due to occurrence of presence of beginning and end called arising phase-perishing phase,
14. *niccapaṭikkhepato* = due to rejecting the nature of permanence. (*Vs-2-289*)

6.3 Way of discerning through 'dukkha'

1. *abhiṅghapaṭiṭṭhanato* = The *meditator* discerns on all kinds of conditioned things through *dukkha*, due to occurrence of being oppressed by ceaseless phenomena of arising and perishing away.
2. *dukkamato* = ...*R*..., due to occurrence of difficulty of patience.

3. *dukkhavatthuto*=...*R*..., due to occurrence of basis is of suffering.
4. *rogato* = ...*R*..., due to occurrence of an incurable disease.
5. *gaṇdato* = ...*R*..., due to occurrence of open sore.
6. *sallato* = ...*R*..., due to similar to sharp thorns.

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7. *aghatato* = ...*R*..., due to occurrence of leading to harmful results.
8. *ābādhato* = ...*R*..., due to occurrence of serious sickness other than incurable disease.
9. *ṭīto* = ...*R*..., due to occurrence of source of destruction
10. *upaddavato* = ...*R*..., due to occurrence of basis of *upaddavato*, penalty imposed by the monarch etc.
11. *bhayato* = ...*R*..., due to occurrence of basis of all kinds of terror.
12. *upasaggato* = ... *R* ... due to occurrence of presence of getting entangled with disadvantages, passion etc.,
13. *atāṇato* = ... *R* ... due to occurrence of incapable of protecting from danger.
14. *aleṇato* = ... *R* ... due to occurrence of shelter which is not protection against danger.
15. *asaraṇato* = ... *R* ... due to occurrence of refuge which is unable to protect against danger.
16. *ādīnavato* = ... *R* ... due to occurrence of danger, in next method due to occurrence of similar to solitary poor.
17. *aghamūlato* = ... *R* ... due to occurrence of source of unwholesome deeds.
18. *vadhakato* = ... *R* ... due to occurrence of similar to killer with sweet and approving face.
19. *sāsavato* = ... *R* ... due to occurrence of object of cankers(*asava*), the next method, due to occurrence of proximate cause of cankers.
20. *mārāmisato* = ... *R* ... due to occurrence of nourishment of death called *maccumāra*, nourishment of defilements called *kilesamāra*.
21. *jātidhammato* = ... *R* ... due to occurrence of presence of nature of birth (= arising).
22. *jarādhammato* = ... *R* ... due to occurrence of presence of nature of ageing.
23. *vyādhidhammato* = ... *R* ... due to occurrence of presence of nature of decaying.
24. *sokadhammato* = ... *R* ... due to occurrence of presence of nature of worry.
25. *paridevadhammato* = ... *R* ... due to occurrence of presence of nature of lamentation.
26. *upāyāsadhammato* = ... *R* ... due to occurrence of presence of nature of woe.
27. *samkilesadhammato* = ... *R* ... due to occurrence of object of impurity of selfish desire, impurity of wrong views, impurity of wrong views. impurity of misdeed.
28. *sukhapāṭikkhepatto* = ... *R* ... due to rejection of happiness and peace. (*Vs-2-289*)

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6.4 Way of discerning through '*asubha*'

1. *ajāññato* = All kinds of conditioned things are discerned as '*asubha*' (repugnance) due to presence of repugnant nature, the next method, due to occurrence of ugly nature.
2. *duggandhato* = ... *R* ... due to presence of bad odour.
3. *jegucchato* = ... *R* ... due to presence of loath someness.
4. *paṭikkulato* = ... *R* ... due to presence of offensive nature by means of oppsite nature of pleasing.
5. *amandanārahato* = ... *R* ... due to occurrence of capable of rejecting pleasantness without ornament, in next method ____ due to occurrence of appearance of unpleasantness with ornament in next method ____ due to occurrence of unpleasantness which can not be covered by ornament.

6. *virūpato* = *asundarato* = ... R ... due to occurrence of badness.
7. *bībhacchato* = ... R ... due to occurrence of capable of binding with himself)= five aggregates of himself) for seers through occurrence of source of fetter of anger (*paṭighā samyojana*), in next method, due to occurrence of unpleasantness and loathsomeness with the result that those are worth throwing away as faeces.
8. *asucito* = ... R ... due to occurrence of impurity.
9. *amanāpato* = ... R ... due to occurrence of heart-ache.

Due to presence of these reasons, it is discerned as *asubha*, which is surrounding of character of '*dukkha*'. (*Vs-2-289*)

6.5 Way of discerning through '*anatta*'

1. *parato* = It is discerned as '*anatta*', due to occurrence of similar to stranger.
2. *rittato* = ... R ... due to occurrence of void of nature of *dhuva*(durability), *subha* (pleasantness), *sukha* (happiness), *atta* (self).
3. *tucchato* = ... R ... due to occurrence of vanity of essence of *dhuva*, *subha*, *sukha*, *atta*.
4. *suññato* = ... R ... due to occurrence of void of *atta* which is weighed pros and cons by heretics (*tiṭṭhiya*) as *sāmī-nivāsī-kāraka-vedaka-adiṭṭhāyaka* respectively.
5. *a-sāmikato* = ... R ... due to occurrence of lack of owner of *self*.
6. *a-nissarato* = ... R ... due to occurrence of the nature which is not amenable to control.
7. *avasavattito* = ... R ... due to occurrence of non-indulgence.
8. *aparīṇāyakato* = ... R ... due to occurrence of lack of leader (*atta*).
9. *attapaṭikkhepato* = ... R ... due to rejection of *atta*. (*Vs-2-289*)

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This is the advantage that ____ it can be said that this *meditator* who discerns through these ways has fulfilled to deep in mind conditioned things through generalizing as three characters. The reason why these conditioned things are worth keeping in mind by this way is that ____ for the purpose not to follow conditioned things again and in order to fulfill expediency of deliverance from conditioned thing, which is called *muccana*. (*Vs-2-290*)

Worldly simile ____ When the fisher man's son submerges about ten metres depth and catches a poisonous sea snake with three stripes, he thinks it as a fish and emerges happily on surface of water. As soon as he sees poisonous snakes with three stripes he twirls that snake and then he throws it away suddenly. Similarly ____ when the *meditator* with *Vipassanā* Knowledge discerns conditioned things, he sees well three general characters, impermanence, suffering, non-self, as poisonous snake with three stripes. Then he reasons all conditioned things occurring in three realms with the result that all conditioned things appear as very dangerous ones with impermanence, suffering, non-self. He is very afraid of the occurrence of existing in three realms as the feather shrinks when it is toasted by placing close to a fire. (*Verse of Translation of Visuddhi Magga-5-242, by the most Venerable Ashin Maha Silavamsa*)

In the continuum of that *meditator*, the knowledge of Reflection (*paṭisañkhāra ñāṇa*) appears by reasoning which occurs through keeping in mind on various phenomena of conditioned things, *anicca* etc.

6.7 Preaching found in Pāli Text of *Paṭisambhidā Magga*

Pāli Quotation (Paṭisam-259)

1. For the *meditator* who takes into heart on conditioned thing as '*anicca*', the knowledge "appears" after 'knowing' by means of characters of '*anicca*' in a way that... "it is impermanence but a short instant only".
2. For the *meditator* who takes into heart on conditioned thing as '*dukkha*', the knowledge "appears" after 'knowing' by means of characters of suffering of *pavatta dhamma* (continuous occurring cyclic *dhammas* called corporeality, feeling, perception, *kamma*-formation, consciousness).
3. For the *meditator* who takes into heart on conditioned thing as '*anatta*', the knowledge "appears" after 'knowing' by means of characters of non-self of both *nimitta* (sign) and *pavatta*. (*Paṭisam-259*)

In those words of Pāli Text, it explained as two kinds of verbs knowing and appears, have different moments through previous and later one, that ____ "after knowing by means of *anicca, dukkha, anatta*", afterwards, it said "the knowledge appears. In this case, however there is no difference in time as previous and later one.

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It explained as different time through grammatical aspect though there is no difference in time. Actually the process of knowing and the occurrence of knowledge are synchronous events (*samānakāla*). As two kinds of verbs, depending upon (*paṭicca*) and arises (*uppajjati*) are synchronous events in the words ____ "*manañca paticca dhamme ca uppajjati manoviññāṇam*". Depending upon both mind-door life-continuum and ideational objects (*dhammārammaṇa*), the mind-door-consciousness arises" ____ similarly ____ it should be recognized the fact that ____ in this case, two kinds of verbs, 'knowing' and 'appears', are synchronous events. (*Vs-2-291, Mahāṭī-2-454*)

In the next method ____ among continuous occurring knowledge, respective known on *nimitta* and *pavatta* through three general character, called the verb, *paṭisañkhāra*, should be referred by means of previous occurring knowledge. Then the verb, 'appears', should be referred by means of succeeding knowledge. Those two kinds, however, should not be reasoned as different ones. This is because ____ it should be recognized as a single knowledge by *ekatta naya*, due to falling into single continuum of mentality for those kinds of knowledge. (*Vs-2-291, Mahāṭī-2-455*)

In this stage of knowledge of Reflection, *vipassanā* practice should be performed by taking object of phenomena of perishing away of conditioned things belonging to those groups, from corporeal aggregate to aging-death. Discerning *Vipassanā* Knowledge should be discerned by succeeding *Vipassanā* Knowledge again.

section of *Paṭisañkhā nupassanā* finished.

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7. Section of *Sañkhārupekkhāñāṇa* (The knowledge of Neutrality Towards Formations)

7.1 *Dvikotikā suññatānupassanā*

After discerning by the knowledge of Reflection on conditioned things in a way that *sabbe sañkhārā suñña* = all kinds of conditioned things are void of 'self', then the nature of

nothingness with two situations (*dvikotika suññata*) is kept in mind by reason (*pañña*)... that ... "*suññamidam attena vā attaniyena vā* = all these conditioned things are void of both "self" and "prosperity" related with self. (*Vs-2-291*)

Although the knowledge of Reflection occurs through keeping in mind on the phenomena of *anicca, dukkha, anatta* of conditioned things, especially ___ keeping in mind on the phenomenon of *anatta* plays significant role in the occurrence of knowledge of Reflection. The commentator Sayadaw, therefore, explained with above phrase, "*sabbe sañkhārā suññati pariggahetvā* = after discerning by the knowledge of Reflection on conditioned things in a way that all kinds of conditioned things are void of self" etc., as beginning.

It is right. ___ Only when the phenomenon of non-self of those conditioned things are kept in mind by knowledge, the penetrative knowing and seeing on Four Noble Truths called *sacca paṭivedha* can be accomplished well. Unless it is kept in mind, it can not be accomplished. It is right. ___ Due to inability to keep in mind on that phenomenon of *anatta*, the admonished of hermits, *Sarabhangā* etc., which can preach on two kinds of phenomena only, *anicca* and *dukkha* through terminological usage of those phenomena but not *anicca*, is designates as *aniyyānika sāsana* by which deliverance from rounds of rebirth can not be accomplished, really. (*Mahāṭṭ-2-455*)

In the next method ___ With referring to the occurrence of void of essence of *anicca*, essence of *sukkhā*, essence of *atta*, of those conditioned things, the commentator Sayadaw explained by those words,... "after discerning by the knowledge of Reflection on conditioned things in away that all kinds of conditioned things are void of self". It is right. Such conditioned thing lacks in such essence of *nicca* etc. It should be recognized, "that conditioned thing is void of that essence of *nicca* etc.,".

Due to difficulty to know on the occurrence of void of self of conditioned things, the commentator Sayadaw continued to explain again, that "*dvikotikā suññatā nupassanā*" through a way that "*suññamidam attena vā attaniyena vā* = all these conditioned things are void of both 'self' and "property related with self.." etc., in order to reach stability of *suññata nupassanā*, although it has been known frequently. In those

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words, conditioned things are absent in 'self', those are not 'self' for such situation; it is not the property of self for that situation. It is right. ___ Only when the 'self' is present, the property of self should be occurred. (Due to lack of self, property of self is also absent). Therefore, the commentator Sayadaw explained that "*suññamidam attena vā attaniyena vā* = all these conditioned things are void of both "self" and "property related with self".

The reason why both two kinds, *atta, attaniya*, are void in conditioned things is that ___ although the *meditator* scrutinizes with the help of experiential knowledge (*paccakkha ñāṇa*) and hypothetical knowledge (*anumāna ñāṇa*), both two kinds of *atta attaniya* can not be found in those conditioned things. It means that although scrutinizing by two kinds of experiential and hypothetical knowledge are performed, either a kind of being or a kind of conditioned thing, which depends on the occurrence of occurrence of property of self, which depends on the occurrence of capable of finishing of happiness-suffering by 'self', can not be seen. (*Mahāṭṭ-2-455*)

This way of discerning, "all these conditioned things are void of both 'self' and "property related with self" is called "*dvikotikā suññatā nupassanā*".

7.2 *Catukotikā suññatānupassanā*

Pāli Quotation (Vs-2-291)

This way of discerning, *catukotika suññatānupassanā*, can be found in *Āneñjasappāya Sutta, Upari paṇṇāsa, page 50*, and the meaning is explained in *Visuddhi Magga*, as follows._____

Pāli Quotation (Vs-2-292) *(Mahāṭī-2-456)*

According to exegeses found in above commentary and sub commentary, the *meditator* has to discern on these four kinds of nature, viz,

1. the nature of absence of 'self' in internal five aggregates,
2. the nature of absence of property related with self in internal five aggregates,
3. the nature of absence of 'self' in external five aggregates,
4. the nature of absence of property related with self in external five aggregates, by the help of *Vipassanā* Knowledge.

If the absence of *atta-attaniya* in four circumstances can be seen by *Vipassanā* Knowledge, it can be said *catukoṭika suññatānupassanā* has been accomplished.

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