

"namo tassabhagavato arahato sammāsambuddhassa"

NIBBĀNA GĀMINIPAṬIPADĀ
**THE WAY OF PRACTICE LEADING TO
NIBBĀNA**

VOLUME IV

LAKKHANĀDI CATUKKA

BY

PA-AUK TAWYA SAYADAW

**The reason to discern the Character-Essence-Perception-Proximate Cause
(*Lakkhaṇa-Rasa-Paccupaṭṭhāna-Padaṭṭhāna*) of the Ultimates (= *ParamAṭṭha*)**

**Application of Mindfulness on the Process of Cognition and Volition
(*Dhammānupassanā saṭṭipatṭhāna*)**

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The Conditioning forces (= *Sankhara*) try to form rebirth or relinking process. These forces also endeavour to produce rebirth = these perform to produce rebirth with due concern. So, the Essence of this nature is known as endeavouring or striving (= *Ayuhannarasa*). Due to this nature, these are appropriate to say as **the phenomena which can give rise to Wholesome and Unwholesome Effects (= *Vipaka dhamma*)**. That nature is endeavouring or striving (= *Ayuhannarasa*). What is that nature ? It is the nature of arising of Wholesome and Unwholesome phenomena with due concern to produce resultant rebirth (= *Patisandhi*) in the Body and Mind continuum, in which there are Craving, Ignorance and Conceit (= *Tanha, Avijja, Mana*), not totally abolished by the Path of Holiness (= *Arahatta-magga*). The nature of distinct existence of the natural power to produce the effects of Wholesome and Unwholesome phenomena in the Body and Mind continuum where the Craving, Ignorance and Conceit not abolished by the Path of Holiness, exist, is stated as "Conditioning forces (= *Sankhara*) arise with due concern " (= *Vyapara*). To this nature it is stated as the (Function) = Essence of the Conditioning forces.

Next ----- According to---" Through the Formative-Action, is conditioned the (rebirth) Consciousness " (= *Sankhara paccaya vinnanam*)--- the Consciousness ---- and according to proposition that " Through the (Rebirth) Consciousness are conditioned the Corporeality and Mentality " (= *Vinnana-paccaya-nama-rupam*) --- the Corporeality and Mentality --- all these resultant Consciousness, Corporeality and Mentality are collected, grouped and organised. This is the Function of the Conditioning forces.

(Mulati-2-90. Anuti-2-95.)

Perception ----- *Cetanapadhanatta pana tassa cetana kiccam katva vuttam.*

(Anuti-2-95.)

In the formation of resultant groups and organisation of Consciousness, Mentalities and Corporealities by the Wholesome and Unwholesome Actions (= *Kusala Kamma, Akusala kamma*) = Wholesome deed and Unwholesome deed (= *Kusala dhamma, Akusala dhamma*), the Volition (= *Cetana*) is the main basic factor (= *Padhana*) and principal leader. Based on the powerful or powerless nature of this Volition, the sharp and dull effects of the resultants phenomena arise. So, in the Insight Knowledge of a meditator who is discerning these Conditioning Forces (= *Sankhara dhamma*), the Volition is perceived as the Main Basic factor (= *Padhana*).

Method of Meditation ----- In discernment of the Character, Essence, Perception and Proximate cause of the Ignorance and Conditioning Forces; the followings should be conceived with Insight knowledge: -----

1. Respective Conditioning force produced by respective Ignorance,
2. Respective Consciousness, Mentality and Corporeality conditioned by the respective Conditioning Force.

For example, if you noble meditator want to meditate the basic Conditioning cause of the present Consciousness, Mentality and Corporeality; you should discern only the Wholesome Conditioning force (= *Kusala sankhara*) which was carried out in the past life. Similarly, you should discern only how the past Conditioning force was

conditioned by the past Ignorance. Try to understand in similar way to past sequences and future sequences.

3. Consciousness

(*Vinnana*)

1. *Vijanana lakkhamam Vinnanam,*

2. *Pubbangama rasam,*

3. *Patisandhi paccupatthanam,*

4. *Sandhara padatthanam, vattha rammana padatthanam va.*

(Abhi-ttha-2-129. Visuddhi-2-159.)

1. Awareness of Sense-object = The nature which takes up the Sense-object

----- Character,

2. The nature of being main leader to the Mentalities and Corporealities

----- (Function) Essence,

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3. The nature which is connected with past existence ----- Perception,

4. Conditioning force

Next ----- The physical base on which it depends and the appearing Sense-object

----- Proximate cause.

In the awareness of the Sense-object, the Consciousness has natural character which is in some other way different from the awareness of the Perception and Wisdom, and it means the ability to take up the appearing sense object. According to proposition that " Through the (Rebirth) Consciousness are conditioned the Corporeality and Mentality " (= *Vinnana-paccaya nama-rupam*), between the Consciousness and Corporeality + Mentality; the Consciousness is the main principal leader of both Corporeality and Mentality in taking up the appearing Sense-object. It does not mean that it is the leader which arises in advance and leads ahead (= *Purecarika pubbangama*). That is because, the Consciousness and Mentality = Mental concomitant (= *Cetasika*) in the " Four-groups Existence " (= *Catu vokara bhumi*) and the Consciousness and Mentality + Corporeality in the " Five-groups Existence " occur or arise simultaneously.

4. From (Consciousness + Corporeality) to Mentality = Mental-Concomitant (= *Cetasika*)

1. *Namana lakkhanam namam,*

2. *Sampayoga rasam,*

3. *Avinibbhoga paccupatthanam,*

4. *Vinnana padatthanam.*

(Abhi-ttha-2-129. Visuddhi-2-159.)

1. The nature which inclines to the Sense-object ----- Character,

2. Arising in association with the Consciousness or in association with each others

----- (Function) Essence,

3. Inseparable nature among each others-Inseparable nature of Mental concomitants

----- Perception,

4. Consciousness ----- Proximate cause.

Essence ----- *Vinnanena sampayujjatiti sampayoga rasam.*

(Mulati-2-90.)

If it is said, that the Consciousness and the Mental concomitant which is also known as Mentality, are connected; it means these are associated phenomena. That is, these Consciousness and Mental concomitants are associated and related in (a) arising together, (b) ceasing together (c) taking up same Sense-object and (d) depending together on the same Base matter.

Perception ----- When several Mental concomitants occur in association with a single Consciousness; these arise together and simultaneously and not seperable. These never arise one after another. So, these Mental concomitants are perceived in the Knowledge of a meditator as inseperable phenomena which always occur in coexistence. Although these Mental concomitants are inseperable in nature and always occur in coexistence, natural characters owned by each and individual Mental concomitant is perceived seperately in the Knowledge of a meditator.

From (Mentality + Corporeality) ----- to Corporeality (*Rupa*)

1. *Ruppana lakkhanam rupam,*
2. *Vikirana rasam,*
3. *Avyakata paccupatthanam,*
4. *Vinnana padatthanam.*

(Abhi-ttha-2-129. Visuddhi-2-159.)

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1. The nature which changes ----- Character,
2. (No character of association) So, not connected among each and individual matters, so that these disperse haphazardly. ----- (Function) Essence,
3. The Indeterminate nature --- Neither determined as Wholesome nor Unwholesome
Next ----- The nature which is unable to take Sense-object ----- Perception,
4. Consciousness ----- Proximate cause.

Ruppana lakkhana ----- *Ruppanancettha sitadivirodhi paccaya sannipate visadisuppatti.*

(Mahati-2-86.)

The Character of Changing nature (*Ruppana lakkhana*) means occurrence of following continuum of matters not similar to that of preceding continuum of matters, if these are engaged in opposite nature like cold and heat. The changing from continuum of matters in which natural power of cold-element = Cold fire-element (= *Sita tejo dhatu*) is in excess to another continuum of matters in which natural power of hot element = Hot fire-element (= *Unha tejo dhatu*) is in excess:---and such process that is, arising of following continuum of matter which is not similar to preceding continuum of matters is known as the nature of changing (= *Ruppana sabhava lakkhana*).

Essence ----- *Annamannam sampayogabhavato rupam vikiratiti vikiranrasam. evanca katva pisiyamana tanduladayo vikiranti cunni bhavantiti.*
(Mulati-2-90.)

There is no character of association = no associated phenomena (= *Sampayoga lakkhana, Sampayutta sabhava*) among each and individual matters. Due to lack of Character of association, the materiality disperses haphazardly. Unlike the mentalities which are connected and associated among each others, the materialities disperse in haphazard way. So, the Materiality has (Function) Essence of not being associated and being dispersed in haphazard way (= *Vikirana rasa*). Due to this nature of haphazard dispersion, when the rice, wheat grains etc etc-- are crushed and ground so as to make powder, these are dispersed haphazardly into very small pieces, powder and finally damaged as flour.

(Mulati-2-90.)

Perception ----- *Namassa kadaci kusaladibhavoca atthiti tato visesanattham " Avyakata paccupatthana " nti aha. " Acetana avyakata " ti ettha viya anarammanata va avyakatata va avyakatata datthabba.*

(Mulati-2-91.)

" Anarammanata avyakatata " ti idam avyakatasseva anarammanatta avyaka sambandhini anarammanatati katva vuttam. (Anuti-2-95.)

Anarammana pariyaye vettha avyakata Saddo. (Madhu)

According to " Through Consciousness (Rebirth) are conditioned Corporeality and Mentality " (= *Vinna paccaya nama-rupam*), the Mentality is sometimes associated with Wholesome and Unwholesome deeds. (Based on the analysis with *Abhidhammahajaniya-* Way). So as to specify from the nature of Mentality having Wholesome or Unwholesome conditions; the Commentary teacher explained that " these (Corporealities) are perceived in the Insight Knowledge of a meditator who is discerning the Corporeality as " Neither Wholesome nor Unwholesome phenomena (*Avyakata paccupatthana*) " .

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Next ----- " *Acetana avyakata* " = There is no associated Volition, it does not take up the Sense-object ---- According to this *Pali*-phrase, note that " Not taking up the Sense-object is the nature of Indetermination (= *Avyakata*). The Original Subcommentary teacher bearing in his mind that the Indeterminate phenomenon (= *Avyakata dhamma*) has no function to take up the Sense, so he explained, the occurrence in association with Indeterminate phenomenon means the nature of " not taking up the Sense-object (= *Anarammana*). In this case, the word " *Avyakata* " (= Indeterminate) is the synonym (= *Pariyaya*) of the word " *Anarammana* " (= Not taking up the Sense-object).
(Mulati-2-90-91. Anuti-2-95. Madhu.)

Remark ----- As explained in the first method of discerning the Dependent Origination, the discernment of the Consciousness-Mentality-Corporeality (*Vinnana, Nama-rupa*) is very wide. So, try to discern at least Consciousness of Rebirth and-

Mentality and Corporeality of Rebirth (= *Patisandhi vinnana, Patisandhi nama rupa*) mainly. It is better if you are able to discern all Resultant Consciousnesses and Resultant Mentalities and Corporealities (= *Vipaka vinnana, Vipaka nama rupa*) in all (6) lines of classification.

5. Bases (of Mental Activity)
(*Salayatana*)

1. *Ayanana lakkhanam salayatana*,
2. *Dassnandi rasam*,
3. *Vatthu dvarabhava paccupatthanam*,
4. *Narupa padatthanam*.

(Abhi-ttha-2-129. Visuddhi-2-159.)

1. Striking = The nature of Exertion ----- Character,
Next --- The nature of elaborating the Consciousness and Mental Concomitants which are known as Entrance (= *Aya*) or incoming nature ----- Character
2. Seeing (Hearing, Smelling, Tasting, Touching, Knowing) ---- (Function) Essence,
3. The nature of being as dependable bases, entrance and exit doors for appropriate Five-Consciousness elements, Mind elements and Mind Consciousness elements.
(= *Pananca vinnana dhatu, Mano dhatu, Mano vinnana dhatu*) ----- Perception,
4. Mentality and Corporeality ----- Proximate cause.

Dassana ----- Seeing = in this case, seeing the Sense-object (ie:- taking " Seeing " as example means taking up of the appropriate Sense-object. (Mahati-2-254.)

In above, all the (6) Bases (= *Ayatana*) are collectively described. So, these are seperately discerned as follow:-----

Eye = Visual Organ = Eye-Base
(*Cakkhayatana*)

1. The nature which is suitable to be struck by Sense-object of sight ----- Chracter,
Next ---- The nature which amplify and elaborate the Consciousness, Mental concomitants of Thought process of Eye-door, and Thought process of Mind-door which are collectively known as Entrance = In coming nature (= *Aya*). ----- Character,
2. Seeing the Sense of sight = Taking up the Sense of Sight ----- (Function) Essence,
3. Dependable Base matter of Eye-consciousness; the Door (= *Dvara*) acting as Entrance and exit of the Eye-consciousness ----- Perception,
4. Mentality + Corporeality ----- Proximate cause.

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Ear = Auditory organ = Ear-Base
(*Sotayatana*)

1. The nature which is suitable to be struck by Sense-object of Sound ----- Character,

Next --- The nature which amplify and elaborate the Consciousness, Mental concomitants of Ear-door thought process and Mind door thought process, known collectively as

- Entrance = In-coming nature ----- Character,
2. Hearing the Sense of sound = Taking up the Sense of sound
----- (Function) Essence,
3. Dependable Base-matter of Ear-consciousness, acting as the (Ear) door
----- Perception,
4. Mentality + Corporeality ----- Proximate cause.

Nose = Olfactory organ = Nose-Base

(*Ghanayatana*)

1. The nature which is suitable to be struck by Sense of Smell ----- Character,
Next --- The nature which amplify and elaborate the Consciousness, Mental
concomitants of the Nose-door thought process and Mind-door thought process all
collectively
known as Entrance = In coming nature. ----- Character,
2. Smelling the Sense of odour = Taking up the Sense of Smell
----- (Function) Essence,
3. Dependable Base-matter of Nose-Consciousness, acting as the (Nose) Door
----- Proximate cause.

Tongue = Gustatory Organ = Tongue Base

(*Jivhayatana*)

1. The nature which is suitable to be struck by Sense of Taste ----- Character,
Next ---- The nature which amplify and elaborate the Consciousness, Mental
concomitants of Thought process of Tongue Door, and Mind-door thought process, all
are collectively known as Entrance = In coming nature ----- Character,
2. Tasting the Sense of Taste = Taking up the Sense of taste
----- (Function) Essence,
3. Dependable Base matter of Tongue Consciousness, acting as (Tongue) Door
----- Perception,
4. Mentality + Corporeality ----- Proximate cause.

Body = Tactile Organ = Body Base

(*Kayayatana*)

1. The nature which is suitable to be struck by Sense of Touch ----- Character,
Next --- The nature which amplify and elaborate the Consciousness, Mental
concomitants of Body-Door Thought process, and Mind Door thought process,
collectively known as Entrance = In coming nature ----- Character,
2. Knowing the Sense of Touch = Taking up the Sense of Touch -(Function) Essence,
3. Dependable Base matter of Body-consciousness, acting as (Body) Door
----- Perception,
4. Mentality + Corporeality ----- Proximate cause.

Mind = Consciousness = Mind-Base

(*Manayatana*)

1. The nature, suitable to be struck by Sense-object of Mind ----- Character,

Next ----- The nature which amplify and elaborate the Consciousness and, Mental concomitants of the Mind-door thought process ----- Character,

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2. Knowing the Sense-object of Mind = Taking up the Sense object of Mind
----- (Function) Essence,
3. The nature of being the Door for the Mind-consciousness ----- Perception,
4. Mentality + Corporeality ----- Proximate cause.

Character (= Lakkhana) ----- Ayanana Lakkhananti ghatana Lakkhanam, ayanam tanana Lakkhanam va. (Mulati-2-95.)

Ayananam, ghatananti ca tamtam dvarika dhamma-ppavattana meva datthabbam. (Anuti-2-95.)

The nature of causative factor for Eye-consciousness is also known as Seeing-Function (= *Dassana kicca*). The Visual organ = Eye transparent element = Eye-base = Eye-door (= *Cakkhayatana, Cakkhupasada, Cakkhu vatthu, Cakkhu dvara*) is the dependable nature of Eye consciousness (which sees the Sense-object of sight) and associated mentalities. The effect of seeing Sense object of sight by Eye consciousness (ie:- Seeing function = *Dassana kicca*), is expressed on the Visual organ (= *Cakkhayatana*) which is metaphorically expressed as having Seeing function. Such kind of expression is known as " *Karanupacara* " in *Pali* -text (ie:- the Effect is expressed with the cause). Note in similar way in Auditory organ etc etc.

The arising Consciousness and Mental concomitants in respective occasions are known as " Incoming = Entrance nature " (= *Aya*). The phenomena which amplify and elaborate the Consciousness and Mental concomitants known as " *Aya* " = Incoming nature are termed " *Ayatana* " = Bases or Sources. But in " *Madhu* " -scripture, it is stated as -----

" *Ayanam sukha dukkhanam, samsara dukkhanam va* " ---. According to this scripture, the Pleasures and the Sufferings (= *Sukha, Dukkha*) or the Sufferings of Unending cycle of rebirths (= *Samsara dukkha*) are termed " *Aya* " (= Entrance = Incoming nature). So, note that the nature which amplify or elaborate the Pleasures, Sufferings or the Sufferings of unending cycle of rebirths are known as " *Ayatana* " (= Bases or Sources).

Note that, the occurrence of Consciousness and Mental concomitants at various Doors (= *Dvara*) like Eye-door etc etc -- = the occurrence of various cognizable phenomena are known as " *Ayatana* " (= Bases = Sources = Sphere of perception) or Combination of cognizable phenomena (= *Ghatana*) (Anuti-2-95.)

Vatthuggahanancettha cakkhadi pancaka pekkham. (Mahati-2-254.) In this description of Perception (= *Paccupatthana*) of Bases (of Mental Activity) (= *Salayatana*) --- the Commentary mentions as " *Vatthudvara paccupatthanam* ". So, in this instance, note that the Base matter (= *Vatthu*) is meant for (5) kinds of Base matter from Eye-base to Body-base. For the Door (= *Dvara*), it is meant for all (6) kinds of Bases or Sources (= *Ayatana*).

6. Sense-Impression = Contact
(*Phassa*)

1. *Phusana lakkhano phasso,*
2. *Sanghattanaraso,*
3. *Sangati paccupatthano,*
4. *Salayatana padatthano.*

(Abhi-ttha-2-129. Visuddhi-2-159.)

1. The nature of contact with Sense-object ----- Character,
= The nature arises by contact with Sense-object ----- Character,
2. Rubbing and coming close contact with Sense-object = Striking with Sense-object
----- (Function) Essence,
3. The nature which arises by combination of three phenomena like Base matter +
Sense
object + Consciousness ----- Perception,
4. Bases (of Mental Activity) ----- Proximate cause.

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The above explanation of Character, Essence etc etc-- is over-all explanation of all (6) kinds of Sense-Impression (= *Phassa*) like Eye Sense-Impression (= *Cakkhu samphassa*) etc etc-. If a meditator discern practically, he should discern each and every Sense-Impressions as Eye Sense-Impression (= *Cakkhu samphassa*) etc etc -- separately. It is because, all (6) kinds of Sense-Impression can not occur simultaneously in a single Mind-moment (= *Cittakkhana*). So, the method of separate discernment will be mentioned further.

Eye Sense-Impression = Eye Sense- Contact = Visual Impression
(*Cakkhu samphassa*)

1. The nature of contact with Sense-object of Sight (= Visible object) = The nature
arises by contact with Sense object of sight ----- Character,
2. Rubbing and coming close contact with Sense object of Sight = Striking with sense
of sight ----- (Function) Essence,
3. The nature which arises by combination of three phenomena like Eye-base matter
+ Sense of Sight + Eye consciousness ----- Perception,
4. Visual organ = Eye base ----- Proximate cause.

Ear Sense-Impression = Ear-Sense Contact = Auditory Impression
(*Sota samphassa*)

1. The nature of contact with Sense-object of Sound (= Audible object) = The nature
arises by contact with sense of Sound ----- Character,
2. Rubbing and coming close contact with Sense of Sound = Striking with Sense of
Sound
----- (Function) Essence,
3. The nature which arises by combination of three phenomena like Ear base matter +
Sense of Sound + Ear consciousness ----- Perception,
4. Auditory organ = Ear base ----- Proximate cause.

**Nose Sense-Impression = Nose-Sense Contact = Impression of Smelling
(Ghanasamphassa)**

1. The nature of contact with Sense of Smell (= Olfactory object) = The nature arises by contact with Sense of Smell ----- Character,
2. Rubbing and coming close contact with Sense of Smell = Striking with Sense of Smell ----- (Function) Essence,
3. The nature arise by combination of three phenomena like Nose-base matter + Sense of Smell + Nose-consciousness ----- Perception,
4. Olfactory organ (= Nose base) ----- Proximate cause.

**Tongue Sense-Impression = Tongue Sense Contact = Impression of Tasting
(Jivha samphassa)**

1. The nature of contact with Sense of taste (= Gustatory object) = The nature arises by contact with Sense of taste ----- Character,
2. Rubbing and coming close contact with Sense of taste = Striking with Sense of taste ----- (Function) Essence,
3. The nature which arises by combination of three phenomena like Tongue-base matter + Sense of taste + Tongue consciousness ----- Perception,
4. Gustatory organ (= Tongue base) ----- Proximate cause.

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**Body Sense-Impression = Body Sense Contact = Tactile Impression
(Kaya samphassa)**

1. The nature of contact with Sense of touch (= Tactile object) = The nature arises by contact with Sense of touch ----- Character,
2. Rubbing and coming close contact with Sense of touch = Striking with sense of touch ----- (Function) Essence,
3. The nature which arises by combination of three phenomena like Body base matter + tactile object + Body consciousness ----- Perception,
4. Body base = Tactile organ ----- Proximate cause.

**Mental Impression = Mind sense Contact = Mind Impression
(Mano samphassa)**

1. The nature of contact with Sense of Mind (= Mind object) = The nature arises by contact with Mind object ----- Character,
2. Rubbing and coming close contact with Mind object = Striking with Mind object ----- (Function) Essence,
3. The nature which arises by combination of three phenomena like Mind door + Mind-object + Mind-consciousness ----- Perception,
4. Mind-base (= Consciousness) ----- Proximate cause.

Remark ----- The account of Mental Impression is very wide. Except (5) kinds of Sense-Impression = Contact (= *Phassa*) like Eye Sense-Impression (= *Cakkhu samphassa*) etc, which are associated Five-door Consciousness (= *Panca vinnana*), all

the remaining Sense-Impression which are associated with all Consciousness of the Thought processes, and Consciousness not connected with Thought process, are Mental Impressions (= *Mano samphassa*). These take up all (6) kinds of respective Sense-object. In above, the Mental-Impression (= *Mano samphassa*) which arises by taking up the Sense-object of Mind = Mind object only is described as an example. So, discern Rebirth Mental Impression (= *Patisandhi mano samphassa*) in favour. It is better, if the remaining Contacts (= *Phassa*) are also discerned. But according to the Method of " *Suttanta bhajaniya* ", this Impression = Contact (= *Phassa*) is included in the Resultant Inexorable Circle (= *Vipaka vatta*) only. So, discern the Resultant Mental Impression (= *Vipaka mano samphassa*) in favour, if you want to do so.

7. Feeling (*Vedana*)

1. *Anubhavana lakkhana vedana*,
2. *Vissyarasa samobhaga rasa*,
3. *Sukha dukkha paccupatthana*,
4. *Phassa padatthana*.

(Abhi-ttha-2-129. Visuddhi-2-159)

1. The nature which feels the taste of Sense-object ----- Character,
2. Consumption of the taste of the Sense-object ----- (Function) Essence,
3. The nature of pleasure, the nature of suffering ----- Perception,
4. Sense-Impression = Contact ----- Proximate cause.

Perception ----- *Akusala vipakupekkhaya anitthabhavato dukkhana itaraya caitthabhavato sukhena sangahitatta " **Sukha-dukkha paccupatthana** " ti aha.*

(Mulati-2-91.)

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Since, the Rootless Resultant Unwholesome Indifferent Mental Feeling (= *Ahetuka-akusala-vipaka upekkha vedana*) has the undesirable nature (= *Anittha*) it is collectively counted in Disagreeable (Bodily) Feeling (= *Dukkha vedana*) and the Resultant Wholesome Indifferent Mental Feeling (= *Kusala vipaka upekkha vedana*) has the Desirable nature (= *Ittha*), it is counted in the Agreeable (Bodily) Feeling (= *Sukha vedana*). So, only the (2) kinds of Feeling ie:- Agreeable and Disagreeable are mentioned. (Mulati-2-91.) If you want to discern the Feelings in (6) varieties; method of meditation is as follow: -----

Feeling of Visual Impression (*Cakkhu samphassaja vedana*)

1. Sense of Sight = the nature of feeling the taste of Sense object of Sight ----- Character,
2. Consumption of the taste of the Sense object of sight ----- (Function) Essence,
3. The nature of pleasure (The Feeling associated with Resultant Wholesome Eye consciousness). The nature of suffering (The Feeling associated with Resultant

Unwholesome Eye consciousness) ----- Perception,
 4. Visual Impression ----- Proximate cause.
 [**Remark** ---- In Feeling of Visual Impression, you can discern the Resultant wholesome and Unwholesome Feelings which are associated with Mind moments (= *Cittakkhana*) of Eye-door and Mind Door Thought process which are taking up the Sense object of Sight. In case of other Feeling of Auditory Impression (= *Sota samphassaja vedana*) etc etc; similar discernment may be applied.]

Feeling of Auditory Impression
 (*Sota samphassaja vedana*)

1. Sense of Sound = the nature of feeling the taste of Sense object of Sound ----- Character,
 2. Consumption of the taste of the Sense object of Sound ----- (Function) Essence,
 3. The nature of pleasure (The Feeling associated with the Resultant Wholesome Ear Consciousness). The nature of suffering (The Feeling associated with Resultant Unwholesome Ear consciousness) ----- Perception,
 4. Auditory Impression. ----- Proximate cause.

Feeling of Olfactory Impression
 (*Sota samphassaja vedana*)

1. Sense of Smell = the nature of feeling of the taste of Sense of Smell ---- Character,
 2. Consumption of the taste of the Sense object of Smell ----- (Function) Essence,
 3. The nature of pleasure (The Feeling associated with Resultant Wholesome Nose Consciousness) The nature of suffering (The Feeling associated with Resultant Unwholesome Nose Consciousness) ----- Perception,
 4. Olfactory Impression. ----- Proximate cause.

Feeling of Gustatory Impression
 (*Jivha samphassaja vedana*)

1. Sense of Taste = the nature of feeling the taste of Sense object of taste -- Character,
 2. Consumption of the taste of the Sense object of Taste ----- (Function) Essence,
 3. The nature of pleasure (The Feeling associated with Resultant Wholesome Tongue Consciousness) The nature of Suffering (The Feeling associated with Resultant Unwholesome Tongue Consciousness) ----- Perception,
 4. Gustatory Impression ----- Proximate cause.

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Feeling of Tactile Impression
 (*Kaya samphassaja vedana*)

1. Sense of Touch = the nature of feeling the taste of Sense object of Touch ----- Character,
 2. Consumption of the taste of the Sense object of Touch ----- (Function) Essence,
 3. The nature of pleasure (The Feeling associated with Resultant Wholesome Body Consciousness)

The nature of Suffering (The Feeling associated with Resultant Unwholesome Body Consciousness) ----- Perception,
 4. Tactile impression ----- Proximate cause.

**Feeling of Mind Impression
 (*Mano samphassaja vedana*)**

1. Sense object of Mind = the nature of Feeling the taste of Sense object of Mind ----- Character,
 2. Consumption of the taste of the Sense object of Mind ----- (Function) Essence,
 3. The nature of pleasure (The Feeling of associated with Resultant Wholesome Mind-consciousness) The nature of suffering (The Feeling associated with Resultant Unwholesome Mind-consciousness) ----- Perception,
 4. Mind Impression ----- Proximate cause.
 [**Remark** ---- According to the method of " *Suttanta bhajaniya* ", all kinds of Feeling are Resultant Feelings. (= *Vipaka vedana*). So, it is better to discern all types of respective Resultant Feelings which take up the appropriate (6) kinds of Sense-Objects.]

**8. Craving
 (*Tanha*)**

1. *Hetu lakkhana tanha*,
2. *Abhinandana rasa*,
3. *Atitti bhava paccupattnana*,
4. *Vedana padatthana*.

(*Abhi-ttha-2-129. Visuddhi-2-159.*)

1. The nature of being the root of Suffering ----- Character,
 2. Great affection for various Sense-objects and various Existences - (Function) Essence,
 3. The nature of discontent with various Sense-objects and various Existences by Consciousness (or) a person ----- Perception.
 4. Feeling (= *Vedana*) ----- Proximate cause.

Dukkha samudayatta hetu lakkhana tanha. " Tatratatra bhinandini " ti vacanato abhi-nandarasa. Cittassa, puggalassa va rupadisū atittabhavo hutva gayhatiti atittabhava paccupatthana. (*Mulati-2-91.*)

The Craving which is known as the Truth of Origin of Suffering (= *Samudaya Sacca*) is the root condition of the Five Groups of Clinging (= *Upadanakkhandha*) which are known as the Truth of Suffering (= *Dukkha sacca*). Since it has the nature of the Truth of Origin of Suffering that causes Suffering (= *Dukkha*), the Craving (= *Tanha*) is said to have the Character of Origin of Suffering (= *Hetulakkhana*). To that Craving, the Buddha mentions in the Discourse of " Turning of the Wheel of Law " (= *Dhammacakka Sutta*) etc, as the nature of great affection for various Sense-objects = various Existences ----- *Tatra tatrābhinandini* ---, that Craving (= *Tanha*) has the (Function) Essence of great affection for various Senses and Existences. Since it arises as a nature of discontent and unsatisfaction in taking up of various Senses like Sense object of sight etc by the Consciousness or by a person, that Craving can be perceived by the Insight knowledge (= *Vipassananana*) ----- so that it is perceived in the

Knowledge of Meditator as the phenomena of discontent and unsatisfaction for various senses and existences by the Consciousness or by a person = *Atittibhava paccupatthana*. That Craving also is of (6) types, so you can discern the (6) types separately if you want to do so; as follow: -----

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**Craving of Visual Object
(*Rupa tanha*)**

1. The nature of being root of Suffering ----- Character,
2. Great affection for Sense object of sight ----- (Function) Essence,
3. The nature of discontent and unsatisfaction with Sense object of Sight by the Consciousness or a person ----- Perception,
4. Feeling of Visual Impression = Through Visual Impression is conditioned Feeling (= *Cakkhu samphassa paccaya vedana*) ----- Proximate cause.

**Craving of Auditory object
(*Sadda tanha*)**

1. The nature of being root for Suffering ----- Character,
2. Great affection for Sense object of Sound ----- (Function) Essence,
3. The nature of discontent and unsatisfaction with sense object of Sound by the Consciousness (or) by a person ----- Perception,
4. Feeling of Auditory Impression = Through Auditory Impression is conditioned Feeling (= *Sota samphassa paccaya vedana*) ----- Proximate cause.

**Craving of Olfactory Object
(*Gandha tanha*)**

1. The nature of being root of suffering ----- Character,
2. Great affection for Sense-object of Smell ----- (Function) Essence,
3. The nature of discontent and unsatisfaction with Sense-object of Smell by the Consciousness (or) a person ----- Perception,
4. Feeling of Olfactory Impression = Through Olfactory Impression is conditioned Feeling (= *Ghana samphassa paccaya vedana*) ----- Proximate cause.

**Craving of Gustatory Object
(*Rasa tanha*)**

1. The nature of being root of suffering ----- Character,
2. Great affection for Sense-object of Taste ----- (Function) Essence,
3. The nature of discontent and unsatisfaction with Sense of Taste by the Consciousness (or) a person ----- Perception,
4. Feeling of Gustatory Impression = Through Gustatory Impression is conditioned Feeling (= *Jivha samphassa paccaya vedana*) ----- Proximate cause.

**Craving of Tactile object
(*Photthabba tanha*)**

1. The nature of being root of Suffering ----- Character,

2. Great affection for Sense-object of Touch ----- (Function) Essence,
3. The nature of discontent and unsatisfaction with the Sense of Touch by the Consciousness (or) a person ----- Perception,
4. Feeling of Tactile Impression = Through Tactile Impression is conditioned Feeling (= *Kaya samphassa paccaya vedana*) ----- Proximate cause.

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**Craving of Mind Object Base
(*Dhamma tanha*)**

1. The nature of being root of suffering ----- Character,
2. Great affection for Sense-object of Mind Base ----- (Function) Essence,
3. The nature of discontent and unsatisfaction with Sense-object of Mind by the Consciousness (or) a person ----- Perception,
4. Feeling of Mind Impression = Through Mental Impression is conditioned Feeling (= *Mano samphassa paccaya vedana*) ----- Proximate cause.

[**Remark** ----- According to the discourse in which it is stated that the (5) Present Effects are caused by (5) Past conditions and the (5) Future effects are caused by the 5) Present conditions ----- the Present Craving is causative element of Future Aggregates and the Craving which causes the Present Aggregates (= *Paccuppana tanha*) is included in the Past condition. So, note that the Present Craving is included in the section of Vicious inexorable cycle (= *Vatta katha*) which will produce Future aggregates (= *Anagata khandha*) and the Past Craving is included in the Section of Vicious inexorable cycle which will produce Present Aggregates. Don't forget that, when you are discerning the Present Craving, it is included in the causative element of Future Aggregates. So, it is important to be able to relate the cause and effect of the Craving and respective associated causes and effects.]

**9. Clinging = Obsession
(*Upadana*)**

1. *Gahana lakkhanam upadanam,*
2. *Amuncana rasam,*
3. *Tanha dalhatta ditthi paccupatthanam,*
4. *Tanha padatthanam.*

(*Abhi-ttha-2-129. Visuddhi-2-160.*)

1. Intense obsession with Sense object = the nature of firm attachment to the Sense object ----- Character,
2. The nature of not releasing the Sense-object (due to the power of wrong attention in taking up the sense, led by the Craving and Wrong view) ----- (Function) Essence,
3. (a) The firm nature of Craving (for Sensuous Clinging = *Kamupadana*)
(b) Wrong View (= *Ditthi*) = The nature of Wrong concept (for the remaining 3 kinds of Clinging.) ----- Perception,
4. Craving (= *Tanha*) ----- Proximate cause.

Four Types of Clinging

1. **Sensuous Clinging** (= *Kamupadana*) ----- The nature of intense Obsession and Firm

attachment to the (5) types of Sense-objects known as sensual pleasures in various spheres and existences,

2. Clinging to Views (= *Ditthupadana*) ----- The nature of intense Obsession and firm attachment to various Wrong Views, apart from the Clinging to Personality-Belief (= *Attavadupadana*) and Clinging to mere Rules and Ritual (= *Silabbatupadana*)

3. Clinging to mere Rules and Ritual (= *Silabbatupadana*) ----- Intense Obsession, Firm attachment and belief that one may reach purification from defilements and liberation from the endless rounds of rebirths by following the manner and behaving like a certain animal (eg:- cattles, dogs etc etc-) as a religious duty for ascetics which is wrong practice (= *Vata*).

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4. Clinging to Personality-Belief (= *Attavadupadana*) ----- The nature of intense Obsession and Firm attachment to the " Personality- belief " = " Ego- belief "(= *Attavada*) which consists of (a) Ultimate creator with supernatural power (= *Parama atta*) and

(b) Created Life (= *Jiva atta*).

Thus, the Clinging consists of (4) types. The meditator has to discern the Clinging which has arisen or still arising or will arise in his own Corporeality and Mental continuum. Sort out in which Clinging among the (4) types of Clinging, the Clinging of (5) kinds of Past Conditions is included and discern it. Again, among the Present (5) Conditions, especially when one prays for good effect in future life by performing good deeds, sort out which kinds of Clinging has arisen and discern it. If you meditator have second future Life et etc -- sort out the Clinging which will arise in the first future life etc, and discern it.

Perception ----- *Tanha dalhattam hutva kamupadanam, sesani ditthi hutva upatthapantiti tanha dalhatta ditthipaccupatthana.* (Mulati-2-91.)

If a meditator is discerning the Sensuous Clinging (= *Kamupadana*) with Insight-Knowledge, it is perceived in the knowledge as firm Craving (= *Tanha*). If all or one of the remaining Clingings (= *Upadana*) are discerned with Insight Knowledge, these are perceived in the Knowledge of meditator as Wrong View (= *Miccha ditthi*). (Mulati-2-91.)

10. Process of Existence

(*Bhava*)

1. *Kamma kammaphala lakkhano bhavo,*
2. *Bhavana bhavanoraso,*
3. *Kusala kusala vyakata paccupatthano,*
4. *Upadana padatthano.*

(Abhi-ttha-2-129. Visuddhi-2-160.)

Kammupa patti bhava vasena bhavassa lakkhanadayo yojjetabba.

(Mulati-2-91.)

Remark ----- According to above Commentaries, the Process of Existence (= *Bhava*) consists of (1) Actional-process (= *Kamma bhava*), and (2) Action-produced

Rebirth = Regenerating Process (= *Upapatti bhava*). So these are collectively mentioned. So, for less intelligent persons, further explanations for separate methods of discernment will be given, so as to get clear understanding of the method.

(A) Actional Process
(*Kamma bhava*)

1. *Kamma lakkhano kammabhavo,*
2. *Bhavana raso,*
3. *Kusala kusala paccupatthano,*
4. *Upadana padatthano.*

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1. The nature of Action = The nature of being as Action (= *Kamma*) ----- Character,
2. The nature which can give rise to Action produced rebirth = Regenerating Process
----- (Function) Essence,
3. Wholesome and Unwholesome Phenomena ----- Perception,
4. Clinging ----- Proximate cause.

(B) Regenerating Process
(*Upapatti bhava*)

1. *Kammaphala lakkhano upapattibhavo,*
2. *Bhavana raso,*
3. *Avyakata paccupatthano,*
4. *Upadana padatthano,*

(Abhi-ttha-2-129. Visuddhi-2-160.)

1. The Effect of Action = The nature of being as resultant effect of Action
----- Character,
2. Process produced by Action ----- (Function) Essence,
3. The nature of being a Mere Indeterminate Result (= *Vipaka avyakata*) which is
neither determined as Wholesome nor Unwholesome nature
----- - Perception,
4. Clinging ----- Proximate cause.

Be Careful About the Method of Meditation

The process and course of Rounds of rebirth is very long and the end of which is inconceivable. Sometimes, a person is born in the Happy Course of existence (= *Sugati bhava*) due to the result of Wholesome action and, sometimes a person may be born in Woeful Course of Existence (= *Duggati bhava*) as a result of Unwholesome action. So, there had been occurrence of Wholesome Resultant Regenerating Process (= *Kusala vipaka upapatti bhava*) due to Wholesome Actional Process (= *Kusala kamma bhava*), or occurrence of Unwholesome Resultant Regenerating Process (= *Akusala vipaka upapatti bhava*) due to Unwholesome Actional Process (= *Akusala kamma bhava*), respectively. Similar occurrence will also be in the Future, if the

Rounds of Rebirth is not finally at an end. So, you noble meditator should discern the past, present or future process accordingly in your course of Rounds of Rebirth.

11. Rebirth (*Jati*)

1. *Tattha tattha bhava pathama bhinibbatti lakkhana jati,*
2. *Niyyatana rasa,*
3. *Atita bhavato idha ummujjana paccupatthana,*
Phalavasana dukkhavicittata paccupatthana va,
4. (*Kammabhava padatthana*).

(Abhi-ttha-2-90. Visuddhi-2-130.)

1. The nature of first and foremost newly formed Aggregate-continuum which is defined as an Existence in various Lives = Earliest distinct regeneration ---- Character,

2. (The nature which is somewhat like giving that first and foremost newly formed Aggregate Continuum (= *Khandha*), to the victim of vicious inexorable cycle (= *Vatta sattva*) or carrying that Aggregate-continuum to that victim

----- (Function) Essence,

3. The nature that distinctly features the Aggregate-continuum in the Present existence which occurs without interstices from the Past existence = the nature which causes arising of such Aggregate-continuum ----- Perception,

Next ----- The resulted miraculous effect caused by groups of sufferings

----- (Fruition) Perception,

4. Actional Process (= *Kamma bhava*)

----- Proximate cause.

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Character ----- The Aggregates which are the first and foremost Aggregate-continuum in a particular Life or defined as particular Existence are known as Aggregates of Rebirth (= *Patisandhe khandha*). So, the Commentary teacher stated that the Rebirth (= *Jati*) has the nature of first new arising = Distinct foremost generation (= *Pathamabhinibbatti lakkhana*). (Mulati-2-61.)

Essence ----- It is somewhat like that the Rebirth is giving the Aggregate-continuum to the victim of vicious inexorable cycle (= *Vatta sattva*), and so it is said to have the Function of offering (= *Niyyata rasa*). (Mulati-2-61.)

Perception ----- When the Rebirth phenomenon is discerned with the Insight knowledge of a meditator, it is perceived in the Knowledge as the nature which features the generation of the Aggregate-Continuum of Corporeality and Mentality of Present existence from the previous Past Existence. So, it is perceived in the knowledge of a meditator as the nature of featuring the Aggregates-continuum (= *Ummujjana paccupatthana*). That is the Taken-up perception (= *Upatthana kara*). Again, it is perceived in the knowledge of meditator as the nature which gives distinct generation of Aggregate-continuum. So, it is the Taken-up perception again.

The arising of miraculous groups of sufferings in future due to the effect of the Rebirth (= *Jati*) is known as " Miraculous generation of Sufferings "(= *Dukkha vicittata*). It causes miraculous nature of these groups of sufferings or it specially

causes fruition of suffering which is the part of those groups of sufferings. So, it gives the effect of miraculous nature for the groups of suffering (= *Dukkhavicittata paccupatthana*).

That is the (Fruition) Perception (= *Phla paccupatthana*). According to the phrase " Through Rebirth is conditioned Suffering " (= *Jatipi dukkha*); based on the Rebirth, the various following resultant sufferings occur. (Mulati-2-62.)

Proximate cause ----- Although the Proximate cause is not definitely mentioned in the Commentaries, according to --- " Through the Process of Becoming is conditioned Rebirth " (= *Bhava paccaya jati*) ----- the process of Becoming is the Proximate cause of Rebirth. Again, according to explanations given in the previous sections of Dependent Origination like: -----

Bhavoti panettha kammabhavova adhippeto.

(Abhi-ttha-2-178.)

----- there are two kinds of Process of Becoming (= *Bhava*) known as the Actional-Process (= *Kamma bhava*) and the Rebirth-Process (= *Upapatti-bhava*). In the phrase-- " Through Clinging is conditioned the Process of Becoming " (= *Upadana paccaya bhavo*); the Process of Becoming (= *Bhava*) is both kinds of Actional-process and the Rebirth-process. But in the phrase-- " Through the Process of Becoming is conditioned Rebirth " (= *Bhava-paccaya jati*), the Process of Becoming (= *Bhava*) is the Actional-process (= *Kamma bhava*). So, in this scripture, the Actional-Process is stated as the Proximate cause of the Rebirth.

12. Old Age = Ageing (*Jara*)

1. *Khandha paripaka lakkhana jara*,
2. *Maranupanayana rasa*,
3. *Yobbannavinasa paccupatthana*,
4. (*Jati padatthana*)

(Abhi- ttha-2-94. Visuddhi-2-132.)

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1. The decaying and withered nature of the aggregates (= *Khandha*) included in a life
----- Character,
2. Taking towards dissolution = taking towards death (= *Marana*)
----- (Function) Essence,
3. The nature which spoils the young age = The nature which causes the dissolution of youth
----- Perception,
4. (Rebirth = *Jati*) -----Proximate cause.

Proximate cause ----- Proximate cause is not mentioned in the Commentaries.

According to the phrase-- " Through Rebirth are conditioned Old Age and Death " (= *Jati paccaya jara maranam*)-the Rebirth (= *Jati*) is described as Proximate cause for the Ageing in this scripture. In discerning this Rebirth, Ageing and coming Death, you can meditate in both " Conventional Truth field " and " Ultimate Truth field " (= *Samuti sacca, Paramattha Sacca*). You can also discern the Senses of Generation, Static Phase and Passing away of the Ultimate Corporealities and

Ultimate Mentalities (= *Rupa paramattha, Nama paramattha*), exist in the Group of Corporeality or Group of Mentality (= *Rupa kalapa, Nama kalapa*). These are the Rebirth, Ageing and Death of the " Ultimate Truth field ". The Sense of Conception (= *Patisandhi*), Ageing (= *Jara*) and Death (= *Marana*) of a living being in a single life can also be discerned. This is the discernment of Rebirth, Ageing and Death in the " Ultimate Truth field ".

When a person is coming of age, his old and infirm corporeal form or body (= *Attabhava*) is not able to carry his own body and duties; like a decaying cart which can't carry the loads. His body-parts, hands and feet become flaccid. The eyes are blurred. The ears getting deafer. The nose can't smell. The tongue can't take up taste. Tactile sense of the body becomes dull. The youthful age is gradually decaying. The strength are decreasing. The memory, with coming of age is fainting. All the learnt Knowledges are forgotten. Unlike past times, he is lack of effort and diligence. A person previously intelligent becomes less intelligent. In the ordinary the old noble persons and old Noble Holy Individuals (= *Ariya puggala*) who have already attained (5) groups of Power or Sternghth known as Faith, Energy, Mindfulness, Concentration and Wisdom = Insight wisdom (= *Saddha, Viriya, Sati, Samadhi, Panna*), these (5) groups of Power never decrease. On the contrary, these are increasing all the time and becoming more and more mature. So, all the noble persons who afraid of the dangers of Ageing, Illness, Dying and Rebirth in the Lower Worlds (= *Apaya*) should try to obtain these (5) groups of Power (= *Bala, Indre*) and strengthen these before death. It is very dangerous to die with Death of Delusion (= *Sammoha marana*) in old age after behaving as a youthful one ie:-- death in one's dotage. To that kind of person, the dangerous Rebirth in the Lower Worlds (= *Apaya*) will happily welcome.

Death (*Marana*)

1. *Cuti lakkhanam maranam,*
2. *Viyoga rasam,*
3. *Vippavasa paccupatthanam,*

(Abhi-ttha-2-95. Visuddhi-2-133.)

4. (*Jati padatthanam*).

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1. The nature of moving of Aggregates-continuum from an existence which is defined as a single life = Passing away from present existence

2. (a) Expiration from existence as Aggregates of Corporeal and Mental phenomena = to make free from such existence ----- Character,
(b) Next ---- Free from accomplished existence as Aggregates of Corporeal and Mental phenomena ----- (Function) Essence,
----- (Fulfilment) Essence,
3. The nature of Passing away from present destination (= *Gati*) = Present existence
----- Perception,
4. (Rebirth) ----- Proximate cause.

Sorrow
(Soka)

1. *Anto nijjhana lakkhano soko,*
2. *Cetaso parinijjhayana raso,*
3. *Anusocana paccupatthano.*

(Abhi-ttha-2-97. Visuddhi-2-134.)

1. The nature of burning sense inside the body ----- Character,
Next ----- The nature of anxiety in the mind ----- Character,
2. Burning and scorching in surroundings of the mind ----- (Function) Essence,
3. Repeated anxieties, worries and sorrow according to the respective losses or ruination like " loss of kin " (= *Nati vayasana*) etc etc ----- Perception,

Pāli Quotation

(Mulaṭī-2-64)

(Anuṭī-2-71)

(Mahāṭī-2-200)

The basic Ultimate truth meaning (= *Paramattha nature*) of the Sorrow (= *Soka*) is Mentally Disagreeable Feeling = Feeling of Sad-mindedness (= *Domanassa vedana*). But, the Character, Essence etc etc-of the Sorrow is expressed as above in the Commentary; because it is a special kind of Feeling of Sad-mindedness = Mentally Disagreeable Feeling.

Repeated consideration in the mind only of sorrowful things without any other thoughts is known as internal secret sorrow or internal dissensions or internal burn. (= *Anto nijjhana*). Next --- Only burning, scorching and drying of the interior of the body or mind without any thinking in a rambling way or thinking neither here nor there is known as " Secret sorrow " or " Private sorrow " (= *Anto nijjhana*). (Mulaṭī-2-64.)

1. Loss of kin (= *Nativayasana*) = Loss of parents, children and relatives, etc.
2. Loss of wealth (= *Bhoga vayasana*) = Loss of prosperities,

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3. Deterioration of health due to illness (= *Roga vayasana*),
4. Loss of probity (= *Sila vayasana*),
5. Subversion of right concepts (= *Ditthi vayasana*) -----

Among these (5) types of loss = Ruination (= *Vyasana*), if a person is in the face of one type, the nature of Sorrow (= *Soka*) appears in him. For example ---- If someone has loss of his child, the minds without Rapture and glad mindedness (= *Piti-somanassa*) will appear in that person's Mind continuum. Except about the lost child, other various rambling thoughts will not occur in his mind. Only thinking about the senses of lost child, he feels deep secret sorrow. He can't think about other matters. So, all the mentalities are dry, scorching and burning. This is the Character of the Sorrow (= *Soka*). Next---- the anxious, unpleasant feeling occurring due to taking up

the Lost Sense-Object in the character of the Sorrow. At that time the anxious burning sense occurs not only in the mind, but also in the Heart-Base Matter (= *Hadaya vatthu rupa*). It means that the natural power of Hot Fire-element (= *Unha tezo dhatu*) included in every Consciousness-produced nutritive-essence-octad groups of matter (= *Cittaja-ajatthamaka kalapa*), formed by the Sorrowful Consciousness, are excessive. So, the sorrow has the (Function) Essence of burning and scorching in the surroundings of mind. That burning sense is more excessive in intensity than the heat of the burn of the Greed and Hatred (= *Raga, Dosa*).

Perception as Repeated Anxieties Worries and Sorrow (= *Anusocana paccupatthana*) -
----- The Sorrow due to various losses like Loss of parents, children and relatives (= *Nati- vyasana*) etc etc-is known as " Repeated Anxieties, Worries and Sorrow " (= *Anusocana*). In other words various sorrow and burning feelings following various losses of attribute or probity is also known as Repeated Worries and Sorrow (= *Anusocana*). If the Sorrow occurs due to the loss of Morality (= *Sila*) etc; there is " great sorrow and anxiety following that lost Morality ". (= *Gunanugata*). And, if the Anger occurs due to the lost Morality, there is " Great sorrow and anxiety following the Anger (= *Dosanugata*) again. So, when a meditator discerns that Sorrow (= *Soka*) with Insight knowledge (= *Vipassana nana*), it is perceived as the nature of repeated anxieties and sadness according to respective Ruination like Loss of Relatives etc; in his knowledge. That is the Taken-up Perception (= *Upatthanakara paccupatthana*).

Remorse and Sorrow (= *Kukkucca-Soka*) ---- Although the Remorse and Sorrow are similar in the nature of repeated worries and sadness; (a) the sad-mindedness, which is like an ink-mark in the mind, in taking up of the sense of the evil Unwholesome deed done and good Wholesome deed neglected or not done, is the Remorse (= *Kukkucca*). (2) On the other hand, the nature of burning sense in the mind, when taking up the sense of one of the great Losses like Loss of Relative, etc is the Sorrow (= *Soka*). Note that different natures of the Remorse and Sorrow.

(Mulati-2-64. Anuti-2-71. Mahati-2-200.)

Remark ----In Commentaries; the Proximate cause (= *Padatthana*) is not mentioned from the Rebirth (= *Jati*) to Despair (= *Upayasa*). So, in this scripture also, since the Sorrow etc etc are not the inevitable consequences of the Rebirth, the Proximate causes will not be mentioned from now. But, Proximate cause is definitely there for each occasion. So, there will be so many descriptions for various kinds of Proximate causes which are not special accounts, and thus probably these are not mentioned further -----

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"*Annatarannatarena dukkha dhammana phutthassa* " According to this *Pali* phrase said by the Buddha, note that one of the Losses or Ruinations like Loss of Relatives (= *Nati vyasana*) etc is the Proximate cause. These phenomena ie :-the Undesirable Senses (= *Anittharammana*) like Loss of Relatives etc etc strike the Dependable Base-matters (= *Rupa vatthu*), = Respective Doors (= *Dvara*), there will be arising of Feeling of Sad-mindedness (= *Domanassa vedana*) like Sorrow (= *Soka*) etc etc; which are supported by associated phenomena like Contact = Sense Impression (=

Phassa). So, the associated phenomena (= *Sampayutta dhamma*) like the Base-matter = the Door, Undesirable Senses, Sense-impression (*Vatthu = Dvara, Anittharramana, Phassa*) etc etc :-are the Proximate causes.

Lamentation (*Parideva*)

1. *Lalappana lakkhano paridevo,*
2. *Gunadosa parikittana raso,*
3. *Sambhama paccupatthano.*

(Abhi-ttha-2-98. Visuddhi-2-134.)

1. Repeated expression = Weeping with great sorrow ----- Character,
2. Expression of anger and sorrow for various losses like Probity, relative etc.
----- (Function) Essence,
3. The nature of spinning round and round without stop of the mind or living being where Lamentation exists ----- (Taken up) Perception,
Next---- Giving the effect of dizziness in the mind ----- (Fruition) Perception.

Perception----- The basis of the Lamentation (= *Parideva*) also is Mentally Disagreeable Feeling (= *Domanassa vedana*). Shouting with cry is produced by the nature of spinning round and round without stop in the mind of a person where Lamentation exists; without consideration whether there is benefit or not, and whether there are persons to be ashamed or afraid. So-- the Commentary teacher mentioned that the Lamentation is perceived in the knowledge of a meditator, who is discerning with Insight Knowledge as the nature of spinning round and round without stop of the mind of a person in whom the Lamentation exists. (= *Sambhama paccupatthana*). Next---The spinning round and round without stop of the mind of a person in whom the Lamentation exists, is due to not passing away of the various Losses- eg:- Loss of Relatives (= *Nativyasana*) etc etc, which are the causes of persionce of Sorrow (= *Soka*). It is not due to fright; and the nature of spinning round and round without stop of the mind is evident from production of crying voice. So, the Commentary explained, that the Lamentation gives the effect of dizziness, giddiness and spinning round and round of the mind. The first explanation is (Taken up) Perception and the next explanation is (Fruition) Perception (= *Upatthanakara paccupatthana, Phala paccupatthana*).

Pain = Suffering (*Dukkha*)

Dukkham nama kayikam dukkham,

1. *Tam kayapilana lakkhanam,*
2. *Duppannanam domanassakarana rasam,*
3. *Kayikabadha paccupatthanam.*

(Visuddhi-2-134.)

The Feeling (= *Vedana*) which arises in the body and associated with Suffering connected Body consciousness is known as Pain = Suffering. (Select that Feeling of Suffering = *Dukkha vedana* and discern it.)

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1. The nature which keeps the physical body under torture ----- Character,
2. Giving unpleasant effects in the heart and mind of persons with low intelligence
----- (Function) Essence,
3. The painful nature which depends on the body (Physical pain) ----- Perception.

Grief

(*Domanassa*)

Domanassam nama manasam dukkham.

1. *Tam cittapilana lakkhanam,*
2. *Manovighata rasam,*
3. *Manasavyadhi paccupatthanam.*

(Visuddhi-2-135.)

The basis is Mentally Disagreeable Feeling (= *Domanassa vedana*), ie:-
Mentally painful feeling.

1. The nature which keeps the mind under torture ----- Character,
2. Torturing the mind by the power associated with Anger (= *Dosa*) = Ill-will
(= *Vyapada*) ----- (Function) Essence,
3. Sores in the heart and mind (Mental ill) ----- Perception.

This Mentally Disagreeable Feeling (= *Domanassa vedana*), since it is a state of Suffering as pain (= *Dukkha dukkhata*) and since it causes physical pain, it is also known as Suffering = Pain (= *Dukkha*). That's right-When living beings feel great sorrow, they cry with pain spreading their hairs, punch their chest with fists, they tumble down, toss and roll on the ground, they may dive from height and fall upside-down, they commit suicide using weapons and poisons; they may die with strangulation or jumping down into the fire. That is how they feel various kind of suffering.
(Visuddhi-2-139.)

Despair

(*Upayasa*)

Upayasa nama nativiyasana dihi phutthassa adhimattaceto dukkhappabhavito dosoyeva, sankharkkhandhapariyapanno eko dhammoti eko.

1. Citta paridahana lakkhano upayasa, vyasatti lakkhano,
2. Nitthunana raso,
3. Visada paccupatthano.

(Abhi-ttha-2-99. Visuddhi-2-139.)

The Hatred = Anger (= *Dosa*) which causes severe mental sufferings in living being who is facing with the Losses (eg: Loss of Relatives = *Nativiyasana*) is known as Despair (= *Upayasa*). (That is, it is not Mentally disagreeable Feeling (= *Domanassa vedana*). Some teachers who accept the " phenomenon of only one" (= *Eke*), stated that

Despair is one of the Unwholesome Mental Concomitant among (14) types of Unwholesome concomitant included in the Aggregate of Mental Formation (= *Sankharakkhandha*).
(Visuddhi-2-135.)

1. The nature of burning and scorching in surroundings of the mind ----- Character,

Next -- Abnormal attachment to various Losses like Loss of Relatives (= *Nativyasana*) ----- Character,

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2. Groaning with deep sad sound ----- (Function) Essence,
Next ----- Filled up with groaning ----- (Fulfilment) Essence,
3. The nature which draws down the body and mind into the Senses of various Losses, like Loss of Relatives etc etc, ----- (Taken up) Perception,
Next ----- It causes the Body and mind sunk into the Senses of various Losses like Loss of Relative etc etc, -----
(Fruition) Perception.

[**Remark** --- In " *Visuddhi magga* " Commentary, it is stated as *Cittaparihadana Lakkhano* = which means that nature of burning and scorching in surroundings of mind. In "*Sammohavinodani* " Commentary it is stated as *Vyasatti Lakkhano* = which means that the Despair has the nature of abnormal attachment to various Losses like Loss of relatives etc etc.].

Sorrow-Lamentation-Suffering = Pain-Grief-Despair
(*Soka, Parideva, Dukkha, Domanassa, Upayasa*)

All these Sorrow, Lamentation, Suffering, Grief and Despair are always arising in the life of a living being who is not free from the nature of Greed, Hatred and Delusion (= *Raga, Dosa, Moha*). As described above, only the worry, anxiety or sad-mindedness occurring in a person facing with one kind of Losses (= *Vyasana*) like Loss of Parents, Children, relatives etc (= *Nativyasana*) is the Sorrow (= *Soka*).

Another kind of Grief = Mentally Disagreeable Feeling (= *Domanassa*)

There is a kind of Grief (= *Domanassa*) which mimicks the Sorrow (= *Soka*). The anxieties about illness of beloved ones, not returning to home in time of beloved ones, various aspects of young children and finally worry like " Without me, they will be in trouble " etc etc are not Sorrow (= *Soka*), but these are ordinary Mentally Disagreeable Feeling = Sad-mindedness (= *Domanassa*).

When the rank, honour, prosperities, relatives etc of a person are in ruin or, one thinks, these will be ruined; there will be great sadness, dejection and grief. This kind of sadness, dejection or grief are Sad-mindedness (= *Domanassa*), which is known as Sorrow (= *Soka*). If these sufferings are not able to be kept silent in the mind, that person will have a weep with emotionally choked voice. It is known as " Lamentation " (= *Parideva*). In this instance, the Lamentation does not mean the choked voice produced by weep. It means the Anger and Mentally Disagreeable Feeling (= *Dosa, Domanassa*) which causes burning and scorching in the body severe enough to produced voice of weep. If these Sorrow and Lamentation are not relieved by proper way or right and proper doctrinal action, the burn of suffering may severe enough even to cause death.

Soka paridevanam samatikkamaya (Ma-1-70)----- According to this *Pali* phrase, mentioned in *Mahasatipatthana* Discourse, the most appropriate, blameless

and noble practices to overcome these Sorrow, Lamentaion (= *Soka, Parideva*) etc are the practices discribed in the Discourse of Unremitting Application of Mindfulness (= *Satipatthana desana*). For those, who are not successfully able to practise the methods of Unremitthing Application of Mindfulness, the practice of Future Buddha will here be described for emulation.

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About the Non-deplorable Nature (*Ananusociya Jataka*)

In one of their lives, the future Buddha and his future wife (*Yasodhara*) were son and daughter of the rich Brahmin class, each owned 80x10 millions (= *Koti*) moneys. In this story, the future Buddha pratised the vow of chastity which is the practice of a noble Brachmin (= *Komarabrahmacariya*). Since he was a noble person he disliked the state of matrimony (= *Gharavasa kicca*).

Future *Yasodhara* lady was also glorious one, reborn in the human world after her death from Realm of the highest class of beings (= *Brachma loka*). and known as "*Sammillahasini*". At the age of sixteen, she was very beautiful and graceful girl with virtuosity in the physique of a woman like a goddess. She was as pretty and admired as a pure gold statue. But -----*Tassapi kilesavasena cittam nama na uppannapubbam, accantabrahmacarini aho*si. (*Jaka-ttha-3-86*.)

The mind, produced by the power of various Defilements (= *Kilesa*) never occured in the mind-continuum of that lady. Actually she was a virtuous person of noble character, adopting a celibate lifestyle (= *Brachmacari*). Since both of them are noble persons, they always kept five precepts (= *Pancasila*) and abstained, especially from ignoble deed ie:- sexual intercourse (= *Abrahma cariya*).

With arrangement of parents of both sides, they were married. Although, they lived together in a room and slept together on a bed, they never looked each other with evil desire based on power of Defilements (= *Kilesa*). They lived seperately like two noble monks or two highest class of beings (= *Brachma*).

After their parent's death, with aggrement in between two, they donated all of their properties worthy of many millions moneys and gave away these in chariy. Then they entered the *Himavanta* forest and lived together in the forest as ascetic hermits. They lived on fruits, tubers, bulbs and roots of forest plants for a long time. After living in the forest for long time, they left the *Himavanta* forest and travelled to have brine and salt, and finally reached the park of King *Baranasi*. Then they lived together in the park.

The lady hermit was very graceful and always had cheerful face, so loved by the people. Being born in the rich family and delicate, not having good foods as before, instead, living on fruits, tubers, bulks and various offered foods; the lady hermit got dysentery and became weak. The future Buddha then took the lady hermit to a wayside public resthouse and put down to take rest. Then the future Buddha entered the town to get alms foods.

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At the time the future Buddha taking round to get alms foods in the town, the young lady hermit could not bear the disease and died before the return of future Buddha. When the people from the town saw that occasion all of them wept around the death body although they were not related to her.

When the future Buddha returned from alms round and saw that scene, he did not weep although it was a very sorrowful occasion. Instead, he got in the rest house with composure of a mature future Buddha and said :----

Bhijjana dhammam bhijjati, sabbe sankhara anicca evam gatikayeva (Jataka-ttha-3-87.) = All the phenomena, subjected to degeneration will degenerate. All the Conditioning forces and formations (= *Sankhara dhamma*) are impermanent (= *Anicca dhamma*) ie:-always pass- away after genesis. All the conditioning phenomena or forces have the nature of degeneration.

After Saying that, the future Buddha sat at the head-end of the corpse on the floor and ate up all the alms foods taken for both. Then the future Buddha washed the mouth. On seeing that, the people asked the future Buddha how the lady hermit was related to him. The Future Buddha replied that, the lady hermit was his wife before they took up the life of ascetic hermit. Then, the people asked why the future Buddha did not cry for dead lady hermit. The future Buddha replied as follow:-----

"This lady hermit who took up the life of hermit is not related to me who also take the life of hermit, since both of us keep ascetic practices and abstain from ignoble deed. (ie:- The lady was one, who served the future Buddha when both were ordinary persons. But when they were ascetic hermit they were not related to each other.). Again, this lady is now dead and passes away to future life. Why are we related now ? She, now follows to the country of Death and then why should I cry for her? After explaining that the future Buddha gave peaceful admonishment to the mourners so as to calm their burning Lamentation (= *Parideva*).

" This lady hermit is now one of the many dead persons. So, to this lady hermit who is now included in the groups of dead person in impossible to be related to me. That is why there is no distinct nature of Sorrow (= *Soka*) in my mind continuum based on this lovely dead lady *Sammillahasini*. "

" Actually there is no distinct existence of various dead person for those who are anxious about the deads. If someone is anxious about nondistinct deads, that one should also be anxious about self who is always following the country of Death. "

" O ----- People ----- the Vital principle that determines life(= *Ayusankhara*) (= The nature which denotes determination of the day on which one's life will be ended) decides the time of death of a living being not only at standing, nor at sitting, nor at lying nor at going period.

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(It means that ---- all the beings live carelessly in all the time of four ways of movement or bodily postures = *Iriya patha*-as described. But the Vital principle never forget to determine the time of death (= *Ayusankhara*) of a living being and they always decide night and day in various postures.) The age group of a person is all the time passing away even in a twinkling of an eye.

If, definitely there is decrease in the life span, the physical body also becomes defective and incomplete. If definitely there is defect and incompleteness in the physical body, there should be no doubt about the separation among the families of living beings in various existences by death. (So, there should no worry nor anxiety nor sorrow (= *Soka*) nor lamentation (= *Parideva*). There should only be pity and kindness for remaining Living beings, and don't repeatedly cry and be anxious about the dead one. (*Jataka-ttha-3-87.*)

This is the admonishment given by the future Buddha so as to extinguish the burning of sorrow and lamentation. (= *Soka, Parideva*). All the phenomena of Sorrow, Lamentation, Grief and Despair (= *Soka, Parideva, Domanassa, Upayasa*) occur in association with the Hatred = Anger (= *Dosa*). So, if the Hatred is controlled, there will be no burning of Sorrow, Lamentation, Grief and Despair. Read further, the following story.

The Story of Culabodhi (*Culabodhi Jataka*)

(*Jataka-ttha-4-22.*)

Like above story; in the story of Culabodhi, the future Buddha and future Yasodhara devi were once reborn in the human world as rich Brahmin class after their death from the Realm of the highest class of beings (= *Brahma loka*). At that time, Yasodhara the fair lady was very beautiful and graceful girl with virtuosity in the physique of a woman like a goddess and admired as pretty as a pure gold statue. Both of them were forcefully married by their parents, and established the lives of married persons. So, although they were married, they never had evil desire based on Defilements (= *Kilesa*) between them. They never looked each other with Craving (= *Raga*) associated mind. They never had sexual relation between them even in their dreams. So they were noble persons with very pure morality.

After the parents died, with the agreement in between, they donated all of their properties worthy of more than 800 millions moneys, and entered the forest as ascetic hermits. In *Himavanta* forest, they built a sylvan monastery and lived there for about 10 years, taking only the fruits as food. They did not obtained mental absorption although they tried to get it in ten years. After living as monks for about 10 years in the *Himavanta* forest, they left the forest, wandering through the villages to have brine and salt, and finally reached the park of King *Baranasi*. Then they lived in the King's park.

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One day, the king *Baranasi* went on a royal round and reached the park. He found the two noble persons living in the park with peaceful and quiet monkhood. But, when the king found graceful and pretty lady hermit, the Craving (= *Raga*) associated wild mentalitise arose in his mind. Then, the king, whose mind was full of defilements (= *Kilesa*) and badly shaken, approached the future Buddha-hermit and asked how the lady hermit was related to him. Then, the future Buddha replied as " O ---- Your Majesty ---- She is not my relative. Both of us have similar wholesome desires to attain monkhood and we take ascetic practices with agreement between us.

But, actually, this lady hermit was once my servant = wife, when both of us were living as ordinary persons " -- replied the future Buddha.

On hearing these words, the king *Baranasi* asked like " If I am taking away this lady hermit by force, what will you do ? ----

Then, the future Buddha replied as " O ---- Your Majesty, if you take away the lady hermit by force, and if the Hatred or = Anger (= *Kopa*) arises in my body, I won't let it explode out of my body. That nature of Anger will never be let go outside my body so long as I am alive. (ie:--the anger of a wise man never explode out ---). I won't never allow the Anger to gather in my body so as to form solid state. Actually, somewhat like the heavy rain prevents the rise of mist and dust; I will prevent the rise of the nature of Anger or Hatred (= *Kopa, Dosa*) with repeated contemplation of the Meditation of Loving-Kindness (= *Metta bhavana*). "

Then, the king *Baranasi*, who was blind in wisdom, could not control the wicked mind wrapped up with lust or Craving (= *Raga*), took the lady-hermit by force. But, since he could not seduce the lady hermit with the wealth of a queen, and since he heard the admonishments given by the future Buddha hermit, which described the sins of being Angry and the good effects of Meditation in Loving-Kindness; the king took back the lady hermit to the future Buddha. Then the king apologised the lady hermit for his wrong deeds and requested to live in the park under his justifiable protection after giving four kinds of requisites. So, the two noble persons continued to live in the king's park. When the lady hermit died, the future Buddha hermit entered the *Himavanta* forest again and tried to attain Mental absorption and higher psychic power (= *Abhinna samapatti*). Finally, the future Buddha developed Sublime states of Living (= *Brahmavihara dhamma*) in his later part of life and reborn in the Realm of highest class of being (= *Brahma loka*) after his death.

(Jataka-ttha-4-22-27.)

In this story, the future Buddha successful attacked the nature of Anger or Hated (= *Kopa, Dosa*) which is the basic cause of Sorrow, Lamentation, Suffering, Grief and Despair (= *Soka, Parideva, Dukkha, Domanassa, Upayasa*) by using repeated contemplation of the Meditation of Loving-Kindness as an effective weapon.

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Again, in this story, the king *Baranasi* is future Venerable *Ananda*. In the story of future Buddha *Haritaca* (- in this story the future Buddha had complexion of shining gold, hence named *Haritaca*), which was described in the section of Delusion (= *Moha*) the future Buddha committed sexual misconduct to the queen of *Baranasi* who was the future Venerable *Anassa*. But, now in this story of *Culabodhi*, the future Venerable *Ananda* being as the king of *Baranasi*, due to the uncontrollable = mind wrapped up with Craving (= *Raga*) forcefully took the lady hermit, who was once the wife of future Buddha hermit when they were ordinary persons.

The evil conduct performed by the living beings, tied up with Fetters of Cravings (= *Samyojana, Tanha*) and made blind from perceptive vision due to the Hindrance of ignorance (= *Avijja nivarana*), leading to wander about the rounds of rebirth in Various existences or in the single existence is very much terrifying. These

awkward occasions sometimes happen even in the mind and body continuum of mature future Buddhas.

The only method to completely overcome the evil phenomena like Sorrow, Lamentation, Suffering, Grief and Despair which occur in association with Anger and Cravings (= *Dosa, Raga*) is the proper practice of 4 aspects of application of Mindfulness (= *Sati patthana*). So, further practices for you noble person who had already discerned the Corporeality-Mentality-Cause-effect = Conditioning Forces (= *Rupa, Nama, Paticca samuppada, Sankhara dhamma*) in terms of the Character-Essence-Perception and Proximate cause will be further described.

The Method of Discernment of Character-Essence etc of the Constituents of Dependent Origination

First, by taking the Present existence (= *Paccuppana bhava*) at the centre, try to perceive with Insight Knowledge-- that -- the Past Condition forces (= *Sankhara*) were caused by the Past Ignorance (= *Avijja*); the Resultant Consciousness (= *Vipaka vinnana*) like Rebirth-Consciousness (= *Patisandhi vinnana*) in the Present life are caused by the Past Conditioning forces (= *Sankhara*) and other phenomena of Cause and Effect Relationship up to the nature of Despair (= *Upayasa*) in terms of Character, Essence, Perception and Proximate cause as described above. According to this method:----

1. The Ignorance (= *Avijja*)--- the Conditioning Forces (= *Sankhara*) are the First Past phenomena,
2. The Consciousness (= *Vinnana*)---- the Mentality and Corporeality (= *Nama+ Rupa*)--- the Bases (= *Sala yatana*) -- the Contact (= *Phassa*)--- the Feeling (= *Vedana*) -- the Craving (= *Tanha*) -- the Clinging (= *Upadana*)--- the Process of Existence = Actional Process (= *Kamma bhava*) are the First Past phenomena,
3. The Rebirth (= *Jati*)--- the Ageing (= *Jara*)-the Death (= *Marana*)--- the Sorrow (= *Soka*)--- the Lamentation (= *Parideva*)--- the Suffering (= *Dukkha*)--- the Grief (= *Domanassa*)--- the Despair (= *Upayasa*) are the First Future Phenomena -----

Next again, according to this method: -----

1. The Ignorance (= *Avijja*) ---- the Conditioning Forces (= *Sankhara*) are the Second Past phenomena,
2. The Consciousness (= *Vinnana*) ---- the Process of Existence = Actional Process (= *Kamma bhava*) are the First Past phenomena,
3. The Rebirth (= *Jati*) -- the Ageing (= *Jara*)-the Death (= *Marana*) --- the Despair (= *Upayasa*) are the Present Life phenomena -----

So, try to discern the Relations of Causes and Effects in accordance with respective occasion. Furthermore, try to discern up to the end of successive Past and successive Future phenomena in the same way.

Aim and Object of the Method

The aims and objects of this Method of meditation are :-----

---- to attain the clear knowledge, that there are only groups of Causative and Resultant phenomena in all three Present, Future and Past periods;- and there are no

such things as the Creator nor Maker nor the created nor made human beings, gods, highest class of beings, persons and Sentient beings etc etc;

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----- to discard the Wrong views (= *Miccha ditthi*) which abandon the belief in the Action (= *Kamma*) and it's Consciousness like:--- the misconception that neither moral nor immoral deeds have any consequences, good or bad (= *Natthika ditthi*); the misconception that there is no causes nor effects (= *Ahetuka ditthi*) and the misconception that neither moral nor immoral acts have any effects and rejects the idea of causality

(= *Akiriya ditthi*) etc, and

----- if Insight meditation of the three Characteristics (ie:-the natures of Impremanance, Suffering and Not-self) in both Cause and Effect phenomena, or in other words in the Constituents of Dependent Origination is properly done; there will be temporary overcoming or abandoning of obsession with defilements like obsession with Craving, obsession with Conceit and obsession with Wrong view (= *Tanha, Mana, Ditthi*)etc etc; at the time of Insight meditation. If these Insight knowledges give support step by step with the power of Decisive-support Condition (= *Upanissaya paccaya*), and if the Knowledge of Path (= *Magga nana*) is attained after the Insight knowledge, that knowledge of Path will totally banish the various defilements (= *Kilesa*) step by step. If the various levels of the Knowledge of Noble Path (= *Ariya magga nana*) totally banish the respective defilements, with Overcoming by Destruction (= *Samuccheda pahana*), there will be complete cessation of various causes, resulting complete cessation of various effects like Inexorable circle of Sufferings in the Rounds of Rebirth (= *Sansara vatta dukkha*). So, one of the aim and object is to attain ability to banish with Overcoming by Destruction, the defilements which are obsessive about both Causes and Effects.

For these various reasons; the meditator is persuaded to discern the Corporeality-Mentality-Cause-Effect-Conditioning Forces from successive Past periods to the successive Future periods.

Prepare Ahead the Plan of Meditation

Now, you noble meditator who want to proceed Insight meditation (*Vipassana*); continue to perform the following procedures which you have already performed:--- from various Past periods like fifth Past period etc etc --to the Present period and from the Present period to the Last Future Period: -----

1. Seizing on Corporeality only (= *Rupa pariggaha*),
2. Seizing on Mentality only (= *Arupa pariggaha*),
3. Seizing on both Corporeality and Mentality (= *Ruparupa pariggaha*),
4. Analytical Determination of Corporeality and Mentality with Knowledge (= *Namarupa vavatthana*),

5. Seizing on the phenomena which are Causes and Effects of the Mentality and Materiality in the Present time or placing the Present time at the centre, seizing on the Causes and Effects, (= *Paccaya pariggaha*),

6. Repeated seizing on the phenomena which are Causes and Effects of the Mentality and materiality in successive Past periods and successive Future periods (= *Addhana pariggaha*).

So, continue repeated contemplation to these procedures as above.

Note that these two Knowledges of Distinction between the Mind and Body (= *Nama rupa pariccheda nana*) and the Knowledge of Seizing on the Cause and Effect (= *Paccaya pariggaha nana*) do not give the required destination with single time of attainment. To reach required destinations these two Knowledges should be repeatedly discerned and attained, since these are known as the Knowledge of Perception or Recognition (= *Anubodha nana*) according to the *Pali* phrase ----- **Anu anu bujjhanatthena anubodho..**

(Di-ti-2-90.)

So, in the meditative procedure, supposing you noble person are able to seize on the various Conditioning forces (= *Sankhara dhamma*) of five existences in the Past periods and the last Future existence ie:-last second Future existence in the Future period; now ---discern these directly from the Past Five existences to the last Future existence.

Next try to discern in detail in a single existence from the Rebirth (= *Patisandhi*) to the Death (= *Cuti*). For example :-----

1. From the Rebirth to the Death in the fifth Last existence,
 2. From the Rebirth to the Death in the fourth Last existence,
 3. From the Rebirth to the Death in the third Last existence,
 4. From the Rebirth to the Death in the second Last existence,
 5. From the Rebirth to the Death in the first Last existence,
 6. From the Rebirth to the Death in the Present existence,
 7. From the Rebirth to the Death in the first Future existence,
 8. From the Rebirth to the Death in the second Future existence -----
1. Formerly; directly seize on the Corporeality only from the fifth Last period to the second Future period. Discern in detail.
 2. Similarly, seize on the Mentalities on the whole from the Rebirth of the fifth Last period to the Death of the second Future period. In doing so, priority should be given to the Subconsciousness elements; seize on the groups of that Subconsciousness mentalities and the Mentalities in the Thought- process occurring between the various Subconsciousness in their original nature of occurrence at the Past, Present and the Future periods; so as to perceive their Ultimate truth phenomena after realization of the nature of compactness (= *Ghana*).
 3. Seizing on and discern the Corporeality and Mentality.
 4. Similar method is applied in the analysis and determination of Corporeality and Mentality.
 5. In case of seizing on the Causes and Effects of the Present period (= *Paccaya pariggaha*) and the Causes and Effects of the successive Past and Future Periods (= *Addhana pariggaha*) --- discern the Causes and Effects, linking three successive

existences starting from the Ignorance, Conditioning forces (= *Avijja, Sankhara*) of the fifth Past period to the end of the second Future period.

After successful attainment in the meditation of the Internal phenomena (= *Ajjhatta*); similar method is applied in the External phenomena (= *Bahiddha*) as follow:-----

1. Seizing on Corporeality only,
2. Seizing on Mentality only,
3. Seizing on both Corporeality and Mentality,
4. Analytical Determination of Corporeality and Mentality with knowledge,
5. Finally, continue the procedure of seizing the Causes and Effects, from the successive Past periods to the last Future period. (= *Paccaya pariggaha, Addhana pariggaha*).

(In case of External phenomena; since all the External phenomena are similar in nature; simply discern these on the whole.)

Then, similar discernment should be taken sometimes for Internal and sometimes for External phenomena in turn. If you noble meditator are able to discern in this way, you are ready to pass on to the Insight meditation.

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